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

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

Abstract

This paper is rather a profound hermeneutic enunciation putting-into-question our present understanding of psychopathy. It further articulates, in complement, a novel theoretical and methodological conceptualisation for a hermeneutic psychological science. Methodology-wise, it puts into question a traditional more or less categorical and mechanical approach to the social and behavioural sciences as it strives to introduce a creative and insightful approach for the articulation of ideas. It rather seeks to construe the scientific method as being more about falsifiability⁴² and validation but driven by a sense of creative understanding and insight of notions laid out as open-ended conceptualisations. Theory-wise, it sees continuity between anthropology and psychology as anthropopsychology behind an entropic construct of human psychology based on a recurrent re-institutionalisation mechanism for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation.

Keywords: psychopathy, hermeneutic, theory, meaning, ontology

Introduction

Quite possibly everything about this paper whether the authoring, the approach and the substance sparks of novelty bordering on the outlandish. Further, why not take a traditional categorical approach and clearly present scientific ideas the traditional way? It is a personal insight developed more than 20 years ago, and just when the author began his B.Sc. in Sociology and Anthropology; that a study of the social and behavioural should carry the philosophical and insightful at its very core above anything else given the inherent ephemeral nature of its subject matter. When I came across the term hermeneutics (and others like phenomenology), this author felt as a personal persuasion that that was the chart for the future of the social sciences. My vision in this regard is one of a social science that delves directly into the core of things and avoids platitudes. To come back to the point of this abstract, this explains my apparently tattered approach. But tattered really? No, as the central insight of my articulation is that the scientific method is a validation and falsifiability⁴² method, and not necessarily the creative method. The creative method as a hermeneutics isn't supposed to roll down and stifle its very expressiveness, and at the same time it should be articulated in such a way that an exercise of falsifiability⁴², validation and open-ended questioning can be undertaken over it. Such a hermeneutic science

calls for a mutual sense of such a hermeneutics by both the author and would-be critic. I hopefully believe the way I have articulated ideas should be able to allow for such an examination. My hermeneutic inspiration in this regard can be analogised with musical creation and music theory. The latter is there to ensure the appropriate articulation of rules but is not really the drive of musical creation, as musical creation is rather the musician's ~~epistemic-~~
~~totalising~~ hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-
~~decompulsing~~ delinearity~for-cogency insight of how to go about creating music while adhering to music theory, such that any such music is analysable/critiqued by the way it credibly adheres to music theory, and actually in exceptional cases further develop music theory. A second point that makes this method ideal is that the apparent enunciation of this paper (an outright call for a reinvention of the state of the art regarding our understanding of psychopathy and the underlying psychology science); is that it is doubtful such an articulation can be credibly presented in simple categorical terms, without rather utilising an entropic hermeneutic-referential approach based on an open-endedness for falsifiability⁴² and validation in future elaboration and development of ideas. Further, I thought it more critical (wary of platitudinising the occasion) that the purity of ideas expressed herein shouldn't be overly clouded particularly as the treatment of this paper is largely in substance virgin territory, as of the underlying conceptualisation referential drive (beyond just simplistic rhyming/speculative/interpreted categories of philosophical theories and concepts but rather as a 'driven distinct comprehensively coherent/contiguous operant-level of insights articulation, and carrying implicative and applicative operant-level possibilities going forward', more like a song is a coherent referential whole beyond just naïve categories of disjointing/disparateness/ing percussions-and-tunes more-or-less similar-to-those-of-the-song construed as constituting the song). As a matter of fact, I would rather I wrote another paper talking about influences for such an articulation for this paper going by my hermeneutic design insights. Moreover, going by the very nature of how humans develop new ideas; while many, if

not most, of my arguments may be more or less ‘plainly intelligible’, I equally thought it important to articulate ideas I hold in deep conviction and further as many such ideas come with their requisite precise convoluted qualifications even if such ideas might not be quite intelligible from a plain and simple reading, with the notion that such a requisite insight will be forthcoming in future critique as the very nature of the introduction of new ways of thinking often mean their unintelligibility at first (equally explains my repeating of many terms for ‘habituation’), but then it is not the pertinence of reality that compromises it is the impertinence of human certitudes that does! In-the-bigger-scheme-of-things, it is herein contended that human social and institutional progress and development ‘is not contiguous as to the very inherent nature of any given institutionalised framework’ as all such frameworks arrive at their apathetic threshold as these rather develop into denaturing¹⁶ ~~amplifying~~/formative⁸ wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³ reference-of-thought—⁸ categorical-imperatives/axioms/registry-teleology⁹⁰ } stifling prospective sublimating possibilities, thus requiring prospective fundamental reconception that thus speaks of the ‘preconverging/postconverging—de-mentating/structuring/paradigming underlying overall human social and institutional progress and development’. While such prospective re-projection/re-anticipation recognises prior human cumulated knowledge as enabling institutional-cumulation/institutional-recomposure-(as-to-⁴⁶ historicity/ontological-eventfulness³¹ /ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)} right up to the present, it also cognisant that at a certain point the ‘prior knowledge-as-of-mechanical-knowledge predisposition and its developed temporal institutional self-serving predisposition’ becomes critically a drawback for the possibility of knowledge-reification~gesturing-and-accounting—of-epistemic—phenomenalism-<in-

prospective Psychologism~apriorising/axiomatising/referencing- {of- 'prospectively-
 implicated- attendant- ontological- contiguity ' ~educed-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity- contiguity-
 <imbued- notional~ cogency>' } — conflatedness³ -in- {preconverging- ment- by}-
 postconverging- entailment> as of prospective human-subpotency-
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint
 overcoming/unovercoming; as dimensionality-of-sublimating²⁵ █
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) behind the 'inventing'/'creation' of prior knowledge fades into
 secondnatured mechanical predispositions requiring the renewal of dimensionality-of-
 sublimating²⁵ -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-
 or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) prospectively. At which point, the more decisive issue is recognising
 and assuming the reality of a fundamental apriorising/axiomatic/referencing intellectual
 break/schism/estrangement with such 'prior knowledge-as-of-mechanical-knowledge
 predisposition and its developed temporal institutional self-serving predisposition', as so-
 implied across human sublimating⁴⁶historiality/ontological-eventfulness³⁸/ontological-
 aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-
 relativism-determinism'> say between non-universalising sophistry and prospective Socratic-
 philosophers¹⁰³universalising-idealisation as well as in the case of medieval-scholasticism and
 prospective budding-positivism, and it is herein contended likewise with regards to our modern-
 day pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁷ } as of

⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought (associated with a predisposition for disparateness-of-conceptualisation-<unforegrounding-ment,-failing-prospectively-to-reflect-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷’>) and prospective ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought (⁴⁵foregrounding__entailment-<in-succession-of-profound-supererogation⁹⁶>-<postconverging-narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation⁹⁶’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷’;-as-operative-notional~¹⁸deprocrypticism) as of ecstatic-existence-as-transcendental-signifier—emergence/becoming-spontaneity-implications reflected as existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression). Underlying all such apriorising/axiomatic/referencing intellectual break/schism/estrangement is the prospective manifestation of teleological-decadence-<in-dimensionality-of-desublimating-lack-of²⁶-<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) (wherein ‘prior knowledge-as-of-mechanical-knowledge predisposition of mere-formulaicity/ritualisation-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-‘epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination’> as of its developed temporal institutional self-serving predisposition’ as so-reflecting its <amplituding/formative>⁸ wooden-language-<imbued—temporal-mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing³⁰-narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹) critically absconds from veridical prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity by its

<amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴). This is so-construed from the
 prospective relative-ontological-completeness⁸⁷ perspective (as it prompts/elicits the supposedly
 coherent human ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰—as-being-as-of-
 existential-reality> as of ecstatic-existence-as-transcendental-signifier—emergence/becoming-
 spontaneity-implications reflected as existence-potency³⁹~sublimating-nascence,-disclosed-
 from-prospective-epistemic-digression); so-reflecting the teleological-decadence-<in-
 dimensionality-of-desublimating-lack-of⁶⁶-<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) as rather
 reverting to eliciting ‘untransvaluated-temporal-intemporality⁵² values’ (being passed for
 knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness³-in-{preconverging-ment-by}-
 postconverging-entailment>) while undermining the prospective ‘relative-ontological-
 incompleteness⁸⁸/relative-ontological-completeness⁸⁷’
 <sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹/formative-supererogating-<projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-
 normalcy/postconvergence> } (as to human-and-social-expectations/anticipations—
 metaphoricity⁵⁷—as-preconverging/postconverging—rede-
 mentating/restructuring/reparadigming-psychologism⁸⁹ of dimensionality-of-sublimating²⁵

(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation)). This is so-manifested for instance when
 statistics/methods/methodologies/approaches as the outcome of prior human originariness-
 parrhesia,-as-spontaneity-of-aestheticisation in resolving prior human-subpotency-
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint are turned
 around ‘mechanically’ to falsely imply progress occurs anyway to then paradoxically suggest
 surreptitiously there shouldn’t be any prospective human originariness-parrhesia,-as-
 spontaneity-of-aestheticisation in resolving prospective human-subpotency-
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint
 overcoming/unovercoming, speaking to the issue of the fundamental lack of dimensionality-of-
 sublimating ²⁵-(~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-
 or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation~~); as ‘knowledge becomes increasingly mechanical’ and is rather a
 secondary and derivational tool for temporal self-serving posturing and is poorly perceived as
 worthy in of itself but for the imprimaturing blurriness-<sterilising/anecdotalising/trivialising-
 of-prospective-re-ontologising_by-preconverging,-in-disontologising-formulaic-dragging-
 out/hollowing-out>) so projected and the perceived temporal social-value arising with such
 imprimaturing blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-
 ontologising_by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out>
 and as it is increasingly associated with generalised incuriosity in genuine intellectual
 development and the substituting of mere sterile/anecdotal imprimatur totalisingly-ing—
 discretion/whim-of-thought over genuine knowledge-reification~gesturing-and-accounting—
 of-epistemic-phenomenalism-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-

~~implicated_attendant~~ ontological-contiguity ' ~duced-
~~existentialising/contextualising/textualising~~ 'intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>' } —conflatedness¹³ in {preconverging-ment-by}-
~~postconverging-entailment~~ as to existence-potency³⁹ ~sublimating-nascence,-disclosed-from-
 prospective-epistemic-digression. This has developed in our present age of
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁹⁷ } into
 the absurdity/ridiculousness of pop-intellectualism substituting for genuine and reifying thought,
 as to the relentless expansion of our modern merchandising mentality to which nothing resists;
 and paradoxically, such a disposition hangs onto the 'dereifying as to deficient
 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-
 knowledge-developing}-and-empowering> of our <amplituding/formative>⁹⁸ wooden-language-
 <imbued—temporal-mere-form/virtualities/dereification/akrasiatic-
 drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-³³ reference-of-thought-
 <categorical-imperatives/axioms/registry-teleology⁹⁹ } it then sophisticatedly usurp in its
 teleological-degradation rather than teleologically-elevating it out of its
 <amplituding/formative>⁹⁸ wooden-language-<imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 'nondescript/ignorable-void ' -with-regards-to-prospective-apriorising-implications>} (with
 media-driven imprimaturing⁷ blurriness-<sterilising/anecdotalising/trivialising-of-prospective-
 re-ontologising_by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-
 out>) increasingly usurping the role of genuine academic standard production and ultimate
 validity hanging on the mere sterile/anecdotal imprimatur). As what becomes critical in such a
 context is no longer prospective knowledge-reification~gesturing-and-accounting—of-

epistemic-phenomenalism-<in-

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

implicated_attendant-ontological-contiguity ’~duced-

existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>’ }—conflatedness¹³-in-{preconverging-ment-by}-

postconverging-entailment> as the primary and essential constraining worth but rather obsession

with mere sway and influence even to the point of undermining prospective knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-

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

implicated_attendant-ontological-contiguity ’~duced-

existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>’ }—conflatedness¹³-in-{preconverging-ment-by}-

postconverging-entailment> as supposed intellection is increasingly infused with obfuscations,

falsehoods and subterfuges (as to the fact that misrepresentations and pretences to misunderstand are rather conveniently projected as of perceived social-stake-contention-or-confliction and

hardly reflecting a discernment about the possibility for advancing human progress); in so-doing apparently render human-subpotency/mortality bigger than existence-potency³⁹~sublimating-

nascence,-disclosed-from-prospective-epistemic-digression as to immortality. But then human intellection across all ages and times come to an end not because of inherently right or inherently

wrong ideas per se (as the very basic genuine striving for intellectual progress is what is critically decisive as that exercise ensures that down-the-line correct and reifying ideas will arise anyway),

but critically when deliberate deception-and-induced-deception-as-of-ontological-bad-faith/inauthenticity⁶⁴ becomes more important than an aspiration for genuine intellection as an

open-ended activity providing the possibility for human knowledge and reflexive empowerment from that knowledge. At which point, it is wrong for ‘genuine intellection’ not to recognise what

is going on (as to wrongly imply that it is veridically in dialogical-equivalence <as-to-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant-ontological-contiguity ’~duced-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity- <imbued-notional~cogency>’ }—conflatedness¹³-in- {preconverging-ment-by}-postconverging-entailment,-in-self-becoming/self-conflatedness¹³/formative-supererogating>), as such deception-and-induced-deception-as-of-ontological-bad-faith/inauthenticity⁶⁴ (whether or not, beyond-the-consciousness-awareness-teleology⁹⁹-<of-preconverging-existential-extrication-as-of-existential-unthought>⁹) only leads to a human destructuring-threshold- <uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality>~of-ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. which habituates and enculturates/endemises such deception-and-induced-deception-as-of-ontological-bad-faith/inauthenticity⁶⁴; rendering the supposedly empowering activity of knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant-ontological-contiguity ’~duced-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity- <imbued-notional~cogency>’ }—conflatedness¹³-in- {preconverging-ment-by}-postconverging-entailment> impotent as in-many-ways such denatured intellection effectively claims openly as of its disparateness-of-conceptualisation-<unforegrounding-ment,-failing-prospectively-to-reflect-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity’>⁷² inclinations (poorly appreciative of existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression implications of transcendence-and-sublimity/sublimation/supererogatory~de-mentativity). In-many-ways this intellectual falsehood (so-construed herein as to the ‘implausibility of genuine lack of understanding as from

a serious intellectual engagement' but rather 'strategic/calculated behaviour of mere institutional power even against genuine knowledge' herein construed as a 'decadent and dangerous conception of knowledge' that is effectively destructive of prospective human knowledge reifying and empowering possibilities) is at the 'root source' for surreptitiously ensuring that the public debate fails and thus leading to public policy defaulting into vested postures and interests. This is especially manifested when such an intellectual teleological-decadence-<in-dimensionality-of-desublimating-lack-of-~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness²⁶ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation~~> undermines informed insight and requisite human intellectual and emotional sacrifice for genuine knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of- 'prospectively-implicated_attendant-ontological-contiguity'²⁷ ~educated-existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>' }—conflatedness²⁸ -in- {preconverging-ment by}-postconverging-entailment> and prospective progress involving the authentic self and social transformation rather than 'gimmicks instilling a merchandising mentality of ideas' (whether by mystifications-that-are-vague-and-imprimaturing blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out>)-driven elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside— 'prospectively-implicated_attendant-ontological-contiguity'²⁷ ~educated-existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>'²⁹, misinterpretation-of-statistics/methods/methodologies/approaches totalising-entailing-implications, denial-of-

relativism-thus foiling/undermining-relative-ontological-completeness⁸⁷-
 implications/conclusions/projections of prospective knowledge-reification~gesturing-and-
 accounting—of-epistemic-phenomenalism-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³-in- {preconverging-ment-by}-
 postconverging-entailment> in a-dumbing-down-posturing-that-implies that-the-present-is
 unchangeable as of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴, etymological-
 flouting as of mere conceptual-patterning-<as-devoid-of-‘prospectively-implicated_attendant-
 ontological-contiguity ’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’⁴⁰’s-reifying-or-elucidating-of-‘prospective-relative-ontological-
 completeness⁸⁷’;-so-rather-enabled-<by-a-⁶nonpresencing-divulging-of-momentous-
⁴historiality/ontological-eventfulness¹⁸/ontological-aesthetic-tracing-<perspective-
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>},
 mere-stigmatising-of-competing-theories-and-concepts-on-the-naivety-that-such-stigmatising-
 representation-will-undermine/override-their-analysable-ontological-veracity, and finally an-
 approach-as-of-the-ordinary-human-egotistic-perspective-in-existential-extrication-that-
 absolutises-the-present-passed-as-prospective knowledge-reification~gesturing-and-
 accounting—of-epistemic-phenomenalism-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³-in- {preconverging-ment-by}-

~~postconverging-entailment~~). This then provides paradoxically the underlying
⁵⁶meaningfulness-and-teleology⁹⁹ infrastructure for upholding the status quo and inducing in-
many-ways the impotence of the social sciences in thoroughly addressing human-subpotency-
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint
overcoming/unovercoming of society that ultimately have serious
preconverging/postconverging-de-mentative/structural/paradigmatic consequences associated
with institutional failures (which such intellectualism is hardly inclined to address). Critically,
such a 'self-contented intellectualism' increasingly focuses not on knowledge-
reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
~~prospective_psychologismic~apriorising/axiomatising/referencing- {of- 'prospectively-
~~implicated_attendant-ontological-contiguity ' ~educed-
existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>' }—conflatedness¹³ -in- {preconverging-ment-by}-
~~postconverging-entailment~~> production as to existence-potency³⁹~sublimating-nascence,-
disclosed-from-prospective-epistemic-digression or its critical analysis, but rather in the face of
criticism consciously substitutes strategies of institutional ascendancy as of a strategy of
influence by default sterile/anecdotal imprimatur status rather than genuine knowledge-
reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
~~prospective_psychologismic~apriorising/axiomatising/referencing- {of- 'prospectively-
~~implicated_attendant-ontological-contiguity ' ~educed-
existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>' }—conflatedness¹³ -in- {preconverging-ment-by}-
~~postconverging-entailment~~> pertinence. It will be as naïve as implying the validity of a common
basis for doing arithmetic where an interlocutor insists on 2+2 as 5 but when appropriately
explained the veridical assumptions of arithmetic goes on to insist 3+3 as 7; speaking not of a~~~~~~~~

fundamental problem of arithmetic operation as of dialogical-equivalence ~~<as-to-~~
~~psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-~~
~~implicated_attendant-ontological-contiguity ’~educed-~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~
~~<imbued-notional~cogency>’ }—conflatedness¹³ -in- {preconverging-ment-by}-~~
~~postconverging-entailment,-in-self-becoming/self-conflatedness¹³ /formative-supererogating>~~
 but a fundamental question of ontological-bad-faith/inauthenticity⁶⁴ on the naïve mental reflex
 that ‘anyway dialogical-equivalence ~~<as-to-~~
~~psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-~~
~~implicated_attendant-ontological-contiguity ’~educed-~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~
~~<imbued-notional~cogency>’ }—conflatedness¹³ -in- {preconverging-ment-by}-~~
~~postconverging-entailment,-in-self-becoming/self-conflatedness¹³ /formative-supererogating>~~
 is ever always assumed’ to then adopt an apriorising/axiomatising/referencing attitude of abusing
 the notion of dialogical-equivalence ~~<as-to-~~
~~psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-~~
~~implicated_attendant-ontological-contiguity ’~educed-~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~
~~<imbued-notional~cogency>’ }—conflatedness¹³ -in- {preconverging-ment-by}-~~
~~postconverging-entailment,-in-self-becoming/self-conflatedness¹³ /formative-supererogating>~~
 as to wrongly implied logical-dueness. Faced with such an orientation the genuine intellectual
 reaction is to engage it upfront as of an inclination ‘not just to evaluate logical coherence as of
 correctness or incorrectness or any other evaluation in-between on the basis of ontological-good-
 faith/authenticity⁶⁹, but beforehand ‘to equally evaluate the
 apriorising/axiomatising/referencing in ontological-good-faith/authenticity⁶⁹ or ontological-bad-

faith/inauthenticity⁶⁴ (beyond-the-consciousness-awareness-teleology⁹⁹-<of-preconverging-
 existential-extrication-as-of-existential-unthought>⁶⁵) as of underlying ‘implicated_attendant-
 ontological-contiguity⁶⁷~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>⁴⁰ elucidation (as to unblurriness-<re-ontologising_by-
 postconverging-as-to-dragged-out-supererogatory~wholesomeness/profound-supererogation⁹⁶-
 while-anecdotalising-prior-disontologising-thresholding>) as well as whether the veracity of
 such apriorising/axiomatising/referencing can be established as being of ‘relative-ontological-
 incompleteness⁸⁸/relative-ontological-completeness⁸⁷’
 <sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness¹ /formative-supererogating-<projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-
 normalcy/postconvergence>} as to human-and-social-expectations/anticipations—
 metaphoricity⁵⁷-as-preconverging/postconverging-rede-
 mentating/restructuring/reparadigming-psychologism⁸⁹’ (as so-construed necessary herein in
 overriding ontologically-flawed apriorising/axiomatising/referencing as of presencing-
 absolutising-identitive-constitutedness¹⁴ in relative-ontological-incompleteness⁸⁸ that seem to
 undermine the absolute a-priori of existence and imply that when existence doesn’t fit/digresses-
 from its conceptual-moulds then existence must have an inherent issue strangely enough as to be
 ignored/overcome by the stubborn/dogged/political upholding of such defective conceptual-
 moulds over inherent knowledge-reification~gesturing-and-accounting—of-epistemic-
 phenomenalism-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-
 ‘prospectively implicated_attendant-ontological-contiguity ’~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³-in-{preconverging-ment-by}-

~~postconverging-entailment~~ implications as of existential-reality)'. We can appreciate that while many a subject-matter especially of nascent-particular/incipient-and-material/technical-sublimations-~~<blinded-to-their-relative-ontological-completeness⁸⁷⁻⁸³~~-reference-of-thought-~~devolving~~ will often seem to imply that dialogical-equivalence-~~<as-to-psychologismic~apriorising/axiomatising/referencing- {of- 'prospectively-implicated_attendant-ontological-contiguity ' ~educated-existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>' }—conflatedness¹³-in- {preconverging-ment-by}-postconverging-entailment,-in-self-becoming/self-conflatedness¹³/formative-supererogating>~~ is just assumed 'as to the fact of merely engaging as of logical coherence without questioning the underlying apriorising/axiomatising/referencing ontological-faith-notion-or-ontological-fideism—~~imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality~~ in ontological-good-faith/authenticity⁶⁹ or ontological-bad-faith/inauthenticity⁶⁴', the fact is this is rather the consequence of their historically achieved¹⁰³ universal-transparency¹⁰⁴-~~<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness¹⁷ }~~ of 'prospective postconverging~aporeticism-overcoming/unovercoming as the-Good/knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-~~in-prospective_psychologismic~apriorising/axiomatising/referencing- {of- 'prospectively-implicated_attendant-ontological-contiguity ' ~educated-existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>' }—conflatedness¹³-in- {preconverging-ment-by}-postconverging-entailment>/understanding/<amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-~~

contiguity⁶⁷ rendering the possibility of ontological-bad-faith/inauthenticity⁶⁴ directly ridiculous as in the natural sciences given its direct¹⁰³ universal-transparency¹⁰⁴ ~~-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness }~~ subjection to prediction. Such that we can hardly contemplate of an interlocutor insisting to imply that gravity on earth is 7 m/s² to ensure that calculations conform to its expectations for one temporal interest or another. But the reality of that¹⁰³ universal-transparency¹⁰⁴ ~~-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness }~~ as preempting such ontological-bad-faith/inauthenticity⁶⁴ inclinations is not so directly obvious in many a social domain-of-study and that blurred possibility effectively elicits circumstances of disparateness-of-conceptualisation-~~<unforegrounding-ment,-failing-prospectively-to-reflect-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷’>~~ not only as of wrong ontological-conception out of good-naturedness (failing ‘technical’ ontological-good-faith/authenticity⁶⁹ as from ontological-normalcy/postconvergence epistemic-projection perspective conceptualisation) but equally as of outright ontological-bad-faith/inauthenticity⁶⁴ (in spirit). This idea is essential in the thought of many such postmodern thinkers as Derrida and Foucault given the implications of human limited-mentation-capacity—~~as-subjecting-‘educated-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency~~ as herein construed as reflecting both human constructiveness-of-ontological-performance⁷²-~~<including-virtue-as-ontology>/morality/ethics/justice/etc.~~ and ~~destructuring-threshold-
<uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality>~of-ontological-performance⁷²-<including-virtue-as-ontology>.~~ The fact is knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-~~<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant-ontological-contiguity ’~educated-~~

~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness³ ~~in {preconverging ment by}~~
~~postconverging-entailment~~ is of ‘existential ~~<amplituding/formative-~~
 epistemicity>totalising/circumscribing/delineating construal for human limited-mentation-
 capacity-deepening—as subjecting limitedness/human-subpotency to ‘educated-
 unlimitedness/existence-sublimating-nascence²³³’ and nothing can be construed in totalisingly-
 ing—discretion/whim-of-thought whether as of ignoring or on-the-other-hand exaggerating and
 then be considered as ontological/scientific; and just as we can fathom that we don’t have the
 choice to fiddle with even a single number or operation without a mathematical equation going
 wrong as of inherent existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-
 epistemic-digression over our human-subpotency motives, the same actually do apply in all
 knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~educated-
 existentialising/contextualising/textualising’ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness³ ~~in {preconverging ment by}~~
~~postconverging-entailment~~ and claims of subject-matter specificities (wrongly implying their
 subontological nature) ‘rather speak of the difficulty with respect to human emotional-
 involvement and associated lack of rigour relative to prospective knowledge-
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~educated-
 existentialising/contextualising/textualising’ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness³ ~~in {preconverging ment by}~~
~~postconverging-entailment~~ in addressing human-subpotency—

aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’, but doesn’t speak of inherently constraining existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression dissimilarity of subject-matters. Just as there is no magical mathematics or magical physics to resolve such a more fundamental apriorising/axiomatising/referencing situation involving ‘abusing the assuming of dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant_ontological-contiguity ’~educated-existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness¹³-in-{preconverging-ment-by}-postconverging-entailment,-in-self-becoming/self-conflatedness¹³/formative–supererogating}>’, it is wrong and foolhardy not to bluntly recognise this reality in the social domain as to the possibility of then achieving prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as to existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression implications. The fact is the ‘a-priori or axiomatic conception’ is effectively what precedes and validates logic as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—‘prospectively implicated_attendant_ontological-contiguity⁶⁷’~educated-existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’⁴⁰, however there is no logical-basis/logic,-as-derived-from~transversality-<for-sublimating-existential-eventuating/denouement,-from-‘thinking-at-first/pure predisposition preemptive of prospective disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’>¹⁰¹ for the ‘a-priori or axiomatic conception’ but for ‘its ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality in ontological-good-

faith/authenticity⁶⁹ construal as of existence'; as can thereof be validated as from strong prediction arising as of existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation⁹⁶ establishing its ¹⁰³universal-transparency¹⁰⁴ -{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness⁹⁷ }. This reflects the fact of human <amplituding/formative–epistemicity>-totalising~thrownness-in-existence³⁵,-imbued-projective-arbitrariness/waywardness-{as-to-the-human–projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of-‘<amplituding/formative–epistemicity>totalising~conceptualisation’}, and speaks to the reality that logic is rather the inner working coherence/contiguity of any human apriorising/axiomatising/referencing construct; and thus the ‘a-priori or axiomatic conception’ is rather about ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’ (as to supererogating⁹⁶ {‘sublimation affirmation/projection/assertion/notional~self-distantiation/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²¹–apriorising-psychologism>’ over ‘desublimation unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing²⁰–apriorising-psychologism>’} as so-underlining existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation⁹⁶ -<as-to-perspective–ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> as to human transversality-<for-sublimating–existential-eventuating/denouement,-from–thinking-at-first/pure-predisposition-preemptive-of-

~~prospective-disontologising/subontologising~~’—as-of-prospectively-disambiguated–affirmed-
and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’>¹⁰¹). However, the
¹⁰³universal-transparency¹⁰⁴-~~(transparency-of-totalising-entailing,-as-to-entailing-~~
~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness⁸)
generated in domains like mathematics and many a natural sciences is so efficient (as of the
underlying positivism/rational-empiricism ⁸³reference-of-thought achieved ‘¹⁰³universal-
transparency¹⁰⁴-~~(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-~~
~~epistemicity>~~totalising~in-relative-ontological-completeness⁸) so-reflected as
positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism underlying our present positivism/rational-
empiricism apriorising/axiomatising/referencing–psychologism’ first induced by budding-
positivists like Copernicus, Galileo, Descartes, Newton, Leibniz, etc.) that in-many-ways
mathematicians ‘don’t go on to be thinking about the soundness of axioms once these are
construed as of existence’ for instance with the axioms-of-addition. But this doesn’t mean that
the idea of unsoundness of ‘a-priori or axiomatic conception’ (as to invalidate dialogical-
equivalence-~~<as-to-psychologistic~apriorising/axiomatising/referencing- {of-‘prospectively-~~
~~implicated_attendant-ontological-contiguity ’~educed-~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~
~~<imbued-notional~cogency>’ }—conflatedness¹³ -in-{preconverging-ment-by}-~~
~~postconverging-entailment,-in-self-becoming/self-conflatedness¹³/formative-supererogating>)~~
doesn’t ‘technically’ exist especially so when it comes to blurred domains not only in the social
sciences but sometimes in the natural sciences as well where lack of ¹⁰³universal-transparency¹⁰⁴-
~~(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-~~
~~epistemicity>~~totalising~in-relative-ontological-completeness⁸) arises such that there is nothing
that transparently renders someone ridiculous from fiddling around ‘wrongly implying

apriorising/axiomatising/referencing⁵⁶ meaningfulness-and-teleology⁹⁹ as of existence’ not only out of good-naturedness (‘technical’ ontological-bad-faith/inauthenticity⁶⁴) or ontological-good-faith/authenticity⁶⁹ but equally ontological-bad-faith/inauthenticity⁶⁴ (in spirit). In this regards, the idea of ‘putting in question dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant-ontological-contiguity ’~educed-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness¹³-in-{preconverging-ment-by}-postconverging-entailment,-in-self-becoming/self-conflatedness¹³/formative-supererogating>

by not merely engaging for logical coherence but equally putting-into-question the apriorising/axiomatising/referencing⁵⁶ meaningfulness-and-teleology⁹⁹ pretense of being as of existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation⁹⁶’ is effectively central to all prospective institutionalisations in relative-ontological-completeness⁸⁷ as reflected with the Socratic-philosophers putting in question the apriorising/axiomatising/referencing of non-universalising sophists specifically with Socrates during his trial as to his highlighting of the inconsistencies of his accusers sophistic non-universalising apriorising arguments priorly for the notion of a mutual logical coherent engagement to arise in-the-very-first-place with Socrates rather purporting that such a possibility of mutual logical coherent engagement could only arise on the basis of his epistemic-projection of¹⁰³ universalising-idealisation apriorising arguments as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation⁹⁶ and budding-positivists equally putting-into-question the apriorising/axiomatising/referencing of non-positivising/non-rational-empiricists medieval-scholasticism specifically as with Galileo’s implicit dismissal of any such pretence of logical coherence engagement in-the-very-first-place in the face of what he could see

positively/rational-empirically through the telescope with respect to the ‘imaginary pedantic machinations’ of his medieval-scholasticism interlocutors and so as to the prospective positivism/rational-empiricism apriorising/axiomatising/referencing as to existence—as sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation⁹⁶; as in fact the very notion of prospective institutionalisation is one of renewing ⁸³reference-of-thought—and-⁸³reference-of-thought-⁸⁴devolving—⁵⁶meaningfulness-and-teleology⁹⁹ apriorising/axiomatising/referencing prospectively as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation⁹⁶, putting-into-question the ~~<amplituding/formative>~~ wooden-language-~~<imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁵>~~ of the prior registry-worldview’s/dimension’s ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ superseded/transcended. With such teleologically-decadent—as-in-dimensionality-of-desublimating-lack-of²⁶-~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)~~ spirit of intellectualism, it can difficultly be fathomed how such a ground-breaking eventual-instigation as the appearance of Einsteinian physics in early 20th century prompting great excitement and curiosity among physicists recasting the contributions of prior physicists, and then eliciting the work of many other physicists and mathematicians in the subsequent decades leading in-between to the superseding of Einsteinian physics with Bohrian physics and then Feynmanian physics, etc. as to existence-potency³⁹~sublimating—nascence,-disclosed-from-prospective-epistemic-digression constraining, can be contemplated as of such a rather impoverished conception of genuine intellection which poorly recognises the pre-eminence of existence-potency³⁹~sublimating—

nascence,-disclosed-from-prospective-epistemic-digression over human-subpotency
 (notwithstanding the fact that we are at the backend of human institutional-
 cumulation/institutional-recomposure-~~as-to-~~⁴historiality/ontological-
 eventfulness³/ontological-aesthetic-tracing-~~perspective-ontological-~~
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’[>]); and so because
 in-many-ways it is hardly the case that the priority is obsession with such intellectual
 emancipation rather than obsession with institutional-being-and-craft muddlement. While the
 natural sciences are ‘naturally’ constrained by the stronger manifestation for prediction, there is
 nothing that says because the social domain is relatively blurred the possibility for such rigour
 cannot be achieved in the social as well even as it is highly subject to social-stake-contention-
 or-confliction meddling; as the possibility of the undercutting of the latter’s
~~amplifying/formative~~ wooden-language-~~imbued-temporal-mere-~~
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰-
 narratives—of-the-³³reference-of-thought-³categorical-imperatives/axioms/registry-
 teleology⁹⁹) with asceticism⁴ does exist as has existed throughout sublimating
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-~~perspective-~~
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’[>] since
 even the natural sciences practices arose out of the profound asceticism stances against their
 initial societal predispositions of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴.
 Beyond the seemingly intellectual ebullience ever so portrayed today, the question can be asked
 to which extent it usually reflect deep curiosity for prospective knowledge-reification~gesturing-
 and-accounting—of-epistemic-phenomenalism-~~in-~~
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-

~~<imbued-notional~cogency>' }—conflatedness¹³-in-{preconverging-ment-by}-
postconverging-entailment>~~ rather than a culture of pop-intellectualism today that seem to define
our human-subpotency/mortality purposes as superseding existence-potency³⁹~sublimating-
nascence,-disclosed-from-prospective-epistemic-digression as to intemporality purposes, as so-
reflected in the supposed intellection values conferred in many a press operation with such vague
catchphrases as 'the-greatest/most-influential thinker of our times' as of mere influence peddling
and poorly advancing the inherent importance of prospective knowledge-reification~gesturing-
and-accounting—of-epistemic-phenomenalism-<in-
prospective_psychologismic~apriorising/axiomatising/referencing- {of-'prospectively-
implicated_attendant-ontological-contiguity ' ~educed-
existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>' }—conflatedness¹³-in-{preconverging-ment-by}-
postconverging-entailment> as addressing the human-subpotency-
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of our
prior reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-
aestheticisation, notwithstanding the sometimes crude and unsavoury social discomfort
implications in this respect. Thus in-many-ways such an orientation is unsettling to
upcoming/future young thinkers as to what can be of profound intellection value with respect to
opting for a profound intellectual commitment for prospective knowledge-reification~gesturing-
and-accounting—of-epistemic-phenomenalism-<in-
prospective_psychologismic~apriorising/axiomatising/referencing- {of-'prospectively-
implicated_attendant-ontological-contiguity ' ~educed-
existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>' }—conflatedness¹³-in-{preconverging-ment-by}-
postconverging-entailment> rather than just strategies of socially perceived intellectual success

within deified temporal/mortal existential-<disontologising/re-ontologising—aporeticism> frameworks; especially in the underhanded institutional presence of such avowedly teleologically-decadent-as-in-dimensionality-of-desublimating-lack-of⁶

~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-~~

~~conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-~~

~~drivenness-equalisation)~~ mantras like theories die with the passing of their authors as so-implied

with regards to many a postmodern scholar, wherein such highbrowing has been surreptitiously

inclined to put-up their temporalities/mortalities (notwithstanding that knowledge is as to

existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression

consequences accruing to the entire humankind) to institutionally and socially undermine

prospective knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-

~~<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-~~

~~implicited_attendant_ontological-contiguity ’~educed-~~

~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~

~~<imbued-notional~cogency>’ }—conflatedness³ -in- {preconverging-ment by}-~~

~~postconverging-entailment>~~ with stooges/foils muddying the ontological-veracity of genuine

thought as of its true human emancipating implications, as they ‘sneak-in and sneak-out about

knowing and not knowing’ in a distorted conception of intellectualism as to a

Machiavellian/political exercise rather than the requisite magnanimity of engagement for a

genuine knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-

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

~~implicited_attendant_ontological-contiguity ’~educed-~~

~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~

~~<imbued-notional~cogency>’ }—conflatedness³ -in- {preconverging-ment by}-~~

~~postconverging-entailment>~~ exercise! Actually the projection of values including intellectual

values in such ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ are often prospectively deficient, given
 the fact that notions of value are only as pertinent as of their transvaluation implications in
 relative-ontological-completeness⁸⁷ since the-very-same conception of value when construed on
 the basis of relative-ontological-incompleteness⁸⁸ may actually be associated with vices-and-
 impediments¹⁰⁵, and so beyond-the-consciousness-awareness-teleology⁹⁹ ~~<of-preconverging-
 existential-extrication-as-of-existential-unthought>~~⁶; given that virtue is rather as of ‘prospective
 postconverging~aporeticism~overcoming/unovercoming as the-Good/knowledge-
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant—ontological-contiguity ’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued—notional~cogency>’ }—conflatedness¹³ -in- {preconverging-ment-by}-
 postconverging-entailment>/understanding/<amplituding/formative-
 epistemicity>causality⁹ ~as-to-projective-totalitative—implications-of-prospective-
 nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-
 contiguity⁶’ conceptualisation as to transcendental-enabling/sublimating/supererogatory~de-
 mentativity and not the vagueness of impression-driven/good-naturedness/wishfulness
 <amplituding/formative> wooden-language-<imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—
 narratives—of-the-⁸³ reference-of-thought—⁸ categorical-imperatives/axioms/registry-
 teleology⁹⁹ } in human-subpotency social-aggregation-enabling. We can grasp in this respect that
 the value conception as from the non-universalising sophistry perspective construed as decadent
 the prospective Socratic-philosophers¹⁰³ universalising-idealisation just as did medieval-
 scholasticism of budding-positivists like Galileo and Descartes; as in-many-ways prospective

~~knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-~~
~~prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-~~
~~implicated_attendant-ontological-contiguity ’~educed-~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~
~~<imbued-notional~cogency>’ }—conflatedness¹³-in-{preconverging-ment-by}-~~
~~postconverging-entailment>~~ requires that we supersede our emotional-involvement starting with
the very intellection striving for such prospective knowledge-reification~gesturing-and-
accounting—of-epistemic-phenomenalism-<in-
~~prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-~~
~~implicated_attendant-ontological-contiguity ’~educed-~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~
~~<imbued-notional~cogency>’ }—conflatedness¹³-in-{preconverging-ment-by}-~~
~~postconverging-entailment>~~. In any case, ultimately the reality of human knowledge-
reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
~~prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-~~
~~implicated_attendant-ontological-contiguity ’~educed-~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~
~~<imbued-notional~cogency>’ }—conflatedness¹³-in-{preconverging-ment-by}-~~
~~postconverging-entailment>~~ involves ‘direct bilateral relationship of appropriate construction-
of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-
completeness^{87 56} meaningfulness-and-teleology⁹⁹’, and so in the transvaluation of prospective
human postconverging~aporeticism-overcoming/unovercoming; as for instance, it can hardly be
imagined that the ⁸³reference-of-thought of the non-positivism/medievalism mindset as of its
preconverging/postconverging—de-mentative/structural/paradigmatic
ontologisation/ontological-veracity/aestheticisation-towards-ontology is apt as of its

~~supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~~ ~~of-~~
~~apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting~~ ~~for-~~
~~conceptualisation~~ to grasp our modern-day conception of say physics given its ‘valuation
framework as of its ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³⁴’ that needs to be transvaluated into a
positivism mindset. It can fairly be contended that prospective issues of knowledge-
reification~gesturing-and-accounting—of-epistemic-phenomenalism-~~<in-~~
~~prospective_psychologismic~apriorising/axiomatising/referencing-~~ {of-~~‘prospectively-~~
~~implicated_attendant~~—ontological-contiguity ’~duced—
~~existentialising/contextualising/textualising_~~ ‘intelligibility/epistemicity/reflexivity—contiguity-
~~<imbued—notional~cogency>~~’ }—conflatedness ³ ~~in {preconverging ment by}~~
~~postconverging-entailment~~> in modern-day physics having to do with theory-of-everything
conception arise because of our inappropriately apt
~~supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~~ ~~of-~~
~~apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting~~ ~~for-~~
~~conceptualisation~~ as of an occlusive-consciousness ⁸³reference-of-thought requiring prospective
notional~¹⁸deprocrypticism ⁸³reference-of-thought preconverging/postconverging—de-
mentative/structural/paradigmatic ontologisation/ontological-veracity/aestheticisation-towards-
ontology as of a protensive-consciousness (out of a full insight about causality as from the
epistemic ‘relative-ontological-completeness⁸⁷ ~~<amplituding/formative-~~
~~epistemicity>~~causality⁹~as-to-projective-totalitative—implications-of-prospective-
⁸nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-
contiguity⁶⁷ as to ~~apriorising/axiomatising/referencing-~~ {of-~~‘prospectively-~~
~~implicated_attendant~~—ontological-contiguity ’~duced—
~~existentialising/contextualising/textualising_~~ ‘intelligibility/epistemicity/reflexivity—contiguity-

~~<imbued-notional~cogency>' }~~ conflatedness¹³ ~~in {preconverging-ment-by}-~~
~~postconverging-entailment'~~ herein implied as ~~<amplituding/formative-~~
~~epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-~~
~~nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-~~
~~contiguity⁶~~ (involving a 'direct bilateral relationship of appropriate construction-of-the-Self for
appropriate cognisance-and-integration of prospective relative-ontological-completeness⁸⁷
⁵⁶meaningfulness-and-teleology⁹⁹' as implied prospectively in 'construing of both the right
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting mindset-
as-of-prospective-deprocrypticism-dissemination²⁸ and thus the knowledge for that right
mindset-as-of-prospective-deprocrypticism-dissemination²⁸'). We can better understand as such
why underlying conflict arises with all registry-worldviews/dimensions transcendence-and-
sublimity/sublimation/~~supererogatory—de-mentativity~~ because these involve human-
subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint ~~postconverging~aporeticism—~~
~~overcoming/unovercoming~~; as putting in question the old valuation as to requisite human
limited-mentation-capacity-deepening—~~as subjecting limitedness/human subpotency to-~~
~~'educed-unlimitedness/existence-sublimating-nascence²³~~. In this regards the
transcendental/transvaluating conception of ~~postconverging~aporeticism—~~
~~overcoming/unovercoming~~ is of existential-~~<disontologising/re-ontologising—aporeticism>~~
comprehensiveness and cannot be just about the physical world without social world
implications and vice-versa as so-underlined with the fact that both are for-human-studies/for-
human-constructs epistemic-projection by the underlying fact that these are the-very-same
human-subpotency sublimation implications as to overall reifying-and-empowering-reflexivity-
of-ecstatic-existence-as-~~panintelligibility/panreflexivity⁷³ -~~(~~existentially-imbued-and-educing-~~
~~<epistemic-totalising }~~ hermeneutically/~~textually/reprojectingly/supererogatingly/zeroingly/re-~~

~~acutely, -{decompulsing} delinearity~for-cogency>-epistemic-perspective-of-~~

~~projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-~~

~~referencing~conceptualisation, as herein specifically relevant to human-subpotency);~~ as

inevitably the apparently socially innocuous Copernican, Galilean, Cartesian, Newtonian, etc. conception of the material world as of positivism/rational-empiricism in superseding their human-subpotency—aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint of ‘traditional mythological/supernatural conceptualisation of material world/things as of the ¹⁰³universalising but non-positivism—medievalism preclusive-consciousness’ have constructive implications about corresponding requisite prospective positivism/rational-empiricism social-values (in superseding the human-subpotency—aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint of ‘traditional mythological/supernatural conceptualisation of the social-construct as of the ¹⁰³universalising but non-positivism—medievalism preclusive-consciousness’), and the possibility for the further advancement of such ‘material sciences as to cumulating/recomposuring positivism/rational-empiricism’ rather arises from the corresponding effectively enabling ‘cumulating/recomposuring positivism/rational-empiricism social-values’ like freedom-of-speech, opened communication, etc. availing as of the transcending positivism/rational-empiricism occlusive-consciousness. Likewise, it is herein contended that the future possibility for the natural sciences advancement is inseparable from the possibility of social and social-organisational advancement as of prospective human postconverging—~~aporeticism-overcoming/unovercoming~~ as to the prospective ¹⁸deprocrpticism—~~or—preempting—disjointedness-as-of-~~⁸³reference-of-thought protensive-consciousness induced ~~Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology~~ and so over our present ⁸⁰procrpticism—~~or—disjointedness-as-of-~~⁸³reference-of-thought occlusive-

consciousness; and in effect this conjoint-epistemic-relationship-and-fate in the conceptualisation of the material and social world is even confirmed today as with the social and social-organisational framework that underlied and was necessary for most of the scientific and technological advances after the second-world war. Basically, dimensionality-of-sublimating²⁵ - (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness³ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) as such reflects the successively induced originariness-parrhesia, -as-spontaneity-of-aestheticisation specific ‘constructiveness-by-destructuring cut-offs/thresholds of human ontological-performance⁷²-<including-virtue-as-ontology>’ so-construed as of notional~protensive-consciousness (trepidatious-consciousness/warped-consciousness/preclusive-consciousness/occlusive-consciousness/protensive-consciousness) implications; and as eliciting any such prospective specific construction-of-the-Self and its given registry-worldview/dimension⁸³ reference-of-thought-and-⁸³reference-of-thought-⁸⁴devolving-⁵⁶meaningfulness-and-teleology⁹⁹ overall preconverging/postconverging-de-mentative/structural/paradigmatic construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of secondnature institutionalisation. The ‘destructuring cut-offs/thresholds of human ontological-performance⁷²-<including-virtue-as-ontology>’ reflect prospective lack of dimensionality-of-sublimating²⁵ - (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness³ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) so-reflected in the shiftiness-of-the-Self⁹¹’s <amplituding/formative>⁹ wooden-language-(<imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³reference-of-thought- categorical-imperatives/axioms/registry-teleology⁹⁹) implying a human ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. that is rather constrained ‘mechanically’ on the prior

reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-
 aestheticisation, ‘despite the implications arising from budding/nascent insights of ecstatic-
 existence-as-transcendental-signifier—emergence/becoming—spontaneity-implications
 reflected as existence-potency³⁹~sublimating—nascence,—disclosed-from-prospective-epistemic-
 digression’ for the need for prospective originariness-parrhesia,—as—spontaneity-of-
 aestheticisation; to which the Self absconds (in ~~amplituding/formative-
 epistemicity~~>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 as to limited-mentation-capacity—~~as-subjecting-‘educed-unlimitedness/existence-sublimating-
 nascence’-to-limitedness/human-subpotency~~ implications) until the perceived induced
 notional—positive-opportunism—of-social-functioning-and-accordance⁷⁵ from any such
 prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation elicits the requisite
 human limited-mentation-capacity-deepening—~~as-subjecting-limitedness/human-subpotency-
 to-‘educed-unlimitedness/existence-sublimating-nascence’⁵³~~ (involving prospective
 knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-~~in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }~~—conflatedness -in-{preconverging-ment-by}-
~~postconverging-entailment~~> and/or deferential-formalisation-transference) for prospective
 secondnatured institutionalisation as of renewed prospective reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation. Furthermore,
 besides the conceptualisation articulated herein, what vindicates this idea of
 apriorising/axiomatic/referencing intellectual break/schism/estrangement is effectively that the
 possibility for prospective ⁵⁶meaningfulness-and-teleology⁹⁹ is associated with a renewed
 framework of ontologisation/ontological-veracity/aestheticisation-towards-ontology which is in

‘affirmation/projection by its underlying
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting~for-
conceptualisation’ to the superseded framework of prior ontologisation/ontological-
veracity/aestheticisation-towards-ontology prospectively disontologising as
unaffirmed/deprojected; as to the possibility of the recovery of dimensionality-of-sublimating²⁵ -
<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness~equalisation) prospectively, disentangled from ‘prior knowledge-as-of-mechanical-
knowledge predisposition and its developed temporal institutional self-serving predisposition’.
After many years of formative contemplation this author is rather dedicated to writing henceforth
even if read/skimmed just by a handful or fortuitously or never-but-potentially, whatever cometh,
hopefully over the next half a century, and thinks any human who genuinely feels strongly about
the need for profound human thought should be able to do likewise, as ultimate
responsibility/relative-reflexivity and choice notionally lies with the individual.

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Unconscionability-drag (enabling ontological reference), by which the perversion-of-reference-of-thought-~~as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation~~/mental-perversions teleologies of meaning is accounted for5139

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Institutionalisation and formalisation are based exactly on the fact that we don't have a universal intemporality/longness or the-good disposition, but rather according to the mediocrity principle of science we are solipsistically temporal-to-intemporal in our mental-disposition with respect to 'socially-perceived-value as of social-stake-contention-or-confliction'5171

Solipsism means I exist alone (as to the epistemic perspective with respect to intrinsic reality/ontological-veridicality)5172

By ontological-normalcy/postconvergence is meant that 'intrinsic reality' is one and given (ontology), and that the flaws and corrections in how we go about representing 'intrinsic reality' (metaphysics or the human-centered temporal-perspective) has no influence on reality's intrinsic nature5173

how can meaningfulness-and-teleology be represented in a 'prospective apriorising–registry state' which is ontologically more real contrasted to a 'present retrospective apriorising–registry', as meaningfulness-and-teleology 'temporally seems' to vary depending on the uninstitutionalised-threshold point-of-reference to imply at one moment it is intemporal and at another it is temporal?5180

Pedestalled disambiguation explains the dynamism of human institutional-cumulation/institutional-recomposure-~~{as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-~~<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~~~ going by a recurrent emanance/becoming template5184

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Memetism as to suprastructural meaningfulness-and-teleology will refer to the projective conceptualisation of meaningfulness-and-teleology beyond and superseding an intradimensional registry-worldview abstraction scope to the scope of transdimensional/transcendental existential-~~disontologising/re-ontologising~~—~~aporeticism~~—psychoanalytic ontological form (in full blossoming of the transcending dimension with its existentialism/full-existential-depth-implications personhoods-and-socialhood-formation)5218

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Meaningfulness of notional~firstnaturedness-formativeness-~~as-to-eventualising-inking-drive-or-seeding-misprising~~—temporal-to-intemporal-dispositions-~~so-construed-as-from-perspective-ontological-normalcy/postconvergence~~ as to ‘existential idealism/success’ as these define mental orientations or registry-worldview teleological-dispositions5230

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‘Différance-existential-transitory-articulation-of-the-protraction-of-perversion-of-reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation>,-of-meaningfulness’ technique5306

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Human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor as such is ontologically a preceding and defining construct that provides insight on ‘existentialism/full-depth-of-existential-implications issues’ across all the institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>>5513

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Suprastructuralism ultimately reflects the ~~relative-unreflexivity/relative-reflexivity~~—
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.....5528

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.....5533

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why spatialisation, indirectness and craftiness are critical to postlogic and conjugated-
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Existence is actually an ‘~~implicit-attendant~~—ontological-contiguity’~educated-
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disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality (so-construed from our given limited-mentation-
capacity—as subjecting ‘~~educated-unlimitedness/existence-sublimating-nascence~~’ to
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‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-<as-to-
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as of ‘~~implicated_attendant~~—ontological-contiguity’~educated-
~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-
contiguity-<imbued-notional~cogency>’,-<reifying-or-elucidating-of-prospective-
relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-
context> as to existence-potency~sublimating-nascence,-disclosed-from-prospective-
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cumulative-aftereffect/aftereffect’ as of deepest being-construal/existential-
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‘aetiologisation/ontological-escalation-<ontological-
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conceptualisation’5604

inducing uninstitutionalised-threshold, as it is impossible to critically extend ontological-
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mentating/structuring/paradigming but for a new reference-of-
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meaningfulness (as such a breaking induces virtuality-or-ontologically-flawed-construal
leading correspondingly to the false uptake as ontologically-veridical of the wrongly
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postlogism associated with their social cognisance-and-integration of say notions-and-accusations-of-sorcery5631

humans actually come into existence which avows an ‘~~implicated_attendant~~—ontological-contiguity’~educated—~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>’,-<reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context> of imbricated-becoming-transitioning within which they come to grasp rules and principles5635

The reason for the disambiguation of transversality-<for-sublimating—existential-eventuating/denouement, from ‘thinking at first/pure predisposition preemptive of prospective disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’> into a supratransversality-<in-sublimating—existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing reference-of-thought over a subtransversality-<in-desublimating—existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing reference-of-thought.....5637

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virtue is a ‘The-Good/knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective psychologismic~apriorising/axiomatising/referencing—{of-‘prospectively implicated_attendant—ontological-contiguity’~educated—~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>’}—conflatedness-in-{preconverging-ment-by}-postconverging-entailment>/understanding/<amplituding/formative—epistemicity>causality~as-to-projective-totalitative—implications-of-prospective-nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity construct’ and not ‘impression-driven/good-naturedness/wishfulness construct’ as reality is above all ‘effectivity’ by its manifestation.....5648

ever-perverting effect on ontological-veridicality of subtransversality-<in-desublimating—existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporalities) reflected by the ‘contrastive intellectual-and-moral tone-as-temperament and thematic teleological constructs of subtransversality-<in-desublimating—existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporalities) in relation to supratransversality-<in-sublimating—existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporality)’ as instigated by postlogism/enculturated-postlogism in protraction as temporal-preservation-as-pseudointemporality-preservation5658

ascetic intemporal-prioritising/maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising~conceptualisation Socrates will be passed by

the ordinariness/earthliness of thought in that institutionalised-being-and-craft setup as vague while upholding its shallow notion of value	5665
‘irrealism and corresponding virtualities’ that will undermine analytical pertinence, as man has to be understood exactly for what man is in effective reality, to then articulate effective knowledge constructs that are actually most efficient because of their realism	5667
‘requisite specialness of the discipline of philosophy as a first-order ontology’ among all subject-matters (or-as-it-protrudes-into-subject-matters-or-second-order-ontologies), as the one that can least afford to be of normal trade	5667
‘subtransversality-<in-desublimating-existential-eventuating/denouement>-by-supratransversality-<in-sublimating-existential-eventuating/denouement> technique of transversality-<for-sublimating-existential-eventuating/denouement, from ‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’ as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’>	5669
postlogism dynamism in its social protraction reflects a threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing~apriorising-psychologism> as of temporality/non-transcendence-and-sublimity/sublimation/supererogatory~de-mentativity/incrementalism-in-relative-ontological-incompleteness—enframed/disontologising~conceptualisation in corresponding conjugated-postlogism of temporal-dispositions	5676
teleology/teleological-differentiation is not a discrete construct but rather deterministic as of existential-reference/existential-tautologisation/ontology/ontological-veridicality of ‘implicated attendant ontological-contiguity’~educated-existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’,-<reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context>	5681
Existence/existential-reality is thus a teleological-contiguity/oneness-of-teleology ‘with teleological-discretion being defined only by epistemic choice/differentiation’	5682
decentering is what divulges all the uninstitutionalised-threshold as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism by maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising~conceptualisation	5685
the idea of pivoting/decentering extends to the notion of the ‘self’s own pivoting/decentering for understanding’	5687
ontological-normalcy/postconvergence points out that paradoxically the transcendental mindset/reference-of-thought associated with a ‘knowledge construct of intrinsic-reality’ should priorly be established (‘centered’ over the prior meaningful-frame which is ‘decentered’) for the knowledge construct to take hold by the continuing ‘moulting’ of its proponents and corresponding social construct.....	5701
the Social is much more than aggregativity (social-aggregation)	5713

Long-form of Terms and their Elucidations

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

- ‘**Ctrl + Click**’ (on any hyperlinked superscript) for the elucidation of the given term
- ‘**Alt + Left-Arrow**’ to go back to the previous location in the document (that is precisely at the clicked hyperlinked superscript location)
- ‘**Alt + Right-Arrow**’ to go in the reverse direction again
- Also the darkened and/or strikedthrough text elaborates upon the immediately prior or succeeding text and is darkened and/or strikedthrough (to point out its interjecting nature) in order to ease the ‘continuity readability’ of long phrases/sentences while at the same time striving herein for a ‘most profound and extended articulation of prospective intolerance-<of-disparateness>/exactifying_precisioning-of-sublimation-<as-to-postconverging-narrowing-down~apriorising/axiomatising/referencing-entailing-theoretical,-conceptual-and-operant-implications>’

absolving/fleeting/ *absolving/fleeting/escaping-reflex-logic- (in- ‘disdain-of-sanctity-of-*

escaping-reflex- *prelogism⁹⁶ -as-of-conviction,-in-profound-supererogation⁹⁶ -*

logic¹ *<existentially-veridical- ‘attendant-intradimensional-*

apriorising/axiomatising/referencing’-logical-dueness-precedes-

disontologising-logical-outcome-arrived-at>-mental-disposition’-as-of-

circumstantial-extremes-of- ‘vague-rhyming-or-copiedmimicry-or-

formulaic-projection-or-projection-of-form-or-hollow-and-vague-
 vocalisation-or-subknowledging⁹⁴ -in-a-circularity-of- 'contemptuous-
 deceptive-elicitation', - 'contemptuous-engagement' -and- 'contemptuous-
 disengagement', -within-the-scope-of- 'the-registry-
 worldview's/dimension's—⁹³ reference-of-thought-for-social-functioning-
 and-accordance' }

accreting- accreting-substitutive-subsumption-as-futural-différance-freeplay-
 substitutive- {transcendental-futural-différance-freeplay-that-produces-ontological-
 subsumption-as- aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-
 futural-différance- reflected- 'epistemicity-relativism-determinism' >-of-⁵⁶ meaningfulness-
 freeplay² and-teleology⁹⁹ -epistemic-totalisation-sublimity:-as-of- 'ontological-faith-
 notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing-as-so-being-as-of-existential-
 reality,-protracted-dynamics-of-ontological-correspondence', -in-
 superseding-the-successive-registry-worldviews/dimensions-⁸³ reference-
 of-thought-temporality⁸⁸ -as-of-neuterisation⁵⁵ /relative-ontological-
 incompleteness⁸⁷ /preconverging-existential-extrication-as-of-existential-
 unthought' }

supererogatory-ac supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness—of-
 uity/perspicacity/a apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins
 stuteness/edginess/ trumenting-for-conceptualisation with regards to the-very-same-
 incisiveness—of- immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
 apriorising/axioma 'human<amplituding/formative-epistemicity>totalising~purview-of-
 tising/referencing/i construal refers to the 'cut-through/deflating effect' of

intelligibilitysetting *supererogating*⁹⁶{*relative-ontological-completeness*⁸⁷-*as-singularisation*-
 up/measuringinstru <*as-to-the-nondisjointedness/entailment-of-prospective-*
 menting³-for- *nonpresencing*⁹² *construal* *as* *of*
 conceptualisation *affirmation/projection/assertion/notional~self-distantiation/dueness-*
validating-logicising/suitable-measuringinstrument-validating-
*measuring-<as-to-postconverging-or-dialectical-thinking*²¹*-apriorising-*
psychologism> *over* *relative-ontological-incompleteness*⁸⁸-*as-*
*dissingularisation-<as-to-the-disjointedness/ment-of-*⁹⁰*presencing-*
*absolutising-identitive-constitutedness*⁹³*>/epistemic-*
nonimmanence/flawed-epistemicity-relativism-determinism *construal as*
of *unaffirmation/deprojection/deassertion/epistemic-*
decadence/undueness-invalidating-logicising/unsuitable-
measuringinstrument-invalidating-measuring-<as-to-preconverging-or-
*dementing*⁹⁰*-apriorising-psychologism>*} (thus in both cases establishing
their inherently-determinable-‘apriorising-teleological-thresholding-as-
teleological-framework/narrative-framework *of*
contextualising/existentialising/instantiative-devolving-meaningfulness’
*with relative-ontological-incompleteness*⁸⁸ *prospectively deneutered from*
its <*amplituding/formative-epistemicity*>*totalising~self-referencing-*
*syncretising/circularity/interiorising/akrasiatic-drag*³⁴ *in* *pseudo-*
edginess/pseudo-incisiveness), underlying a postconverging-or-
*dialectical-thinking*²¹*-apriorising-psychologism* *representation over a*
*preconverging-or-dementing*⁹⁰*-apriorising-psychologism* *representation*
as of the-very-same-immanent-existence/intrinsic-reality/ontological-
veridicality,-as-to-‘human <*amplituding/formative-*

*epistemicity>totalising~purview-of-construal, wherein for instance as of
relative-ontological-completeness⁸⁷ theory-of-relativity-together-with-
quantum-mechanics—axiomatic-constructs as postconverging-or-
dialectical-thinking²¹—apriorising-psychologism representation runs-
through/deflates classical-mechanics—axiomatic-constructs as
preconverging-or-dementing⁷⁰—apriorising-psychologism representation
given that the former just supersedes/transcends the latter as of
⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—
unenframed/re-ontologising~conceptualisation of ‘the-very-same physics
<amplituding/formative—epistemicity>totalising~devolved—
purview/domain-of-construal-as-intrinsic-reality/ontological-
veridicality/existential-reality’ with human limited-mentation-capacity-
deepening—as subjecting limitedness/human subpotency to ‘educated-
unlimitedness/existence-sublimating naseence²³³ and is not involved with
the latter as of any ⁵¹incrementalism-in-relative-ontological-
incompleteness⁸⁸—enframed/disontologising~conceptualisation, and the
same elucidation extends to the overall human <amplituding/formative—
epistemicity>-totalising~thrownness-in-existence³⁵ as of the-very-same-
immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative—epistemicity>totalising~purview-of-
construal wherein our present positivism/rational-empiricism
<amplituding/formative—epistemicity>totalising~⁵⁶meaningfulness-and-
teleology⁹⁹ as postconverging-or-dialectical-thinking²¹—apriorising-
psychologism representation runs-through/deflates prior non-
positivism/medievalism <amplituding/formative—*

epistemicity>totalising~⁵⁶meaningfulness-and-teleology⁹⁹ as
 preconverging-or-dementing³⁰-apriorising-psychologism representation
 or wherein prospective ¹⁸deprocrypticism-or-preempting—
 disjointedness-as-of-⁸³reference-of-thought <amplituding/formative—
 epistemicity>totalising~⁵⁶meaningfulness-and-teleology⁹⁹ as
 postconverging-or-dialectical-thinking³¹-apriorising-psychologism
 representation will cut-through/deflate our 'positivism-⁸⁰procrypticism
 shiftiness-of-the-Self¹' <amplituding/formative—
 epistemicity>totalising~⁵⁶meaningfulness-and-teleology⁹⁹ as
 preconverging-or-dementing³⁰-apriorising-psychologism
 representation;¶ such that we can fathom that this ^{epistemic-}
^{totalising³³}hermeneutic/textuality/reprojecting/supererogating/zeroing/re-
 acuting, ^(decompulsing)delinearity~for-cogency elucidation by its 'mere
 prompting of what is implied by notional~¹⁸deprocrypticism
 <amplituding/formative-epistemicity>totalising~⁵⁶meaningfulness-and-
 teleology⁹⁹' is rather 'sparing to our positivism-⁸⁰procrypticism
 emotional-involvement for the sake of intellectual engagement' as it
 'doesn't directly project the fulsome
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins
 trumenting—for-conceptualisation as of prospective
 notional~¹⁸deprocrypticism full construal' relative to our 'positivism-
⁸⁰procrypticism shiftiness-of-the-Self¹ dereifying-gesturing perspective',
 and this sparingness thus should not be naively construed to imply that we
 can engage as of epistemic-veracity and thus ontological-veracity such

notional~¹⁸deprocrypticism ~~<amplituding/formative-epistemicity>~~ *totalising~⁵⁶meaningfulness-and-teleology⁹⁹* in prospective *relative-ontological-completeness⁸⁷* from our *relative-ontological-incompleteness⁸⁸* ‘*positivism~⁸⁰procrypticism* *shiftiness-of-the-Self⁹¹* perspective’ as if as of *postconverging-or-dialectical-thinking²¹-apriorising-psychologism* representation whereas in reality such *perspectival* ~~<preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>~~ ~~-existentialising—enframing/imprintedness-(as-to-¹⁸historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)~~ is rather *flawed-and-untenable* as it is just a furtherance of *positivism~⁸⁰procrypticism* *preconverging-or-dementing²⁰-apriorising-psychologism* representation warranting rather prospective *psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring* of the *positivism~⁸⁰procrypticism* mindset to effectively begin to contemplate and come to terms ~~as-of-axiomatic-construct~~ with the ~~<amplituding/formative-epistemicity>~~ *causality⁶* ~~~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁷~~ of prospective *notional~¹⁸deprocrypticism* as a perspective that is *prospectively_unenframed-or-re-ontologising-to* as *edgily-and-incisively-spilling-over-our-‘positivism~⁸⁰procrypticism* *shiftiness-of-the-Self⁹¹’*, such that even in the *expanded-view-of-things* just as budding *positivists* existentially ~~<disontologising/re-ontologising—aporeticism>~~ *impregnated in-many-ways* with a *non-positivism/medievalism* mindset more critically simply *grasped of the wake* for more salient human

ontological possibilities as of positivism/rational-empiricism down-the-line likewise this author and many disseminating postmodern thinkers existentially <disontologising/re-ontologising—aporeticism> impregnated in-many-ways with positivism—⁸⁰procrypticism mindset as ‘occlusive self-consciousness shiftiness-of-the-Self⁹¹’ more critically project rather of the wake of more salient human futural ontological possibilities implied by prospective ¹⁸deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought as of its ‘unenframed/re-ontologising protensive self-consciousness nonshiftiness-of-the-Self⁹¹’ as of mere reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation reifying-gesturing’

amplituding

~~supererogatory~~—de-mentative—amplituding—
<supererogatorily~stranding/attributing as of either
‘postconverging/dialectical-thinking,-as-soundness or
preconverging/dementing²⁰,-as-unsoundness’ in reflecting transcendence-
and-sublimity/sublimation/~~supererogatory~~—de-mentativity> undergirding
aestheticisation—and—aestheticisation-towards-ontology-<elicited—
idiomatisation> and so-underlying phenomenal existence manifestly—
imbued/permeated/integral conceptivity/epistemic-reflexivity/epistemicity-
relativism-determinism-<reifying{as-to-knowledge-developing}-and-
empowering>-{exuding—^{epistemic-}
^{totalising}³³}hermeneutically/textually/reprojectingly/supererogatingly/zero in
gly/re-acutingly,-{decompulsing} delinearity~for-cogency:-as-from-
‘existence’s~effusing/ecstatic—inlining’;-as-

'interlay/organicalism/aestheticising-handle-<of- 'psychologism-
 transfixity{residualising-^{decompulsing} delinearity-over-nonresidualising-
 {compulsing}linearity}'>-{manifest-supererogatory-de-mentative-
 amplituding-or-mental-aestheticising-attuning}',-in-
 supererogatory-projective-arbitrariness/waywardness-
 of-transversalisation/tandemisation/abstractive-
 conjugation/perspectivation/depthing—for- 'aestheticising-re-
 margining/re-edging/re-acuity—in-
 postconverging/preconverging_circumscriptive/totalitative-
 restructuring'—educing-sublimation/desublimation>, (amplituding is so-
 construed as conceptivity/epistemic-reflexivity/epistemicity-relativism-
 determinism-<reifying{as-to-knowledge-developing}-and-
 empowering>—for—inlining and speaks not just of the 'specific human-
 subpotency conceptivity/epistemic-reflexivity/epistemicity-relativism-
 determinism-<reifying{as-to-knowledge-developing}-and-
 empowering>—for—inlining with phenomenal existence' but equally all
 other possible 'phenomenal/manifest~subpotencies-(in-transitive-
 conflatedness³—reflexivity,-in-the-full-potency-of-
 existence's~sublimating-nascence) conceptivity/epistemic-
 reflexivity/epistemicity-relativism-determinism-<reifying{as-to-
 knowledge-developing}-and-empowering>—for—inlining with
 phenomenal existence' whether of animate or inanimate
 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-
 <reifying{as-to-knowledge-developing}-and-empowering>, and
 amplituding is so-elaborated-as-of conceptivity/epistemic-

*reflexivity/epistemicity-relativism-determinism-<reifying{as-to-
knowledge-developing}-and-empowering>-<as-to-frame-of-
motif/pattern/sign/token/mark/type/figure/symbol/attribute/inscription/wri-
ting>-for-inlining-<as-to-frame-of-
reflection/retentiveness/recollection/memoration/memory/anamnesis/cogn-
isance/intelligibility/comprehension/realisation>, with this elucidation
practically underlined with the elucidation of such notions like ‘real,
pseudoreal and unreal’ wherein everything contemplable about
existence is necessarily real whether of ‘phenomenal/manifest occurrence’
or ‘phenomenal/manifest imaginary occurrence’ as to existence’s
panintelligibility/panreflexivity⁷³-effusing/ecstatic-inlining while the-
very-same notions rather speak to the ‘notional <preconverging~‘motif-
and-apriorising/axiomatising/referencing’-entailing>-existentialising—
enframing/imprintedness-(as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) by <postconverging~‘motif-
and-apriorising/axiomatising/referencing’-entailing>-existentialising—
framing/imprinting-(as-to-prospective-⁷⁴ historicity/ontological-
eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-
determinism’>)} of human-subpotency conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism-<reifying{as-to-
knowledge-developing}-and-empowering> as to social-stake-contention-
or-confliction’ as thus implicating the veracity of human-subpotency
differentiating contemplation of ontological-veracity as
⁹⁷surrealising/supererogating);¶ amplituding as to its*

~~<amplituding/formative-epistemicity>~~totalising underlies (as of
⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>
 veridical epistemic-projection perspective) the
 'preconverging/postconverging-de-mentating/structuring/paradigming
 implications of conceptivity/epistemic-reflexivity/epistemicity-relativism-
 determinism-<reifying{as-to-knowledge-developing}-and-empowering>
 to ontological-performance⁷²-<including-virtue-as-ontology>' so
 reflected as to the 'notionalisation/notional-conception/amplituding
 referencing/registering/decisioning imbued shallow-supererogation⁹⁶—
 to—profound-supererogation⁹⁶' spanning human temporal-to-intemporal
 ontological-performance⁷²-<including-virtue-as-
 ontology>/morality/ethics/justice/etc. (as to **Being-**
~~development/ontological-framework-expansion-as-to-depth-of-~~
~~ontologising-development-as-infrastructure-of- meaningfulness-and-~~
~~teleology , institutional-development-as-to-social-function-development~~
~~and living-development-as-to-personality-development~~ psychologismic—
~~epistemic acutisation~~ difficulty <for, residualising—
~~{decompulsing} delinearity-for-cogeney>~~magnitudes^{of-experientiality/experiment})

asceticism⁴ asceticism speaks of the disposition of value-ricochetting/transvaluation—
 as-to-prospective-relative-ontological-completeness⁸⁷
~~supererogatory~~ acuity/perspicacity/astuteness/edginess/incisiveness—of
~~apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins~~
~~trumenting~~—for—conceptualisation cognisant of the fact that the **Being-**
~~development/ontological-framework-expansion-as-to-depth-of-~~

~~ontologising-development-as-infrastructure-of- meaningfulness-and-~~
~~teleology , institutional-development-as-to-social-function-development~~
~~and living-development-as-to-personality-development~~ ~~psychologismie-~~
~~epistemic-acutisation~~ ~~difficulty~~ ~~<for, residualising-~~
~~{decompulsing} delinearity-for cogency>~~ ~~magnitudes~~^{of-experientiality/experiment} of
the ~~<amplituding/formative>~~⁸ ~~wooden-language-~~ ~~{imbued-temporal-~~
~~mere-~~
~~form/virtualities/dereification/akrasiatricdrag/denatured/preconverging-~~
~~or-dementing~~²⁰ ~~-narratives-of-the-~~⁸³ ~~reference-of-thought-~~ ~~categorical-~~
~~imperatives/axioms/registry-teleology~~⁹⁹ } as
~~<amplituding/formative>~~⁸ ~~wooden-language-~~ ~~{imbued-averaging-of-~~
~~thought-<as-to-leveling/ressentiment/closed-construct-of-~~
~~meaningfulness-and-teleology -as-of- 'nondescript/ignorable-void '~~-
~~with-regards-to-prospective-apriorising-implications>~~ }' is
preconverging/postconverging-de-
mentatively/structurally/paradigmatically incompatible with the
possibility at its prospective human-subpotency-
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint of ⁸³reference-of-thought
as of its destructuring-threshold-~~{uninstitutionalised-~~
~~threshold~~¹⁰²/~~presublimating-desublimating-decisionality}~~-of-ontological-
performance⁷²-<including-virtue-as-
ontology>/morality/ethics/justice/etc. to integratively contemplate of the
prospective registry-worldview's/dimension's ~~Being-~~

~~development/ontological-framework-expansion-as-to-depth-of-
 ontologising-development-as-infrastructure-of- meaningfulness-and-
 teleology , institutional-development-as-to-social-function-development
 and living-development-as-to-personality-development psychologism-
 epistemic-acutisation difficulty <for, residualising-
 {decompulsing} delinearity-for-cogeny>—magnitudes{of-experientiality/experiment} by
 dispensing-with-immediacy-for-relative-ontological-completeness³⁷-by-
 reification/contemplative-distension³⁷ (as of human self-surpassing—
 existentialism-form-factor, -in-overcoming- 'notional~collateralising-
 beholdening-prot Humanity'-to- 'attain-sublimating-humanity'-as-to-
 existence-potency¹⁹ ~sublimating-nascence, -disclosed-from-prospective-
 epistemic-digression to supersede human temporality⁹⁸/shortness
 <amplituding/formative>⁸ wooden-language- (imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology -as-of- 'nondescript/ignorable-void '-
 with-regards-to-prospective-apriorising-implications>)) as it rather
 enters into <amplituding/formative-epistemicity> totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ of its
 prior registry-worldview/dimension
 supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins-
 trumenting—for-conceptualisation to any such prospectively implied
⁵⁶meaningfulness-and-teleology⁹⁹ ⁸³reference-of-thought;¶ and thus all
 human transcendence-and-sublimity/sublimation/supererogatory—de-
 mentativity can only occur as of asceticism induced psychoanalytic-~~

*unshackling/memetic-reordering/institutional-recomposuring that is
preconverging/postconverging—rede-
mentating/restructuring/reparadigming (in the face of ecstatic-existence-
as-transcendental-signifier—emergence/becoming—spontaneity-
implications reflected as existence-potency³⁹~sublimating—nascence,-
disclosed-from-prospective-epistemic-digression) the possibility of the
prior registry-worldview/dimension to ‘perceive value in transvaluation as
value-ricochetting/transvaluation—as-to-prospective-relative-
ontological-completeness^{87 83}reference-of-thought’ as of the prospective
registry-worldview/dimension perspective ontological-
normalcy/postconvergence implications of value-construct, and so
practically as of the ascetic capacity to induce recurrent-utter-
uninstitutionalisation to perceive base-institutionalisation value-construct
as of more pertinent transvaluation of value, base-institutionalisation—
ununiversalisation value-construct to perceive ¹⁰³universalisation value-
construct as of more pertinent transvaluation of value, ¹⁰³universalisation—
non-positivism/medievalism value-construct to perceive
positivism/rational-empiricism value-construct as of more pertinent
transvaluation of value, and prospectively our positivism—⁸⁰procrypticism
to perceive ¹⁸deprocrypticism—or—preempting—disjointedness-as-of-
⁸³reference-of-thought as of more pertinent transvaluation of value, and as
we can appreciate that the non-universalising social-construct didn’t
perceive ¹⁰³universalising-idealisation as of value but for the induced
psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring afterthought/reasoning-from-results instigated by*

*Socratic-philosophers and their successors, and likewise with medieval-
pedantic dogmatism social-construct relative to budding-positivists, and
prospectively it is herein contended that our ⁸⁰procrypticism—or—
disjointedness-as-of-⁸³reference-of-thought disposition with respect to
¹⁸deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-
thought prospective ⁵⁶meaningfulness-and-teleology⁹⁹;¶ and
fundamentally the notion of ‘asceticism as implying value-
ricochetting/transvaluation—as-to-prospective-relative-ontological-
completeness⁸⁷’ cannot be explained to any prior registry-
worldview/dimension construed as a <amplituding/formative>⁹ wooden-
language-(imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of— meaningfulness-and-
teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications> } on the basis of its relative-
ontological-incompleteness⁸⁸
aposteriorising/logicising/deriving/intelligising/measuring of
⁵⁶meaningfulness-and-teleology⁹⁹ from its prior deficient/ontologically-
impertinent
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins
trumenting—for—conceptualisation since the asceticism is rather as of the
prospective registry-worldview’s/dimension’s
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins
trumenting—for—conceptualisation for*

aposteriorising/logicising/deriving/intelligising/measuring of
⁵⁶meaningfulness-and-teleology⁹⁹, and this explains why the asceticism in
 transvaluation of ¹⁰³universalising-idealisation disposition over non-
 universalising sophistry disposition, budding-positivism over medieval-
 scholasticism dogmatism and prospectively notional~¹⁸deprocrypticism
 over our procrypticism are non-intelligible to their respective non-
 universalising/medieval-pedantic-dogmatism/procrypticism
 ‘<amplituding/formative> wooden-language-(imbued-temporal-mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-
 or-dementing²⁰-narratives-of-the-⁸³reference-of-thought- categorical-
 imperatives/axioms/registry-teleology⁹⁹ } as
 <amplituding/formative> wooden-language-(imbued-averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-
 with-regards-to-prospective-apriorising-implications>)’ as in effect it is
 simply the ‘projected habituation by the prospective registry-
 worldview’s/dimension’s veridically postconverging/dialectical-
 thinking²¹-qualia-schema reflection of the prior registry-
 worldview’s/dimension’s destructuring-threshold-(uninstitutionalised-
 threshold¹⁰²/presublimating-desublimating-decisionality)-of-ontological-
 performance⁷²-<including-virtue-as-
 ontology>/morality/ethics/justice/etc. as of preconverging/dementing²⁰-
 qualia-schema’ that carries the psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposuring explaining the asceticism;¶ in

other words, the full-picture of asceticism transvaluation implications can be garnered operantly with a preconverging/dementing²⁰-qualia-schema projection of 'reasoning out' the relative-ontological-incompleteness⁸⁸ ⁵⁶meaningfulness-and-teleology⁹⁹ in terms-as-of-axiomatic-construct of the relative-ontological-completeness⁸⁷ postconverging/dialectical-thinking²¹-qualia-schema ⁵⁶meaningfulness-and-teleology⁹⁹ in exposing the former's nondescript/ignorable-void⁵⁰ as of its preconverging/dementing²⁰-qualia-schema;¶ and in-the-bigger-scheme-of-things asceticism implied transvaluation speaks to the fact that 'notions of values in relative-ontological-incompleteness⁸⁸ destructuring-threshold-(uninstitutionalised-threshold⁰²/presublimating-desublimating-decisionality)-of-ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. are of teleologically-decadent-as-in-dimensionality-of-desublimating-lack-of⁶- (<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹⁵/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. as of vices-and-impediment' and 'notions of values aspiring-for-and-in relative-ontological-completeness⁸⁷ constructiveness-of-ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. are of emancipating/teleologically-elevated ontological-performance⁷²-<including-virtue-as-ontology>', for instance in the sense that while there is nothing inherently wrong with achievement motives across all registry-worldviews/dimensions

*conventional constructs as of human finite aspirations whether socially, professionally, family-wise, hedonic, etc., their implications as of the destructuring-threshold-~~(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~~-of-ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. in relative-ontological-incompleteness⁸⁸ is bound to teleologically-decadent-as-in-dimensionality-of-desublimating-lack-of⁶ -
~~<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation}~~ vices-and-impediments¹⁰⁵ and likewise regarding the same context their overlooking/foregoing/dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension⁷⁷ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notional~collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality⁹⁸/shortness ~~<amplituding/formative>~~ wooden-language-~~(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—~~ meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void’-with-regards-to-prospective-apriorising-implications>)) as of transvaluation for prospective relative-ontological-completeness⁸⁷ constructiveness-of-ontological-performance⁷²-<including-virtue-as-*

*ontology>/morality/ethics/justice/etc. brings about prospective
 emancipating/teleologically-elevated ontological-performance⁷²-
 <including-virtue-as-ontology>, pointing out that all values are as
 ontologically-pertinent as of the prospective relative-ontological-
 completeness⁸⁷ transvaluation implications as to the fact that for instance
 ‘supposed friendship/family/social/professional values’ leading to
 involvement in say a genocide (as of the insight exposed from such an
 extreme/stark example undermining human predisposition for a ‘nihilistic
 <amplifying/formative>⁸ wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void’ -
 with-regards-to-prospective-apriorising-implications>)) are effectively
 associated with vices-and-impediments¹⁰⁵ as to ~~preconverging~~-existential-
 extrication-as-of-existential-unthought, and thus pointing out that there
 are no true values without the prior conception of their transvaluation as
 of ‘relative-ontological-incompleteness⁸⁸/relative-ontological-
 completeness⁸⁷-(sublimating~referencing/registering/decisioning,-as-
 self-becoming/self-conflatedness⁸³/formative-supererogating-
 <projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
 axiomatising/re-referencing,-in-perspective-ontological-
 normalcy/postconvergence> } as to human-and-social-
 expectations/anticipations—metaphoricity⁵⁷—as-
 preconverging/postconverging—rede-
 mentating/restructuring/reparadigming—psychologism⁸⁹;¶ the effective
 manifest ‘asceticism-as-of-parrhesiastic-askesis-or-acumen*

transvaluation development' (as enabling the superseding of human prior ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴) can be contemplated as of⁸³reference-of-thought-level induced¹⁰³universalising-idealisation transvaluation as reflected with 'Socrates principled ascetic stances associated with his maieutic eliciting of a basic sense of¹⁰³universalising-idealisation in his interlocutors even when bordering on the incongruous during his condemnation while upholding the ontological-pertinence of the incongruous¹⁰³universalising-idealisation over sophistic/pedantic apparently congruous non-universalising' developing into 'Plato's perpetuating of the philosophical tradition with his Academy with a further phronesis/practicality emphasis in striving, as of the deferential-formalisation-transference implications underlying all true knowledge-constructs (as of the underlying Socrates maieutic exercise 'inconclusiveness insight' which is rather more critical in eliciting/instigating a sense of knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective-psychologismic~apriorising/axiomatising/referencing-~~{of- 'prospectively implicated-attendant-ontological-contiguity' ~educated-existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>' }—conflatedness¹²-in {preconverging ment by} postconverging entailment> and so-reflecting the reality that the ordinariness as <amplituding/formative>⁸wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-~~

meaningfulness-and-teleology -as-of- 'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>} disontologising framework lacks the requisite dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notional~collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency⁹⁸~sublimating-nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality⁹⁸/shortness <amplituding/formative>⁸ wooden-language-~~imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>}}~~ for profound knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective psychologism~apriorising/axiomatising/referencing-{of-'prospectively implicated attendant ontological-contiguity '~educated-existentialising/contextualising/textualising_'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>' }—conflatedness¹³-in-{preconverging-ment-by} postconverging-entailment> as of human limited-mentation-capacity—as-subjecting-'educated-unlimitedness/existence-sublimating-nascence'-to-limitedness/human-subpotency commitment induced disinterest/indifference/apathy and thus 'veridical knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective psychologism~apriorising/axiomatising/referencing-{of-

~~'prospectively implicated attendant ontological-contiguity '~educated-~~
~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re~~
~~flexivity-contiguity-<imbued-notional-cogency>' }—conflatedness¹³-~~
~~in-{preconverging ment by} postconverging entailment>~~ is
 postconvergingly-de-mentated/structured/paradigmed out-of-profoundly-
 developed-interest/concern/care-induced-institutionalising as of
 deferential-formalisation-transference for its requisite appropriate
 dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification/contemplative-distension³⁷'), to influence Dionysus I of
 Syracuse along the philosopher-king postconverging-de-
 mentating/structuring/paradigming' and 'Aristotle's expansive approach
 to philosophical and knowledge inquiry along the ¹⁰³universalising-
 idealisation postconverging-de-mentating/structuring/paradigming,
 setting up the Lyceum together with the tutoring of Alexander the Great'
 along the same lines of reasoning as Plato, as well as latter post-Socratic
 philosophical perpetuation like the Stoics, Cynics, etc. and their
 institutional influence on Greek and Roman leadership and society;¶ this
 same asceticism ideal can be recounted with budding-positivists as of
 Galileo, Copernicus, Descartes, etc. ascetic stances even against the
 condemnation of their then present-day medieval establishment creating
 the possibility for later enlightenment scientific and social emancipating
 thought (highlighting the incontrovertible necessity for asceticism as of its
 broader meaning as to human originariness-parrhesia,—as-spontaneity-
 of-aestheticisation renewing of reproducibility—
 mathesis/motif/thrownness-disposition,—as-reproducibility-of-

aestheticisation to overcome the ~~<amplituding/formative-~~
~~epistemicity>totalising~self-referencing-~~
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ of any prior
 reproducibility—mathesis/motif/throwness-disposition,—as—
 reproducibility-of-aestheticisation mere complexification, as so-implied
 with any given registry-worldview/dimension possibilities for prospective
 transcendence-and-sublimity/sublimation/~~supererogatory-de-mentativity~~)
 attitude/mental- attitude/mental-disposition/care-and-episteme construed as of ¹⁵de-
 disposition/care- mentation- (~~supererogatory-ontological-de-mentation-or-dialectical-de-~~
 and-episteme⁵ ~~mentation—stranding-or-attributive-dialectics~~) imbued psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring reconstrual
 (as to ‘human Being-development/ontological-framework-expansion—as-
~~to-depth-of-ontologising-development-as-infrastructure-of-~~
~~meaningfulness-and-teleology~~ , institutional-development—as-to-social-
~~function-development~~ and ~~living-development—as-to-personality-~~
~~development~~ psychologismic epistemic acutisation—difficulty <for-
 residualising—^{decompulsing}delinearity-for-cogency>————magnitudes^{{of-}
 experientiality/experiment}’), so-implied as of contrastive ‘postconverging-or-
 dialectical-thinking²¹-as-of-assertion’ attitude/mental-disposition/care-
 and-episteme over ‘preconverging-or-dementing²⁰-as-of-deassertion’
 attitude/mental-disposition/care-and-episteme, in
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins
 trumenting,-for-
 aposteriorising/logicising/deriving/intelligising/measuring-

⁵⁶meaningfulness-and-teleology⁹⁹

beyond-the-
consciousness-
awareness-
teleology⁹⁹-<of-
preconverging-
existential-
extrication-as-of-
existential-
unthought>⁶

7blurriness-
<sterilising/anecco
talising/trivialising
-of-prospective-re-
ontologising_by-
preconverging,-in-
disontologising-
formulaic-
dragging-
out/hollowing-
out>

*beyond-the-consciousness-awareness-teleology⁹⁹-<of-preconverging-
existential-extrication-as-of-existential-unthought> implies 'conscious'
and/or 'unconscious' as of threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-
<as-to- 'attendant-intradimensional'-prospectively-
disontologising~preconverging/dementing⁷⁰-apriorising-psychologism>
at the uninstitutionalised-threshold¹⁰² of a registry-worldview/dimension
whether with regards to retrospective or prospective transcendental
implications

blurriness-<sterilising/aneccotalising/trivialising-of-prospective-re-
ontologising_by-preconverging,-in-disontologising-formulaic-dragging-
out/hollowing-out> speaks to 'lack of intellectual lucidity/clarity with
respect to supposed knowledge articulation as of existential-reality'
wherein a given human-subpotency registry-worldview/dimension
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins
trumenting_for-conceptualisation so-construed as of reproducibility-of-
mathesis/motif/thrownness-disposition,-as-reproducibility-of-
aestheticisation is rather wrongly construed in ⁷⁹presencing-
absolutising-identitive-constitutedness¹⁴ as superseding ecstatic-
existence/intrinsic-reality at its prospective destructuring-threshold-
(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-
decisionality)-of-ontological-performance⁷²-<including-virtue-as-*

<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out> thus fundamentally speaks of a 'closed-minded unilateral-conceptualisation-of-knowledge' wherein the human Self is wrongly construed as of a ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ reference for the conception of knowledge rather than reflecting ontological-veracity with an 'open-minded bilateral-conceptualisation-of-knowledge' wherein the human Self itself has to prospectively be developed/constructed-out-of-its-prior-shiftness-of-the-Self¹ in 'epistemic-conflatedness¹³ construed as epistemic-ricochetting/transepistemicity construct' (so-construed as projective-insights) to then be able to register the entailing implications of prospective knowledge (so-construed as predicative insights), in the sense that for instance without implying the need for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as of prospective positivism construction-of-the-Self/self-consciousness a non-positivism mindset as animistic or as medieval in its non-positivism 'closed-minded unilateral-conceptualisation-of-knowledge' (thus lacking the positivistic projective-insights as of apriorising/axiomatising/referencing-psychologism) will only end up 'complexifying the mechanical outcome of positivism ⁵⁶meaningfulness-and-teleology⁹⁹ on the basis of its non-positivism as animism or as medievalism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting' as implied in an animistic God-of-plane type of articulation

and this applies likewise with our positivism—⁸⁰procrypticism with respect to prospective deprocrypticism, as this is exactly what explains the disparateness-of-conceptualisation-<unforegrounding-ment,-failing-prospectively-to-reflect-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷’> of all registry-worldviews/dimensions as to the fact that <cumulating/recomposuring~attendant—ontological-contiguity >- successive registry-worldviews/dimensions involve successive renewing of reproducibility—mathesis/motif/thrownness-disposition,—as— reproducibility-of-aestheticisation as of relative-ontological-completeness⁸⁷ in reflection of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educated-unlimitedness/existence-sublimating-naseence’²³³ grasp of existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression at their destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)-of-ontological-performance⁷²-<including-virtue-as-ontology>;¶ blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out> at the destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)-of-ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. is what brings up the is-ought problem (which had hitherto traditionally been wrongly framed rather in ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ terms as of

elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
outside—‘prospectively-implicated-attendant-ontological-
contiguity⁶⁷’~duced-
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re-
flexivity-contiguity-<imbued-notional-cogency>’⁴⁰, because going by
ecstatic-existence as it reflects human ⁴⁶historiality/ontological-
eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-
determinism’> becoming in ‘implicated-attendant-ontological-
contiguity⁶⁷’~duced-
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re-
flexivity-contiguity-<imbued-notional-cogency>’⁴⁰, human
ontological/knowledge uncertainty—as-failing-to-reflect-the-effective-
‘existential-veracity-and-entailment-of~relative-unreflexivity/relative-
reflexivity’ inherently implies human sovereign choices and options are
then necessarily of ‘ought indeterminacy’ as of prior relative-ontological-
incompleteness⁸⁸ but prospective relative-ontological-completeness⁸⁷ with
respect to prospective knowledge implications provides the
ontological/knowledge certainty—as-reflecting-the-effective-‘existential-
veracity-and-entailment-of~relative-unreflexivity/relative-reflexivity’ to
turn such prior ‘ought indeterminacy’ into ‘is determinacy’ whether this
prospective ‘is determinacy’ transformation carries with it the given
prospective knowledge acceptance, rejection or any other qualified
attribution associated with the prior ‘ought indeterminacy’) given that the

prior registry-worldview/dimension reproducibility—
mathesis/motif/throwness-disposition,—as—reproducibility-of-
aestheticisation specific elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
outside—‘prospectively implicated_attendant_ontological-
contiguity⁶⁷’~educed—
existentialising/contextualising/textualising_‘intelligibility/epistemicity/re
flexivity—contiguity-<imbued—notional~cogency>⁴⁰ reaches its ‘is
determinacy’ limits of analysis from whence its ‘ought indeterminacy’
arises at its destructuring-threshold-(uninstitutionalised-
threshold¹⁰²/presublimating—desublimating-decisionality)-of-ontological-
performance⁷²-<including-virtue-as-ontology>, speaking of an issue of
relative-ontological-incompleteness⁸⁸ that is only resolvable by the very
fact that prospective relative-ontological-completeness⁸⁷ changes the prior
‘ought indeterminacy’ as of prior normativities/conventions/practices into
the prospective registry-worldview/dimension ontologically-veridical ‘is
determinacy’ as reflected in renewed normativities/conventions/practices
as to prospective institutionalisation, and in this regard we can appreciate
how medieval-scholasticism non-positivism⁸³reference-of-thought-level
pedantic dogmatism ‘ought indeterminacy’ emphasis gave way to the
positivism/rational-empiricism scientific cause-and-effect ‘is determinacy’
emphasis or how ancient-sophists non-universalising ‘ought
indeterminacy’ gave way to the¹⁰³universalising-idealisation ‘is
determinacy’ of Socratic-philosophers or how notions like cannibalism,
various practices of slavery and serfdom, etc. in human history as of ‘ought

indeterminacy' of their practices in relative-ontological-incompleteness⁸⁸
gave way to the present 'is determinacy' of their rejection as of relative-
ontological-completeness⁸⁷ on the basis of human-subjectemancipating-
relativism-driven-recomposuring-constructivism-towardsingularisation-
<as-to-the-nondisjointedness/entailment-of-prospective-
⁶¹nonpresencing⁹²;¶ blurriness-<sterilising/anecdotalising/trivialising-
of-prospective-re-ontologising_by-preconverging,-in-disontologising-
formulaic-dragging-out/hollowing-out> as of disparateness-of-
conceptualisation-<unforegrounding-ment,-failing-prospectively-to-
reflect-'immanent~relative-unreflexivity/relative-reflexivity—ontological-
contiguity⁷⁷'> highlights that the destructuring-threshold-
{uninstitutionalised-threshold¹⁰²/presublimating-desublimating-
decisionality}&—of-ontological-performance⁷²-<including-virtue-as-
ontology>/morality/ethics/justice/etc. of all registry-
worldviews/dimensions are knowledge-deadends-<as-preconverging-de-
mentating/structuring/paradigming> of⁵⁶meaningfulness-and-teleology⁹⁹
with the implication that without originariness-parrhesia,—as—spontaneity-
of-aestheticisation renewing of reproducibility—
mathesis/motif/throwness-disposition,—as—reproducibility-of-
aestheticisation there is basically no chance for non-universalising
ancient-sophists ever getting to¹⁰³universalising-idealisation, medieval-
scholastics pedantic dogmatism ever getting to positivism/rational-
empiricism, and just as well with our positivism—⁸⁰procrypticism ever
getting to prospective deprocrypticism, and in all these instances as
'⁴⁵foregrounding__entailment-<in-succession-of—profound-

*supererogation*⁹⁶>-(postconverging~narrowing-down~sublimation-as-to-
 'existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
 elicited-from-prospective—profound-supererogation⁹⁶'-in-reflecting-
 'immanent~relative-unreflexivity/relative-reflexivity—ontological-
 contiguity⁹⁷';—as-operative-notional~¹⁸deprocrypticism) as of
 construction-of-the-Self', as involving the respectively implied base-
 institutionalisation, ¹⁰³universalisation, positivism/rational-empiricism
 and prospectively notional~¹⁸deprocrypticism ('relative-ontological-
 completeness⁸⁷—apriorising/axiomatising/referencing—psychologism
 enculturated/constructed social-pragmatics-framing-of—predicative-
 effectivity—sublimation-(as-to-underlying,-ontological-commitment⁶⁶-
 <implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging—de-
 mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-
 reality>)') ⁴⁵foregrounding__entailment-<in-succession-of-profound-
 supererogation⁹⁶>-(postconverging~narrowing-down~sublimation-as-to-
 'existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
 elicited-from-prospective—profound-supererogation⁹⁶'-in-reflecting-
 'immanent~relative-unreflexivity/relative-reflexivity—ontological-
 contiguity⁹⁷';—as-operative-notional~¹⁸deprocrypticism);¶ blurriness-
 <sterilising/anecdotalising/trivialising-of-prospective-re-
 ontologising_by-preconverging,-in-disontologising-formulaic—dragging-
 out/hollowing-out> is ultimately associated with lack of dispensing-with-
 immediacy-for-relative-ontological-completeness⁸⁷-by-

reification/contemplative-distension⁷⁷ (as of human self-surpassing—
 existentialism-form-factor, ~~-in-overcoming-‘notional-collateralising-
 beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-
 existence-potency¹⁹~sublimating-nascence,-disclosed-from-prospective-
 epistemic-digression~~ to supersede human temporality⁹⁸/shortness
~~<amplituding/formative>⁸ wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void’-
 with-regards-to-prospective-apriorising-implications>))~~ with regards to
 human ~~preconverging~~ existential-extrication-as-of-existential-unthought
 in the perception and relation to the human existential-
~~<disontologising/re-ontologising—aporeticism>~~ narrative, with
 contrastive conceptualisation as of an ‘asceticism⁴ for opened-construct-
 of-⁵⁶meaningfulness-and-teleology⁹⁹ that is reflexive of overall Being-
 development/ontological-framework-expansion—as-to-depth-of-
 ontologising-development-as-infrastructure-of- meaningfulness-and-
 teleology implications’ (as to the possibility of prospective originalness-
 parrhesia,—as—spontaneity-of-aestheticisation) and a ‘nihilistic
~~<amplituding/formative>⁸ wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void’-
 with-regards-to-prospective-apriorising-implications>)~~ that is rather
 reflexive of constraining secondnature institutionalisation positive-
 opportunism—of-social-functioning-and-accordance⁷⁵ implications’ (as to
 a mechanical/mere-form disposition for reproducibility—

*mathesis/motif/throwness-disposition, –as–reproducibility-of-
aestheticisation that do-not/poorly-appreciate dimensionality-of-
sublimating*²⁵ *-(<amplituding/formative>supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness*⁴³ */transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-
equalisation))*; ¶ and finally *blurriness-
<sterilising/anecdotalising/trivialising-of-prospective-re-
ontologising_by-preconverging,-in-disontologising-formulaic-dragging-
out/hollowing-out>* is associated with *sophistic/pedantic induced
equivalence of teleologically-elevated knowledge-reifying*
*56meaningfulness-and-teleology*⁹⁹ (as to *55maximalising-recomposuring-
for-relative-ontological-completeness*³⁷—*unenframed/re-
ontologising~conceptualisation*) and *teleologically-degraded
<amplituding/formative>*⁸ *wooden-language-(imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology -as-of-‘nondescript/ignorablevoid’-with-
regards-to-prospective-apriorising-implications>}*⁵⁶ *meaningfulness-and-
teleology*⁹⁹ (as to *51incrementalism-in-relative-ontological-
incompleteness*⁸⁸—*enframed/disontologising~conceptualisation*) as of
social-stake-contention-or-confliction perversed inclination; ¶
*unblurriness-<re-ontologising_by-postconverging-as-to-dragged-out-
supererogatory-wholesomeness/profound-supererogation*⁹⁶ *,-while-
anecdotalising-prior-disontologising-thresholding>* as construed from the
*ontologically-veridical perspective of ontological-
normalcy/postconvergence (as from prospective*⁶¹ *nonpresencing-*

<perspective-ontological-normalcy/postconvergence> reflection of
 <amplituding/formative-epistemicity>causality ~as-to-projective-
 totalitative-implications-of-prospective-⁵¹nonpresencing,-for-
 explicating~relative-unreflexivity/relative-reflexivity—ontological-
 contiguity⁶¹ as of relative-ontological-incompleteness⁸⁸/relative-
 ontological-completeness⁸⁷—
 {sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹³/formative-supererogating-<projective/reprojective—
 aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-
 referencing,-in-perspective-ontological-normalcy/postconvergence> }),
 highlights that there is a 'human capacity of
 apriorising/axiomatising/referencing-{of- 'prospectively-
 implicated_attendant-ontological-contiguity '—educed-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional-cogency>' }—conflatedness¹³-
 in-{preconverging-ment-by}-postconverging-entailment (so-construed as
 dimensionality-of-sublimating³⁵—
 {<amplituding/formative>supererogatory—de-mentativeness/epistemic-
 growth-or-conflatedness¹³/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation})) intimately associated with its prospective⁵⁶meaningfulness-
 and-teleology⁹⁹/knowledge as to institutional-cumulation/institutional-
 recomposure-{as-to-⁴⁶historiality/ontological-eventfulness³⁸/ontological-
 aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-

~~reflected-‘epistemicity-relativism-determinism’>~~ } so-implied in the
~~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-~~
~~human-institutionalisation-process⁶⁸,~~ as of an underlying human
~~epistemic-ricochetting/transepistemicity~~ ⁴⁵foregrounding__entailment-
~~<in-succession-of-profound-supererogation⁹⁶>-~~(~~postconverging-~~
~~narrowing-down~sublimation-as-to-‘existence—as-sublimating-~~
~~withdrawal/unenframing/re-ontologising,-elicited-from-prospective-~~
~~profound-supererogation⁹⁶’-in-reflecting-‘immanent~relative-~~
~~unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷’;-as-operative-~~
~~notional~¹⁸deprocrypticism~~) (that speaks more of human limited-
~~mentation-capacity-deepening—as-subjecting-limitedness/human-~~
~~subpotency to ‘duced-unlimitedness/existence-sublimating-nascence’²³~~
in its becoming ⁴⁶historiality/ontological-eventfulness³⁸/ontological-
~~aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-~~
~~reflected-‘epistemicity-relativism-determinism’>)~~ wherein
⁴⁵foregrounding__entailment-<in-succession-of-profound-
~~supererogation⁹⁶>-~~(~~postconverging-narrowing-down~sublimation-as-to-~~
~~‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-~~
~~elicited-from-prospective-profound-supererogation⁹⁶’-in-reflecting-~~
~~‘immanent~relative-unreflexivity/relative-reflexivity—ontological-~~
~~contiguity⁶⁷’;-as-operative-notional~¹⁸deprocrypticism~~) is more than just
a question of arbitrary unification but rather is a
‘preconverging/postconverging–de-mentative/structural/paradigmatic
postconverging–confiscation/selectiveness of the possibility of prospective

*relative-ontological-completeness*⁸⁷ *ontological-veracity* of
⁵⁶*meaningfulness-and-teleology*⁹⁹ that is reflexive of ecstatic-existence’,
and ⁴⁵*foregrounding__entailment-<in-succession-of-profound-*
*supererogation*⁹⁶> - (*postconverging-narrowing-down~sublimation-as-to-*
‘*existence—as-sublimating-withdrawal/unenframing/re-ontologising,-*
*elicited-from-prospective-profound-supererogation*⁹⁶’-in-reflecting-
‘*immanent~relative-unreflexivity/relative-reflexivity—ontological-*
*contiguity*⁹⁷’;-as-operative-notional~¹⁸*deprocrypticism*) effectively
implies that at ⁸³*reference-of-thought-level* ‘*intellectual-entitlement to*
disparateness-of-conceptualisation-<unforegrounding-ment,-failing-
prospectively-to-reflect-‘immanent~relative-unreflexivity/relative-
*reflexivity—ontological-contiguity*⁹⁷’> possibilities as from * recurrent-
utter-uninstitutionalisation’s
~~*supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness—of-*~~
~~*apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins-*~~
~~*trumenting—for-conceptualisation*~~’ is invalid and rather of
⁴⁵*foregrounding__entailment-<in-succession-of-profound-*
*supererogation*⁹⁶> - (*postconverging-narrowing-down~sublimation-as-to-*
‘*existence—as-sublimating-withdrawal/unenframing/re-ontologising,-*
*elicited-from-prospective-profound-supererogation*⁹⁶’-in-reflecting-
‘*immanent~relative-unreflexivity/relative-reflexivity—ontological-*
*contiguity*⁹⁷’;-as-operative-notional~¹⁸*deprocrypticism*) (as of
ontological-normalcy/postconvergence *prospective*
postconverging~aporeticism-overcoming/unovercoming implications) of
rulemaking-over-non-rules—apriorising/axiomatising/referencing—

psychologism (excludes all other supposed ⁵⁶meaningfulness-and-teleology⁹⁹/knowledge 'based on prior nonrules—apriorising/axiomatising/referencing—psychologism') inducing prospective '*base-institutionalisation ⁴⁵foregrounding__entailment-<in-succession-of—profound-supererogation⁹⁶>-~~(postconverging—narrowing-down~sublimation-as-to- 'existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation⁹⁶'-in-reflecting-'immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁹⁷;-as-operative-notional~¹⁸deprocrypticism)~~*', likewise ⁴⁵foregrounding__entailment-<in-succession-of—profound-supererogation⁹⁶>-~~(postconverging—narrowing-down~sublimation-as-to- 'existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation⁹⁶'-in-reflecting-'immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁹⁷;-as-operative-notional~¹⁸deprocrypticism)~~ as from *base-institutionalisation—uninstitutionalisation (as of ontological-normalcy/postconvergence prospective postconverging~aporeticism overcoming/unovercoming implications) to ¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism (excludes all other supposed ⁵⁶meaningfulness-and-teleology⁹⁹/knowledge 'based on prior rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism') to then induce prospective '*¹⁰³universalisation ⁴⁵foregrounding__entailment-<in-succession-of—profound-*

*supererogation*⁹⁶>-(*postconverging~narrowing-down~sublimation-as-to-*
'existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
*elicited-from-prospective~profound-supererogation*⁹⁶*'-in-reflecting-*
'immanent~relative-unreflexivity/relative-reflexivity—ontological-
*contiguity*⁶⁷*';-as-operative-notional~*¹⁸*deprocrypticism}*), likewise
⁴⁵*foregrounding__entailment-<in-succession-of-profound-*
*supererogation*⁹⁶>-(*postconverging~narrowing-down~sublimation-as-to-*
'existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
*elicited-from-prospective~profound-supererogation*⁹⁶*'-in-reflecting-*
'immanent~relative-unreflexivity/relative-reflexivity—ontological-
*contiguity*⁶⁷*';-as-operative-notional~*¹⁸*deprocrypticism}* as from
^{*103}*universalisation~non-positivism/medievalism (as of ontological-*
normalcy/postconvergence prospective postconverging~aporeticism-
overcoming/unovercoming implications) to positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing~psychologism (excludes all other
*supposed*⁵⁶*meaningfulness-and-teleology*⁹⁹*/knowledge 'based on prior*
¹⁰³*universalisation-directed-rulemaking-over-non-rules—*
apriorising/axiomatising/referencing~psychologism') to then induce
*prospective 'positivism/rational-empiricism*⁴⁵*foregrounding__entailment-*
*<in-succession-of-profound-supererogation*⁹⁶*>-(postconverging~*
narrowing-down~sublimation-as-to-'existence—as-sublimating-
withdrawal/unenframing/re-ontologising,-elicited-from-prospective~
*profound-supererogation*⁹⁶*'-in-reflecting-'immanent~relative-*

~~unreflexivity/relative-reflexivity—ontological-contiguity⁴⁷~~;—as-operative-
 notional~¹⁸deprocrpticism), and likewise ⁴⁵foregrounding__entailment-
 <in-succession-of-profound-supererogation⁹⁶>-~~(postconverging—~~
~~narrowing-down~sublimation-as-to-‘existence—as-sublimating-~~
~~withdrawal/unenframing/re-ontologising,-elicited-from-prospective—~~
~~profound-supererogation⁹⁶’-in-reflecting-‘immanent~relative-~~
~~unreflexivity/relative-reflexivity—ontological-contiguity⁴⁷~~;—as-operative-
 notional~¹⁸deprocrpticism) as from *positivism~⁸⁰procrpticism (as of
 ontological-normalcy/postconvergence prospective
 postconverging~aporeticism—overcoming/unovercoming implications) to
 notional~¹⁸deprocrpticism as preempting—disjointedness-as-of-
⁸⁸reference-of-thought,-as-to-³²<amplituding/formative—
 epistemicity>growth-or-conflatedness¹³/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness’—in-superseding-mere-formulaic-positivising/rational-
 empiricism-based-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism (excludes all other
 supposed ⁵⁶meaningfulness-and-teleology⁹⁹/knowledge ‘based on prior
 positivising/rational-empiricismbased-universalisation-directed-
 rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism’) to then induce prospective ‘notional~¹⁸deprocrpticism
⁴⁵foregrounding__entailment-<in-succession-of-profound-
 supererogation⁹⁶>-~~(postconverging—narrowing-down~sublimation-as-to-~~
~~‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-~~
~~elicited-from-prospective—profound-supererogation⁹⁶’-in-reflecting-~~

'immanent~relative~unreflexivity/relative~reflexivity—ontological-
 contiguity'⁶⁷;—as-operative-notional~ deprocrypticism}', and in all such
 cases the idea is ever always to move from a
 <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology -as-of- 'nondescript/ignorable-void '-
 with-regards-to-prospective-apriorising-implications> } to an opened-
 construct-of—⁵⁶meaningfulness-and-teleology⁹⁹ reflexive of ecstatic-
 existence in postconverging~narrowing-down~sublimation as from 'non-
 rules, rulemaking-over-non-rules, ¹⁰³universalisation-directed-
 rulemaking-over-non-rules, positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules, and preempting—
 disjointedness-as-of-⁸³reference-of-thought,-as-to-
 '32<amplituding/formative—epistemicity>growth-or-
 conflatedness¹³/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness'—in-superseding-mere-formulaic-positivising/rational-
 empiricism-based-universalisation-directed-rulemaking-over-non-rules
⁴⁵foregrounding__entailment-<in-succession-of—profound-
 supererogation⁹⁶>- (postconverging~narrowing-down~sublimation-as-to-
 'existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
 elicited-from-prospective—profound-supererogation⁹⁶'-in-reflecting-
 'immanent~relative~unreflexivity/relative~reflexivity—ontological-
 contiguity'⁶⁷;—as-operative-notional~ ⁸deprocrypticism}' while

superseding any ⁷⁹*presencing—absolutising-identitive-constitutedness*¹⁴
(failing to imply this ontological-normalcy/postconvergence in reflecting
holographically-<conjugatively-and-transfusively> the relative-
unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-
institutionalisation-process as from ‘non-rules, rulemaking-over-non-
rules, ¹⁰³*universalisation-directed-rulemaking-over-non-rules,*
positivising/rational-empiricism-based-universalisation-directed-
rulemaking-over-non-rules, and preempting—disjointedness-as-of-
⁸⁸*reference-of-thought,-as-to-* ³²*<amplituding/formative-*
*epistemicity>growth-or-conflatedness*¹³*/transvaluative-*
rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules
⁴⁵*foregrounding__entailment-<in-succeSSION-of-profound-*
*supererogation*⁹⁶*>-(<postconverging—narrowing-down~sublimation-as-to-*
‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
*elicited-from-prospective—profound-supererogation*⁹⁶*’-in-reflecting-*
‘immanent~relative-unreflexivity/relative-reflexivity—ontological-
*contiguity*⁷⁷*’;-as-operative-notional~* ⁸*deprocrypticism*⁸*)’ which by its*
very token elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
outside—‘prospectively-implicated_attendant_ontological-
*contiguity*⁶⁷*’~educed—*
existentialising/contextualising/textualising_‘intelligibility/epistemicity/re-
*flexivity-contiguity-<imbued—notional~cogency>*⁴⁰ *rather wrongly*

reflecting all human knowledge as to overall reifying-and-empowering-
 reflexivity-of-ecstatic-existence-as-panintelligibility/panreflexivity⁷³ |
 {~~existentially-imbued-and-educing-<epistemic~~
~~totalising~~ }hermeneutically/textually/reprojectingly/supererogatingly/zeroin-
 gly/re-acutingly, -{~~decompulsing~~} delinearity~for-cogency>-epistemic-
 perspective-of-projective/reprojective-aestheticising-re-motif-and-re-
 apriorising/re-axiomatising/re-referencing~conceptualisation,-as-herein-
 specifically-relevant-to-human-subpotency}', furthermore with regards
 specifically to say the 'positivism/rational-empiricism⁸³ reference-of-
 thought-⁸⁴ devolving level of ⁵⁶meaningfulness-and-teleology⁹⁹' we can
 factor in that any 'supposedly deepening/profound' conception/theory/idea
 say about biological hereditary is rather inconceivable as a phenomenality
 that fails ⁴⁵foregrounding__entailment-<in-succession-of-profound-
 supererogation⁹⁶>- {~~postconverging-narrowing-down~sublimation-as-to-~~
 'existence-as-sublimating-withdrawal/unenframing/re-ontologising,-
 elicited-from-prospective-profound-supererogation⁹⁶'-in-reflecting-
 'immanent~relative-unreflexivity/relative-reflexivity-ontological-
 contiguity⁹⁷';-as-operative-notional~¹⁸deprocrypticism} (as of
 ontological-normalcy/postconvergence prospective
 postconverging~aporeticism-overcoming/unovercoming implications)
 rather to a specific-and-coherent conceptualisation of gene regulation and
 so except it can demonstrate a further ⁴⁵foregrounding__entailment-<in-
 succession-of-profound-supererogation⁹⁶>- {~~postconverging-narrowing-~~
 down~sublimation-as-to- 'existence-as-sublimating-

~~withdrawal/unenframing/re-ontologising,-elicited-from-prospective-~~
~~profound-supererogation⁹⁶'-in-reflecting-'immanent~relative-~~
~~unreflexivity/relative-reflexivity—ontological-contiguity⁹⁷'~~;—as-operative-
 notional~¹⁵ deprocrypticism) (epistemic-ricochettingly/transepistemically
 as of ontological-normalcy/postconvergence prospective
 postconverging~aporeticism~overcoming/unovercoming implications)
 that implies the 'totalising-entailing complementing-and/or-superseding-
 and/or-subsuming of gene regulation' and the life scientist will hardly take
 seriously any such conceptualisation of biological hereditary that fails to
 fulfil the above conditions on mere 'pedantic grounds of intellectual-
 entitlement to disparateness-of-conceptualisation-<unforegrounding-
 ment,-failing-prospectively-to-reflect-'immanent~relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁹⁷'>' and so as of
 the life sciences need for existential-reality constraining
 '⁴⁵foregrounding__entailment-<in-succession-of-profound-
 supererogation⁹⁶>- (postconverging~narrowing-down~sublimation-as-to-
 'existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
 elicited-from-prospective-profound-supererogation⁹⁶'-in-reflecting-
 'immanent~relative-unreflexivity/relative-reflexivity—ontological-
 contiguity⁹⁷';—as-operative-notional~¹⁸ deprocrypticism)
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins-
 trumenting~for~conceptualisation' as so-reflected consistently in gene
 regulation 'as of ⁴⁵foregrounding__entailment-<in-succession-of-
 profound-supererogation⁹⁶>- (postconverging~narrowing-

~~down~sublimation-as-to- 'existence—as-sublimating-~~
~~withdrawal/unenframing/re-ontologising,-elicited-from-prospective-~~
~~profound-supererogation⁹⁶'-in-reflecting-'immanent~relative-~~
~~unreflexivity/relative-reflexivity—ontological-contiguity⁷⁷';~~—as-operative-
 notional~¹⁸ deprocrypticism) preconverging/postconverging—de-
 mentative/structural/paradigmatic postconverging—
 confiscation/selectiveness of the possibility of the ontological-veracity of
 biological hereditary ⁵⁶meaningfulness-and-teleology⁹⁹';¶ (the overall
 implications of unblurriness—~~<re-ontologising_by-postconverging-as-to-~~
~~dragged-out-supererogatory~wholesomeness/profound-~~
~~supererogation⁹⁶, -while-anecdotalising-prior-disontologising-~~
 thresholding> reflected as from '<amplituding/formative—
 epistemicity>totalising/circumscribing/delineating 'implicated_attendant—
 ontological-contiguity⁶⁷'~educed—
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re
 flexivity—contiguity-<imbued—notional—cogency>'⁴⁰
⁴⁵foregrounding__entailment-<in-succession-of-profound-
 supererogation⁹⁶>-~~(postconverging—narrowing-down~sublimation-as-to-~~
~~'existence—as-sublimating-withdrawal/unenframing/re-ontologising,-~~
~~elicited-from-prospective—profound-supererogation⁹⁶'-in-reflecting-~~
~~'immanent~relative-unreflexivity/relative-reflexivity—ontological-~~
 contiguity⁷⁷';—as-operative-notional~¹⁸ deprocrypticism) in reifying-or-
 elucidating relative-unreflexivity/relative-reflexivity—ontological-
 contiguity⁶⁷-<as-from-prospective-ontological-
 normalcy/postconvergence-epistemic-or-notional~projective-

perspective>’ is in highlighting that ecstatic-existence as of existence—as-
 the-absolute-a-priori-of-conceptualisation~and~existence—as-
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-
 prospective~profound-supererogation⁹⁶-<as-to-perspective~ontological-
 normalcy/postconvergence-~~implied-‘prospective-aporeticism-
 overcoming/unovercoming’>~~ is of the inherent ‘<amplituding/formative-
 epistemicity>causality’~as-to-projective-totalitative~implications-of-
 prospective-⁶¹nonpresencing,-for-explicating~relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁷ epistemic-
 ricocheting/transepistemicity primacy and on this basis is all-
 defining/deterministic in the construing of knowledge-
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-
 <in-prospective-psychologismic~apriorising/axiomatising/referencing-
 {of-‘prospectively-implicated-attendant-ontological-
 contiguity’~duced-
 existentialising/contextualising/textualising_‘intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness¹³-
 in-{preconverging-ment-by} postconverging-entailment> as of
 ‘implicated-attendant-ontological-contiguity⁶⁷’~duced-
 existentialising/contextualising/textualising_‘intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional~cogency>’⁴⁰ in
 apriorising/axiomatising/referencing-{of-‘prospectively-
 implicated-attendant-ontological-contiguity’~duced-
 existentialising/contextualising/textualising_‘intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness¹³-

~~in-{preconverging ment by} postconverging entailment~~, and so as
 ecstatic-existence is what can 'validate-and-falsify the ontological-
 veracity of any supposed ~~<amplituding/formative-~~
~~epistemicity>causality~~⁹ ~~~as-to-projective-totalitative-implications-of-~~
~~prospective-~~⁶ ~~nonpresencing,-for-explicating~relative-~~
~~unreflexivity/relative-reflexivity-ontological-contiguity~~⁷ and as it
 overrides any human secondary epistemic inclination that may wrongly be
 of ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴, with the
 inherent becoming of ecstatic-existence rather reflected in ontologically-
 veridical 'knowledge-reification~gesturing-and-accounting—of-
 epistemic-phenomenalism-~~<in-~~
~~prospective psychologismic~apriorising/axiomatising/referencing-}{of-~~
~~'prospectively implicated attendant ontological-contiguity~~ '~educed-
~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-~~
~~flexivity-contiguity-<imbued-notional~cogency>' }~~—conflatedness¹³-
~~in-{preconverging ment by} postconverging entailment~~>/process
 entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-
 ontological-completeness⁸⁷ epistemic-ricochetting/transepistemicity
 implications of aetiologisation/ontological-escalation-<ontological-
 veridicality_commitment/otherliness_transcending/compulsions-
 encumbered_transcending>' and in so doing 'abstractively-
 andsystematically justifying the socially imbued intellectual deferential-
 formalisation-transference' as to the fact that the knowledge-
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-
~~<in-prospective psychologismic~apriorising/axiomatising/referencing-~~

~~{of- 'prospectively implicated attendant ontological-~~
~~contiguity '~educed-~~
~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re~~
~~flexivity-contiguity-<imbued-notional-cogency> ' }—conflatedness⁸⁷ -~~
~~in {preconverging ment by} postconverging entailment>~~ is not of 'mere
sterile/anecdotal imprimatur totalisingly-ing—discretion/whim-of-thought
that fails to justify abstractively-and-systematically any such entailing-
~~<amplituding/formative-epistemicity>~~ totalising~in-relative-ontological-
completeness⁸⁷ epistemic-ricochetting/transepistemicity implications of
aetiologisation/ontological-escalation-<ontological-
veridicality_commitment/otherliness_transcending/compulsions-
encumbered_transcending>', and thus 'superseding-and-resolving the
epistemic postconverging-aporeticism-overcoming/unovercoming of
prospective knowledge-reification~gesturing-and-accounting—of
epistemic-phenomenalism-<in-
~~prospective psychologism~apriorising/axiomatising/referencing-{of-~~
~~'prospectively implicated attendant ontological-contiguity '~educed-~~
~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re~~
~~flexivity-contiguity-<imbued-notional-cogency> ' }—conflatedness⁸⁷ -~~
~~in {preconverging ment by} postconverging entailment>'~~ with regards
to 'determining intrinsic-reality/ontological-veracity' as the latter is ever
always caught up, given human-subpotency—
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-
'notional~firstnatureddness-formativeness-<as-to-eventualising-inkling-

drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-
 <so-construed-as-from-perspective-ontological-
 normalcy/postconvergence>’—existentialism-form-factor, in human
 ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—
 as-so-being-as-of-existential-reality between
 ‘intemporalising/ontologising ontological-good-
 faith/authenticity⁶⁹~postconverging-de-
 mentating/structuring/paradigming⁷⁰’ and ‘temporalising ontological-
 bad-faith/inauthenticity⁶⁴~preconverging-de-
 mentating/structuring/paradigming⁶⁵’, beyond-the-consciousness-
 awareness-teleology⁹⁹-<of-preconverging-existential-extrication-as-of-
 existential-unthought>)

⁸categorical- categorical-imperatives/axioms/registry-teleology⁹⁹ (as to the epistemic-
 imperatives/axiom totalising³³ operance of human ⁵⁶meaningfulness-and-teleology⁹⁹
 s/registry- underlying
 teleology⁹⁹ apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins-
 trumenting,-so-construed-as-categorical-imperatives/axioms/registry-
 teleology⁹⁹) underlies human conceptivity/epistemic-
 reflexivity/epistemicity-relativism-determinism-<reifying{as-to-
 knowledge-developing}-and-empowering> in existence as to overall
 reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
 panintelligibility/panreflexivity⁷³- (existentially-imbued-and-educing-
 <epistemic-

~~totalising~~ }hermeneutically/textually/reprojectingly/supererogatingly/zeroing
 gly/re-acutingly, ~~{decompulsing}~~ delinearity~for-cogeny>-epistemic-
 perspective-of-projective/reprojective—aestheticising-re-motif-and-re-
 apriorising/re-axiomatising/re-referencing~conceptualisation, ~~as-herein-
 specifically-relevant-to-human-subpotency~~ (so-reflected as to ‘human
 Being-development/ontological-framework-expansion-as-to-depth-of-
 ontologising-development-as-infrastructure-of- meaningfulness-and-
 teleology , institutional-development-as-to-social-function-development
 and living-development-as-to-personality-development ~~psychologismic-
 epistemic-acutisation~~ difficulty <for, residualising-
~~{decompulsing}~~ delinearity-for-cogeny>—magnitudes^{of-experientiality/experiment}’),
 with the implication that human limited-mentation-capacity—as-
 subjecting ‘~~educed-unlimitedness/existence-sublimating-naseence~~’ to
 limitedness/human-subpotency undermines the existential-
 <disontologising/re-ontologising-aporeticism> ontological-
 performance⁷²-<including-virtue-as-
 ontology>/morality/ethics/justice/etc. of human categorical-
 imperatives/axioms/registry-teleology⁹⁹ so-reflected as to successive
 human registry-worldviews/dimensions uninstitutionalised-threshold⁰²-
 circularity-as-subtransversality-<in-desublimating-existential-
 eventuating/denouement>~of-motif-and-
 apriorising/axiomatising/referencing rather superseded with human
 limited-mentation-capacity-deepening—as-subjecting-limitedness/human-
 subpotency-to-‘~~educed-unlimitedness/existence-sublimating-naseence~~’³³
 and the further epistemic consequence (from ⁶¹nonpresencing-

<perspective-ontological-normalcy/postconvergence> epistemic-
 projection) that human limited-mentation-capacity—as-subjecting-
 ‘~~educed-unlimitedness/existence-sublimating-naseence~~’-to-
 limitedness/human-subpotency implies human ⁵⁶meaningfulness-and-
 teleology⁹⁹ is ever always caught up between any given registry-
 worldview’s/dimension’s institutionalisation-threshold-
 supratransversality-<in-sublimating-existential-
 eventuating/denouement>~of-motif-and-
 apriorising/axiomatising/referencing in postconverging/dialectical-
 thinking²¹-qualia-schema/psychologism and its prospectively
 uninstitutionalised-threshold¹⁰²-circularity-as-subtransversality-<in-
 desublimating-existential-eventuating/denouement>~of-motif-and-
 apriorising/axiomatising/referencing in preconverging/dementing²⁰-
 qualia-schema/psychologism (with the latter marked by the registry-
 worldview’s/dimension’s ‘<amplituding/formative>wooden-language-
 {imbued—temporal—mere-form/virtualities/dereification/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁰-narratives—of-the-
⁸³reference-of-thought—categorical-imperatives/axioms/registry-
 teleology⁹⁹ } as reflecting the ‘<amplituding/formative>wooden-language-
 {imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-
 construct-of—meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-
 implications>))

<amplituding/form <amplituding/formative-epistemicity>causality~as-to-projective-

ative— *totalitative-implications-of-prospective-⁶¹nonpresencing,-for-*
 epistemicity>causa *explicating~relative-unreflexivity/relative-reflexivity—ontological-*
 lity⁹~as-to- *contiguity⁶¹ as of ⁴⁵foregrounding__entailment-<in-succession-of-*
 projective- *profound-supererogation⁶⁶>- (postconverging-narrowing-*
 totalitative— *down~sublimation-as-to- 'existence—as-sublimating-*
 implications-of- *withdrawal/unenframing/re-ontologising,-elicited-from-prospective-*
 prospective- *profound-supererogation⁶⁶'-in-reflecting-'immanent~relative-*
⁶¹nonpresencing,- *unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷';-as-operative-*
 for- *notional~ deprocrypticism) ⁵⁶meaningfulness-and-teleology⁹⁹ in*
 explicating~relativ *reflecting holographically-<conjugatively-and-transfusively> the*
 e- *relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-*
 unreflexivity/relati *human-institutionalisation-process , and so-construed-as-from-the-*
 ve-reflexivity— *ontological-normalcy/postconvergence-epistemic-or-notional~projective-*
 ontological- *perspective-of-conceptualisation,¶ in this regards 'formativeness in*
 contiguity⁶⁷ *existence as <amplituding/formative-epistemicity>causality⁶~as-to-*
projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-
explicating~relative-unreflexivity/relative-reflexivity—ontological-
contiguity⁶¹ ' is rather reflected as of the teleologies ('phenomenal/manifest
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-
<reifying{as-to-knowledge-developing}-and-empowering> in existence as
ontological') of phenomenal/manifest~subpotencies-(in-transitive-
conflatedness⁸~reflexivity,-in-the-full-potency-of-
existence's~sublimating-nascence) as so-underlied as of overall reifying-
and-empowering-reflexivity-of-ecstatic-existence-as-

~~panintelligibility/panreflexivity~~⁷³ - (existentially-imbued-and-educing-
~~<epistemic-~~
~~totalising~~⁷⁴ hermeneutically/textually/reprojectingly/supererogatingly/zeroin-
~~gly/re-acutingly, -{decompulsing} delinearity~for-cogency>-epistemic-~~
~~perspective-of-projective/reprojective—aestheticising-re-motif—and-re-~~
~~apriorising/re-axiomatising/re-referencing~conceptualisation,—as-herein-~~
~~specifically-relevant-to-human-subpotency), with the supererogatory~~
 implication that the ‘epistemic-projection perspectives of
 preconverging/dementing²⁰—apriorising-psychologism and
 postconverging/dialectical-thinking²¹—apriorising-psychologism’ are of
 ‘the-very-same notionalisation/notional-conception/amplituding of
 referencing/registering/decisioning of shallow-supererogation⁹⁶—to—
 profound-supererogation⁹⁶’ (such that the ~~relative-unreflexivity/relative-~~
~~reflexivity—ontological-contiguity~~⁶⁷ ~of-the-human-institutionalisation-
 process⁶⁸ is ‘the-very-same notionalisation/notional-
 conception/amplituding of referencing/registering/decisioning of shallow-
 supererogation⁹⁶—to—profound-supererogation⁹⁶’) thus reflecting the
 fact that the ‘ontological-normalcy/postconvergence of the full-potency of
 existence’ as the absolute epistemic-projection perspective of profound-
 supererogation⁹⁶ is ‘not of referenced/registered/decisioned
 presence/constitutedness¹⁴’ but rather ‘of
 referencing/registering/decisioning becoming/conflatedness¹³/formative-
 supererogating’ and by extension the ‘epistemic-
 abnormalcy/preconvergence³¹ of phenomenal/manifest~subpotencies-~~(in-~~
~~transitive-conflatedness~~¹³—reflexivity,-in-the-full-potency-of-

existence's~sublimating~nascence)' as to their epistemic-projection perspectives of relative profound-supererogation⁶⁶ is 'not of desublimating~referenced/registered/decisioned self-presence/self-constitutedness¹⁴-<in-perspective~epistemic-abnormalcy/preconvergence³¹>' but rather 'of sublimating~referencing/registering/decisioning self-becoming/self-conflatedness¹³/formative~supererogating-<projective/reprojective—
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective~ontological-normalcy/postconvergence>', and so as to imply that 'intelligibility of phenomenality/manifestation in existence as to causality' can only be divulged as of 'any given sublimating~referencing/registering/decisioning (whether 'of sublimating inlining~as-to-inherent-immanence-of-manifestation/phenomenality' or 'of sublimating conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying{as-to-knowledge-developing}-and-empowering>—
as-to-transcendent-reflexivity-of-manifestation/phenomenality' so underlied totalisingly as of overall panintelligibility/panreflexivity⁷³—
effusing/ecstatic~inlining) sublimating in self-becoming/self-conflatedness¹³/formative~supererogating-<projective/reprojective—
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective~ontological-normalcy/postconvergence>', (and so-constructed as to the sublimating inlining~as-to-inherent-immanence-of-manifestation/phenomenality and/or sublimating conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-
<reifying{as-to-knowledge-developing}-and-empowering>—as-to-

transcendent-reflexivity-of-manifestation/phenomenality of
phenomenal/manifest~subpotencies-(in-transitive-conflatedness¹³-
reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence));¶
<amplituding/formative-epistemicity>causality~as-to-projective-
totalitative-implications-of-prospective-⁶¹nonpresencing,-for-
explicating~relative-unreflexivity/relative-reflexivity-ontological-
contiguity⁷¹ / totalitative-accruing~relative-cause-and-effect-predicative-
effectivity~sublimation-(as-to-underlying,-ontological-commitment⁶⁶-
<implied-self-assuredness-of-ontological-good-
faith/authenticity⁶⁹~postconverging-de-
mentating/structuring/paradigming⁷⁰-as-being-as-of-existential-reality>}
/ operatives-of-ontologically-hegemonising-narrative⁷¹: implicating-'the-
specific-human-subpotency-panintelligibility/panreflexivity⁷³-reflexivity-
in-ecstatic-existence'-as-of-its-knowledge-reifying-and-empowering-
conflatedness¹³-construal-of-existence/intrinsic-reality-and-so-reflected-
as-of 'implicated_attendant_ontological-contiguity⁶⁷'~educed-
existentialising/contextualising/textualising 'intelligibility/epistemicity/re-
flexivity-contiguity-<imbued-notional~cogency>⁴⁰-{as-the-
panintelligibility/panreflexivity⁷³-insight-about-ecstatic-existence-
epistemically-deflates-'existence-in-existence-constitutedness¹⁴-
construal'}}, and this speaks to the fact that any implied⁵⁶meaningfulness-
and-teleology⁹⁹ (as knowledge-reification~gesturing-and-accounting-of-
epistemic-phenomenalism-<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-
'prospectively implicated_attendant_ontological-contiguity '~educed-

~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-~~
~~flexivity-contiguity-<imbued-notional-cogency>' }—conflatedness⁶⁵-~~
~~in {preconverging-ment by} postconverging-entailment>)~~ 'epistemic-
 veracity as well as its induced human empowerment for transcendence-
 and-sublimity/sublimation/~~supererogatory~~-de-mentativity/emancipation'
 can only arise preconverging/postconverging-de-
 mentatively/structurally/paradigmatically as of its inherent supposedly
 coherent ontological-commitment⁶⁶-<implied—self-assuredness-of-
 ontological-good-faith/authenticity⁶⁹~postconverging-de-
 mentating/structuring/paradigming⁷⁰-as-being-as-of-existential-reality>
 as so-reflected in <amplifying/formative-epistemicity>causality-as-to-
 projective-totalitative-implications-of-prospective-⁷¹nonpresencing,-for-
 explicating~relative-unreflexivity/relative-reflexivity—ontological-
 contiguity —so-construed-as-from-ontological-
 normalcy/postconvergence-epistemic-perspective / notional~projective-
 perspective-of-conceptualisation/totalitative-accruing~relative-cause-
 and-effect-predicative-effectivity~sublimation-(as-to-underlying,-
 ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-
 good-faith/authenticity⁶⁹~postconverging-de-
 mentating/structuring/paradigming⁷⁰-as-being-as-of-existential-reality>)
 / operatives-of-ontologically-hegemonising-narrative⁷¹;¶ with the result
 that vague articulations of 'flawed prior_knowledge-
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-
 <in-prior_psychologismic~apriorising/axiomatising/referencing-
 {of-
 'prior-implicated_attendant-ontological-contiguity' ~educated-

~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-~~
~~flexivity-contiguity-<imbued-notional-cogency>' }—constitutedness -~~
~~in preconverging-entailment>' out of this framework are rather~~
~~epistemically-impertinent and ineffectual given their elaboration-as-to-~~
~~mere-extrapolating/constituting/abstracting/deducing/infering-of-~~
~~elucidation-outside— 'prospectively implicated_ attendant_ ontological-~~
~~contiguity⁶⁷' ~duced-~~
~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-~~
~~flexivity-contiguity-<imbued-notional-cogency>'⁴⁰;¶ insightfully, the~~
~~inherent human epistemic relation to ecstatic-existence-as-transcendental-~~
~~signifier—emergence/becoming-spontaneity-implications reflected as~~
~~existence-potency³⁹ ~sublimating-nascence,-disclosed-from-prospective-~~
~~epistemic-digression, implies that human conception of causality~~
~~inherently 'is-not-of/not-ontological' but rather 'is-as-of/is-epistemic'~~
~~about ecstatic-existence-as-transcendental-signifier, and this explains the~~
~~conception of causality herein as <amplituding/formative-~~
~~epistemicity>causality~as-to-projective-totalitative-implications-of-~~
~~prospective-⁶¹ nonpresencing,-for-explicating~relative-~~
~~unreflexivity/relative-reflexivity—ontological-contiguity' as conflating~~
~~towards the inherent ontological-normalcy/postconvergence of ecstatic-~~
~~existence-as-transcendental-signifier as from human-subpotency~~
~~epistemic-abnormalcy/preconvergence³¹ to epistemic-normalcy as human-~~
~~subpotency strives to converge-as-construing to ecstatic-existence-as-~~
~~transcendental-signifier as of the projective-totalitative-implications of~~
~~<amplituding/formative-epistemicity>causality~as-to-projective-~~

~~totalitative-implications-of-prospective-⁶¹nonpresencing,-for-~~
~~explicating~relative-unreflexivity/relative-reflexivity—ontological-~~
contiguity⁶¹ construed as causality;¶ wherein for instance the appraisal of
‘health epiphenomenon of existence’ as of ⁴⁶historiality/ontological-
eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-
determinism’> ranging from per-cep-ti-vi-ty-as-of-bad-omen, per-cep-ti-
vi-ty-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-
period, per-cep-ti-vi-ty-as-of-failure-to-follow-the-heeding-of-the-Deity-
or-failure-to-adhere-to-a-certain-mysticism-or-failure-to-pay-reverence-
to-an-ancestor, per-cep-ti-vi-ty-as-of-full-disease-and-scientific-theory-
construct-as-the-exclusive-cause-and-effect-conceptualisation, and per-
cep-ti-vi-ty-as-of-factoring-in—^{fepistemic-}
totalising³³;hermeneutically/textually/reprojectingly/supererogatingly/zeroin-
gly/re-acutingly,-^{fdecompulsing}delinearity~for-cogency:-socioeconomic,-
education,-information,-environmental,-gender-and-power-relations-
issues-underlying-healthcare-and-medical-delivery reflects the ‘epistemic-
veracity of human ~~apriorising/axiomatising/referencing-^fof-~~
‘prospectively implicated attendant ontological-contiguity’~educed-
~~existentialising/contextualising/textualising_~~ ‘intelligibility/epistemicity/re-
flexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness¹³-
in {preconverging ment by} postconverging entailment/projective-
conflating apriorising’ towards construing the ontological-
normalcy/postconvergence of ecstatic-existence-as-transcendental-
signifier speaking of ‘ontological-primemover-totalitative-framework as

causality as of construction', whereas a ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ will naively equate any one of the registry-worldview's/dimension's given per-cep-ti-vi-ty of 'health epiphenomenon of existence' in which it projects-mentally-by-its-⁸³reference-of-thought as the 'absolute basis for construing, defining and refining the conception of causality' failing to factor-in that it is rather in an 'epistemic situation as of epistemic-abnormalcy/preconvergence³¹ in relative-ontological-incompleteness⁸⁸' requiring not such an ~~apriorising/axiomatising/referencing-~~{of- 'prospectively-implicated-attendant-ontological-contiguity '~educated-existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>' }~~-constitutedness¹⁴-in-preconverging-entailment~~ apriorising/axiomatising/referencing but rather an ~~apriorising/axiomatising/referencing-~~{of- 'prospectively-implicated-attendant-ontological-contiguity '~educated-existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>' }~~-conflatedness¹³-in-~~{preconverging-ment-by}~~ postconverging-entailment/projective-conflating~~ apriorising/axiomatising/referencing in relative-ontological-completeness⁸⁷ in reflecting the ontological-normalcy/postconvergence of ecstatic-existence-as-transcendental-signifier (this ontological-primemovers-totalitative-implications insight about causality as reflected with the health epiphenomenon can be extended to all domains construed as for-human-studies/for-human-constructs for the simple reason that all such domains are of 'epistemically manifest ⁴⁶historiality/ontological-

eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> in ‘implicated_attendant-ontological-contiguity⁶⁷’~educed-existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>⁴⁰ as of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating-nasence²³³’);¶ and this explains why a registry-worldview/dimension is a <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void’-with-regards-to-prospective-apriorising-implications> } with the state of relative-ontological-incompleteness⁸⁸ just as well aspiring for progress just as the state of relative-ontological-completeness⁸⁷ but the former failing to grasp that progress preconverging/postconverging—de-mentatively/structurally/paradigmatically arises rather by a change of supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—for-conceptualisation for aposteriorising/logicising/deriving/intelligising/measuring of ⁵⁶meaningfulness-and-teleology⁹⁹ in existence, such that even such budding-positivists like Newton or Descartes while making breakthroughs as of positivism/rational-empiricism are still caught up in ‘reasoning as of the old’ non-positivism/medievalism apriorising/axiomatising/referencing

respectively with Newton's interests in alchemy and in the case of Descartes lingering religious sacralty/inviolability influence/grip on his thoughts;¶ causality as herein construed as ~~<amplituding/formative-epistemicity>causality-as-to-projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity-ontological-contiguity⁷~~ can thus be understood as the 'preconverging/postconverging-de-mentative/structural/paradigmatic implications of relative-ontological-completeness⁸⁷ in superseding/overcoming/transcending human-subpotency-~~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness⁸⁸~~' as so constructively implied herein, as to the reality that a 'traditional conception of causality as if human-subpotency is constituting the possibility for causations in existence' is herein construed as ontologically-flawed as it fails to reflect that existence is already a given and the very exercise of 'human-subpotency construal of causation is one of ~~apriorising/axiomatising/referencing-~~{of- 'prospectively-implicated_ attendant-ontological-contiguity' ~educed-existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>' }~~-conflatedness¹³-in-~~{preconverging ment by} postconverging entailment/projective-conflating apriorising/axiomatising/referencing about the already given existence' and so as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility/panreflexivity⁷³-~~(existentially-imbued-and-educing-<epistemic-~~~~~~

~~totalising~~ [†]hermeneutically/textually/reprojectingly/supererogatingly/zeroing
~~gly/re-acutingly, -^{†decompulsing†}delinearity~for-cogency>-epistemic-~~
~~perspective-of-projective/reprojective—aestheticising-re-motif-and-re-~~
~~apriorising/re-axiomatising/re-referencing~conceptualisation, as herein-~~
~~specifically-relevant-to-human-subpotency), speaking to the fact that~~
~~existence is rather about ecstatic notional~reflexivity-<{veridical/sound}>~~
~~relative-reflexivity-in-existence/relativising-from-limited-mentation-as-~~
~~its-deepening/psychologismic-<residualising-^{†decompulsing†}delinearity-for-~~
~~eogency>-by-~~{flawed/unsound}~~-relative-unreflexivity-in-~~
~~existence/absolutising-from-limited-mentation/psychologismic-epistemic-~~
~~acutisation-nonresidualising-imbued-^{†compulsing†}linearity-in-eclecticism-~~
~~of-prior-mere-formulaicity/ritualisation>~~ as all
phenomena/manifestations in existence (so-construed as
phenomenal/manifest-subpotencies-(in-transitive-conflatedness[†]-
~~reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence))~~ are
as of their specifically/notionally enabled reifying and empowering;¶
finally it is just as important to grasp also here that the 'articulation as
human-causative-construction' of the notions of 'temporal individuations
or temporal-dispositions' and 'intemporal individuation or intemporal
disposition' are rather conceived epistemically as of their
preconverging/postconverging-de-mentative/structural/paradigmatic
implications from the perspective of the ontological-
normalcy/postconvergence of ecstatic-existence-as-transcendental-
signifier and thus are construed as of their
'preconverging/postconverging-de-mentative/structural/paradigmatic

implications of relative-ontological-completeness⁸⁷ in
 superseding/overcoming/transcending human-subpotency–
 aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint of relative-ontological-
 incompleteness⁸⁸, reflecting a human-causative-construction conception
 in ~~apriorising/axiomatising/referencing-*{of- ‘prospectively-
 implicated_attendant_ontological-contiguity’ ~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness¹³-
 in-*{preconverging-ment-by}* postconverging-entailment/projective-
 conflating apriorising/axiomatising/referencing about existence as
 ontologically-veridical (as it is the ‘totalitative epistemic-or-
 notional~projective-perspective’ that points out the veridical conception of
 causation) and so over a traditional reflex construal of human causation*~~
 in ~~apriorising/axiomatising/referencing-*{of- ‘prospectively-
 implicated_attendant_ontological-contiguity’ ~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional~cogency>’ }—constitutedness¹⁴-
 in-preconverging-entailment as of⁷⁹ presencing—absolutising-identitive-
 constitutedness¹⁴ apriorising/axiomatising/referencing (wherein for
 instance with regards to prospective human-causative-construction, as to
 overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
 panintelligibility/panreflexivity⁷³-*{existentially-imbued-and-educing-
 <epistemic-
 totalising⁷⁴ hermeneutically/textually/reprojectingly/supererogatingly/zeroin**~~

~~gly/re-acutely, -{decompulsing} delinearity~for-cogency>-epistemic-~~
~~perspective-of-projective/reprojective—aestheticising-re-motif—and-re-~~
~~apriorising/re-axiomatising/re-referencing~conceptualisation,—as-herein-~~
~~specifically-relevant-to-human-subpotency),~~ prospective
aetiologisation/ontological-escalation-<ontological-
veridicality_commitment/otherliness_transcending/compulsions-
encumbered_transcending> say with respect to a temporal-disposition for
accusing others of sorcery in a social-setup cognisant-and-integrative of
notions-and-accusations-of-sorcery in conjugation and protraction of
other temporal dispositions, speaks to the preconverging/postconverging—
de-mentative/structural/paradigmatic implications of ‘non-positivism
notional~procrypticism/notional~disjointedness-as-of⁸³reference-of-
thought’ induced vices-and-impediments¹⁰⁵ as destructuring-threshold-
{uninstitutionalised-threshold¹⁰/presublimating-desublimating-
decisionality}>-of-ontological-performance⁷²-<including-virtue-as-
ontology>/morality/ethics/justice/etc. requiring prospective intemporal-
disposition projection as of the ‘specific notional~¹⁸deprocrypticism or
<amplituding/formative>notional~preempting—disjointedness-as-of-
⁸³reference-of-thought of positivism/rational-empiricism’ ontological-
performance⁷²-<including-virtue-as-
ontology>/morality/ethics/justice/etc. as prospective constructiveness-of-
ontological-performance⁷²-<including-virtue-as-ontology>, and this
fundamental conception of aetiologisation/ontological-escalation-
<ontological-
veridicality_commitment/otherliness_transcending/compulsions-

encumbered_transcending> applies in reflecting holographically-
 <conjugatively-and-transfusively> the relative-unreflexivity/relative-
 reflexivity—ontological-contiguity ~of-the-human-institutionalisation-
 process with respect to human-subpotency-
 aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint, including prospectively
 say as of our present positivism⁸⁰ procrypticism requiring the
 preconverging/postconverging—de-mentative/structural/paradigmatic
 implications of prospective ¹⁸deprocrypticism—or—preempting—
 disjointedness-as-of⁸³ reference-of-thought aetiologisation/ontological-
 escalation-<ontological-
 veridicality_commitment/otherliness_transcending/compulsions-
 encumbered_transcending>)

circularity/recurren with regards to the-very-same-<amplituding/formative-
 ce/repetition/repeat epistemicity>totalising~purview-of-construal-as-immanent-
 ability¹⁰ existence/intrinsic-reality/ontological-veridicality
 circularity/recurrence/repetition/repeatability-as-reflected-from-
 conflation-perspective,-in-preconverging/postconverging—de-
 mentative/structural/paradigmatic-registry-worldview- 'terms—as-of-
 axiomatic-construct' -{of- 'perversion-and-derived-⁷ perversion-of-
⁸reference-of-thought-<as-preconvergently-
 apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁶>,-as-to-uninstitutionalised-threshold¹⁰²-circularity-as-

subtransversality-<in-desublimating-existential-
 eventuating/denouement>~of-motif-and-
 apriorising/axiomatising/referencing'-and-'corresponding-ontological-
 reconstituting-in-perspective-ontological-normalcy/postconvergence-
 induced-conflatedness¹³-of-veridical¹³ reference-of-thought-as-
 prospective-institutionalisation/supratransversality-<in-sublimating-
 existential-eventuating/denouement>~of-motif-and-
 apriorising/axiomatising/referencing'}

¹¹compulsing- compulsing-nonconviction/madeupness/bottomlining-
 nonconviction/mad {<decontextualising/de-existentialising~of-attendant-intradimensional-
 eupness/bottomlini apriorising/axiomatising/referencing>-induced-disontologising'-of-the-
 ng- 'attendant-intradimensional-ontologising'-imbued-
 {<decontextualisi <contextualising/existentialising~attendant-ontological-contiguity >;-
 ng/de- in-shallow-supererogation¹⁶ -<as-to-disontologising-perverted-outcome-
 existentialising~of- sought-precedes-existentially-veridical-'attendant-intradimensional-
 attendant- apriorising/axiomatising/referencing'-logical-dueness>}-<as-existential-
 intradimensional- decontextualised-transposition,-falsely-projected-
 apriorising/axioma apriorising/axiomatising/referencing-in-caricaturing-hollow-staging-
 tising/referencing> and-performance>
 -induced-
 disontologising'-
 of-the-'attendant-
 intradimensional-
 ontologising'-

imbued-
 <contextualising/e
 xistentialising~atte
 ndant–ontological-
 contiguity >;-in-
 shallow-
 supererogation⁹⁶-
 <as-to-
 disontologising-
 perverted-
 outcome-sought-
 precedes-
 existentially-
 veridical–
 ‘attendant-
 intradimensional–
 apriorising/axioma
 tising/referencing’-
 logical-dueness>

¹²conjoining- *conjoining-looping-set-of-narratives-* *{construed-as-of-slanted-cohering-*
 looping-set-of- *‘unsoundness-or-ontological-bad-faith/inauthenticity’-of-³reference-of-*
 narratives *thought’-of-the-derived-⁷perversion-of-³reference-of-thought-<as-*
 preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-

*supererogation*⁹⁶, –and-thus-invalidating-any-wrongly-implied-logical-processing-engaging)

conflatedness¹³ or *apriorising/axiomatising/referencing-~~{of- 'prospectively-~~*
apriorising/axioma *implicated_attendant_ontological-contiguity '~educ-*
*tising/referencing- *existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re*
*{of- *flexivity-contiguity-<imbued-notional~cogency> ' }—conflatedness-in-*
*'prospectively- *{preconverging-ment-by} postconverging-entailment* or *effecting-*
implicated_attenda *wholeness-as-of-profoundness-and-completeness-to—⁵⁶meaningfulness-*
*nt-ontological- *and-teleology⁹⁹;¶* *so-implied* by *'<amplituding/formativ-*
contiguity '~educ *epistemicity>totalising/circumscribing/delineating epistemic conflating of*
*ed- *motif-and-apriorising/axiomatising/referencing-~~{of- 'prospectively-~~*
existentialising/eo *implicated_attendant_ontological-contiguity '~educ-*
ntextualising/textu *existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re*
alising_ 'intelligibil *flexivity-contiguity-<imbued-notional~cogency> ' }—conceptualisation*
ity/epistemicity/ref *with-and-as-to-the-precedence-of* *existence-potency³⁹~sublimating-*
*lexivity- *nascence,-disclosed-from-prospective-epistemic-digression* in
*contiguity- *'implicated_attendant_ontological-contiguity⁶⁷'~educ-*
*<imbued- *existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re*
notional~cogency> *flexivity-contiguity-<imbued-notional~cogency>⁴⁰,* as of
' }— *singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-*
*conflatedness-in- *nonpresencing⁹²* *projected* *epistemic-immanence/veridical-*
*{preconverging- *epistemicity-relativism-determinism in reflecting the ecstatic singularity of*
*ment-by}- *existence—as-the-absolute-a-priori-of-*
*postconverging- *conceptualisation~and~existence—as-sublimating-*************

entailment

*withdrawal/unenframing/re-ontologising, -elicited-from-prospective-
profound-supererogation⁹⁶ -<as-to-perspective-ontological-
normalcy/postconvergence-implied- 'prospective-aporeticism-
overcoming/unovercoming'> as it is effectively underscored by difference-
conflatedness-as-to-totalitative-reification-in-singularisation-<as-to-the-
nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹² -as-
veridical-epistemicity-relativism-determinism²⁴;¶
apriorising/axiomatising/referencing-{of- 'prospectively-
implicated- attendant- ontological-contiguity ' ~educed-
existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-
flexivity-contiguity-<imbued-notional~cogency>' }—conflatedness-in-
{preconverging ment by} postconverging entailment* is
*preconverging/postconverging-de-
mentatively/structurally/paradigmatically validated by the underlying
reality of human limited-mentation-capacity—as subjecting 'educed-
unlimitedness/existence-sublimating-nascence' to limitedness/human-
subpotency (speaking of human epistemic-abnormalcy/preconvergence³¹
to the human-subpotency-aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint of any given moment) thus
in a state of prospective relative-ontological-incompleteness⁸⁸ in need for
prospective human limited-mentation-capacity-deepening—as subjecting-
limitedness/human-subpotency to 'educed-unlimitedness/existence-
sublimating-nascence'⁵³ to achieve relative-ontological-completeness⁸⁷,
and so as of the-very-same-<amplituding/formative-
epistemicity>totalising~purview-of-construal-as-immanent-*

existence/intrinsic-reality/ontological-veridicality;¶ and by that token as
~~apriorising/axiomatising/referencing-{of-‘prospectively-~~
~~implicated_attendant_ontological-contiguity ’~educed-~~
~~existentialising/contextualising/textualising_‘intelligibility/epistemicity/re-~~
~~flexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness-in-~~
~~{preconverging-ment-by} postconverging-entailment~~ aspires for relative
 epistemic-normalcy it becomes reflective of the ‘ontological-
 normalcy/postconvergence of existence-potency³⁹~sublimating-nascence,-
 disclosed-from-prospective-epistemic-digression as this effectively
 prompts the homely ~~relative-unreflexivity/relative-reflexivity—~~
 ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸
~~apriorising/axiomatising/referencing-{of-‘prospectively-~~
~~implicated_attendant_ontological-contiguity ’~educed-~~
~~existentialising/contextualising/textualising_‘intelligibility/epistemicity/re-~~
~~flexivity-contiguity-<imbued-notional~cogency>’ }—re-~~
 originariness/re-origination as of ⁸³reference-of-thought-and-
⁸³reference-of-thought-⁸⁴devolving-⁵⁶meaningfulness-and-teleology⁹⁹,
 marked by the successive transepistemicity/epistemically-conflatedness of
 registry-worldviews/dimensions in relative-ontological-completeness⁸⁷
 giving warranty to ~~apriorising/axiomatising/referencing-{of-~~
~~‘prospectively implicated_attendant_ontological-contiguity ’~educed-~~
~~existentialising/contextualising/textualising_‘intelligibility/epistemicity/re-~~
~~flexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness-in-~~
~~{preconverging-ment-by} postconverging-entailment~~ epistemic-veracity
 as to human ontological-performance⁷²-<including-virtue-as-

ontology>/morality/ethics/justice/etc. with regards to human-subpotency-
 aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-
 ‘notional~firstnatureddness-formativeness-<as-to-eventualising-inkling-
 drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-
 <so-construed-as-from-perspective-ontological-
 normalcy/postconvergence>’-existentialism-form-factor

constitutedness¹⁴ *constitutedness* or *apriorising/axiomatising/referencing-{of-*
 or *‘prospectively implicated attendant ontological-contiguity ’~educ-*
apriorising/axioma *existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re*
tising/referencing- *flexivity-contiguity-<imbued-notional-cogency>’ }*—constitutedness-
 {of- *in preconverging entailment or effecting-parsimony-as-of-shoddiness-*
 ‘prospectively- *and-incompleteness-to-⁵⁶meaningfulness-and-teleology⁹⁹, so-implied by*
implicated_attenda *‘atomising epistemic constituting of motif-and-*
nt-ontological- *apriorising/axiomatising/referencing-{of- ‘prospectively-*
 contiguity ’~educ *implicated attendant ontological-contiguity ’~educ-*
 ed- *existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re*
existentialising/ea *flexivity-contiguity-<imbued-notional-cogency>’ }*—conceptualisation
ntextualising/textu *as to falsely imply their existence-in-existence (since*
alising_ ‘intelligibil *‘implicated attendant ontological-contiguity⁶⁷’~educ-*
 ity/epistemicity/ref *existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re*
 lexivity- *flexivity-contiguity-<imbued-notional-cogency>⁴⁰-is thus-inherently-*
 contiguity- *not-construed-as-to-its* *<amplituding/formative-*
 <imbued- *epistemicity>totalisingly~preceding-and-redefining’) as of*

notional~cogency> *dissingularisation*-<as-to-the-disjointedness/ment-of-⁹ *presencing*—
 ’ }— *absolutising-identitive-constitutedness*> /epistemic-
 constitutedness-in- *nonimmanence/flawed-epistemicity-relativism-determinism* by such
 preconverging- *misconception* in <*amplituding/formative-epistemicity*> *totalising~self-*
 entailment *referencing-syncretising/circularity/interiorising/akrasiatic-drag*³⁴ and
logocentrism, failing to reflect the ecstatic singularity of existence—as-the-
absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-
withdrawal/unenframing/re-ontologising,-elicited-from-prospective—
*profound-supererogation*³⁶ -<as-to-perspective-ontological-
normalcy/postconvergence-implied-‘prospective-aporeticism-
overcoming/unovercoming’> as *apriorising/axiomatising/referencing-{of-*
‘prospectively implicated attendant ontological-contiguity ’~educed—
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re-
flexivity-contiguity-<imbued-notional-cogency>’ }—constitutedness-
in preconverging-entailment is rather falsely underscored by *identitive-*
*constitutedness-as-‘epistemic-totality*³⁷ *’dereification-in-*
dissingularisation-<as-to-the-disjointedness/ment-of-¹⁰ *presencing*—
absolutising-identitive-constitutedness>³⁹ -*as-flawed-epistemicity-*
*relativism-determinism*⁴⁰;¶ *apriorising/axiomatising/referencing-{of-*
‘prospectively implicated attendant ontological-contiguity ’~educed—
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re-
flexivity-contiguity-<imbued-notional-cogency>’ }—constitutedness-
in preconverging-entailment is *preconverging/postconverging-de-*
mentatively/structurally/paradigmatically flawed given the underlying
reality of human limited-mentation-capacity—as-subjecting-‘educed-

~~unlimitedness/existence-sublimating-nascence~~' to limitedness/human-
subpotency at any given moment (speaking of human epistemic-
abnormalcy/preconvergence³¹ with respect to the human-subpotency-
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint of that given moment) such
that ~~apriorising/axiomatising/referencing~~-{of-~~'prospectively-~~
~~implicit~~-~~attend~~-ontological-contiguity '~educated-
~~existentialising/contextualising/textualising~~ 'intelligibility/epistemicity/re-
flexivity-contiguity-<imbued-notional-cogency>' }-constitutedness-
in ~~preconverging-entailment~~ poorly construes of 'relative-ontological-
incompleteness⁸⁸/relative-ontological-completeness⁸⁷'-
{~~sublimating-referencing/registering/decisioning,-as-self-becoming/self-~~
~~conflatedness~~ /~~formative-supererogating-<projective/reprojective-~~
~~aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-~~
~~referencing,-in-perspective-ontological-normalcy/postconvergence>~~ } as
to ~~human-and-social-expectations/anticipations~~-metaphoricity⁵⁷-as-
preconverging/postconverging-rede-
mentating/restructuring/reparadigming-psychologism⁸⁹ (beyond-the-
consciousness-awareness-teleology⁹⁹-<of-preconverging-existential-
extrication-as-of-existential-unthought>⁹¹) as it is in an underlying state of
homelessness (as failing to grasp that homeliness as to the possibility of
attaining ~~originariness/origination-~~{so-construed-as-to-ontological-
normalcy/postconvergence-perspective-scalarising-construal-of-
existence} can only arise as human-subpotency pursues-and-achieves
relative epistemic-normalcy as of prospective human limited-mentation-

~~capacity-deepening—as subjecting limitedness/human subpotency to~~
~~‘educed-unlimitedness/existence-sublimating nascence’⁵³ to achieve~~
~~relative-ontological-completeness⁸⁷ so-reflected as ⁶¹nonpresencing-~~
~~<perspective-ontological-normalcy/postconvergence>)~~ since the state of
human ~~limited-mentation-capacity—as subjecting ‘educed-~~
~~unlimitedness/existence-sublimating nascence’ to limitedness/human-~~
~~subpotency~~ implies that ‘human understanding has-ever-and-is-ever-
always about attaining ~~apriorising/axiomatising/referencing-[{]of-~~
~~‘prospectively implicated attendant ontological-contiguity ’~educed-~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re-~~
~~flexivity-contiguity-<imbued-notional~cogency>’ }—re-~~
~~originariness/re-origination conception of the-very-same-~~
~~<amplituding/formative-epistemicity>totalising~purview-of-construal-~~
~~as-immanent-existence/intrinsic-reality/ontological-veridicality as it~~
~~strives to reflect as from relative epistemic-normalcy the ‘ontological-~~
~~normalcy/postconvergence of existence-potency³⁹~sublimating-nascence,-~~
~~disclosed-from-prospective-epistemic-digression, but then the~~
~~apriorising/axiomatising/referencing-[{]of- ‘prospectively-~~
~~implicated attendant ontological-contiguity ’~educed-~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re-~~
~~flexivity-contiguity-<imbued-notional~cogency>’ }—constitutedness-~~
~~in preconverging-entailment~~ epistemic stance in perspective epistemic-
~~abnormalcy/preconvergence³¹ by wrongly implying its prior attainment of~~
~~epistemic-normalcy from the state of human limited-mentation-capacity—~~
~~as subjecting ‘educed-unlimitedness/existence-sublimating nascence’ to~~

limitedness/human-subpotency is in effect wrongly projecting flawed absolutising/¹⁹presencing—absolutising-identitive-constitutedness thus veering-off from originariness/origination-~~(so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence)~~ as of the absolute a-priori that is existence as to the-very-same-~~<amplituding/formative-epistemicity>~~ totalising~purview-of-construal-as-immanent-existence/intrinsic-reality/ontological-veridicality and as so-validated with causality as of ~~<amplituding/formative-epistemicity>~~ causality³-~~as-to-projective-totalitative-implications-of-prospective-~~⁰¹ nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity¹

¹⁵de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-~~
~~supererogatory-o~~ de-mentation—stranding-or-attributive-dialectics)~~),~~-as-to-‘prior-
ontological-de- preconverging/dementing²⁰—qualia-schema’-and-‘prospective-
mentation-or- postconverging/dialectical-thinking²¹—qualia-schema’-~~(rescheduling-of-~~
dialectical-de- placeholder-setup/mental-devising-
mentation— representation/mentation/consciousness-awareness-teleology⁰⁶) as to
stranding-or- human-‘limited-mentation-capacity-deepening—as-subjecting-
attributione- limitedness/human-subpotency-to-‘duced-unlimitedness/existence-
dialectics) sublimating-nascence’⁵³’-construal-of-‘superseding-oneness-of-
ontology’-in-successive-registry-worldviews/dimensions-
uninstitutionalised-threshold¹⁰²-superseding-or-suprastructuring, and as
in association with preconverging/postconverging-de-

mentative/structural/paradigmatic, preconverging/postconverging–de-
mentatively/structurally/paradigmatically,
preconverging/postconverging–de-mentating/structuring/paradigming,
preconverging/postconverging–de-mentate/structure/paradigm,
preconverging/postconverging–de-mentated/structured/paradigmed,
preconverging/postconverging–rede-
mentating/restructuring/reparadigming, preconverging/postconverging–
rede-mentate/restructure/reparadigm, preconverging/postconverging–
rede-mentated/restructured/reparadigmed rather points to the veracity of
an ~~apriorising/axiomatising/referencing–{of–‘prospectively–~~
~~implicated–attendant–ontological–contiguity ’~educated–~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re~~
~~flexivity–contiguity–<imbued–notional–cogency>’ }–conflatedness^{13–}~~
in ~~{preconverging–ment–by}~~ ~~postconverging–entailment~~ conception (and
not an ~~apriorising/axiomatising/referencing–{of–‘prospectively–~~
~~implicated–attendant–ontological–contiguity ’~educated–~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re~~
~~flexivity–contiguity–<imbued–notional–cogency>’ }–constitutedness^{14–}~~
in ~~preconverging–entailment~~ conception) as to perspective ontological-
normalcy/postconvergence epistemic conception in conceptualising de-
mentative, de-mentatively, de-mentating, de-mentate, de-mentated, rede-
mentating, rede-mentate, rede-mentated so-reflected counterintuitively as
rather moving towards or recovering what is ‘mentatively normal’ as
towards/recovering ontological-normalcy/postconvergence by human-
‘limited-mentation-capacity-deepening—~~as–subjecting–~~

~~limitedness/human-subpotency-to-‘educed-unlimitedness/existence-~~
~~sublimating-nascence’⁵³~~ as so-underlying ‘relative-ontological-
incompleteness⁸⁸/relative-ontological-completeness⁸⁷’
~~(sublimating~referencing/registering/decisioning,-as-self-becoming/self-~~
~~conflatedness /formative-supererogating-<projective/reprojective-~~
~~aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-~~
~~referencing,-in-perspective-ontological-normalcy/postconvergence>}~~ as
to human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-
preconverging/postconverging—rede-
mentating/restructuring/reparadigming—psychologism⁸⁹;¶ as so-implied
with respect to the de-mentation—~~(supererogatory-ontological-de-~~
~~mentation-or-dialectical-de-mentation—stranding-or-attributive-~~
~~dialectics)~~ of human⁸³reference-of-thought (as the⁸³reference-of-thought
is the ‘superseding-axiomatic-construct postconverging—de-
mentating/structuring/paradigming of all other devolving axiomatic-
constructs’, and preconverging/postconverging—de-
mentatively/structurally/paradigmatically underlies as of successive de-
mentation—~~(supererogatory-ontological-de-mentation-or-dialectical-de-~~
~~mentation—stranding-or-attributive-dialectics)~~ of human⁸³reference-of-
thought the ~~relative-unreflexivity/relative-reflexivity—ontological-~~
contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸) and the
‘operative de-mentation—~~(supererogatory-ontological-de-mentation-or-~~
~~dialectical-de-mentation—stranding-or-attributive-dialectics)~~ of
⁸³reference-of-thought-⁸⁴devolving’ (as of⁸³reference-of-thought ‘implied

level of

~~<amplituding/formative>nondisjointing/nondisparate/notional~¹⁸deprocr~~
 ypticism' induced ⁴⁵foregrounding__entailment-<in-succession-of-
 profound-supererogation⁹⁶>-~~(postconverging-narrowing-
 down~sublimation-as-to-'existence—as-sublimating-
 withdrawal/unenframing/re-ontologising,-elicited-from-prospective-
 profound-supererogation⁹⁶'-in-reflecting-'immanent~relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁹⁷;-as-operative-
 notional~¹⁸deprocrpticism)~~ ⁵⁶meaningfulness-and-teleology⁹⁹ as
 derivative axiomatic-constructs from superseding/overcoming human-
 subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint), and in both ⁸³reference-
 of-thought—and-⁸³reference-of-thought-⁸⁴devolving-⁵⁶meaningfulness-
 and-teleology⁹⁹ frames as of human limited-mentation-capacity-
 deepening—as-subjecting-limitedness/human-subpotency-to-'educated-
 unlimitedness/existence-sublimating-naseence'²³³ grasp of ecstatic-
 existence as of existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-
 withdrawal/unenframing/re-ontologising,-elicited-from-prospective-
 profound-supererogation⁹⁶-<as-to-perspective—ontological-
 normalcy/postconvergence-implied-'prospective-aporeticism-
 overcoming/unovercoming'>);¶ and as of human aestheticisation—and-
 aestheticisation-towards-ontology-<elicited-idiomatisation> in inducing
 'both ⁵⁶meaningfulness-and-teleology⁹⁹ and its existentially-
 <disontologising/re-ontologising—aporeticism> incipient

*metaphoricity*⁵⁷ (as to *apriorising/axiomatising/referencing-psychologism of conceptualisation*), *de-mentation*
~~(*supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics*)~~ is *metaphoricitically-and-meaningfully reflected as the human mental-aestheticisation—architectonically-consigning-aestheticised-perceptibility-and-disposition that underlies*
*'supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing as to postconverging/dialectical-thinking*²¹*—qualia-schema—mental-aestheticisation-attribution and preconverging/dementing*²⁰*—qualia-schema—mental-aestheticisation-attribution and then their mutually-reinfusing-attributive-possibilities,-for-
'<amplituding/formative-epistemicity>totalising~pseudoconflation/conflation-of-human-limited-mentation-capacity—as-subjecting-~~'educed-unlimitedness/existence-sublimating-nascence'~~ to limitedness/human-subpotency'-as-to-correspondingly-ensuing—desublimating-or-sublimating-mental-aestheticisation-representation (with regards to 'varying psychologismie-epistemic-acutisation—difficulty <for, residualising-
~~{decompulsing} delinearity-for-cogency>~~—magnitudes<sup>(of-experientiality/experiment)/scales—as-to-successively-profound-preconverging/postconverging—rede-mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of-
⁵⁶meaningfulness-and-teleology⁹⁹ of prospective human-subpotency—</sup>*

aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint—imbued-

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

denaturing¹⁶

denaturing/usurping/arrogating/perverting-in-constitutedness¹⁴

deneuterising¹⁷

deneuterising- (disambiguation of intemporal-as-sound/postconverging-
or-dialectical-thinking¹ and temporal-as-denaturing⁶/preconverging-or-
dementing²⁰, so-construed-as-binarity-of- categorical-
imperatives/axioms/registry-teleology⁹⁹-as-respectively-in~notional-
contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-
mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-
schema>-and~'notional-discontiguity/epistemic-discontiguity⁶³-
<between—prior-shallow-supererogation⁹⁶-of-mentally-
aestheticised~preconverging/dementing⁰-qualia-
schema_and_prospective-profound-supererogation⁹⁶-of-mentally-
aestheticised~postconverging/dialectical-thinking¹-qualia-schema>';-
as-of-the-very-same-<amplituding/formative-
epistemicity>totalising~purview-of-construal-as-immanent-
existence/intrinsic-reality/ontological-veridicality); hence deneuterising—
referentialism/deascriptivity-as-of-ontological-reconstituting—as-of-
conflatedness¹³-différance/internal-dialectics/difference-deferral-of-
⁸⁵reference-of-thought-⁸⁴devolving highlighting the dynamics of limited-

~~mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating-naseence’⁵³~~
inducing deneuterising of motif-and-apriorising/axiomatising/referencing
over shallow limited-mentation-capacity—as-subjecting-‘educed-unlimitedness/existence-sublimating-naseence’-to-limitedness/human-subpotency
relative ⁵⁸neuterising of motif-and-apriorising/axiomatising/referencing

¹⁸deprocrypticism— ~~deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-~~
or-preempting— ~~thought,-as-to-³²<amplituding/formative-epistemicity>growth-or-~~
disjointedness-as- ~~conflatedness¹³/transvaluative-~~
of-⁸³reference-of- ~~rationalising/transepistemicity/anamnestic-residuality/spirit-~~
thought ~~drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism, and so as of~~
~~apriorising/axiomatising/referencing-‘of-‘prospectively-implicated-attendant-ontological-contiguity’-educed-existentialising/contextualising/textualising-‘intelligibility/epistemicity/re-~~
~~flexivity-contiguity-<imbued-notional-cogency>’ }—conflatedness¹³-~~
~~in-‘preconverging-ment-by’-postconverging-entailment of the~~
~~positivism/rational-empiricism~~
~~apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins-~~
~~trumenting for upholding intemporal-preservation as to perspective~~
~~ontological-normalcy/postconvergence over the~~
~~‘<amplituding/formative>’-wooden-language-‘imbued-temporal-mere-~~

*form/virtualities/dereification/akrasitic-drag/denatured/preconverging-
or-dementing²¹—narratives—of-the-⁸³reference-of-thought—categorical-
imperatives/axioms/registry-teleology⁹⁹) of such positivism/rational-
empiricism*

*apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins-
trumenting’, and across the <cumulating/recomposuring—attendant—
ontological-contiguity >-successive registry-worldviews/dimensions as
of such upholding of intemporal-preservation as to perspective
ontological-normalcy/postconvergence as so-reflecting all the successive
transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity
instigation over their prospectively uninstitutionalised-threshold¹⁰² (that
is, as successive notional~¹⁸deprocrypticism—~~or—notional—preempting—
disjointedness-as-of-⁸³reference-of-thought~~ and so-construed
notionally/epistemically/bindingnessly—~~as-to-determinism/conceptivity-of-relative-
unreflexivity/relative-reflexivity~~> as dimensionality-of-sublimating²⁴—
(<amplituding/formative>~~supererogatory~~—de-mentativeness/epistemic-
growth-or-conflatedness¹⁵/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation)), so-driven by ontological-faith-notion-or-ontological-
fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—~~as-so-being-as-of-existential-reality~~
induced⁵⁵maximalising-recomposuring-for-relative-ontological-
completeness⁸⁷—unenframed/re-ontologising~conceptualisation
‘reification gesturing/accounting—of-epistemic—phenomenalism for
prospective knowledge’ arising as from ‘~~implicitated—attendant—~~*

ontological-contiguity⁶⁷ ~duced-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re
 flexibility-contiguity-<imbued-notional-cogency>'⁴⁰
 <amplituding/formative-epistemicity>causality⁸ ~as-to-projective-
 totalitative-implications-of-prospective-⁶⁴ nonpresencing, -for-
 explicating~relative-unreflexivity/relative-reflexivity-ontological-
 contiguity of prospective relative-ontological-completeness⁸⁷
 supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins
 trumenting -for-conceptualisation)

destructuring-
 transitoriness¹⁹ destructuring-transitoriness-(construed-as-of-dissingularisation-<as-to-
 the-disjointedness/ment-of-⁷⁰ presencing—absolutising-identitive-
 constitutedness ⁴ >²¹ /epistemic-nonimmanence/flawed-epistemicity-
 relativism-determinism-induced-deratiocination-or-deratiocontiguity)

preconverging-or-
 dementing²⁰ dementing-<as-of-preconverging-conceptivity/epistemic-
 reflexivity/epistemicity-relativism-determinism-<reifying{as-to-
 knowledge-developing}-and-empowering>-{as-to-the- 'preconverging-
 stranding/attribution' -of-the-¹⁵ de-mentation-
 {supererogatory-ontological-de-mentation-or-dialectical-de-
 mentation—stranding-or-attributive-dialectics}}, -induced-
 disposedness/psychologismic-construct-and-entailing, -of-ontologically-
 flawed 'teleology'⁹⁹ of leveling-down/equating' so-construed as from
 existence—as-sublimating-withdrawal/unenframing/re-ontologising, -
 elicited-from-prospective-profound-supererogation⁹⁶ perspective of

notional~¹⁸deprocrpticism>

postconverging-or- *dialectical-thinking-<as-of-postconverging-conceptivity/epistemic-*
dialectical-thinking *reflexivity/epistemicity-relativism-determinism-<reifying{as-to-*
21 *knowledge-developing}-and-empowering>-{as-to-the-‘postconverging-*
stranding/attribution’-of-the-¹⁵de-mentation-
~~supererogatory-ontological-de-mentation-or-dialectical-de-~~
mentation—stranding-or-attributive-dialectics}},-induced-
disposedness/psychologismic-construct-and-entailing,-of-ontologically-
sound ‘teleology⁹⁹ of unleveling/disambiguating’ so-construed as from
existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
elicited-from-prospective—profound-supererogation⁹⁶ perspective of
notional~¹⁸deprocrpticism>

difference- *difference-conflatedness¹³-as-to-totalitative-reification-in-*
conflatedness¹³-as- *singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-*
to-totalitative- *⁶¹nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism,-as-*
reification-in- *of-epistemically-differentiated-ontological-depth-of-reality-~~{as-of-the-~~*
singularisation- *~~differentiated-and-disambiguatedtrace-of-dynamic-temporal-to-~~*
<as-to-the- *intemporal-ontological-performance⁷²-<including-virtue-as-ontology>-*
nondisjointedness/ *as-postconverging-or-dialectical-thinking⁹¹-apriorising-psychologism-*
entailment-of- *and-preconverging-or-dementing⁹⁰-apriorising-psychologism-*
prospective- *respectively}),¶ difference-conflatedness¹³-as-to-totalitative-reification-in-*
⁶¹nonpresencing>⁹² singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
-as-veridical- *⁶¹nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism is*
epistemicity- *more fundamentally construed as from ontological-*

relativism-

determinism²²

normalcy/postconvergence epistemic-projection perspective as a reflection of dimensionality-of-sublimating²³ (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation) underlying the 'relative-unreflexivity/relative-reflexivity~ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸ (as to human Being-development/ontological-framework-expansion~as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology , institutional-development~as-to-social-function-development and living-development~as-to-personality-development psychologismic-epistemic-acutisation~difficulty~<for~residualising~{decompulsing}~delinearity~for-cogency>~magnitudes^{of-experientiality/experiment})', and speaks to the fact that human limited-mentation-capacity-deepening~as-subjecting-limitedness/human-subpotency-to-'educed-unlimitedness/existence-sublimating-naseence'³³ reflects an overall human existential-<disontologising/re-ontologising~aporeticism> ⁴⁵foregrounding__entailment-<in-succession-of-profound-supererogation⁹⁶>- (postconverging~narrowing-down~sublimation-as-to-'existence~as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective~profound-supererogation⁹⁶'-in-reflecting-'immanent~relative-unreflexivity/relative-reflexivity~ontological-contiguity⁶⁷;-as-operative-notional~¹⁸deprocrypticism) wherein as to 'the-very-same overall phenomenality/manifestation of existence~as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-

prospective-profound-supererogation⁹⁶, human limited-mentation-
 capacity-deepening—as-subjecting-limitedness/human-subpotency-to-
 ‘~~duced-unlimitedness/existence-sublimating-naseence~~’⁵³ variously
 attains differing ontological-performance⁷²-<including-virtue-as-
 ontology>/morality/ethics/justice/etc. so-reflected as the
 <cumulating/recomposuring-attendant-ontological-contiguity >-
 successive registry-worldviews/dimensions⁸³reference-of-thought-and-
⁸³reference-of-thought-⁸⁴devolving-⁵⁶meaningfulness-and-teleology⁹⁹
 implying that human⁵⁶meaningfulness-and-teleology⁹⁹ can be construed as
 ever always twofaceted as to the facet of achieved sublimation-over-
 desublimation of ⁵⁶meaningfulness-and-teleology⁹⁹ as validated with
 predicative-effectivity-sublimation-(as-to-underlying,-ontological-
 commitment⁶⁶-<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹ ~postconverging-de-
 mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>)
 and on-the-other-hand the facet of the existentially-withdrawn-(as-
 ‘unaccounted-for’-leftover-or-residuality-or-spirit-of-⁵⁶meaningfulness-
 and-teleology⁹⁹ -so-construed-as-metaphoricity⁵⁷ , -informing-prospective-
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness, -so-
 reflected-and-compensated-with-the-notion-of-dimensionality-of-
 sublimating²⁵ -(<amplituding/formative> ~~supererogatory~~-de-
 mentativeness/epistemic-growth-or-conflatedness⁶⁸ /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation)) which is just as decisive for prospective human limited-

mentation-capacity-deepening—as subjecting limitedness/human-subpotency-to—'educed-unlimitedness/existence-sublimating-naseence'⁵³
in the sense that 'human intelligibility ever always projects of an underlying ~~<amplituding/formative—~~
~~epistemicity>~~ *totalising/circumscribing/delineating* ⁸³ *reference-of-thought*
striving to grasp existence as it is signified-as-to-immanency (speaking of
notional-contiguity/epistemic-contiguity'⁶²—<profound-supererogation⁶²—
~~of-mentally-aestheticised—postconverging/dialectical-thinking⁶²—qualia-~~
~~schema>~~ *perspective of the unchanging immanency of existence as*
superseding—oneness-of-ontology as to the coherence underlying the very
possibility for construing-and-reconstruing of intelligibility in existence)'
and this facet preconverging/postconverging—de-
mentatively/structurally/paradigmatically acts as the 'prior requisite
human experiential framework to be challenged-disproved-invalidated'
which surpassing enables further sublimation-overdesublimation of
⁵⁶ *meaningfulness-and-teleology⁹⁹ as validated with predicative-effectivity—*
sublimation-(as-to-underlying,-ontological-commitment⁶⁶—<implied—
~~self-assuredness-of-ontological-good-~~
~~faith/authenticity⁶⁹—postconverging—de-~~
~~mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>}~~
(as to the fact that it is recurrent-utter-uninstitutionalisation,
ununiversalisation, non-positivism/medievalism and procrypticism
respectively 'as reflecting the 'prior requisite human experiential
framework to be challenged-disproved-invalidated' highlighting the facet
of the existentially-withdrawn—(as-'unaccounted-for'-leftover-

~~orresiduality-or-spirit-of-⁵⁶ meaningfulness-and-teleology⁹⁹-so-construed-~~
~~as-metaphoricity⁵⁷,-informing-prospective-~~
~~supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness,-so-~~
~~reflected-and-compensated-with-the-notion-of-dimensionality-of-~~
~~sublimating²⁵ -(<amplituding/formative> supererogatory-de-~~
~~mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-~~
~~rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-~~
~~equalisation}> as limiting or of prospective human-subpotency~~
 aporeticism' which surpassing as to human psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring enables the
 possibility for human limited-mentation-capacity-deepening—~~as-~~
~~subjecting-limitedness/human-subpotency-to-'educed-~~
~~unlimitedness/existence-sublimating-naseence²³³~~ as of prospective base-
 institutionalisation, ¹⁰³universalisation, positivism and prospectively
 notional~¹⁸deprocrypticism sublimation-over-desublimation of
⁵⁶meaningfulness-and-teleology⁹⁹ as validated with predicative-effectivity—
 sublimation-(as-to-underlying,-ontological-commitment⁶⁶-<implied—
~~self-assuredness-of-ontological-good-~~
~~faith/authenticity⁶⁹~postconverging-de-~~
~~mentating/structuring/paradigmig⁷⁰-as-being-as-of-existential-reality>}~~
 and so with regards to 'the-very-same overall
 phenomenality/manifestation of existence—~~as-sublimating-~~
~~withdrawal/unenframing/re-ontologising,-elicited-from-prospective-~~
 profound-supererogation⁹⁶')

difference-in- *difference-in-kind/difference-in-aposteriorising-or-logicising-*
 kind/difference-in- *<difference-in-aposteriorising-or-logicising-or-deriving-in-determining-*
 aposteriorising-or- *'mutually-relative-validity-by-invalidity-as-to-the-veracity-of-any-given-*
 logicising²³ *existential-instantiation',-though-in-notional-contiguity/epistemic-*
contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-
aestheticised~postconverging/dialectical-thinking⁷-qualia-schema>-of-
thevery-same-mutually-abstract-apriorising-or-axiomatising-or-
referencing-conceptualisation>

difference-in- *difference-in-nature/difference-in-apriorising-or-axiomatising-or-*
 nature/difference- *referencing-(difference-in-apriorising-or-axiomatising-or-referencing-as-*
 in-apriorising-or- *to-mutually-constrastive-'notional-contiguity/epistemic-contiguity⁶²-*
 axiomatising-or- *<profound-supererogation⁹⁶-of-mentally-*
 referencing²⁴ *aestheticised~postconverging/dialectical-thinking⁷-qualia-schema>-*
and-notional-discontiguity/epistemic-discontiguity⁶³-<between-prior-
shallow-supererogation⁹⁶-of-mentally-
aestheticised~preconverging/dementing⁹-qualia-
schema_and_prospective-profound-supererogation⁹⁶-of-mentally-
aestheticised~postconverging/dialectical-thinking⁷-qualia-schema>'-of-
abstract-conceptualisation,-as-'rendering-irrelevant-any-mutual-
aposteriorising-or-logicising-or-deriving-exercise',-given-that-the-
validity-or-invalidity-as-to-the-ontological-veracity-of-any-given-
existential-instantiation-is-aposteriorised-or-logicised-or-derived-from-
the-more-profound-apriorising-or-axiomatising-or-referencing-
conceptualisation,-so-construed-as-the- supratransversality-<in-

*sublimating-existential-eventuating/denouement>~of-motif-and-
apriorising/axiomatising/referencing-and-rendering-ontologically-
irrelevant/impertinent-the-subtransversality-<in-desublimating-
existential-eventuating/denouement>~of-motif-and-
apriorising/axiomatising/referencing)*

dimensionality-of- *dimensionality-of-sublimating-*
sublimating²⁵ *<amplituding/formative>supererogatory-de-mentativeness/epistemic-
<amplituding/for growth-or-conflatedness¹³/transvaluative-
mative>supereroga rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-
tory-de- equalisation)-as-to-human-ontological-performance²²-<including-virtue-
mentativeness/epis as-ontology>,-as-so-construed-as-from-prospective-ontological-
temic-growth-or- normalcy/postconvergence-epistemic-projection-perspective-as-to-re-
conflatedness¹³/tra originariness/reorigination-as-reflecting-difference-conflatedness¹³-as-
nsvaluative- to-totalitative-reification-in-singularisation-<as-to-the-
rationalising/transe nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing⁹²-as-
pistemicity/anamn veridical-epistemicity-relativism-determinism²²-
estic-
residuality/spirit-
drivenness-
equalisation)*

dimensionality-of- *dimensionality-of-desublimating-lack-of-*
desublimating- *<amplituding/formative>supererogatory-de-mentativeness/epistemic-
lack-of²⁶ growth-or-conflatedness¹³/transvaluative-
<amplituding/for rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-*

mative>supereroga equalisation) as-to-human-ontological-performance⁷²-<including-virtue-
 tory~de- as-ontology>, -as-so-construed-as-from-prospective-ontological-
 mentativeness/epis normalcy/postconvergence-epistemic-projection-perspective-in-
 temic-growth-or- reflecting-perspective-epistemic-abnormalcy/preconvergence³¹-distorted-
 conflatedness¹³/tra originariness/distorted-origination-as-to-⁷⁹presencing—absolutising-
 nsvaluative- identitive-constitutedness¹⁴
 rationalising/transe
 pistemicity/anamn
 estic-
 residuality/spirit-
 drivenness—
 equalisation)

dispensing-with- dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 immediacy-for- reification/contemplative-distension- (as- 'dispensing-with-shallow-
 relative- reproducibility-mathesis/motif/throwness-disposition'-for-relative-
 ontological- ontological-completeness⁸⁷ -by-reification, -so-construed-insightfully-as-
 completeness⁸⁷-by- of-human-limited-mentation-capacity—as-subjecting- 'eudeed-
 reification/contem unlimitedness/existence-sublimating-naseence'-to-limitedness/human-
 plative-distension subpotency-successive-re-originary-projections/anticipations-about-the-
 27 <amplituding/formative-epistemicity> totalising~purview-of-construal-
 as-existence/intrinsic-reality/ontological-veridicality-for-articulation-of-
⁵⁶meaningfulness-and-teleology⁹⁹, -that-in-that-succession-are- 'as-from-
 relative-ontologically-flawed-to-relative-ontologically-veridical-
 articulation-of-⁵⁶meaningfulness-and-teleology⁹⁹', -but-then-as-the-

~~'preceding-originary-projection/anticipation-of-relative-ontologically-
 flawed-articulation-of-⁵⁶ meaningfulness-and-teleology⁹⁹-construed-as-
 habit-and-tradition'-is-'preconverging/postconverging-de-
 mentatively/structurally/paradigmatically-defining-as-reference-to-be-
 superseded'-by-dialectically-successive-'re-originary-
 projections/anticipations-of-relative-ontologically-veridical-articulation-
 of-⁵⁶ meaningfulness-and-teleology⁹⁹' (as to 'human Being-
 development/ontological-framework-expansion-as-to-depth-of-
 ontologising-development-as-infrastructure-of- meaningfulness-and-
 teleology , institutional-development-as-to-social-function-development
 and living-development-as-to-personality-development ~~psychologismic-
 epistemic-acutisation~~ difficulty <for, residualising-
~~{decompulsing} delinearity-for-cogency> magnitudes^{of-experientiality/experiment})~~¶
 as-the-very-implication-and-reason-why-human-existential-thrownness-
 as-of-human-limited-mentation-capacity-as-subjecting-'educated-
 unlimitedness/existence-sublimating-nascence'-to-limitedness/human-
 subpotency-paradoxically-renders-prospective-⁶¹ nonpresencing-or-
 withdrawal/unenframing/re-ontologising-or-metaphysics-of-absence-
 {implicated-epistemic-veracity-of-⁶¹ nonpresencing-<perspective-
 ontological-normalcy/postconvergence> }-or-transcendental-reasoning-
 of-event³⁸-as-prospective-ontology-origination-
 perspective/framing/reference/horizon/projection-of-⁵⁶ meaningfulness-
 and-teleology⁹⁹'-the-critical-determination-of-relative-ontologically-
 veridical-⁵⁶ meaningfulness-and-teleology⁹⁹-over-'presencing-or-
 metaphysics-of-presence- {implicated-'nondescript/ignorable-void⁶¹'-as-~~

~~to- presencing—absolutising-identitive-constitutedness~~ } or ordinary-
 nontranscendental-reasoning-
 perspective/framing/reference/horizon/projection-of-⁵⁶ meaningfulness-
 and-teleology⁹⁹, in enabling transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity as for the need for
 human limited-mentation-capacity-deepening—as-subjecting-
 limitedness/human-subpotency-to-‘~~duced-unlimitedness/existence-~~
~~sublimating-nascence~~’⁵³;¶ and operantly, dispensing-with-immediacy-for-
 relative-ontological-completeness⁸⁷-by-reification/contemplative-
 distension doesn’t mean ‘giving up on life’ (as of
~~<amplituding/formative>~~⁸ wooden-language-(~~imbued—averaging-of-~~
~~thought-<as-to-leveling/ressentiment/closed-construct-of-~~
~~meaningfulness-and-teleology -as-of- ‘nondescript/ignorable-void ’-~~
~~with-regards-to-prospective-apriorising-implications>~~) of temporal-
 dispositions and as prodded by sophistic/pedantic distraction inclinations
 in ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—
 enframed/disontologising~conceptualisation) wrongly implying a
 propensity to construe ~~preconverging-existential-extrication-as-of-~~
 existential-unthought as more of life as to the supposed precedence of
 human shallow-supererogation⁹⁶ over profound-supererogation⁹⁶, but
 rather dispensing-with-immediacy-for-relative-ontological-
 completeness⁸⁷-by-reification/contemplative-distension speaks of a ‘more
 profound intemporal solipsistic contemplative appreciation of life as of the
 precedence of human sublime potential reflected in a projective disposition
 to rethinking human ⁵⁶meaningfulness-and-teleology⁹⁹ infrastructure’, and

as validated by the fact that the ~~<cumulating/recomposing~attendant~~~
~~ontological-contiguity >-~~succession of human registry-
 worldviews/dimensions are grounded on such 'dimensionality-of-
 sublimating'²⁵ - (~~<amplituding/formative> supererogatory~de-~~
~~mentativeness/epistemic-growth-or-conflatedness /transvaluative-~~
~~rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~~~
~~equalisation)~~ reasoning-through/messianic-reasoning for human
 secondnatured institutionalisation for Being-development/ontological-
 framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of- meaningfulness-and-teleology , institutional-
 development-as-to-social-function-development and living-development-
 as-to-personality-development ~~psychologismic-epistemic-acutisation—~~
 difficulty <for, residualising-^{decompulsing} delinearity-for-cogency>
 magnitudes^{of-experientiality/experiment}, against the torrent of
 '~~<amplituding/formative>~~' wooden-language-~~(imbued—averaging-of-~~
~~thought-<as-to-leveling/ressentiment/closed-construct-of-~~
~~meaningfulness-and-teleology -as-of- 'nondescript/ignorable-void '~~-
~~with-regards-to-prospective-apriorising-implications>}~~ and as prodded
 by sophistic/pedantic distractive reasoning-from-results/afterthought
 imbued ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—
 enframed/disontologising~conceptualisation' that is ever always
 'parrhesiastically wanting' for the prospect of prospective
 'dimensionality-of-sublimating'²⁵ :
~~<amplituding/formative> supererogatory~de-mentativeness/epistemic-~~

*growth-or-conflatedness¹ /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-
equalisation} reasoning-through/messianic-reasoning' transcendence-
and-sublimity/sublimation/supererogatory-de-mentativity, as it can be
appreciated that preconverging/postconverging-de-
mentatively/structurally/paradigmatically every ⁷⁹presencing—
absolutising-identitive-constitutedness¹⁴ registry-worldview/dimension as
of its <amplituding/formative>⁸ wooden-language-(imbued—averaging-
of-thought-<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology -as-of- 'nondescript/ignorablevoid'-with-
regards-to-prospective-apriorising-implications>} and as prodded by its
given pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-(blurring/undermining-of-prospective-
totalising-entailing,-as-to-entailing-<amplituding/formative-
epistemicity>totalising~in-relative-ontological-completeness⁷} is
paradoxically disinclined to its prospective reasoning-through/messianic-
reasoning as it is ever always in <amplituding/formative-
epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³⁴ as of its
prospectively ontologically-flawed ⁵⁶meaningfulness-and-teleology⁹⁹ as it
seem to poorly construe of the 'implications of its apriorising-teleological-
degradation-in~notional-discontiguity/epistemic-discontiguity⁶³ |
<between—prior-shallow-supererogation⁹⁶ -of-mentally-
aestheticised~preconverging/dementing²⁰—qualia-*

~~schema_and_prospective-profound-supererogation⁹⁶-of-mentally-~~
~~aestheticised~postconverging/dialectical-thinking¹-qualia-schema>~~,
and as it wrongly substitutes for it a 'communication-as-of-dialogical-
equivalence-<as-to-
~~psychologismic~apriorising/axiomatising/referencing-~~{of- 'prospectively-~~~~
~~implicitated_attendant_ontological-contiguity ' ~educated-~~
~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-~~
~~flexivity-contiguity-<imbued-notional-cogency>' }-conflatedness¹³-~~
~~in-{preconverging-ment-by} postconverging-entailment,-in-self-~~
~~becoming/self-conflatedness¹²/formative-supererogating>~~ issue' like with
the sophists accusing Socrates for not communicating well by the terms of
their 'warped/twisted adhoc/makeshift/nonprincipled-as-of-their-non-
universalising-syllogising' faced with his ¹⁰³universalising-idealisation or
medieval scholastics by the terms of their 'pedantic dogmatism' blaming
Galileo for not communicating well faced with his 'budding-
positivism/rational-empiricism', and a modern-day naïve
~~<amplituding/formative-epistemicity>~~totalising~self-referencing-
~~syncretising/circularity/interiorising/akrasiatic-drag³⁴ ⁵⁶meaningfulness-~~
~~and-teleology⁹⁹~~ communication discourse that is utterly clueless of the
~~<amplituding/formative-epistemicity>~~causality' ~as-to-projective-
~~totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-~~
~~explicating~relative-unreflexivity/relative-reflexivity-ontological-~~
~~contiguity⁶¹~~ of our positivism-⁸⁰procrypticism ⁸⁰procrypticism-or-
disjointedness-as-of-⁸³reference-of-thought as of an occluded self-
consciousness' requiring prospective ¹⁸deprocrypticism-or-preempting-

disjointedness-as-of⁸³ reference-of-thought psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring as of ¹⁵ de-
mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-
mentation—stranding-or-attributive-dialectics)~~

dissemination²⁸/se ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—
eding unenframed/re-ontologising~conceptualisation driven by ontological-
faith-notion-or-ontological-fideism—~~imbued-underdetermination-of-
motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality~~ ‘reification gesturing/accounting—of-epistemic-
phenomenalism for prospective knowledge’ arising as from
‘~~implicated_attendant_ontological-contiguity⁶⁷~~’~duced-
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re-
flexivity-contiguity-<imbued-notional~cogency>⁴⁰
<~~amplituding/formative-epistemicity~~>causality⁶~as-to-projective-
totalitative-implications-of-prospective-⁶¹nonpresencing,-for-
explicating~relative-unreflexivity/relative-reflexivity—ontological-
contiguity⁷ of prospective relative-ontological-completeness⁸⁷
supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins-
trumenting_—for-conceptualisation so-construed as of reproducibility—
mathesis/motif/throwness-disposition,—as-reproducibility-of-
aestheticisation amenable thus to existence’s validation as of
<~~amplituding/formative-epistemicity~~>causality⁶~as-to-projective-
totalitative-implications-of-prospective-⁶¹nonpresencing,-for-

~~explicating~relative-unreflexivity/relative-reflexivity—ontological-~~
~~contiguity~~;¶ wherein for instance the same budding-positivists
 reproducibility—mathesis/motif/throwness-disposition,—as—
 reproducibility-of-aestheticisation dissemination/seeding as reflected in
 different budding-positivists like Copernicus, Galileo, Descartes, Newton,
 Leibniz are variously-and-transversally validated by existence as of
 positivism <amplituding/formative-epistemicity>causality' ~as-to-
~~projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-~~
~~explicating~relative-unreflexivity/relative-reflexivity—ontological-~~
~~contiguity~~

dissingularisation- epistemically-not-immanent'-as-lacking-internal-necessity-and-
 <as-to-the- supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
 disjointedness/ment- apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins
 t-of- trumenting'—for—conceptualisation;¶ as-of-apriorising-teleological-
⁷⁹presencing— parsimony/disparateness of conceptualisations, dissingularisation-<as-to-
 absolutising- the-disjointedness/ment-of-⁷⁹presencing—absolutising-identitive-
 identitive- constitutedness⁴>-{operantly-construed-as-of-⁷⁹incrementalism-in-
 constitutedness⁴> relative-ontological-incompleteness⁸⁸—

29 ~~enframed/disontologising~conceptualisation/disjointing/disparateness/in-~~
~~g/internal-decoherencing~~;¶ and thus dissingularisation-<as-to-the-
~~disjointedness/ment-of-⁷⁹presencing—absolutising-identitive-~~
~~constitutedness⁴>~~ is construed 'as from prospective⁶¹nonpresencing-
 <perspective-ontological-normalcy/postconvergence> reflection of
 <amplituding/formative-epistemicity>causality' ~as-to-projective-

totalitative-implications-of-prospective-⁶⁴ nonpresencing,-for-
 explicating~relative-unreflexivity/relative-reflexivity—ontological-
 contiguity⁶⁴ of relative-ontological-incompleteness⁸⁸/relative-ontological-
 completeness⁸⁷ - {sublimating~referencing/registering/decisioning,-as-
 self-becoming/self-conflatedness⁸⁹/formative-supererogating-
 <projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
 axiomatising/re-referencing,-in-perspective—ontological-
 normalcy/postconvergence>}’ rather as ‘preconverging-or-dementing²⁰—
 apriorising-psychologism representation’, with dissingularisation-<as-to-
 the-disjointedness/ment-of-²⁰ presencing—absolutising-identitive-
 constitutedness⁴ > so-induced by-‘prospective parrhesiastic-
 aestheticisation of prior reproducibility—mathesis/motif/thrownness-
 disposition,-as-reproducibility-of-aestheticisation as
 preconverging/dementing²⁰—qualia-schema’, reflecting the contrastive
 apriorising-teleological-thresholding—as-
 teleologicalframework/narrative-framework of ‘prior preconverging-or-
 dementing²⁰—apriorising-psychologism temporal underpinning—
 suprasocial-construct,-<amplituding/formative>⁸ wooden-language-
 {imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-
 construct-of- meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable-void’ -with-regards-to-prospective-apriorising-
 implications>},-and-sophistry reproducibility—
 mathesis/motif/thrownness-disposition,-as-reproducibility-of-
 aestheticisation as reasoning-from-results/afterthought’
 undermined/preconverging-or-dementing²⁰—apriorising-psychologism by

*'prospective postconverging-or-dialectical-thinking²¹—apriorising-
psychologism intemporal parrhesiastic-aestheticisation induced
reasoning-through/messianic-reasoning reproducibility—
mathesis/motif/throwness-disposition,—as—reproducibility-of-
aestheticisation'*

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

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epistemic- *epistemic-abnormalcy/preconvergence-<preconvergence-as-
abnormalcy/preconvergence³¹ 'preconverging-or-dementing²⁰—apriorising-psychologism representation-
as-of-preconverging-aestheticisation',-and-not-postconvergence-as-
'postconverging-or-dialectical-thinking²¹—apriorising-psychologism
representation-as-of-postconverging-aestheticisation'>*

³²<amplituding/for *<amplituding/formative—epistemicity>growth-or-
mative— conflatedness¹³/transvaluative-
epistemicity>grow rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-
th-or- {construed-as-transepistemic-apriorising/axiomatising/referencing-as-to-
conflatedness¹³/tra existence-potency¹⁰~sublimating—nascence,—disclosed-from-prospective-
nsvaluative- epistemic-digression);¶ reflecting intemporal-solipsistic—firsnatureness-
rationalising/transe of-epistemic-growth-or-conflatedness¹³/transvaluative-*

pistemicity/anamnestic-residuality/spirit-drivenness
rationalising/anamnestic-residuality-as-ratiocinative-integrity-{not-mythical-recollection}/transepistemicity

epistemic-totalising³³
epistemic-totalising refers to 'Being-as-epistemically-all-defining-and-determining-in-effect-as-of-circumscribing/delineating,-and-so-as-of-⁵⁶meaningfulness-and-teleology⁹⁹-underlying-re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting as of 'relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-(sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness /formative-supererogating-<projective/reprojective-aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence> } as to human-and-social-expectations/anticipations—metaphoricity⁵⁷-as-preconverging/postconverging—re-mentating/restructuring/reparadigming—psychologism⁸⁹ and so-reflected as of the epistemic construal from existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-notional~projective-perspective of analysis as to ontological-normalcy/postconvergence in determining ontological-veracity or ontological-impertinence', and is contrasted with the notion of totalitarian as 'being-all-defining-and-determining-rather-by-human-subpotencyobstinacy/ideology-overt-projection/assertion that ignores-

and-overlooks the epistemic construal from existence-
 potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-
 digression epistemic-or-notional~projective-perspective of analysis as to
 ontological-normalcy/postconvergence in determining ontological-
 veracity or ontological-impertinence';¶ such that the notion of
 <amplituding/formative-
 epistemicity>totalising/circumscribing/delineating is rather as of the
 epistemic reflection of ontological-veracity about say a given
 <amplituding/formative-epistemicity>-totalising~thrownness-in-
 existence³⁵ registry-worldview/dimension 'in effect
 <amplituding/formative-
 epistemicity>totalising/circumscribing/delineating⁵⁶ meaningfulness-and-
 teleology⁹⁹' as reflected by the fact that
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins
 trumenting by a positivistic mindset is <amplituding/formative-
 epistemicity>totalisingly~/circumscribingly/delineatingly different from a
 non-positivistic mindset whereas the notion of totalitarian as-of-
 ideology/obstinacy is rather about direct dogmatic commitment to a given
⁵⁶meaningfulness-and-teleology⁹⁹ with the inclination to dispense whether
 extensively or partially with ontological-veracity often on a supposed
 assumption of grander overall ontological-veracity

<amplituding/form
 ative- <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag-(as-wrongly-
 epistemicity>totali implying-

sing~self- *apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins*
 referencing- *trumenting-as-of-prior-relative-ontological-incompleteness⁸⁷-of-*
 syncretising/circul *⁸³reference-of-thought-that-is-prospectively-as-from-perspective-*
 arity/interiorising/a *ontological-normalcy/postconvergence-rather-of-*
 krasiatric-drag³⁴ *preconverging/dementing²⁰-apriorising-psychologism}*
~~<amplituding/form~~ ~~<amplituding/formative-epistemicity>~~-totalising~thrownness-in-
 ative- *existence refers to the fact that human limited-mentation-capacity—as-*
 epistemicity>- *subjecting—'educed-unlimitedness/existence-sublimating-naseence'—to-*
 totalising~thrownn *limitedness/human-subpotency* mindset as of construction-of-the-Self is
 ess-in-existence³⁵ *inherently of a given 'determinable relative-ontological-*
completeness⁸⁷/incompleteness apriorising-teleological-thresholding—as-
teleological-framework/narrative-framework of
contextualising/existentialising/instantiative-devolving-meaningfulness'
as reflected in its given <amplituding/formative-epistemicity>-
totalising~thrownness-in-existence registry-worldview/dimension
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins
trumenting/axiomatising as to epistemic-
totalising³³~resubjecting_or_totalising-entailing-reconstrual<of-the-
whole/purview-of-the-whole/oneness-of-ontology> of existence (so-
construed successively as the <amplituding/formative-epistemicity>-
totalising~thrownness-in-existence of the state of recurrent-utter-
uninstitutionalisation trepidatious-consciousness, base-
institutionalisation—ununiversalisation warped-consciousness,
¹⁰³*universalisation—non-positivism/medievalism preclusive-consciousness,*

our present positivism—⁸⁰procrypticism occlusive-consciousness and
 prospective notional—¹⁸deprocrypticism protensive-consciousness), such
 that ontologically there is variance of human limited-mentation-capacity—
 as subjecting ‘~~educed-unlimitedness/existence-sublimating-nascence~~’ to
~~limitedness/human-subpotency~~ mindset in its ~~<amplituding/formative-~~
~~epistemicity>~~-totalising~thrownness-in-existence disposition (as to
 variance in ~~Being-development/ontological-framework-expansion-as-to-~~
~~depth-of-ontologising-development-as-infrastructure-of-~~
~~meaningfulness-and-teleology~~ ~~psychologismic-epistemic-acutisation—~~
~~difficulty~~ <for, residualising ^{decompulsing} delinearity for cogency>
 magnitude^{of-experientiality/experiment} and its then imbued ~~institutional-~~
~~development-as-to-social-function-development~~ and living-development—
~~as-to-personality-development~~ ~~psychologismic-epistemic-acutisation—~~
~~difficulty~~ <for, residualising ^{decompulsing} delinearity for cogency>
 magnitudes^{of-experientiality/experiment}), and so-impliciting the notional~self-
 distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
 referencing>/‘distantiation of contemplative existentialising—frame-of-
 entailment of motif-and-apriorising/axiomatising/referencing as to
 transversality-<for-sublimating-existential-eventuating/denouement,-
~~from-‘thinking-at-first/pure-predisposition-preemptive-of-prospective-~~
~~disontologising/subontologising’—as-of-prospectively-disambiguated-~~
~~affirmed-and-unaffirmed-‘motif-and-~~
~~apriorising/axiomatising/referencing’>~~¹⁰¹ at the very core of human
 psychoanalytic-unshackling/memetic-reordering/institutional-
 recomposuring inducing of re-motif-and-re-apriorising/re-

axiomatising/re-referencing/re-intelligibilitysettingup/re-
 measuringinstrumenting as conflating towards the possibility of
 'scalarity/immanency of existence's ontological-
 normalcy/postconvergence' (in notional~¹⁸deprocrpticism epistemic-
 projection) as so underlied by 'human intellection exercise direct-or-
 elicited very own self-distantiation' involving appropriate 'metaphoricity'⁵⁷
 as of ~~epistemic-~~
~~totalising~~³³hermeneutic/textuality/reprojecting/supererogating/zeroing/re-
 aeuting, ~~decompulsing~~delinearity~for-cogency <amplituding/formative-
 epistemicity>-totalising~renewing-realisation/re-perception/re-thought,-
 in-supererogatory-epistemic-conflatedness¹³;¶ and so in reflection of the
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-
 'epistemicity-relativism-determinism'> metaphoricity⁵⁷ of human
⁵⁶meaningfulness-and-teleology⁹⁹ as of underlying de-mentation-
 (supererogatory-ontological-de-mentation-ordialectical-de-mentation-
 stranding-or-attributive-dialectics} in reflecting holographically-
 <conjugatively-and-transfusively> the relative-unreflexivity/relative-
 reflexivity—ontological-contiguity ~of-the-human-institutionalisation-
 process shifting phasing of 'postconverging-or-dialectical-thinking'²¹-
 apriorising-psychologism' representation over preconverging-or-
 dementing³⁰-apriorising-psychologism representation of the very
 ontologically same existence purview as of relative-ontological-
 completeness⁸⁷ over relative-ontological-incompleteness⁸⁸

epistemic-
totalitative³⁶

epistemic-totalitative is rather 'of the ⁶¹nonpresencing-<perspective-
ontological-normalcy/postconvergence> *notional/epistemic/bindingness*-
<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> projective evaluation
of *ontological-performance*⁷²-<including-virtue-as-
ontology>/morality/ethics/justice/etc. as to existence-
potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-
digression and so with regards to the conception of all the relevant
'specific *epistemic-totalising*³³~resubjecting_or_totalising-
entailing~reconstrual-<of-the-whole/purview-of-the-whole/oneness-of-
ontology> of existence' as cumulatively/recomposuringly reflecting the
epistemic-totalitative (and as epistemic-totalitative is articulated herein as
the underlying *relative-unreflexivity/relative-reflexivity*-ontological-
contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸ reflected in the
epistemic *<cumulating/recomposuring~attendant-ontological-
contiguity >*-succession of human registry-worldviews/dimensions
⁸³reference-of-thought 'specific *epistemic-
totalising*³³~resubjecting_or_totalising-entailing~reconstrual-<of-the-
whole/purview-of-the-whole/oneness-of-ontology> of existence' as of
recurrent-utter-uninstitutionalisation, *base-institutionalisation,*
¹⁰³universalisation, positivism/rational-empiricism and prospectively
deprocrypticism, so-implied as *notional~¹⁸deprocrypticism*), with
epistemic-totalitative so-construed as *<amplifying/formative-
epistemicity>causality*⁶~as-to-projective-totalitative-implications-of-
*prospective-⁶nonpresencing,-for-explicating~relative-
unreflexivity/relative-reflexivity*-ontological-contiguity⁶' whereas the

'specific epistemic-totalising³³~resubjecting_or_totalising-
 entailing~reconstrual<of the whole/purview-of the whole/oneness-of
 ontology> of existence' is rather about any inherent
 <amplituding/formative-
 epistemicity>totalising/circumscribing/delineating given
⁵⁶meaningfulness-and-teleology⁹⁹ representation arising as of the specific
 human limited-mentation-capacity—as subjecting 'educated-
 unlimitedness/existence-sublimating-nascence' to limitedness/human-
 subpotency <amplituding/formative-epistemicity>-
 totalising~thrownness-in-existence³⁵', and thus epistemic-totalitative
 contrasts with <amplituding/formative-
 epistemicity>totalising/circumscribing/delineating (as of human-
 subpotency
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins
 trumenting) in that while the latter refers to any given registry-
 worldview/dimension <amplituding/formative>⁸ wooden-language-
 {imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-
 construct-of- meaningfulness-and-teleology -as-of-
 'nondescript/ignorablevoid'-with-regards-to-prospective-apriorising-
 implications>} as of its social-stake-contention-or-confliction and so
 whether as of a given relative-ontological-incompleteness⁸⁸ or relative-
 ontological-completeness⁸⁷ registry-worldview/dimension inherent
 <amplituding/formative-
 epistemicity>totalising/circumscribing/delineating of ⁵⁶meaningfulness-
 and-teleology⁹⁹, epistemic-totalitative (as to existence-

potency³⁹~sublimating~nascence,-disclosed-from-prospective-epistemic-
 digression
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins-
 trumenting~for~conceptualisation epistemic-veracity implications) rather
 refers to notionally/epistemically/bindingnessly<as-to-determinism/conceptivity-of-
 relative-unreflexivity/relative-reflexivity> construing/evaluating projectively the human
⁵⁶meaningfulness-and-teleology⁹⁹ of any such <amplituding/formative-
 epistemicity>totalising/circumscribing/delineating and so in reflecting
 holographically-<conjugatively-and-transfusively> the relative-
 unreflexivity/relative-reflexivity~ontological-contiguity ~of-the-human-
 institutionalisation-process opened-construct-of-⁵⁶meaningfulness-and-
 teleology⁹⁹ in increasing relative-ontological-completeness⁸⁷ as of the
 notional~¹⁸deprocrypticism 'true-ontology—as-of-Being-
 development/ontological-framework-expansion—as-to-depth-of-
 ontologising-development-as-infrastructure-of- meaningfulness-and-
 teleology ' perspective of perception in reflecting human-subpotency
 potential to converge to existence-potency³⁹~sublimating~nascence,-
 disclosed-from-prospective-epistemic-digression
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins-
 trumenting~for~conceptualisation;¶ with the implication that the
 <amplituding/formative-
 epistemicity>totalising/circumscribing/delineating attendant-ontology—
 as-of-conventioning-referencing perspective of say non-

positivism/medievalism or procrypticism cannot all of a sudden
 respectively start postconverging-or-dialectical-thinking²¹—apriorising-
 psychologism in positivism or notional~¹⁸deprocrypticism terms—as-of-
 axiomatic-construct and it is only an epistemic-totalitative sense-of-things
 ‘as to existence-potency³⁹~sublimating—nascence,-disclosed-from-
 prospective-epistemic-digression ~~notional/epistemic/bindingness~~^{<as-to-}
~~determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>~~ projective
 construal/evaluation’ that can allow for the mental-projection out of any
 given registry-worldview/dimension ~~<amplituding/formative>~~ wooden-
 language-(imbued—averaging-of-thought-<as-to-
~~leveling/ressentiment/closed-construct-of—meaningfulness-and-~~
~~teleology -as-of-‘nondescript/ignorable-void’-with-regards-to-~~
~~prospective-apriorising-implications>}~~ to reflect-and-contemplate of
 prospective postconverging-or-dialectical-thinking²¹—apriorising-
 psychologism representation as of transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity over prior
 preconverging-or-dementing³⁰—apriorising-psychologism representation,
 hence such an epistemic-totalitative ~~<amplituding/formative—~~
~~epistemicity>causality⁹~as-to-projective-totalitative-implications-of-~~
~~prospective-⁶¹nonpresencing,-for-explicating~relative-~~
~~unreflexivity/relative-reflexivity—ontological-contiguity⁷~~ construal is
 intimately associated with dispensing-with-immediacy-for-relative-
 ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ (as
 of human self-surpassing—existentialism-form-factor,-in-overcoming-
~~‘notional~collateralising-beholdening-protohumanity’-to-‘attain-~~

~~sublimating-humanity'-as-to-existence-potency³⁹ ~sublimating-nascence,-~~
~~disclosed-from-prospective-epistemic-digression~~ to supersede human
temporality⁹⁸/shortness <amplituding/formative>⁸ wooden-language-
~~(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-~~
~~construct-of—~~ meaningfulness-and-teleology -as-of-
'~~nondescript/ignorable-void~~ '-with-regards-to-prospective-apriorising-
~~implications>))~~ as to the 'displacement/decentering-of-the-human-subject
induced as of ¹⁵de-mentation-~~(supererogatory-ontological-de-mentation-~~
~~or-dialectical-de-mentation—stranding-or-attributive-dialectics)'~~ in
undermining the 'shiftiness-of-the-Self'¹¹ associated with
<amplituding/formative-
epistemicity>totalising/circumscribing/delineating as to the
<amplituding/formative>⁸ wooden-language-~~(imbued—averaging-of-~~
~~thought-<as-to-leveling/ressentiment/closed-construct-of-~~
~~meaningfulness-and-teleology -as-of- 'nondescript/ignorable-void~~ '-
~~with-regards-to-prospective-apriorising-implications>)~~ perspective
epistemic-totality³⁷ epistemic-totality refers to the fact that human limited-mentation-
capacity—~~as-subjecting—'duced-unlimitedness/existence-sublimating-~~
~~nascence'-to-limitedness/human-subpotency~~ induces human
<amplituding/formative-epistemicity>-totalising~thrownness-in-
existence³⁵ which preconverging/postconverging-de-
mentatively/structurally/paradigmatically further induces the
<amplituding/formative-
epistemicity>totalising/circumscribing/delineating nature of human

⁵⁶meaningfulness-and-teleology⁹⁹ in existence so-reflected in epistemic-
totalising³³~resubjecting_or_totalising-entailing~reconstrual-<of-the-
whole/purview-of-the-whole/oneness-of-ontology> of existence (as of
apriorising/axiomatising/referencing-{of-'prospectively-
implicated_attendant_ontological-contiguity '~educed-
existentialising/contextualising/textualising_'intelligibility/epistemicity/re-
flexivity-contiguity-<imbued-notional-cogency>'}-conflatedness¹³-
in-{preconverging-ment-by}-postconverging-entailment) for human
limited-mentation-capacity-deepening—as-subjecting-limitedness/human-
subpotency-to-'educed-unlimitedness/existence-sublimating-naseence'³³,
with this <amplituding/formative-
epistemicity>totalising/circumscribing/delineating varying as from
'relative-ontological-incompleteness⁸⁸ to relative-ontological-
completeness⁸⁷' ⁸⁸reference-of-thought <amplituding/formative-
epistemicity>causality⁶~as-to-projective-totalitative-implications-of-
prospective-⁶ nonpresencing,-for-explicating~relative-
unreflexivity/relative-reflexivity-ontological-contiguity⁶, such that
human Being-development/ontological-framework-expansion-as-to-
depth-of-ontologising-development-as-infrastructure-of-
meaningfulness-and-teleology conception and thereof-its-devolving-
institutional-and-living-conceptions-in-existence are reflected-as-of-its-
'<amplituding/formative-epistemicity>-totalising~thrownness-in-
existence³⁵' educating <amplituding/formative-
epistemicity>totalising~and-internally-coherent
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins

trumenting for aposteriorising/logicising/deriving/intelligising/measuring
⁵⁶meaningfulness-and-teleology⁹⁹ in existential-instantiations;¶ and
 epistemic-totality as such further speaks of the <amplituding/formative-
 epistemicity>totalising/circumscribing/delineating nature of human
⁸³reference-of-thought-which-varies-as-of 'relative-ontological-
 incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
 {sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness⁷²/formative-supererogating-<projective/reprojective-
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
 referencing,-in-perspective-ontological-normalcy/postconvergence>} as
 to human-and-social-expectations/anticipations—metaphoricity⁵⁷-as-
 preconverging/postconverging-rede-
 mentating/restructuring/reparadigming-psychologism⁸⁹, as-so-liable-to-
 metaphoricity⁵⁷-as-of-⁸³reference-of-thought-evolving-and-devolving-
 teleological-de-mentating/structuring/paradigming-of-meaningfulness,
 and we can consider in this regards 'the-very-same physics
 <amplituding/formative-epistemicity>totalising~devolved—
 purview/domain-of-construal-as-intrinsic-reality/ontological-
 veridicality/existential-reality' wherein existence-potency³⁹~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-
 notional~projective-perspective of human ontological-performance⁷²-
 <including-virtue-as-ontology>/morality/ethics/justice/etc. or
 ontological-veracity shows a relative-ontological-completeness⁸⁷
 variation as of 'traditional classical mechanics axiomatic-construct' to
 theory-of-relativity-together-with-quantum-mechanics—axiomatic-

constructs

event³⁸

event (as to event-construed-as-the-prospective-ontology-origination or evental-instigation) speaks of 'existentially-contextualised intemporal-parrhesiastic-aestheticisation instigation(s) of humanity-level of possibilities of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology, institutional-development-as-to-social-function-development and living-development-as-to-personality-development psychologismic-epistemic-acutisation-difficulty <for-residualising ^{decompulsing} delinearity-for-cogency>—magnitudes^{of-experientiality/experiment} transformation of ⁵⁶meaningfulness-and-teleology⁹⁹' as of 'aetiologisation/ontological-escalation-<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending> implications' of metaphoricity⁵⁷—as-event-of-prospective-intemporal-parrhesiastic-aestheticisation induced prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation as preconverging/postconverging—de-mentatively/structurally/paradigmatically providing the possibility for deflating/superseding the vices-and-impediments¹⁰⁵ of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, as so-implied with regards to the events³⁸ instigating the successive prospective registry-worldviews/dimensions in reflecting holographically-<conjugatively-andtransfusively> the relative-unreflexivity/relative-reflexivity—

ontological-contiguity⁶⁷ ~of-the-human-institutionalisation-process⁶⁸ say with 'Socrates/Plato/Aristotle with their schools existentially-contextualised intemporal-parrhesiastic-aestheticisation evental-instigation of ¹⁰³universalising-idealisation apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation wherein prospective ¹⁰³universalising-idealisation is postconverging-or-dialectical-thinking²¹—apriorising-psychologism and prior base-institutionalisation—ununiversalisation is preconverging-or-dementing²⁰—apriorising-psychologism' or 'budding-positivists existentially-contextualised intemporal-parrhesiastic-aestheticisation evental-instigation of positivism/rational-empiricism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation wherein prospective positivism/rational-empiricism is postconverging-or-dialectical-thinking²¹—apriorising-psychologism and prior ¹⁰³universalisation—non-positivism/medievalism is preconverging-or-dementing²⁰—apriorising-psychologism';¶ with the underlying insight here that 'existentially-contextualised intemporal-parrhesiastic-aestheticisation evental-instigation(s)' speaks of the possibility of aetiologisation/ontological-escalation-<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending> as of 'infinity/a-million-and-one-instances-

and-locals implications' of deflating/superseding the vices-and-impediments¹⁰⁵ of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as of a transversality-<for-sublimating-existential-eventuating/denouement,-from-'thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising'-as-of-prospectively-disambiguated-affirmed-and-unaffirmed-'motif-and-apriorising/axiomatising/referencing'>¹⁰¹ that preconverging/postconverging-dementatively/structurally/paradigmatically recognises an issue of notional-discontiguity/epistemic-discontiguity⁶³-<between-prior-shallow-supererogation¹⁶-of-mentally-aestheticised~preconverging/dementing²⁰-qualia-schema and prospective-profound-supererogation¹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking¹-qualia-schema> with regards to 'ontologically-flawed apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting and the preconverging-or-dementing²⁰-apriorising-psychologism implications' warranting the superseding/deflating of prior relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought rather than the given prior relative-ontological-incompleteness⁸⁸ underpinning-suprasocial-construct/sophistry <amplituding/formative>⁹ wooden-language-(imbued-averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>) induced false pretence of an issue of 'aposteriorising/logicising/deriving/intelligising/measuring on the basis

of the its prospectively unrecognised ontologically-flawed apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting and the preconverging-or-dementing²⁰—apriorising-psychologism implications’, such that the true ‘issue of prosecution’ with regards to Socrates or Galileo with respect to their asceticism¹ stances was about the ontological-impertinence of their respective social-setup in failing to recognise prospective Socratic-philosophers¹⁰³ universalising-idealisation and positivism/rational-empiricism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting which then exposed them to their social-setup sophistry in a pretence that theirs were just case-issues-and-not-of-event-implications thus with their respective sophistry ‘aposteriorising/logicising/deriving/intelligising/measuring on the basis of their respective social-setup ununiversalisation and non-positivism/medievalism ontologically-flawed apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting and as of the preconverging-or-dementing²⁰—apriorising-psychologism implications’, just as it is herein contended that the sophistic/pedantic disposition of our times in⁵¹ incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed/disontologising~conceptualisation will assume a nondescript/ignorable~void⁵⁰ pretence of case-issues-and-not-of-event-implications thus ‘aposteriorising/logicising/deriving/intelligising/measuring on the basis of our positivism/rational-empiricism manifestation of⁸⁰ procrypticism—or—

*disjointedness-as-of-⁸³reference-of-thought prospectively ontologically-
 flawed*
*apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins
 trumenting’ thus ‘ignoring the aetiologisation/ontological-escalation-
 <ontological-
 veridicality_commitment/otherliness_transcending/compulsions-
 encumbered_transcending> implications with regards to existentially-
 contextualised intemporal-parrhesiastic-aestheticisation evental-
 instigation of prospective ¹⁸deprocrpticism—or—preempting—
 disjointedness-as-of-⁸³reference-of-thought*
*apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins
 trumenting implied prospective ⁵⁶meaningfulness-and-teleology⁹⁹
 infrastructure for deflating/superseding vices-and-impediments¹⁰⁵ of
 positivism/rational-empiricism manifestation of ⁸⁰procrpticism—or—
 disjointedness-as-of-⁸³reference-of-thought’*

existence-potency *existence-potency~sublimating–nascence,-disclosed-from-prospective-*
³⁹~sublimating– *epistemic-digression-as-of-(<amplituding/formative–epistemicity>-*
 nascence,- *totalising~renewing-realisation/re-perception/re-thought,-in-*
 disclosed-from- *supererogatory~epistemic-conflatedness¹³—as-to-the-ontological-*
 prospective- *normalcy/postconvergence-projective-perspective,-to-which-latter-*
 epistemic- *human-subpotency-projectively-conflates-to-in-order-to-overcome-our-*
 digression *prospective-epistemic-abnormalcy/preconvergence¹¹ }*
 implicated_attenda *implicated_attendant—ontological-contiguity⁶⁷’~educed–*
 nt—ontological- *existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re*

contiguity⁶⁷~educ *flexivity-contiguity-<imbued-notional-cogency>*’ is the ‘notionally
 ed- *educated human conceptivity/epistemic-reflexivity/epistemicity-relativism-*
 existentialising/eo *determinism-<reifying{as-to-knowledge-developing}-and-empowering>*
 ntextualising/textu as to ⁶¹*nonpresencing-<perspective-ontological-*
 alising_ ‘intelligibil *normalcy/postconvergence>* epistemic—projective-equalisation of human
 ity/epistemicity/ref *limited-mentation-capacity-deepening—as-subjecting-limitedness/human-*
 lexivity- *subpotency-to-‘educated-unlimitedness/existence-sublimating-naseence’³³*
 contiguity- *as-so-educated-upon-the-inherent-relative-unreflexivity/relative-reflexivity—*
 <imbued- *ontological-contiguity⁶⁷ that is the-very-same-immanent-*
 notional~cogency> *existence/intrinsic-reality/ontological-veridicality’, and*
⁴⁰ *‘implicated_attendant-ontological-contiguity⁶⁷’~educated-*
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re
flexivity-contiguity-<imbued-notional-cogency>’ refers to
⁵⁶*meaningfulness-and-teleology⁹⁹ projective epistemic-veracity and thus*
ontological-veracity construed preconverging/postconverging-de-
mentatively/structurally/paradigmatically as of
‘apriorising/axiomatising/referencing-{of-‘prospectively-
implicated_attendant-ontological-contiguity ’~educated-
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re
flexivity-contiguity-<imbued-notional-cogency>’ }—conflatedness¹³⁻
in-{preconverging-ment-by}-postconverging-entailment-with-existence
or conflatedness¹³⁻-of-construal-alongside-existential-sublimating-
manifestation’, so-implied as ‘implicated_attendant-ontological-
contiguity⁶⁷’~educated-
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re

*flexivity-contiguity-<imbued-notional-cogency>’,-<reifying-or-
 elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-
⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context> or logical-
 dueness-rather-as-of-prospective-relative-ontological-completeness⁸⁷-of-
⁸³reference-of-thought or relative-ontological-veridicality-as-of-
 prospective-⁸³reference-of-thought;¶ ‘~~implicated_attendant~~-ontological-
 contiguity⁶⁷’-~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re
 flexivity-contiguity-<imbued-notional-cogency>’ as
 ‘~~apriorising/axiomatising/referencing-{of- ‘prospectively-
~~implicated_attendant~~-ontological-contiguity ’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re
 flexivity-contiguity-<imbued-notional-cogency>’ }—conflatedness¹³-
 in-{preconverging-ment-by} postconverging-entailment-with-existence
 as to existence-potency³⁹~sublimating-nascence,-disclosed-from-
 prospective-epistemic-digression construal of <~~amplituding/formative-
 epistemicity>causality⁶~as-to-projective-totalitative-implications-of-
 prospective-⁶¹nonpresencing,-for-explicating~relative-
~~unreflexivity/relative-reflexivity—ontological-
 contiguity⁶/conflatedness¹³-of-construal-alongside-existential-
 manifestation’ is effectively what allows for the projective epistemic
 countenancing of ‘relative-ontological-incompleteness⁸⁸/relative-
 ontological-completeness⁸⁷’-
 {sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness¹³/formative-supererogating-<projective/reprojective—~~~~~~*

~~aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-~~
~~referencing,-in-perspective-ontological-normalcy/postconvergence>~~ } as
to human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-
preconverging/postconverging—rede-
mentating/restructuring/reparadigming—psychologism⁸⁹ of
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins-
trumenting’ as of human limited-mentation-capacity-deepening—as-
subjecting-limitedness/human-subpotency-to-‘educated-
unlimitedness/existence-sublimating-naseence²³³, and thus the
corresponding knowledge-reification~gesturing-and-accounting—of-
epistemic-phenomenalism-<in-
prospective-psychologismic~apriorising/axiomatising/referencing-{of-
‘prospectively-implicated-attendant-ontological-contiguity’~educated-
existentialising/contextualising/textualising_‘intelligibility/epistemicity/re-
flexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness¹³-
in-{preconverging-ment-by}-postconverging-entailment> capacity
towards singularisation-<as-to-the-nondisjointedness/entailment-of-
prospective-⁶¹nonpresencing>⁹² projected epistemic-
immanence/veridical-epistemicity-relativism-determinism as implied with
the relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-
the-human-institutionalisation-process⁶⁸ ‘true-ontology—as-of-Being-
development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of- meaningfulness-and-
teleology’;¶ such that ‘implicated-attendant-ontological-
contiguity⁶⁷’~educated-

~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re~~
~~flexivity-contiguity-<imbued-notional-cogency>'~~
~~<amplituding/formative-epistemicity>causality' ~as-to-projective-~~
~~totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-~~
~~explicating~relative-unreflexivity/relative-reflexivity—ontological-~~
~~contiguity⁶² apriorising/axiomatising/referencing-{of- 'prospectively-~~
~~implicitated_attendant_ontological-contiguity' ~educed-~~
~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re~~
~~flexivity-contiguity-<imbued-notional-cogency>' }—conflatedness¹³ -~~
in {preconverging-ment-by} postconverging-entailment highlights that
abstract notions/conceptualisations are only as pertinent as reflexive of
existential-<disontologising/re-ontologising—aporeticism> sublimating
manifestation which preconverging/postconverging-de-
mentatively/structurally/paradigmatically precedes ('not the
unforegrounding-ment or vague-foregrounding/vague-entailment as
background' implied with such abstract notions/conceptualisations, but
rather as the ⁴⁵foregrounding__entailment-<in-succession-of-profound-
supererogation⁹⁶> -{postconverging-narrowing-down~sublimation-as-to-
~~'existence—as-sublimating-withdrawal/unenframing/re-ontologising,-~~
~~elicited-from-prospective-profound-supererogation⁹⁶'-in-reflecting-~~
~~'immanent~relative-unreflexivity/relative-reflexivity—ontological-~~
~~contiguity⁶⁷ ';—as-operative-notional~¹⁸ deprocrypticism}~~ which is so-
construed as: *'implicitated_attendant_ontological-contiguity⁶⁷'~educed-*
~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re~~
~~flexivity-contiguity-<imbued-notional-cogency>' as to existence-~~

potency³⁹~sublimating~nascence,-disclosed-from-prospective-epistemic-
 digression' underlying causality with regards to ~~<amplituding/formative-~~
~~epistemicity>causality⁶~as-to-projective-totalitative-implications-of-~~
~~prospective-⁶ nonpresencing,-for-explicating~relative-~~
~~unreflexivity/relative reflexivity—ontological-contiguity⁶)~~ any such
 abstract notions/conceptualisations thus avoiding any elaboration-as-to-
 mere-extrapolating/constituting/abstracting/deducing/infering-of-
 elucidation-outside—'prospectively implicated_ attendant_ ontological-
 contiguity⁶⁷'~educed-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional~cogency>' and reflecting the
 epistemic-veracity of human knowledge-reification~gesturing-and-
 accounting—of-epistemic-phenomenalism-<in-
~~prospective psychologism~apriorising/axiomatising/referencing-{of-~~
~~'prospectively implicated_ attendant_ ontological-contiguity '~~~educed-
~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-~~
~~flexivity-contiguity-<imbued-notional~cogency>' }~~—conflatedness¹³-
~~in-{preconverging-ment by} postconverging-entailment>/ontological-~~
 veracity rather as of the ~~<amplituding/formative-~~
~~epistemicity>causality⁶~as-to-projective-totalitative-implications-of-~~
~~prospective-⁶ nonpresencing,-for-explicating~relative-~~
~~unreflexivity/relative reflexivity—ontological-contiguity⁶~~ so-imbued in
 difference-conflatedness¹³-as-to-totalitative-reification-in-
 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
~~⁶¹ nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism²²,~~

and so contrary to atomising/taking-to-pieces
~~apriorising/axiomatising/referencing-¹⁴of-¹⁴prospectively-~~
~~implicated-¹⁴attendant-ontological-contiguity-¹⁴'~educated-~~
~~existentialising/contextualising/textualising-¹⁴'intelligibility/epistemicity/re-~~
~~flexivity-contiguity-<imbued-notional-cogency>' }-constitutedness¹⁴-~~
 in-preconverging-entailment of poor projective epistemic countenancing
 of 'relative-ontological-incompleteness⁸⁸/relative-ontological-
 completeness⁸⁷-~~(sublimating~referencing/registering/decisioning,-as-~~
~~self-becoming/self-conflatedness⁸³/formative-supererogating-~~
~~<projective/reprojective-aestheticising-re-motif-and-re-apriorising/re-~~
~~axiomatising/re-referencing,-in-perspective-ontological-~~
~~normalcy/postconvergence> } as to human-and-social-~~
 expectations/anticipations—metaphoricity⁵⁷—as-
 preconverging/postconverging—rede-
 mentating/restructuring/reparadigming—psychologism⁸⁹ of
 apriorising/axiomatising/referencing' as of their ontologically-flawed
 reflection of ~~<amplituding/formative-epistemicity>causality'-as-to-~~
~~projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-~~
~~explicating~relative-unreflexivity/relative-reflexivity—ontological-~~
~~contiguity⁶¹ given their <amplituding/formative-~~
~~epistemicity>totalising~self-referencing-~~
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ ⁵⁶meaningfulness-
 and-teleology⁹⁹ of ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴/identitive-constitutedness¹⁴-as-³⁷'epistemic-totality'-
 dereification-in-dissingularisation-<as-to-the-disjointedness/ment-of-

⁷⁹presencing—absolutising-identitive-constitutedness⁷⁹>²⁹-as-flawed-
 epistemicity-relativism-determinism⁸⁰;¶ thus ‘implicated_attendant-
 ontological-contiguity⁶⁷’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional~cogency>’
 <amplituding/formative-epistemicity>causality⁶~as-to-projective-
 totalitative-implications-of-prospective-⁶¹nonpresencing,-for-
 explicating~relative-unreflexivity/relative-reflexivity—ontological-
 contiguity⁶¹ as of its implied epistemic⁵⁵ maximalising-recomposuring-for-
 relative-ontological-completeness⁸⁷—unenframed/re-
 ontologising~conceptualisation veridically implies the
 ‘(<amplituding/formative-epistemicity>causality⁶~as-to-projective-
 totalitative-implications-of-prospective-⁶¹nonpresencing,-for-
 explicating~relative-unreflexivity/relative-reflexivity—ontological-
 contiguity⁶¹)⁴⁵ foregrounding__entailment-<in-succession-of-profound-
 supererogation⁹⁶>- (postconverging-narrowing-down~sublimation-as-to-
 ‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
 elicited-from-prospective-profound-supererogation⁹⁶’-in-reflecting-
 ‘immanent~relative-unreflexivity/relative-reflexivity—ontological-
 contiguity⁶⁷’;-as-operative-notional~¹⁸deprocrypticism)
⁵⁶meaningfulness-and-teleology⁹⁹’ as of the existential-
 <disontologising/re-ontologising—aporeticism> notional~reflexivity-
 <{veridical/sound}-relative-reflexivity-in-existence/relativising-from-
 limited-mentation-as-its-deepening/psychologismic-<residualising-
 {decompulsing} delinearity-for-cogency>-by-{flawed/unsound}-relative-

~~unreflexivity-in-existence/absolutising from limited-
 mentation/psychologistic epistemic acutisation nonresidualising-
 imbued^{compulsing}linearity-in-eclecticism-of-prior-mere-
 formulaicity/ritualisation~~ of epistemic causality with regards to overall
 reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
 panintelligibility/panreflexivity⁷³ - (existentially-imbued-and-educing-
~~<epistemic-
 totalising[†]hermeneutically/textually/reprojectingly/supererogatingly/zeroin-
 gly/re-acutingly, -{decompulsing}delinearity-for-cogency>-epistemic-
 perspective-of-projective/reprojective-aestheticising-re-motif-and-re-
 apriorising/re-axiomatising/re-referencing~conceptualisation,-as-herein-
 specifically-relevant-to-human-subpotency)~~ (as 'implicated attendant-
 ontological-contiguity⁶⁷'~educed-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional-cogency>' is rather about human-
 subpotency-~~aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint-imbued-
 'notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-
 drive-or-seeding-misprising>-temporal-to-intemporal-dispositions-
 <so-construed-as-from-perspective-ontological-
 normalcy/postconvergence>'-existentialism-form-factor for human self-
 surpassing-existentialism-form-factor,-in-overcoming-
 'notional~collateralising-beholdening-protohumanity'-to-'attain-
 sublimating-humanity'-as-to-existence-potency⁷⁴~sublimating-nascence,-
 disclosed-from-prospective-epistemic-digression), and this point is~~

important to preempt the 'ontologically-flawed unforegrounding-ment' of
 'implicated_attendant-ontological-contiguity'⁶⁷'~duced-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re
 flexivity-contiguity-<imbued-notional-cogency>' by way of vague and
 naïve elaboration-as-to-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
 outside—'prospectively implicated_attendant-ontological-
 contiguity'⁶⁷'~duced-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re
 flexivity-contiguity-<imbued-notional-cogency>' as can be
 wrongly/unwittingly be projected with flawed used of 'human conceptual-
 tools' like language/logic/mathematics/statistics/algorithms/models/etc.
 that are only as pertinent as of their reflecting of the absolute a-priori that
 is existence and 'not superseding/overriding existential-reality in
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴/constitutedness¹⁴'
 (even as such conceptual-tools of formulation and representation can
 rather be of valid ⁴⁵foregrounding__entailment-<in-succession-of-
 profound-supererogation⁹⁶>-~~(postconverging-narrowing-
 down~sublimation-as-to- 'existence—as-sublimating-
 withdrawal/unenframing/re-ontologising,-elicited-from-prospective-
 profound-supererogation⁹⁶'-in-reflecting-'immanent~relative-
 unreflexivity/relative-reflexivity—ontological-contiguity'⁹⁷;-as-operative-
 notional~¹⁸deprocrypticism)~~ as to their epistemically-construed
 phenomenal/manifest~subpotencies-~~(in-transitive-conflatedness¹³-
 reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence)~~ but

*not epistemically overriding/superseding inherent existence which is ever
always absolutely the ⁴⁵foregrounding__entailment-<in-succession-of-
profound-supererogation⁹⁶>-~~(postconverging-narrowing-
down~sublimation-as-to- 'existence—as-sublimating-
withdrawal/unenframing/re-ontologising,-elicited-from-prospective-
profound-supererogation⁹⁶'-in-reflecting-'immanent~relative-
unreflexivity/relative-reflexivity—ontological-contiguity⁹⁷';-as-operative-
notional~¹⁸deprocrypticism)), and this explains why existential-reality is
priorly affirmative as to the epistemic validity/invalidity of contrastive
apriorising/axiomatising/referencing—conceptualisations such that the
'questioning of the apriorising/axiomatising/referencing validity/invalidity
of existence itself doesn't arise in-the-very-first-place' as it is existence in
its ⁴⁵foregrounding__entailment-<in-succession-of-profound-
supererogation⁹⁶>-~~(postconverging-narrowing-down~sublimation-as-to-
'existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
elicited-from-prospective-profound-supererogation⁹⁶'-in-reflecting-
'immanent~relative-unreflexivity/relative-reflexivity—ontological-
contiguity⁹⁷';-as-operative-notional~¹⁸deprocrypticism}~~ as the absolute a-
priori that gives reasons and the 'human consciousness level of epistemic-
sufficiency-constitutedness¹⁴' doesn't inherently commits
existence/existential-manifestation as to the fact that it is the human
consciousness that recurrently has to readjust itself in its epistemic
reevaluation of existence/existential-manifestation from its prior posture of
epistemic sufficiency, as of human limited-mentation-capacity-
deepening—as-subjecting-limitedness/human-subpotency-to-'educated-~~*

~~unlimitedness/existence-sublimating-nascence~~²³ (as starkly manifested
with such epiphenomenon like quantum entanglement);¶ further
knowledge-reification~gesturing-and-accounting—of-epistemic—
phenomenalism-<in-
prospective-psychologismic~apriorising/axiomatising/referencing-{of-
'prospectively-implicated-attendant-ontological-contiguity'~educed-
existentialising/contextualising/textualising_'intelligibility/epistemicity/re-
flexivity-contiguity-<imbued-notional-cogency>' }—conflatedness¹³-
in-{preconverging-ment-by} postconverging-entailment> as of
'implicated-attendant-ontological-contiguity'⁶⁷~educed-
existentialising/contextualising/textualising_'intelligibility/epistemicity/re-
flexivity-contiguity-<imbued-notional-cogency>' as underlined by the
'coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-
inherent-existencecoherence/contiguity,-and-so-construed-as-the-
enabler-of-insight-orintuition-or-foresight-as-of-embodied-
consciousness' reflects the veridicality that all epistemic-conceptions of
phenomenal/manifest~subpotencies-(in-transitive-conflatedness¹³-
reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence)
speak to the congruence of overall existence as to overall reifying-and-
empowering-reflexivity-of-ecstatic-existence-as-
panintelligibility/panreflexivity⁷³-(existentially-imbued-and-educing-
<epistemic-
totalising⁷⁴ hermeneutically/textually/reprojectingly/supererogatingly/zeroin-
gly/re-acutingly,-{decompulsing} delinearity~for-cogency>-epistemic-
perspective-of-projective/reprojective—aestheticising-re-motif-and-re-

~~apriorising/re-axiomatising/re-referencing~conceptualisation, as herein~~
~~specifically relevant to human subpotency}~~ reflecting the 'relative-
~~unreflexivity/relative-reflexivity—ontological-contiguity~~⁶⁷ of the
comprehensive supervening of phenomenal/manifest~subpotencies-~~(in-~~
~~transitive-conflatedness~~⁶⁸ ~~—reflexivity,-in-the-full-potency-of-~~
~~existence's~sublimating~nascence}~~' as enabling human existential-
~~<disontologising/re-ontologising—aporeticism>~~ analysis as of transverse
epistemic-conception phenomenal/manifest~subpotency-~~(in-transitive-~~
~~conflatedness~~⁶⁹ ~~—reflexivity,-in-the-full-potency-of-~~
~~existence's~sublimating~nascence}~~ and so while invalidating any
reductionist subpotency substituting for any other epistemic-conceptions of
immanently imbued phenomenal/manifest~subpotencies-~~(in-transitive-~~
~~conflatedness~~⁷⁰ ~~—reflexivity,-in-the-full-potency-of-~~
~~existence's~sublimating~nascence}~~ thus 'enabling the transverse ^{{epistemic-}
~~totalising~~⁷¹ ~~hermeneutic/textuality/reprojecting/supererogating/zeroing/re-~~
~~aeuting,~~ ^{decompulsing} ~~delinearity~for-cogency~~ process that brings-
about/yields human knowledge-reification~gesturing-and-accounting—of-
epistemic-phenomenalism-~~<in-~~
~~prospective psychologism~apriorising/axiomatising/referencing-}{of-~~
~~'prospectively implicated attendant ontological-contiguity'~~ ~~~educated-~~
~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re~~
~~flexivity~contiguity-<imbued notional~cogency>' }~~ ~~—conflatedness~~⁷² ~~-~~
~~in-{preconverging ment by} postconverging entailment>'~~ as ultimately
validated/invalidated by prospective sublimation-over-desublimation

ontological implications;¶ and this conception of human knowledge-
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-
 <in-prospective-psychologismic~apriorising/axiomatising/referencing-
 {of-‘prospectively-implicated-attendant-ontological-
 contiguity’~educed-
 existentialising/contextualising/textualising_‘intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional-cogency>}—conflatedness⁶⁷-
 in-~~{preconverging-ment-by}~~ postconverging-entailment> as of
 ‘implicated-attendant-ontological-contiguity⁶⁷’~educed-
 existentialising/contextualising/textualising_‘intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional-cogency>’ is different from the
 typical notion of analogy/mere-analogising in the sense that the latter is
 rather generally about mere conceptualisations of common/comparative
 patterning and the accompanying vague elaboration-as-to-mere-
 extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
 outside—‘prospectively-implicated-attendant-ontological-
 contiguity⁶⁷’~educed-
 existentialising/contextualising/textualising_‘intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional-cogency>’ without establishing
 the analogy/mere-analogising coherent ~~relative-unreflexivity/relative-
 reflexivity~~—ontological-contiguity⁶⁷ as of ‘implicated-attendant-
 ontological-contiguity⁶⁷’~educed-
 existentialising/contextualising/textualising_‘intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional-cogency>’ and thus do not speak
 to an ‘entailing dynamics of existentially-<disontologising/re-

ontologising—aporeticism > reflected *relative-unreflexivity/relative-reflexivity—ontological-contiguity*⁶⁷ as to *existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation*⁹⁶’ as is the case with ‘*thought—experiments of mere common/comparative patterning*’ thus inducing ‘*blurriness—*
<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,-in-disontologising-formulaic—dragging-out/hollowing-out>’ of ⁵⁶*meaningfulness-and-teleology*⁹⁹ as to *disparateness-of-conceptualisation—<unforegrounding-ment,-failing-prospectively-to-reflect-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity*⁶⁷’ > which do not project an entailing dynamics unlike *thought—experiments of veridical ‘implicated—attendant—ontological-contiguity*⁶⁷’ ~*educed—existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>*’ such as Einsteinian *relativity conceptualisations as to their*⁴⁵*foregrounding__entailment-<in-succession-of—profound-supererogation*⁹⁶ >—*(postconverging—narrowing-down~sublimation-as-to- ‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation*⁹⁶’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷’;—*as-operative-notional~¹deprocrypticism)* and so since *thought—experiments reflecting ‘implicated—attendant—ontological-contiguity*⁶⁷’ ~*educed—existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>*’ because of their

awareness of 'relative-ontological-incompleteness⁸⁸/relative-ontological-
 completeness⁸⁷ - {sublimating~referencing/registering/decisioning, -as-
 self-becoming/self-conflatedness¹³/formative~supererogating-
 <projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
 axiomatising/re-referencing, -in-perspective—ontological-
 normalcy/postconvergence> } as to human-and-social-
 expectations/anticipations—metaphoricity⁵⁷—as-
 preconverging/postconverging—rede-
 mentating/restructuring/reparadigming—psychologism⁸⁹ don't fall into
 the ontological-flaws of equating/levelling-down everything across space
 and time associated with ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴ when it comes to reflecting notional-
 contiguity/epistemic-contiguity⁶² - <profound-supererogation⁹⁶-of-
 mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-
 schema> projection in relative-ontological-completeness⁸⁷ as of
 existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
 elicited-from-prospective—profound-supererogation⁹⁶ given that
 existence—is-the-absolute-a-priori-of-conceptualisation enabling
 sublimation-over-desublimation, and this differentiation between veridical
 knowledge-reification~gesturing-and-accounting—of-epistemic-
 phenomenism-<in-
 prospective psychologism~apriorising/axiomatising/referencing-{of-
 'prospectively implicated attendant ontological-contiguity' ~educed-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional~cogency>' }—conflatedness¹³-

~~in-{preconverging ment by} postconverging entailment>~~ and
 analogy/mere-analogising also highlights that actually knowledge is more
 critically a contiguous whole as to the underlying ⁸³reference-of-thought-
 and-⁸³reference-of-thought-⁸⁴devolving-⁵⁶meaningfulness-and-teleology⁹⁹
 (and this should be the overall expected epistemic attitude) but for the
 artificial divisions arising as to human limited-mentation-capacity—as-
 subjecting ‘~~educed unlimitedness/existence sublimating naseence~~’ to
~~limitedness/human subpotency~~ warranting specialisations and the fact that
 various epistemic-conceptions of specialisations are of their ‘peculiar
 optimal epistemicity for inducing sublimation’, but then the requisite
 originariness-parrhesia,—as-spontaneity-of-aestheticisation—
~~supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of~~
~~apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins~~
~~trumenting~~ ~~for-conceptualisation~~ as to sublimating ontological-good-
 faith/authenticity⁶⁹~postconverging-de-
 mentating/structuring/paradigming⁷⁰’ remains of the same ontological-
 congruence across all human knowledge-reification~gesturing-and-
 accounting—of-epistemic-phenomenalism-<in-
~~prospective psychologism~apriorising/axiomatising/referencing-{of~~
~~‘prospectively implicated attendant ontological-contiguity ’~educed—~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re~~
~~flexivity-contiguity-<imbued-notional-cogency>’ }~~—conflatedness¹³-
~~in-{preconverging ment by} postconverging entailment>~~ domains as
 reflected by the overall registry-worldview’s/dimension’s ⁸³reference-of-
 thought—and-⁸³reference-of-thought-⁸⁴devolving-⁵⁶meaningfulness-and-

*teleology⁹⁹ implied peculiar ('relative-ontological-completeness⁸⁷—
apriorising/axiomatising/referencing—psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-
effectivity—sublimation-(as-to-underlying,-ontological-commitment⁶⁶—
<implied—self-assuredness-of-ontological-good-
faith/authenticity⁶⁹~postconverging—de-
mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-
reality>)')⁴⁵ foregrounding__entailment-<in-succession-of—profound-
supererogation⁹⁶>-(postconverging—narrowing-down~sublimation-as-to-
'existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
elicited-from-prospective—profound-supererogation⁹⁶'-in-reflecting-
'immanent~relative-unreflexivity/relative-reflexivity—ontological-
contiguity⁶⁷’;-as-operative-notional~¹⁸deprocrypticism)* and this insight
will explain why conceptual/axiomatic epistemic-veracity analyses across
subject-matters like physics, chemistry, biology, psychology, the social are
not 'mere conceptualisations of common/comparative patterning' but
speak to an underlying overall ⁸³reference-of-thought epistemic-veracity
for sublimation warranted across all the subject-matters so-reflected as of
overall philosophical epistemological conceptualisation (and so
specifically as to the positivism/rational-empiricism overall epistemic
attitude of ⁸³reference-of-thought underlying all these subject-matters) but
more thoroughly implicated in many a natural science domain (given the
natural sciences very strong constraining to predicative-effectivity—
sublimation-(as-to-underlying,-ontological-commitment⁶⁶—<implied—

~~self-assuredness-of-ontological-good-~~
~~faith/authenticity⁶⁹~postconverging-de-~~
~~mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>}~~
and low emotional-involvement inducing the requisite candidness for
prospective knowledge-reification~gesturing-and-accounting—of-
epistemic-phenomenalism-<in-
~~prospective psychologism~apriorising/axiomatising/referencing-{of-~~
~~'prospectively implicated attendant ontological-contiguity'~educed-~~
~~existentialising/contextualising/textualising_'intelligibility/epistemicity/re-~~
~~flexivity-contiguity-<imbued-notional~cogency>' }—conflatedness⁷³-~~
~~in-{preconverging ment by} postconverging-entailment>~~ *sublimation)*
but requiring a thoroughly insightful philosophical expliciting and
elucidation to induce a more consciously profound epistemic-veracity in
the social as well as the overall registry-worldview's/dimension's
⁸³*reference-of-thought in enhancing overall human contemplation for*
knowledge-reification~gesturing-and-accounting—of-epistemic-
phenomenalism-<in-
~~prospective psychologism~apriorising/axiomatising/referencing-{of-~~
~~'prospectively implicated attendant ontological-contiguity'~educed-~~
~~existentialising/contextualising/textualising_'intelligibility/epistemicity/re-~~
~~flexivity-contiguity-<imbued-notional~cogency>' }—conflatedness⁷³-~~
~~in-{preconverging ment by} postconverging-entailment>;¶~~ *such an*
~~'implicated attendant ontological-contiguity⁶⁷'~educed-~~
~~existentialising/contextualising/textualising_'intelligibility/epistemicity/re-~~
~~flexivity-contiguity-<imbued-notional~cogency>'~~ *conception of*

knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
*prospective psychologism~apriorising/axiomatising/referencing-{of-
 'prospectively implicated attendant ontological-contiguity' ~educd-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re
 flexivity-contiguity-<imbued-notional-cogency>' }—conflatedness¹³⁻
 in-{preconverging-ment by} postconverging-entailment> unlike the mere
 aestheticisation of abstract dialecticism or analogy/mere-analogising
 makes a most profound claim to being ontological/scientific by the more
 profound veracity that it is epistemically embedded as to existence—as
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-
 prospective-profound-supererogation⁹⁶ (thus averting vague elaboration-
 as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-
 elucidation-outside—'prospectively implicated attendant ontological-
 contiguity'⁶⁷ ~educd-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re
 flexivity-contiguity-<imbued-notional-cogency>'⁴⁰) and construes of
 existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-
 withdrawal/unenframing/re-ontologising,-elicited-from-prospective-
 profound-supererogation⁹⁶ -<as-to-perspective-ontological-
 normalcy/postconvergence-implied- 'prospective-aporeticism-
 overcoming/unovercoming'> enabling sublimation-over-desublimation,
 that is, the 'implicated attendant ontological-contiguity'⁶⁷ ~educd-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re*

flexivity-contiguity-<imbued-notional-cogency> of knowledge-
reification-gesturing-and-accounting-of-epistemic-phenomenalism-
<in-prospective-psychologismic-apriorising/axiomatising/referencing-
{of- 'prospectively implicated attendant ontological-
contiguity '~educed-
existentialising/contextualising/textualising 'intelligibility/epistemicity/re
flexivity-contiguity-<imbued-notional-cogency>' }-conflatedness¹²-
in-{preconverging-ment-by} postconverging-entailment>
projects/construes of transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity and transcendental-
enabling/sublimating/supererogatory-de-mentativity in recognition of an
'effective reality basis implying more and more profound
reconstruals/reconceptualisations (and so as to <amplituding/formative-
epistemicity>-totalising-renewing-realisation/re-perception/re-thought
arising by human limited-mentation-capacity-deepening-as-subjecting-
limitedness/human-subpotency-to-educed-unlimitedness/existence-
sublimating-nascence'⁵³ thus is not mere 'eclecticism-of-prior-mere-
formulaicity/ritualisation-<as-of-prior-rationalisation-of-
contentivity/argumentativity/dialecticism/discursivity>
composition/blending-in-^{compulsing}linearity/linear-accretion of relative-
ontological-completeness and relative-ontological-incompleteness
apriorising/axiomatising/referencing as to secondnature prior mere-
formulaicity/ritualisation-<as-to-mere-formulaic-
methodologising/mutualising/organising/institutionalising,-prospectively-
losing-track-of-^{epistemic-totalising}re-apriorising/re-axiomatising/re-

referencing-residuality-in-re-originariness/re-origination'>' as can be interpreted from a naïve ⁷⁹presencing-absolutising-identitive-constitutedness¹⁴ epistemic-projection perspective of prior_knowledge-reification-gesturing-and-accounting-of-epistemic-phenomenalism-<in-prior_psychologismic~apriorising/axiomatising/referencing-{of-'prior-implicit-ed attendant-ontological-contiguity '~educated-existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-flexivity-contiguity-<imbued-notional-cogency>' }-constitutedness¹⁴-in-preconverging-entailment> as to a relic/artifactual orientation poorly entertaining notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation¹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema> projection of 'relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-{sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹³/formative-supererogating-<projective/reprojective-aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence>} as to human-and-social-expectations/anticipations-metaphoricity⁵⁷-as-preconverging/postconverging-rede-mentating/restructuring/reparadigming-psychologism'⁸⁹ and that then equates/level-down everything across space and time failing to reflect ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> associated with prospective sublimation, and so just as say Einsteinian relativity in rearticulating prior

physics conception like Lorentz transformation, Maxwell's equations, etc.
 do not speak to a soulless 'eclecticism-of-prior-mere-
 formulaicity/ritualisation-<as-of-prior-rationalisation-of-
 contentivity/argumentativity/dialecticism/discursivity>
 composition/blending-in-^{compulsing}linearity/linear-accretion of relative-
 ontological-completeness and relative-ontological-incompleteness
 apriorising/axiomatising/referencing as to secondnature prior mere-
 formulaicity/ritualisation-<as-to-mere-formulaic-
 methodologising/mutualising/organising/institutionalising,-prospectively-
 losing-track-of-^{epistemic-totalising}re-apriorising/re-axiomatising/re-
 referencing-residuality-in-re-originariness/re-origination'>' in
 gathering of such conceptions but rather priorly a re-originary-as-
 unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-
 {imbued-postconverging/dialectical-thinking¹- 'projective-
 insights'/'epistemic-projection-in-conflatedness¹⁵'-of-
 notional-¹⁶deprocrypticism-prospective-sublimation)¹⁰ drivenness as to a
 prospective notional-contiguity/epistemic-contiguity⁵²-<profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-
 thinking³-qualia-schema> projection of relative-ontological-
 completeness⁸⁷ that is what develops the insight about the true prospective
 sublimating possibilities lying behind such prior physics conceptions as
 reflected with the Theory of relativity) inducing transformative
 implications with respect to ⁵⁶meaningfulness-and-teleology⁹⁹ as
 transcendence-and-sublimity/sublimation/supererogatory-de-mentativity
 (and so in contrast to the mere aestheticisation of abstract dialecticism or

analogy/mere-analogising) with ‘*implicated_attendant_ontological-contiguity*⁶⁷’~educated~
existentialising/contextualising/textualising_‘intelligibility/epistemicity/re
flexivity-contiguity-<imbued-notional~cogency>’ speaking thus of
 overall human sublimation-educing—*epistemic-*
*totalising*³³;*hermeneutic/textuality/reprojecting/supererogating/zeroing/re-*
aeuting, *decompulsing* delinearity~for-cogency~as-to-possibilities-of-self-
 becoming-as-of-‘*existential-interpretation/epistemicity-in-*
*apriorising/axiomatising/referencing-of-existence*⁹⁵’, and we can consider
 in this regards for instance the veridicality that the convolutedness of say
 modern-day DNA genetics knowledge-reification~gesturing-and-
 accounting—of-epistemic-phenomenalism-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing-*{of-*
‘prospectively_implicitly_attendant_ontological-contiguity_’~educated-
existentialising/contextualising/textualising_‘intelligibility/epistemicity/re
flexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness¹³-
 in *{preconverging ment by} postconverging entailment*> in
 ‘*implicated_attendant_ontological-contiguity*⁶⁷’~educated~
existentialising/contextualising/textualising_‘intelligibility/epistemicity/re
flexivity-contiguity-<imbued-notional~cogency>’ cannot be construed as
 of mere conceptual-patterning-*(as-devoid-of-‘prospectively-*
implicitly_attendant_ontological-contiguity_’~educated-
existentialising/contextualising/textualising_‘intelligibility/epistemicity/re
flexivity-contiguity-<imbued-notional~cogency>’⁴⁰’s-reifying-or-
 elucidating-of-‘*prospective-relative-ontological-completeness*⁸⁷’;-so-

rather-enabled-<by-a-⁶¹ nonpresencing-divulging-of-momentous-
⁴historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective-ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism-determinism’>} as say in terms of Mendelian
hereditary (as conceptual-patterning can be so-elicited with the mere
aestheticisation of abstract dialecticism or analogy/mere-analogising)
since such a conceptual-patterning conception will be
existentially/ontologically elusive by its poor reflection of relative-
ontological-completeness⁸⁷ and by the relic/artifactual orientation not
postconvergently-de-mentated/structured/paradigmed in perpetually
furthering/inducing the veracity of existence—as-sublimating-
withdrawal/unenframing/re-ontologising,-elicited-from-prospective-
profound-supererogation⁹⁶ underlying the complex sublimating conception
of genetics in ‘~~implicated-attendant-ontological-contiguity~~⁶⁷’~duced-
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re
flexivity-contiguity-<imbued-notional-cogency>’ and in many case such
an approach as to ⁷blurriness-<sterilising/anecdotalising/trivialising-of-
prospective-re-ontologising_by-preconverging,-in-disontologising-
formulaic-dragging-out/hollowing-out> of ⁵⁶meaningfulness-and-
teleology⁹⁹ will rather distract from the more ontologically-profound issue
of deeper and deeper induced sublimation of genetics science as of
‘~~implicated-attendant-ontological-contiguity~~⁶⁷’~duced-
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re
flexivity-contiguity-<imbued-notional-cogency>’ imbued sublimation-
educing—~~epistemic-~~

*totalising*³³; *hermeneutic/textuality/reprojecting/supererogating/zeroing/re-*
aeuting, *{decompulsing}* *delinearity~for-cogency~as-to-possibilities-of-self-*
becoming-as-of- 'existential-interpretation/epistemicity-in-
*apriorising/axiomatising/referencing-of-existence*⁹⁵ (and this mistake is
 often made as of mere academicism in a flawed prior_knowledge-
reification~gesturing-and-accounting—of-epistemic-phenomenalism-
<in-prior-psychologismic~apriorising/axiomatising/referencing- {of-
'prior-implicit-attendant-ontological-contiguity' ~educ-
existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-
flexivity-contiguity-<imbued-notional-cogency>' }—constitutedness¹⁴ -
in-preconverging-entailment> that construe of the insights of latter
*'implicit-attendant-ontological-contiguity*⁶⁷ '~educ-
existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-
flexivity-contiguity-<imbued-notional-cogency>' elucidations as of
*notional-contiguity/epistemic-contiguity*⁶² -*<profound-supererogation*⁹⁶ -
of-mentally-aestheticised~postconverging/dialectical-thinking¹—qualia-
schema> projection of *'relative-ontological-incompleteness*⁸⁸/*relative-*
*ontological-completeness*⁸⁷ -
{sublimating~referencing/registering/decisioning,—as-self-becoming/self-
conflatedness¹ /formative-supererogating-<projective/reprojective—
aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-
referencing,—in-perspective-ontological-normalcy/postconvergence>} as
 to *human-and-social-expectations/anticipations—metaphoricity*⁵⁷ -*as-*
preconverging/postconverging—rede-
*mentating/restructuring/reparadigming—psychologism*⁸⁹ rather in terms

of abstract and vague relic/artifactual conceptualisations failing to establish the entailing dynamics of existentially-<disontologising/re-ontologising—aporeticism> reflected notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁷¹-qualia-schema> as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation⁹⁶ invalidating any ‘implicated—attendant—ontological-contiguity⁶⁷’~educated—existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>’ analysis and end up equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning-(as-devoid-of-‘prospectively-implicated—attendant—ontological-contiguity ’~educated—existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>’⁴⁰’s-reifying-or-elucidating-of-‘prospective-relative-ontological-completeness⁸⁷’;-so-rather-enabled-<by-a-⁷¹nonpresencing-divulging-of-momentous-⁴historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> } and isms—conceptualisations articulated as of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ by wrongly implying everything is of the same notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁷¹-qualia-schema> (as of undisambiguated relative-unreflexivity/relative-

~~reflexivity—ontological-contiguity~~⁶⁷ as to ~~relative-ontological-~~
~~incompleteness~~⁸⁸ ~~—of-apriorising/axiomatising/referencing~~ and ~~relative-~~
~~ontological-completeness~~⁸⁷ ~~—of-apriorising/axiomatising/referencing~~ thus
inducing ~~‘apriorising/axiomatising/referencing—~~
~~equating/leveling/ressentiment/closed-construct-of-~~⁵⁶ ~~meaningfulness-~~
~~and-teleology~~⁹⁹ ~~moronisation-<sublimating—nascence, —extricatory—~~
~~desublimating—downstreaming/‘avalage’>’)~~ thus ~~undermining~~
⁴⁶~~historiality/ontological-eventfulness~~³⁸/~~ontological-aesthetic-tracing-~~
~~<perspective—ontological-normalcy/postconvergence-reflected-~~
~~‘epistemicity-relativism-determinism’>~~ insights along the same lines like
absurdly striving to idly rearticulate Mendelian hereditary as from the
insight garnered from say modern-day DNA genetics with a poor capacity
to discern their respective ⁴⁶~~historiality/ontological-~~
~~eventfulness~~³⁸/~~ontological-aesthetic-tracing-~~~~<perspective—ontological-~~
~~normalcy/postconvergence-reflected-~~ ~~‘epistemicity-relativism-~~
~~determinism’>~~ implications as to the overall human prospective
~~knowledge-reification~gesturing-and-accounting—of-epistemic—~~
~~phenomenalism-~~~~<in-~~
~~prospective psychologism~apriorising/axiomatising/referencing-{of-~~
~~‘prospectively implicated attendant ontological-contiguity ’~educed—~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re~~
~~flexivity-contiguity-<imbued—notional~cogency>’ }~~ ~~—conflatedness~~¹³ ~~-~~
~~in-{preconverging-ment-by}—postconverging-entailment>~~ project of
sublimation and human emancipation) and this insight underlies the
contention herein to overcome ⁷~~blurriness-~~

<sterilising/anecdotalising/trivialising-of-prospective-re-
 ontologising_by-preconverging,-in-disontologising-formulaic-dragging-
 out/hollowing-out> of⁵⁶ meaningfulness-and-teleology⁹⁹ of our positivism-
⁸⁰procrypticism uninstitutionalised-threshold¹⁰² for the prospective
 relative-ontological-completeness⁸⁷, and so-reflected as the
 deprocrypticism—apriorising/axiomatising/referencing—psychologism
 enculturated/constructed social-pragmatics-framing-of—predicative-
 effectivity—sublimation-(as-to-underlying,-ontological-commitment⁶⁶—
 <implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging—de-
 mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> }
 ('preempting—disjointedness-as-of-⁸⁸reference-of-thought,-as-to-
 '32<amplituding/formative—epistemicity>growth-or-
 conflatedness¹³/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness'—in-superseding-mere-formulaic-positivising/rational-
 empiricism-based-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism') with regards to its
 given 'relative <amplituding/formative-
 epistemicity>totalising/circumscribing/delineating 'implicated_attendant-
 ontological-contiguity⁶⁷'~duced-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re
 flexivity—contiguity-<imbued—notional~cogency>'
⁴⁵foregrounding__entailment-<in-succession-of—profound-
 supererogation⁹⁶>-<postconverging—narrowing-down~sublimation-as-to-

~~'existence—as-sublimating-withdrawal/unenframing/re-ontologising,-~~
~~elicited-from-prospective—profound-supererogation⁹⁶'-in-reflecting-~~
~~'immanent~relative-unreflexivity/relative-reflexivity—ontological-~~
~~contiguity⁷⁷’;-as-operative-notional~⁸⁸deprocrypticism}~~ in elucidating
~~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁶-<as-~~
~~from-prospective-ontological-normalcy/postconvergence-epistemic-or-~~
~~notional~projective-perspective>~~ as to its prospectively induced
 scalarising as of human supererogatory/messianic intemporal and
 secondnatured socially-optimal instigative potency' at its given/defined
 institutionalisation ontologically-pertinent epistemic-conception of 'the-
 very-same overall phenomenality/manifestation of existence—as-
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-
 prospective—profound-supererogation⁹⁶' (and so over prior positivism—
⁸⁰procrypticism—apriorising/axiomatising/referencing—psychologism
 enculturated/constructed social-pragmatics-framing-of—predicative-
 effectivity-sublimation-(as-to-underlying,-ontological-commitment⁶⁶—
~~<implied—self-assuredness-of-ontological-good-~~
~~faith/authenticity⁶⁹~postconverging-de-~~
~~mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>}~~
 construed-as 'mere-formulaic-positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism,-that-is-not-of-
 preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-
³²<amplituding/formative-epistemicity>growth-or-
 conflatedness¹³/transvaluative-

*rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing-psychologism’ given ‘relative
disparateness-of-conceptualisation-<unforegrounding-ment,-failing-
prospectively-to-reflect- ‘immanent-relative-unreflexivity/relative-
reflexivity—ontological-contiguity⁶⁷’> as to prior descalarising
totalisingly-ing—discretion/whim-of-thought of individuals-suboptimal
instigative potency as of human notional-firstnatureddness-formativeness-
<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective—
ontological-normalcy/postconvergence> accordioning- {as-of-varying-
individuations-contextually-transverse-desublimation/sublimation,-as-to-
the-wavering/redounding/waveforming—of-their-referencing-and-their-
devolved-referencing-imbued-ontological-performance⁷²-<including-
virtue-as-ontology>}’ at its given/defined uninstitutionalised-threshold¹⁰²
ontologically-deficient epistemic-conception of ‘the-very-same overall
phenomenality/manifestation of existence—as-sublimating-
withdrawal/unenframing/re-ontologising,-elicited-from-prospective—
profound-supererogation⁹⁶’);¶ critically with regards to the
‘<amplituding/formative—
epistemicity>totalising/circumscribing/delineating ‘implicated-attendant-
ontological-contiguity⁶⁷’~educed—
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re
flexivity-contiguity-<imbued-notional-cogency>’*

⁴⁵foregrounding__entailment-<in-succession-of-profound-
 supererogation⁹⁶>-~~(postconverging-narrowing-down~sublimation-as-to-
 'existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
 elicited-from-prospective-profound-supererogation⁹⁶'-in-reflecting-
 'immanent~relative-unreflexivity/relative-reflexivity—ontological-
 contiguity⁶⁷’;-as-operative-notional~¹⁸deprocrypticism)~~ in elucidating
 relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷-<as-
 from-prospective-ontological-normalcy/postconvergence-epistemic-or-
 notional~projective-perspective>’, ⁷blurriness-
~~<sterilising/anecdotalising/trivialising-of-prospective-re-
 ontologising_by-preconverging,-in-disontologising-formulaic—dragging-
 out/hollowing-out>~~ as to the very nature of the social will often lead to the
 naïve ‘epistemic obviating of the inherent ‘~~implicated_attendant-
 ontological-contiguity⁶⁷~~’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re-
 flexivity—contiguity-<imbued—notional~cogency>’ foreground/operantly-
 entailing-conception of many a social-domain (as to their veridical
~~<amplituding/formative-epistemicity>~~causality’~as-to-projective-
 totalitative-implications-of-prospective-⁶¹nonpresencing,-for-
 explicating~relative-unreflexivity/relative-reflexivity—ontological-
 contiguity⁶⁷) accounting for the resolution of underlying human-
 subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint implications’, for instance,
 with the flawed and paradoxical supposedly ⁴⁵foregrounding__entailment-
 <in-succession-of-profound-supererogation⁹⁶>-~~(postconverging-~~

~~narrowing-down~sublimation-as-to-‘existence—as-sublimating-~~
~~withdrawal/unenframing/re-ontologising,-elicited-from-prospective-~~
~~profound-supererogation⁶⁶’-in-reflecting-‘immanent~relative-~~
~~unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷’;—as-operative-~~
~~notional~⁶⁸deprocrypticism)~~ statistics over the effectively veridical and
 potent social-domain ‘~~implicated_attendant—ontological-~~
~~contiguity⁶⁷’~educed-~~
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re
 flexivity—contiguity-<imbued—notional~cogency>’ thus ‘ignoring the
 social-domain ‘~~implicated_attendant—ontological-contiguity⁶⁷’~educed-~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re~~
~~flexivity—contiguity-<imbued—notional~cogency>’~~ effective
 originariness/reifying/intellectualising—
 idealising/transcending/sublimating—meaningfulness-and-its-
 institutionalisation responsible for the resolution of underlying human-
 subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint’ as prospectively
 accounting for the manifestation of the statistical outcomes in-the-very-
 first-place (consider for instance that the statistical outcomes arising from
 past social aporia-resolving transformational initiatives like the New Deal,
 G.I. bill, Medicare, civil rights, the post-war public infrastructure and
 technology investments, etc. accounting-for/as-the-true
 ‘~~implicated_attendant—ontological-contiguity⁶⁷’~educed-~~
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re
 flexivity—contiguity-<imbued—notional~cogency>’ foreground/operantly-

entailing-conception for the growth of the U.S. middle-class specifically as well as the statistical outcomes associated with both international organisations public policies and countries-specific public policies worldwide are paradoxically being raised-and-foregrounded-over-the-ontological-veracity-of-the social ~~implicated_attendant~~-ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>' to 'surreptitiously' imply that the need for such social aporia-resolving transformational initiatives in the future as advocated by many is unwarranted as the 'statistical outcomes seem to be construed as their very own epistemic causation of the rise of the US middle-class and global population data improvements' or in another respect the aporia-resolving nature of budding-positivists and before them ¹⁰³universalising-idealisation thinkers in both instances as to their ⁴⁵foregrounding__entailment-<in-succession-of-profound-supererogation⁹⁶>-~~(postconverging-narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation⁹⁶'-in-reflecting-'immanent~relative-unreflexivity/relative reflexivity—ontological-contiguity⁶⁷;-as-operative-notional~¹⁸deprocrypticism)~~ social commitments in contributing towards and enabling the overcoming of the corresponding social and emancipating limitations and social-vestedness/normativity-<discretely-implied-functionalism> of their societies and epochs is naively being interpreted-and-unforegrounded/ed as of our ⁷⁹presencing—absolutising-

*identitive-constitutedness*¹⁴ to wrongly imply ours is the era that 'would hardly harbour any such critiquing for its further aporia-resolving emancipation and growth' as to a 'humanism' that hardly grasp the '~~implicated_attendant_ontological-contiguity~~⁶⁷'~~~educed-existentialising/contextualising/textualising_~~'intelligibility/epistemicity/re flexivity-contiguity-<imbued-notional-cogency>' ontological-veracity in reflecting holographically-<conjugatively-and-transfusively> the ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process~~ as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notional~collateralising-beholdening-prot Humanity'-to-'attain-sublimating-humanity'-as-to-existence-potency¹⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression), likewise as manifested for instance in the economics domain the extensive use of mathematics as a conceptual-tool often takes on a purpose all of its own that overrides/unforegrounds/conceptually-s the socioeconomic-domain '~~implicated_attendant_ontological-contiguity~~⁶⁷'~~~educed-existentialising/contextualising/textualising_~~'intelligibility/epistemicity/re flexivity-contiguity-<imbued-notional-cogency>' elucidation of veridical economic phenomena as it is often uncritically skewed in the direction of vested political and big-business interests perception of things bound to overlooked the underlying postconverging-aporeticism-overcoming/unovercoming concerns associated with the recurrence of economic and financial crises and weak income growth and redistribution;¶ all such cases of 'blurriness'

<sterilising/anecdotalising/trivialising-of-prospective-re-
 ontologising_by-preconverging,-in-disontologising-formulaic-dragging-
 out/hollowing-out> that unforegrounds/conceptually-s
 'implicated_attendant-ontological-contiguity'⁶⁷ ~educated-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re
 flexivity-contiguity-<imbued-notional-cogency>' are intimately related
 to the poor capacity of such blurry domains-of-study to naturally (as of
 their underlying supposedly coherent ontological-commitment⁶⁶-
 <implied-self-assuredness-of-ontological-good-
 faith/authenticity'⁶⁹ ~postconverging-de-
 mentating/structuring/paradigming⁷⁰ -as-being-as-of-existential-reality>
 with regards to the 'full-conflatedness'¹³ of
 apriorising/axiomatising/referencing-conceptualisation as to existence-
 potency³⁹ ~sublimating-nascence,-disclosed-from-prospective-epistemic-
 digression) and clearly define their human-subpotency-
 aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-
 'notional~firstnatureddness-formativeness-<as-to-eventualising-inkling-
 drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-
 <so-construed-as-from-perspective-ontological-
 normalcy/postconvergence>'-existentialism-form-factor
 framework/cadre (as to keep tab of the perpetual
 '<amplituding/formative-
 epistemicity>totalising/circumscribing/delineating 'implicated_attendant-
 ontological-contiguity'⁶⁷ ~educated-

*existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re
flexivity-contiguity-<imbued-notional-cogency>'*
⁴⁵*foregrounding__entailment-<in-succession-of-profound-
supererogation⁹⁶>-(postconverging-narrowing-down~sublimation-as-to-
'existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
elicited-from-prospective-profound-supererogation⁹⁶'-in-reflecting-
'immanent~relative-unreflexivity/relative-reflexivity—ontological-
contiguity⁶⁷;-as-operative-notional~¹⁸deprocrypticism}* in elucidating
*relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷ -<as-
from-prospective-ontological-normalcy/postconvergence-epistemic-or-
notional~projective-perspective>' and preempting its unforegrounding-
ment with flawed use of conceptual-tools), as such blurry domains rather
adopt a ⁷⁹*presencing—absolutising-identitive-constitutedness¹⁴
disposition construed social-vestedness/normativity-<discretely-implied-
functionalism> for their supposed
originariness/reifying/intellectualising—
idealising/transcending/sublimating—meaningfulness-and-
itsinstitutionalisation;¶* whereas in-many-ways there is relatively more
profound ¹⁰³*universal-transparency¹⁰⁴-(transparency-of-totalising-
entailing,-as-to-entailing-<amplituding/formative-
epistemicity>totalising~in-relative-ontological-completeness⁷⁷ }* in the
natural sciences as to their very strong constraining of human-subpotency-
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint to 'inherent existence-
potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-*

digression of construal of ~~<amplifying/formative-~~
~~epistemicity>causality⁶⁴~as-to-projective-totalitative-implications-of-~~
~~prospective-⁶⁴nonpresencing,-for-explicating~relative-~~
~~unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~~ as reflecting
 existential-reality/ontological-veracity', (and where this fails as with
 climate change it again has to do with 'blurriness-
~~<sterilising/anecdotalising/trivialising-of-prospective-re-~~
~~ontologising_by-preconverging,-in-disontologising-formulaic-dragging-~~
~~out/hollowing-out>~~ and the associated eliciting of social-
 vestedness/normativity-<discretely-implied-functionalism>) as we can
 appreciate as of a typical case in point how the similar integration of
 conceptual-tools like mathematics, statistics, algorithms, models, etc.
 operate between say the economic sciences and natural sciences wherein
 the latter relatively-tends to preserve their natural science
 'implicated_attendant_ontological-contiguity⁶⁷'~educated-
 existentialising/contextualising/textualising_'intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional-cogency>'
⁴⁵foregrounding__entailment-<in-succession-of-profound-
 supererogation⁶⁶>-~~(postconverging-narrowing-down~sublimation-as-to-~~
~~'existence—as-sublimating-withdrawal/unenframing/re-ontologising,-~~
~~elicited-from-prospective-profound-supererogation⁶⁶'-in-reflecting-~~
~~'immanent~relative-unreflexivity/relative-reflexivity—ontological-~~
~~contiguity⁶⁷';-as-operative-notional~⁶⁸deprocrypticism}~~ 'as served by the
 conceptual-tools' while the former (with the manifestation of mystification
 complexes of conceptual-tools) often end up overlooking their very own

socioeconomic *'implied_attendant_ontological-contiguity⁶⁷'*~educated-
existentialising/contextualising/textualising_ *'intelligibility/epistemicity/re-
flexivity-contiguity-<imbued-notional-cogency>'*

⁴⁵foregrounding__entailment-<in-succession-of-profound-

supererogation⁹⁶>-*(postconverging-narrowing-down~sublimation-as-to-*

'existence—as-sublimating-withdrawal/unenframing/re-ontologising,-

elicited-from-prospective-profound-supererogation⁹⁶'-in-reflecting-

'immanent~relative-unreflexivity/relative-reflexivity—ontological-

contiguity⁹⁷;-as-operative-notional~⁹⁸deprocrypticism) *'and seem to*

serve the conceptual-tools' which take a purpose all of their own in the

pursuit of a given social-vestedness/normativity-<discretely-implied-

functionalism> construal of things bent on 'collateralising other critically

postconverging~aporeticism-overcoming/unovercoming things'

existential-

existential-transitioning-or-iterability-trace-of-narratives-as-

transitioning-or-

dots_or_implied_attendant_ontological-contiguity⁶⁷'~educated-

iterability-trace-of-

existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-

narratives-as-

flexivity-contiguity-<imbued-notional-cogency>⁴⁰-

dots_or_implied

reification_or_intrinsic-reality-ontological-coherence_or_superseding-

~~attendant~~

oneness-of-ontology- (in-lockstep-of-temporal-dispositions-hollow-

ontological-

constituting-<as-disjointed-misappropriation-of-meaningfulness-and-

contiguity⁶⁷~educ

failing-intemporal-preservation>,-as-non-veridical-narratives-and-

ed-

intemporal-corresponding-ontological-reconstituting-as-to-

existentialising/ee

conflatedness¹⁵/deconstruction-realterations-for-ontologically-veridical-

ntextualising/textu

narratives)

alising_ 'intelligibil

ity/epistemicity/ref

lexivity-

contiguity-

<imbued-

notional~cogency>

40 _

reification_or_intri

nsic-reality-

ontological-

coherence_or_supe

rseding-oneness-

of-ontology⁴¹

falsifiability⁴²

*falsifiability refers to epistemic-veracity 'determinable as from existence-
 potency'³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-
 digression construal of <amplituding/formative-
 epistemicity>causality⁶~as-to-projective-totalitative-implications-of-
 prospective-⁶ nonpresencing,-for-explicating~relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁷ as reflecting
 existential-reality/ontological-veracity' as so-construed as from
⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>
 epistemic-conception in prospective reflection of relative-ontological-
 completeness⁸⁷—of-apriorising/axiomatising/referencing and so over naïve
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ epistemic-*

*conception prospectively in relative-ontological-incompleteness⁸⁸—of-
apriorising/axiomatising/referencing that fails to appreciate human self-
surpassing ‘relative-ontological-incompleteness⁸⁸/relative-ontological-
completeness⁸⁷ - (sublimating~referencing/registering/decisioning,—as-
self-becoming/self-conflatedness⁸⁹/formative—supererogating—
<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-
axiomatising/re-referencing,—in-perspective—ontological-
normalcy/postconvergence> } as to human-and-social—
expectations/anticipations—metaphoricity⁵⁷—as-
preconverging/postconverging—rede-
mentating/restructuring/reparadigming—psychologism⁸⁹ (as to the fact
that ‘falsifiability is constantly redefined as to when relative-ontological-
completeness⁸⁷ is-educed—and-avails—and-re-avails with human limited-
mentation-capacity-deepening—as-subjecting-limitedness/human-
subpotency-to—‘educed-unlimitedness/existence-sublimating-nascence⁷³’
so-reflected with the ‘effective-and-relative theorising
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins
trumenting—for—conceptualisation’ by the
Corpenicuses/Galileos/Pasteurs, etc. up to our modern-day scientific
standards ‘wherein the very sublimating—nascence induced by scientific
theorising is part-and-parcel of redefining/re-epistemising the notion-of-
falsifiability’ and so as to dimensionality-of-sublimating²⁵—
(<amplituding/formative>supererogatory—de-mentativeness/epistemic-
growth-or-conflatedness⁸⁹/transvaluative—*

*rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation*)), and thus the broader implication of falsifiability is
 construed basically as ‘epistemic-veracity for determining existential-
 reality/ontological-veracity as of ~~<amplituding/formative—
 epistemicity>causality⁶~as-to-projective-totalitative-implications-of-
 prospective-⁶ nonpresencing,-for-explicating~relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~~’;¶ with the
 implication that since existence is the absolute a priori, the ‘becoming of
 existence as ecstatic-existence’ is the inherent determinative basis of
 falsifiability as the latter is reflexive of ~~<amplituding/formative—
 epistemicity>causality⁶~as-to-projective-totalitative-implications-of-
 prospective-⁶ nonpresencing,-for-explicating~relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~~, and where
 ecstatic-existence manifestation is rather as of an ‘overall
 singular/unrepeatable/nonrecurring/as-of-yet-unrepeatable-or-
 nonrecurring unfolding manifestation’ as implied with the ambit of such
 theories as the big bang theory, string theory, the ~~relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-
 institutionalisation-process⁶⁸~~ etc., falsifiability is reflected by determining
 the coherence-as-of-ontological-congruence and incoherence-as-of-
 ontological-incongruence of any such ambit implied ‘overall singular
 ecstatic-existence unfolding manifestation model-theory’ as reflected by
 the ‘falsifiability of its underlying-and-subsumed-phenomena’ with
 regards to the epistemic-veracity of their ~~<amplituding/formative—
 epistemicity>causality⁶~as-to-projective-totalitative-implications-of-~~

~~prospective-⁶ nonpresencing, -for-explicating~relative~~
~~unreflexivity/relative-reflexivity—ontological-contiguity~~ going by their
 specifically relevant repeatable/recurring methodological evaluations or
 observations or experiments, whereas where ecstatic-existence
 manifestation is about just a 'repeatable/recurrent ecstatic-existence
 manifestation phenomenon' then such an ecstatic-existence manifestation
 phenomenon is falsifiable as of the epistemic-veracity of its
~~<amplituding/formative-epistemicity>causality' ~as-to-projective-~~
~~totalitative-implications-of-prospective-⁶ nonpresencing, -for-~~
~~explicating~relative-unreflexivity/relative-reflexivity—ontological-~~
~~contiguity~~ going by its specifically relevant methodological evaluations
 or observations or experiments as to underlying human
 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-
~~<reifying{as-to-knowledge-developing}-and-empowering>~~

faulty-mentation- ~~faulty-mentation-procedure-deception-or-urge- (as-of-~~
 procedure- ~~postlogicbacktracking-<iterative-looping- 'set-of-dereifying-hollow-~~
 deception-or-urge ~~narratives-and-acts'>-with-succeeding-shifting-of-the-narratives-and-~~
 43 ~~acts-foci-as-deception-of-successively-shifting-or-non-cohering-~~
~~narratives-and-acts)~~
 flawed-existential- ~~flawed-existential-elevation-of-⁸³reference-of-thought- (of-preconverging-~~
 elevation-of- ~~or-dementing²⁰—apriorising-psychologism, - 'denaturing'⁶-postlogic-~~
⁸³reference-of- ~~backtracking-towards-social-aggregation-enablers' over postconverging-~~
 thought⁴⁴ ~~or-dialectical-thinking²¹ - 'intrinsic-reality/ontological-veridicality~~
~~transcendental-enabling/sublimating/supererogatory~de-mentativity')~~

⁴⁵foregrounding__ *foregrounding__entailment-<in-succession-of-profound-*
entailment-<in- *supererogation⁹⁶>-{postconverging-narrowing-down~sublimation-as-to-*
succession-of- *'existence—as-sublimating-withdrawal/unenframing/re-ontologising,-*
profound- *elicited-from-prospective-profound-supererogation⁹⁶'-in-reflecting-*
supererogation⁹⁶>- *'immanent~relative-unreflexivity/relative-reflexivity—ontological-*
{postconverging- *contiguity⁶⁷';-as-operative-notional~¹⁸deprocrypticism},-as-to-*
narrowing- *'<amplituding/formative-*
down~sublimation *epistemicity>totalising/circumscribing/delineating 'implicated_attendant-*
-as-to-'existence— *ontological-contiguity⁶⁷'~educed-*
as-sublimating- *existentialising/contextualising/textualising_'intelligibility/epistemicity/re*
withdrawal/unenfr *flexivity-contiguity-<imbued-notional~cogency>⁴⁰ in elucidating*
aming/re- *relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷-<as-*
ontologising,- *from-prospective-ontological-normalcy/postconvergence-epistemic-or-*
elicited-from- *notional~projective-perspective>' so-construed as the knowledge-*
prospective— *reification~gesturing-and-accounting—of-epistemic-phenomenalism-*
profound- *<in-prospective_psychologismic~apriorising/axiomatising/referencing-*
supererogation⁹⁶?- *{of-'prospectively-implicated_attendant_ontological-*
in-reflecting- *contiguity'~educed-*
'immanent~relativ *existentialising/contextualising/textualising_'intelligibility/epistemicity/re*
e- *flexivity-contiguity-<imbued-notional~cogency>' }—conflatedness¹³-*
unreflexivity/relati *in-{preconverging-ment-by} postconverging-entailment> exercise of*
ve-reflexivity— *'foregrounding__entailment-<in-succession-of-profound-*
ontological- *supererogation⁹⁶>-{postconverging-narrowing-down~sublimation-as-to-*
contiguity⁶⁷';-as- *'existence—as-sublimating-withdrawal/unenframing/re-ontologising,-*
operative- *elicited-from-prospective-profound-supererogation⁹⁶'-in-reflecting-*

notional~⁸deprocr
 ypticism) ~~'immanent~relative~unreflexivity/relative~reflexivity—ontological-~~
~~contiguity⁷⁷’;—as-operative-notional~⁸deprocrpticism}~~ as to
~~apriorising/axiomatising/referencing—{of-‘prospectively~~
~~implicated_attendant—ontological-contiguity ’~educd—~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re~~
~~flexivity—contiguity-<imbued~notional~cogency>’ }—conflatedness¹³⁻~~
~~in {preconverging ment by} postconverging entailment’ with regards to~~
~~prospective knowledge and its overall coherence with the relevant relative-~~
~~ontological-completeness⁸⁷ ⁸³reference-of-thought’s—nested-~~
~~congruence/running-through/deflating—cogent-unifying-operant-~~
~~dynamics—unification-of-explanations,-with-such-explanations-reflected-~~
~~as-of~relative~unreflexivity/relative~reflexivity—ontological-contiguity⁶⁷-~~
~~and-inducing-corresponding-prospective-sublimity, and so as to~~
~~dimensionality-of-sublimating⁷⁵ |~~
~~{<amplituding/formative>supererogatory~de-mentativeness/epistemic-~~
~~growth-or-conflatedness¹ /transvaluative-~~
~~rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—~~
~~equalisation}~~ involved in the dispensing-with-immediacy-for-relative-
~~ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ for~~
~~such prospective knowledge-reification~gesturing-and-accounting—of-~~
~~epistemic-phenomenalism-<in-~~
~~prospective psychologism~apriorising/axiomatising/referencing—{of-~~
~~‘prospectively implicated attendant—ontological-contiguity ’~educd—~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re~~
~~flexivity—contiguity-<imbued~notional~cogency>’ }—conflatedness¹³⁻~~

~~in-{preconverging-ment-by} postconverging-entailment~~;¶ and with regards to the ⁸³reference-of-thought of all the ~~<cumulating/recomposuring-attendant-ontological-contiguity >~~-successive registry-worldviews/dimensions in their successive relative-ontological-completeness⁸⁷ as so-construed in reflecting holographically-~~<conjugatively-and-transfusively>~~ the ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process~~ 'implied knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-'prospectively-implicated-attendant-ontological-contiguity '~educated-existentialising/contextualising/textualising_'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>' }—conflatedness¹³-in-{preconverging-ment-by} postconverging-entailment>, the foregrounding__entailment-<in-succession-of-profound-supererogation⁹⁶>-~~(postconverging-narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation⁹⁶'-in-reflecting-'immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁹⁷;-as-operative-notional~¹⁸deprocrypticism)~~ of ⁵⁶meaningfulness-and-teleology⁹⁹ is rather as of the 'successive ⁸³reference-of-thought in relative-ontological-completeness⁸⁷ apriorising/axiomatising/referencing-{of-'prospectively-implicated-attendant-ontological-contiguity '~educated-existentialising/contextualising/textualising_'intelligibility/epistemicity/re

*flexivity-contiguity-<imbued-notional-cogency> }—conflatedness¹³-
in-{preconverging-ment-by} postconverging-entailment-construal-of
‘implicated-attendant-ontological-contiguity⁶⁷’~duced-
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re
flexivity-contiguity-<imbued-notional-cogency>’⁴⁰-as-of-
<amplituding/formative-epistemicity> causality⁶—as-to-projective-
totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-
explicating~relative-unreflexivity/relative-reflexivity—ontological-
contiguity’;¶ it can also be appreciated for instance that the natural
sciences aspire for comprehensive foregrounding__entailment-<in-
succession-of-profound-supererogation⁹⁶>-{postconverging-narrowing-
down~sublimation-as-to-‘existence—as-sublimating-
withdrawal/unenframing/re-ontologising,-elicited-from-prospective-
profound-supererogation⁹⁶’-in-reflecting-‘immanent~relative-
unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷’;-as-operative-
notional~¹ deprocrypticism} in other to reflect deeper and deeper
notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-
of-mentally-aestheticised~postconverging/dialectical-thinking⁷—qualia-
schema> and corresponding sublimation, and so in the sense that their
articulated axiomatic-constructs and their ‘assemblages of axiomatic-
constructs’ are meant as derivable-as-of-necessity-and-mutually-coherent
in all existential-<disontologising/re-ontologising—aporeticism>
instantiations and not as discretionary-and-incoherent, such that where
issues undermining derivation-as-of-necessity-and-mutual-coherence
arise at any given unreified-threshold then it is understood that prospective*

*knowledge-reification~gesturing-and-accounting—of-epistemic—
phenomenalism-<in-*
*prospective psychologism~apriorising/axiomatising/referencing-{of-
‘prospectively implicated attendant ontological-contiguity’ ~educed—
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re
flexivity-contiguity-<imbued-notional-cogency>’ }—conflatedness¹³-
in {preconverging-ment by} postconverging-entailment> requires
defining-and-superseding that prospective human-subpotency—
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint of poor derivation-as-of-
necessity-and-mutual-coherence so-revealed as from
foregrounding__entailment-<in-succession-of-profound-
supererogation⁹⁶>- {postconverging-narrowing-down~sublimation-as-to-
‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
elicited-from-prospective-profound-supererogation⁹⁶’-in-reflecting-
‘immanent~relative-unreflexivity/relative-reflexivity—ontological-
contiguity⁹⁷’;-as-operative-notional~⁸deprocrypticism} conception in
‘implicated attendant ontological-contiguity⁶⁷’~educed—
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re
flexivity-contiguity-<imbued-notional-cogency>⁴⁰;¶
foregrounding__entailment-<in-succession-of-profound-
supererogation⁹⁶>- {postconverging-narrowing-down~sublimation-as-to-
‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
elicited-from-prospective-profound-supererogation⁹⁶’-in-reflecting-
‘immanent~relative-unreflexivity/relative-reflexivity—ontological-*

contiguity⁶⁷; -as-operative-notional~¹⁸ deprocrypticism), -as-to-
 <amplituding/formative-
 epistemicity>totalising/circumscribing/delineating 'implicated_attendant-
 ontological-contiguity⁶⁷' ~educed-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional-cogency>'⁴⁰ in elucidating
 relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷ -<as-
 from-prospective-ontological-normalcy/postconvergence-epistemic-or-
 notional~projective-perspective> speaks to the fact that existence can only
 truly epistemically be construed as of phenomenal/manifest~subpotencies-
 {in-transitive-conflatedness³ -reflexivity,-in-the-full-potency-of-
 existence's~sublimating-nascence} so-reflected as
 'foregrounding__entailment-<in-succession-of-profound-
 supererogation⁹⁶>- {postconverging-narrowing-down~sublimation-as-to-
 'existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
 elicited-from-prospective-profound-supererogation⁹⁶'-in-reflecting-
 'immanent~relative-unreflexivity/relative-reflexivity—ontological-
 contiguity⁶⁷; -as-operative-notional~¹⁸ deprocrypticism} as to overall
 reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
 panintelligibility/panreflexivity³ - {existentially-imbued-and-educing-
 <epistemic-
 totalising[†] hermeneutically/textually/reprojectingly/supererogatingly/zeroin-
 gly/re-acutingly, -{decompulsing} delinearity~for-cogency>-epistemic-
 perspective-of-projective/reprojective—aestheticising-re-motif-and-re-

~~apriorising/re-axiomatising/re-referencing~conceptualisation,-as-herein-
specifically-relevant-to-human-subpotency}~~, and this potency-driven
epistemic-conception of existence's foregrounding__entailment-<in-
succession-of-profound-supererogation⁹⁶>-~~(postconverging-narrowing-
down~sublimation-as-to-'existence—as-sublimating-
withdrawal/unenframing/re-ontologising,-elicited-from-prospective-
profound-supererogation⁹⁶'-in-reflecting-'immanent~relative-
unreflexivity/relative-reflexivity—ontological-contiguity⁹⁷;-as-operative-
notional~⁹⁸deprocrypticism}~~ reflects the 'relativeness to
originariness/origination-~~(so-construed-as-to-ontological-
normalcy/postconvergence-perspective-scalarising-construal-of-
existence}~~ of epistemic-situations as to
phenomenal/manifest~subpotencies-and-their-corresponding-manifest-
teleological-aporeticism in the full-potency of existence (so-construed as
from the ontological-normalcy/postconvergence epistemic-projection
perspective)', and so with regards to the fact that transcendence-and-
sublimity/sublimation/~~supererogatory~~-de-mentativity and desublimation
in existence is preconvergingly/postconvergingly~de-
mentated/structured/paradigmed around
phenomenal/manifest~subpotencies-~~(in-transitive-conflatedness⁹³-
reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence}~~
(such that there is a notional~symmetrisation of phenomenal/manifest-
subpotencies-and-their-corresponding-phenomenal/manifest-teleological-
aporeticism that is equally reflected in the 'human-subpotency

consciousness phenomenal/manifest epistemicity in existence with regards to its notional~symmetrisation-<as-to-symmetrisation-by-desymmetrisation,-in-reflecting-postconverging-or-dialectical-thinking⁷¹—by-preconverging-or-dementing⁷⁰~perspectives-of-human—⁵⁶meaningfulness-and-teleology⁹⁹> underlying human ontological-performance⁷²-<including-virtue-as-ontology>’ and so with respect to the perspectival binarity as of human-subpotency epistemic-projection so-construed as temporality⁹⁸ and human-subpotency epistemic-projection towards the full-potency of existence so-construed as intemporality⁵², as so-reflected in both ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’ with regards to human phenomenal/manifest sublimation and desublimation in existence, as to the insight for mitigating the attendant drawback of desublimating⁴⁷ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition in the pursuit for sublimating⁴⁶ historicity/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> at the very center of Foucault and Derrida contentions, instead misconstrued by their⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴ critics as to the latter’s truth ‘⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-growth,-as—{veridical/sound}-relative-reflexivity—in-existence/~~relativising from limited mentation as its deepening/psychologismic epistemic acutisation—residualising,—~~

~~decompulsing~~ ~~delinearity-for-cogeney~~ 'accusations that speak of their social-vestedness/normativity-~~<discretely-implied-functionalism>~~ posturing rather than profound critiquing accounting for the ontological-veracity of human sublimation and desublimation in existence underlined by Foucauldian historial/genealogical-a-priori ontological implications and Derridean quasi-transcendental ontological implications as both directly undermining ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ conceptualisations and indirectly-and-heuristically pointing to human self-surpassing 'relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-~~(sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness⁸/formative-supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence>}~~ as to human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-preconverging/postconverging—re-mentating/restructuring/reparadigming—psychologism⁸⁹ as to human subjection to the sublimating possibilities of existence as herein fully-and-otherwise conceptualised as to the full implications of the notion of ⁴⁵de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)}~~ of human ⁸³reference-of-thought—and-⁸³reference-of-thought-⁸⁴devolving-⁵⁶meaningfulness-and-teleology⁹⁹' as driving/dynamising the ~~<cumulating/recomposuring~attendant-ontological-contiguity >~~ succession of registry-worldviews/dimensions in institutional-

*cumulation/institutional-recomposure-~~(as-to-⁶⁶historicality/ontological-
eventfulness⁶⁷ /ontological-aesthetic-tracing-<perspective-ontological-
normalcy/postconvergence-reflected- 'epistemicity-relativism-
determinism'⁶⁸>}~~ as of human limited-mentation-capacity-deepening—as-
subjecting limitedness/human subpotency to 'educated-
unlimitedness/existence-sublimating-naseence'⁶⁹' underlying the relative-
unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷ ~of-the-human-
institutionalisation-process⁶⁸ as of 'human Being-
development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of- meaningfulness-and-
teleology , institutional-development—as-to-social-function-development
and living-development—as-to-personality-development psychologismic-
epistemic-acutisation—difficulty <for, residualising-
~~{decompulsing} delinearity-for-cogeny>—magnitudes^{of-experientiality/experiment}' ,
and so decisively derived-and-construed as from the 'counterintuitive
discernment about the full ontological implications of human cognisance-
and-integration of postlogism⁷⁷/notional~psychopathy denatured
⁵⁶meaningfulness-and-teleology⁹⁹ at uninstitutionalised-threshold¹⁰² as
articulated herein specifically with regards to psychopathy and social
psychopathy manifestation in our positivism—⁸⁰procrypticism registry-
worldview/dimension' providing insight on the 'human ontological-
performance⁷²-<including-virtue-as-
ontology>/morality/ethics/justice/etc. of registry-worldviews/dimensions
⁸³reference-of-thought—and—⁸³reference-of-thought-⁸⁴devolving—
⁵⁶meaningfulness-and-teleology⁹⁹' so-reflected dialectically as of human~~*

*notional-contiguity/epistemic-contiguity*⁶² -<*profound-supererogation*⁹⁶ -
*of-mentally-aestheticised~postconverging/dialectical-thinking*⁷¹ -*qualia-*
schema> and *notional-discontiguity/epistemic-discontiguity*⁶³ -
<*between—prior-shallow-supererogation*⁹⁶ -*of-mentally-*
*aestheticised~preconverging/dementing*⁷⁰ -*qualia-*
schema and *prospective-profound-supererogation*⁹⁶ -*of-mentally-*
*aestheticised~postconverging/dialectical-thinking*⁷¹ -*qualia-schema*>
speaking of ‘*notional~symmetrisation-<as-to-symmetrisation-by-*
*desymmetrisation,-in-reflecting-postconverging-or-dialectical-thinking*⁷¹ -
*by~preconverging-or-dementing*⁷⁰ ~*perspectives-of-human-*
56 *meaningfulness-and-teleology*⁹⁹> of the
<*cumulating/recomposuring~attendant—ontological-contiguity* > -
*successive registry-worldviews/dimensions*⁸³ *reference-of-thought—and-*
83 *reference-of-thought-84* *devolving—56* *meaningfulness-and-teleology*⁹⁹’); ¶
such existence foregrounding__entailment-<*in-succession-of~profound-*
*supererogation*⁹⁶> -(*postconverging~narrowing-down~sublimation-as-to-*
‘*existence—as-sublimating-withdrawal/unenframing/re-ontologising,-*
*elicited-from-prospective~profound-supererogation*⁹⁶’-*in-reflecting-*
‘*immanent~relative-unreflexivity/relative-reflexivity—ontological-*
*contiguity*⁶⁷’;-*as-operative-notional~18* *deprocrypticism*) conception is
very much unlike entailment as of vague elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
outside—*prospectively-implicated—attendant—ontological-*
*contiguity*⁶⁷’~*duced—*
existentialising/contextualising/textualising—intelligibility/epistemicity/re

*flexivity–contiguity–<imbued–notional–cogency>*⁴⁰ caught up in
*70*presencing—absolutising-identitive-constitutedness¹⁴ in distorted-
 originariness/distorted-origination failing to reflect
 ‘phenomenal/manifest~subpotencies-as-to-their-drivenness-and-their-
 corresponding-teleological-aporeticism in the full-potency of existence’
 (as from the ontological-normalcy/postconvergence epistemic-projection
 perspective), in the sense that ‘existence is the overall
 originariness/origination- (so-construed-as-to-ontological-
 normalcy/postconvergence-perspective-scalarising-construal-of-
 existence) of relative-unreflexivity/relative-reflexivity—ontological-
 contiguity⁶⁷’ construed as overall ecstatic-existence-supervening-
 conflatedness¹³ with the implication that supervening
 phenomenal/manifest~subpotencies- (in-transitive-conflatedness¹³—
 reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence) as to
 overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
 panintelligibility/panreflexivity⁷³ - (existentially–imbued-and-educing-
 <epistemic-
 totalising⁷⁴ hermeneutically/textually/reprojectingly/supererogatingly/zeroin-
 gly/re-acutingly, -{decompulsing} delinearity~for-cogency>-epistemic-
 perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
 apriorising/re-axiomatising/re-referencing~conceptualisation,—as-herein-
 specifically-relevant-to-human-subpotency) are all in
 originariness/origination- (so-construed-as-to-ontological-
 normalcy/postconvergence-perspective-scalarising-construal-of-

~~existence~~; ¶ this further undermines naïve physicalism that 'fails to perceive the comprehensive supervening of phenomenal/manifest~subpotencies-~~(in-transitive-conflatedness~~¹³-~~reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence)~~ which is exactly what existentially-~~disontologising/re-ontologising—aporeticism~~ avails as to the fact that it is the human-subpotency consciousness that epistemically conceptualises reality (as of for-human-studies/for-human-constructs) as to varied phenomenal/manifest~subpotencies-corresponding-teleological-postconverging~aporeticism-overcoming/unovercoming as from the physical, chemical, biological, psychological, social, etc. as to the 'relative-unreflexivity/relative-reflexivity—ontological-contiguity'⁶⁷ of the comprehensive supervening of phenomenal/manifest~subpotencies-~~(in-transitive-conflatedness~~¹³-~~reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence)~~' so-reflected as overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility/panreflexivity⁷³-~~(existentially-imbued-and-educing-~~epistemic-~~totalising~~⁷⁴ hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, -~~decompulsing~~ delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,-as-herein-specifically-relevant-to-human-subpotency), and there is no veracity for a superseding physical epistemic-conception of the chemical, of the chemical

of the biological, and of the biological of the psychological or social (and not even mathematics as of its transverse epistemic-conception phenomenal/manifest~subpotency-~~(in-transitive-conflatedness~~³~~–~~ reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence) substitutes for any other epistemic-conceptions of immanently imbued phenomenal/manifest~subpotencies-~~(in-transitive-conflatedness~~³~~–~~ reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence) as to the comprehensive supervening of phenomenal/manifest~subpotencies-~~(in-transitive-conflatedness~~³~~–~~ reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence) so-reflected as overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as–panintelligibility/~~pan~~reflexivity⁷³ -~~(existentially–imbued-and-educing–~~~~<~~~~epistemic–~~~~totalising~~[†]~~hermeneutically/textually/reprojectingly/supererogatingly/zeroing/ly/re-acutingly,–^{decompulsing}delinearity~for-cogency>–epistemic–perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation,–as–herein–specifically–relevant–to–human–subpotency~~)), explaining the fact that such vague approaches turn out to be epistemically inefficacious/desublimating impracticalities when seriously considered, and reflecting that existence’s originariness/origination-~~(so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence)~~ is the ‘relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷ of the comprehensive supervening of

*phenomenal/manifest~subpotencies-¹³-
reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence}*' as
that is what is of applicative veracity as to inherent subject-matters
epistemic-conceptions of phenomenal/manifest~subpotencies-¹³-
transitive-conflatedness³-reflexivity,-in-the-full-potency-of-
existence's~sublimating-nascence),¶ it can further be appreciated in this
regards for instance that no amount of abstract mathematics can substitute
for the requisite inherent physics epistemic-conception
foregrounding__entailment-<in-succession-of-profound-
supererogation⁶⁶>-¹⁸(postconverging-narrowing-down~sublimation-as-to-
'existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
elicited-from-prospective-profound-supererogation⁶⁶'-in-reflecting-
'immanent~relative-unreflexivity/relative-reflexivity—ontological-
contiguity⁶⁷';-as-operative-notional~¹⁸deprocrypticism),-as-to-
'<amplituding/formative-
epistemicity>totalising/circumscribing/delineating 'implicated_attendant-
ontological-contiguity⁶⁷'~educed-
existentialising/contextualising/textualising_'intelligibility/epistemicity/re-
flexivity-contiguity-<imbued-notional~cogency>⁴⁰ in elucidating the
inherent physics epistemic-conception phenomenal/manifest~subpotency-
¹³-reflexivity,-in-the-full-potency-of-
existence's~sublimating-nascence) with regards to the relative-
unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷ of existence'
given the inherent physics epistemic-conception

*phenomenal/manifest~subpotency- (in-transitive-conflatedness³ –
reflexivity, -in-the-full-potency-of-existence's~sublimating-nascence)* as to
overall *reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
panintelligibility/panreflexivity⁷ - (existentially-imbued-and-educing-
<epistemic-
totalising[†] hermeneutically/textually/reprojectingly/supererogatingly/zeroing
gly/re-acutingly, -{decompulsing} delinearity~for-cogency>-epistemic-
perspective-of-projective/reprojective—aestheticising-re-motif-and-re-
apriorising/re-axiomatising/re-referencing~conceptualisation, -as-herein-
specifically-relevant-to-human-subpotency)* implied
*originariness/origination- (so-construed-as-to-ontological-
normalcy/postconvergence-perspective-scalarising-construal-of-
existence)*, and the same can be said of any other inherent subject-matter
epistemic-conception with regards to the *relative-unreflexivity/relative-
reflexivity—ontological-contiguity⁶⁷* of existence, and just as the same can
be said even of inherent mathematics epistemic-conception
notwithstanding its rather contemplable peculiar transverse epistemic-
conception *phenomenal/manifest~subpotency- (in-transitive-
conflatedness³ –reflexivity, -in-the-full-potency-of-
existence's~sublimating-nascence)*, but then all other subjectmatters are
equally epistemic-conceptions as of their very own peculiar transverse
epistemic-conception *phenomenal/manifest~subpotencies- (in-transitive-
conflatedness³ –reflexivity, -in-the-full-potency-of-
existence's~sublimating-nascence)* with regards to the *relative-*

~~unreflexivity/relative-reflexivity~~—ontological-contiguity⁶⁷ of existence (as
 even the social and socio-psychological
 phenomenal/manifest~subpotencies-~~(in-transitive-conflatedness~~¹³—
~~reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence)~~ as of
 human living/institutional/Being implications do have
 transversephenomenal/manifest existential-<disontologising/re-
 ontologising—aporeticism> consequences as to the human organising-
 and-institutionalising capacity to elucidate the natural sciences
 phenomenal/manifest~subpotencies-~~(in-transitive-conflatedness~~¹³—
~~reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence)~~ even
 as the former don't substitute for the inherent natural sciences
 phenomenal/manifest~subpotencies-~~(in-transitive-conflatedness~~¹³—
~~reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence)~~ in
 elucidating the natural sciences);¶ rather the valid epistemic-conceptions
 of phenomenal/manifest~subpotencies-~~(in-transitive-conflatedness~~¹³—
~~reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence)~~ as to
 their peculiar transverse epistemic-conception
 phenomenal/manifest~subpotencies-~~(in-transitive-conflatedness~~¹³—
~~reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence)~~
 should not lead to naïve reductionist interpretations in
 apriorising/axiomatising/referencing-~~{of- 'prospectively-~~
~~implicated_ attendant—ontological-contiguity '—educed—~~
~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-~~
~~flexivity-contiguity-<imbued-notional-cogency>' }~~—constitutedness¹⁴-

~~in preconverging entailment~~ that pretend to then substitute for the other
phenomenal/manifest~subpotencies-~~(in-transitive-conflatedness¹³-~~
~~reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence)~~ (as
it can be noted not only with the naivety of physicalism reductionism or
¹⁰³universal mathematical/informational reductionism or consciousness
reductionism) 'wrongly seeming to supersede the ~~relative-~~
~~unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~~ of
existence/ecstatic-existence as of overall-ecstatic-existence-supervening-
conflatedness¹³' whereas 'ultimately it is sublimation in existence' as of
phenomenal/manifest~subpotencies-~~(in-transitive-conflatedness¹³-~~
~~reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence)~~
induced sublimation (so-reflected as 'foregrounding__entailment-<in-
succession-of-profound-supererogation⁹⁶>-~~(postconverging-narrowing-~~
~~down~sublimation-as-to- 'existence—as-sublimating-~~
~~withdrawal/unenframing/re-ontologising,-elicited-from-prospective-~~
~~profound-supererogation⁹⁶'-in-reflecting-'immanent~relative-~~
~~unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷';-as-operative-~~
~~notional~¹³deprocrypticism)~~ as to overall reifying-and-empowering-
reflexivity-of-ecstatic-existence-as-panintelligibility/~~panreflexivity⁷³~~
~~(existentially-imbued-and-educing-<^fepistemic-~~
~~totalising⁷³ hermeneutically/textually/reprojectingly/supererogatingly/zero in~~
~~gly/re-acutingly,-^fdecompulsing^f delinearity~for-cogency>-epistemic-~~
perspective-of-projective/reprojective—aestheticising-re-motif—and-re-
apriorising/re-axiomatising/re-referencing~conceptualisation,—as herein-

~~specifically relevant to human subpotency~~) that is the 'defining and superseding epistemic-conception of originariness/origination-~~(so-
construed-as-to-ontological-normalcy/postconvergence-perspective-
scalarising-construal-of-existence)~~ of the ~~relative-unreflexivity/relative-
reflexivity—ontological-contiguity~~⁶⁷ of existence' as to the possibility of human ~~limited-mentation-capacity-deepening—as-subjecting-
limitedness/human-subpotency-to—'educed-unlimitedness/existence-
sublimating-nascence'~~⁵³ induced epistemic-conceptions of phenomenal/manifest-subpotencies-~~(in-transitive-conflatedness¹³—
reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence)~~ (and this actually allows for the epistemic-conception of any other possible phenomenal/manifest-subpotencies-~~(in-transitive-conflatedness¹³—
reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence)~~ that are not as of yet divulged as to their correspondingly inducible sublimation in existence), and so over all such reductionist epistemic-conceptions wrongly construing peculiar transverse epistemic-conception phenomenal/manifest-subpotencies-~~(in-transitive-conflatedness¹³—
reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence)~~ in ~~apriorising/axiomatising/referencing—{of—'prospectively—
implicated-attendant-ontological-contiguity'—educed—
existentialising/contextualising/textualising—'intelligibility/epistemicity/re-
flexivity-contiguity-<imbued-notional-cogency>' }—constitutedness¹⁴-
in-preconverging-entailment~~ as substituting for other phenomenal/manifest-subpotencies-~~(in-transitive-conflatedness¹³—~~

reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence} (and thus fundamentally since a physics reductionism of existence cannot generate the profound sublimation in existence of say a biology epistemic-conception of living phenomena or a biological/neurological reductionism of existence cannot generate the more profound sublimation in existence of say a social and socio-psychological epistemic-conception of social-constructs and institutions ⁵⁶*meaningfulness-and-teleology*⁹⁹, such pretences are often at best unscientific postures riding-the-wave/exploit-without-correspondingsublimation-as-to-existence-potency³⁹~sublimating-nascence-implications of the success obtained in their relevant epistemic-conceptions of physical phenomena and living phenomena respectively to then wrongly project substitutive sublimation in another domain-of-study, and so-manifested at worst with the usurpation of such natural sciences successes associated particularly with their desublimating projections in wrongly drawing profound social and sociopsychology interpretations)

⁴⁶historiality/ontol *'historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
ogical-
eventfulness³⁸/onto ~~<perspective-ontological-normalcy/postconvergence-reflected-
logical-aesthetic-
tracing-
<perspective-
ontological-
normalcy/postconv~~* *'epistemicity-relativism-determinism'>* of
*apriorising/axiomatising/referencing as to ⁸³reference-of-thought-and-
⁸³reference-of-thought-⁸⁴devolving', and so underlined by the
'momentousness for prospective transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity induced as from
human limited-mentation-capacity-deepening—as-subjecting-*

ergence-reflected- *limitedness/human subpotency to 'educated unlimitedness/existence-*
 'epistemicity- *sublimating nascence'⁵³ in perspective ontological-*
 relativism- *normalcy/postconvergence projective-totalitative-implications-of-*
 determinism?> *prospective-⁶¹ nonpresencing-for-explicating~relative-*
unreflexivity/relative reflexivity—ontological-contiguity⁶⁷, -as-reflecting-
<amplituding/formative—epistemicity> causality⁶—all-along-
comprehensively-as-to-the-relative-unreflexivity/relative reflexivity—
ontological-contiguity⁶⁷ ~of-the-human-institutionalisation-process⁶⁸, -
(construed-psychoanalytically-as-of-the-conflatedness¹³ - 'dynamics-of-
fundamentally-seeded/incipient-human- limited-mentation-capacity-
deepening—as-subjecting-limitedness/human subpotency to 'educated-
unlimitedness/existence sublimating nascence'³ -driven-as-to-
intemporality⁵ /intemporal-preservation-psychology-of-completeness-in-
notional-contiguity/epistemic-contiguity¹² -<profound-supererogation⁹⁶ -
of-mentally-aestheticised~postconverging/dialectical-thinking⁷—qualia-
schema>-as-so-reflecting-prospective-transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity, -in-contrast-with-
the-various-temporalities-psychologies-of-incompleteness-in-notional-
discontiguity/epistemic-discontiguity⁶³ -<between—prior-shallow-
supererogation⁹⁶ -of-mentally-aestheticised~preconverging/dementing²⁰—
qualia-schema and prospective-profound-supererogation⁹⁶ -of-mentally-
aestheticised~postconverging/dialectical-thinking⁷—qualia-schema>, -as-
threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
supererogation⁹⁶ -<as-to- 'attendant-intradimensional'-prospectively-
disonologising~preconverging/dementing²⁰—apriorising-psychologism>-

*and-reflecting-prospectively-desublimation/gimmickiness', and so as-to-
the-underlying-social-'epistemic-totality'³⁷'-of-⁵¹meaningfulness-and-
teleology⁹⁹-with-regards-to-social-stake-contention-or-confliction}*

⁴⁷historicity- *'historicity-tracing—in-presencing-hyperrealisation/hyperreal-
tracing—in- transposition of apriorising/axiomatising/referencing as to ⁸³reference-of-
presencing— thought—and-⁸³reference-of-thought-⁸⁴devolving' (is-so-construed-as-of-
hyperrealisation/hy its-defining-shallow-preconverging/postconverging—de-
perreal- mentative/structural/paradigmatic- 'presencing-conceptualisation-
transposition disposition')-as-to-human-psychological-entrapment-to-the-
⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—
enframed/disontologising~conceptualisation-disposition-of- 'defining-
priorly-aestheticised-conceptualisations',-as-so-resulting-from-prior-
human-limited-mentation-capacity—as-subjecting- 'educated-
unlimitedness/existence-sublimating-nasence' to-limitedness/human-
subpotency-ontological-performance⁷²-<including-virtue-as-ontology>-
outcomes;¶ *historicity-tracing—in-presencing-
hyperrealisation/hyperreal-transposition contrasts with prospective
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
<perspective—ontological-normalcy/postconvergence-reflected-
'epistemicity-relativism-determinism'> (which-is-construed-as-of-its-
defining-prospective-aestheticised-conceptualisations-more-profound-
preconverging/postconverging—de-mentative/structural/paradigmatic- 're-
originariness/reorigination-futural-ontological-performance⁷²-
<including-virtue-as-ontology>-projection,-superseding-presencing-**

conceptualisation-disposition')-as-to-human-psychological-
*uninhibitedness/decomplexification-for*⁵⁵ *maximalising-recomposuring-*
*for-relative-ontological-completeness*⁸⁷—unenframed/re-
ontologising~conceptualisation-disposition-of- 'defining-prospectively-
aestheticised-conceptualisations',-and-so-for-renewed-ontological-
*performance*⁷² -<including-virtue-as-ontology> -outcome-as-from-the-
ontological-normalcy/postconvergence-projective-perspective;¶ as
historicity-tracing—in-presencing—hyperrealisation/hyperreal-
*transposition is the 'repetitive*⁷⁹ *presencing—absolutising-identitive-*
*constitutedness*¹⁴ ⁵¹*incrementalism-in-relative-ontological-*
*incompleteness*⁸⁸—enframed/disontologising~conceptualisation
disposition' of the <cumulating/recomposuring~attendant~ontological-
contiguity >-successive registry-worldviews/dimensions as to their
*<amplituding/formative>*⁸ *wooden-language-(imbued—averaging-of-*
thought-<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology -as-of- 'nondescript/ignorable-void '-
with-regards-to-prospective-apriorising-implications>} with respect to
prospective human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-
'notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-
drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-
<so-construed-as-from-perspective~ontological-
normalcy/postconvergence>'—existentialism-form-factor, and so in
reflecting holographically-<conjugatively-and-transfusively> the
relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-

human-institutionalisation-process as to prior, present and prospective

human-subpotency potential of overall aestheticisation-and-

aestheticisation-towards-ontology-<elicited-idiomatisation>

⁴⁸human-subject- *human-subject-emancipating-relativism-driven-recomposuring-*

emancipating- *constructivism-towards-singularisation-<as-to-the-*

relativism-driven- *nondisjointedness/entailment-of-prospective-⁶¹nonpresencing⁹²-*

recomposuring- *{implied-as-of-human-limited-mentation-capacity-deepening—as-*

constructivism- *subjecting-limitedness/human-subpotency-to-‘educated-*

towards- *unlimitedness/existence-sublimating-nasence’³, -for-construal-of-*

singularisation- *existential-reality/ontological-veridicality-and-human-emancipating-*

<as-to-the- *potential, -and-so-as-of-prospective-relative-ontological-completeness³⁷ -*

nondisjointedness/ *of-apriorising-or-axiomatic-construct-or-⁸reference-of-thought}*

entailment-of-

prospective-

⁶¹nonpresencing⁹²

identitive- *identitive-constitutedness¹⁴-as-‘epistemic-totality³⁷’-dereification-in-*

constitutedness¹⁴- *dissingularisation-<as-to-the-disjointedness/ment-of-¹⁰presencing—*

as-‘epistemic- *absolutising-identitive-constitutedness¹⁴>²⁹-as-flawed-epistemicity-*

totality³⁷- *relativism-determinism, -as-not-immanent-or-lacking-internal-necessity-*

dereification-in- *or-undifferentiated-as-lacking-ontological-depth-of-reality- {as-of-‘no-*

dissingularisation- *differentiated-or-disambiguated-tracing-thus-³neuterising-of’-dynamic-*

<as-to-the- *temporal-to-intemporal-ontological-performance⁷² -<including-virtue-as-*

disjointedness/ment *ontology>, -thus-falsely-implying-all-as-rather-dialectical-thinking}*

t-of-

⁷⁹presencing—

absolutising-

identitive-

constitutedness¹⁴²

⁹-as-flawed-

epistemicity-

relativism-

determinism⁴⁹

⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-

bility/opportunism/ social-discomfiture-or-negative-social-aggregation/temporal-

exacerbation/social enculturation-or-temporal-endemisation- (as-to- 'implicated_ attendant

-chainism-or- ontological-contiguity⁶⁷ '~educated—

social- existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re

discomfiture-or- flexivity-contiguity-<imbued-notional~cogency>⁴⁰ mere—

negative-social- forms/reprisings' by psychopathic postlogism⁷⁷-slantedness, inducing

aggregation/tempo derived-⁷ perversion-of-⁸ reference-of-thought-<as-preconvergently-

ral-enculturation- apriorising/axiomatising/referencing-in-

or-temporal- nonconviction/madeupness/bottomlining-as-to-shallow-

endemisation supererogation¹⁶> as from 'prelogism⁸ -as-of-conviction,-in-profound-

supererogation¹⁶-<existentially-veridical- 'attendant-intradimensional—

apriorising/axiomatising/referencing'-logical-dueness-precedes-

disontologising-logical-outcome-arrived-at> mental-projection then

followed by muddled-⁸³ reference-of-thought in cohering-to-postlogism⁷⁷ -

set-of-narratives in denaturing⁶-prelogism⁸ -as-of-conviction,-in-

*profound-supererogation*⁹⁶ -<existentially-veridical-‘attendant-
intradimensional–apriorising/axiomatising/referencing’-logical-dueness-
precedes-disontologising-logical-outcome-arrived-at>’);¶ arising as a
result of the ‘registry-worldview relative-ontological-incompleteness⁸⁸-of-
⁸³reference-of-thought (beyond-the-consciousness-awareness-teleology⁹⁵-
<of-preconverging-existential-extrication-as-of-existential-unthought>⁶)
epistemic-projection’ and corresponding ‘lack of constraining social
¹⁰³universal-transparency¹⁰⁴ - (transparency-of-totalising-entailing, -as-to-
entailing-<amplituding/formative–epistemicity>totalising~in-relative-
ontological-completeness⁷)’, and so-construed more precisely not on the
basis of our positivism–⁸⁰procrypticism (or any given self-presence/self-
constitutedness¹⁴ -<in-perspective–epistemic-
abnormalcy/preconvergence³¹>) <amplituding/formative–
epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³⁴ for elucidative
ontological-veracity (with regards to such ‘individuations
<amplituding/formative–epistemicity>totalising~intervalist-as-
categorising—‘implicated_attendant_ontological-contiguity⁶⁷’~educed–
existentialising/contextualising/textualising_‘intelligibility/epistemicity/re-
flexivity–contiguity-<imbued–notional~cogency>⁴⁰’;-phenomenal-
abstractiveness–of-presencing-in-‘occlusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins-
trumenting-for-operant-or-incidenting-predicative-insights of positivism–
⁸⁰procrypticism ‘implicated_attendant_ontological-contiguity⁶⁷’~educed–
existentialising/contextualising/textualising_‘intelligibility/epistemicity/re-

*flexivity-contiguity-<imbued-notional-cogency>*⁴⁶, *-<reifying-or-elucidating-of-prospective-relative-ontological-completeness*⁷ *-of-reference-of-thought-*⁸³ *devolving-as-of-instantiative-context>*

categorisation) but rather veridically evaluated on the notional~¹⁸deprocrypticism basis of the relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸ as ‘individuations candidly/candour capacity’ in perspective ontological-normalcy/postconvergence notional elucidative ontological-veracity of ‘temporality⁹⁸/shortness-to-intemporality⁵²/longness-of-register-of-meaningfulness/³³reference-of-thought associated preconverging/postconverging—de-mentating/structuring/paradigming ontological-performance⁷²-<including-virtue-as-ontology>’

⁵¹*incrementalism- akrasiatic-incrementalism-in-relative-ontological-incompleteness⁸⁸—in-relative- enframed/disontologising~conceptualisation-<as-to-⁴⁷historicity-ontological- tracing—in-presencing—hyperrealisation/hyperreal-transposition,-incompleteness⁸⁸ ‘circularly-in-akrasiatic-drag/interiorising’-of-motif-and— apriorising/axiomatising/referencing>—*

enframed/disontol enframed/disontologising~conceptualisation as to dimensionality-of-ogising~conceptua desublimating-lack-of⁶ -(<amplituding/formative>supererogatory~de-lisation mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) so-reflecting lack-of-the-epistemic-projective-perspective-of-ontological-normalcy/postconvergence

intemporality⁵² intemporality / longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ /

*dispensing-with-ontologically-perverting-immediacy-behaviour,-as-of-
 prospective-institutionalisation,-as-from-inherently-determinable-
 apriorising-teleological-thresholding-as-teleological-framework-or-
 narrative-framework / upholding-or-renewing-of-categorical-imperatives-
 or-axioms-or-registry-teleology⁹⁹-for-intemporal-preservation-entropy-
 or-contiguity-or-ontological-preservation-<as-so-preceding-in-
 perspective-ontological-normalcy/postconvergence-human-epistemic-
 categoricity-of-apriorising/axiomatising/referencing> / dimensionality-
 of-sublimating²⁵ -(<amplituding/formative>supererogatory-de-
 mentativeness/epistemic-growth-or-conflatedness¹⁸ /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-
 equalisation);¶ as to 'implied human limited-mentation-capacity-
 deepening—as-subjecting-limitedness/human-subpotency to 'educated-
 unlimitedness/existence-sublimating-nasence'²³ inducing¹⁵ de-
 mentation-(<supererogatory-ontological-de-mentation-or-dialectical-de-
 mentation—stranding-or-attributive-dialectics> of human placeholder-
 setup/mental-devising-representation/mentation/consciousness-
 awareness-teleology⁹⁹' (with regards to the 'full incipient supererogating
 breadth of human intelligibility transmutation' exuding
 '<supererogatory-human-subpotency>-effecting imbued epistemic-
 totalising³³ preformulating/preframing/premeaningfulness of
 notional~originariness-parrhesia,—as-spontaneity-of-aestheticisation'
 before the incipience of metaphoricity⁵⁷ and then⁵⁶ meaningfulness-and-
 teleology⁹⁹ as to existentialising—frame-of-entailment-of-motif-and-
 apriorising/axiomatising/referencing) behind the sublimating—*

postconverged 'substantive abstract-tissue-of-social-emanance ^{†epistemic-}
^{totalising³³} hermeneutically/textually/reprojectingly/supererogatingly/zeroin
 gly/re-acutely, ^{†decompulsing†} delinearity~for-cogency—
 cumulated/recomposed as to cumulating/recomposuring of
 'prospectively implicated attendant ontological-contiguity⁶⁷'~educed—
 existentialising/contextualising/textualising 'intelligibility/epistemicity/re
 flexivity-contiguity-<imbued-notional-cogency>⁴⁰, intemporality 'in
 reflecting human profound ontological-performance⁷²-<including-virtue-
 as-ontology>/morality/ethics/justice/etc. as of ⁶¹nonpresencing-
 <perspective-ontological-normalcy/postconvergence> epistemic-
 conception of intemporal individuation' it is herein contended (beyond
 naivist human intragenerational/intradimensional conception of individual
 persons punctual existential-<disontologising/re-ontologising—
 aporeticism> ontological-performance⁷²-<including-virtue-as-
 ontology>/morality/ethics/justice/etc. so-construed as to the given
 registry-worldview/s/dimension's <preconverging~'motif-and-
 apriorising/axiomatising/referencing'—entailing>-existentialising—
 enframing/imprintedness-(as-to-[†]historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) shallow social-functioning-and-
 accordance—as-of-social-stake-contention-or-confliction), speaks to the
 'sole veridically scientific conception of human ontological-
 performance⁷²-<including-virtue-as-
 ontology>/morality/ethics/justice/etc. subsuming notions of ontology,
 morality, ethics, etc.' and so as to a 'cogent ^{epistemic-totalising³³}
 protraction conceptivity/epistemic-reflexivity/epistemicity-relativism-

determinism-~~<reifying{as-to-knowledge-developing}-and-empowering>~~'
of human
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness in
reflecting holographically-~~<conjugatively-and-transfusively>~~ the
~~relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-~~
~~human-institutionalisation-process~~ as so-underlying 'human
⁵⁶meaningfulness-and-teleology⁹⁹ effective epistemic-totalising³³
consequence with regards to the fact that its profoundness/ontologising-
depth is of non-disjointedness/contiguity/coherence' (in its
'~~<amplituding/formative>~~disposedness/psychologismic-construct-~~{as-to-~~
~~orientation/value-construct/valuation—and-derived-parameterising}~~ and
~~<amplituding/formative>~~entailment-~~{as-to-totalising-~~
~~contiguous/coherent-factuality-of-variability}~~' underlined as to its
prospective ⁴⁵foregrounding__entailment-~~<in-succession-of-profound-~~
~~supererogation⁹⁶>~~-~~{postconverging-narrowing-down~sublimation-as-to-~~
~~'existence—as-sublimating-withdrawal/unenframing/re-ontologising,-~~
~~elicited-from-prospective-profound-supererogation⁹⁶'-in-reflecting-~~
~~'immanent~relative-unreflexivity/relative-reflexivity—ontological-~~
~~contiguity⁶⁷';-as-operative-notional~¹⁸deprocrypticism}}~~)

limited-mentation- ~~limited-mentation-capacity-deepening—as-subjecting-limitedness/human-~~
capacity- ~~subpotency to 'duced-unlimitedness/existence-sublimating-naseence'~~
deepening—as- ~~{<amplituding/formative-epistemicity>totalisingly~as-to-existence—as-~~
subjecting- ~~sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-~~
limitedness/human ~~prospective-profound-supererogation⁹⁶},-as-recomposuring-of-~~

~~subpotency to~~ *apriorising/axiomatising/referencing-as-of-existence-*
~~'educed-~~ *potency³⁹ ~sublimating-nascence,-disclosed-from-prospective-epistemic-*
~~unlimitedness/exist~~ *digression,-as-of-⁴⁸human-subject-emancipating-relativism-driven-*
~~ence-sublimating-~~ *recomposuring-constructivism-towards-singularisation-<as-to-the-*
~~nascence²⁵³~~ *nondisjointedness/entailment-of-prospective-⁵¹nonpresencing⁹²'-(as of*
relative apriorising/axiomatising/referencing-{of-~~prospectively-~~
implicated-attendant-ontological-contiguity '~educed-
existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re
flexivity-contiguity-<imbued-notional-cogency>' }-constitutedness¹⁴⁻
in preconverging-entailment towards relative
apriorising/axiomatising/referencing-{of-~~prospectively-~~
implicated-attendant-ontological-contiguity '~educed-
existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re
flexivity-contiguity-<imbued-notional-cogency>' }-conflatedness¹³⁻
in {preconverging-ment by} postconverging-entailment},¶ limited-
mentation-capacity-deepening—as subjecting-limitedness/human-
subpotency to-'educed-unlimitedness/existence-sublimating-nascence'
fundamentally speaks of human knowledge-reification~gesturing-and-
accounting—of-epistemic-phenomenalism-<in-
prospective psychologism~apriorising/axiomatising/referencing-{of-
'prospectively-implicated-attendant-ontological-contiguity '~educed-
existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re
flexivity-contiguity-<imbued-notional-cogency>' }-conflatedness¹³⁻
in {preconverging-ment by} postconverging-entailment> as from time
immemorial so-construed as involving human projective conceptualising

beyond animality (as from human recurrent-utter-uninstitutionalisation
 trepidatious-consciousness, base-institutionalisation–ununiversalisation
 warped-consciousness,¹⁰³ universalisation–non-positivism/medievalism
 preclusive-consciousness, our present positivism–⁸⁰procrypticism
 occlusive-consciousness and prospective notional–¹⁸deprocrypticism
 protensive-consciousness), speaking of human teleology⁹⁹ so-construed as
 ‘human phenomenal/manifest conceptivity/epistemic-
 reflexivity/epistemicity-relativism-determinism-~~<reifying{as-to-
 knowledge-developing}-and-empowering>~~ in existence as ontological
 (so-reflecting ~~<amplituding/formative>~~disposedness/psychologismic-
 construct-~~(as-to-orientation/value-construct/valuation–and–derived-
 parameterising)~~ and ~~<amplituding/formative>~~entailment-~~(as-to-
 totalising-contiguous/coherent–factuality-of-variability))~~’, underlied as of
 overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
 panintelligibility/panreflexivity⁷⁵ -~~(existentially–imbued-and-educing-
 <epistemic-
 totalising⁷⁴ hermeneutically/textually/reprojectingly/supererogatingly/zeroin-
 gly/re-acutingly, -~~{decompulsing}~~delinearity~for-cogency>-epistemic-
 perspective-of-projective/reprojective–aestheticising-re-motif–and–re-
 apriorising/re-axiomatising/re-referencing~conceptualisation,–as–herein-
 specifically-relevant-to-human-subpotency)~~;¶ with limited-mentation-
 capacity-deepening—as-subjecting-limitedness/human-subpotency-to-
 ‘duced-unlimitedness/existence-sublimating-naseence’ (as to human
 Being-development/ontological-framework-expansion–as-to-depth-of-

~~ontologising-development-as-infrastructure-of- meaningfulness-and-
teleology , institutional-development-as-to-social-function-development
and living-development-as-to-personality-development psychologismic-
epistemic-acutisation-difficulty <for, residualising-
{decompulsing} delinearity-for-cogency> magnitudes {of-experientiality/experiment} ,
rather arising as of 'aestheticisation-and-aestheticisation-towards-
ontology-<elicited-idiomatization> of human ontological-performance⁷²-
<including-virtue-as-ontology>' underlying both 'motif-as-to-
aestheticisation-<imbued-projective-arbitrariness/waywardness>' and
'apriorising/axiomatising/referencing/intelligibilitysettingup/measuringin
strumenting-for-conceptualisation as to aestheticisation-towards-
ontology' (so-construed as <amplituding/formative-
epistemicity>totalising~conflatedness¹³ of⁵⁶ meaningfulness-and-
teleology⁹⁹ involving the 'epistemic-
totalising³³~resubjecting_or_totalising-entailing~reconstrual-<of-the-
whole/purview-of-the-whole/oneness-of-ontology> of motif-as-to-
aestheticisation-<imbued-projective-arbitrariness/waywardness> to
existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
elicited-from-prospective-profound-supererogation⁹⁶ in
preconverging/postconverging-rede-
mentating/restructuring/reparadigmig intelligibility- (as-to-human-
projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
axiomatising/re-referencing/re-intelligibilitysettingup/re-
measuringinstrumenting-process,-in-<amplituding/formative-
epistemicity>totalising~conceptualisation}', and so-underscored by the~~

⁸³reference-of-thought–and–⁸³reference-of-thought-⁸⁴devolving dynamics
of re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-
intelligibilitysettingup/re-measuringinstrumenting) of human
⁵⁶meaningfulness-and-teleology⁹⁹ with respect to ‘human existential-
instantiations of both manifest motif (outcome/outfit/shell—construed-
historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-
as-institutional-manifestation) and associated/attendant manifest
aposteriorising/logicising/deriving/intelligising/measuring
⁵⁶meaningfulness-and-teleology⁹⁹’;¶ with human limited-mentation-
capacity-deepening—as-subjecting-limitedness/human-subpotency-to-
~~‘duced-unlimitedness/existence-sublimating-naseence’~~ (as to
aestheticisation–and–aestheticisation-towards-ontology-<elicited–
idiomatisation>) speaking to an emphasis on both human knowledge
‘generativity potential’ and its ‘ontological-performance⁷²-<including-
virtue-as-ontology>/morality/ethics/justice/etc. potential’ (as reflected in
issues of human ⁵⁶meaningfulness-and-teleology⁹⁹ induced ⁷⁹presencing—
absolutising-identitive-constitutedness¹⁴) requiring appropriate human
dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
reification/contemplative-distension³⁷ to ever always preserve human
⁵⁶meaningfulness-and-teleology⁹⁹ cross-fertilising ‘generativity potential’
and ‘ontological-performance⁷²-<including-virtue-as-
ontology>/morality/ethics/justice/etc. potential’ as so-socially-and-
institutionally reflected respectively with the artistic, the philosophical
and the scientific/ontological orientations of human ⁵⁶meaningfulness-
and-teleology⁹⁹, and in this respect the ‘philosophical as straddling both

aestheticisation (generativity potential) and aestheticisation-towards-ontology (ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. potential) of human⁵⁶ meaningfulness-and-teleology⁹⁹ speaks to the 'epistemic successes and failures of human aestheticising' as to human ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. leading up to science/ontology as aestheticisation-towards-ontology (ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. potential) such that the philosophical notionally reflects 'human solipsistic impulse/intuition for prospective re-originariness/re-origination of intelligibility-and-knowledge as-looping-with prior social-emanance (society) already developed-and-developing formulaic institutionalisation conception of intelligibility-and-knowledge' implying that the philosophical thus necessarily permeates all human subject-matter as to their prospective re-originariness/re-origination possibilities (even though as to a practical division-of-labour the philosophical covers the upper ontologies of human⁵⁶ meaningfulness-and-teleology⁹⁹ including metaphysics, ethics, etc.) whereas science (including the aspiration of the human and social sciences) is thus but the 'prospective intolerance<of-disparateness>/exactifying_precisioning-of-sublimation-<as-to-postconverging-narrowing-down~apriorising/axiomatising/referencing-entailing-theoretical,-conceptual-and-operant-implications> of the philosophical' from which it emerges as of natural philosophy (and 'human-nature philosophy as to human self-reflexive construal of the

human and social' so-associated with aspiring human and social sciences) and is ever always implicitly anchored to the philosophical in the face of its prospective postconverging~aporeticism~overcoming/unovercoming, while the philosophical as well must necessarily be concerned about its ultimate ontological-veracity relevance to avoid degenerating into a pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—

(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising-in-relative-ontological-completeness³⁷) in ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed/disontologising~conceptualisation (as we can appreciate that both ancient-sophists and medieval-scholastics could be notionally/epistemically/bindingnessly<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> be considered as involved in philosophy however ontologically-flawed we may now think of their given closed mindsets very much as pseudoscience is decried by serious scientists as it is only such ontological-veracity by its perpetual epistemic-totalising³³~resubjecting_or_totalising-entailing~reconstrual<of-the-whole/purview-of-the-whole/oneness-of-ontology> to the sublimating-validation/desublimating-invalidation of existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation⁹⁶ that can establish the

⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> of philosophical knowledge to

avoid its degeneracy into a poor and relic/artifactual prior_knowledge-
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-
 <in-prior_psychologismic~apriorising/axiomatising/referencing-{of-
 'prior-implicated_attendant_ontological-contiguity '~educated-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional-cogency>' }—constitutedness -
 in-preconverging-entailment> in a pedantic gesturing/accounting—of-
 epistemic-phenomenalism of mere aestheticisation hardly appreciative of
 the 're-ontologising {epistemic-totalising }re-apriorising/re-axiomatising/re-
 referencing-residuality in re-originariness/re-origination
 {decompulsing} delinearity/delinear-accreting/recomposuring
 cogency/tensing/limpidity-<as-of-prospective-profound-
 supererogation⁹⁶,-for-residuality—in-re-originariness/re-
 origination>,~prospective_reifying_mental-aestheticising-<as-of-
 'prospective_reformulating-of-mental-aestheticising'as-to-'residuality
 in-re-originariness/re-origination' of mental-aestheticising>' of
 'relative-ontological-incompleteness⁸⁸/relative-ontological-
 completeness⁸⁷ - {sublimating~referencing/registering/decisioning,—as-
 self-becoming/self-conflatedness }/formative-supererogating-
 <projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
 axiomatising/re-referencing,-in-perspective-ontological-
 normalcy/postconvergence> } as to human-and-social-
 expectations/anticipations—metaphoricity⁵⁷—as-
 preconverging/postconverging—rede-
 mentating/restructuring/reparadigming-psychologism'⁸⁹ as to a

*conception of cumulative/recomposuring knowledge allowing for future
knowledge-reification~gesturing-and-accounting—of-epistemic—
phenomenalism-<in-
prospective psychologism~apriorising/axiomatising/referencing-{of-
‘prospectively implicated attendant ontological-contiguity ’~educed—
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re
flexivity-contiguity-<imbued-notional-cogency>’ }—conflatedness¹²-
in-{preconverging-ment-by} postconverging-entailment> beyond a naïve
institutionalised social-vestedness/normativity as to relic/artifactual
conception of knowledge weakened to the questioning of how-does-it-
knows-that-what-it-says-is-true especially when it adopts disparateness-
of-conceptualisation-<unforegrounding-ment,-failing-prospectively-to-
reflect- ‘immanent~relative unreflexivity/relative reflexivity—ontological-
contiguity¹⁷> over⁴⁵ foregrounding__entailment-<in-succession-of-
profound-supererogation⁹⁶>-{postconverging-narrowing-
down~sublimation-as-to- ‘existence—as-sublimating-
withdrawal/unenframing/re-ontologising,-elicited-from-prospective-
profound-supererogation⁹⁶’-in-reflecting- ‘immanent~relative
unreflexivity/relative reflexivity—ontological-contiguity¹⁷’;-as-operative-
notional~¹⁸ deprocrypticism)⁵⁶ meaningfulness-and-teleology⁹⁹ that
sublimatingly projects requisite
<amplituding/formative>disposedness/psychologismic-construct- (as-to-
orientation/value-construct/valuation—and-derived-parameterising) and
<amplituding/formative>entailment- (as-to-totalising-*

~~contiguous/coherent-factuality-of-variability~~ as herein
 implied/ambitioned), with the implication that the philosophical epistemic
 attitude gives an aestheticising 'prospective leeway of ~~tolerance~~ <of
~~disparateness~~>/inexactitude' for further aestheticising sublimating
 possibilities of human thought different-from/complementary-to a
 prospective ~~intolerance~~ <of ~~disparateness~~>/exactifying_precisioning-of-
 sublimation-~~as-to-postconverging-narrowing-~~
~~down~apriorising/axiomatising/referencing-entailing-theoretical,-~~
~~conceptual-and-operant-implications~~> scientific/ontological epistemic
 attitude that may by naivety utterly shut down alternate/complementary
 sublimating human aestheticising possibilities (as more radically
 manifested today with many a science-ideology approach), but then only
 allowing for such a 'prospective leeway of ~~tolerance~~ <of
~~disparateness~~>/inexactitude' specifically rather within the ambit/scope of
 underlying-elucidative 'requisite sublimating/desublimating formulative-
 framing/fielding—of-entailment of human ontological-performance⁷²-
 <including-virtue-as-ontology>/morality/ethics/justice/etc.
 contemplation' as of notionally-implied⁴⁵ foregrounding__entailment-
 <in-succession-of-profound-supererogation⁹⁶>-~~(postconverging-~~
~~narrowing-down~sublimation-as-to-'existence—as-sublimating-~~
~~withdrawal/unenframing/re-ontologising,-elicited-from-prospective-~~
~~profound-supererogation⁹⁶'-in-reflecting-'immanent~relative-~~
~~unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷'~~;-~~as-operative-~~
~~notional~¹ deprocrypticism~~) (for instance, in the sense that while a 'prior
 philosophical-analysis prospective leeway of ~~tolerance~~ <of

~~disparateness~~/inexactitude associated with human servitude' was entertained with ancient epochal philosophies/thoughts it is rather of 'manifest philosophically unseriousness in our present times' to claim/imply such a human servitude contemplation as of 'prior philosophical-analysis prospective leeway of ~~tolerance~~ <of ~~disparateness~~/inexactitude'), as so-enabling such alternate/complementary sublimating human aestheticising possibilities 'inducible prospective ~~intolerance~~ <of ~~disparateness~~/exactifying_precisioning_of_sublimation-<as-to-postconverging_narrowing-down~apriorising/axiomatising/referencing-entailing-theoretical,-conceptual-and-operant-implications> sublimating elucidations' (as it can be appreciated that it is 'prior philosophical-analysis prospective leeway of ~~tolerance~~ <of ~~disparateness~~/inexactitude associated with human servitude' which ultimate historical sublimating elucidation brought about our 'present-day philosophical-analysis prospective ~~intolerance~~ <of ~~disparateness~~/exactifying_precisioning against human servitude sublimating elucidation') for science's very own further development in its prospective postconverging-~~aporeticism-overcoming/unovercoming~~ (as increasingly appreciated with a postmodern influence and conception of science so-reflecting experientiality/experiment-<as-to-existentially-formative- 'epistemic-totalising' ~~re-apriorising/re-axiomatising/re-referencing-residuality-in-re-originariness/re-origination~~,—so-'notionally/epistemically/bindingnessly' <as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>—implicated-and-articulated' as-from-

~~nonextricatory- 'prospective-re-ontologising-Being-then-Institutional-then-Living-magnitudes-of-hermeneutic/reprojection~protraction-
 offreframing-and-reformulation}'~~ > underlied as of '~~epistemic-totalising³³~~re-
 apriorising/re-axiomatising/re-referencing~residuality—in-re-
 originariness/re-origination with regards to the-very-same
 purview/devolved~purview/devolving~purview-of-
 unlimitedness/existence-<full-potency-of-sublimating-nascence>;—
 'implicated~attendant~ontological-contiguity⁶⁷'~duced-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re
 flexivity~contiguity-<imbued~notional~cogency>' ⁴⁰ underlied by the
 veridical epistemic-projection of '⁶¹nonpresencing-<perspective-
 ontological-normalcy/postconvergence> relativism/relative-scope for
 epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-
 existence/relativising~from-limited-mentation-as-its-
 deepening/psychologismic~epistemic-acutisation~residualising-
 {decompulsing} delinearity~for-cogency' and as so 'comprehensively
 undergirding human sublimating/desublimating
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins
 trumenting') and so given that human thought at any given moment as of
 its aestheticisation—and-aestheticisation-towards-ontology-<elicited-
 idiomaticisation> is not absolutely determinative/certain (about all
 sublimating possibilities) so-reflected by the veracity of the
 metaphoricity⁵⁷ or enframed/disontologising~by~unenframed/re-
 ontologising or enframed/disontologising~superseding/overcoming or re-
 originary~as-unenframed/re-ontologising/unbeholdening/outlier-

*conceptualisation- (imbued-postconverging/dialectical-thinking⁷ -
 'projective-insights'/'epistemic-projection-in-conflatedness'³ -of-
 notional~¹⁸ deprocrypticism-prospective-sublimation)¹⁰ that truly
 underlies all human⁵⁶ meaningfulness-and-teleology⁹⁹ thus enabling the
 prospective possibility for human emancipation and progress (as even the
 sciences while ultimately aspiring for prospective ~~intolerance~~ <of
~~disparateness~~>/exactifying_precisioning-of-sublimation-<as-to-
 postconverging-narrowing-down~apriorising/axiomatising/referencing-
 entailing-theoretical,-conceptual-and-operant-implications> scientific
 accounts, will implicitly/punctually adopt practices of 'prospective
 leeway of ~~tolerance~~ <of ~~disparateness~~>/inexactitude' as to the more
 critical issue of their prospective postconverging~~~aporeticism~~~
~~overcoming/unovercoming~~ wherein for instance it is mostly in the last 30-
 or-so years that astronomy has arrived at a highly cogent/tense/limpid-
 <as-of-prospective-profound-supererogation⁹⁶,-for-residuality—in-re-
 originariness/re-origination> scientific account of astronomical
 phenomena, in the medical domain because of the critical nature of any
 developments to human health and preservation of life even the most
 flimsy statistics are often portrayed as of relevance however the
 possibility for pseudo-analysis or later retractions, and generally in this
 respect science at its 'breakthrough-level of scientific accounts' is rather
 of relatively high 'prospective leeway of ~~tolerance~~ <of
~~disparateness~~>/inexactitude' as nascent scientific conceptions even
 within say the physics domain are contested, with the critical notion of
 science-in-practice rather being about ultimate aspiration to continually*

converge towards more and more prospective intolerance <of
disparateness>/exactifying_precisioning_of_sublimation-<as-to-
 postconverging-narrowing-down~apriorising/axiomatising/referencing-
 entailing-theoretical,-conceptual-and-operant-implications> scientific
 accounts);¶ but then human limited-mentation-capacity-deepening—as-
 subjecting-limitedness/human-subpotency-to-‘educated-
 unlimitedness/existence-sublimating-naseence’ as to aestheticisation-
 and-aestheticisation-towards-ontology-<elicited-idiomatisation>
 necessarily priorly conforms to existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-
 withdrawal/unenframing/re-ontologising,-elicited-from-prospective-
 profound-supererogation⁹⁶-<as-to-perspective-ontological-
 normalcy/postconvergence-implied-‘prospective-aporeticism-
 overcoming/unovercoming’> (and so over any human-subpotency
 institutionalising conceptions like philosophy and science), and in-the-
 bigger-picture in this regards the institutionalised conception of
 philosophy for instance is a distorted Western metaphysics-of-presence-
 (implicated-‘nondescript/ignorable-void’⁵⁰-as-to-⁷⁹ presencing—
 absolutising-identitive-constitutedness⁴) notion of the more¹⁰³ universal
 concept of overall human knowledge (pure and simple), with the flaw that
 speaking of say non-Western philosophy is a misnomer so-construed as a
 ‘distorted and undue epistemic intercession of supposed Western
 philosophy as a reference point of conception into any non-Western
 society aestheticisation—and-aestheticisation-towards-ontology-
 <elicited-idiomatisation> notion of overall human knowledge’ (as to any

*such non-Western postconverging epistemic—projective-equalisation
social dynamics very own originariness-parrhesia,—as—spontaneity-of-
aestheticisation inducing of prior reproducibility—
mathesis/motif/throwness-disposition,—as—reproducibility-of-
aestheticisation as outcome/outfit/shell—construed-historially-as-of-
thespecifically-aestheticised-incrusting/plating/coating-as-institutional-
manifestation) and furthermore such a misnomer as to its metaphysics-of-
presence- (implicated- ‘nondescript/ignorable—void’⁶⁰-as-to-⁷⁹ presencing—
absolutising-identitive-constitutedness⁴) seem to supersede the more
fundamental notion of human underlying ontological-commitment⁶⁶—
<implied—self-assuredness-of-ontological-good-
faith/authenticity⁶⁸ ~postconverging—de-
mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>
(as instigatingly driving the human out of animality) as to the more
pivotal/critical human-subpotency ‘fatedness-of-sublimation-over-
desublimation, to existence-potency ~sublimating—nascence,—disclosed-
from-prospective-epistemic-digression (as reflecting holographically-
<conjugatively-and-transfusively> the relative-unreflexivity/relative-
reflexivity—ontological-contiguity ~of-the-human-institutionalisation-
process beyond any identitive conception as Western or non-Western or
even differentiation internal to any such Western conception or non-
Western conception), thus overlooking the dynamic underlying human
constructive and cultural diffusionary process critically leading to
various social-setups dynamics of relative-ontological-completeness⁸⁷ in
renewing of human⁵⁶ meaningfulness-and-teleology⁹⁹’); ¶ human limited-*

~~mentation-capacity-deepening—as-subjecting-limitedness/human-~~
~~subpotency-to-‘educed-unlimitedness/existence-sublimating-naseence’~~
 thus implies that ultimately the actual knowledge attitude is that of the
 creative generation, elucidation and ~~intolerance~~—<of
~~disparateness>/exactifying_precisioning-of-sublimation-<as-to-~~
~~postconverging-narrowing-down~apriorising/axiomatising/referencing-~~
~~entailing-theoretical,-conceptual-and-operant-implications>~~ of human
 sublimating ⁵⁶meaningfulness-and-teleology⁹⁹ and so as to the requisite
 originariness-parrhesia,—as-spontaneity-of-aestheticisation—
~~supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-~~
~~apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins-~~
~~trumenting~~ —for—conceptualisation within the artistic framing,
 philosophical framing or scientific/ontological framing as to their
 respective prospective postconverging~aporeticism—
 overcoming/unovercoming need for aestheticisation (generativity
 potential) and/or aestheticisation-towards-ontology (ontological-
 performance⁷²-<including-virtue-as-
 ontology>/morality/ethics/justice/etc. potential), and so as we can
 appreciate that even the artistic as to aestheticisation is much more than
 just mere patterning but a ‘projection of aestheticising depth’ that speaks
 of its specific generative, elucidative and ~~intolerance~~—<of
~~disparateness>/exactifying_precisioning-of-sublimation-<as-to-~~
~~postconverging-narrowing-down~apriorising/axiomatising/referencing-~~
~~entailing-theoretical,-conceptual-and-operant-implications>~~ aspects as
 to specific human perception of artistic sublimation;¶ and in this regards

~~human limited-mentation-capacity-deepening—as-subjecting-
limitedness/human-subpotency-to-‘duced-unlimitedness/existence-
sublimating-nascence’~~ needs to factor in that much of the institutional
confusion associated with the artistic, philosophical and scientific speaks
more of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴
<preconverging~‘motif-and-apriorising/axiomatising/referencing’—
entailing>-existentialising—enframing/imprintedness- (as-to- / historicity-
tracing—in-presencing—hyperrealisation/hyperreal-transposition)
conscious and unconscious institutional politics of self-preservation
whether from 'institutionalised philosophy' or 'institutionalised science' as
to the overall politicisation of knowledge given that human limited-
mentation-capacity—as-subjecting-‘duced-unlimitedness/existence-
sublimating-nascence’-to-limitedness/human-subpotency warrants
human institutional specialisations as subdividing the overall human
knowledge aestheticisation—and-aestheticisation-towards-ontology-
<elicited-idiomatisation> (while factoring that existence—as-the-
absolute-a-priori-of-conceptualisation-and-existence—as-sublimating-
withdrawal/unenframing/re-ontologising,-elicited-from-prospective-
profound-supererogation⁰⁶-<as-to-perspective-ontological-
normalcy/postconvergence-implied-‘prospective-aporeticism-
overcoming/unovercoming’> is not of prospective
apriorising/axiomatising/referencing-sublimating-reflexivity—
beholdening to any such human-subpotency institutionalising) implying
that scientific achievements are de facto philosophical achievements as
inherent to the practice of science is

~~notionally/epistemically/bindingnessly~~ ^{<as-to-determinism/conceptivity-of-relative-}
~~unreflexivity/relative-reflexivity>~~ 'implicated philosophy' whether the scientist is
 explicitly conscious or not of this such that faced with scientific dilemma
 some of the most novel philosophies are implicatedly articulated in
 scientific works in need for their philosophical explicitation (as herein
 explicated as to the fact that nascent-particular/incipient-and-
 material/technical-sublimations-~~<blinded-to-their-relative-ontological-~~
~~completeness~~ ⁸³ - ~~reference-of-thought-~~ ⁸³ ~~devolving~~> actually point to an
 overall ⁸³reference-of-thought/grandest-axiomatic-construct—as-to-
 referencing/registering/decisioning sublimation as for instance with
 Newtonian physics pointing to an overall positivism/rational-empiricism
⁸³reference-of-thought/grandest-axiomatic-construct—as-to-
 referencing/registering/decisioning), and likewise the scientific
 methods/methodologies/approaches were developed by philosophers
 involved in natural philosophy knowledge-reification~gesturing-and-
 accounting—of-epistemic-phenomenalism-~~<in-~~
~~prospective psychologism~apriorising/axiomatising/referencing-{of-~~
~~'prospectively implicated attendant ontological-contiguity~~ '~educed-
~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re~~
~~flexivity-contiguity-<imbued-notional-cogency>' }~~—conflatedness ¹³ -
~~in-{preconverging ment by} postconverging entailment~~> firstly as
 thought experiments and thereafter articulating effective practical
 methodologies not because they gave up on natural philosophy but
 because their normal living experience cognition they used was no longer
 sufficient for a more profound and creative insight into abstruse

phenomenality and so they expanded upon their normal living experience cognition associated with thought experiments to 'intolerance<of disparateness>/exactifying_precisioning-of-sublimation-<as-to-postconverging-narrowing-down~apriorising/axiomatising/referencing-entailing-theoretical,-conceptual-and-operant-implications> framework of controlled experiences involving control methods' as extension of their normal living experience cognition into the existentially-<disonologising/re-ontologising~aporeticism> atypical manifestation of natural phenomena and this is the very true meaning of scientific approaches and methods as not breaking away from philosophising but rather extension of philosophising into methodologically framed and controlled experiences known as experiments (with the naïve perspectiveless/soulless adoption of methods/methodologies/approaches in many a domain-of-study today by the mere token that this is the practice in the natural sciences losing sight of the underlying and relevant philosophising of such methods/methodologies/approaches as to profound and creative supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting~for~conceptualisation required for the relevant domain-of-study as to reflecting its given epistemic-conception phenomenal/manifest~subpotency~(in-transitive-conflatedness~reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence) pertinence to which any such scientific methods/methodologies/approaches are rather subjected);¶ human

limited-mentation-capacity-deepening—*as subjecting limitedness/human-
 subpotency to ‘duced-unlimitedness/existence-sublimating-naseence’* as
 reflecting both overall knowledge-reification~gesturing-and-
 accounting—of-epistemic-phenomenalism-<in-
 prospective-psychologism~apriorising/axiomatising/referencing-*{of-
 ‘prospectively-implicated-attendant-ontological-contiguity’ ~duced-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional-cogency>’ }*—conflatedness¹³-
 in-*{preconverging-ment-by} postconverging-entailment>* orientation
 associated with the overall philosophical and *intolerance-<of-
 disparateness>/exactifying-precisioning-of-sublimation-<as-to-
 postconverging-narrowing-down~apriorising/axiomatising/referencing-
 entailing-theoretical,-conceptual-and-operant-implications>* orientation
 associated with science rather fundamentally speaks to the pre-eminence
 of their aetiologisation/ontological-escalation-<ontological-
 veridicality_commitment/otherliness_transcending/compulsions-
 encumbered_transcending> purpose so-reflected in the succession of
 ‘relative-ontological-completeness⁸⁷—
 apriorising/axiomatising/referencing-psychologism
 enculturated/constructed social-pragmatics-framing-of—predicative-
 effectivity-sublimation-*(as-to-underlying,-ontological-commitment⁶⁶-
 <implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging-de-
 mentating/structuring/paradigmimg⁷⁰—as-being-as-of-existential-
 reality>)’* as narrowing-down selectivity of the intemporal-disposition as

of ontological-pertinence for prospectively secondnatured institutionalisation (as from recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, ¹⁰³universalisation–non-positivism/medievalism, our positivism/rational-empiricism manifestation of ⁸⁰procrypticism–or–disjointedness-as-of-⁸³reference-of-thought and prospectively ¹⁸deprocrypticism–or–preempting–disjointedness-as-of-⁸³reference-of-thought) and is thus primarily concerned about human re-ontologising prospective ~~Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology~~ ~~psychologismic–epistemic-acutisation–difficulty <for, residualising–^{decompulsing}delinearity–for–eogeny>–magnitude^{of-experientiality/experiment}~~ and thereof the derived prospective ~~institutional-development–as-to-social-function-development and living-development–as-to-personality-development~~ ~~psychologismic–epistemic-acutisation–difficulty <for, residualising–^{decompulsing}delinearity–for–eogeny>–magnitudes^{of-experientiality/experiment}~~, so-speaking to a dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ epistemic attitude, such that the philosophical nor the scientific cannot be construed as a self-serving conception (as can be so-construed in modern-day psychology individual augmentation/enhancement notion in ~~preconverging–existential-extrication-as-of-existential-unthought~~) but rather a ‘self-development conception preconverging/postconverging–de-mentatively/structurally/paradigmatically construed in association with the development of a better world as to the selfless notional–asceticism⁴

*implied' (with a confusion as of individual augmentation/enhancement rather arising from a misconstrual of the Socratic-philosophers and their successors like stoics and cynics emphasis on self-development as to the fact that their ¹⁰³universalising-idealisation as to their given epoch implied a more fated/precarious/perilous/uncertain world with their notion of self-development implying forming individuals that can face such a world as of appropriate 'sovereign human existential-
~~<disonologising/re-ontologising—aporeticism>~~ valour' in view to a constructive projection of a better world), and such is the general basis for interpreting philosophical thought as to its specific epochal
~~postconverging—aporeticism—overcoming/unovercoming~~ associated with the corresponding human limited-mentation-capacity—~~as subjecting—
'educed unlimitedness/existence sublimating—naseence'~~ to limitedness/human-subpotency and the prospective projective-insights from all such specific ~~postconverging—aporeticism—
overcoming/unovercoming~~ concerning their retrospective and prospective implications and is in-many-ways no different from a cumulative/recomposuring understanding as to scientific
~~postconverging—aporeticism—overcoming/unovercoming~~ reflection of human ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-~~<perspective—ontological-normalcy/postconvergence-reflected-
'epistemicity-relativism-determinism'>~~ while avoiding an epistemically-flawed complex of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴;¶ along the same lines human limited-mentation-capacity-deepening—~~as subjecting limitedness/human-subpotency to-~~*

~~'educated-unlimitedness/existence-sublimating-nascence'~~ as reflecting
 both overall knowledge-reification~gesturing-and-accounting~of-
 epistemic-phenomenalism-<in-
 prospective-psychologismic~apriorising/axiomatising/referencing~{of-
 'prospectively-implicated-attendant-ontological-contiguity '~educated-
 existentialising/contextualising/textualising_'intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional-cogency>' }~conflatedness'-
 in-{preconverging-ment-by}~postconverging-entailment> orientation
 further implies that there can't be any tradition/practice of knowledge
 that overrides existence—as-sublimating-withdrawal/unenframing/re-
 ontologising,-elicited-from-prospective-profound-supererogation⁹⁶ as it
 can be often naively implied in many a blurry and pedantic domain-of-
 study subject to totalisingly-ing—discretion/whim-of-thought with any
 such orientations claiming to ignore ontological-veracity rather speaking
 of institutional bankruptcy as to the fact that 'human-subpotency cannot
 subject knowledge but is rather subject to knowledge' such that issues of
 human ineptness/incapacity arising from disparateness-of-
 conceptualisation-<unforegrounding-ment,-failing-prospectively-to-
 reflect-'immanent~relative-unreflexivity/relative-reflexivity—ontological-
 contiguity'⁹⁷> 'cannot be artificially transformed and construed as
 preconverging/postconverging~de-mentative/structural/paradigmatic
 issues of inherent knowledge as of the inherent nature of science or
 inherent nature of the philosophical knowledge' (failing to attend to
 prospective existential-<disontologising/re-ontologising—aporeticism>
 postconverging~aporeticism~overcoming/unovercoming while 'naively

construing of the framework of human agreeability and agreeing as knowledge' rather than the 'construal of ontological-veracity as of the impersonal manifestation of the sublime as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation⁹⁶ as the more fundamental purpose of the intellectual enterprise', and so as to the reality of the fact that true knowledge has ever always been about superseding human limited-mentation-capacity—as-subjecting—'educated-unlimitedness/existence-sublimating-nascence' to-limitedness/human-subpotency and not defining it as a point-of-reference however disagreeable the exercise), and in-many-ways this drawback is reflected in the modern practice of philosophical interpretations in the humanities as to a relic/artifactual orientation and academic practice of prior_knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prior_psychologismic~apriorising/axiomatising/referencing-{of-'prior-implicated_attendant_ontological-contiguity '~educated-existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>' }—constitutedness'-in-preconverging-entailment> that equates/level-down everything across space and time as to wrongly imply everything is of the same notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁹⁷-qualia-schema> (as of undisambiguated relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷ as to relative-ontological-incompleteness⁸⁸-of-apriorising/axiomatising/referencing and relative-

ontological-completeness⁸⁷—of-apriorising/axiomatising/referencing thus
 inducing ‘apriorising/axiomatising/referencing—
 equating/leveling/ressentiment/closed-construct-of—⁵⁶ meaningfulness-
 and-teleology⁹⁹ moronisation-<sublimating—nascence, -extricatory-
 desublimating—downstreaming/‘avalage’>’) with regards to the
 proliferation of isms—conceptualisations without any ‘relative-
 ontological-completeness⁸⁷ <amplituding/formative>entailment—as-to-
 totalising-contiguous/coherent—factuality-of-variability reflecting
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective—ontological-normalcy/postconvergence-reflected-
 ‘epistemicity-relativism-determinism’>’ as well as mere conceptual-
 patterning- (as-devoid-of-‘prospectively-implicated-attendant—
 ontological-contiguity ’~educed—
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re
 flexivity—contiguity-<imbued—notional~cogency>’⁴⁰’s—reifying-or-
 elucidating-of-‘prospective-relative-ontological-completeness⁸⁷’;-so-
 rather-enabled-<by-a-⁹¹ nonpresencing-divulging-of-momentous-
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective—ontological-normalcy/postconvergence-reflected-
 ‘epistemicity-relativism-determinism’> } with no contiguous knowledge-
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-
 <in-prospective-psychologismic~apriorising/axiomatising/referencing-
 {of-‘prospectively-implicated-attendant-ontological-
 contiguity ’~educed—
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re

~~flexivity-contiguity-<imbued-notional-cogency>’ }—conflatedness¹³-~~
~~in-{preconverging-ment-by} postconverging-entailment>~~ (as to when for
instance such notions as humanism and antihumanism, enlightenment and
counter-enlightenment, etc. seem to imply that the latter
conceptualisations are against humanity or enlightenment rather than
being more profound conceptions of humanity and enlightenment over the
former as shallow conceptions thus inducing ‘blurriness’
<sterilising/anecdotalising/trivialising-of-prospective-re-
ontologising_by-preconverging,-in-disontologising-formulaic—dragging-
out/hollowing-out> of thought) and in a further twisted relic/artifactual
approach the very notion of postmodernism as of ‘postmodern-thought
elucidation of ontologically-flawed desublimating⁴⁷ historicity-tracing—
in-presencing-hyperrealisation/hyperreal-transposition’ is paradoxically
construed as postmodern condition as of the modern’s take prospectively
uninstitutionalised-threshold¹⁰² of procrypticism or disjointedness—as-of-
⁸³reference-of-thought (as to an academically induced confusion equating
postmodern-thought with the analytical criticism of modern society’s
metanarratives so-articulated by postmodern-thought more like
paradoxically qualifying budding-positivists critiquing of the non-
positivising medieval-world/medievalism as the medieval condition) with
all this contradictory pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-(blurring/undermining-of-prospective-
totalising-entailing,-as-to-entailing-<amplituding/formative-
epistemicity>totalising~in-relative-ontological-completeness⁷ } arising
because of the precedence of institutional self-preservation over

*existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
elicited-from-prospective—profound-supererogation⁹⁶ as we can easily
appreciate that the lack of ‘blurriness’
<sterilising/anecdotalising/trivialising-of-prospective-re-
ontologising_by-preconverging,-in-disontologising-formulaic—dragging-
out/hollowing-out> in many a natural science as to an untenable
constraining of social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-
totalising-entailing,-as-to-entailing-<amplituding/formative—
epistemicity>totalising~in-relative-ontological-completeness⁹⁷ } will avert
any such relic/artifactual approach to knowledge (say for instance
construing modern genetics as a deeper conception of hereditary as anti-
hereditary or say quantum physics as a deeper conception of physics as
anti-physics along the lines of equating/leveling-down everything across
space and time as of naive absolutising conceptual-patterning-(as-
devoid-of-‘prospectively-implicated_attendant_ontological-
contiguity ’~duced—
existentialising/contextualising/textualising_‘intelligibility/epistemicity/re-
flexivity—contiguity-<imbued—notional~cogency>’⁴⁰’s—reifying-or-
elucidating-of-‘prospective-relative-ontological-completeness⁸⁷’;-so-
rather-enabled-<by-a-⁴¹nonpresencing-divulging-of-momentous-
⁴²historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
<perspective—ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism-determinism’> } and isms—conceptualisations
because of institutional-prescience/imprimaturing-<dullness-of-the-
spirit/psychologismic-epistemic-acutisation—nonresidualising-imbued-*

~~compulsing~~ ~~linearity-in-eclecticism-of-prior-mere-~~
~~formulaicity/ritualisation~~ > ⁷blurriness-
~~<sterilising/anecdotalising/trivialising-of-prospective-re-~~
~~ontologising_by-preconverging,-in-disontologising-formulaic-dragging-~~
~~out/hollowing-out>~~) over relative-ontological-completeness⁸⁷ conception
as of existence—as-sublimating-withdrawal/unenframing/re-
ontologising,-elicited-from-prospective-profound-supererogation⁹⁶), thus
speaking of the requisite underlying ontological-good-faith/authenticity⁶⁹
and ontological-bad-faith/inauthenticity⁶⁴ insight (manifested beyond-the-
consciousnessawareness-teleology⁹⁶ ~~<of-preconverging-existential-~~
~~extrication-as-of-existential-unthought>~~) when of prior_knowledge-
reification~gesturing-and-accounting—of-epistemic-phenomenalism-
~~<in-prior_psychologismic~apriorising/axiomatising/referencing-⁴of-~~
~~'prior-implicated_attendant_ontological-contiguity '~educated-~~
~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-~~
~~flexivity-contiguity-<imbued-notional-cogency> ' }—constitutedness ⁴-~~
~~in preconverging-entailment>~~ in domains-of-study subject to ⁷blurriness-
~~<sterilising/anecdotalising/trivialising-of-prospective-re-~~
~~ontologising_by-preconverging,-in-disontologising-formulaic-dragging-~~
~~out/hollowing-out>~~, and critically human knowledge-
reification~gesturing-and-accounting—of-epistemic-phenomenalism-
~~<in-prospective_psychologismic~apriorising/axiomatising/referencing-~~
~~{of- 'prospectively-implicated_attendant_ontological-~~
~~contiguity '~educated-~~
~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-~~

~~flexivity-contiguity-<imbued-notional-cogency>’ }—conflatedness¹³-~~
~~in-{preconverging-ment-by} postconverging-entailment>~~ as to organic-
 knowledge is inherently of existential-<disontologising/re-ontologising—
~~aporeticism>~~ implications (as to the-very-same-immanent-
 existence/intrinsic-reality/ontological-veridicality,-as-to-
 ‘human<amplituding/formative-epistemicity>totalising-purview-of-
 construal to which the sublimating relative-ontological-completeness⁸⁷
 has to be epistemically affirmed while the desublimating relative-
 ontological-incompleteness⁸⁸ has to be epistemically unaffirmed and so
 with regards to the constraining implications as to existence—as-
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-
 prospective—profound-supererogation⁹⁶ with no naïve notion of neutrality
 or impression-driven/good-naturedness/wishfulness that wrongly leads to
 equating/leveling-down everything across space and time as of naïve
 absolutising conceptual-patterning-~~{as-devoid-of-‘prospectively-~~
~~implicit-ed-attendant-ontological-contiguity ’~educed-~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re~~
~~flexivity-contiguity-<imbued-notional-cogency>’⁴⁰’s-reifying-or-~~
~~elucidating-of-‘prospective-relative-ontological-completeness⁸⁷’;-so-~~
~~rather-enabled-<by-a-⁴¹nonpresencing-divulging-of-momentous-~~
~~⁴²historiality/ontological-eventfulness⁸⁸/ontological-aesthetic-tracing-~~
~~<perspective-ontological-normalcy/postconvergence-reflected-~~
~~‘epistemicity-relativism-determinism’> } and isms—conceptualisations)~~
 such that part-and-parcel of knowledge is to identify and qualify
 improbable, obscure and shady misanalyses passing for true knowledge

*(just as the Socratic-philosophers as to their ¹⁰³ universalising-idealisation and budding-positivists understood respectively with regards to mere-sophistry and mere-scholasticism) with such ⁷ blurriness-
 <sterilising/anecdotalising/trivialising-of-prospective-re-
 ontologising_by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out> failing to grasp 'relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷ |
 {sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness⁸/formative-supererogating-<projective/reprojective-aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence>} as
 to human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-preconverging/postconverging—rede-
 mentating/restructuring/reparadigming—psychologism⁸⁹ and
 equating/leveling-down everything across space and time as of naive
 absolutising conceptual-patterning- {as-devoid-of- 'prospectively-
 implicated_attendant-ontological-contiguity '~educated-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional-cogency> '⁴⁰'s-reifying-or-
 elucidating-of- 'prospective-relative-ontological-completeness⁸⁷ ';-so-
 rather-enabled-<by-a-⁶¹ nonpresencing-divulging-of-momentous-
 'historiality/ontological-eventfulness /ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-
 'epistemicity-relativism-determinism'>} and isms—conceptualisations
 providing the ubiquitous framework for a poorly accounted for media-*

driven pop-intellectualism subject to marionetting subterfuges of dominance/vested-interest actors as to a circular interest holding down the profound emancipative potential of the humanities and social sciences as of their inherent sublimating nature (and likewise it is critical to grasp that human sublimation as induced from nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving> equally requires corresponding institutional sublimation that doesn't just assume a relative-ontological-incompleteness⁸⁸-presublimation-construct-of⁶ meaningfulness-and-teleology⁹⁹ value-construct and shallow-supererogating methodologising/mutualising/organising/institutionalising <preconverging~ 'motif-and-apriorising/axiomatising/referencing' – entailing>-existentialising—enframing/imprintedness- {as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} as we can appreciate for instance that such modern developments like nuclear science, general technical progress and even the Internet today require corresponding human referencing/registering/decisioning social and institutional sublimation that cannot simply be assumed by 'default of institutional status/pre-eminence' without profound questioning and reflection for corresponding prospective sublimation as to ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> epistemic-projection); ¶ and in this regards as to human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency to—'educed-unlimitedness/existence-sublimating-naseence' as being ever always about the-very-same-immanent-existence/intrinsic-

reality/ontological-veridicality,-as-to- 'human <amplituding/formative-epistemicity>totalising~purview-of-construal (de-mentating/structuring/paradigming the veracity of knowledge necessarily as being in relative-unreflexivity/relative-reflexivity—ontological-contiguity⁸⁷), knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective psychologism~apriorising/axiomatising/referencing-{of-~~'prospectively implicated attendant ontological-contiguity'~~~educed-existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>' }—conflatedness⁸⁷-in-{preconverging ment by} postconverging entailment> construed as of interpretation of say a given historical figure's theory/philosophy/thought is ever always 'priorly about the interpreter's relative-ontological-completeness⁸⁷ constructive construal as to the starting reference which is the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to- 'human <amplituding/formative-epistemicity>totalising~purview-of-construal' such that in reality the 'ontological-veracity of interpretation is never truly about a relic/artifactual notion of interpretation of any given historical figure's theory/philosophy/thought without involving any relative-ontological-completeness⁸⁷ conception as to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to- 'human <amplituding/formative-epistemicity>totalising~purview-of-construal' but rather any such a given historical figure articulate their theory/philosophy/thought as of the projected ontological-veracity they

make of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to- 'human <amplituding/formative-epistemicity>totalising~purview-of-construal, with existence being exactly the 'starting/instigative concern (as to relative-ontological-completeness⁸⁷ construal) of the interpreter' and thereof deriving the ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> implications (as to aestheticisation and aestheticisation-towards-ontology) with respect to the given historical figure's theory/philosophy/thought as to relative-ontological-completeness⁸⁷ ontological-veracity (and we can appreciate in this regards for instance that as to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to- 'human <amplituding/formative-epistemicity>totalising~purview-of-construal there was no better interpretation of say the prior foregoing physics as to when say Einsteinian physics was introduced as rather providing the more profound epistemic-projection perspective for appreciating the ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> implications of such prior foregoing physics like Newtonian mechanics and other subsequent prior physics conceptions like Lorentz transformation, Maxwell's equations, etc. without adopting any relic/artifactual notion of their interpretation as to equate/level-down everything across space and time as to an improbable poor sense of relative-ontological-completeness⁸⁷

underlying/organising their comprehensive conceptualisation), and this insight is very much implicated in the Derridean and Foucauldian conceptions of interpretation as to the implicated grasp of projective-insights in deconstruction and archaeology/genealogy knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-
~~<in-prospective psychologismic~apriorising/axiomatising/referencing-
 {of- 'projectively implicated attendant ontological-
 contiguity ' ~educed-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional-cogency>' }—conflatedness¹³-
 in {preconverging ment by} postconverging entailment> respectively~~
 which by their underlying/organising implicated 'projective-insights'/'epistemic-projection-in-conflatedness¹³' of apriorising/axiomatising/referencing as to human limited-mentation-capacity-deepening—~~as subjecting limitedness/human subpotency to-
 'educed unlimitedness/existence sublimating nascence'~~ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
 'human <amplituding/formative-epistemicity> totalising~purview-of-
 construal, as so-explicated herein, stand-out particularly as to their re-originary—as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation- (imbued-postconverging/dialectical-thinking¹⁴ -
 'projective-insights'/'epistemic-projection-in-conflatedness¹³'-of-
 notional~¹⁸ deprocrypticism-prospective-sublimation)²⁰ of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
 'human <amplituding/formative-epistemicity> totalising~purview-of-

construal and thus preconverging/postconverging—de-
mentatively/structurally/paradigmatically effectively enabling the
construal of sublimating ⁴⁶historiality/ontological-
eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-
normalcy/postconvergence-reflected- ‘epistemicity-relativism-
determinism’> implications of relative-ontological-completeness³⁷ just as
it is so-implicated in the natural sciences (unlike many a ⁷⁹presencing—
absolutising-identitive-constitutedness¹⁴ prior_knowledge-
reification~gesturing-and-accounting—of-epistemic—phenomenalism-
<in-prior_psychologismic~apriorising/axiomatising/referencing-{of-
‘prior-implicated_attendant_ontological-contiguity ’~educed—
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re
flexivity-contiguity-<imbued—notional-cogency>’ }—constitutedness ¹⁴-
in-preconverging-entailment> posturing which are
preconverging/postconverging—de-
mentatively/structurally/paradigmatically bogged down in desublimating
⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition as to their relic/artifactual postures equating/leveling-down
everything across space and time as of naive absolutising conceptual-
patterning- (as-devoid-of- ‘prospectively-implicated_attendant_
ontological-contiguity ’~educed—
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re
flexivity-contiguity-<imbued—notional-cogency>’⁴⁰’s-reifying-or-
elucidating-of- ‘prospective-relative-ontological-completeness³⁷’;-so-
rather-enabled-<by-a-⁶¹nonpresencing-divulging-of-momentous-

*historicality/ontological-eventfulness⁸⁶ /ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-
 'epistemicity-relativism-determinism'⁸⁷> } and isms-conceptualisations
 with a poor sense of the projective-insights/epistemic-projection-in-
 conflatedness¹³ of apriorising/axiomatising/referencing as of
 underlying/organising 'relative-ontological-incompleteness⁸⁸/relative-
 ontological-completeness⁸⁷'*

*(sublimating-referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness¹³ /formative-supererogating-<projective/reprojective-
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
 referencing,-in-perspective-ontological-normalcy/postconvergence> } as
 to human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-
 preconverging/postconverging—rede-
 mentating/restructuring/reparadigmig—psychologism⁸⁹ and it is herein
 critically contended so-associated with 'desublimating blurriness-
 <sterilising/anecdotalising/trivialising-of-prospective-re-
 ontologising_by-preconverging,-in-disontologising-formulaic—dragging-
 out/hollowing-out> from an academicism linchpinning practice of
 absolute beholdening to historical figures/schools as if bigger-
 than/superseding the-very-same-immanent-existence/intrinsic-
 reality/ontological-veridicality,-as-to-'human<amplituding/formative-
 epistemicity>totalising~purview-of-construal' that doesn't serve
 prospective existential-<disontologising/re-ontologising—aporeticism>
 knowledge-reification~gesturing-and-accounting—of-epistemic-
 phenomenalism-<in-*

~~prospective psychologism~apriorising/axiomatising/referencing-{of-
 'prospectively implicated attendant ontological-contiguity' ~educed-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional-cogency>' }—conflatedness¹ -
 in {preconverging ment by} postconverging entailment>~~ but rather
 sterile/anecdotal institutional-prescience/imprimaturing-<dullness-of
 the-spirit/psychologismic epistemic acutisation nonresidualising-
 imbued¹{compulsing} linearity-in-eclecticism-of-prior-mere-
 formulaicity/ritualisation> wherein re-originary insights arising from
 new thinking is 'inferentially-and-selectively reappropriated' as
 supposedly enlightened reinterpretation of the given historical
 figures/schools and 'so-deducible as inferentially-and-selectively
 reappropriated' by 'such awkwardness-of-thought associated with lack of
 prospective existentialising/contextualising/textualising sublimation
 implications as to conceptivity/epistemic-reflexivity/epistemicity-
 relativism-determinism-<reifying{as-to-knowledge-developing}-and-
 empowering> imbued theoretical/conceptual/operant implications but for
 the empty institutional-imprimaturing⁷ blurriness-
 <sterilising/anecdotalising/trivialising-of-prospective-re-
 ontologising_by-preconverging,-in-disontologising-formulaic-dragging-
 out/hollowing-out>') mystification/solemnity/gravity projected' and so-
 fundamentally defeating the fundamental dimensionality-of-sublimating²⁴-
 (<amplituding/formative> supererogatory~de-mentativeness/epistemic-
 growth-or-conflatedness¹ /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—

equalisation) that motivated the given historical thinker in the first place as to succeeding human generations relaying the prospective existentialising/contextualising/textualising sublimation of their thought for human progress and so as we can appreciate that the 'development of the mind' that led say Mendel or Pasteur or Einstein or Newton, etc. to develop their theories will not naively construe that their worth lies in hereditary biology or germ theory or physics, etc. remaining at the level they left it as the greatest scientist of their time but rather how this is prospectively historically enabling to the overall human scientific project continuum even if their ideas come to pass as no longer the most up-to-date), with this ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> insight explicitly reflected and elaborated herein as to the ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸ imbued ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> projective-insights of 'relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-{sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness⁸³/formative-supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence>} as to human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-

preconverging/postconverging—rede-
*mentating/restructuring/reparadigming—psychologism*⁸⁹ (so-reflected as
of notional~¹⁸deprocrypticism or
~~<amplituding/formative>~~*notional—preempting—disjointedness-as-of-*
⁸³*reference-of-thought dimensionality-of-sublimating*²³—
~~<amplituding/formative>~~*supererogatory—de-mentativeness/epistemic-*
*growth-or-conflatedness*¹ /*transvaluative-*
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation } *profound dispensing-with-immediacy-for-relative-*
*ontological-completeness*⁸⁷ -*by-reification/contemplative-distension*²⁷
projected apriorising/axiomatising/referencing—psychologisms) thusly
striving to explain everything as of human-subpotency ~~fatedness-of-~~
sublimation-over-desublimation, to existence-potency ~*sublimating—*
nascence,-disclosed-from-prospective-epistemic-digression (in reflecting
holographically-<conjugatively-and-transfusively> ~~the relative-~~
~~unreflexivity/relative-reflexivity—ontological-contiguity~~ ~~~of-the-human-~~
~~institutionalisation-process~~);¶ *with human limited-mentation-capacity-*
deepening—as subjecting limitedness/human-subpotency to ‘educated-
unlimitedness/existence-sublimating-nascence’ as of the-very-same-
immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human <amplituding/formative—epistemicity> *totalising~purview-of-*
construal implying necessarily that the intellectual-and-moral ‘sovereign
human existential-<disonologising/re-ontologising—aporeticism>
valour’ in the human knowledge-reification~gesturing-and-accounting—
of-epistemic-phenomenalism-<in-

~~prospective psychologism~apriorising/axiomatising/referencing-{of-
 'prospectively implicated attendant ontological-contiguity '~educed-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re
 flexivity-contiguity-<imbued-notional-cogency>' }—conflatedness¹-
 in {preconverging ment by} postconverging entailment>~~ exercise is all
 about articulating its ⁴⁶historiality/ontological-eventfulness³⁸/ontological-
 aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-
 reflected-'epistemicity-relativism-determinism '> as to relative-
 ontological-completeness³⁷ ontological-veracity while collectively taking
 pride in the collective advancement so-arising with the very first
 commitment of the intellectual being a 'prior commitment to inherent
 knowledge above all else' including above their very own
 theoretical/philosophical/thought postures as so-allowing for the full
 human knowledge-reification~gesturing-and-accounting—of-epistemic-
 phenomenism-<in-
~~prospective psychologism~apriorising/axiomatising/referencing-{of-
 'prospectively implicated attendant ontological-contiguity '~educed-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re
 flexivity-contiguity-<imbued-notional-cogency>' }—conflatedness¹-
 in {preconverging ment by} postconverging entailment>~~ potential as it
 is very often a relic/artifactual attachment to institutionally hallowed
 postures irrespective of the implications as to existence—as-sublimating-
 withdrawal/unenframing/re-ontologising,-elicited-from-prospective-
 profound-supererogation⁹⁶ that brings about the enculturation of
 strategies of institutional self-preservation over prospective knowledge-

reification~gesturing-and-accounting—of-epistemic-phenomenalism-
 <in-prospective-psychologismic~apriorising/axiomatising/referencing-
 {of-‘prospectively-implicated-attendant-ontological-
 contiguity’~duced-
 existentialising/contextualising/textualising_‘intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional-cogency>’ }—conflatedness¹³-
 in-{preconverging-ment-by} postconverging-entailment>;¶ and in this
 regards ‘re-originary-as-unenframed/re-
 ontologising/unbeholdening/outlier-conceptualisation-(imbued-
 postconverging/dialectical-thinking² -‘projective-insights’/‘epistemic-
 projection-in-conflatedness³’-of-notional~¹⁸ deprocrypticism-
 prospective-sublimation)¹⁰ ‘relative-ontological-
 incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
 {sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness⁷/formative-supererogating-<projective/reprojective—
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
 referencing,-in-perspective-ontological-normalcy/postconvergence>} as
 to human-and-social-expectations/anticipations—metaphoricity⁵⁷-as-
 preconverging/postconverging-rede-
 mentating/restructuring/reparadigming-psychologism⁸⁹ as of the-very-
 same-immanent-existence/intrinsic-reality/ontological-veridicality
 enabling the construal of sublimating⁴⁶ historicity/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’>’ fundamentally reflects how prospective destructuring-

~~threshold-(uninstitutionalised-threshold¹⁰²/presublimating-~~
~~desublimating-decisionality)-of-ontological-performance⁷²-<including-~~
~~virtue-as-ontology>/morality/ethics/justice/etc. of human~~
⁵⁶meaningfulness-and-teleology⁹⁹ are superseded by mere 'projective-
insights'/'epistemic-projection-in-conflatedness¹³' as to the fact that there
is no logical-basis/logic,-as-derived-from~transversality-<for-
~~sublimating-existential-eventuating/denouement, from 'thinking-at-~~
~~first/pure predisposition preemptive of prospective-~~
~~disontologising/subontologising'—as-of-prospectively-disambiguated-~~
~~affirmed-and-unaffirmed- 'motif-and-~~
~~apriorising/axiomatising/referencing'>¹⁰¹ for any prospective relative-
ontological-completeness⁸⁷ ⁵⁶meaningfulness-and-teleology⁹⁹ with logic
rather being the inner working coherence/contiguity of any such a
relative-ontological-completeness⁸⁷ apriorising/axiomatising/referencing
construct with the consequence that the prior relative-ontological-
incompleteness⁸⁸ ⁵⁶meaningfulness-and-teleology⁹⁹ logical-basis/logic,-
as-derived-from~transversality-<for-sublimating-existential-
~~eventuating/denouement, from 'thinking-at first/pure predisposition-~~
~~preemptive of prospective disontologising/subontologising'—as-of-~~
~~prospectively-disambiguated—affirmed-and-unaffirmed- 'motif-and-~~
~~apriorising/axiomatising/referencing'>¹⁰¹ is
preconverging/postconverging—de-
mentatively/structurally/paradigmatically incompetent-and-irrelevant but
for ¹⁰³universal human 'projective-insights'/'epistemic-projection-in-
conflatedness¹³' capacity to-come-to-terms-with/to-respond-to~~~~

*prospective sublimating*⁵⁶ *meaningfulness-and-teleology*⁹⁹ *as to*
existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
*elicited-from-prospective—profound-supererogation*⁹⁶ *as of human*
*underlying ontological-commitment*⁶⁶ ~~—implied—self-assuredness-of-~~
~~ontological-good-faith/authenticity~~⁶⁹ ~~~postconverging—de-~~
~~mentating/structuring/paradigming~~⁷⁰ ~~—as-being-as-of-existential-reality>~~
that then as of psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring begets the prospective relative-
*ontological-completeness*⁸⁷ *apriorising/axiomatising/referencing*
construct logical-basis/logic,-as-derived-from~transversality-<for-
~~sublimating—existential-eventuating/denouement, from ‘thinking at~~
~~first/pure predisposition preemptive of prospective~~
~~disontologising/subontologising’—as-of-prospectively-disambiguated—~~
~~affirmed-and-unaffirmed- ‘motif-and-~~
~~apriorising/axiomatising/referencing’>~~¹⁰¹ *(as there is no prior recurrent-*
utter-uninstitutionalisation, base-institutionalisation—ununiversalisation,
¹⁰³*universalisation—non-positivism/medievalism, and positivism/rational-*
*empiricism manifestation of*⁸⁰ *procrypticism—or—disjointedness-as-of-*
⁸⁵*reference-of-thought respective logical-basis/logic,-as-derived-*
from~transversality-<for-sublimating—existential-
~~eventuating/denouement, from ‘thinking at first/pure predisposition~~
~~preemptive of prospective disontologising/subontologising’—as-of-~~
~~prospectively-disambiguated—affirmed-and-unaffirmed- ‘motif-and-~~
~~apriorising/axiomatising/referencing’>~~¹⁰¹ *for prospective base-*
institutionalisation, ¹⁰³*universalisation, positivism and prospectively*

¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-
 thought respectively but for ¹⁰³universal human ‘projective-
 insights’/‘epistemic-projection-in-conflatedness¹³’ capacity to-come-to-
 terms-with/to-respond-to prospective sublimating ⁵⁶meaningfulness-and-
 teleology⁹⁹ as to existence—as-sublimating-withdrawal/unenframing/re-
 ontologising,-elicited-from-prospective—profound-supererogation⁹⁶ as of
 human underlying ontological-commitment⁶⁶ <implied—self-
 assuredness-of-ontological-good-faith/authenticity⁶⁰ ~postconverging-de-
 mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>
 in then begetting as of psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposuring their prospective relative-
 ontological-completeness⁸⁷ apriorising/axiomatising/referencing
 construct logical-bases/logics-<as-to-transversality-<for-sublimating-
 existential-eventuating/denouement,-from-‘thinking-at-first/pure-
 predisposition-preemptive-of-prospective-
 disontologising/subontologising’—as-of-prospectively-disambiguated-
 affirmed-and-unaffirmed-‘motif-and-
 apriorising/axiomatising/referencing’>¹⁰¹) so-reflected starkly in the fact
 that for instance as to a predisposition in an animistic social-setup to
 relate to the notion of plane as God-of-plane ‘it is rather the effective
 veracity as to existence—as-sublimating-withdrawal/unenframing/re-
 ontologising,-elicited-from-prospective—profound-supererogation⁹⁶ as of
 human underlying ontological-commitment⁶⁶ -<implied—self-
 assuredness-of-ontological-good-faith/authenticity⁶⁰ ~postconverging-de-
 mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>’,

that as to induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring is bound to bring about an animistic change of apriorising/axiomatising/referencing construct as mentality rather than any engagement as of prior animistic meaningfulness apriorising/axiomatising/referencing construct logical-basis/logic,-as-derived-from~transversality-<for-sublimating-existential-eventuating/denouement,-from-'thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising'-as-of-prospectively-disambiguated-affirmed-and-unaffirmed-'motif-and-apriorising/axiomatising/referencing'>¹⁰¹, but then any such prospective worldview ⁸³reference-of-thought-and-⁸³reference-of-thought-⁸⁴devolving transforming ⁵⁶meaningfulness-and-teleology⁹⁹ is bound to elicit notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>-temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> at any such prospective destructuring-threshold-(uninstitutionalised-threshold ¹⁰²/presublimating-desublimating-decisionality)-of-ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. with regards to social-stake-contention-or-confliction as so-preconverging/postconverging-de-mentatively/structurally/paradigmatically associated with an elicited 'pedantising/muddling/formulaic-hollowing-out-in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness ¹⁰³) in

⁵¹ *incrementalism-in-relative-ontological-incompleteness*⁸⁸—
enframed/disontologising~conceptualisation’ emphasising the disjointing
*relative-ontological-incompleteness*⁸⁸ *logical-basis/logic,-as-derived-*
from~transversality-~~<for-sublimating-existential-~~
~~*eventuating/denouement, from ‘thinking at first/pure predisposition*~~
~~*preemptive of prospective disontologising/subontologising’*~~—*as-of-*
~~*prospectively-disambiguated—affirmed-and-unaffirmed- ‘motif-and-*~~
~~*apriorising/axiomatising/referencing’*~~¹⁰¹ which is in want for
prospective transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity as of
⁵⁵ *maximalising-recomposuring-for-relative-ontological-completeness*⁸⁷—
unenframed/re-ontologising~conceptualisation (to enable re-ontologising
prospective ~~Being-development/ontological-framework-expansion—as-to-~~
~~*depth-of-ontologising-development-as-infrastructure-of-*~~
~~*meaningfulness-and-teleology*~~) as with the respective emphasising of
non-universalising logical-basis/logic,-as-derived-from~transversality-
~~*<for-sublimating-existential-eventuating/denouement, from ‘thinking at*~~
~~*first/pure predisposition-preemptive-of-prospective-*~~
~~*disontologising/subontologising’*~~—*as-of-prospectively-disambiguated—*
~~*affirmed-and-unaffirmed- ‘motif-and-*~~
~~*apriorising/axiomatising/referencing’*~~¹⁰¹, *non-positivising/non-rational-*
empiricism logical-basis/logic,-as-derived-from~transversality-~~<for-~~
~~*sublimating-existential-eventuating/denouement, from ‘thinking at*~~
~~*first/pure predisposition-preemptive-of-prospective-*~~
~~*disontologising/subontologising’*~~—*as-of-prospectively-disambiguated—*

~~affirmed-and-unaffirmed- 'motif-and-~~
~~apriorising/axiomatising/referencing' >¹⁰¹ and~~
~~disjointing/disparateness/ing logical-basis/logic,-as-derived-~~
~~from~transversality-<for-sublimating-existential-~~
~~eventuating/denouement, from 'thinking at first/pure predisposition-~~
~~preemptive-of-prospective-disontologising/subontologising' as-of-~~
~~prospectively-disambiguated-affirmed-and-unaffirmed- 'motif-and-~~
~~apriorising/axiomatising/referencing' >¹⁰¹ (with regards to the~~
~~apriorising/axiomatising/referencing construct of ⁵⁶meaningfulness-and-~~
~~teleology⁹⁹) by ancient-sophists, medieval-scholastics and modern-day~~
~~pedantising/muddling/formulaic-hollowing-out—in-~~
~~subontologisation/subpotentiation- (blurring/undermining-of-prospective-~~
~~totalising-entailing,-as-to-entailing-<amplituding/formative-~~
~~epistemicity>totalising~in-relative-ontological-completeness } (to~~
~~undermine prospective ¹⁰³universalising-idealisation, budding-positivism~~
~~and postmodern-thought respectively) and involving 'their seeding-~~
~~misprising ontological-bad-faith/inauthenticity⁶⁴~preconverging-de-~~
~~mentating/structuring/paradigming⁶⁵ that covertly and/or overtly project~~
~~respectively that after all the human world that exists is-of-non-~~
~~universalising-sophistry or is-of-non-positivising-scholasticism or is-of-~~
~~disjointed pedantising/muddling/formulaic-hollowing-out—in-~~
~~subontologisation/subpotentiation- (blurring/undermining-of-prospective-~~
~~totalising-entailing,-as-to-entailing-<amplituding/formative-~~
~~epistemicity>totalising~in-relative-ontological-completeness } in~~
~~contempt of 'relative-ontological-incompleteness⁸⁸/relative-ontological-~~

*completeness*⁸⁷ - {*sublimating~referencing/registering/decisioning, -as-*
self-becoming/self-conflatedness /*formative~supererogating-*
<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
axiomatising/re-referencing, -in-perspective—ontological-
normalcy/postconvergence> } *as to human-and-social-*
*expectations/anticipations—metaphoricity*⁵⁷ -*as-*
preconverging/postconverging—rede-
*mentating/restructuring/reparadigming—psychologism*⁸⁹; ¶ *human*
limited-mentation-capacity-deepening—as-subjecting-limitedness/human-
subpotency to ‘educed-unlimitedness/existence-sublimating-nasencee’ as
of organic-knowledge more critically involves the ‘requisite fundamental
knowledge-reification~gesturing-and-accounting—of-epistemic—
phenomenalism- <in-
prospective psychologism~apriorising/axiomatising/referencing- {of-
‘prospectively implicated attendant ontological-contiguity’ ~educed-
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re-
*flexivity-contiguity- <imbued-notional-cogency>’ }—conflatedness*⁸ -
in {preconverging ment by} postconverging-entailment> *point-of-*
departure’ as referencing/registering/decisioning nascent-
particular/incipient-and-material/technical-sublimations- <blinded-to-
their-relative-ontological-completeness — reference-of-thought-
devolving> *by ‘their very own sublimating prospective/nascent relative-*
ontological-completeness^{87 83} *reference-of-thought/grandest-axiomatic-*
construct—as-to-referencing/registering/decisioning’ in order to fulfil the
*requisite*⁵⁵ *maximalising-recomposuring-for-relative-ontological-*

*completeness*⁸⁷—*unframed/re-ontologising~conceptualisation for effective theoretical–conceptual–operant conceptualisation enabling ‘sublimating ~~supererogatory~~–unbeholdening-conflatedness*¹³
⁴⁶*historiality/ontological-eventfulness*³⁸/*ontological-aesthetic-tracing-
 <perspective–ontological-normalcy/postconvergence-reflected-
 ‘epistemicity-relativism-determinism’>*’ (and so over
*referencing/registering/decisioning such nascent-particular/incipient-
 and-material/technical-sublimations-~~<blinded-to-their-relative-
 ontological-completeness – reference-of-thought- devolving>~~ by the
 ‘presublimation relative-ontological-incompleteness*⁸⁸ ⁸³*reference-of-
 thought/grandest-axiomatic-construct—as-to-
 referencing/registering/decisioning’ thus rather inducing ‘desublimating
 relic/artifactual–beholdening-constitutedness*¹⁴ ⁴⁷*historicity-tracing—in-
 presencing–hyperrealisation/hyperreal-transposition’), and in this
 respect the institutionalised intellectual practice of any given registry-
 worldview/dimension failing to reflect the ‘fundamental knowledge-
 reification~gesturing-and-accounting—of-epistemic–phenomenalism-
 <in-prospective ~~psychologismic–apriorising/axiomatising/referencing-
 {of- ‘prospectively implicated–attendant ontological-
 contiguity ’~duced–
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re
 flexivity–contiguity-<imbued–notional–cogency>’ }~~–conflatedness*¹³–
*in-~~{preconverging–ment by}–postconverging-entailment>~~ point-of-
 departure of prospective/nascent relative-ontological-completeness*⁸⁷
⁸³*reference-of-thought/grandest-axiomatic-construct—as-to-*

referencing/registering/decisioning' rather speaks to a fundamental institutional-bankruptcy wherein for instance the 'presublimating relative-ontological-incompleteness^{88 83} reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning' respectively as of the 'non-universalising knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-
<in-prospective psychologismic~apriorising/axiomatising/referencing-
{of- 'prospectively implicated_ attendant_ ontological-
contiguity ' ~educed-
existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-
flexivity-contiguity-<imbued-notional~cogency>' }—conflatedness¹³-
in-{preconverging ment by} postconverging entailment>' of ancient-sophistry, 'non-positivising knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
prospective psychologismic~apriorising/axiomatising/referencing-{of-
'prospectively implicated_ attendant_ ontological-contiguity ' ~educed-
existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-
flexivity-contiguity-<imbued-notional~cogency>' }—conflatedness¹³-
in-{preconverging ment by} postconverging entailment>' of medievalscholasticism or 'disjointing/disparateness/ing knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-
<in-prospective psychologismic~apriorising/axiomatising/referencing-
{of- 'prospectively implicated_ attendant_ ontological-
contiguity ' ~educed-
existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-

~~flexivity-contiguity-<imbued-notional-cogency>’ }—conflatedness¹³-~~
~~in {preconverging ment by} postconverging entailment>~~’ of modern-
 day pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-~~
~~totalising-entailing,-as-to-entailing-<amplituding/formative-~~
~~epistemicity>totalising~in-relative-ontological-completeness⁸⁷ }~~ as to
 their flawed fundamental knowledge-reification~gesturing-and-
 accounting—of-epistemic-phenomenalism-<in-
~~prospective psychologism~apriorising/axiomatising/referencing-{of-~~
~~‘prospectively implicated attendant ontological-contiguity ’~educed-~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re~~
~~flexivity-contiguity-<imbued-notional-cogency>’ }—conflatedness¹³-~~
~~in {preconverging ment by} postconverging entailment>~~ point-of-
 departure cannot intelligibly conceptualise the effective theoretical–
 conceptual–operant implications warranting the ‘prospective/nascent
 relative-ontological-completeness^{87 83}reference-of-thought/grandest-
 axiomatic-construct—as-to-referencing/registering/decisioning’
 respectively of Socratic-philosophers ¹⁰³universalising-idealisation
 knowledge-reification~gesturing-and-accounting—of-epistemic–
 phenomenalism-<in-
~~prospective psychologism~apriorising/axiomatising/referencing-{of-~~
~~‘prospectively implicated attendant ontological-contiguity ’~educed-~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re~~
~~flexivity-contiguity-<imbued-notional-cogency>’ }—conflatedness¹³-~~
~~in {preconverging ment by} postconverging entailment>~~’, budding-

positivists 'rational-empiricism/positivism knowledge-
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-
 <in-prospective psychologism~apriorising/axiomatising/referencing-
 {of- 'prospectively implicated_ attendant_ ontological-
 contiguity '~educed-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-
 flexivity~contiguity-<imbued~notional~cogency>' }—conflatedness¹³-
 in {preconverging ment by} postconverging entailment>' and
 prospective postmodern-thought '¹⁸deprocrypticism—or-preempting—
 disjointedness-as-of⁸³reference-of-thought knowledge-
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-
 <in-prospective psychologism~apriorising/axiomatising/referencing-
 {of- 'prospectively implicated_ attendant_ ontological-
 contiguity '~educed-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-
 flexivity~contiguity-<imbued~notional~cogency>' }—conflatedness¹³-
 in {preconverging ment by} postconverging entailment>' (as reflecting
 a rather more fundamental apriorising and psychoanalytic
 presublimating defect warranting prospective psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring to
 supersede such ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴
 mental-flex equating/leveling-down everything across space and time as
 of naive absolutising conceptual-patterning- {as-devoid-of- 'prospectively-
 implicated_ attendant_ ontological-contiguity '~educed-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-

~~flexivity-contiguity-<imbued-notional-cogency>~~⁴⁶ ~~'s-reifying-or-~~
~~elucidating-of-'prospective-relative-ontological-completeness'~~⁸⁷; ~~-so-~~
~~rather-enabled-<by-a-~~⁶¹ ~~nonpresencing-divulging-of-momentous-~~
~~historiality/ontological-eventfulness~~⁸ ~~/ontological-aesthetic-tracing-~~
~~<perspective-ontological-normalcy/postconvergence-reflected-~~
~~'epistemicity-relativism-determinism'>~~ } and isms—conceptualisations and
so in lieu of grasping the projective-insights for drawing sublimating
~~'relative-ontological-incompleteness'~~⁸⁸ ~~/relative-ontological-~~
~~completeness'~~⁸⁷ ~~-(sublimating~referencing/registering/decisioning, -as-~~
~~self-becoming/self-conflatedness~~⁹ ~~/formative-supererogating-~~
~~<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-~~
~~axiomatising/re-referencing, -in-perspective-ontological-~~
~~normalcy/postconvergence>~~ } as to human-and-social—
expectations/anticipations—metaphoricity⁵⁷—as-
preconverging/postconverging—rede-
mentating/restructuring/reparadigming—psychologism⁸⁹), and in-many-
ways such presublimating mental-reflex as of mere institutional-
prescience/imprimaturing—~~dullness-of-the-spirit/psychologismic—~~
~~epistemic-acutisation—nonresidualising-imbued-~~^(compulsing) ~~linearity—in-~~
~~eclecticism-of-prior-mere-formulaicity/ritualisation>~~ pretense of
integrating such nascent-particular/incipient-and-material/technical-
sublimations—~~blinded-to-their-relative-ontological-completeness~~⁸⁷—
~~reference-of-thought-~~⁸⁴ ~~devolving>~~ is not of prospective
apriorising/axiomatising/referencing—sublimating-reflexivity—
beholdening upon existence—as-sublimating-withdrawal/unenframing/re-

ontologising, -elicited-from-prospective–profound-supererogation⁹⁶ and
 speaks to ~~<amplituding/formative–epistemicity>~~totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ that
 rather stifles prospective human knowledge possibilities as to their
 disparateness-of-conceptualisation-~~<unforegrounding-ment, -failing-
 prospectively-to-reflect- ‘immanent~relative-unreflexivity/relative-
 reflexivity—ontological-contiguity⁶⁷’>~~ (rather than
⁴⁵foregrounding__entailment-<in-succession-of–profound-
 supererogation⁹⁶>-~~(postconverging–narrowing-down~sublimation-as-to-
 ‘existence—as-sublimating-withdrawal/unenframing/re-ontologising, -
 elicited-from-prospective–profound-supererogation⁹⁶’-in-reflecting-
 ‘immanent~relative-unreflexivity/relative-reflexivity—ontological-
 contiguity⁶⁷’;-as-operative-notional~¹⁸deprocrypticism)~~
⁵⁶meaningfulness-and-teleology⁹⁹ that projects requisite
~~<amplituding/formative>~~disposedness/psychologismic-construct-~~(as-to-
 orientation/value-construct/valuation–and–derived-parameterising)~~ and
~~<amplituding/formative>~~entailment-~~(as-to-totalising-
 contiguous/coherent–factuality-of-variability))~~;¶ ultimately, as to the fact
 that human limited-mentation-capacity-deepening—as-subjecting-
 limitedness/human-subpotency-to-‘~~educed-unlimitedness/existence-
 sublimating-nascencee~~’ is all about ‘genuine knowledge-
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-
~~<in-prospective psychologismic~apriorising/axiomatising/referencing-
 {of- ‘prospectively-implicated-attendant-ontological-~~

~~contiguity~~ ~~'~educed-~~
~~existentialising/contextualising/textualising~~ ~~'intelligibility/epistemicity/re~~
~~flexivity-contiguity-<imbued-notional~cogency>' }~~ ~~conflatedness¹³-~~
~~in-{preconverging ment by} postconverging entailment>~~ framework
 involving a detour to existence-potency³⁹ ~~~sublimating-nascence,-~~
~~disclosed-from-prospective-epistemic-digression in epistemic-~~
~~totalisingly³³/acutely-resubjecting the collective and individual mortals~~
~~that we are (however the emotional-involvement as succumbing to~~
~~temporal impulses is exactly what leads to relic/artifactual conceptions of~~
~~knowledge bent on institutional self-preservation rather than attending to~~
~~prospective postconverging-aporeticism-overcoming/unovercoming),~~
~~there can't be any pretense as of vague human-subpotency temporal~~
~~purposes to compromise knowledge as to the fact that only the~~
~~'affirmation as of sublimating veracity' or 'unaffirmation as of~~
~~desublimating impertinence' reflects organic-knowledge as to its~~
~~requisite~~
~~supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness~~ ~~of-~~
~~apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins~~
~~trumenting~~ ~~for-conceptualisation~~ rather than any social or institutional
~~extrinsic-attribution decadent crafts perceived as superseding the~~
~~requisite intrinsic-attribution for genuine knowledge (even to the extent of~~
~~temporal institutional or social non-recognition as the primary purpose~~
~~of knowledge, especially as it reflects prospective human destructuring-~~
~~threshold-(uninstitutionalised-threshold⁰²/presublimating-~~
~~desublimating-decisionality)~~ ~~of-ontological-performance⁷²-<including-~~

*virtue-as-ontology>, is to enable the social and institutional attendance-
to/dealing-with its prospective postconverging~aporeticism~
overcoming/unovercoming as to human self-surpassing and by this token
rather construing of practices of institutional or social recognition within
prior institutionalised framework as dispensable/superfluous with
regards to prospective knowledge imbued transcendence-and-
sublimity/sublimation/supererogatory~de-mentativity parrhesiastic
purposes of prospective knowledge-reification~gesturing-and-
accounting~of-epistemic~phenomenalism-<in-
prospective psychologism~apriorising/axiomatising/referencing~{of-
'prospectively implicated attendant ontological-contiguity '~duced~
existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re
flexivity~contiguity-<imbued~notional~cogency>' }~conflatedness¹³-
in~{preconverging ment by}~postconverging entailment> and so beyond
⁷⁹presencing~absolutising-identitive-constitutedness¹⁴
<amplitudinal/formative~epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³⁴ and ⁷blurriness-
<sterilising/anecdotalising/trivialising-of-prospective-re-
ontologising by-preconverging,-in-disontologising-formulaic~dragging-
out/hollowing-out> induced pedantic abandonment to desublimating
⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸~
enframed/disontologising~conceptualisation (in lieu of sublimating
⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷~
unenframed/re-ontologising~conceptualisation with the so-induced
¹⁰³universal-transparency¹⁰⁴-{transparency-of-totalising-entailing,-as-to-*

entailing-~~amplifying~~/formative-epistemicity>totalising~in-relative-
 ontological-completeness⁶⁷ } part-and-parcel of the process of human
 crossgenerational transformation more critical and important than any
 punctual enframed notions of knowledge acquiescence) and with the
 appropriate intellectual attitude being one beyond the immediate
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’-
 entailing>-existentialising—enframing/imprintedness-~~(as-to-‘historicity-~~
 tracing—in-presencing—hyperrealisation/hyperreal-transposition) as to
 ‘fundamentally skewing the dynamism in the play of temporal-and-
 intemporal-dispositions of social-stake-contention-or-confliction of the
 social-construct towards sublimating ontological-good-
 faith/authenticity⁶⁹~postconverging—de-
 mentating/structuring/paradigming⁷⁰’ and in this regards knowledge-
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-
 <in-prospective-psychologismic~apriorising/axiomatising/referencing-
 {of-‘prospectively-implicated-attendant-ontological-
 contiguity’~educated-
 existentialising/contextualising/textualising_‘intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional-cogency>’ }—conflatedness¹³-
 in {preconverging ment by} postconverging-entailment> can only
 extend as far as eliciting human ontological-commitment⁶⁶-<implied—
 self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging—de-
 mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>
 as to existence—as-sublimating-withdrawal/unenframing/re-ontologising

and subsequent secondnatured human institutionalisation from the
¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-
entailing-<amplituding/formative-epistemicity>totalising~in-relative-
ontological-completeness } , but knowledge-reification~gesturing-and-
accounting—of-epistemic-phenomenalism-<in-
prospective-psychologismic~apriorising/axiomatising/referencing-{of-
‘prospectively-implicated-attendant-ontological-contiguity’~duced-
existentialising/contextualising/textualising_‘intelligibility/epistemicity/re-
flexivity-contiguity-<imbued-notional-cogency>’ }—conflatedness¹³-
in {preconverging ment by} postconverging-entailment> ends/should-
not aspire to any ‘convincing’ of ontological-bad-
faith/inauthenticity⁶⁴~preconverging-de-
mentating/structuring/paradigming⁶⁵ as the latter is nothing but a
circular process that only ends up degrading knowledge into falsehoods
as individual supererogatory~shallowness or supererogatory~
profoundness inceptively lies with the individual and not knowledge, well
before sublimating knowledge can be of any relevance thereof as to
derived-formulaicity projected reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation

⁵⁴logical- logical-processing-or-logical-implication—supposedly-apriorising-in-
processing-or- conviction-as-to-profound-supererogation⁶⁴ -<construed-as-to-act-
logical- execution-or-logical-implications-of-‘notion-of-agreement-or-
implication— disagreement’>

supposedly-

apriorising-in-

conviction-as-to-

profound-

supererogation⁹⁶

⁵⁵maximalising-

recomposuring-

for-relative-

ontological-

completeness⁸⁷—

unenframed/re-

ontologising~conc

eptualisation

antiakrasiatic—maximalising-recomposuring-for-relative-ontological-

completeness⁸⁷—unenframed/re-ontologising~conceptualisation-<as-to-

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

<perspective—ontological-normalcy/postconvergence-reflected-

'epistemicity-relativism-determinism'⁹⁷>, -⁴epistemic-

totalising³³; hermeneutically/textually/reprojectingly/supererogatingly/zeroin

gly/re-acutingly, -⁴decompulsing³ delinearity~for-cogency-as-

exteriorising/deneuterising¹⁷'-of-motif-and-

apriorising/axiomatising/referencing>—unenframed/re-

ontologising~conceptualisation as to dimensionality-of-sublimating²⁵—

<amplituding/formativ>supererogatory—de-mentativeness/epistemic-

growth-or-conflatedness¹²/transvaluative-

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

equalisation) so-reflected in the epistemic-projective-perspective-of-

ontological-normalcy/postconvergence-(unwinding-as-

unfolding/dépliage-as-détendre of elucidation-in grasping

'implicated_attendant_ontological-contiguity⁹⁷'~educated—

existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re

flexivity-contiguity-<imbued-notional-cogency>⁴⁰, -<reifying-or-

~~elucidating-of-prospective-relative-ontological-completeness⁸⁷ -of-
⁸⁸reference-of-thought-⁸⁸ devolving-as-of-instantiative-context> as to
existence-potency⁸⁹ ~sublimating-nascence,-disclosed-from-prospective-
epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-
further-epistemically-unconceal-the-very-ontologically-same-existential-
reality over wrongly-projected decontextualising-
unimbricatedness/unthreadedness/unrecomposuring,-as-virtuality-or-
ontologically-flawed-construal (preconverging-or-dementing²⁰—
apriorising-psychologism⁸³ reference-of-thought in threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-
<as-to- ‘attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing²⁰—apriorising-psychologism>
as shallowness-of-thought-or-unsophistication-of-understanding) }~~

⁵⁶meaningfulness- ~~meaningfulness as of its inherent ‘apriorising-teleological-thresholding-
and-teleology⁹⁹ as-teleological-framework/narrative-framework of
contextualising/existentialising/instantiative-devolving-meaningfulness’
as of apriorising/axiomatising/referencing-{of- ‘prospectively-
implicated_attendant_ontological-contiguity ’~educed-
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re
flexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness¹³-
in-{preconverging ment by} postconverging-entailment-with-existence,-
as-defining-backdrop-Being-development/ontological-framework-
expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
meaningfulness-and-teleology⁹⁹-as-well-as-derived-conventioning-~~

*referencing-with-regards-to-institutional-development-as-to-social-
function-development-and-living-development-as-to-personality-
development-possibilities,¶ construed as <amplituding/formative-
epistemicity>totalising/circumscribing/delineating ⁸⁸reference-of-
thought-⁸⁴devolving-as-of-instantiative-context>—meaningfulness-and-
teleology⁹⁹ defining any given registry-worldview/dimension in reflection
of the fact that there can only be one <amplituding/formative-
epistemicity>totalising/circumscribing/delineating meaningfulness-and-
teleology⁹⁹ as of the-very-same-immanent-existence/intrinsic-
reality/ontological-veridicality,-as-to-‘human<amplituding/formative-
epistemicity>totalising~purview-of-construal’ for inducing intelligibility,
such that the reification issue/problem with meaningfulness-and-
teleology⁹⁹ is rather derivational as of human relative ontological-
performance⁷²-<including-virtue-as-
ontology>/morality/ethics/justice/etc. as of ‘various relative-ontological-
completeness⁸⁷-of-⁸⁸reference-of-thought’ in reflecting meaningfulness-
and-teleology⁹⁹ as of the-very-same-immanent-existence/intrinsic-
reality/ontological-veridicality,-as-to-‘human<amplituding/formative-
epistemicity>totalising~purview-of-construal’ as from existence-
potency³⁹~sublimating~nascence,-disclosed-from-prospective-epistemic-
digression epistemic-or-notional~projective-perspective over human-
subpotency epistemic-or-notional~projective-perspective (thus inducing
successive relative
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins
trumenting for aposteriorising/logicising/deriving/intelligising/measuring*

meaningfulness-and-teleology⁹⁹) as well as the given ⁸³reference-of-
thought-⁸⁴devolving temporal-to-intemporal ontological-performance⁷²-
<including-virtue-as-ontology>/morality/ethics/justice/etc. of its
<amplituding/formative-
epistemicity>totalising/circumscribing/delineating of meaningfulness-
and-teleology⁹⁹

metaphoricity⁵⁷

metaphoricity as evolving-and-devolving—<amplituding/formative-
epistemicity>totalising~conception-of ‘implicated_attendant_ontological-
contiguity⁶⁷’~duced-
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re-
flexivity~contiguity-<imbued~notional~cogency>’⁴⁰-in-elucidation-or-
reification’, construed ultimately as of the crossgenerational superseding
of any given registry-worldview/dimension <amplituding/formative-
epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³⁴ ⁵⁶meaningfulness-
and-teleology⁹⁹ (as to ‘human Being-development/ontological-framework-
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-
meaningfulness-and-teleology , institutional-development—as-to-social-
function-development and living-development—as-to-personality-
development ~~psychologismic epistemic acutisation difficulty <for,-
residualising {decompulsing} delinearity for cogency>————magnitudes{of-
experientiality/experiment}’), as of prospective relative-ontological-completeness⁸⁷
superseding/undermining/deflating of prior relative-ontological-
incompleteness⁸⁸, as ⁵⁶meaningfulness-and-teleology⁹⁹ infrastructure~~

preconverging/postconverging–rede-
mentating/restructuring/reparadigming;¶ implying ‘differing-and-
incompatible ⁵⁶*meaningfulness-and-teleology*⁹⁹ *finality’ of the relative-*
*ontological-incompleteness*⁸⁸ *and the relative-ontological-completeness*⁸⁷
as of their respectively implied
~~*supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-*~~
~~*apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins-*~~
~~*trumenting*~~ ~~*–for–conceptualisation*~~ *as opened-construct-of–*
⁵⁶*meaningfulness-and-teleology*⁹⁹ *and pseudo-edginess/pseudo-*
incisiveness as ~~*<amplituding/formative>*~~⁸ ~~*wooden-language-(imbued–*~~
~~*temporal–mere-form/virtualities/dereification/akrasiatric-*~~
~~*drag/denatured/preconverging-or-dementing*~~¹⁰ ~~*–narratives—of-the-*~~
~~*reference-of-thought–*~~⁸³ ~~*categorical-imperatives/axioms/registry-*~~
~~*teleology*~~⁹⁹ *as of the implied reproducibility—mathesis/motif/thrownness-*
disposition,—as–reproducibility-of-aestheticisation as reasoning-from-
results/afterthought (as to elicitable ~~*<amplituding/formative>*~~⁸ ~~*wooden-*~~
~~*language-(imbued—averaging-of-thought-<as-to-*~~
~~*leveling/ressentiment/closed-construct-of–*~~ ~~*meaningfulness-and-*~~
~~*teleology*~~ ~~*-as-of-‘nondescript/ignorable–void’-with-regards-to-*~~
~~*prospective-apriorising-implications>*~~)), thus rendering ‘propositional
compatibility as of mutual
aposteriorising/logicising/deriving/intelligising/measuring’ improbable as
both are affirmative whereas in reality the former should be affirmed and
the latter should be unaffirmed thus explaining why only a ‘prospective
⁵⁶*meaningfulness-and-teleology*⁹⁹ *routing ontologically-hegemonising-*

*narrative*⁷¹ as to *psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring*’ can arise from the former over the latter to restore ontological-veracity, and this is enabled/validated only by their mutually supposedly coherent ontological-commitment⁶⁶ ~~<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>~~ underlying any society/social-setup conventioning as so reflected by its ‘self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ enabling the relative-ontological-completeness⁸⁷ ‘prospective⁵⁶ meaningfulness-and-teleology⁹⁹ routing ontologically-hegemonising-narrative⁷¹ as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (and not propositional-convincing-of-dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing-{of-‘prospectively-implicated—attendant—ontological-contiguity’~educated—existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>’ }—conflatedness¹²-in {preconverging ment by} postconverging entailment,-in-self-becoming/self-conflatedness¹ /formative—supererogating>)’ over the relative-ontological-incompleteness⁸⁸ crossgenerationally as of <amplituding/formative—epistemicity>causality’ ~as-to-projective-

~~totalitative-implications-of-prospective-⁶¹nonpresencing,-for-~~
~~explicating~relative-unreflexivity/relative-reflexivity—ontological-~~
contiguity⁶¹ *sublimating implications, reflecting the fact that there is no*
base-institutionalisation *propositional-convincing-of-dialogical-*
equivalence-<as-to-
~~psychologismic~apriorising/axiomatising/referencing-{of- 'prospectively-~~
~~implicated_ attendant—ontological-contiguity ’~educed—~~
~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-~~
~~flexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness⁶² -~~
~~in {preconverging-ment by} postconverging-entailment,-in-self-~~
~~becoming/self-conflatedness⁶³ /formative—supererogating>~~ *of recurrent-*
utter-uninstitutionalisation but rather a 'prospective⁵⁶meaningfulness-
and-teleology⁹⁹ routing ontologically-hegemonising-narrative⁷¹ as to
psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring' arising as of their <amplituding/formative—
epistemicity>causality⁶⁴ <as-to-projective-totalitative-implications-of-
~~prospective-⁶¹nonpresencing,-for-explicating~relative-~~
~~unreflexivity/relative-reflexivity—ontological-contiguity⁶¹~~ *sublimating*
implications pointing out that base-institutionalisation is relatively as to
existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-
epistemic-digression and this notion of 'prospective⁵⁶meaningfulness-and-
teleology⁹⁹ routing ontologically-hegemonising-narrative⁷¹ as to
psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring (and not propositional-convincing-of-dialogical-
equivalence-<as-to-

~~psychologismic~apriorising/axiomatising/referencing-{of- 'prospectively-
 implicated_ attendant- ontological-contiguity ' ~educated-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional~cogency>' }—conflatedness¹²-
 in {preconverging-ment by} postconverging-entailment,-in-self-
 becoming/self-conflatedness¹ /formative~supererogating>}' applies
 likewise in 'affirming relative existence-potency³⁹ ~sublimating-nascence,-
 disclosed-from-prospective-epistemic-digression sublimating-
 validation/desublimating-invalidating implications' of ¹⁰³universalisation
 over base-institutionalisation, positivism/rational-empiricism over
¹⁰³universalisation, and prospectively notional~¹⁸deprocrypticism over our
 positivism~⁸⁰procrypticism, and such a state of improbable propositional-
 convincing-of-dialogical-equivalence-<as-to-
 psychologismic~apriorising/axiomatising/referencing-{of- 'prospectively-
 implicated_ attendant- ontological-contiguity ' ~educated-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional~cogency>' }—conflatedness¹²-
 in {preconverging-ment by} postconverging-entailment,-in-self-
 becoming/self-conflatedness¹ /formative~supererogating> arises because
 of prior relative-ontological-incompleteness⁸⁸ shiftiness-of-the-Self¹
 associated with human sovereignconstructs in <amplifying/formative-
 epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ which can
 naturally be overcome by human insight of its limited-mentation-
 capacity—as-subjecting- 'educated-unlimitedness/existence-sublimating-~~

nascence' to limitedness/human subpotency implications and 'as requiring knowledge-construct specialisms' involving human deferential-formalisation-transference to 'perceived significant others' with respect to such specialisms 'limited-mentation-capacity-deepening—as subjecting-limitedness/human subpotency to 'educated unlimitedness/existence-sublimating nascence'⁵³ resources-and-talent focussing for knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-
~~<in-prospective psychologismic~apriorising/axiomatising/referencing-
of- prospectively implicated_ attendant ontological-
contiguity '~educated-
existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-
flexivity-contiguity-<imbued-notional-cogency>' }—conflatedness⁵⁴-
in-{preconverging ment by} postconverging entailment>', but then
sophistic/pedantic dispositions as of social-stake-contention-or-confliction
in ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—
enframed/disontologising~conceptualisation with regards to such issues
like climate change, public policy, etc. can turn around and wrongly
reaffirm the 'ontological-veracity of human
<amplituding/formative>⁵ wooden-language-(imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology -as-of 'nondescript/ignorable-void '-
with-regards-to-prospective-apriorising-implications> } as of
propositional-convincing-of-dialogical-equivalence-<as-to-
psychologismic~apriorising/axiomatising/referencing-{of- prospectively-
implicated_ attendant ontological-contiguity '~educated-~~

~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-~~
~~flexivity-contiguity-<imbued-notional-cogency>' }—conflatedness¹³-~~
~~in {preconverging ment by} postconverging entailment,-in-self-~~
~~becoming/self-conflatedness¹⁴ /formative-supererogating>' to undermine~~
~~such 'prospective⁵⁶ meaningfulness-and-teleology⁹⁹ routing ontologically-~~
~~hegemonising-narrative⁷¹ as to psychoanalytic-unshackling/memetic-~~
~~reordering/institutional-recomposuring' enlightenment from its~~
~~dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-~~
~~reification/contemplative-distension³⁷ specialisms even though we know~~
~~that the truly specialist lawyer, chemist, etc. doesn't adopt any such~~
~~propositional-convincing-of-dialogical-equivalence-<as-to-~~
~~psychologismic~apriorising/axiomatising/referencing-{of- 'prospectively-~~
~~implicitated_ attendant-ontological-contiguity' ~educated-~~
~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-~~
~~flexivity-contiguity-<imbued-notional-cogency>' }—conflatedness¹³-~~
~~in {preconverging ment by} postconverging entailment,-in-self-~~
~~becoming/self-conflatedness¹⁴ /formative-supererogating> relation with~~
~~<amplituding/formative>⁸ wooden-language- {imbued—averaging-of-~~
~~thought-<as-to-leveling/ressentiment/closed-construct-of-~~
~~meaningfulness-and-teleology -as-of- 'nondescript/ignorablevoid'-with-~~
~~regards-to-prospective-apriorising-implications>} but rather is in an~~
~~enlightening/educating deferential-formalisation-transference posture of~~
~~'prospective⁵⁶ meaningfulness-and-teleology⁹⁹ routing ontologically-~~
~~hegemonising-narrative⁷¹ as to psychoanalytic-unshackling/memetic-~~
~~reordering/institutional-recomposuring', and this relation between flawed~~

sophistic/pedantic social-stake-contention-or-confliction encouraging of
~~<amplituding/formative>~~⁸ ~~wooden-language-(imbued—averaging-of-~~
~~thought-<as-to-leveling/ressentiment/closed-construct-of-~~
~~meaningfulness-and-teleology -as-of ‘nondescript/ignorablevoid’-with-~~
~~regards-to-prospective-apriorising-implications>}~~ propositional-
~~convincing-of-dialogical-equivalence-<as-to-~~
~~psychologismic~apriorising/axiomatising/referencing-{of-‘prospectively-~~
~~implicated_attendant_ontological-contiguity ’~educed-~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re-~~
~~flexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness¹³⁻~~
~~in-{preconverging-ment-by} postconverging-entailment,-in-self-~~
~~becoming/self-conflatedness¹ /formative-supererogating>~~ in
⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—
enframed/disontologising~conceptualisation and veridical intellectual
‘prospective ⁵⁶meaningfulness-and-teleology⁹⁹ routing ontologically-
hegemonising-narrative⁷¹ as to psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring’ for ⁵⁵maximalising-
recomposuring-for-relative-ontological-completeness⁹⁷—unenframed/re-
ontologising~conceptualisation also arises when it comes to prospective
knowledge-reification~gesturing-and-accounting—of-epistemic-
phenomenalism-<in-
~~prospective psychologismic~apriorising/axiomatising/referencing-{of-~~
~~‘prospectively implicated_attendant_ontological-contiguity ’~educed-~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re-~~
~~flexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness¹³⁻~~

~~in {preconverging ment by} postconverging entailment~~ of
preceding/traditional normativities, conventions, practices, etc. (such as
manifested with sophistic/pedantic mediums, shamans, witchdoctors,
ancient-sophists, medieval-scholasticism pedants and modern-day
pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-~~{blurring/undermining-of-prospective-
totalising-entailing,-as-to-entailing-<amplituding/formative-
epistemicity>totalising~in-relative-ontological-completeness~~ })), and
hence ultimately with respect to human limited-mentation-capacity—as-
subjecting ‘~~educed-unlimitedness/existence sublimating naseence~~’ to
~~limitedness/human-subpotency~~ implications sophistry can-and-is only
undermined by prospective relative-ontological-completeness⁸⁷
‘prospective ⁵⁶meaningfulness-and-teleology⁹⁹ routing ontologically-
hegemonising-narrative⁷¹ as to psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring’ knowledge-
reification~gesturing-and-accounting—of-epistemic-phenomenalism-
~~<in-prospective psychologismic~apriorising/axiomatising/referencing-
{of-‘prospectively implicated attendant ontological-
contiguity ’~educed-
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re
flexivity-contiguity-<imbued-notional-cogency>’ }—conflatedness¹³-
in {preconverging ment by} postconverging entailment~~ in inducing the
¹⁰³universal-transparency¹⁰⁴ -~~{transparency-of-totalising-entailing,-as-to-
entailing-<amplituding/formative-epistemicity>totalising~in-relative-
ontological-completeness~~ } of the prospective registry-

worldview/dimension ⁴⁵foregrounding__entailment-<in-succession-of-
 profound-supererogation⁹⁶>-~~(postconverging-narrowing-
 down~sublimation-as-to-‘existence—as-sublimating-
 withdrawal/unenframing/re-ontologising,-elicited-from-prospective-
 profound-supererogation⁹⁶’-in-reflecting-‘immanent~relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁹⁷’;-as-operative-
 notional~¹⁸deprocrypticism)~~ as of its construction-of-the-Self’ from
 whence its devolving specialisms/profound knowledge-construct can then
 be socially engaged in deferential-formalisation-transference undermining
 sophistry, and so in the sense that it is only because by-and-large every
 modern human construction-of-the-Self is positivistic/rational-empirical
 as of ⁸³reference-of-thought-level that the possibility of devolving
 specialisms/profound positivistic knowledge-construct can arise (without
 the possibility of its sophistic/pedantic social-stake-contention-or-
 confliction undermining with regards to eliciting non-positivism,
 supernaturalism, etc. <amplituding/formative>⁸wooden-language-
 (imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-
 construct-of- meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-
 implications>)) even when the vast majority of humans never have a
 thorough grasp of any specifically given specialism/profound positivistic
 knowledge-construct say modern medicine, physics, social science, etc.,
 and likewise the sophistic/pedantic difficulty facing the prospective
 possibility of notional~¹⁸deprocrypticism as it is prospectively reflective of
 our present positivism—⁸⁰procrypticism uninstitutionalised-threshold¹⁰²

lies in the fact that it is highly liable to present social-stake-contention-or-
 confliction ⁸⁰procrypticism-or-disjointedness-as-of-⁸⁸reference-of-
 thought sophistry 'flawed encouraging of propositional-convincing-of-
 dialogical-equivalence-<as-to-
 psychologism~apriorising/axiomatising/referencing-{of- 'prospectively-
 implicated_ attendant_ ontological-contiguity ' ~educated-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional~cogency>' }—conflatedness¹³-
 in-{preconverging ment by} postconverging-entailment,-in-self-
 becoming/self-conflatedness¹²/formative~supererogating>
 <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology -as-of- 'nondescript/ignorable-void ' -
 with-regards-to-prospective-apriorising-implications> } as of present
 disjointedness-as-of-⁸³reference-of-thought' in undermining the
 'prospective ⁵⁶meaningfulness-and-teleology⁹⁹ routing ontologically-
 hegemonising-narrative⁷¹ as to psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposuring' of ¹⁸deprocrypticism-or-
 preempting—disjointedness-as-of-⁸³reference-of-thought as of its
 dispensing-with-immediacy-for-relative-ontological-completeness⁹⁷-by-
 reification/contemplative-distension²⁷, and such prospective
 notional~¹⁸deprocrypticism organic knowledge-reification~gesturing-
 and-accounting—of-epistemic-phenomenalism-<in-
 prospective psychologism~apriorising/axiomatising/referencing-{of-
 'prospectively implicated_ attendant_ ontological-contiguity ' ~educated-

~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re~~
~~flexivity-contiguity-<imbued-notional-cogency>’ }—conflatedness¹² -~~
~~in {preconverging-ment by} postconverging-entailment>~~ necessarily
 requires at least the induced ¹⁰³universal-transparency¹⁰⁴ -~~{transparency-~~
~~of-totalising-entailing, -as-to-entailing-<amplituding/formative-~~
~~epistemicity>totalising~in-relative-ontological-completeness³⁷ }~~ of the
¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸⁸reference-of-
 thought ‘⁴⁵foregrounding__entailment-<in-succession-of-profound-
 supererogation⁹⁶>-~~{postconverging-narrowing-down~sublimation-as-to-~~
~~‘existence—as-sublimating-withdrawal/unenframing/re-ontologising, -~~
~~elicited-from-prospective-profound-supererogation⁹⁶’-in-reflecting-~~
~~‘immanent~relative-unreflexivity/relative-reflexivity—ontological-~~
~~contiguity⁹⁷’;—as-operative-notional~¹⁸deprocrypticism}~~ as of
 notional~¹⁸deprocrypticism construction-of-the-Self” from whence its
 implied specialised/profound knowledge-construct can be engaged in
 deferential-formalisation-transference (without the possibility of
 sophistic/pedantic undermining like the eliciting of various temporal
 manifestations of disjointedness-as-of-³³reference-of-thought as of social-
 stake-contention-or-confliction implications) even if the vast majority of
 humans don’t have a thorough grasp of notional~¹⁸deprocrypticism
 implied profound/specialisms knowledge-construct implications; ¶
 critically metaphoricity speaks to the veridical transience of human
 existential-<disontologising/re-ontologising—aporeticism>
 conceptualisation as of human limitedness (so-reflected as to human
 limited-mentation-capacity-deepening—as-subjecting-limitedness/human-

~~subpotency to 'educed unlimitedness/existence sublimating nascence'~~⁵³
 'as reflexively in-phasing with the extensive unlimitedness that is existence
 exuding sublimating/desublimating validative/invalidative thresholds of
 human ontological-performance⁷²-<including-virtue-as-ontology>'), such
 that the veracity of human ⁵⁶meaningfulness-and-teleology⁹⁹
 conceptualisation arises as a thresholding-flux as of 'absolute projective
 reference-threshold for gauging relative human ontological-
 performance⁷²-<including-virtue-as-ontology>' on-the-one-hand
 (accounting for the 'constraining/defining intersolipsistic reflexive-
 sublimating/unreflexive-desublimating measure/objectification that is
 unlimitedness/existence-as-ontological-normalcy/postconvergence-<in-
 validation-of- 'metaphysics-of-absence epistemic-projection'>' with
 regards to all apparent 'supposed-subjects'/subpotencies in their
 notional~reflexivity-<{veridical/sound}-relative-reflexivity-in-
 existence/relativising from limited mentation as its
 deepening/psychologismic <residualising {decompulsing} delinearity for
 eogency> by {flawed/unsound}-relative-unreflexivity-in-
 existence/absolutising from limited mentation/psychologismic epistemic-
 acutisation nonresidualising imbued {compulsing} linearity in eclecticism-
 of prior mere formulaicity/ritualisation> imbued
 sublimating/desublimating in existence and thus as requiring appropriate
 conceptualisation of ⁶¹nonpresencing-or-withdrawal/unenframing/re-
 ontologising-or-metaphysics-of-absence- {implicated-epistemic-veracity-
 of- ⁶²nonpresencing-<perspective-ontological-
 normalcy/postconvergence> }-or-transcendental-reasoning-of-event³⁸-

~~as-prospective-ontology-origination to disambiguatingly/differentiatingly~~
~~account for notional-reflexivity-<{veridical/sound}-relative-reflexivity-~~
~~in-existence/relativising from limited-mentation as its~~
~~deepening/psychologismic <residualising ^{decompulsing} delinearity- for-~~
~~eogeny> by {flawed/unsound}-relative-unreflexivity-in-~~
~~existence/absolutising from limited-mentation/psychologismic epistemic-~~
~~acutisation nonresidualising imbued ^{compulsing} linearity-in-eclecticism-~~
~~of-prior-mere-formulaicity/ritualisation>~~ as so-undergirded rather by
 prospective re-ontologising 'deconstruction conception as to epistemic-
 growth,-as-{veridical/sound}-relative-reflexivity-in-
 existence/relativising from limited-mentation as its-
 deepening/psychologismic epistemic-acutisation residualising,-
^{decompulsing} delinearity- for eogeny') and on-the-other-hand as of 'effective
 existential-<disontologising/re-ontologising aporeticism> manifestation
 of human ontological-performance⁷²-<including-virtue-as-ontology>' (necessarily reflecting the station/locus of human limited-mentation-
 capacity-as-subjecting 'educed-unlimitedness/existence-sublimating-
 naseence' to limitedness/human-subpotency as to 'veridical
 existentialising-frame-of-entailment-of-motif-and-
 apriorising/axiomatising/referencing' becoming of human consciousness
 in-its-embodiment' as from prior <preconverging~'motif-and-
 apriorising/axiomatising/referencing'-entailing>-existentialising-
 enframing/imprintedness-(as-to-⁷² historicity-tracing-in-presencing-
 hyperrealisation/hyperreal-transposition) to prospective
 <postconverging~'motif-and-apriorising/axiomatising/referencing'-

~~entailing>-existentialising—framing/imprinting- (as-to-prospective-
 /historiality/ontological-eventfulness /ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-
 'epistemicity-relativism-determinism'>)), with this overall contrastive
 thresholding-flux pointing out that notions speaking to prospective human
 transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity
 such as construction-of-the-Self, surrealistising-<as-to-supererogation⁹⁶>
 (as to the ⁹⁷surrealistising nature of the
 <cumulating/recomposuring~attendant-ontological-contiguity>-
 successive registry-worldviews/dimensions), etc. can only effectively arise
 rather as being freed/liberated from the 'very incipient/seeding
 {flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-
 limited-mentation/psychologismic-epistemic-acutisation—
 nonresidualising-imbued-^{compulsing}linearity-in-eclecticism-of-prior-mere-
 formulaicity/ritualisation residual human <amplituding/formative-
 epistemicity>-totalising~thrownness-in-existence³⁵ imbued prior
 <preconverging~'motif-and-apriorising/axiomatising/referencing'—
 entailing>-existentialising—enframing/imprintedness- (as-to- /historicity-
 tracing—in-presencing—hyperrealisation/hyperreal-transposition) to then
 project of their epistemic-growth,-as- {veridical/sound}-relative-
 reflexivity-in-existence/relativising-from-limited-mentation-as-its-
 deepening/psychologismic-epistemic-acutisation—residualising,-
^{decompulsing}delinearity-for-cogency prospective <postconverging~'motif-
 and-apriorising/axiomatising/referencing'—entailing>-existentialising—~~

~~framing/imprinting- (as-to-prospective-⁴ historicity/ontological-~~
~~eventfulness³ /ontological-aesthetic-tracing-<perspective-ontological-~~
~~normalcy/postconvergence-reflected- 'epistemicity-relativism-~~
~~determinism'[>] } (thus reflecting that metaphoricity with regards to~~
 prospective human transcendence-and-
 sublimity/sublimation/~~supererogatory-de-mentativity~~ is rather an exercise
 of prospective re-ontologising 'deconstruction conception as to epistemic-
 growth,-as-~~{veridical/sound}-relative-reflexivity-in-~~
~~existence/relativising from limited-mentation-as-its-~~
~~deepening/psychologismic epistemic-acutisation residualising,-~~
~~{decompulsing} delinearity-for-cogeney' over prior disontologising~~
~~'⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ normalising~~
~~functionalism conception as to {flawed/unsound}-relative-unreflexivity-in-~~
~~existence/absolutising from limited-mentation/psychologismic epistemic-~~
~~acutisation nonresidualising imbued-^{compulsing}linearity-in-eclecticism-~~
~~of-prior-mere-formulaicity/ritualisation')~~ and such that in-many-ways it
 can thus be appreciated for instance that 'budding-positivists are rather
 becoming out of medieval-scholasticism'

neuterising⁵⁸

neuterising—ascriptivity/ascription-hardening/pseudo-referentialism-as-
 epistemically-flawed-⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴—or—identitive-constitutedness¹⁴-as- 'epistemic-totality³⁷'-
~~dereification-in-dissingularisation-<as-to-the-disjointedness/ment-of-~~
~~⁹presencing—absolutising-identitive-constitutedness¹⁴>²⁹-as-flawed-~~
~~epistemicity-relativism-determinism⁹~~

neuterisation⁵⁹

neuterisation-~~{~~undisambiguation of temporal-as-
denaturing⁶¹/preconverging-or-dementing⁶⁰ from intemporal-as-
sound/postconverging-or-dialectical-thinking⁶¹, so-construed-as-to-
binarity-of-~~category~~-categorical-imperatives/axioms/registry-teleology⁹⁹-with-
temporal-as-denaturing⁶¹ falsely-represented-as-if-in~notional-
contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-
mentally-aestheticised~postconverging/dialectical-thinking⁷¹-qualia-
schema>-with-intemporal-as-sound, 'rather-than-disambiguated-into
intemporal-as-prospective-notional-contiguity/epistemic-contiguity⁶²-
<profound-supererogation⁹⁶-of-mentally-
aestheticised~postconverging/dialectical-thinking⁷¹-qualia-schema> and
temporal-as-prior-notional-discontiguity/epistemic-discontiguity⁶³-
<between—prior-shallow-supererogation⁹⁶-of-mentally-
aestheticised~preconverging/dementing⁰-qualia-
schema_and_prospective-profound-supererogation⁹⁶-of-mentally-
aestheticised~postconverging/dialectical-thinking⁷¹-qualia-schema>-
representations', but-wrongly-implying-both-are of the-very-same-
relative-reflexivity-of-immanent-existence/intrinsic-reality/ontological-
veridicality,-as-to- 'human<amplituding/formative-
epistemicity>totalising~purview-of-construal'⁵⁶ imbued-
apriorising/axiomatising/referencing of⁵⁶ meaningfulness-and-
teleology⁹⁹ }

nondescript/ignora
ble-void⁶⁰

nondescript/ignorable-void, in underlying holographically-
<conjugatively-and-transfusively> the relative-unreflexivity/relative-

*virtue-as-ontology>/morality/ethics/justice/etc. implied/appreciable
preconverging/dementing²⁰–qualia-schema (so-reflected as from the
prospective registry-worldview/dimension in relative-ontological-
completeness⁸⁷ epistemic perspective), as it rather reproduces circularly
its ‘prior registry-worldview’s/dimension’s nondescript/ignorable–void as
of its ontologically-flawed preconverging/dementing²⁰–qualia-schema’
over any such prospective registry-worldview’s/dimension’s veridically
implied/appreciable preconverging/dementing²⁰–qualia-schema
representation of the prior registry-worldview’s/dimension’s
destructuring-threshold-~~(uninstitutionalised-threshold¹⁰²/presublimating–
desublimating-decisionality)~~–of-ontological-performance⁷²-<including-
virtue-as-ontology>, with the implication that the ‘destructuring-
threshold-~~(uninstitutionalised-threshold¹⁰³/presublimating–
desublimating-decisionality)~~–of-ontological-performance⁷²-<including-
virtue-as-ontology>/morality/ethics/justice/etc.
preconverging/dementing²⁰–qualia-schema’ respectively of prior
recurrent-utter-uninstitutionalisation, ununiversalisation, non-
positivism/medievalism and our ⁸⁰procrypticism–or–disjointedness-as-of-
⁸³reference-of-thought (as failing dispensing-with-immediacy-for-relative-
ontological-completeness⁸⁷-by-reification/contemplative-distension⁷⁷) as
reflected from the epistemic perspective respectively of prospective base-
institutionalisation, ¹⁰³universalisation, positivism and
notional~¹⁸deprocrypticism (as dispensing-with-immediacy-for-relative-
ontological-completeness⁸⁷-by-reification/contemplative-distension⁷⁷) are
rather construed by the respective prior registry-worldviews/dimensions*

circularly as of their 'prior registry-worldview's/dimension's
 nondescript/ignorable-void as of their ontologically-flawed
 preconverging/dementing²⁰-qualia-schema': and any such 'prior registry-
 worldview's/dimension's nondescript/ignorable-void as of its
 ontologically-flawed preconverging/dementing²⁰-qualia-schema' can only
 veridically be conceptualised-and-analysed as of the '~~relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-
 institutionalisation-process⁶⁸ (ecstatic-existence prospective digression
 induced epistemic-ricochetting/transepistemicity) dimensionality-of-
 sublimating²⁵ -(<amplituding/formative>supererogatory-de-
 mentativeness/epistemic-growth-or-conflatedness³/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation)~~ as to difference-conflatedness¹³-as-to-totalitative-
 reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-
 prospective-⁶¹ nonpresencing>⁹²-as-veridical-epistemicity-relativism-
 determinism²' with regards to the transepistemic/epistemic-ricochetting
 <amplituding/formative-epistemicity>causality ~as-to-projective-
 totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-
 explicating~relative-unreflexivity/relative-reflexivity—ontological-
 contiguity⁶ of human limited-mentation-capacity-deepening—as-
 subjecting-limitedness/human-subpotency-to-'educated-
 unlimitedness/existence-sublimating-naseence'²³ in human epistemic-
 totalising³³~resubjecting_or_totalising-entailing-reconstrual-<of-the-
 whole/purview-of-the-whole/oneness-of-ontology> of ecstatic-existence as
 of existence—as-the-absolute-a-priori-of-

*conceptualisation~and~existence—as~sublimating~
withdrawal/unenframing/re-ontologising,-elicited-from-prospective~
profound-supererogation⁰⁶-<as-to-perspective-ontological-
normalcy/postconvergence-implied-‘prospective-aporeticism-
overcoming/unovercoming’>’, and so as of the relative-ontological-
completeness⁸⁷ prospective registry-worldview’s/dimension’s
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of~
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins
trumenting~for~conceptualisation ‘induced postconverging/dialectical-
thinking²¹—qualia-schema as from its apriorising-pyschologism/mental-
schema implicated value-ricochetting/transvaluation—as-to-prospective-
relative-ontological-completeness⁸⁷’ superseding of the relative-
ontological-incompleteness⁸⁸ prior registry-worldview’s/dimension’s
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of~
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins
trumenting~for~conceptualisation ‘implied prior
postconverging/dialectical-thinking²¹—qualia-schema which becomes
prospectively a prior preconverging/dementing²⁰—qualia-schema’ (thus
grasping the ‘teleologically-determinative <amplituding/formative-
epistemicity>causality⁶~as-to-projective-totalitative-implications-of-
prospective-⁶ nonpresencing,-for-explicating~relative~
unreflexivity/relative-reflexivity—ontological-contiguity⁶’ of the prior
registry-worldview’s/dimension’s meaningfulness so-construable as of its
preconverging/dementing²⁰—qualia-schema reflection of its destructuring-
threshold-(uninstitutionalised-threshold⁰²/presublimating~*

~~desublimating-decisionality~~ }-of-ontological-performance⁷²-<including-
 virtue-as-ontology>);¶ as the prior registry-worldview's/dimension's
 destructuring-threshold-~~(uninstitutionalised-threshold¹⁰²/presublimating-~~
~~desublimating-decisionality~~ }-of-ontological-performance⁷²-<including-
 virtue-as-ontology>/morality/ethics/justice/etc. is construed as a
 <amplituding/formative>⁸ wooden-language-~~(imbued-temporal-mere-~~
~~form/virtualities/dereification/akrasiaticdrag/denatured/preconverging-~~
~~or-dementing³¹-narratives-of-the-⁸³reference-of-thought-~~categorical-~~~~
~~imperatives/axioms/registry-teleology⁹⁹ }~~ as of the implied
 reproducibility—mathesis/motif/throwness-disposition,—as—
 reproducibility-of-aestheticisation as reasoning-from-results/afterthought,
 speaking of human-subpotency prospective lack of 'platonic anamnesis'
 (rather as of human-'limited-mentation-capacity-deepening—as-
 subjecting-limitedness/human-subpotency-to-'educated-
 unlimitedness/existence-sublimating-naseence'²³³'-construal-of-
 'superseding-oneness-of-ontology' with respect to the prior pertinence of
 the 'organic-spirit of knowledge' over 'mechanical-knowledge', so-
 implied beyond the 'epochal literal mysticism' as naively analysed from
 their ¹⁰³universalising-idealisation ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴ perspective, and noting as well here that the conceptual-
 patterning-~~(as-devoid-of-'prospectively-implicated-attendant-~~
~~ontological-contiguity~~ '~educated-
~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-~~
~~flexivity-contiguity-<imbued-notional-cogency>¹⁴⁰'s-reifying-or-~~

elucidating-of- 'prospective-relative-ontological-completeness'⁸⁷; -so-
 rather-enabled-<by-a-¹ nonpresencing-divulging-of-momentous-
⁴historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-
 'epistemicity-relativism-determinism'> } naivety of Platonism as merely
 prior reproducibility—mathesis/motif/throwness-disposition,—as-
 reproducibility-of-aestheticisation is alien to Plato and the Socratic-
 philosophers whose anamnesis rather speaks of originariness-parrhesia,—
 as-spontaneity-of-aestheticisation conceptualisation of their
¹⁰³universalising-idealisation), as human-subpotency doesn't constrain the
 'becoming of ecstatic-existence-as-transcendental-signifier' as of the
 latter's transcendence-and-sublimity/sublimation/supererogatory—de-
 mentativity inducing implications such that ecstatic-existence-as-
 transcendental-signifier—emergence/becoming-spontaneity-implications
 reflected as existence-potency³⁹~sublimating-nascence,-disclosed-from-
 prospective-epistemic-digression as from such human-subpotency prior
 reproducibility—mathesis/motif/throwness-disposition,—as-
 reproducibility-of-aestheticisation in restoring dimensionality-of-
 sublimating²⁵ -(<amplituding/formative>supererogatory—de-
 mentativeness/epistemic-growth-or-conflatedness⁸/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation), implies the prospective registry-worldview/dimension in
 relative-ontological-completeness⁸⁷ is of superseding value-
 ricochetting/transvaluation—as-to-prospective-relative-ontological-
 completeness⁸⁷ so-reflected as of the 'relative-unreflexivity/relative-

*reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-
 process⁶⁸ (ecstatic-existence prospective digression induced epistemic-
 ricochetting/transepistemicity) dimensionality-of-sublimating²⁵—
 (<amplituding/formative>supererogatory—de-mentativeness/epistemic-
 growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation)* as to *difference-conflatedness¹³-as-to-totalitative-
 reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-
 prospective-⁶ nonpresencing>⁹²-as-veridical-epistemicity-relativism-
 determinism²*’ induced ‘*prospective intemporal-as-ontologically-
 veridical/ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—
 as-so-being-as-of-existential-reality* parrhesiastic seeding-promise of
*reasoning-through/messianic-reasoning⁵⁶ meaningfulness-and-teleology⁹⁹
 as equivalence/correspondence antiakrasiatic-aspiration ontological-
 performance⁷²-<including-virtue-as-ontology>*’ over the prior registry-
*worldview’s/dimension’s destructuring-threshold-(uninstitutionalised-
 threshold¹⁰²/presublimating—desublimating-decisionality)*—of-ontological-
*performance⁷²-<including-virtue-as-
 ontology>/morality/ethics/justice/etc. ‘⁷⁹presencing—absolutising-
 identitive-constitutedness¹⁴/identitive-constitutedness¹⁴-as-‘epistemic-
 totality³⁷’-dereification-in-dissingularisation-<as-to-the-
 disjointedness/ment-of-⁷⁹ presencing—absolutising-identitive-
 constitutedness¹⁴>²⁹-as-flawed-epistemicity-relativism-determinism⁴⁹
 induced ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-*

*faith/inauthenticity*⁶⁴ *reproducibility—mathesis/motif/throwness-*
disposition,—as—reproducibility-of-aestheticisation seeding-misprising of
reasoning-from-results/afterthought ⁵⁶*meaningfulness-and-teleology*⁹⁹ *as*
covert-pretence-of-equivalence/correspondence—antiakrasiatic-
*aspiration-ontological-performance*⁷²-<including-virtue-as-ontology>';¶
with the above reflecting the fact that originariness-parrhesia,—as—
spontaneity-of-aestheticisation inducing of prior reproducibility—
mathesis/motif/throwness-disposition,—as—reproducibility-of-
aestheticisation as outcome/outfit/shell—construedhistorially-as-of-the-
specifically-aestheticised-incrusting/plating/coating-as-institutional-
manifestation is rather a 'secondnature positive-opportunism—of-social-
*functioning-and-accordance*⁷⁵ *implied mechanical-knowledge' but then*
the very possibility for prospective originariness-parrhesia,—as—
spontaneity-of-aestheticisation inducing of prospective reproducibility—
mathesis/motif/throwness-disposition,—as—reproducibility-of-
aestheticisation (as to when ecstatic-existence-as-transcendental-
signifier—emergence/becoming—spontaneity-implications reflected as
*existence-potency*³⁹~*sublimating—nascence,—disclosed-from-prospective-*
epistemic-digression from such human-subpotency prior reproducibility—
mathesis/motif/throwness-disposition,—as—reproducibility-of-
aestheticisation is implied), lies with the organic-knowledge reconstrual of
anamnesis as of the 'relative-unreflexivity/relative-reflexivity—
*ontological-contiguity*⁶⁷~*of-the-human-institutionalisation-process*⁶⁸
(ecstatic-existence prospective digression induced epistemic-
*ricochetting/transepistemicity) dimensionality-of-sublimating*²⁵¶

(<amplitudinal/formative> supererogatory~de-mentativeness/epistemic-
 growth-or-conflatedness¹² /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation) as to difference-conflatedness¹³-as-to-totalitative-
 reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-
 prospective-⁶¹ nonpresencing>⁹²-as-veridical-epistemicity-relativism-
 determinism³²’ induced ‘prospective intemporal-as-ontologically-
 veridical/ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—
 as-so-being-as-of-existential-reality parrhesiastic seeding-promise of
 reasoning-through/messianic-reasoning⁵⁶ meaningfulness-and-teleology⁹⁹
 as equivalence/correspondence antiakrasiatic-aspiration ontological-
 performance⁷²-<including-virtue-as-ontology>’;¶ and it is herein that the
 notion of construction-of-the-Self is central as to the implication that
⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-
 virtue-as-ontology>/morality/ethics/justice/etc. involves ‘direct bilateral
 relationship of appropriate construction-of-the-Self for appropriate
 cognisance-and-integration of prospective relative-ontological-
 completeness⁸⁷ ⁵⁶meaningfulness-and-teleology⁹⁹’ in order for the
 upholding of anamnesis (as to when ecstatic-existence-as-transcendental-
 signifier—emergence/becoming—spontaneity-implications reflected as
 existence-potency³⁹~sublimating—nascence,-disclosed-from-prospective-
 epistemic-digression from such human-subpotency prior reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-
 aestheticisation is implied), as to the fact that with regards to social-stake-

*contention-or-confliction the prior registry-worldview's/dimension's prior
 reproducibility—mathesis/motif/thrownness-disposition,—as—
 reproducibility-of-aestheticisation <amplituding/formative>⁸ wooden-
 language-(imbued—temporal—mere-
 form/virtualities/dereification/akrasiaticdrag/denatured/preconverging-
 or-dementing²⁰—narratives—of-the-⁸³reference-of-thought—categorical-
 imperatives/axioms/registry-teleology⁹⁹) at its destructuring-threshold-
 {uninstitutionalised-threshold⁰²/presublimating—desublimating-
 decisionality}—of-ontological-performance⁷²-<including-virtue-as-
 ontology>/morality/ethics/justice/etc. cannot uphold/uptake the
 prospective registry-worldview's/dimension's⁵⁶ meaningfulness-and-
 teleology⁹⁹ as it rather engages with such prospective knowledge in
 complexification of its prior reproducibility—mathesis/motif/thrownness-
 disposition,—as—reproducibility-of-aestheticisation
 <amplituding/formative>⁸ wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-
 or-dementing²⁰—narratives—of-the-⁸³reference-of-thought—categorical-
 imperatives/axioms/registry-teleology⁹⁹) which is alien to the requisite
 prospective registry-worldview's/dimension's parrhesiastic value-
 ricochetting/transvaluation—as-to-prospective-relative-ontological-
 completeness⁸⁷ human-and-social—expectations/anticipations—
 metaphoricity⁵⁷—as-preconverging/postconverging—rede-
 mentating/restructuring/reparadigming—psychologism-<as-from-
 perspective—ontological-normalcy/postconvergence>;¶ hence the*

~~<amplituding/formative>~~⁸ wooden-language-~~(imbued—temporal—mere-~~
~~form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-~~
~~or-dementing~~¹⁰~~—narratives—of-the-~~⁸³ reference-of-thought-~~8~~ categorical-
~~imperatives/axioms/registry-teleology~~⁹⁹ } of a prior registry-
worldview's/dimension's destructuring-threshold-~~(uninstitutionalised-~~
~~threshold~~¹⁰²~~/presublimating—desublimating-decisionality)~~—of-ontological-
performance⁷²-~~<including-virtue-as-~~
~~ontology>/morality/ethics/justice/etc.~~ as its human-subpotency—
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint emerges as of 'asceticism'
consciousness point-of-referencing projection (~~<amplituding/formative-~~
~~epistemicity>causality~~⁹ ~~~as-to-projective-totalitative—implications-of-~~
~~prospective-~~⁶¹ ~~nonpresencing, -for-explicating~relative-~~
~~unreflexivity/relative-reflexivity—ontological-contiguity~~⁶¹) towards the
prospective registry-worldview/dimension' eliciting the relative-
~~unreflexivity/relative-reflexivity—ontological-contiguity~~⁶⁷~of-the-human-
institutionalisation-process⁶⁸ dimensionality-of-sublimating²⁵-
~~(<amplituding/formative>supererogatory—de-mentativeness/epistemic-~~
~~growth-or-conflatedness~~¹/transvaluative-
~~rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—~~
~~equalisation)~~ as to difference-conflatedness¹³-as-to-totalitative-
reification-in-singularisation-~~<as-to-the-nondisjointedness/entailment-of-~~
~~prospective-~~⁶¹ ~~nonpresencing>~~⁷²-as-veridical-epistemicity-relativism-
~~determinism~~², wherein the ascetically implied metaphoricity⁵⁷ as of the

prospective registry-worldview/dimension, by its prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for the prospective construction-of-the-Self, induces 'value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness⁸⁷ 56meaningfulness-and-teleology⁹⁹' thus overriding the 'prior registry-worldview's/dimension's nondescript/ignorable-void as of its ontologically-flawed preconverging/dementing²⁰-qualia-schema' with regards to its destructuring-threshold-~~(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~~-of-ontological-performance⁷²-<including-virtue-as-ontology>, such that a <amplituding/formative>⁸ wooden-language-~~(imbued-temporal-mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰-narratives-of-the-⁸⁵reference-of-thought-categorical-imperatives/axioms/registry-teleology⁹⁹)~~ simply speaks of a registry-worldview's/dimension's <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ as of the 'shiftiness-of-the-Self'¹ whether as of trepidatious/warped/preclusive/occlusive⁷⁹presencing—absolutising-identitive-constitutedness¹⁴/identitive-constitutedness¹⁴-as- 'epistemic-totality³⁷'-dereification-in-dissingularisation-<as-to-the-disjointedness/ment-of-⁷⁹presencing—absolutising-identitive-constitutedness¹⁴>²⁹-as-flawed-epistemicity-relativism-determinism⁴⁹

⁶¹nonpresencing *nonpresencing—or—withdrawal/unenframing/re-ontologising—or—metaphysics-of-absence—(implicated-epistemic-veracity-of-*
⁶¹*nonpresencing—<perspective—ontological-*
normalcy/postconvergence> }—or—transcendental-reasoning-of-event³⁸-
as-prospective-ontology-origination
perspective/framing/reference/horizon/projection of⁵⁶meaningfulness-
and-teleology⁹⁹ as to the transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity implications of
difference-conflatedness¹³-as-to-totalitative-reification-in-
singularisation—<as-to-the-nondisjointedness/entailment-of-prospective-
⁶¹*nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism²; ¶*
reflected as existence-potency³⁹~sublimating—nascence,-disclosed-from-
prospective-epistemic-digression or existence-potency³⁹~sublimating—
nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-
unconceal-the-very-ontologically-same-existential-reality; ¶
nonpresencing—<perspective—ontological-normalcy/postconvergence>
speaks to the transcendental-signifier/transcendental-
enabling/sublimating/supererogatory—de-mentativity that is ecstatic-
existence as phenomenologically reflecting existence—as-sublimating-
withdrawal/unenframing/re-ontologising,-elicited-from-prospective—
profound-supererogation⁹⁶ ‘both as signifier-as-to-transcending
(speaking of human-subpotency ontological-performance⁷²-<including-
virtue-as-ontology>/morality/ethics/justice/etc. perspective of the
changing transcendence-and-sublimity of existence reflected as to

sublimating notional-contiguity/epistemic-contiguity⁶² and desublimating
 notional-discontiguity/epistemic-discontiguity⁶³ as of human limited-
 mentation-capacity-deepening—as subjecting limitedness/human-
 subpotency to ‘educed unlimitedness/existence sublimating nascence’²³
 implications) and signified-as-to-immanency (speaking of notional-
 contiguity/epistemic-contiguity⁶² -<profound-supererogation⁹⁶ -of-
 mentally-aestheticised-postconverging/dialectical-thinking⁹⁷ -qualia-
 schema> perspective of the unchanging immanency of existence as
 superseding—oneness-of-ontology as to the coherence underlying the very
 possibility for construing-and-reconstruing of intelligibility in existence)’
 so-construed as notional~reflexivity-in-ecstatic-existence, and critically
 in this regards reductionist conceptions will wrongly tend to imply
 ‘human-subpotency non-scalarity/ beholdening-<as-to-what-has-gone-
 before-aesthetically-de-mentates/structures/paradigms-distortedly-the-
 possibility-for-the-later-ontologisation>’ supersedes the
 ‘scalarity/immanency of existence’s ontological-
 normalcy/postconvergence’; ¶ this further explains why reductionisms (as
 to their <amplituding/formative-
 epistemicity>totalising/circumscribing/delineating implications) fail to
 reflect nonpresencing-<perspective—ontological-
 normalcy/postconvergence> as to the requisite human limited-mentation-
 capacity-deepening—as subjecting limitedness/human subpotency to-
 ‘educed unlimitedness/existence sublimating nascence’²³ knowledge-
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-
 <in-prospective-psychologismic~apriorising/axiomatising/referencing-

~~{of- 'prospectively implicated attendant ontological-~~
~~contiguity '~educed-~~
~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re~~
~~flexivity-contiguity-<imbued-notional~cogency>' }~~—conflatedness¹³⁻
~~in {preconverging ment by} postconverging entailment>~~ and with such
reductionisms rather inducing⁷⁹ presencing—absolutising-identitive-
constitutedness¹⁴ as to elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside—~~'prospectively implicated attendant ontological-~~
~~contiguity⁶⁷'~educed-~~
~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re~~
~~flexivity-contiguity-<imbued-notional~cogency>'~~⁴⁰ poor and
relic/artifactual conceptions of knowledge that poorly contemplates of
human limited-mentation-capacity-deepening—as-subjecting-
limitedness/human-subpotency-to-~~'educed-unlimitedness/existence-~~
~~sublimating-nascence'~~⁵³ implications, and so as 'failing to override
~~apriorising/axiomatising/referencing-{of- 'prospectively~~
~~implicated attendant ontological-contiguity '~educed-~~
~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re~~
~~flexivity-contiguity-<imbued-notional~cogency>' }~~—constitutedness¹⁴⁻
~~in preconverging entailment with apriorising/axiomatising/referencing-~~
~~{of- 'prospectively implicated attendant ontological-~~
~~contiguity '~educed-~~
~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re~~
~~flexivity-contiguity-<imbued-notional~cogency>' }~~—conflatedness¹³⁻

~~in {preconverging ment by} postconverging entailment~~ as the latter enables 'relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷ - {sublimating~referencing/registering/decisioning, -as-self-becoming/self-conflatedness⁸³/formative~supererogating-<projective/reprojective~aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective~ontological-normalcy/postconvergence>} as to human-and-social-expectations/anticipations~metaphoricity⁵⁷-as-preconverging/postconverging~rede-mentating/restructuring/reparadigming~psychologism'⁸⁹ to be drawn in keeping tab of existence~as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective~profound-supererogation⁹⁶ 'both as signifier-as-to-transcending (speaking of human-subpotency ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. perspective of the changing transcendence-and-sublimity of existence reflected as to sublimating notional-contiguity/epistemic-contiguity⁶² and desublimating notional-discontiguity/epistemic-discontiguity⁶³ as of human limited-mentation-capacity-deepening~as-subjecting-limitedness/human-subpotency-to-'duced-unlimitedness/existence-sublimating-naseence'⁷³ implications) and signified-as-to-immanency (speaking of notional-contiguity/epistemic-contiguity⁶² -<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁷¹-qualia-schema> perspective of the unchanging immanency of existence as superseding~oneness-of-ontology as to the coherence underlying the very

possibility for *construing-and-reconstruing of intelligibility in existence*)’
so-construed as notional~reflexivity-in-ecstatic-existence;¶ *the failure to*
adopt such a nonpresencing-<perspective~ontological-
normalcy/postconvergence> apriorising/axiomatising/referencing-{of-
‘prospectively implicated attendant ontological-contiguity ’~educed-
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re
flexivity~contiguity-<imbued~notional~cogency>’ }~conflatedness¹³⁻
in {preconverging ment by} postconverging entailment construal
(underlined by human limited-mentation-capacity-deepening—as-
subjecting limitedness/human subpotency to ‘educed-
unlimitedness/existence sublimating naseence²³ as to
‘implicated attendant ontological-contiguity⁶⁷’~educed-
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re
flexivity~contiguity-<imbued~notional~cogency>’⁴⁰ ‘implied
<amplituding/formative~epistemicity>-totalising~renewing-realisation,-
re-perception,-re-thought-in-epistemic-conflatedness¹³s of relative-
unreflexivity/relative reflexivity—ontological-contiguity⁶⁷’) is critically
associated with ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴
academicism proliferation of isms~conceptualisations mere conceptual-
patterning- {as-devoid-of- ‘prospectively implicated attendant-
ontological-contiguity ’~educed-
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re
flexivity~contiguity-<imbued~notional~cogency>’⁴⁰’s-reifying-or-
elucidating-of- ‘prospective-relative-ontological-completeness⁶⁷’;-so-
rather-enabled-<by-a-⁶¹nonpresencing-divulging-of-momentous-

⁶⁴historiality/ontological-eventfulness⁶⁵/ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-
 'epistemicity-relativism-determinism'⁶⁶>} articulated rather as of
 elaboration-as-to-mere-
 extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
 outside—'prospectively-implicated-attendant-ontological-
 contiguity'⁶⁷~duced-
 existentialising/contextualising/textualising_'intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional-cogency>'⁶⁸ (wherein the
 knowledge-reification~gesturing-and-accounting—of-epistemic-
 phenomenism-<in-
 prospective-psychologismic~apriorising/axiomatising/referencing-{of-
 'prospectively-implicated-attendant-ontological-contiguity'~duced-
 existentialising/contextualising/textualising_'intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional-cogency>' }—conflatedness⁶⁹-
 in-{preconverging-ment-by}-postconverging-entailment> is simply
 construed 'out of idly/singly abstractable logical possibilities for such
 'isms-conceptualisations mere conceptual-patterning-{as-devoid-of-
 'prospectively-implicated-attendant-ontological-contiguity'~duced-
 existentialising/contextualising/textualising_'intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional-cogency>'⁷⁰'s-reifying-or-
 elucidating-of-'prospective-relative-ontological-completeness'⁷¹;-so-
 rather-enabled-<by-a-⁶¹nonpresencing-divulging-of-momentous-
⁶⁴historiality/ontological-eventfulness⁶⁵/ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-

'epistemicity-relativism-determinism' > } and not-or-poorly aspiring to
 portray the unchanging immanent-backdrop construable-and-
 reconstruable as of existential-<disontologising/re-ontologising-
 aporeticism> contextualising in relative-unreflexivity/relative-
 reflexivity—ontological-contiguity⁶⁷ in <amplituding/formative-
 epistemicity> totalising/circumscribing/delineating conception-of-
⁵⁶meaningfulness-and-teleology⁹⁹ ') as to disparateness-of-
 conceptualisation-<unforegrounding-ment,-failing-prospectively-to-
 reflect-'immanent~relative-unreflexivity/relative-reflexivity—ontological-
 contiguity'⁶⁷> and thus with the 'ontologically-flawed implication that
 the absolute a-priori is not construed as existence—as-sublimating-
 withdrawal/unenframing/re-ontologising,-elicited-from-prospective-
 profound-supererogation⁹⁶' but instead any of such given isms—
 conceptualisations and associated reductionisms now substituting for the
 unchanging immanent-backdrop of 'implicated_attendant_ontological-
 contiguity⁶⁷' ~educed-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional~cogency>'⁴⁰ as the absolute a-
 priori of conceptualisation, and so as of vague academicism
 proceduralisms in totalisingly-ing—discretion/whim-of-thought, rather
 than a knowledge-reification~gesturing-and-accounting—of-epistemic-
 phenomenism-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing-{of-
 'prospectively_ implicated_attendant_ontological-contiguity' ~educed-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-

~~flexivity-contiguity-<imbued-notional-cogency>’ }~~—conflatedness¹³-
~~in-{preconverging-ment-by} postconverging-entailment>~~ of
⁴⁵foregrounding__entailment-<in-succession-of-profound-
supererogation⁹⁶>-~~(postconverging-narrowing-down~sublimation-as-to-~~
~~‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-~~
~~elicited-from-prospective-profound-supererogation⁹⁶’-in-reflecting-~~
~~‘immanent~relative-unreflexivity/relative-reflexivity—ontological-~~
~~contiguity⁶⁷’;-as-operative-notional~¹⁸deprocrypticism}~~ that starts-from-
and-remains-in/is-of-epistemical-embeddedness-with
~~‘implicated_attendant_ontological-contiguity⁶⁷’~duced-~~
~~existentialising/contextualising/textualising_‘intelligibility/epistemicity/re~~
~~flexivity-contiguity-<imbued-notional-cogency>’⁴⁰~~ (as to prospective
knowledge-reification~gesturing-and-accounting—of-epistemic—
phenomenalism-<in-
~~prospective psychologism~apriorising/axiomatising/referencing-{of-~~
~~‘prospectively implicated_attendant_ontological-contiguity ’~duced-~~
~~existentialising/contextualising/textualising_‘intelligibility/epistemicity/re~~
~~flexivity-contiguity-<imbued-notional-cogency>’ }~~—conflatedness¹³-
~~in-{preconverging-ment-by} postconverging-entailment>~~ ‘implied
<amplituding/formative-epistemicity>-totalising~renewing-realisation,-
re-perception,-re-thought-in-epistemic-conflatedness¹³s of relative-
unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷’) in construing
of prospective human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint to be conceptually
superseded/overcome in transcendence-and-

sublimity/sublimation/~~supererogatory~~-de-mentativity as is the case with
 all true science/ontology so-reflected in their ⁴⁶historiality/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected- 'epistemicity-relativism-
 determinism' > (consider in this regards the
 apriorising/axiomatising/referencing-{of- 'prospectively-
 implicated-attendant-ontological-contiguity- '~educated-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional-cogency>' }-conflatedness¹³-
 in-{preconverging-ment-by} postconverging-entailment, in reflecting the
 unchanging immanent-backdrop of 'implicated-attendant-ontological-
 contiguity⁶⁷'-~educated-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional-cogency>' ⁴⁰, of recurrent
 aspiration for notional-contiguity/epistemic-contiguity⁶²-<profound-
 supererogation ⁶⁶-of-mentally-aestheticised~postconverging/dialectical-
 thinking ⁷-qualia-schema> across
 Galilean/Cartesian/Newtonian/Leibnizian physics to modern-day string-
 theory/loop-quantum-gravity/etc. as to existence—as-sublimating-
 withdrawal/unenframing/re-ontologising,-elicited-from-prospective-
 profound-supererogation⁶⁶, ever always being about conceptually
 superseding/overcoming the physics epistemic-conception prospective
 human-subpotency-aporias/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint in producing the
 'successive sublimating physics as successive <amplituding/formative-

~~epistemicity~~>totalising/circumscribing/delineating conception of *relative-unreflexivity/relative-reflexivity—ontological-contiguity*⁶⁷ of physics across-the-times' (as to 'the-very-same physics ~~<amplituding/formative—epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality~~') rather than an ~~apriorising/axiomatising/referencing-{of- 'prospectively-implicated_attendant—ontological-contiguity '~educated—existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>' }—constitutedness~~¹⁴-in ~~preconverging-entailment~~ disposition for the mere articulation of idle/single 'isms-conceptualisations mere conceptual-patterning-~~{as-devoid-of- 'prospectively-implicated_attendant—ontological-contiguity '~educated—existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>' }⁴⁰'s-reifying-or-elucidating-of- 'prospective-relative-ontological-completeness~~⁸⁷';-so-rather-enabled-<by-a-⁴¹nonpresencing-divulging-of-momentous-⁴²historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>}' as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—~~'prospectively-implicated_attendant—ontological-contiguity~~⁶⁷'~educated—existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>'⁴⁰ lacking

~~<amplituding/formative-~~
 epistemicity>totalising/circumscribing/delineating profound-and-
 contiguous knowledge-reification~gesturing-and-accounting—of-
 epistemic-phenomenalism-<in-
 prospective-psychologismic~apriorising/axiomatising/referencing-{of-
 'prospectively-implicated-attendant-ontological-contiguity' ~educed-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional~cogency>' }—conflatedness¹³-
 in-{preconverging-ment-by} postconverging-entailment> and in fact one
 of the most critical/challenging epistemic concern of physicists today
 given the increasing theoretical abstraction is in preempting such a
 development of a conceptualising that poorly aligns with the epistemic-
 totality³⁷ of 'implicated-attendant-ontological-contiguity'⁶⁷ ~educed-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional~cogency>'⁴⁰ however difficult the
 available experimental possibilities for portraying prospective
 sublimation, and it should further be noted here that the successive
 sublimating physics across-the-times 'are of complementary
⁴⁰historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-
 'epistemicity-relativism-determinism'> and rather so as successive
 <amplituding/formative-
 epistemicity>totalising/circumscribing/delineating profound-and-
 contiguous knowledge-reification~gesturing-and-accounting—of-
 epistemic-phenomenalism-<in-

~~prospective psychologism~apriorising/axiomatising/referencing~{of-
 'prospectively implicated attendant ontological-contiguity' ~educated-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re
 flexivity-contiguity-<imbued-notional-cogency>' }—conflatedness¹³-
 in {preconverging ment by} postconverging entailment>~~ and 'not any
 naïve shallow-minded comparison of commonality of 'isms-
 conceptualisations mere conceptual-patterning- (as-devoid-of-
 'prospectively implicated attendant ontological-contiguity' ~educated-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re
 flexivity-contiguity-<imbued-notional-cogency>'⁴⁰ 's-reifying-or-
 elucidating-of- 'prospective-relative-ontological-completeness⁸⁷';-so-
 rather-enabled-<by-a-⁴¹ nonpresencing-divulging-of-momentous-
⁴² historicity/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-
 'epistemicity-relativism-determinism'> }' failing priorly to disambiguate
 the successive knowledge-reification~gesturing-and-accounting—of-
 epistemic-phenomenalism-<in-
 prospective psychologism~apriorising/axiomatising/referencing~{of-
 'prospectively implicated attendant ontological-contiguity' ~educated-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re
 flexivity-contiguity-<imbued-notional-cogency>' }—conflatedness¹³-
 in {preconverging ment by} postconverging entailment> across-the-
 times as preceding-and-framing any given concepts' like failing to realise
 that the 'notion of time in physics' priorly speaks to different physics
 'knowledge-reification~gesturing-and-accounting—of-epistemic-

phenomenalism-<in-
prospective psychologism~<apriorising/axiomatising/referencing-
 {of-
 'prospectively implicated attendant ontological-contiguity' ~educated-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional-cogency>' }-conflatedness¹³-
 in-{preconverging ment by} postconverging entailment> in relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷ in reflection of
 'implicated attendant ontological-contiguity⁶⁷'~educated-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional-cogency>'⁴⁰ as of 'relative-
 ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
 {sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness¹³/formative-supererogating-<projective/reprojective—
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
 referencing,-in-perspective—ontological-normalcy/postconvergence>} as
 to human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-
 preconverging/postconverging—rede-
 mentating/restructuring/reparadigming—psychologism'⁸⁹ across-the-times
 with respect to physics relative-ontological-completeness⁸⁷ conception as
 from pre-Newtonian/Leibnizian notion of time, Newtonian/Leibnizian
 notion of time, Einsteinian notion of time in terms of spacetime up to
 present-day physics theories notion of time in terms of further
 developments as from a big-bang-theory insights reflecting the epistemic-
 veracity that there is no sound concept and conceptualising without the
 'priorly projected notional-contiguity/epistemic-contiguity'⁶²-<profound-

*supererogation*⁶⁶ -of-mentally-aestheticised~postconverging/dialectical-
*thinking*²¹ -qualia-schema> in reflection of 'implicated_attendant-
ontological-contiguity⁶⁷' ~educated-
existentialising/contextualising/textualising 'intelligibility/epistemicity/re-
*flexivity-contiguity-<imbued-notional-cogency>*⁴⁰ and as of the
relative-ontological-completeness⁸⁷ implied profoundness' within which
any such concept and conceptualising is articulated and 'this effectively
contrasts with such *apriorising/axiomatising/referencing-{of-*
'*prospectively implicated_attendant-ontological-contiguity* ' ~educated-
existentialising/contextualising/textualising 'intelligibility/epistemicity/re-
flexivity-contiguity-<imbued-notional-cogency> ' }-constitutedness¹⁴-
in *preconverging-entailment* disposition naïve shallow-minded isms-
conceptualisations mere conceptual-patterning-*{as-devoid-of-*
'*prospectively implicated_attendant-ontological-contiguity* ' ~educated-
existentialising/contextualising/textualising 'intelligibility/epistemicity/re-
*flexivity-contiguity-<imbued-notional-cogency>*⁴⁰ 's-reifying-or-
elucidating-of-*'prospective-relative-ontological-completeness*⁸⁷ ';-so-
rather-enabled-<by-a-⁶¹ nonpresencing-divulging-of-momentous-
⁴ *historiality/ontological-eventfulness* /ontological-aesthetic-tracing-
<*perspective-ontological-normalcy/postconvergence-reflected-*
'*epistemicity-relativism-determinism*'> }' that equates/level-down
everything across space and time as to wrongly imply everything is of the
same notional-contiguity/epistemic-contiguity⁶² -<*profound-*
*supererogation*⁶⁶ -of-mentally-aestheticised~postconverging/dialectical-
*thinking*²¹ -qualia-schema> (as of undisambiguated relative-

~~unreflexivity/relative-reflexivity—ontological-contiguity~~⁶⁷ as to relative-
ontological-incompleteness⁸⁸—of-apriorising/axiomatising/referencing
and relative-ontological-completeness⁸⁷—of-
apriorising/axiomatising/referencing thus inducing
‘apriorising/axiomatising/referencing—
equating/leveling/ressentiment/closed-construct-of—⁵⁶ meaningfulness-
and-teleology⁹⁹ moronisation-<sublimating—nascence, -extricatory-
desublimating—downstreaming/‘avalage’>’) thus with a poor grasp of
‘knowledge-reification~gesturing-and-accounting—of-epistemic—
phenomenalism-<in-
prospective-psychologismic~apriorising/axiomatising/referencing-{of-
‘prospectively-implicated-attendant-ontological-contiguity’~educed—
existentialising/contextualising/textualising_‘intelligibility/epistemicity/re-
flexivity—contiguity-<imbued—notional~cogency>’ }—conflatedness¹²-
in-{preconverging-ment-by} postconverging-entailment> in a veridical
notional-contiguity/epistemic-contiguity⁶² -<profound-supererogation⁹⁶ -
of-mentally-aestheticised~postconverging/dialectical-thinking⁹¹—qualia-
schema> reflection of ‘implicated-attendant-ontological-
contiguity⁶⁷’~educed—
existentialising/contextualising/textualising_‘intelligibility/epistemicity/re-
flexivity—contiguity-<imbued—notional~cogency>’⁴⁰ as of ‘relative-
ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷’ -
<sublimating~referencing/registering/decisioning, -as-self-becoming/self-
conflatedness /formative-supererogating-<projective/reprojective—
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-

referencing, -in-perspective-ontological-normalcy/postconvergence>} as
to human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-
preconverging/postconverging—rede-
mentating/restructuring/reparadigmimg—psychologism⁸⁹ and so ‘as to a
superficiality and ontological-bad-faith/inauthenticity⁶⁴ that is patently
incapable of construing underlying human <amplituding/formative-
epistemicity>-totalising~thrownness-in-existence³⁵ relevant human-
subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint to be superseded and
rather often directly/indirectly contravene/disregard such re-originary
parrhesiastic insights’ (as so-often instigated with such idle/single ‘isms—
conceptualisations mere conceptual-patterning- (as-devoid-of-
‘prospectively implicated attendant ontological-contiguity ’~educated-
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re-
flexivity—contiguity-<imbued—notional~cogency>’⁴⁰ ‘s-reifying-or-
elucidating-of-‘prospective-relative-ontological-completeness⁸⁷’;-so-
rather-enabled-<by-a-⁴¹ nonpresencing-divulging-of-momentous-
⁴² historicity/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
<perspective—ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism-determinism’>}’ in
apriorising/axiomatising/referencing-{of-‘prospectively-
implicated attendant ontological-contiguity ’~educated-
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re-
flexivity—contiguity-<imbued—notional~cogency>’ }—constitutedness¹⁴-
in preconverging-entailment as of elaboration-as-to-mere-

extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
 outside—‘prospectively implicated attendant ontological-
 contiguity⁶⁷’~duced—
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional-cogency>’⁴⁰) and which in so
 doing do not satisfy ⁴⁵foregrounding__entailment-<in-succession-of-
 profound-supererogation⁹⁶>- (postconverging-narrowing-
 down~sublimation-as-to- ‘existence—as-sublimating-
 withdrawal/unenframing/re-ontologising,-elicited-from-prospective-
 profound-supererogation⁹⁶’-in-reflecting-‘immanent~relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷’;-as-operative-
 notional~⁸deprocrypticism) as to ‘<amplituding/formative-
 epistemicity>totalising/circumscribing/delineating ‘implicated attendant-
 ontological-contiguity⁶⁷’~duced—
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional-cogency>’⁴⁰ in elucidating
 relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷-<as-
 from-prospective-ontological-normalcy/postconvergence-epistemic-or-
 notional~projective-perspective>’ with the consequence of failing/poorly
 reflecting the ‘requisite ontologically-pertinent dynamic theoretical-
 conceptual-operant depth/profoundness for addressing subject-matters
 as epistemic-conceptions as to their given/defined human-subpotency-
 aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint with respect to
 originariness-parrhesia,—as-spontaneity-of-aestheticisation—

~~supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-~~
~~apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins-~~
~~trumenting~for~conceptualisation')~~, with ⁴⁵foregrounding__entailment-
~~<in-succession-of~profound-supererogation⁹⁶>-~~(~~postconverging-~~
~~narrowing-down~sublimation-as-to-‘existence—as-sublimating-~~
~~withdrawal/unenframing/re-ontologising,-elicited-from-prospective-~~
~~profound-supererogation⁹⁶’-in-reflecting-‘immanent~relative-~~
~~unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷’;-as-operative-~~
~~notional~¹³deprocrypticism)~~ operantly implying ‘drawing out the full
~~<amplituding/formative-~~
~~epistemicity>~~totalising/circumscribing/delineating implications of
assertions/claims/conceptualisations as of notional-contiguity/epistemic-
contiguity⁶²-~~<profound-supererogation⁹⁶-of-mentally-~~
~~aestheticised~postconverging/dialectical-thinking⁷¹—qualia-schema>~~ in
reflection of ~~‘implicated_attendant_ontological-contiguity⁶⁷’~educed-~~
~~existentialising/contextualising/textualising_‘intelligibility/epistemicity/re-~~
~~flexivity~contiguity-<imbued~notional~cogency>’⁴⁰~~ such that there is
hardly any notional~disjointedness of the
assertions/claims/conceptualisations as validating their ontological-
veracity’;¶ on-the-other-hand, the ‘knowledge-reification~gesturing-and-
accounting—of-epistemic-phenomenalism-<in-
~~prospective psychologism~apriorising/axiomatising/referencing-{of-~~
~~‘prospectively implicated_attendant_ontological-contiguity_’~educed-~~
~~existentialising/contextualising/textualising_‘intelligibility/epistemicity/re-~~
~~flexivity~contiguity-<imbued~notional~cogency>’ }—conflatedness¹³-~~

*in {preconverging ment by} postconverging entailment> in notional-
contiguity/epistemic-contiguity⁶² -<profound-supererogation⁹⁶ -of-
mentally-aestheticised~postconverging/dialectical-thinking⁷¹ -qualia-
schema> in reflection of 'implicated_attendant_ontological-
contiguity⁶⁷' ~educed-
existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-
flexivity~contiguity-<imbued~notional~cogency>'⁴⁰ as of 'relative-
ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷ -
{sublimating~referencing/registering/decisioning, -as-self-becoming/self-
conflatedness⁸ /formative~supererogating-<projective/reprojective—
aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-
referencing, -in-perspective~ontological-normalcy/postconvergence>} as
to human-and-social~expectations/anticipations—metaphoricity⁵⁷—as-
preconverging/postconverging~rede-
mentating/restructuring/reparadigming~psychologism'⁸⁹ implied with
deconstruction, genealogy and other critical theory practices are meant
to articulate⁵⁶ meaningfulness-and-teleology⁹⁹/conceptualisations by their
derivation/delineation/disambiguation as from human epistemic-
embeddedness in existence so-construed as <amplituding/formative-
epistemicity>-totalising~thrownness-in-existence³⁵ (as to the
phenomenological aspiration/possibility for overcoming imbued
deficiency construed as metaphysics-of-presence- {implicated-
'nondescript/ignorable~void'¹⁰ -as-to-⁷⁹ presencing—absolutising-
identitive-constitutedness⁴ }, and so as defining/given human-
subpotency~aporia/undecidability/dilemma/ought-*

indeterminacy/deficiency/limitation/constraint *originariness-parrhesia,—*
as—spontaneity-of-aestheticisation—
~~*supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-*~~
~~*apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins-*~~
~~*trumenting—for—conceptualisation)*~~ *for reflecting ‘relative-ontological-*
incompleteness⁸⁸/relative-ontological-completeness⁸⁷—
~~*{sublimating~referencing/registering/decisioning,—as-self-becoming/self-*~~
~~*conflatedness⁸⁹ /formative—supererogating-<projective/reprojective—*~~
~~*aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-*~~
~~*referencing,—in-perspective—ontological-normalcy/postconvergence> }*~~ *as*
to human-and-social—expectations/anticipations—metaphoricity⁵⁷—as-
preconverging/postconverging—rede-
mentating/restructuring/reparadigming—psychologism⁸⁹ underlying
knowledge-reification~gesturing-and-accounting—of-epistemic—
phenomenalism-<in-
~~*prospective psychologism~apriorising/axiomatising/referencing-{of-*~~
~~*‘prospectively implicated attendant ontological-contiguity ’~educd—*~~
~~*existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re-*~~
~~*flexivity—contiguity-<imbued—notional~cogency>’ }*~~ ~~*—conflatedness⁸⁹ -*~~
~~*in {preconverging ment by} postconverging entailment> }*~~ *such that in-*
many-ways the poor appreciation of postmodern-thought is very much
associated with their critics fundamentally poor grasp of the precedence
of ‘knowledge-reification~gesturing-and-accounting—of-epistemic—
phenomenalism-<in-
~~*prospective psychologism~apriorising/axiomatising/referencing-{of-*~~

~~'prospectively implicated attendant ontological-contiguity'~~ ~educated-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional-cogency>' }—conflatedness¹³-
 in-~~{preconverging ment by} postconverging entailment~~ in notional-
 contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-
 mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-
 schema> in reflection of 'implicated attendant ontological-
 contiguity⁶⁷' ~educated-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional-cogency>'⁴⁰ as of 'relative-
 ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
 {sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness¹³/formative-supererogating-<projective/reprojective—
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
 referencing,-in-perspective-ontological-normalcy/postconvergence>} as
 to human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-
 preconverging/postconverging—rede-
 mentating/restructuring/reparadigming—psychologism'⁸⁹ over mere
 apriorising/axiomatising/referencing-{of-~~'prospectively-~~
~~implicated attendant ontological-contiguity'~~ ~educated-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional-cogency>' }—constitutedness¹⁴-
 in-~~preconverging entailment~~ shallow-minded articulation of
 conceptualisations with a poor sense of 'relative-ontological-
 incompleteness⁸⁸/relative-ontological-completeness⁸⁷'

~~(sublimating~referencing/registering/decisioning,~as~self~becoming/self-~~
~~conflatedness /formative~supererogating-<projective/reprojective~~~
~~aestheticising-re-motif~and~re-apriorising/re-axiomatising/re-~~
~~referencing,-in-perspective~ontological-normalcy/postconvergence> } as~~
to human-and-social~expectations/anticipations~metaphoricity⁵⁷~as-
preconverging/postconverging~rede-
mentating/restructuring/reparadigming~psychologism⁸⁹, as so-
exemplified with naïve truth accusations lacking in the veridical
epistemic-projection of ⁶¹nonpresencing-<perspective~ontological-
normalcy/postconvergence> relativism/relative-scope for epistemic-
growth,-as~{veridical/sound}~relative-reflexivity~in-
existence/relativising~from~limited~mentation~as~its-
~~deepening/psychologismic~epistemic~acutisation~residualising,~~
~~{decompulsing} delinearity~for~cogeny~~’ as to the weirdly and wrongly implied
posture that human limited-mentation-capacity-deepening~as-
subjecting limitedness/human subpotency to ‘educated-
unlimitedness/existence~sublimating~naseence⁷³’ doesn’t occur;¶ and the
specific articulation herein by this author is rather of a profound
‘knowledge-reification~gesturing-and-accounting~of~epistemic~
phenomenalism-<in-
~~prospective~psychologismic~apriorising/axiomatising/referencing~{of-~~
~~‘prospectively~implicated~attendant~ontological-contiguity’~educated-~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re-~~
~~flexivity~contiguity-<imbued~notional~cogeny>’ }~conflatedness¹²-~~
~~in~{preconverging~ment~by}~postconverging~entailment> in notional-~~

*contiguity/epistemic-contiguity*⁶³ - <profound-supererogation⁹⁶ - of-
mentally-aestheticised-postconverging/dialectical-thinking⁷¹ - qualia-
schema> in reflection of 'implicated_attendant-ontological-
contiguity⁶⁷' ~educed-
existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-
flexivity-contiguity-<imbued-notional-cogency>'⁴⁰ as of 'relative-
ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷ -
{sublimating-referencing/registering/decisioning, -as-self-becoming/self-
conflatedness⁸³ /formative-supererogating-<projective/reprojective-
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
referencing, -in-perspective-ontological-normalcy/postconvergence>} as
to human-and-social-expectations/anticipations—metaphoricity⁵⁷ -as-
preconverging/postconverging-rede-
mentating/restructuring/reparadigmig-psychologism'⁸⁹ as reflecting
'<amplituding/formative-
epistemicity>totalising/circumscribing/delineating 'implicated_attendant-
ontological-contiguity⁶⁷' ~educed-
existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-
flexivity-contiguity-<imbued-notional-cogency>'⁴⁰
⁴⁵foregrounding__entailment-<in-succession-of-profound-
supererogation⁹⁶> - {postconverging-narrowing-down~sublimation-as-to-
'existence—as-sublimating-withdrawal/unenframing/re-ontologising, -
elicited-from-prospective-profound-supererogation⁹⁶' -in-reflecting-
'immanent~relative-unreflexivity/relative-reflexivity—ontological-
contiguity⁶⁷'; -as-operative-notional~⁸⁸ deprocrypticism} in elucidating

~~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁵-<as-~~
~~from-prospective-ontological-normalcy/postconvergence-epistemic-or-~~
~~notional~projective-perspective>~~’ prompted
 derivation/delineation/disambiguation of conceptualisations in
 apriorising-conflatedness¹³-as-to-difference (over-and-undermining
~~apriorising/axiomatising/referencing-{of-‘prospectively-~~
~~implicated-attendant-ontological-contiguity ’~educed-~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re-~~
~~flexivity-contiguity-<imbued-notional~cogency>’ }—constitutedness¹⁴-~~
 in ~~preconverging-entailment~~ as-to-absolutising-identity) with regards to
 the conceptual ‘overcoming of metaphysics-of-presence-~~implicated-~~
~~‘nondescript/ignorable-void¹⁰’-as-to-⁷⁹presencing—absolutising-~~
~~identitive-constitutedness¹⁴ }~~ intermediating-ascriptivity or ⁵⁸neuterising
 of human ⁵⁶meaningfulness-and-teleology⁹⁹ apriorising
 conceptualisation’ (so-articulated from the ‘deepest phenomenological
 transcendental-point-of-departure handle as of the
 notional~conflatedness¹³ of notional~¹⁸deprocrypticism deneuterising¹⁷—
 referentialism or deascriptivity’ as from the ontological-
 normalcy/postconvergence epistemic-projection perspective and in
 reflecting the ‘temporal-to-intemporal-notional-binarity of human
 ontological-performance⁷²-<including-virtue-as-
 ontology>/morality/ethics/justice/etc. at uninstitutionalised-threshold¹⁰²’
 in the face of prospective human-subpotency—
 aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint’ and so-construed as

~~human-subpotency-*aporia/undecidability/dilemma/ought-*~~
~~indeterminacy/deficiency/limitation/constraint—imbued-~~
~~‘notional~firstnaturedness-formativeness-<as-to-eventualising-inking-~~
~~drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-~~
~~<so-construed-as-from-perspective-ontological-~~
~~normalcy/postconvergence>’-existentialism-form-factor), so-~~
~~underscored by human limited-mentation-capacity-deepening—as-~~
~~subjecting-limitedness/human-subpotency-to-‘educated-~~
~~unlimitedness/existence-sublimating-naseence²³³ as of¹⁵ de-mentation-~~
~~(supererogatory-ontological-de-mentation-or-dialectical-de-~~
~~mentation—stranding-or-attributive-dialectics) implied~~
~~‘notional~symmetrisation-<as-to-symmetrisation-by-desymmetrisation,-~~
~~in-reflecting-postconverging-or-dialectical-thinking²¹—by-preconverging-~~
~~or-dementing²⁰~perspectives-of-human—⁵⁶meaningfulness-and-~~
~~teleology⁹⁹> of the <cumulating/recomposuring~attendant-ontological-~~
~~contiguity >-successive registry-worldviews/dimensions⁸³reference-of-~~
~~thought—and—⁸³reference-of-thought-⁸⁴devolving—⁵⁶meaningfulness-and-~~
~~teleology⁹⁹’ as to their ‘aestheticisation—and-aestheticisation-towards-~~
~~ontology-<elicited-idiomatisation> of human ontological-performance⁷²-~~
~~<including-virtue-as-ontology>’;¶ (as to ‘human Being-~~
~~development/ontological-framework-expansion—as-to-depth-of-~~
~~ontologising-development-as-infrastructure-of—meaningfulness-and-~~
~~teleology , institutional-development—as-to-social-function-development~~
~~and living-development—as-to-personality-development psychologismic—~~
~~epistemic-acutisation—difficulty <for, residualising—~~

~~{decompulsing} delinearity-for-cogency> magnitudes^{of-experientiality/experiment} }~~ in
~~notionally/epistemically/bindingnessly~~ ~~<as-to-determinism/conceptivity-of-relative-~~
~~unreflexivity/relative-reflexivity>~~ ~~construing the ontological-performance~~⁷²⁻
~~<including-virtue-as-ontology>/morality/ethics/justice/etc. of human~~
~~limited-mentation-capacity-deepening—as-subjecting-limitedness/human-~~
~~subpotency-to-‘duced-unlimitedness/existence-sublimating-nascence’~~⁵³
 implied ~~<cumulating/recomposuring~attendant-ontological-~~
~~contiguity >-successive registry-worldviews/dimensions translated as~~
~~the various specifically given descalarising of the ‘scalarity/immanency~~
~~of existence’s ontological-normalcy/postconvergence’ (as to the specific~~
⁵⁸~~neuterising/ascriptivities construed as specifically given ‘human-~~
~~subpotency nonscalarity/beholdening-<as-to-what-has-gone-before-~~
~~aestheticallystructures/paradigms-distortedly-the-possibility-for-the-~~
~~laterontologisation>’)~~ and so-reflected respectively as recurrent-utter-
 uninstitutionalisation ~~‘<amplituding/formative-~~
~~epistemicity>totalising~random-as-impulsive—‘implicated_attendant-~~
~~ontological-contiguity~~⁶⁷~~’~duced-~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re~~
~~flexivity-contiguity-<imbued-notional-cogency>’~~⁴⁰ descalarising, base-
 institutionalisation-universalisation ~~‘<amplituding/formative-~~
~~epistemicity>totalising~nominal-as-tendentious—‘implicated_attendant-~~
~~ontological-contiguity~~⁶⁷~~’~duced-~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re~~
~~flexivity-contiguity-<imbued-notional-cogency>’~~⁴⁰ descalarising,
¹⁰³~~universalisation-non-positivism/medievalism~~

'<amplituding/formative-epistemicity>totalising~ordinal-as-qualifying—
 'implicated_attendant-ontological-contiguity'⁶⁷'~duced—
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re
 flexivity-contiguity-<imbued-notional~cogency>'⁴⁰ descalarising and
 positivism—⁸⁰procrypticism '<amplituding/formative—
 epistemicity>totalising~intervalist-as-categorising—
 'implicated_attendant-ontological-contiguity'⁶⁷'~duced—
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re
 flexivity-contiguity-<imbued-notional~cogency>'⁴⁰ descalarising while
 paradoxically wrongly assuming (as to their <amplituding/formative—
 epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴) the ontological-
 performance⁷²-<including-virtue-as-
 ontology>/morality/ethics/justice/etc. of the 'scularity/immanency of
 existence's ontological-normalcy/postconvergence' so-implied veridically
 as to the deneuterising¹⁷/deascriptivity of¹⁸ deprocrypticism—or—
 preempting—disjointedness-as-of⁸³ reference-of-thought
 '<amplituding/formative—
 epistemicity>totalising~ratiocontiguity/ratiocination-as-referentialism—
 'implicated_attendant-ontological-contiguity'⁶⁷'~duced—
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re
 flexivity-contiguity-<imbued-notional~cogency>'⁴⁰ scalarising;¶ (thus
 'scalarising of human⁵⁶ meaningfulness-and-teleology⁹⁹' effectively
 speaks of ontological-normalcy/postconvergence epistemic-projection
 perspective as to nonpresencing-<perspective-ontological-

normalcy/postconvergence> implications while ‘descalarising of human
⁵⁶*meaningfulness-and-teleology*⁹⁹’ effectively speaks of epistemic-
*abnormalcy/preconvergence*³¹ epistemic-projection perspective as to the
specifically given ⁷⁹*presencing—absolutising-identitive-constitutedness*¹⁴
registry-worldview/dimension), and it should be noted as well that
besides the defining descalarising of any specifically given registry-
worldview/dimension as ⁸³*reference-of-thought epistemic-totality*³⁷ of
⁵⁶*meaningfulness-and-teleology*⁹⁹, the
<*cumulating/recomposuring~attendant—ontological-contiguity* >-
successive registry-worldviews/dimensions as to their ⁸³*reference-of-*
*thought*⁸⁴ devolving further involve ‘devolving descalarising and
scalarising of human ⁵⁶*meaningfulness-and-teleology*⁹⁹’ (that is,
descalarising as to epistemic-devolving~random-as-impulsive—
‘*implicited—attendant—ontological-contiguity*⁶⁷’~educed—
existentialising/contextualising/textualising—‘intelligibility/epistemicity/re-
*flexivity—contiguity—<imbued—notional~cogency>*⁴⁰, epistemic-
devolving~nominal-as-tendentious—‘*implicited—attendant—ontological-*
*contiguity*⁶⁷’~educed—
existentialising/contextualising/textualising—‘intelligibility/epistemicity/re-
*flexivity—contiguity—<imbued—notional~cogency>*⁴⁰, epistemic-
devolving~ordinal-as-qualifying—‘*implicited—attendant—ontological-*
*contiguity*⁶⁷’~educed—
existentialising/contextualising/textualising—‘intelligibility/epistemicity/re-
*flexivity—contiguity—<imbued—notional~cogency>*⁴⁰, epistemic-
devolving~intervalist-as-categorising—‘*implicited—attendant—*

ontological-contiguity⁶⁷’~educed-
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re
flexivity-contiguity-<imbued-notional-cogency>⁴⁰ and scalarising as to
epistemic-devolving~ratiocontiguity/ratiocination-as-referentialism—
‘implicated_attendant-ontological-contiguity⁶⁷’~educed-
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re
flexivity-contiguity-<imbued-notional-cogency>⁴⁰) reflecting the
manifest specifically given registry-worldview/dimension ontological-
performance⁷²-<including-virtue-as-
ontology>/morality/ethics/justice/etc. of human⁵⁶ meaningfulness-and-
teleology⁹⁹ with regards to ‘human living-development-as-to-personality-
development and human institutional-development-as-to-social-function-
development’, as rather so-devolving conjugatively under the specifically
given and defining registry-worldview/dimension⁸³ reference-of-thought
descalarising as epistemic-totality³⁷ of⁵⁶ meaningfulness-and-teleology⁹⁹
implied ‘human Being-development/ontological-framework-expansion-
as-to-depth-of-ontologising-development-as-infrastructure-of-
meaningfulness-and-teleology ’ (reflecting the ontological-veracity of
‘human notional-firstnaturedness-formativeness-<as-to-
eventualising-inkling-drive-or-seeding-misprising>—temporal-to-
intemporal-dispositions-<so-construed-as-from-perspective-ontological-
normalcy/postconvergence> accordioning- (as-of-varying-individuations-
contextually-transverse-desublimation/sublimation,-as-to-the-
wavering/redounding/waveforming—of-their-referencing-and-their-
devolved-referencing-imbued-ontological-performance⁷²-<including-

*virtue-as-ontology> } at uninstitutionalised-threshold¹⁰² as reflecting both
 desublimating⁴⁷ historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition and sublimating
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective—ontological-normalcy/postconvergence-reflected-
 ‘epistemicity-relativism-determinism’> possibilities’); ¶ thus in-the-
 bigger-scheme-of-things, the more thoroughly profound/fundamental
¹⁸deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-
 thought issue is about the notional-contiguity/epistemic-contiguity⁶²-
 <profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking’—qualia-schema> (as
 of ‘<amplituding/formative—
 epistemicity>totalising/circumscribing/delineating ‘implicated_attendant—
 ontological-contiguity⁶⁷’~educed—
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re
 flexivity—contiguity-<imbued—notional—cogency>’⁴⁰
⁴⁵foregrounding__entailment-<in-succession-of—profound-
 supererogation⁹⁶>-<postconverging—narrowing-down~sublimation-as-to-
 ‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
 elicited-from-prospective—profound-supererogation⁹⁶’-in-reflecting-
 ‘immanent~relative-unreflexivity/relative-reflexivity—ontological-
 contiguity’;—as-operative-notional~⁸deprocrypticism} in elucidating
 relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷-<as-
 from-prospective-ontological-normalcy/postconvergence-epistemic-or-
 notional~projective-perspective>) of assertions/claims articulated in*

today's pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation- (blurring/undermining-of-prospective-
totalising-entailing, -as-to-entailing- <amplituding/formative-
epistemicity> totalising~in-relative-ontological-completeness⁵⁷ }
institutional-being-and-craft ladened (beyond-the-consciousness-
awareness-teleology⁹⁹ -<of-preconverging-existential-extrication-as-of-
existential-unthought>) with sophistic strategies of empty/vague process
and pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation- (blurring/undermining-of-prospective-
totalising-entailing, -as-to-entailing- <amplituding/formative-
epistemicity> totalising~in-relative-ontological-completeness⁵⁷ }, vague
sensibility/decorum-drivenness, providing credence to frivolity over
equanimity, emotional gimmickiness/manipulation as well as
surreptitious practices of perfidious/double-dealing/betraying as to
'dilutive/drowning and sabotaging imposturing/jumbling/sleight in
undermining prospective genuine knowledge-reification~gesturing-and-
accounting—of-epistemic-phenomenalism-<in-
prospective psychologism~apriorising/axiomatising/referencing-{of-
'prospectively implicated attendant ontological-contiguity' ~educed-
existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-
flexivity-contiguity-<imbued-notional-cogency>' }—conflatedness¹³ -
in-{preconverging ment by} postconverging entailment>' for agenda-
driven deceitful/dastardly/scheming purposes in proximity with deceptive
supposedly objectively mediative institutions, and so as to underlying
ontological-bad-faith/inauthenticity⁶⁴ ~preconverging-de-

*mentating/structuring/paradigming⁶⁵ inducing a social intellectual
 impotency undermining the supposed purpose of veridically
 cumulating/expanding the breadth of human knowledge as to an
 intellectual potency that never/hardly comes but for its institutional-
 being-and-craft human-subpotency agency (in disparateness-of-
 conceptualisation-~~<unforegrounding-ment,-failing-prospectively-to-
 reflect- 'immanent~relative-unreflexivity/relative-reflexivity—ontological-
 contiguity⁷⁷>~~) substituting for and in-many-ways not exposed to the
 sublimating-validation/desublimating-invalidiation of existence-
 potency³⁹~sublimating~nascence,-disclosed-from-prospective-epistemic-
 digression, so-associated with sycophantic beholdenness to socially
 dominant vested-interests/actors reflecting an underlying overall
⁸⁰procrypticism—or—disjointedness-as-of-⁸³reference-of-thought
~~<amplituding/formative>~~⁸ wooden-language- (imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-
 or-dementing²⁰—narratives—of-the-⁸³reference-of-thought—~~categorical-
 imperatives/axioms/registry-teleology⁹⁹);¶ as the evaluation of
 assertions/claims as to such a prospective ¹⁸deprocrypticism—or—
 preempting—disjointedness-as-of-⁸³reference-of-thought projected
 notional-contiguity/epistemic-contiguity⁶² -~~<profound-supererogation⁹⁶ -
 of-mentally-aestheticised~postconverging/dialectical-thinking⁷—qualia-
 schema>~~ overcoming ⁸⁰procrypticism—or—disjointedness-as-of-
⁸³reference-of-thought⁷ blurriness-
~~<sterilising/anecdotalising/trivialising-of-prospective-re-
 ontologising_by-preconverging,-in-disontologising-formulaic—dragging-~~~~*

out/hollowing-out> of⁵⁶ meaningfulness-and-teleology⁹⁹ is rather of
⁴⁵ foregrounding__ entailment-<in-succession-of-profound-
 supererogation⁹⁶>-{postconverging-narrowing-down~sublimation-as-to-
 'existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
 elicited-from-prospective-profound-supererogation⁹⁶'-in-reflecting-
 'immanent~relative-unreflexivity/relative-reflexivity—ontological-
 contiguity⁷⁷';—as-operative-notional~⁸ deprocrypticism} and strictly-
 defined as of 'notional~¹⁸ deprocrypticism originariness-parrhesia,—as-
 spontaneity-of-aestheticisation—
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins
 trumenting }for-conceptualisation' so-reflected as of deprocrypticism—
 apriorising/axiomatising/referencing-psychologism
 enculturated/constructed social-pragmatics-framing-of—predicative-
 effectivity—sublimation- {as-to-underlying,-ontological-commitment⁶⁶ }
 <implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁵ ~postconverging-de-
 mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> }
 construed-as 'preempting—disjointedness-as-of-⁸³reference-of-thought,-
 as-to-³²<amplituding/formative-epistemicity>growth-or-
 conflatedness¹³/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness'—in-superseding-mere-formulaic-positivising/rational-
 empiricism-based-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing-psychologism' given 'relative

~~<amplituding/formative-~~
 epistemicity>totalising/circumscribing/delineating 'implicated_attendant-
 ontological-contiguity⁶⁷'~educed-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional~cogency>'⁴⁰
⁴⁵foregrounding__entailment-<in-succession-of-profound-
 supererogation⁹⁶>- (postconverging-narrowing-down~sublimation-as-to-
 'existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
 elicited-from-prospective-profound-supererogation⁹⁶'-in-reflecting-
 'immanent~relative-unreflexivity/relative-reflexivity—ontological-
 contiguity⁶⁷';-as-operative-notional~⁸deprocrypticism} in elucidating
 relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷ -<as-
 from-prospective-ontological-normalcy/postconvergence-epistemic-or-
 notional~projective-perspective> as to its prospectively induced
 scalarising as of human supererogatory/messianic intemporal and
 secondnatured socially-optimal instigative potency' at its given/defined
 institutionalisation ontologically-pertinent epistemic-conception of 'the-
 very-same overall phenomenality/manifestation of existence—as-
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-
 prospective-profound-supererogation⁹⁶' (and so over prior positivism-
⁸⁰procrypticism—apriorising/axiomatising/referencing-psychologism
 enculturated/constructed social-pragmatics-framing-of—predicative-
 effectivity-sublimation- (as-to-underlying,-ontological-commitment⁶⁶ -
 <implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁸~postconverging-de-

mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>}
construed-as ‘mere-formulaic-positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism,-that-is-not-of-
preempting—disjointedness-as-of⁸³ reference-of-thought,-as-to-
‘³²<amplituding/formative—epistemicity>growth-or-
conflatedness¹³/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism’ given ‘relative
disparateness-of-conceptualisation-<unforegrounding-ment,-failing-
prospectively-to-reflect-‘immanent-relative-unreflexivity/relative-
reflexivity—ontological-contiguity⁶’> as to prior descalarising
totalisingly-ing—discretion/whim-of-thought of individuals-suboptimal
instigative potency as of human notional~firstnaturedness-formativeness-
<as-to-eventualising~inkling drive or seeding misprising>—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective—
ontological-normalcy/postconvergence> accordioning- (as-of-varying-
individuations-contextually-transversedesublimation/sublimation,-as-to-
the-wavering/redounding/waveforming—of-their-referencing-and-their-
devolved-referencing-imbued-ontological-performance⁷²-<including-
virtue-as-ontology>}’ at its given/defined uninstitutionalised-threshold¹⁰²
ontologically-deficient epistemic-conception of ‘the-very-same overall
phenomenality/manifestation of existence—as-sublimating-

*withdrawal/unenframing/re-ontologising, -elicited-from-prospective-
 profound-supererogation⁶⁶'), with the 'deprocrypticism—
 apriorising/axiomatising/referencing—psychologism
 enculturated/constructed social-pragmatics-framing-of—predicative-
 effectivity—sublimation- (as-to-underlying, -ontological-commitment⁶⁶—
 <implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹ ~postconverging—de-
 mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-
 reality>)' peculiarly/uniquely differentiated from the 'positivism—
⁸⁰procrypticism—apriorising/axiomatising/referencing—psychologism
 enculturated/constructed social-pragmatics-framing-of—predicative-
 effectivity—sublimation- (as-to-underlying, -ontological-commitment⁶⁶—
 <implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹ ~postconverging—de-
 mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-
 reality>)' in that notional~¹⁸deprocrypticism as of its
 originariness/origination- (so-construed-as-to-ontological-
 normalcy/postconvergence-perspective-scalarising-construal-of-
 existence) perspective construes of prospective knowledge-
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-
 <in-prospective psychologismic~apriorising/axiomatising/referencing-
 {of- prospectively implicated attendant ontological-
 contiguity }~duced—
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re*

~~flexivity-contiguity-<imbued-notional-cogency>’ }~~ ~~conflatedness¹³-~~
~~in-{preconverging-ment-by} postconverging-entailment>~~ as of the ‘full
 ontological implications of full human limited-mentation-capacity-
 deepening—as-subjecting-limitedness/human-subpotency-to-‘educated-
 unlimitedness/existence-sublimating-naseence’³³ as to its deepest/most-
 profound⁴⁵ foregrounding__entailment-<in-succession-of-profound-
 supererogation⁹⁶>-~~{postconverging-narrowing-down~sublimation-as-to-~~
~~‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-~~
~~elicited-from-prospective-profound-supererogation⁹⁰’-in-reflecting-~~
~~‘immanent~relative-unreflexivity/relative-reflexivity—ontological-~~
~~contiguity⁶⁷’;-as-operative-notional~⁸deprocrypticism}’ thus speaking to
 deprocrypticism requisite preconverging/postconverging—de-
 mentative/structural/paradigmatic delineation of both the existentially-
 <disontologising/re-ontologising—aporeticism> contextualised
 ‘sublimating ontological-good-faith/authenticity⁶⁹~postconverging—de-
 mentating/structuring/paradigming⁷⁰’ underlying intemporal ontological-
 performance⁷²-<including-virtue-as-
 ontology>/morality/ethics/justice/etc. (as of dimensionality-of-
 sublimating²⁵-~~<amplituding/formative>supererogatory-de-~~
~~mentativeness/epistemic-growth-or-conflatedness⁸/transvaluative-~~
~~rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—~~
~~equalisation)~~ profound dispensing-with-immediacy-for-relative-
 ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷
 projected apriorising/axiomatising/referencing—psychologism)’ and
 ‘desublimating ontological-bad-faith/inauthenticity⁶⁴~preconverging—de-~~

mentating/structuring/paradigming⁶⁵ underlying temporal ontological-
 performance⁷² -<including-virtue-as-
 ontology>/morality/ethics/justice/etc. (as of dimensionality-of-
 desublimating-lack-of⁶ -(<amplituding/formative> supererogatory-de-
 mentativeness/epistemic-growth-or-conflatedness⁸ /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-
 equalisation) shallow/lack-of dispensing-with-immediacy-for-relative-
 ontological-completeness⁸⁷-by-reification/contemplative-distension⁷⁷
 projected apriorising/axiomatising/referencing-psychologism)
 associated with any¹⁸ deprocrypticism-or-preempting-disjointedness-
 as-of⁸³ reference-of-thought prospective knowledge-
 reification-gesturing-and-accounting-of-epistemic-phenomenalism-
 <in-prospective psychologismic-apriorising/axiomatising/referencing-
 {of- 'prospectively implicated attendant ontological-
 contiguity' ~educed-
 existentialising/contextualising/textualising 'intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional-cogency>' }-conflatedness⁸-
 in {preconverging ment by} postconverging entailment> as ever always
 about preserving the ascendancy of organic-knowledge in superseding-
 andoverriding mechanical-knowledge (with the latter rather associated
 with <amplituding/formative>⁸ wooden-language-(imbued-temporal-
 mere-form/virtualities/dereification/akrasiatic-
 drag/denatured/preconverging-or-dementing²⁰-narratives-of-the-
⁸reference-of-thought-⁸categorical-imperatives/axioms/registry-
 teleology⁹⁹)) thus involving the anticipation of human temporal-to-

*intemporal ontological-performance*⁷²-<including-virtue-as-
ontology>/morality/ethics/justice/etc. of prospective knowledge-
reification~gesturing-and-accounting—of-epistemic-phenomenalism-
<in-prospective-psychologismic~apriorising/axiomatising/referencing-
{of-‘prospectively-implicated-attendant-ontological-
contiguity’~educed-
existentialising/contextualising/textualising_‘intelligibility/epistemicity/re-
flexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness¹³-
in-{preconverging-ment-by} postconverging-entailment> imbued
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-
teleology⁹⁹;¶ and critically so, as to the fact that
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins-
trumenting—for-conceptualisation rather speaks of ‘one long continuous
whole of human originariness-parrhesia,—as-spontaneity-of-
aestheticisation as of notional~¹⁸deprocrpticism’ (reflecting ‘relative-
ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷—
{sublimating~referencing/registering/decisioning,—as-self-becoming/self-
conflatedness¹³/formative-supererogating-<projective/reprojective—
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
referencing,-in-perspective-ontological-normalcy/postconvergence>} as
to human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-
preconverging/postconverging—rede-
mentating/restructuring/reparadigming—psychologism⁸⁹) which as
guiding spirit no human prospective

*apriorising/axiomatising/referencing—conceptualisation can pretend to ignore-and-override without falling into perversion of⁵⁶ meaningfulness-and-teleology⁹⁹ as to pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation- (blurring/undermining-of-prospective-totalising-entailing, -as-to-entailing- <amplituding/formative-epistemicity> totalising~in-relative-ontological-completeness⁹⁷) by mere-formulaic—methodologising/mutualising/organising/institutionalising the human-subpotency <preconverging~ ‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness- (as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) in gimmickiness/desublimation, as supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins-trumenting—for—conceptualisation underlies dimensionality-of-sublimating²⁵ - (<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹³ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) ontological-good-faith/authenticity⁶⁹ ~postconverging—de-mentating/structuring/paradigming⁷⁰’ with regards to the fact that by the inherently implied prior-institutionalisation-threshold—by—prospective-uninstitutionalised-threshold¹⁰² of any given registry-worldview/dimension as reflecting the preconverging-or-dementing²⁰—apriorising-psychologism perspective in shallower teleological depth*

'there is no limitedness/human-subpotency ⁷⁹ *presencing—absolutising-
 identitive-constitutedness* ¹⁴ *neutrally sound knowledge in relative-
 ontological-incompleteness* ⁸⁸ *as to when prospective insight about the
 relative-ontological-incompleteness* ⁸⁸ *deficient ontological-
 performance* ⁷² *-<including-virtue-as-
 ontology>/morality/ethics/justice/etc. existentially-<disontologising/re-
 ontologising—aporeticism> avails as reflecting prospective human-
 subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint'* with prospective
*knowledge-reification~gesturing-and-accounting—of-epistemic-
 phenomenalism-<in-
 prospective psychologism~apriorising/axiomatising/referencing-{of-
 'prospectively implicated attendant ontological-contiguity '~euded-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional~cogency>' }—conflatedness* ¹³ *-
 in {preconverging ment by} postconverging entailment>* in relative-
ontological-completeness ⁸⁷ *necessitatively about overriding relative-
 ontological-incompleteness* ⁸⁸ *apriorising/axiomatising/referencing-
 conceptualisation as to psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposuring metaphoricity* ⁵⁷ *implications in
 transversality-<for-sublimating—existential-eventuating/denouement,-
 from 'thinking at first/pure predisposition preemptive of prospective-
 disontologising/subontologising'—as-of-prospectively-disambiguated-
 affirmed-and-unaffirmed- 'motif-and-
 apriorising/axiomatising/referencing'>* ¹⁰¹ *such that any ontologically-*

*flawed engagement as 'wrongly implying underlying⁵⁴ logical-
 processing-or-logical-implication—supposedly-apriorising-in-
 conviction-as-to-profound-supererogation⁶⁰ deficiency validating logical
 re-engagement' rather leads to the mere complexification of the prior
 relative-ontological-incompleteness⁸⁸
 apriorising/axiomatising/referencing—conceptualisation (as to its
 deficient ontological-performance⁷²-<including-virtue-as-
 ontology>/morality/ethics/justice/etc. and vices-and-impediments
 undermining the ontological-good-faith/authenticity⁶⁹~postconverging—
 de-mentating/structuring/paradigming⁷⁰) and so as analysing-and-
 accounting-for the instigative underlying 'ontological-faith-notion-or-
 ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—asso-being-as-of-existential-reality
 human solipsistic necessitativedrivenness' either as of 'parrhesiastic
 seeding-promise-of-human-subpotency-ontological-performance⁷²-
 <including-virtue-as-ontology>-correspondence-with-the-full-potency-
 of-existence's~sublimating—nascence-as-of-itscoherence/contiguity' or
 'seeding-misprising of reasoning-from-results/afterthought
⁵⁶meaningfulness-and-teleology⁹⁹ as covert-pretence-of-
 equivalence/correspondence—antiakrasiatic-aspiration-ontological-
 performance⁷²-<including-virtue-as-ontology>' (as the latter conception
 with regards to the notional~¹⁸deprocrpticism of the ~~relative~~
~~unreflexivity~~/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-
 institutionalisation-process⁶⁸ reflects the fact that ⁵⁶meaningfulness-and-
 teleology⁹⁹ is much 'more profoundly than just about projected*

*reproducibility—mathesis/motif/throwness-disposition,—as—
reproducibility-of-aestheticisation, which at uninstitutionalised-
threshold¹⁰² actually involves <amplituding/formative—
epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³⁴
<amplituding/formative>⁸ wooden-language-(imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-
or-dementing³⁰—narratives—of-the-⁸³ reference-of-thought—⁸ categorical-
imperatives/axioms/registry-teleology⁹⁹), but speaks of instigated and
reinstigated originariness-parrhesia,—as—spontaneity-of-
aestheticisation—
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness’ as
to the fact that knowledge cannot be articulated to imply other human-
beings are not warranted to project the requisite dispensing-with-
immediacy-for-relative-ontological-completeness⁸⁷-by-
reification/contemplative-distension³⁷ arising from ontological-good-
faith/authenticity⁶⁹ but rather ‘just responding mechanically to the
untenable constraining of social¹⁰³ universal-transparency¹⁰⁴—
(transparency-of-totalising-entailing,—as-to-entailing-
<amplituding/formative—epistemicity>totalising~in-relative-ontological-
completeness⁸) of any prospective knowledge-reification~gesturing-and-
accounting—of-epistemic-phenomenalism-<in-
prospective psychologismic~apriorising/axiomatising/referencing-{of-
‘prospectively implicated attendant ontological-contiguity’~duced—
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re*

~~flexivity-contiguity-<imbued-notional-cogency>’ }—conflatedness¹³-~~
~~in {preconverging ment by} postconverging entailment>~~ as to positive-
 opportunism—of-social-functioning-and-accordance⁷⁵’ as wrongly and
 seemingly implying that if such prospective knowledge-
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-
~~<in-prospective psychologismic~apriorising/axiomatising/referencing-~~
~~{of- ‘prospectively implicated attendant ontological-~~
~~contiguity ’~educed-~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re~~
~~flexivity-contiguity-<imbued-notional-cogency>’ }—conflatedness¹³-~~
~~in {preconverging ment by} postconverging entailment>~~ untenable
 constraining and positive-opportunism—of-social-functioning-and-
 accordance⁷⁵ doesn’t avail then the human-being is enabled/entitled for
 corresponding intellectual-and-moral irresponsibility/relative-
~~unreflexivity~~ notwithstanding the fact that the possibility for all
 prospective knowledge-reification~gesturing-and-accounting—of-
 epistemic-phenomenalism-<in-
~~prospective psychologismic~apriorising/axiomatising/referencing- {of-~~
~~‘prospectively implicated attendant ontological-contiguity ’~educed-~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re~~
~~flexivity-contiguity-<imbued-notional-cogency>’ }—conflatedness¹³-~~
~~in {preconverging ment by} postconverging entailment>~~ arises as of
 ontological-good-faith/authenticity⁶⁹ reasoning-
 through/messianicreasoning induced sublimation-over-desublimation),
 and in-many-ways human cognitive confliction at uninstitutionalised-

*threshold¹⁰² doesn't imply the given⁷⁹presencing—absolutising-
 identitive-constitutedness¹⁴ is the ontologically-veridical framing for
 reconstruing human ontological-performance⁷²-<including-virtue-as-
 ontology>/morality/ethics/justice/etc. even as it is the
 apriorising/axiomatising/referencing—psychologism/mental-schema since
 it is fundamentally about overcoming the latter's*

*<amplituding/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ as of prospective
 secondnaturing institutionalisation as revealed when it turns away from
 inherent-and-genuine knowledge-reification~gesturing-and-accounting—
 of-epistemic—phenomenalism-<in-*

*prospective psychologism~apriorising/axiomatising/referencing-{of-
 'prospectively implicated attendant ontological-contiguity' ~educed-
 existentialising/contextualising/textualising 'intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional~cogency>' }—conflatedness¹³-
 in {preconverging ment by} postconverging entailment> into strategies
 of social-chainism/social-influence and effectively the possibility for all
 prospective human sublimation-over-desublimation rather implies the
 possibility for human solipsistic firstnature superseding and overriding of
 any given⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ with re-
 originary—as-unenframed/re-ontologising/unbeholdening/outlier-
 conceptualisation- (imbued-postconverging/dialectical-thinking⁷¹ -
 'projective-insights'/'epistemic-projection-in-conflatedness¹³'-of-
 notional~ deprocrypticism-prospective-sublimation)¹⁰ intemporal-
 disposition prospective apriorising/axiomatising/referencing—*

*conceptualisation (as to existence-potency³⁹~sublimating~nascence,-
disclosed-from-prospective-epistemic-digression) and the corresponding
social secondnaturing, as thus enabling and explaining the
<cumulating/recomposuring~attendant~ontological-contiguity >-
succession of registry-worldviews/dimensions reflecting holographically-
<conjugatively-and-transfusively> the ~~relative-unreflexivity/relative-
reflexivity~~—ontological-contiguity ~of-the-human-institutionalisation-
process with genuineknowledge ever always about ‘adopting an
uncompromising bluntness to solipsistic falsehood and ontological-bad-
faith/inauthenticity⁶⁴’ as to its self-contained intemporal purpose as of the
very defining tradition of all such ⁴⁶historiality/ontological-
eventfulness³⁸/ontological-aesthetic-tracing-<perspective~ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-
determinism’> sublimation-over-desublimation so-construed as
intellectualism with respect to the fact that there can’t be any
ontology/science where any mortal by mere status and influence can be
excepted directly or indirectly from ontological analysis implications as
this then preconverging/postconverging~de-
mentatively/structurally/paradigmatically defines how the supposed
ontology/science is bound to flop theoretically~conceptually~operantly
(and in-many-ways explains the current crisis/usurpation of the genuine
social intellectual~function/posture wherein socially dominant vested-
interests/actors come to surreptitiously assume ascendance as to
generalised social intellectual apathy that leads to the relegating of ‘true
intellectualism’ into ‘competence/expertising as a useful secondary*

adjunct' to any whatever primary interest hence rendering the latter susceptible to perversion/impertinence/impotency and incapable of genuinely driving a specific or general human and social emancipating vision) and this is particularly the case with an ontology/science that claims to construe of the pervasiveness of postlogism⁷⁷ social implications as associated say with notions-and-accusations-of-sorcery in non-positivistic social-constructs or postlogism⁷⁷ psychopathy social implications as to our positivism⁸⁰procrypticism social-construct thus requiring that any such ontologically illegitimate perverted dynamics of social status and influence is necessarily trampled upon to preconverging/postconverging–de-mentatively/structurally/paradigmatically preserve the possibility of an ontology/science and so notwithstanding any sophistic disposition to elicit <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of- 'nondescript/ignorablevoid'-with-regards-to-prospective-apriorising-implications> } as of <amplituding/formative–epistemicity> totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ against the requisite dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ associated with all such prospective postconverging–aporeticism–overcoming/unovercoming superseding sublimation-overdesublimation.¶ in this respect, the 'equalisation of all ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective–ontological-

~~normalcy/postconvergence-reflected- 'epistemicity-relativism-~~
~~determinism' > aestheticisation-and-aestheticisation-towards-ontology-~~
~~<elicited-idiomatisation> ' as to dimensionality-of-sublimating⁵⁵ |~~
~~<amplituding/formative> supererogatory-de-mentativeness/epistemic-~~
~~growth-or-conflatedness⁵⁶ /transvaluative-~~
~~rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-~~
~~equalisation) is exactly what reflects~~
~~supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness⁵⁷-of-~~
~~apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins-~~
~~trumenting⁵⁸ -for-conceptualisation as 'one long continuous whole of~~
~~human originariness-parrhesia,-as-spontaneity-of-aestheticisation~~
~~reflecting holographically-<conjugatively-and-transfusively> the~~
~~relative-unreflexivity/relative-reflexivity-ontological-contiguity ~of-the-~~
~~human-institutionalisation-process⁵⁹ ' (that precedes-anddefines registry-~~
~~worldviews/dimensions mere-formulaic-~~
~~methodologising/mutualising/organising/institutionalising as to human-~~
~~subpotency) as it is so-fundamentally tied down to ontological-good-~~
~~faith/authenticity⁶⁰ ~postconverging-de-~~
~~mentating/structuring/paradigming⁷⁰ ' reflecting the implications of~~
~~human limited-mentation-capacity-deepening-as-subjecting-~~
~~limitedness/human-subpotency-to-'educed-unlimitedness/existence-~~
~~sublimating-naseenee'⁵³ in the face of prospective human-subpotency-~~
~~aporia/undecidability/dilemma/ought-~~
~~indeterminacy/deficiency/limitation/constraint, as to the fact that the~~
~~intemporal-projection (driven as of ontological-good-faith/authenticity⁶⁹)~~

associated with the ⁸³reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹ in respectively superseding prior
 recurrent-utter-uninstitutionalisation, ununiversalisation, non-
 positivism/medievalism and procrypticism addressing/bound-to-address
 their given prospective human-subpotency—
 aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint are flipped-about
 mechanically as of mere-formulaic—
 methodologising/mutualising/organising/institutionalising temporal-
 projection (driven as of ontological-bad-faith/inauthenticity⁶⁴) in
 respectively undermining the attainment of prospective base-
 institutionalisation, ¹⁰³universalisation, positivism and
 notional~¹⁸deprocrypticism as to the fact that such temporal-projection
 associated with sophistic and pedantic tendencies are rather of
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ relation with prior
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology⁹⁹ originally meant to address prior human-subpotency—
 aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint (as so-reflected with the
 sophists satisfaction with non-universalising sophistry in the face of
 Socratic-philosophers ¹⁰³universalising-idealisation, medieval scholastics
 satisfaction with non-positivising pedantising/muddling/formulaic-
 hollowing-out—in-subontologisation/subpotentiation—
 {blurring/undermining-of-prospective-totalising-entailing,-as-to-
 entailing-<amplifying/formative-epistemicity>totalising~in-relative-

~~ontological-completeness~~⁵⁷ } in the face of budding-positivism as well as
with today's pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-~~{blurring/undermining-of-prospective-~~
~~totalising-entailing,-as-to-entailing-<amplituding/formative-~~
~~epistemicity>totalising~in-relative-ontological-completeness~~⁵⁷ } of flawed
prior_knowledge-reification~gesturing-and-accounting—of-epistemic-
phenomenalism-<in-
prior_psychologismic~apriorising/axiomatising/referencing-{of-'prior-
~~implicitated_attendant_ontological-contiguity~~⁵⁷ '~educed-
~~existentialising/contextualising/textualising_'intelligibility/epistemicity/re~~
~~flexivity-contiguity-<imbued-notional-cogency>' }~~—constitutedness⁵⁴ -
~~in-preconverging-entailment~~⁵⁴ } that fails 'prospective veridical
knowledge-reification~gesturing-and-accounting—of-epistemic-
phenomenalism-<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-
~~'prospectively_implicitated_attendant_ontological-contiguity~~⁵⁷ '~educed-
~~existentialising/contextualising/textualising_'intelligibility/epistemicity/re~~
~~flexivity-contiguity-<imbued-notional-cogency>' }~~—conflatedness⁵³ -
~~in-{preconverging-ment-by}-postconverging-entailment~~⁵⁴ } in notional-
contiguity/epistemic-contiguity⁶² -<profound-supererogation⁶⁶-of-
mentally-aestheticised~postconverging/dialectical-thinking⁵¹—qualia-
~~schema~~⁵⁴ } in reflection of ~~'implicitated_attendant_ontological-~~
~~contiguity~~⁶⁷ '~educed-
~~existentialising/contextualising/textualising_'intelligibility/epistemicity/re~~
~~flexivity-contiguity-<imbued-notional-cogency>~~⁴⁰ } as of 'relative-

ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
(sublimating~referencing/registering/decisioning,-as-self-becoming/self-
conflatedness⁸⁹/formative~supererogating-<projective/reprojective—
aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-
referencing,-in-perspective—ontological-normalcy/postconvergence> } as
to human-and-social—expectations/anticipations—metaphoricity⁵⁷—as-
preconverging/postconverging—rede-
mentating/restructuring/reparadigming—psychologism⁸⁹ and for instance
naively interprets enlightenment thinkers in⁷⁹ presencing—absolutising-
identitive-constitutedness¹⁴ terms while lacking the originariness-
parrhesia,-as-spontaneity-of-aestheticisation—
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness for
addressing our⁸⁰ procrypticism—or-disjointedness-as-of-⁸³reference-of-
thought prospective human-subpotency—
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint and wrongly and
defectively decontextualising enlightenment thought into the present as of
disparateness-of-conceptualisation-<unforegrounding-ment,-failing-
prospectively-to-reflect-‘immanent~relative-unreflexivity/relative-
reflexivity—ontological-contiguity⁶⁷’> that fail the
notional~¹⁸deprocrypticism⁴⁵ foregrounding__entailment-<in-succession-
of-profound-supererogation⁹⁶>- (postconverging—narrowing-
down~sublimation-as-to-‘existence—as-sublimating-
withdrawal/unenframing/re-ontologising,-elicited-from-prospective—
profound-supererogation⁹⁶’-in-reflecting-‘immanent~relative-

~~unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~~;—~~as-operative-~~
~~notional~¹³ deprocrypticism)~~ operant test of 'drawing out the full
~~<amplituding/formative—~~
~~epistemicity>~~totalising/circumscribing/delineating implications of
assertions/claims/conceptualisations as of notional-contiguity/epistemic-
contiguity⁶²—~~<profound-supererogation⁹⁶-of-mentally-~~
~~aestheticised~postconverging/dialectical-thinking¹—qualia-schema>~~ in
reflection of 'implied~~ed~~_attendant—ontological-contiguity⁶⁷'~~~educed—~~
~~existentialising/contextualising/textualising_~~ 'intelligibility/epistemicity/re-
flexivity—contiguity-<imbued—notional~cogency>⁴⁰ such that there is
hardly any notional~disjointedness of the
assertions/claims/conceptualisations as validating their ontological-
veracity');¶ and to perfectly understand what is meant by 'equalisation of
all⁴⁶ historicity/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
<perspective—ontological-normalcy/postconvergence-reflected-
'epistemicity-relativism-determinism'⁷> aestheticisation—and—
aestheticisation-towards-ontology-<elicited—idiomatisation>' as to
dimensionality-of-sublimating²⁵ ¶
amplituding/formative> supererogatory—de-mentativeness/epistemic-
growth-or-conflatedness¹² /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation), the idea is that as of underlying⁵⁵ maximalising-
recomposuring-for-relative-ontological-completeness⁹⁷—unenframed/re-
ontologising~conceptualisation for institutional-cumulation/institutional-
recomposure—(as-to-⁴⁶ historicity/ontological-eventfulness³⁸ /ontological-

~~aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-
reflected-‘epistemicity-relativism-determinism’>~~ } with regards to
⁸²reference-of-thought-and-⁸³reference-of-thought-⁸⁴devolving-
⁵⁶meaningfulness-and-teleology⁹⁹ implications had Socrates as typifying
¹⁰³universalising-idealisation Socratic-philosophers been at the more
profound human limited-mentation-capacity-deepening—as-subjecting-
limitedness/human-subpotency-to-‘educed-unlimitedness/existence-
sublimating-nascence’⁵³ postconverging-aporeticism-
overcoming/unovercoming possibility for prospective positivism/rational-
empiricism as to existence—as-sublimating-withdrawal/unenframing/re-
ontologising,-elicited-from-prospective-profound-supererogation⁹⁶ he
would have supererogatorily (even as there is no ¹⁰³universalising-
idealisation logical-basis/logic,-as-derived-from~transversality-<for-
sublimating-existential-eventuating/denouement,from-‘thinking-at-
first/pure-predisposition-preemptive-of-prospective-
disontologising/subontologising’—as-of-prospectively-disambiguated-
affirmed-and-unaffirmed-‘motif-and-
apriorising/axiomatising/referencing’>¹⁰¹ for advocating any such
positivism/rational-empiricism but for Socrates ‘aporeticism-
overcoming/unovercoming supererogating ontological-performance⁷²-
<including-virtue-as-ontology>’ which manifested in inducing
¹⁰³universalising-idealisation over prior non-universalising sophistry
which had no logical-basis/logic,-as-derived-from~transversality-<for-
sublimating-existential-eventuating/denouement,from-‘thinking-at-
first/pure-predisposition-preemptive-of-prospective-

~~disontologising/subontologising'—as-of-prospectively-disambiguated—
 affirmed-and-unaffirmed-'motif-and-
 apriorising/axiomatising/referencing'>¹⁰¹ for any such ¹⁰³universalising-
 idealisation) acted as Descartes as typifying the budding-positivists and
 likewise had Descartes and Socrates been at the more profound human
 limited-mentation-capacity-deepening—as-subjecting-limitedness/human-
 subpotency-to-'educed-unlimitedness/existence-sublimating-naseence'²³
 postconverging-aporeticism-overcoming/unovercoming possibility for
 prospective ¹⁸deprocrypticism—or-preempting—disjointedness-as-of-
⁸³reference-of-thought as articulated herein they would have
 supererogatorily adopted this same ¹⁸deprocrypticism—or-preempting—
 disjointedness-as-of-⁸³reference-of-thought insight as to the
 scalarity/immanency of existence's ontological-
 normalcy/postconvergence (as the underlying idea of
 notional~¹⁸deprocrypticism as to existence—as-sublimating-
 withdrawal/unenframing/re-ontologising,-elicited-from-prospective-
 profound-supererogation⁹⁶ speaks of the 'successive supererogatory
⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—
 unenframed/re-ontologising~conceptualisation as scalarisation for
 institutional-cumulation/institutional-recomposure-(as-to-
 [historiality/ontological-eventfulness ¹⁸/ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-
 'epistemicity-relativism-determinism'> } crossgenerational levels of
 human limited-mentation-capacity-deepening—as-subjecting-
 limitedness/human-subpotency-to-'educed-unlimitedness/existence-~~

~~sublimating-nascence~~⁵³’ with regards to ⁸³reference-of-thought-and-
⁸⁵reference-of-thought-⁸⁴devolving-⁵⁶meaningfulness-and-teleology⁹⁹ so-
construed as of notional~¹⁸deprocrypticism/notional~preempting—
disjointedness-as-of-⁸³reference-of-thought’ (since there is no logical-
basis/logic,-as-derived-from~transversality-<for-sublimating-existential-
eventuating/denouement, from ‘thinking-at-first/pure-predisposition-
preemptive-of-prospective-disontologising/subontologising’—as-of-
prospectively-disambiguated—affirmed-and-unaffirmed-‘motif-and-
apriorising/axiomatising/referencing’>¹⁰¹ inherent to any relative-
ontological-incompleteness⁸⁸ registry-worldview/dimension validating its
prospectively projected relative-ontological-completeness⁸⁷ registry-
worldview/dimension but rather an ‘aporeticism—
overcoming/unovercoming supererogating ontological-performance⁷²-
<including-virtue-as-ontology>’ as to projective-insights/epistemic-
projection-in-conflatedness¹³ of apriorising/axiomatising/referencing
with regards to underlying/organising ‘relative-ontological-
incompleteness⁸⁸/relative-ontological-completeness⁸⁷’
{sublimating~referencing/registering/decisioning,—as-self-becoming/self-
conflatedness¹³/formative—supererogating-<projective/reprojective—
aestheticising-re-motif-and—re-apriorising/re-axiomatising/re-
referencing,-in-perspective—ontological-normalcy/postconvergence>} as
to human-and-social—expectations/anticipations—metaphoricity⁵⁷—as-
preconverging/postconverging—rede-
mentating/restructuring/reparadigming—psychologism⁸⁹) and so-
reflected in the successive ⁴⁵foregrounding__entailment-<in-succession-

~~of-profound-supererogation⁹⁶>-(postconverging-narrowing-
down~sublimation-as-to- 'existence—as-sublimating-
withdrawal/unenframing/re-ontologising,-elicited-from-prospective-
profound-supererogation⁹⁶'-in-reflecting- 'immanent~relative-
unreflexivity/relative-reflexivity—ontological-contiguity⁹⁷’;-as-operative-
notional~⁹⁸deprocrpticism) as from non-rules—
apriorising/axiomatising/referencing—psychologism of recurrent-utter-
uninstitutionalisation, rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism of base-
institutionalisation—ununiversalisation,¹⁰³ universalisation-directed-
rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism of¹⁰³ universalisation—non-positivism/medievalism,
positivising/rational-empiricism-based-universalisation-directed-
rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism of positivism—⁸⁰procrypticism and preempting—
disjointedness-as-of-⁸³reference-of-thought,-as-to-
³²<amplituding/formative-epistemicity>growth-or-
conflatedness¹³/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism of deprocrpticism)
and thus reflecting the human limited-mentation-capacity—as-subjecting-
‘~~duced-unlimitedness/existence-sublimating-nascence~~’ to-
limitedness/human-subpotency centrality of ‘originariness-parrhesia,-as-~~

spontaneity-of-aestheticisation—
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness as to
the ontological-good-faith/authenticity⁶⁹~postconverging—de-
mentating/structuring/paradigming⁷⁰’ as preceding-and-defining in
addressing human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint before-and-over any so-
derived mere-formulaic—
methodologising/mutualising/organising/institutionalising
reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation with respect to the fact that
ontological-pertinence rather priorly lies with the addressing of
prospective human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint (and this is the
fundamental insight about all knowledge and philosophical
interpretations as rather construed implicitly or explicitly as of
difference-conflatedness¹³-as-to-totalitative-reification-in-
singularisation—<as-to-the-nondisjointedness/entailment-of-prospective-
⁶¹nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism²² in
aporetically reflecting prospectively the ontological-good-
faith/authenticity⁶⁹~postconverging—de-
mentating/structuring/paradigming⁷⁰’ underlying human limited-
mentation-capacity-deepening—as-subjecting-limitedness/human-
subpotency-to—‘educed-unlimitedness/existence-sublimating—nascence’⁵³
in ⁴⁵foregrounding__entailment-<in-succession-of-profound-
supererogation⁹⁶>-<postconverging—narrowing-down~sublimation-as-to-

~~'existence—as-sublimating-withdrawal/unenframing/re-ontologising,-~~
~~elicited-from-prospective—profound-supererogation⁹⁶'-in-reflecting-~~
~~'immanent~relative-unreflexivity/relative-reflexivity—ontological-~~
~~contiguity⁷⁷;-as-operative-notional~⁸deprocrypticism}~~ and so as
 superseding⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴ which
 poor 'prospective postconverging—aporeticism—
 overcoming/unovercoming' hardly contemplates of such profound
 prospective human limited-mentation-capacity-deepening—as-subjecting-
 limitedness/human-subpotency-to—'educed-unlimitedness/existence-
 sublimating-nascence'⁵³ implications and rather adopting the framework
 of prior mere-formulaic—
 methodologising/mutualising/organising/institutionalising reflecting
 dimensionality-of-desublimating-lack-of⁶—
~~<amplituding/formative>supererogatory—de-mentativeness/epistemic-~~
~~growth-or-conflatedness¹/transvaluative-~~
~~rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—~~
~~equalisation}~~ 'as to the fact that dimensionality-of-sublimating²⁵—
~~<amplituding/formative>supererogatory—de-mentativeness/epistemic-~~
~~growth-or-conflatedness¹/transvaluative-~~
~~rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—~~
~~equalisation}~~ as to existence—as-sublimating-
 withdrawal/unenframing/re-ontologising,-elicited-from-prospective—
 profound-supererogation⁹⁶ is aporetically the more fundamental
 incipient/seeding originariness-parrhesia,—as—spontaneity-of-

aestheticisation to both Descartes thinking-proposition for budding-positivism and Socrates's¹⁰³ universalising-idealisation in then secondarily inducing their respective reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation' and thus in-many-ways the naïve/flawed conception of Platonism and Cartesianism today arise as to a reasoning as from reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation perspective whereas Descartes and Plato—and-Plato's Socrates are more fundamentally involved in an postconverging—aporeticism—overcoming/unovercoming exercise with respect to medieval-scholasticism non-positivising and ancient-sophists non-universalising respectively 'which is defining of where philosophy commences' as 'philosophy commences with dimensionality-of-sublimating²⁵ -(<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹⁸ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,—elicited-from-prospective-profound-supererogation⁹⁶' and in turn such naïve conception of philosophy as of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation, by equating/leveling-down everything across space and time and failing to grasp the implications of human institutional-cumulation/institutional-recomposure—(as-to-¹⁶historiality/ontological-eventfulness¹⁹ /ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-

reflected- 'epistemicity-relativism-determinism' > }

postconverging~aporeticism~overcoming/unovercoming as to human
limited-mentation-capacity-deepening—as-subjecting-limitedness/human-
subpotency to 'educed-unlimitedness/existence-sublimating-nascence'⁷³ |
{<amplituding/formative-epistemicity>totalisingly~as-to-existence—as-
sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-
prospective~profound-supererogation⁹⁶ } so-underlied herein as to ¹⁵ de-
mentation- (supererogatory~ontological~de-mentation-or-dialectical~de-
mentation—stranding-or-attributive-dialectics) , is what today underlies
the misanalysis/overemphasis of say Humean or Kantian philosophy as if
of differently evolved framing to Descartes's thinking-proposition thus
leading to their positivism/rational-empiricism relative ⁷⁹ presencing—
absolutising-identitive-constitutedness¹⁴ <preconverging~ 'motif-and-
apriorising/axiomatising/referencing'—entailing>-existentialising—
enframing/imprintedness- (as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) reproducibility—
mathesis/motif/throwness-disposition,—as-reproducibility-of-
aestheticisation poorly contemplative prospectively of the more
fundamental incipient/seeding originariness-parrhesia,—as-spontaneity-
of-aestheticisation for prospective philosophical framing as to
existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
elicited-from-prospective~profound-supererogation⁹⁶ as so-implied with
advanced postmodern-thought), and their 'epistemic—projective-
equalisation' exactly implies that Descartes and budding-positivists and

Socrates and ¹⁰³ *universalising-idealisation Socratic-philosophers are more profoundly construed more than just as of their mere-formulaic–methodologising/mutualising/organising/institutionalising reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation but are rather critically construed as to their ‘parrhesiastic/messianicity/profound-supererogation* ⁹⁶ *disposedness/psychologismic-construct’ with regards to their prospective postconverging–aporeticism–overcoming/unovercoming addressed with their respective* ⁴⁵ *foregrounding __ entailment-<in-succession-of–profound-supererogation* ⁹⁶*>–(postconverging–narrowing–down~sublimation-as-to- ‘existence—as-sublimating–withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation* ⁹⁶*’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity* ⁷⁷*’;–as-operative-notional~* ¹⁸ *deprocrypticism)* and it is this that more profoundly informs their thought and make them ever always relevant as to their respective ⁴⁶*historiality/ontological-eventfulness* ³⁸*/ontological-aesthetic-tracing- <perspective–ontological-normalcy/postconvergence-reflected- ‘epistemicity-relativism-determinism’> in the overall human institutional-cumulation/institutional-recomposure- (as-to-⁴⁶historiality/ontological-eventfulness* ³⁸*/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected- ‘epistemicity-relativism-determinism’>) of* ⁴⁶*historiality/ontological-eventfulness* ³⁸*/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected- ‘epistemicity-relativism-determinism’> (as the ‘veracity of all*

~~prior human 'prospective postconverging-aporeticism-overcoming/unovercoming'~~ as to self-surpassing of⁸³ ~~reference-of-thought-and-⁸³reference-of-thought-⁸⁴devolving-⁵⁶meaningfulness-and-teleology⁹⁹~~ in reflection of the immanence of existence as the-very-same all along' has ever always veridically been about attaining¹⁸ ~~deprocrypticism-or-preempting-disjointedness-as-of-⁸³reference-of-thought but for human limited-mentation-capacity-as-subjecting-'educed-unlimitedness/existence-sublimating-naseence'-to-limitedness/human-subpotency~~ implications thus inducing the entailing dynamics of the '~~cumulating/recomposuring-attendant-ontological-contiguity~~'-successive registry-worldviews/dimensions ~~postconverging-aporeticism-overcoming/unovercoming~~ thresholds of existential-~~disontologising/re-ontologising-aporeticism~~> apriorising/axiomatising/referencing rule' as to human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency to '~~educed-unlimitedness/existence-sublimating-naseence~~'²³ towards originariness/origination-~~so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence~~) as notional~¹⁸ deprocrypticism in overcoming any relative⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴' and so no different from say human '~~prospective postconverging-aporeticism-overcoming/unovercoming~~' as to self-surpassing associated with construing what-matter-is-made-up-of as of the succession of such defining questioning and answers across registry-worldviews/dimensions even if just as with overall existence concerning overall human

⁵⁶meaningfulness-and-teleology⁹⁹ what-matter-is-made-up-of equally
remains immanently the same all along but for human
postconverging-aporeticism-overcoming/unovercoming implications of
limited-mentation-capacity-deepening—as-subjecting-limitedness/human-
subpotency-to-‘educed-unlimitedness/existence-sublimating-naseence’⁵³
pointing out that the veracity of the questioning and answers about what-
matter-is-made-up-of by the Democrituses and others is veridically as of
the prospective profoundness of such questioning and answers being
wrestled with today as the sublimated modern-day and future
developments of physics and so as to the physics epistemic-conception
human limited-mentation-capacity-deepening—as-subjecting-
limitedness/human-subpotency-to-‘educed-unlimitedness/existence-
sublimating-naseence’⁵³ implied ‘originariness/origination- (so-
construed-as-to-ontological-normalcy/postconvergence-perspective-
scalarising-construal-of-existence) in overcoming any relative
⁷⁰presencing—absolutising-identitive-constitutedness¹⁴’), and our own
present ‘originariness-parrhesia,—as-spontaneity-of-aestheticisation—
supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness as to
the ontological-good-faith/authenticity⁶⁹~postconverging-de-
mentating/structuring/paradigming⁷⁰’ is rather about not construing of
their prior mere-formulaic—
methodologising/mutualising/organising/institutionalising
reproducibility—mathesis/motif/throwness-disposition,—as—
reproducibility-of-aestheticisation in ontological-bad-
faith/inauthenticity⁶⁴~preconverging-de-

~~mentating/structuring/paradigming~~⁶⁵ failing to factor in their relative-
~~ontological-incompleteness~~⁸⁸ human limited-mentation-capacity—as-
~~subjecting ‘educed-unlimitedness/existence-sublimating-naseence’ to~~
~~limitedness/human-subpotency~~ postconverging—~~aporeticism—~~
~~overcoming/unovercoming~~ context so as to falsely justify our present
⁸⁰procrypticism—~~or—disjointedness-as-of-~~⁸³reference-of-thought
⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ and then fail to
address our own prospective human postconverging—~~aporeticism—~~
~~overcoming/unovercoming~~ context as to existence—as-sublimating-
withdrawal/unenframing/re-ontologising, -elicited-from-prospective—
profound-supererogation⁰⁶ but rather lies in conceptualising how to
reconstrue of their projected ‘originariness-parrhesia,—as—spontaneity-
of-aestheticisation—
~~supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness~~ as to
the ontological-good-faith/authenticity⁶⁹~postconverging—de-
~~mentating/structuring/paradigming~~⁷⁰’ in the light of our present human
limited-mentation-capacity-deepening—as-subjecting-limitedness/human-
subpotency-to—~~educed-unlimitedness/existence-sublimating-naseence~~²³
postconverging—~~aporeticism—overcoming/unovercoming~~ context so-
reflected as our prospective ⁸⁰procrypticism—~~or—disjointedness-as-of-~~
⁸³reference-of-thought human-subpotency—
~~aporia/undecidability/dilemma/ought-~~
indeterminacy/deficiency/limitation/constraint and this is what crucially
explains the ontological-normalcy/postconvergence epistemic-projection
perspective of analysis assumed herein as to our prospective

⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought
 'prospective postconverging~aporeticism-overcoming/unovercoming'
 resolvable as of ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-
⁸³reference-of-thought ⁴⁶historiality/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected- 'epistemicity-relativism-
 determinism' > as a further human ⁴⁵foregrounding__entailment-<in-
 succession-of-profound-supererogation⁹⁶>- (postconverging-narrowing-
 down~sublimation-as-to- 'existence—as-sublimating-
 withdrawal/unenframing/re-ontologising, -elicited-from-prospective-
 profound-supererogation⁹⁶'-in-reflecting- 'immanent~relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁷⁷';-as-operative-
 notional~¹⁸deprocrypticism) with this insight pointing to the
 'unassailability/centrality across all times of human dimensionality-of-
 sublimating²⁵ - (<amplituding/formative> supererogatory-de-
 mentativeness/epistemic-growth-or-conflatedness¹³ /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-
 equalisation) with regards to human knowledge-reification~gesturing-
 and-accounting—of-epistemic-phenomenalism-<in-
 prospective psychologism~apriorising/axiomatising/referencing-{of-
 'prospectively implicated_attendant_ontological-contiguity' ~educated-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional-cogency>' }—conflatedness¹³-
 in-{preconverging-ment-by} postconverging-entailment>' (given that
 later generations don't need to reinvent from scratch the ontological-

*performance*⁷²-<including-virtue-as-
ontology>/morality/ethics/justice/etc. level achieved by the successive
preceding generations as to institutional-cumulation/institutional-
recomposure- (as-to-⁴⁶historiality/ontological-eventfulness /ontological-
aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-
reflected-‘epistemicity-relativism-determinism’>) and can then redirect
more critically their limited-mentation-capacity—as-subjecting-‘~~educed-~~
~~unlimitedness/existence-sublimating-naseence~~’ to limitedness/human-
~~subpotency~~ to further advance human self-surpassing to overcome
prospective human aporeticism);¶ and this insight points out that human
<~~amplituding/formative-epistemicity~~>causality⁹ is more fundamentally
formative as to human projected ‘originariness-parrhesia,—as—
spontaneity-of-aestheticisation—
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness as to
the ontological-good-faith/authenticity⁶⁹~postconverging-de-
mentating/structuring/paradigming⁷⁰’ and is a central conceptualisation
for the ¹⁸deprocrypticism—or-preempting—disjointedness-as-of-
⁸³reference-of-thought ⁴⁵foregrounding__entailment-<in-succession-of-
profound-supererogation⁹⁶>- (postconverging-narrowing-
down~sublimation-as-to-‘existence—as-sublimating-
withdrawal/unenframing/re-ontologising,-elicited-from-prospective-
profound-supererogation⁹⁶’-in-reflecting-‘immanent~relative-
unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷’;-as-operative-
notional~¹⁸deprocrypticism) in undermining temporal
distorting/undermining of prospective knowledge-reification~gesturing-

and-accounting—of-epistemic-phenomenalism-<in-
prospective psychologism~apriorising/axiomatising/referencing-{of-
'prospectively implicated attendant ontological-contiguity '~duced-
existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-
flexivity-contiguity-<imbued-notional-cogency>' }—conflatedness¹³-
in-{preconverging ment by} postconverging entailment> ⁸ categorical-
imperatives/axioms/registry-teleology⁹⁹

notional- notional-contiguity/epistemic-contiguity-<profound-supererogation⁹⁶-of-
contiguity/epistemi mentally-aestheticised~postconverging/dialectical-thinking⁷¹-qualia-
c-contiguity⁶² schema>-{in- 'mutual
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins
trumenting }-for-conceptualisation',-whether-with-regards-to-mutual-
relative-ontological-incompleteness ⁸-or-mutual-relative-ontological-
completeness⁸⁷ -{of-the-underlying-⁸³ reference-of-thought-level},-
notwithstanding-differing-notional~firstnaturedness-formativeness-<as-
to-eventualising~inkling drive or seeding misprising>—temporal-to-
intemporal-dispositions-<so-construed-as-from-perspective-ontological-
normalcy/postconvergence>-ontological-performance⁷² -<including-
virtue-as-ontology>-as-to-⁸³ reference-of-thought-⁸⁴ devolving-level-as-
implying-differing-
aposteriorising/logicising/deriving/intelligising/measuring};¶ notional-
contiguity/epistemic-contiguity-<profound-supererogation⁹⁶-of-mentally-
aestheticised~postconverging/dialectical-thinking⁷¹-qualia-schema> (as

of such 'mutual
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-~~of-~~
~~apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins-~~
~~trumenting~~ ~~for~~ ~~conceptualisation~~') rather speaks to difference-in-
kind/difference-in-aposteriorising-orlogicising;[¶] and finally, as-of-the-
epistemic-veracity-implications-for-knowledge-construal as implied with
'the-specific-notional-contiguity/epistemic-contiguity-<profound-
supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-
thinking⁹⁷-qualia-schema>-of~relative-unreflexivity/relative-reflexivity-
ontological-contiguity⁹⁷', notional-contiguity/epistemic-contiguity-
<profound-supererogation⁹⁶-of-mentally-
aestheticised~postconverging/dialectical-thinking⁹⁷-qualia-schema>
speaks-of-the-epistemic-normalcy-and-ontological-
normalcy/postconvergence-perspective-of-analysis

notional-

notional-discontiguity/epistemic-discontiguity-<between~prior-shallow-

discontiguity/epist

supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing⁹⁸-

emic-discontiguity

qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-

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aestheticised~postconverging/dialectical-thinking⁹⁷-qualia-schema>-(in-

differing-relative-ontological-incompleteness⁸⁸-and-relative-ontological-

completeness⁸⁷-at-⁸³reference-of-thought-level-as-implying-'differing

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

~~apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins-~~

~~trumenting~~ ~~for~~ ~~conceptualisation~~',-fundamentally-implying-at-their-

reference-of-thought-⁸⁸devolvinglevel-the-irrelevance-or-ontological-

*impertinence-of-the-relative-ontological-incompleteness⁸⁸-in-relation-to-
the-relevance-or-ontological-veracity-of-the-relative-ontological-
completeness⁸⁷-for-
aposteriorising/logicising/deriving/intelligising/measuring);¶ notional-
discontiguity/epistemic-discontiguity-<between—prior-shallow-
supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰-
qualia-schema and prospective-profound-supererogation⁹⁶-of-mentally-
aestheticised~postconverging/dialectical-thinking³¹-qualia-schema> (as
of such differing-relative-ontological-incompleteness⁸⁸-and-relative-
ontological-completeness⁸⁷-at⁸³ reference-of-thought-level-as-implying-
‘differing
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins
trumenting—for—conceptualisation’) rather speaks to difference-in-
nature/difference-in-apriorising-or-axiomatising-or-referencing;¶ and
finally, as-of-the-epistemic-veracity-implications-for-knowledge-construal
as implied with ‘the-specific-notional-contiguity/epistemic-contiguity⁶²-
<profound-supererogation⁹⁶-of-mentally-
aestheticised~postconverging/dialectical-thinking³¹-qualia-schema>-
of-relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷,
notional-discontiguity/epistemic-discontiguity-<between—prior-shallow-
supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰-
qualia-schema and prospective-profound-supererogation⁹⁶-of-mentally-
aestheticised~postconverging/dialectical-thinking³¹-qualia-schema>,-
speaks-of-the-epistemic-abnormalcy/preconvergence³¹-perspective*

ontological-bad-faith/inauthenticity *ontological-bad-faith/inauthenticity-~~(as-to-manifest-or-induced-discrete/noncontiguous/incoherence-human-subpotency-epistemic-perspective-of-notional-discontiguity/epistemic-discontiguity⁶³-failing-to-reflect~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷, -in-preconverging-existential-extrication-as-of-existential-unthought-as-in-dimensionality-of-desublimating-lack-of⁶⁴ -(<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness⁶⁵/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation))~~*

ontological-bad-faith/inauthenticity *ontological-bad-faith/inauthenticity⁶⁴~preconverging-de-mentating/structuring/paradigming-<seeding/incipient-shallow-⁶⁴~preconverging—supererogation⁹⁶, -as-mentally-aestheticised~preconverging/dementing²⁰—de-mentating/structuring/paradigming⁶⁵—qualia-schema>-~~(as-of-formative-thrownness-projective-arbitrariness/waywardness-‘imbued-psychologism’-of-apriorising/axiomatising/referencing-{as-preconverging-or-dementing⁷⁰-reflexive-and-entailing-‘leveling-teleology⁹⁹’})} prospectively failing to reflect existence—as-sublimating-withdrawal/unenframing/re-ontologising, -elicited-from-prospective—profound-supererogation⁹⁶~~*

ontological-commitment⁶⁶-*human supposedly coherent ontological-commitment-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹ ~postconverging-de-mentating/structuring/paradigming⁷⁰-as-being-as-of-existential-reality>, so-construed-as-of-reifying-and-empowering-reflexivity, -given-human-subpotency-epistemic-reflexivity-in-ecstatic-existence-as-so-associated-*

faith/authenticity⁶⁹ with-human⁴⁶historicality/ontological-eventfulness³⁸/ontological-
 ~postconverging- aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-
 de- reflected- 'epistemicity-relativism-determinism'⁷> (in reflecting the accrued
 mentating/structuri transcendence-and-sublimity/sublimation/supererogatory-de-mentativity
 ng/paradigming⁷⁰ underlying the relative-unreflexivity/relative-reflexivity—ontological-
 as-being-as-of- contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸ so-constrained
 existential-reality> by existence-potency³⁹~sublimating-nascence,-disclosed-from-
 prospective-epistemic-digression), otherwise construed as 'prospective
 transcendence-and-sublimity/sublimation/supererogatory-de-mentativity
 percolation-channelling-<in-deferential-formalisation-transference> as-
 to-social/institutional/conceptual-constructs
 formation/establishment/superseding-metaphoricity⁵⁷'>, and so as of
 'relative-ontological-incompleteness⁸⁸/relative-ontological-
 completeness⁸⁷ - {sublimating~referencing/registering/decisioning,-as-
 self-becoming/self-conflatedness⁸/formative-supererogating-
 <projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
 axiomatising/re-referencing,-in-perspective-ontological-
 normalcy/postconvergence>} as to human-and-social-
 expectations/anticipations—metaphoricity⁵⁷—as-
 preconverging/postconverging—rede-
 mentating/restructuring/reparadigming-psychologism⁸⁹ of
 nonextricatory firstnaturedness—as-to-inkling⁵⁵maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁷—unenframed/re-
 ontologising~conceptualisation in 'prospective-
 apriorising/axiomatising/referencing-superseding-logical-basis-

of~dialogical-equivalence-<as-to-
psychologismic~apriorising/axiomatising/referencing-{of- 'prospectively-
implicated_ attendant_ ontological-contiguity ' ~educated-
existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-
flexivity-contiguity-<imbued-notional-cogency>' }—conflatedness¹³-
in-{preconverging-ment-by} postconverging-entailment,-in-self-
becoming/self-conflatedness¹ /formative-supererogating>⁸¹' (beyond-
andsuperseding the wrongly-implied 'prior-
apriorising/axiomatising/referencing-superseded-logical-basis-
of~dialogical-equivalence-<as-to-
psychologismic~apriorising/axiomatising/referencing-{of- 'prospectively-
implicated_ attendant_ ontological-contiguity ' ~educated-
existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-
flexivity-contiguity-<imbued-notional-cogency>' }—conflatedness¹³-
in-{preconverging-ment-by} postconverging-entailment,-in-self-
becoming/self-conflatedness¹ /formative-supererogating>⁸²' in relative-
ontological-incompleteness⁸⁸ human-and-social-
expectations/anticipations—metaphoricity⁵⁷—as-
preconverging/postconverging—rede-
mentating/restructuring/reparadigming—psychologism-<as-from-
perspective—ontological-normalcy/postconvergence> of extricatory
secondnatured ⁵¹incrementalism-in-relative-ontological-
incompleteness⁸⁸—enframed/disontologising~conceptualisation); ¶
critically the basis for human sublimating-over-desublimating social-and-
institutional-constructs-of-⁵⁶meaningfulness-and-teleology⁹⁹—

incumulation/recomposuring as to human-subpotency potential for social
 formation, modes-of-living, language-as-of-dialogical-equivalence-~~<as-~~
~~to-psychologismic~apriorising/axiomatising/referencing-}{of-~~
~~'prospectively implicated attendant ontological-contiguity '~educed-~~
~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re~~
~~flexivity-contiguity-<imbued-notional-cogency>' }-conflatedness¹³ -~~
~~in-{preconverging-ment by} postconverging-entailment,-in-self-~~
~~becoming/self-conflatedness¹⁵/formative-supererogating>, cultural~~
 practices, etc. is rather as of 'prospective transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity percolation-
 channelling-<in-deferential-formalisation-transference> as-to-
 social/institutional/conceptual-constructs
 formation/establishment/superseding~metaphoricity⁵⁷' with respect to
 existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-
 epistemic-digression, in the sense that human social, institutional and
 conceptual constructions (as to their projected 'self-assuredness-of-
 ontological-good-faith/authenticity⁶⁹~postconverging-de-
 mentating/structuring/paradigming⁷⁰-as-being-as-of-existential-reality
 with respect to social-stake-contention-or-confliction') warrant that the
 'capacity to fulfil the prospective transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity function/posture'
 like prospective cure from the doctor, prospective technical transformation
 from the technician/engineer, prospective scientific breakthrough from the
 researcher, prospective social transformation from the social
 scientist/advocate/policymaker, etc. rather supersedes human prior-

~~apriorising/axiomatising/referencing–superseded-logical-basis-~~
~~of~dialogical-equivalence-<as-to-~~
~~psychologismic~apriorising/axiomatising/referencing-{of-‘prospectively-~~
~~implicated_attendant_ontological-contiguity ’~educed-~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re-~~
~~flexivity~contiguity-<imbued~notional~cogency>’ }–conflatedness¹³-~~
~~in-{preconverging-ment-by} postconverging-entailment,-in-self-~~
~~becoming/self-conflatedness¹⁵/formative–supererogating>⁸² (as to its~~
naïve pretence of mere logical convincing rather than prospective
transcendence-and-sublimity/sublimation/~~supererogatory–de-mentativity~~
implications) as the prior-apriorising/axiomatising/referencing–
superseded-logical-basis-of~dialogical-equivalence-<as-to-
~~psychologismic~apriorising/axiomatising/referencing-{of-‘prospectively-~~
~~implicated_attendant_ontological-contiguity ’~educed-~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re-~~
~~flexivity~contiguity-<imbued~notional~cogency>’ }–conflatedness¹³-~~
~~in-{preconverging-ment-by} postconverging-entailment,-in-self-~~
~~becoming/self-conflatedness¹⁵/formative–supererogating>⁸² is more of~~
prior reasoning-from-results/afterthought secondnatured
institutionalisation derived from ‘prior reasoning-through/messianic-
reasoning induced transcendence-and-
sublimity/sublimation/~~supererogatory–de-mentativity~~ out of prior human
ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–
as-so-being-as-of-existential-reality’;¶ thus dialogical-equivalence-<as-

~~to-psychologismic~apriorising/axiomatising/referencing-{of-~~
~~'prospectively implicated attendant ontological-contiguity '~educed-~~
~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-~~
~~flexivity-contiguity-<imbued-notional~cogency>' }-conflatedness¹² -~~
~~in {preconverging ment by} postconverging entailment, -in-self-~~
~~becoming/self-conflatedness¹ /formative-supererogating>~~ as of prior
reproducibility—mathesis/motif/throwness-disposition,—as—
reproducibility-of-aestheticisation (especially as prospectively susceptible
at the uninstitutionalised-threshold⁰² to human temporality⁹⁸/shortness
<amplituding/formative>⁸ wooden-language-(imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology -as-of 'nondescript/ignorable-void '-
with-regards-to-prospective-apriorising-implications>)} induced
<amplituding/formative-epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³⁴
<amplituding/formative>⁸ wooden-language-(imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-
or-dementing³⁰—narratives—of-the-⁸³ reference-of-thought-⁸ categorical-
imperatives/axioms/registry-teleology⁹⁹)) cannot substitute for prospective
transcendence-and-sublimity/sublimation/supererogatory~de-mentativity
as of prospective originariness-parrhesia,—as—spontaneity-of-
aestheticisation as to prospective-apriorising/axiomatising/referencing—
superseding-logical-basis-of-dialogical-equivalence-<as-to-
psychologismic~apriorising/axiomatising/referencing-{of- 'prospectively-
implicated attendant ontological-contiguity '~educed-

~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-~~
~~flexivity-contiguity-<imbued-notional-cogency>' }—conflatedness¹²-~~
~~in {preconverging-ment by} postconverging-entailment,-in-self-~~
~~becoming/self-conflatedness¹ /formative-supererogating>⁸¹ as rather~~
~~tied/constrained to existence-potency³⁹~sublimating-nascence,-disclosed-~~
~~from-prospective-epistemic-digression, explaining why all prospective~~
~~transcendence-and-sublimity/sublimation/supererogatory-de-mentativity~~
~~are rather about breaking from prior reproducibility—~~
~~mathesis/motif/throwness-disposition,—as-reproducibility-of-~~
~~aestheticisation;¶ and in this regards, the ontological-commitment-~~
~~<implied—self-assuredness-of-ontological-good-~~
~~faith/authenticity⁶⁹~postconverging-de-~~
~~mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>~~
~~significance of prospective-apriorising/axiomatising/referencing—~~
~~superseding-logical-basis-of-dialogical-equivalence-<as-to-~~
~~psychologismic~apriorising/axiomatising/referencing-{of- 'prospectively-~~
~~implicated-attendant-ontological-contiguity '—educed-~~
~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-~~
~~flexivity-contiguity-<imbued-notional-cogency>' }—conflatedness¹²-~~
~~in {preconverging-ment by} postconverging-entailment,-in-self-~~
~~becoming/self-conflatedness¹ /formative-supererogating>⁸¹ rather arises~~
~~as a 'prospectively conflated possibility/invention' as from prospective~~
~~human ontological-faith-notion-or-ontological-fideism—imbued-~~
~~underdetermination-of-motif-and-apriorising/axiomatising/referencing—~~
~~as-so-being-as-of-existential-reality wherein the disseminative—~~

~~sublimating-selectivity-of-ontological-good-faith/authenticity~~ ~~~postconverging de-mentating/structuring/paradigming~~ , ~~over desublimating deselectivity-of-ontological-bad-faith/inauthenticity~~ ~~~preconverging de-mentating/structuring/paradigming~~ as of dimensionality-of-sublimating²⁵ -(<~~amplituding/formative~~>~~supererogatory de-mentativeness/epistemic-growth-or-conflatedness~~ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) for human ⁸³reference-of-thought-and-⁸³reference-of-thought-⁸⁴devolving-⁵⁶meaningfulness-and-teleology⁹⁹ generation of 'prospective base-institutionalisation apriorising/axiomatising/referencing' out of recurrent-utter-uninstitutionalisation, 'prospective ¹⁰³universalisation apriorising/axiomatising/referencing' out of base-institutionalisation-universalisation, 'prospective positivism/rational-empiricism apriorising/axiomatising/referencing' out of ¹⁰³universalisation-non-positivism/medievalism, and 'prospective notional-¹⁸deprocrypticism apriorising/axiomatising/referencing' out of positivism-⁸⁰procrypticism, and in all the above instances of 'prospective transcendence-and-sublimity/sublimation/~~supererogatory de-mentativity~~ percolation-channelling-<in-deferential-formalisation-transference> as-to-social/institutional/conceptual-constructs formation/establishment/superseding-metaphoricity⁵⁷' actually rendered possible as of the successive prospective-apriorising/axiomatising/referencing-superseding-logical-basis-

of~dialogical-equivalence-<as-to-
psychologismic~apriorising/axiomatising/referencing-{of- 'prospectively-
implicated_attendant_ontological-contiguity '~educated-
existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re
flexivity-contiguity-<imbued-notional-cogency>' }-conflatedness¹³-
in-{preconverging-ment-by}-postconverging-entailment,-in-self-
becoming/self-conflatedness¹²/formative-supererogating>⁸¹ (and not the
successive prior-apriorising/axiomatising/referencing-superseded-
logical-basis-of~dialogical-equivalence-<as-to-
psychologismic~apriorising/axiomatising/referencing-{of- 'prospectively-
implicated_attendant_ontological-contiguity '~educated-
existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re
flexivity-contiguity-<imbued-notional-cogency>' }-conflatedness¹³-
in-{preconverging-ment-by}-postconverging-entailment,-in-self-
becoming/self-conflatedness¹²/formative-supererogating>⁸² respectively
on the basis of 'prior recurrent-utter-uninstitutionalisation
apriorising/axiomatising/referencing', 'prior base-institutionalisation-
ununiversalisation apriorising/axiomatising/referencing', 'prior
¹⁰³universalisation-non-positivism/medievalism
apriorising/axiomatising/referencing' or 'prior positivism-
⁸⁰procrypticism apriorising/axiomatising/referencing');¶ and likewise the
dispensing-with-immediacy-for-relative-ontological-completeness⁹⁷-by-
reification/contemplative-distension⁹⁷ (as of human self-surpassing-
existentialism-form-factor,-in-overcoming-'notional-collateralising-
beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-

~~existence-potency~~¹⁹ ~~~sublimating-nascence,-disclosed-from-prospective-~~
~~epistemic-digression~~ to supersede human temporality⁹⁸/shortness
~~<amplituding/formative>~~⁸ wooden-language-~~(imbued—averaging-of-~~
~~thought-<as-to-leveling/ressentiment/closed-construct-of-~~
~~meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-~~
~~with-regards-to-prospective-apriorising-implications>))~~ choices (as to
~~ontological-faithnotion-or-ontological-fideism—imbued-~~
~~underdetermination-of-motif-and-apriorising/axiomatising/referencing—~~
~~as-so-being-as-of-existential-reality)~~ of the Socrates, Galileos, Descartes,
 Newtons, Darwins, Einsteins, etc. and as associated with corresponding
 human knowledge and scientific breakthroughs did not have any valid
~~prior-apriorising/axiomatising/referencing—superseded-logical-basis-~~
~~of~dialogical-equivalence-<as-to-~~
~~psychologismic~apriorising/axiomatising/referencing-{of-‘prospectively-~~
~~implicated—attendant—ontological-contiguity ’~educed—~~
~~existentialising/contextualising/textualising_‘intelligibility/epistemicity/re-~~
~~flexivity—contiguity-<imbued—notional~cogency>’ }~~—conflatedness¹² -
~~in {preconverging—ment by}—postconverging—entailment,-in-self-~~
~~becoming/self-conflatedness¹⁷ /formative—supererogating>~~⁸² but for the
~~disseminative—sublimating-selectivity-of-ontological-good-~~
~~faith/authenticity ~postconverging—de-~~
~~mentating/structuring/paradigming ,—over—desublimating—deselectivity-~~
~~of-ontological-bad-faith/inauthenticity ~preconverging—de-~~
~~mentating/structuring/paradigming~~ that could invent/made-possible the
~~prospective-apriorising/axiomatising/referencing—superseding-logical-~~

basis-of~dialogical-equivalence-<as-to-
psychologismic~apriorising/axiomatising/referencing-{of- 'prospectively-
implicated_ attendant_ ontological-contiguity ' ~educed-
existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re
flexivity~contiguity-<imbued~notional~cogency>' }~conflatedness¹³⁻
in-{preconverging-ment-by} postconverging-entailment,-in-self-
becoming/self-conflatedness¹⁴/formative~supererogating>⁸¹ and so as of
their 'prospective transcendence-and-
sublimity/sublimation/supererogatory~de-mentativity percolation-
channelling-<in-deferential-formalisation-transference> as-to-
social/institutional/conceptual-constructs
formation/establishment/superseding~metaphoricity⁵⁷ ;¶ human
ontological-commitment-<implied~self-assuredness-of-ontological-
good-faith/authenticity⁶⁹ ~postconverging~de-
mentating/structuring/paradigming⁷⁰ ~as-being-as-of-existential-reality>
as such implies that the doctor, researcher, technologist, etc. initiative is
not critically about logically engaging the social framework in its
⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ prior-
apriorising/axiomatising/referencing~superseded-logical-basis-
of~dialogical-equivalence-<as-to-
psychologismic~apriorising/axiomatising/referencing-{of- 'prospectively-
implicated_ attendant_ ontological-contiguity ' ~educed-
existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re
flexivity~contiguity-<imbued~notional~cogency>' }~conflatedness¹³⁻
in-{preconverging-ment-by} postconverging-entailment,-in-self-

~~becoming/self-conflatedness¹ /formative-supererogating>⁸²~~ but rather
 eliciting 'prospective transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity percolation-
 channelling-<in-deferential-formalisation-transference> as-to-
 social/institutional/conceptual-constructs
 formation/establishment/~~superseding-metaphoricity~~⁵⁷' as to
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-
 'epistemicity-relativism-determinism'> and critically as of prospective-
 apriorising/axiomatising/referencing-superceding-logical-basis-
 of-dialogical-equivalence-<as-to-
 psychologismic-apriorising/axiomatising/referencing-{of-'prospectively-
 implicated-attendant-ontological-contiguity '~educed-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional-cogency>' }-conflatedness¹³-
 in {preconverging ment by} postconverging entailment,-in-self-
 becoming/self-conflatedness¹ /formative-supererogating>⁸¹ in reflecting
 the underlying supposedly coherent ontological-commitment-<implied-
 self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹ ~postconverging-de-
 mentating/structuring/paradigming⁷⁰-as-being-as-of-existential-reality>
 of the social as to 'fulfilling the prospective transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity function/posture'
 like prospective cure from the doctor, prospective technical transformation
 from the technician/engineer, prospective scientific breakthrough from the

researcher, prospective social transformation from the social scientist, etc.
(but only as so-validated by the ontological-veracity of the manifest
prospective transcendence-and-sublimity/sublimation/supererogatory-de-
mentativity implications preconverging/postconverging-de-
mentatively/structurally/paradigmatically as upholding their deferential-
formalisation-transference statuses or institutionally-and-socially
surpassing-and-substituting-for prior deficient deferential-formalisation-
transference statuses as to quackery, scamming, sophistry, etc.);¶
interestingly it is only as of the inventing/making-possible of the
apriorising/axiomatising/referencing conception of genes-and-genetics,
quantum mechanics, prospective greek-philosophy-out-of-sophistry, etc.
that the prospective-apriorising/axiomatising/referencing-superseding-
logical-basis-of-dialogical-equivalence-<as-to-
psychologismic~apriorising/axiomatising/referencing-{of- 'prospectively-
implicated_attendant_ontological-contiguity '~educed-
existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-
flexivity-contiguity-<imbued-notional-cogency>' }-conflatedness¹²-
in-{preconverging-ment-by} posteconverging-entailment,-in-self-
becoming/self-conflatedness¹³ /formative-supererogating>⁸¹ of the
respective notions arose in the first place as before then such notions did
not notionally/epistemically/bindingnessly-<as-to-determinism/conceptivity-of-relative-
unreflexivity/relative-reflexivity> entailed any prior-
apriorising/axiomatising/referencing-superseded-logical-basis-
of-dialogical-equivalence-<as-to-
psychologismic~apriorising/axiomatising/referencing-{of- 'prospectively-

~~implicated_attendant_ontological-contiguity '~educated-~~
~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re~~
~~flexivity-contiguity-<imbued-notional-cogency>' }—conflatedness¹³-~~
~~in-{preconverging-ment-by} postconverging-entailment,-in-self-~~
~~becoming/self-conflatedness¹²/formative-supererogating>⁸² and likewise~~
it is herein contended that prospective notional~¹⁸deprocrypticism rather
~~notionally/epistemically/bindingnessly<as-to-determinism/conceptivity-of-relative-~~
~~unreflexivity/relative-reflexivity>~~ entails its prospective-
~~apriorising/axiomatising/referencing-superseding-logical-basis-~~
~~of-dialogical-equivalence-<as-to-~~
~~psychologismic~apriorising/axiomatising/referencing-{of-'prospectively-~~
~~implicated_attendant_ontological-contiguity '~educated-~~
~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re~~
~~flexivity-contiguity-<imbued-notional-cogency>' }—conflatedness¹³-~~
~~in-{preconverging-ment-by} postconverging-entailment,-in-self-~~
~~becoming/self-conflatedness¹²/formative-supererogating>⁸¹ beyond-and-~~
~~superseding any pretence of prior-apriorising/axiomatising/referencing-~~
~~superseded-logical-basis-of-dialogical-equivalence-<as-to-~~
~~psychologismic~apriorising/axiomatising/referencing-{of-'prospectively-~~
~~implicated_attendant_ontological-contiguity '~educated-~~
~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re~~
~~flexivity-contiguity-<imbued-notional-cogency>' }—conflatedness¹³-~~
~~in-{preconverging-ment-by} postconverging-entailment,-in-self-~~
~~becoming/self-conflatedness¹²/formative-supererogating>⁸² as to our~~
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ manifestation of

positivism/rational-empiricism manifestation of ⁸⁰procrypticism—or—
disjointedness-as-of-⁸³reference-of-thought and so as of human
⁸³reference-of-thought prospective relative-ontological-completeness⁸⁷
implied existence-potency³⁹ ~sublimating—nascence,-disclosed-from-
prospective-epistemic-digression

relative—
unreflexivity/relati
ve-reflexivity—
ontological-
contiguity⁶⁷

relative-unreflexivity/relative-reflexivity—ontological-contiguity- (as-of-
the-effectively-operant-implications-of-prospective-relative-ontological-
completeness⁸⁷ -of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins-
trumenting,-for-
aposteriorising/logicising/deriving/intelligising/measuring); ¶ as to
attendant—ontological-contiguity or 'specifically given relative-
unreflexivity/relative-reflexivity in existence' <amplituding/formative—
epistemicity>-totalising~thrownness-in-existence³⁵ imbued
supererogating⁹⁶ {as-of-affirmation/projection/assertion/notional~self-
distantiation/dueness-validating-logicising/suitable-
measuringinstrument-validating-measuring-<as-to-postconverging-or-
dialectical-thinking²¹—apriorising-psychologism>, while implying as of the
same unaffirmation/deprojection/deassertion/epistemic-
decadence/undueness-invalidating-logicising/unsuitable-
measuringinstrument-invalidating-measuring-<as-to-preconverging-or-
dementing²⁰—apriorising-psychologism>-of-prior-relative-ontological-
incompleteness⁸⁸-of-⁸³reference-of-thought}, and relative-
unreflexivity/relative-reflexivity—ontological-contiguity so-herein reflects

the *'notional/epistemic/bindingness'*^{<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>} (as of any limitedness/human-subpotency conceptualising/construal as attendant-ontological-contiguity or 'specifically given relative-unreflexivity/relative-reflexivity in existence') and so with regards such conceptualising/construal 'span of relative-unreflexivity-by-relative-reflexivity of ontological-performance'⁷²⁻ <including-virtue-as-ontology>/morality/ethics/justice/etc.);¶ and relative-unreflexivity/relative-reflexivity—ontological-contiguity speaks-of-and-inherently-implies notional-contiguity/epistemic-contiguity⁶²⁻ <profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁷¹-qualia-schema> as from the perspective of relative-ontological-completeness⁸⁷ of overall relative-unreflexivity/relative-reflexivity—ontological-contiguity;¶ for instance as of 'the-very-same physics <amplituding/formativ-epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality', the state of relative-ontological-completeness⁸⁷ of theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs with respect to the state of relative-ontological-incompleteness⁸⁸ of classical-mechanics—axiomatic-constructs implies that the former perspective (as attendant-ontological-contiguity) is of notional-contiguity/epistemic-contiguity⁶²⁻ <profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁷¹-qualia-schema> since its perspective sublimating⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing- <perspective-ontological-normalcy/postconvergence-reflected-

'epistemicity-relativism-determinism' > provides knowledge about itself
 and enlightens the interpretation of the latter as to the latter's correctness-
 and-flaws, while the latter perspective (as attendant-ontological-
 contiguity) is rather of notional-discontiguity/epistemic-discontiguity⁶³ -
 <between-prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing⁹-qualia-
 schema and prospective-profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking⁷¹-qualia-schema>
 since it cannot grasp the overall picture of its own correctness-and-flaws
 and furthermore it is inherently in no position to analyse and account for
 the picture of the correctness-and-flaws of the former, and insightfully this
 equally explains why prospective notional~¹⁸deprocrpticism perspective
 (as attendant-ontological-contiguity) implying existence-
 potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-
 digression as-to-ontologically-uncompromised-ontological-
 normalcy/postconvergence/referentialism is the notional-
 contiguity/epistemic-contiguity⁶² -<profound-supererogation⁹⁶-of-
 mentally-aestheticised~postconverging/dialectical-thinking⁷¹-qualia-
 schema> for articulating and explaining the relative-unreflexivity/relative-
 reflexivity-ontological-contiguity~of-the-human-institutionalisation-
 process⁶⁸ since it is the most profound human state/attendant-ontological-
 contiguity of relative-ontological-completeness⁸⁷-of-⁸³reference-of-
 thought affirmation/projection/assertion/notional~self-
 distantiation/dueness-validating-logicising/suitable-
 measuringinstrument-validating-measuring-<as-to-postconverging-or-

~~dialectical-thinking²—apriorising-psychologism>~~;¶ it should be noted here that there is no such thing as ‘ontological-discontiguity’ by the mere fact that ontology/intrinsic-reality/existence/existential-reality is the superseding-oneness-of-ontology so-underlined as ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~ and any ‘supposedly implied ontological incoherence’ that may arise from human poor grasp of ontology/intrinsic-reality/existence/existential-reality is rather as of human ⁸³reference-of-thought relatively deficient perception/construal that then actually speaks of notional-discontiguity/epistemic-discontiguity⁶³ -<between—prior-shallow-supererogation⁶ -of-mentally-aestheticised~preconverging/dementing²⁰ -qualia-schema and prospective-profound-supererogation⁶ -of-mentally-aestheticised~postconverging/dialectical-thinking¹—qualia-schema> just as human ⁸³reference-of-thought relatively efficient perception/construal ‘supposedly attaining perspective sublimating ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~’ speaks of notional-contiguity/epistemic-contiguity⁶² -<profound-supererogation⁶ -of-mentally-aestheticised~postconverging/dialectical-thinking¹—qualia-schema>, and likewise there is no such thing like ‘ontological-decadence’ but rather ‘epistemic-decadence’ or teleological-decadence-<-in-dimensionality-of-desublimating-lack-of⁶ -<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) (given that humankind is ever always of limited-mentation-

~~capacity—as subjecting—‘educated-unlimitedness/existence-sublimating-nasence’-to-limitedness/human-subpotency~~ the ever always present reality of human ‘ontological incoherence’ means that human limited-
~~mentation-capacity-deepening—as subjecting-limitedness/human-subpotency-to-‘educated-unlimitedness/existence-sublimating-nasence’~~³³
 can only elicit a human relative-ontological-completeness⁸⁷ perspective
 ‘~~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~ of
 existence as surreal reflecting the ⁹⁷surrealising nature of the
~~<cumulating/recomposuring-attendant-ontological-contiguity>-~~
 successive registry-worldviews/dimensions’ rather than the ‘sublimating
 absolute of ~~relative-unreflexivity/relative-reflexivity—ontological-~~
 contiguity of existence as the-real’), and going by the-very-same reasoning
 while there is ‘ontological-normalcy’ however there is no such thing as
 ‘ontological-abnormalcy’ but rather human ‘epistemic-
 abnormalcy/preconvergence³¹’, and further there is no such thing as
 ontological-causality/metaphysical-causality as ‘existence as of its
 inherent immanency is tautologically all the causation that there is as to
 its overall ~~relative-unreflexivity/relative-reflexivity—ontological-~~
 contiguity’ and all the notion of causality that is relevant thereof is
 undissociable from human-subpotency epistemic-situation (as to human
 teleology⁹⁹ so-construed as ‘human phenomenal/manifest
 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-
~~<reifying{as-to-knowledge-developing}-and-empowering>~~ in existence as
 ontological (so-reflecting
~~<amplituding/formative>~~disposedness/psychologismic-construct-~~{as-to-~~

orientation/value-construct/valuation-and-derived-parameterising} and
 <amplituding/formative>entailment-(as-to-totalising-
 contiguous/coherent-factuality-of-variability))', underlied as of overall
 reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
 panintelligibility/panreflexivity⁷⁵ - (existentially-imbued-and-educing-
 <epistemic-
 totalising⁷⁶ hermeneutically/textually/reprojectingly/supererogatingly/zeroin-
 gly/re-acutingly, -{decompulsing} delinearity~for-cogency>-epistemic-
 perspective-of-projective/reprojective-aestheticising-re-motif-and-re-
 apriorising/re-axiomatising/re-referencing~conceptualisation,-as-herein-
 specifically-relevant-to-human-subpotency)) speaking of
 <amplituding/formative-epistemicity>causality⁷⁷~as-to-projective-
 totalitative-implications-of-prospective-⁷⁸ nonpresencing,-for-
 explicating~relative-unreflexivity/relative-reflexivity-ontological-
 contiguity as to human relative-ontological-completeness⁸⁷
 apriorising/axiomatising/referencing-{of-'prospectively-
 implicated-attendant-ontological-contiguity'~educed-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional-cogency>' }-conflatedness¹³⁻
 in-{preconverging-ment-by} postconverging-entailment implications,
 with the idea of ontological-causality/metaphysical-causality rather a
 confusion arising out of human⁷⁹ presencing-absolutising-identitive-
 constitutedness¹⁴ (and this further translates to imply that existence is what
 is of 'immanent determination' notwithstanding 'human-subpotency

~~<amplituding/formative-epistemicity>causality~~ ~~~as-to-projective-~~
~~totalitative-implications-of-prospective-~~⁶¹ ~~nonpresencing,-for-~~
~~explicating~relative-unreflexivity/relative-reflexivity—ontological-~~
~~contiguity~~ imbued underdetermination' of the 'immanent~relative-
~~unreflexivity/relative-reflexivity—ontological-contiguity~~ determination
that is existence' such that a notion like overdetermination is also a
confusion arising out of human ⁷⁹presencing—absolutising-identitive-
constitutedness¹⁴ given that there can't be any determination superseding
the 'immanent~relative-unreflexivity/relative-reflexivity—ontological-
contiguity determination that is existence' with any exaggerated-<as-
supposedly-overdetermination> or understated-<as-supposedly-
underdetermination> conception of determination rather speaking of
'human-subpotency ~~<amplituding/formative-epistemicity>causality~~ ~~~as-~~
~~to-projective-totalitative-implications-of-prospective-~~⁶¹ ~~nonpresencing,-~~
~~for-explicating~relative-unreflexivity/relative-reflexivity—ontological-~~
~~contiguity~~ imbued underdetermination' in waiting for the
validative/invalidative manifestation of existence—as-sublimating-
withdrawal/unenframing/re-ontologising,-elicited-from-prospective-
profound-supererogation⁷⁶ that as such speaks of human ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality
as to implicated human ~~<amplituding/formative-epistemicity>-~~
totalising~thrownness-in-existence³⁵,-imbued-projective-
arbitrariness/waywardness-~~(as-to-the-human-projective/reprojective—~~
~~aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-~~

referencing-process-of- '~~amplifying/formative-~~
epistemicity>totalising~conceptualisation' } reflecting the
underdetermined potential for attaining ontological-
normalcy/postconvergence as of the 'immanent~relative-
unreflexivity/relative-reflexivity—ontological-contiguity determination
that is existence', with such underdetermined potential realisable as to
existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
elicited-from-prospective—profound-supererogation⁹⁶);¶ interestingly it is
important to grasp that 'ontology as of ~~relative-unreflexivity/relative-~~
~~reflexivity—ontological-contiguity~~' is integrative of both relative-
reflexivity as notional-contiguity/epistemic-contiguity⁶²-<profound-
supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-
thinking²¹—qualia-schema> and relative-unreflexivity as notional-
discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-
supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰—
qualia-schema and prospective-profound-supererogation⁹⁶-of-mentally-
aestheticised~postconverging/dialectical-thinking²¹—qualia-schema> in
the sense that 'existence is a full-potency that reflects the epistemic-
conception of phenomenal/manifest~subpotencies-(in-transitive-
conflatedness¹³—reflexivity,-in-the-full-potency-of-
existence's~sublimating—nascence) in both their notional-
contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-
mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-
schema> and notional-discontiguity/epistemic-discontiguity⁶³-
<between—prior-shallow-supererogation⁹⁶-of-mentally-

~~aestheticised~preconverging/dementing⁷⁰—qualia-~~
~~schema_and_prospective-profound-supererogation⁷⁶-of-mentally-~~
~~aestheticised~postconverging/dialectical-thinking⁷¹—qualia-schema>’,~~
 explaining why existence is rather tautologically construed as overall
~~reifying-and-empowering-reflexivity-of-ecstatic-existence-as—~~
~~panintelligibility/panreflexivity⁷³—(existentially—imbued-and-educing-~~
~~<{epistemic-~~
~~totalising⁷⁴ hermeneutically/textually/reprojectingly/supererogatingly/zeroing~~
~~gly/re-acutingly, -{decompulsing} delinearity~for-cogency>—epistemic-~~
~~perspective-of-projective/reprojective—aestheticising-re-motif—and-re-~~
~~apriorising/re-axiomatising/re-referencing~conceptualisation,—as-herein-~~
~~specifically-relevant-to-human-subpotency)~~ (as epistemically-deficient
 and epistemically-efficient phenomenal/manifest~subpotencies—(in-
~~transitive-conflatedness⁷⁵—reflexivity,-in-the-full-potency-of-~~
~~existence’s~sublimating—nascence) ontological-performance⁷²-~~
~~<including-virtue-as-ontology>/morality/ethics/justice/etc. in existence~~
 are part-and-parcel of existence ‘with epistemic-deficiency rather
 speaking to phenomenal/manifest~subpotencies—(in-transitive-
~~conflatedness⁷⁵—reflexivity,-in-the-full-potency-of-~~
~~existence’s~sublimating—nascence) perspective of ontological-deficiency~~
 construal’), and it should be pointed out as well that ‘existence’s reifying-
~~and-empowering-reflexivity-of-ecstatic-existence-as~~
~~panintelligibility/panreflexivity⁷³—(existentially—imbued-and-educing-~~
~~<{epistemic-~~

~~totalising~~ }hermeneutically/textually/reprojectingly/supererogatingly/zeroing
 gly/re-acutingly, ~~{decompulsing}~~ delinearity~for-cogency>~epistemic-
 perspective-of-projective/reprojective—aestheticising-re-motif-and-re-
 apriorising/re-axiomatising/re-referencing~conceptualisation, ~~as herein~~
~~specifically relevant to human subpotency}~~ is conceptually/theoretically
 exactly what is most profoundly of epistemic-normalcy and ontological-
 normalcy/postconvergence about existence' as starkly manifested with
 such epiphenomenon like quantum entanglement (even as 'classical
 interpretations about reality' superficially as of 'human conscious level of
 epistemic-sufficiency-constitutedness'¹⁴ seem to overlook-the-reflexivity-
 or-wrongly-imply-the-non-reflexivity of existential-<disontologising/re-
 ontologising—aporeticism> sublimating manifestation reflected with the
 epistemic-conception of phenomenal/manifest~subpotencies-~~{in-~~
~~transitive-conflatedness~~¹³-reflexivity,-in-the-full-potency-of-
 existence's~sublimating~nascence}, failing to grasp that the ontological-
 veracity is one of transitive-conflatedness¹³-reflexivity speaking of an
 'imbricated/threaded/recomposuring notional~reflexivity-connection
 between epistemicity and ontologisation of existential-phenomena-and-
 epiphenomena-subpotencies-<wherein- 'subpotencies-as-their-
 conflatedness'¹³'-structuring-out-their-phenomenal-conflation-over-
 supervened-epiphenomena> as to overall-ecstatic-existence-supervening-
 conflatedness¹³') basically because there is nothing beyond existence and
 'all phenomenal/manifest~subpotencies-~~{in-transitive-conflatedness~~¹³-
 reflexivity,-in-the-full-potency-of-existence's~sublimating~nascence} are

epistemic situations that speak to the transitive-conflatedness¹³-reflexivity that is existence' as 'there is no whole that is construable as existence and then beside that whole the epistemic-conception of phenomenal/manifest~subpotencies-(in-transitive-conflatedness¹³-reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence) of the said whole' but rather the 'full-potency of existence is integrative of phenomenal/manifest~subpotencies-(in-transitive-conflatedness¹³-reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence) in transitive-conflatedness¹³-reflexivity as the whole' such that a full human epistemic construal of existential-<disontologising/re-ontologising-aporeticism> phenomena/manifestations should necessarily involve insight (as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility/panreflexivity⁷-{existentially-imbued-and-educing-<epistemic-totalising¹ hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-{decompulsing} delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective-aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,-as-herein-specifically-relevant-to-human-subpotency})) about the 'specific human-subpotency in transitive-conflatedness¹³-reflexivity in existence (just as of all other phenomenal/manifest~subpotencies-(in-transitive-conflatedness¹³-reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence) of sufficiently relevant epistemic-conception)', and this is exactly what epistemically underlies the construal

of knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing-{of-
 'prospectively implicated attendant ontological-contiguity'~educated-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional-cogency>' }—conflatedness¹³-
 in-{preconverging ment by} postconverging entailment> as the
 'coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-
 inherent-existencecoherence/contiguity,-and-so-construed-as-the-
 enabler-of-insight-orintuition-or-foresight-as-of-embodied-
 consciousness';¶ critically, (as from its notional-contiguity/epistemic-
 contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking¹-qualia-schema>
 perspective of construal as human knowledge-reification~gesturing-and-
 accounting—of-epistemic-phenomenalism-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing-{of-
 'prospectively implicated attendant ontological-contiguity'~educated-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional-cogency>' }—conflatedness¹³-
 in-{preconverging ment by} postconverging entailment> and
 sublimation) relative-unreflexivity/relative-reflexivity—ontological-
 contiguity implied ontological-normalcy/postconvergence thus reflects
 that what is central-and-defining is human notional-
 discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-
 supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰-

~~qualia-schema and prospective-profound-supererogation⁹⁶-of-mentally-~~
~~aestheticised~postconverging/dialectical-thinking⁷-qualia-schema>~~ as
of its formativeness/formative-existential-process (that is as of
~~notional/epistemic/bindingness~~^{<as-to-determinism/conceptivity-of-relative-}
~~unreflexivity/relative-reflexivity>~~ lack of notional-contiguity/epistemic-contiguity⁶²-
~~<profound-supererogation⁹⁶-of-mentally-~~
~~aestheticised~postconverging/dialectical-thinking⁷-qualia-schema>~~), so-
construable as to the ~~<amplituding/formative-epistemicity>~~ causality⁶-~~as-~~
~~to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-~~
~~for-explicating~relative-unreflexivity/relative-reflexivity~~—ontological-
contiguity of overall reifying-and-empowering-reflexivity-of-ecstatic-
existence-as-panintelligibility/panreflexivity⁷ - ~~(existentially-imbued-and-~~
~~educing~~^{<epistemic-}
~~totalising³ hermeneutically/textually/reprojectingly/supererogatingly/zeroin-~~
~~gly/re-acutingly, -{decompulsing} delinearity~for-cogency>~~-epistemic-
~~perspective-of-projective/reprojective—aestheticising-re-motif—and-re-~~
~~apriorising/re-axiomatising/re-referencing~conceptualisation,—as-herein-~~
~~specifically-relevant-to-human-subpotency)~~ with regards to ‘varying
~~psychologismic-epistemic-acutisation—difficulty~~^{<for,—residualising—}
~~{decompulsing} delinearity~for-cogency>~~—————magnitudes^{(of-}
~~experientiality/experiment)/scales—~~as-to-successively-profound-
preconverging/postconverging—rede-
mentating/restructuring/reparadigming—frames-as-from-living,-
institutionalising,-and-Being-ontologising/infrastructure-of-
⁵⁶meaningfulness-and-teleology⁹⁹ of prospective human-subpotency—

aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-
 'notional~firstnatureddness-formativeness<as-to-eventualising-inkling-
 drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-
 <so-construed-as-from-perspective-ontological-
 normalcy/postconvergence>'—existentialism-form-factor', and this then
 explains the defective ontological-performance⁷²-<including-virtue-as-
 ontology>/morality/ethics/justice/etc. of all ⁷⁹presencing—absolutising-
 identitive-constitutedness¹⁴ ⁵⁶meaningfulness-and-teleology⁹⁹ as
 preconverging/postconverging—de-
 mentatively/structurally/paradigmatically (as to ¹⁵de-mentation-
 <supererogatory—ontological-de-mentation-or-dialectical-de-
 mentation—stranding-or-attributive-dialectics> of mental-aestheticisation
 induced level of human notional-discontiguity/epistemic-discontiguity⁶³-
 <between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing⁷⁰-qualia-
 schema_and_prospective-profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking⁷¹-qualia-schema>)
 tied down to underlying relative-ontological-incompleteness of a registry-
 worldview's/dimension's
 supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins-
 trumenting—for—conceptualisation for
 aposteriorising/logicising/deriving/intelligising/measuring of
⁵⁶meaningfulness-and-teleology⁹⁹ in existence and thereof the

preconverging epistemic—projective-equalisation social dynamics of the derived temporal manifestations of postlogism⁷⁷ and ⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in situations as to social-stake-contention-or-confliction

ontological- *ontological-contiguity⁶⁷~of-the-human-institutionalisation-process (as of*
contiguity⁶⁷~of- *its* *'<amplituding/formative-*
the-human- *epistemicity>totalising/circumscribing/delineating 'implicated_attendant-*
institutionalisation *ontological-contiguity⁶⁷'~educed-*
-process⁶⁸ *existentialising/contextualising/textualising 'intelligibility/epistemicity/re*
flexivity-contiguity-<imbued-notional~cogency>'⁴⁰
⁴⁵foregrounding__entailment-<in-succession-of-profound-
supererogation⁹⁶>-(postconverging-narrowing-down~sublimation-as-to-
'existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
elicited-from-prospective-profound-supererogation⁹⁶'-in-reflecting-
'immanent~relative-unreflexivity/relative-reflexivity—ontological-
contiguity⁶⁷';-as-operative-notional~¹⁸deprocrypticism} *in elucidating*
relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷-<as-
from-prospective-ontological-normalcy/postconvergence-epistemic-or-
notional~projective-perspective>'), *speaks of overall philosophical depth*
of contemplation as to 'coherence/contiguity-of-superseding-oneness-of-
ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-
construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-

embodied-consciousness' as a 'deflating-andunifying conception of human ontological-performance'⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. across prior/present/prospective sublimating⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>' as 'true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology', reflecting human underlying supposedly coherent ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigmimg⁷⁰—as-being-as-of-existential-reality>:¶ wherein such a conception 'deflates-and-unifies-by-its-more-profound-explication all hitherto philosophical ideas and insights as well as raising up questions-of-coherence-beyond-the-prism-of_enframed/disontologising-traditional-thinking' as from 'relative-ontological-incompleteness⁸⁸ to relative-ontological-completeness⁸⁷ (renewing supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins-trumenting—for-conceptualisation, as of apriorising-teleological-thresholding—as-teleologicalframework-or-narrative-framework) induced <amplituding/formative—epistemicity>causality⁶~as-to-projective-totalitative—implications-of-prospective-⁶¹nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-

contiguity⁶¹ of knowledge-reification~gesturing-and-accounting—of epistemic-phenomenalism-<in-
 prospective-psychologismic~apriorising/axiomatising/referencing~{of-
 'prospectively-implicated-attendant-ontological-contiguity}'~duced-
 existentialising/contextualising/textualising_'intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional-cogency>'}—conflatedness¹³-
 in-{preconverging-ment-by} postconverging-entailment>';¶ so-
 construed as of difference-conflatedness¹³-as-to-totalitative-reification-in-
 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
⁶¹nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism²² or
 protracted-teleological-wholeness/nested-congruence-in-reflecting-the-
 relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-
 human-institutionalisation-process,-so-construed-as-singularisation-<as-
 to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²
 projected epistemic-immanence/veridical-epistemicity-relativism-
 determinism', thus providing a 'seeding-level of philosophical
⁵⁶meaningfulness-and-teleology⁹⁹ that overcomes human-subpotency
 emotional-involvement and institutional <preconverging~'motif-and-
 apriorising/axiomatising/referencing'—entailing>-existentialising—
 enframing/imprintedness-(as-to-¹⁰historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition)', and can enable the social
 domain to truly attain the same ontological-depth of operant construal of
 existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-
 epistemic-digression as is sought in the natural sciences, given that the
 'apriorising/axiomatising/referencing~{of-'prospectively-

~~implicated_attendant_ontological-contiguity~~ '~educated-
~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re~~
~~flexivity-contiguity-<imbued-notional~cogency>' }~~—conflatedness¹³-
~~in {preconverging ment by} postconverging-entailment-construal-of~~
~~'implicated_attendant_ontological-contiguity'⁶⁷'~educated-~~
~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re~~
~~flexivity-contiguity-<imbued-notional~cogency>'~~¹⁰-as-of-
~~<amplituding/formative-epistemicity>causality'~~ ~as-to-projective-
~~totalitative-implications-of-prospective-~~⁶¹ nonpresencing,-for-
~~explicating~relative-unreflexivity/relative-reflexivity—ontological-~~
~~contiguity~~ knowledge-reification~gesturing-and-accounting—of-
~~epistemic-phenomenalism-<in-~~
~~prospective_psychologismic~apriorising/axiomatising/referencing-{of-~~
~~'prospectively_implicitated_attendant_ontological-contiguity~~ '~educated-
~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re~~
~~flexivity-contiguity-<imbued-notional~cogency>' }~~—conflatedness¹³-
~~in {preconverging ment by} postconverging-entailment>'~~ is herein
explicitly articulated with the *relative-unreflexivity/relative-reflexivity—*
ontological-contiguity⁶⁷~of-the-human-institutionalisation-process just as
it is rather implicitly reflected in the natural sciences and as of yet is
hardly/poorly countenance in the social tradition which 'tends to be lost in
a maze of ~~apriorising/axiomatising/referencing-{of- 'prospectively-~~
~~implicitated_attendant_ontological-contiguity~~ '~educated-
~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re~~
~~flexivity-contiguity-<imbued-notional~cogency>' }~~—constitutedness¹⁴-

~~in preconverging entailment~~ as ~~elaboration-as-to-mere-~~
~~extrapolating/constituting/abstracting/deducing/infering-of-elucidation-~~
~~outside—‘prospectively implicated attendant ontological-~~
~~contiguity⁶⁷’ ~duced-~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re-~~
~~flexivity-contiguity-<imbued-notional-cogency>’⁴⁰ ending up in its very~~
~~own <amplituding/formative-epistemicity>totalising~self-referencing-~~
~~syncretising/circularity/interiorising/akrasiatic-drag^{34 56}meaningfulness-~~
~~and-teleology⁹⁹ that in-many-ways (as of our present positivism-~~
~~⁸⁰procrypticism registry-worldview/dimension) increasingly amalgates in~~
~~its practice knowledge-reification~gesturing-and-accounting—of-~~
~~epistemic-phenomenalism-<in-~~
~~prospective psychologism~apriorising/axiomatising/referencing-{of-~~
~~‘prospectively implicated attendant ontological-contiguity ’~duced-~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re-~~
~~flexivity-contiguity-<imbued-notional-cogency>’ }—conflatedness¹³ -~~
~~in {preconverging ment by} postconverging entailment>~~ with
~~social/media-driven influence and is poorly discriminating with~~
~~<amplituding/formative>⁸ wooden-language-(imbued—averaging-of-~~
~~thought-<as-to-leveling/ressentiment/closed-construct-of-~~
~~meaningfulness-and-teleology -as-of ‘nondescript/ignorable-void ’-~~
~~with-regards-to-prospective-apriorising-implications>} as of a~~
~~sophistic/pedantic inclination, and so beyond-the-~~
~~consciousnessawareness-teleology⁹⁹ -<of-preconverging-existential-~~
~~extrication-as-of-existential-unthought>’;¶ the relative-~~

~~unreflexivity/relative reflexivity—ontological-contiguity~~⁶⁷ ~of-the-human-
institutionalisation-process as such is reflexive of human-subpotency—
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-
‘notional~firstnaturedness-formativeness<as-to-eventualising-inkling-
drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-
<so-construed-as-from-perspective—ontological-
normalcy/postconvergence>’—existentialism-form-factor as of the
preconverging/postconverging—de-mentative/structural/paradigmatic
accordioning-~~(as-of-varyingindividuations-contextually-transverse-
desublimation/sublimation,-as-to-the-
wavering/redounding/waveforming—of-their-referencing-and-their-
devolved-referencing-imbued-ontological-performance~~⁷²-<including-
virtue-as-ontology>} implications of ‘human dimensionality-of-
sublimating²⁵-~~(<amplituding/formative>supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness~~³/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation} ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—
as-so-being-as-of-existential-reality reasoning-through/messianic-
reasoning in eliciting the apriorising/axiomatising/referencing possibility
for prospective constructiveness-of-ontological-performance⁷²-
<including-virtue-as-ontology>/morality/ethics/justice/etc. as
construction-of-the-Self’ and ‘human ~~<amplituding/formative>~~⁸ wooden-

language-~~(imbued—temporal—mere-~~
~~form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-~~
~~or-dementing³⁰—narratives—of-the-⁸³reference-of-thought—⁸categorical-~~
~~imperatives/axioms/registry-teleology⁹⁹ }~~ in eliciting the
 apriorising/axiomatising/referencing destructuring-threshold-
~~(uninstitutionalised-threshold¹⁰²/presublimating—desublimating-~~
~~decisionality)~~-of-ontological-performance⁷²-<including-virtue-as-
 ontology>/morality/ethics/justice/etc. as shiftiness-of-the-Self⁹¹, as
 generating, by the successive psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposuring of human ⁸³reference-of-thought-
 and-⁸³reference-of-thought-⁸⁴devolving-⁵⁶meaningfulness-and-teleology⁹⁹
 (so-construed as ¹⁵de-mentation-~~(supererogatory—ontological—de-~~
~~mentation-or-dialectical—de-mentation—stranding-or-attributive-~~
~~dialectics)~~), the <cumulating/recomposuring~attendant—ontological-
 contiguity >-successive registry-worldviews/dimensions as from
 recurrent-utter-uninstitutionalisation, base-institutionalisation—
 ununiversalisation, ¹⁰³universalisation—non-positivism/medievalism, our
 positivism/rational-empiricism manifestation of ⁸⁰procrypticism—or—
 disjointedness-as-of-⁸³reference-of-thought and prospectively
¹⁸deprocrypticism—or—preempting—disjointedness-as-of-⁸⁸reference-of-
 thought

ontological-good- ontological-good-faith/authenticity-~~(as-to-the-~~
 faith/authenticity⁶⁹ ~~nondiscrete/contiguous/coherence-ontological-~~
~~normalcy/postconvergence-epistemic-perspective-of-notional-~~

contiguity/epistemic-contiguity⁶² -reflecting~relative
 unreflexivity/relative-reflexivity—ontological-contiguity⁷², -in-
 postconverging-nonextricatory-existential-preempting-of-existential-
 unthought-as-of-³² <amplituding/formative-epistemicity> growth-or-
 conflatedness¹³/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness }

ontological-good- ontological-good-faith/authenticity⁶⁹ ~postconverging-de-
 faith/authenticity⁶⁹ mentating/structuring/paradigming-<seeding/incipient-profound-
 ~postconverging- supererogation⁹⁶, -as-mentally-aestheticised~postconverging/dialectical-
 de- thinking²¹-qualia-schema>- {as-of-formative-thrownness-projective-
 mentating/structuri arbitrariness/waywardness- 'imbued-psychologism' -of-
 ng/paradigming⁷⁰ apriorising/axiomatising/referencing- {as-postconverging-or-dialectical-
 thinking²¹ } } prospectively reflecting existence—as-sublimating-
 withdrawal/unenframing/re-ontologising, -elicited-from-prospective-
 profound-supererogation⁹⁶

ontologically- ontologically-hegemonising-
 hegemonising- narrative/narrativity/notional~¹⁸ deprocrypticism-narrative/totalitative-
 narrative⁷¹/narrativ aspiring-or- 'hegemonising-intemporal-as-ontological-narrative-
 ity/notional~¹⁸ depr metaphoricity⁵⁷ -as-of-ontological-aesthetic-tracing-<perspective-
 ocrypticism- ontological-normalcy/postconvergence-reflected- 'epistemicity-relativism-
 narrative/totalitativ determinism'>' -{ontologically-driven construal as of correspondingly
 e-aspiring-or- profound supposedly coherent ontological-commitment⁶⁶ -<implied—self-
 'hegemonising- assuredness-of-ontological-good-faith/authenticity⁶⁹ ~postconverging-de-
 intemporal-as- mentating/structuring/paradigming⁷⁰ -as-being-as-of-existential-reality>

ontological- *underlying any society/social-setup conventioning as so reflected by its*
 narrative- *'self-assuredness-of-ontological-good-*
 metaphoricity⁵⁷-as- *faith/authenticity⁶⁹~postconverging-de-*
 of-ontological- *mentating/structuring/paradigming⁷⁰~as-being-as-of-existential-reality*
 aesthetic-tracing- *with respect to its social-stake-contention-or-confliction'), which is then*
 <perspective- *enabling for critical prospective metaphoricity⁵⁷ ontological-veracity*
 ontological- *implications as of prospective relative-ontological-completeness⁸⁷ given*
 normalcy/postconv *the absolute primacy of existence-potency³⁹~sublimating-nascence,-*
 ergence-reflected- *disclosed-from-prospective-epistemic-digression over human-subpotency*
 'epistemicity- *as of <amplituding/formative-epistemicity>causality⁴~as-to-projective-*
 relativism- *totalitative-implications-of-prospective-⁶¹nonpresencing,-for-*
 determinism'>' *explicating~relative-unreflexivity/relative-reflexivity—ontological-*
contiguity⁶
 ontological- *ontological-performance-<including-virtue-as-*
 performance⁷²- *ontology>/morality/ethics/justice/etc. of human ⁵⁶meaningfulness-and-*
 <including-virtue- *teleology⁹⁹ by its epistemic-veracity of conception-and articulation*
 as-ontology> *reflection of 'existence/intrinsic-reality/ontological-veridicality as the*
absolute a-priori of conceptualisation going by its ecstatic singularity' and
so-construed as epistemic-veracity of human ⁵⁶meaningfulness-and-
teleology⁹⁹ as of human supposedly coherent ontological-commitment⁶⁶-
<implied—self-assuredness-of-ontological-good-
faith/authenticity⁶⁹~postconverging-de-
mentating/structuring/paradigming⁷⁰~as-being-as-of-existential-reality>
self-assuredness-of-ontological-good-

*faith/authenticity*⁶⁹~*postconverging*~*de-*
*mentating/structuring/paradigming*⁷⁰~*as-being-as-of-existential-reality*
with respect to its social-stake-contention-or-confliction;¶ *with*
⁵⁶meaningfulness-and-teleology⁹⁹ construed epistemically in reflecting the
human subject 'level of relative-ontological-incompleteness⁸⁸/relative-
ontological-completeness⁸⁷'

{sublimating~referencing/registering/decisioning,~as-self-becoming/self-
conflatedness⁸²/formative~supererogating-<projective/reprojective—
aestheticising-re-motif~and~re-apriorising/re-axiomatising/re-
referencing,-in-perspective~ontological-normalcy/postconvergence>} of
⁸³reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins-
trumenting' as from the epistemic perspective of existence-
potency³⁹~sublimating~nascence,-disclosed-from-prospective-epistemic-
digression *as-to-ontologically-uncompromised-ontological-*
normalcy/postconvergence/referentialism, and the further operant
⁸³reference-of-thought-⁸⁴devolving of ⁵⁶meaningfulness-and-teleology⁹⁹ as
of any such given ⁸³reference-of-thought 'implicitated_attendant-
ontological-contiguity⁶⁷'~educed-
existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-
flexivity~contiguity-<imbued~notional~cogency>'⁴⁰ instantiations of
aposteriorising/logicising/deriving/intelligising/measuring temporal-to-
intemporal ⁵⁶meaningfulness-and-teleology⁹⁹;¶ ontological-performance-
<including-virtue-as-ontology>/morality/ethics/justice/etc. is thus about
notionalisation/notional-conception/amplituding of knowledge as to the

human conceptivity/epistemic-reflexivity/epistemicity-relativism-
 determinism-<reifying{as-to-knowledge-developing}-and-empowering>
 purpose of aetiologisation/ontological-escalation-<ontological-
 veridicality_commitment/otherliness_transcending/compulsions-
 encumbered_transcending> (more like medicine is rather about notionally
 understanding the body for the preconverging/postconverging-de-
 mentative/structural/paradigmatic possibility of curing), as so-reflecting
 human 'epistemic-projection of perspective ontological-
 normalcy/postconvergence' and 'epistemic-projection of perspective
 epistemic-abnormalcy/preconvergence'³¹ of relative-
~~unreflexivity/relative-reflexivity~~—ontological-contiguity⁶⁷~of-the-human-
 institutionalisation-process⁶⁸ (with regards to human Being-
 development/ontological-framework-expansion—as-to-depth-of-
 ontologising-development-as-infrastructure-of—meaningfulness-and-
 teleology , institutional-development—as-to-social-function-development
 and living-development—as-to-personality-development ~~psychologismic—
 epistemic-acutisation—difficulty~~ <for, residualising—
~~{decompulsing} delinearity—for-cogeney~~> magnitudes^{of-experientiality/experiment}) and
 so-evaluated as to 'human notional~firstnaturedness-formativeness-<as-
 to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-
 intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence> of individuation' in reflection of the
 preconverging/postconverging-de-mentative/structural/paradigmatic
 implications of human limited-mentation-capacity-deepening—as-
 subjecting-limitedness/human-subpotency-to—'educated-

~~unlimitedness/existence-sublimating-nascence~~²⁵³ as so-underlied by
human institutional-cumulation/institutional-recomposure-(as-to-
~~historiality/ontological-eventfulness~~³⁸/ontological-aesthetic-tracing-
<perspective-ontological-normalcy/postconvergence-reflected-
'epistemicity-relativism-determinism'> } (as to the
<cumulating/recomposuring-attendant-ontological-contiguity >-
succession of registry-worldviews/dimensions) as so-operatively enabled
as of human ¹⁵de-mentation-(~~supererogatory-ontological-de-mentation-~~
~~or-dialectical-de-mentation—stranding-or-attributive-dialectics~~);¶ thus
ontological-performance-<including-virtue-as-
ontology>/morality/ethics/justice/etc. as herein construed (as from
⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>)
is rather all about evaluating/assessing human ⁵⁶meaningfulness-and-
teleology⁹⁹ while notionally accruing the conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism-<reifying{as-to-
knowledge-developing}-and-empowering> implications as to relative-
ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷ -
{sublimating~referencing/registering/decisioning,-as-self-becoming/self-
conflatedness⁸/formative-supererogating-<projective/reprojective—
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
referencing,-in-perspective-ontological-normalcy/postconvergence> }, so-
reflected as of human 'referencing/registering/decisioning of shallow-
supererogation⁹⁶—to—profound-supererogation⁹⁶ conception of social-
stake-contention-or-confliction', and in this regards just as say medicine

*in the understanding of the body for preconverging/postconverging–rede-
mentating/restructuring/reparadigming the possibility of curing is way
more than just curing (as to the fact that at any given moment in time just
a little proportion of the human population is actually/directly in quest for
medical attention) with the even grander social implications of modern
medicine being the ‘overall sublimation-induced human-and-social–
expectations/anticipations—metaphoricity⁵⁷–as-
preconverging/postconverging–rede-
mentating/restructuring/reparadigming–psychologism-<as-from-
perspective–ontological-normalcy/postconvergence> of healthy
behaviour and healthy living <postconverging~‘motif-and-
apriorising/axiomatising/referencing’–entailing>-existentialising—
framing/imprinting- {as-to-prospective–‘historiality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-
determinism’>}’ likewise the articulation of human ontological-
performance-<including-virtue-as-ontology>/morality/ethics/justice/etc.
(as to relative-ontological-incompleteness⁸⁸/relative-ontological-
completeness⁸⁷ - {sublimating~referencing/registering/decisioning,–as-
self-becoming/self-conflatedness⁸⁹/formative–supererogating-
<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence>)) is much more than just as of the ‘direct
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-
<reifying{as-to-knowledge-developing}-and-empowering>’ but speaks to*

the 'epistemic-totalising³³~resubjecting_or_totalising-
 entailing~reconstrual-<of the whole/purview-of the whole/oneness-of
 ontology> for overall sublimation-over-desublimation induced human-
 and-social-expectations/anticipations—metaphoricity⁵⁷—as-
 preconverging/postconverging—rede-
 mentating/restructuring/reparadigming—psychologism-<as-from-
 perspective—ontological-normalcy/postconvergence> as of prospective
 human ontological-performance-<including-virtue-as-
 ontology>/morality/ethics/justice/etc. <postconverging~'motif-and-
 apriorising/axiomatising/referencing'—entailing>-existentialising—
 framing/imprinting- (as-to-prospective—historiality/ontological-
 eventfulness⁸ /ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-'epistemicity-relativism-
 determinism'>)' associated with 'relative-ontological-
 incompleteness⁸⁸/relative-ontological-completeness⁸⁷—
 (sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness⁸ /formative—supererogating-<projective/reprojective—
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
 referencing,-in-perspective—ontological-normalcy/postconvergence>)' as
 to human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-
 preconverging/postconverging—rede-
 mentating/restructuring/reparadigming—psychologism'⁸⁹ (as to the fact for
 instance that say the prevalence of notions-and-accusations-of-sorcery as
 inducing vices-and-impediments¹⁰⁵ in a non-positivistic social-setup is
 much more than just about doing away with the 'direct

*conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-
 <reifying{as-to-knowledge-developing}-and-empowering>* of incidental
*manifestations of notions-and-accusations-of-sorcery in such a non-
 positivistic social-setup but rather the ‘overall sublimation-induced
 human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-
 preconverging/postconverging—rede-
 mentating/restructuring/reparadigming—psychologism-<as-from-
 perspective—ontological-normalcy/postconvergence> as to human
 ontological-performance-<including-virtue-as-
 ontology>/morality/ethics/justice/etc. in adopting a positivistic
 <postconverging~‘motif-and-apriorising/axiomatising/referencing’—
 entailing>-existentialising—framing/imprinting-(as-to-prospective—
⁴historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective—ontological-normalcy/postconvergence-reflected-
 ‘epistemicity-relativism-determinism’> }’ are even much more momentous
 in myriad of positivistic ways and along the same lines it is herein
 contended that more than just doing away with the ‘direct
 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-
 <reifying{as-to-knowledge-developing}-and-empowering>* of incidental
*manifestations of our ⁸⁰procrypticism—or-disjointedness-as-of-
⁸³reference-of-thought the ‘overall sublimation-induced human-and-
 social-expectations/anticipations—metaphoricity⁵⁷—as-
 preconverging/postconverging—rede-
 mentating/restructuring/reparadigming—psychologism-<as-from-
 perspective—ontological-normalcy/postconvergence> as to human*

ontological-performance-<including-virtue-as-ontology>/morality/ethics/justice/etc. in adopting prospective
¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought
<postconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—
framing/imprinting- {as-to-prospective-⁴historiality/ontological-eventfulness³ /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}
are even much more profoundly significant as to potentially reflecting ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality, and in all these instances such an expanded implication for prospective human ontological-performance-<including-virtue-as-ontology>/morality/ethics/justice/etc. arise as to the epistemic-projection perspective of relative profound-supererogation⁹⁶ is ‘not of desublimating~referenced/registered/decisioned self-presence/self-constitutedness¹⁴-<in-perspective-epistemic-abnormalcy/preconvergence³¹>’ but rather ‘of sublimating~referencing/registering/decisioning self-becoming/self-conflatedness¹³/formative-supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence>’ involving renewed self-awareness as to prospective construction-of-the-Self)

panintelligibility/~~pan~~reflexivity (and specifically with regards to human-
 anreflexivity⁷³ subpotency panintelligibility/~~pan~~reflexivity—effusing/ecstatic—inlining
 construed as reifying-and-empowering-reflexivity-of-ecstatic-existence-
 as—panintelligibility/~~pan~~reflexivity—(existentially—imbued-and-educing-
 <epistemic-
 totalising—hermeneutically/textually/reprojectingly/supererogatingly/zeroin-
 gly/re-acutingly, -{decompulsing} delinearity~for-cogency>—epistemic-
 perspective-of-projective/reprojective—aestheticising-re-motif-and-re-
 apriorising/re-axiomatising/re-referencing~conceptualisation, as herein-
 specifically-relevant-to-human-subpotency)) underscores the ‘more
 fundamental <amplituding/formative—epistemicity>totalising theoretical-
 conceptual—operant difference—scientific-construal of underlying
 existence phenomenality/manifestation as of conceptivity/epistemic-
 reflexivity/epistemicity-relativism-determinism-<reifying{as-to-
 knowledge-developing}-and-empowering> involving
 phenomenal/manifest~subpotencies—(in-transitive-conflatedness¹³—
 reflexivity, -in-the-full-potency-of-existence’s~sublimating—nascence) as to
 their perspective epistemic-totalising³³~resubjecting_or_totalising-
 entailing~reconstrual-<of-the-whole/purview-of-the-whole/oneness-of
 ontology> of motif-as-to-aestheticisation-<imbued-projective-
 arbitrariness/waywardness> to existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-
 withdrawal/unenframing/re-ontologising, -elicited-from-prospective-
 profound-supererogation⁰⁶—<as-to-perspective—ontological-
 normalcy/postconvergence-implied-‘prospective-aporeticism-

overcoming/unovercoming'> so-underlying their dynamic-
 intelligibilities/teleologies in existence reflected as to re-motif-and-re-
 apriorising/re-axiomatising/re-referencing automatism' (and specifically
 with regards to human-subpotency panintelligibility/panreflexivity—
 effusing/ecstatic-inlining reflects the 'epistemic-
 totalising³³~resubjecting_or_totalising-entailing~reconstrual<of the
 whole/purview-of-the-whole/oneness-of-ontology> of motif-as-to
 aestheticisation-<imbued-projective-arbitrariness/waywardness> to
 existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
 elicited-from-prospective—profound-supererogation⁹⁶ in
 preconverging/postconverging—rede-
 mentating/restructuring/reparadigming intelligibility-(as-to-human-
 projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
 axiomatising/re-referencing/re-intelligibilitysettingup/re-
 measuringinstrumenting-process,-in-<amplituding/formative-
 epistemicity>totalising~conceptualisation)' as so-underscored by
 'effectively underlying human beholdening—inching,-apprehending,-and-
 taming—drive or aestheticising—⁹⁷surrealising/supererogating—drive for
 <postconverging~'motif-and-apriorising/axiomatising/referencing'—
 entailing>-existentialising—framing/imprinting-(as-to-prospective-
⁴historicality/ontological-eventfulness⁹⁸/ontological-aesthetic-tracing-
 <perspective—ontological-normalcy/postconvergence-reflected-
 'epistemicity-relativism-determinism'>}' and so as to the inherent
 absolutising referencing/registering/decisioning ontological-deficiency
 necessarily arising from human limited-mentation-capacity—as-

~~subjecting 'educated-unlimitedness/existence-sublimating-nascence' to limitedness/human-subpotency~~ requiring 'projective-insights'/'epistemic-projection-in-conflatedness'¹³ as to human limited-mentation-capacity-deepening—~~as-subjecting-limitedness/human-subpotency to 'educated-unlimitedness/existence-sublimating-nascence'~~³³) that underlies the notion of human ¹⁵de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ as factoring in the implications of human limited-mentation-capacity—~~as-subjecting 'educated-unlimitedness/existence-sublimating-nascence' to limitedness/human-subpotency~~ as to epistemic-abnormalcy/preconvergence³¹ and ontological-normalcy/postconvergence epistemic-projection perspectives reflected respectively as of preconverging-or-dementing³⁰—apriorising-psychologism and postconverging-or-dialectical-thinking³¹—apriorising-psychologism); ¶ panintelligibility/~~panreflexivity~~ is so-underlied as to teleology⁹⁹ implied 'phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-~~<reifying{as-to-knowledge-developing}-and-empowering>~~ in existence as ontological', and with overall panintelligibility/~~panreflexivity~~—effusing/ecstatic-inlining reflected as of the 'full-potency of existence as epistemically integrative of phenomenal/manifest-subpotencies-~~(in-transitive-conflatedness¹³—reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence)~~ as the whole in ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity⁶⁷ or integrality', and with panintelligibility/~~panreflexivity~~ conception as herein articulated speaking to the more profound-and-

dynamic existential-<disontologising/re-ontologising—aporeticism>
construal of difference ^{{epistemic-}
^{totalising¹²}}*hermeneutically/textually/reprojectingly/supererogatingly/zeroin-*
gly/re-acutingly, -{decompulsing} delinearity~for-cogency-educing sublimation-
over-desublimation so-construed beyond the successive Heideggerian
ontological-difference conception knowledge-reification~gesturing-and-
accounting—of-epistemic-phenomenalism-<in-
~~*prospective psychologism~apriorising/axiomatising/referencing—{of-*~~
~~*'prospectively implicated attendant ontological-contiguity '~educed-*~~
~~*existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re*~~
~~*flexivity-contiguity-<imbued-notional~cogency>' }*~~~~*—conflatedness¹³-*~~
~~*in {preconverging ment by} postconverging entailment>*~~ (of shallow
epistemicity insight) and the Derridean différance conception knowledge-
reification~gesturing-and-accounting—of-epistemic-phenomenalism-
~~*<in-prospective psychologism~apriorising/axiomatising/referencing-*~~
~~*{of 'prospectively implicated attendant ontological-*~~
~~*contiguity '~educed-*~~
~~*existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re*~~
~~*flexivity-contiguity-<imbued-notional~cogency>' }*~~~~*—conflatedness¹³-*~~
~~*in {preconverging ment by} postconverging entailment>*~~ (of more
profound epistemicity insight as to its quasi-transcendental epistemicity)
towards an 'integral-difference of epistemic-as-ontological-reflexivity
integrality of sublimation-over-desublimation' knowledge-
reification~gesturing-and-accounting—of-epistemic-phenomenalism-
~~*<in-prospective psychologism~apriorising/axiomatising/referencing-*~~

{of- *prospectively implicated attendant ontological-*
contiguity '~*educed-*
existentialising/contextualising/textualising 'intelligibility/epistemicity/re-
flexivity-contiguity-<imbued-notional-cogency>' }—*conflatedness* ¹² -
in {preconverging ment by} postconverging entailment>
(panintelligibility/panreflexivity as articulated herein rather projects of
scientific intolerance-<of-disparateness>/exactifying_precisioning-of-
sublimation-<as-to-postconverging-narrowing-
down~apriorising/axiomatising/referencing-entailing-theoretical,-
conceptual-and-operant-implications>, as so-underlied by 'existential
phenomenalities/manifestations projected perspective
<amplituding/formative>disposedness/psychologismic-construct-(as-to-
orientation/value-construct/valuation-and-derived-parameterising} and
<amplituding/formative>entailment-(as-to-totalising-
*contiguous/coherent-factuality-of-variability})',¶ and with this overall
 scientific conception of *panintelligibility/panreflexivity* 'differing from a
 metaphysical projection of a mere pan-conceptualisation of undefined
theoretical-conceptual-operant aestheticisation-and-aestheticisation-
towards-ontology-<elicited-idiomatisation> as may be so-implicit with
panpsychism conception' and so as *panintelligibility/panreflexivity* is not
 about 'any metaphysical/ideological advocacy' but is rather asserted as of
ontologically-veracity in the reflection of existential-reality in the sense
 that the conception of say an atom or a cell or the social inherently speak
 to their 'phenomenal/manifest perspective conceptivity/epistemic-
*reflexivity/epistemicity-relativism-determinism-<reifying{as-to-**

*knowledge-developing}-and-empowering> in existence as ontological'
 (and so-reflected by their projected perspective
 <amplituding/formative>disposedness/psychologismic-construct-(as-to-
 orientation/value-construct/valuation-and-derived-parameterising) and
 <amplituding/formative>entailment-(as-to-totalising-
 contiguous/coherent-factuality-of-variability) as to the overall
 coherence/relative-unreflexivity/relative-reflexivity—ontological-
 contiguity⁶⁷/integrality of their variously implied
 intelligibilities/teleologies construed as from 'existence projected
 perspective singularisation-<as-to-the-nondisjointedness/entailment-of-
 prospective-⁶¹nonpresencing>⁹² projected epistemic-
 immanence/veridical-epistemicity-relativism-determinism backdrop'
 rather so-reflected by 'superseding nonreductionist ontologically-
 contiguous-epistemicity of the underlying overall
 panintelligibility/panreflexivity—effusing/ecstatic-inlining of existence',
 implying that the atom is not construable-as-existentially-incongruous with
 the cell which is not construable-as-existentially-incongruous with the
 social or for that matter all phenomenal/manifest~subpotencies-(in-
 transitive-conflatedness³-reflexivity,-in-the-full-potency-of-
 existence's~sublimating-nascence) are necessarily construable-as-
 existentially-congruous as so-reflected by 'superseding nonreductionist
 ontologically-contiguous-epistemicity of the underlying overall
 panintelligibility/panreflexivity—effusing/ecstatic-inlining of existence'),
 such that actually 'all phenomenal/manifest~subpotencies-(in-transitive-*

*conflatedness*³ *-reflexivity, -in-the-full-potency-of-*
existence's~sublimating~nascence) are rather of reductionist
<amplituding/formative~epistemicity>-totalising~thrownness-in-
*existence*³⁵ *conception'* (with the underlying nonreduction being of overall
panintelligibility/panreflexivity—effusing/ecstatic~inlining of existence)
 and thus are supersedingly underlied by 'superseding nonreductionist
ontologically-contiguous~epistemicity of the underlying overall
panintelligibility/panreflexivity—effusing/ecstatic~inlining of existence'
 (as the 'veridical perspective singularisation-*<as-to-the-*
*nondisjointedness/entailment-of-prospective-*⁶¹ *nonpresencing*⁹²
projected *epistemic-immanence/veridical-epistemicity-relativism-*
determinism backdrop for sublimation-over-desublimation' to which
 '*<amplituding/formative~epistemicity>-totalising~thrownness-in-*
*existence*³⁵ *conceptivity/epistemic-reflexivity/epistemicity-relativism-*
*determinism-**<reifying{as-to-knowledge-developing}-and-empowering>*
 adopts a projective-insights as of difference-*conflatedness*¹³ for
sublimation-over-desublimation'), such that
panintelligibility/panreflexivity also 'doesn't actually speak of any
constitutive-emergence conceptualisation (though entertains an overall-
*ecstatic-existence-supervening-conflatedness*¹³ *conceptualisation*) as such
 a constitutive-emergence conceptualisation will rather imply the idea of
 any such '*<amplituding/formative~epistemicity>-totalising~thrownness-*
*in-existence*³⁵ *conceptivity/epistemic-reflexivity/epistemicity-relativism-*
*determinism-**<reifying{as-to-knowledge-developing}-and-empowering>*'
 of say the conceptualisation of atomicity, cellularity or social-aggregation

as constitutively superseding the 'superseding nonreductionist ontologically-contiguous-epistemicity of the underlying overall panintelligibility/~~pan~~reflexivity—effusing/ecstatic—inlining of existence' thus wrongly inducing a '<amplituding/formative-epistemicity>totalising⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ epistemicity reductionism as so-construing the full-potency of existence' (and further failing to epistemically account for relative-ontological-incompleteness⁸⁸ of reductionist '<amplituding/formative-epistemicity>-totalising~thrownness-in-existence¹⁵ conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying{as-to-knowledge-developing}-and-empowering>' as to prospective supererogation⁹⁶ for relative-ontological-completeness⁸⁷ inherent conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying{as-to-knowledge-developing}-and-empowering> imbuement of existence) rather than '<amplituding/formative-epistemicity>totalising projective-insights as of difference-conflatedness¹³ epistemicity nonreductionism of phenomenal/manifest~subpotencies-(in-transitive-conflatedness¹³-reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence)' as to 'superseding nonreductionist ontologically-contiguous-epistemicity of the underlying overall panintelligibility/~~pan~~reflexivity—effusing/ecstatic—inlining of existence' (in other words phenomenal/manifest epistemicity reductionist human conceptions are of '<amplituding/formative-epistemicity>-totalising~thrownness-in-existence¹⁵ conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying{as-to-

~~knowledge-developing}-and-empowering>~~' and cannot constitutively explain existence even as various phenomenal/manifest reductionist human elucidations can provide in ~~apriorising/axiomatising/referencing-{of-
 'prospectively implicated attendant ontological-contiguity' ~duced-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re
 flexivity-contiguity-<imbued-notional-cogency>' }—conflatedness¹³-
 in-{preconverging-ment-by} postconverging-entailment of the various
 phenomenal/manifest-subpotencies-~~(in-transitive-conflatedness¹³-
 reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence)~~ so-
 contrued as from human 'relative-ontological-incompleteness⁸⁸/relative-
 ontological-completeness⁸⁷'
 {sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness¹³/formative-supererogating-<projective/reprojective—
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
 referencing,-in-perspective-ontological-normalcy/postconvergence>} as
 to human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-
 preconverging/postconverging—rede-
 mentating/restructuring/reparadigming—psychologism⁸⁹ the projective-
 insights about 'superseding nonreductionist ontologically-contiguous—
 epistemicity of the underlying overall panintelligibility/panreflexivity—
 effusing/ecstatic-inlining of existence', and in fact existential-
 <disontologising/re-ontologising—aporeticism> supererogation⁹⁶ as to
 '<amplituding/formative-epistemicity>-totalising—thrownness-in-
 existence³⁵ conceptivity/epistemic-reflexivity/epistemicity-relativism-
 determinism-<reifying{as-to-knowledge-developing}-and-empowering>'~~

is always about driving towards 'nonreductionist epistemic-reflexive
 conflating-construal of existential-<disontologising/re-ontologising—
 aporeticism> phenomenality/manifestation as to ontological-
 normalcy/postconvergence perspective' reflecting existence—as-the-
 absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-
 withdrawal/unenframing/re-ontologising,-elicited-from-prospective-
 profound-supererogation⁹⁶ -<as-to-perspective-ontological-
 normalcy/postconvergence-implied- 'prospective-aporeticism-
 overcoming/unovercoming'> and so over-and-beyond grotesquely
 punctual confusion/misconstrual as of 'reductionist
 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-
 <reifying{as-to-knowledge-developing}-and-empowering> constituting-
 construal of existential-<disontologising/re-ontologising—aporeticism>
 phenomenality/manifestation as to human epistemic-
 abnormalcy/preconvergence³¹ perspective' as manifested for instance with
 naïve science-ideology interpretations of the social in the sense that in-
 many-ways such science-ideology interpretations tend to 'confusingly in
 shallow-supererogation⁹⁶' implicit the reality of the
 '<amplituding/formative-
 epistemicity>totalising/circumscribing/delineating necessitation frame-
 of~relative~unreflexivity/relative~reflexivity—ontological-contiguity⁶⁷ of
 the social and socio-psychological epistemic-conception
 phenomenal/manifest~subpotencies-(in-transitive-conflatedness¹³-
 reflexivity,-in-the-full-potency-of-existence's~sublimating~nascence) (as
 to their implied sublimating existence's necessitating implications and

consequences)', and then surreptitiously project/select/pop-up (in
 totalisingly-ing—discretion/whim-of-thought) opportune/ad-hoc
 biological/neurological and evolutionary substitutive/reductionist
 interpretations of the social and socio-psychological frame-of~relative-
~~unreflexivity/relative-reflexivity—ontological-contiguity~~⁶⁷, and so as of
 vague disparateness-of-conceptualisation-~~<unforegrounding-ment,-
 failing-prospectively-to-reflect- 'immanent~relative~unreflexivity/relative-
 reflexivity—ontological-contiguity~~⁶⁷ ');¶ the ontological-
 normalcy/postconvergence epistemicity perspective reflected by the
 'superseding nonreductionist ontologically-contiguous—epistemicity of the
 underlying overall panintelligibility/~~panreflexivity—effusing/ecstatic-
 inlining of existence~~' contrasting with phenomenal/manifest~subpotencies-
~~(in-transitive-conflatedness⁸³—reflexivity,-in-the-full-potency-of-
 existence's~sublimating~nascence)~~ <amplituding/formative-
 epistemicity>-totalising~thrownness-in-existence³⁵
 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-
~~<reifying{as-to-knowledge-developing}-and-empowering>~~' as to
 epistemic-abnormalcy/preconvergence³¹ epistemicity perspective is what
 underlies 'phenomenal/manifest~subpotencies-~~(in-transitive-
 conflatedness⁸³—reflexivity,-in-the-full-potency-of-
 existence's~sublimating~nascence)~~
~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness~diff
 erential as of relative-ontological-incompleteness⁸⁸/relative-ontological-
 completeness⁸⁷-~~(sublimating~referencing/registering/decisioning,-as-~~

~~self-becoming/self-conflatedness~~³ /~~formative–supererogating–~~
~~<projective/reprojective–aestheticising-re-motif–and–re-apriorising/re-~~
~~axiomatising/re-referencing,-in-perspective–ontological-~~
~~normalcy/postconvergence>~~ } epistemicity underlying ontological-
performance²²-~~<including-virtue-as-ontology>~~’ speaking to the inherent
imbuelement of existence as of its ‘transcendence-and-
sublimity/sublimation/~~supererogatory–de-mentativity~~ and immanence
differential conceptivity/epistemic-reflexivity/epistemicity-relativism-
determinism-~~<reifying{as-to-knowledge-developing}-and-empowering>~~
integral-difference’ (so-construed as the ever requisite need for any
‘~~<amplituding/formative–epistemicity>~~-totalising–thrownness-in-
existence³⁵ conceptivity/epistemic-reflexivity/epistemicity-relativism-
determinism-~~<reifying{as-to-knowledge-developing}-and-empowering>~~’
epistemic-conflatedness¹³ implied projective/reprojective–aestheticising-
re-motif–and–re-apriorising/re-axiomatising/re-referencing induced
‘projective-insights for predicativeinsight’ so-reflecting dimensionality-of-
sublimating²⁵ -~~(~~<amplituding/formative>~~ ~~supererogatory–de-~~~~
~~mentativeness/epistemic-growth-or-conflatedness~~³ /~~transvaluative-~~
~~rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–~~
~~equalisation~~)) so-underlying transversality-~~<for-sublimating–existential-~~
~~eventuating/denouement, from–‘thinking-at-first/pure-predisposition-~~
~~preemptive-of-prospective-disontologising/subontologising’–as-of-~~
~~prospectively-disambiguated–affirmed-and-unaffirmed-‘motif-and-~~
~~apriorising/axiomatising/referencing’>~~¹⁰¹ (specifically as to human Being-
development/ontological-framework-expansion–as-to-depth-of-

~~ontologising-development-as-infrastructure-of- meaningfulness-and-
 teleology , institutional-development-as-to-social-function-development
 and living-development-as-to-personality-development psychologismie-
 epistemic-acutisation difficulty <for, residualising-
 {decompulsing} delinearity-for cogency> magnitudes{of-experientiality/experiment} with
 'Being-development/ontological-framework-expansion-as-to-depth-of-
 ontologising-development-as-infrastructure-of- meaningfulness-and-
 teleology ' reflected in the <cumulating/recomposuring~attendant-
 ontological-contiguity >-succession of registry-worldviews/dimensions
 transversality-<for-sublimating-existential-eventuating/denouement,-
 from 'thinking-at-first/pure-predisposition-preemptive-of-prospective-
 disontologising/subontologising'—as-of-prospectively-disambiguated-
 affirmed-and-unaffirmed- 'motif-and-
 apriorising/axiomatising/referencing'>¹⁰¹ relative-ontological-
 incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
 {sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness /formative-supererogating-<projective/reprojective—
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
 referencing,-in-perspective-ontological-normalcy/postconvergence> }
 epistemicity as to ontological-performance⁷²-<including-virtue-as-
 ontology>)~~

perversion-and-
 derived-
⁷⁴perversion-of-

perversion-and-derived-perversion-of-⁸³reference-of-thought-<as-
 preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-

⁸³reference-of- *supererogation*⁹⁶ > - (construed-as-of-human-limited-mentation-capacity—
 thought-<as- *as-subjecting-‘educed-unlimitedness/existence-sublimating nascence’-to-*
 preconvergently- *limitedness/human-subpotency-induced-‘temporal-to-intemporal-*
 apriorising/axioma *notional-binarity’-of- categorical-imperatives/axioms/registry-*
 tising/referencing- *teleology*⁹⁹, -reconceptualised-rather-as-of-prior-relative-ontological-
 in- *incompleteness*⁸⁸ -of-⁸³reference-of-thought *in*
 nonconviction/mad *preconverging/dementing*²⁰ -apriosing-psychologism)
 eupness/bottomlini
 ng-as-to-shallow-
 supererogation⁹⁶ >
 positive- *positive-opportunism—of-social-functioning-and-accordance speaks to*
 opportunism—of- *the fact that unlike is the case with intemporal/firstnatureness solipsistic*
 social-functioning- *constructs, ‘underpinning—suprasocial-construct and as reflected as to*
 and-accordance⁷⁵ *human notional-firstnaturedness-formativeness-<as-to-*
eventualising-inkling-drive-or-seeding-misprising>—temporal-to-
intemporal-dispositions-<so-construed-as-from-perspective—ontological-
normalcy/postconvergence> underlying
 <~~amplituding~~/formative>⁸ wooden-language- (imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology -as-of- ‘nondescript/ignorable—void ’-
 with-regards-to-prospective-apriorising-implications> } as deterministic
 validation of ontological-veracity is never a critically relevant element for
 prospective intemporal/firstnatureness knowledge-reification~gesturing-
 and-accounting—of-epistemic-phenomenalism-<in-

~~prospective psychologism~apriorising/axiomatising/referencing~{of-
 'prospectively implicated~attendant~ontological-contiguity '~educed~
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re
 flexivity~contiguity-<imbued~notional~cogency>' }~conflatedness¹² -
 in {preconverging ment by} postconverging entailment>~~ generation as
 to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
 elicited-from-prospective~profound-supererogation⁹⁶' given that the
 underpinning~suprasocial-construct of ⁵⁶meaningfulness-and-teleology⁹⁹
 as reflected in any social-setup institutionally is rather a
 'secondnatured/habituated institutionalisation construct as from
 deferential-formalisation-transference as to ⁷⁹presencing—absolutising-
 identitive-constitutedness¹⁴ social-vestedness/normativity-<discretely-
 implied-functionalism>' rather arising from the 'untenable existentially-
 <disontologising/re-ontologising—aporeticism> constraining
 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-
 <reifying{as-to-knowledge-developing}-and-empowering> imbued
 theoretical/conceptual/operant implications sublimating-over-
 desublimating implications of existence-potency³⁹~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression induced
 metaphoricity⁵⁷ as of dimensionality-of-sublimating²⁵ -
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-
 growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~
 equalisation) ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—

~~as-so-being-as-of-existential-reality~~ reasoning-through/messianic-
 reasoning in solipsistic transversality-<for-sublimating-existential-
 eventuating/denouement, from 'thinking-at-first/pure-predisposition-
 preemptive-of-prospective-disontologising/subontologising'>', and thus
 reflecting the ontological-veracity that any such underpinning-
 suprasocial-construct is not the inherently relevant basis for prospective
 knowledge-reification~gesturing-and-accounting~of-epistemic-
 phenomenism-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing-{of-
 'prospectively implicated attendant ontological-contiguity '~educated-
 existentialising/contextualising/textualising_'intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional~cogency>' }~conflatedness⁶⁵-
 in-{preconverging ment by}~postconverging-entailment> as of a
 'convincing of human-subpotency exercise' but rather what is relevant is
 the 'pertinence of its underlying deferential-formalisation-transference-as-
 non-sophistic in-integrating/as-to-susceptibility-to prospective existence-
 potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-
 digression' so-induced metaphoricity⁵⁷ as of supposedly coherent human
 ontological-commitment⁶⁶-<implied-self-assuredness-of-ontological-
 good-faith/authenticity⁶⁹~postconverging-de-
 mentating/structuring/paradigming⁷⁰-as-being-as-of-existential-reality>
 and so validated as of <amplituding/formative-
 epistemicity>causality⁶~as-to-projective-totalitative-implications-of-
 prospective-⁶ nonpresencing,-for-explicating~relative-
 unreflexivity/relative-reflexivity~ontological-contiguity⁶ with respect to

'adhering to existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression implications' in order for prospective deferential-formalisation-transference suprasocial ⁵⁶meaningfulness-and-teleology⁹⁹ to arise;¶ as the fact is underpinning-suprasocial-constructs are rather afterthought/reasoning-from-results as for instance it is not the inherent budding-positivists ⁵⁶meaningfulness-and-teleology⁹⁹ as of mere abstraction that induced a social transformation into positivist thinking but rather the 'accruing constraining effect on existence' of such budding-positivism instigated positivist and liberal ⁵⁶meaningfulness-and-teleology⁹⁹ that then induced its social adoption later on as of social-stake-contention-or-confliction-with-regards-to-rationalising-the-benefits-of-the-world-as-of-technical,-well-being,-health-and-social-development-implications, as 'underpinning-suprasocial-constructs remain beholden to their prior relative-ontological-incompleteness⁸⁸ framework of apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as of apriorising-teleological-thresholding-as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness' in <amplituding/formativ> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of 'nondescript/ignorablevoid'-with-regards-to-prospective-apriorising-implications>)} with poor postconverging-nonextricatory-existential-preempting-of-existential-unthought without such manifest positive-opportunism—of-social-functioning-and-accordance and the possibility for transcendence-and-

~~sublimity/sublimation/supererogatory~~-de-mentativity can only arise as of
 untenable prospective existence-potency³⁹~sublimating-nascence,-
 disclosed-from-prospective-epistemic-digression constraining relative-
 ontological-completeness⁸⁷ framework
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
~~apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins-~~
~~trumenting~~ for-conceptualisation as opened-construct-of-
⁵⁶meaningfulness-and-teleology⁹⁹ in its crossgenerational transformative
 effect even as its initial instigation doesn't elicit immediate positive-
 opportunism—of-social-functioning-and-accordance as of its dispensing-
 with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification/contemplative-distension²⁷ (as of human self-surpassing—
 existentialism-form-factor,-in-overcoming-'notional~collateralising-
 beholdening-prot Humanity'-to-'attain-sublimating-humanity'-as-to-
~~existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-~~
~~epistemic-digression~~ to supersede human temporality⁹⁸/shortness
 <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology -as-of-'nondescript/ignorable-void '-
 with-regards-to-prospective-apriorising-implications>)) explaining the
 inevitable/inherent conflictedness to such budding transformative stances
 as articulated by the Socrates, Copernicuses, Galileos, Descartes,
 Diderots, and relevant 'prophesiers of antiquity as philosophers', with the
 <amplituding/formative-epistemicity>causality⁸~as-to-projective-
 totalitative-implications-of-prospective-⁵⁴nonpresencing,-for-

~~explicating~relative-unreflexivity/relative-reflexivity—ontological-~~
~~contiguity~~ that any given suprasocial framework is inherently of
 ‘epistemically underdeterminative contemplation for ontologically and
 intellectually assessing its prospective transcendence-and-
 sublimity/sublimation/~~supererogatory—de-mentativity~~’ as the suprasocial
 mathetic/motified/thrownd state of recurrent-utter-uninstitutionalisation
 is of epistemically underdeterminative contemplation as of its
~~<amplituding/formative>~~⁸ wooden-language-~~(imbued—temporal—mere-~~
~~form/virtualities/dereification/akrasiaticdrag/denatured/preconverging-~~
~~or-dementing~~³⁰—narratives—of-the-⁸³ reference-of-thought—~~categorical-~~
~~imperatives/axioms/registry-teleology~~⁹⁹ } for intellectually gauging about
 prospective base-institutionalisation, and likewise base-
 institutionalisation—ununiversalisation with regards to prospective
¹⁰³universalisation, ¹⁰³universalisation—non-positivism/medievalism with
 regards to prospective rational-empiricism/positivism, and prospectively
 our positivism—⁸⁰procrypticism with regards to
 notional~¹⁸deprocrypticism as in all such cases the suprasocial and
~~<amplituding/formative>~~⁸ wooden-language-~~(imbued—temporal—mere-~~
~~form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-~~
~~or-dementing~~³⁰—narratives—of-the-⁸³ reference-of-thought—~~categorical-~~
~~imperatives/axioms/registry-teleology~~⁹⁹ } inclination is in an
~~<amplituding/formative—epistemicity>~~totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ as of its ‘shiftiness-
 of-the-Self⁹¹’ whether as of trepidatious/warped/preclusive/occlusive
 identitive-constitutedness¹⁴-as-‘epistemic-totality³⁷’-dereification-in-

dissingularisation-~~as-to-the-disjointedness/ment-of-~~⁹ ~~presencing—~~
~~absolutising-identitive-constitutedness~~¹⁴ ~~>~~²⁹ ~~-as-flawed-epistemicity-~~
~~relativism-determinism~~⁴⁵, and this is exactly what renders all such
~~transcendence-and-sublimity/sublimation/supererogatory-de-mentativity~~
rather as of ‘intemporal ontological-faith-notion-or-ontological-fideism—
~~imbued-underdetermination-of-motif-and-~~
~~apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality~~
parrhesiastic askesis-or-acumen for originary/as-of-event³⁸ reasoning-
through/messianic-reasoning’ involving the ‘displacement/decentering-of-
the-human-subject induced as of ¹⁵de-mentation-
~~(supererogatory-ontological-de-mentation-or-dialectical-de-~~
~~mentation—stranding-or-attributive-dialectics)~~’ as to the fact that it is
more critically a ‘matter of psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring’ by ‘projecting of the transcending
of the prior reproducibility—mathesis/motif/throwness-disposition,—as-
reproducibility-of-aestheticisation of ⁸³reference-of-thought as of the
‘relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-
the-human-institutionalisation-process⁶⁸ (ecstatic-existence prospective
digression induced epistemic-ricochetting/transepistemicity)
dimensionality-of-sublimating³⁵—
~~(amplituding/formative) supererogatory-de-mentativeness/epistemic-~~
~~growth-or-conflatedness~~¹ /transvaluative-
~~rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—~~
~~equalisation)~~ as to difference-conflatedness¹³-as-to-totalitative-
reification-in-singularisation-~~as-to-the-nondisjointedness/entailment-of-~~

~~prospective-⁶¹ nonpresencing>⁹²-as-veridical-epistemicity-relativism-~~
~~determinism²~~ ' explaining why all prior registry-worldviews/dimensions
sense-of-progress is foiled since such sense-of-progress is wrongly ever
along the same line of reproducibility—mathesis/motif/throwness-
disposition,—as—reproducibility-of-aestheticisation so-construed as
pseudo-edginess/pseudo-incisiveness whereas in effect progress rather
occurs by the 'unshackling of any such reproducibility—
mathesis/motif/throwness-disposition,—as—reproducibility-of-
aestheticisation towards better-and-better existential-<disontologising/re-
ontologising—aporeticism> reflection of the underlying parrhesiastic
seeding-promise-of-human-subpotency-ontological-performance⁷²-
<including-virtue-as-ontology>-correspondence-with-the-full-potency-
of-existence's~sublimating~nascence-as-of-its-coherence/contiguity'
speaking rather to their relative-ontological-incompleteness⁸⁸ of
⁸³reference-of-thought/psyche that has to be 'addressed psychoanalytically
before engaging in prospective knowledge-reification~gesturing-and-
accounting—of-epistemic-phenomenalism-<in-
prospective psychologism~apriorising/axiomatising/referencing~{of-
'prospectively implicated attendant ontological-contiguity '~educed-
existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-
flexivity-contiguity-<imbued-notional~cogency>' }—conflatedness¹²-
in {preconverging ment by} postconverging entailment>'

postlogic-
backtracking-

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

<iterative-looping- acts-foci'-construed-as- 'deception-of-successively-shifting-or-
 'set-of-dereifying- noncohering-narratives-and-acts' - {construed-as-of-slanted-
 hollow-narratives- 'unsoundness-or-ontological-bad-faith/inauthenticity'⁶⁴ -of- reference-of-
 and-acts'}⁷⁶ thought'-for-the-⁷ perversion-of-⁸³ reference-of-thought-<as-
 preconvergently-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁷⁶ >;¶ and-so-to-avoid-wrongly-validating-
 the~apriorising-⁸³ reference-of-thought/apriorising-registry-elements-
 {epistemic-totalising- }psychologismic-subliminality-of-individuation-
 effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-
 stature, presumptuousness-or-arrogation, assumptions, value-reference
 and teleology⁹⁹ }-as-veridical-and-then-wrongly-implicating-engaging-
 within-logical-processing-or-logical-implication—supposedly-
 apriorising-inconviction-as-to-profound-supererogation⁷⁶ }

postlogism⁷⁷-as- postlogism-as-psychoopathy-as-of- 'attendant-intradimensional'-
 psychoopathy-as-of- preconverging/dementing²⁰-apriorising-psychologism-
 'attendant- {<decontextualising/de-existentialising-of-attendant-intradimensional-
 intradimensional'- apriorising/axiomatising/referencing>-induced-disontologising',-as-so-
 preconverging/dem undermining-the- 'attendant-intradimensional-ontologising'-<as-to-
 enting²⁰- attendant-intradimensional-apriorising/axiomatising/referencing-
 apriorising- imbued-<contextualising/existentialising~attendant-ontological-
 psychologism- contiguity >-educing—self-referencing-syncretising forward-facing-
 {<decontextualisi supposedly~postconverging/dialectical-thinking⁷¹-apriorising-
 ng/de- psychologism>};-as-so-reflecting-the- '<decontextualising/de-

existentialising~of- *existentialising~of-attendant-intradimensional-*
 attendant- *apriorising/axiomatising/referencing>-induced-disontologising'-as-*
 intradimensional- *failing-dispensing-with-immediacy-for-relative-ontological-*
 apriorising/axioma *completeness⁸⁷ -by-reification/contemplative-distension²⁷, -with- 'slanting-*
 tising/referencing> *qualia-schema', -and-so-manifested-overtly-at-childhood-psychopathy-*
 -induced- *'<decontextualising/de-existentialising~of-attendant-intradimensional-*
 disontologising', - *apriorising/axiomatising/referencing>-induced-disontologising'-but-*
 as-so- *while-susceptible-to-be-wrongly-construed-as-of- 'intradimensional-*
 undermining-the- *postconverging/dialectical-thinking²¹ -qualia-schema'-at-covert-*
 'attendant- *adulthood-psychopathy- '<decontextualising/de-existentialising~of-*
 intradimensional- *attendant-intradimensional-apriorising/axiomatising/referencing>-*
 ontologising'-<as- *induced-disontologising'-{due-to-covert-adulthood-psychopathy-*
 to-attendant- *maturation/indirectness/spatialisation/credulity/craftiness}-and-as-the-*
 intradimensional- *adulthood-psychopathy-elicits-conjugated-postlogism-as-to-socially-*
 apriorising/axioma *protracted-individuations-of-conscious-or-unconscious-manifestations-*
 tising/referencing- *of- '<decontextualising/de-existentialising~of-attendant-*
 imbued- *intradimensional-apriorising/axiomatising/referencing>-induced-*
 <contextualising/e *disontologising'; and so-specifically reflecting overall social*
 xistentialising~atte *manifestations of postlogism and conjugated-postlogism construed as*
 ndant-ontological- *postlogism-as-of-¹¹ compulsing-nonconviction/madeupness/bottomlining-*
 contiguity >- *{'<decontextualising/de-existentialising~of-attendant-intradimensional-*
 educing—self- *apriorising/axiomatising/referencing>-induced-disontologising'-of-the-*
 referencing- *'attendant-intradimensional-ontologising'-imbued-*
 syncretising_forwa *<contextualising/existentialising~attendant-ontological-contiguity >;-*
 rd-facing- *in-shallow-supererogation⁰⁶ -<as-to-disontologising-perverted-outcome-*

supposedly~postco *sought-precedes-existentially-veridical*– ‘attendant-intradimensional–
 nverging/dialectica *apriorising/axiomatising/referencing*’-logical-dueness> }
 l-thinking¹ –
 apriorising-
 psychologism> }
 prelogism⁷⁸-as-of- *prelogism*– {*as-of-the*- ‘intradimensional’-postconverging/dialectical-
 conviction,-in- *thinking*²–*apriorising-psychologism,-of*- ‘attendant-intradimensional–
 profound- *ontologising*’-<*as-to*-attendant-intradimensional–
 supererogation⁹⁶– *apriorising/axiomatising/referencing*–imbued-
 <existentially- *contextualising/existentialising~attendant–ontological-contiguity* >-
 veridical– *educing–self-referencing-syncretising* forward-facing–
 ‘attendant- *supposedly~postconverging/dialectical-thinking*²–*apriorising-*
 intradimensional– *psychologism*> };-and-so-reflecting-prelogism-as-of-conviction,-in-
 apriorising/axioma *profound-supererogation*⁹⁶-as- {*existentially-veridical*– ‘attendant-
 tising/referencing’- *intradimensional–apriorising/axiomatising/referencing*’-logical-dueness-
 logical-dueness- {*so-implied,-as-to-existentially-veridical-*
 precedes- *apriorising/axiomatising/referencing-as-of-the*- ‘intradimensional’-
 disontologising- *postconverging-or-dialectical-thinking*²–*apriorising-psychologism* }-
 logical-outcome- *precedes-disontologising-logical-outcome-arrived-at*-{*so-implied,-as-to-*
 arrived-at> *existential-nonveridicality*/{*decontextualising/de-existentialising~of-*
attendant-intradimensional–apriorising/axiomatising/referencing>-
induced-disontologising’,-and-thus-reflecting- ‘intradimensional’-
*preconverging-or-dementing*³⁰–*apriorising-psychologism* } }
 presencing or *presencing / metaphysics-of-presence*- {*implicated- ‘nondescript/ignorable-*

⁷⁹presencing—~~void⁵⁰-as-to-presencing—absolutising-identitive-constitutedness¹⁴~~ /
absolutising-*ordinary-nontranscendental-reasoning* / ⁷⁹presencing—absolutising-
identitive-*identitive-constitutedness¹⁴* / *presencing-*
constitutedness¹⁴ *epistemically_enframed/disontologising-encumbering-of-ontology-*
elucidation / *pseudoconflation*
perspective/framing/reference/horizon/projection of ⁵⁶meaningfulness-
and-teleology⁹⁹ as to identitive-constitutedness¹⁴-as-‘epistemic-totality³⁷’-
dereification-in-dissingularisation-<as-to-the-disjointedness/ment-of-
~~*presencing—absolutising-identitive-constitutedness¹⁴*~~ ²⁹-as-flawed-
~~*epistemicity-relativism-determinism¹⁴*~~; ¶ with ⁷⁹presencing—absolutising-
identitive-constitutedness¹⁴ fundamentally arising as to the inadequacy of
human-subpotency to fully grasp existence/ontological-veracity in
reflection of human <amplituding/formative-epistemicity>-
totalising~thrownness-in-existence³⁵ as to the implications of human
limited-mentation-capacity—as subjecting-‘educated-
~~*unlimitedness/existence-sublimating-nascence’ to limitedness/human-*~~
subpotency (inducing ⁷⁹presencing—absolutising-identitive-
constitutedness¹⁴ ~~*<amplituding/formative-epistemicity>*~~ *totalising~self-*
referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ so-
reflecting specifically in the <cumulating/recomposuring~attendant-
~~*ontological-contiguity*~~ *>-successive registry-worldviews/dimensions*
relative-ontological-incompleteness⁸⁸—
apriorising/axiomatising/referencing-psychologisms) such that without
this issue of human limited-mentation-capacity—as subjecting-‘educated-
~~*unlimitedness/existence-sublimating-nascence’ to limitedness/human-*~~

~~subpotency~~ then the human epistemic-projection of ⁵⁶meaningfulness-and-teleology⁹⁹ will fully grasp existence/ontological-veracity as so implied as from the prospective ¹⁸deprocrypticism-or-preempting-disjointedness-as-of-⁸³reference-of-thought perspective of ontological-normalcy/postconvergence (metaphoricitically reflected by the prospective deprocrypticism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying,-ontological-commitment⁶⁶—
 <implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>)), and effective human ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. as to human limited-mentation-capacity—~~as subjecting ‘educated-unlimitedness/existence-sublimating nascence’ to limitedness/human subpotency~~ can thus be construed-and-assessed as from the so-defining notional~¹⁸deprocrypticism perspective in reflecting the successive defining postconverging—~~aporeticism-overcoming/unovercoming~~ of the varying ~~apriorising/axiomatising/referencing-{of-‘prospectively-implicated-attendant-ontological-contiguity’~educated-existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>’}~~—ontologically-deficient human epistemic-projection of ⁵⁶meaningfulness-and-teleology⁹⁹ (underlined by the ~~cumulating/recomposuring~attendant-ontological-contiguity~~ >-successive registry-worldviews/dimensions given

⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ in want of
 dimensionality-of-sublimating³⁵ |
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-
 growth-or-conflatedness¹ /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation)) as of the overall relative-unreflexivity/relative-reflexivity—
 ontological-contiguity⁶⁷ ~of-the-human-institutionalisation-process⁶⁸; ¶
 with ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ social-
 vestedness/normativity-<discretely-implied-functionalism> of human
⁵⁶meaningfulness-and-teleology⁹⁹ of the
 <cumulating/recomposuring~attendant~ontological-contiguity >-
 successive registry-worldviews/dimensions as poorly amenable to
 existence-potency³⁹~sublimating~nascence,-disclosed-from-prospective-
 epistemic-digression (so-arising as to 'human-subpotency non-
 scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-
 mentates/structures/paradigms-distortedly-the-possibility-for-the-later-
 ontologisation> of ontological-performance⁷²-<including-virtue-as-
 ontology>/morality/ethics/justice/etc. as undermining prospective
 ontological-veracity' so-reflected with regards to human-subpotency
 prospectively implied epistemic-abnormalcy/preconvergence³¹ construed
 as of ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—
 enframed/disontologising~conceptualisation epistemic projection, in
 contrast to the scalarity/immanency of existence's ontological-
 normalcy/postconvergence as 'bechancing-backdrop of ⁶¹nonpresencing-
 <perspective~ontological-normalcy/postconvergence>'); ¶ with the

*implication that more than just a question of dominance/vested-interest—
drivenness—<as-to-its-direct/indirect-eliciting-by-or-exploiting-of—
prospectively-descalarising/subontologising-sycophantic-sophistic—
interests,—as-inducing-prospective-threshold-of-institutional-and-social—
desublimation>, ‘presencing—absolutising-identitive-constitutedness¹⁴ as
of social-vestedness/normativity—<discretely-implied-functionalism>’,
(taking account of the <amplituding/formative—
epistemicity>totalising/circumscribing/delineating nature of human
⁵⁶meaningfulness-and-teleology⁹⁹) refers to the overall construct of human
⁵⁶meaningfulness-and-teleology⁹⁹ (as manifested variously by all
individuals within any given registry-worldview/dimension) assuming a
<amplituding/formative—epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³⁴ with respect to
prospective ontological-veracity sublimation possibilities, as to the fact
that the priorly induced ‘human Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology , institutional-
development—as-to-social-function-development and living-development—
as-to-personality-development psychologismic epistemic acutisation—
difficulty <for, residualising—(decompulsing) delinearity—for-cogency>
magnitudes^{of-experientiality/experiment}, preconverging/postconverging—de-
mentatively/structurally/paradigmatically defines (given the already
inculcated ‘presencing—absolutising-identitive-constitutedness¹⁴ as of
social-vestedness/normativity—<discretely-implied-functionalism>’) the
possibility for re-engaging with ontological-veracity for prospective*

sublimation of human ⁵⁶*meaningfulness-and-teleology*⁹⁹, and so-reflected
 by the fact that any given registry-worldview/dimension operates on the
 basis of a ⁷⁹*presencing—absolutising-identitive-constitutedness*¹⁴
 ‘supposed human-subpotency abstract self-determinative ontological-
 performance⁷²-<including-virtue-as-
 ontology>/morality/ethics/justice/etc. capacity as to the full-potency of
 existence’ whereas in reality ‘human instigated ⁵⁶*meaningfulness-and-
 teleology*⁹⁹ *ontological-performance*⁷²-<including-virtue-as-
 ontology>/morality/ethics/justice/etc. capacity’ (so-construed as from the
 ontological-normalcy/postconvergence epistemic projective-perspective)
 is rather practically a ~~‘amplituding/formative-
 epistemicity>~~totalising/circumscribing/delineating signposting exercise’
 operating on the overall basis of the given registry-
 worldview’s/dimension’s ‘social-construct ~~‘amplituding/formative-
 epistemicity>~~totalising/circumscribing/delineating given prior-
 institutionalisation-threshold-by-prospective-uninstitutionalised-
 threshold¹⁰² imbued secondnaturing’ when it comes to social-stake-
 contention-or-confliction;¶ and as from the overall human
 aestheticisation-and-aestheticisation-towards-ontology-<elicited-
 idiomatisation> *existentialising-frame-of-entailment-of-motif-and-
 apriorising/axiomatising/referencing* of ontological-performance⁷²-
 <including-virtue-as-ontology>, ‘presencing—absolutising-identitive-
 constitutedness¹⁴ as of social-vestedness/normativity-~~<discretely-implied-
 functionalism>~~’ thus speaks of human-subpotency beholdening-
 becoming—distortiveoriginariness/distortive-origination—as-to-

⁴⁷historicity-tracing~inhibited-mental-aestheticising (as manifested with the ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ of any given defined registry-worldview's/dimension's as to its given apriorising/axiomatising/referencing) and so undermining the bechancing-becoming—originariness/origination—as-to-

⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
<perspective—ontological-normalcy/postconvergence-reflected-
'epistemicity-relativism-determinism'>~disinhibited-mental-
aestheticising as of the scalarity/immanency of existence's ontological-
normalcy/postconvergence as 'bechancing-backdrop of ⁶¹nonpresencing-
<perspective—ontological-normalcy/postconvergence>', and in this
respect the peculiarity of many of the terms/terminologies and overall
conceptualisation articulated herein has to do with this critical recognition
of 'prospectively distortive preconverging/postconverging—de-
mentative/structural/paradigmatic ⁷⁹presencing—absolutising-identitive-
constitutedness¹⁴ <preconverging~'motif-and-
apriorising/axiomatising/referencing'—entailing>-existentialising—
enframing/imprintedness-(as-to-⁴⁷historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) conceptualisation implications'
(as to 'presencing—absolutising-identitive-constitutedness¹⁴
preconverging/dementing²⁰—apriorising-psychologism epistemic-
projection perspective' which fails to factor in that human limited-
mentation-capacity—as-subjecting—'educed-unlimitedness/existence-
sublimating nascence' to-limitedness/human-subpotency implies that the
<amplituding/formative—epistemicity>totalising construal is relatively

*deficient as of its epistemic contitutedness
 apriorising/axiomatising/referencing) with respect the
 terms/terminologies and overall conceptualisation veridical
⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>
 sublimating ⁵⁶meaningfulness-and-teleology⁹⁹ (herein rather construed as
 of appropriate ⁶¹nonpresencing-<perspective-ontological-
 normalcy/postconvergence> epistemic-conflatedness¹³ as of
 projective/reprojective—*aestheticising-re-motif-and-re-apriorising/re-
 axiomatising/re-referencing in relative-ontological-completeness*⁸⁷ (as to
 ‘⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>
 postconverging/dialectical-thinking²¹—*apriorising-psychologism
 epistemic-projection perspective*’ which compensates for human limited-
 mentation-capacity—*as-subjecting—‘educated-unlimitedness/existence-
 sublimating-nascence’ to-limitedness/human-subpotency* ontologically
 deficient/disjointed <amplituding/formative-epistemicity>totalising
 construal by epistemic-conflatedness¹³ as of projective/reprojective—
*aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
 referencing*), and so for instance with the notion of say teleology⁹⁹
 (construed herein as from ⁶¹nonpresencing-<perspective-ontological-
 normalcy/postconvergence>) as ‘phenomenal/manifest
 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-
 <reifying{as-to-knowledge-developing}-and-empowering> in existence as
 ontological’ (so-reflecting
 <amplituding/formative>disposedness/psychologismic-construct- (as-to-
 orientation/value-construct/valuation—and-derived-parameterising) and*

~~<amplituding/formative>entailment-(as-to-totalising-~~
~~contiguous/coherent-factuality-of-variability))~~ and 'is not of prospective
~~apriorising/axiomatising/referencing-sublimating-reflexivity—~~
~~beholdening to any ⁷⁹presencing—absolutising-identitive-~~
~~constitutedness¹⁴ <amplituding/formative-epistemicity>totalising~~
~~construal given epistemic-abnormalcy/preconvergence³¹ implied~~
~~epistemic-projection perspective' with the ontological-veracity of~~
~~teleology⁹⁹ projectively arising as herein construed as of ontological-~~
~~normalcy/postconvergence implications of <amplituding/formative-~~
~~epistemicity>totalising construal, and this underlying projective~~
~~ontological-normalcy/postconvergence epistemic-conception is reflected~~
~~with all the terms/terminologies articulated herein like solipsism,~~
~~organicalism, akrasiatic-drag, temporality⁹⁸, intemporality⁵², etc., as so-~~
~~construed <amplituding/formative-epistemicity>totalisingly (as of Being-~~
~~development/ontological-framework-expansion-as-to-depth-of-~~
~~ontologising-development-as-infrastructure-of- meaningfulness-and-~~
~~teleology underlied totalisingly-entailing by the overall relative-~~
~~unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-~~
~~institutionalisation-process⁶⁸ and thereof corresponding protracted~~
~~institutional-development-as-to-social-function-development and living-~~
~~development-as-to-personality-development ~~psychologismic-epistemic-~~~~
~~acutisation—difficulty <for, residualising ^{decompulsing} delinearity-for-~~
~~eogeny>—magnitudes^{of-experientiality/experiment} implications), with this~~
~~projective ontological-normalcy/postconvergence epistemic-conception~~
~~conceptual approach herein including the very notion of 'presencing—~~

*absolutising-identitive-constitutedness¹⁴ rather construed herein as from
⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>'
to imply the ontological-veracity of ⁷⁹presencing—absolutising-identitive-
constitutedness¹⁴ 'is not present to itself' but rather to its prospective
relative-ontological-completeness⁸⁷ perspective and so in 'contrast to the
epistemic-conception of such a notion like presentism' (lacking such
<amplituding/formative-epistemicity>totalising conception backdrop as
of **Being-development/ontological-framework-expansion-as-to-depth-of-
ontologising-development-as-infrastructure-of- meaningfulness-and-
teleology** underlied totalisingly-entailing by the overall *relative-
unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-
institutionalisation-process⁶⁸ implied epistemic-conflatedness¹³ as of
projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
axiomatising/re-referencing) and thus ends up 'wrongly construing of the
present circularly as of the epistemic-projection perspective of the-very-
same present as its epistemic-conception is then wrongly constitutively
absolutised in its present epistemic-abnormalcy/preconvergence³¹' thus
failing to reflect the overall existential-<disontologising/re-ontologising—
aporeticism> becoming/conflatedness¹³/formative-supererogating (and so
'epistemic-reflexively as of human limited-mentation-capacity-
deepening—as-subjecting-limitedness/human-subpotency to 'educated-
unlimitedness/existence-sublimating-naseence'³³ |
<amplituding/formative-epistemicity>totalisingly-as-to-existence—as-
sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-
prospective-profound-supererogation⁹⁶ }') that**

preconverging/postconverging–de-
mentatively/structurally/paradigmatically veridically reflects the
~~<cumulating/recomposuring~attendant~ontological-contiguity >~~
successive registry-worldviews/dimensions given ⁷⁹presencing—
absolutising-identitive-constitutedness¹⁴ (with this ‘overall existential-
~~<disontologising/re-ontologising~aporeticism>~~
becoming/conflatedness¹³/formative–supererogating backdrop for
conceptualising ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴’
rather construed as of ~~Being-development/ontological-framework-~~
~~expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–~~
~~meaningfulness-and-teleology~~ *underlied totalisingly-entailing by the*
overall ~~relative-unreflexivity/relative-reflexivity—ontological-~~
~~contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸~~ *implied*
epistemic-conflatedness¹³ as of projective/reprojective—aestheticising-re-
motif–and–re-apriorising/re-axiomatising/re-referencing and ‘so-
undergirded by human dimensionality-of-sublimating²⁵–
~~<amplituding/formative>supererogatory–de-mentativeness/epistemic-~~
~~growth-or-conflatedness¹⁵/transvaluative-~~
~~rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–~~
~~equalisation}~~ *as of the operative human mental-devising-representation*
¹⁵~~de-mentation- (supererogatory~ontological–de-mentation-or-~~
~~dialectical–de-mentation—stranding-or-attributive-dialectics}~~
postconverging/dialectical-thinking²¹–apriorising-psychologism—by—
preconverging/dementing²⁰–apriorising-psychologism as to human
⁵⁶*meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-*

virtue-as-ontology>/morality/ethics/justice/etc. deepening')

⁸⁰procrypticism—*procrypticism—or-disjointedness-as-of-⁸³reference-of-thought* is rather as
or-disjointedness-*of the specific positivism/rational-empiricism prospectively*
as-of-⁸³reference-*uninstitutionalised-threshold⁰² failing of¹⁸deprocrypticism—or-*
of-thought *preempting—disjointedness-as-of-⁸³reference-of-thought, and across the*
<cumulating/recomposuring~attendant~ontological-contiguity >-
successive registry-worldviews/dimensions in reflection of all the
uninstitutionalised-threshold⁰² (as successive 'failing of
notional~¹⁸deprocrypticism—or-notional~preempting—disjointedness-as-
of-⁸³reference-of-thought') so-construed as *notional~procrypticism—or-*
notional~disjointedness-as-of-⁸³reference-of-thought, speaks to
'disjointedness-as-of-⁸³reference-of-thought'-as-misappropriated-
⁵⁶meaningfulness-and-teleology⁹⁹-in-arrogation,-out-of
'implicitated_attendant_ontological-contiguity⁶⁷'~duced-
existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re
flexivity~contiguity-<imbued~notional~cogency>⁴⁰,-<reifying-or-
elucidating-of-prospective-relative-ontological-completeness⁹⁷-of-
reference-of-thought-⁸ devolving-as-of-instantiative-context>,-so-
construed-as-of- 'threshold-of-nonconviction/madeupness/bottomlining-
in-shallow-supererogation⁹⁶-<as-to- 'attendant-intradimensional'-
prospectively-disontologising~preconverging/dementing²⁰-apriorising-
psychologism>', so-reflected by its ontologically-perspectival-degraded-
as-decentered/preconverging-or-dementing²⁰-reflexive/entailing-
teleology⁹⁹-differentiation-as-of-subtransversality-<in-desublimating-

~~existential-eventuating/denouement>~of-motif-and-~~
~~apriorising/axiomatising/referencing~~’
 prospective- *prospective-apriorising/axiomatising/referencing–superseding-logical-*
 apriorising/axioma *basis-of~dialogical-equivalence-<as-to-*
 tising/referencing– ~~psychologismic~apriorising/axiomatising/referencing-{of-‘prospectively-~~
 superseding- ~~implicated_attendant_ontological-contiguity ’~educ-~~
 logical-basis- ~~existentialising/contextualising/textualising_‘intelligibility/epistemicity/re~~
 of~dialogical- ~~flexivity-contiguity-<imbued-notional-cogency>’ }–conflatedness¹³⁻~~
 equivalence-<as- ~~in-{preconverging-ment-by} postconverging-entailment,-in-self-~~
 to- ~~becoming/self-conflatedness¹³/formative–supererogating>~~, so-construed
 psychologismic~ap *as from prospective re-originariness/re-origination;¶ with dialogical-*
 riorising/axiomatis *equivalence-<as-to-*
 ing/referencing- ~~psychologismic~apriorising/axiomatising/referencing-{of-‘prospectively-~~
 {of- ~~implicated_attendant_ontological-contiguity ’~educ-~~
 ‘prospectively– ~~existentialising/contextualising/textualising_‘intelligibility/epistemicity/re~~
 implicated_attenda ~~flexivity-contiguity-<imbued-notional-cogency>’ }–conflatedness¹³⁻~~
 nt-ontological- ~~in-{preconverging-ment-by} postconverging-entailment,-in-self-~~
 contiguity ’~educ ~~becoming/self-conflatedness¹³/formative–supererogating>~~ arising-only-
 ed– *after-secondnaturing/education-to-prospective-transcendence-and-*
 existentialising/eo *sublimity/sublimation/supererogatory~de-mentativity*
 ntextualising/textu
 alising_‘intelligibil
 ity/epistemicity/ref
 lexivity–

contiguity-

<imbued-

notional~cogency>

' }—

conflatedness¹³-in-

{preconverging-

ment by}—

postconverging-

entailment,-in-self-

becoming/self-

conflatedness³/for

mative—

supererogating>⁸¹

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

apriorising/axioma *of~dialogical-equivalence-<as-to-*

tising/referencing- *psychologismic~apriorising/axiomatising/referencing-{of- 'prospectively-*

superseded- *implicated_attendant_ontological-contiguity '~educed-*

logical-basis- *existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re*

of~dialogical- *flexivity-contiguity-<imbued-notional~cogency>' }—conflatedness¹³-*

equivalence-<as- *in-{preconverging-ment by} postconverging-entailment,-in-self-*

to- *becoming/self-conflatedness¹ /formative-supererogating>, so-construed*

psychologismic~ap *as from prospective ontological-normalcy/postconvergence epistemic*

riorising/axiomatis *reflection of distorted-originariness/distorted-origination*

ing/referencing-

{of-
'prospectively-
implicated_attenda
nt-ontological-
contiguity '~educ
ed-
existentialising/eo
ntextualising/textu
alising_ 'intelligibil
ity/epistemicity/ref
lexivity-
contiguity-
<imbued-
notional~cogency>
' }—
conflatedness ³-in-
{preconverging-
ment by}-
postconverging-
entailment,-in-self-
becoming/self-
conflatedness ³/for
mative-
supererogating>⁸²

⁸³reference-of-
thought

reference-of-thought-~~(registry/anchoring-of-meaning/meaningful-
reference/ontological-reference/contending-reference/registry-worldview
reflected-as-of-soundness-or-ontological-good-faith/authenticity⁹⁹-of-
reference-of-thought’)~~ construed as projected-or-anticipated-grandest-
existential-axiomatic-construct ‘as underlying psychologically the very
instigation of human apriorising/axiomatising/referencing for the
production of ⁵⁶meaningfulness-and-teleology⁹⁹’;¶ the reference-of-
thought speaks to ‘referencing of ⁵⁶meaningfulness-and-teleology⁹⁹’ and
reference herein is underlined by both reference-of-thought (so-construed
as human <amplituding/formative-
epistemicity>totalising/circumscribing/delineating backdrop for
constructively setting-up the prospect of human ⁵⁶meaningfulness-and-
teleology⁹⁹ as to the projected apriorising/axiomatising/referencing-
psychologism) and reference-of-thought-⁸⁴devolving (so-construed as to
human becoming existential-instantiations effective delineating of human
⁵⁶meaningfulness-and-teleology⁹⁹ anchored upon the reference-of-thought
backdrop of overall conceptualisation as to overall reference of
⁵⁶meaningfulness-and-teleology⁹⁹ and so for articulating devolving-
conceptualisations as devolving axiomatic-constructs of ⁵⁶meaningfulness-
and-teleology⁹⁹), with reference herein thus implying ‘relative-ontological-
incompleteness⁸⁸/relative-ontological-completeness⁸⁷’
{sublimating~referencing/registering/decisioning,-as-self-becoming/self-
conflatedness⁸⁷/formative-supererogating-<projective/reprojective-
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
referencing,-in-perspective-ontological-normalcy/postconvergence>} as

to *human-and-social-expectations/anticipations—metaphoricity*⁵⁷—*as-preconverging/postconverging—re-*
*mentating/restructuring/reparadigming—psychologism*⁸⁹ *as to human*
limited-mentation-capacity-deepening—as-subjecting-limitedness/human-
*subpotency to ‘~~educed-unlimitedness/existence-sublimating-naseence~~’*³³
 (and this conception of reference differs from a ⁷⁹*presencing—*
*absolutising-identitive-constitutedness*¹⁴ *perspective ‘of referencing*
existence in absolute identitive terms’ which fail to project the requisite
epistemic insight as to the sublimating implications of human limited-
mentation-capacity-deepening—as-subjecting-limitedness/human-
*subpotency to ‘~~educed-unlimitedness/existence-sublimating-naseence~~’*²³
*underlined by its dimensionality-of-sublimating*²³ **<amplituding/formative> supererogatory—de-mentativeness/epistemic-**
growth-or-conflatedness⁶ /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation) *associated with the overall relative-unreflexivity/relative-*
*reflexivity—ontological-contiguity*⁶⁷ *~of-the-human-institutionalisation-*
*process*⁶⁸ *as to its difference-conflatedness*¹³ *-as-to-totalitative-reification-*
*in-singularisation-**<as-to-the-nondisjointedness/entailment-of-***
prospective-⁶¹ nonpresencing>⁹² *-as-veridical-epistemicity-relativism-*
determinism² *and so with regards to ‘the-very-same overall*
phenomenality/manifestation of existence—as-sublimating-
withdrawal/unenframing/re-ontologising,-elicited-from-prospective—
*profound-supererogation*⁹⁶ *’ so-reflected as from*
*originariness/origination-**(so-construed-as-to-ontological-***

normalcy/postconvergence-perspective-scalarising-construal-of-
existence))

⁸³reference-of- ⁸³reference-of-thought-devolving-teleological-de-
thought- mentating/structuring/paradigming-of-⁵⁶meaningfulness-and-teleology⁹⁹
⁸⁴devolving
registry- registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²-defect-
worldview's/dime <as-Being-or-ontological-or-existential-defect>-with-regards-to-
nion's- registry-worldview's/dimension's-given-preconverging/postconverging-
uninstitutionalised- de-mentative/structural/paradigmatic-denaturing¹⁶-of-ontologically-
threshold¹⁰²- veridical-⁵⁶meaningfulness-and-teleology⁹⁹-as-to-its-given-⁸³reference-
defect-<as-Being- of-thought-for-social-functioning-and-accordance-defect,-as-defined-
or-ontological-or- placeholder-setup/mental-devising-
existential-defect> representation/mentation/consciousness-awareness-teleology⁹⁹

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reification⁸⁶ reification is teleologically reflected as of notional~singularisation-<as-
to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁷²
projected epistemic-immanence/veridical-epistemicity-relativism-
determinism in construing ontologically-veridical ⁵⁶meaningfulness-and-
teleology⁹⁹, as reification arises as of the preconverging/postconverging-
de-mentative/structural/paradigmatic <amplituding/formative-
epistemicity>causality⁶~as-to-projective-totalitative-implications-of-
prospective-⁶¹nonpresencing,-for-explicating~relative-
unreflexivity/relative-reflexivity-ontological-contiguity⁷ as to
ontological-faith-notion-or-ontological-fideism-imbued-

~~underdetermination-of-motif-and-apriorising/axiomatising/referencing-~~
~~as-so-being-as-of-existential-reality~~ *potentative-aspiration* *for*
*prospective relative-ontological-completeness*⁸⁷ *as from prior relative-*
*ontological-incompleteness*⁸⁸ *and so with regards to the-very-same-*
immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
'human ~~<amplituding/formative-epistemicity>~~ *totalising~purview-of-*
construal', and implies the preconverging/postconverging-de-
mentative/structural/paradigmatic ~~<amplituding/formative-~~
~~epistemicity>causality' ~as-to-projective-totalitative-implications-of-~~
~~prospective-~~⁶¹ ~~nonpresencing,-for-explicating~relative-~~
~~unreflexivity/relative-reflexivity—ontological-contiguity~~ *of*
⁵⁶*meaningfulness-and-teleology*⁹⁹ *as of prospective relative-ontological-*
*completeness*⁸⁷ *construed as* ⁵⁵*maximalising-recomposuring-for-relative-*
*ontological-completeness*⁸⁷ *—unenframed/re-*
ontologising~conceptualisation *over prior relative-ontological-*
*incompleteness*⁸⁸ *construed as* ⁵¹*incrementalism-in-relative-ontological-*
*incompleteness*⁸⁸ *—enframed/disontologising~conceptualisation, wherein*
*prospective relative-ontological-completeness*⁸⁷ *is a reified/elucidated-as-*
of-more-profound construal overlooking/superseding the prior relative-
*ontological-incompleteness*⁸⁸ *as a dereified/poorly-elucidated-as-of-more-*
shallow construal;¶ in other words, reification is about
~~supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-~~
~~apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins-~~
~~trumenting~~ ~~for-conceptualisation~~ *resetting* *of* *the*
~~<amplituding/formative-~~

epistemicity>totalising/circumscribing/delineating ⁵⁶meaningfulness-and-teleology⁹⁹ purview to the prospective relative-ontological-completeness⁸⁷ as of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘~~duced-unlimitedness/existence-sublimating-nascence~~’⁵³

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

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

‘relative-
ontological-
incompleteness⁸⁸/r
relative-
ontological-
completeness⁸⁷’-
{sublimating~referencing/registering/decisioning,–as-
self-becoming/self-conflatedness³/formative–supererogating-
<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence>} as to human-and-social-
{sublimating~referencing/registering/decisioning,–as-
self-becoming/self-conflatedness³/for
mative–
expectations/anticipations—metaphoricity⁵⁷–as-
preconverging/postconverging–rede-
mentating/restructuring/reparadigming–psychologism’ reflect
⁸³reference-of-thought-construed-ontological-veridicality-as-so-
determined-by ‘~~implicited-attendant~~–ontological-contiguity⁶⁷’~duced-
existentialising/contextualising/textualising_‘intelligibility/epistemicity/re

supererogating- *flexivity-contiguity-<imbued-notional-cogency>*⁴⁰, *-<reifying-or-*
<projective/reproje *elucidating-of-prospective-relative-ontological-completeness*⁷⁷ *-of-*
ctive— *83 reference-of-thought-84 devolving-as-of-instantiative-context>* and
 aestheticising-re- *speaks to the fundamental*
 motif-and-re- *supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of*
 apriorising/re- *apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins*
 axiomatising/re- *trumenting* *for-conceptualisation*⁵⁶ *meaningfulness-and-teleology*⁹⁹
 referencing,-in- *implications as to human limited-mentation-capacity-deepening—as-*
 perspective— *subjecting-limitedness/human-subpotency-to-‘educed-*
 ontological- *unlimitedness/existence-sublimating-naseence’*³³ *(so poorly recognised as*
 normalcy/postconv *from*⁷⁹ *presencing—absolutising-identitive-constitutedness*¹⁴ *perspective*
ergence>) as to that by *elaboration-as-to-mere-*
 human-and-social— *extrapolating/constituting/abstracting/deducing/infering-of-elucidation-*
 expectations/antici *outside—‘prospectively-implicated-attendant-ontological-*
 pations— *contiguity*⁶⁷ *~educed-*
 metaphoricity⁵⁷— *existentialising/contextualising/textualising* *‘intelligibility/epistemicity/re*
 as- *flexivity-contiguity-<imbued-notional-cogency>*⁴⁰ *develop an*
 preconverging/post *ontologically-flawed overall absolutising epistemic-*
 converging-rede- *abnormalcy/preconvergence*³¹ *perspective of construal of existence, by so-*
 mentating/restruct *projecting of an ‘underlying absolute intelligibility framework’ that*
 uring/reparadigmin *supposedly supersedes existence—as-the-absolute-a-priori-of-*
 g-psychologism⁸⁹ *conceptualisation-and-existence—as-sublimating-*
withdrawal/unenframing/re-ontologising,-elicited-from-prospective-
*profound-supererogation*⁷⁶ *-<as-to-perspective-ontological-*
normalcy/postconvergence-implied-‘prospective-aporeticism-

~~overcoming/unovercoming~~'>), with the consequence that such an ontologically-deficient ~~prior_knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-~~ ~~prior_psychologismic~apriorising/axiomatising/referencing-{of- 'prior-implicated_attendant_ontological-contiguity '~educed-existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>' }~~—constitutedness' - ~~in-preconverging-entailment>~~ framework goes on to analyse more profound thought (that is not making the same mistake) as supposedly ontologically-flawed as of its ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ instigated paradoxical criticism of relativity, failing to factor in that 'existence is not of prospective ~~apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening to human-subpotency~~' as to when the human projects any ~~supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting_—for-conceptualisation~~ which needs to be validated as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,- elicited-from-prospective-profound-supererogation⁹⁶, and thusly the conception of relative-ontological-completeness⁸⁷ speaks rather of the validative pertinence imparted by existence and so relatively (with regards to registry-worldviews/dimensions ⁸³reference-of-thought as to implied Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development—as-to-social-function-development

~~and living-development-as-to-personality-development psychologism-~~
~~epistemic-acutisation-difficulty-<for-residualising-~~
~~{decompulsing} delinearity-for-cogency>-magnitudes{of-experientiality/experiment}) as~~
 from 'recurrent-utter-uninstitutionalisation to prospective
¹⁸deprocrypticism/preempting—disjointedness-as-of-⁸³reference-of-
 thought'
~~supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-~~
~~apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins-~~
~~trumenting }-for-conceptualisation~~ with regards to the overall ~~relative-~~
~~unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-~~
~~institutionalisation-process⁶⁸;¶~~ whereas the ⁷⁹presencing—absolutising-
 identitive-constitutedness¹⁴ perspective by equating/leveling-down
 everything across space and time as of naive absolutising conceptual-
 patterning- (as-devoid-of- 'prospectively-implicated-attendant-
 ontological-contiguity '~educated-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re-
 flexivity-contiguity-<imbued-notional-cogency>'⁴⁰ 's-reifying-or-
 elucidating-of- 'prospective-relative-ontological-completeness⁸⁷ ';-so-
 rather-enabled-<by-a-⁶¹ nonpresencing-divulging-of-momentous-
⁴¹historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-
 'epistemicity-relativism-determinism'>} and isms—conceptualisations as
 to wrongly imply everything is of the same notional-contiguity/epistemic-
 contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking³¹-qualia-schema> (as

of undisambiguated ~~relative-unreflexivity/relative-reflexivity—~~
ontological-contiguity⁶⁷ as to relative-ontological-incompleteness⁸⁸—of-
apriorising/axiomatising/referencing and relative-ontological-
completeness⁸⁷—of-apriorising/axiomatising/referencing thus inducing
‘apriorising/axiomatising/referencing—
equating/leveling/ressentiment/closed-construct-of-⁵⁶ meaningfulness-
and-teleology⁹⁹ moronisation-<sublimating-nascence,-extreatory-
desublimating-downstreaming/‘avalage’>’) in absolute terms with respect
to its epistemic lack of projective-insights as to contrasting relative-
ontological-incompleteness⁸⁸ and relative-ontological-completeness⁸⁷
apriorising/axiomatising/referencing—psychologisms, ‘will naively equate
in absolutism (manifesting a ‘relativity-accusation that such relative-
ontological-completeness⁸⁷ projective-insights about the overall ~~relative-
unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷ ~of-the-human-
institutionalisation-process⁶⁸ as of difference-conflatedness¹³-as-to-
totalitative-reification-in-singularisation-<as-to-the-
nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹³ -as-
veridical-epistemicity-relativism-determinism²¹ is along the same lines
with ancient-sophists non-universalising⁵⁶ meaningfulness-and-teleology⁹⁹
or it is just basically unintelligible’, and so since it wrongly operates on
the basis that its ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴
perspective is supposedly of absolutely profound knowledge-
reification~gesturing-and-accounting—of-epistemic-phenomenalism-
<in-prospective psychologismic~apriorising/axiomatising/referencing-
{of-‘prospectively implicated_attendant_ontological-~~

~~contiguity '~educed-~~
~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re~~
~~flexivity-contiguity-<imbued-notional~cogency>' }—conflatedness¹³-~~
~~in-{preconverging ment by} postconverging entailment>~~ without
 factoring the implications of human limited-mentation-capacity—as-
 subjecting 'educed unlimitedness/existence sublimating nascence' to-
 limitedness/human-subpotency and human limited-mentation-capacity-
 deepening—as-subjecting-limitedness/human-subpotency to 'educed-
 unlimitedness/existence sublimating nascence'⁵³);¶ and operantly
 'relative-ontological-incompleteness⁸⁸/relative-ontological-
 completeness⁸⁷-{sublimating~referencing/registering/decisioning,—as-
 self-becoming/self-conflatedness³/formative—supererogating-
 <projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-
 axiomatising/re-referencing,—in-perspective—ontological-
 normalcy/postconvergence>} as to human-and-social-
 expectations/anticipations—metaphoricity⁵⁷—as-
 preconverging/postconverging—rede-
 mentating/restructuring/reparadigming—psychologism' refers to
 epistemic-veracity for knowledge-reification~gesturing-and-accounting—
 of-epistemic-phenomenalism-<in-
 prospective psychologism~apriorising/axiomatising/referencing-{of-
 'prospectively implicated attendant ontological-contiguity '~educed-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re
 flexivity-contiguity-<imbued-notional~cogency>' }—conflatedness¹³-
 in-{preconverging ment by} postconverging entailment>/ontological-

veracity rather construed as of human limited-mentation-capacity-
 deepening—as subjecting limitedness/human subpotency to—‘educated-
 unlimitedness/existence sublimating naseence’⁵³ induced ‘given
 axiomatic-constructs/⁵³ reference-of-thought
 apriorising/axiomatising/referencing—{of—‘prospectively—
 implicated—attendant—ontological-contiguity’—~educated—
 existentialising/contextualising/textualising—‘intelligibility/epistemicity/re-
 flexivity—contiguity—<imbued—notional~cogency>’ }—conflatedness¹³-
 in—{preconverging—ment—by}—postconverging—entailment
 <amplituding/formative—epistemicity>causality’—~as-to-projective-
 totalitative—implications-of-prospective-⁶¹ nonpresencing,—for-
 explicating~relative-unreflexivity/relative-reflexivity—ontological-
 contiguity⁶¹ of
 supererogating⁹⁶ {‘affirmation/projection/assertion/notional~self-
 distantiation/dueness-validating-logicising/suitable-
 measuringinstrument-validating-measuring—<as-to-postconverging-or-
 dialectical-thinking⁹¹—apriorising-psychologism> of prospective relative-
 ontological-completeness⁸⁷’—by—
 ‘unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-
 invalidating-logicising/unsuitable-measuringinstrument-invalidating-
 measuring—<as-to-preconverging-or-dementing⁹⁰—apriorising-
 psychologism> of prior relative-ontological-incompleteness⁸⁸’}
 supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins-
 trumenting—{for—conceptualisation’}, and so over the epistemic-

impertinence and flawed approach of 'atomising/taking-to-pieces
~~apriorising/axiomatising/referencing-*{of- 'prospectively-*~~
~~*implicated_ attendant_ ontological-contiguity ' ~educed-*~~
~~*existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re*~~
~~*flexivity-contiguity-<imbued-notional-cogency>' }*~~~~*constitutedness¹⁴⁻*~~
in-preconverging-entailment conception as knowledge-
reification~gesturing-and-accounting—of-epistemic-phenomenalism-
~~*<in-prospective-psychologismic~apriorising/axiomatising/referencing-*~~
~~*{of- 'prospectively-implicated_ attendant_ ontological-*~~
~~*contiguity ' ~educed-*~~
~~*existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re*~~
~~*flexivity-contiguity-<imbued-notional-cogency>' }*~~~~*conflatedness¹⁵⁻*~~
~~*in-*{preconverging-ment-by}*-postconverging-entailment>/ontological-*~~
veracity'

~~re-originary-as-~~ *re-originary-as-unenframed/re-ontologising/unbeholdening/outlier-*
~~unenframed/re-~~ *conceptualisation-~~(imbued-postconverging/dialectical-thinking¹⁷⁻~~*
~~ontologising/unbeh-~~ *'projective-insights'/'epistemic-projection-in-conflatedness¹⁸⁻'-of-*
~~oldening/outlier-~~ *notional~¹⁸deprocrypticism-prospective-sublimation)-~~(so-reflected as of~~*
~~conceptualisation-~~ *the ontological-normalcy/postconvergence epistemic projective-*
~~(imbued-~~ *perspective as to dimensionality-of-sublimating²⁰⁻*
~~postconverging/dia-~~ *<~~amplituding/formative~~>supererogatory~de-mentativeness/epistemic-*
~~lectical-thinking²¹⁻~~ *growth-or-conflatedness¹³⁻/transvaluative-*
~~'projective-~~ *rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—*
~~insights'/'epistemi~~ *equalisation))~underlying-the-imbued-human-subpotency- 'fatedness-of-*

c-projection-in-
 conflatedness³⁷-
 of-
 notional~¹⁸ deprocr
 ypticism-
 prospective-
 sublimation)⁹⁰

*sublimation-over-desublimation'-as-of-'notional~¹⁸deprocr
 ypticism-as-
 from-recurrent-utter-uninstitutionalisation,-base-institutionalisation,-
 universalisation,-positivism/rational-empiricism-and-prospectively-
 deprocr
 ypticism'-{with regards to Being-development/ontological-
 framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of- meaningfulness-and-teleology , institutional-
 development-as-to-social-function-development and living-development-
 as-to-personality-development } psychologismic-epistemic-acutisation-
 difficulty-<for,-residualising-^{decompulsing}delinearity-for-cogency>-
 magnitudes^{of-experientiality/experiment}}*

shiftiness-of-the-
 Self⁹¹

*shiftiness-of-the-Self as of mere reproducibility-
 mathesis/motif/throwness-disposition,-as-reproducibility-of-
 aestheticisation <preconverging~'motif-and-
 apriorising/axiomatising/referencing'-entailing>-existentialising-
 enframing/imprintedness-(as-to- historicity-tracing-in-presencing-
 hyperrealisation/hyperreal-transposition) dereifying-gesturing as of the
 defined registry-worldview's/dimension's ⁸³reference-of-thought
 'implicit-attendant-ontological-contiguity'⁶⁷~educed-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/re
 flexivity-contiguity-<imbued-notional-cogency>⁴⁰ ⁷⁹presencing-
 absolutising-identitive-constitutedness¹⁴ at its uninstitutionalised-
 threshold¹⁰²,-as-of-its-specific-immediacy-<preconverging~'motif-and-
 apriorising/axiomatising/referencing'-entailing>-existentialising-
 enframing/imprintedness-(as-to- historicity-tracing-in-presencing-*

hyperrealisation/hyperreal-transposition) as
trepidating/warping/precluding/occluding-as-to-notional~procrypticism
imbued teleological-inflections-~~(of-more-profound-nondisjointing-~~
<amplituding/formative-
epistemicity>totalising/circumscribing/delineating) 'respectively as its so-
shifty-defined apriorising-teleological-thresholding-as-teleological-
framework/narrative-framework of
contextualising/existentialising/instantiative-devolving-meaningfulness '
reflected as of its mere reproducibility—mathesis/motif/thrownness-
disposition,—as—reproducibility-of-aestheticisation poorly contemplative
of existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
*elicited-from-prospective—profound-supererogation*⁹⁶ requisite
prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation
 singularisation- 'epistemically-immanent'—as-of-internal-necessity-and-
 <as-to-the- *supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-*
 nondisjointedness/ *apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins*
 entailment-of- *trumenting —for—conceptualisation;* ¶ *as-of-apriorising-teleological-*
 prospective- *wholeness/nested-congruence singularisation-<as-to-the-*
⁶¹nonpresencing>⁹² *nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>—*
{operantly-construed-as-of-maximalising-recomposuringfor-relative-
ontological-completeness⁸⁷/preempting—disjointedness/as-internal-
coherencing}; ¶ *and thus singularisation-<as-to-the-*
nondisjointedness/entailment-of-prospective-⁶¹nonpresencing> is
construed 'as from prospective ⁶¹nonpresencing-<perspective—

ontological-normalcy/postconvergence> reflection of
~~<amplituding/formative-epistemicity>causality-as-to-projective-~~
~~totalitative-implications-of-prospective-⁶¹nonpresencing,-for-~~
~~explicating~relative-unreflexivity/relative-reflexivity—ontological-~~
~~contiguity⁶¹ of relative-ontological-incompleteness⁸⁸/relative-ontological-~~
~~completeness⁸⁷-{sublimating~referencing/registering/decisioning,-as-~~
~~self-becoming/self-conflatedness³/formative-supererogating-~~
~~<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-~~
~~axiomatising/re-referencing,-in-perspective—ontological-~~
normalcy/postconvergence> }’ rather as ‘postconverging-or-dialectical-
thinking²¹—apriorising-psychologism representation’, with
singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
⁶¹*nonpresencing> so-induced by ‘prospective parrhesiastic-*
aestheticisation reproducibility—mathesis/motif/throwness-disposition,—
as—reproducibility-of-aestheticisation as postconverging/dialectical-
thinking²¹—qualia-schema’, reflecting the contrastive apriorising-
teleological-thresholding—as-teleological-framework/narrative-
framework of ‘prospective postconverging-or-dialectical-thinking²¹—
apriorising-psychologism intemporal parrhesiastic-aestheticisation
induced reasoning-through/messianic-reasoning reproducibility—
mathesis/motif/throwness-disposition,—as—reproducibility-of-
aestheticisation’ and ‘prior preconverging-or-dementing²⁰—apriorising-
psychologism temporal underpinning—suprasocial-construct as to its
~~<amplituding/formative>⁸ wooden-language-(imbued—temporal-mere-~~
~~form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-~~

*or-dementing⁷⁰—narratives—of-the-⁸³reference-of-thought—categorical-
imperatives/axioms/registry-teleology⁹⁹ } and sophistry reproducibility—
mathesis/motif/throwness-disposition,—as—reproducibility-of-
aestheticisation as reasoning-from-results/afterthought’ (with the
implication that such ‘prospectively induced singularisation-<as-to-the-
nondisjointedness/entailment-of-prospective-⁶¹nonpresencing> is not
really meaning but rather metaphoricity⁵⁷—as-event³⁸-of-prospective-
intemporalparrhesiastic-aestheticisation with regards to the prior
preconverging-or-dementing⁷⁰—apriorising-psychologism temporal
underpinning—suprasocial-construct as to
<amplituding/formative>⁸ wooden-language-(imbued—temporal—mere-
form/virtualities/dereification/akrasiaticdrag/denatured/preconverging-
or-dementing⁷⁰—narratives—of-the-⁸³reference-of-thought—categorical-
imperatives/axioms/registry-teleology⁹⁹ } and sophistry reproducibility—
mathesis/motif/throwness-disposition,—as—reproducibility-of-
aestheticisation as reasoning-from-results/afterthought’, say for instance
with regards to the preconverging/postconverging—de-
mentative/structural/paradigmatic
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins-
trumenting implications of a God-of-plane type of assertion by a non-
positivism social-setup speaking of its deficient prior-temporal-
parrhesiastic-aestheticisation so-reflected-in-its-non-
positivismmathesis/motif/throwness-disposition-that-is-not-
positivistic/rational-empiricistic, as meaning rather requires that such a
non-positivism social-setup operates a positivism/rational-empiricism*

social-setup *specific*
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-~~of-~~
~~apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins-~~
~~trumenting~~-~~for-conceptualisation~~ and thus it is metaphoricity⁵⁷—as-
event³⁸-of-prospective-intemporalparrhesiastic-aestheticisation because
the non-positivism social-setup rather enters into a ‘crossgenerational
non-positivism *pseudo-edginess/pseudo-incisiveness*
~~<amplituding/formative-epistemicity>~~totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³⁴ as of its
apriorising-teleological-thresholding—as-teleological-
framework/narrativeframework’ with the ‘prospective metaphoricity⁵⁷ as
positivism/rational-empiricism ⁵⁶meaningfulness-and-teleology⁹⁹’, over
which its pseudo-edginess/pseudo-incisiveness is crossgenerationally
involved-as-of-fooling-about-exercise in an ‘internal parrhesiastic-
aestheticisation transitioning accommodation towards positivism/rational-
empiricism so-induced by the positive-opportunism—of-social-
functioning-and-accordance⁷⁵ constraint of prospective
positivism/rational-empiricism ⁵⁶meaningfulness-and-teleology⁹⁹’ as so
empirically verifiable historically with regards to metaphoricity⁵⁷—as-
event³⁸-of-prospective-intemporal-parrhesiastic-aestheticisation induced
transitioning as from relative-ontological-incompleteness⁸⁸-of-
⁸³reference-of-thought towards relative-ontological-completeness⁸⁷-of-
⁸³reference-of-thought, and this reality should equally prospectively be
reflected with regards to our ⁷⁹presencing—absolutising-identitive-
constitutedness¹⁴ positivism—⁸⁰procrpticism prospective integration of

notional~¹⁸deprocrypticism ⁵⁶meaningfulness-and-teleology⁹⁹ effectively rather implies metaphoricity³⁷—as-event³⁸-of-prospective-intemporal-parrhesiastic-aestheticisation and not meaning to our ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ positivism—⁸⁰procrypticism as we rather enter into a pseudo-edginess/pseudo-incisiveness <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ as of our apriorising-teleological-thresholding—as-teleological-framework/narrativeframework’ with the prospective metaphoricity³⁷—as-event³⁸-of-prospective-intemporal-parrhesiastic-aestheticisation as notional~¹⁸deprocrypticism ⁵⁶meaningfulness-and-teleology⁹⁹)

socially-
functional-and-
accordant⁹³

socially-functional-and-accordant-(construed-in-terms-of-‘least-and-derived-temporal-operating-modalities-of-the-⁸³reference-of-thought-as-of-incrementalism-in-relative-ontological-incompleteness⁸—enframed/disontologising~conceptualisation-inducing-the-uninstitutionalised-threshold⁰²’-and-not-‘maximal-as-intemporal-operating-modality-of-⁸³reference-of-thought-as-of-⁵maximalising-recomposuring-for-relative-ontological-completeness³⁷—unenframed/re-ontologising~conceptualisation-as-inducing-the-prospective-institutionalisation’),¶ as-the-transdimensional/transcendental-dichotomy-of-ontologically-unsound-and-sound-shades-of-apparently-the-same-⁸³reference-of-thought-{so-disambiguated-as-of-‘implicated_attendant_ontological-contiguity⁶⁷’~educed-existentialising/contextualising/textualising_‘intelligibility/epistemicity/re

*flexivity-contiguity-<imbued-notional-cogency>*⁴⁰, -<reifying-or-
 elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-
⁸³reference-of-thought-⁸⁴devolving-as-of-existential-instantiative-context}
 storied- *storied-construct/ontologically-valid-narration- (as-of- 'ontologically-*
 construct/ontologic *hegemonising-narrative*⁷¹ *ontological-performance*⁷² -<including-virtue-
 ally-valid-narration *as-ontology>*' }
 subknowledging⁹⁴ *subknowledging- (preconverging-or-dementing⁹¹ -as-if-of-ontologically-*
veridical-sound-thought)
 sublimation- *sublimation-educing*—*epistemic-*
 educing—*epistemic-* *totalising*³³ } *hermeneutic/textuality/reprojecting/supererogating/zeroing/re-*
*totalising*³³ } *hermeneutic* *aeuting*,—*decompulsing* } *delinearity~for-cogency~as-to-possibilities-of-self-*
ic/textuality/reproj *becoming-as-of- 'existential-interpretation/epistemicity-in-*
ecting/supererogati *apriorising/axiomatising/referencing-of-existence' -<so-construed-as-the-*
ng/zeroing/re- *preformulating/preframing/premeaningfulness-underlying-the-*
aeuting, - *conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-*
{decompulsing}delinear *<reifying{as-to-knowledge-developing}-and-empowering>-as-from-*
ity~for- *⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>,-*
cogency~as-to- *as-eliciting-relative-ontological-completeness⁸⁷-*
possibilities-of- *⁴⁵foregrounding__entailment-<in-succession-of-profound-*
self-becoming-as- *supererogation⁹⁶>- (postconverging-narrowing-down~sublimation-as-to-*
of- 'existential- *'existence—as-sublimating-withdrawal/unenframing/re-ontologising,-*
interpretation/epist *elicited-from-prospective-profound-supererogation⁹⁶' -in-reflecting-*
emicity-in- *'immanent~relative-unreflexivity/relative-reflexivity—ontological-*
apriorising/axioma *contiguity*⁷⁷;—*as-operative-notional~⁸deprocrypticism}*-in-so-inducing-

tising/referencing- *prospective~attendant~ontological-contiguity*⁶⁷ -and-thus-as-of-
of-existence⁹⁵ *ontology/science*’ *as-from-human-‘<amplituding/formative-
epistemicity>-totalising~thrownness-in-existence*³⁵’-imbuing-
‘*implicated_attendant~ontological-contiguity*⁶⁷’~educed-
*existentialising/contextualising/textualising_‘intelligibility/epistemicity/re
flexivity~contiguity-<imbued~notional~cogency>*⁴⁰’-for-
*postconverging/dialectical-thinking-epistemic-projection-and-
reprojection,-and-so-over-‘merely-analogised-or-dialecticised-or-any-
elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
outside—‘prospectively implicated_attendant~ontological-
contiguity*⁶⁷’~educed-
*existentialising/contextualising/textualising_‘intelligibility/epistemicity/re
flexivity~contiguity-<imbued~notional~cogency>*⁴⁰’,-as-to-its-given-
‘*presencing-perspective-epistemic-abnormalcy/preconvergence*³¹-as-
*preconverging/dementing*²⁰’-induced-disparateness-of-conceptualisation-
*implied-unforegrounding-ment-failing-to-reflect~relative-
unreflexivity/relative-reflexivity—ontological-contiguity*⁶⁷’,-and-thus-not-
as-of-ontology/science>

supererogation⁹⁶ *supererogation speaks to the fact that the very possibility for all human
⁵⁶meaningfulness-and-teleology⁹⁹ arises by way of individuals solipsistic
self-becoming/self-conflatedness¹³/formative~supererogating-
<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
axiomatising/re-referencing,-in-perspective~ontological-*

normalcy/postconvergence> detour to existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression as to
'underlying individuals ontological-commitment'⁴¹-<implied—self-
assuredness-of-ontological-good-faith/authenticity'⁹⁹~postconverging-de-
mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>
so-reflected as from the contiguous/coherent superseding—oneness-of-
ontology that is existence in inducing sublimation-over-desublimation'
with 'existence itself inherently intercessory to the formative possibility
for all human⁵⁶meaningfulness-and-teleology⁹⁹' (and thus with 'human
⁵⁶meaningfulness-and-teleology⁹⁹ more precisely construed as
intersolipsistic-intercessory-notions as to human individuals and
collective-individuals phenomenal/manifest conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism-<reifying{as-to-
knowledge-developing}-and-empowering> in existence' with regards to
overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
panintelligibility/panreflexivity⁷³ - (existentially—imbued-and-educing-
<epistemic-
totalising⁷³ hermeneutically/textually/reprojectingly/supererogatingly/zeroin-
gly/re-acutingly, -{decompulsing} delinearity~for-cogency>-epistemic-
perspective-of-projective/reprojective—aestheticising-re-motif—and-re-
apriorising/re-axiomatising/re-referencing~conceptualisation,—as—herein-
specifically-relevant-to-human-subpotency)), such that the 'supposed
reproducibility—mathesis/motif/throwness-disposition,—as—
reproducibility-of-aestheticisation of⁵⁶meaningfulness-and-teleology⁹⁹
underlied by language, culture, social institutions, technical knowhow,

etc. of any ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴

<preconverging~‘motif-and-apriorising/axiomatising/referencing’–
 entailing>-existentialising—enframing/imprintedness- {as-to-¹⁷ historicity-
 tracing—in-presencing—hyperrealisation/hyperreal-transposition}’ is not
 the inherently given possibility for its very manifestation to inceptively
 arise in individuals but rather ‘individuals are involved in self-
 becoming/self-conflatedness¹³/formative–supererogating-
 <projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
 axiomatising/re-referencing,-in-perspective–ontological-
 normalcy/postconvergence> solipsistic-and-intersolipsistic
 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-
 <reifying{as-to-knowledge-developing}-and-empowering> as to their
 self-eliciting/stimulating epistemic-conflatedness¹³ as of
 projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
 axiomatising/re-referencing in existence’ for the possibility for any such
 ‘supposed reproducibility—mathesis/motif/throwness-disposition,—as–
 reproducibility-of-aestheticisation of³⁶ meaningfulness-and-teleology⁹⁹
 underlied by language, culture, social institutions, technical knowhow,
 etc. of any ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴

<preconverging~‘motif-and-apriorising/axiomatising/referencing’–
 entailing>-existentialising—enframing/imprintedness- {as-to-¹⁷ historicity-
 tracing—in-presencing—hyperrealisation/hyperreal-transposition}’ (as to
 human Being-development/ontological-framework-expansion—as-to-
 depth-of-ontologising-development-as-infrastructure-of-
 meaningfulness-and-teleology , institutional-development—as-to-social-

*function-development and living-development-as-to-personality-
development psychologismic epistemic acutisation—difficulty <for,-
residualising—^(decompulsing) delinearity—~~for-cogency~~> magnitudes<sup>(of-
experientiality/experiment)</sup>) to arise/result as individuals and collective-
individuals achieved human sublimation-over-desublimation in existence
as of their self-becoming/self-conflatedness¹³/formative—supererogating-
<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-
axiomatising/re-referencing,-in-perspective—ontological-
normalcy/postconvergence> involving renewed self-awareness as to
prospective construction-of-the-Self;¶ supererogation thus speaks of the
very ‘human epistemic-conflatedness¹³ in projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-
referencing breath-of-life/making-alive’ that as to ‘effectively underlying
human beholdening—inching,-apprehending,-and-taming—drive or
aestheticising—⁹⁷ surrealising/supererogating—drive for
<postconverging~‘motif-and-apriorising/axiomatising/referencing’—
entailing>-existentialising—framing/imprinting- (as-to-prospective—
⁴ historicity/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
<perspective—ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism-determinism’> }’ goes into grasping, mastering,
developing, construing-of and contemplating-of⁵⁶ meaningfulness-and-
teleology⁹⁹ on the basis of the inherent implications of human
<amplituding/formative—epistemicity>-totalising~thrownness-in-
existence³⁵,-imbued-projective-arbitrariness/waywardness- (as-to-the-
human—projective/reprojective—aestheticising-re-motif—and—re-*

~~apriorising/re-axiomatising/re-referencing-process-of~~
~~'<amplitudinal/formative-epistemicity>totalising~conceptualisation'~~),
 with the attendant fact that the human is thus a subpotency in existence
 with possibilities of individuals and collective-individuals self-
 recreation/self-regeneration as to human developing-and-redeveloping
 intelligibility (so-implied as of the 'epistemic-
 totalising³³~resubjecting_or_totalising-entailing~reconstrual<of the
 whole/purview-of-the-whole/oneness-of-ontology> of motif-as-to-
 aestheticisation-<imbued-projective-arbitrariness/waywardness> to
 existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
 elicited-from-prospective—profound-supererogation in
 preconverging/postconverging—rede-
 mentating/restructuring/reparadigming intelligibility- (as-to-human-
 projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-
 axiomatising/re-referencing/re-intelligibilitysettingup/re-
 measuringinstrumenting-process,-in-<amplitudinal/formative-
 epistemicity>totalising~conceptualisation)'), with the veridical
 implication here that there is truly no 'supposed reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-
 aestheticisation of³⁶meaningfulness-and-teleology⁹⁹ underlied by
 language, culture, social institutions, technical knowhow, etc.' but ever
 always rather individuals and collective-individuals 'self-becoming/self-
 conflatedness¹³/formative—supererogating-<projective/reprojective—
 aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-
 referencing,-in-perspective—ontological-normalcy/postconvergence>

*ontological-performance*⁷² -<including-virtue-as-
ontology>/morality/ethics/justice/etc. in existentially-instantiating such
supposed reproducibility—mathesis/motif/throwness-disposition,—as—
*reproducibility-of-aestheticisation of*⁵⁶ *meaningfulness-and-teleology*⁹⁹
underlied by language, culture, social institutions, technical knowhow,
etc.’ and so-reflected as of human supererogatory originariness-
parrhesia,—as—spontaneity-of-aestheticisation (in holding-forth as of
preconverging/postconverging—rede-
mentating/restructuring/reparadigming intelligibility- (as-to-human-
projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-
axiomatising/re-referencing/re-intelligibilitysettingup/re-
measuringinstrumenting-process,-in-<amplituding/formative—
epistemicity> totalising~conceptualisation } for human existential-
instantiations aposteriorising/logicising/deriving/intelligising/measuring
*of*⁵⁶ *meaningfulness-and-teleology*⁹⁹), and with this self-becoming/self-
*conflatedness*¹³/formative—supererogating-<projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-
referencing,-in-perspective—ontological-normalcy/postconvergence> so-
*construed as ‘human epistemic-conflatedness*¹³ in
projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-
axiomatising/re-referencing breath-of-life/making-alive’ rather so-
signified/connoted/indicated/suggested as of such ‘supposed
reproducibility mathesis/motif/throwness-disposition,—as—
*reproducibility-of-aestheticisation of*⁵⁶ *meaningfulness-and-teleology*⁹⁹
underlied by language, culture, social institutions, technical knowhow,

etc.', and thus human supererogation explains why the social as an overall sublimation-over-desublimation construct is rather a sublimating-postconverged 'substantive abstract-tissue-of-social-emanance ^{fepistemic-}totalising¹³⁷ hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutely, ^{fdecompulsing}delinearity-for-cogency—cumulated/recomposed as to cumulating/recomposuring of 'prospectively implicated attendant ontological-contiguity⁶⁷' ~educated-existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>'⁴⁰ arising as of human-subpotency 'fatedness-of-sublimation-over-desublimation, to existence-potency ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression (in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process), as from human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-asso-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging de-mentating/structuring/paradigming ,—over-desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging de-mentating/structuring/paradigming ';¶ critically supererogation thus implies that human 'self-becoming/self-conflatedness¹³/formative-supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—

~~ontological-normalcy/postconvergence~~> ~~ontological-performance~~⁷²-
 <including-virtue-as-ontology>’ in existential-instantiations
 signifying/connoting/indicating/suggesting any ‘supposed
 reproducibility—mathesis/motif/throwness-disposition,—as—
 reproducibility-of-aestheticisation of⁵⁶ meaningfulness-and-teleology⁹⁹
 underlied by language, culture, social institutions, technical knowhow,
 etc.’ (reflecting human limited-mentation-capacity—~~as-subjecting-~~
~~‘educated-unlimitedness/existence-sublimating-naseence’-to-~~
~~limitedness/human-subpotency~~ as to human <amplituding/formative—
 epistemicity>-totalising~throwness-in-existence³⁵) ever always comes
 out short with respect to the full-potential for ‘inherent immanent-
 existence overall withdrawn effectively-manifest-sublimation/sublime or
 withdrawn sublimation-structure’ of⁵⁶ meaningfulness-and-teleology⁹⁹,
 and that conversely the possibility for human limited-mentation-capacity-
 deepening—~~as-subjecting-limitedness/human-subpotency-to-~~‘educated-
~~unlimitedness/existence-sublimating-naseence~~²³³ imparts the ability for
 human self-becoming/self-conflatedness¹³/formative—supererogating—
 <projective/reprojective—~~aestheticising-re-motif-and-re-apriorising/re-~~
~~axiomatising/re-referencing,-in-perspective—ontological-~~
~~normalcy/postconvergence~~> reappraisal of the
 appropriateness/completeness/superseding of any such
 signified/connoted/indicated/suggested ‘supposed reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-
 aestheticisation of⁵⁶ meaningfulness-and-teleology⁹⁹ underlied by
 language, culture, social institutions, technical knowhow, etc.’ (and so as

to human Being-development/ontological-framework-expansion-as-to-
 depth-of-ontologising-development-as-infrastructure-of-
 meaningfulness-and-teleology , institutional-development-as-to-social-
 function-development and living-development-as-to-personality-
 development ~~psychologismic-epistemic-acutisation~~ difficulty <for-
 residualising-^{decompulsing}delinearity-for-cogency> magnitudes<sup>{of-
 experientiality/experiment}</sup>) so-construed as human 'aporeticism-
 overcoming/unovercoming supererogating ontological-performance'⁷²-
 <including-virtue-as-ontology>' as to projective-insights/epistemic-
 projection-in-conflatedness¹³ of apriorising/axiomatising/referencing (but
 that while such human 'aporeticism-overcoming/unovercoming
 supererogating ontological-performance'⁷²-<including-virtue-as-
 ontology>' is relatively highly inducible with institutional-development-
 as-to-social-function-development and living-development-as-to-
 personality-development ~~psychologismic-epistemic-acutisation~~-
 difficulty <for, residualising-^{decompulsing}delinearity-for-cogency>
 magnitudes^{of-experientiality/experiment} within any given registry-
 worldview/dimension, the ⁷⁰presencing-absolutising-identitive-
 constitutedness¹⁴ <preconverging~'motif-and-
 apriorising/axiomatising/referencing'-entailing>-existentialising-
 enframing/imprintedness-(as-to-⁷¹historicity-tracing-in-presencing-
 hyperrealisation/hyperreal-transposition) appraisal tends to fail to adopt
 the requisite and more profound 'aporeticism-overcoming/unovercoming
 supererogating ontological-performance'⁷²-<including-virtue-as-
 ontology>' with regards to its re-ontologising prospective Being-

*development/ontological-framework-expansion-as-to-depth-of-
 ontologising-development-as-infrastructure-of- meaningfulness-and-
 teleology reflecting prospective destructuring-threshold-
 (uninstitutionalised-threshold¹⁰²/presublimating-desublimating-
 decisionality)-of-ontological-performance⁷²-<including-virtue-as-
 ontology>/morality/ethics/justice/etc. as to taxingness-of-originariness),
 as so-reflected by the relative-unreflexivity/relative-reflexivity—
 ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸ with
 all the successive⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴
 <preconverging~ 'motif-and-apriorising/axiomatising/referencing'—
 entailing>-existentialising—enframing/imprintedness- (as-to-¹⁷ historicity-
 tracing— in-presencing—hyperrealisation/hyperreal-transposition)
 underpinning—suprasocial-construct rather incapable of explaining the
 possibility for the <cumulating/recomposuring~attendant—ontological-
 contiguity >-succession of registry-worldviews/dimensions with such an
 explanation arising only as of 'human dimensionality-of-sublimating²⁵—
 (<amplituding/formative> supererogatory—de-mentativeness/epistemic-
 growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation)' (as reflected by the 'aporeticism—
 overcoming/unovercoming supererogating ontological-performance⁷²-
 <including-virtue-as-ontology>' respectively of base-institutionalisation,
¹⁰³universalisation, positivism/rational-empiricism and prospective
 deprocrypticism in relative-ontological-completeness⁸⁷ so-construed*

overall as notional~¹⁸deprocrypticism out of respectively recurrent-utter-
 uninstitutionalisation, ununiversalisation, non-positivism/medievalism
 and prospective procrypticism in relative-ontological-incompleteness⁸⁸
 so-construed overall as notional~procrypticism as to the fact that 'human
~~<amplituding/formative-epistemicity>-totalising~thrownness-in-~~
 existence³⁵ under the logical-basis/logic,-as-derived-from~transversality-
~~<for-sublimating-existential-eventuating/denouement,-from-'thinking-at-~~
~~first/pure-predisposition-preemptive-of-prospective-~~
~~disontologising/subontologising'—as-of-prospectively-disambiguated-~~
~~affirmed-and-unaffirmed-'motif-and-~~
~~apriorising/axiomatising/referencing'>¹⁰¹ of the prior relative-~~
 ontological-incompleteness⁸⁸ implied reproducibility—
 mathesis/motif/thrownness-disposition,—as—reproducibility-of-
 aestheticisation of³⁶meaningfulness-and-teleology⁹⁹ underlied by
 language, culture, social institutions, technical knowhow, etc.' don't
 override existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-
 withdrawal/unenframing/re-ontologising,-elicited-from-prospective—
 profound-supererogation-<as-to-perspective-ontological-
~~normalcy/postconvergence-implied-'prospective-aporeticism-~~
~~overcoming/unovercoming'> enabling human reappraisal as to
 existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
 elicited-from-prospective—profound-supererogation in sublimatingly
 pointing to the 'more profound relative-ontological-completeness⁸⁷
 apriorising/axiomatising/referencing logical-basis/logic,-as-derived-~~

*from~transversality-<for-sublimating-existential-
 eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-
 preemptive-of-prospective-disontologising/subontologising’-as-of-
 prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-
 apriorising/axiomatising/referencing’>¹⁰¹’ which the human can as of
 prospective ‘aporeticism-overcoming/unovercoming supererogating
 ontological-performance⁷²-<including-virtue-as-ontology>’ consciously
 choose to pursue (or opt not to pursue as to its ⁷⁹presencing—
 absolutising-identitive-constitutedness¹⁴
 <amplituding/formative>⁸ wooden-language-(imbued—temporal-mere-
 form/virtualities/dereification/akrasiaticdrag/denatured/preconverging-
 or-dementing⁷¹-narratives-of-the-⁸³reference-of-thought-categorical-
 imperatives/axioms/registry-teleology⁹⁹ } turning a blind eye to
 existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
 elicited-from-prospective-profound-supererogation) and so-pursued as of
 re-originary—as-unenframed/re-ontologising/unbeholdening/outlier-
 conceptualisation-(imbued-postconverging/dialectical-thinking⁷¹-
 ‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-
 notional~¹⁵deprocrypticism-prospective-sublimation)⁹⁰ profound-
 supererogation;¶ with the broader implications that all supererogating
 sublimating-over-desublimating human possibilities (and as these become
 prospective secondnature institutionalisation ‘reproducibility—
 mathesis/motif/throwness-disposition,—as-reproducibility-of-
 aestheticisation of⁵⁶meaningfulness-and-teleology⁹⁹ underlied by
 language, culture, social institutions, technical knowhow, etc.’ and so*

even as to their mere existential ~~<disontologising/re-ontologising—
 aporeticism>~~ instantiations) are rather as of shallow (human
~~institutional-development-as-to-social-function-development and living-
 development-as-to-personality-development~~ psychologistic epistemic-
~~acutisation~~ difficulty ~~<for, residualising~~ ^{decompulsing} delinearity ~~for~~
~~eogency>~~ magnitudes^{of-experientiality/experiment} within any given registry-
 worldview/dimension) to profound (Being-development/ontological-
~~framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of—~~ meaningfulness-and-teleology) human ‘aporeticism—
 overcoming/unovercoming supererogating ontological-performance’⁷² -
 <including-virtue-as-ontology>’, such that human ‘aporeticism—
 overcoming/unovercoming supererogating ontological-performance’⁷² -
 <including-virtue-as-ontology>’ thus notionally speaks to the ‘absolute-
 giftingness-backdrop that is existence—as-sublimating-
 withdrawal/unenframing/re-ontologising, -elicited-from-prospective—
 profound-supererogation for human dimensionality-of-sublimating’²⁵ |
 (<amplituding/formative> ~~supererogatory~~ de-mentativeness/epistemic-
 growth-or-conflatedness¹ /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation) bestowed/bequeathed/gifted deflating—
 aetiologisation/ontological-escalation-<ontological-
 veridicality_commitment/otherliness_transcending/compulsions-
 encumbered_transcending>’ reflected as to human-subpotency
 ‘fatedness-of-sublimation-over-desublimation, to existence-
 potency ~sublimating-nascence, -disclosed-from-prospective-epistemic-

digression (in reflecting holographically-<conjugatively-and-
 transfusively> the relative-unreflexivity/relative-reflexivity—ontological-
 contiguity ~of-the-human-institutionalisation-process), as from human-
 subpotency ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—
 asso-being-as-of-existential-reality as to the disseminative—sublimating-
 selectivity-of-ontological-good-faith/authenticity ~postconverging-de-
 mentating/structuring/paradigming ,—over-desublimating-deselectivity-
 of-ontological-bad-faith/inauthenticity ~preconverging-de-
 mentating/structuring/paradigming ', with all the possibility for the
 merest human sublimating/desublimating⁵⁶ meaningfulness-and-
 teleology⁹⁹ to arise necessarily bound notionally to individuals self-
 becoming/self-conflatedness¹³/formative-supererogating-
 <projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
 axiomatising/re-referencing,-in-perspective—ontological-
 normalcy/postconvergence> as to 'human epistemic-conflatedness¹³ in
 projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
 axiomatising/re-referencing breath-of-life/making-alive' for that
⁵⁶meaningfulness-and-teleology⁹⁹ however shallow or profound the
 'aporeticism—overcoming/unovercoming supererogating ontological-
 performance⁷²-<including-virtue-as-ontology>' in the sense that not even
 a Camusian suicide as to its projection of self-dissolution can arise
 without individual notional self-becoming/self-conflatedness¹³/formative-
 supererogating-<projective/reprojective—aestheticising-re-motif-and-
 re-apriorising/re-axiomatising/re-referencing,-in-perspective-

ontological-normalcy/postconvergence> (with human supererogation as such critically defining-and-distinguishing the human from any humanoid/robot of mere mechanical-potentiality);¶ supererogation is so-
reflected in human learning-and-enculturation process underlined on-the-one-hand by the ‘socio-institutional supererogating guiding-and-instructional cultural-predisposition’ and on the other the ‘supererogating precocious-disposition enabling the learning of the learner as to their notional self-becoming/self-conflatedness¹³/formative–supererogating–<projective/reprojective—aestheticising-re-motif-and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>’ and so as specifically associated with childhood personality-development (beyond just the availing opportunity for its learning made possible by the ‘socio-institutional supererogating guiding-and-instructional cultural-predisposition’) and this reflects the fact that the learner or child is inherently supererogating by its individual solipsistic notional self-becoming/self-conflatedness¹³/formative–supererogating–<projective/reprojective—aestheticising-re-motif-and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence> as to its ‘self-reflexive relatedness’
construal-and-absorption of the given social-construct culture/practices so-defining consequentially its very personhood (as to ‘human epistemic-conflatedness¹³ in projective/reprojective—aestheticising-re-motif-and–re-apriorising/re-axiomatising/re-referencing breath-of-life/making-alive’ beyond ‘robotic reproducibility—mathesis/motif/throwness-

*disposition, –as–reproducibility-of-aestheticisation’) in concurrent
 cumulating/recomposuring as the learner/child matures-in-readiness for
 succeeding/successively profound social-stake-contention-or-confliction
 supererogating capacities, and likewise in-the-bigger-picture institutional
 constructs are underlied by originariness-parrhesia, –as–spontaneity-of-
 aestheticisation supererogatory instigations of re-ontologising
 prospective ~~Being-development/ontological-framework-expansion–as-to-
 depth-of-ontologising-development-as-infrastructure-of-
 meaningfulness-and-teleology~~ (as to ‘human epistemic-conflatedness’¹³
 in projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-
 axiomatising/re-referencing breath-of-life/making-alive’ beyond just
 already secondnatured institutionalisation reflected reproducibility—
 mathesis/motif/throwness-disposition, –as–reproducibility-of-
 aestheticisation) ‘so-undergirded by human dimensionality-of-
 sublimating²⁵ - (<amplituding/formative> ~~supererogatory-de-
 mentativeness/epistemic-growth-or-conflatedness~~¹³ /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
 equalisation) as of the operative human mental-devising-representation
¹⁵de-mentation- (~~supererogatory-ontological-de-mentation-or-
 dialectical-de-mentation—stranding-or-attributive-dialectics~~)
 postconverging/dialectical-thinking²¹–apriorising-psychologism—by—
 preconverging/dementing²⁰–apriorising-psychologism as to human
⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-
 virtue-as-ontology>/morality/ethics/justice/etc. deepening’ and as so-
 manifested historically with ‘non-immediacy prospective sublimating value*

*and ontological-veracity disposition' enabling human institutional
reconstrual-and-reconstruction in projective/reprojective—aestheticising-
re-motif—and-re-apriorising/re-axiomatising/re-referencing for
'perspective ontological-normalcy/postconvergence' and so-reflected as
to human-subpotency 'fatedness-of-sublimation-over-desublimation, to
existence-potency ~sublimating–nascence,-disclosed-from-prospective-
epistemic-digression (in reflecting holographically-<conjugatively-and-
transfusively> the relative-unreflexivity/relative-reflexivity—ontological-
contiguity ~of-the-human-institutionalisation-process)' and so as to
the 'non-immediacy prospective sublimating value and ontological-
veracity disposition' supererogating instigations of the Socrates,
Copernicuses, Galileos, Descartes, Kants, Newtons, Leibniz, Rousseaux,
Diderots, Pasteurs, Lavoisiers, Teslas, Einsteins, etc. (upon whose
⁵⁶meaningfulness-and-teleology⁹⁹ infrastructure building 'immediacy
supposed absolute sublimating value and ontological-veracity
disposition' arise and outlandishly skew human ⁵⁶meaningfulness-and-
teleology⁹⁹ in ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴
<amplituding/formative-epistemicity> totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³⁴ when wrongly
implying no 'relative-ontological-incompleteness⁸⁸ to relative-
ontological-completeness⁸⁷' implications of human meaningfulness and
inducing ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—
enframed/disontologising~conceptualisation as to social-stake-
contention-or-confliction immediacy purposes at destructuring-threshold-
{uninstitutionalised-threshold ⁰²/presublimating–desublimating-*

~~decisionality~~ }-of-ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. as preconverging/postconverging–de-mentative/structural/paradigmatic impediment to ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ supererogating instigations requiring⁵⁵ maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed/re-ontologising~conceptualisation)

⁹⁷surrealising-<as-to-surrealising-<as-to-supererogation⁹⁶> refers to ‘human notionalisation/notional-conception/amplituding of the real’ so-construed as human <amplituding/formative-epistemicity>totalising notionalisation/notional-conception/amplituding reflection of the real in ‘perspective ontological-normalcy/postconvergence’ (as so reflecting human limited-mentation-capacity—~~as-subjecting-‘educated-unlimitedness/existence-sublimating-naseence’-to-limitedness/human-subpotency~~ ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. ‘perspective epistemic-abnormalcy/preconvergence³¹’ scalarising-and-rescalarising epistemic-conflatedness¹³ as of projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing for ‘perspective ontological-normalcy/postconvergence’ and ‘so-undergirded by human dimensionality-of-sublimating⁷⁵’

<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–

equalisation) as of the operative human mental-devising-representation
¹⁵de-mentation-~~(supererogatory-ontological-de-mentation-or-~~
~~dialectical-de-mentation—stranding-or-attributive-dialectics)~~
*postconverging/dialectical-thinking*²¹—apriorising-psychologism—by—
*preconverging/dementing*²⁰—apriorising-psychologism as to human
⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-
virtue-as-ontology>/morality/ethics/justice/etc. deepening'), so-reflected
as to 'germinative intensification—amplituding of aestheticisation—
beholdening-out-of-bechancing' / 'taxingness-of-originariness,-imbued—
sublimating-by-desublimating—amplituding as to the backdrop-of-
inherent-immanent-existence's—sublimation-structure-<of-
'unsurrealistic-as-real'—ontological-normalcy/postconvergence>';¶
*critically herein thus surrealising-<as-to-supererogation*⁹⁶> speaks
notionally and denotatively to human supererogating epistemic-projection
perspective openness/re-ontologisation/rescalarisation (as of
⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>)
for prospective relative-ontological-completeness⁸⁷ 'reference-of-
thought—and—⁸³reference-of-thought—⁸⁴devolving—⁵⁶meaningfulness-and-
teleology⁹⁹ comprehensiveness of prospective sublimating—nascence' and
this contrasts with hyperrealisation which speaks notionally and
denotatively to human shallow-supererogating epistemic-projection
perspective closure/subontologisation/descalarisation (as of any punctual
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴) in relative-
ontological-incompleteness⁸⁸ as to its given relative-ontological-
incompleteness⁸⁸—presublimation-construct-of—⁵⁶meaningfulness-and-

teleology⁹⁹

temporality⁹⁸

temporality / shortness-of-register-of⁵⁶ meaningfulness-and-teleology⁹⁹ /
ontologically-perverting-immediacy-behaviour,-as-of-uninstitutionalised-
threshold¹⁰², -as-to-inherently-determinable-apriorising-teleological-
thresholding-as-teleological-framework-or-narrative-framework /
perversion-of-categorical-imperatives-or-axioms-or-registry-teleology⁹⁹

teleology⁹⁹

teleology speaks to 'phenomenal/manifest conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism-<reifying{as-to-
knowledge-developing}-and-empowering> in existence as ontological (so-
reflecting <amplituding/formative> disposedness/psychologismic-
construct- (as-to-orientation/value-construct/valuation-and-derived-
parameterising) and <amplituding/formative> entailment- (as-to-
totalising-contiguous/coherent-factuality-of-variability))', and so as to
any given phenomenal/manifest-subpotency- (in-transitive-
conflatedness -reflexivity,-in-the-full-potency-of-
existence's~sublimating-nascence) as to overall reifying-and-
empowering-reflexivity-of-ecstatic-existence-as-
panintelligibility/panreflexivity⁷³ - (existentially-imbued-and-educing-
<epistemic-
totalising⁷⁴ hermeneutically/textually/reprojectingly/supererogatingly/zeroin-
gly/re-acutingly,-{decompulsing} delinearity~for-cogency>-epistemic-
perspective-of-projective/reprojective-aestheticising-re-motif-and-re-
apriorising/re-axiomatising/re-referencing~conceptualisation,-as-herein-
specifically-relevant-to-human-subpotency);¶ and teleology is thus the

*cognate to coherent intelligibility articulation of phenomena as to
 existential-reality, given that 'all phenomenal/manifest~subpotencies-~~(in-~~
~~transitive-conflatedness~~⁶ ~~-reflexivity,-in-the-full-potency-of-~~
~~existence's~sublimating~nascence)~~ are epistemic situations that speak to
 the transitive-conflatedness¹³-reflexivity that is existence' as 'there is no
 whole that is construable as existence and then beside that whole the
 epistemic-conception of phenomenal/manifest~subpotencies-~~(in-~~
~~transitive-conflatedness~~⁶ ~~-reflexivity,-in-the-full-potency-of-~~
~~existence's~sublimating~nascence)~~ of the said whole' but rather the 'full-
 potency of existence is epistemically integrative of
 phenomenal/manifest~subpotencies-~~(in-transitive-conflatedness~~¹³-
~~reflexivity,-in-the-full-potency-of-existence's~sublimating~nascence)~~ as
 the whole';¶ the ontological-normalcy/postconvergence epistemic
 projective-perspective of relative-unreflexivity/relative-reflexivity—
 ontological-contiguity⁶⁷ (as the implied 'full epistemic coherence of
 existence' as to overall-ecstatic-existence-supervening-conflatedness¹³)
 inherently explains the 'specific decoherencing-effect of
 phenomenal/manifest~subpotencies-~~(in-transitive-conflatedness~~¹³-
~~reflexivity,-in-the-full-potency-of-existence's~sublimating~nascence)~~',
 wherein 'phenomenal/manifest~subpotencies-~~(in-transitive-~~
~~conflatedness~~⁶ ~~-reflexivity,-in-the-full-potency-of-~~
~~existence's~sublimating~nascence)~~ in relatively shallow
~~<amplituding/formative-~~
 epistemicity>totalising/circumscribing/delineating*

~~mathesis/motif/throwness-disposition~~ in existence' and
~~'phenomenal/manifest-subpotencies-³-(in-transitive-conflatedness~~
~~reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence)~~ in
relatively deeper ~~<amplituding/formative-~~
~~epistemicity>~~totalising/circumscribing/delineating
~~mathesis/motif/throwness-disposition~~ in existence' are of a
correspondingly shallow teleological-depth and deeper teleological-depth
in the full-potency of existence, thusly reflecting the
~~apriorising/axiomatising/referencing-{of-'prospectively-~~
~~implicated-attendant-ontological-contiguity~~ '~educed-
~~existentialising/contextualising/textualising_~~'intelligibility/epistemicity/re
~~flexivity-contiguity-<imbued-notional-cogency>' }~~conflatedness¹³-
in ~~{preconverging-ment-by}~~ ~~postconverging-entailment~~ epistemic-
conception of existence as to overall reifying-and-empowering-reflexivity-
of-ecstatic-existence-as-panintelligibility/panreflexivity⁷³ - ~~{existentially-~~
~~imbued-and-educing-<{epistemic-~~
~~totalising~~ ³~~hermeneutically/textually/reprojectingly/supererogatingly/zero in~~
~~gly/re-acutingly,-{decompulsing}~~ delinearity~for-cogency>-epistemic-
~~perspective-of-projective/reprojective—aestheticising-re-motif-and-re-~~
~~apriorising/re-axiomatising/re-referencing~conceptualisation,—as-herein-~~
~~specifically-relevant-to-human-subpotency);¶~~ teleology as implied with
the relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷ ~of
the-human-institutionalisation-process⁶⁸ 'as the cognate to coherent
intelligibility articulation of human registry-worldviews/dimensions
induced ⁵⁶meaningfulness-and-teleology so-construed as teleological-

inflections- (as-to-more-profound-nondisjointing-
 <amplituding/formative-
 epistemicity>totalising/circumscribing/delineating) of meaningfulness'
 rather speaks to 'scalarity/immanency of existence's ontological-
 normalcy/postconvergence' perspective as reflecting prospective notional-
 contiguity/epistemic-contiguity⁶³-<profound-supererogation⁹⁶-of-
 mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-
 schema> and 'human-subpotency non-scalarity/beholdening-<as-to-
 what-has-gone-before-aesthetically-de-mentates/structures/paradigms-
 distortedly-the-possibility-forthe-later-ontologisation>' perspective as
 reflecting notional-discontiguity/epistemic-discontiguity⁶³-<between-
 prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing²⁰-qualia-
 schema and prospective-profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking²¹-qualia-schema>
 (that is, as of notional~symmetrisation-<as-to-symmetrisation-by-
 desymmetrisation,-in-reflecting-postconverging-or-dialectical-thinking²¹-
 by~preconverging-or-dementing²⁰~perspectives-of-human-
⁵⁶meaningfulness-and-teleology⁹⁹>);¶ with the implication that from an
 originariness/origination- (so-construed-as-to-ontological-
 normalcy/postconvergence-perspective-scalarising-construal-of-
 existence) epistemic-conception human meaningfulness has a latent
 preconverging/postconverging~de-mentative/structural/paradigmatic
 inherent teleology as to postconverging-or-dialectical-thinking²¹-
 apriorising-psychologism perspective (projecting a deeper teleological-

depth) or preconverging-or-dementing²⁰—apriorising-psychologism perspective (projecting a shallower teleological-depth), as without such an originariness/origination- (so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence) epistemic-conception disambiguation of human meaningfulness as to postconverging-or-dialectical-thinking²¹—apriorising-psychologism perspective deeper teleological-depth or preconverging-or-dementing²⁰—apriorising-psychologism perspective shallower teleological-depth, then human meaningfulness will wrongly/uninsightfully be construed as to the inherent ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <amplituding/formative-epistemicity> totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ when wrongly implying no ‘relative-ontological-incompleteness⁸⁸ to relative-ontological-completeness⁸⁷’ implications of human meaningfulness;¶ thus the implied teleology of any given registry-worldview/dimension as to its ⁸³reference-of-thought—and-⁸³reference-of-thought-⁸⁴devolving-⁵⁶meaningfulness-and-teleology (as reflecting the registry-worldview/dimension human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘duced-unlimitedness/existence-sublimating-nascence’⁵³ level) speaks to the <amplituding/formative-epistemicity>causality⁶~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶ as to the registry-worldview’s/dimension’s institutionalised-and-uninstitutionalised-threshold ⁰² preconverging/postconverging—dementatively/structurally/paradigmatically imbued ontological-

*performance*⁷²-<including-virtue-as-
ontology>/morality/ethics/justice/etc. and vices-and-impediments, and in
this regards the 'inordinary contemplation about any given registry-
worldview/dimension preconverging-or-dementing²⁰-apriorising-
psychologism perspective shallower teleological-depth' (as to its
uninstitutionalised-threshold¹⁰² implied notional-discontiguity/epistemic-
discontiguity⁶³-<between—prior-shallow-supererogation¹⁶-of-mentally-
aestheticised~preconverging/dementing²⁰-qualia-
schema_and_prospective-profound-supererogation¹⁶-of-mentally-
aestheticised~postconverging/dialectical-thinking³¹-qualia-schema>) can
be so-conceptualised as from the originariness/origination- (so-construed-
as-to-ontological-normalcy/postconvergence-perspective-scalarising-
construal-of-existence) perspective 'reflecting the⁵⁶ meaningfulness-and-
teleology contiguity of iterative-looping-narrations at any given registry-
worldview's/dimension's uninstitutionalised-threshold¹⁰² so-construed as
uttered as of its specific notional~procrypticism/notional~disjointedness-
as-of⁸³ reference-of-thought ontological-performance⁷²-<including-
virtue-as-ontology>' (as to the fact that with regards to human **Being-**
development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of- meaningfulness-and-
teleology , institutional-development—as-to-social-function-development
and living-development—as-to-personality-development psychologismic-
epistemic-acutisation—difficulty <for, residualising—
{decompulsing} delinearity-for-cogeny>—magnitudes^{of-experientiality/experiment}, the
<cumulating/recomposuring~attendant—ontological-contiguity >-

*successive registry-worldviews/dimensions prior-institutionalisation-
threshold-by-prospective-uninstitutionalised-threshold¹⁰² are 'successive
teleological-inflections- (as-to-more-profound-nondisjointing-
<amplituding/formative-
epistemicity>totalising/circumscribing/delineating) of meaningfulness
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins
trumenting-conceptualisation for their existential-instantiations
aposteriorising/logicising/deriving/intelligising/measuring' wherein the
teleological-inflection- (as-to-more-profound-nondisjointing-
<amplituding/formative-
epistemicity>totalising/circumscribing/delineating) state of recurrent-
utter-uninstitutionalisation is 'preconverging/postconverging-de-
mentatively/structurally/paradigmatically cognisant-and-integrative-<as-
to-its-notional-disjointedness-imbued-preconverging-or-dementing²⁰-
qualia-schema> of failing non-rules—
apriorising/axiomatising/referencing-psychologism,-as-impulsive-
oraccidented-or-random-mental-disposition', the teleological-inflection-
(as-to-more-profound-nondisjointing-<amplituding/formative-
epistemicity>totalising/circumscribing/delineating) state of base-
institutionalisation-universalisation while 'adhering to rulemaking-
over-non-rules—apriorising/axiomatising/referencing-psychologism is
preconverging/postconverging-de-
mentatively/structurally/paradigmatically cognisant-and-integrative-<as-
to-its-notional-disjointedness-imbued-preconverging-or-dementing²⁰-*

qualia-schema> of failing ¹⁰³*universalisation-directed-rulemaking-over-nonrules—apriorising/axiomatising/referencing—psychologism*, the teleological-inflection- (*as-to-more-profound-nondisjointing—*
~~<amplituding/formative—~~
epistemicity> *totalising/circumscribing/delineating*) state of ¹⁰³*universalisation—non-positivism/medievalism* while ‘adhering to ¹⁰³*universalisation-directed-rulemaking-over-non-rules—*
apriorising/axiomatising/referencing—psychologism is *preconverging/postconverging—de-*
*mentatively/structurally/paradigmatically cognisant-and-integrative—**as-*
*to-its-notional~disjointedness-imbued-preconverging-or-dementing*²⁰⁻
qualia-schema> of failing *positivising/rational-empiricism-based-*
universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism, and with the teleological-inflection- (*as-to-more-profound-nondisjointing—*
~~<amplituding/formative—~~
epistemicity> *totalising/circumscribing/delineating*) state of *positivism—*
⁸⁰*procrpticism* while ‘adhering to *positivising/rational-empiricism-*
based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism is *preconverging/postconverging—de-*
*mentatively/structurally/paradigmatically cognisant-and-integrative—**as-*
*to-its-notional~disjointedness-imbued-preconverging-or-dementing*²⁰⁻
qualia-schema> of failing *preempting—disjointedness-as-of-*⁸³*reference-*
*of-thought,-as-to-*⁸³ ~~<amplituding/formative—epistemicity>~~*growth-or-*

*conflatedness¹³/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism’)*

transcendentally- *transcendentally-enabling-level-of~ontological-good-faith-or-
enabling-level- authenticity⁶⁹/objectification/desubjectification-as-objectification-<as-to-
of~ontological- ontological-faith-notion-or-ontological-fideism—imbued-
good-faith-or- underdetermination-of-motif-and-apriorising/axiomatising/referencing–
authenticity⁶⁹/obje as-so-being-as-of-existential-reality as antinihilism>¹⁰⁰; construed as
ctification/desubje ‘relative undermining of temporal-conjugating-emotional-
ctification-as- involvement/subjectification/epistemic-totalising³³~self-referencing-
objectification- syncretising-as-of-perceived–social-stake-contention-or-confliction for
<as-to-ontological- intemporal dispensing-with-immediacy-for-relative-ontological-
faith-notion-or- completeness⁸⁷-by-reification/contemplative-distension²⁷
ontological-
fideism—imbued-
underdeterminatio
n-of-motif-and-
apriorising/axioma
tising/referencing–
as-so-being-as-of-
existential-reality
as antinihilism>¹⁰⁰*

transversality- *transversality-<for-sublimating-existential-eventuating/denouement,-*
~~<for-sublimating-~~ *from-‘thinking-at-first/pure-predisposition-preemptive-of-prospective-*
 existential- *disontologising/subontologising’—as-of-prospectively-disambiguated-*
 eventuating/denou *affirmed-and-unaffirmed-‘motif-and-*
 ement, ~~from-~~ *apriorising/axiomatising/referencing’>—or-mutually-transverse-*
~~‘thinking-at-~~ *unintelligibility-or-logical-incongruence-<as-to-affirmation-of-relative-*
 first/pure- *ontological-completeness⁸⁷-postconverging-or-dialectical-thinking²¹—*
~~predisposition-~~ *⁵⁶meaningfulness-and-teleology⁹⁹-over-unaffirmation-of-relative-*
~~preemptive-of-~~ *ontological-incompleteness⁸⁸-preconverging-or-dementing²⁰—*
~~prospective-~~ *⁵⁶meaningfulness-and-teleology⁹⁹>: transversality-<for-sublimating-*
~~disontologising/su~~ *existential-eventuating/denouement,from-‘thinking-at-first/pure-*
~~bontologising’—~~ *predisposition-preemptive-of-prospective-*
 as-of- *disontologising/subontologising’—as-of-prospectively-disambiguated-*
 prospectively- *affirmed-and-unaffirmed-‘motif-and-*
 disambiguated— *apriorising/axiomatising/referencing’> involves the epistemic construct of*
 affirmed-and- *⁵⁶meaningfulness-and-teleology⁹⁹ as of ‘existence-potency³⁹~sublimating-*
 unaffirmed-‘motif- *nascence,-disclosed-from-prospective-epistemic-digression*
 and- *supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness—of-*
 apriorising/axioma *apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins*
 tising/referencing’ *trumenting —for-conceptualisation’ construed as knowledge-*
 >¹⁰¹ *reification~gesturing-and-accounting—of-epistemic-phenomenalism-*
<in-prospective-psychologismic~apriorising/axiomatising/referencing-
{of-‘prospectively-implicated-attendant-ontological-
contiguity ’~educed-
existentialising/contextualising/textualising_‘intelligibility/epistemicity/re

*flexivity-contiguity-<imbued-notional-cogency>’ }—conflatedness¹³-
in-~~{preconverging-ment-by}~~ ~~postconverging-entailment~~>, and so over a
human ordinary ~~<amplituding/formative>~~⁸ wooden-language-~~(imbued—
averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-
with-regards-to-prospective-apriorising-implications>}~~ mental-reflex to
construe ⁵⁶meaningfulness-and-teleology⁹⁹ as of ‘human-subpotency
~~<preconverging~‘motif-and-apriorising/axiomatising/referencing’—
entailing>-existentialising—enframing/imprintedness-~~(as-to-¹⁰¹historicity-
tracing—in-presencing-hyperrealisation/hyperreal-transposition)~~
pseudo-edginess/pseudo-incisiveness of its secondnatured
institutionalisation uninstitutionalised-threshold¹⁰²’ thus exposing such
⁵⁶meaningfulness-and-teleology⁹⁹ to human ~~<amplituding/formative—
epistemicity>~~totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³⁴ which is exactly
what needs to be superseded as of human developing
selfconsciousness/construction-of-the-Self for prospective transcendence-
and-sublimity/sublimation/~~supererogatory~~-de-mentativity to arise as of
transversality-<for-sublimating—existential-eventuating/denouement,-
~~from-‘thinking-at-first/pure-predisposition-preemptive-of-prospective-
disontologising/subontologising’—as-of-prospectively-disambiguated-
affirmed-and-unaffirmed-‘motif-and-
apriorising/axiomatising/referencing’>~~ induced reasoning-
through/messianic-reasoning, such that the notion of prospective human
value and aspiration beyond the ‘given registry-worldview/dimension~~*

⁸³reference-of-thought reproducibility—mathesis/motif/throwness-
disposition,—as—reproducibility-of-aestheticisation that underlies its
underpinning—suprasocial-construct and
~~<amplituding/formative>~~⁸ wooden-language-(imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-
or-dementing⁷⁰—narratives—of-the-⁸³reference-of-thought—categorical-
imperatives/axioms/registry-teleology⁹⁹)’ doesn’t exist and as to the
consequent susceptibility to sophistic/pedantic manipulation of such
⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ human-
subpotency epistemic-or-notional~projective-perspective of social-stake-
contention-or-confliction and this further explains why prospective
reasoning-through/messianic-reasoning has ever always been as of a
‘⁷⁹presencing—absolutising-identitive-constitutedness¹⁴
consummated/forfeiting posture’ in this respect in order to then outrightly
commit to prospective transcendence-and-
sublimity/sublimation/~~supererogatory~~-de-mentativity value-aspiration
reflecting the fact that the given human-subpotency—
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-
‘notional~firstnaturedness-formativeness—~~as-to-eventualising-inkling-
drive-or-seeding-misprising~~—temporal-to-intemporal-dispositions-
<so-construed-as-from-perspective—ontological-
normalcy/postconvergence>’—existentialism-form-factor potentiation
construed as ‘human-subpotency convergence to existence’ is beyond the
‘averaging of notional~firstnaturedness-formativeness—~~as-to-~~

~~eventualising~inkling~drive~or~seeding~misprising>~~—temporal-to-
 intemporal-dispositions-<so-construed-as-from-perspective~ontological-
 normalcy/postconvergence>' or any secondnature institutionalisation
 underpinning~suprasocial-construct but is rather as of 'human intemporal
 individuation solipsistic/intersolipsistic instigation' that is not fixated on
 the previous two for such requisite solipsistic/intersolipsistic instigation; ¶
 transversality-<for~sublimating~existential~eventuating/denouement,-
 from~'thinking~at~first/pure~predisposition~preemptive~of~prospective-
 disontologising/subontologising'—as-of-prospectively-disambiguated-
 affirmed-and-unaffirmed- 'motif-and-
 apriorising/axiomatising/referencing'> equally reflects as of its implied
 'existence-potency'³⁹~sublimating~nascence,-disclosed-from-prospective-
 epistemic-digression
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins
 trumenting—~~for~conceptualisation~~' a ⁴⁵foregrounding__entailment-<in-
 succession-of~profound~supererogation⁹⁶>-~~(postconverging~narrowing-
 down~sublimation-as-to- 'existence—as-sublimating-
 withdrawal/unenframing/re-ontologising,-elicited-from-prospective-
 profound~supererogation⁹⁶'-in-reflecting- 'immanent~relative-
 unreflexivity/relative~reflexivity—ontological~contiguity⁹⁷';-as-operative-
 notional~⁹⁸deprocrypticism)~~ epistemic-disposition over a pseudo-
 edginess/pseudo-incisiveness disparateness-of-conceptualisation-
 <unforegrounding-ment,-failing-prospectively-to-reflect-
 'immanent~relative~unreflexivity/relative~reflexivity—ontological-

~~contiguity~~ ⁷ > epistemic-disposition wherein the appropriate perspective
of subject-matters/domains-of-study elucidation/knowledge-
reification~gesturing-and-accounting—of-epistemic-phenomenalism-
<in-prospective ~~psychologismic~apriorising/axiomatising/referencing-~~
{of- ~~prospectively implicated attendant ontological-~~
contiguity ⁷ ~educed—
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re-
flexivity~contiguity-<imbued-notional~cogency>’ }—conflatedness ¹³ -
in {preconverging ment by} postconverging entailment > reflects their
respective epistemic-conception phenomenal/manifest~subpotencies- {in-
transitive-conflatedness ¹³ ~reflexivity,-in-the-full-potency-of-
existence’s~sublimating~nascence} as to overall reifying-and-
empowering-reflexivity-of-ecstatic-existence-as—
panintelligibility/panreflexivity ⁷ - {existentially~imbued-and-educing-
<epistemic-
totalising ⁷ hermeneutically/textually/reprojectingly/supererogatingly/zero in
gly/re-acutingly, -{decompulsing} delinearity~for-cogency>-epistemic-
perspective-of-projective/reprojective—aestheticising-re-motif-and-re-
apriorising/re-axiomatising/re-referencing~conceptualisation,—as-herein-
specifically-relevant-to human-subpotency}; ¶ transversality-<for-
sublimating~existential-eventuating/denouement,—from-‘thinking-at-
first/pure-predisposition-preemptive-of-prospective-
disontologising/subontologising’—as-of-prospectively-disambiguated-
affirmed-and-unaffirmed-‘motif-and-
apriorising/axiomatising/referencing’> further speaks to the fact of

existence-potency³⁹~sublimating~nascence,-disclosed-from-prospective-epistemic-digression
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins-
trumenting~for~conceptualisation *perspective*
supererogating⁹⁶{'affirmation/projection/assertion/notional~self-
distantiation/dueness-validating-logicising/suitable-
measuringinstrument-validating-measuring-<as-to-postconverging-or-
dialectical-thinking¹~apriorising-psychologism> of ⁵⁶meaningfulness-
and-teleology⁹⁹ as of prospective relative-ontological-completeness⁸⁷'
over the 'unaffirmation/deprojection/deassertion/epistemic-
decadence/undueness~invalidating-logicising/unsuitable-
measuringinstrument-invalidating-measuring-<as-to-preconverging-or-
dementing¹⁰~apriorising-psychologism> of ⁵⁶meaningfulness-and-
teleology⁹⁹ as of prior relative-ontological-incompleteness⁸⁸'}, wherein for
instance the underlying misinformation/misanalysis/misrepresentation
about postmodern-thought as of its prospective relative-ontological-
completeness⁸⁷ arises because of its assessment from the ontologically-
flawed perspective of naïve identitive mere-formulaic positivism/rational-
empiricism manifestation of ⁸⁰procrypticism~or~disjointedness-as-of-
⁸³reference-of-thought as rather in prior relative-ontological-
incompleteness⁸⁸ with further susceptibility to sophistry of intellectual
falsehood and muddlement as of institutional-being-and-craft, just as
assessing budding-positivism/rational-empiricism thought from medieval
scholasticism perspective will induce a ridiculous and ontologically-

flawed apriorising/axiomatising/referencing outcome about budding-positivism which was further susceptible to medieval pedantic sophistry as of institutional-being-and-craft;¶ furthermore, transversality-<for-sublimating-existential-eventuating/denouement, from 'thinking-at-first/pure predisposition preemptive of prospective-disontologising/subontologising'—as-of-prospectively-disambiguated-affirmed-and-unaffirmed- 'motif-and-apriorising/axiomatising/referencing'> as of its implied 'existence-potency'³⁹ ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression

supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—for-conceptualisation' for aetiologisation/ontological-escalation-<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending> entails that 'appropriateness/soundness of human ontological-performance'⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. and hence value-and-aspirational-construct' is 'precedingly and absolutely determined rather as of relative-ontological-completeness⁸⁷ over relative-ontological-incompleteness⁸⁸

<amplituding/formativ-epistemicity>causality'~as-to-projective-totalitative-implications-of-prospective-⁶⁴nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity' wherein for instance the positivist relative-ontological-completeness⁸⁷ value-reference as walking into the forest to retrieve a plant

cure overrides as of the ~~<amplituding/formative-~~
~~epistemicity>causality⁶~as-to-projective-totalitative-implications-of-~~
~~prospective-⁶¹nonpresencing,-for-explicating~relative-~~
~~unreflexivity/relative-reflexivity—ontological-contiguity⁷~~ of ‘existence-
 potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-
 digression
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins
 trumenting³~for-conceptualisation’ the animistic social-setup ‘evil forest’
 value-reference as of its relative-ontological-incompleteness⁸⁸ and the
 same applies prospectively with notional~¹⁸deprocrypticism relative-
 ontological-completeness⁸⁷ ‘preempting—disjointedness-as-of-
⁸³reference-of-thought’ value-reference over our positivism—
⁸⁶procrypticism relative-ontological-incompleteness⁸⁸ value-reference
 even if such a contemplation is rather beyond-the-consciousness-
 awareness-teleology⁹⁹~~~<of-preconverging-existential-extrication-as-of-~~
~~existential-unthought>⁶~~ as the incoherence here will rather be to
 egotistically and sophistically imply that the-very-same fundamental
 relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-
 human-institutionalisation-process⁶⁸ as of ‘true-ontology—as-of-Being-
 development/ontological-framework-expansion—as-to-depth-of-
 ontologising-development-as-infrastructure-of- meaningfulness-and-
 teleology’ doesn’t apply to us;¶ ultimately, transversality-<for-
 sublimating—existential-eventuating/denouement,-from-‘thinking-at-
 first/pure-predisposition-preemptive-of-prospective-

~~disontologising/subontologising~~'—as-of-prospectively-disambiguated—
 affirmed-and-unaffirmed-'motif-and-
 apriorising/axiomatising/referencing'> further entails that the inherent
 incompatible and contrastive ~~<amplituding/formative—~~
~~epistemicity>causality~~⁶ ~as-to-projective-totalitative—implications-of-
~~prospective-~~⁶ nonpresencing,-for-explicating~relative-
~~unreflexivity/relative-reflexivity—ontological-contiguity~~ of
~~'supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-~~
~~apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins-~~
~~trumenting~~ for—conceptualisation as to existence-
 potency³⁹~sublimating—nascence,-disclosed-from-prospective-epistemic-
 digression implied prospective relative-ontological-completeness⁸⁷
 opened-construct-of—⁵⁶meaningfulness-and-teleology⁹⁹ in its dispensing-
 with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification/contemplative-distension³⁷ (as of human self-surpassing—
 existentialism-form-factor,-in-overcoming-'notional~collateralising-
 beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-
 existence-potency³⁹~sublimating—nascence,-disclosed-from-prospective-
 epistemic-digression to supersede human temporality⁹⁸/shortness
~~<amplituding/formative>~~⁸ wooden-language- (imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology -as-of-'nondescript/ignorable—void '-
 with-regards-to-prospective-apriorising-implications>)) as enabling
 prospective transcendence-and-sublimity/sublimation/~~supererogatory—de-~~
 mentativity' and

'apriorising/axiomatising/referencing/intelligibilitysettingup/measuringin
 strumenting in pseudo-edginess/pseudo-incisiveness as of human-
 subpotency implied prior relative-ontological-incompleteness⁸⁸
 <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology -as-of- 'nondescript/ignorable—void '-
 with-regards-to-prospective-apriorising-implications> } and as it is
 reinforced with sophistic/pedantic institutional-being-and-craft in
 preconverging-existential-extrication-as-of-existential-unthought', means
 that human and social transcendence-and-
 sublimity/sublimation/supererogatory-de-mentativity while critically
 instigated as from 'human dimensionality-of-sublimating²³ -
 (<amplituding/formative>supererogatory—de-mentativeness/epistemic-
 growth-or-conflatedness¹ /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation) } ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—
 as-so-being-as-of-existential-reality reasoning-through/messianic-
 reasoning epistemic-ricochettingly/transepistemically' is more effectively
 and existentially-<disontologising/re-ontologising—aporeticism>
 achieved rather as of 'constraining positive-opportunism—of-social-
 functioning-and-accordance⁷⁵' that is socially elicited as of the underlying
 supposedly coherent ontological-commitment⁶ -<implied—self-
 assuredness-of-ontological-good-faith/authenticity⁶⁹ ~postconverging—de-
 mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>

as of more profound ~~<amplituding/formative-epistemicity>~~ causality⁶ ~as-
to-projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-
for-explicating~relative-unreflexivity/relative-reflexivity—ontological-
contiguity validation as to existence-potency³⁹ ~sublimating-nascence,-
disclosed-from-prospective-epistemic-digression in inducing
secondnatured institutionalisation and prospective underpinning-
suprasocial-construct

uninstitutionalised- *uninstitutionalised/unintemporalised/temporal-*
threshold¹⁰² *solipsistic/unrecomposuring/animality-threshold-of-intemporal-*
preservation-entropy-or-contiguity—or—ontological-preservation so-
construed-as-of-the uninstitutionalised-threshold-of-
apriorising/axiomatising/referencing as to reflected-temporal-
⁵⁶*meaningfulness-and-teleology*⁹⁹ *-in <amplituding/formative-*
epistemicity>totalising~self-referencing-
*syncretising/circularity/interiorising/akrasiatic-drag*³⁴, and so as
~~<amplituding/formative>~~⁸ *wooden-language-(imbued—temporal—mere-*
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-
*or-dementing*²⁰ *—narratives—of-the-⁸³reference-of-thought—categorical-*
*imperatives/axioms/registry-teleology*⁹⁹), wherein the institutionalising-
mathesis/motif/thrownness-disposition attains its institutionalising limits
as of human-subpotency relative to existence's full-potency of sublimation
as so-construed from perspective ontological-
normlacy/postconvergence;¶ and-so-construed-as-from-the-instigating-
intemporal-ontological-faith-notion-or-ontological-fideism—imbued-

~~underdetermination-of-motif-and-apriorising/axiomatising/referencing-~~
~~as-so-being-as-of-existential-reality~~, -recurrent-shot-or-reprojection-for-
 prospective-relative-ontological-completeness⁸⁷-with-respect-to-the
 ‘parrhesiastic seeding-promise-of-human-subpotency ontological-
 performance⁷²-<including-virtue-as-
 ontology>/morality/ethics/justice/etc. correspondence-with-the-full-
 potency-of-existence’s~sublimating~nascence-as-of-its-
 coherence/contiguity’

¹⁰³universal/univers *when expressed specifically herein universal/universalised/universalising-*
 salised/universalisi *<as-to-universalisation> refers to the specific universalisation registry-*
 ng *worldview/dimension as to its ‘universalising*
apriorising/axiomatising/referencing-rules of
entailing<amplituding/formative-epistemicity>totalising
⁵⁶*meaningfulness-and-teleology⁹⁹’ while when expressed herein in a*
general sense universal/universalised/universalising actually and
precisely refers to ‘totalising-entailing of implied knowledge-
reification~gesturing-and-accounting—of-epistemic-phenomenalism-
~~<in-prospective psychologismic~apriorising/axiomatising/referencing-~~
~~{of ‘prospectively implicated attendant ontological-~~
~~contiguity ’~duced-~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/re~~
~~flexivity-contiguity-<imbued-notional-cogency>’ }—conflatedness¹³-~~
~~in-{preconverging-ment-by} postconverging-entailment>’ for instance in~~
the sense that mathematics is universal means mathematics is totalisingly-

entailing (with this general sense applying with regards to any given registry-worldview/dimension as to its given 'entailing-
~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness⁸⁷ apriorising/axiomatising/referencing-rules' and as further reflecting the implication that registry-worldviews/dimensions of relative-ontological-completeness⁸⁷ are of more profound ontologically totalising-entailment apriorising/axiomatising/referencing-rules as so implied as from 'non-rules totalising-entailing, rulemaking-over-non-rules totalising-entailing, universalisation-directed-rulemaking-over-non-rules totalising-entailing, positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules totalising-entailing, and preempting—disjointedness-as-of⁸³ reference-of-thought,-as-to-³²~~<amplituding/formative-epistemicity>~~growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness'—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules totalising-entailing', and so-construed as of their respective⁴⁵foregrounding__entailment-<in-succession-of-profound-supererogation⁹⁶>-~~(postconverging-narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation⁹⁶'-in-reflecting-'immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity'⁷;—as-operative-notional~⁸deprocrypticism)~~'), and in this regards we can appreciate how the very implications of say universal

human rights supererogatorily becomes more and more profound as from say the Socratic-philosophers (even as slavery, class-seclusion and female-seclusion was prevalent as to warped collateralisation), budding-positivists (even as in-many-ways the practices of serfdom/slavery, social-class discrimination and female-discrimination were equally prevalent as to preclusive collateralisation) and today's supposedly universal conception of human rights (even as it is marked by occlusive collateralisation of other peoples, cultures and nations as well as gender and age occlusive collateralising biases);¶ actually the specific sense and general sense are thus linked on the basis that both imply totalising-entailing with the specific sense speaking of totalising-entailing as to the specific universalisation registry-worldview/dimension 'when mankind initially consciously cognised that the profoundness of⁵⁶ meaningfulness-and-teleology⁹⁹ should be totalising-entailing but without necessarily differentiating such a conception of totalising-entailing between mythological and positivistic/rational-empirist totalising-entailing with both construed as universal⁵⁶ meaningfulness-and-teleology⁹⁹', while the general sense of universal implicitly captures and exactifies/precises the conception of totalising-entailing in terms of 'entailing-~~amplituding~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷' as reflecting the implication of human limited-mentation-capacity-deepening—~~as subjecting limitedness/human subpotency to—~~'~~duced unlimitedness/existence sublimating nascence~~'⁵³ as to the 'notionalisation/notional-conception/amplituding of totalising-entailing so-reflected by the ~~relative-unreflexivity/relative-reflexivity~~—ontological-

contiguity⁶⁷ ~of-the-human-institutionalisation-process⁶⁸ (along the same lines as *notional¹⁸ deprocrypticism*) thus amplificationally rendering the conception of totalising-entailing (as of notionally~universal) as more 'profoundly construed as from perspective relative-ontological-completeness⁸⁷ as of the ontological-normalcy/postconvergence of existence/intrinsic-reality' so-underlied by perspective 'non-disjointing totalising-entailing' or deprocrypticism

¹⁰³universal-transparency¹⁰⁴ } ¹⁰³universal-transparency- (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷ } or understanding-as-<amplituding/formative-epistemicity>causality⁶~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁷ -of-underlying-existential-phenomena, and so as to perspective ontological-normalcy/postconvergence veridical⁵⁶ meaningfulness-and-teleology⁹⁹ for social-functioning-and-accordance—as-of-social-stake-contention-or-confliction- (for-undermining-social-incoherency-by-constraining~transcendentally-enabling-level-of-ontological-good-faith-or-authenticity⁶⁹ /objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>¹⁰⁰ }'
vices-and-impediments¹⁰⁵ } vices-and-impediments—as-of-⁸³reference-of-thought imbued preconverging/postconverging—de-mentative/structural/paradigmatic-

*defect-of-ontological-performance⁷²-<including-virtue-as-
ontology>/morality/ethics/justice/etc. (with regards to human living-
development-as-to-personality-development, institutional-development-
as-to-social-function-development and as so-ultimately preconvergently-
de-mentated/structured/paradigmed as of underlying Being-
development/ontological-framework-expansion-as-to-depth-of-
ontologising-development-as-infrastructure-of- meaningfulness-and-
teleology)*

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

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

apriorising-in-conviction-as-to-profound-supererogation⁹⁶ is based, and thus the idea of re-
 engaging is valid on the basis that the⁵⁴ logical-processing-or-logical-implication—
 supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ can be well performed
 subsequently despite an initial failure or possible initial failures. Whereas with postlogism⁷⁷-as-
 of-¹¹compulsing–nonconviction/madeupness/bottomlining-(<decontextualising/de-
 existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-
 disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-
 <contextualising/existentialising~attendant–ontological-contiguity >;-in-shallow-
 supererogation⁹⁶ -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-
 veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>)
 this essentially has to do not with an issue of⁵⁴ logical-processing-or-logical-implication—
 supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ but rather an issue of
⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶>, as⁵⁴ logical-processing-or-logical-implication—supposedly-
 apriorising-in-conviction-as-to-profound-supererogation⁹⁶ is on the basis of a sound⁸³reference-
 of-thought (non-⁷⁴perversion-of-⁸³reference-of-thought) such that fundamentally the ‘notion of
 the dueness for⁵⁴ logical-processing-or-logical-implication—supposedly-apriorising-in-
 conviction-as-to-profound-supererogation⁹⁶’ is ontologically jeopardised by the inherent
⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶> as ‘first-order perversion, out of ‘implicated_attendant–ontological-
 contiguity⁶⁷?~educated–
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity-
 <imbued–notional~cogency>’⁴⁰,-<reifying-or-elucidating-of-prospective-relative-ontological-

completeness⁸⁷ -of-⁸ reference-of-thought-⁸⁴ devolving-as-of-instantiative-context>', of apriorising⁸³ reference-of-thought/apriorising-registry—elements which are denaturing¹⁶ of ~~epistemic-totalising³³~~ psychologismic-subliminality-of-individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹. Further to this is the derived second-order level deception as of wrongly implied⁵⁴ logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ thereof, as of infinite deception possibilities from this faulty-mentation-procedure-deception-or-urge⁴³ arising where the implied first-order ⁷⁴perversion-of-⁸³ reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> is wrongly acquiesced to as appropriateness-of-⁸³ reference-of-thought-as-of-conflatedness¹³ thus wrongly implying that logical-dueness arises for logical engagement with interlocutors; and so in contrast to the infinite possibilities of sound ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ from non-⁷⁴perversion-of-⁸³ reference-of-thought. Hence postlogism⁷⁷ is actually a usurpation/arrogation of the prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶ <existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mentation reflex where social ¹⁰³universal-transparency-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising-in-relative-ontological-completeness } of apriorising⁸³ reference-of-thought/apriorising-registry—elements is not-available/obscured as of lack of insight on ‘implicated_attendant-ontological-contiguity⁶⁷~educated-existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’⁴⁰,-<reifying-or-elucidating-of-prospective-relative-ontological-

completeness⁸⁷ -of- reference-of-thought-⁸⁸ devolving-as-of-instantiative-context>; with the result that with respect to the ⁸³reference-of-thought, postlogism⁷⁷ ‘induces as of ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective, a teleologically-degraded-as-preconverging-or-dementing²⁰—apriorising-psychologism differentiation of existential-<disontologising/re-ontologising—aporeticism> ⁵⁶meaningfulness-and-teleology⁹⁹’ unlike prelogism⁷⁸ which ‘induces as of ontological-normalcy/postconvergence perspective, an elevated-as-sound-thinking differentiation of existential-<disontologising/re-ontologising—aporeticism> ⁵⁶meaningfulness-and-teleology⁹⁹’. The postlogic disposition is associated pathologically with the psychopathic character as a faulty-mentation-procedure-deception-or-urge⁴³ with respect to perceived social-stake-contention-or-confliction but can equally extend ad-hocly or more profoundly as a manifestation of conjugated-postlogism⁷⁷/preconverging-or-dementing²⁰-integration (due to psychopathic/postlogism⁷⁷ induced social loss-of-awareness of the social ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness))

where it elicits temporal-dispositions of ⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in situations of social-stake-contention-or-confliction.

BEGINNING OF DIGRESSION (ON OVERALL CONCEPTION OF THE FULL POTENTIAL OF HUMAN ONTOLOGICAL-PERFORMANCE⁷²-<INCLUDING-VIRTUE-AS-ONTOLOGY>)

[Fundamentally thus the issue of postlogism⁷⁷ associated with psychopathy is preconverging/postconverging—de-mentatively/structurally/paradigmatically related to human prelogism⁷⁸ underlined by candidity/candour-capacity as to relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷ in notional~symmetrisation-<as-to-symmetrisation-by-

desymmetrisation,-in-reflecting-postconverging-or-dialectical-thinking²¹-by-preconverging-
 or-dementing²⁰-perspectives-of-human-⁵⁶meaningfulness-and-teleology⁹⁹>; and so as the
 overall backdrop of human ⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-
 <including-virtue-as-ontology>/morality/ethics/justice/etc. appraisal which elucidation
 underlines the more profound human ~~epistemic-~~
~~totalising~~³³ hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-
~~decompulsing~~ delinearity~for-cogency psychology as to the elucidation of overall human becoming
 in existence implications of human ⁵⁶meaningfulness-and-teleology⁹⁹ ontological-
 performance⁷²-<including-virtue-as-ontology>. ‘Candidty/Candour-capacity’ as such involves
 two-levels of construal with the first-level being with regards to ‘overall ~~relative-~~
~~unreflexivity/relative-reflexivity~~—ontological-contiguity⁶⁷ of variance as difference-in-
 kind/difference-in-aposteriorising-or-logicising²³ as to the ontological-performance⁷²-
 <including-virtue-as-ontology>/morality/ethics/justice/etc. of ⁵⁶meaningfulness-and-
 teleology⁹⁹’ in the sense that at our prior-institutionalisation-threshold-by-prospective-
 uninstitutionalised-threshold¹⁰² of positivism—⁸⁰procrypticism ⁸³reference-of-thought—and-
⁸³reference-of-thought-⁸⁴devolving—⁵⁶meaningfulness-and-teleology⁹⁹ various degrees of
 temporal-to-intemporal individuations ontological-performance⁷²-<including-virtue-as-
 ontology>/morality/ethics/justice/etc. varyingly-uphold-or-fail candidty/candour-capacity as of
 difference-in-kind/difference-in-aposteriorising-or-logicising²³ (so-construed as within the
 positivism—⁸⁰procrypticism ~~amplituding/formative-epistemicity~~>totalising~intervalist-as-
 categorising—‘~~implicated-attendant~~—ontological-contiguity⁶⁷’~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-
 <imbued-notional-cogency>’⁴⁰; -phenomenal-abstractiveness-of-presencing-in-‘occlusive-
 consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-

operant-or-incidenting-predicative-insights-of ‘implicated_attendant-ontological-
 contiguity⁶⁷?~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’⁴⁰; -<reifying-or-elucidating-of-prospective-relative-ontological-
 completeness⁸⁷ -of- reference-of-thought-⁸³ devolving-as-of-instantiative-context>
 categorisation construal/conceptualisation). The notion of ‘candidty/candour-capacity’ is more
 fully/completely construed/conceptualised at the second-level as from the ontological-
 normalcy/postconvergence epistemic-projection perspectivation underlying
 notional~¹⁸deprocrypticism or <amplituding/formative>notional~preempting—disjointedness-
 as-of-⁸³reference-of-thought in reflection of overall human ontological-performance⁷²-
 <including-virtue-as-ontology>/morality/ethics/justice/etc. as to the overall relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷?~of-the-human-institutionalisation-
 process⁶⁸ (so-construed as of the notional~¹⁸deprocrypticism <amplituding/formative-
 epistemicity>totalising~ratiocontiguity/ratiocination-as-referentialism—‘implicated_attendant-
 ontological-contiguity⁶⁷?~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’⁴⁰; -phenomenal-abstractiveness-of-presencing-in-‘protensive-
 consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-
 operant-or-incidenting-predicative-insights-of ‘implicated_attendant-ontological-
 contiguity⁶⁷?~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’⁴⁰; -<reifying-or-elucidating-of-prospective-relative-ontological-
 completeness⁸⁷ -of- reference-of-thought-⁸³ devolving-as-of-instantiative-context> in relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷?); as reflecting the variance of the

~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity⁶⁷~of-the-human-
 institutionalisation-process⁶⁸ as to difference-in-nature/difference-in-apriorising-or-
 axiomatising-or-referencing²⁴ as from the notional~¹⁸deprocrypticism point-referencing
 required for a construal/conceptualisation that is uninhibited/decomplexified with respect to our
 positivism—⁸⁰procrypticism registry-worldview/dimension given ~~<amplituding/formative-
 epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴,
 and so as from the ~~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~duced-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }~~—conflatedness¹³-in-~~{preconverging-ment-by}-
 postconverging-entailment~~ construal of the prospective notional~¹⁸deprocrypticism registry-
 worldview’s/dimension’s ⁸³reference-of-thought—and—⁸³reference-of-thought-⁸⁴devolving—
⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-
 ontology>/morality/ethics/justice/etc. as so-reflecting the postconverging-or-dialectical-
 thinking²¹-and-centered-prospective-institutionalisation’s—⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹ while the positivism—⁸⁰procrypticism registry-
 worldview/dimension is construed as of preconverging-or-dementing²⁰-and-decentered-prior-
 institutionalisation’s ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-
 teleology⁹⁹. ‘Candidty/Candour-capacity’ as of the ~~relative-unreflexivity/relative-reflexivity—
 ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸ as to difference-in-
 nature/difference-in-apriorising-or-axiomatising-or-referencing²⁴ thus refers to the
 comprehensiveness or ~~<amplituding/formative-epistemicity>~~totalising~social-context-
 construed-conflatedness¹³ of individuation and consequently social capacity for ontological-
 normalcy/postconvergence, so reflected in ~~<amplituding/formative-
 epistemicity>~~totalising~social-context-construed-conflatedness¹³ of individual and social~~

construal/conceptualisation of ⁵⁶meaningfulness-and-teleology⁹⁹ in upholding/failing ontological-normalcy/postconvergence as reflected by ⁸³reference-of-thought–closeness-of-tethering–to–prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (⁸³reference-of-thought–prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>) or ⁸³reference-of-thought–looseness-of-tethering–to–prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰–apriorising-psychologism>) as explaining thus the possibility respectively of appropriateness-of-⁸³reference-of-thought-as-of-conflatedness¹³ or perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, behind the grander issue of relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-<sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹³/formative–supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>) of ⁸³reference-of-thought. Basically, this points to ‘notional/epistemic/bindingness-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> as of notional~reflexivity-<{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-<residualising-^{decompulsing}delinearity-for-

eogeneity> by {flawed/unsound} relative-unreflexivity-in-existence/absolutising from
 limited-mentation/psychologismic-epistemic-acutisation nonresidualising-imbued
 {compulsing}linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation> perspectives of
 construing/conceptualising' with respect to ontology/ontological-normalcy/postconvergence so-
 reflected with the thresholds of 'effecting-parsimony' as to temporality⁹⁸/shortness and
 'effecting-wholeness' as to intemporality⁵²/longness; the elucidation of which brings out the
 beyond-the-consciousness-awareness-teleology⁹⁹ <of-preconverging-existential-extrication-as-
 of-existential-unthought>⁵ social ¹⁰³universal-transparency¹⁰⁴ <transparency-of-totalising-
 entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-
 ontological-completeness >), enabling intemporal/ontological skewing for institutionalisation. It
 is the resolving as aetiologisation/ontological-escalation-<ontological-
 veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending> of
 'candidty/candour-capacity' as of transcended/superseded psychoanalytic-backdrop for the
 prospective
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-
 operant-or-incidenting-predicative-insights overcoming human ⁸⁰procrypticism-or-
 disjointedness-as-of-⁸³reference-of-thought that will usher in futural **Being-**
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of- meaningfulness-and-teleology as of prospective
 notional~¹⁸deprocrypticism institutionalisation psyche on the same token that the resolving of
 non-positivism including 'superstition' as of transcended/superseded psychoanalytic backdrop
 for the prospective overcoming of human 'non-positivising/non-rational-empirical' caricaturing-
 hollow-staging-and-performance that ushered in our prospective positivism institutionalisation
 psyche and the institutionalisation possibilities thereof. Notional candidty/candour-capacity
 thus allows for meaningfulness to be recasted in terms-as-of-axiomatic-construct of 'narratives

of candidity/candour-capacity in ‘~~implicated_attendant_ontological-contiguity~~⁶⁷’~educated-existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-~~imbued-notional~cogency~~’⁴⁰, -<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸-of-reference-of-thought-~~devolving-as-of-instantiative-context~~>’ reflecting more directly the candidity <amplifying/formative-epistemicity>causality⁹-as-to-projective-totalitative-implications-of-prospective-~~nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~⁶¹ as of successive temporal-to-intemporal individuations specifically as a capacity variance of the same construct. Furthermore, such a candidity/candour-capacity approach as syncing with a notional~¹⁸deprocrpticism⁸³reference-of-thought as of (beyond-the-consciousness-awareness-teleology⁹⁹-<of-preconverging-existential-extrication-as-of-existential-unthought>’)

apriorising/axiomatising/referencing- {of-‘~~prospectively_implicitly_attendant_ontological-contiguity~~’ ~educated-existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-~~imbued-notional~cogency~~’ }—conflatedness¹³-in- {preconverging-ment-by}-postconverging-entailment over our positivism—⁸⁰procrpticism⁸³reference-of-thought and uninhibited/decomplexified from the latter, provides ‘direct ontological insight of notional~¹⁸deprocrpticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹’ as to the nature of the positivism—⁸⁰procrpticism social-functioning-and-accordance—as-of-social-stake-contention-or-confliction threshold as uninstitutionalised-threshold¹⁰² amenable to perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> on the basis of its more simplistic and direct notion of candidity/candour-capacity variance of the same construct. Unlike the ‘<amplifying/formative-

epistemicity>totalising~intervalist-as-categorising—‘implicated_attendant—ontological-
contiguity^{67?}~educated—
existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional~cogency>’⁴⁰;—phenomenal-abstractiveness—of-presencing-in-‘occlusive-
consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-
operant-or-incidenting-predicative-insights-of ‘implicated_attendant—ontological-
contiguity^{67?}~educated—
existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional~cogency>’⁴⁰;—<reifying-or-elucidating-of-prospective-relative-ontological-
completeness⁸⁷-of-reference-of-thought-⁸⁸ devolving-as-of-instantiative-context>
categorisation scheme’ which rather construes a <amplituding/formative—
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
that is postconverging-or-dialectical-thinking²¹—apriorising-psychologism and centered
positivism—⁸⁰procrypticism registry-worldview/dimension; the notional-contiguity/epistemic-
contiguity⁶²—<profound-supererogation⁶⁶-of-mentally-aestheticised~postconverging/dialectical-
thinking²¹—qualia-schema> of a notional~¹⁸deprocrypticism candidty/candour-capacity
construal/conceptualisation articulated as of ‘notional~¹⁸deprocrypticism narrative of
candidty/candour-capacity’ is as of a uninhibited/decomplexified
apriorising/axiomatising/referencing- {of-‘prospectively implicated_attendant—ontological-
contiguity^{67?}~educated—
existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional~cogency>’ }—conflatedness¹³-in- {preconverging-ment-by}—
postconverging-entailment in futural Being-development/ontological-framework-expansion—as-
to-depth-of-ontologising-development-as-infrastructure-of— meaningfulness-and-teleology

as of prospective notional~¹⁸ deprocrypticism registry-worldview's/dimension's ⁸³ reference-of-thought as postconverging-or-dialectical-thinking²¹-and-centered-prospective-institutionalisation's-⁸ categorical-imperatives/axioms/registry-teleology⁹⁹ and construing our positivism-⁸⁰ procrypticism registry-worldview/dimension as preconverging-or-dementing²⁰-and-decentered-prior-institutionalisation's ⁸³ reference-of-thought-⁸ categorical-imperatives/axioms/registry-teleology⁹⁹. Candidity/Candour-capacity as such highlights from the perspective of the postconverging-or-dialectical-thinking²¹-and-centered-prospective-institutionalisation's-⁸ categorical-imperatives/axioms/registry-teleology⁹⁹ soundness-or-ontological-good-faith/authenticity⁶⁹ -of-⁸³ reference-of-thought as notional~¹⁸ deprocrypticism opened-construct-of-⁵⁶ meaningfulness-and-teleology⁹⁹ the preconverging-or-dementing²⁰-apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴ -of-⁸³ reference-of-thought of the positivism-⁸⁰ procrypticism <amplituding/formative> wooden-language-⟨imbued—averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>⟩, despite the latter's <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ apparent soundness, at its uninstitutionalised-threshold¹⁰² of procrypticism as <amplituding/formative> wooden-language-⟨imbued—temporal-mer-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰-narratives—of-the-⁸³ reference-of-thought- categorical-imperatives/axioms/registry-teleology⁹⁹⟩. In this regard and dialectically, ‘⁵⁶ meaningfulness-and-teleology⁹⁹ is closed and opened successively’ as of the ‘successive uninstitutionalised-threshold¹⁰² and institutionalisations’ driven by the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for intemporal-preservation-entropy-or-contiguity—or-ontological-

preservation; - as closed by non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidental-or-random-mental-disposition in ‘recurrent-utter-uninstitutionalisation uninstitutionalisation’, - opened as rule-making by rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism in ‘base-institutionalisation institutionalisation’ but then closed at the uninstitutionalised-threshold¹⁰² as ‘ununiversalisation uninstitutionalisation’, - opened as ¹⁰³universalisation by ¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism in ‘¹⁰³universalisation institutionalisation’ but then closed at the uninstitutionalised-threshold¹⁰² as ‘non-positivism/medievalism uninstitutionalised-threshold¹⁰²’, - opened as positivism by positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism in ‘positivism institutionalisation’ but then closed at the uninstitutionalised-threshold¹⁰² as ‘procrypticism uninstitutionalisation’, and prospectively opened as notional~¹⁸deprocrypticism by preempting-procrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-³²<amplituding/formative-epistemicity>growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism in ‘notional~¹⁸deprocrypticism institutionalisation’. Candidity/Candour-capacity thus provides rather a simplistic, authentic and uninhibited/decomplexified storied construal in ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity⁶⁷ as of the ontological-normalcy/postconvergence of notional~¹⁸deprocrypticism not saddled with our ‘relatively deficient positivism—⁸⁰procrypticism mindset complex’ of such <amplituding/formative-epistemicity>totalising~intervalist-as-categorising—‘implicated_attendant—ontological-contiguity⁶⁷?~educated—

existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity-
 <imbued–notional~cogency>’⁴⁰; -phenomenal-abstractiveness–of-presencing-in-‘occlusive-
 consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-
 operant-or-incidenting-predicative-insights-of ‘implicited_attendant–ontological-
 contiguity⁶⁷? ~educated–
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity-
 <imbued–notional~cogency>’⁴⁰; -<reifying-or-elucidating-of-prospective-relative-ontological-
 completeness⁸⁷ -of-⁸³ reference-of-thought-⁸³ devolving-as-of-instantiative-context> as
 highlighted before, and so-related, as a storied-construct/ontologically-valid-narration
 candidity/candour-capacity construing⁵⁶ meaningfulness-and-teleology⁹⁹ contrastively as of the
 unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-
 logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-
 dementing⁴⁰ –apriorising-psychologism> of prior relative-ontological-incompleteness⁸⁸-of-
⁸³reference-of-thought and the affirmation/projection/assertion/notional~self-
 distantiation/dueness-validating-logicising/suitable-measuringinstrument-validating-
 measuring-<as-to-postconverging-or-dialectical-thinking²¹ –apriorising-psychologism> of
 prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, in notional-
 discontiguity/epistemic-discontiguity⁶³ -<between—prior-shallow-supererogation⁹⁶-of-
 mentally-aestheticised~preconverging/dementing²⁰ –qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹ –qualia-
 schema> and respectively as of say positivism–⁸⁰procrypticism and notional~¹⁸deprocrypticism
⁸³references-of-thought-devolving-teleological-de-mentating/structuring/paradigming–of-
 meaningfulness. Interestingly pointing out effectively that such a candidity/candour-capacity
 construal of notional~¹⁸deprocrypticism placeholder-setup/mental-devising-

representation/mentation/consciousness-awareness-teleology⁹⁹ is what is normal-as-of-
 ontological-normalcy/postconvergence ⁵⁶meaningfulness-and-teleology⁹⁹ in the
 <amplituding/formative-epistemicity>totalising~ratiocontiguity/ratiocination-as-
 referentialism—‘implicated_attendant-ontological-contiguity⁶⁷’~educated-
 existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>⁴⁰; -phenomenal-abstractiveness-of-presencing-in-‘protensive-
 consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-
 operant-or-incidenting-predicative-insights-of ‘implicated_attendant-ontological-
 contiguity⁶⁷’~educated-
 existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>⁴⁰; -<reifying-or-elucidating-of-prospective-relative-ontological-
 completeness⁸⁷ -of- reference-of-thought-⁸⁸ devolving-as-of-instantiative-context> reflection of
 candidty/candour-capacity and that our own positivism—⁸⁰procrypticism placeholder-
 setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ is
 relatively abnormal by its meaningfulness <amplituding/formative-
 epistemicity>totalising~intervalist-as-categorising—‘implicated_attendant-ontological-
 contiguity⁶⁷’~educated-
 existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>⁴⁰; -phenomenal-abstractiveness-of-presencing-in-‘occlusive-
 consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-
 operant-or-incidenting-predicative-insights-of ‘implicated_attendant-ontological-
 contiguity⁶⁷’~educated-
 existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>⁴⁰; -<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷ -of- reference-of-thought-⁸⁸ devolving-as-of-instantiative-context>. In order words, just as retrospectively we can construe that the respective placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ of recurrent-utter-uninstitutionalisation as of <amplituding/formative-epistemicity>totalising~random-as-impulsive—‘implicated_attendant-ontological-contiguity⁶⁷?~educated-existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>⁴⁰; -phenomenal-abstractiveness-of-presencing-in-‘trepidatious-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting-for-operant-or-incidenting-predicative-insights-of ‘implicated_attendant-ontological-contiguity⁶⁷?~educated-existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>⁴⁰; -<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷ -of- reference-of-thought-⁸⁸ devolving-as-of-instantiative-context>, base-institutionalisation-universalisation as of <amplituding/formative-epistemicity>totalising~nominal-as-tendentious—‘implicated_attendant-ontological-contiguity⁶⁷?~educated-existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>⁴⁰; -phenomenal-abstractiveness-of-presencing-in-‘warped-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting-for-operant-or-incidenting-predicative-insights-of ‘implicated_attendant-ontological-contiguity⁶⁷?~educated-existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>⁴⁰, -<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸ -of- reference-of-thought- devolving-as-of-instantiative-context>,

¹⁰³universalisation-non-positivism/medievalism as of <amplituding/formativ-epistemicity>totalising~ordinal-as-qualifying—‘implicated_attendant-ontological-contiguity^{67?}~educated-

existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>⁴⁰; -phenomenal-abstractiveness-of-presencing-in-‘preclusive-consciousness’-enabling-

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-operant-or-incidenting-predicative-insights-of ‘implicated_attendant-ontological-contiguity^{67?}~educated-

existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>⁴⁰, -<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸ -of- reference-of-thought- devolving-as-of-instantiative-context>; were

respectively defective in their reflection of the fullness/completeness of existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression as to perspective intrinsic-reality/ontological-veridicality, the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ of our positivism-

⁸⁰procrypticism is defective as well as of <amplituding/formativ-epistemicity>totalising~intervalist-as-categorising—‘implicated_attendant-ontological-contiguity^{67?}~educated-

existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>⁴⁰; -phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-

operant-or-incidenting-predicative-insights-of ‘implicated_attendant-ontological-
 contiguity⁶⁷?~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’⁴⁰,-<reifying-or-elucidating-of-prospective-relative-ontological-
 completeness⁸⁷-of- reference-of-thought-⁸⁴ devolving-as-of-instantiative-context>; and so
 reflected from the relative-ontological-completeness⁸⁷ notional~¹⁸deprocrypticism
 <amplituding/formative-epistemicity>totalising~ratiocontiguity/ratiocination-as-
 referentialism—‘implicated_attendant-ontological-contiguity⁶⁷?~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’⁴⁰;-phenomenal-abstractiveness-of-presencing-in-‘protensive-
 consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-
 operant-or-incidenting-predicative-insights-of ‘implicated_attendant-ontological-
 contiguity⁶⁷?~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’⁴⁰,-<reifying-or-elucidating-of-prospective-relative-ontological-
 completeness⁸⁷-of- reference-of-thought-⁸⁴ devolving-as-of-instantiative-context>
 candidity/candour-capacity fullness/completeness of existence-potency³⁹~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression as to perspective intrinsic-
 reality/ontological-veridicality basis as apriorising/axiomatising/referencing- {of-
 ‘prospectively implicated_attendant-ontological-contiguity ’~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³-in- {preconverging-ment-by}-
 postconverging-entailment in construing from the notional~¹⁸deprocrypticism ontological-
 normalcy/postconvergence the relative distractive-alignment-to-⁸³reference-of-thought-<of-

apriorising/axiomatising/referencing>³⁰ arising as of respective relative-ontological-incompleteness⁸⁸ registry-worldviews/dimensions <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ temporal-dispositions in failing to contrastively-construe at their respective uninstitutionalised-threshold¹⁰² the unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing⁷⁰-apriorising-psychologism> of their prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought and the affirmation/projection/assertion/notional~self-distantiation/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²¹-apriorising-psychologism> of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, and thus wrongly implying issue of ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ in wrong notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema> equivalence of apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting for ⁵⁶meaningfulness-and-teleology⁹⁹. Abstractly, the ‘notional-discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing⁷⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema> issue’ has to do with a prospective precise relative-ontological-completeness⁸⁷ in ontological-normalcy/postconvergence: as of <amplituding/formative-epistemicity>totalising~ratiocontiguity/ratiocination-as-referentialism—‘implicated_attendant_ontological-contiguity⁶⁷?~duced-

existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>’⁴⁰; -phenomenal-abstractiveness–of-presencing-in-‘protensive-
consciousness’-enabling-

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-
operant-or-incidenting-predicative-insights-of ‘implicated_attendant–ontological-
contiguity^{67?}~educated–

existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>’⁴⁰; -<reifying-or-elucidating-of-prospective-relative-ontological-
completeness⁸⁷ -of-⁸⁸ reference-of-thought-⁸⁹ devolving-as-of-instantiative-context> precision.

BUT THEN rather wrongly construed successively in prior imprecise relative-ontological-
incompleteness⁸⁸ epistemic-abnormalcy/preconvergence³¹ respectively as of:

<amplituding/formative–epistemicity>totalising~intervalist-as-categorising—

‘implicated_attendant–ontological-contiguity^{67?}~educated–

existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>’⁴⁰; -phenomenal-abstractiveness–of-presencing-in-‘occlusive-
consciousness’-enabling-

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-
operant-or-incidenting-predicative-insights-of ‘implicated_attendant–ontological-
contiguity^{67?}~educated–

existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>’⁴⁰; -<reifying-or-elucidating-of-prospective-relative-ontological-
completeness⁸⁷ -of-⁸⁸ reference-of-thought-⁸⁹ devolving-as-of-instantiative-context>

OR

<amplituding/formative–epistemicity>totalising~ordinal-as-qualifying—

‘implicated_attendant–ontological-contiguity^{67?}~educated–

existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>’⁴⁰; -phenomenal-abstractiveness–of-presencing-in-‘preclusive-
consciousness’-enabling-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting-for-
operant-or-incidenting-predicative-insights-of ‘implicated_attendant–ontological-
contiguity⁶⁷? ~educated–

existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>’⁴⁰; -<reifying-or-elucidating-of-prospective-relative-ontological-
completeness⁸ -of- reference-of-thought- devolving-as-of-instantiative-context>

OR

<amplituding/formativative–epistemicity>totalising~nominal-as-tendentious—

‘implicated_attendant–ontological-contiguity⁶⁷? ~educated–

existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>’⁴⁰; -phenomenal-abstractiveness–of-presencing-in-‘warped-
consciousness’-enabling-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting-for-

operant-or-incidenting-predicative-insights-of ‘implicated_attendant–ontological-
contiguity⁶⁷? ~educated–

existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>’⁴⁰; -<reifying-or-elucidating-of-prospective-relative-ontological-
completeness⁸ -of- reference-of-thought- devolving-as-of-instantiative-context>

OR

<amplituding/formativative–epistemicity>totalising~random-as-impulsive—

‘implicated_attendant–ontological-contiguity⁶⁷? ~educated–

existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity-

<imbued-notional~cogency>⁴⁰; -phenomenal-abstractiveness-of-presencing-in-‘trepidatious-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-
operant-or-incidenting-predicative-insights-of ‘implicated_attendant-ontological-
contiguity⁶⁷?~educed-
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>⁴⁰; -<reifying-or-elucidating-of-prospective-relative-ontological-
completeness⁸⁷ -of-⁸³ reference-of-thought-⁸⁴ devolving-as-of-instantiative-context>.

And all, in subpar construals/conceptualisations to the:

<amplituding/formativ-epistemicity>totalising~ratiocontiguity/ratiocination-as-
referentialism—‘implicated_attendant-ontological-contiguity⁶⁷?~educed-
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>⁴⁰; -phenomenal-abstractiveness-of-presencing-in-‘protensive-
consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-
operant-or-incidenting-predicative-insights-of ‘implicated_attendant-ontological-
contiguity⁶⁷?~educed-
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>⁴⁰; -<reifying-or-elucidating-of-prospective-relative-ontological-
completeness⁸⁷ -of-⁸³ reference-of-thought-⁸⁴ devolving-as-of-instantiative-context>.

With the successive imprecisions wholly operating as if utterly precise, whereas these are of their
successively imbued distractive-alignment-to-⁸³ reference-of-thought-<of-
apriorising/axiomatising/referencing>³⁰ to the profound precision in:

<amplituding/formativ-epistemicity>totalising~ratiocontiguity/ratiocination-as-
referentialism—‘implicated_attendant-ontological-contiguity⁶⁷?~educed-

existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity-
 <imbued–notional~cogency>’⁴⁰; -phenomenal-abstractiveness–of-presencing-in-‘protensive-
 consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-
 operant-or-incidenting-predicative-insights-of ‘implicated_attendant–ontological-
 contiguity⁶⁷? ~educated–
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity-
 <imbued–notional~cogency>’⁴⁰; -<reifying-or-elucidating-of-prospective-relative-ontological-
 completeness⁸ -of- reference-of-thought- devolving-as-of-instantiative-context>. Thus
 equally explaining the requisite preconverging/postconverging–de-
 mentative/structural/paradigmatic construal/conceptualisation for prospective relative-
 ontological-completeness⁸⁷ -of-⁸³ reference-of-thought as of pure–ontology/existence-as-of-its-
 mimetic-echoness! Such a phenomenal insight as of ‘ontological-reconstituting–as-to-
 conflatedness¹³’ is instructive of how a Derridean deconstruction critique as a bottomless
 chessboard of a Heideggerian destruktio as incapable of getting at the bottom of the
 archaeological-layers/⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’> of ontological axioms/horizons of meaningfulness as of its ‘attempt-at-such-a-
 delayering’ thus considered to be inherently ontologically-deficient/incomplete, can be
 superseded ‘beyond-and-sidestepping any such archaeological-layers/⁴⁶historiality/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective–ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> limitation’ by
 rather construing-of-and-informing-as-to the inherent possibilities of pure–ontology insight as
 reflected by ‘inherent notional~conflatedness¹³/constitutedness¹⁴-to-conflatedness¹³ ontological-
 normalcy/postconvergence/postdication/metaphysics-of-absence-(implicated-epistemic-

veracity-of-⁶¹ nonpresencing-<perspective-ontological-
 normalcy/postconvergence>)/⁶¹ nonpresencing-<perspective-ontological-
 normalcy/postconvergence> phenomenal insight about pure-ontology/existence-as-of-its-
 mimetic-echoness' as highlighted with the 'successive relative-ontological-completeness'⁸⁷
 <amplituding/formative-epistemicity>totalising~random-as-impulsive—
 'implicitated_attendant-ontological-contiguity'⁶⁷~educated-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>' ⁴⁰/totalising~nominal-as-tendentious—'implicitated_attendant-
 ontological-contiguity'⁶⁷~educated-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>' ⁴⁰/totalising~ordinal-as-qualifying—'implicitated_attendant-
 ontological-contiguity'⁶⁷~educated-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>' ⁴⁰/totalising~intervalist-as-categorising—'implicitated_attendant-
 ontological-contiguity'⁶⁷~educated-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>' ⁴⁰/totalising~ratiocontiguity-or-ratiocination-as-referentialism,—
 phenomenal-abstractiveness-of-presencing-
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-
 operant-or-incidenting-predicative-insights-of 'implicitated_attendant-ontological-
 contiguity'⁶⁷~educated-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>' ⁴⁰,-<reifying-or-elucidating-of-prospective-relative-ontological-
 completeness⁸-of-reference-of-thought⁸-devolving-as-of-instantiative-context> construed as
 notional~conflatedness¹³', and so conceptually as of an ahistorical-emancipation more like the

science/laws of physics is inherently ahistorically-emancipated from exact physical phenomena occurrences/events³⁸ archaeology as to ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> and is capable of construing-of-and-informing-as-to such exact physical phenomena occurrences/events³⁸ archaeology as to ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>, thus enabling for instance the veracity/ontological-pertinence of say astronomy as an archaeology as to ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> derived-science that speaks to the how and why of exact astronomical occurrences/events³⁸. Insightfully, such a candidly/candour-capacity notional~¹⁸deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ construed as most ontologically-veridical human psychical representation and so over our present positivism~⁸⁰procrypticism psychical representation, is effectively grounded on the notion that placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ is ‘by itself inherently an utterly discreet and arbitrary construct’ but for the fact that every registry-worldview’s/dimension’s ⁸³reference-of-thought has been habituated to its own as of its existentialism/full-depth-of-existential-implications ⁵⁶meaningfulness-and-teleology⁹⁹ and considers its own by reflex to be sanctimonious. But then the fact is the true sanctimony lies with intrinsic-reality/ontological-veridicality construed as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought as it so defines the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ veracity/ontological-pertinence as of ‘implicited_attendant-ontological-contiguity⁶⁷~duced-existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>⁴⁰; -<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸-of-reference-of-thought- devolving-as-of-instantiative-context>, as implied with the notion of ‘postconverging-or-dialectical-thinking²¹-psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’. Thus, however weird it may seem to our positivism–⁸⁰procrypticism psychical representation, in reflecting our positivism–⁸⁰procrypticism relative epistemic-abnormalcy/preconvergence³¹ to it a candidity/candour-capacity notional~¹⁸deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ as of <amplituding/formative-epistemicity>totalising~ratiocontiguity/ratiocination-as-referentialism—‘implicitated_attendant-ontological-contiguity⁶⁷’~educated–existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity-<imbued-notional~cogency>⁴⁰; -phenomenal-abstractiveness–of-presencing-in-‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-operant-or-incidenting-predicative-insights-of ‘implicitated_attendant-ontological-contiguity⁶⁷’~educated–existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity-<imbued-notional~cogency>⁴⁰; -<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸-of-reference-of-thought- devolving-as-of-instantiative-context> is actually more real and profound ontologically to ours as of our positivism–⁸⁰procrypticism <amplituding/formative-epistemicity>totalising~intervalist-as-categorising—‘implicitated_attendant-ontological-contiguity⁶⁷’~educated–existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity-<imbued-notional~cogency>⁴⁰; -phenomenal-abstractiveness–of-presencing-in-‘occlusive-consciousness’-enabling-

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-
 operant-or-incidenting-predicative-insights-of ‘implicated_attendant—ontological-
 contiguity^{67?}~educated—
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-
 <imbued—notional~cogency>⁴⁰; -<reifying-or-elucidating-of-prospective-relative-ontological-
 completeness⁸⁷ -of-⁸³ reference-of-thought-⁸⁴ devolving-as-of-instantiative-context>; and so just
 as the latter being more profound ontologically with respect to the relative epistemic-
 abnormalcy/preconvergence³¹ of the ¹⁰³universalisation—non-positivism/medievalism psychological
 representation will seem weird to the latter as of its <amplituding/formative-
epistemicity>totalising~ordinal-as-qualifying—‘implicated_attendant—ontological-
 contiguity^{67?}~educated—
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-
 <imbued—notional~cogency>⁴⁰; -phenomenal-abstractiveness—of-presencing-in-‘preclusive-
 consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-
 operant-or-incidenting-predicative-insights-of ‘implicated_attendant—ontological-
 contiguity^{67?}~educated—
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-
 <imbued—notional~cogency>⁴⁰; -<reifying-or-elucidating-of-prospective-relative-ontological-
 completeness⁸⁷ -of-⁸³ reference-of-thought-⁸⁴ devolving-as-of-instantiative-context>; underlying
 the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
 teleology⁹⁹ transformative <amplituding/formative—epistemicity>causality⁹ ~as-to-projective-
totalitative—implications-of-prospective-⁶¹ nonpresencing, -for-explicating~relative-
unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷ involved with ¹⁵de-mentation-
<supererogatory~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-

attributive-dialectics) as it induces the relative ⁸³reference-of-thought⁸-categorical-
 imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring⁵⁶-meaningfulness-and-teleology⁹⁹ as
 of the affirmation/projection/assertion/notional~self-distantiation/dueness-validating-
 logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-
 dialectical-thinking²¹-apriorising-psychologism> of prospective relative-ontological-
 completeness⁸⁷-of-⁸³reference-of-thought with respect to the
 unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-
 logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-
 dementing²⁰-apriorising-psychologism> of prior relative-ontological-incompleteness⁸⁸-of-
⁸³reference-of-thought, and so beyond any registry-worldview's/dimension's metaphysics-of-
 presence-(implicated-'nondescript/ignorable-void'⁹¹'-as-to-⁹⁹presencing—absolutising-
 identitive-constitutedness¹⁴) mental complexes. Thus candidly/candour-capacity
 notional~¹⁸deprocrpticism placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹ implied ⁸³reference-of-thought⁸-
⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring⁵⁶-meaningfulness-and-teleology⁹⁹ as
 of the affirmation/projection/assertion/notional~self-distantiation/dueness-validating-
 logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-
 dialectical-thinking²¹-apriorising-psychologism> of prospective relative-ontological-
 completeness⁸⁷-of-⁸³reference-of-thought and
 unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-
 logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-
 dementing²⁰-apriorising-psychologism> of prior relative-ontological-incompleteness⁸⁸-of-
⁸³reference-of-thought, contrary to the various 'ascription-constructs' of the respective

placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ as of positivism⁸⁰ procrypticism ~~<amplituding/formative-epistemicity>~~totalising~intervalist-as-categorising—‘~~implicit~~_~~attendant~~—ontological-contiguity^{67?}~educated—~~existentialising/contextualising/textualising_~~‘intelligibility/epistemicity/reflexivity—contiguity-~~<imbued—notional~cogency>~~’⁴⁰ ‘ascription-construct of kindness-humility-helpfulness-etc. transience’, ¹⁰³universalisation–non-positivism/medievalism ~~<amplituding/formative-epistemicity>~~totalising~ordinal-as-qualifying—‘~~implicit~~_~~attendant~~—ontological-contiguity^{67?}~educated—~~existentialising/contextualising/textualising_~~‘intelligibility/epistemicity/reflexivity—contiguity-~~<imbued—notional~cogency>~~’⁴⁰ ‘ascription-construct of good-to-bad transience’, base-institutionalisation–ununiversalisation ~~<amplituding/formative-epistemicity>~~totalising~nominal-as-tendentious—‘~~implicit~~_~~attendant~~—ontological-contiguity^{67?}~educated—~~existentialising/contextualising/textualising_~~‘intelligibility/epistemicity/reflexivity—contiguity-~~<imbued—notional~cogency>~~’⁴⁰ ‘ascription-construct of allegiance/subservience transience’, and recurrent-utter-uninstitutionalisation ~~<amplituding/formative-epistemicity>~~totalising~random-as-impulsive—‘~~implicit~~_~~attendant~~—ontological-contiguity^{67?}~educated—~~existentialising/contextualising/textualising_~~‘intelligibility/epistemicity/reflexivity—contiguity-~~<imbued—notional~cogency>~~’⁴⁰ ‘ascription-construct of impulsive-or-accidental-or-haphazard-or-random transience’, is notionally construed not on a ⁸³reference-of-thought⁸—categorical-imperatives/axioms/registry-teleology⁹⁹ basis as of ascription but wholly as a ~~<amplituding/formative-epistemicity>~~totalising~ratiocontiguity/ratiocination-as-referentialism—‘~~implicit~~_~~attendant~~—ontological-contiguity^{67?}~educated—

existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’⁴⁰ ‘ontological-performance⁷²-<including-virtue-as-ontology>-
 construct of candidly/candour-capacity’ as of apriorising/axiomatising/referencing- {of-
 ‘prospectively implicated attendant ontological-contiguity ’~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³ in {preconverging ment by}—
 postconverging entailment with respect to the upholding/failing of ontological-
 normalcy/postconvergence by prospective relative-ontological-completeness⁸⁷-of-⁸³reference-
 of-thought ontological-performance⁷²-<including-virtue-as-ontology>; and so beyond a vague
 notion of virtue but rather as an overall superseding ⁸³reference-of-thought-as-to-
 preconverging/postconverging-de-mentating/structuring/paradigming—ontological-
 performance⁷²-<including-virtue-as-ontology>. In other words from an ontological-
 normalcy/postconvergence perspective implied with candidly/candour-capacity
 notional~¹⁸deprocrypticism placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹, ascription-constructs are naïve
 <amplifying/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ construals of human ⁸³reference-of-
 thought-as-to-preconverging/postconverging-de-mentating/structuring/paradigming—
 ontological-performance⁷²-<including-virtue-as-ontology>. The ontological-
 normalcy/postconvergence nature of intrinsic-reality/ontological-veridicality implies human
⁸³reference-of-thought-as-to-preconverging/postconverging-de-
 mentating/structuring/paradigming—ontological-performance⁷²-<including-virtue-as-
 ontology>/morality/ethics/justice/etc. is construed as it upholds/fails ontological-
 normalcy/postconvergence as from prospective relative-ontological-completeness⁸⁷-of-
⁸³reference-of-thought and is actually a wholly internal process of

~~apriorising/axiomatising/referencing- {of- 'prospectively implicated attendant ontological-
contiguity' ~educated-~~

~~existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>' }—conflatedness¹³ -in- {preconverging-ment-by}-~~

~~postconverging-entailment~~, highlighting the 'concatenation to intemporal-projection
inextricably of derived-denaturing¹⁶-deprojections-in-distractiveness-of-intemporal-projection,
with the former in relative intemporality⁵²/longness and the latter in relative
temporality⁹⁸/shortness as of distractiveness'; construed as temporal-concatenation-to-
intemporality⁵²-or-ontological-veridicality-as-of-⁸³reference-of-thought—degraded-devolving-
as-of-uninstitutionalised-threshold¹⁰²'. As a further elucidation, by 'protensive-consciousness' is

meant the consciousness-awareness-teleology⁹⁹ ~~<amplifying/formative-
epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-~~

~~⁶nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-
contiguity⁷ of apriorising/axiomatising/referencing- {of- 'prospectively implicated attendant-
ontological-contiguity' ~educated-~~

~~existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>' }—conflatedness¹³ -in- {preconverging-ment-by}-~~

~~postconverging-entailment~~ as an anticipatory mental-disposition with respect to
deprocrpticism's preempting—disjointedness-as-of-⁸³reference-of-thought Being-
development and its ⁵⁶meaningfulness-and-teleology⁹⁹ certitude/uninhibited ⁸³reference-of-
thought-as-to-preconverging/postconverging—de-mentating/structuring/paradigming—
ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. wherein
'limited-mentation-capacity—as-subjecting—educated-unlimitedness/existence-sublimating-
nascence' to-limitedness/human-subpotency is overcome by its referentialism—ontologically-
uncompromised-mediating,-as-of-conflatedness¹³

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’ as of ‘ontological-normalcy/postconvergence of the full-cohesive transcendental-enabling/sublimating/supererogatory~de-mentativity determinativeness ingrained in social ¹⁰³universal-transparency ¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness’); in contrast to our positivism–⁸⁰procrypticism ‘occlusive-consciousness’ with consciousness-awareness-teleology⁹⁹ implications as of ‘human limited-mentation-capacity—as-subjecting-~~‘educated-unlimitedness/existence-sublimating-nascence’~~to-limitedness/human-subpotency by its categorising—ontologically-compromised-mediating,-as-of-its-specific-constitutedness¹⁴ apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’ for positivism–⁸⁰procrypticism Being and its ⁵⁶meaningfulness-and-teleology⁹⁹ ⁸³reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance⁷²-<including-virtue-as-ontology>, or respectively for ¹⁰³universalisation–non-positivism/medievalism ‘preclusive-consciousness’, base-institutionalisation–ununiversalisation ‘warped-consciousness’ and recurrent-utter-uninstitutionalisation ‘trepidatious-consciousness’, with consciousness-awareness-teleology⁹⁹ implications as of ‘human limited-mentation-capacity—as-subjecting-~~‘educated-unlimitedness/existence-sublimating-nascence’~~to-limitedness/human-subpotency by their respectively-qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-respective-specific-constitutedness¹⁴ mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumentings’ as of their corresponding registry-worldviews/dimensions Beings and associated ⁵⁶meaningfulness-and-teleology⁹⁹ ⁸³reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance⁷²-<including-virtue-as-ontology>. Underlying such graduated conceptualisation of human consciousness as of

notional~conflatedness¹³, is the fact that as of human-subpotency–
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 ‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-
 misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–
 ontological-normalcy/postconvergence>’-existentialism-form-factor, such human
 consciousness ~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-
 ontological-contiguity ’~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³ in-{preconverging-ment-by}-
 postconverging-entailment~~ ultimately behind the successive institutional-
 cumulation/institutional-recomposure-<as-to-⁴historiality/ontological-
 eventfulness³ /ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> } in reflecting
 holographically-<conjugatively-and-transfusively> the ~~relative-unreflexivity/relative-
 reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process~~ is grounded
 on its least common human temporality⁹⁸/shortness-to-intemporal⁵²/longness denominator
 which is the ‘constraining social ¹⁰³universal-transparency¹⁰⁴’-<transparency-of-totalising-
 entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-
 ontological-completeness³⁷ }; and while the ‘complementing grander social-¹⁰³universally-non-
 transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—
 imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-
 of-existential-reality’ is aspirational as inducing dimensionality-of-sublimating²⁵ -
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) mental-disposition behind the ‘inventing’ of prospective

institutionalisation, it effectively occurs spontaneously to the intemporal-disposition and cannot be the basis for collective grounding of such human consciousness

~~apriorising/axiomatising/referencing- {of- 'prospectively implicated_ attendant- ontological- contiguity ' ~educated-~~

~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity- contiguity- <imbued- notional~ cogency>' } — conflatedness¹³ in- {preconverging- ment- by}-~~

~~postconverging- entailment~~ as this inevitably leads to temporal concatenation to intemporality⁵², rather its import lies solely as of solipsistic intemporal projection drive given that ontological-faith-notion-or-ontological-fideism—~~imbued-underdetermination-of-motif-and-~~

~~apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality~~ is beyond the possibility of its secondnatured institutionalisation just as implied with the notion of faith in creeds. Further, the dynamics of such a graduated human consciousness as of notional~conflatedness¹³ of notional~¹⁸deprocrypticism can be reinterpreted operantly as of 'notional~referentialism' as it points to the fact that categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-respective-specific-constitutedness¹⁴ mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumentings are actually 'various levels of failing to achieve the notional~¹⁸deprocrypticism referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness¹³

~~apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting~~ that ensure ontological-completeness-of-⁸³reference-of-thought', and thus are construed as of the same notion of referentialism implied as to knowledge-notionalisation, and so as of 'pseudo-referentialism mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumentings levels' given their respectively underlying limited-mentation-capacity—~~as-subjecting-~~

~~‘educated-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency~~ in achieving referentialism imbued knowledge-notionalisation. While in reality these are respectively of ‘categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-respective-specific-constitutedness¹⁴ mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumentings’, they still act as if of ‘notional~¹⁸deprocrypticism referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness¹³ apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’, and so ‘in their beyond-the-consciousness-awareness-teleology⁹⁹ ~~<of-preconverging-existential-extrication-as-of-existential-unthought>⁵~~ preconverging-or-dementing²⁰—apriorising-psychologism’ thus generating as of their ‘pseudo-referentialism mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumentings levels’ their respective ⁵⁸neuterising construed as of ‘their prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought of ⁵⁶meaningfulness-and-teleology⁹⁹’. ⁵⁸Neuterising thus refers to human attribution of ⁵⁶meaningfulness-and-teleology⁹⁹ as of human limited-mentation-capacity—~~as subjecting ‘educated-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency~~ preconverging/postconverging—dementative/structural/paradigmatic misconstruing, with respect to existential-~~<disontologising/re-ontologising—aporeticism>~~ social-stake-contention-or-confliction possibilities, such that its ⁸³reference-of-thought-as-to-preconverging—dementating/structuring/paradigming—ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. is relatively ontologically-incomplete/of-ontologically-compromised-mediating,-as-of-its-specific-constitutedness¹⁴, and so-construed from the apriorising/axiomatising/referencing- {of-‘prospectively-implicited-attendant-ontological-contiguity’ ~educated—

~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-
~~<imbued-notional-cogency>~~’ }—conflatedness¹³-in-{preconverging-ment-by}-
~~postconverging-entailment~~ of notional~¹⁸deprocrypticism; thus ⁵⁸neuterising is specifically a
‘contextually developed perversion-or-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹>, that is
secondnatured as of its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought
with the consequent implications of relatively defective ⁵⁶meaningfulness-and-teleology⁹⁹
ontological-performance⁷²-<including-virtue-as-ontology>. For instance, as of their relative-
ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, an animist society might notice that
going to a given forest leads to illness and ascribe evil to that forest but then a prospective
relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought positivism interpretation may be
that at a certain time of the day and during a certain time of the year that forest attracts mosquitoes
that cause malaria for instance which can be prevented by rubbing a certain leaf on ones cloths
and body, together with the fact that a given root can be used to cure the malaria, and in addition
to a whole web of nuanced understanding available to the positivism ⁵⁶meaningfulness-and-
teleology⁹⁹ relative to the ‘utter and brute’ animistic interpretation as ⁵⁶meaningfulness-and-
teleology⁹⁹ ⁵⁸neuterising that it is an evil forest one should not trespass together with a whole
cohort of ‘imaginary tales’ in shoring up that posture, speaking of its threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-
intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-
psychologism>. This is a most elaborate articulation of ⁵⁸neuterising as to **Being-
development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
infrastructure-of- meaningfulness-and-teleology** implications but it equally applies where
⁵⁶meaningfulness-and-teleology⁹⁹ is ‘just about miscued’ say between positivism-

⁸⁰procrypticism and prospective deprocrypticism with the latter underlying the disjointedness-as-of-⁸³reference-of-thought of the former as to its ⁵⁸neuterising, for instance in the case of psychopathy and corresponding conjugated-postlogism⁷⁷ as social psychopathy as in the various illustrations highlighted herein and particularly as more obviously revealed with childhood psychopathy. In-the-bigger-picture, ascriptivity-or-ascription-hardening/pseudo-referentialism arises as of notional~referentialism/notional~¹⁸deprocrypticism; wherein recurrent-utter-uninstitutionalisation's existential-<disontologising/re-ontologising—aporeticism> ⁸³reference-of-thought deepest-level of ⁵⁸neuterising is elicited by its 'trepidatious-consciousness impulsive—ontologically-compromised-mediating,-as-of-its-specific-constitutedness¹⁴ apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism', failing base-institutionalisation—ununiversalisation existential-<disontologising/re-ontologising—aporeticism> ⁸³reference-of-thought next level of ⁵⁸neuterising is elicited by its 'warped-consciousness tendentious—ontologically-compromised-mediating,-as-of-its-specific-constitutedness¹⁴ apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting failing ¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism', ¹⁰³universalisation—non-positivism/medievalism existential-<disontologising/re-ontologising—aporeticism> ⁸³reference-of-thought after-next level of ⁵⁸neuterising is elicited by its 'preclusive-consciousness qualifying—ontologically-compromised-mediating,-as-of-its-specific-constitutedness¹⁴ apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting failing positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism', positivism—⁸⁰procrypticism existential-<disontologising/re-ontologising—aporeticism> ⁸³reference-of-thought next-after-next level of

⁵⁸neuterising is elicited by its ‘occlusive-consciousness categorising—ontologically-compromised-mediating,-as-of-its-specific-constitutedness¹⁴

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting failing

preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-‘³²<amplituding/formative-epistemicity>growth-or-conflatedness¹³/transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-

mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’, and ultimately futural

Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-

development-as-infrastructure-of- meaningfulness-and-teleology as of prospective

notional~¹⁸deprocrypticism existential-<disontologising/re-ontologising—aporeticism>

⁸³reference-of-thought overcomes-⁵⁸neuterising/fully-deneuterises by its ‘protensive-consciousness referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness¹³

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as

preconverging/postconverging—de-mentatively/structurally/paradigmatically preempting—

disjointedness-as-of-⁸³reference-of-thought,-as-to-‘³²<amplituding/formative-epistemicity>growth-or-conflatedness¹³/transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-

mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’ and so by way of its more

profound apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity ’~educated-

existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-

<imbued—notional~cogency>’ }—conflatedness¹³-in- {preconverging-ment-by}-

postconverging-entailment as of <amplituding/formative-epistemicity>causality⁹~as-to-

projective-totalitative-implications-of-prospective-⁶¹ nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶¹. Thus basically, ⁵⁸neuterising of the various ⁸³references-of-thought-devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness is as of ‘categorising-occlusive-consciousness/qualifying-preclusive-consciousness/tendentious-warped-consciousness/impulsive-trepidatious-consciousness—ontologically-compromised-mediating,-as-of-their-respective-specific-constitutedness¹⁴ mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumentings’ by their respective relative human limited-mentation-capacities as their respective beyond-the-consciousness-awareness-teleologies preconverging-or-dementing²⁰—apriorising-psychologism construed as their respective prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought ⁵⁸neuterising, and revealing as of the notional~conflatedness¹³ of notional~¹⁸deprocrypticism their ‘⁸³reference-of-thought-⁸⁴devolving—différance/internal-dialectics/difference-deferral’ with regards to their respective ⁸³ reference-of-thought-as-to-preconverging—de-mentating/structuring/paradigming relative transcendentally-unenabled-prior-institutionalisation-level-by-prospective-uninstitutionalised-threshold¹⁰²; underlining the ontological implications of understanding ⁵⁸neuterising with respect to ‘retrospective and prospective Being underdevelopment elucidations of ⁵⁶meaningfulness-and-teleology⁹⁹’ as of ⁵⁸neuterising induced failing of ⁸³reference-of-thought-as-to-preconverging/postconverging—de-mentating/structuring/paradigming—ontological-performance⁷²-<including-virtue-as-ontology>. Basically ⁵⁸neuterising as so articulated is the conception of the ‘ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. of the various institutionalisations ⁸³references-of-thought-devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness’ so-conceptualised from the notional~conflatedness¹³ of notional~¹⁸deprocrypticism protensive-consciousness, and such an

ontologically-veridical evaluation of ⁵⁸neuterising is construed as a deneuterising¹⁷—
 referentialism reflecting-ontologically-veridical-‘affirmation/projection/assertion/notional~self-
 distantiation/dueness-validating-logicising/suitable-measuringinstrument-validating-
 measuring-~~as-to-postconverging-or-dialectical-thinking²¹—apriorising-psychologism~~’-and-
 ontologically-flawed-‘preconverging-or-dementing²⁰—apriorising-psychologism/deassertion’ as
 of the various institutionalisations ⁸³references-of-thought-devolving-teleological-de-
 mentating/structuring/paradigming—of-meaningfulness’. The implication here being that
⁵⁸neuterising ‘can be disambiguated as of the fundamental human limited-mentation-capacity—
 as subjecting ~~‘educed-unlimitedness/existence-sublimating-nascence’ to limitedness/human-~~
 subpotency induced ~~amplituding/formative-~~
 epistemicity>totalising/circumscribing/delineating context—⁵⁶meaningfulness-and-teleology⁹⁹
⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-ontological-performance⁷²-<including-
 virtue-as-ontology>/morality/ethics/justice/etc. misconstrual-as-⁵⁸neuterising, and so-construed
 as of referentialism as of the notional~conflatedness¹³ of notional~¹⁸deprocrypticism protensive-
 consciousness; thus gaining a superseding insight of the ontologically-flawed ⁸³references-of-
 thought-devolving-teleological-de-mentation/structuring/paradigming—of-meaningfulness
 fixations/hardening-construed-as-⁵⁸neuterising of the various relative-ontologically-incomplete
 institutionalisations as of their existential-contextualisation; as this deneuterising¹⁷—
 referentialism reflecting-ontologically-veridical-‘affirmation/projection/assertion/notional~self-
 distantiation/dueness-validating-logicising/suitable-measuringinstrument-validating-
 measuring-~~as-to-postconverging-or-dialectical-thinking²¹—apriorising-psychologism~~’-and-
 ontologically-flawed-‘preconverging-or-dementing²⁰—apriorising-psychologism/deassertion’ as
 from notional~¹⁸deprocrypticism, disambiguates ⁵⁸neuterising as an insight into the
 ontologically-veridical ‘underlying phenomenological dynamics of human limited-mentation-
 capacity—~~as subjecting ‘educed-unlimitedness/existence-sublimating-nascence’ to-~~

~~limitedness/human-subpotency~~’ that explains the how-and-why of such ontologically-flawed
⁸³references-of-thought-devolving-teleological-de-mentating/structuring/paradigming-of-
meaningfulness fixations/hardening-construed-as-⁵⁸neuterising associated with the various
institutionalisations in prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought.
Insightfully and counterintuitively for elucidative construal, ⁵⁸neuterising as of epistemic-
abnormalcy/preconvergence³¹/relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought
is rather a ‘derived-construction as deficient of ontological-normalcy/relative-ontological-
completeness⁸⁷-of-⁸³reference-of-thought’, as it is the elucidation of ontological-
normalcy/relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought as truly reflecting
intrinsic-reality/ontological-veridicality, whether we are aware of it as of postconverging-or-
dialectical-thinking²¹-apriorising-psychologism or unaware beyond-the-consciousness-
awareness-teleology⁹⁹ ~~<of-preconverging-existential-extrication-as-of-existential-unthought>~~⁶
as of preconverging-or-dementing²⁰-apriorising-psychologism/deassertion, that reveals
⁵⁸neuterising as of epistemic-abnormalcy/preconvergence³¹/relative-ontological-
incompleteness⁸⁸-of-⁸³reference-of-thought as it is construed in its ontological-veridicality as a
‘deficient derived-construction of ontological-normalcy/relative-ontological-completeness⁸⁷-of-
⁸³reference-of-thought’. This insight equally explains why it is ‘through the deficient derived-
construction of ~~apriorising/axiomatising/referencing- {of-‘prospectively implicated attendant-
ontological-contiguity ’~educated-
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>’ }—conflatedness¹³ in {preconverging ment by}—
postconverging-entailment’ that is construed the ontologically-veridical nature of distractive-
alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>³⁰ destructuring.
Understanding and overcoming ⁵⁸neuterising as such reveals the beyond-the-consciousness-
awareness-teleology⁹⁹ ~~<of-preconverging-existential-extrication-as-of-existential-unthought>~~⁶~~

dynamism of human temporal-to-intemporal individuations mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as critical across all the registry-worldviews/dimensions construed as of ¹⁵de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~. The ontological-veridicality of a ‘postconverging-or-dialectical-thinking²¹—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ as associated with ‘intemporal ontological-faith-notion-or-ontological-fideism—~~imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality~~ instigated ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸~~ as of difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-~~as-to-the-nondisjointedness/entailment-of-prospective-⁶nonpresencing⁹²-as-veridical-epistemicity-relativism-determinism²²~~ implied ~~amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~~’ is one grounded as of ¹⁵de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ on ‘decentering/pivoting around the uninstitutionalised-threshold¹⁰² rule’ as a remaking of apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting involving the resetting of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹, pointing out that the prior apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting has been superseded as of its revealed perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-~~as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹~~ > and so as of the uninstitutionalised-threshold¹⁰² rule. This explains why at uninstitutionalised-threshold¹⁰² which

are subject to ‘⁵⁶meaningfulness-and-teleology^{99 58} neuterising’, prospective institutionalisation can only be achieved as of secondnatured constraining social ¹⁰³universal-transparency¹⁰⁴ ~~<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸~~ } that overcomes the given uninstitutionalised-threshold¹⁰² ‘⁵⁶meaningfulness-and-teleology^{99 58} neuterising’ thus enabling the ontological-normalcy/relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought of the prospective institutionalisation. It also explains why naively implying at an uninstitutionalised-threshold¹⁰² that the ‘social-¹⁰³universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ is ¹⁰³universally attributable as if humans had only the intemporal/~~longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹~~ individuation without temporal/~~shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹~~ individuations will simply fail to recognise the generation-and-upholding of ⁵⁸neuterising and thus unable to reveal perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-~~<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹~~; as it is naïve to think that while being at an uninstitutionalised-threshold¹⁰² like ¹⁰³universalisation–non-positivism/medievalism by mere-and-vague impression-driven/good-naturedness/wishfulness ~~<amplituding/formative>~~ wooden-language-~~<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-⁵⁶meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>>~~ in social-aggregation-enabling, people will ‘simply by magic’ find themselves articulating positivistic ⁵⁶meaningfulness-and-teleology⁹⁹ without grasping that the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring crossgenerational process is effectively the mechanism for ‘overcoming non-positivism/medievalism uninstitutionalisation

⁵⁶meaningfulness-and-teleology⁹⁹ ⁵⁸neuterising’ to be able to then reveal, construe and uphold positivistic Being and ⁵⁶meaningfulness-and-teleology⁹⁹, and this equally applies with regards to overcoming our ‘⁸⁰procrypticism–or–disjointedness-as-of-⁸³reference-of-thought ⁵⁶meaningfulness-and-teleology⁹⁹ ⁵⁸neuterising’ to attain futural **Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology** as of prospective notional~¹⁸deprocrypticism Being and ⁵⁶meaningfulness-and-teleology⁹⁹. As a further elucidation, a comparison can be made between a construct of ‘notional~referentialism’ disambiguated as referentialism, categorising ⁵⁸neuterising, qualifying ⁵⁸neuterising, tendentious ⁵⁸neuterising and impulsive ⁵⁸neuterising, and in parallel a reflection of ‘data conceptualisation’ disambiguated as ratio-contiguous referencing, intervalist pseudo-referencing, ordinal pseudo-referencing, nominal pseudo-referencing and random pseudo-referencing. We can grasp that effectively data conceptualisation as of intrinsic-reality/ontological-veridicality is inherently ratio-contiguous as of ontological-normalcy/relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought but then we don’t always have the capacity to reference ratio-contiguous data and so the other types of data conceptualisations are available to us as well ‘as of the limitations of our measuring capacity’, and we grasp that the latter are actually in ‘constructed-deficiency of <amplifying/formative–epistemicity>totalising~ratiocontiguity/ratiocination-as-referentialism—‘~~implicated_attendant~~–ontological-contiguity⁶⁷~duced–existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional~cogency>’⁴⁰ as of their respective epistemic-abnormalcy/preconvergence³¹/relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought. Here as well it is important to understand that it is the ratio-contiguous referencing data conceptualisation that provides the ‘overriding framework as of apriorising/axiomatising/referencing- {of-‘~~prospectively implicated_attendant~~–ontological-

contiguity '~educated-

existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>' }—conflatedness¹³ in {preconverging-ment-by}-

postconverging-entailment' for making-sense-of/construing the relatively deficient referencing

data conceptualisations as of their 'defined tolerable levels' of ⁵⁸neuterising. This elucidation is

to point out that ⁸³reference-of-thought constructs in epistemic-

abnormalcy/preconvergence³¹/relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought

in-the-very-first-place cannot be the basis for articulating, as of their given

apriorising/axiomatising/referencing- {of-~~prospectively-implicated-attendant-ontological-~~

contiguity '~educated-

existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>' }—constitutedness¹⁴ in preconverging-entailment, by

elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-

elucidation-outside—~~prospectively-implicated-attendant-ontological-contiguity~~⁵⁷'~educated-

existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>' ⁴⁰ ontologically-veridical ⁵⁶meaningfulness-and-teleology⁹⁹ 'as if

in referentialism as of referentialism—ontologically-uncompromised-mediating,-as-of-

conflatedness¹³

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting' but rather

require 'their ontologically-veridical ⁵⁶meaningfulness-and-teleology⁹⁹ restoration' by an

apriorising/axiomatising/referencing- {of-~~prospectively-implicated-attendant-ontological-~~

contiguity '~educated-

existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>' }—conflatedness¹³ in {preconverging-ment-by}-

postconverging-entailment as of ontological-normalcy/relative-ontological-completeness⁸⁷-of-

⁸³reference-of-thought that factors in ‘their constructed-deficiency with respect to ontological-normalcy/relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, so-construed as their⁵⁸neuterising’ as of their categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-respective-specific-constitutedness¹⁴ mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumentings; thus enabling ontologically-veridical construal as of both ontological-completeness/incompleteness-of-⁸³reference-of-thought of Being and ⁵⁶meaningfulness-and-teleology⁹⁹ retrospectively to prospectively in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process . To put it another way, as distinct articulations of the same physics intrinsic-reality, we cannot simply by apriorising/axiomatising/referencing- {of-‘prospectively implicated attendant ontological-contiguity ’~educated-existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—constitutedness¹⁴-in-preconverging-entailment by elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—‘prospectively implicated attendant ontological-contiguity⁶⁷’~educated-existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’⁴⁰ of ‘traditional classical mechanics axiomatic-construct’ given its epistemic-abnormalcy/preconvergence³¹/relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought arrive-at/achieve the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as of its ontological-normalcy/relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought; as what is so generated is nothing as of reality but rather a virtuality-or-ontologically-flawed-construal. Instead such a construction of prospective relative intrinsic-reality/ontological-veridicality is an apriorising/axiomatising/referencing- {of-‘prospectively implicated attendant ontological-contiguity ’~educated-

~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-
~~<imbued-notional-cogency>~~’ }—conflatedness¹³—in—{preconverging-ment-by}—
~~postconverging-entailment~~ of ‘traditional classical mechanics axiomatic-construct’ by an
~~epistemic-totalising~~³³ ~renewing-realisation/re-perception/re-thought as of ⁵⁵maximalising-
recomposuring-for-relative-ontological-completeness⁸⁷—unenframed/re-
ontologising~conceptualisation; driven by ontological-faith-notion-or-ontological-fideism—
~~imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-~~
~~of-existential-reality~~ to reconstruct the same physics domain-of-study as the theory-of-relativity-
together-with-quantum-mechanics—axiomatic-constructs, and rather reflects the ontological-
veridicality that ‘traditional classical mechanics axiomatic-construct’ as of its epistemic-
abnormalcy/preconvergence³¹/relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought
is ‘construed as a constructed-deficiency of the theory-of-relativity-together-with-quantum-
mechanics—axiomatic-constructs ontological-normalcy/relative-ontological-completeness⁸⁷-
of-⁸³reference-of-thought perspective’, and the former can only be subsumed/IMPLIED/construed-
as-non-contradictory to the latter. Such a basic conception of comparative axiomatic-constructs
in their reflection of the-very-same ~~<amplifying/formative-epistemicity>~~totalising~devolved-
purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality highlights that
ontologically-veridical meaningfulness is a construction or derived-construction as of inherent
intrinsic-reality/ontological-veridicality or the closest axiomatic-construct approximation to it;
the insight here being that ‘relative completeness/profoundness of axiomatic-
construct/⁸³reference-of-thought with respect to intrinsic-reality/ontological-veridicality’ is what
is ontologically preeminent/critical for the notional perspective of ontological
construal/conceptualisation. This is equally relevant with regards to the ‘⁸³reference-of-
thought—devolving-teleological-de-mentating/structuring/paradigmig—of-meaningfulness’
which refers to the transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity

conceptual framework that sets up the apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting for a registry-worldview's/dimension's ⁸³reference-of-thought construction possibilities of derived axiomatic-constructs of ⁵⁶meaningfulness-and-teleology⁹⁹ as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue as of existential-instantiations', on the same unchanging intrinsic-reality/ontological-veridicality construed/conceptualised by all registry-worldviews/dimensions, but generating with human limited-mentation-capacity-deepening—as subjecting-limitedness/human-subpotency-to—~~duced-unlimitedness/existence-sublimating-nasence~~²³³ successive more and more relatively profound/complete registry-worldviews/dimensions ⁸³reference-of-thought constructions of derived axiomatic-constructs of ⁵⁶meaningfulness-and-teleology⁹⁹ as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue; with the ⟨given consciousness's ⁵⁸neuterising-induced-or-deneuterising¹⁷-induced⟩-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as of its intradimensional existential-instantiations derived/devolved axiomatic-constructs of ⁵⁶meaningfulness-and-teleology⁹⁹ as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue as the registry-worldview's/dimension's ⁸³reference-of-thought 'abstract teleological-de-mentating/structuring/paradigming/teleological-possibilities'. For instance, all subsequent axiomatic-constructs of ⁵⁶meaningfulness-and-teleology⁹⁹ as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue of the recurrent-utter-uninstitutionalisation registry-worldview/dimension are possible only by its ⟨trepidatious-consciousness ⁵⁸neuterising-induced⟩-⁸³reference-of-thought—devolving-teleological-de-

mentating/structuring/paradigming—of-meaningfulness which is non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidental-or-random-mental-disposition as this basically defines the possibility of institutionalisation within recurrent-utter-uninstitutionalisation as inherently non-existent. Likewise it is the habituated rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for the prospective institutionalisation of base-institutionalisation that is the (warped-consciousness⁵⁸ neuterising-induced)-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness for enabling intradimensional existential-instantiations derived/devolved axiomatic-constructs of ⁵⁶meaningfulness-and-teleology⁹⁹ as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue of base-institutionalisation. This insight extends to all <cumulating/recomposuring~attendant—ontological-contiguity >-successive registry-worldviews/dimensions institutionalisations in construing their teleological-de-mentating/structuring/paradigming/teleological-possibilities. This equally explains the divergence of individuals and societies ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. across registry-worldviews/dimensions even though all humans have the same basic intellectual potential; as within the institutionalisation limits of a registry-worldview's/dimension's ⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness' as its underlying ⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting, individuals cannot all of a sudden start thinking in terms—as-of-axiomatic-construct enabled by a prospective registry-worldview's/dimension's institutionalisation ⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness'; given that

there is a need for the requisite institutional-cumulation/institutional-recomposure-~~(as-to-~~
⁴historiality/ontological-eventfulness⁸/ontological-aesthetic-tracing-<perspective-
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as of
successive psychoanalytic-unshackling/memetic-reordering/institutional-recomposing
underlying the transcendence-and-sublimity/sublimation/supererogatory~de-mentativity in
reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-
reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process . The fact is
that all ⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-
ontology>, whether teleologically-degraded or teleologically-elevated, implied as of within a
given ⁸³reference-of-thought are necessarily in relative-unreflexivity/relative-reflexivity—
ontological-contiguity⁶⁷, construed as of a difference-in-kind/difference-in-aposteriorising-or-
logicising²³ of the same <amplituding/formative-
epistemicity>totalising/circumscribing/delineating ⁸³reference-of-thought-⁸⁴devolving. Such
that a registry-worldview/dimension ⁸³reference-of-thought associated postlogism⁷⁷-slantedness
manifestation, which is inevitably being instigated as postlogism⁷⁷ denaturing¹⁶
<amplituding/formative>⁸wooden-language-~~(imbued—temporal-mere-~~
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰-
narratives—of-the-⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-
teleology⁹⁹ } ⁵⁶meaningfulness-and-teleology⁹⁹, as well as the temporal manifestations of the
registry-worldview/dimension including conjugated-postlogism⁷⁷, is inevitably in notional-
contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-
aestheticised~postconverging/dialectical-thinking²¹-qualia-schema> with all other
⁵⁶meaningfulness-and-teleology⁹⁹ of that registry-worldview/dimension ⁸³reference-of-thought
since there are all grounded either in a ‘conscious–nonconviction/madeupness/bottomlining-as-
to-shallow-supererogation⁹⁶ as teleologically-degraded’ or ‘naïve-conviction-as-to-profound-

supererogation⁹⁶ as flawed supposedly teleologically-elevated' relationship with the same/common/shared ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹. Such notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema> is implied by the fact that a ⁸³reference-of-thought is a 'amplituding/formative–epistemicity>totalising/circumscribing/delineating ⁵⁶meaningfulness-and-teleology⁹⁹ implied as of the same/common/shared ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ and with all its ⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-ontology>, given its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as of its apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting reflection of 'implicated_attendant_ontological-contiguity⁶⁷?~duced-existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>'⁴⁰-in-reification/dereification, being mutually cognisant-and-integrative by 'conscious–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶ as teleologically-degraded' or 'naïve-conviction-as-to-profound-supererogation⁹⁶ as flawed supposedly teleologically-elevated' relationship with the same/common/shared ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹. In this regard, a non-positivistic as a 'superstitious centered-<amplituding/formative–epistemicity>totalising/circumscribing/delineating ⁵⁶meaningfulness-and-teleology⁹⁹ implied as of the same/common/shared ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ as associated with say a medieval or animistic social-setup implies that a postlogism⁷⁷-slantedness, conjugated-postlogism⁷⁷ or any other temporal mental-disposition with regards to say with notions-and-accusations-of-sorcery will meet with a mental-reflex across the registry-worldview/dimension <amplituding/formative–

epistemicity>totalising/circumscribing/delineating ⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context—⁵⁶meaningfulness-and-teleology⁹⁹ that is cognisant-and-integrative as of its apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting reflection of ‘~~implicated_attendant~~—ontological-contiguity⁶⁷?~duced—existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>’⁴⁰ dereification in notional-contiguity/epistemic-contiguity⁶²—<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking¹—qualia-schema>, as in its questioning and analysing whether the accusation of sorcery is true and so as an assumed/presupposed-as-of-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting ‘<amplituding/formative—epistemicity>totalising/circumscribing/delineating ⁵⁶meaningfulness-and-teleology⁹⁹ implied as of the same/common/shared ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ as of the overall ⁸³reference-of-thought underlying <amplituding/formative—epistemicity>totalising/circumscribing/delineating belief in superstition, and so beyond-the-consciousness-awareness-teleology⁹⁹-<of—preconverging—existential-extrication-as-of-existential-unthought>⁶. Such a construal equally applies to our positivism—⁸⁰procrypticism associated manifestation of disjointedness-as-of-⁸³reference-of-thought associated with a postlogism⁷⁷-slantedness, conjugated-postlogism⁷⁷ or any other temporal mental-disposition instigation wherein our underlying ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought mental-disposition is a notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking¹—qualia-schema> of the positivism—⁸⁰procrypticism <amplituding/formative—epistemicity>totalising/circumscribing/delineating context—⁵⁶meaningfulness-and-teleology⁹⁹ ⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-ontological-performance⁷²-<including-virtue-as-

ontology>/morality/ethics/justice/etc. as of ‘conscious–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶ as teleologically-degraded’ or ‘naïve-conviction-as-to-profound-supererogation⁹⁶ as flawed supposedly teleologically-elevated’ relationship with its centered-~~amplituding/formative–epistemicity~~>totalising/circumscribing/delineating⁵⁶ meaningfulness-and-teleology⁹⁹ implied as of the same/common/shared⁸³ reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹. This explains why it is preconverging/postconverging–dementatively/structurally/paradigmatically impossible for either such a non-positivistic social-setup or our procrypticism social-setup to resolve the vices-and-impediments¹⁰⁵ associated with the corresponding⁸³ reference-of-thought centered-~~amplituding/formative–epistemicity~~>totalising/circumscribing/delineating⁵⁶ meaningfulness-and-teleology⁹⁹ implied as of the same/common/shared⁸³ reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹, as it is in circular ~~amplituding/formative–epistemicity~~>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ as of its apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting centered–epistemic-totalisation grounding; thus explaining the endemisation and enculturation of the associated vices-and-impediments¹⁰⁵. Rather than a difference-in-kind/difference-in-aposteriorising-or-logicising²³ implied as of ‘notional-contiguity/epistemic-contiguity⁶²–<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking – qualia-schema>’, it is rather a difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing²⁴ as of an ‘epistemic-break or notional-discontiguity/epistemic-discontiguity⁶³–<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰ –qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹ –qualia-schema>’ as of the prospective relative-ontological-completeness⁸⁷ of the prospective

⁸³reference-of-thought ~~‘amplituding/formative-epistemicity>totalising/circumscribing/delineating~~ ⁵⁶meaningfulness-and-teleology⁹⁹ implied different and relatively-more-profound-and-complete ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ which is non-cognisant and non-integrative and ‘not in notional contiguity’ with the prior registry-worldview’s/dimension’s ⁸³reference-of-thought ~~‘amplituding/formative-epistemicity>totalising/circumscribing/delineating~~ ⁵⁶meaningfulness-and-teleology⁹⁹ implied as of the same/common/shared ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ that can induce the ‘ontological break’ that is able to de-endemise and de-enculturate as of aetiologisation/ontological-escalation-<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending> the given registry-worldview/dimension vices-and-impediments¹⁰⁵ crossgenerationally. With a difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing²⁴ construal there is a double-gesture of reification as of implying more critically the inappropriateness of the centered-epistemic-totalisation/⁸³reference-of-thought as of its underlying ⁵⁶meaningfulness-and-teleology⁹⁹ implied same/common/shared ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, which then inherently points to the inappropriateness of ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ on the basis of the centered-epistemic-totalisation/⁸³reference-of-thought and hence implying that there can’t be any dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant-ontological-contiguity ’~duced-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness¹³ -in- {preconverging-ment-by}-postconverging-entailment,-in-self-becoming/self-conflatedness¹³/formative-supererogating>.

Such that from a positivistic perspective, an argument in a non-positivistic social-setup of the

type one may be accused of sorcery is construed as ridiculous since it is in notional-
 contiguity/epistemic-contiguity⁶² <profound-supererogation⁹⁶ -of-mentally-
 aestheticised~postconverging/dialectical-thinking⁹¹ -qualia-schema>, with its
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting reflection
 of ~~‘implicated_attendant-ontological-contiguity⁶⁷’~educed-~~
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’⁴⁰ -in-reification/dereification cognisant-and-integrative with a
 non-positivistic superstitious⁵⁶ meaningfulness-and-teleology⁹⁹ centered-epistemic-
 totalisation/⁸³ reference-of-thought, and that itself is perceived as of ‘aetiological concern’ as to
 the possibility of an
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting reflection
 of ~~‘implicated_attendant-ontological-contiguity⁶⁷’~educed-~~
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’⁴⁰ -in-reification/dereification mental-disposition that can be
 cognisant-and-integrative in notional-contiguity/epistemic-contiguity⁶² <profound-
 supererogation⁹⁶ -of-mentally-aestheticised~postconverging/dialectical-thinking⁹¹ -qualia-
 schema> with numerous existential-<disontologising/re-ontologising—aporeticism>
 circumstances reflecting the endemising/enculturating of non-positivistic superstition and its
 vices-and-impediments¹⁰⁵. The same applies from a notional~¹⁸ deprocrpticism perspective with
 regards to a ⁸⁰procrpticism-or-disjointedness-as-of-⁸³reference-of-thought mental disposition
 as an argument seeming to articulate ⁵⁶meaningfulness-and-teleology⁹⁹ in the same
 disjointedness-as-of-⁸³reference-of-thought terms-as-axiomatic-construct by which the
⁸⁰procrpticism-or-disjointedness-as-of-⁸³reference-of-thought arises in the first place is in
 circular <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ as of the same centered-epistemic-

totalisation/⁸³reference-of-thought defect. Thus it is ontologically impossible to address any given registry-worldview/dimension vices-and-impediments¹⁰⁵ as of that fundamental <amplituding/formative-epistemicity>totalising/circumscribing/delineating ⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context—⁵⁶meaningfulness-and-teleology⁹⁹ centered-epistemic-totalisation, besides at best palliative constructs of a non-universal nature, as not of an aetiologisation/ontological-escalation-<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending> nature. Thus further validating the idea that it is a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring in secondnaturing such a prospective institutionalisation ‘⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness’ that enables such a transformation whether from a retrospective or prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity perspective. This explains ontological-normalcy/postconvergence referentialism as construing/conceptualising the most profound/complete ontologically-veridical ‘⁸³reference-of-thought construction of ⁵⁶meaningfulness-and-teleology⁹⁹’, as of the <cumulating/recomposuring~attendant-ontological-contiguity >-succession of registry-worldviews/dimensions from the notional~¹⁸deprocrypticism perspective construal/conceptualisation, as being the ‘most profound/complete ‘⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness’ grasp of intrinsic-reality/ontological-veridicality’ among all the registry-worldviews/dimensions as of its preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-‘³²<amplituding/formative-epistemicity>growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-

over-non-rules—apriorising/axiomatising/referencing—psychologism. Furthermore, within a registry-worldview/dimension for the disambiguation of notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>, its ⁸³reference-of-thought of ⁵⁶meaningfulness-and-teleology⁹⁹ as its apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting is its <given consciousness's ⁵⁸neuterising-induced-or-deneuterising¹⁷-induced> as ⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness, which by way of a différence/internal-dialectics/difference-deferral articulates the intradimensional relative ontological-veracity of all other intradimensional existential-instantiations derived/devolved axiomatic-constructs of ⁵⁶meaningfulness-and-teleology⁹⁹ as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue. Thus this is within the framework of the registry-worldview's/dimension's teleological-de-mentating/structuring/paradigming/teleological-possibilities; construed either in elevation-as-of-upholding-ontological-veridicality/institutionalisation as ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹ of the affirmation/projection/assertion/notional~self-distantiation/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²¹—apriorising-psychologism> of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, or in degradation-as-of-failing-ontological-veridicality/uninstitutionalised-threshold¹⁰² as of the unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-

dementing²⁰—apriorising-psychologism> of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought; noting that the dialectical nature of the elevation and degradation so implied are inherently affirmed/unaffirmed respectively as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative—epistemicity>totalising~purview-of-construal’, wherein prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought elevation/institutionalisation is in soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought and prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought degradation/uninstitutionalised-threshold¹⁰² is in unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought. Furthermore, metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁹¹nonpresencing-⟨perspective—ontological-normalcy/postconvergence⟩⟩ insight as of ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-⟨perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> reveals and attends to the notional~¹⁸deprocrpticism ‘perspective issue’ involved for ‘overcoming defect of ontological analysis arising from metaphysics-of-presence-⟨implicated-‘nondescript/ignorable-void⁵⁰-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹⟩ <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴’ due to a mental-reflex of representing/skewing-the-representation of presence with respect to its ⁸³reference-of-thought as of flawed ‘<amplituding/formative—epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as of ⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigmimg—of-meaningfulness’ at the uninstitutionalised-threshold¹⁰², wrongly construed as rather being in elevation/institutionalisation and thus wrongly reflected as of ‘soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought’ rather than being veridically construed in

degradation/uninstitutionalised-threshold¹⁰² and thus reflected as of ‘unsoundness-or-
 ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought’; and so, when it comes to
 construing the ontological-veridicality of both elevation/institutionalisation and
 degradation/uninstitutionalised-threshold¹⁰² as of their respectively ‘relevant
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as of
⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigm—of-
 meaningfulness’, and so with regards to the-very-same-immanent-existence/intrinsic-
 reality/ontological-veridicality,-as-to-‘human<amplifying/formative-
 epistemicity>totalising~purview-of-construal’ which as of underlying relative-ontological-
 incompleteness⁸⁸/relative-ontological-completeness⁸⁷—
 <sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹³/formative—supererogating-<projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-
 normalcy/postconvergence>} is on-the-one-hand elevated/institutionalised and on-the-other-
 hand teleologically-degraded/uninstitutionalised, as of human deepening or shallow limited-
 mentation-capacity—as-subjecting ‘~~educed-unlimitedness/existence-sublimating-nasence²~~
 to-limitedness/human-subpotency. Such ⁴⁶historiality/ontological-eventfulness³⁸/ontological-
 aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-
 relativism-determinism’> as of its notional~conflatedness¹³ as it implies the
 apriorising/axiomatising/referencing- {of-‘~~prospectively-implicated-attendant-ontological-
 contiguity~~’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-
 <imbued—notional~cogency>’ }—conflatedness¹³-in- {preconverging-ment-by}-
 postconverging-entailment of the most ‘sound/profound/complete
 anticipation/projection/throwness-disposition as rather of elevation-as-of-prospective-

institutionalisation—and-degradation-as-of-uninstitutionalised-threshold¹⁰²—
 preconverging/postconverging—de-mentative/structural/paradigmatic-contrastive-devolving-
 analysis as of their respective ⁸³reference-of-thought—elevated-devolving-as-of-prospective-
 institutionalisation and ⁸³reference-of-thought—degraded-devolving-as-of-uninstitutionalised-
 threshold¹⁰²’ brings out in anticipation/projection/throwness-disposition the overall
 fundamental elucidative contrast between the ‘degradation/uninstitutionalised-threshold¹⁰²
 unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought projection’ and
 the ‘elevation/institutionalisation soundness-or-ontological-good-faith/authenticity⁶⁹-of-
⁸³reference-of-thought projection’ at their respective ⁸³reference-of-thought-⁸⁴devolving-level of
 analysis; as can be elucidated contrastively between ‘recurrent-utter-uninstitutionalisation
 uninstitutionalisation and base-institutionalisation institutionalisation’, ‘base-
 institutionalisation—ununiversalisation uninstitutionalisation and ¹⁰³universalisation
 institutionalisation’, ‘¹⁰³universalisation—non-positivism/medievalism uninstitutionalisation and
 positivism institutionalisation’ and prospectively ‘positivism—⁸⁰procrypticism
 uninstitutionalisation and notional~¹⁸deprocrypticism institutionalisation’. The implication here
 is that with say notions-and-accusations-of-sorcery in a ¹⁰³universalisation—non-
 positivism/medievalism uninstitutionalisation social-setup, in order to construe ontological-
 veridicality; as of apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³ in {preconverging ment by}-
 postconverging-entailment we can’t simply imply the presence ¹⁰³universalisationnon-non-
 positivism/medievalism uninstitutionalisation ⁸³reference-of-thought—devolving-teleological-
 de-mentating/structuring/paradigmig—of-meaningfulness as the basis of instigating logical-
 dueness for elucidation and thereof construing ontologically-veridical ⁵⁶meaningfulness-and-

teleology⁹⁹, as such a mental-reflex representing/skewing-the-representation of the presence as ¹⁰³universalisationnon–non-positivism/medievalism uninstitutionalisation will overlook the presence uninstitutionalised-threshold¹⁰² and wrongly represent its ⁵⁶meaningfulness-and-teleology⁹⁹ at its uninstitutionalised-threshold¹⁰² as of elevation/institutionalisation in soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought projection’. It is rather the ~~apriorising/axiomatising/referencing- {of-‘prospectively implicated attendant ontological-contiguity ’~educated- existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity- <imbued-notional~cogency>’ }—conflatedness¹³ in- {preconverging ment by}— postconverging-entailment~~ projective/anticipative contrast between the said uninstitutionalised-threshold¹⁰² however the mental-reflex complex of presence and the prospective positivism institutionalisation however the mental-reflex complex of the latter’s abstractness as from the presence uninstitutionalised-threshold¹⁰² perspective that enables their respective ⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness contrastive fundamental elucidations in grasping ontological-veridicality as of their respective prior relative-ontological-incompleteness⁸⁸-and-completeness-of-⁸³reference-of-thought perspective. Thus it is the ‘anticipation/projection/throwness-disposition of overall fundamental elucidative contrast’ between prior degradation/uninstitutionalised-threshold¹⁰² and prospective elevation/institutionalisation respectively implied ⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness so-construed on the basis of ~~‘apriorising/axiomatising/referencing- {of-‘prospectively implicated attendant ontological-contiguity ’~educated- existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity- <imbued-notional~cogency>’ }—conflatedness¹³ in- {preconverging ment by}— postconverging-entailment~~ as of the most ‘sound/profound/complete anticipation/projection’

relative to existence's sublimating-epistemic-imbricatedness/threadedness/recomposuring existential-instantiations, which is at ⁸³reference-of-thought-as-of-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’—preconverging/postconverging—de-mentative/structural/paradigmatic-contrastive-devolving-analysis as-of-the-contrast-of-elevation-as-of-prospective-institutionalisation—and-degradation-as-of-uninstitutionalised-threshold¹⁰² that is more profoundly elucidative of existential-instantiations issues of perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> whether with regards to notions-and-accusations-of-sorcery in non-positivism or psychopathy and social psychopathy as of our ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought or generally issues arising as of being/existential/ontological/axiomatic-construct problem of perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> speaking of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought; in other words, with respect to the elucidation of existential-instantiations issues, beyond just issues of ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁷ as of logical coherence, we need to move at the <amplifying/formative-epistemicity>totalising/circumscribing/delineating level of analysis which is the ⁸³reference-of-thought and then construe ⁵⁶meaningfulness-and-teleology⁹⁹ as of contrastive elevation/institutionalisation ⁸³reference-of-thought—elevated-devolving-as-of-prospective-institutionalisation’ and degradation/uninstitutionalised-threshold¹⁰² ‘⁸³reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold¹⁰²’. That is, ⁵⁶meaningfulness-and-teleology⁹⁹ cannot be referenced/registered/decisioned as of the degradation/uninstitutionalised-

threshold⁰² but rather the elevation/institutionalisation as of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought with respect to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’ with the implication that⁵⁶meaningfulness-and-teleology⁹⁹ lies-with-and-is wholly as of elevation/institutionalisation⁸³reference-of-thought—elevated-devolving-as-of-prospective-institutionalisation’. Insightfully,
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as of notional~conflatedness¹³/constitutedness¹⁴-to-conflatedness¹³ points out that as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’: it is rather and critically more apt to ‘articulate organically as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality’ the transcendental construct of prospective base-institutionalisation institutionalisation while in recurrent-utter-uninstitutionalisation uninstitutionalisation (doing so by failing the ‘<amplituding/formative> wooden-language-⟨imbued—temporal—mere-form/virtualities/dereification/akrasitic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³reference-of-thought—⁸⁴categorical-imperatives/axioms/registry-teleology⁹⁵⟩ of recurrent-utter-uninstitutionalisation’ in de-emphasising the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—apriorising-psychologism> and emphasising the supplanting—conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism of prospective relative-ontological-completeness⁸⁷ ⁵⁶meaningfulness-and-teleology⁹⁹ as of knowledge-

reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³ -in- {preconverging-ment-by}-
 postconverging-entailment>), and this insight extends as well with regards to ‘articulating
 organically as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-
 of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ the
 transcendental construct of prospective¹⁰³ universalisation institutionalisation while in base-
 institutionalisation-universalisation uninstitutionalisation (doing so by failing the
 ‘<amplituding/formativ>⁸ wooden-language-(imbued—temporal-mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—
 narratives—of-the-⁸³ reference-of-thought-⁸ categorical-imperatives/axioms/registry-
 teleology⁹ } of base-institutionalisation-universalisation’ in de-emphasising the threshold-of-
 nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ -<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—apriorising-
 psychologism> and emphasising the supplanting-conviction-as-to-profound-supererogation⁹⁶—
 of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—apriorising-
 psychologism of prospective relative-ontological-completeness⁸⁷ ⁵⁶meaningfulness-and-
 teleology⁹⁹ as of knowledge-reification~gesturing-and-accounting—of-epistemic-
 phenomenalism-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-
 ‘prospectively implicated_attendant-ontological-contiguity ’~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³ -in- {preconverging-ment-by}-
 postconverging-entailment>), ‘articulating organically as of ontological-faith-notion-or-

ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ the transcendental
 construct of prospective positivism institutionalisation while in ¹⁰³universalisation–non-
 positivism/medievalism uninstitutionalisation (doing so by failing the
 ‘<amplituding/formative>⁸ wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—
 narratives—of-the-³³reference-of-thought—categorical-imperatives/axioms/registry-
 teleology⁹⁹) of ¹⁰³universalisation–non-positivism/medievalism’ in de-emphasising the
 threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-
 ‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—
 apriorising-psychologism> and emphasising the supplanting–conviction-as-to-profound-
 supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—
 apriorising-psychologism of prospective relative-ontological-completeness^{87 56}meaningfulness-
 and-teleology⁹⁹ as of knowledge-reification~gesturing-and-accounting—of-epistemic-
 phenomenalism-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-
 ‘prospectively-implicated-attendant-ontological-contiguity’ ~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³-in-{preconverging-ment-by}-
 postconverging-entailment>), and prospectively ‘articulating organically as of ontological-faith-
 notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ the transcendental
 construct of futural Being-development/ontological-framework-expansion—as-to-depth-of-
 ontologising-development-as-infrastructure-of- meaningfulness-and-teleology as of
 prospective notional~¹⁸deprocrypticism institutionalisation while in positivism–⁸⁰procrypticism
 uninstitutionalisation (doing so by failing the ‘<amplituding/formative>⁹ wooden-language-

<imbued—temporal—mere-form/virtualities/dereification/akrasiatic-
 drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-³³reference-of-thought—
⁸categorical-imperatives/axioms/registry-teleology⁹⁵> of positivism—⁸⁰procrpticism’ in de-
 emphasising the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
 supererogation⁹⁶<as-to-‘attendant-intradimensional’-prospectively-
 disontologising~preconverging/dementing²⁰—apriorising-psychologism> and emphasising the
 supplanting—conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-
 postconverging/dialectical-thinking²¹—apriorising-psychologism of prospective relative-
 ontological-completeness³⁷ ⁵⁶meaningfulness-and-teleology⁹⁹ as of knowledge-
 reification~gesturing-and-accounting—of-epistemic—phenomenalism-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant—ontological-contiguity ’~educed—
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-
 <imbued—notional~cogency>’ }—conflatedness¹²—in—{preconverging—ment—by}—
 postconverging—entailment>); such that supplanting—conviction-as-to-profound-
 supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—
 apriorising-psychologism is actually as of ontological-faith-notion-or-ontological-fideism—
 imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-
 of-existential-reality reflected as to ontological-good-faith/authenticity⁶⁹ over ontological-bad-
 faith/inauthenticity⁶⁴ elucidation/reification of ‘implicated_attendant—ontological-
 contiguity⁶⁷?~educed—
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-
 <imbued—notional~cogency>’⁴⁰, and so as to dimensionality-of-sublimating²⁵—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness-equalisation). This reflects ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as of its notional~conflatedness¹³ nature of ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. as anti-nihilistically grounded on ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as enabled by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed/re-ontologising~conceptualisation. It points out that ontologically-veridical meaningfulness cannot be construed beyond-the-consciousness-awareness-teleology⁹⁹-<of-preconverging-existential-extrication-as-of-existential-unthought>⁵ as of a soulless nihilistic-teleology⁹⁹-for-the-attainment-of-temporality⁹⁸/human-mortal-whims as it simply brings an end to the transcendental potential for the human existential-<disontologising/re-ontologising—aporeticism> tale perpetuation; as the organic-knowledge behind the ‘invention’ of prospective institutionalisation necessarily has to take precedence in further driving the relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸ over a conceptualisation as of denaturing¹⁶ of ⁸³reference-of-thought—categorical-imperatives/axioms/registry-teleology⁹⁹. Such an approach to transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is exactly what validates transcendental knowledge as of a psychoanalytic-unshackling commitment and not a grounded knowledge-construct commitment; as an approach as of grounded knowledge-construct commitment that merely implies transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as being incremental to the prior registry-worldview's/dimension's ⁸³reference-of-thought doesn't undermine/unshackle that prior ⁸³reference-of-thought with respect to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/formative—epistemicity>totalising~purview-of-construal’ as of the requisite undermining/unshackling by

the prospective enlightenment of the-very-same-immanent-existence/intrinsic-
 reality/ontological-veridicality,-as-to-‘human<amplituding/formative-
 epistemicity>totalising~purview-of-construal’ by the prospective registry-
 worldview’s/dimension’s ⁸³reference-of-thought ontological-performance⁷²-<including-virtue-
 as-ontology>/morality/ethics/justice/etc. given its prospective relative-ontological-
 completeness⁸⁷-of-⁸³reference-of-thought. Rather implying a grounded knowledge-construct
 commitment merely ‘circularly-complexifies’ the uninstitutionalised-threshold¹⁰² ⁸³reference-
 of-thought as it adopts by mental-reflex an ⁵¹incrementalism-in-relative-ontological-
 incompleteness⁸⁸—enframed/disontologising~conceptualisation mental-disposition rather than
 a ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed/re-
 ontologising~conceptualisation mental-disposition and thus fails to fulfil the requisite
 <amplituding/formative-epistemicity>-totalising~renewing-realisation/re-perception/re-
 thought referencing/registering/decisioning-of-its-⁸³reference-of-thought-rather-as-
 preconverging-or-dementing²⁰-and-decentered-prior-institutionalisation’s-⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹ and its alienation—as-inauthentic/poorly-
 objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶⁴/nihilistic
 as of ¹⁵de-mentation-(<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—
 stranding-or-attributive-dialectics>), which is what allows for transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity to the prospective ⁸³reference-of-thought
 for renewal; that is, this will rather bring about the <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 of the prior ⁸³reference-of-thought in ‘incremental circular-complexification’ and so beyond-the-
 consciousness-awareness-teleology⁹⁹-<of-preconverging-existential-extrication-as-of-
 existential-unthought>³ on a false notion of an ‘intemporal temporality⁹⁸’, naively passing for
 intemporal⁵²/longness as of intersubjective eliciting of temporality⁹⁸. Such

notional~conflatedness¹³ for ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. implication is easily understood as of metaphysics-of-absence-~~<implicated-epistemic-veracity-of-⁹¹nonpresencing-<perspective-ontological-normalcy/postconvergence>~~ when we grasp that a mindset as of a non-positivistic social-setup needs to ‘wean off organically beyond mere mechanical adjustments’ its non-positivism before the notion of a ‘credible logical engagement in terms-as-of-axiomatic-construct of positivism/rational-empiricism with a mindset as of a positivistic social-setup’ can be genuinely entertained. In this regard, the budding-positivists had to implied an utter break with medieval-scholasticism-pedants—ideal-type-or-individuation to avoid the circular problem of their positivism knowledge and science being interpreted in mystical and alchemic terms-as-axiomatic-construct of ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹. Such a psychoanalytic-unshackling commitment equally highlights that the idea of a common ¹⁰³universal human potential available to all individuals while true is not inherently existentially-<disontologising/re-ontologising—aporeticism> fulfilled/valorised if that human-subpotency is not effectively to-the-best-of-our-temporal/mortal-superseding-endeavouring unleashed as of a ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed/re-ontologising~conceptualisation ~~<amplituding/formative-epistemicity>~~-totalising~renewing-realisation/re-perception/re-thought. This conceptualisation insight points out that prospective ⁸⁰procrypticism—~~or-disjointedness-as-of-⁸³reference-of-thought~~ uninstitutionalisation associated with our positivism—⁸⁰procrypticism registry-worldview/dimension as of its epistemic-abnormalcy/preconvergence³¹/relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought is effectively the defective result of our positivism institutionalisation destructuring-threshold-~~<uninstitutionalised-threshold⁰⁷/presublimating—desublimating-decisionality>~~~of-ontological-performance⁷²-<including-virtue-as-

ontology>/morality/ethics/justice/etc. as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—

‘prospectively implicated attendant ontological-contiguity⁶⁷~educated—existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>⁴⁰ of its ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ at the positivism—⁸⁰procrypticism uninstitutionalisation, wherein the prospective ‘procrypticism uninstitutionalisation’ arises as

‘<amplituding/formative>⁸ wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-teleology⁹⁹ } of positivism registry-worldview/dimension’, which then effectively generates the

virtuality-or-ontologically-flawed-construal of ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought uninstitutionalisation construed as perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of our positivism—⁸⁰procrypticism registry-worldview/dimension. It should be noted that, the ontologically-veridical reflection of ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought is rather construed from futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology as of

prospective notional~¹⁸deprocrypticism registry-worldview/dimension perspective as a ‘constructed-deficiency of the profound/complete notional~¹⁸deprocrypticism perspective’, with notional~¹⁸deprocrypticism in ontological-normalcy/relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative—epistemicity>totalising~purview-of-construal’ unlike procrypticism which is rather in epistemic-

abnormalcy/preconvergence³¹/relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formativ-epistemicity>totalising~purview-of-construal’; and the ontological-veridicality of notional~¹⁸deprocrypticism itself is construed as an epistemic-totalising³³~renewing-realisation/re-perception/re-thought of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formativ-epistemicity>totalising~purview-of-construal’ as of ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed/re-ontologising~conceptualisation driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality. This explains why our positivism—⁸⁰procrypticism so-construed from a notional~¹⁸deprocrypticism perspective will be decentered and preconverging-or-dementing²⁰—apriorising-psychologism, just as our positivism in ontological-normalcy/relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought perspective construal of non-positivism/medievalism ⁸³reference-of-thought in epistemic-abnormalcy/preconvergence³¹/relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought show the latter to be decentered and preconverging-or-dementing²⁰—apriorising-psychologism. As a further elaboration, the circularity and <amplituding/formativ-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ mental-disposition attached to a registry-worldview’s/dimension’s ⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting is fundamentally grounded on its teleological-de-mentating/structuring/paradigming/teleological-possibilities established as of its ⁸³reference-of-thought—and—⁸³reference-of-thought-⁸⁴devolving—⁵⁶meaningfulness-and-teleology⁹⁹ as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue. It is only a crossgenerational psychoanalytic-unshackling/memetic-

reordering/institutional-recomposing in the medium to long-term that can transcendently ‘wean off’ from such a teleological-de-mentating/structuring/paradigming/teleological-possibilities of a registry-worldview/dimension by habituating a prospective institutionalisation as of its ⁸³reference-of-thought-and-⁸³reference-of-thought-⁸⁴devolving-⁵⁶meaningfulness-and-teleology⁹⁹ as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue. This explains as of metaphysics-of-absence-~~implicated-epistemic-veracity-of-~~⁹¹nonpresencing-~~perspective-ontological-normalcy/postconvergence~~>} why for instance the mere demonstration to approval/acquiescence of positivistic principles/interpretations of intrinsic-reality/ontological-veridicality in a non-positivistic as animistic social-setup or medieval social-setup however frequent the demonstrations within a given limited period of time doesn’t mean that the social-setup has been transformed into a positivistic social-setup; since their existentially-~~disontologising/re-ontologising—aporeticism~~> habituated state of animism or medievalism teleological-de-mentating/structuring/paradigming/teleological-possibilities as of <warped-or-preclusive-consciousness ⁵⁸neuterising-induced>-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness as intradimensional existential-instantiations derived/devolved axiomatic-constructs of ⁵⁶meaningfulness-and-teleology⁹⁹ as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue, will need to be undone/unshackled psychoanalytically in the medium to long-run to veridically achieve positivism; given that that uninstitutionalised-threshold¹⁰² is in a state of circular-pervasiveness-of-⁸³reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold¹⁰²! This equally explains the <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ inherent in our prospective ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought uninstitutionalisation, together

with its inherent manifestations of psychopathic postlogism⁷⁷-slantedness and social psychopathy conjugated-postlogism⁷⁷, when construed from futural **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology** as of prospective notional~¹⁸deprocrypticism as preempting—disjointedness-as-of-⁸³reference-of-thought institutionalisation as in our metaphysics-of-presence-**<implicated-‘nondescript/ignorable-void’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹⁴**> beyond-the-consciousness-awareness-teleology⁹⁹-**<of-preconverging-existential-extrication-as-of-existential-unthought>**⁶ we systematically override the ontological-veridicality implications of such ⁸⁰procrypticism—**or-disjointedness-as-of-⁸³reference-of-thought** and proceed by mental-reflex to uphold our ⁸⁰procrypticism—**or-disjointedness-as-of-⁸³reference-of-thought** **<amplifying/formative>** wooden-language-**<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void’-with-regards-to-prospective-apriorising-implications>** at this positivism-⁸⁰procrypticism uninstitutionalisation as of an existentially-**<disontologising/re-ontologising—aporeticism>** nihilistic mental-disposition in degeneration of the human existential-**<disontologising/re-ontologising—aporeticism>** tale; as all ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ by mental-reflex keep on representing their uninstitutionalised-threshold¹⁰² as institutionalised, that is as ‘centered and postconverging-or-dialectical-thinking²¹—apriorising-psychologism’, as a ‘delusion of an always institutionalised ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ as of its ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹’ rather than being veridically ‘decentered and preconverging-or-dementing²⁰—apriorising-psychologism’ at the uninstitutionalised-threshold¹⁰² as of ‘⁸³reference-of-thought—degraded-

devolving-as-of-uninstitutionalised-threshold⁰², as logical-dueness doesn't even arise in-the-very-first-place given perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> as of unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought. We can get a projected sense of this as of metaphysics-of-absence-<implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>> in that despite the articulation of positivistic principles/interpretations in the animistic social-setup or medieval social-setup, in the short to medium run individuals will keep on overriding and ignoring such positivistic⁵⁶meaningfulness-and-teleology⁹⁹ nihilistically, notwithstanding that we may recognise this as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, and falling back to construe/conceptualise⁵⁶meaningfulness-and-teleology⁹⁹ in non-positivistic animistic or medieval terms-as-of-axiomatic-construct, construed from the positivistic perspective as perversion-and-derived-⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹> as of unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought. As broadly speaking, a registry-worldview's/dimension's⁸³reference-of-thought is as of the 'existential-<disontologising/re-ontologising—aporeticism> individuations possibilities as to⁸³reference-of-thought—prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-<existentially-veridical-'attendant-intradimensional—apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> and threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing⁹⁰-apriorising-psychologism>' reflecting the teleological-de-mentating/structuring/paradigming/teleological-possibilities, established as of

its ⁸³reference-of-thought-and-⁸³reference-of-thought-⁸⁴devolving-⁵⁶meaningfulness-and-teleology⁹⁹ as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue; and it is nevertheless so made-up/bottomlined nihilistically, notwithstanding a prospective registry-worldview's/dimension's ⁸³reference-of-thought that points prospectively to its relative ontologising-deficiency/epistemic-abnormalcy/preconvergence³¹/relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, as it is in-the-bigger-picture preconverging/postconverging-de-mentatively/structurally/paradigmatically a 'lifetime mental and existential-~~disontologising/re-ontologising~~-aporeticism investment as of the specific prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought beyond-the-consciousness-awareness-teleology⁹⁹ <of-preconverging-existential-extrication-as-of-existential-unthought>⁶ ⁵⁶meaningfulness-and-teleology⁹⁹' that will not lightly give up on 'its invested specific prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought of ⁵⁶meaningfulness-and-teleology⁹⁹ as a <amplifying/formative> wooden-language-~~imbued~~-averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of- 'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>}' despite the ontological-veridicality of a valid anti-nihilistic intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed/re-ontologising~conceptualisation postconverging-de-mentating/structuring/paradigmging opened-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ enabling the human existential-~~disontologising/re-ontologising~~-aporeticism tale as of the successive transcendence-and-sublimity/sublimation/supererogatory~de-mentativity behind the relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸ notwithstanding that its very own institutionalisation arose out of that anti-nihilistic process, and

at the more immediate social-stake-contention-or-confliction level involves temporal concatenation to intemporality⁵²/longness as denaturing¹⁶ of the prior institutionalisation's⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ by their elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—'prospectively-implicated-attendant-ontological-contiguity⁶⁷~educed-existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>⁴⁰, and so as of postlogism⁷⁷-slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷²-<including-virtue-as-ontology>, due to lack of constraining social ¹⁰³universal-transparency¹⁰⁴ <transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁸ } at its uninstitutionalised-threshold⁰². Such a threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ <as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing⁷⁰—apriorising-psychologism> being rather as of a temporal extricatory preconverging—de-mentating/structuring/paradigming and that naively considers the mutual intersubjective eliciting of temporal extricatory preconverging—de-mentating/structuring/paradigming to be intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed/re-ontologising~conceptualisation postconverging—de-mentating/structuring/paradigming, given a failure to preconverging/postconverging—de-mentatively/structurally/paradigmatically grasp intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity implications, and rather confusing this

with social-aggregation-enabling implications. This is clearly made obvious when ‘the-very-same motif of reasoning’ is construed as of metaphysics-of-absence-~~(implicated-epistemic-veracity-of-⁹¹ nonpresencing-~~<perspective-ontological-normalcy/postconvergence>~~)~~ implications (as to ontological-normalcy/postconvergence) say with respect to an animistic or medieval non-positivistic registry-worldview’s/dimension’s threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation ⁹⁶-~~<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism>~~ ~~<amplituding/formative>~~⁸ wooden-language-(imbued—averaging-of-thought-~~<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>~~) rather in social-aggregation-enabling, implying no possibility for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity so-construed from a positivistic perspective of analysis in ontological-normalcy/relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought. This further points out that, as herein implied with futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology as of prospective notional~¹⁸deprocrypticism as preempting—disjointedness-as-of-⁸⁸reference-of-thought ‘(re-originary—as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-~~(imbued-postconverging/dialectical-thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-notional~¹⁸deprocrypticism-prospective-sublimation)~~⁹⁰) originary/event³⁸-of-prospective-ontology-origination transcendental knowledge conceptualisations’ as putting-into-question a prior registry-worldview’s/dimension’s ⁸³reference-of-thought teleological-dementating/structuring/paradigming/teleological-possibilities, reconceptualised-rather-as-of-prior-relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, established as of its (given consciousness’s ⁵⁸neuterising-induced)-⁸⁸reference-of-thought—devolving-teleological-

de-mentating/structuring/paradigming-of-meaningfulness as intradimensional existential-instantiations derived/devolved axiomatic-constructs of ⁵⁶meaningfulness-and-teleology⁹⁹ as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue, are rather as of a ‘psychoanalytic-unshackling commitment’ and not as of a ‘grounded knowledge construct commitment’. Inherently, such a ‘psychoanalytic-unshackling commitment’ inevitably and fundamentally puts into question the axioms and underlying supposedly transcendental-enabling/sublimating/supererogatory~de-mentativity notion as of the (given consciousness’s ⁵⁸neuterising-induced)-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness of the prior registry-worldview’s/dimension’s ⁸³reference-of-thought of ⁵⁶meaningfulness-and-teleology⁹⁹ which establishes its ‘grounded knowledge construct’, and so because of its denaturing¹⁶ of the prior institutionalisation’s ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ by way of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—‘prospectively implicated attendant ontological-contiguity⁶⁷~educated-existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’⁴⁰ at the registry-worldview’s/dimension’s uninstitutionalised-threshold ⁰² inducing prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought in need for prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, and so as a transitional construct that is in effect as of a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring articulation by its crossgenerational transcendental implications projection. Such that such a ‘psychoanalytic-unshackling commitment’ cannot be construed in the same terms—as-of-axiomatic-construct as ordinary intradimensional knowledge as of the established prior institutionalisation teleological-de-

mentating/structuring/paradigming/teleological-possibilities for its ‘grounded knowledge construct’ as prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, but rather construed as of prospective ontological-normalcy/relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought it more critically and organically points to the uninstitutionalised-threshold¹⁰² state of the present registry-worldview’s/dimension’s ⁸³reference-of-thought at its uninstitutionalised-threshold¹⁰² with respect to the prospective institutionalisation state of the prospective registry-worldview’s/dimension’s ⁸³reference-of-thought as of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, and thus rather implies an ¹⁵de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~. It is psychoanalytic-unshackling commitment and not grounded knowledge construct commitment, because it is for instance about articulating ‘prospective positivism axiomatic-construct (occlusive-consciousness ⁵⁸neuterising-induced)-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness’ with respect to a relatively underdeveloped registry-worldview/dimension in prior ‘non-positivism axiomatic-construct (warped-or-preclusive-consciousness ⁵⁸neuterising-induced)-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness’, or in the case of articulating ‘futural **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology** as of prospective notional-¹⁸deprocrpticism axiomatic-construct (protensive-consciousness deneuterising¹⁷-induced)-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness’ with respect to a relatively underdeveloped registry-worldview/dimension in prior ‘positivism-⁸⁰procrpticism axiomatic-construct (occlusive-consciousness ⁵⁸neuterising-induced)-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness. It is important to grasp in both instances that such psychoanalytic-unshackling

commitment implications are not to be understood respectively as of the uninstitutionalised-
 threshold⁰² mental-dispositions of non-positivism/medievalism or procrypticism⁸³ reference-of-
 thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness
 which will just induce their ~~amplituding/formative—epistemicity~~ totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ mental-dispositions for non-
 transcendence-and-sublimity/sublimation/supererogatory~de-mentativity, but rather as of a
 habituated mental-projection perspective from the prospective institutionalisations of positivism
 or notional~¹⁸deprocrypticism⁸³ reference-of-thought—devolving-teleological-de-
 mentating/structuring/paradigming—of-meaningfulness. Thus counterintuitively to metaphysics-
 of-presence-~~implicated-‘nondescript/ignorable—void⁰²-as-to-⁷⁹ presencing—absolutising-
 identitive-constitutedness¹⁴ }~~ conception, human Being-development/ontological-framework-
 expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-
 and-teleology , institutional-development—as-to-social-function-development and living-
 development—as-to-personality-development ~~psychologismic epistemic acutisation—~~
 difficulty ~~for, residualising {decompulsing} delinearity~for-cogeny~~—————magnitudes<sup>{of-
 experientiality/experiment}</sup> as ‘banally’ portrayed historically is not as of an expanding ‘grounded
 knowledge construct’ from time immemorial as of a wrong⁵¹ incrementalism-in-relative-
 ontological-incompleteness⁸⁸—enframed/disontologising~conceptualisation mental-reflex as if
 humans have had only one ‘~~amplituding/formative—
 epistemicity~~’ totalising/circumscribing/delineating
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as of
⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-
 meaningfulness’. But actually the underlying process is one of a ‘psychoanalytic-unshackling as
 of a succession of prospective institutionalisations⁵⁵ maximalising-recomposuring-for-relative-
 ontological-completeness⁸⁷—unenframed/re-ontologising~conceptualisation construed from a

succession of ~~<amplifying/formative-epistemicity>~~totalising/circumscribing/delineating
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as of
⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-
 meaningfulness’ so implied by an ontology-driven ‘postconverging-or-dialectical-thinking²¹—
 psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’
 enabling successive prospective ‘relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought
 as of ontological-normalcy/postconvergence’ with respect to human notional limited-mentation-
 capacity-deepening—as subjecting limitedness/human-subpotency to ‘educated-
 unlimitedness/existence-sublimating-nascence²³³ underlying the institutional-
 cumulation/institutional-recomposure-~~<as-to-~~historiality/ontological-
 eventfulness³/ontological-aesthetic-tracing-~~<perspective-ontological-~~
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’; such that
 counterintuitive to what we might be inclined to think, the development of human psychology is
 not as of a ‘grounded construction that simply varies incrementally across all times’, but rather
 a ‘construction which teleological-de-mentating/structuring/paradigming/teleological-
 possibilities/teleological-potency are sharply rearticulated in succession of institutionalisations
 as of ontological ~~apriorising/axiomatising/referencing-~~{of-‘prospectively-
 implicated-attendant-ontological-contiguity’~educated-
 existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³-in-{preconverging-ment-by}-
 postconverging-entailment’, and this is important ‘to avoid unduly considering our whole
 psychical-nature-and-potential as of our present positivistic institutionalisation
 mindset/consciousness as of metaphysics-of-presence-~~<implicated-‘nondescript/ignorable-
 void’-as-to-~~⁷⁵presencing—absolutising-identitive-constitutedness¹⁴ }’, but rather grasp that
 there are teleological-de-mentating/structuring/paradigming/teleological-

possibilities/teleological-potency of our mental-projection and mental-disposition as of
¹⁸deprocrpticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought
‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as of
⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-
meaningfulness’ beyond just what we can imagine as of our presence as positivism—
⁸⁰procrpticism. This analysis brings out what is effectively meaningfulness as it shows that
meaningfulness is more completely about
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-
operant-or-incidenting-predicative-insights thus involving the ‘<amplituding/formative-
epistemicity>totalising/circumscribing/delineating
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as of
⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-
meaningfulness’ as of the prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-
thought of the (given consciousness’s ⁵⁸neuterising-induced-or-deneuterising¹⁷-induced)-
⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-
meaningfulness and then ‘operant-or-incidenting-predicative-insights or logical-coherence’ for
effectively articulating their meaningfulness as of instantiative-context or existential-
instantiations with respect to existence—as-the-absolute-a-priori-of-
conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
elicited-from-prospective-profound-supererogation⁹⁶-<as-to-perspective-ontological-
normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>
sublimating-epistemic-imbricatedness/threadedness/recomposuring; and these are the two
underlying commitments that make-up meaningfulness. Within a registry-
worldview’s/dimension’s institutionalisation framework the placeholder-setup/mental-devising-

representation/mentation/consciousness-awareness-teleology⁹⁹ is utterly geared in an
~~<amplituding/formative-epistemicity>~~totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ of⁵⁶meaningfulness-and-teleology⁹⁹ as of
 ‘operant-or-incidenting-predicative-insights or logical-coherence’ and beyond-the-
 consciousness-awareness-teleology⁹⁹-~~<of-preconverging-existential-extrication-as-of-~~
~~existential-unthought>~~⁶ by mental-reflex presupposes-and-assumes the ontological
 absoluteness/indubitability of its ~~<amplituding/formative-~~
~~epistemicity>~~totalising/circumscribing/delineating
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as of
⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigmimg-of-
 meaningfulness’, and wrongly so even at its uninstitutionalised-threshold¹⁰²; such that it is only
 crossgenerationally that it can attend effectively as of its transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity to the reality of temporal denaturing¹⁶ of
 the said institutionalisation’s ⁸³reference-of-thought—~~8~~categorical-imperatives/axioms/registry-
 teleology⁹⁹ at its uninstitutionalised-threshold¹⁰² by elaboration-as-to-mere-
 extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
 ‘prospectively implicated attendant ontological-contiguity⁶⁷’~educated-
 existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-
~~<imbued-notional~cogency>~~¹⁰, pointing to its perversion-and-derived-⁷⁴perversion-of-
⁸³reference-of-thought-~~<as-preconvergingly-apriorising/axiomatising/referencing-in-~~
~~nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹¹>~~, and thus the need for
~~<amplituding/formative-epistemicity>~~-totalising~renewing-realisation/re-perception/re-
 thought as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring,
 involving ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—
 unenframed/re-ontologising~conceptualisation, with respect to the implications of its

ontologically deficient ~~<amplituding/formative-~~
~~epistemicity>~~totalising/circumscribing/delineating
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as of
⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-
 meaningfulness’. Thus a transcendental engagement as articulating prospective relative-
 ontological-completeness⁸⁷-of-⁸³reference-of-thought in an opened-construct-of-
⁵⁶meaningfulness-and-teleology⁹⁹ strives to go beyond a prior institutionalisation
~~<amplituding/formative>~~⁹ wooden-language-~~<imbued—averaging-of-thought-<as-to-~~
~~leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-~~
~~‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>~~ at its
 uninstitutionalised-threshold¹⁰², which simply triggers ‘operant-or-incidenting-predicative-
 insights or logical-coherence’ on the basis of the priorly set/established
~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as of
⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-
 meaningfulness’ taken for granted without questioning as of intradimensional grounded
⁵⁶meaningfulness-and-teleology⁹⁹ at its uninstitutionalised-threshold¹⁰². Such a transcendental
 engagement recurrently put-into-question in ~~apriorising/axiomatising/referencing- {of-~~
~~‘prospectively implicated attendant ontological-contiguity ’~educated-~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~
~~<imbued-notional~cogency>’ }~~—conflatedness¹³ in ~~{preconverging ment by}-~~
~~postconverging-entailment~~ the prior institutionalisation ~~<amplituding/formative-~~
~~epistemicity>~~totalising/circumscribing/delineating
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as of
⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-

meaningfulness' at its uninstitutionalised-threshold¹⁰² by substituting it with the prospective institutionalisation '~~amplituding/formative-epistemicity~~>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as of ⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness' as of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, before effecting any 'operant-or-incidenting-predicative-insights or logical-coherence' for prospective institutionalisation ⁵⁶meaningfulness-and-teleology⁹⁹, and this explains its ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹; while on-the-other-hand the grounded uninstitutionalised-threshold¹⁰² recurrently overrides as of apriorising/axiomatising/referencing- {of-~~prospectively-implicated-attendant-ontological-contiguity~~ '~educated-existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>' }—constitutedness¹⁴ -in-preconverging-entailment beyond-the-consciousness-awareness-teleology⁹⁹ -~~of-preconverging-existential-extrication-as-of-existential-unthought~~>³ any notion of its ontologically deficient '~~amplituding/formative-epistemicity~~>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as of ⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness' at its uninstitutionalised-threshold¹⁰² and just triggers 'operant-or-incidenting-predicative-insights or logical-coherence' on that basis for its intradimensional grounded ⁵⁶meaningfulness-and-teleology⁹⁹, and this explains its '⁸³reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold¹⁰²', and explaining why transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity fully occurs as of a crossgenerational habituation process. Remarkably, such a ⁵⁵maximalising-recomposuring-for-relative-

ontological-completeness⁸⁷—unenframed/re-ontologising~conceptualisation behind the
relative-unreflexivity/relative-reflexivity—ontological-contiguity⁵⁷~of-the-human-
institutionalisation-process⁶⁸ enabling the human existential-<disontologising/re-ontologising—
aporeticism> tale in successive institutional-cumulation/institutional-recomposure-(as-to-
⁴historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) is
always rather perceived intradimensionally as an exceptional-askance and unordinary. For
instance, the ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—
unenframed/re-ontologising~conceptualisation mental-disposition in their own times advocating
the end of such perverse human institutions like serfdom and slavery were construed in their own
times by their dominant societies as of exceptional-askance and unordinary such that in effect
these actually engendered great conflict before such practices came to an end; and such
metaphysics-of-absence-<implicated-epistemic-veracity-of-¹nonpresencing-<perspective—
ontological-normalcy/postconvergence>) analysis does apply with respect to superstitions,
¹⁰³universal human rights, free society, modern science, etc. but then as of our developed present
institutionalisation the idea of not entertaining such practices is viewed as not an exceptional-
askance and ordinarily to be expected. This explains human mental states respectively as of
uninstitutionalised-threshold¹⁰² and as of prospective institutionalisation with respect to
⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed/re-
ontologising~conceptualisation as the process enabling prospective relative-ontological-
completeness⁸⁷-of-⁸³reference-of-thought of same <amplituding/formative—
epistemicity>totalising~devolved—purview-as-domain-of-construal-as-intrinsic-
reality/ontological-veridicality hitherto considered off limits to any challenging ⁵⁵maximalising-
recomposuring-for-relative-ontological-completeness⁸⁷—unenframed/re-
ontologising~conceptualisation at the uninstitutionalised-threshold¹⁰² but then acknowledged

thereafter after prospective institutionalisation; with the implication that the possibility for all prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as of opened-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ arise only by ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed/re-ontologising~conceptualisation but presences in their ~~<amplituding/formative>~~ wooden-language-~~(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>)~~ consider ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed/re-ontologising~conceptualisation as of exceptional-askance and unordinary due to their ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ mental-reflex avoiding being ontologically decentered and preconverging-or-dementing²⁰—apriorising-psychologism. Insightfully, this point out the circumspective nature of any transcendental knowledge construction exercise as of ‘prospective leeway of ontological-tolerance<of-disparateness>/inexactitude’ to avoid on-the-one-hand outrightly articulating construed ontological-veridicality at the expense of avoiding any re-ontologising prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology engagement, as such a psychoanalytical commitment necessarily recognises human potential to transcend, and the on-the-other-hand the nature of intrinsic-reality/ontological-veridicality that ‘supersedes humankind and doesn’t factor in human moods and whims’ in its effectiveness (as to requisite limitedness/human-subpotency prospective intolerance<of-disparateness>/exactifying_precisioning_of-sublimation-<as-to-postconverging~narrowing-down~apriorising/axiomatising/referencing~entailing-theoretical,-conceptual-and-operant-implications> for prospective transcendental knowledge). Caught between these two elements human ⁵⁶meaningfulness-and-teleology⁹⁹ is ‘often actually imbued

with active and passive mental-strategies of compromise' but which wouldn't cut it with the ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed/re-ontologising~conceptualisation necessary for human development and progress. Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology and progress requires ontologically-veridical as intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed/re-ontologising~conceptualisation postconverging–de-mentating/structuring/paradigming 'responses' as of ¹⁰³universal implications and not temporal extricatory preconverging–de-mentating/structuring/paradigming 'reactions' of mere circumstantial implications. Such a ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed/re-ontologising~conceptualisation <amplituding/formative–epistemicity>-totalising~renewing-realisation/re-perception/re-thought prospective ⁸³reference-of-thought 'construes as circularity and <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ pretences of knowledge and judgements which are rather in threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing²⁰–apriorising-psychologism> in ordinariness <amplituding/formative>' wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>} social-aggregation-enabling' when expounded by a prior ⁸³reference-of-thought going by its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, since there is no sound/authentic knowledge and judgements outside the prospective ⁸³reference-of-thought relatively sound/authentic knowledge and judgements as of its ontological-normalcy/relative-

ontological-completeness⁸⁷-of-⁸³reference-of-thought in an
 intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-
 recomposing-for-relative-ontological-completeness⁸⁷—unenframed/re-
 ontologising~conceptualisation postconverging–de-mentating/structuring/paradigming; and so
 preconverging/postconverging–de-mentatively/structurally/paradigmatically as of the
 relationship between non-positivism and positivism as well as our ⁸⁰procrpticism–or–
 disjointedness-as-of-⁸³reference-of-thought and futural **Being-development/ontological-
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
 meaningfulness-and-teleology** as of prospective notional~¹⁸deprocrpticism as preempting—
 disjointedness-as-of-⁸³reference-of-thought. This underlying notion of
 ‘notional~conflatedness¹³/constitutedness¹⁴-to-conflatedness¹³ construal/conceptualisation’ can
 further be expanded upon contrastively with regards to knowledge practice in many an
 epistemic-totalising³³~devolved–purview-as-domain-of-construal-as-intrinsic-
 reality/ontological-veridicality not subject to immediate-constraining **<amplituding/formative-
 epistemicity>causality⁰** **~as-to-projective-totalitative–implications-of-prospective-
 nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-
 contiguity⁶** thus rather eliciting atomising/taking-to-pieces
**apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant_ontological-
 contiguity’ ~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity-
 <imbued-notional~cogency>’ }—constitutedness¹⁴-in-preconverging-entailment** that induces
 relatively poor ontological-performance⁷²-<including-virtue-as-ontology>. The central element
 here has to do with the pervasiveness of ‘conceptual-patterning’ that actually speaks of a
 nombrilistic as **<amplituding/formative–epistemicity>**totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ approach to conceptualising knowledge

based on an intellectual exercise of producing patterns of thought with little consideration as to their underlying intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity as validated by ~~<amplifying/formative-epistemicity>causality~~⁹ ~~~as-to-projective-totalitative-implications-of-prospective-~~⁶ ~~nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~⁷. At its worst, such an orientation construes of categorisation/taxonomisation of knowledge as inherently representative of intrinsic-reality/ontological-veridicality by that mere exercise. Such an ~~apriorising/axiomatising/referencing-~~ {of-~~'prospectively-implicated_attendant-ontological-contiguity'~~ ~duced-~~existentialising/contextualising/textualising~~ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>'⁸ }—constitutedness¹⁴ ~~in-preconverging-entailment~~ ends up misconstruing the organical depth involved and renders all knowledge constructs so categorised/taxonomised on the same vague plane of mechanical equivalence undermining their transcendental-enabling/sublimating/supererogatory~de-mentativity, originality, organic nature and more often than not turning them into platitudes as rather concerned with perceived academic formulations and formats in of themselves rather than ontological-veracity as of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity. The underlying mental-reflex for this intellectual disposition associated with conceptual-patterning is the assumption that by mere categorising/taxonomising ideas on the basis of their similarities and differences it should be able to attain a grander truth as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—~~'prospectively-implicated_attendant-ontological-contiguity'~~⁶⁷ ~duced-~~existentialising/contextualising/textualising~~ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>'⁴⁰. But then such an approach is naïve by its failure to reckon the reality of human limited-mentation-capacity—~~as-subjecting-⁶⁷'educed-unlimitedness/existence-~~

~~sublimating-nascence~~' to ~~limitedness/human-subpotency~~ which implies that human conceptualisation tends to develop from prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, as of the incompleteness of the preconverging-de-mentating/structuring/paradigming of human ⁸³reference-of-thought. Such that a naïve categorisation/taxonomisation conceptual-patterning perspective on that basis equally inherits that relative-ontological-incompleteness⁸⁸ of the preconverging-de-mentating/structuring/paradigming of human ⁸³reference-of-thought; with the consequence that it is not 'notionally postconvergingly-de-mentated/structured/paradigmed' to conceptually factor in human poor to perfect/near-perfect construal on the basis of ~~apriorising/axiomatising/referencing- {of- 'prospectively-implicated-attendant-ontological-contiguity' ~educated- existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity- <imbued-notional~cogency>' }—conflatedness¹³-in- {preconverging-ment-by}- postconverging-entailment~~ but rather suffers from ~~apriorising/axiomatising/referencing- {of- 'prospectively-implicated-attendant-ontological-contiguity' ~educated- existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity- <imbued-notional~cogency>' }—constitutedness¹⁴-in- preconverging-entailment.~~ This weakness is underlined and resolved by the notion of ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed/re-ontologising~conceptualisation driven by ontological-faith-notion-or-ontological-fideism—~~imbued-underdetermination-of-motif-and- apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality~~ that enables ~~apriorising/axiomatising/referencing- {of- 'prospectively-implicated-attendant-ontological-contiguity' ~educated- existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity- <imbued-notional~cogency>' }—conflatedness¹³-in- {preconverging-ment-by}-~~

postconverging-entailment in line with ‘implicated_attendant-ontological-contiguity^{67?}~educated-existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’⁴⁰,-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context>’. It is such a conceptual-patterning mental-reflex associated with categorising/taxonomising dispositions in apriorising/axiomatising/referencing- {of-‘prospectively implicated_attendant-ontological-contiguity ’~educated-existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—constitutedness¹⁴-in-preconverging-entailment that is behind the naïve but poor influence of the saying that ‘every idea has already been thought of before’ with the nefarious consequence of ‘emphasising themes and authorial differentiation within such categorised/taxonomised thematics in of themselves’ as if an epistemic-totalising³³~develved-purview-as-domain-of-study mainly involves intersubjective evaluation or evaluation among humans within the scope of their mortality on the naïve assumption that such categorising/taxonomising effectively covers analytically the entirety/potency of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>, whereas such is achieved rather by a conceptualising as implied by referentialism-as-of-ontological-normalcy/postconvergence that places ‘implicated_attendant-ontological-contiguity^{67?}~educated-existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’⁴⁰,-<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context> above

intersubjective evaluation or evaluation among humans in their mortality in determining intrinsic-reality/ontological-veridicality transcendental-

enabling/sublimating/~~supererogatory~~~de-mentativity as of intersolipsistic insight. Consider for instance that in the run up to the development of theory-of-relativity and quantum-mechanics in the early part of last century, the scientists involved weren't in the exercise of evaluating their respective theories in a closed framework emphasising their respective 'ownership-of-theories' as mortals but rather an opened framework emphasising whosever theories contribute in disclosing intrinsic-reality/ontological-veridicality as the superior third party. This can equally be compared to naively articulating categories/taxonomies of sounds on the basis that their

~~apriorising/axiomatising/referencing- {of- 'prospectively implicated_ attendant ontological-~~
~~contiguity ' ~educated-~~

~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-~~
~~<imbued-notional~cogency>' }—constitutedness¹⁴-in-preconverging-entailment~~ defines the entire existential-<disontologising/re-ontologising—aporeticism> possibility/potency of musical compositions that can arise but then the 'depth/axiomatic-construct of existence for musical compositions' doesn't submit to such a naïve categorising/taxonomising

~~apriorising/axiomatising/referencing- {of- 'prospectively implicated_ attendant ontological-~~
~~contiguity ' ~educated-~~

~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-~~
~~<imbued-notional~cogency>' }—constitutedness¹⁴-in-preconverging-entailment~~ but rather such 'depth/axiomatic-construct of existence for musical compositions' is as of an sublimating-epistemic-~~imbricatedness/threadedness/recomposuring~~ of existential-instantiations that is graspable rather by an ~~apriorising/axiomatising/referencing- {of- 'prospectively-~~
~~implicated_ attendant ontological-contiguity ' ~educated-~~

~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-~~

~~<imbued-notional~cogency>’ }—conflatedness¹³ in {preconverging ment by}—
 postconverging-entailment as enabled by referentialism-as-of-ontological-
 normalcy/postconvergence. Given our limited-mentation-capacity—as subjecting ‘educated-
 unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency,
 ‘implicated-attendant-ontological-contiguity⁶⁷’~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’⁴⁰, <reifying-or-elucidating-of-prospective-relative-ontological-
 completeness⁸⁷-of-⁸³ reference-of-thought-⁸⁴ devolving-as-of-instantiative-context> is then the
 preceding and transformative element of⁵⁶ meaningfulness-and-teleology⁹⁹ conceptualisation as
 of our limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency-
 to ‘educated-unlimitedness/existence-sublimating-nascence’⁵³ enabling our prospective relative-
 ontological-completeness⁸⁷-of-⁸³ reference-of-thought for grasping ontologically-veridical
 organic-knowledge articulated in any given <amplituding/formative-
 epistemicity>totalising~devolved-purview-as-domain-of-construal-as-intrinsic-
 reality/ontological-veridicality such that the wrong approach for prospective intellectual creation
 is one that simply lumps authorial articulations under given themes together in ‘mechanical
 association’ without factoring beforehand their respective ‘transcendental-
 enabling/sublimating/supererogatory~de-mentativity dynamism and implied organic-
 knowledge’ as of apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated-attendant-ontological-contiguity ’~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³ in {preconverging ment by}—
 postconverging-entailment. This equally underlies the pervasive disposition for misattributed
 and misfocused analyses as such blurry intellectual exercise become an <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴~~

temporal-dispositions focussing less on the possibilities and insights of prospective elucidation and expansion of knowledge as of intrinsic-reality/ontological-veridicality as being the transcendental-enabling/sublimating/supererogatory~de-mentativity immortal/first-party, and turning more and more and placing the stakes rather on authorial second-parties/mortals competing analyses even to the extent on occasion of undermining the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity immortal/first-party. Further, such conceptual-patterning will often fail to identify the appropriate point for grasping intrinsic-reality/ontological-veridicality as instead of emphasising ~~apriorising/axiomatising/referencing- {of- 'prospectively implicated attendant ontological-contiguity' ~educated- existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity-contiguity- <imbued-notional~cogency>' } — conflatedness¹³ in- {preconverging-ment- by}- postconverging-entailment in (re-originary-as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation- (imbued-postconverging/dialectical-thinking²¹ - 'projective-insights'/'epistemic-projection-in-conflatedness¹³' -of-notional~¹⁸ deprocrypticism-prospective-sublimation)⁹⁰) originary/event³⁸ -of-prospective-ontology-origination projection into 'implicated attendant ontological-contiguity⁶⁷' ~educated- existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity-contiguity- <imbued-notional~cogency>' ⁴⁰ -<reifying-or-elucidating-of-prospective-relative-ontological-completeness⁸⁷ -of- reference-of-thought-⁸⁴ devolving-as-of-instantiative-context>, it emphasises mere preconverging/postconverging~de-mentative/structural/paradigmatic patterns inducing ~~apriorising/axiomatising/referencing- {of- 'prospectively implicated attendant ontological-contiguity' ~educated- existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity-contiguity- <imbued-notional~cogency>' } — constitutedness¹⁴ in preconverging-entailment, and so~~~~

whether at detailing or synoptic levels of analysis. This extends to the way issues are raised, questions are posed, as well as their supposed resolutions; ultimately lacking in providing theoretical, conceptual and operant constructs of ¹⁰³universal applicative pertinence, and explains a certain position of closure that holds that philosophy is just a vague thinking exercise. Furthermore, whereas an intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity construal highlights the relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷ of all knowledge as of their ⁸³reference-of-thought-as-to-preconverging/postconverging—de-mentating/structuring/paradigming dynamic relationship, conceptual-patterning seem to naively imply a discreet relationship of knowledge constructs with little insight of their intrinsic-reality/ontological-veridicality transcendental enabling <amplituding/formative—epistemicity>causality⁹ ~as-to-projective-totalitative—implications-of-prospective-⁶ nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁷ interconnectedness as this is often not the primary driving focus, as it is naively assumed that the conceptual-patterning is a correspondence of intrinsic-reality/ontological-veridicality as of the mere preconverging/postconverging—de-mentative/structural/paradigmatic conceptualisation in apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant—ontological-contiguity ’~duced—existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>’ }—constitutedness¹⁴—in—preconverging-entailment rather than striving to expand the transcendental-enabling/sublimating/supererogatory~de-mentativity <amplituding/formative—epistemicity>causality⁹ ~as-to-projective-totalitative—implications-of-prospective-⁶ nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷ existential-reality potential, and this easily leads to virtuality or ontologically-flawed construal. The defect of conceptual-patterning is easily overlook mainly as

philosophy is of first order knowledge, a level at which knowledge differentiation doesn't easily manifest itself. Such errors of conceptual-patterning will hardly arise in second-level knowledge where transcendental-enabling/sublimating/supererogatory~de-mentativity implications arise in a specular way. For instance, while hereditary is an underlying conceptual-patterning idea in biology, it will be unthinkable to try to lump together and undermine the originality of subsequent hereditary notions of genetics on the basis that these are of the same conceptual-patterning as earlier notions like Mendelian heredity as the transcendental-enabling/sublimating/supererogatory~de-mentativity differentiations are spectacular. Finally, one practical intellectual flaw arising out of such naïve categorising/taxonomising conceptual-patterning has to do with a certain vague intellectual practice based on perceived intellectual pertinence in terms of the authorial 'precedence of mentioned terms' irrespective of association whether simple formalistic identifying of terms and notions with little consideration of the divergence of implied organic-knowledge as of their intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶ nature and differences as well as their divergence in ⁵⁶meaningfulness-and-teleology⁹⁹ implications. This again leads to lumping, artificial categorising and undermines originality and organic-knowledge, turning this into simplistic mechanical associations with the more serious consequence being that the more decisive notion for human knowledge renewal as of ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed/re-ontologising~conceptualisation driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, becomes seriously undermined; as it refers to a transcendental-enabling/sublimating/supererogatory~de-mentativity <amplituding/formative-

epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-
⁹ nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-
contiguity⁶ renewal of a same <amplituding/formative-epistemicity>totalising~devolved-
purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality but with such effort
for renewal often laden with a tradition that is naively of apriorising/axiomatising/referencing-
{of-‘prospectively-implicated-attendant-ontological-contiguity’~educated-
existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>’ }—constitutedness¹⁴ in-preconverging-entailment
undermining requisite creativity as of apriorising/axiomatising/referencing- {of-‘prospectively-
implicated-attendant-ontological-contiguity’~educated-
existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>’ }—conflatedness¹³ in-{preconverging-ment-by}-
postconverging-entailment, as it ‘critically presupposes beyond-the-consciousness-awareness-
teleology⁹⁹ -<of-preconverging-existential-extrication-as-of-existential-unthought>⁶ that
prospective meaningfulness is deterministically tied down to a certain categorising/taxonomising
relationship with the prior conceptualisations’ in the given <amplituding/formative-
epistemicity>totalising~devolved-purview-as-domain-of-construal-as-intrinsic-
reality/ontological-veridicality. Ultimately, the idea here is that approaching intrinsic-
reality/ontological-veridicality with our given limited-mentation-capacity—as-subjecting-
‘educated-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency in
order to achieve ontological-veracity requires a rather counterintuitive mental-reflex as of
‘implicated-attendant-ontological-contiguity⁶⁷’~educated-
existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>’⁴⁰,-<reifying-or-elucidating-of-prospective-relative-ontological-
completeness⁸⁷ -of- reference-of-thought-⁸³ devolving-as-of-instantiative-context>⁸⁴ that

‘originally reconstructs the ontological-pertinence of axiomatic-constructs and their derived-
 conceptualisations’. Such an analytic insight as of a notional~¹⁸deprocrpticism ⟨protensive-
 consciousness deneuterising¹⁷-induced)-⁸³reference-of-thought—devolving-teleological-de-
 mentating/structuring/paradigming—of-meaningfulness analysis as of its prospective relative-
 ontological-completeness³⁷-of-⁸³reference-of-thought/ontological-normalcy, points out that
 actually, and according to this author’s view, such a currently discussed philosophical issue as
 the hard problem of consciousness arises as a result of a fragmented thematic construal as of
 apriorising/axiomatising/referencing- {of-‘prospectively implicated attendant ontological-
 contiguity ’~duced—
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-
 <imbued—notional~cogency>’ }—constitutedness¹⁴ in preconverging entailment wherein a
 more profound view of the philosophical enterprise as intrinsic-reality/ontological-veridicality
 transcendental-enabling/sublimating/supererogatory~de-mentativity <amplituding/formative-
 epistemicity>causality⁹ ~as-to-projective-totalitative—implications-of-prospective-
⁶ nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-
 contiguity⁷ here hasn’t been entertain sufficiently to point out that effectively it is a problem
 that actually ‘devolves out’ of the more fundamental issue of Being as of its but is rather being
 posed as of a ‘disjointed/fragmented analysis’ as a consciousness grounded problem. This
 equally explains this author’s construal of human consciousness development as rather of Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of—meaningfulness-and-teleology ; consciousness defined as of ‘notional
 <amplituding/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ human-subpotency/subpotent-mimetic-
 echoness-derivation-within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-
 mimetic-echoness or existence-in-reverberation or existence-potency³⁹~sublimating—nascence,-

disclosed-from-prospective-epistemic-digression. The fundamental fact is that existence as of
‘implicated_attendant_ontological-contiguity⁶⁷’~educated-
existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>’⁴⁰,-<reifying-or-elucidating-of-prospective-relative-ontological-
completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context> is the
absolute a-priori of intrinsic-reality-ontological-coherence_or_superseding-oneness-of-
ontology prior to any human derived knowledge-constructs/theories/intersolipsistic-
intercessory-notions/notional~referential-notions/articulations/virtue, and hence existence as of
‘implicated_attendant_ontological-contiguity⁶⁷’~educated-
existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>’⁴⁰,-<reifying-or-elucidating-of-prospective-relative-ontological-
completeness⁸⁷-of-⁸³reference-of-thought-⁸⁴devolving-as-of-instantiative-context> is the
foundational absolute a-priori any ⟨given consciousness’s ⁵⁸neuterising-induced-or-
deneuterising¹⁷-induced)-⁸³reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming-of-meaningfulness constructs, by which our limited-
mentation-capacity—as subjecting ‘educated-unlimitedness/existence-sublimating-nascence²-
to-limitedness/human-subpotency can most pertinently accede to by ⁵⁵maximalising-
recomposuring-for-relative-ontological-completeness⁸⁷—unenframed/re-
ontologising~conceptualisation driven by ontological-faith-notion-or-ontological-fideism—
imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-
of-existential-reality as of ontological-normalcy/postconvergence insight. Thus existence—as-
the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-
withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-
supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’> implies it is as of the entire

~~apriorising/axiomatising/referencing- {of- 'prospectively implicated attendant ontological-
contiguity ' ~educated-
existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>' }—conflatedness¹³ in {preconverging ment by}—
postconverging entailment for human construction of ontologically veridical⁵⁶ meaningfulness-
and-teleology⁹⁹' implied as of notional~¹⁸deprocrypticism; this is notionally known as
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-
ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>. The
implication here is that conceptualisations/construals not only of consciousness but virtue,
aesthetics, episteme and nature together with their derived human notional
<amplituding/formativative-epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³⁴ notions like psychologisms, ethics and
moralities, arts, epistemologies and methodologies, and natural sciences are but as of the (given
consciousness's⁵⁸ neuterising-induced-or-deneuterising¹⁷ -induced)-⁸³ reference-of-thought—
devolving-teleological-de-mentating/structuring/paradigmimg-of-meaningfulness knowledge-
constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
notions/articulations/virtue as derived conceptualisations/construals of the very
apriorising/axiomatising/referencing- {of- 'prospectively implicated attendant ontological-
contiguity ' ~educated-
existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>' }—conflatedness¹³ in {preconverging ment by}—
postconverging entailment that is as of Being-development/ontological-framework-expansion-
as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-
teleology or existence-as-existence-potency³⁹ ~sublimating-nascence,-disclosed-from-
prospective-epistemic-digression as to existential-possibilities. The underlying insight~~

explaining human limited-mentation-capacity—as subjecting ‘~~educated-unlimitedness/existence-~~
~~sublimating-nasence~~’ to limitedness/human-subpotency flawed mental-disposition for
~~apriorising/axiomatising/referencing- {of- ‘prospectively-implicated-attendant-ontological-~~
~~contiguity ~educated-~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~
~~<imbued-notional~cogency>’ }—constitutedness¹⁴ in-preconverging-entailment~~ lies with
 human misconstruing from ‘existential-instantiations’ the ontological-veridicality of axiomatic-
 constructs as derived from the ‘⁸³reference-of-thought—devolving-teleological-de-
 mentating/structuring/paradigming-of-meaningfulness’. The ‘iterating nature of existential-
 instantiations in sublimating-epistemic-~~imbricatedness/threadedness/recomposuring~~’ as of
 existence’s is what provides humankind-as-of-it-subpotency with direct mental access to
 existential-reality/existence-or-intrinsic-reality-or-ontological-veridicality, as humans don’t
 have direct mental access to conceptualised/construed existential-reality/existence-or-intrinsic-
 reality-or-ontological-veridicality-as-of-its-full-potency, but rather projectively-or-
 anticipatorily construe of axiomatic-constructs about intrinsic-reality/ontological-veridicality as
 derivable as from existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-
 supererogation⁹⁶-~~as-to-perspective-ontological-normalcy/postconvergence-implied-~~
~~‘prospective-aporeticism-overcoming/unovercoming’>~~ sublimating-epistemic-
 imbricatedness/threadedness/recomposuring in elucidating existential-instantiations, as of
 (given consciousness’s ⁵⁸neuterising-induced-or-deneuterising¹⁷-induced)-⁸³reference-of-
 thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness,
 and so as of the ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—
 unenframed/re-ontologising~conceptualisation behind the ~~relative-unreflexivity/relative-~~
~~reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸.~~ Otherwise

with a naïve mental-reflex of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—
‘prospectively implicated attendant ontological-contiguity⁶⁷~educated—
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional~cogency>’⁴⁰ of existential-instantiations, we will rather tend to wrongly
construe the ‘conceptual-patterning of existential-instantiations’ as rather being ‘axiomatic-
constructs as of the (given consciousness’s ⁵⁸neuterising-induced-or-deneuterising¹⁷-induced)-
⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-
meaningfulness as from existence—as-the-absolute-a-priori-of-
conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
elicited-from-prospective—profound-supererogation⁹⁶-<as-to-perspective—ontological-
normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>
sublimating-epistemic—imbricatedness/threadedness/recomposuring’, thus inducing virtualities
or ontologically-flawed construals associated with the uninstitutionalised-threshold¹⁰². Thus, the
ontological-veracity as prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-
thought of the ‘axiomatic-constructs of a (given consciousness’s ⁵⁸neuterising-induced-or-
deneuterising¹⁷-induced)-⁸³reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming—of-meaningfulness as from existence—as-the-absolute-a-
piori-of-conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-
ontologising,-elicited-from-prospective—profound-supererogation⁹⁶-<as-to-perspective—
ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-
overcoming/unovercoming’> sublimating-epistemic—
imbricatedness/threadedness/recomposuring’ generating knowledge-
constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
notions/articulations/virtue implied as ⁵⁶meaningfulness-and-teleology⁹⁹, is rather ensured by the

construal of existential-instantiations as of ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed/re-ontologising~conceptualisation which is as of apriorising/axiomatising/referencing- {of- ~~prospectively implicated_ attendant ontological- contiguity~~ ~educated- existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity~contiguity- <imbued~notional~cogency>’ }—conflatedness¹³ in {preconverging ment by}—postconverging-entailment, thus enabling the relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸. It is interesting to grasp here that we cannot from our ‘sense of conceptual-patterning’ claim to put-into-question the inherent nature of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective~profound-supererogation⁹⁶ <as-to-perspective~ontological-normalcy/postconvergence-implied- ‘prospective-aporeticism-overcoming/unovercoming’> and as of its implied superseding-oneness-of-ontology, since existence is preconverging/postconverging~de-mentatively/structurally/paradigmatically precedent and our conceptual-patterning is arising secondarily as of our shoddy-and-incomplete construal of the ‘iterating nature of existential-instantiations’ as of existence’s sublimating-epistemic~imbricatedness/threadedness/recomposuring; and any such pretence of conceptual-patterning is nothing but a virtuality or ontologically-flawed construal as of naïve apriorising/axiomatising/referencing- {of- ~~prospectively implicated_ attendant ontological- contiguity~~ ~educated- existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity~contiguity- <imbued~notional~cogency>’ }—constitutedness¹⁴ in preconverging-entailment. Of course, it is rather prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought that will imply deeper ontological-veracity of the same underlying purview for the construal of

⁵⁶meaningfulness-and-teleology⁹⁹ mental-disposition grounded on existence—as-the-absolute-
a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-
ontologising,-elicited-from-prospective~profound-supererogation⁹⁶ <as-to-perspective-
ontological-normalcy/postconvergence-implicit-‘prospective-aporeticism-
overcoming/unovercoming’>. Insightfully and making the case against conceptual-patterning as
of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-
elucidation-outside—‘prospectively-implicit-attendant-ontological-contiguity⁶⁷’~educated-
existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>’⁴⁰ of existential-instantiations, this points out that existence
inherent superseding-oneness-of-ontology necessarily implies ontologically-veridical
⁵⁶meaningfulness-and-teleology⁹⁹ is effectively as of a natural transcendental-
enabling/sublimating/supererogatory~de-mentativity ‘implicit-attendant-ontological-
contiguity⁶⁷’~educated-
existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>’⁴⁰-of-all-ontologically-veridical-meaningfulness ‘in wait’ to be
elucidated however imbricated/threaded/recompusured such an exercise, explaining why our
knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
notions/articulations/virtue of a given <amplifying/formative-
epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-
reality/ontological-veridicality in apriorising/axiomatising/referencing- {of-‘prospectively-
implicit-attendant-ontological-contiguity’~educated-
existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>’ }—conflatedness¹³ in- {preconverging-ment-by}-
postconverging-entailment need to be as of a ⁸³reference-of-thought-⁸categorical-
imperatives/axioms/registry-teleology⁹⁹,-for-

aposteriorising/logicising/deriving/intelligising/measuring⁵⁶ meaningfulness-and-teleology⁹⁹,
 and more than just conceptual-patterning that doesn't or poorly attends to a natural
 transcendental-enabling/sublimating/supererogatory~de-mentativity 'implicated_attendant-
 ontological-contiguity⁶⁷'~educated-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>'-of-all-ontologically-veridical-meaningfulness. For all the above
 elucidations highlighting the ontological-veracity implications of
 apriorising/axiomatising/referencing- {of-~~prospectively implicated_attendant ontological-
 contiguity~~ }~educated-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>' }—constitutedness¹⁴ in ~~preconverging entailment~~ and
 apriorising/axiomatising/referencing- {of-~~prospectively implicated_attendant ontological-
 contiguity~~ }~educated-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>' }—conflatedness¹³ in {~~preconverging ment by~~}-
~~postconverging entailment~~, it should be noted that emphasis is rather on the deficiency of
 limited-mentation-capacity—as subjecting 'educated unlimitedness/existence sublimating-
 naseence'² to limitedness/human-subpotency in construing intrinsic-reality/ontological-
 veridicality such that the more profound/complete recomposuring of the-very-same
 <amplituding/formativ-epistemicity>totalising~devolved-purview-as-domain-of-construal-
 as-intrinsic-reality/ontological-veridicality highlights/reflects in its subsuming interpretation the
 true deficiency of the shoddy/incomplete. This can be expanded upon as follows, the reason why
 relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought/epistemic-
 abnormalcy/preconvergence³¹/destructuring can only be construed with certainty-as-to-their-
 real-ontological-deficiency 'rather as a constructed-deficiency of prospective relative-

ontological-completeness⁸⁷-of-⁸³reference-of-thought/ontological-normalcy/conflatedness¹³'
 lies in the fact that the construal/conceptualisation of an ~~epistemic-totalising~~³³~devolved-
 purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality is 'supposedly as of
 a perfect or near-perfect or relatively-perfect ontological correspondence between such human
 construed/conceptualised ⁵⁶meaningfulness-and-teleology⁹⁹ and the inherent ontological-
 veracity/intrinsicness of the ~~<amplituding/formative-epistemicity>~~totalising~devolved-
 purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality beyond-the-
 consciousness-awareness-teleology⁹⁹-~~<of-preconverging-existential-extrication-as-of-~~
~~existential-unthought>~~⁶ of human construal/conceptualisation of it'. The only human
 construal/conceptualisation that can guarantee or relatively guarantee such a perfect or near-
 perfect or relatively-perfect ontological correspondence is as of prospective relative-ontological-
 completeness⁸⁷-of-⁸³reference-of-thought/ontological-normalcy/conflatedness¹³. Since there is
 no direct correspondence between relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-
 thought/epistemic-abnormalcy/preconvergence³¹/destructuring with the inherent intrinsicness of
 the ~~<amplituding/formative-epistemicity>~~totalising~devolved~purview-as-domain-of-
 construal-as-intrinsic-reality/ontological-veridicality beyond-the-consciousness-awareness-
 teleology⁹⁹-~~<of-preconverging-existential-extrication-as-of-existential-unthought>~~⁶ of human
 construal/conceptualisation of it, it is thus only from a constructed-deficiency of prospective
 relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought/ontological-
 normalcy/conflatedness¹³ which has such a direct correspondence that the certainty-as-to-their-
 real-ontological-deficiency of relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-
 thought/epistemic-abnormalcy/preconvergence³¹/destructuring can be established. A direct
 approach to determine the certainty-as-to-their-real-ontological-deficiency of relative-
 ontological-incompleteness⁸⁸-of-³³reference-of-thought/epistemic-
 abnormalcy/preconvergence³¹/destructuring will simply lead to a virtuality-or-ontologically-

flawed-construal, as failing to elucidate the correspondence of ontological-deficiency to the inherent intrinsicness of the ~~amplifying/formative-epistemicity~~totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, with such a virtuality-or-ontologically-flawed-construal often wrongly involving ⁸³reference-of-thought—elevated-devolving-as-of-prospective-institutionalisation’-as-of-upholding-ontological-veridicality rather than ⁸³reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold¹⁰²’ as-of-failing-ontological-veridicality since a logical correspondence with intrinsic-reality/ontological-veridicality will be vaguely implied by mental-reflex; as is often the case with postlogism⁷⁷ and conjugated-postlogism⁷⁷. By-and-large, this overall conceptualisation explains the nature of ‘notional constructs’ as implying a variance of poor-to-perfect ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. of the same underlying idea conceptualised as of its perfect/near-perfect/relatively-perfect ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. as in-sync/corresponding with inherent intrinsic-reality/ontological-veridicality beyond-the-consciousness-awareness-teleology⁹⁹-<of-preconverging-existential-extrication-as-of-existential-unthought>³ of human construal/conceptualisation of it. This fully articulates the dynamic relationship of human limited-mentation-capacity—as-subjecting-‘educated-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency as of its poor to perfect relationship-with/conceptualising-of existence-or-intrinsic-reality-or-ontological-veridicality; respectively as poor as of ~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant-ontological-contiguity ’~educated-existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—constitutedness¹⁴-in-preconverging-entailment~~ and as relatively-perfect/near-perfect/perfect ~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant-ontological-contiguity ’~educated-~~

~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³-in-{preconverging-ment-by}—
 postconverging-entailment, construed as notional~conflatedness¹³ as of
 apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant-ontological-
 contiguity ’~educed—
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—constitutedness¹⁴-in-preconverging-entailment-towards-
 conflatedness¹³-in-{preconverging-ment-by}-postconverging-entailment of human limited-
 mentation-capacity—as-subjecting-‘educed-unlimitedness/existence-sublimating-nascence²-
 to-limitedness/human-subpotency. Insightfully, it highlights that
 apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant-ontological-
 contiguity ’~educed—
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—constitutedness¹⁴-in-preconverging-entailment arises as of
 human limited-mentation-capacity—as-subjecting-‘educed-unlimitedness/existence-
 sublimating-nascence’ to-limitedness/human-subpotency ‘poor/unsound/shoddy/incomplete
 unanticipated/unprojected’ construal/conceptualisation-of-axiomatic-constructs-as-knowledge-
 constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
 notions/articulations/virtue from the ‘sublimating-epistemic-
 imbricatedness/threadedness/recompositing iterating of existential-instantiations’ as of
 ‘existence-or-intrinsic-reality-or-ontological-veridicality’, while
 apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant-ontological-
 contiguity ’~educed—
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³-in-{preconverging-ment-by}—~~

~~postconverging-entailment~~ arises as of human limited-mentation-capacity—as subjecting-
~~‘educated-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency~~
~~‘good/sound/profound/complete anticipated/projected’ construal/conceptualisation-of-~~
~~axiomatic-constructs-as-knowledge-constructs/theories/intersolipsistic-intercessory-~~
~~notions/notional~referential-notions/articulations/virtue~~ from the ‘sublimating-epistemic-
~~imbricatedness/threadedness/recomposuring iterating of existential-instantiations’ as of~~
~~‘existence-or-intrinsic-reality-or-ontological-veridicality’.~~

Notional~conflatedness¹³/constitutedness¹⁴-to-conflatedness¹³ as such highlights an underlying
⁴⁰historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> of the
 apriorising/axiomatising/referencing- {of-~~prospectively-implicated-attendant-ontological-~~
 contiguity ’~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—constitutedness¹⁴-in-preconverging-entailment-towards-
 conflatedness¹³-in- {preconverging-ment-by} -postconverging-entailment dynamism of human
 limited-mentation-capacity—as subjecting-~~‘educated-unlimitedness/existence-sublimating-~~
~~nascence’ to limitedness/human-subpotency~~ with respect to human ontological-performance⁷²-
 <including-virtue-as-ontology>-as-of-its-broadest-implications amenable to human-
 subpotency/‘subpotent-mimetic-echoness-derivation-within-the-full-potency of
 existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or existence-in-reverberation or
 existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression,
 and so whether as of natural ontology/natural sciences, social ontology/social sciences,
 aesthetics-as-ontology, virtue-as-ontology, etc. of critical relevance is the notion of existence as
 of human-subpotency or human subpotent-mimetic-echoness-derivation-within-the-full-potency
 of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or existence-in-reverberation

or existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-
 digression, implying the <amplituding/formative–epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ as of pivoting nature of human
 knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
 notions/articulations/virtue wherein it is about existence-as-enabling-of-humankind-
 potential/possibilities or existence-as-emancipating-of-humankind-in-the-broadest-sense-of-its-
 thought-and-projective-potential-but-beyond-just-the-engrossed-contemplation-of-only-
 humankind. All knowledge-constructs/theories/intersolipsistic-intercessory-
 notions/notional~referential-notions/articulations/virtue are thus for-human-studies/for-human-
 constructs in the sense that these do not add anything to the given abstract/imaginary existence
 but are simply enabling to human curiosity and emancipation; that is, whether humans in 2000
 BC or 2000 AD are knowledgeable about notions as genetics, theory-of-relativity,¹⁰³ universal
 human rights, etc. doesn't add anything to 'abstract/imaginary existence as a pre-given' pointing
 to the fact that human existence is about human-subpotency construed as of successive defining
 transcendently-enabling-level-of~ontological-good-faith-or-
 authenticity⁶⁹/objectification/desubjectification-as-objectification-<as-to-ontological-faith-
 notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>¹⁰⁰ as
 levels of human dispensing-with-immediacy-for-relative-ontological-completeness³⁷-by-
 reification/contemplative-distension²⁷ (as of human self-surpassing—existentialism-form-
 factor,-in-overcoming-'notional~collateralising-beholdening-prot Humanity'-to-'attain-
 sublimating-humanity'-as-to-existence-potency³⁹~sublimating–nascence,-disclosed-from-
 prospective-epistemic-digression to supersede human temporality⁹⁸/shortness
 <amplituding/formative> wooden-language-<imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-

‘nondescript/ignorable-void’-with-regards-to-prospective-apriorising-implications>)). Thus in effect the natural sciences are actually for-human-studies/for-human-constructs whose specific ambit of human-subpotency is about ‘human consciousness as for material and physical effecting devolving teleologies as meaningfulness’ while the social domains-of-study are actually for-human-studies/for-human-constructs whose specific ambit of human-subpotency is about ‘human consciousness inherent effecting devolving teleologies as meaningfulness’. This validates the idea of dualism as ultimately <supererogatory~human-subpotency>-effecting can only arise from the apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity’~educated-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness¹³-in-~~{preconverging-ment-by}~~-postconverging-entailment of human consciousness in-its-embodiment as the potent ‘phenomenological transcendental-point-of-departure handle’ for human self-conscious existence and ⁵⁶meaningfulness-and-teleology⁹⁹ construal/conceptualisation as of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue, whereas the human body as matter though physically existent cannot as of such its apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity’~educated-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—constitutedness¹⁴-in-~~preconverging-entailment~~ conception be construed/conceptualised as of such a ‘phenomenological transcendental-point-of-departure handle’. In the bigger framework, human <amplituding/formative-epistemicity>-totalising~thrownness-in-existence³⁵ (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory~de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance⁷²-<including-virtue-as-ontology>) as of

collective human shallow-to-deepening-limited-mentation-capacity—as-subjecting-‘~~educated-unlimitedness/existence-sublimating-nascence~~’-to-limitedness/human-subpotency,~as-limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘~~educated-unlimitedness/existence-sublimating-nascence~~’²³³ implies that human knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue inherently suffer in reflecting holographically-<conjugatively-and-transfusively> the ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity ~of-the-human-institutionalisation-process successive institutional-cumulation/institutional-recomposure-<as-to-⁴historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>> from an ‘extended metaphysics-of-presence-(implicated-‘nondescript/ignorable-void⁶⁰’-as-to-⁷¹presencing—absolutising-identitive-constitutedness) deficiency’ on human ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. that can be traceable as of a notional~¹⁸deprocrpticism ‘extended metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>’ insight’ construed as ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>; and we can always grasp insightfully of human existential-<disontologising/re-ontologising—aporeticism> hyperbole-of-temporal-to-intemporal-ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. from the prospective relative-ontological-completeness⁸⁷-of-⁸⁸reference-of-thought/relative-ontological-normalcy/postconvergence as of base-institutionalisation realisation of the hyperbole of recurrent-utter-uninstitutionalisation, ¹⁰³universalisation realisation of the hyperbole of base-institutionalisation–ununiversalisation, positivism realisation of the hyperbole of ¹⁰³universalisation–non-positivism/medievalism, and

prospectively notional~¹⁸deprocrypticism realisation of the hyperbole of positivism/procrypticism. ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as of notional~¹⁸deprocrypticism perspective refers to the underlying idiosyncratic, intricate, compounded and pervasive succession of preformulating/preframing/premeaningfulness-<metaphoricity⁵⁷-disposition—as-to-psyche-induced-psychologism-of-existential-stake> as of notional~conflatedness¹³/constitutedness¹⁴-to-conflatedness¹³ from human shallow-to-deepening-limited-mentation-capacity—as-subjecting-‘~~educed-unlimitedness/existence-sublimating-nascence~~’ to limitedness/human-subpotency,~as-limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency to ‘~~educed-unlimitedness/existence-sublimating-nascence~~’⁵³ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formativ-epistemicity>totalising~purview-of-construal’ as it reflects relative ontological-performance⁷²-<including-virtue-as-ontology>-as-of-its-broadest-implications of any (given consciousness’s ⁵⁸neuterising-induced-or-deneuterising¹⁷-induced)-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness as its intradimensional existential-instantiations derived/devolved axiomatic-constructs of ⁵⁶meaningfulness-and-teleology⁹⁹ as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue and as the registry-worldview’s/dimension’s ⁸³reference-of-thought ‘abstract teleological-de-mentating/structuring/paradigming/teleological-possibilities’; and it reflects any given registry-worldview’s/dimension’s specific institutionalisation-by-uninstitutionalisation-or-uninstitutionalised-threshold¹⁰² postconverging-or-dialectical-thinking²¹—apriorising-psychologism/preconverging-or-dementing³⁰—apriorising-psychologism construct as a specific aesthetic trace of ‘ontologically elevated-by-degraded-devolving-as-of-

uninstitutionalised-threshold¹⁰². ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-
 tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-
 relativism-determinism’> as of the notional~conflatedness¹³ of notional~¹⁸deprocrypticism
 equally supersedingly enlightens the idea of totalising-entailing which is often somewhat
 articulated as in the statement the ‘whole is greater than the sum of its parts’ but failing to
 specifically clarify that ‘limited-mentation-capacity—as-subjecting-‘educated-
 unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency
 apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-
 contiguity’~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—constitutedness¹⁴-in-preconverging-entailment
 conceptualisation construes of an ‘ontologically-compromised-mediating,-as-of-its-specific-
 constitutedness¹⁴ that is relatively shoddy and incomplete’ and generates virtuality-or-
 ontologically-flawed-construal when it construes of parts and whole in a given
 <amplituding/formativ-epistemicity>totalising~devolved-purview-as-domain-of-construal-
 as-intrinsic-reality/ontological-veridicality and so as a derived/unoriginary mental-reflex as of
 elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-
 elucidation-outside—‘prospectively-implicated-attendant-ontological-contiguity⁶⁷’~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’⁴⁰, whereas limited-mentation-capacity—as-subjecting-‘educated-
 unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency
 apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-
 contiguity’~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³-in-{preconverging-ment-by}-

~~postconverging-entailment~~ conceptualisation as of notional~¹⁸deprocrypticism-as-preempting—
disjointedness-as-of-⁸³reference-of-thought construes of a ‘non-mediating incisive as
referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness¹³
profoundness/completeness’ by an incisive ~~<amplituding/formative-epistemicity>~~-
totalising~renewing-realisation/re-perception/re-thought that further expands human grasp of
the given ~~<amplituding/formative-epistemicity>~~totalising~devolved-purview-as-domain-of-
construal-as-intrinsic-reality/ontological-veridicality as a non-derived/original mental-reflex of
⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed/re-
ontologising~conceptualisation driven by ontological-faith-notion-or-ontological-fideism—
~~imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-~~
~~of-existential-reality~~. The latter is effectively what relays the ontological-veracity of the
~~<amplituding/formative-epistemicity>~~totalising~devolved-purview-as-domain-of-construal-
as-intrinsic-reality/ontological-veridicality implied axiomatic-construct as of
completeness/profoundness subsuming the reality of the perceived whole and parts within the
incisive ~~apriorising/axiomatising/referencing- {of-‘prospectively implicated _attendant-~~
~~ontological-contiguity ’~educed-~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~
~~<imbued-notional~cogency>’ }—conflatedness¹³-in-{preconverging-ment-by}~~—
~~postconverging-entailment~~; pointing out that the fundamental issue is how human limited-
mentation-capacity—as-subjecting-‘educed-unlimitedness/existence-sublimating-nascence’—
to-limitedness/human-subpotency effectively construes intrinsic-reality/ontological-veridicality
as of its profoundness/completeness. Consider in this particular regards the intrinsic-
reality/ontological-veridicality reflected as akin to an engineering product like a jet engine
wherein the conceptualisation is an incisive ~~apriorising/axiomatising/referencing- {of-~~
~~‘prospectively implicated _attendant-ontological-contiguity ’~educed-~~

~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³-in-{preconverging-ment-by}-
 postconverging-entailment~~ that goes beyond the whole and parts of the jet engine to grasp a
 conceptualisation profoundness/completeness of required critical performances like fuel burn,
 maintenance cycles, robustness, etc. construed as of the articulated depth of the ⁸³reference-of-
 thought of aircraft engine engineering science. This overall notional conception extends as well
 to the various ways by which human limited-mentation-capacity—as-subjecting-‘educated-
 unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency ‘accosts’
 intrinsic-reality/ontological-veridicality, bringing about the various registry-
 worldviews/dimensions categorising/qualifying/tendentious/impulsive—ontologically-
 compromised-mediating,-as-of-their-specific-constitutedness¹⁴ induced ⁵⁸neuterising or
 prospectively notional~¹⁸deprocrypticism referentialism—ontologically-uncompromised-
 mediating,-as-of-conflatedness¹³ ⁵⁶meaningfulness-and-teleology⁹⁹. That is, the
 notional~¹⁸deprocrypticism protensive-consciousness
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting in its
 referencing of ~~apriorising/axiomatising/referencing-{of-‘prospectively-implicated-attendant-
 ontological-contiguity’~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³-in-{preconverging-ment-by}-
 postconverging-entailment,~~ with no intermediating construct as of
~~apriorising/axiomatising/referencing-{of-‘prospectively-implicated-attendant-ontological-
 contiguity’~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—constitutedness¹⁴-in-preconverging-entailment,~~ thus
 achieves ontologically-uncompromised-mediating,-as-of-conflatedness¹³ ⁵⁶meaningfulness-

and-teleology⁹⁹. While the occlusive/preclusive/warped/trepidatious-consciousnesses mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumentings by their successive intermediating categorising/qualifying/tendentious/impulsive constructs as of ~~apriorising/axiomatising/referencing- {of- 'prospectively implicated attendant-ontological-contiguity' ~educated-
existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>' }—constitutedness¹⁴ in preconverging-entailment~~ on
~~apriorising/axiomatising/referencing- {of- 'prospectively implicated attendant-ontological-contiguity' ~educated-
existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>' }—conflatedness¹³ in {preconverging-ment-by}-~~
postconverging-entailment induce their successively
categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-
their-respective-specific-constitutedness¹⁴ ⁵⁶meaningfulness-and-teleology⁹⁹. This ultimately
points to the centrality of the implications of the 'notion of limited-mentation-capacity—as-
subjecting ~~'educated-unlimitedness/existence-sublimating-nascence'~~ to limitedness/human-
subpotency' as of its notional~¹⁸deprocrypticism referentialism—ontologically-uncompromised-
mediating,-as-of-conflatedness¹³ as a notional conception in construing ⁵⁶meaningfulness-and-
teleology⁹⁹, while avoiding its ontologically-flawed ~~apriorising/axiomatising/referencing- {of-
'prospectively implicated attendant-ontological-contiguity' ~educated-
existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>' }—constitutedness¹⁴ in preconverging-entailment~~ construals in
terms-as-of-axiomatic-construct of the various ⁵⁸neuterising. Hence the 'notion of limited-
mentation-capacity—as-subjecting ~~'educated-unlimitedness/existence-sublimating-nascence'~~
to limitedness/human-subpotency' as it overcomes ontologically-compromised-mediating,-as-

of-its-specific-constitutedness¹⁴ towards ontologically-uncompromised-mediating,-as-of-conflatedness¹³ is what is effectively and ontologically defining of issues of ⁸³reference-of-thought of ⁵⁶meaningfulness-and-teleology⁹⁹ given that as of its ontologically veridical apriorising/axiomatising/referencing- {of-~~‘prospectively-implicated-attendant-ontological-contiguity’-~educed-~~ existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~<imbued-notional~cogency>’~~ }—conflatedness¹³-in-~~{preconverging-ment-by}-postconverging-entailment~~ it is the cumulative recomposing of human limited-mentation-capacity—as-subjecting-~~‘educed-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency~~ as limited-mentation-capacity-deepening—as-subjecting-~~limitedness/human-subpotency~~ to-~~‘educed-unlimitedness/existence-sublimating-nascence’~~^{2,33} that is behind the ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~⁶⁷~of-the-human-institutionalisation-process⁶⁸ itself, and also underlies temporal-to-intemporal individuations differentiation as shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹-and-longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of limited-mentation-capacity—as-subjecting-~~‘educed-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency~~, and as this is so-conceptualised from the ontological-normalcy/relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought perspective of notional~¹⁸deprocrpticism ‘referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness¹³ protensive-consciousness sound conceptualisation perspective’. This equally underlies and is in sync with the notion of candidty/candour-capacity as a variance of the same as of notional~¹⁸deprocrpticism ‘referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness¹³ protensive-consciousness sound conceptualisation perspective’. It is the 'notion of limited-mentation-capacity—as-subjecting-~~‘educed-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency~~' that as of its deficiency is falsely-

composited by ‘ontologically-compromised-mediating,-as-of-their-specific-constitutedness¹⁴
 consciousnesses flawed conceptualisation perspectives’ into ontologically-flawed constructs of
⁵⁸neuterising. ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’> as of the notional~conflatedness¹³ of notional~¹⁸deprocrypticism highlights that
 humankind in its projected-or-anticipated relationship with ‘existence as-the-absolute-a-priori’
 is rather in ~~preconverging~~-existential-extrication-as-of-existential-unthought, and not the full
 potency of existence; ~~preconverging~~-existential-extrication-as-of-existential-unthought
 construed rather as ‘shoddy-and-incomplete actualising in ⁷⁹presencing—absolutising-
 identitive-constitutedness¹⁴’ of the full potency of existence. ~~Preconverging~~-existential-
 extrication-as-of-existential-unthought refers to a registry-worldview’s/dimension’s overall
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as of
 the notional~conflatedness¹³ of notional~¹⁸deprocrypticism construct, wherein its
 <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ construes beyond-the-consciousness-
 awareness-teleology⁹⁹ -<of-preconverging-existential-extrication-as-of-existential-unthought>⁶
 of its ‘projected-or-anticipated-grandest-existential-axiomatic-construct’ as the absolute
 framework of ontological-performance⁷² -<including-virtue-as-ontology>-as-of-its-broadest-
 implications and thus failing to factor in the implications on its ontological-performance⁷²-
 <including-virtue-as-ontology>/morality/ethics/justice/etc. of its prior relative-ontological-
 incompleteness⁸⁸ -of-⁸³reference-of-thought as this induces <amplituding/formative>⁸ wooden-
 language-<imbued—temporal—mere-form/virtualities/dereification/akrasiatic-
 drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-³³reference-of-thought-
⁸categorical-imperatives/axioms/registry-teleology⁹⁵> at its uninstitutionalised-threshold¹⁰².

~~Preconverging-existential-extrication-as-of-existential-unthought~~ thus highlights the overall
~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-~~
~~contiguity ’~educed-~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~
~~<imbued-notional~cogency>’ }—constitutedness¹⁴-in-preconverging-entailment~~ of
 humankind’s access to existence given the ‘sublimating-epistemic-
 imbricatedness/threadedness/recomposuring as of iterating-of-existential-instantiations’, such
 that humankind’s axiomatic-construct/theory of existence/existential-reality/intrinsic-
 reality/ontological-veridicality as of its ‘projected-or-anticipated-grandest-existential-
 axiomatic-construct as ⁸³reference-of-thought—devolving-teleological-de-
 mentating/structuring/paradigming-of-meaningfulness’ is rather as of various successive
 relative ~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-~~
~~ontological-contiguity ’~educed-~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~
~~<imbued-notional~cogency>’ }—constitutedness¹⁴-in-preconverging-entailment~~ implied with
 the successive institutionalisations, and explains a natural human mental-disposition to nihilism
 as of each of such institutionalisation’s ~~<amplifying/formative>~~ wooden-language-~~(imbued—~~
~~averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-~~
~~teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-~~
~~implications>}~~ at its uninstitutionalised-threshold¹⁰² in a mental-reflex aversion of an opened-
 construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ behind the overall ~~relative-~~
~~unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-~~
 process⁶⁸. ~~Preconverging-existential-extrication-as-of-existential-unthought~~ as of the
 notional~conflatedness¹³ of notional~¹⁸deprocrypticism equally implies a humankind (~~re-~~
~~originary—as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-~~(imbued-~~~~

postconverging/dialectical-thinking²¹ - ‘projective-insights’/‘epistemic-projection-in-
 conflatedness¹³’-of-notional~¹⁸deprocrypticism-prospective-sublimation⁹⁰) originary/event³⁸-
 of-prospective-ontology-origination and effective⁵⁵maximalising-recomposuring-for-relative-
 ontological-completeness⁸⁷—unenframed/re-ontologising~conceptualisation capacity for
 inducing the requisite psychoanalytic-unshackling referencing/registering/decisioning—of-its-
 prior-relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought-rather-as-preconverging-
 or-dementing²⁰-and-decentered-to-the-prior-institutionalisation’s—⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹ and its alienation—as-inauthentic/poorly-
 objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶⁴/nihilistic
 while construing prospective opened-construct-of—⁵⁶meaningfulness-and-teleology⁹⁹ as
 postconverging-or-dialectical-thinking²¹-and-centered-to-the-prospective-institutionalisation’s—
⁸categorical-imperatives/axioms/registry-teleology⁹⁹-relative-ontological-completeness⁸⁷-of-
⁸³reference-of-thought-in-ontological-good-faith/authenticity⁶⁹, thus literally expanding human
 access to existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-
 digression as to the existential-<disontologising/re-ontologising—aporeticism> possibilities that
 arise with successive institutional-cumulation/institutional-recomposure-(as-to-
⁴historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective—
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)
 associated with the relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-
 human-institutionalisation-process⁶⁸. This thus divulges the essence of existence as the ‘full-
 potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-
 potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. In other
 words existence is already given rather as of its potency, and the real problem of existence is
 humankind’s access to existential-<disontologising/re-ontologising—aporeticism> possibilities
 as of humankind’s limited-mentation-capacity—as-subjecting-‘educated-

~~unlimitedness/existence-sublimating-nascence~~ to ~~limitedness/human-subpotency~~. That is, human transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity is what achieves existence as a 'potent construct', as the notion of existence-as-a-grounded-construct doesn't-make-sense/is-unavailable for any specific human registry-worldview's/dimension's ⁸³reference-of-thought as an ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ construct, including our positivism~⁸⁰procrypticism registry-worldview/dimension, as this will falsely imply that our ⁸³reference-of-thought ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ is 'developed enough' as of Being-and-contemplation to have achieved the full potency of existence to then know what's existence whereas in reality such ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ highlights human-subpotency/subpotent-mimetic-echoness-derivation-within-the-full-potency of existence. Thus our construal of existence can only be an 'as of existence' exercise that rather highlights human potential to transcend towards grasping existence/existential-possibilities; with that potency only instigated as of ontological-faith-notion-or-ontological-fideism—~~imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality~~ for transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity. Basically, existence as of prospective base-institutionalisation ⁸³reference-of-thought is circularly-unintelligible-but-for-a-~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising-meniality-or-hyperbole-of-⁵⁶meaningfulness-and-teleology⁹⁹ to recurrent-utter-uninstitutionalisation ⁸³reference-of-thought but for the former transcendental instigation as of ontological-faith-notion-or-ontological-fideism—~~imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality~~, existence as of prospective ¹⁰³universalisation ⁸³reference-of-thought is circularly-unintelligible-but-for-a-

~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising-meniality-or-
hyperbole-of-⁵⁶meaningfulness-and-teleology⁹⁹ to base-institutionalisation-universalisation
⁸³reference-of-thought but for the former transcendental instigation as of ontological-faith-
notion-or-ontological-fideism—~~imbued-underdetermination-of-motif-and-~~
~~apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality~~, existence as of
prospective positivism ⁸³reference-of-thought is circularly-unintelligible-but-for-a-
~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising-meniality-or-
hyperbole-of-⁵⁶meaningfulness-and-teleology⁹⁹ to ¹⁰³universalisation-non-
positivism/medievalism ⁸³reference-of-thought but for the former transcendental instigation as
of ontological-faith-notion-or-ontological-fideism—~~imbued-underdetermination-of-motif-and-~~
~~apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality~~, and prospectively
human-subpotency futural ~~Being-development/ontological-framework-expansion-as-to-depth-~~
~~of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology~~ as of
prospective notional~¹⁸deprocrypticism ⁸³reference-of-thought is circularly-unintelligible-but-
for-a-~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising-meniality-
or-hyperbole-of-⁵⁶meaningfulness-and-teleology⁹⁹ to positivism—⁸⁰procrypticism ⁸³reference-
of-thought but for the former transcendental instigation as of ontological-faith-notion-or-
ontological-fideism—~~imbued-underdetermination-of-motif-and-~~
~~apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality~~; such that all that is
left of permanence determination about existence is its transcendental construct as of human
limited-mentation-capacity-deepening—~~as subjecting limitedness/human-subpotency to-~~
~~‘duced-unlimitedness/existence-sublimating-nascence’²³³~~. Interestingly, from our vantage
positivism/rational-empiricism perspective, we’ll certainly construe the supposed
intradimensional resolution of existential-~~<disontologising/re-ontologising—aporeticism>~~
issues of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as of ontological-

performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. arising in recurrent-
 utter-uninstitutionalisation as intradimensional meniality-or-hyperbole and rather resolvable as
 of base-institutionalisation superseding projection/anticipation, and same with base-
 institutionalisation–ununiversalisation as intradimensional meniality-or-hyperbole and rather
 resolvable as of ¹⁰³universalisation superseding projection/anticipation, and same with
¹⁰³universalisation–non-positivism/medievalism as intradimensional meniality-or-hyperbole and
 rather resolvable as of positivism/rational-empiricism superseding projection/anticipation, but
 we won't or hardly construe of the same as of our <amplituding/formative–
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 about our positivism–⁸⁰procrypticism as it being of intradimensional meniality-or-hyperbole and
 rather resolvable as of notional~¹⁸deprocrypticism as preempting—disjointedness-as-of-
⁸³reference-of-thought superseding projection/anticipation! This points to the flaw of a
 Heideggerian Dasein conceptualisation as it wrongly implies 'humankind has any developed
 mental state as of Being-and-contemplation in any past-to-present epoch' to 'fully register as of
 that epoch's metaphysics-of-presence-(implicated-'nondescript/ignorable-void'⁶⁰'-as-to-
⁷presencing—absolutising-identitive-constitutedness }' what is existence/existential-
 possibilities not factoring Being apriorising/axiomatising/referencing-{of-'prospectively-
 implicated_attendant_ontological-contiguity '~duced-
 existentialising/contextualising/textualising_'intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>' }—conflatedness¹³-in-{preconverging-ment-by}-
 postconverging-entailment <amplituding/formative-epistemicity>-totalising~renewing-
 realisation/re-perception/re-thought as rather driven by ontological-faith-notion-or-ontological-
 fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-
 so-being-as-of-existential-reality in reflecting holographically-<conjugatively-and-
 transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-

human-institutionalisation-process , and further in contradiction to the notion of human ~~<amplifying/formative-epistemicity>~~-totalising~thrownness-in-existence³⁵ (I exist therefore existence is of transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance⁷²-<including-virtue-as-ontology>). Existence is rather a ‘potency construct of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as of human existential-<disontologising/re-ontologising—aporeticism> potential’ and not a ‘grounded construct for construing existence’ as wrongly implied/attempted with the Heideggerian Dasein notion, as all what ‘grounding’ does is to wrongly elevate the registry-worldview’s/dimension’s ⁸³reference-of-thought in which such a construct is articulatedly grounded thus contradictorily undermining the possibility for transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity by wrongly implying that the said registry-worldview’s/dimension’s ⁸³reference-of-thought is of absolute ontological-performance⁷²-<including-virtue-as-ontology>, whereas it is deepening of human limited-mentation-capacity—as subjecting—‘~~educated-unlimitedness/existence-sublimating-nascence~~’ to limitedness/human-subpotency as of ontological-faith-notion-or-ontological-fideism—~~imbued-underdetermination-of-motif-and-~~ ~~apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality~~ in inducing prospective apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumentings that allows for prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought thus expanding human notion of existence/existential-possibilities. Anecdotally, the prophesying social scientists of their times who insist on the recurrence of the practices of the creed are ‘not stupid’ as they know very well that ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ for ⁵⁶meaningfulness-and-teleology⁹⁹ are just that with respect to an animal of limited-mentation-capacity—as subjecting—‘~~educated-~~

unlimitedness/existence-sublimating-nascence' to limitedness/human-subpotency beyond-the-
 consciousness-awareness-teleology⁹⁹ ~~<of-preconverging-existential-extrication-as-of-
 existential-unthought>~~⁵ who is bound to circularly elicit shortness-of-register-of-
⁵⁶meaningfulness-and-teleology⁹⁹ on such renewed ⁸³reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹ for ⁵⁶meaningfulness-and-teleology⁹⁹ and further
 denaturing¹⁶ them as of the prospective institutionalisation uninstitutionalised-threshold¹⁰²! In
 other words and as relevant with all other registry-worldviews/dimensions transcendental
 implications, base-institutionalisation ⁵⁶meaningfulness-and-teleology⁹⁹ cannot truly be-
 grounded-as-explained to recurrent-utter-uninstitutionalisation as this wrongly implies the
 latter's ⁸³reference-of-thought as of its ⁸³reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹ is a sound basis for construing the ⁵⁶meaningfulness-
 and-teleology⁹⁹ of base-institutionalisation. This rather induces a circular-complexification of
 recurrent-utter-uninstitutionalisation ⁸³reference-of-thought as it adopts by mental-reflex an
⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—
 enframed/disontologising~conceptualisation mental-disposition rather than a ⁵⁵maximalising-
 recompositing-for-relative-ontological-completeness⁸⁷—unenframed/re-
 ontologising~conceptualisation mental-disposition and thus fails to fulfil the requisite base-
 institutionalisation referencing/registering/decisioning-of-its-⁸³reference-of-thought but rather
 manifesting recurrent-utter-uninstitutionalisation preconverging-or-dementing²⁰-and-
 decentered-prior-institutionalisation's-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ and
 its alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-
 objectified/ontological-bad-faith/inauthenticity⁶⁴/nihilistic. It is prospective recurrent-utter-
 uninstitutionalisation mindset ¹⁵de-mentation-~~(supererogatory~ontological-de-mentation-or-
 dialectical-de-mentation—stranding-or-attributive-dialectics)~~ as to psychoanalytic-unshackling
 into prospective base-institutionalisation mindset which is what allows for transcendence-and-

sublimity/sublimation/~~supererogatory~~-de-mentativity for crossgenerational renewal as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
 ‘human<~~amplituding/formative-epistemicity~~>totalising~purview-of-construal’. Such ungrounded base-institutionalisation articulation is one rather eliciting prospective metaphoricity⁵⁷ of the recurrent-utter-uninstitutionalisation mindset as of its implied prospective existential-<~~disontologising/re-ontologising—aporeticism~~> reference. Transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity implies that as of human <~~amplituding/formative-epistemicity~~>-totalising~thrownness-in-existence³⁵ (I exist therefore existence is of transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance⁷²-<including-virtue-as-ontology>), humankind has no ‘absolute past-or-present ontological-completeness-of-⁸³reference-of-thought’ for grounding the construal of ⁵⁶meaningfulness-and-teleology⁹⁹ of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplituding/formative-epistemicity~~>totalising~purview-of-construal’, as such pretence circularly turns into ~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant~~ ontological-contiguity ’~duced-~~existentialising/contextualising/textualising_~~ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—constitutedness¹⁴ -in-preconverging-entailment at the given ⁸³reference-of-thought uninstitutionalised-threshold¹⁰²; highlighting the fact that human potential attainment of the notional~¹⁸deprocrypticism as preempting—disjointedness-as-of-⁸³reference-of-thought is actually a ‘perpetual transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity’ as of notional~¹⁸deprocrypticism as <~~amplituding/formative~~>notional~preempting—disjointedness-as-of-⁸³reference-of-thought which points out that the various uninstitutionalised-threshold¹⁰² from recurrent-utter-

uninstitutionalisation to procrypticism are actually levels of disjointedness-as-of-⁸³reference-of-
 thought and that the various institutionalisations from base-institutionalisation to
 notional~¹⁸deprocrypticism are actually levels of preempting—disjointedness-as-of-³³reference-
 of-thought all reflected as of notional~¹⁸deprocrypticism. The validity of the construal of
 existence as-of-existence-potency³⁹~sublimating—nascence,-disclosed-from-prospective-
 epistemic-digression rather as transcendence-and-sublimity/sublimation/supererogatory~de-
 mentativity is that in the state of human <amplituding/formative—epistemicity>-
 totalising~thrownness-in-existence³⁵ (I exist therefore existence is of transcendental-
 enabling/sublimating/supererogatory~de-mentativity to my human-subpotency / hyperbole-of-
 temporal-to-intemporal-ontological-performance⁷²-<including-virtue-as-ontology>) humankind
 can only credibly adopt a ‘apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant_ontological-contiguity ’~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued—notional~cogency>’ }—conflatedness¹³-in- {preconverging-ment-by}-
 postconverging-entailment exercise’ rather as of effecting-wholeness-as-of-profoundness-and-
 completeness-to-⁵⁶meaningfulness-and-teleology⁹⁹ in re-projection-or-re-anticipation to match
 existence as to existence-potency³⁹~sublimating—nascence,-disclosed-from-prospective-
 epistemic-digression given existential-<disontologising/re-ontologising—aporeticism>
 ‘sublimating-epistemic—imbricatedness/threadedness/recomposuring as of iterating-of-
 existential-instantiations’ to further elevate its prospective relative-ontological-completeness⁸⁷-
 of-⁸³reference-of-thought of the-very-same-immanent-existence/intrinsic-reality/ontological-
 veridicality,-as-to-‘human<amplituding/formative—epistemicity>totalising~purview-of-
 construal’. This thus validates the notion that existence can only be construed as a transcendental
 apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant_ontological-
 contiguity ’~educated-

~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³-in-{preconverging-ment-by}-
 postconverging-entailment as of ⁵⁵maximalising-recomposuring-for-relative-ontological-
 completeness⁸⁷—unenframed/re-ontologising~conceptualisation driven by ontological-faith-
 notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality~~ and not as a grounded
~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-
 contiguity ’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—constitutedness¹⁴-in-preconverging-entailment as of
 elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-
 elucidation-outside—‘prospectively-implicated-attendant-ontological-contiguity⁶⁷’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’⁴⁰ wrongly inducing <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴.
 Transcendence-and-sublimity/sublimation/supererogatory~de-mentativity emphasises organic-
 knowledge as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-
 of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality
 underlying apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-
 ontological-contiguity ’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³-in-{preconverging-ment-by}-
 postconverging-entailment pointing to the ‘false certainty and denaturing¹⁶ implications’
 involved with knowledge construed mechanically as of elaboration-as-to-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—~~

~~‘prospectively implicated_attendant_ontological-contiguity⁶⁷’~educed-~~
~~existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-~~
~~<imbued-notional~cogency>’⁴⁰ in an apriorising/axiomatising/referencing- {of-‘prospectively~~
~~implicated_attendant_ontological-contiguity ’~educed-~~
~~existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-~~
~~<imbued-notional~cogency>’ }—constitutedness¹⁴ in preconverging-entailment~~ and
 extricatory relationship with human ~~<amplituding/formative-epistemicity>-~~
 totalising~thrownness-in-existence³⁵ (I exist therefore existence is of transcendental-
 enabling/sublimating/supererogatory~de-mentativity to my human-subpotency / hyperbole-of-
 temporal-to-intemporal-ontological-performance⁷²-<including-virtue-as-ontology>), failing to
 factor in ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—
 unenframed/re-ontologising~conceptualisation driven by ontological-faith-notion-or-
 ontological-fideism—~~imbued-underdetermination-of-motif-and-~~
~~apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality.~~ Existence as of its
 potency implies that what underlies ⁴⁶historiality/ontological-eventfulness³⁸/ontological-
 aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-
 relativism-determinism’> as of the notional~conflatedness¹³ of notional~¹⁸deprocrypticism is
 always the issue of ‘divulging prospective relative-ontological-completeness⁸⁷-of-⁸³reference-
 of-thought’ as of ~~apriorising/axiomatising/referencing- {of-‘prospectively-~~
~~implicated_attendant_ontological-contiguity ’~educed-~~
~~existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-~~
~~<imbued-notional~cogency>’ }—conflatedness¹³ in {preconverging-ment-by}-~~
 postconverging-entailment, and so as the very essence of human limited-mentation-capacity—
 as subjecting ‘educed-unlimitedness/existence-sublimating-nascence’ to limitedness/human-
 subpotency relating to existence—as-the-absolute-a-priori-of-

conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
elicited-from-prospective—profound-supererogation⁹⁶—<as-to-perspective—ontological-
normalcy/postconvergence-implicit-‘prospective-aporeticism-overcoming/unovercoming’>.

Hence the very essence of a notional~¹⁸deprocrypticism institutionalisation is one that comes
into terms—as-of-axiomatic-construct with existence-potency³⁹~sublimating—nascence,-
disclosed-from-prospective-epistemic-digression and as reflected in transcendence-and-
sublimity/sublimation/supererogatory~de-mentativity as of
apriorising/axiomatising/referencing- {of-‘prospectively-implicated—attendant—ontological-
contiguity ’~educated—

existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional~cogency>’ }—conflatedness¹³—in {preconverging—ment—by}—

postconverging—entailment in avoiding⁵⁶ meaningfulness-and-teleology⁹⁹ denaturing¹⁶ involved
with grounded apriorising/axiomatising/referencing- {of-‘prospectively-implicated—attendant—
ontological-contiguity ’~educated—

existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional~cogency>’ }—constitutedness¹⁴—in—preconverging—entailment posturing.

Operantly, the phenomenological quest for an underlying and superseding knowledge construct,
construed here as an enabling construct of <amplituding/formative—
epistemicity>totalising~conflated—⁵⁶meaningfulness-and-teleology⁹⁹-as-of-

notional~¹⁸deprocrypticism-reflected-⁴⁶historiality/ontological-eventfulness³⁸/ontological-

aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-
relativism-determinism’> ontological-performance⁷²-<including-virtue-as-

ontology>/morality/ethics/justice/etc. determination as of human <amplituding/formative—
epistemicity>-totalising~thrownness-in-existence³⁵ (I exist therefore existence is of

transcendental-enabling/sublimating/supererogatory~de-mentativity to my human-subpotency /

hyperbole-of-temporal-to-intemporal-ontological-performance⁷²-<including-virtue-as-ontology>), is fulfilled by the notion of ~~preconverging~~-existential-extrication-as-of-existential-unthought/~~postconverging~~-nonextricatory-existential-preempting-of-existential-unthought as the construct that reflects any registry-worldview's/dimension's ⁸³reference-of-thought⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> as of the notional~conflatedness¹³ of notional~¹⁸deprocrypticism highlighting the affirmation/projection/assertion/notional~self-distantiation/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²¹-apriorising-psychologism> of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought as of the implications of its apriorising/axiomatising/referencing- {of-'prospectively-implicated-attendant-ontological-contiguity' ~educated-existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>' }—conflatedness¹³-in-{preconverging-ment-by}-~~postconverging-entailment~~ as its given ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹ and its apriorising/axiomatising/referencing- {of-'prospectively-implicated-attendant-ontological-contiguity' ~educated-existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>' }—constitutedness¹⁴-in-preconverging-entailment as of the unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing³⁰-apriorising-psychologism> of its given prior relative-ontological-

incompleteness⁸⁸-of-⁸³reference-of-thought as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’. This author’s notion of centered-<amplituding/formative-epistemicity>totalising/circumscribing/delineating ⁵⁶meaningfulness-and-teleology⁹⁹ as ‘<amplituding/formative-epistemicity>totalising~conflated-⁵⁶meaningfulness-and-teleology⁹⁹-as-of-notional~¹⁸deprocrypticism-reflected-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’ fundamentally grasps that the Derridean critique of centered-epistemic-totalisation as impossible to achieve and postulation instead of decentered-infinite-freeplay is actually a critique arising on the implied assumption of finite human limited-mentation-capacity—as-subjecting-‘~~educed-unlimitedness/existence-sublimating-nascence~~’ to limitedness/human-subpotency as of its impossibility as finitely limited to come into the full terms of grasping the full potency of existence/existential-possibilities; but then this author construes that human limited-mentation-capacity—as-subjecting-‘~~educed-unlimitedness/existence-sublimating-nascence~~’ to limitedness/human-subpotency is not finite as it deepens as of the possibility of transcendence-and-sublimity/sublimation/supererogatory~de-mentativity enabled as of ¹⁵de-mentation-(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) thus involving preconverging/postconverging-de-mentative/structural/paradigmatic transformations/shifts of human limited-mentation-capacity—as-subjecting-‘~~educed-unlimitedness/existence-sublimating-nascence~~’ to limitedness/human-subpotency ⁸³reference-of-thought-as-of-‘⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigmng-of-meaningfulness’ to grasp existence/existential-possibilities, such that as of notional~¹⁸deprocrypticism or <amplituding/formative>notional~preempting—disjointedness-as-of-⁸³reference-of-thought in

reflecting holographically-<conjugatively-and-transfusively> the ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity ~of-the-human-institutionalisation-process
 retrospectively to prospectively, centered-<amplifying/formative-epistemicity>totalising/circumscribing/delineating ⁵⁶meaningfulness-and-teleology⁹⁹ as of its attaining of ontological-completeness-of-⁸³reference-of-thought is/can-be achieved as ‘involving the superseding/transcending of successively defining human finitudes as the destructuring-threshold-(~~uninstitutionalised-threshold~~ ⁰²/presublimating–desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. towards attaining successive prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought as the institutionalisations’. This thus undermines the implications of a Derridean decentered-infinite-freeplay in its critique of ‘centered–epistemic-totalisation as of circularity of ⁵⁶meaningfulness-and-teleology⁹⁹ in relative deficient/flawed ontological-performance⁷²-<including-virtue-as-ontology>’ since such a criticism is based on assuming only a same registry-worldview’s/dimension’s ⁸³reference-of-thought, and so-construed mainly because such a Derridean conception construes of centered–epistemic-totalisation as only within one registry-worldview’s/dimension’s ⁸³reference-of-thought-as-of-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ as of its apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting, failing to reflect the ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸ as of notional~¹⁸deprocrypticism implied postconverging–de-mentating/structuring/paradigming shifts of ⁸³reference-of-thought-as-of-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ overcome the limitation of ‘centered–epistemic-totalisation circularity of ⁵⁶meaningfulness-and-teleology⁹⁹ in relative deficient/flawed ontological-performance⁷²-<including-virtue-as-

ontology>’ within a same ⁸³reference-of-thought-as-of-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness’ by way of the successive prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought as enabling successive prospective ⁸³reference-of-thought-as-of-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness’ marked by the shift of ‘centered–epistemic-totalisation circularity of ⁵⁶meaningfulness-and-teleology⁹⁹ inducing relatively less and less deficient/flawed ontological-performance⁷²-<including-virtue-as-ontology>’ right up to the attainment of notional~¹⁸deprocrpticism ‘centered–epistemic-totalisation circularity of ⁵⁶meaningfulness-and-teleology⁹⁹ of theoretically perfect/sound ontological-performance⁷²-<including-virtue-as-ontology>’; given that the ‘succession of institutionalisation

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting rules of the successive ⁸³reference-of-thought-as-of-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness’s’ overcome retrospectively to prospectively the problem of human limited-mentation-capacity—as-subjecting-‘~~educated-unlimitedness/existence-sublimating-nascence~~’ to limitedness/human-subpotency by its deepening thus inducing successive human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity of human finitudes as destructuring-threshold-~~(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~~~of-ontological-performance⁷²-<including-virtue-as-ontology>. Here as well the Derridean postulation of decentered-infinite-freeplay in lieu of such a conceptualisation of a ‘projected ultimate centered–epistemic-totalisation circularity of ⁵⁶meaningfulness-and-teleology⁹⁹ of theoretically perfect/sound ontological-performance⁷²-<including-virtue-as-ontology>’, as implied by this author’s notion of ontological-normalcy/postconvergence, operantly displays the philosophical tradition problem of ~~apriorising/axiomatising/referencing- {of-‘prospectively-~~

~~implicated_attendant-ontological-contiguity ' ~educated-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>' }—constitutedness¹⁴-in-preconverging-entailment~~ as failing to
 project of the transformational implications of human limited-mentation-capacity-deepening—
 as subjecting limitedness/human subpotency to 'educated-unlimitedness/existence-sublimating-
 nascence'⁵³ for successive prospective relative-ontological-completeness⁸⁷-of-⁸³ reference-of-
 thought in bringing about ~~<cumulating/recomposuring~attendant-ontological-contiguity >-
 successive registry-worldviews/dimensions as of apriorising/axiomatising/referencing- {of-
 'prospectively-implicated_attendant-ontological-contiguity ' ~educated-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>' }—conflatedness¹³-in- {preconverging-ment-by}-
 postconverging-entailment~~ that prospectively ultimately grasps the centered-
 <amplituding/formativ-epistemicity>totalising/circumscribing/delineating ⁵⁶meaningfulness-
 and-teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-
 ontology>/morality/ethics/justice/etc. in reflecting holographically-<conjugatively-and-
 transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-
 human-institutionalisation-process or notional~¹⁸deprocrypticism. Despite such a Derridean
 decentered-infinite-freeplay conception being the most radical attempt hitherto to overcome the
 philosophical tradition ~~apriorising/axiomatising/referencing- {of- 'prospectively-
 implicated_attendant-ontological-contiguity ' ~educated-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>' }—constitutedness¹⁴-in-preconverging-entailment,~~ it perfectly
 grasps the implications to ⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-
 <including-virtue-as-ontology>/morality/ethics/justice/etc. of 'centered-epistemic-totalisation
 as of circularity of ⁵⁶meaningfulness-and-teleology⁹⁹ in relative deficient/flawed ontological-

performance⁷²-<including-virtue-as-ontology>' but rather as within a same horizon of ⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-ontology>. However, it fails to grasp that such a centered–epistemic-totalisation itself arises because an axiomatic-construct is a circularity of ⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. of the-very-same <amplituding/formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality it refers to, and so-implied by extension with respect to a given ⁸³reference-of-thought-as-of-‘⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ a centered–epistemic-totalisation is rather the circular ⁵⁶meaningfulness-and-teleology⁹⁹ representation of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’, as the said ⁸³reference-of-thought-as-of-‘⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ is ‘supposedly always the systemic and indefinite resolution’ of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’. Now, the issue of a centered–epistemic-totalisation defect arises where the given ⁸³reference-of-thought-as-of-‘⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ is ontologically-flawed/deficient as it will systematically induce a ‘centered–epistemic-totalisation circularity of ⁵⁶meaningfulness-and-teleology⁹⁹ in relative deficient/flawed ontological-performance⁷²-<including-virtue-as-ontology>’ construed as of the uninstitutionalised-threshold¹⁰² of a registry-worldview’s/dimension’s ⁸³reference-of-thought-as-of-‘⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’. But then human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating-nascence’²⁵³

achieving prospectively of an ultimately theoretically perfect/sound ⁸³ reference-of-thought-as-of-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ as of the full ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸ as notional~¹⁸deprocrypticism implies the circular ontologically-flawed/deficient implications of centered—epistemic-totalisation are done away with as of ontological-completeness with the ~~<amplituding/formative—epistemicity>~~-totalising~renewing-realisation/re-perception/re-thought of the ⁸³reference-of-thought-as-of-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human~~<amplituding/formative—epistemicity>~~totalising~purview-of-construal’, with such a conceptualisation of centered—epistemic-totalisation also construed as transcendental centered—epistemic-totalisation or extrapolated-centered—epistemic-totalisation or extrapolatory—epistemic-totalisation or transcendental—epistemic-totalisation and reflects the reality that a Derridean decentered-infinite-freeplay can also be construed as an interpolatory—epistemic-totalisation or interpolated-decentered—epistemic-totalisation. For instance, we can grasp that ‘traditional classical mechanics axiomatic-construct’ is a given ‘centered—epistemic-totalisation circularity of ⁵⁶meaningfulness-and-teleology⁹⁹ of ‘the-very-same physics ~~<amplituding/formative—epistemicity>~~totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ as of a prior relative-ontological-incompleteness⁸⁸ of less ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. of ‘the-very-same physics ~~<amplituding/formative—epistemicity>~~totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’, while with human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educated-unlimitedness/existence-sublimating-nasceence²⁵³ the theory-of-relativity-together-with-

quantum-mechanics—axiomatic-constructs brings about a new ‘centered—epistemic-totalisation/circularity of ⁵⁶meaningfulness-and-teleology⁹⁹ of ‘the-very-same physics <amplituding/formativ—epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ as of prospective relative-ontological-completeness⁸⁷-of-axiomatic-construct-or-⁸³reference-of-thought as we can do more things with the latter axiomatic-construct more-profound/grander ⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-ontology>; and interestingly, physicists will surely fancy that they could do better in ultimately grasping theoretically the full-potency of existence divulgeable as of ‘the-very-same physics <amplituding/formativ—epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ with an ambition for a theory of everything. However, a Derridean decentered-infinite-freeplay is nevertheless critical as a first step for breaking away from a prior centered—epistemic-totalisation of a very same <amplituding/formativ—epistemicity>totalising~devolved—purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality in relative deficient/flawed ontological-performance⁷²-<including-virtue-as-ontology>, and thus by extension with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formativ—epistemicity>totalising~purview-of-construal’ which is a given ⁸³reference-of-thought, construed as ‘⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’; and for all practical matters this has been the way Derridean deconstruction has been commonly applied as in effect all our ⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. has been as of our positivism—⁸⁰procrypticism registry-worldview’s/dimension’s ⁸³reference-of-thought-as-of-‘⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ horizon and such a

Derridean decentered-infinite-freeplay is an inspired conception providing the groundwork as its initiates the centered-epistemic-totalisation exercise for the insight of a futural différance as of the latter's transcendental-epistemic-totalisation that underlies apriorising/axiomatising/referencing-~~{of-‘prospectively-implicated-attendant-ontological-contiguity’-~educated-existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’}~~—conflatedness¹³-in-~~{preconverging-ment-by}-postconverging-entailment~~ in breaking with the philosophical tradition or human knowledge conceptualisation tradition or towards fulfilling the understanding of Being. In this regard talking about the physics example again, such a Derridean freeplay différance is akin to the ‘putting in question exercise’ that surrounds the cooperation/mutual-complementing-ideas-among-various-physicists leading up to the critical breakthroughs; which then establish such physics centered-epistemic-totalisation schemes as Newtonian physics and later on Theory-of-relativity and Quantum-mechanics, and today with respect to various theoretical efforts with the potential of leading to a physics Theory of Everything. Inherent to futural différance is the notion of ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴, as of beyond-the-consciousness-awareness-teleology⁹⁹-~~<of-preconverging-existential-extrication-as-of-existential-unthought>~~⁶, construed in the immediate-and-short-term as of ‘self-referencing’ as the uninstitutionalised-threshold¹⁰² temporal individuations circular undermining of the prospective institutionalisation⁸³reference-of-thought-as-to-postconverging-de-mentating/structuring/paradigming implied transformation/shift as transcendence-and-sublimity/sublimation/~~supererogatory-de-mentativity~~ as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, as well as the idea of temporal individuations ‘syncretising’ that underlies a spiralling crossgenerational increasing undermining of the uninstitutionalised-threshold¹⁰²⁸³reference-of-

thought which is in ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ with its ultimate crossgenerational
 collapsing for the prospective institutionalisation's ⁸³reference-of-thought; and so as of
 prospective social-stake-contention-or-confliction dynamism with increasing social ¹⁰³universal-
 transparency¹⁰⁴-~~<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-
 epistemicity>totalising~in-relative-ontological-completeness⁸~~ } as of prospective relative-
 ontological-completeness³⁷-of-⁸³reference-of-thought of the prospective institutionalisation's
⁸³reference-of-thought. Insightfully again, this idea of infinite-possibilities/circularity implied as
 of a Derridean infinite-decentered-freeplay of a given meaningful-frame/axiomatic-
 construct/model such as mathematical models/axiomatic-constructs circularity is familiar to
 physicists and other scientists who understand that there is no infinity in the real-world/existence
 and infinity showing up in mathematical models/axiomatic-constructs point to the fact that there
 is a circular or undefined or undecidable problem arising from poor human limited-mentation-
 capacity—~~as-subjecting-‘educated-unlimitedness/existence-sublimating-nasence’ to-
 limitedness/human-subpotency~~ conceptualisation implying the given mathematical
 model/axiomatic-construct is in circular-existential-disjointedness-as-of-prior-relative-
 ontological-incompleteness⁸⁸ as of the axiomatic-construct relative notional-
 discontiguity/epistemic-discontiguity⁶³-~~<between—prior-shallow-supererogation⁹⁶-of-
 mentally-aestheticised~preconverging/dementing²⁰-qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-
 schema>~~ in ~~apriorising/axiomatising/referencing-‘of-‘prospectively-implicated-attendant-
 ontological-contiguity’~educated-
 existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }~~—constitutedness¹⁴-in-preconverging-entailment, and thus a
 need for a more ontologically-complete mathematical model/axiomatic-construct that as of

human limited-mentation-capacity-deepening—as subjecting limitedness/human subpotency—
 to—‘~~educed unlimitedness/existence sublimating nascence~~²⁵³ then resolves/overcomes the
 circularity/circular-existential-disjointedness-as-of-prior-relative-ontological-incompleteness⁸⁸
 reflected in the prior mathematical model/axiomatic-construct by the infinities-as-circular-or-
 undefined-or-undecidable with a new mathematical model/axiomatic-construct in relative
 notional-contiguity/epistemic-contiguity⁶²—~~profound supererogation⁹⁶—of-mentally-~~
~~aestheticised~postconverging/dialectical-thinking⁹—qualia-schema~~ as of
~~apriorising/axiomatising/referencing- {of-‘prospectively implicated attendant ontological-~~
~~contiguity’ ~educed—~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-~~
~~<imbued notional~cogency>’ }—conflatedness¹³ in {preconverging ment by}—~~
~~postconverging entailment,~~ and so as of the-very-same ~~amplituding/formative—~~
~~epistemicity>totalising~devolved—purview-as-domain-of-construal-as-intrinsic-~~
 reality/ontological-veridicality; and so because human limited-mentation-capacity-deepening—
 as-subjecting limitedness/human subpotency to—‘~~educed unlimitedness/existence sublimating-~~
~~nascence~~²⁵³ induces preconverging/postconverging—de-
 mentatively/structurally/paradigmatically grander human ⁵⁶meaningfulness-and-teleology⁹⁹
 ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. of
 human implicit-or-explicit constructed axiomatic-constructs of purviews of construal-as-
 intrinsic-reality/ontological-veridicality, and this equally applies by extension to ⁸³reference-of-
 thought-as-of-⁸⁸reference-of-thought—devolving-teleological-de-
 mentating/structuring/paradigming—of-meaningfulness’ as of the-very-same-immanent-
 existence/intrinsic-reality/ontological-veridicality,-as-to-‘human~~amplituding/formative—~~
~~epistemicity>totalising~purview-of-construal~~’. It should be noted thus that an axiomatic-
 construct is as of an implied correspondence with the-very-same-immanent-existence/intrinsic-

reality/ontological-veridicality,-as-to-‘human<amplituding/formative-
 epistemicity>totalising~purview-of-construal’ or <amplituding/formative-
 epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-
 reality/ontological-veridicality, and it supersedes and is defining of logic which is rather the
 ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-
 nature-of-the-world/conditions’ as reflected with any given explicated axiomatic-construct in the
 same way that insight/intuition is reflected rather with regards to any given implicated axiomatic-
 constructs; with an axiomatic-construct such as an idea or a concept or a notion or a theory being
 any conception as of ⁵⁶meaningfulness-and-teleology⁹⁹ of supposed existential-implications
 correspondence. That is the traditional knowledge conception articulated as ‘axioms of logic’ is
 rather vague, with the appropriate articulation being rather ‘logic of axiomatic-
 construct/⁸³reference-of-thought’, as the axiomatic-construct/⁸³reference-of-thought is the
 effective human limited-mentation-capacity—as-subjecting-‘~~educated-unlimitedness/existence-
 sublimating-nasence~~’ to-limitedness/human-subpotency supposed correspondence relation
 with existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-
 withdrawal/unenframing/re-ontologising,-elicited-from-prospective~profound-
 supererogation⁹⁶ <as-to-perspective~ontological-normalcy/postconvergence-implied-
 ‘prospective-aporeticism-overcoming/unovercoming’> for human-subpotency possibilities for
 devolving ⁵⁶meaningfulness-and-teleology⁹⁹ as knowledge-constructs/theories/intersolipsistic-
 intercessory-notions/notional~referential-notions/articulations/virtue, with increasing
 ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. as of
 human transcendence; even though such a conception as ‘axioms of logic’ could be perceived
 rather as a meta-conception or more like a technical practicality akin to say the scaffolding of a
 building! In other words as the ‘inner working coherence/contiguity of axiomatic-construct
 construal of ecstatic-existence/the-nature-of-the-world/conditions’, logic and by extension

mathematics imply elaboration-as-to-mere-
 extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
 ‘prospectively implicated attendant ontological-contiguity⁶⁷~educated—
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’⁴⁰, whereas axiomatic-constructs as reflecting ecstatic-
 existence/the-nature-of-the-world/conditions are construed in
 affirmation/projection/assertion/notional~self-distantiation/dueness-validating-
 logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-
 dialectical-thinking²¹~apriorising-psychologism> as of ⁵⁵maximalising-recomposuring-for-
 relative-ontological-completeness⁸⁷—unenframed/re-ontologising~conceptualisation. But then
 as of ‘ontology of logic’ and ‘ontology of mathematics’ as their very own respective
 conceptualised meta-axiomatic-constructs as ontologies in terms of reflecting their philosophical
 depth of contemplation as of ‘coherence/contiguity-of-superseding-oneness-of-ontology-
 implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-
 insight-or-intuition-or-foresight-as-of-embodied-consciousness’, both logic and mathematics
 are construed practically as formalisations which are mainly as such constructs of
 faithful/reproducible syntaxisation on the supposed basis of ‘smarter and simpler articulations’
 for the sake of succinctness, clarity and fungibility; however, without the implication of any
 other inherent transcendental-enabling/sublimating/supererogatory~de-mentativity of such
 formalisations besides their succinctness, clarity and fungibility usefulness ‘thus-limitedly
 construed as their inherent meta-conceptualised ontological-veracity/axiomatic-construct of
 logic and mathematics transcendental-enabling/sublimating/supererogatory~de-mentativity’.
 But then it is naïve to construe of mathematics, as logicians have tended to do, as essentially an
 exercise of mathematical formalisation. The fact is that mathematics have always been
 developed implicitly or explicitly in association with or inspired from the context as to

~~'implicated_attendant_ontological-contiguity'⁶⁷~educated-~~
~~existentialising/contextualising/textualising_~~ 'intelligibility/epistemicity/reflexivity-contiguity-
~~<imbued-notional~cogency>'⁴⁰~~ of other applied and transcendental-
enabling/sublimating/~~supererogatory~~~de-mentativity activities as of their axiomatic-constructs
development and mathematics very own existential-reality of developed axiomatic-constructs
applicative orientation, including developing together with heavily dependent mathematics
domains like physics, engineering, other applied sciences and statistical studies. This latter
situation which is more real than generally said and makes of mathematics a
'~~amplifying/formative-epistemicity>~~totalising~devolved—purview/domain-of-construal-as-
intrinsic-reality/ontological-veridicality/existential-reality created axiomatic-constructs' and
more so than the 'abstract romantic image portrayed as of the mere manipulation of numbers and
forms' as if not inspired as of existential-reality contextuality itself. Thus naively taking cue
from the formalisation of mathematics as if it will enable the inherent transcendental-
enabling/sublimating/~~supererogatory~~~de-mentativity of any discipline is bound to lead to
disappointment, as the inherent axiomatic-constructs as theories, concepts, notions and ideas of
the existential-<disontologising/re-ontologising—aporeticism> domain in question have to be
critically developed as knowledge-reification~gesturing-and-accounting—of-epistemic-
phenomenalism-<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-
'~~prospectively_implicitated_attendant_ontological-contiguity~~'~educated-
~~existentialising/contextualising/textualising_~~ 'intelligibility/epistemicity/reflexivity-contiguity-
~~<imbued-notional~cogency>'~~ }—conflatedness ~~in-{preconverging-ment-by}-
~~postconverging-entailment>~~ for logic and mathematics to then be relevant as of a secondary tool
or at best a concomitant tool. In this regards, the 'truly mathematical proof' (over and above any
formal mathematical proof) is rather about sublimating-validation/desublimating-invalidatio of
any such mathematics as it can be so-demonstrable in the occurrence of existential-~~

<disontologising/re-ontologising—aporeticism> phenomena/manifestations; even as such a mathematical demonstration is rather so ‘existentially-<disontologising/re-ontologising—aporeticism> nominal’ that such phenomenal/manifest veracity of mathematics is often for all practical purposes mostly overlooked by mathematicians when involved in their formalisation exercise including ‘formal proofs’ as to the fact that the existential-<disontologising/re-ontologising—aporeticism> sublimating-validation/desublimating-invalidated of mathematics is so nominally obvious that hardly any experimenting is warranted for confirmation and this existential-<disontologising/re-ontologising—aporeticism> nominalism can easily lead to a reductionist confusion that mathematics (as to its epistemic-conception phenomenal/manifest~subpotency-(in-transitive-conflatedness³—reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascent) with regards to the relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷ of existence’) is not priorly subject to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation⁹⁶ (and this very insight about the ‘existentially-<disontologising/re-ontologising—aporeticism> nominal’ sublimating-validation/desublimating-invalidated of mathematics as of a ‘very existentially-<disontologising/re-ontologising—aporeticism> nominal supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting³—for—conceptualisation as to the mere adequacy of formalised mathematics’ explains on-the-other-hand why the mere introduction of mathematics, statistics and data in domains requiring ‘human corresponding-sublimation-inducing,-profound-and-creative supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting³—for—conceptualisation’ is not construed as sublimating-validation in such domains where such

mathematics, statistics and data are rather ‘distracting-from and not-contributing-to’ the inherent domain’s epistemic-conceptions phenomenal/manifest~subpotencies-~~(in-transitive-conflatedness~~¹³-reflexivity,-in-the-full-potency-of-existence’s~sublimating~nascence) given ‘human corresponding-sublimation-inducing,-profound-and-creative supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting ~for~conceptualisation’). In physics the Newtons, Leibnizes, Einsteins, Poincarés, Schrodingers, Bohrs had to elicit the transcendental-enabling/sublimating/supererogatory~de-mentativity of the physics <amplifying/formative~epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality created axiomatic-constructs with mathematics being accessory to the transcendental-enabling/sublimating/supererogatory~de-mentativity. They didn’t just start to develop ‘patterns of mathematical equations’ without the prior insight about the physics domain-of-study and what to strive for, and actually from that ‘physics reality precedence perspective’ got the insight to further develop their relevant branches of mathematics. Nor do even pure mathematicians just go about constructing ‘mathematical patterns’ as of formalisation without striving to get insight and inspiration from existential-reality as transcendental-enabling/sublimating/supererogatory~de-mentativity; and we can appreciate in this regards how the human mathematical disposition adjust from a classical reflex with regards to existential-~~<disontologising/re-ontologising—aporeticism>~~ phenomena/manifestations that assume a non-classical character like statistical-constructs, quantum phenomena, black holes, etc. as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective~profound-supererogation⁹⁶. The naivety of logicism lies exactly in this respect of construing formalisation as most of what is supposed to be achieved, and failing to grasp that when it comes to social reality its own transcendental-enabling/sublimating/supererogatory~de-

mentativity has to be ‘creatively construed’, and this in-many-ways explains the frustrated conclusion that will often then arise from such a naïve formalisation perspective that the philosophical exercise is not necessarily transcendental-enabling/sublimating/supererogatory~de-mentativity, contrary to the precept of all other knowledge! Thus the conceptualisation of logic implied by any given registry-worldview/dimension ⁸³reference-of-thought-as-of-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/formative-epistemicity>totalising~purview-of-construal’ points to the fact that the various registry-worldviews/dimensions operate their own conception of logic as of their prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought; as we can appreciate inherently as of metaphysics-of-absence-(implicated-epistemic-veracity-of-⁶nonpresencing-<perspective-ontological-normalcy/postconvergence>) that however deficient, that each registry-worldview/dimension does have its own sense of logic as of its self-conscious construed ⁵⁶meaningfulness-and-teleology⁹⁹. The notion of an absolutely valid logic can only arise on the backdrop of an absolutely valid ⁸³reference-of-thought-as-of-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ as implied by futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology as of prospective ¹⁸deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought registry-worldview/dimension institutionalisation, wherein such a logic is its ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’. In this regard, the link-up of all the concepts and notions articulated herein by this author speaks of ‘suprastructural logic’ that is critically articulated as of a prospective notional~¹⁸deprocrypticism psychoanalytic-unshackling metaphysics-of-absence-(implicated-

epistemic-veracity-of-⁶¹ nonpresencing-<perspective-ontological-normalcy/postconvergence> and apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity’ ~educated-
 existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³ -in- {preconverging-ment-by}-
 postconverging-entailment, and further subsumed in the word candidity or candour-capacity. Such ‘suprastructural logic’ is even more damning about the naïve
 apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity’ ~educated-
 existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—constitutedness¹⁴ -in- preconverging-entailment construal of
⁵⁶meaningfulness-and-teleology⁹⁹ that besets the knowledge and philosophical tradition. Such a
 conception of logic and logical analysis points to the <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 naivety and vagueness involved when construing logic and logical analysis as absolute without
 any explicitly implied or formulated ⁸³reference-of-thought, construed as ‘⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness’;
 usually in our case, in a non-transcendental <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 that is unconsciously implied as of our positivism—⁸⁰procrypticism registry-worldview/dimension. Insightfully, such a ‘suprastructural logic’ undermines metaphysical
 notions like good, essence and truth as being naively construed as of a given registry-worldview’s/dimension’s <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ of ⁵⁶meaningfulness-and-teleology⁹⁹, and
 in lieu emphasises Being construed as ontology’s-directedness-as-Being which best reflects and

captures ⁵⁶meaningfulness-and-teleology⁹⁹ as of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸ as of difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism²² implied <amplituding/formative-epistemicity>causality’-as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷’. Being as of its implied notional~¹⁸deprocrypticism’s apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant—ontological-contiguity ’~educed—existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>’ }—conflatedness¹³-in- {preconverging-ment-by}—postconverging-entailment provides elucidation to such question as: what is the meaning of good/truth/essence in a recurrent-utter-institutionalised, an ununiversalised or a non-positivistic society? And invariably the answers will be a vague <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ as of each registry-worldview/dimension, and it is rather the emanant insight of ‘prospective postconverging~aporeticism—overcoming/unovercoming as the-Good/knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant—ontological-contiguity ’~educed—existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>’ }—conflatedness¹³-in- {preconverging-ment-by}—postconverging-entailment>/understanding/<amplituding/formative-

epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-
⁹ nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-
contiguity⁶¹’ conceptualisation as of Being-development/ontological-framework-expansion-as-
to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology
that carries the prospective transcendence-and-sublimity/sublimation/supererogatory~de-
mentativity which are the resolution of the successive prior registry-worldview’s/dimension’s
uninstitutionalised-threshold¹⁰² vices-and-impediments¹⁰⁵; and so by successive Being-
development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
infrastructure-of- meaningfulness-and-teleology in reflecting holographically-
<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-
contiguity ~of-the-human-institutionalisation-process as base-institutionalisation,
¹⁰³universalisation and positivism respectively, and prospectively deprocrypticism. Being
construed as of ontology’s-directedness-as-Being thus enables the superseding of
<amplituding/formative-epistemicity>totalising~self-referencing-syncretising/illusion-of-the-
present/present-consciousness/mirage as metaphysics-of-presence-(implicated-
‘nondescript/ignorable-void⁶⁰’-as-to-⁷⁹ presencing—absolutising-identitive-constitutedness).
Further, the fact is that it is rather axiomatic-constructs whether explicit or implicit that are
supposedly in a ⁵⁶meaningfulness-and-teleology⁹⁹ correspondence relation with an epistemic-
totalising³³~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-
veridicality/existential-reality as of their given ⁵⁶meaningfulness-and-teleology⁹⁹ ontological-
performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. as validated by
<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-
prospective-⁶¹ nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—
ontological-contiguity⁶¹; so-construed as of the implications of human limited-mentation-
capacity—as-subjecting-‘educated-unlimitedness/existence-sublimating-nasceence’ to-

~~limitedness/human-subpotency~~ when developing axiomation-constructs, with the latter subject to their transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity when prospective relative-ontological-completeness⁸⁷-of-axiomatic-construct-or-⁸³reference-of-thought avails prospectively with regards to their ⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-ontology>. The implications here as well are that implicit axiomatic-constructs like analogies and supposed intuitions/insights that do not reflect/align as of the coherence/contiguity of superseding~oneness-of-ontology implied as of the full-potency of existence coherence/contiguity, are ontologically naïve and vague. Thus axiomatic-constructs ontological-veracity are dependent on relative notional-discontiguity/epistemic-discontiguity⁶³-<between~prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema>; as axiomatic-construct/⁸³reference-of-thought of <amplituding/formative-epistemicity>totalising~devolved~purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality. An axiomatic-construct is in such relative notional-discontiguity/epistemic-discontiguity⁶³-<between~prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema> by its apriorising/axiomatising/referencing-{of-‘prospectively-implicated_attendant-ontological-contiguity’~educed~existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity~contiguity-imbued~notional~cogency>}~conflatedness¹³-in-{preconverging-ment-by}-postconverging-entailment as of the coherence/contiguity of superseding~oneness-of-ontology implied as of the full-potency of existence coherence/contiguity. An ‘axiomatic-construct/⁸³reference-of-thought of notional-discontiguity/epistemic-discontiguity⁶³-

<between—prior-shallow-supererogation⁹⁶ -of-mentally-
 aestheticised~preconverging/dementing²⁰—qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-
 schema> as of an epistemic-totalising³³~devolved—purview/domain-of-construal-as-intrinsic-
 reality/ontological-veridicality/existential-reality’ highlights two points of failure/as-
 discontinuity of ⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-
 virtue-as-ontology>, having to do with its
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
 unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴ and by derivation the
 aposteriorising/logicising/deriving/intelligising/measuring; such that a more ontologically-
 complete ‘axiomatic-construct/⁸³reference-of-thought in relative prospective notional-
 contiguity/epistemic-contiguity⁶²—<profound-supererogation⁹⁶ -of-mentally-
 aestheticised~postconverging/dialectical-thinking²¹—qualia-schema> as of the-very-same
 <amplituding/formative—epistemicity>totalising~devolved—purview/domain-of-construal-as-
 intrinsic-reality/ontological-veridicality/existential-reality’ exists rather beyond the scope of
 construal of ⁵⁶meaningfulness-and-teleology⁹⁹ of the prior ‘axiomatic-construct/⁸³reference-of-
 thought of notional-discontiguity/epistemic-discontiguity⁶³—<between—prior-shallow-
 supererogation⁹⁶ -of-mentally-aestheticised~preconverging/dementing²⁰—qualia-
 schema_and_prospective-profound-supererogation⁹⁶ -of-mentally-
 aestheticised~postconverging/dialectical-thinking²¹—qualia-schema> as of the-very-same
 <amplituding/formative—epistemicity>totalising~devolved—purview/domain-of-construal-as-
 intrinsic-reality/ontological-veridicality/existential-reality’. Thus the relationship between a
 prospective institutionalisation and the uninstitutionalised-threshold¹⁰² is one of ‘relative
 notional-contiguity/epistemic-contiguity⁶²—<profound-supererogation⁹⁶ -of-mentally-
 aestheticised~postconverging/dialectical-thinking²¹—qualia-schema> by notional-

discontiguity/epistemic-discontiguity⁶³ <between—prior-shallow-supererogation⁹⁶ -of-mentally-aestheticised~preconverging/dementing²⁰—qualia-schema_and_prospective-profound-supererogation⁹⁶ -of-mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-schema>’ of their differing⁸³ references-of-thought as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative—epistemicity>totalising~purview-of-construal’; for instance, with regards to the relative notional-contiguity/epistemic-contiguity⁶² <profound-supererogation⁹⁶ -of-mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-schema> of⁸³ reference-of-thought implied as of base-institutionalisation over the relative notional-discontiguity/epistemic-discontiguity⁶³ <between—prior-shallow-supererogation⁹⁶ -of-mentally-aestheticised~preconverging/dementing²⁰—qualia-schema_and_prospective-profound-supererogation⁹⁶ -of-mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-schema> of⁸³ reference-of-thought implied as of recurrent-utter-uninstitutionalisation, as of their differing⁸³ references-of-thought and thus implied logic with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative—epistemicity>totalising~purview-of-construal’, reflected as of relative mutual unintelligibility. In axiomatic-construct terms, it is ‘mentally-unsound/preconverging-or-dementing²⁰—apriorising-psychologism and by derivation illogical’ to be insisting on articulating notions of relevance to the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs like space-time or quanta in terms of ‘traditional classical mechanics axiomatic-construct’ as of their respectively corresponding relative notional-contiguity/epistemic-contiguity⁶² <profound-supererogation⁹⁶ -of-mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-schema> and relative notional-discontiguity/epistemic-discontiguity⁶³ <between—prior-shallow-supererogation⁹⁶ -of-mentally-aestheticised~preconverging/dementing²⁰—qualia-schema_and_prospective-profound-

supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-
 schema>, and so with regards to ‘the-very-same physics <amplituding/formative-
 epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-
 reality/ontological-veridicality/existential-reality’. Such mutual unintelligibility, with regards to
⁸³reference-of-thought, speaks of differing
 ‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as
 axiomatic-construct’ of the differing ⁸³references-of-thought, with the traditional philosophical
 and knowledge anti-psychologism stance fundamentally grounded on a mix-up about the nature
 of ‘axioms wrongly construed as elements of logic’ as implied with statements like ‘axioms of
 logic’ rather than the fact that axiomatic-constructs are ‘ontological wholes of correspondence’
 as of supposed correspondence with <amplituding/formative-
 epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-
 reality/ontological-veridicality/existential-reality and thus carry transcendental-
 enabling/sublimating/supererogatory~de-mentativity implications as of human limited-
 mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educed-
 unlimitedness/existence-sublimating-nascence’²³³, whereas logic and logical analysis is rather
 the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-
 existence/the-nature-of-the-world/conditions’ and at best yields formalisations grounded on the
 implied ‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
 as axiomatic-construct’ but doesn’t reify ⁵⁶meaningfulness-and-teleology⁹⁹ as knowledge which
 can only arise as of the ‘⁵⁵maximalising-recomposuring-for-relative-ontological-
 completeness⁸⁷—unenframed/re-ontologising~conceptualisation
 affirmation/projection/assertion/notional~self-distantiation/dueness-validating-
 logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-
 dialectical-thinking²¹-apriorising-psychologism> of

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as
axiomatic-construct'. Such a logicism disposition is rather in
apriorising/axiomatising/referencing- {of- 'prospectively implicated_ attendant_ ontological-
contiguity '~educated-
existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>' }—constitutedness¹⁴ in preconverging entailment and is
behind such naïve contention that philosophy doesn't carry transcendental implications and
actually undermines other approaches that strive for transcendental-
enabling/sublimating/supererogatory~de-mentativity by way of conceptual-patterning
arguments blinded to transcendental implications of knowledge as derived from existence—as-
the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-
withdrawal/unenframing/re-ontologising, -elicited-from-prospective-profound-
supererogation⁹⁶ -<as-to-perspective-ontological-normalcy/postconvergence-implied-
'prospective-aporeticism-overcoming/unovercoming?>. In-the-bigger-scheme-of-things, this
author holds that the deepest 'phenomenological transcendental-point-of-departure handle' in
the conception-of-⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-
virtue-as-ontology>/morality/ethics/justice/etc. as of transcendence-and-
sublimity/sublimation/supererogatory~de-mentativity reflected by metaphysics-of-absence-
<implicated-epistemic-veracity-of-⁹¹ nonpresencing-<perspective-ontological-
normalcy/postconvergence>> is wholly sufficient as of human limited-mentation-capacity-
deepening—as-subjecting-limitedness/human-subpotency to 'educated-unlimitedness/existence-
sublimating-naseence'²³³ in accounting for 'intemporal ontological-faith-notion-or-ontological-
fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-
so-being-as-of-existential-reality instigated relative-unreflexivity/relative-reflexivity—
ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸ as of difference-

conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>³²-as-veridical-epistemicity-
 relativism-determinism²² implied <amplituding/formative-epistemicity>causality⁰~as-to-
 projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating~relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶¹’ as of relative notional-
 contiguity/epistemic-contiguity⁶²-<profound-supererogation⁶⁶ -of-mentally-
 aestheticised~postconverging/dialectical-thinking³ -qualia-schema> of ⁸³reference-of-thought
 with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-
 to-‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’. This author
 phenomenological transcendental conception is articulated as of non-speculative, non-
 imaginary, theoretical, conceptual and operant implications construing/conceptualising in
 reflecting holographically-<conjugatively-and-transfusively> the relative unreflexivity/relative-
 reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process , not as an
 external speculative dialectics, but as a wholly internal natural dialectics in
 apriorising/axiomatising/referencing- {of-‘prospectively implicated_attendant ontological-
 contiguity ’~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³ -in-{preconverging-ment-by}-
 postconverging-entailment as of human limited-mentation-capacity-deepening—as-subjecting-
 limitedness/human-subpotency-to-‘educated-unlimitedness/existence-sublimating-nasence²³³.
 Such that human phenomenological <amplituding/formative-epistemicity>-
 totalising~thrownness-in-existence³⁵ (I exist therefore existence is of transcendental-
 enabling/sublimating/supererogatory~de-mentativity to my human-subpotency / hyperbole-of-
 temporal-to-intemporal-ontological-performance⁷²-<including-virtue-as-ontology>) is the
 ‘complete scientific archaeological depth’ for grasping ontology and Being as of the

~~apriorising/axiomatising/referencing- {of- 'prospectively implicated_ attendant_ ontological-
contiguity' ~educated-~~

~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>' }—conflatedness¹³ -in- {preconverging-ment- by}-~~

~~postconverging-entailment of human limited-mentation-capacity—as-subjecting- 'educated-
unlimitedness/existence-sublimating-nascence' to limitedness/human-subpotency implications
construed from notional~¹⁸deprocrypticism perspective as ⁴⁶historiality/ontological-
eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-~~

~~normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>, and consequently
doesn't carry any external ideological implication but rather for the inherent ontological and
Being implications. Further as of such phenomenological transcendental~~

~~apriorising/axiomatising/referencing- {of- 'prospectively implicated_ attendant_ ontological-
contiguity' ~educated-~~

~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>' }—conflatedness¹³ -in- {preconverging-ment- by}-~~

~~postconverging-entailment, there is no issue about existence itself as it is pre-given, as existence-
as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency³⁹~sublimating-~~

~~nascence,-disclosed-from-prospective-epistemic-digression, but rather an issue to humankind
arising as of human-subpotency in the full-potency of existence with all the problem of existence
being the issue of humankind's limited-mentation-capacity—as-subjecting- 'educated-
unlimitedness/existence-sublimating-nascence' to limitedness/human-subpotency implications~~

~~as failing Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-
development-as-infrastructure-of- meaningfulness-and-teleology as of ontology's-~~

~~directedness-as-Being. The phenomenological insight here about the nature of 'existence as so
construed as of ontology's-directedness-as-Being' is that Being is the~~

~~apriorising/axiomatising/referencing- {of- 'prospectively implicated attendant ontological-
contiguity ' ~educated-~~

~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>' }—conflatedness¹³ -in- {preconverging-ment- by}-~~

~~postconverging-entailment~~ as of intemporal-preservation-entropy-or-contiguity-or-ontological-
preservation selectivity inherent in existence that rather skews presence states towards the
'ontological statistical-exception' of intemporality⁵²/longness over temporality⁹⁸/shortness
possibilities, thus rendering existence as of relative teleological orderliness and not teleological
chaos in the case were all ontological-possibilities as of temporality⁹⁸-to-intemporality⁵² were to
be arising in equivalence/equal-measure. Thus, such ontology's-directedness-as-Being

~~apriorising/axiomatising/referencing- {of- 'prospectively implicated attendant ontological-
contiguity ' ~educated-~~

~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>' }—conflatedness¹³ -in- {preconverging-ment- by}-~~

~~postconverging-entailment~~ ~~<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-
totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating~relative-~~

~~unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷ as of ⁵⁵maximalising-
recomposuring-for-relative-ontological-completeness⁸⁷—unenframed/re-~~

~~ontologising~conceptualisation existentially-<disontologising/re-ontologising—aporeticism>
supersede abstract/imagined/misconstrued/virtual~~ ~~apriorising/axiomatising/referencing- {of-~~

~~'prospectively implicated attendant ontological-contiguity ' ~educated-~~

~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>' }—constitutedness¹⁴ -in- preconverging-entailment possibilities~~

~~as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-
elucidation-outside—'prospectively implicated attendant ontological-contiguity⁶⁷' ~educated-~~

~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity-
 <imbued–notional~cogency>’⁴⁰ implications that are effectively as of non-existence. The further
 implication is that human ‘prior existential-reality insight as arising by
 apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant-ontological-
 contiguity ’~educated–
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity-
 <imbued–notional~cogency>’ }—conflatedness¹³-in- {preconverging-ment- by}—
 postconverging-entailment as of the coherence/contiguity of ontology’s-directedness-as-Being’
 rather ‘points to the ontological-veracity of prospective existential-reality as of
 apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant-ontological-
 contiguity ’~educated–
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity-
 <imbued–notional~cogency>’ }—conflatedness¹³-in- {preconverging-ment- by}—
 postconverging-entailment upholding prospective coherence/contiguity of ontology’s-
 directedness-as-Being’; wherein as of human-subpotency the ontological-veracity in reflecting
 holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-
 reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process as leading up
 to our present positivism/rational-empiricism registry-worldview/dimension speaks of an
 apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant-ontological-
 contiguity ’~educated–
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity-
 <imbued–notional~cogency>’ }—conflatedness¹³-in- {preconverging-ment- by}—
 postconverging-entailment as of successive opened-constructs-of-⁵⁶ meaningfulness-and-
 teleology⁹⁹ superseding <amplituding/formative> wooden-language- {imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-~~

of-‘nondescript/ignorable-void’-with-regards-to-prospective-apriorising-implications>} and from which Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology exercise we can’t as of soundness-or-ontological-good-faith/authenticity⁶⁹ exculpate ourselves to then pretend ours is the registry-worldview/dimension ⁸³reference-of-thought that is non-transcendable as of our <amplitudinal/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴, when the insight of prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity implications as of ¹⁸deprocrpticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought avails, and so as the apriorising/axiomatising/referencing- {of-‘prospectively implicated attendant-ontological-contiguity’ ~educated-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity- <imbued-notional-cogency>’ }—conflatedness¹³-in- {preconverging-ment-by}-postconverging-entailment upholding prospective coherence/contiguity of ontology’s-directedness-as-Being. This further explains why there is need for corresponding Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology with respect to human technical development, and as with prior technologies future technologies will necessarily imply renewed human self-consciousness which is not by itself a given and needs to be ‘thought through and effectively conceptualised’ with respect to the future implications of human development, nuclear weapons knowledge, electronic communication, artificial intelligence, etc. as ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸ as of difference-conflatedness¹³-as-to-totalitative-reification-in-

singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹⁷ -as-
 veridical-epistemicity-relativism-determinism²² implied <amplituding/formative-
 epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-
⁶ nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-
 contiguity⁶ is subject to epistemic-decadence as of beyond-the-consciousness-awareness-
 teleology⁹⁹ -<of-preconverging-existential-extrication-as-of-existential-unthought>⁶. Such
 ‘ontological statistical-exception’ of intemporality⁵²/longness as of ontology’s-directedness-as-
 Being permeates all existential-<disontologising/re-ontologising—aporeticism> processes
 including life itself. This explains why dimensionality-of-sublimating²⁵ -
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation) mental-disposition behind the ‘inventing’ of prior institutionalisation
 as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-
 and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality construed as
 prior ontology’s-directedness-as-Being is necessarily the requisite mental-disposition for the
 ‘inventing’ of prospective institutionalisation as of ontological-faith-notion-or-ontological-
 fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-
 so-being-as-of-existential-reality construed as prospective ontology’s-directedness-as-Being;
 and so, overcoming temporal/shortness-of-register-of-⁵⁶ meaningfulness-and-teleology⁹⁹ on
 <amplituding/formative>³ wooden-language-<imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—
 narratives—of-the-³ reference-of-thought—categorical-imperatives/axioms/registry-
 teleology⁹⁹ } as of uninstitutionalised-threshold¹⁰² failing intemporal-preservation-entropy-or-
 contiguity—or—ontological-preservation. Ultimately, phenomenology is all about grasping the
 apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-

contiguity '~educated-

existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional-cogency>' }—conflatedness¹³-in-{preconverging-ment-by}-

postconverging-entailment of ontology's-directedness-as-Being. Furthermore, just as a

transcendental-enabling/sublimating/supererogatory~de-mentativity biological science in

relative notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-

aestheticised~postconverging/dialectical-thinking²¹-qualia-schema> of ⁸³reference-of-thought

will dissociate modern-day heredity DNA genetics as of its theoretical, conceptual,

methodological, operant and applicative implications from say 19th century Mendelian heredity

however its inherent merits, and will not naively purport to analyse the former on the grounds of

the latter which as axiomatic-construct is in relative notional-discontiguity/epistemic-

discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-mentally-

aestheticised~preconverging/dementing²⁰-qualia-schema_and_prospective-profound-

supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-

schema> on the basis of a naïve conceptual-patterning implied as of the common term 'heredity';

this author likewise is very much critical and averse to such conceptual-patterning mental-

reflexes imbued in traditional non-transcendental philosophical and knowledge analysis all too

ready to construe and articulate ⁵⁶meaningfulness-and-teleology⁹⁹ in sophistic/pedantic

conceptual-patterning terms overlooking transcendental-

enabling/sublimating/supererogatory~de-mentativity implications, and failing to fathom that

conceptual-patterning is no substitute for transcendental-

enabling/sublimating/supererogatory~de-mentativity work required for all knowledge

notwithstanding setbacks and failures that may be involved, given the reality that human

⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-

ontology>/morality/ethics/justice/etc. arises as an exercise of human limited-mentation-

~~capacity-deepening—as subjecting limitedness/human subpotency to ‘educated-unlimitedness/existence-sublimating-nascence’²³³ as of relatively profound and complete axiomatic-constructs/⁸³reference-of-thought in notional-contiguity/epistemic-contiguity⁶²—~~
~~<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹—~~
~~qualia-schema>~~ of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human~~<amplituding/formative-epistemicity>~~totalising~purview-of-construal’ or ~~<amplituding/formative-epistemicity>~~totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality! Consider for instance criticisms often levied against post-structuralism and specifically Derridean deconstruction as simply convoluted expressions of familiar and trite ideas. But then the effective transcendental-enabling/sublimating/~~supererogatory~de-mentativity~~ insight as of their applications arising in the social sciences and literal studies clearly demonstrate otherwise. Further many such critiques have tended to be naïve about what passes for theory whereby naïve conceptual-patterning of general knowledge are articulated devoid of ‘new theory’, with little or no transcendental-enabling/sublimating/~~supererogatory~de-mentativity~~ implications, which in reality is nothing more than a sophistry of argument from authority. This conception of relatively profound and complete axiomatic-constructs/⁸³reference-of-thought in notional-contiguity/epistemic-contiguity⁶²-~~<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-schema>~~ can equally be demonstrated in graphical terms as a problem ‘not along the curve created-by-human-limited-mentation-capacity—as subjecting-‘educated-unlimitedness/existence-sublimating-nascence’ to limitedness/human subpotency’ in relative notional-discontiguity/epistemic-discontiguity⁶³-~~<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰—qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-schema>~~ of axiomatic-construct but rather a problem arising as of the need for a ‘change of the

curve to-be-created-by-deepening-human-limited-mentation-capacity—as-subjecting-‘educated-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency’ in relative notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema> of axiomatic-construct for grander human⁵⁶ meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-ontology>, as of the-very-same <amplituding/formative-epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality. The <amplituding/formative-epistemicity>-totalising~renewing-realisation/re-perception/re-thought involves taking cue from existence as to ‘~~implicit~~ attendant-ontological-contiguity⁶⁷’~educated~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’⁴⁰/contexts as of existential-instantiations sublimating-epistemic-imblicatedness/threadedness/recomposuring in a⁵⁵ maximalising-recomposuring-for-relative-ontological-completeness³⁷—unenframed/re-ontologising~conceptualisation exercise as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality; wherein say with a demand curve, the insight as of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educated-unlimitedness/existence-sublimating-nascence’²³³ of a significant rise in consumers’ salaries implies that everything else being equal the demand curve-axiomatic-construct will shift to the right as of relative notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema>. The notion of axiomatic-construct in notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema> arises out of its existential-<disontologising/re-ontologising—aporeticism> completeness and profoundness, for instance the axiomatic-construct in notional-

contiguity/epistemic-contiguity⁶² <profound-supererogation⁹⁶ -of-mentally-aestheticised~postconverging/dialectical-thinking²¹ -qualia-schema> as concept of a bicycle arises by the completeness and profoundness of the bicycle in its existential <disontologising/reontologising—aporeticism> wholeness of functionality and contents as of its epistemic-totalising³³ ~conflated⁵⁶ meaningfulness-and-teleology⁹⁹. Notional-contiguity/epistemic-contiguity⁶² <profound-supererogation⁹⁶ -of-mentally-aestheticised~postconverging/dialectical-thinking²¹ -qualia-schema> rather highlights relative perspectives as of ontological-normalcy/postconvergence depths of axiomatic-construct/⁸³reference-of-thought of construal; which for instance renders the idea of general relativity in relative notional-contiguity/epistemic-contiguity⁶² <profound-supererogation⁹⁶ -of-mentally-aestheticised~postconverging/dialectical-thinking²¹ -qualia-schema> and Newtonian physics in relative notional-discontiguity/epistemic-discontiguity⁶³ <between—prior-shallow-supererogation⁹⁶ -of-mentally-aestheticised~preconverging/dementing²⁰ -qualia-schema_and_prospective-profound-supererogation⁹⁶ -of-mentally-aestheticised~postconverging/dialectical-thinking²¹ -qualia-schema> rather as uncorrelated, whereas a notion of ‘continuity of ontology’ as is implied by ‘ontological-continuity as of relative ontological-continuity and relative notional-discontiguity/epistemic-discontiguity⁶³ <between—prior-shallow-supererogation⁹⁶ -of-mentally-aestheticised~preconverging/dementing²⁰ -qualia-schema_and_prospective-profound-supererogation⁹⁶ -of-mentally-aestheticised~postconverging/dialectical-thinking²¹ -qualia-schema>’ will seem to imply correlatedness by the very nature of the term continuity. Ultimately, the overall analysis above points out that this is not an inherent ontological-as-of-the-full-potency-of-existence’s~sublimating~nascence problem but rather a problem of human-subpotency as of its limited-mentation-capacity—as-subjecting—‘educated-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency that is resolvable by the deepening of human limited-mentation-capacity—as-subjecting—‘educated-

~~unlimitedness/existence-sublimating-nascence~~' to limitedness/human-subpotency as of ¹⁵ de-
 mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-
 or-attributive-dialectics)~~ with respect to ⁸³reference-of-thought; as contrary to the 'Derridean
 différance decentering' freeplay that is entrapped in circularity of ⁵⁶meaningfulness-and-
 teleology⁹⁹ on the wrong implied assumption of the same perpetual horizon as registry-
 worldview/dimension ⁸³reference-of-thought so-implied as of our positivism mental-disposition,
 a 'futural différance' recognises that human limited-mentation-capacity—~~as-subjecting-
 'educed-unlimitedness/existence-sublimating-nascence'~~ to limitedness/human-subpotency
 transcendence-and-sublimity/sublimation/~~supererogatory-de-mentativity~~ brings about
 prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, and thus it centers-
 as-postconverging-or-dialectical-thinking²¹—apriorising-psychologism the prospective
 institutionalisation's ⁸³reference-of-thought-as-of-⁸³reference-of-thought—devolving-
 teleological-de-mentating/structuring/paradigming—of-meaningfulness' as of its prospective
 relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought to override the circularity as
 notional-discontiguity/epistemic-discontiguity⁶³ <between—prior-shallow-supererogation⁹⁶-of-
 mentally-aestheticised~preconverging/dementing²⁰—qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-
 schema> of ⁵⁶meaningfulness-and-teleology⁹⁹ implications of the uninstitutionalised-
 threshold ⁰² ⁸³reference-of-thought-as-of-⁸³reference-of-thought—devolving-teleological-de-
 mentating/structuring/paradigming—of-meaningfulness' as of its prior relative-ontological-
 incompleteness⁸⁸-of-⁸³reference-of-thought with respect to the-very-same-immanent-
 existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplifying/formative-
 epistemicity>totalising~purview-of-construal', and thus broadening human-subpotency in the
 full-potency of existence/existential-possibilities as implied retrospectively to prospectively with
 the ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity⁶⁷~of-the-human-

institutionalisation-process⁶⁸ as of notional~¹⁸deprocrpticism. What underlies such a centered-epistemic-totalisation as of its transcending nature, is that given humankind's limited-mentation-capacity—as subjecting—'duced-unlimitedness/existence-sublimating-nascence' to limitedness/human-subpotency as of human-subpotency in its <amplituding/formative-epistemicity>-totalising~thrownness-in-existence³⁵ (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory~de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance⁷²-<including-virtue-as-ontology>) with respect to the full-potency that is the 'inherent centered-epistemic-totalisation-as-existence', humankind devises its ⁵⁶meaningfulness-and-teleology⁹⁹ as of its requisite human-subpotency ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. to construe of the 'inherent centered-epistemic-totalisation-as-existence' by way of ⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as of implicated-and-explicated ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹ as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue' as of human comprehension/deciphering of underlying rules/non-rules—apriorising/axiomatising/referencing—psychologism as from existential-instantiations in sublimating-epistemic-imbricatedness/threadedness/recomposuring supposedly reflecting the 'inherent centered-epistemic-totalisation-as-existence', with such human-subpotency approximation construed by the specific human preconverging-existential-extrication-as-of-existential-unthought ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> underlying the successive institutionalisations/finitudes in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-

~~reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process~~ . But then this highlights six issues with respect to ⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. with regards to such implicated-and-explicated ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹ as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue. Firstly, this has to do with the successive institutionalisations ⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought due to human limited-mentation-capacity—as-subjecting—~~duced-unlimitedness/existence-sublimating-nascence~~’ to limitedness/human-subpotency of projection-or-anticipation in grasping the ‘inherent centered-epistemic-totalisation-as-existence’. Secondly, even within each of the successive given institutionalisations as of their given underlying specific rules there is a variance of ⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. among human individuations-as-mental-dispositions-manifested-by-individuals,-with-the-individual-construed-as-the-existential-receptacle-of-temporal-to-intemporal-possibilities-of-individuations as of intemporal/~~longness-of-register-of-~~⁵⁶meaningfulness-and-teleology⁹⁹ individuation that notionally upholds the given institutionalisation's ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ and as of temporality⁹⁸/shortness individuations that in its relative ‘<amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴’ as of beyond-the-consciousness-awareness-teleology⁹⁹ -<of-preconverging-existential-extrication-as-of-existential-unthought>⁶ fails to uphold the given institutionalisation's ⁸³reference-of-thought—⁸categorical-

imperatives/axioms/registry-teleology⁹⁹ due to lack of social ¹⁰³universal-transparency¹⁰⁴ ~~(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-~~
~~epistemicity>totalising~in-relative-ontological-completeness⁸³)~~ in the social-stake-contention-
or-confliction dynamism thus highlighting the registry-worldview/dimension
uninstitutionalised-threshold¹⁰²; wherein the ‘circular ⁸³reference-of-thought of intemporal-as-
ontological ⁵⁶meaningfulness-and-teleology⁹⁹’ of sound ontological-performance⁷²-<including-
virtue-as-ontology>/morality/ethics/justice/etc. is not disambiguated from the ‘circular
⁸³reference-of-thought of temporal-as-denaturing¹⁶ ⁵⁶meaningfulness-and-teleology⁹⁹’ of
ontologically-flawed/deficient ontological-performance⁷²-<including-virtue-as-ontology>.
Thirdly, there is thus beyond-the-consciousness-awareness-teleology⁹⁹ ~~<of-preconverging-~~
~~existential-extrication-as-of-existential-unthought>⁶~~ temporal individuations denaturing¹⁶
dynamics relations to the ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-
teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-
and-teleology⁹⁹ as knowledge-constructs/theories/intersolipsistic-intercessory-
notions/notional~referential-notions/articulations/virtue, arising as of the conjugation of
postlogism⁷⁷-slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-
or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
endemisation, so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-
performance⁷²-<including-virtue-as-ontology>. Fourthly crossgenerationally, the
intemporal/~~longness-of-register-of-~~⁵⁶meaningfulness-and-teleology⁹⁹ individuation as of
ontological-faith-notion-or-ontological-fideism—~~imbued-underdetermination-of-motif-and-~~
~~apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality~~ reconceptualises of a
transcending elevated-devolving-as-of-prospective-institutionalisation of implicit-and-explicit
articulation of new ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-
teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-

and-teleology⁹⁹ as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue as of its human comprehension/deciphering of underlying rules/non-rules—apriorising/axiomatising/referencing—psychologism from existential-instantiations in sublimating-epistemic—imbricatedness/threadedness/recomposuring supposedly reflecting the ‘inherent centered—epistemic-totalisation-as-existence’ reinitiating the ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸, and thus right up to human attainment of ontological-completeness-of-⁸³reference-of-thought with this ‘ultimate social ¹⁰³universal-transparency¹⁰⁴—~~transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness~~’ supposedly overriding human temporality⁹⁸/shortness and thus ultimate basis of a centered—epistemic-totalisation of human ⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. construed theoretically as paralleling the ‘inherent centered—epistemic-totalisation-as-existence’; and so as of humankind’s human-subpotency given Being project! Fifthly, the implications of such transcendental centered—epistemic-totalisation with regards to the ‘certainty of ⁵⁶meaningfulness-and-teleology⁹⁹ as of sound ontological-performance⁷²-<including-virtue-as-ontology>’ rather lies with such ⁵⁶meaningfulness-and-teleology⁹⁹ as being so-construed notionally as of a given institutionalisation’s ⁸³reference-of-thought ‘⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity rules on the basis of social ¹⁰³universal-transparency¹⁰⁴—~~transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness~~’), and so as of its implied prospective relative-ontological-completeness⁸⁷ -of-⁸³reference-of-thought: wherein, —non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-

accidented-or-random-mental-disposition in Recurrent-utter-uninstitutionalisation enables the grasp of certain ⁵⁶meaningfulness-and-teleology⁹⁹ on the basis of non-rules—apriorising/axiomatising/referencing—psychologism,-as-of-accidentedness-or-randomness-of-occurrences/existential-instantiations by its non-rules—apriorising/axiomatising/referencing—psychologism,-abstracted-as-accidented-or-random human-limited-mentation-capacity—as-subjecting-‘~~educed-unlimitedness/existence~~ sublimating nascence’ to limitedness/human-subpotency type of construal, as relevant in the ⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. as of trepidatious-consciousness about occurrences/existential-instantiations; - rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism in Base-institutionalisation enables the grasp of certain ⁵⁶meaningfulness-and-teleology⁹⁹ on the basis of rules-abstracted-as-of-tendentiousness-of-occurrences/existential-instantiations by its rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random human-limited-mentation-capacity—as-subjecting-‘~~educed-unlimitedness/existence~~ sublimating nascence’ to limitedness/human-subpotency type of construal, as relevant in the ⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. of warped-consciousness about recurrences/existential-instantiations; —¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of ¹⁰³universalisation enables the grasp of certain ⁵⁶meaningfulness-and-teleology⁹⁹ on the basis of ¹⁰³universalising-rules-abstracted-as-of-qualifying-of-occurrences/existential-instantiations by its ¹⁰³universalisation-directed-rule-making-over-non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random human-limited-mentation-capacity—as-subjecting-‘~~educed-unlimitedness/existence~~ sublimating nascence’ to limitedness/human-subpotency type of construal, as relevant in the ⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-

<including-virtue-as-ontology>/morality/ethics/justice/etc. of preclusive-consciousness about
 recurrences/existential-instantiations; –positivising/rational-empiricism-based-universalisation-
 directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism of
 Positivism/Rational-Empiricism enables the grasp of certain ⁵⁶meaningfulness-and-teleology⁹⁹
 on the basis of positivising/rational-empiricism-rules-abstracted-as-of-categorising-of-
 occurrences/existential-instantiations by its positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
 psychologism,-as-impulsive-or-accidental-or-random human-limited-mentation-capacity—as-
 subjecting-‘~~educed-unlimitedness/existence-sublimating-nascence~~’ to-limitedness/human-
 subpotency type of construal, as relevant in the ⁵⁶meaningfulness-and-teleology⁹⁹ ontological-
 performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. of occlusive-
 consciousness about recurrences/existential-instantiations; and prospectively as
 theoretically/notionally attaining transcendental centered-~~amplituding/formative-
 epistemicity~~>totalising/circumscribing/delineating ⁵⁶meaningfulness-and-teleology⁹⁹ as of
 perfect/sound ontological-performance⁷²-<including-virtue-as-ontology>, –preempting—
 disjointedness-as-of-⁸³reference-of-thought,-as-to-‘~~amplituding/formative-
 epistemicity~~>growth-or-conflatedness¹³/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-
 mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-
 over-non-rules—apriorising/axiomatising/referencing–psychologism of
 notional-¹⁸deprocrypticism enables the prospective grasp of certain ⁵⁶meaningfulness-and-
 teleology⁹⁹ on the basis of deprocrypticism-as-preempting—disjointedness-as-of-⁸³reference-of-
 thought ontological-normalcy/postconvergence-referentialism-rules-abstracted-as-of-‘
 apriorising/axiomatising/referencing- {of-‘prospectively-implicited-attendant-ontological-
 contiguity ’~educed–

~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional-cogency>’ }—conflatedness¹³-in-{preconverging-ment-by}-
 postconverging-entailment’-of-occurrences/existential-instantiations by its
 notional~¹⁸deprocrypticism as preempting—disjointedness-as-of-⁸³reference-of-thought
 human-limited-mentation-capacity—as-subjecting-‘~~educed-unlimitedness/existence-~~
~~sublimating-nascence~~’ to limitedness/human-subpotency type of construal, as relevant in the
⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-
 ontology>/morality/ethics/justice/etc. of protensive-consciousness about
 recurrences/existential-instantiations. Sixthly, the resolution as of human limited-mentation-
 capacity-deepening—as-subjecting-limitedness/human-subpotency to ‘~~educed-~~
~~unlimitedness/existence-sublimating-nascence~~²³³ is ultimately with the
 notional~¹⁸deprocrypticism protensive-consciousness as of its notional-contiguity/epistemic-
 contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-
 thinking²¹-qualia-schema> superseding of transversality-<for-sublimating-existential-
 eventuating/denouement, from-‘thinking-at-first/pure-predisposition-preemptive-of-
 prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-
 and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’>¹⁰¹ temporal-to-intemporal
 human limited-mentation-capacity—as-subjecting-‘~~educed-unlimitedness/existence-~~
~~sublimating-nascence~~’ to limitedness/human-subpotency implications. Such superseding is
 actually attained as of the specific protensive-consciousness specific human
 preformulating/preframing/premeaningfulness-<metaphoricity⁵⁷-disposition—as-to-psyche-
 induced-psychologism-of-existential-stake>. That is, as of the-very-same-immanent-
 existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-
 epistemicity>totalising~purview-of-construal’, the limited-mentation-capacity—as-subjecting-
 ‘~~educed-unlimitedness/existence-sublimating-nascence~~’ to limitedness/human-subpotency

⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/formative-epistemicity>totalising~purview-of-construal’ of the successive consciousnesses as of the successive institutional-cumulation/institutional-recomposure-⁴⁶{as-to-⁴⁶historiality/ontological-eventfulness³⁸ /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} differ by their Being preformulating/preframing/premeaningfulness-<metaphoricity⁵⁷-disposition—as-to-psyche-induced-psychologism-of-existential-stake>, which ultimately undergo ‘decomplexifying/uninhibiting-⁴⁶{as-of-elevating-devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness-as-prospective-institutionalisation} maturing as ontology’s-directedness-as-Being all along the institutional-cumulation/institutional-recomposure-⁴⁶{as-to-⁴⁶historiality/ontological-eventfulness³⁸ /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} involving ontological-normalcy/postconvergence ⁸³reference-of-thought in relative notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema> over relative notional-discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema>, construed as prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought; wherein as of ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant-

ontological-contiguity ' ~educated-

existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>' }—conflatedness¹³-in-{preconverging-ment-by}-

postconverging-entailment construal as of notional~¹⁸deprocrypticism, - the trepidatious-

consciousness of recurrent-utter-uninstitutionalisation is of a 'trepidatious Being

complexified/inhibited-~~{as-degraded-devolving-as-of-uninstitutionalised-threshold¹⁰²}~~

preformulating/preframing/premeaningfulness-<metaphoricity⁵⁷-disposition—as-to-psyche-

induced-psychologism-of-existential-stake>' as of social-stake-contention-or-confliction, - the

warped-consciousness of base-institutionalisation-universalisation is of a 'trepidatious Being

uninhibited/decomplexified-~~{as-elevated-devolving-as-of-prospective-institutionalisation}~~ but

warped Being complexified/inhibited-~~{as-degraded-devolving-as-of-uninstitutionalised-~~

threshold⁰²} preformulating/preframing/premeaningfulness-<metaphoricity⁵⁷-disposition—as-

to-psyche-induced-psychologism-of-existential-stake>' as of social-stake-contention-or-

confliction, -the preclusive-consciousness of ¹⁰³universalisation-non-positivism/medievalism is

of a 'warped Being uninhibited/decomplexified-~~{as-elevated-devolving-as-of-prospective-~~

institutionalisation} but preclusive Being complexified/inhibited-~~{as-degraded-devolving-as-of-~~

uninstitutionalised-threshold¹⁰²} preformulating/preframing/premeaningfulness-

<metaphoricity⁵⁷-disposition—as-to-psyche-induced-psychologism-of-existential-stake>' as of

social-stake-contention-or-confliction, -the occlusive-consciousness of positivism-

⁸⁰procrypticism is of a 'preclusive Being uninhibited/decomplexified-~~{as-elevated-devolving-as-~~

of-prospective-institutionalisation} but occlusive Being complexified/inhibited-~~{as-degraded-~~

devolving-as-of-uninstitutionalised-threshold⁰²}

preformulating/preframing/premeaningfulness-<metaphoricity⁵⁷-disposition—as-to-psyche-

induced-psychologism-of-existential-stake>' as of social-stake-contention-or-confliction, - and

prospectively the protensive-consciousness of notional~¹⁸deprocrypticism is of an 'occlusive

Being uninhibited/decomplexified-~~(as-elevated-devolving-as-of-prospective-institutionalisation)~~ construed as protensive Being preformulating/preframing/premeaningfulness-<metaphoricity⁵⁷-disposition—as-to-psyche-induced-psychologism-of-existential-stake>’ as of social-stake-contention-or-confliction. This repleteness in the ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸ with such successive ‘Being uninhibited/decomplexified-~~(as-elevated-devolving-as-of-prospective-institutionalisation)~~ and Being complexified/inhibited-~~(as-degraded-devolving-as-of-uninstitutionalised-threshold¹⁰²)~~ preformulating/preframing/premeaningfulness-<metaphoricity⁵⁷-disposition—as-to-psyche-induced-psychologism-of-existential-stake>’ arises given the grounding of human ⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. on its various specific apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumentings for ⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. as reflected by their respective ⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigmimg—of-meaningfulness’ associated with the successive consciousnesses, as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human-~~amplituding/formative-epistemicity~~>totalising~purview-of-construal’; such that the prior Being preformulating/preframing/premeaningfulness-<metaphoricity⁵⁷-disposition—as-to-psyche-induced-psychologism-of-existential-stake> has to be uninhibited/decomplexified-~~(as-elevated-devolving-as-of-prospective-institutionalisation)~~ to enable prospective Being preformulating/preframing/premeaningfulness-<metaphoricity⁵⁷-disposition—as-to-psyche-induced-psychologism-of-existential-stake> for the ~~cumulating/recomposuring~attendant-ontological-contiguity~~ >-successive registry-worldviews/dimensions transcendence-and-

sublimity/sublimation/~~supererogatory~~-de-mentativity towards the attaining of futural Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of- meaningfulness-and-teleology as of prospective deprocrypticism. Thus the
 notional~¹⁸deprocrypticism ‘phenomenological transcendental-point-of-departure handle’ thus
 warrants a superseding ⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-
 <including-virtue-as-ontology>/morality/ethics/justice/etc. as-decomplexifying/uninhibiting-
 <as-elevated-devolving-as-of-prospective-institutionalisation> our positivism-⁸⁰procrypticism
 occlusive Being preformulating/preframing/premeaningfulness-<metaphoricity⁵⁷-disposition—
 as-to-psyche-induced-psychologism-of-existential-stake>’. This overall deneuterising¹⁷
 conception of transcendental centered-<amplifying/formative-
 epistemicity>totalising/circumscribing/delineating ⁵⁶meaningfulness-and-teleology⁹⁹
 ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. is
 reflected notionally as of notional~¹⁸deprocrypticism, underlying that the successive registry-
 worldview's/dimension's institutionalisations are always about preempting ‘their successive
 types of disjointedness-as-of-⁸³reference-of-thought’ up to its theoretical preempting with
 conceptual notional~¹⁸deprocrypticism as preempting—disjointedness-as-of-⁸³reference-of-
 thought and so as of successive human limited-mentation-capacity—as-subjecting-‘educated-
 unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency prospective
 relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought as of ‘⁸³reference-of-thought—
 devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness’ of the
 successive institutionalisations. Basically human preconverging-existential-extrication-as-of-
 existential-unthought is operantly construed as ⁴⁶historiality/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as of the
 notional~conflatedness¹³ of notional~¹⁸deprocrypticism underlying the idiosyncratic, intricate,

compounded and pervasive mimetic dynamism of human ~~apriorising/axiomatising/referencing-~~
~~{of-‘prospectively-implicated-attendant-ontological-contiguity’~educated-~~
~~existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-~~
~~<imbued-notional~cogency>’ }—conflatedness¹³-in-{preconverging-ment-by}-~~
~~postconverging-entailment~~ and human ~~apriorising/axiomatising/referencing-~~ {of-
~~‘prospectively-implicated-attendant-ontological-contiguity’~educated-~~
~~existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-~~
~~<imbued-notional~cogency>’ }—constitutedness¹⁴-in-preconverging-entailment, defining
 any given registry-worldview’s/dimension’s ⁵⁶meaningfulness-and-teleology⁹⁹ as of its
 underlying relative-ontological-incompleteness⁸⁸ and relative-ontological-completeness⁸⁷
⁸³reference-of-thought beyond its ~~<amplituding/formative-epistemicity>~~totalising~self-
 referencing-syncretising; with such ⁸³reference-of-thought—devolving-teleological-de-
 mentating/structuring/paradigming-of-meaningfulness’ maximally/most-profoundly/most-
 completely construed as of metaphysics-of-absence-(~~implicated-epistemic-veracity-of-~~
⁶~~nonpresencing-<perspective-ontological-normalcy/postconvergence>~~) insight over presence
 institutionalisation ⁸³reference-of-thought as implying ⁵⁶meaningfulness-and-teleology⁹⁹ is as of
 a transcendental level of appreciation beyond an ~~<amplituding/formative-~~
~~epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 temporal-dispositions thus divulging the ~~apriorising/axiomatising/referencing-~~ {of-
~~‘prospectively-implicated-attendant-ontological-contiguity’~educated-~~
~~existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-~~
~~<imbued-notional~cogency>’ }—conflatedness¹³-in-{preconverging-ment-by}-~~
~~postconverging-entailment~~ of existence/existential-possibilities as of prospective
 institutionalisation ⁸³reference-of-thought. Such an ~~preconverging-~~existential-extrication-as-of-
 existential-unthought phenomenological construal obviously goes ‘beyond our ordinary~~

intradimensional ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ framework of phenomenological
 contemplation' in drawing out the full transcendental implications of human
~~<amplituding/formative-epistemicity>~~-totalising~thrownness-in-existence³⁵ (I exist therefore
 existence is of transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity to my
 human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance⁷²-
 <including-virtue-as-ontology>) from a prospective notional~¹⁸deprocrypticism perspective as
 the full depth of ~~<amplituding/formative-epistemicity>~~totalising~conflated-⁵⁶meaningfulness-
 and-teleology⁹⁹-as-of-notional~¹⁸deprocrypticism-reflected-⁴⁶historiality/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> ontological-
 performance⁷²-<including-virtue-as-ontology>; as it is akin to how we can imagine 'budding
 science' in prior non-positivism registry-worldviews/dimensions say in the ancient and medieval
 worlds but grasping that you really get to systemic scientism rather in a positivism/rational-
 empiricism registry-worldview/dimension as of its
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-
 operant-or-incidenting-predicative-insights construed as positivism/rational-empiricism
 'reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-
 meaningfulness', reflected as of positivising/rational-empiricism-based-universalisation-
 directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism.
 Such a phenomenological construal as of human ~~<amplituding/formative-
 epistemicity>~~totalising~conflated-⁵⁶meaningfulness-and-teleology⁹⁹-as-of-
 notional~¹⁸deprocrypticism-reflected-⁴⁶historiality/ontological-eventfulness³⁸/ontological-
 aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-
 relativism-determinism'> ontological-performance⁷²-<including-virtue-as-

ontology>/morality/ethics/justice/etc. thus goes beyond a grounded conceptualisation and rather involves a psychoanalytic-unshackling construal as it reflects an epistemic-totalising³³~conflated⁵⁶meaningfulness-and-teleology⁹⁹-as-of-notional~¹⁸deprocrypticism-reflected-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. in the sense that the ‘normal intradimensional mental-reflex’ of representing the uninstitutionalised-threshold¹⁰² of the prior transcended registry-worldview/dimension as nondescript/ignorable-void⁵⁰ (actually speaking of akrsiatic-drag-denatured-and-preconverging-or-dementing²⁰-narratives) or a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought-as-an-ontologically-flawed-neuterisation⁵⁹-or-bracketing-or-epoché of <amplituding/formative-epistemicity>totalising~conflated⁵⁶meaningfulness-and-teleology⁹⁹-as-of-notional~¹⁸deprocrypticism-reflected-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> is overridden to attain full ontological elucidation by the <amplituding/formative-epistemicity>totalising~conflated⁵⁶meaningfulness-and-teleology⁹⁹-as-of-notional~¹⁸deprocrypticism-reflected-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. involving the uninstitutionalised-threshold¹⁰² reflection as preconverging-or-dementing²⁰-and-decentered-prior-institutionalisation’s-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ in lieu of the nondescript/ignorable-void⁵⁰ (actually speaking of akrsiatic-drag-denatured-and-preconverging-or-dementing²⁰-narratives) or a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-

incompleteness⁸⁸-of-⁸³reference-of-thought-as-an-ontologically-flawed-neuterisation⁵⁹-or-
bracketing-or-epoché of ~~<amplituding/formative-epistemicity>~~totalising~conflated-
⁵⁶meaningfulness-and-teleology⁹⁹-as-of-notional~¹⁸deprocrypticism-reflected-
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>.
Furthermore, notional~¹⁸deprocrypticism as the ultimate registry-worldview/dimension by
notionally undermining human disjointedness-as-of-⁸³reference-of-thought will factor in that
since ~~<cumulating/recomposuring~attendant-ontological-contiguity >~~-successive registry-
worldviews/dimensions institutionalisations articulations of ⁸³reference-of-thought-
⁸categorical-imperatives/axioms/registry-teleology⁹⁹ for intemporal-preservation-entropy-or-
contiguity-or-ontological-preservation have always led at the uninstitutionalised-threshold¹⁰² to
human limited-mentation-capacity—as subjecting-‘~~educed-unlimitedness/existence-
sublimating-nascence~~’ to limitedness/human-subpotency induced beyond-the-consciousness-
awareness-teleology⁹⁹-<of-preconverging-existential-extrication-as-of-existential-unthought>⁶
denaturing¹⁶ of ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ as
~~<amplituding/formative>~~⁸wooden-language-<imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—
narratives—of-the-⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-
teleology⁹⁹> } thus failing prospective intemporal-preservation-entropy-or-contiguity-or-
ontological-preservation, inherently the issue of human limited-mentation-capacity—as-
subjecting-‘~~educed-unlimitedness/existence-
sublimating-nascence~~’ to limitedness/human-
subpotency as of postlogism⁷⁷-
slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷²-

<including-virtue-as-ontology>, is a paramount and permanent one such that the construct of notional~¹⁸deprocrypticism ⁸³reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology⁹⁹ is exactly about an epistemic-totalising³³~conflated~⁵⁶meaningfulness-and-teleology⁹⁹-as-of-notional~¹⁸deprocrypticism-reflected-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> preemptive projecting/anticipating of the denaturing¹⁶ possibility of human limited-mentation-capacity—as-subjecting-‘educed-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency as of notional~¹⁸deprocrypticism social ¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative~epistemicity>totalising~in-relative-ontological-completeness } ontological-performance⁷²-<including-virtue-as-ontology>; inherently a notional~¹⁸deprocrypticism protensive-consciousness is one which totalises-for-conflated~⁵⁶meaningfulness-and-teleology⁹⁹-as-notional~¹⁸deprocrypticism with no nondescript/ignorable~void⁶⁰ (actually speaking of akraasiatic-drag-denatured-and-preconverging-or-dementing²⁰-narratives) or a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought-as-an-ontologically-flawed-neuterisation⁵⁹-or-bracketing-or-epoché of <amplituding/formative~epistemicity>totalising~conflated~⁵⁶meaningfulness-and-teleology⁹⁹-as-of-notional~¹⁸deprocrypticism-reflected-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as of extended metaphysics-of-absence-<implicit-epistemic-veracity-of-⁹¹nonpresencing-<perspective~ontological-normalcy/postconvergence>) conceptualisation and as of the insight of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-

~~misprising~~>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-
ontological-normalcy/postconvergence>’-existentialism-form-factor. The latter highlights the
recurrence of such ‘uninstitutionalised-threshold¹⁰² phenomena’ as
<amplituding/formative> wooden-language-<imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>} and
institutionalised-being-and-craft. For instance, the <cumulating/recomposuring~attendant-
ontological-contiguity >-successive registry-worldviews/dimensions institutionalisations
conceptualisation of ⁵⁶meaningfulness-and-teleology⁹⁹ have arisen as secondnature constructs
that have substituted for their uninstitutionalised-threshold¹⁰² free-for-all
<amplituding/formative>⁸ wooden-language-<imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>}
framework, such that many a subject matter domain like the heavens, forces of nature, material
nature, social laws, etc. are now effectively construed socially as of institutional and formal
deferential-formalisation-transference as abstract intemporal/ontological-driven
conceptualisation as of respectively formal religion, formal science, legal system, etc. voiding
free-for-all construals as of temporal social-aggregation-enabling teleological dispositions as of
respectively animistic dispositions, alchemic and essences-driven explanation of nature, crude
mob justice, etc. Insightfully, as of human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-
formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-
intemporal-dispositions-<so-construed-as-from-perspective-ontological-
normalcy/postconvergence>’-existentialism-form-factor, anthropologists are very much aware
that the social diffusion of new transcendental-enabling/sublimating/supererogatory~de-

mentativity practices into a given society are more likely to be adopted as of the society's institutional and formal percolation-channelling-<in-deferential-formalisation-transference> framework than as of dimensionality-of-sublimating²⁵ <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation) 'direct convincing' at individuals-level underlying deferring to institutional and formal⁵⁶ meaningfulness-and-teleology⁹⁹ as of the need for profoundness and rigour that doesn't avail in ordinary thought for transcendence-and-sublimity/sublimation/supererogatory~de-mentativity. Likewise, on occasion in the face of prior institutionalisation established and perceived vested interest such intemporal-as-ontological⁵⁶ meaningfulness-and-teleology⁹⁹ could be ontologically undermined as of institutionalised-being-and-craft. Consider in this regard Establishment efforts undermining the Diderot-led Encyclopédistes project. Furthermore, every registry-worldview/dimension relates to its value construct as of its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought apriorising/axiomatising/referencing- {of- 'prospectively implicated_ attendant ontological-contiguity' ~educated-existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity~contiguity-<imbued-notional~cogency>' }—constitutedness¹⁴-in-preconverging-entailment as more or less absolute, and doesn't factor in that its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought is a preconverging/postconverging~de-mentative/structural/paradigmatic deficiency inducing the <amplituding/formative~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ of its value construct. But then prospective institutionalisation necessarily implies a notion of prospective value construct as of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought apriorising/axiomatising/referencing- {of- 'prospectively implicated_ attendant ontological-

contiguity ~educated-

existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>' }—conflatedness¹³-in-{preconverging-ment-by}-

postconverging-entailment which will be unintelligible to the prior value construct, such that it

is only a sense of intemporal consummation that drives transcendental dispositions as it is

paradoxical to expect that what is in need for transcendence-and-

sublimity/sublimation/supererogatory~de-mentativity acts as transcended, as transcendence-

and-sublimity/sublimation/supererogatory~de-mentativity is inevitably and so across all

registry-worldviews/dimensions a state of paradoxical conflictedness as more profoundly

involving a crossgenerational ⁵⁶meaningfulness-and-teleology⁹⁹ psychoanalytic-unshackling

than a grounding conceptualisation! Furthermore, both the prior institutionalisation value

construct and the prospective institutionalisation value construct are their respectively given

centered-epistemic-totalisation-facticity of ⁵⁶meaningfulness-and-teleology⁹⁹, with

transcendence-and-sublimity/sublimation/supererogatory~de-mentativity conflictedly implying

overriding the prior institutionalisation's centered-epistemic-totalisation-facticity for the

prospective institutionalisation's centered-epistemic-totalisation-facticity. But then relative-

unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-

process⁶⁸ is an empirical fact, and thus the resolution of this transcendence-and-

sublimity/sublimation/supererogatory~de-mentativity paradox is rather reflected by the

dynamics of human positive-opportunism—of-social-functioning-and-accordance⁷⁵ integration

as secondnatured-institutionalisation as of human <amplituding/formative-

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴

as social ¹⁰³universal-transparency¹⁰⁴-{transparency-of-totalising-entailing,-as-to-entailing-

<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness } avails

with respect to social-stake-contention-or-confliction, wherein while in the immediate-and-

short-term human 'self-referencing' will seem to imply that it is almost impossible to transcend from a given social conventioning centered-epistemic-totalisation facticity but crossgenerationally human 're-conventioning whether driven by a sense of pure-ontology as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality or otherwise with say cultural-diffusion', as 'syncretising-effecting' on ⁵⁶meaningfulness-and-teleology⁹⁹ with respect to social-stake-contention-or-confliction induces human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Consider in this regard historical transcendence-and-sublimity/sublimation/supererogatory-de-mentativity elicited by cultural diffusion whether with respect to trading or invasion or voyages of exploration. The fact is a social-setup is preconverging/postconverging-de-mentatively/structurally/paradigmatically a framework where individuals are naturally involved in a dynamic relationship of perceived social-stake-contention-or-confliction striving to draw in various ways the optimum as of perceived existential-<disontologising/re-ontologising—aporeticism> possibilities, and thus individuals and social groups are not in an absolutely given/set self-referencing centered-epistemic-totalisation-facticity of ⁵⁶meaningfulness-and-teleology⁹⁹ within their social-setup and are predisposed on critical occasions as of syncretising-effecting to 'reinvent', circumvent or adapt as to what they perceive as optimum existential-<disontologising/re-ontologising—aporeticism> possibilities, such that a social-setup is already involved internally however restricted in its very own reinvention/circumventing/adaptation as of its very own internal 'self-referencing and syncretising-effecting construed as <amplifying/formative-epistemicity>totalising~self-referencing-syncretising' of ⁵⁶meaningfulness-and-teleology⁹⁹ with regards to perceived social-stake-contention-or-confliction; and it is this element that enables all human societies to have a minimal opening/overture/receptivity to each other, including at the very extreme between an industrial age society and a hunter-gatherer society. Without such a

preconverging/postconverging–de-mentative/structural/paradigmatic ‘self-referencing and syncretising-effecting construed as ~~<amplituding/formative–epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ human nature’, both internal social transformation however lethargic and cultural diffusion will be basically impossible, and ~~<amplituding/formative–epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ induced transformation arises because human perceived social-stake-contention-or-confliction drifts within-and-across social-setups whether with regards to basic trading, curiosity, social competition and generally as of a predisposition to achieve optimum existential-~~<disontologising/re-ontologising–aporeticism>~~possibilities. In this regard, the rapid transformation implications of cultural diffusion arise because it makes relatively immediately available to individuals and social groups a comprehensive set of options however limited the nature and speed of their adoption. This syncretising-effecting mechanism ultimately explains why crossgenerational transcendence-and-sublimity/sublimation/supererogatory~de-mentativity occurs notwithstanding a seemingly self-referencing centered–epistemic-totalisation-facticity of ⁵⁶meaningfulness-and-teleology⁹⁹ within a given social-setup in the immediate-and-short-term. Transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought occurs because preconverging/postconverging–de-mentatively/structurally/paradigmatically it is social-dispositions and mental-dispositions of intemporal-as-ontological nature as of longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ given their supposedly coherent ontological-commitment⁶⁶-~~<implied–self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-existential-reality>~~ as of more profound ~~<amplituding/formative–epistemicity>~~causality⁶ ~~<as-to-projective-totalitative–implications-of-prospective-⁶¹nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity–~~

ontological-contiguity⁶¹ validation as to existence-potency³⁹~sublimating-nascence,-disclosed-
from-prospective-epistemic-digression, as re-originary-as-unenframed/re-
ontologising/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-
notional~¹⁸deprocrypticism-prospective-sublimation)⁹⁰, that are most likely to be syncretised
crossgenerationally as providing the most overall positive-opportunism—of-social-functioning-
and-accordance⁷⁵ by their relative ¹⁰³universal projection implications and are formally-and-
overtly assumed, and so over temporal-as-ontologically-flawed social-dispositions and mental-
dispositions which are more or less formally-and-overtly unassumed as of their temporal
denaturing¹⁶ nature or poor ¹⁰³universal projection. However, such a conception of supposedly
coherent ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-
faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming¹⁰—as-being-as-of-
existential-reality> is not actively contemplated socially but occurs latently and passively with
any given registry-worldview’s/dimension’s institutionalisation ⁵⁶meaningfulness-and-
teleology⁹⁹ as its inherent social-dispositions and mental-dispositions are rather as of beyond-
the-consciousness-awareness-teleology⁹⁹-<of-preconverging-existential-extrication-as-of-
existential-unthought>³ with regards to such transcendental implications! Despite the fact that
all social-setups tend to be surreptitiously permeated with individuals temporal/shortness-of-
register-of-⁵⁶meaningfulness-and-teleology⁹⁹ social-dispositions and mental-dispositions of
suboptimal ontological implications for social-functioning-and-accordance—as-of-social-stake-
contention-or-confliction, every social-setup as a conventional-construct can only be held
together in the long-term as of its requisite given registry-worldview’s/dimension’s
institutionalisation-level of minimally-expected basic conscious-adherence-at-best or token-
adherence-at-worst to the said institutionalisation-level’s ⁸³reference-of-thought—⁸categorical-
imperatives/axioms/registry-teleology⁹⁹ with regards to meeting a basic level of individuals and

social existential-possibilities expectations. It may thus seem from within just one human generation perspective that the underlying human metaphoricity⁵⁷ for transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is rather marginal especially when not associated with any external cultural diffusion. However, human metaphoricity⁵⁷ as of cultural transformation had tended historically, in the main, to ebb in peaks and lows, and so as of the relative ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness) about such metaphoricity⁵⁷ instigative reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation direct, indirect and/or devolving implications. The fact that individuals in a social-setup are already involved internally however restricted in its very own reinvention/circumventing/adaptation in a dynamic relationship of perceived social-stake-contention-or-confliction striving to draw in various ways the optimum as of perceived existential-<disontologising/re-ontologising—aporeticism> possibilities and is thus of a minimal opening/overture/receptivity to internal and external metaphoricity⁵⁷, also critically speaks to the fact that any social-setup is only able to hold together because of supposedly coherent ontological-commitment⁶⁶-(implied—self-assuredness-of-ontological-good-faith/authenticity⁹⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> that is subject to existence-potency³⁹~sublimating—nascence,-disclosed-from-prospective-epistemic-digression validatory <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative—implications-of-prospective-⁶nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity . As of its circularity, the lack or poorer cause-and-effect determinism of any such supposedly coherent ontological-commitment⁶⁶-(implied—self-assuredness-of-ontological-good-faith/authenticity⁹⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> threshold of a social-setup ⁵⁶meaningfulness-and-teleology⁹⁹ allows

for the possibility for prospective metaphoricity⁵⁷ to reconstrue-and-redefine the social-setup⁵⁶ meaningfulness-and-teleology⁹⁹. Such prospective metaphoricity⁵⁷ possibility cannot be preempted because even the social-setup conventioning in its functional operation of⁵⁶ meaningfulness-and-teleology⁹⁹ needs this supposedly coherent ontological-commitment⁶⁶ ~~<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>~~ in other to affirm itself over any spontaneously arising disruptive⁵⁶ meaningfulness-and-teleology⁹⁹ that may be articulated by individuals or groups, with the result that a social-setup ever always exposes itself to prospective metaphoricity⁵⁷ in one way or the other when such spontaneously arising disruptive⁵⁶ meaningfulness-and-teleology⁹⁹ is not of poorer but rather of a superseding ~~<amplifying/formative—epistemicity>causality⁹—as-to-projective-totalitative—implications-of-prospective-⁶ nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~~ as of the social-setup given supposedly coherent ontological-commitment⁶⁶ ~~<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>~~. We can consider in this regard that an animistic non-positivistic or medieval non-positivistic social-setup will certainly imply a supposedly coherent ontological-commitment⁶⁶ ~~<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>~~ respectively as of superstitious spiritualism⁵⁶ meaningfulness-and-teleology⁹⁹ or scholasticism pedantic dogmatism⁵⁶ meaningfulness-and-teleology⁹⁹, as of the given social-setup ‘self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ in its capacity to demonstrably and objectively uphold and function going by its specific registry-worldview/dimension as of superstitious spiritualism

or scholasticism pedantic dogmatism. It is exactly this ‘self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ that equally makes available the possibility for prospective metaphoricity⁵⁷ to demonstrably undermine the implied supposedly coherent ontological-commitment⁶⁶–<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-existential-reality> of such prior social-setups registry-worldview/dimension⁵⁶meaningfulness-and-teleology⁹⁹, and so as of the prospectively induced <amplituding/formative–epistemicity>causality⁹~as-to-projective-totalitative–implications-of-prospective-⁶¹nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷ superseding ⁵⁶meaningfulness-and-teleology⁹⁹ as from existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-notional~projective-perspective of relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought by way of <amplituding/formative–epistemicity>causality⁹~as-to-projective-totalitative–implications-of-prospective-⁶¹nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷ such as with prospective positivism/rational-empiricism ⁵⁶meaningfulness-and-teleology⁹⁹. However, given the inherence of social-stake-contention-or-confliction, inevitably prospective metaphoricity⁵⁷ undermines vested interests as of the direct, indirect and/or devolving implications of prospective metaphoricity⁵⁷ and by that token elicit sophistic/pedantic inclinations to such prospective metaphoricity⁵⁷ ⁵⁶meaningfulness-and-teleology⁹⁹. Further any such prospective metaphoricity⁵⁷ ultimately takes hold rather as of within the social deferential-formalisation-transference framework wherein it is driven by a sense of positive-opportunism—of-social-functioning-and-accordance⁷⁵ as of particular and general social interest. That said, a social-setup is ever always ‘existentially–<disontologising/re-ontologising—aporeticism> invested’ to a given registry-

worldview/dimension and the fact of greater knowledge-reification~gesturing-and-accounting—
of-epistemic-phenomenalism-<in-
prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
implicated_attendant-ontological-contiguity ’~duced-
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>’ }—conflatedness¹³ -in- {preconverging-ment-by}-
postconverging-entailment> from prospective metaphoricity⁵⁷ which may involve undermining
such ‘existentially-<disontologising/re-ontologising—aporeticism> invested’ registry-
worldview/dimension in its <amplituding/formative>⁸ wooden-language-(imbued—averaging-
of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -
as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>)
means that it doesn’t necessarily construe such prospective metaphoricity⁵⁷ as pertinent and so
where it is nihilistically disinclined by its <amplituding/formative-epistemicity>totalising~self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ to dispensing-with-
immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷
(as of human self-surpassing—existentialism-form-factor,-in-overcoming-
‘notional~collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-
existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression
to supersede human temporality⁹⁸/shortness <amplituding/formative> wooden-language-
(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-
prospective-apriorising-implications>)), as of its beyond-the-consciousness-awareness-
teleology⁹⁹-<of-preconverging-existential-extrication-as-of-existential-unthought>⁶
manifestation. The abstract notion of antinihilism as implied by such prospective metaphoricity⁵⁷
is not construed in human temporal terms—as-of-axiomatic-construct as a ‘living notion’ going

by an ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ elicitation of value as of untransvaluated-temporal-intemporality⁵². In this regard, as of the temporal ‘mental and existential-~~<disontologising/re-ontologising—aporeticism>~~ investment’ of recurrent-utter-uninstitutionalisation prospective base-institutionalisation antinihilism ⁵⁶meaningfulness-and-teleology⁹⁹ is basically nothing and worthless, likewise as of the temporal ‘mental and existential-~~<disontologising/re-ontologising—aporeticism>~~ investment’ of base-institutionalisation-universalisation prospective ¹⁰³universalisation antinihilism ⁵⁶meaningfulness-and-teleology⁹⁹ is basically nothing and worthless, same with ¹⁰³universalisation–non-positivism/medievalism and prospective positivism, and equally so for positivism–⁸⁰procrypticism and futural ~~Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–~~ ~~meaningfulness-and-teleology~~ as of prospective deprocrypticism. Explaining in-many-ways why the elicitation of value as of prospective secondnature institutionalisation rather occurs as of the superseding of ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ untransvaluated-temporal-intemporality⁵². Ultimately, prospective metaphoricity⁵⁷ in a reflection of the individual-as-receptable-of-temporal-to-intemporal-individuation realistically implies that it is rather fundamentally a question of grasping the mechanism that tips the balance towards human intemporality⁵²/longness and subsequent prospective institutionalisation which is ontologically sufficient for prospective ontological-effectiveness, rather than a naïve engagement as if the human is all-essentially intemporal-disposition as to absolute ontological-commitment⁶⁶ ~~<implied—self-assuredness-of-ontological-good-faith/authenticity⁹⁹ ~postconverging–de-mentating/structuring/paradigming⁷¹–as-being-as-of-existential-reality>~~. More critically, such a conception of prospective metaphoricity⁵⁷ cognisant of the decisiveness of deferential-

formalisation-transference for institutionalisation and thus subsequent social percolation-
 channelling-<in-deferential-formalisation-transference>, come to grasp that sophistic/pedantic
 predispositions are the more salient entrenched interests beyond-the-consciousness-awareness-
 teleology⁹⁹ -<of-preconverging-existential-extrication-as-of-existential-unthought>⁶ with
 respect to prospective metaphoricity⁵⁷ as of the implications of such undermining of social
 deferential-formalisation-transference. In this regard, the sophistic/pedantic barriers to futural
 Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-
 development-as-infrastructure-of- meaningfulness-and-teleology as of prospective
 notional~¹⁸deprocrypticism metaphoricity⁵⁷ implications are necessarily spurious and associated
 with our positivism~⁸⁰procrypticism institutional-being-and-craft as of the direct, indirect and/or
 devolving prospective metaphoricity⁵⁷ implications. We can appreciate in this regard that for the
 medieval-scholasticism-pedants—ideal-type-or-individuation, it doesn't matter that budding-
 positivism can be demonstrated as more ontologically pertinent as of <amplituding/formative-
 epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-
⁶ nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-
 contiguity⁷, so long as it is socially and institutionally credible to uphold non-positivism
⁵⁶meaningfulness-and-teleology⁹⁹ in effect by undermining its deferential-formalisation-
 transference. It is with regards to such sophistic/pedantic disinclination to prospective
 metaphoricity⁵⁷ that the latter elicits contortioning gesturing/accounting—of-epistemic-
 phenomenalism, wherein for instance Socrates with respect to the sophists—ideal-type-or-
 individuation (as we can appreciate that however say a Protagoras engagement with Socrates
 may project coherence as of his contextual appreciation of Socrates predisposition for coherence,
 this doesn't exclude the possibility of a 'floating sophistic' inclination that simply adjusts to its
 interlocutor thus undermining in-the-bigger-picture the notion of knowledge as of ¹⁰³universal
 coherence idealisation, or still maybe Protagoras is just at the lower end of the sophists—ideal-

type-or-individuation) and budding-positivists with respect to medieval-scholasticism-
 pedants—ideal-type-or-individuation (as we can appreciate that the recognition and then censure
 and then banning of Copernicus’s heliocentric world work or engagement with Galileo’s support
 of heliocentrism then his persecution for publishing, rather speaks
 preconverging/postconverging—de-mentatively/structurally/paradigmatically of the
 covert/underhanded nature of the medieval establishment pedantic disposition as of the
 implications of ideas undermining medieval dogma as of social-stake-contention-or-confliction)
 construe of such sophistic/pedantic disinclination as implying notional-discontiguity/epistemic-
 discontiguity⁶³ -<between—prior-shallow-supererogation⁹⁶ -of-mentally-
 aestheticised~preconverging/dementing²⁰—qualia-schema_and_prospective-profound-
 supererogation⁹⁶ -of-mentally-aestheticised~postconverging/dialectical-thinking³¹—qualia-
 schema> with their prospectively implied metaphoricity⁵⁷; with the consequence that there can’t
 be common/mutual aposteriorising/logicising/deriving/intelligising/measuring as of dialogical-
 equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant_ontological-contiguity ’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-
 <imbued—notional~cogency>’ }—conflatedness³ -in- {preconverging-ment-by}-
 postconverging-entailment,-in-self-becoming/self-conflatedness³/formative—supererogating>
 and intellectual-and-moral-equivalence and inherently so because of the sophists—ideal-type-
 or-individuation and medieval-scholasticism-pedants—ideal-type-or-individuation
 inauthentic/unsound
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as of
 respectively non-universalising and non-positivism/medievalism dogma prior relative-
 ontological-incompleteness⁸⁸ -of-³³reference-of-thought warranting their
 unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-

logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-
 dementing¹⁰ –apriorising-psychologism> for the affirmation/projection/assertion/notional~self-
 distantiation/dueness-validating-logicising/suitable-measuringinstrument-validating-
 measuring-<as-to-postconverging-or-dialectical-thinking²¹ –apriorising-psychologism> of
 prospective Socratic-philosophers¹⁰³ universalising-idealisation and prospective positivism
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
⁵⁶meaningfulness-and-teleology⁹⁹ respectively. Likewise, this author’s critique of the spurious
 institutional-being-and-craft muddlement of our positivism–⁸⁰procrpticism with respect to its
 preconverging/postconverging–de-mentative/structural/paradigmatic implicated undermining of
 the possibility of futural Being-development/ontological-framework-expansion–as-to-depth-of-
 ontologising-development-as-infrastructure-of– meaningfulness-and-teleology as of
 prospective notional~¹⁸deprocrpticism is not an idle exercise, and so as of such
 <amplituding/formative–epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
⁸⁰procrpticism–or–disjointedness-as-of-⁸³reference-of-thought as of direct, indirect and
 devolving undermining of the possibility of futural Being-development/ontological-framework-
 expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-
 and-teleology as of prospective notional~¹⁸deprocrpticism metaphoricity⁵⁷ implications and
 so with respect to the social analysis implications of disjointedness-as-of-⁸³reference-of-thought
 associated phenomena as reflected in social-stake-contention-or-confliction issues including
 psychopathy and social psychopathy. As of the apriorising/axiomatising/referencing- {of-
 ‘prospectively implicated attendant ontological-contiguity’ ~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity-
 <imbued–notional~cogency>’ }—conflatedness¹³ in {preconverging ment by}—

~~postconverging-entailment~~ of notional~¹⁸deprocrypticism construal, what underlies the notion of human ~~preconverging-existential-extrication-as-of-existential-unthought~~ is the idea that human existence is as of ‘human existential-extricating projection-or-anticipation about existence/existential-possibilities as of human limited-mentation-capacity—~~as-subjecting-‘educed-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency~~ construing ⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as of implicated-and-explicated ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹ as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue’, and transcendently-complemented by ‘human ontological-faith-notion-or-ontological-fideism—~~imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality~~ projection-or-anticipation of this human prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as of human existential-unthought’, and thus enabling an ~~notional/epistemic/bindingness~~^{<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>} possibility of correspondence of human implied ⁵⁶meaningfulness-and-teleology⁹⁹ with the achievement of singularisation-~~as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing~~[>]⁹² projected epistemic-immanence/veridical-epistemicity-relativism-determinism as of prospective notional~¹⁸deprocrypticism ‘inherent centered—epistemic-totalisation-as-existence’. It is those elements of an ~~notional/epistemic/bindingness~~^{<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>} possibility of correspondence, as of the ~~amplituding/formative-epistemicity~~[>]-totalising~thrownness-in-existence³⁵ apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting and onto, that together effectively make human transcendence-and-

sublimity/sublimation/~~supererogatory~~~de-mentativity and the ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸ possible given that it immanently enables the possibility of successive human prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought as of the <cumulating/recomposuring~attendant—ontological-contiguity >-successive registry-worldviews/dimensions institutionalisations. In other words, it is human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality that ultimately ‘vouches’ for every given registry-worldview’s/dimension’s institutionalisation at its uninstitutionalised-threshold¹⁰² for the possibility of a correspondence between human limited-mentation-capacity—as subjecting ‘~~educed-unlimitedness/existence-sublimating-nascence~~’ to limitedness/human-subpotency and the ‘inherent centered—epistemic-totalisation-as-existence’, as of Being orientation of pursuing-and-attaining ontological-completeness-of-⁸³reference-of-thought. It is only such an apriorising/axiomatising/referencing- {of- ‘prospectively implicated_attendant—ontological-contiguity ’~educed—existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity- <imbued—notional~cogency>’ }—conflatedness¹³-in- {preconverging-ment-by}-postconverging-entailment perspective as of notional~¹⁸deprocrypticism that can articulate a conceptualisation of ⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. as of a notional~correspondence to existence/existential-possibilities, thus avoiding <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ misconstrual as of apriorising/axiomatising/referencing- {of- ‘prospectively implicated_attendant—ontological-contiguity ’~educed—existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-

~~<imbued-notional~cogency>' }~~—constitutedness¹⁴—~~in-preconverging-entailment~~. Insightfully with respect to human temporality⁹⁸/shortness including postlogism⁷⁷ and conjugated-postlogism⁷⁷ and as reflected by psychopathy and social psychopathy in our positivism—⁸⁰procrypticism, the ~~apriorising/axiomatising/referencing- {of- 'prospectively- implicated- attendant- ontological- contiguity' ~duced- existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity- contiguity- <imbued-notional~cogency>' }~~—conflatedness¹³—~~in- {preconverging- ment- by}- postconverging- entailment~~ of notional~¹⁸deprocrypticism points out that given human limited-mentation-capacity—as-subjecting-~~'duced-unlimitedness/existence-sublimating-nascence'~~—to-limitedness/human-subpotency its ⁸³reference-of-thought—devolving-teleological-dementating/structuring/paradigming—of-meaningfulness as of implicated-and-explicated ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹ as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue' as of institutionalisation, is subject at its uninstitutionalised-threshold⁰² to human temporality⁹⁸/shortness preconverging/postconverging—dementative/structural/paradigmatic denaturing¹⁶ (beyond-the-consciousness-awareness-teleology⁹⁹—~~<of-preconverging-existential-extrication-as-of-existential-unthought>'~~) undermining ⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²—~~<including-virtue-as-ontology>/morality/ethics/justice/etc. due to lack of social~~ ¹⁰³universal-transparency¹⁰⁴—~~<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness~~ ⁸⁸). This arises because fundamentally as of notional~correspondence with existence, a registry-worldview's/dimension's institutionalisation in prior relative-ontological-incompleteness⁸⁸—of-⁸³reference-of-thought ⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²—

<including-virtue-as-ontology>/morality/ethics/justice/etc. is ultimately rather vouching of such a notional~correspondence with existence on the basis of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as transcendently-complementing at its uninstitutionalised-threshold¹⁰² the said human limited-mentation-capacity—as-subjecting—‘~~educed-unlimitedness/existence-sublimating-nascence~~’ to limitedness/human-subpotency ⁸³reference-of-thought—devolving-teleological-dementating/structuring/paradigming—of-meaningfulness as of implicated-and-explicated ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹ as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue’ construed as institutionalisation, as the latter’s ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ can be denaturing¹⁶ (beyond-the-consciousness-awareness-teleology⁹⁹ -<of-preconverging-existential-extrication-as-of-existential-unthought>’) as of their <amplituding/formative>⁸ wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰ -narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹) by the various temporalities in threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ -<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing²⁰-apriorising-psychologism> at its uninstitutionalised-threshold¹⁰². This latter is only undermined driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as of prospective human limited-mentation-capacity—as-subjecting—‘~~educed-unlimitedness/existence-sublimating-nascence~~’ to limitedness/human-subpotency prospective relative-ontological-

completeness⁸⁷-of-⁸³reference-of-thought ‘⁸³reference-of-thought—devolving-teleological-de-
 mentating/structuring/paradigming-of-meaningfulness as of implicated-and-explicated
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹ as
 knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
 notions/articulations/virtue’ construed as prospective institutionalisation, by its greater social
¹⁰³universal-transparency¹⁰⁴-{transparency-of-totalising-entailing,-as-to-entailing-
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁹⁷}.
 Again, the latter institutionalisation’s ⁵⁶meaningfulness-and-teleology⁹⁹ ontological-
 performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. is equally vouched
 by transcendentially-complementing ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-
 existential-reality at its given uninstitutionalised-threshold¹⁰², as its own ⁸³reference-of-thought—
⁸categorical-imperatives/axioms/registry-teleology⁹⁹ can also be denaturing¹⁶ as of beyond-the-
 consciousness-awareness-teleology⁹⁹-<of-preconverging-existential-extrication-as-of-
 existential-unthought>⁶ as of their <amplituding/formative>⁸ wooden-language-(imbued—
 temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-
 dementing³⁰—narratives—of-the-⁸³reference-of-thought—⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹). The overall implication here as implied by
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> is that
 only a contextual ontologically contiguous transitioning construal of ⁵⁶meaningfulness-and-
 teleology⁹⁹ as reflected as of the apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-

~~<imbued-notional~cogency>’ }—conflatedness¹³ in {preconverging-ment-by}—
postconverging-entailment of notional~¹⁸deprocrypticism can reveal-the-ontological-
veridicality of such inherent systemic beyond-the-consciousness-awareness-teleology⁹⁹ <of-
preconverging-existential-extrication-as-of-existential-unthought>⁵ perversion-and-derived-
⁷⁴perversion-of-⁸³reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation⁹⁶> associated with every institutionalisation in prior relative-
ontological-incompleteness⁸⁸-of-⁸³reference-of-thought since it ultimately depends on
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality to transcendently-
complement its ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ at
its uninstitutionalised-threshold¹⁰² for upholding intemporal⁵²-as-of-ontology that reflects the
‘inherent centered—epistemic-totalisation-as-existence’. Hence the notional~¹⁸deprocrypticism
registry-worldview/dimension institutionalisation as notionally construed as in full fulfilment of
transcendently-complementing ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality, as of human ¹⁵de-mentation-~~{supererogatory-ontological-de-mentation-or-
dialectical-de-mentation—stranding-or-attributive-dialectics}~~ contextual ontologically
contiguous transitioning construal of ⁵⁶meaningfulness-and-teleology⁹⁹ ontological-
performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. that anticipates and
accounts for human inherent intemporal⁵²/longness and temporal⁹⁸, purports to avoid wrong
elevation of temporal⁹⁸/shortness in threshold-of-nonconviction/madeupness/bottomlining-
in-shallow-supererogation⁹⁶ <as-to-‘attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing⁹⁰—apriorising-psychologism> and wrong degradation
of intemporal⁵²/longness in supplanting—conviction-as-to-profound-supererogation⁹⁶—of-~~

‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism
 implied ⁸³reference-of-thought—elevated-devolving-as-of-prospective-institutionalisation,
 given the inherently confounding ontological-veridicality of human potent beyond-the-
 consciousness-awareness-teleology⁹⁹ -<of-preconverging-existential-extrication-as-of-
 existential-unthought>⁵. Broadly speaking thus, the <amplifying/formative-
 epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-
⁶ nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-
 contiguity⁶⁷ of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought as of
 human temporal-to-intemporal mental-dispositions in social-stake-contention-or-confliction
 implies that it is naïve to conceive of a ‘neuter framework of ⁸³reference-of-thought putting the
 notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-
 misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-
 ontological-normalcy/postconvergence> as of the same axiomatic teleological projection’ as in
 effect as of apriorising/axiomatising/referencing-{of-‘prospectively implicated attendant-
 ontological-contiguity ’~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³ -in-{preconverging-ment-by}-
 postconverging-entailment this simply wrongly elevates temporal/shortness-of-register-of-
⁵⁶meaningfulness-and-teleology⁹⁹ mental-dispositions teleologically-degraded-devolving-as-of-
 uninstitutionalised-threshold¹⁰² and wrongly degrades the intemporal/longness-of-register-of-
⁵⁶meaningfulness-and-teleology⁹⁹ mental-disposition elevated-devolving-as-of-prospective-
 institutionalisation; as the former is in reality denaturing¹⁶ of ⁸³reference-of-thought-
⁸categorical-imperatives/axioms/registry-teleology⁹⁹ beyond-the-consciousness-awareness-
 teleology⁹⁹ -<of-preconverging-existential-extrication-as-of-existential-unthought>⁶ while the
 latter is upholding ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹

for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. Actually such an ordinary mental-reflex of a ‘neuter framework of ⁸³reference-of-thought putting the notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> as of the same axiomatic teleological projection’ when it comes to social-stake-confliction-or-contention is only valid as of ‘mutual conceptualisation as of a given institutionalisation with a common ontological-⁸³reference-of-thought’ wherein it is then strictly a matter of ⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹ in determining ontological-veracity. But then at such a registry-worldview’s/dimension’s institutionalisation’s uninstitutionalised-threshold¹⁰², there is a relative variance of ontological-completeness-of-⁸³reference-of-thought as of the prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought in intemporal⁵²/longness entailing the prospective institutionalisation and the prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought in temporality⁹⁸/shortness entailing the uninstitutionalised-threshold¹⁰²; thus implying a relative variance in such intemporal and temporal teleological projection respectively as of elevated-devolving-as-of-prospective-institutionalisation and teleologically-degraded-devolving-as-of-uninstitutionalised-threshold¹⁰² in determining ontological-veracity. In this sense we can garner that it is inappropriate to imply a ‘neuter framework of ⁸³reference-of-thought putting the notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> as of the same axiomatic teleological projection’ and so, as of an uninstitutionalised-threshold¹⁰² and the prospective institutionalisation; given the variance of temporality⁹⁸/shortness rather as respectively in recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism-or-medievalism, and prospectively ⁸⁰procrysticism-or-

disjointedness-as-of-⁸³reference-of-thought with intemporality⁵²/longness rather as respectively in base-institutionalisation, ¹⁰³universalisation, positivism and prospectively ¹⁸deprocrpticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought. The bigger point here being that the very notion of transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as of ~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity’ ~educated-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity- <imbued-notional~cogency>’ }—conflatedness¹³-in- {preconverging-ment-by}-postconverging-entailment~~ actually construes of more profound ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ that override the prior ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ as failing to uphold intemporal-preservation-entropy-or-contiguity—or-ontological-preservation’, and so as of differing ⁸³references-of-thought in transversality-<for-sublimating-existential-eventuating/denouement, from-‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’>¹⁰¹ ontological unintelligibility. Neuterisation⁵⁹ of analysis as so articulated is effectively a deficient human mental-reflex as of its naïve predisposition to imply ‘equivalence of consideration’ without factoring prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought <amplituding/formativ-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷ of differentiated axiomatic/⁸³reference-of-thought teleological projection as of temporal teleologically-degraded-devolving-as-of-uninstitutionalised-threshold¹⁰² and intemporal elevated-devolving-as-of-prospective-institutionalisation. The fact of temporal-to-intemporal variance of prospective relative-ontological-completeness⁸⁷-of-

⁸³reference-of-thought ultimately reflects the fact that the apparent ordinarily assumed apriorising/axiomatising/referencing—commonness-in-sharedness,—for—⁵⁶meaningfulness-and-teleology⁹⁹ with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to-‘human<amplifying/formative—epistemicity>totalising~purview-of-construal’ is in effect ‘only valid as of within a registry-worldview’s/dimension’s institutionalisation framework’, and so as of its implied ‘⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigm—of-meaningfulness as of implicated-and-explicated ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,—for—aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹ as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue’. This articulated delimitation of apriorising/axiomatising/referencing—commonness-in-sharedness,—for—⁵⁶meaningfulness-and-teleology⁹⁹ with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to-‘human<amplifying/formative—epistemicity>totalising~purview-of-construal’ within only a registry-worldview’s/dimension’s institutionalisation framework as of ⁸³reference-of-thought is critical for an ontologically-complete profoundness/depth of ‘phenomenological departure in-its-overcoming-of-neuterisation⁵⁹’ reflected by metaphysics-of-absence-⟨implicated-epistemic-veracity-of-⁵¹nonpresencing-⟨perspective—ontological-normalcy/postconvergence⟩ as the ‘requisite apriorising/axiomatising/referencing-⟨of-‘prospectively implicated attendant—ontological-contiguity ’~educated—existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity—contiguity-⟨imbued—notional~cogency⟩’ }—conflatedness¹³-in-⟨preconverging-ment-by⟩—postconverging-entailment of understanding’, necessarily entailing transcendental implications for ontologically-veridical knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue; as we can appreciate the inherent

reality that there isn't apriorising/axiomatising/referencing—commonness-in-sharedness,—for—
⁵⁶meaningfulness-and-teleology⁹⁹ with regards to the-very-same-immanent-existence/intrinsic-
 reality/ontological-veridicality,-as-to-‘human<amplifying/formative—
 epistemicity>totalising~purview-of-construal’ between recurrent-utter-uninstitutionalisation
 and base-institutionalisation—ununiversalisation, between base-institutionalisation—
 ununiversalisation and ¹⁰³universalisation—non-positivism/medievalism, between
¹⁰³universalisation—non-positivism/medievalism and positivism—⁸⁰procrypticism, and
 prospectively between positivism—⁸⁰procrypticism and deprocrypticism! In this case such
 overcoming of neuterisation⁵⁹ with reference to the variance of the
 <cumulating/recomposuring~attendant—ontological-contiguity >-successive registry-
 worldviews/dimensions is rather conceived as deneuterising¹⁷ as of the variance in prospective
 relative-ontological-completeness⁸⁷-of—⁵⁶meaningfulness-and-teleology⁹⁹ disambiguation of
 uninstitutionalised-threshold¹⁰² and prospective institutionalisation, and so reflected as of
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as of
 the apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-
 contiguity ’~educated—
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-
 <imbued—notional~cogency>’ }—conflatedness¹³-in- {preconverging-ment-by}—
 postconverging-entailment of notional~¹⁸deprocrypticism wherein the uninstitutionalised-
 threshold¹⁰² ⁸³reference-of-thought is in relative notional-discontiguity/epistemic-
 discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing²⁰—qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-
 schema> to the prospective institutionalisation ⁸³reference-of-thought in relative notional-

contiguity/epistemic-contiguity⁶² <profound-supererogation⁹⁶ -of-mentally-aestheticised~postconverging/dialectical-thinking² -qualia-schema> as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to ‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’; imply a disambiguation as of mutual unintelligibility of prospective institutionalisation’s⁸³ reference-of-thought soundness-or-ontological-good-faith/authenticity⁶⁹ and the uninstitutionalised-threshold¹⁰²’s⁸³ reference-of-thought unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴. Deneuterising¹⁷, from a storied-construct/ontologically-valid-narration perception perspective insight, highlights a temporal mental-disposition uninstitutionalised-threshold¹⁰² issue’ as of beyond-the-consciousness-awareness-teleology⁹⁹ <of-preconverging-existential-extrication-as-of-existential-unthought>⁵ involving human temporal limited-mentation-capacity—as-subjecting-‘educed-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency at its uninstitutionalised-threshold¹⁰² wherein the⁸³ reference-of-thought as temporal-mental-disposition-is-actually-of <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴-in-an-‘apparently-elevated’-devolving-as-of-prospective-institutionalisation whereas inherent-superseding-existential-reality-unattached-to-its-temporal-limited-mentation-capacity—as-subjecting-‘educed-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency-mental-disposition-points-to-its-degraded-devolving-at-the-uninstitutionalised-threshold¹⁰². Such a deneuterising¹⁷ binarity of storied ontologically-flawed <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴-temporal-mental-dispositions and storied background of ontologically-veridical-inherent-superseding-existential-reality-unattached-to-such-temporal-mental-dispositions portrays how a storied-construct/ontologically-valid-narration can be articulated as of beyond-the-consciousness-awareness-teleology⁹⁹ <of-

~~preconverging-existential-extrication-as-of-existential-unthought~~⁵ ‘emphasising exclusively that it is the construal of human temporality⁹⁸ -to-intemporality⁵² limited-mentation-capacity— as subjecting ‘~~educed-unlimitedness/existence-sublimating-nascence~~’ to limitedness/human-subpotency transversal-and-cumulative-implications’ that accounts for ontologically-veridical human character-and-social-formation-dynamics as of both uninstitutionalised-threshold¹⁰² representation and prospective-institutionalisation representation. Such a storied-construct/ontologically-valid-narration is ultimately articulated rather as of the implications of the failing to uphold Being as of the temporal-to-intemporal transversality-<for-sublimating-existential-eventuating/denouement, from ‘~~thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising~~’—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’>¹⁰¹ of human limited-mentation-capacity— as subjecting ‘~~educed-unlimitedness/existence-sublimating-nascence~~’ to limitedness/human-subpotency in temporal ~~apriorising/axiomatising/referencing~~-{of-‘~~prospectively-implicated-attendant-ontological-contiguity~~’ ~educed-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—constitutedness¹⁴ in ~~preconverging-entailment~~ mental-reflexes at presence⁸³ reference-of-thought, and so reflected by the implied intemporal ~~apriorising/axiomatising/referencing~~-{of-‘~~prospectively-implicated-attendant-ontological-contiguity~~’ ~educed-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness¹³ in {~~preconverging-ment-by~~—postconverging-entailment of phenomenological transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as of notional~¹⁸deprocrypticism. We can appreciate the metaphysics-of-absence-<implicated-epistemic-veracity-of-⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>} insight about such a deneuterising¹⁷

storied-construct/ontologically-valid-narration from the fact that a non-positivism/medievalism or animistic social-setup is ‘not committed in a ~~amplituding/formative-epistemicity~~>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴’ to positivism/rational-empiricism⁵⁶ meaningfulness-and-teleology⁹⁹ with regards to occurrences and incidents best explained and dealt with by such positivistic meaningfulness as of the latter’s prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought. As such non-positivism/medievalism or animistic social-setup ‘will not be self-effacing as of its ontologically-flawed ~~amplituding/formative-epistemicity~~>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴-temporal-mental-dispositions as-if-always-in-a-state-of-institutionalisation, failing to psychoanalytically project about its uninstitutionalised-threshold¹⁰² of non-positivism and the prospective institutionalisation of positivism’. This equally explains how our positivism-⁸⁰procrypticism mental-disposition is construed in deneuterising¹⁷ from futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology as of prospective notional~¹⁸deprocrypticism perspective ‘as not self-effacing as of its ontologically-flawed ~~amplituding/formative-epistemicity~~>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴-temporal-mental-dispositions as-if-always-in-a-state-of-institutionalisation, failing to psychoanalytically project about the uninstitutionalised-threshold¹⁰² of its ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought and the prospective institutionalisation of deprocrypticism’. This is actually the ontologically-veridical phenomenological transcendental framework for construing/conceptualising human temporal character and social formation mental-dispositions as of uninstitutionalised-threshold¹⁰² and prospective-institutionalisation based on the ‘blurriness-~~sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out~~> dynamics of

limited-mentation-capacity—as subjecting—‘~~educated-unlimitedness/existence-sublimating-nascence~~’ to limitedness/human-subpotency’, unlike a naïve ⁵⁸neuterising mental-reflex that by its

~~<amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ fails to attain such an apriorising/axiomatising/referencing- {of-‘~~prospectively-implicated-attendant-ontological-contiguity~~’ ~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³ in- {preconverging-ment-by}-
 postconverging-entailment as of notional~¹⁸deprocrypticism deneuterising¹⁷ insight. Central and critical to achieving such a deneuterising¹⁷ analysis in grasping the full and complete possibilities of ontologically-veridical construal of human ⁵⁶meaningfulness-and-teleology⁹⁹ given human temporal-to-intemporal mental-dispositions as of prospective institutionalisation and uninstitutionalised-threshold¹⁰² is the notion of beyond-the-consciousness-awareness-teleology⁹⁹ <of-preconverging-existential-extrication-as-of-existential-unthought>⁶. It is exactly what renders a veridical ontological-escalation or aetiologisation of the human condition possible as the ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> of apriorising/axiomatising/referencing- {of-‘~~prospectively-implicated-attendant-ontological-contiguity~~’ ~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³ in- {preconverging-ment-by}-
 postconverging-entailment as of notional~¹⁸deprocrypticism. It is most critical because at any registry-worldview/dimension, human self-consciousness is a <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ mental-reflex as of being-only-in-institutionalisation-and-hence-only-of-a-⁵⁶meaningfulness-~~

and-teleology⁹⁹-that-is-intemporal while defectively ignoring-and-undermining the veridicality of uninstitutionalised-threshold¹⁰²-and-its-assorted-and-conjugated-temporal-⁵⁶meaningfulness-and-teleology⁹⁹ such that transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is always perceived as unnatural when <amplituding/formative~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴, in the sense that ‘it-is-others,-as-of-the-prior-registry-worldviews/dimensions,-that-have-an-uninstitutionalised-threshold¹⁰²-and-the-notion-of-transcendence-is-only-relevant-to-them-as-the-current-presence-is-normal’. The implications of such human <amplituding/formative~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ mental-reflex as it overlooks human uninstitutionalised-threshold¹⁰² points to the reality that the implied prior institutionalisation ‘projected reflex of entailing-<amplituding/formative~epistemicity>totalising~in-relative-ontological-completeness⁸⁷ supplanting~conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking —apriorising-psychologism for ⁵⁶meaningfulness-and-teleology⁹⁹’ while a social psychological reference is actually not ontologically-veridical as of human practical reality given lack of social ¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative~epistemicity>totalising~in-relative-ontological-completeness⁸⁷). Such that with regards to social-stake-contention-or-confliction possibilities the social psychological reference as of wrongly implied prior institutionalisation ‘projected reflex of entailing-<amplituding/formative~epistemicity>totalising~in-relative-ontological-completeness⁸⁷ supplanting~conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism for ⁵⁶meaningfulness-and-teleology⁹⁹’ is an abstract social constraint to human temporal mental-dispositions. In practicality such human temporal mental-dispositions involve ‘rationalising threads of part-conviction-as-to-profound-supererogation⁹⁶—

or-part-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶ perception-
 and-relation to ⁵⁶meaningfulness-and-teleology⁹⁹’ as of social-stake-contention-or-confliction
 constraints social-functioning-and-accordance of temporal postlogism⁷⁷-
 slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
 so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷²-
 <including-virtue-as-ontology>, and so as of beyond-the-consciousness-awareness-teleology⁹⁹ █
<of-preconverging-existential-extrication-as-of-existential-unthought>⁶ reflecting
 uninstitutionalised-threshold¹⁰² Being underdevelopment; wherein with specific regards to a
 postlogism⁷⁷-slantedness/psychologism mental-disposition and less and less so as of temporal
 exacerbation/opportunism/affordability, such instigated part-conviction-as-to-profound-
 supererogation⁹⁶ is rather as of a relevant generalised social projection as
 ‘<amplituding/formative>⁸ wooden-language-(imbued—temporal-mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—
narratives—of-the-⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-
teleology⁹⁹) of veridical supplanting-conviction-as-to-profound-supererogation⁹⁶—of-
‘attendant-intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism’
 in relevant social engagement not perceived as of critical social-stake-contention-or-confliction
 as providing a ‘supplanting-conviction-as-to-profound-supererogation⁹⁶—of-‘attendant-
intradimensional’-postconverging/dialectical-thinking²¹—apriorising-psychologism credibility
 backdrop’ for subsequent targeted threshold-of-nonconviction/madeupness/bottomlining-in-
 shallow-supererogation⁹⁶—<as-to-‘attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing²⁰—apriorising-psychologism> mental-disposition in
 relation to specific social engagements perceived as of critical social-stake-contention-or-
 confliction. Effectively, such part-conviction-as-to-profound-supererogation⁹⁶—or-part-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶ with respect to
 pertinently-perceived social-stake-contention-or-confliction contexts arises due to (beyond-the-
 consciousness-awareness-teleology⁹⁹ ~~-<of-preconverging-existential-extrication-as-of-
 existential-unthought>~~) constraint of human limited-mentation-capacity—~~as-subjecting-
 ‘educated-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency~~ as
 of prospective human postconverging-~~aporeticism-overcoming/unovercoming~~ such that this
 induces as of various existential-instantiations ‘ontologically-flawed⁵⁶ meaningfulness-and-
 teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-ontology>’, subpar to
 ontologically-veridical⁵⁶ meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-
 <including-virtue-as-ontology>/morality/ethics/justice/etc. as fundamentally underscored by the
 prospective institutionalisation. Thus this determines a consequential ‘dynamic beyond-the-
 consciousness-awareness-teleology⁹⁹ ~~-<of-preconverging-existential-extrication-as-of-
 existential-unthought>~~ limited-mentation-capacity—~~as-subjecting-‘educated-
 unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency~~ constraint’
 as reflected from a ‘notional~¹⁸deprocrpticism-referentialism-as-of-its-nonascriptivity
 backdrop-for-the-ontologically-veridical-construing’ of ‘temporal-to-intemporal individuations
 ⁵⁶ meaningfulness-and-teleology⁹⁹ and actions of individuals and the collective-social as of their
 varying-existential-instantiations-mental-dispositions-ontological-performance⁷²-<including-
 virtue-as-ontology>/morality/ethics/justice/etc. or their characterisations-as-of-varying-
 existential-instantiations’, as fundamentally underscored by the implied uninstitutionalised-
 threshold^{02 83}reference-of-thought, wherein such temporal thresholding neuterisation⁵⁹ with
 regards to ontologically-veridical⁵⁶ meaningfulness-and-teleology⁹⁹ reflects Being-
 underdevelopment; and so from the ‘deepest phenomenological transcendental-point-of-
 departure handle as of the notional~conflatedness¹³ of notional~¹⁸deprocrpticism
 deneuterising¹⁷—referentialism’ as of metaphysics-of-absence-~~(implicated-epistemic-veracity-~~

of-⁶ nonpresencing-~~<perspective-ontological-normalcy/postconvergence>~~ insight that ontology's-directedness-as-Being lies with Base-institutionalisation institutionalisation over Recurrent-utter-uninstitutionalisation uninstitutionalisation ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴, it lies with ¹⁰³universalisation institutionalisation over Base-institutionalisation~ununiversalisation uninstitutionalisation ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴, it lies with Positivism institutionalisation over ¹⁰³universalisation~non-positivism/medievalism uninstitutionalisation ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴, and it lies prospectively with notional~¹⁸deprocrypticism institutionalisation over our positivism~⁸⁰procrypticism ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴. This operantly defines ⁸⁰procrypticism~or~disjointedness-as-of-⁸³reference-of-thought as beyond just the construal of new supposedly intemporal ⁸³reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology⁹⁹ of the prospective institutionalisation to preempt the temporally denaturing^{16 83}reference-of-thought~⁸categorical-imperatives/axioms/registry-teleology⁹⁹ of the prior institutionalisation, but rather the deneuterising¹⁷ construal of the very 'limited-mentation-capacity—as-subjecting-‘educated-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency as of human-subpotency~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-~~<as-to-eventualising-inkling-drive-or-seeding-misprising>~~—temporal-to-intemporal-dispositions-~~<so-construed-as-from-perspective-ontological-normalcy/postconvergence>~~’-existentialism-form-factor as the beyond-the-consciousness-awareness-teleology⁹⁹-~~<of-preconverging-existential-extrication-as-of-existential-unthought>~~⁶

constraining dynamism' behind the denaturing¹⁶ of ⁸³reference-of-thought⁸-categorical-
 imperatives/axioms/registry-teleology⁹⁹ in-the-very-first-place; conceptualised henceforth as the
 very ⁸³reference-of-thought⁸-categorical-imperatives/axioms/registry-teleology⁹⁹ for
 intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as of the
 notional~¹⁸deprocrypticism registry-worldview/dimension institutionalisation as of its implied
 notional~¹⁸deprocrypticism. Overall, the fact is that given that what is most relevant to the
 individual is the practicality as of their 'rationalising threads of part-conviction-as-to-profound-
 supererogation⁹⁶-or-part-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶ perception-and-relation to ⁵⁶meaningfulness-and-teleology⁹⁹' over just abstract
¹⁰³universal propositions, when it comes to social-stake-contention-or-confliction social-
 functioning-and-accordance constraints such temporal part-conviction-as-to-profound-
 supererogation⁹⁶-or-part-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶ mental-dispositions tend to be ultimately translated decisively onto issues of
 public repercussions like corruption, mismanagement, nepotism, etc. It is very much naïve to
 imagine that as of such uninstitutionalised-threshold¹⁰² as of Being/ontological-framework-
 expansion underdevelopment, individuals in positions of social-stake-contention-or-confliction
 with respect to upholding/failing probity will simply adhere, at the exclusion of ingrained-habits-
 and-mental-dispositions, to mere propositions of probity rather than in the face of weak-
 institutional-constraints-and-penalties to perceive such ¹⁰³universal propositions as mere
 linguistic appendages of relative practical insignificance. The notion of beyond-the-
 consciousness-awareness-teleology⁹⁹ ~~of-preconverging-existential-extrication-as-of-~~
~~existential-unthought~~⁵ is the effective and credible deneuterising¹⁷ enabling articulation that
 grasps such an ontologically flawed mental-reflex that recurrently permeates consciously and
 unconsciously human phenomenological mentation, as it 'credibly' grasps-and-accounts-for,
 without resorting to any ⁵⁸neuterising, the full and complete possibilities of human mental-

dispositions as of the exclusive dynamics of human limited-mentation-capacity—~~as subjecting~~
~~‘educated-unlimitedness/existence-sublimating-nasence’ to limitedness/human-subpotency~~
 across all registry-worldviews/dimensions involving the conjugation of the intemporal/~~longness-~~
~~of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹~~ individuation and temporal/~~shortness-of-~~
~~register-of-⁵⁶meaningfulness-and-teleology⁹⁹~~ individuations of postlogism⁷⁷⁻
 slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
 so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷²⁻
~~<including-virtue-as-ontology>~~. Ultimately, the notion of beyond-the-consciousness-awareness-
 teleology⁹⁹ ~~<of-preconverging-existential-extrication-as-of-existential-unthought>~~⁶ given its
 psychoanalytic-unshackling as of prospective deprocraticism transcendence-and-
 sublimity/sublimation/~~supererogatory~~—de-mentativity, points to a self-consciousness that should
 rather come to terms with the reality of human limited-mentation-capacity—~~as subjecting~~
~~‘educated-unlimitedness/existence-sublimating-nasence’ to limitedness/human-subpotency~~
 dynamics as of temporal-to-intemporal mental-dispositions resolved beyond just the notion of
⁸³reference-of-thought—~~8~~categorical-imperatives/axioms/registry-teleology⁹⁹ but rather their
 protraction as of ontological-faith-notion-or-ontological-fideism—~~imbued-underdetermination-~~
~~of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality~~
~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-~~
~~contiguity ’~educated-~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~
~~<imbued-notional~cogency>’ }—conflatedness¹³-in- {preconverging-ment-by}-~~
~~postconverging-entailment~~ of Being as implied as of ¹⁸deprocraticism—or-preempting—
 disjointedness-as-of-⁸³reference-of-thought. The issue of ~~Being-development/ontological-~~
~~framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-~~

~~meaningfulness-and-teleology~~ or Being underdevelopment is associated with that of the
 construal of knowledge as organic-knowledge or mechanical-knowledge respectively; with the
 latter construed as of the ‘mere effecting possibilities of knowledge’ without a
 coherence/contiguity with the ‘knowledge inventing’ mental-disposition as of ontological-faith-
 notion-or-ontological-fideism—~~imbued-underdetermination-of-motif-and-~~
~~apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality~~ behind the given
 knowledge, as implied with organic-knowledge. It is such a mechanical-knowledge as of
 ‘temporal/~~shortness-of-register-of-~~⁵⁶ ~~meaningfulness-and-teleology~~⁹⁹ mental-dispositions
 towards the mere effecting possibilities of the knowledge’ that induces the forgetting of Being
 construed as ontology’s-directedness-as-Being, by undermining the ontological-faith-notion-or-
 ontological-fideism—~~imbued-underdetermination-of-motif-and-~~
~~apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality~~ upholding of
 intemporal-preservation-entropy-or-contiguity—or—ontological-preservation that is behind
 organic-knowledge. Human ~~<amplifying/formative—epistemicity>~~totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ temporal mental-dispositions as of
 beyond-the-consciousness-awareness-teleology⁹⁹—~~<of-preconverging-existential-extrication-as-~~
~~of-existential-unthought>~~⁵ are all too ready to construe of the comprehensiveness of knowledge
 as mere effecting possibilities of knowledge at the given institutionalisation’s
 uninstitutionalised-threshold¹⁰² in temporal/~~shortness-of-register-of-~~⁵⁶ ~~meaningfulness-and-~~
~~teleology~~⁹⁹ terms-as-of-axiomatic-construal as of the plainly implied opportunism with little
 consideration of the projective intemporal value dispositions behind the ‘knowledge inventing’
 and its organic preservation. Thus the ~~relative-unreflexivity/relative-reflexivity~~—ontological-
 contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸ arises exactly to ensure deferential-
 formalisation-transference secondnaturing of knowledge as of organic-knowledge
 comprehensiveness. The following is enlightening in this regard. (For what it takes to get a

medieval as non-positivistic mindset/⁸³reference-of-thought into a positivistic mindset/⁸³reference-of-thought, that is, suppose for instance where in a medieval social-setup an accusation of witchcraft is demonstrated by an outsider from a positivistic social-setup to be incorrect and unsound to the approval of all in that social-setup, that outsider understanding fundamentally that the medieval setup by its relative-ontological-incompleteness⁸⁸-induced,-
 ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ <as-to-
 ‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing³⁰—
 apriorising-psychologism>’ is in a state of <amplituding/formative—
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 of a medieval worldview will grasp that that unique demonstration of medieval-
 postlogism^{77/74}perversion-of-⁸³reference-of-thought<as-preconvergingly-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶> (as accusation of witchcraft) is not to be construed naively as an
 adequate basis for a new⁵⁴logical-processing-or-logical-implication—supposedly-apriorising-
 in-conviction-as-to-profound-supererogation⁹⁶ as ‘prelogic supplanting-conviction-as-to-
 profound-supererogation⁹⁶—of-‘attendant-intradimensional’-postconverging/dialectical-
 thinking²¹—apriorising-psychologism re-engaging mental-reflex’ that re-engages with non-
 positivism/medievalism mindset/⁸³reference-of-thought, given the possibilities of further
 accusations of witchcrafts or by-and-large the vices-and-impediments¹⁰⁵ potentially arising from
 such a non-positivism/medievalism worldview as of the ‘local community dynamism of
 individual interests involved’ that endemises and enculturates notions-and-accusations-of-
 sorcery. It is rather the crossgenerational psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposuring transforming of the non-positivism/medievalism
 mindset/⁸³reference-of-thought into a positivistic mindset/⁸³reference-of-thought that is
 ontologically-speaking to be construed as the postconverging—de-

mentating/structuring/paradigming resolution of the vices-and-impediments¹⁰⁵ arising from a non-positivism/medievalism worldview with respect to such notions-and-accusations-of-sorcery. The same applies with respect to our positivism—⁸⁰procrypticism worldview and futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology as of prospective notional~¹⁸deprocrypticism worldview). We can appreciate such metaphysics-of-absence-⟨implicated-epistemic-veracity-of- nonpresencing-<perspective-ontological-normalcy/postconvergence>⟩ insight as of say in a situation of cultural diffusion the requirement that a recurrent-utter-uninstitutionalisation social-setup opportunistically grasping mere effecting possibilities of base-institutionalisation knowledge, as of relative convenience to individuals, are much more better off equally coming into terms institutionally with the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality induced intemporality⁵²/longness behind the ‘inventing of the base-institutionalisation culturally diffused knowledge’ for an optimum accrual of the Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology of recurrent-utter-uninstitutionalisation; that is, based on base-institutionalisation’s ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism’ enabling the superseding of recurrent-utter-uninstitutionalisation vices-and-impediments¹⁰⁵ as of its ‘non-rules—apriorising/axiomatising/referencing-psychologism,-as-impulsive-or-accident-ed-or-random-mental-disposition’. Such conceptualisation extends to all registry-worldviews/dimensions prospective institutionalisation including our positivism—⁸⁰procrypticism prospective transcendental emancipation to deprocrypticism. Underlying Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology is the construal of knowledge in both its

‘immediate, cause-and-effect and non-blurry practical and scientific knowledge’ and the
 ‘detached, contemplative and blurry human social-construct of knowledge’. In-many-ways as of
 human temporal/~~shortness-of-register-of-⁵⁶ meaningfulness-and-teleology⁹⁹~~ mental-reflex, the
 former is preconverging/postconverging–de-mentatively/structurally/paradigmatically
 associated with relatively immediate-constraining ~~<amplituding/formative–~~
~~epistemicity>causality⁹ ~as-to-projective-totalitative–implications-of-prospective-~~
~~nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-~~
~~contiguity⁶~~ that quickly portrays ~~Being-development/ontological-framework-expansion–as-to-~~
~~depth-of-ontologising-development-as-infrastructure-of–~~ meaningfulness-and-teleology by
 its mere relative disambiguation effectiveness of ‘ontologically-veridical knowledge agents’
 over ‘ontologically-flawed knowledge agents’. For instance as of the ontological-faith-notion-
 or-ontological-fideism—~~imbued-underdetermination-of-motif-and-~~
~~apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality~~ induced
 intemporal/~~longness-of-register-of-⁵⁶ meaningfulness-and-teleology⁹⁹~~ positivism/rational-
 empiricism mental-disposition behind the articulation of Newtonian mechanics inducing its mere
 effecting possibilities of knowledge, the inherent possibilities of inventing things on this
 positivism/rational-empiricism knowledge intemporal value reference inherently undermines the
 pertinence of any other supposed knowledge value reference, like a mystical knowledge
 construal, of the-very-same physics ~~<amplituding/formative–epistemicity>totalising~devolved–~~
~~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality,~~ such that their
 inherent contrast disambiguates what is of ~~Being-development/ontological-framework-~~
~~expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–~~ meaningfulness-
~~and-teleology~~ from what is of Being underdevelopment. But then this ‘immediate, cause-and-
 effect and non-blurry practical and scientific knowledge’ is just one aspect of ~~Being-~~
~~development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-~~

infrastructure-of- meaningfulness-and-teleology as its mere effecting possibilities of knowledge however effective do not exist in a vacuum but rather within the ‘detached, contemplative and blurry human social-construct of knowledge’ which is the complementary background for Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology ; as we can appreciate that despite the positivistic inclinations of the Copernicuses, the Galileos and the Newtons, the scientific advances that ultimately took hold arose because those budding scientists had a sense that the very ‘detached, contemplative and blurry human social-construct of knowledge’ background had to be superseded as of its scholasticism and mysticism underlying knowledge background for a positivism/rational-empiricism knowledge background to take hold as transcendental-enabling/sublimating/supererogatory-de-mentativity not only to science but transcendental-enabling/sublimating/supererogatory-de-mentativity as well to the open society equally required for the sound functioning of science. It is this dynamic relationship as of ‘immediate, cause-and-effect and non-blurry practical and scientific knowledge’ and ‘detached, contemplative and blurry human social-construct of knowledge’ that is behind Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology with respect to the prospective registry-worldview/dimension as resolving the vices-and-impediments¹⁰⁵ of the prior registry-worldview/dimension. But then no matter the succession of institutionalisations as successive Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , there is an ever present issue of Being underdevelopment as of human-subpotency-
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 ‘notional~firstnaturedness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-
 misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-

ontological-normalcy/postconvergence>’-existentialism-form-factor wherein institutionalising
⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹ are always subject
 at uninstitutionalised-threshold¹⁰² to their denaturing¹⁶ as of their
 <amplituding/formative> wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—
 narratives—of-the-⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-
 teleology⁹⁹), as of temporal failing to uphold intemporal-preservation-entropy-or-contiguity—or-
 ontological-preservation. Hence Being-development/ontological-framework-expansion—as-to-
 depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology
 given human limited-mentation-capacity—as-subjecting-‘educated-unlimitedness/existence-
 sublimating-nascence’ to limitedness/human-subpotency is rather upheld by ontological-faith-
 notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as of intemporal-
 preservation-entropy-or-contiguity—or-ontological-preservation wherein the abstract
 intemporal/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ behind the prior registry-
⁸³worldview institutionalisation should equally be reflected as of prospective registry-worldview
 institutionalisation, and involving the requisite deferential-formalisation-transference
 secondnaturing of knowledge as organic-knowledge. We can appreciate the latter point in the
 sense that with the development of various positivistic scientific and knowledge fields, the
 knowledge agents weren’t naïve to imply that the ‘normal social temporal-to-intemporal mental-
 dispositions as of <amplituding/formative> wooden-language-(imbued—averaging-of-thought-
 <as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>)’ are
 appropriate framework for engaging their subject-matter, as they rather promoted formal
 knowledge/scientific societies and adopted their specific jargons to ensure that the intemporal

value reference mental-dispositions behind their respective ‘knowledge inventing’ was the institutional mental-disposition for engaging with the knowledge formally or as of secondnature education practically available to everyone interested, and so while alienating and considering general social ~~<amplituding/formative>~~ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of- ‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) as improper and unqualified. This was to avoid a circularity of ~~<amplituding/formative>~~ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) undermining of the intemporal-projection of their specific knowledge/science, as they contribute in overall Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of— meaningfulness-and-teleology . The point here is that at uninstitutionalised-threshold¹⁰² the idea of ‘equal opinionatedness’ doesn’t apply by the mere fact that knowledge of intrinsic-reality itself doesn’t arise by ~~<amplituding/formative>~~ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) but rather ontological-pertinence, and the point in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process as knowledge-led is to harness ontological-pertinence and not ~~<amplituding/formative>~~ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>), thus explaining deferential-formalisation-transference as of institutional percolation-channelling. This point is central and critical to the very notion of society-as-social-construct, as society is caught

between the notion of sovereignty as-allowing-basic-level-of-¹⁰³universal-individual-and-collective-self-affirmation-striving-for-social-equality and the notion of knowledge as-of-selective-construal-of-social-value-and-institutional-hierarchisation-as-of-

~~<amplifying/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—~~

~~ontological-contiguity⁶¹ -overriding-social-equality-for-the-sake-of-individual-and-social-~~

~~emancipation-as-of-efficient-ontological-performance⁷² -<including-virtue-as-ontology>-~~

implications. The implication of this dilemma is the reality that society is always subpar to a

knowledge social determination as well as subpar to a sovereignty social determination. This

dilemma is unavoidable by the very implications of a society: every social-setup as a

conventional-construct can only be held together in the long-term as of its requisite given

registry-worldview's/dimension's institutionalisation-level of minimally-expected basic

conscious-adherence-at-best or token-adherence-at-worst to the said institutionalisation-level's

⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ ,-for-

aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹

with regards to meeting a basic level of individuals and social existential-possibilities

expectations; such that the notions of knowledge and sovereignty can only be 'socially effective'

within this articulated framework as enabled by 'social ¹⁰³universal-transparency¹⁰⁴ |

~~<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-~~

~~epistemicity>totalising~in-relative-ontological-completeness⁸³)'.~~ This articulation can be

elucidated more explicitly in cases of cultural diffusion between societies of differing

institutionalisation level as such cultural diffusion isn't by a simplistic institutionalisation

knowledge-level transference, but involves a mutual sense of sovereign selectivity and

recognition among the societies, however the drive for cultural diffusion; thus allowing for

'acculturating-indigenising-pidginising transitioning settings and their social constructions as of

~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising’ prior to
 eventual prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought
 accommodation. This is equally the knowledge and sovereignty dynamics that prevails within
 any given society. Thus, knowledge can effectively and efficiently be pushed forward but rather
 through an exercise of increasing ‘social ¹⁰³universal-transparency¹⁰⁴-~~(transparency-of-~~
~~totalising-entailing,-as-to-entailing-~~<amplituding/formative-epistemicity>totalising-in-
~~relative-ontological-completeness)~~’ thus enabling ‘intemporal ontological-faith-notion-or-
 ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-
 process⁶⁸ as of difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-~~as-to-~~
~~the-nondisjointedness/entailment-of-prospective-~~nonpresencing⁹²-as-veridical-epistemicity-
 relativism-determinism²² implied ~~<amplituding/formative-epistemicity>~~causality⁹~as-to-
 projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating~relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷’ associated with Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of- meaningfulness-and-teleology . However, all along this relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-
 process⁶⁸ a suboptimal relation between knowledge and sovereignty undermines Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of- meaningfulness-and-teleology as of various pertinent social manifestations:
 –wherein sovereignty is affirm over knowledge as ‘supposedly being knowledge’ by a culture
 of mere social-aggregation-enabling of temporal-to-intemporal hotchpotch opinionatedness,
 notwithstanding the underlying transcendental-enabling/sublimating/supererogatory~de-
 mentativity in formal institutional percolation-channelling-<in-deferential-formalisation-

transference>, with the result that beyond the underlying implied institutionalisation-level such a social-aggregation-enabling hotchpotching opinionatedness culture tends to critically and decisively inform individual and collective thought and action in a manner that is suboptimal to intemporality⁵²-as-ontology as of the manifestation of such a temporal-to-intemporal hotchpotching culture in the extended-informality that permeates even formal institutions; – wherein by exploiting of temporal mental-dispositions as of individuals and the collective-social sovereignty, knowledge is undermined by wrongly implying the pertinence of social-aggregation-enabling construed as ‘exploitation of sovereignty’/mobbishness as of ‘intellectual institutional-being-and-craft self-serving’ in lieu of upholding institutionalisation, including the tendency to degrade knowledge conceptualisations into popular frameworks of knowledge appraisal thus subverting institutional deferential-formalisation-transference rigorous knowledge framework as of their transcendental-enabling/sublimating/supererogatory~dementativity as to existence-potency³⁹~sublimating~nascence,-disclosed-from-prospective-epistemic-digression; –the ontologically-flawed articulation of knowledge by an intellectual disposition akin to <amplituding/formative>⁸ wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-³⁸reference-of-thought—categorical-imperatives/axioms/registry-teleology⁹⁹),-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹ undermining knowledge as of its organic true nature implied by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality behind prior ‘knowledge inventing’ and prospective ‘knowledge inventing’, and so as of intellectual institutional-being-and-craft; –ultimately the very paradox of human <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ means that the human sovereign psyche is one that is geared to construe of ‘presence as all-

encompassing ⁵⁶meaningfulness-and-teleology⁹⁹ value construct’ such that the transcendental implications of knowledge by mental-reflex are construed as of ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed/disontologising~conceptualisation to presence, rather than as of <amplituding/formative–epistemicity>-totalising~renewing-realisation/re-perception/re-thought of presence construed as of prospective relative notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁹¹–qualia-schema> over prior/transcended/superseded relative notional-discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰–qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁹¹–qualia-schema>. However despite this knowledge and sovereignty dilemma associated with Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , the insight about human <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ as of self-referencing and syncretising-effecting intemporal implications means that the requisite intemporal/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ psychoanalytic-unshackling positive-opportunism—of-social-functioning-and-accordance⁷⁵ can crossgenerationally be induced for Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology despite the inherent circular distractiveness of temporality⁹⁸, and ultimately so as enabled by ‘social ¹⁰³universal-transparency¹⁰⁴ <transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness⁸ }’. The above analysis point out that transcendental knowledge in particular involves more than just knowledge as a grounded

construct but as well an understanding of how such knowledge is instigated in society as part-and-parcel of the knowledge construed as organic-knowledge; given that the social-construct-as-society is not necessarily of immediate receptivity and is of a suboptimal disposition to such transcendental-enabling/sublimating/supererogatory~de-mentativity implications that are not priorly as of grounded constructs of knowledge. This will explain why the mere articulation of positivism/rational-empiricism ⁵⁶meaningfulness-and-teleology⁹⁹ constructs of knowledge wasn't enough in undermining medieval mental-dispositions, and the persistent initiatives of the Copernicuses, Galileos, Rousseaux, Diderots, etc., were not vague actions but informed by an intuition about the nature of human society and how it develops given the inherently untransformable human-subpotency~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor as of human limited-mentation-capacity—as-subjecting-‘duced-unlimitedness/existence-sublimating-nasceence’-to-limitedness/human-subpotency. Thus in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process, crucially the issue of ontological-veracity is only half the problem of knowledge, with the other half being the grasp of the underlying sovereignty and knowledge dynamics as of eliciting ‘social ¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness>’). As it is the latter that induces that social positive-opportunism—of-social-functioning-and-accordance⁷⁵ for deferential-formalisation-transference and institutional percolation-channelling-<in-deferential-formalisation-transference>, as of social deferential attribution of power for the beneficial effect of knowledge

as empowering various institutional domains. Further, as implying the superseding of entrenched grounded knowledge as of its psychoanalytic-unshackling implications and in destabilising the underlying existential-<disontologising/re-ontologising—aporeticism> ⁸³reference-of-thought, transcendental knowledge is of a circular but consistent exercise of <amplituding/formative-epistemicity>-totalising~renewing-realisation/re-perception/re-thought, and so due to the ‘existential and emotive commitments’ it is involved in undoing with regards to the implied prior notional-discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema> ⁸³reference-of-thought and introducing the prospective notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema> ⁸³reference-of-thought as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’. Consider in this regard, that the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as of propective notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema> is more than just a reification gesturing/accounting—of-epistemic-phenomenalism of its very own axiomatic-construct affirmation/projection/assertion/notional~self-distantiation/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²¹-apriorising-psychologism> but extends to encompass a preconverging-or-dementing²⁰-apriorising-psychologism/unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing²⁰-apriorising-psychologism> of ‘traditional classical mechanics axiomatic-construct’, at the threshold where it supersedes ‘traditional

classical mechanics axiomatic-construct', as being of notional-discontiguity/epistemic-discontiguity⁶³ <between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰—qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-schema> when analysed as of 'traditional classical mechanics axiomatic-construct', and so with regards to 'the-very-same physics <amplifying/formative—epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality'. The ontological veridicality here is that such 'double-gesture reification as the prospective axiomatic affirmation/projection/assertion/notional~self-distantiation/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²¹—apriorising-psychologism> together with the prior axiomatic preconverging-or-dementing²⁰—apriorising-psychologism/unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing²⁰—apriorising-psychologism>' implied as of the ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> induced transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is not to be construed as an ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed/disontologising~conceptualisation as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—'prospectively implicated_attendant—ontological-contiguity⁶⁷~educated—existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>'⁴⁰ of the superseded ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴, but is rather a ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed/re-ontologising~conceptualisation in subsuming 'the-very-same

physics ~~<amplituding/formative-epistemicity>~~totalising~devolved—purview/domain-of-
 construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. While the emotional
 involvement and sense of ‘existential ego undermining’ involved in such a transcending
 reification gesturing/accounting—of-epistemic-phenomenalism of axiomatic-constructs as of
 the-very-same ~~<amplituding/formative-epistemicity>~~totalising~devolved—purview/domain-
 of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality is relatively trite as
 occurring within the same registry-worldview/dimension ⁸³reference-of-thought as of the
 positivism/rational-empiricism ⁵⁶meaningfulness-and-teleology⁹⁹ mindset as well as its distance
 rather with respect to physical reality, such a transcending reification gesturing/accounting—of-
 epistemic-phenomenalism as of the grandest axiomatic-constructs having to do with
 consciousness with regards to the ‘very ⁸³reference-of-thought itself’ wherein the prospective
 notional-contiguity/epistemic-contiguity⁶² ~~<profound-supererogation⁹⁶-of-mentally-~~
~~aestheticised~postconverging/dialectical-thinking²¹-qualia-schema>~~ ⁸³reference-of-thought as
¹⁸deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought implies a
 transcending reification gesturing/accounting—of-epistemic-phenomenalism that not only
 affirms notional~¹⁸deprocrypticism prospective registry-worldview/dimension but in that
 affirmation/projection/assertion/notional~self-distantiation/dueness-validating-
 logicising/suitable-measuringinstrument-validating-measuring-~~<as-to-postconverging-or-~~
~~dialectical-thinking²¹-apriorising-psychologism>~~ as of its ontological-completeness-of-
⁸³reference-of-thought de-asserts/dements our positivism—⁸⁰procrypticism registry-
 worldview/dimension, this will elicit an existential-~~<disontologising/re-ontologising—~~
~~aporeticism>~~ and emotional involvement that will rather convert into a circular neuterisation⁵⁹
 of notional~¹⁸deprocrypticism by a mental-complex avoiding such emotional discomfort and
 sense of existential-~~<disontologising/re-ontologising—aporeticism>~~ ego undermining as is the
 case with all destructuring-threshold-~~<uninstitutionalised-threshold⁰²/presublimating—~~

~~desublimating-decisionality~~~of-ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. with respect to their prospective institutionalisations. This explains why it is not a fundamental contradiction as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor at uninstitutionalised-threshold¹⁰² that the positivism/rational-empiricism initiatives of such enlightenment thinkers like Galileo, Descartes, Diderot, etc. were met with counteracting reactionary views, and as it further elicits ontologically-flawed ‘uninstitutionalised-threshold¹⁰² by prospective institutionalisation dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant-ontological-contiguity ’~educated-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness¹³-in-{preconverging-ment-by}-postconverging-entailment,-in-self-becoming/self-conflatedness¹³/formative-supererogating}>’. This can’t be the case because dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant-ontological-contiguity ’~educated-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness¹³-in-{preconverging-ment-by}-postconverging-entailment,-in-self-becoming/self-conflatedness¹³/formative-supererogating> can only arise where there is ‘common⁸³ reference-of-thought’ whereas a state of institutionalisation as of prospective relative-ontological-completeness⁸⁷-of-⁸³ reference-of-thought is veridically in an institutionalising/enlightening/educating exercise relative to a state

of uninstitutionalised-threshold¹⁰² as of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, and not such a flawed notion of dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant-ontological-contiguity ’~duced-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness¹³ -in- {preconverging-ment-by}-postconverging-entailment,-in-self-becoming/self-conflatedness¹³ /formative-supererogating>.

We can appreciate even within a same ⁸³reference-of-thought like our positivism/rational-empiricism registry-worldview/dimension that there is no dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant-ontological-contiguity ’~duced-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness¹³ -in- {preconverging-ment-by}-postconverging-entailment,-in-self-becoming/self-conflatedness¹³ /formative-supererogating>

between the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs in notional-contiguity/epistemic-contiguity⁶² -<profound-supererogation⁹⁶ -of-mentally-aestheticised~postconverging/dialectical-thinking¹ -qualia-schema> and ‘traditional classical mechanics axiomatic-construct’ of notional-discontiguity/epistemic-discontiguity⁶³ -<between—prior-shallow-supererogation⁹⁶ -of-mentally-aestheticised~preconverging/dementing²⁰ -qualia-schema_and_prospective-profound-supererogation⁹⁶ -of-mentally-aestheticised~postconverging/dialectical-thinking¹ -qualia-schema> but for the former’s enlightening the latter’s undefined-or-undecidable-threshold-of-ontological-veridicality. This insight reflects the reality of transcendence-and-sublimity/sublimation/supererogatory~de-mentativity in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-

contiguity ~of-the-human-institutionalisation-process associated with Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , wherein uninstitutionalised-threshold¹⁰² mental-reflexes of <amplituding/formativ-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ in their ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed/disontologising~conceptualisation as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—‘prospectively-implicated-attendant-ontological-contiguity⁶⁷’~educated-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’⁴⁰ tend to perpetuate the representation of prospective institutionalisation as nondescript/ignorable-void⁵⁰ (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing³⁰-narratives) in an ontologically-flawed dereification gesturing/accounting—of-epistemic-phenomenalism of neuterisation⁵⁹, rather than ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed/re-ontologising~conceptualisation as of <amplituding/formativ-epistemicity>-totalising~renewing-realisation/re-perception/re-thought implied as of prospective institutionalisation’s deneuterising¹⁷. It should thus be noted that such a transcendental exercise is not about passing the test as of the judgment of uninstitutionalised-threshold¹⁰² mental-reflexes of <amplituding/formativ-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ which is ‘ontologically flawed and wanting’ but rather is as of a ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed/re-ontologising~conceptualisation intemporal-projection transcendental-enabling/sublimating/supererogatory~de-mentativity for prospective institutionalisation relative to such <amplituding/formativ-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ that circularly reinstitute the

uninstitutionalised-threshold¹⁰² temporality⁹⁸/shortness as if intemporal in ⁵¹incrementalism-in-
 relative-ontological-incompleteness⁸⁸—enframed/disontologising~conceptualisation as of
 elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-
 elucidation-outside—‘prospectively implicated attendant ontological-contiguity⁶⁷’~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’⁴⁰. In other words prospective institutionalisation arises as of
 ‘transcendental-reasoning-of-event³⁸-as-prospective-ontology-origination’ which as of
 prospective relative-ontological-completeness⁸⁷-of-axiomatic-construct-or-⁸³reference-of-
 thought is introducing a ‘new-as-of-the-prospective-institutionalisation ordinary-
 nontranscendental-reasoning’ that blocks-out/supersedes/de-asserts/dements as of notional-
 discontinuity/epistemic-discontinuity⁶³-<between—prior-shallow-supererogation⁹⁶-of-
 mentally-aestheticised~preconverging/dementing²⁰—qualia-schema_and prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-
 schema> the ‘prior-or-old-as-now-uninstitutionalised ordinary-nontranscendental-reasoning’;
 with the implication that our ‘⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought
 reasoning’ is not admissible to prospective ‘¹⁸deprocrypticism-or-preempting—disjointedness-
 as-of-⁸³reference-of-thought reasoning’ and so from the moment of the event³⁸-construed-as-the-
 prospective-ontology-origination of deprocrypticism, just as ‘non-positivistic medieval
 reasoning’ is not admissible to prospective ‘positivism reasoning’ from the moment of the
 event³⁸-construed-as-the-prospective-ontology-origination of positivism, etc., across the
 successive institutionalisations in reflecting holographically-<conjugatively-and-transfusively>
 the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-
 institutionalisation-process ; and so as of notional-discontinuity/epistemic-discontinuity⁶³-
 <between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing²⁰—qualia-schema_and prospective-profound-

~~supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking¹-qualia-~~
~~schema>~~ of the uninstitutionalised-threshold¹⁰² and the prospective institutionalisation. Such a
temporal/~~shortness-of-register-of-~~~~56~~meaningfulness-and-teleology⁹⁹ ontologically-flawed
predisposition in circularly striving to reassert the ‘prior-or-old-as-now-uninstitutionalised
ordinary-nontranscendental-reasoning’ over the ‘transcendental-reasoning-of-event³⁸-as-
prospective-ontology-origination’ is fundamentally due to the preconverging/postconverging-
de-mentative/structural/paradigmatic lifetime ‘mental and existential-<disontologising/re-
ontologising—aporeticism> investment’ in the former, such that by-and-large it is mostly a
crossgenerational transcendence-and-sublimity/sublimation/~~supererogatory-~~de-mentativity that
fully brings about the adaptation of the induced ‘transcendental-reasoning-of-event³⁸-as-
prospective-ontology-origination’ as the ‘new-as-of-the-prospective-institutionalisation
ordinary-nontranscendental-reasoning’. Such a temporal/~~shortness-of-register-of-~~
~~56~~meaningfulness-and-teleology⁹⁹ ontologically-flawed circular predisposition arises due to
human temporal-dispositions as of Being underdevelopment that tends to lead to the beyond-
the-consciousness-awareness-teleology⁹⁹-<of-preconverging-existential-extrication-as-of-
existential-unthought>³ denaturing¹⁶ of knowledge as mechanical-knowledge and undermining
organic-knowledge; wherein knowledge is related to as of ~~preconverging-~~existential-extrication-
as-of-existential-unthought, that is, knowledge related to as of the ‘mere positive-opportunism—
of-social-functioning-and-accordance⁷⁵ it engenders at best’ with little or no cognisance that
there is an attitude/mental-disposition/care-and-episteme⁵ as of intemporality⁵²/longness behind
‘knowledge invention’ that must be preserved and perpetuated as the ‘very core of knowledge’
and so to undermine knowledge denaturing¹⁶, so-construed as organic-knowledge. Organic-
knowledge requires the articulation of ~~56~~meaningfulness-and-teleology⁹⁹ rather in
~~postconverging-~~nonextricatory-existential-preempting-of-existential-unthought terms-as-of-
axiomatic-construct as the profound-and-complete articulation of knowledge, and as the very

attitude/mental-disposition/care-and-episteme⁵ behind knowledge that induces the appropriate psychoanalytic-unshackling for its reception. In other words, we can't seriously contemplate a profound positivistic knowledge engagement with a non-positivistic as animistic or medieval mindset without the idea of priorly eliciting the appreciation-and-adoption of a positivism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care-and-episteme⁵ when contending about any salient positivistic articulations as otherwise all such positivism/rational-empiricism articulations and explaining will be reconstrued circularly in animistic or medieval terms-as-of-axiomatic-construct as of the latter teleologically-degraded prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought⁵⁶ meaningfulness-and-teleology⁹⁹. Likewise ⁵⁶meaningfulness-and-teleology⁹⁹ articulated as of ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought relative to our positivism—⁸⁰procrypticism necessarily requires priorly the requisite apriorising-teleological-elevation-in~notional-contiguity/epistemic-contiguity⁶² <profound-supererogation⁹⁶ -of-mentally-aestheticised~postconverging/dialectical-thinking⁷¹—qualia-schema> from positivism—⁸⁰procrypticism's disjointedness-as-of-⁸³reference-of-thought mindset into deprocrypticism's preempting—disjointedness-as-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care-and-episteme⁵ as otherwise such knowledge will be teleologically-degraded in circular positivism—⁸⁰procrypticism disjointedness-as-of-⁸³reference-of-thought terms-as-of-axiomatic-construct as of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought⁵⁶ meaningfulness-and-teleology⁹⁹, even though in the latter case our <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence-(implicated-nondescript/ignorable-void⁶⁰?-as-to-⁷¹presencing—absolutising-identitive-constitutedness) blinds us to appropriately appreciating this given the human mental-reflex of representing any

uninstitutionalised-threshold¹⁰² as nondescript/ignorable-void⁶⁰ (actually speaking of akrasiatic-
 drag-denatured-and-preconverging-or-dementing²⁰-narratives) as of our
 <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴. The point here is that the
⁵⁶meaningfulness-and-teleology⁹⁹ so-construed has to supersede the prior registry-
 worldview/dimension uninstitutionalised-threshold¹⁰²
 perspective/framing/reference/horizon/projection for its prospective transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity-enabling purpose, even if that implies
 being temporally unpalatable, given that the fundamental purpose for the underlying
 aetiologisation/ontological-escalation-<ontological-
 veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending> is
 of intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-
 recomposing-for-relative-ontological-completeness⁸⁷—unenframed/re-
 ontologising~conceptualisation postconverging~de-mentating/structuring/paradigming and not
 temporal extricatory preconverging~de-mentating/structuring/paradigming. Put another way, for
 instance, Newtonian physics doesn't have any inherent ⁵⁶meaningfulness-and-teleology⁹⁹ as we
 can appreciate from a positivism/rational-empiricism perspective/framing/referencing/horizon
 with an animistic social-setup as of the latter's attitude/mental-disposition/care-and-episteme⁵
 underlying its ⁵⁶meaningfulness-and-teleology⁹⁹ thus requiring the latter's prior apriorising-
 teleological-elevation-in~notional-contiguity/epistemic-contiguity⁶²-<profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking¹-qualia-
 schema> to a positivism/rational-empiricism attitude/mental-disposition/care-and-episteme⁵
 'for the notion of the mutual contemplation of Newtonian physics to even arise'. This speaks of
 the centrality of attitude/mental-disposition/care-and-episteme⁵ with respect to human
⁵⁶meaningfulness-and-teleology⁹⁹, as it is what underlies

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as of a given registry-worldview's/dimension's institutionalisation ⁸³reference-of-thought. Attitude/mental-disposition/care-and-episteme⁵ as such carries a registry-worldview's/dimension's 'underlying sense of end-teleology⁹⁹/end-purposefulness' and thereof its operative-construct and implicative-construct with regards to ⁵⁶meaningfulness-and-teleology⁹⁹. It further implies a the 'human toddling potential' for living-as-of-human-personality-developing, social-projection-institutional-orientations and **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology**; with the 'human toddling potential' implying the human potential to develop from a relative-ontologically-flawed to a relative-ontologically-veridical attitude/mental-disposition/care-and-episteme⁵ with respect to living-as-of-human-personality-developing, social-projection-institutional-orientations and **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology**. This 'human toddling potential' is what enables notional-discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema> induced psychoanalytic-unshackling for grounding ⁵⁶meaningfulness-and-teleology⁹⁹ prospectively as of the prospective relative-ontological-completeness⁸⁷ of ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>. The attitude/mental-disposition/care-and-episteme⁵ structure is what fundamentally determines mental-states in their 'projection/anticipation of the coherence/contiguity-of-superseding-oneness-of-ontology-as-of-inherent-existence-coherence/contiguity' whether with respect to any individual within any registry-worldview/dimension as well as the registry-worldview's/dimension's overall ⁸³reference-of-

thought, as of its specific ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹. Thus an attitude/mental-disposition/care—and—episteme⁵ can pertinently be defined as the ‘assumed-and-unflinching apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting transversality-<for-sublimating—existential-eventuating/denouement,—from—‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated—affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’>¹⁰¹ inducing a given specific ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> outcome with regards to prospective relative-ontological-completeness⁸⁷-or-incompleteness-of-⁸³reference-of-thought as of the construal-as-existence/intrinsic-reality/ontological-veridicality, and establishing-and-upholding the underlying framework of ⁵⁶meaningfulness-and-teleology⁹⁹ associated with that attitude/mental-disposition/care—and—episteme⁵; and so, whether such a framework is a ⁸³reference-of-thought as of overall construal-as-existence/existential-possibilities, or within a ⁸³reference-of-thought like a social projection <amplifying/formative-epistemicity>totalising~devolved—purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality or specifically with living-as-of-human-personality-developing. For instance, with respect to coming across and living say in an early hunter-gather society with its interpretation of ill-health as of bad omen, we will still maintain an ‘assumed-and-unflinching transversality-<for-sublimating—existential-eventuating/denouement,—from—‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated—affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’>¹⁰¹ as of the attitude/mental-disposition/care—and—episteme⁵ of positivism’s/rational-empiricism’s per-cep-ti-vi-ty-as-of-full-disease-and-

scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation, at least as of our self-conscious awareness, even as this reflects mutual beyond-the-consciousness-awareness-teleology⁹⁹ -<of-preconverging-existential-extrication-as-of-existential-unthought>⁶ as when we publicly pretend to act otherwise by subscribing to the interpretation within such a social-setup. As construed within a given ⁸³reference-of-thought, say in our positivism/rational-empiricism ⁸³reference-of-thought we can further have the conception of the physics or biology or law or literature or even just entrepreneur or accountant or technician specific attitude/mental-disposition/care-and-episteme⁵, and further at the individual level as of changing attitude/mental-disposition/care-and-episteme⁵ with living-as-of-human-personality-developing. Attitude/mental-disposition/care-and-episteme⁵ as so-construed is critical fundamentally because the notionally inherent human capacity for aetiologisation/ontological-escalation-<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending> is directly associated with ‘attitude/mental-disposition/care-and-episteme⁵ as dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notional~collateralising-beholdening-prot Humanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency³⁹ ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality⁹⁸/shortness <amplifying/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>)) to be able to achieve transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’, and so as of intemporality⁵². With regards to living-as-of-human-personality-developing, we can appreciate in the case of a child’s personality development as of its given attitude/mental-disposition/care-and-episteme⁵ that it has a poor dispensing-with-immediacy-for-relative-

ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ as of its more direct focus on instant-sensations-and-carefreeness requiring that the child is directed to end at successive stages infantile habits as it grows up with an increasing sense of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ that ultimately involves major stages like schooling, greater social autonomy and responsibility/~~relative-reflexivity~~, and developing into an adult with even greater dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ as for instance the notion of pleasure is increasingly substituted with that of work-and-pleasure, etc. Such **living-development-as-to-personality-development** as dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ is construed as the more profound attitude/mental-disposition/care-and-episteme⁵ for human optimum living, and so over say an animal-like immediacy attitude/mental-disposition/care-and-episteme⁵ of living. With regards to the second-level of social aetiologisation/ontological-escalation-<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending> associated with ‘attitude/mental-disposition/care-and-episteme⁵ dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷’, for achieving transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity; humankind construes of existence as ‘more than just plain living as animals’ but as enabling for various domains of social projections dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ so-implied across the various registry-worldviews/dimensions, whether in an animistic social-setup involving animistic practices or in the modern social-setup as of our modern practices involving subject-matter specialisms, trade roles, functionaries, arts, research, sports and other activities, etc.; with each involving their specific attitude/mental-disposition/care-and-episteme⁵ dispensing-with-immediacy-for-

relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷. The idea being that this provides more existential-<disontologising/re-ontologising—aporeticism> possibilities by the overall expanded human capabilities available directly or indirectly to fulfil individuals desires and needs. Finally the third-level reflects ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸ as of difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism²² implied <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷, with Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology, beyond-the-consciousness-awareness-teleology⁹⁹-<of-preconverging-existential-extrication-as-of-existential-unthought>⁶, implying specifically a postconverging-nonextricatory-existential-preempting-of-existential-unthought attitude/mental-disposition/care-and-episteme⁵ as dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷-of-⁸³reference-of-thought-by-reification/contemplative-distension thus transcendently enabling the successive registry-worldview’s/dimension’s ontological-possibilities construed as of human intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed/re-ontologising~conceptualisation postconverging—de-mentating/structuring/paradigming; with such dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷-of-⁸³reference-of-thought-by-reification/contemplative-

distension construed as rejection of ~~preconverging-existential-extrication-as-of-existential-~~ unthought attitude/mental-disposition/care-and-episteme⁵ which will imply a stalling in ~~reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-~~ ~~reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process~~ as of ~~Being-~~ ~~development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-~~ ~~infrastructure-of- meaningfulness-and-teleology~~ at the given registry-worldview/dimension, and so-construed as temporal extrictory ~~preconverging—de-mentating/structuring/paradigming.~~ ~~Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-~~ ~~development-as-infrastructure-of- meaningfulness-and-teleology~~ as such implies increasingly more profound-and-complete enabling framework of human emancipation as of technical and existential-<~~disontologising/re-ontologising—aporeticism~~> possibilities arising from prospective relative-ontological-completeness⁸⁷-of-⁸³ reference-of-thought. We can get an insight of registry-worldviews/dimensions attitude/mental-disposition/care-and-episteme⁵ contrast as clarified in the preceding example as of the technical and existential-<~~disontologising/re-ontologising—aporeticism~~> emancipating possibilities that can be contemplated with a positivism/rational-empiricism attitude/mental-disposition/care-and-episteme⁵ in an early hunter-gather social-setup inclined to construe of ill-health as bad omen; and appreciate that the human-subpotency is much more than stalling at any prior relative-ontological-incompleteness⁸⁸-of-⁸³ reference-of-thought registry-worldview/dimension, and so not only retrospectively but equally prospectively. Thus, an attitude/mental-disposition/care-and-episteme⁵ can pertinently be defined as the ‘assumed-and-unflinching transversality-<~~for-~~ ~~sublimating—existential-eventuating/denouement,—from—‘thinking-at-first/pure-predisposition-~~ ~~preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-~~ ~~disambiguated—affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’>~~¹⁰¹ inducing a given specific ⁶¹nonpresencing-<perspective—ontological-

normalcy/postconvergence> outcome with regards to prospective relative-ontological-completeness⁸⁷-or-incompleteness-of-⁸³reference-of-thought as of the construal-as-existence/intrinsic-reality/ontological-veridicality, and establishing-and-upholding the underlying framework of ⁵⁶meaningfulness-and-teleology⁹⁹ associated with that attitude/mental-disposition/care-and-episteme⁵. It can be construed with regards to prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as a preconverging/postconverging-de-mentative/structural/paradigmatic adjunctive-metaphoricity⁵⁷-signification inducing-and-upholding a prospective ‘underlying ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating signifying-construct as ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating ⁸³reference-of-thought-⁸⁴devolving’. In other words, a registry-worldview’s/dimension’s ⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting is utterly apprehended decisively by its given attitude/mental-disposition/care-and-episteme⁵ as of the ‘assumed-and-unflinching transversality-~~<for-sublimating-existential-eventuating/denouement, from-‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’>~~¹⁰¹. This insight is critical as for instance with appreciating what is implied by futural ~~Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology~~ as of prospective ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care-and-episteme⁵ by its given specific ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> outcome; as we simply have to project/anticipate its ‘assumed-and-unflinching transversality-~~<for-sublimating-existential-~~

~~eventuating/denouement, from ‘thinking at first/pure predisposition preemptive of~~
~~prospective disontologising/subontologising’—as-of-prospectively-disambiguated—affirmed-~~
~~and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’>¹⁰¹ implied as of~~
preempting—disjointedness-as-of-⁸³reference-of-thought construed as thinking as it remains
unintelligible to our positivism—⁸⁰procrypticism’s disjointedness-as-of-⁸³reference-of-thought
reconstructed as of preconverging-or-dementing²⁰—apriorising-psychologism. Attitude/mental-
disposition/care—and—episteme⁵ ‘assumed-and-unflinching transversality-<for-sublimating—
~~existential-eventuating/denouement, from ‘thinking at first/pure predisposition preemptive of~~
~~prospective disontologising/subontologising’—as-of-prospectively-disambiguated—affirmed-~~
~~and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’>¹⁰¹ is a corresponding~~
disposition for reflecting the ‘incisive-and-intransigent nature of existence as absolute a-priori’
to which we can only get in-relative-synchronisation with a corresponding level of projection-
or-
anticipation/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenti
ng that as of its relative dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
reification/contemplative-distension²⁷ (as of human self-surpassing—existentialism-form-
factor,-in-overcoming-‘notional~collateralising-beholdening-prot Humanity’-to-‘attain-
~~sublimating-humanity’-as-to-existence-potency⁹⁹~sublimating—nascence,-disclosed-from-~~
~~prospective-epistemic-digression~~ to supersede human temporality⁹⁸/shortness
<amplituding/formative>⁹ wooden-language-<imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-
‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>)) is the
appropriate attitude/mental-disposition/care—and—episteme⁵ ‘assumed-and-unflinching
transversality-<for-sublimating—existential-eventuating/denouement, from ‘thinking at
~~first/pure predisposition preemptive of prospective disontologising/subontologising’—as-of-~~

prospectively-disambiguated–affirmed-and-unaffirmed-‘motif-and-
apriorising/axiomatising/referencing’>¹⁰¹ required for the correspondingly required
⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-ontology>.
Basically, attitude/mental-disposition/care–and–episteme⁵ is simply a reflection of level of
deneuterising¹⁷—referentialism as of the notional~conflatedness¹³ of
notional~¹⁸deprocrpticism. Ultimately for living-as-of-human-personality-developing, social-
projection-institutional-orientations and Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-
and-teleology , the ‘human toddling potential’ or the human potential to develop from a relative-
ontologically-flawed to a relative-ontologically-veridical attitude/mental-disposition/care–and–
episteme⁵, can only arise by notional-discontiguity/epistemic-discontiguity⁶³-<between—prior-
shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²¹–qualia-
schema_and_prospective-profound-supererogation⁹⁶-of-mentally-
aestheticised~postconverging/dialectical-thinking²¹–qualia-schema> induced psychoanalytic-
unshackling as of relative-ontologically-veridical attitude/mental-disposition/care–and–
episteme⁵ ‘assumed-and-unflinching transversality-<for-sublimating–existential-
eventuating/denouement,–from–‘thinking-at-first/pure-predisposition-preemptive-of-
prospective-disontologising/subontologising’–as-of-prospectively-disambiguated–affirmed-
and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’>¹⁰¹ over relative-
ontologically-flawed attitude/mental-disposition/care–and–episteme⁵, with the latter necessarily
having to ascend to the relative-ontologically-veridical attitude/mental-disposition/care–and–
episteme⁵ for the former’s implied ⁵⁶meaningfulness-and-teleology⁹⁹ as of its ontological-
performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. to avail, and so in
reflecting the ‘incisive-and-intransigent nature of existence—as-the-absolute-a-priori-of-
conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-ontologising,-

elicited-from-prospective-profound-supererogation⁹⁶ <as-to-perspective-ontological-
 normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>; as
 we can appreciate this with regards to existence’s relative validation of the positivism/rational-
 empiricism ‘per-cep-ti-vi-ty-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-
 cause-and-effect-conceptualisation’ interpretation over recurrent-utter-uninstitutionalisation’s
 ‘bad omen’ interpretation. Such an ‘assumed-and-unflinching transversality-<for-sublimating-
 existential-eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-preemptive-of-
 prospective-disontologising/subontologising’-as-of-prospectively-disambiguated-affirmed-
 and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’>¹⁰¹ has ultimately nothing to
 do with the deliberate willing of the relative-ontologically-veridical attitude/mental-
 disposition/care-and-episteme⁵. As we can appreciate that without implying a dispensing-with-
 immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷
 as of a child’s living-as-of-human-personality-developing, the child’s poorly developed
 attitude/mental-disposition/care-and-episteme⁵ will poorly face optimum living of adult life or
 where such was the case about all human children then the human species will be no more
 culturally unique than any other animal. Again, as of human social-projection-institutional-
 orientations we know that subject-matter, trades and bureaucratic expertise come with a requisite
 implied attitude/mental-disposition/care-and-episteme⁵ in detachment from
 <amplifying/formative> wooden-language-<imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>> as we
 know that, everything being equal legitimately, it is the professional electrician as of its assumed-
 and-unflinching professionally-institutionalised-as-dispensing-with-immediacy-for-relative-
 ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ attitude/mental-
 disposition/care-and-episteme⁵ whose workmanship is guaranteed to produce the best and safe

outcome for electrical installations; and so dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ as of

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

dispositions thus expanding human needs and desires possibilities. Likewise, the dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ ‘assumed-and-unflinching transversality-<for-sublimating—existential-eventuating/denouement,—from—‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated—affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’>¹⁰¹ of a relative-ontologically-veridical attitude/mental-disposition/care—and—episteme⁵ as of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought over a relative-ontologically-flawed attitude/mental-disposition/care—and—episteme⁵ is implied for prospective ⁸³reference-of-thought transcendence-and-sublimity/sublimation/supererogatory~de-mentativity, as of overall human existential-<disontologising/re-ontologising—aporeticism> and technical emancipation. Basically, while attitude/mental-disposition/care—and—episteme⁵ implied with regards to both living-as-of-human-personality-developing and social-projection-institutional-orientations arises as of secondnaturing institutionalisation. However, attitude/mental-disposition/care—and—episteme⁵ specific instigating of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of— meaningfulness-and-teleology as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought is (re-originary—as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-notional~¹⁸deprocrypticism-prospective-sublimation)⁹⁰) originary/event³⁸-

of-prospective-ontology-origination as of humanity level
 intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-
 recomposing-for-relative-ontological-completeness⁸⁷—unenframed/re-
 ontologising~conceptualisation postconverging—de-mentating/structuring/paradigming;
 inducing thereof social institutionalisation secondnating by way of percolation-channelling-
 <in-deferential-formalisation-transference>. Inherently, the very grounding of **Being-**
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of- meaningfulness-and-teleology attitude/mental-disposition/care—and-
 episteme⁵ is beyond ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴, and actually lies
 prospectively in existence-potency³⁹~sublimating—nascence,-disclosed-from-prospective-
 epistemic-digression. The implication here is that as of its very ‘~~postconverging~~-nonextricatory-
 existential-preempting-of-existential-unthought behind the ~~relative-unreflexivity/relative-~~
~~reflexivity~~—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸’ **Being-**
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of- meaningfulness-and-teleology attitude/mental-disposition/care—and-
 episteme⁵ cannot be contemplated as of secondnated institutionalisation living-as-of-human-
 personality-developing and social-projection-institutional-orientations attitude/mental-
 disposition/care—and-episteme⁵ in ‘~~preconverging~~-existential-extrication-as-of-existential-
 unthought’ which preconverging/postconverging—de-mentatively/structurally/paradigmatically
 ‘do not project beyond ⁸³reference-of-thought as of prospective relative-ontological-
 completeness⁸⁷-of-⁸³reference-of-thought’ to grasp prospective existence-
 potency³⁹~sublimating—nascence,-disclosed-from-prospective-epistemic-digression relative-
 ontological-completeness⁸⁷—of—apriorising/axiomatising/referencing. Thus with regards to
Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of- meaningfulness-and-teleology, overall it is the underlying

intemporality⁵²-or-longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ attitude/mental-
 disposition/care-and-episteme⁵ of successive institutionalisations as associated with the
 intemporal-as-conviction-as-to-profound-supererogation⁹⁶ ⁸³reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology⁹⁹,
 rather than temporal threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
 supererogation⁹⁶ <as-to-‘attendant-intradimensional’-prospectively-
 disontologising~preconverging/dementing⁷⁰-apriorising-psychologism> denaturing¹⁶ of the
 same ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology⁹⁹,
 that are responsible for the underlying ontological-normalcy/postconvergence epistemic
 perspective in ~~postconverging~~-nonextricatory-existential-preempting-of-existential-unthought
 behind the ~~relative-unreflexivity/relative-reflexivity~~-ontological-contiguity⁶⁷~of-the-human-
 institutionalisation-process⁶⁸; and so construed as of an abstract notion of perpetual/eternising
 preservation of Being, and so beyond temporality⁹⁸/shortness ~~preconverging~~-existential-
 extrication-as-of-existential-unthought lack of the projecting attitude/mental-disposition/care-
 and-episteme⁵ for prospective institutionalisations as mainly concerned with the ‘human
 lifespan extricatory punctuality/immediacy of depth-of-thought’ as absolute reference of
⁵⁶meaningfulness-and-teleology⁹⁹ ‘with little sense of coherence as of **Being-**
development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
infrastructure-of- meaningfulness-and-teleology’, and thus the latter cannot unlike the former
 be the framework for aetiologisation/ontological-escalation-<ontological-
 veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending> as
 of ¹⁰³universal implications, and particularly so as of the ‘naivety of eliciting mutual
 temporality⁹⁸/shortness as intemporality⁵²/longness or eliciting of

<amplituding/formative>⁸ wooden-language-⟨imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>’). This
 notion of fulfilling a given prospective institutionalisation’s requisite attitude/mental-
 disposition/care-and-episteme⁵ underlies the very idea of intellectual-and-moral-
 inequivalence/non-correspondence as well as dialogical inequivalence/non-correspondence; as
 where one party does fulfil the attitude/mental-disposition/care-and-episteme⁵ of a given
 institutionalisation’s ⁸³reference-of-thought as of prospective relative-ontological-
 completeness⁸⁷-of-axiomatic-construct-or-⁸³reference-of-thought and thus its corresponding
⁵⁶meaningfulness-and-teleology⁹⁹, and the other doesn’t as of prior relative-ontological-
 incompleteness⁸⁸. This further explains why epistemic-breaks/epistemic-resetting arise with the
 successive prospective institutionalisations in reflecting holographically-<conjugatively-and-
 transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the
 human-institutionalisation-process, wherein for instance the positivism
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
 attitude/mental-disposition/care-and-episteme⁵ of say a Galileo or Descartes is circularly
 beyond the contention framework of scholasticism ⁵⁶meaningfulness-and-teleology⁹⁹, speaking
 of the impossibility of logical-congruence between the positivists and scholastics with only the
 utter dominance of positivism arising as of its <amplituding/formative-
 epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-
⁶nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-
 contiguity induced positive-opportunism—of-social-functioning-and-accordance⁷⁵ as of
 scientific, medical, technical advancements, free society, etc. that leads to the crossgenerational
 collapsing of scholasticism. It is interesting to note here that such positivist scholars were ‘never
 beholden to a convincing exercise with scholasticism but rather with intrinsic-

reality/ontological-veridicality’, and for which purpose rather opted to create internally-coherent
 positivist networks and societies for the perpetuation of positivistic ⁵⁶meaningfulness-and-
 teleology⁹⁹ while averting its denaturing¹⁶ by wrongly implying notional-contiguity/epistemic-
 contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-
 thinking²¹-qualia-schema> with scholasticism. But rather implying notional-
 discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-
 mentally-aestheticised~preconverging/dementing²⁰-qualia-schema_and prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-
 schema> given the latter’s flawed preconverging–de-mentating/structuring/paradigming as of
 prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought. The insight here is that
 more fundamentally knowledge is not about ‘interhuman negotiating or agreeableness’ but more
 critically about a third party validator known as ‘intrinsic-reality/ontological-veridicality’ which
 is the transcendental-enabling/sublimating/supererogatory~de-mentativity above the mortals
 that are humans, and that the exercise of knowledge construction is rather an interhuman
 transversality-<for-sublimating–existential-eventuating/denouement, from-‘thinking-at-
 first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-
 prospectively-disambiguated–affirmed-and-unaffirmed-‘motif-and-
 apriorising/axiomatising/referencing’>¹⁰¹ exercise in search for the validation of the ‘superior
 party that is intrinsic-reality/ontological-veridicality as of <amplituding/formative–
 epistemicity>causality⁹ ~as-to-projective-totalitative–implications-of-prospective-
 nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-
 contiguity⁶’, and so beyond institutional-being-and-craft and social-aggregation-enabling
 <amplituding/formative>⁸ wooden-language-<imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}. Where

these latter practices become de rigueur as of beyond-the-consciousness-awareness-teleology⁹⁹ <of-preconverging-existential-extrication-as-of-existential-unthought>⁵ denaturing¹⁶ of the requisite intellectualism required for further Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology, and start undermining knowledge construction as of its intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity, effectively there shouldn't be any compunction as of human intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed/re-ontologising~conceptualisation postconverging—de-mentating/structuring/paradigmising to overlook them and imply intellectual-and-moral-inequivalence/non-correspondence and/or dialogical inequivalence/non-correspondence in other to preserve genuine knowledge over charlatanism; as such ontological-bad-faith/inauthenticity⁶⁴ practices do not speak of 'genuine intellectual disagreement' but undermining of intellectualism basically and do not merit to be elevated teleologically to the level of intellectual contention because of their underlying knowledge denaturing¹⁶ predisposition. This is critically the case with registry-worldview/dimension ⁸³reference-of-thought transcendence-and-sublimity/sublimation/supererogatory-de-mentativity implied knowledge given that the old/prior/superseded as of its beyond-the-consciousness-awareness-teleology⁹⁹ <of-preconverging-existential-extrication-as-of-existential-unthought>⁵ prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought construes of 'implied grounding of ⁵⁶meaningfulness-and-teleology⁹⁹' in terms-as-of-axiomatic-construct of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ while the new/prospective/superseding as of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought construes of 'implied grounding of ⁵⁶meaningfulness-and-teleology⁹⁹' in terms-as-of-axiomatic-construct of

prospective ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>. This brings home the reality that it is inevitable that all uninstitutionalised-threshold¹⁰² are necessarily ‘preconverging/postconverging-de-mentatively/structurally/paradigmatically conflicted’, with prospective transversality-<for-sublimating-existential-eventuating/denouement, from-~~thinking at first/pure predisposition preemptive of prospective-disontologising/subontologising~~’—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’>¹⁰¹ <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁸ nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶ being the critically fundamental determining arbiter of what will prospectively pass for knowledge rather than the naivety of logical-congruence of dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant-ontological-contiguity ’~duced-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogeny>’ }—conflatedness¹³ -in- {preconverging-ment-by}-postconverging-entailment, -in-self-becoming/self-conflatedness¹³ /formative-supererogating> at any such uninstitutionalised-threshold¹⁰²; as fundamentally the issues faced by the Descartes, Galileos, Diderots, etc. as of ‘budding-positivism/rational-empiricism attitude/mental-disposition/care-and-episteme⁵’ are preconverging/postconverging-de-mentatively/structurally/paradigmatically fundamentally inevitable as of their articulation within a non-positivism/medievalism context. This is the case since at a registry-worldview’s/dimension’s uninstitutionalised-threshold¹⁰², such a framework of logical-congruence of dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant-ontological-contiguity ’~duced-

~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness³ -in-{preconverging-ment-by}-
~~postconverging-entailment,-in-self-becoming/self-conflatedness¹³/formative-supererogating>~~
 is preconverging/postconverging-de-mentatively/structurally/paradigmatically superseded, in
 the sense that every institutionalisation say for instance scholasticism scholarship has its
 ‘genuine intellectual engagement framework’ as of its underlying attitude/mental-
 disposition/care-and-episteme⁵ ⁸³reference-of-thought
~~supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~~—of-
~~apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting~~³—for-
~~conceptualisation~~, but then at its uninstitutionalised-threshold¹⁰² (as implied from prospective
 positivism/rational-empiricism attitude/mental-disposition/care-and-episteme⁵ ⁸³reference-of-
 thought ~~supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~~—of-
~~apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting~~³—for-
~~conceptualisation~~) scholasticism and positivism are rather in transversality-<for-sublimating-
~~existential-eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-preemptive-of~~
~~prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-~~
~~and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’>¹⁰¹; as so reflected in their
 mutually beyond-the-consciousness-awareness-teleology⁹⁹—<of-preconverging-existential-
~~extrication-as-of-existential-unthought>⁵. This is equally reflected with regards to the
 prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity implying
 knowledge proponents, as the very notion of implying a prospective transcendental
 conceptualisation as of organic-knowledge is one that undervalues the ⁷⁹presencing—
 absolutising-identitive-constitutedness¹⁴ attitude/mental-disposition/care-and-episteme⁵ as of
 its social-stake-contention-or-confliction while the very notion of perceiving highly the
⁵⁶meaningfulness-and-teleology⁹⁹ within a prior institutionalisation framework is one that is~~~~

necessarily apprehensive and shallow-minded to the notion of a prospectively undermining
prospective ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>
sublimity/sublimation/supererogatory~de-mentativity episteme transcendence-and-
attitude/mental-disposition/care-and-⁸³reference-of-thought
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting ³-for-
conceptualisation. In addition, the disruptive uninstitutionalised-threshold¹⁰² contextualisation
as of such divergent commitments and ‘lack of perceived constraining framework of logical-
congruence of dialogical-equivalence-<as-to-
psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
implicated_attendant-ontological-contiguity ’~duced-
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>’ }—conflatedness ¹³-in- {preconverging-ment-by}-
postconverging-entailment,-in-self-becoming/self-conflatedness ¹³/formative-supererogating>’
further radicalises the human disposition to act temporally beyond-the-consciousness-
awareness-teleology⁹⁹ -<of-preconverging-existential-extrication-as-of-existential-unthought>⁶
institutional-being-and-craft as of perceived vested interest, striving to undermine prospectively
implied transcendence-and-sublimity/sublimation/supererogatory~de-mentativity
⁵⁶meaningfulness-and-teleology⁹⁹ attitude/mental-disposition/care-and-episteme⁵. What is then
the manifestation of such intellectual undermining which must necessarily be understood as of
knowledge-notionalisation required as of the notional~conflatedness¹³ of ¹⁸deprocrypticism-or-
preempting—disjointedness-as-of-⁸³reference-of-thought protensive-consciousness?
ontological-bad-faith/inauthenticity⁶⁴ as of its charlatanic effect fundamentally involves the
undermining at any human uninstitutionalised-threshold¹⁰² of the possibility of intellectually
induced social ¹⁰³universal-transparency¹⁰⁴ -<transparency-of-totalising-entailing,-as-to-

entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-
 completeness⁸⁷); for the ultimate outcome of undermining any such intemporal knowledge
 deferential-formalisation-transference behind the secondnaturing for prospective
 institutionalisation. Such a beyond-the-consciousness-awareness-teleology⁹⁹-~~<of-~~
 preconverging-existential-extrication-as-of-existential-unthought>⁵ undermining exercise is
 geared towards the ontologically-flawed apriorising-teleological-elevation-in~notional-
 contiguity/epistemic-contiguity⁶²-~~<profound-supererogation⁶-of-mentally-~~
 aestheticised~postconverging/dialectical-thinking⁷-qualia-schema> of social
~~<amplituding/formative>~~wooden-language-~~<imbued—averaging-of-thought-<as-to-~~
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications> and
 untransvaluated-temporal-intemporality⁵² social-chainism, on the conation of upholding
 ontological-bad-faith/inauthenticity⁵⁴ contentions; by its deflating of the conception of
 ontologically-veridical⁵⁶ meaningfulness-and-teleology⁹⁹ as of human mortals contentions in
 transversality-~~<for-sublimating-existential-eventuating/denouement, from-‘thinking-at-~~
 first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’-as-of-
 prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-
 apriorising/axiomatising/referencing’>¹⁰¹, wherein the ‘superior party’ of existence/intrinsic-
 reality/ontological-veridicality is the validator of ontological-pertinence as of concurrent
~~<amplituding/formative-epistemicity>~~causality⁹-~~as-to-projective-totalitative-implications-of-~~
 prospective-⁶¹ nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—
 ontological-contiguity⁶¹, and thereof ‘detour to social goodwill deferential-formalisation-
 transference to perceived overwhelming-relative-effectiveness’ as new reasoning-from-
 results/afterthought, and so over and above ‘interhuman negotiating or agreeableness’. Thus
 ontological-bad-faith/inauthenticity⁵⁴ as of its charlatanic effect undermines, as of beyond-the-

consciousness-awareness-teleology⁹⁹ <of-preconverging-existential-extrication-as-of-existential-unthought>⁹, the articulation of ⁵⁶meaningfulness-and-teleology⁹⁹ as of prospective ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed/re-ontologising~conceptualisation that could jeopardise pre-established temporal interest, and cultivating rather ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed/disontologising~conceptualisation as of prior reasoning-from-results/afterthought in overlooking concurrent <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁹ strife to uphold-and-promote the ‘superior party’ which is the ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> of existence/intrinsic-reality/ontological-veridicality; with such intellectual-bad-faih rather advancing such an ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed/disontologising~conceptualisation accommodating framework for strategically cultivating pre-established temporal interest. Central to such ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed/disontologising~conceptualisation is a simplistic, poor and inadequate articulation of the notion of scepticism usurping genuine intellectual scepticism. Such a poor notion of scepticism operates by a spurious relationship with intellectual contentions that is susceptible to legitimise-or-delegitimise arguments however ontologically pertinent or impertinent as of concurrent <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁹, rather as of its commitment to ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed/disontologising~conceptualisation that in-many-ways could just as well validate <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-

‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>} and
 untransvaluated–temporal-intemporality⁵² attitude/mental-disposition/care–and–episteme⁵ and
 their social contentions. As in effect, such ontological-bad-faith/inauthenticity⁶⁴ scepticism fails
 to act as a ‘knowledge-growth-mechanism with regards to the perpetuation of knowledge
 coherence and pertinence’ as is the case with genuine intellectual scepticism, but is rather geared
 towards a dogmatic mandarinism and pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-⟨amplituding/formative–epistemicity>totalising~in-relative-ontological-
 completeness⁸⟩ that usurps the very notion of scepticism in ⁵¹incrementalism-in-relative-
 ontological-incompleteness⁸⁸—enframed/disontologising~conceptualisation, and so as of the
 naïve implication that proceduralism is the substitute for existence/intrinsic-reality/ontological-
 veridicality as transcendental-enabling/sublimating/supererogatory~de-mentativity. This poor
 scepticism attitude/mental-disposition/care–and–episteme⁵ usurping the pre-established ‘detour
 to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-
 effectiveness’, has ⟨preconverging~‘motif-and-apriorising/axiomatising/referencing’–
 entailing>-existentialising—enframing/imprintedness-⟨as-to-⁴ historicity-tracing—in-
 presencing–hyperrealisation/hyperreal-transposition⟩ implications as of the forestalling of
 prospective ‘concurrent ⟨amplituding/formative–epistemicity>causality⁹~as-to-projective-
 totalitative–implications-of-prospective-⁶¹nonpresencing,-for-explicating~relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁹’ upholding of the primacy of the
 ‘superior party’ that is existence/intrinsic-reality/ontological-veridicality, and so over mere
 ‘interhuman negotiating or agreeableness’; as this subsequently undermines intemporal
 knowledge deferential-formalisation-transference behind the secondnaturating for prospective
 institutionalisation. Rather the attitude/mental-disposition/care–and–episteme⁵ of genuine
 intellectual scepticism is encrusted within the very notion of prospective relative-ontological-

completeness⁸⁷ of human meaningfulness-and-teleology, given human limited-mentation-
 capacity-deepening—as subjecting limitedness/human-subpotency to ‘educated-
 unlimitedness/existence-sublimating-nasence’²³³. Such a genuine intellectual scepticism
 construes of knowledge by its given ~~<amplituding/formative-
 epistemicity>~~totalising~devolved—purview/domain-of-construal-as-intrinsic-
 reality/ontological-veridicality/existential-reality in terms—as-of-axiomatic-construct of the
 competing contending construals elicited relative credibility and relative scepticism as of
 prospective relative-ontological-completeness⁸⁷, thus enabling the upholding of the ‘superior
 party’ that is existence/intrinsic-reality/ontological-veridicality, which as of its transcendence-
 enabling nature brings about prospective human emancipation. While genuine intellectual
 scepticism rather strives in a comprehensive intellectual credibility and scepticism framework as
 of prospective relative-ontological-completeness⁸⁷, ontological-bad-faith/inauthenticity⁶⁴
 scepticism avoids such constraining as it rather emphasises a predisposition for discreet,
 ‘ontologically unconstrained framework as of prospective relative-ontological-completeness⁸⁷
~~<amplituding/formative-epistemicity>~~causality⁹ ~~as-to-projective-totalitative-implications-of-
 prospective-⁶ nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—
 ontological-contiguity⁶⁷~~’ and non-comprehensiveness, that rather allow for selectivity,
 incompleteness and perfidy passing for genuine intellectual scepticism. Effectively while
 genuine intellectual transformation involves dispensing-with-immediacy-for-relative-
 ontological-completeness⁸⁷-by-reification/contemplative-distension³⁷, a perfidious ontological-
 bad-faith/inauthenticity⁶⁴ scepticism involves eliciting a sense of immediacy and
 temporality⁹⁸/shortness as of ~~<amplituding/formative>~~⁸ wooden-language-(imbued—averaging-
 of-thought-~~<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -
 as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>~~)
 and untransvaluated-temporal-intemporality⁵² social-chainism as ‘developed thought’, thus

deflating the requisite dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ intemporal detachment/backstep for transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. In this latter respect, and for the possibility of prospective social transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity and emancipation, social practices at any given period as ‘becoming constructs’ are not inherently ontologically sacrosanct by the fact that these are the outcome of preceding prospective relative-ontological-completeness⁸⁷ as of preceding intemporal dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷, and by that very implication this is what carries the possibility of ‘inventing’ as-of-prospective-institutionalisation social practices as of prospective relative-ontological-completeness⁸⁷. ontological-bad-faith/inauthenticity⁶⁴ ad-hoc pretences extolling social practices as of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ but of a poor conception outside the prospective relative-ontological-completeness⁸⁷ behind such social practices ‘inventing’ as-of-prior-institutionalisation and so-implied as of **Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of— meaningfulness-and-teleology**, are but denaturing¹⁶ and down the line equally undermines prospective relative-ontological-completeness⁸⁷ for the further emancipation of human social practices. As such ontological-bad-faith/inauthenticity⁶⁴ ad-hoc pretences extolling social practices as of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ are of the same notional-contiguity/epistemic-contiguity⁶²-**<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema>** kind that bathe in the **<amplifying/formative>** wooden-language-**<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>** and untransvaluated—temporal-intemporality⁵² social-chainism that implied as much about extolling

social practices ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ of ~~preconverging-~~ existential-extrication-as-of-existential-unthought reasoning-from-results/afterthought attitude/mental-disposition/care-and-episteme⁵ of recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, ¹⁰³universalisation—non-positivism/medievalism and today’s positivism—⁸⁰procrypticism, with little prospect/opening for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity. Essentially and constructively, all intellectualism as of their intemporal job description as emancipative is to relay in uninhibited/decomplexified terms—as-of-axiomatic-construct the blunt reality of the social as this is the very attitude/mental-disposition/care-and-episteme⁵ that empowers prospective social emancipation however socially inconvenient it may sound; and so beyond habituated ~~<amplifying/~~formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴. The fact that many that are institutionally anchored may speak otherwise or naively against such a stance doesn’t diminish in any way the ‘natural appropriateness’ of such a job description as of human intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed/re-ontologising~conceptualisation postconverging—de-mentating/structuring/paradigming, but rather speaks of a poverty of institutionalisation that creeps into institutional anchors as of their reasoning-from-results/afterthought constructions subject to temporal/~~shortness-of-register-of-~~⁵⁶meaningfulness-and-teleology⁹⁹ denaturing¹⁶ of ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹. As a result of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firsnaturedness-formativeness—~~as-to-eventualising-inkling-drive-or-seeding-misprising~~—temporal-to-

intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor, the ever present reality of human uninstitutionalised-threshold¹⁰² as reflected successively with recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism, has always implied resolution beyond just reasoning-from-results/afterthought that warrants successive ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> as of the reasoning-through/messianic-reasoning of base-institutionalisation, ¹⁰³universalisation, positivism and ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought together construed as of the notional~conflatedness¹³ of notional~¹⁸deprocrypticism. Reasoning-through/messianic-reasoning attitude/mental-disposition/care-and-episteme⁵ implicitation arises as of metaphoricity⁵⁷ at uninstitutionalised-threshold¹⁰² where blurry/vague/undeveloped construct of any given ‘<amplituding/formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ is unamenable-or-poorly-amenable to reasoning-from-results/afterthought attitude/mental-disposition/care-and-episteme⁵ explicitation of <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷ procedure of transversal-contention-for-determination-of-veridical-meaningfulness. Such reasoning-through/messianic-reasoning attitude/mental-disposition/care-and-episteme⁵ ‘implication of <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷’ is as of intemporal solipsistic and intersolipsistic internalisation, construed as more fully articulating the notion of ontological-good-faith/authenticity⁶⁹, in reflecting such uninstitutionalised-threshold¹⁰² impracticable reasoning-from-results/afterthought attitude/mental-disposition/care-and-episteme⁵ explicitation of

~~<amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹ nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—~~
 ontological-contiguity⁶⁷ procedure of transversal-contention-for-determination-of-veridical-meaningfulness. In this regard, reasoning-through/messianic-reasoning is driven as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality intemporal projection, and reflects the fact that however explicited, as of reasoning-from-results/afterthought attitude/mental-disposition/care-and-episteme⁵ explicitation of ~~<amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹ nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—~~ ontological-contiguity⁶⁷ procedure of transversal-contention-for-determination-of-veridical-meaningfulness, human ⁵⁶meaningfulness-and-teleology⁹⁹ is always about différance/internal-dialectics/difference-deferral of ‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹’; so-implied as of the différance/internal-dialectics/difference-deferral of the very apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting epistemic-totality³⁷ that is the ⁸³reference-of-thought (inducing ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ~~relative-unreflexivity/relative-reflexivity—~~ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸ as of difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism²² implied ~~<amplituding/formative-epistemicity>causality⁹~as-to-~~

projective-totalitative-implications-of-prospective-⁶¹ nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷), and as the ⁸³reference-of-thought then aposteriorises/intelligises/logicises ⁵⁶meaningfulness-and-teleology⁹⁹ as of the temporal-to-intemporal ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. différance/internal-dialectics/difference-deferral of the <amplifying/formative-epistemicity>totalising/circumscribing/delineating ⁸³reference-of-thought-⁸⁴devolving, involving existential-instantiation devolved temporal denaturing¹⁶ of the ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹.

The implication here is that ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality is rather about a ‘seeding promise of human-subpotency ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. equivalence/correspondence with the full-potency-of-existence’s~sublimating-nascence-as-of-its-coherence/contiguity’, but that reasoning-through/messianic-reasoning adduced transcendence-and-sublimity/sublimation/supererogatory~de-mentativity prospectively comes out short with the prospective reasoning-from-results/afterthought outcome, and so because of human limited-mentation-capacity—as-subjecting-‘~~educed-unlimitedness/existence-sublimating-nascence~~’ to limitedness/human-subpotency at any moment. Thus the successive reasoning-from-results/afterthought outcomes as the logocentric constructs of the <cumulating/recomposuring~attendant-ontological-contiguity >-successive registry-worldviews/dimensions arrive at their successive ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹ as of successive prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, but fail

to grasp/capture all the apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting

<amplifying/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷ about the full-potency of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation⁹⁶ -<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> for aposteriorising/logicising/deriving/intelligising/measuring⁵⁶ meaningfulness-and-teleology⁹⁹ that can fully reflect human-subpotency existential-<disontologising/re-ontologising—aporeticism> potential/possibilities of ontological-performance⁷² -<including-virtue-as-ontology>/morality/ethics/justice/etc. in correspondence with the full-potency of existence in its coherence/contiguity. But then, ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality ‘seeding promise of human-subpotency ontological-performance⁷² -<including-virtue-as-ontology>/morality/ethics/justice/etc. equivalence/correspondence with the full-potency-of-existence’s~sublimating–nascence-as-of-its-coherence/contiguity’ can always be ‘reinvigorated as of furthered ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen’ for ordinary/as-of-event³⁸ reasoning-through/messianic-reasoning prospective relative-ontological-completeness⁸⁷ -of-⁸³ reference-of-thought overriding prior reasoning-from-results/afterthought now in prior relative-ontological-incompleteness⁸⁸ -of-⁸³ reference-of-thought at such uninstitutionalised-threshold¹⁰²; and so, in a renewing apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting instigation as of reasoning-through/messianic-reasoning attitude/mental-disposition/care—and—

episteme⁵ implicitation for aposteriorising/logicising/deriving/intelligising/measuring⁵⁶ meaningfulness-and-teleology⁹⁹, which is construed as more fully articulating the notion of ontological-good-faith/authenticity⁶⁹. This practical conceptualisation of ontological-good-faith/authenticity⁶⁹ as of its method is further critical because however well elicited, even reasoning-from-results/afterthought constructs still need their good ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. in practice, and given human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’-existentialism-form-factor, there is always room for human denaturing¹⁶ temporal ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. of such reasoning-from-results/afterthought constructs induced by reasoning-through/messianic-reasoning; pointing to the fact that ultimately the underlying ‘sanctity of knowledge’ arises from ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as of such ontological-good-faith/authenticity⁶⁹ based intemporal organic-knowledge that is wary of the denaturing¹⁶ that can arise as of temporal mechanical-knowledge that ‘dispenses with the originary/as-of-event³⁸ spirit of reasoning-through/messianic-reasoning’ and adopts a mere pedantic relating with the⁸³ reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶ meaningfulness-and-teleology⁹⁹. Thus human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality driven reasoning-through/messianic-reasoning holds the prospect for an ever renewal of⁸³ reference-of-

thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹ as
 of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, undermining
 institutional-anchoring and logocentric complexes/denials and pedantising/muddling/formulaic-
 hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-
 totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising-in-
 relative-ontological-completeness) (in ⁵¹incrementalism-in-relative-ontological-
 incompleteness⁸⁸—enframed/disontologising~conceptualisation) of such prospective
 transcendental possibilities. Such prospective
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
 transformation for aposteriorising/logicising/deriving/intelligising/measuring ⁵⁶meaningfulness-
 and-teleology⁹⁹ is the reflection of a reality of human mental regeneration potential that speaks
 of the continuity of humankind as of the same relative-emancipating potential as pertinently
 reflected with Being-development/ontological-framework-expansion-as-to-depth-of-
 ontologising-development-as-infrastructure-of- meaningfulness-and-teleology as of
 ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality instigated
 relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-
 institutionalisation-process⁶⁸ as of difference-conflatedness¹³-as-to-totalitative-reification-in-
 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹³-as-
 veridical-epistemicity-relativism-determinism²² implied <amplifying/formative-
 epistemicity>causality⁶~as-to-projective-totalitative-implications-of-prospective-
⁶¹nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-
 contiguity⁶⁷’ retrospectively and prospectively; with relative-emancipation construed as the
 inherent ⁵⁶meaningfulness-and-teleology⁹⁹ truth form of existence, wherein truth is as of

immanent-teleologically-pertinent-truth over truth-devoid-of-immanent-teleology⁹⁹, for instance, like the teleological disposition of living organisms for self-preservation beyond just their organical composition. Thus, human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality underlies the conception of ¹⁵de-mentation—(supererogatory~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) stranding dialectics crossgenerational as enabling human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity, and is reflected in ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸ as of difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism²² implied <amplifying/formative-epistemicity>causality³~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷’ as of grander dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷. Finally as a further analysis, re-ontologising prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology is by a rather surreptitious manner undermined by what this author qualifies as ‘subterfuges of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology’ which are rather as of ideology; ideology in the sense that these are ‘commitments’ ready to ‘forego the pre-eminence of knowledge construed as of its ontological-veracity’ which is the only assurance of optimum construct of knowledge for human emancipation. Ideology as such

takes the form of either ‘ideology denaturing¹⁶ of re-ontologising prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology ’ or ‘reactive fear of ideology denaturing¹⁶ of re-ontologising prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology ’. In both instances what is lost is re-ontologising prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology itself, such that besides temporal/shortness-of-register-of-⁵⁶ meaningfulness-and-teleology⁹⁹ interests undermining it, re-ontologising prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology is circularly perceived as a risk that will foster ‘ideology denaturing¹⁶ of re-ontologising prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology ’ or ‘reactive fear of ideology denaturing¹⁶ of re-ontologising prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology ’; as re-ontologising prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology itself loses out. These subterfuges are behind the awkward, unnatural and clobbered nature of human development for the past two centuries as civilisation is construed and developed in an ‘undertone reaction/anticipation of threat’ rather than natural as of human communion. Thus ‘subterfuges of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology ’ arise as of the suboptimality of human intemporality⁵²/longness which suffers from human apprehensiveness of humans, thus undermining the notion of human

intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-
 recompositing-for-relative-ontological-completeness⁸⁷—unenframed/re-
 ontologising~conceptualisation postconverging~de-mentating/structuring/paradigmising. This
 underlying human mental-disposition arises as of the successive human as
 trepidatious/warped/preclusive/occlusive-consciousness in ⁵⁸neuterising; as such ⁵⁸neuterising is
 the outcrop of human limited-mentation-capacity—~~as-subjecting-‘educated-
 unlimitedness/existence-sublimating-nascentness’-to-limitedness/human-subpotency~~. In other
 words ⁵⁸neuterising can effectively be ‘decomposed-as-from-a-conflatedness¹³-perspective into
 the ontologically-veridical underlying limited-mentation-capacity—~~as-subjecting-‘educated-
 unlimitedness/existence-sublimating-nascentness’-to-limitedness/human-subpotency~~
 manifestation’ as of social-stake-contention-or-confliction ~~<amplituding/formative-
 epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴,
 and so-construed from the ‘deepest phenomenological transcendental-point-of-departure handle
 as of the notional~conflatedness¹³ of notional~¹⁸deprocrypticism deneuterising¹⁷—
 referentialism’. Such an exercise can be conceptualised as an abstract ⁸³reference-of-
 thought/epistemic-totalisation level of deneuterising¹⁷—referentialism, wherein for instance,
 with regards to ‘the-very-same medical ~~<amplituding/formative-
 epistemicity>~~totalising~devolved~purview-as-domain-of-construal-as-intrinsic-
 reality/ontological-veridicality’ as preconverging/postconverging~de-
 mentatively/structurally/paradigmatically defining ‘social-stake-contention-or-confliction as of
 existential-instantiations dynamics among individuals and the social-collective’: - the
 trepidatious-consciousness of an early hunter-gatherer recurrent-utter-uninstitutionalisation
 society direct experience of misfortune say like catching an unknown disease in a given forest
 may imply an ‘~~implicit-attendant~~~ontological-contiguity⁶⁷’~~~educated-
 existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-~~

~~<imbued-notional~cogency>~~⁴⁰-lowest-level-reification per-cep-ti-vi-ty-as-of-bad-omen as of its relative ⁵⁸neuterising as of its random-as-uncircumscribing/undelineating-as-‘epistemic-totality³⁷’ existential-epistemic-totalisation-scheme-of-⁵⁶meaningfulness-and-teleology⁹⁹ given its non-rules—apriorising/axiomatising/referencing-psychologism,-as-impulsive-or-accidental-or-random-mental-disposition (noting that such a poor reification is better than no reification at all in the sense that where the given forest is infested with say mosquitoes carrying malaria for instance, such a per-cep-ti-vi-ty-as-of-bad-omen provides a basic conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-~~<reifying {as-to-knowledge-developing} -and-empowering>~~ imbued theoretical/conceptual/operant implications to human-subpotency however its trepiditious nature as to a ‘crude predisposition to avoid the forest’); - for the warped-consciousness of an animistic base-institutionalisation society imply ‘~~implicitated_attendant_ontological-contiguity⁶⁷’~educated-existentialising/contextualising/textualising_~~‘intelligibility/epistemicity/reflexivity-contiguity-~~<imbued-notional~cogency>~~⁴⁰-second-level-reification per-cep-ti-vi-ty-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period as of its relative ⁵⁸neuterising as of its tendentious-circumscribing-as-‘epistemic-totality³⁷’-or-delineating-as-‘epistemic-totality³⁷’ existential-epistemic-totalisation-scheme-of-⁵⁶meaningfulness-and-teleology⁹⁹ given its rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism (noting as well that in the case where the given forest is infested with say mosquitoes carrying malaria for instance, such a per-cep-ti-vi-ty-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period provides a relatively better conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-~~<reifying {as-to-knowledge-developing} -and-empowering>~~ imbued theoretical/conceptual/operant implications to human-subpotency however its tendentious nature as to inducing tendentiously crude behaviours and psychological assurances associated with positive experiences over negative experiences); - for the preclusive-consciousness of a

¹⁰³universalisation–non-positivism/medievalism society imply ‘~~implicit~~ attendant–
ontological-contiguity⁶⁷’~educated–
existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>’⁴⁰-third-level-reification per-cep-ti-vi-ty-as-of-failure-to-follow-
the-heeding-of-the-Deity-or-failure-to-adhere-to-a-certain-mysticism-or-failure-to-pay-
reverence-to-an-ancestor as of its relative ⁵⁸neuterising as of its qualifying–circumscribing-as-
‘epistemic-totality³⁷’-or-delineating-as-‘epistemic-totality³⁷’ existential–epistemic-totalisation-
scheme-of–⁵⁶meaningfulness-and-teleology⁹⁹ given its ¹⁰³universalisation-directed-rulemaking-
over-non-rules—apriorising/axiomatising/referencing–psychologism (noting that in the case
where the given forest is infested with say mosquitoes carrying malaria for instance, such a per-
cep-ti-vi-ty-as-of-failure-to-follow-the-heeding-of-the-Deity-or-failure-to-adhere-to-a-certain-
mysticism-or-failure-to-pay-reverence-to-an-ancestor provides an even better
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-
knowledge-developing}-and-empowering> imbued theoretical/conceptual/operant implications
to human-subpotency however its preclusive nature as to comprehensively-qualified narrative of
a non-ad-hoc and weighty/profound existential-<disontologising/re-ontologising—aporeticism>
interpretation inducing the predisposition as of a fateful ¹⁰³universal narrative of human
behaviour implications); - for an occlusive-consciousness as of our positivism/rational-
empiricism implying ‘~~implicit~~ attendant–ontological-contiguity⁶⁷’~educated–
existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>’⁴⁰-fourth-level-reification per-cep-ti-vi-ty-as-of-full-disease-and-
scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation still as of its
relative ⁵⁸neuterising as of its categorising–circumscribing-as-‘epistemic-totality³⁷’-or-
delineating-as-‘epistemic-totality³⁷’ existential–epistemic-totalisation-scheme-of-
⁵⁶meaningfulness-and-teleology⁹⁹ given its positivising/rational-empiricism-based-

universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism (noting also that in the case where the given forest is infested with say mosquitoes
 carrying malaria for instance, such a per-cep-ti-vi-ty-as-of-full-disease-and-scientific-theory-
 construct-as-the-exclusive-cause-and-effect-conceptualisation provides a decisively better
 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-
 knowledge-developing} -and-empowering> imbued theoretical/conceptual/operant implications
 to human-subpotency however its occlusive nature as to an existential-<disontologising/re-
 ontologising—aporeticism> interpretation as of rational-empiricism/positivism conception of
 human behaviour implications with direct understanding of immediate cause-and-effect
 implications); and prospectively - for the protensive-consciousness notional~¹⁸deprocrypticism
 ‘implicated_attendant—ontological-contiguity⁶⁷? ~educated—
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-
 <imbued—notional~cogency>’⁴⁰-full-level-of-reification notional~¹⁸deprocrypticism
 deneuterising¹⁷—referentialism as of referentialism—circumscribing-as-‘epistemic-totality³⁷’-or-
 delineating-as-‘epistemic-totality³⁷’ existential—epistemic-totalisation-scheme-of-
⁵⁶meaningfulness-and-teleology⁹⁹ given its preempting—disjointedness-as-of-⁸⁸reference-of-
 thought,-as-to-‘<amplituding/formativ—epistemicity>growth-or-
 conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism implied as of say post-structuralism ‘which factors in socioeconomic, education,
 information, environmental, gender and power relations issues underlying healthcare and
 medical delivery’ (noting finally that in the case where the given forest is infested with say
 mosquitoes carrying malaria for instance, such a per-cep-ti-vi-ty-as-of-full-disease-and-
 scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation provides the

best conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing}-and-empowering> imbued theoretical/conceptual/operant implications to human-subpotency as of its protensive nature as to coherent existential-<disontologising/re-ontologising—aporeticism> interpretation drawing out the full implications of human limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency to ‘educated-unlimitedness/existence-sublimating-nascence’²³³ as of ¹⁸deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought as a projective-totalitative-implications conception and superseding ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ naiveties as to the socially extended constructive construal of healthcare as more than just as of immediate disease/illness cause-and-effect implications). The latter as ¹⁸deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought as of its ‘ontological-completeness-of-⁸³reference-of-thought as to ontological-normalcy/postconvergence’ is the effective basis for evaluating the ontological-veracity of all preceding ⁸³reference-of-thought as of its deneuterising¹⁷—referentialism that breaks-down the various ⁵⁸neuterising to their basic human limited-mentation-capacity—as subjecting ‘educated-unlimitedness/existence-sublimating-nascence’—to limitedness/human-subpotency dynamics implications. In this regard, their successive profoundness as of their ‘successive (uncircumscribing/undelineating-as-‘epistemic-totality³⁷’ with recurrent-utter-uninstitutionalisation) circumscribing-as-‘epistemic-totality³⁷’-or-delineating-as-‘epistemic-totality³⁷’ existential-epistemic-totalisation-scheme-of-⁵⁶meaningfulness-and-teleology⁹⁹’ speaks of more and more profound convergence-as-of-accumulation of human-subpotency grasp of the full-potency of existence coherence/contiguity. It should be noted as well that the afore is focused on the abstract ⁸³reference-of-thought/epistemic-totalisation level of différance/internal-dialectics/difference-deferral, as it is actually reflecting the ‘backdrop construed as human sublimation-educing—{epistemic-totalising³³}hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-

~~decompulsing~~ delinearity~for-cogency~as-to-possibilities-of-self-becoming-as-of-‘existential-
 interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence⁹⁵’ for the
 effectively devolving différence/internal-dialectics/difference-deferral teleological process of
 meaningfulness; given that the abstract ⁸⁸reference-of-thought/epistemic-totalisation level so-
 established rather enframes teleologically-devolving-as-drifting meaningfulness with regards to
 ‘social-stake-contention-or-confliction as of existential-instantiations dynamics among
 individuals and the social-collective’ construed from notional~¹⁸deprocrypticism
 deneuterising¹⁷, to fully reflect the ontological-veridicality of mental-states as of
 affirmation/projection/assertion/notional~self-distantiation/dueness-validating-
 logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-
 dialectical-thinking²¹-apriorising-psychologism> and
 unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-
 logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-
 dementing¹⁰-apriorising-psychologism> stranding dialectics. For instance, reflecting in an early
 hunter-gatherer society the ‘candid existential-<disontologising/re-ontologising—aporeticism>
 expressiveness’ of how one is suffering from bad omen on the backdrop of its ‘recurrent-utter-
 uninstitutionalisation totalising/circumscribing/delineating <amplituding/formative-
 epistemicity>⁸³ reference-of-thought-⁸⁴devolving—différance/internal-dialectics/difference-
 deferral’ construed as disambiguation its uninstitutionalised-threshold ^{102 56}meaningfulness-and-
 teleology⁹⁹. Thus this will disambiguate, specifically ‘with regards to the ill-health
 <amplituding/formative-epistemicity>totalising~devolved-purview-as-domain-of-construal-
 as-intrinsic-reality/ontological-veridicality’ the recurrent-utter-uninstitutionalisation random-
 as-uncircumscribing/undelineating-as-‘epistemic-totality³⁷’ ‘existential-epistemic-totalisation-
 scheme-of-⁵⁶meaningfulness-and-teleology⁹⁹’, as it construes any ill-health issue as of the idea
 of bad omen given its ‘non-rules—apriorising/axiomatising/referencing-psychologism,-as-

impulsive-or-accidented-or-random-mental-disposition'. The uninstitutionalised-threshold¹⁰² as such, as of the ⁸³reference-of-thought beyond-the-consciousness-awareness-teleology⁹⁹ <of-preconverging-existential-extrication-as-of-existential-unthought>⁵, is the basis for determining both intemporal as well as temporal ontological-performance⁷² <including-virtue-as-ontology>/morality/ethics/justice/etc. specifically as of postlogism⁷⁷-slantedness/⁵⁰ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ⁸³reference-of-thought-⁸⁴devolving ontological-performance⁷² <including-virtue-as-ontology>. This thus involves the disseminative-as-rearticulated <amplifying/formative-epistemicity>totalising/circumscribing/delineating ⁸³reference-of-thought-⁸⁴devolving—différance/internal-dialectics/difference-deferral as conjugations as of intemporal-as-conviction-as-to-profound-supererogation⁹⁶ ontological-performance⁷² <including-virtue-as-ontology>/morality/ethics/justice/etc. and also as the various temporal threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing³⁰—apriorising-psychologism> denaturing¹⁶, all as conjugating variously to the-very-same implied ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ underlying idea of bad omen interpretation of recurrent-utter-uninstitutionalisation going by its random-as-uncircumscribing/undelineating-as-‘epistemic-totality³⁷’ ‘existential-epistemic-totalisation-scheme-of-⁵⁶meaningfulness-and-teleology⁹⁹’; and with this reflecting the metaphoricity⁵⁷ of ‘social-stake-contention-or-confliction as of existential-instantiations dynamics among individuals and the social-collective’. The foregoing conception of disseminative-as-rearticulated totalising/circumscribing/delineating <amplifying/formative-epistemicity>⁸³ reference-of-thought-⁸⁴devolving—différance/internal-dialectics/difference-deferral is equally pertinent with respect to all the other registry-worldviews/dimensions

⁸³reference-of-thought but rather as of their own given ‘candid existential-<disontologising/re-
ontologising—aporeticism> expressiveness’ with regards to their own respective specific same
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ conjugations as
intemporal-as-conviction-as-to-profound-supererogation⁹⁶ ontological-performance⁷²-
<including-virtue-as-ontology>/morality/ethics/justice/etc. and as various temporal threshold-
of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁶ -<as-to-‘attendant-
intradimensional’-prospectively-disontologising~preconverging/dementing²⁰—apriorising-
psychologism> ontological-performance⁷²-<including-virtue-as-
ontology>/morality/ethics/justice/etc. by the respective underlying interpretations as evil-forest-
bad-omen/failure-to-heed-the-Deity/full-disease-and-scientific-theory-construct-as-the-
exclusive-cause-and-effect-conceptualisation/and-further-factoring-in—{epistemic-
totalising³³} hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, -
{decompulsing} delinearity~for-cogency:-socioeconomic,-education,-information,-environmental,-
gender-and-power-relations-issues-underlying-healthcare-and-medical-delivery respectively as
of their base-institutionalisation—ununiversalisation warped-consciousness, ¹⁰³universalisation—
non-positivism/medievalism preclusive-consciousness, positivism—⁸⁰procrypticism occlusive-
consciousness and notional~¹⁸⁴deprocrypticism protensive-consciousness, inducing their
respective tendentious/qualifying/categorising/referentialism—circumscribing-as-‘epistemic-
totality³⁷’-or-delineating-as-‘epistemic-totality³⁷’ ‘existential—epistemic-totalisation-scheme-
of—⁵⁶meaningfulness-and-teleology⁹⁹’; and so, respectively due to their rulemaking-over-non-
rules—apriorising/axiomatising/referencing—psychologism, ¹⁰³universalisation-directed-
rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,
positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism, and preempting—disjointedness-as-of-
⁸³reference-of-thought,-as-to-³²<amplituding/formativ-epistemicity>growth-or-

conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness⁷—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism. Insightfully, the foregoing points out that human ⁵⁶meaningfulness-and-
 teleology⁹⁹ is a ‘metaphoricity⁵⁷ of social-stake-contention-or-confliction as of existential-
 instantiations dynamics among individuals and the social-collective that is fundamentally
 already an epistemic-totalising³³/circumscribing/delineating ⁸³reference-of-thought-
⁸⁴devolving—différance/internal-dialectics/difference-deferral as of the-very-same-immanent-
 existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-
 epistemicity>totalising~purview-of-construal’ with the shifts in human ⁵⁶meaningfulness-and-
 teleology⁹⁹ induced by human limited-mentation-capacity-deepening—as-subjecting-
 limitedness/human-subpotency-to-‘duced-unlimitedness/existence-sublimating-nascence^{2,33}’ as
 of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought’, such that human
⁵⁶meaningfulness-and-teleology⁹⁹ is not absolutely identitive but shifting as of
 <amplituding/formative-epistemicity>totalising/circumscribing/delineating ⁸³reference-of-
 thought-⁸⁴devolving—différance/internal-dialectics/difference-deferral, given that human
 limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-
 ‘duced-unlimitedness/existence-sublimating-nascence^{2,33}’ is in a constant
 <amplituding/formative-epistemicity>-totalising~renewing-realisation/re-perception/re-
 thought of ⁵⁶meaningfulness-and-teleology⁹⁹; with the implication that the ontological-
 performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. of human
⁵⁶meaningfulness-and-teleology⁹⁹ as to sublimation-educing—{epistemic-
 totalising³³}hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-
 {decompulsing}delinearity~for-cogency~as-to-possibilities-of-self-becoming-as-of-‘existential-
 interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence⁹⁵’ is

fundamentally construable as of the developing scope of the ‘respective relative ⁵⁸neuterising’ towards prospective deneuterising ¹⁷—referentialism. Overall, the emphasis here is as of a **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology** that is as of ‘various relative mentally-closed limited-mentation-capacity—~~as subjecting ‘educated-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency~~ as of beyond-the-consciousness-awareness-teleology ⁹⁹~~-<of-preconverging-existential-extrication-as-of-existential-unthought>~~’ as **<amplituding/formative-epistemicity>**totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ³⁴ towards ‘mentally-opened limited-mentation-capacity—~~as subjecting ‘educated-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency~~ overcoming beyond-the-consciousness-awareness-teleology ⁹⁹~~-<of-preconverging-existential-extrication-as-of-existential-unthought>~~’ **<amplituding/formative-epistemicity>**totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ³⁴, and so as of ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>; wherein as for the trepidatious-consciousness **<amplituding/formative-epistemicity>**totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ³⁴, ‘human mentally-closed limited-mentation-capacity—~~as subjecting ‘educated-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency~~ as of beyond-the-consciousness-awareness-teleology ⁹⁹~~-<of-preconverging-existential-extrication-as-of-existential-unthought>~~’ induced ⁵⁸neuterising can be construed as **apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity’ ~educated-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }**—originariness/origination as of random-as-uncircumscribing/undelineating-as-‘epistemic-totality ³⁷’ ‘existential-epistemic-totalisation-

scheme-of-⁵⁶meaningfulness-and-teleology⁹⁹’ as reflected in the idea of bad omen, for the warped-consciousness as apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant-ontological-contiguity ’~educated-existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—re-originariness/re-origination as of tendentious-circumscribing-as-‘epistemic-totality³⁷’-or-delineating-as-‘epistemic-totality³⁷’ ‘existential-epistemic-totalisation-scheme-of-⁵⁶meaningfulness-and-teleology⁹⁹’ as reflected in the idea of evil forest, for the preclusive-consciousness as apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant-ontological-contiguity ’~educated-existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—re-originariness/re-origination as of qualifying-circumscribing-as-‘epistemic-totality³⁷’-or-delineating-as-‘epistemic-totality³⁷’ ‘existential-epistemic-totalisation-scheme-of-⁵⁶meaningfulness-and-teleology⁹⁹’ as reflected in the idea of failure to heed the Deity, while for the occlusive-consciousness as apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant-ontological-contiguity ’~educated-existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—re-originariness/re-origination as of categorising-circumscribing-as-‘epistemic-totality³⁷’-or-delineating-as-‘epistemic-totality³⁷’ ‘existential-epistemic-totalisation-scheme-of-⁵⁶meaningfulness-and-teleology⁹⁹’ as reflected in the idea of full disease and scientific theory construct as the exclusive cause-and-effect conceptualisation’. Such that in the final analysis, there is an underlying tendency of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology that decomposes-as-of-conflatedness¹³ ‘human mentally-closed limited-mentation-capacity—as-subjecting-‘educated-

~~unlimitedness/existence-sublimating-nascence'~~ to ~~limitedness/human-subpotency~~ as of
beyond-the-consciousness-awareness-teleology⁹⁹ ~~<of-preconverging-existential-extrication-as-~~
~~of-existential-unthought>~~' induced ⁵⁸neuterising into the underlying limited-mentation-
capacity—~~as-subjecting-‘educed-unlimitedness/existence-sublimating-nascence’-to-~~
~~limitedness/human-subpotency~~ manifestation disambiguation basis for their ontologically-
veridical construal', and so-construed from a notional~¹⁸deprocrypticism ontological-
normalcy/postconvergence epistemic-or-notional~projective-perspective. Thus for the
protensive-consciousness as ~~apriorising/axiomatising/referencing- {of-‘prospectively-~~
~~implicated-attendant-ontological-contiguity~~ ’~educed-
~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>’ }—re-originariness/re-origination as of referentialism—
circumscribing-as-‘epistemic-totality³⁷’-or-delineating-as-‘epistemic-totality³⁷’ ‘existential-
epistemic-totalisation-scheme-of-⁵⁶meaningfulness-and-teleology⁹⁹’ implied say as of post-
structuralism factoring in socioeconomic, education, information, environmental, gender and
power relations issues underlying healthcare and medical delivery?; as of
notional~¹⁸deprocrypticism is as of deneuterising¹⁷—referentialism. This analysis conveys the
reality of human crossgenerational institutional-cumulation/institutional-recomposure-~~{as-to-~~
~~historiality/ontological-eventfulness~~ ³⁸/ontological-aesthetic-tracing-<perspective-
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} due
to the impossibility of the very first humans as of their limited-mentation-capacity—~~as-~~
~~subjecting-‘educed-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-~~
~~subpotency~~ and yet inexperience/unaccumulated-experience to be able to reason more than their
initial apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting will
permit as of their state of recurrent-utter-uninstitutionalisation ‘non-rules—
apriorising/axiomatising/referencing-psychologism,-as-impulsive-or-accidentated-or-random-

mental-disposition’, and hence their construal of ⁵⁶meaningfulness-and-teleology⁹⁹ as of ‘their relative ⁵⁸neuterising’. Likewise the ultimate possibility of human crossgenerational institutional-cumulation/institutional-recomposure-~~(as-to-¹⁶historiality/ontological-eventfulness³ /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)~~ as enabling the apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting of notional~¹⁸deprocrypticism/notional~preempting—disjointedness-as-of-⁸³reference-of-thought is the backdrop for deneuterising¹⁷—referentialism enabling the full transparent ontologically-veridical elucidation of human ⁵⁶meaningfulness-and-teleology⁹⁹ construed as of ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>; as of the possibility of deneuterising¹⁷. In-the-bigger-scheme-of-things, as of the notional~conflatedness¹³ of notional~¹⁸deprocrypticism as deneuterising¹⁷—referentialism, what had hitherto been conceived notionally as logicism is herein exposed as effectively superseded by the notion of différance/internal-dialectics/difference-deferral so-construed as of ‘⁸³reference-of-thought-or-axiomatic-construct-devolving-as-of-ontological-reconstituting-as-to-conflatedness¹³-différance/internal-dialectics/difference-deferral’ and as implied as-of-the-construal-of-différance/internal-dialectics/difference-deferral-of-⁵⁶meaningfulness-and-teleology⁹⁹; and so with respect to the more ontologically-veridical reality of human conceptualisation of ⁵⁶meaningfulness-and-teleology⁹⁹ always from a position of limited-mentation-capacity—as subjecting ‘~~educed-unlimitedness/existence-sublimating-nasence-to-limitedness/human-subpotency~~’ as of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, thus in need for its prior deepening so-captured in the ‘human sublimation-educing—{epistemic-totalising³³} hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-

~~{decompulsing}~~ delinearity~for-cogency~as-to-possibilities-of-self-becoming-as-of-‘existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence⁹⁵ as of the notional~conflatedness¹³ of notional~¹⁸deprocrypticism différance/internal-dialectics/difference-deferral’ as transcendence-and-sublimity/sublimation/supererogatory~de-mentativity-enabling, whereas such a human limited-mentation-capacity—~~as subjecting~~ ‘~~educed-unlimitedness/existence-sublimating-nascence~~’ to limitedness/human-subpotency implication is naively ignored with logicism in its metaphysics-of-presence-(implicated-~~‘nondescript/ignorable-void⁶⁰’-as-to-⁷⁰presencing—absolutising-identitive-constitutedness¹⁴~~)/illusion-of-the-present/present-consciousness/mirage. Such a ‘human sublimation-educing—~~{epistemic-~~totalising³³’hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-~~{decompulsing}~~ delinearity~for-cogency~as-to-possibilities-of-self-becoming-as-of-‘existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence⁹⁵ as of the notional~conflatedness¹³ of notional~¹⁸deprocrypticism différance/internal-dialectics/difference-deferral’, by its insight with respect to the implications of human limited-mentation-capacity—~~as subjecting~~ ‘~~educed-unlimitedness/existence-sublimating-nascence~~’ to limitedness/human-subpotency for ontologically-veridical ⁵⁶meaningfulness-and-teleology⁹⁹ construal, is best predisposed to grasp the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as of ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> ⁸³reference-of-thought as this enables transcendence-and-sublimity/sublimation/supererogatory~de-mentativity, thus fulfilling the full implications of knowledge as of its ontologically-veridical knowledge-notionalisation and organic-knowledge nature. Fundamentally this all has to do with human limited-mentation-capacity—~~as subjecting~~ ‘~~educed-unlimitedness/existence-sublimating-nascence~~’ to limitedness/human-subpotency, as if at a given (re-originary—as-unenframed/re-

ontologising/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-
notional~¹⁸deprocrypticism-prospective-sublimation)⁹⁰) originary/event³⁸-of-prospective-
ontology-origination moment humankind-as-of-its-integrant-individuals had a profound-and-
complete mentation-capacity, then human⁵⁶meaningfulness-and-teleology⁹⁹ will be absolutely
identitive with no implied-différance/internal-dialectics/difference-deferral-of-
⁵⁶meaningfulness-and-teleology⁹⁹ requiring as of existential-constraint human limited-
mentation-capacity-deepening—as subjecting limitedness/human-subpotency to ‘educated-
unlimitedness/existence-sublimating-nasence²³³’ as the circular driving notion of
différance/internal-dialectics/difference-deferral. Différance as internal-dialectics/difference-
deferral, beyond just an ontological conception as expressed herein, had already always been
existent notionally as a wholly internal process of human self-referencing-syncretism for
prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought,-as-of-devolving-
axiomatic-constructs as-so-reflected in ‘intemporal ontological-faith-notion-or-ontological-
fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-
so-being-as-of-existential-reality instigated relative-unreflexivity/relative-reflexivity—
ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸ as of difference-
conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-
nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-
relativism-determinism²² implied <amplituding/formative-epistemicity>causality⁶~as-to-
projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating~relative-
unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷’ construed-as institutional-
cumulation/institutional-recomposure-<as-to-⁴historiality/ontological-
eventfulness³/ontological-aesthetic-tracing-<perspective—ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}, and with regards

to the successive registry-worldview/dimension rearticulated as of temporal-to-intemporal ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. of <amplifying/formative-epistemicity>totalising/circumscribing/delineating⁸³reference-of-thought⁸⁴devolving. The notion of beyond-the-consciousness-awareness-teleology⁹⁹-<of-preconverging-existential-extrication-as-of-existential-unthought>⁵ also highlights theoretically why the Husserlian epoché or bracketing method construed as eidetic reduction is ontologically-flawed by its apriorising/axiomatising/referencing- {of-‘prospectively implicated attendant ontological-contiguity’ ~educated-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity- <imbued-notional~cogency>’ }—constitutedness¹⁴-in-preconverging-entailment as it naively imply circumscribing-as-‘epistemic-totality³⁷’/delineating-as-‘epistemic-totality³⁷’⁵⁶meaningfulness-and-teleology⁹⁹ for its essence in presence, rather than the fact that presence⁸³reference-of-thought as ‘metaphysics-of-presence-‘implicated-‘nondescript/ignorable-void¹⁰’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness⁴ } is preconverging/postconverging-de-mentatively/structurally/paradigmatically an ontologically-flawed bracketing or epoché as of ontological-normalcy/postconvergence, and is representing metaphysics-of-absence-‘implicated-epistemic-veracity-of-¹nonpresencing-‘perspective-ontological-normalcy/postconvergence>’ implications as nondescript/ignorable-void¹⁰ (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing²⁰-narratives)’ when it comes to presence uninstitutionalised-threshold¹⁰²⁸³reference-of-thought in its relative notional-discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema>/relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought for meaningfulness-and-ontology ontological-performance⁷²-<including-virtue-as-ontology>, as well as ignoring

prospective institutionalisation implications construed as of ontological-normalcy/postconvergence. Such an eidetic reduction is circularly constraint in ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ at its given registry-worldview's/dimension's ⁸³reference-of-thought without factoring in the phenomenological implications of 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸ as of difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation—~~as-to-the-nondisjointedness/entailment-of-prospective-⁶ nonpresencing~~⁹² -as-veridical-epistemicity-relativism-determinism²² implied ~~<amplituding/formative-epistemicity>~~causality⁶ ~~as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~~' as 'Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of— meaningfulness-and-teleology coherence/contiguity implications as of ontology's-directedness-as-Being', and thus fails to get to the 'deepest phenomenological transcendental-point-of-departure handle as of the notional~conflatedness¹³ of notional~¹⁸deprocrypticism deneuterising¹⁷—referentialism' reflected by metaphysics-of-absence—~~implicated-epistemic-veracity-of-⁶¹ nonpresencing-<perspective-ontological-normalcy/postconvergence>~~ in the conception-of—⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-~~including-virtue-as-ontology>/morality/ethics/justice/etc.~~ which is as of the transcendental implications in reflecting holographically-<conjugatively-and-transfusively> the ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process~~. The further insight here is that, such a most ontologically-complete profoundness/depth of

‘phenomenological transcendental-point-of-departure handle in-its-overcoming-of-neuterisation⁵⁹’ reflected by metaphysics-of-absence-~~(implicated-epistemic-veracity-of-⁶⁰nonpresencing-<perspective-ontological-normalcy/postconvergence>)~~ for the construal of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue points to a fundamental epistemic-break/epistemic-resetting; with the latter arising as a result of lack of apriorising/axiomatising/referencing—commonness-in-sharedness,—for—⁵⁶meaningfulness-and-teleology⁹⁹ with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to-‘human<amplifying/formative-epistemicity>totalising~purview-of-construal’ as of the variance of uninstitutionalised-threshold¹⁰² prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought and prospective institutionalisation relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought. For instance, such epistemic-break/epistemic-resetting associated with the overall relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸ necessarily explains the ‘mutually transversality-<for-sublimating-existential-eventuating/denouement,—from-‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’>¹⁰¹ unintelligibility’ of the Galileos, Newtons, Diderots episteme articulating prospective positivising/rational-empiricism⁵⁶meaningfulness-and-teleology⁹⁹ and the Establishment scholasticism medieval dogmatic episteme. The implication here is that the articulation of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as of ⁸³reference-of-thought is by itself tied up to a prospective epistemic disruption, construed as of soundness-or-ontological-good-faith/authenticity⁶⁹-of-⁸³reference-of-thought, beyond just grounded knowledge as of the prior episteme which is rather construed as of unsoundness-or-ontological-bad-faith/inauthenticity⁶⁴-of-⁸³reference-of-thought. Such transcendental epistemic-breaks/epistemic-resetting arise

because humankind is subpotent as of its knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue to the full-potency of existence, and in the human construal/conceptualisation of intrinsic-reality/ontological-veridicality, the ‘superseding party’ is not any involved humans as knowledge agents but inherent existential-reality itself, with any such humans as knowledge agents only ‘pertinent in delegation’ as of their ‘kowtowing to existential-reality’, with such delegation inherently revoked as of their failed ‘kowtowing to existential-reality’. To the extent that human knowledge agents ‘achieve sufficient-and-recurrent credibility as of their knowledge methods and approaches’ with respect to social ¹⁰³universal-transparency ¹⁰⁴-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness ⁸⁷}, an apparent episteme as of apriorising/axiomatising/referencing—commonness-in-sharedness,—for—⁵⁶meaningfulness-and-teleology⁹⁹ with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’ arises as of institutional-being-and-craft. But then, where transcendental implications as of prospective institutionalisation prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought point to more profound ⁸³reference-of-thought for construing/conceptualising existential-reality putting such a prior episteme in question, this induces a state of mutual ontological-bad-faith/inauthenticity⁶⁴ between the prospective episteme and the prior episteme as of the lack of apriorising/axiomatising/referencing—commonness-in-sharedness,—for—⁵⁶meaningfulness-and-teleology⁹⁹ with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’ with respect to social ¹⁰³universal-transparency ¹⁰⁴-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness ⁸⁷}; and so more than just as of beyond-the-consciousness-awareness-

teleology⁹⁹ ~~<of-preconverging-existential-extrication-as-of-existential-unthought>~~⁶, but further because as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness—~~as-to-eventualising-inkling-drive-or-seeding-misprising~~—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor, there is a ‘drift from the ideal of knowledge agents only as ‘pertinent in delegation’ as of their ‘kowtowing to existential-reality’ towards a teleologically-degraded exercise of institutional-being-and-craft muddlement. It should be noted that such a notional construct of episteme interpreted herein is implied as of ‘dynamic social ~~amplituding/formative-epistemicity~~’ totalising~self-referencing-syncretising’ across the entire social spectrum as of notional~episteme dynamically covering both informal institutional settings and formal institutional settings. In-the-bigger-scheme-of-things, such transcendental epistemic-breaks/epistemic-resetting in transition associated with the ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸ as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness—~~as-to-eventualising-inkling-drive-or-seeding-misprising~~—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor arise wherein the ‘prior shaman is being contested by a new shaman in a hunter-gatherer society’ with possible accusations of witchcraft as of institutionalised-being-and-craft, wherein ‘two or more traditional priesthods of an early civilisation foment against one another’, wherein ‘sophistry and philosophy vie for what passes as valuable and true knowledge’, wherein ‘medieval scholasticism dogmatic knowledge and positivism/rational-empiricism knowledge vie for the interpretation of human and physical nature’, and in our case wherein ‘knowledge traditions including philosophical

traditions are put-into-question as of **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology** ,
 antinihilism and transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity
 knowledge perspectives'. Ultimately, this point out that epistemic-breaks/epistemic-resetting
 become inevitable wherein the prior knowledge episteme preconverging/postconverging-de-
 mentatively/structurally/paradigmatically loses its way as of its initial justification as
 safeguarding the prospective possibility of enlightening human knowledge as of ontology's-
 directedness-as-Being, but then by its institutional-being-and-craft uninstitutionalised-
 threshold ⁰² actually preconverging/postconverging-de-
 mentatively/structurally/paradigmatically beyond-the-consciousness-awareness-teleology⁹⁹ **█**
<of-preconverging-existential-extrication-as-of-existential-unthought>⁶ undermines the
 prospective possibility of prospective enlightening human knowledge; and so, as increasingly
 the prior epistemic disposition is one that overlooks prospective inherent transcendental-
 enabling/sublimating/~~supererogatory~~-de-mentativity of ⁵⁶meaningfulness-and-teleology⁹⁹
 ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. turning
 rather towards social-aggregation-enabling implications as ⁵⁶meaningfulness-and-teleology⁹⁹
 ontological-performance⁷²-<including-virtue-as-ontology>, undermining the very notion of the
 intellectual exercise as about developing/institutionalising the social and not kowtowing-to-it
 construed as charlatanism! Further in all such transcendental contexts despite the fact that the-
 new is derived from the-old as for instance the Descartes, the Galileos, the Leibnizes and the
 Newtons as budding-positivists are the outcrop of Scholasticism itself, the-new epistemic-
 break/epistemic-resetting is justified in that even the-old is predicated on upholding **Being-**
development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
infrastructure-of- meaningfulness-and-teleology as of ontology's-directedness-as-Being
 going by the human

ontology>/morality/ethics/justice/etc. will remain intemporal-as-ontological as of their ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ given the ‘impossibility of overcoming the abstract human seed of temporality⁹⁸/shortness dynamically involved, as of beyond-the-consciousness-awareness-teleology⁹⁹ -<of-preconverging-existential-extrication-as-of-existential-unthought>⁶, in a formulaic–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶ deterministic relation with such ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ by <amplituding/formative>⁹ wooden-language-⟨imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹⟩ thus failing to uphold intemporal-preservation-entropy-or-contiguity—or-ontological-preservation’. Thus the ontological effectiveness of such intemporal-projection as longness-of-register-of–⁵⁶meaningfulness-and-teleology⁹⁹ lies rather in undermining the existential-<disontologising/re-ontologising—aporeticism> possibility of the successive uninstitutionalised-threshold¹⁰²/uninsitunalisations as of bringing about prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought driven by ontological-faith-notion-or-ontological-fideism thus inducing social ¹⁰³universal-transparency¹⁰⁴ -⟨transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising-in-relative-ontological-completeness⁸⁷⟩ which renders untenable temporality⁹⁸/shortness as of the given uninstitutionalised-threshold¹⁰² instigated from the prior institutionalisation’s ⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹ denaturing¹⁶; as implied with base-institutionalisation prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought over recurrent-utter-uninstitutionalisation, ¹⁰³universalisation prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought over base-institutionalisation—ununiversalisation, positivism prospective relative-ontological-completeness⁸⁷-of-⁸³reference-

of-thought over ¹⁰³universalisation–non-positivism/medievalism, and prospectively notional~¹⁸deprocrypticism prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought over positivism–⁸⁰procrypticism. Such that we can garner that it is a positivism registry-worldview’s/dimension’s institutionalisation prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought social ¹⁰³universal-transparency¹⁰⁴-{transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness } that makes it untenable for non-positivism/medieval temporal mental-dispositions to elicit non-positivism/medieval implied temporality⁹⁸. Likewise, prospectively it is a notional~¹⁸deprocrypticism registry-worldview’s/dimension’s institutionalisation prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought social ¹⁰³universal-transparency¹⁰⁴-{transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness } that can render it untenable for procrypticism temporal mental-dispositions to elicit ⁸⁰procrypticism–or–disjointedness-as-of-⁸³reference-of-thought implied temporality⁹⁸. Thus aetiologisation/ontological-escalation-~~<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending>~~ is not about transforming the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnatedness-formativeness-~~<as-to-eventualising-inkling-drive-or-seeding-misprising>~~—temporal-to-intemporal-dispositions-~~<so-construed-as-from-perspective-ontological-normalcy/postconvergence>~~’–existentialism-form-factor as overcoming temporality⁹⁸/shortness inherently, but rather it is about bringing about prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought. The reality of human registry-worldview’s/dimension’s institutionalisation and uninstitutionalised-threshold¹⁰² mental-dispositions imply that at the uninstitutionalised-threshold¹⁰² prospective institutionalisation knowledge as transcendental-

enabling/sublimating/supererogatory~de-mentativity is not socially integrated directly as of
 dimensionality-of-sublimating ²⁵ -{<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness ¹³ /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation} exercise
 engaging with intemporal-as-ontological ⁵⁶meaningfulness-and-teleology⁹⁹. Such prospective
 intemporal-as-ontological ⁵⁶meaningfulness-and-teleology⁹⁹ is not necessarily perceived at the
 uninstitutionalised-threshold¹⁰² as any more pertinent for attaining social approbation than other
 temporal ⁵⁶meaningfulness-and-teleology⁹⁹ as of the said uninstitutionalised-threshold¹⁰². This
 point out that ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—
 unenframed/re-ontologising~conceptualisation mental-dispositions in their
 intemporality⁵²/longness or longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ are as of
 a projected-or-anticipated apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant_ontological-contiguity ’~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity~contiguity-
 <imbued~notional~cogency>’ }—conflatedness¹³ -in- {preconverging-ment-by}-
 postconverging-entailment of social ¹⁰³universal-transparency¹⁰⁴ -{transparency-of-totalising-
 entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-relative-
 ontological-completeness⁸⁷ } for institutional and formal deferential-formalisation-transference
 as of percolation-channelling-<in-deferential-formalisation-transference>. That is at the
 uninstitutionalised-threshold¹⁰² such intemporal-as-ontological ⁵⁶meaningfulness-and-
 teleology⁹⁹ is pragmatically expounded socially not in terms of its inherent dimensionality-of-
 sublimating ²⁵ -{<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-
 or-conflatedness ¹³ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness~equalisation} ideal which is socially-too-abstract but rather as a de-
 mentating/structuring/paradigming secondnatured construct of positive-opportunism—of-

social-functioning-and-accordance⁷⁵ as of institutional and formal percolation-channelling-<in-deferential-formalisation-transference> to attain social approbation. It is such a ‘apriorising/axiomatising/referencing-~~{of-‘prospectively-implicated-attendant-ontological-contiguity’-~educed-
existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’}~~—conflatedness¹³-in-~~{preconverging-ment-by}-
postconverging-entailment~~ de-mentating/structuring/paradigming secondnatured construct of positive-opportunism—of-social-functioning-and-accordance⁷⁵ of institutional and formal deferential-formalisation-transference as of percolation-channelling-<in-deferential-formalisation-transference> to attain social approbation’ that holds together in social
¹⁰³universal-transparency¹⁰⁴-~~<transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness }~~
temporal-to-intemporal solipsistic mental-dispositions as of a given secondnatured institutionalisation. Out of such an apriorising/axiomatising/referencing-~~{of-‘prospectively-implicated-attendant-ontological-contiguity’-~educed-
existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’}~~—conflatedness¹³-in-~~{preconverging-ment-by}-
postconverging-entailment~~ de-mentating/structuring/paradigming secondnatured construct, intemporal-as-ontological⁵⁶ meaningfulness-and-teleology⁹⁹ is not necessarily perceived as any more pertinent for attaining social approbation than other temporal⁵⁶ meaningfulness-and-teleology⁹⁹. In other words, the ideal articulation of base-institutionalisation⁵⁶ meaningfulness-and-teleology⁹⁹ in recurrent-utter-uninstitutionalisation, just as that of ¹⁰³universalisation in base-institutionalisation–ununiversalisation, positivism/rational-empiricism in ¹⁰³universalisation–non-positivism/medievalism, and prospectively notional~¹⁸deprocrypticism in positivism–⁸⁰procrypticism; are only pertinent for attaining social approbation as of their

~~apriorising/axiomatising/referencing- {of- 'prospectively implicated attendant ontological-
contiguity ' ~educated-~~

~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>' }—conflatedness¹³ -in- {preconverging ment by}-~~

~~postconverging entailment~~ de-mentating/structuring/paradigming secondnatured construct of
positive-opportunism—of-social-functioning-and-accordance⁷⁵ of institutional and formal
deferential-formalisation-transference as of percolation-channelling-<in-deferential-
formalisation-transference>. This highlights that from the perspective of immediate-or-short-run
social approbation, it is simpler though ontologically flawed as of

~~apriorising/axiomatising/referencing- {of- 'prospectively implicated attendant ontological-
contiguity ' ~educated-~~

~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>' }—constitutedness¹⁴ -in- preconverging entailment~~ to engage a

registry-worldview/dimension at its uninstitutionalised-threshold¹⁰² rather by an
⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—

enframed/disontologising~conceptualisation mental-disposition on the basis of its prior relative-
ontological-incompleteness⁸⁸-of-⁸³reference-of-thought or its same metaphysical framework of
contention rather than adopting at its uninstitutionalised-threshold¹⁰² a more complex but
ontologically-veridical ⁵⁵maximalising-recomposuring-for-relative-ontological-

completeness⁸⁷—unenframed/re-ontologising~conceptualisation mental-disposition on the basis
of the prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought or superseding

metaphysical framework of contention as of ~~apriorising/axiomatising/referencing- {of-
'prospectively implicated attendant ontological-contiguity ' ~educated-~~

~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>' }—conflatedness¹³ -in- {preconverging ment by}-~~

~~postconverging-entailment~~. That is, engaging a non-positivism registry-worldview/dimension ⁵⁶meaningfulness-and-teleology⁹⁹ with respect to say notions-and-accusations-of-sorcery on its same terms in case of an accusation of sorcery to imply the other is the sorcerer, etc. will sound more credible as of its ~~<amplituding/formative>~~ wooden-language-~~(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—~~ meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>)} in a non-positivism social-setup than say projecting to prospective positivism registry-worldview/dimension ⁵⁶meaningfulness-and-teleology⁹⁹ and implying that notions-and-accusations-of-sorcery are not real speaking of both the defect of such accusation and the defective superstitious ~~<amplituding/formative>~~ wooden-language-~~(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—~~ meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>)} in the non-positivism social-setup. Ultimately, such a profound phenomenological ~~<amplituding/formative—epistemicity>~~totalising~conflated-⁵⁶meaningfulness-and-teleology⁹⁹-as-of-notional-¹⁸deprocrypticism-reflected-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-~~<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~ ontological-performance⁷²-~~<including-virtue-as-ontology>~~/morality/ethics/justice/etc. construal faced with the inherent dogmatic and psychological biases of human ~~<amplituding/formative—epistemicity>~~-totalising~thrownness-in-existence³⁵ (I exist therefore existence is of transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance⁷²-~~<including-virtue-as-ontology>~~) in-many-ways necessarily has to project out of ‘ordinariness of thought’ for pretence of arriving at a sound construct capable of a most profound reflection of social ontological-veridicality. Consider with respect to a most profound emotional-involvement the issue of human

imperilment as a test for the capacity for such requisite depth of transcendental contemplation. Consider for instance that tens of millions including soldiers killed in both the first and second world wars pass for mere victims of the wars in a bizarre twist of mutual ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ that shuts-off-the-mind to the odious reality of mutual genocide, to say the least. Consider that in Russia a dictator responsible for killing about ²⁵ millions of his own citizens is still considered a national hero by the majority. Consider that the first president of the United States in position of power was a slave-owner thus encouraging the Atlantic slave trade that led to genocidal proportions of deaths but he is venerated by a majority as the greatest U.S. President. Consider in a different sense though non-exculpatory that Heidegger a leading intellectual joined the Nazi party leaving 2 years later with hardly any critical influence on the party and is ¹⁰³universally condemned today. Consider as well that many an intellectual or public figure today actively or passively voiced for the recent wars killing millions whether in the Middle-East or elsewhere with a corresponding social indifference and mental shut-off. These profound considerations highlight the contemplative depth to which the social thinker needs to get to in order to truly be engaged in a transcendental-enabling/sublimating/~~supererogatory~de-mentativity~~ ~~<amplituding/formative-epistemicity>~~causality⁹ ~~~as-to-projective-totalitative-implications-of-prospective-~~
~~nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-~~
~~contiguity⁶~~ construal as implied with notional~¹⁸deprocrypticism as preempting—disjointedness-as-of-⁸³reference-of-thought and so be able to keep their head up from drowning in human ~~<amplituding/formative-epistemicity>~~-totalising~thrownness-in-existence³⁵ (I exist therefore existence is of transcendental-enabling/sublimating/~~supererogatory~de-mentativity~~ to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance⁷²-~~<including-virtue-as-ontology>~~) in order to be able to produce ‘veridical ontology’ on a ‘same

~~notional/epistemic/bindingness~~^{<as to determinism/conceptivity of relative-unreflexivity/relative-reflexivity>} parity of relative-unreflexivity/relative-reflexivity' as nature constrains on the natural sciences. Effectively, such transcendental insight points out that existence/existential-possibilities is inherently a radical ontology beyond our ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ in existence/existential-possibilities as 'hyperbolic pretences of ontology'. This author thinks that there can effectively be an engaging and constructive approach for arriving at such a depth of radical ontology warranted by existence/existential-possibilities that is transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity for the social avoiding the platitudes of our times such that many an intellectual have even given up to 'this all-powerful emotional-involvement element of the social'. Human ~~<amplituding/formative-epistemicity>~~-totalising~thrownness-in-existence³⁵ (I exist therefore existence is of transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance⁷²-<including-virtue-as-ontology>) implies the need for a sound perpetuating construct of ¹⁰³universal projection as intemporality⁵²-or-longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ as the opportunity for prospective transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity. Such a construct is a 'response construal' that inherently enables transformative ¹⁰³universal implications as beyond presence issues and complexes as it sublimates presence out of its failure. This is unlike the all too frequent construct of 'reactionary construal' caught up in presence as it is presence-serving and so whether as of positive or negative reaction; as even as a positive act a reactionary construal is hardly of entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness⁸⁷ thus hardly as of aetiologisation/ontological-escalation-<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending>. A hero as of a positive 'reactionary construal' may perfectly prevent a crime from happening and

save the day but then such action is not dependable and the outcomes are unreliable as well together with the possibility on occasion of wrong judgement and/or wrong action or usurpation; thus the social construction of crime prevention needs an intellectualised social ‘response construal’ mechanism of ¹⁰³universal implication that ensures dependability of crime prevention as of the foresight of law and policing management construed as of an intemporal-as-ontological intellectual projection exercise. This same depth-of-thought is warranted across the dynamic scope of the social including the political for true transcendental-enabling/sublimating/supererogatory~de-mentativity beyond normative conventioned constructs bound to hold-up the possibility of prospective ‘visions of humankind emancipation’. Such a depth of contemplation will fathom for instance that humankind appeared on earth about 100000 years ago but the pervasive preconverging/postconverging~de-mentative/structural/paradigmatic determinism of the nation-state which became common just about 500 years ago has been a source of much of humankind’s problems as of ‘reactionary construal’ and humankind’s ~~apriorising/axiomatising/referencing- {of- ‘prospectively- implicated_ attendant- ontological- contiguity ’~educated- existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity- contiguity- <imbued- notional~ cogency>’ }—constitutedness¹⁴-in- preconverging- entailment~~ to the notion of nation-state seems to create an impasse for human Being-and-contemplative development. Consider again the possibility capable of arising as of a ‘response construal’ as effectively articulated by Derrida in his analysis of spirit. Derrida grasps that Heidegger strove to produce ¹⁰³universal human ⁵⁶meaningfulness-and-teleology⁹⁹ but was caught up in the ~~<amplituding/formative-epistemicity>-totalising~thrownness-in-existence³⁵~~ (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory~de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance⁷²-<including-virtue-as-ontology>) as spirit failed to ¹⁰³universalise and so Heidegger couldn’t

carry the effective implications of his work to its true ¹⁰³universal conclusion as he was caught up in the ‘reactionary construal’ of them-and-us, as his commitment to the ‘us’ overlooked/didn’t-come-into-grips with what the ‘us’ was doing, not to mention the possibility of him actually acting as transcendental over the them-and-us as a position of making a ¹⁰³universal ‘response construal’. This problem isn’t particular to Heidegger but for the fact that the underlying regime of ‘us’ were the Nazis, as the them-and-us logic is intellectually rampant such that even Derrida was being condemned by many for not adopting it. The question can be asked whether any genuine intellectualism as providing a ‘response construal’ for humankind overall can construe of emancipation ⁵⁶meaningfulness-and-teleology⁹⁹ in them-and-us basis and whether this isn’t a recipe for potential disaster as all them-and-us rationale are just variances of the same insanity! We can imagine that a true understanding and ¹⁰³universal application of Derrida’s spirit insight as a ‘response construal’ could have educated thought-and-intellectualism and prevent say the subsequent Rwanda and Burundi genocides in Africa from occurring with many supposedly normal and educated persons caught up in the overall mobbishness; but such a lesson can hardly come out from the prevalent them-and-us lazy intellectualism ‘reactionary construal’ which simply provides ~~amplifying/formative-~~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ comfort to protagonists by its lack-of or pseudo ¹⁰³universal projection. Basically, a phenomenological extended metaphysics-of-absence-(~~implicated-epistemic-veracity-of-~~⁶nonpresencing-<perspective-ontological-normalcy/postconvergence>) as of notional~¹⁸deprocrypticism perspective points out that humankind does have the possibilities of adopting an uninhibited/decomplexified posture for ‘inventing’ a whole new renewal/re-perceiving/re-thinking beyond our apparently constricted metaphysics-of-presence-(~~implicated-~~‘nondescript/ignorable-void⁶⁰’-as-to-⁷⁰presencing—absolutising-identitive-constitutedness¹) framework which in reality is just presence ‘hyperbolic dazing effect’ utterly distinct from the

radical ontology possibilities of existence/existential-possibilities. Transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as implied here is with regards to ⁸³reference-of-thought/epistemic-totalisation level ‘⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigm-ing-of-meaningfulness’ which is the ‘ontologically veridical enabling notion of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formativ-epistemicity>totalising~purview-of-construal’ in epistemic-conflatedness¹³ as of underlying relative-ontological-incompleteness⁸⁸ and relative-ontological-completeness^{87 83}reference-of-thought. Such a conceptualisation of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is actually what a Kantian transcendental imagination and other subsequent philosophies of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity it inspired would have strove to arrive at, but according to this author wrongly understood transcendence-and-sublimity/sublimation/supererogatory-de-mentativity rather as of ‘phenomenal-abstractiveness’ as the basis/grounding to then construe/conceptualise ⁵⁶meaningfulness-and-teleology⁹⁹ failing to factor in that ‘existential phenomenal-abstractiveness conflates-in-effecting-wholeness-as-of-profoundness-and-completeness-to-⁵⁶meaningfulness-and-teleology⁹⁹ all the way to consciousness as apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting for the possibility of ⁵⁶meaningfulness-and-teleology⁹⁹ to then arise on the basis of such a given apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’; given that it is consciousness that teleologically-registers/recognises phenomenal-abstractiveness as of ⁵⁶meaningfulness-and-teleology⁹⁹ in addition to the implications thereof with regards to the varying-as-transcending nature of consciousness with human limited-mentation-capacity-

deepening—as subjecting limitedness/human subpotency to ‘educated unlimitedness/existence-
 sublimating nascence²⁵³ arising in further apriorising/axiomatising/referencing- {of-
 ‘prospectively implicated attendant ontological-contiguity ’~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³ in {preconverging ment by}-
 postconverging entailment as of human ⁵⁵maximalising-recomposuring-for-relative-
 ontological-completeness³⁷—unenframed/re-ontologising~conceptualisation in an exercise of
 <amplituding/formative-epistemicity>-totalising~renewing-realisation/re-perception/re-
 thought that re-projects-or-re-anticipates the-very-same-immanent-existence/intrinsic-
 reality/ontological-veridicality,-as-to-‘human <amplituding/formative-
 epistemicity>totalising~purview-of-construal’, and so as of a retrospective to prospective
 insight. Hence such philosophies failing to grasp that phenomenal-abstractiveness is ultimately
 as of a ‘apriorising/axiomatising/referencing- {of-‘prospectively implicated attendant
 ontological-contiguity ’~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³ in {preconverging ment by}-
 postconverging entailment and so construed from the perspective of <amplituding/formative-
 epistemicity>totalising~conflated—⁵⁶meaningfulness-and-teleology⁹⁹-as-of-
 notional~¹⁸deprocrypticism-reflected-⁴⁶historiality/ontological-eventfulness³⁸/ontological-
 aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-
 relativism-determinism’>’ actually ended up inducing apriorising/axiomatising/referencing- {of-
 ‘prospectively implicated attendant ontological-contiguity ’~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—constitutedness¹⁴ in preconverging entailment in striving to
 construe ⁵⁶meaningfulness-and-teleology⁹⁹ vaguely from phenomenal-abstractiveness as of

elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-
 elucidation-outside—‘prospectively implicated_attendant_ontological-contiguity⁶⁷’~educated-
 existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’⁴⁰. Consciousness as the enabling point-of-focus for ‘human-
 subpotency existential-<disontologising/re-ontologising—aporeticism> ⁵⁶meaningfulness-and-
 teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-ontology>’ as of ⁵⁵maximalising-
 recomposuring-for-relative-ontological-completeness⁸⁷—unenframed/re-
 ontologising~conceptualisation induced
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-
 operant-or-incidenting-predicative-insights is actually the apriorising/axiomatising/referencing-
 {of-‘prospectively implicated_attendant_ontological-contiguity ’~educated-
 existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³ in {preconverging-ment-by}-
 postconverging-entailment point-of-focus that registers-as-of-⁵⁶meaningfulness-and-teleology⁹⁹
 all human phenomenal-abstractiveness whether as derived from sense organs like eyes construed
 specifically as sight ontological-performance⁷²-<including-virtue-as-ontology>, the ear
 construed specifically as hearing ontological-performance⁷²-<including-virtue-as-ontology>,
 etc., derived from embodied phenomenal-abstractiveness like health/illness ontological-
 performance⁷²-<including-virtue-as-ontology>, vigour/tiredness ontological-performance⁷²-
 <including-virtue-as-ontology>, etc., and/or derived from mind phenomenal-abstractiveness like
 thought ontological-performance⁷²-<including-virtue-as-ontology>, emotional ontological-
 performance⁷²-<including-virtue-as-ontology>, etc.; and so-referenced/registered/decided in
 apriorising/axiomatising/referencing- {of-‘prospectively implicated_attendant_ontological-
 contiguity ’~educated-
 existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-

~~<imbued-notional~cogency>' }~~—conflatedness¹³—~~in-{preconverging-ment-by}-~~
~~postconverging-entailment~~ as of consciousness's point-of-focus ~~<amplituding/formative-~~
~~epistemicity>~~totalising~conflated—⁵⁶meaningfulness-and-teleology⁹⁹-as-of-
notional~¹⁸deprocrypticism-reflected-⁴⁶historiality/ontological-eventfulness³⁸/ontological-
aesthetic-tracing-~~<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-~~
~~relativism-determinism'>~~ ontological-performance⁷²-~~<including-virtue-as-ontology>~~, so-
derived as it solipsistically constructs-and-reconstructs underlying 'coherence/contiguity-of-
superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-
so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness'
(so-enabled by underlying supposedly coherent ontological-commitment⁶⁶—~~<implied—self-~~
~~assuredness-of-ontological-good-faith/authenticity~~⁹⁹~~~postconverging-de-~~
~~mentating/structuring/paradigming~~⁷¹—~~as-being-as-of-existential-reality>~~ as of
~~<amplituding/formative-epistemicity>~~causality⁹~~~as-to-projective-totalitative-implications-of-~~
~~prospective-~~⁶nonpresencing,-for-explicating~~~relative-unreflexivity/relative-reflexivity—~~
ontological-contiguity⁶⁷ and not any notion of vague innateness besides existentially-
~~<disontologising/re-ontologising—aporeticism>~~ inherent human-subpotency potential to
manifest as human) and developing ⁵⁶meaningfulness-and-teleology⁹⁹ as of
understanding/reconstruing/correcting/adapting/maturing, taking its cue from the
~~apriorising/axiomatising/referencing- {of-'prospectively-implicated-attendant-ontological-~~
~~contiguity~~ '~educated—
~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-~~
~~<imbued-notional~cogency>' }~~—conflatedness¹³—~~in-{preconverging-ment-by}-~~
~~postconverging-entailment~~ of existential-instantiations successions as it construes of
existence/existential-possibilities as living-being! Put another way, consciousness as point-of-
focus ~~apriorising/axiomatising/referencing- {of-'prospectively-implicated-attendant-~~

ontological-contiguity ' ~educated-

existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>' }—conflatedness¹³-in-~~{preconverging-ment-by}~~-

~~postconverging-entailment~~ of ⁵⁶meaningfulness-and-teleology⁹⁹ is 'operative of human-subpotency as of the coherence/contiguity-of-superseding-oneness-of-ontology-as-of-inherent-

existence-coherence/contiguity', so-implicit with 'explicited axiomatic-constructs' construed as

concepts/notions and 'implicited axiomatic-constructs' construed as

intuitions/insights/foresights, and so correspondingly as of the explicited-focusing and

implicited-coherencing/contiguity as of a supposed living-being reflection of existential-

instantiations and contextualisations in forming knowledge-constructs/theories/intersolipsistic-

intercessory-notions/notional~referential-notions/articulations/virtue; thus explaining by this

'explicited-focusing and implicited-coherencing/contiguity existential-<disontologising/re-

ontologising—aporeticism> dynamics for producing knowledge-

constructs/theories/intersolipsistic-intercessory-notions/notional~referential-

notions/articulations/virtue', the apriorising/axiomatising/referencing- {of- 'prospectively-

implicited_attendant-ontological-contiguity ' ~educated-

existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>' }—constitutedness¹⁴-in-~~preconverging-entailment~~ of the

Kantian understanding of concepts and intuitions as being mutually dependent for

⁵⁶meaningfulness-and-teleology⁹⁹ articulation. In other words,

apriorising/axiomatising/referencing- {of- 'prospectively-implicited_attendant-ontological-

contiguity ' ~educated-

existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>' }—constitutedness¹⁴-in-~~preconverging-entailment~~ tend to

fallaciously imply existence-in-existence or existence-of-things-in-existence whereas

~~apriorising/axiomatising/referencing- {of- prospectively implicated attendant ontological-
contiguity } ~educated-~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>’ } —conflatedness¹³ -in- {preconverging-ment- by}-
postconverging-entailment~~ rightly implies becoming-in-existence-rather-as-subsumed-in-
existence or things-becoming-in-existence-rather-as-subsumed-in-existence as of underlying
‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-
coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-
of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-
commitment⁶⁶ <implied—self-assuredness-of-ontological-good-
faith/authenticity⁶⁹ ~postconverging-de-mentating/structuring/paradigming⁷⁰ —as-being-as-of-
existential-reality> as of <amplituding/formative-epistemicity>causality⁷¹ ~as-to-projective-
totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating~relative
unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷ and not any notion of vague
innateness besides existentially-<disontologising/re-ontologising—aporeticism> inherent
human-subpotency potentiation to manifest as human) or ‘consciousness’s ontological-
performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. construed in
amalgamation/distension’ as of the-very-same-immanent-existence/intrinsic-reality/ontological-
veridicality,-as-to-‘human<amplituding/formative-epistemicity>totalising~purview-of-
construal’. This notion of ~~apriorising/axiomatising/referencing- {of- prospectively
implicated attendant ontological-contiguity } ~educated-~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>’ } —conflatedness¹³ -in- {preconverging-ment- by}-~~
postconverging-entailment construal of existence as of becoming-in-existence-rather-as-
subsumed-in-existence is critical in that all notions that naively imply an intercession between

human becoming and existence construed as existence-in-existence, such as the transcendental ego perspective, end up in apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant-ontological-contiguity ’~educed-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—constitutedness¹⁴-in-preconverging-entailment as the said ‘transcendental ego cannot invent existence as if superseding existence’ thus inducing apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant-ontological-contiguity ’~educed-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—constitutedness¹⁴-in-preconverging-entailment. Rather existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-ontologising, -elicited-from-prospective-profound-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming?’> is by itself construed as ‘the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, -as-to-‘human<amplifying/formative-epistemicity>totalising~purview-of-construal’ with nothing else outside or preceding it’; as existence is an implied-axiomatic-construct-construed-as-⁸³reference-of-thought as an implied-theory, with the ‘implied about existence’ arising as of a given/specific apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as of a given human limited-mentation-capacity—as-subjecting-‘educed-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency implied registry-worldview/dimension consciousness, such that ⁵⁶meaningfulness-and-teleology⁹⁹ is as of existence’s implied axiomatic-devolving-teleological-de-mentating/structuring/paradigm-ing-of-meaningfulness-as-of-instantiative-context with no ⁵⁶meaningfulness-and-teleology⁹⁹

construable outside it but for an ~~epistemic-totalising~~³³ ~renewing-realisation/re-perception/re-
 thought of prospective
 ‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
~~83~~reference-of-thought’ as of human limited-mentation-capacity-deepening—~~as-subjecting-~~
~~limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating-nascence~~²³³
 implied prospective registry-worldview/dimension consciousness and its corresponding
 existence’s as to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-
 as-to-‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’ implied
 axiomatic-devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness-
 as-of-instantiative-context, with no ⁵⁶meaningfulness-and-teleology⁹⁹ outside or preceding it.
 Thus ~~apriorising/axiomatising/referencing-‘of-‘prospectively-implicated-attendant-~~
~~ontological-contiguity’~educed-~~
~~existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-~~
~~<imbued-notional~cogency>’ }~~—~~conflatedness~~¹³ ~~-in-‘preconverging-ment-by-’-~~
~~postconverging-entailment~~ warrants that human-subpotency becoming is amalgamated as of
 existence as of the underlying ‘coherence/contiguity-of-superseding-oneness-of-ontology-
 implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-
 insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying
 supposedly coherent ontological-commitment⁶⁶ ~~-<implied—self-assuredness-of-ontological-~~
~~good-faith/authenticity~~⁶⁹ ~~~postconverging-de-mentating/structuring/paradigming~~⁷⁰ ~~-as-being-~~
~~as-of-existential-reality>~~ as of ~~<amplituding/formative-epistemicity>causality~~⁷¹ ~~~as-to-~~
~~projective-totalitative-implications-of-prospective-~~⁶¹ ~~nonpresencing,-for-explicating~relative-~~
~~unreflexivity/relative-reflexivity—ontological-contiguity~~⁶⁷ and not any notion of vague
 innateness besides existentially ~~<disontologising/re-ontologising—aporeticism>~~ inherent
 human-subpotency potential to manifest as human) for appropriate construal of

⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-ontology>. The insight here is that we can't be at a posture of prior relative-ontological-incompleteness⁸⁸ -of-⁸³reference-of-thought in relative notional-discontiguity/epistemic-discontiguity⁶³ -<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰—qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-schema> of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to 'human<amplituding/formativ-formative—epistemicity>totalising~purview-of-construal' and then pretend to ground ⁵⁶meaningfulness-and-teleology⁹⁹ about the nature of existence as if we are of ontological-completeness-of-⁸³reference-of-thought in notional-contiguity/epistemic-contiguity⁶² -<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-schema> as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to 'human<amplituding/formativ-formative—epistemicity>totalising~purview-of-construal', as our state of relative-ontological-incompleteness⁸⁸ perverts that grounding objective and rather points to the need for a notional-discontiguity/epistemic-discontiguity⁶³ -<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰—qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-schema> induced psychoanalytic-unshackling towards a prospective state of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought. What is fundamentally warranted is priorly attaining psychoanalytically, as of apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting, ontological-completeness-of-⁸³reference-of-thought in notional-contiguity/epistemic-contiguity⁶² -<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-schema> of the-very-same-immanent-existence/intrinsic-reality/ontological-

veridicality, -as-to-‘human ~~<amplituding/formative-epistemicity>~~ totalising~purview-of-
 construal’, rather than a flawed attempt at grounding as with say a transcendental ego basis of
 construal of ⁵⁶meaningfulness-and-teleology⁹⁹, unsuspectedly grounding as of our positivism-
⁸⁰procrypticism prior relative-ontological-incompleteness⁸⁸ -of-⁸³reference-of-thought; as such a
 role is simply undertaken by ~~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³ -in- {preconverging-ment-by}-
 postconverging-entailment~~ as of prospective relative-ontological-completeness⁸⁷ -of-⁸³reference-
 of-thought and is rather construed then as of such prospective underlying ‘coherence/contiguity-
 of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-
 and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-
 consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment⁶⁶ -
 <implied—self-assuredness-of-ontological-good-faith/authenticity ⁹⁹~postconverging-de-
 mentating/structuring/paradigming⁷⁰ -as-being-as-of-existential-reality> as of
 <amplituding/formative-epistemicity>causality⁹⁹ ~as-to-projective-totalitative-implications-of-
 prospective-⁶nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—
 ontological-contiguity⁶⁷ and not any notion of vague innateness besides existentially-
 <disontologising/re-ontologising—aporeticism> inherent human-subpotency potential to
 manifest as human) for appropriate ⁵⁶meaningfulness-and-teleology⁹⁹ ontological-
 performance⁷² -<including-virtue-as-ontology>. Such an ~~apriorising/axiomatising/referencing-
 {of-‘prospectively-implicated_attendant-ontological-contiguity ’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³ -in- {preconverging-ment-by}-
 postconverging-entailment~~ insight as of notional~¹⁸deprocrypticism rather points out that

soundness-or-ontological-good-faith/authenticity⁶⁹ of ⁵⁶meaningfulness-and-teleology⁹⁹
 ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. arises as
 of ~~Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-~~
~~development-as-infrastructure-of-~~ ~~meaningfulness-and-teleology~~ involving the ~~relative-~~
~~unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-~~
 process⁶⁸ induced various consciousnesses up to the protensive-consciousness enabling
 transcendental centered-epistemic-totalisation, as of human limited-mentation-capacity-
 deepening—as-subjecting-limitedness/human-subpotency-to-‘~~educed-unlimitedness/existence-~~
~~sublimating-naseence~~²⁵³. Actually, it is herein contended that the very fundamental
 handicapping issue to ⁵⁶meaningfulness-and-teleology⁹⁹ as of the philosophical tradition lies in
 the naïve human mental-reflex of implying that a ‘given human determination of the effecting
 basis/foundation/axiomatic-construct derived/deciphered from existential-instantiations as
 underlying the presence institutionalisation ~~<amplituding/formative-~~
~~epistemicity>~~totalising/circumscribing/delineating ⁸³reference-of-thought-⁸⁴devolving-as-of-
 instantiative-context—⁵⁶meaningfulness-and-teleology⁹⁹ carries-and-reflects all the
 depth/profoundness of existence/existential-possibilities’, thus not allowing for the possibility
 for further sublimating-epistemic-imbricatedness/threadedness/recomposuring as of
 existence/existential-possibilities of existential-instantiations outside any such ⁸³reference-of-
 thought determination; such ⁸³reference-of-thought determination being affixed rather in
~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-~~
~~contiguity ’~educed-~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~
~~<imbued-notional~cogeny>’ }—constitutedness¹⁴-in-preconverging-entailment~~ as of any of
 the various registry-worldviews/dimensions specific underlying
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting

⁸³reference-of-thought such as ‘non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidental-or-random-mental-disposition of recurrent-utter-uninstitutionalisation’ not cognisant of the ~~apriorising/axiomatising/referencing- {of-
‘prospectively implicated attendant ontological-contiguity ’~educated-
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>’ }—conflatedness¹³-in- {preconverging ment by}-
postconverging-entailment possibility of prospective base-institutionalisation prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism of base-institutionalisation-universalisation’ not cognisant of the ~~apriorising/axiomatising/referencing- {of-
‘prospectively implicated attendant ontological-contiguity ’~educated-
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>’ }—conflatedness¹³-in- {preconverging ment by}-
postconverging-entailment possibility of prospective ¹⁰³universalisation prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, ‘¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism of ¹⁰³universalisation-non-positivism/medievalism’ not cognisant of the ~~apriorising/axiomatising/referencing- {of-
‘prospectively implicated attendant ontological-contiguity ’~educated-
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>’ }—conflatedness¹³-in- {preconverging ment by}-
postconverging-entailment possibility of prospective positivism prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, and in our case ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism of positivism-⁸⁰procrpticism’ not cognisant of the ~~apriorising/axiomatising/referencing- {of-‘prospectively implicated attendant~~~~~~~~

ontological-contiguity ' ~educated—

existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity—contiguity-

<imbued—notional~cogency>' }—conflatedness¹³ in—{preconverging—ment—by}—

postconverging—entailment possibility of futural Being-development/ontological-framework-

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

and-teleology as of prospective notional~¹⁸deprocrypticism prospective relative-ontological-

completeness⁸⁷-of-⁸³reference-of-thought. Such that it thus construes as absolutely reflecting

existence/existential-possibilities by operations of elaboration-as-to-mere-

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

'prospectively—implicated—attendant—ontological-contiguity⁶⁷' ~educated—

existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity—contiguity-

<imbued—notional~cogency>' ⁴⁰ on the basis of that given determination ⁸³reference-of-thought—

⁸categorical-imperatives/axioms/registry-teleology⁹⁹ with the consequence that its

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

contiguity ' ~educated—

existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity—contiguity-

<imbued—notional~cogency>' }—constitutedness¹⁴ in—preconverging—entailment, since it

doesn't allows for superseding existence/existential-possibilities, now 'contradictorily-and-

naively supersedes-and-is-determinative-of existence itself' rather than taking its cue from the

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

contiguity ' ~educated—

existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity—contiguity-

<imbued—notional~cogency>' }—conflatedness¹³ in—{preconverging—ment—by}—

postconverging—entailment of existence/existential-possibilities given the sublimating-

epistemic—imbricatedness/threadedness/recomposuring of existential-instantiations and as

reflected at registry-worldview/dimension depth of construal as of ⁸³reference-of-thought; as it then fails to grasp that ‘there is no understanding to be had outside the apriorising/axiomatising/referencing- {of- ~~prospectively implicated_ attendant ontological- contiguity~~ ’~educated- existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity- contiguity- <imbued- notional~ cogency>’ }— conflatedness¹³ in- {preconverging- ment- by}- postconverging- entailment of existence as of prospective relative-ontological-completeness⁸⁷- of-⁸³reference-of-thought’ with any such conceptualisation being nothing but vague virtuality that is not as of notional-contiguity/epistemic-contiguity⁶²- <profound- supererogation⁹⁶- of- mentally-aestheticised~ postconverging/ dialectical-thinking²¹- qualia-schema> and ontological- veracity. Thus the problem of the philosophical tradition is notionally one of erroneous apriorising/axiomatising/referencing- {of- ~~prospectively implicated_ attendant ontological- contiguity~~ ’~educated- existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity- contiguity- <imbued- notional~ cogency>’ }— constitutedness¹⁴ in- preconverging- entailment, and this issue is recurrent-beyond-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing- <perspective- ontological-normalcy/postconvergence- reflected- ‘epistemicity- relativism- determinism’>-with-the-latter-only-a-bi-manifestation-of-the-reccurence,-as-psychically- recurrent as of human shallow-to-deepening- limited-mentation-capacity— as- subjecting- ‘educated- unlimitedness/ existence- sublimating- nascence’ to- limitedness/ human- subpotency, ~as- limited-mentation-capacity- deepening— as- subjecting- limitedness/ human- subpotency to- ‘educated- unlimitedness/ existence- sublimating- nascence’²³³ due to inherent human temporality⁹⁸/shortness and intemporality⁵²/longness across all registry-worldviews/dimensions, and speaks of a human preconverging- existential-extrication-as-of- existential-unthought disposition reflected as ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-

~~<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~ as of the notional~conflatedness¹³ of notional~¹⁸deprocrpticism behind the reality of a conceptualisation of human nature rather more completely as of institutionalisation and uninstitutionalised-threshold⁰² mental-dispositions. As highlighted before: consciousness is the point-of-focus ~~<amplituding/formative-epistemicity>~~totalising~conflated-⁵⁶meaningfulness-and-teleology⁹⁹-as-of-notional~¹⁸deprocrpticism-reflected-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> ontological-performance⁷²-<including-virtue-as-ontology>, so-derived as it solipsistically constructs-and-reconstructs underlying ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁹⁹~postconverging-de-mentating/structuring/paradigming⁷⁰-as-being-as-of-existential-reality> as of <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷ and not any notion of vague innateness besides existentially-<disontologising/re-ontologising—aporeticism> inherent human-subpotency potential to manifest as human) and developing ⁵⁶meaningfulness-and-teleology⁹⁹ as of understanding/reconstruing/correcting/adapting/maturing, taking its cue from the apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity’ ~educated—existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness¹³-in-{preconverging-ment-by}—

~~postconverging-entailment~~ of existential-instantiations successions as it construes of existence/existential-possibilities as living-being. Such ‘focusing construed as consciousness’ explains why axiomatic-constructs are explicated and implicated/intuited as of a living-being ~~<amplituding/formative-epistemicity>~~totalising~conflated-⁵⁶meaningfulness-and-teleology⁹⁹ in coherence/contiguity-of-superseding~oneness-of-ontology. The above conception fundamentally underscore the development and how all human knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue arises existentially-~~<disontologising/re-ontologising—aporeticism>~~ as of consciousness, and is singularly reflected as of language development which is the ‘signifying mirroring’ of human ⁵⁶meaningfulness-and-teleology⁹⁹. The implication here is that ⁵⁶meaningfulness-and-teleology⁹⁹ as of ‘existential self-referencing’ and ‘existential syncretising-effecting’ construed as ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ corresponds to language as of its ‘underlying ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating signifying-construct’ and its ‘metaphoricity⁵⁷’; in reflecting how human social-stake-contention-or-confliction induces human transcendence-as-of-full-transcendental-potential underlying knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue. Consciousness, and as reflected by the signifying mirroring of ⁵⁶meaningfulness-and-teleology⁹⁹ that is language, is thus a point-of-focusing axiomatic/³³reference-of-thought devolving-construal disposition for ⁵⁶meaningfulness-and-teleology⁹⁹ as of the ‘human species sublimation-educing—~~†epistemic-totalising³³~~hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-~~†decompulsing~~delinearity~for-cogency~as-to-possibilities-of-self-becoming-as-of-‘existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence⁹⁵ as of existential-stakes migration enabled by human limited-mentation-capacity-deepening—as-

~~subjecting limitedness/human subpotency to ‘educated unlimitedness/existence sublimating-nasencee²⁵³’ that speaks of ‘⁵⁶meaningfulness-and-teleology⁹⁹ accreting-substitutive-subsumption-as-futural-différance-freeplay² construed here as the human species consciousness-différance’, reflected by notional~¹⁸deprocrypticism conceptualised ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as of the apriorising/axiomatising/referencing- {of-‘prospectively implicated attendant ontological-contiguity ’~educated-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness¹³-in-{preconverging-ment-by}-postconverging-entailment of the successive human consciousnesses ‘⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness’. Thus consciousness by its full development as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology speaks fundamentally of the entire narrative possibilities of the human species as of human sublimation-educing—{epistemic-totalising³³}hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,- {decompulsing}delinearity~for-cogency~as-to-possibilities-of-self-becoming-as-of-‘existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence⁹⁵. Such ‘consciousness apriorising/axiomatising/referencing- {of-‘prospectively implicated attendant ontological-contiguity ’~educated-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness¹³-in-{preconverging-ment-by}-postconverging-entailment of ⁵⁶meaningfulness-and-teleology⁹⁹’ is reflected by the signifying mirroring of ⁵⁶meaningfulness-and-teleology⁹⁹ that is language as of its metaphoricity⁵⁷.~~

Metaphoricity⁵⁷ can thus be construed as the signification of articulated ⁵⁶meaningfulness-and-teleology⁹⁹ as of reference to existential-instantiation contexts adjunctively and not as naturally devolving into the ‘underlying ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating signifying-construct of language’ as signification of ⁸³reference-of-thought, such that metaphoricity⁵⁷ is rather an ‘adjunctive incorporation’ to the ‘underlying ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating signifying-construct of language’. The ‘underlying ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating signifying-construct of language’ as of its self-referencing ⁵⁶meaningfulness-and-teleology⁹⁹ is always susceptible to the further deepening of human limited-mentation-capacity—as subjecting—~~‘educed-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency~~ as of ~~<amplituding/formative-epistemicity>~~-totalising~renewing-realisation/re-perception/re-thought such that prospective ⁵⁶meaningfulness-and-teleology⁹⁹ arises out of the adjunction to this ‘underlying ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating signifying-construct of language’ and is adjoined to it as metaphoricity⁵⁷, with metaphoricity⁵⁷ construed as the signification implied as of syncretising-effecting ⁵⁶meaningfulness-and-teleology⁹⁹. Thus language effectively reflects the ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ reality of human ⁵⁶meaningfulness-and-teleology⁹⁹, as language is always a blending of the ‘underlying ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating signifying-construct of language’ with the ~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity’ ~educed- existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity- <imbued-notional~cogency>’ }—conflatedness¹³-in- {preconverging-ment-by}—~~

~~postconverging-entailment~~ adjunction of its metaphoricity⁵⁷. It is interesting to grasp here that a signifying-construct as signification of the ‘self-referencing of ⁵⁶meaningfulness-and-teleology⁹⁹’ is always ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating and is effectively signifying a ⁸³reference-of-thought as of ‘⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness’. Such centered-~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating ⁵⁶meaningfulness-and-teleology⁹⁹ construed as ⁸³reference-of-thought, and its signification as implied by an ‘underlying ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating signifying-construct of language’ necessarily has to do with the fact that ⁵⁶meaningfulness-and-teleology⁹⁹ is as of a ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment⁶⁶-~~<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>~~ as of ~~<amplituding/formative-epistemicity>~~causality⁹-~~as-to-projective-totalitative-implications-of-prospective-⁹¹nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~~ and not any notion of vague innateness besides existentially-~~<disontologising/re-ontologising—aporeticism>~~ inherent human-subpotency potential to manifest as human) for intelligibility to arise, thus is construed as ⁸³reference-of-thought as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human~~<amplituding/formative-epistemicity>~~totalising~purview-of-construal’; as we know intuitively that meaning is always about the-one-meaning as well as a perspective/framing/reference/horizon/projection were all the-one-meaning cohere/are-in-~~relative-reflexivity—ontological-contiguity⁶⁷~~ metaphoricity⁵⁷ as of human limited-mentation-

capacity-deepening—~~as subjecting limitedness/human subpotency to ‘educated-
 unlimitedness/existence-sublimating-nasence’²³~~ adhocly produces by
~~apriorising/axiomatising/referencing- {of- ‘prospectively-implicated-attendant-ontological-
 contiguity’ ~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³ in {preconverging-ment-by}-
 postconverging-entailment~~ adjunctive significations where these do not fit in with the
 ‘underlying ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating
 signifying-construct of language’ due to the implications of human limited-mentation-
 capacity—~~as subjecting ‘educated-unlimitedness/existence-sublimating-nasence’ to-
 limitedness/human subpotency~~ as of relative-ontological-incompleteness⁸⁸-of-⁸³ reference-of-
 thought when conceptualising about such an ‘underlying ~~<amplituding/formative-
 epistemicity>~~totalising/circumscribing/delineating signifying-construct of language’. But then
 an adjunctive-metaphoricity⁵⁷-signification so produced as reflected by a ‘transcendental
 syncretising-effecting ⁵⁶meaningfulness-and-teleology⁹⁹’ like the construal of budding-
 positivism/rational-empiricism in medieval society, may turn out in-due-
 course/crossgenerationally to be of an even greater ⁵⁶meaningfulness-and-teleology⁹⁹
~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating effect over the prior
 notion of the ‘underlying ~~<amplituding/formative-
 epistemicity>~~totalising/circumscribing/delineating signifying-construct of language’ and thus
 prospectively become the ‘underlying ~~<amplituding/formative-
 epistemicity>~~totalising/circumscribing/delineating signifying-construct of language’; and so as
 of accreting-substitutive-subsumption-as-futural-différance-freeplay², by SUBSUMING some
 significations of the prior ‘underlying ~~<amplituding/formative-
 epistemicity>~~totalising/circumscribing/delineating signifying-construct of language’ together

with some adjunctive-metaphoricity⁵⁷-significations of the prior ‘underlying ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating signifying-construct of language’, while ELIMINATING some significations of the prior ‘underlying ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating signifying-construct of language’ and so together with some adjunctive-metaphoricity⁵⁷-significations of the prior ‘underlying ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating signifying-construct of language’, and finally LEAVING-OUT some significations of the prior ‘underlying ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating signifying-construct of language’ and so together with some adjunctive-metaphoricity⁵⁷-significations of the prior ‘underlying ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating signifying-construct of language’, as its very own as the prospective ‘underlying ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating signifying-construct of language’ adjunctive-metaphoricity⁵⁷-significations to which other adjunctive-metaphoricity⁵⁷-significations could be incorporated adjunctively. Effectively, with the positivism/rational-empiricism self-referencing ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating construct of ⁵⁶meaningfulness-and-teleology⁹⁹, its adjunctive-metaphoricity⁵⁷-signification can be construed as of the ⁴⁰historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-~~<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~ of crossgenerational positivism/rational-empiricism reappropriation of the ancient mathesis ¹⁰³universalis metaphoricity⁵⁷ as its very own ‘underlying ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating signifying-construct of language’ ‘behind the instigative-drive for construing all human knowledge’ by such enlightenment thinkers like Galileo and ubiquitously with Descartes that rolled-over into later thinkers like Leibniz, Newton,

and ultimately subverted medievalism and scholasticism leading to our present positivism/rational-empiricism dominant ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating construct of ⁵⁶meaningfulness-and-teleology⁹⁹. Existence itself as the absolute a-priori underscores such a conception given the human species sublimation-educing—~~{epistemic-totalising³³}~~hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-~~{decompulsing}~~delinearity~for-cogency~as-to-possibilities-of-self-becoming-as-of-‘existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence⁹⁵ as of existential-stakes migration; since the existential-~~<disontologising/re-ontologising—aporeticism>~~ dispositions of human subjects relative to social-stake-contention-or-confliction arises as of ‘their living existential-instantiations’, and where they construe ⁵⁶meaningfulness-and-teleology⁹⁹ as not self-referentially covered by the ‘underlying ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating signifying-construct of language’, they will inevitably articulate adjunctive-metaphoricity⁵⁷-significations to that prior ‘underlying ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating signifying-construct of language’. This explains the lockstep nature of human ⁵⁶meaningfulness-and-teleology⁹⁹ and language, with the latter as the former’s signification mirroring, such that institutional-cumulation/institutional-recomposure-~~{as-to-⁴⁶historiality/ontological-eventfulness³ /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~ is actually as of ‘accreting-substitutive-subsumption-as-futural-différance-freeplay² construed here as of ‘intemporal ontological-faith-notion-or-ontological-fideism—~~imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality~~ instigated relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸ as of difference-conflatedness¹³-as-to-totalitative-reification-in-

singularisation-~~as-to-the-nondisjointedness/entailment-of-prospective-~~⁶¹ ~~nonpresencing~~⁹² -as-
 veridical-epistemicity-relativism-determinism²² implied ~~amplituding/formative-~~
 epistemicity>causality⁹ ~~as-to-projective-totalitative-implications-of-prospective-~~
~~nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-~~
 contiguity⁶⁷ 'différance', with regards to 'human species sublimation-educing—~~epistemic-~~
~~totalising~~³³ hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-
~~decompulsing~~ delinearity~for-cogency~as-to-possibilities-of-self-becoming-as-of-'existential-
 interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence⁹⁵ as of
 existential-stakes migration', and speaks of a non-speculative, non-imaginary, theoretical,
 conceptual and operant construal of an internal-dialectic in 'implied~~ed~~_attendant—ontological-
 contiguity⁶⁷?~educed—
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity—contiguity-
 <imbued—notional~cogency>' ⁴⁰/Derridean-différance/Sartrean-existence-precedes-
 essence/Heideggerian-essencing-as-of-the-ontological-difference construed as of human
 limited-mentation-capacity-deepening—~~as-subjecting-limitedness/human-subpotency-to-~~
~~educed-unlimitedness/existence-sublimating-nasence~~²⁵³. Such adjunctive-metaphoricity⁵⁷-
 significations ~~apriorising/axiomatising/referencing- {of-'prospectively implied attendant~~
~~ontological-contiguity~~ ' ~educed—
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity—contiguity-
 <imbued—notional~cogency>' }—conflatedness¹³ -in- {preconverging-ment-by}-
 postconverging-entailment ~~amplituding/formative-epistemicity>causality~~⁹ ~~as-to-projective-~~
~~totalitative-implications-of-prospective-~~⁶¹ ~~nonpresencing,-for-explicating~relative-~~
~~unreflexivity/relative-reflexivity—ontological-contiguity~~⁶⁷ mirror the syncretising-effecting as
 of the acculturation-indigenisation-pidginisation behind dialectal differentiation, national
 language formation, and the cultural diffusion associated pidginisation and creolisation; as of

social-stake-contention-or-confliction context adjunctive-metaphoricity⁵⁷-significations
~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-~~
~~contiguity ’~educated-~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~
~~<imbued-notional~cogency>’ }—conflatedness¹³-in- {preconverging-ment- by}-~~
~~postconverging-entailment induced ‘underlying <amplituding/formative-~~
~~epistemicity>totalising/circumscribing/delineating signifying-construct of languages’.~~ In
another respect with regards to language acquisition as mirroring a child’s existential-
~~<disontologising/re-ontologising—aporeticism>~~ integration into the dynamics of social-
construct existential-~~<disontologising/re-ontologising—aporeticism>~~ situations/instances,
stakes, institutions and processes, a new born child existential-~~<disontologising/re-~~
~~ontologising—aporeticism>~~ integration into society, from its perspective, develops as of a
dynamics of adjunctive-metaphoricity⁵⁷-significations in ‘significations accreting-substitutive-
subsumption-as-futural-différance-freeplay² construed here as the phenomenology of human
language acquisition différance’ that fundamentally mirror the child’s developing existential-
~~<disontologising/re-ontologising—aporeticism>~~ social relationships as an ordered process of
social existential-~~<disontologising/re-ontologising—aporeticism>~~ overtures constraining-and-
cohering the child’s adoption-of/integration-with the supposedly ‘underlying
~~<amplituding/formative-epistemicity>totalising/circumscribing/delineating signifying-~~
construct of language’ as of a peculiar, intuitive and dynamic developing metaphoricity⁵⁷ where
‘both the child and members of the overall social-construct existentially-~~<disontologising/re-~~
~~ontologising—aporeticism>~~ adjust to each other as of spurious meaningful utterances like
mutual babbling and baby-talk’ while implicitly converging towards the child’s
adoption/integration at various stages of its existential-~~<disontologising/re-ontologising—~~
~~aporeticism>~~ development of the ‘underlying ~~<amplituding/formative-~~

epistemicity>totalising/circumscribing/delineating signifying-construct of language’ as it is reflected by the dynamics of social-construct existential-<disontologising/re-ontologising—aporeticism> situations/instances, stakes, institutions and processes. But then as might be phenomenologically appreciated the notion of language as of its existential-<disontologising/re-ontologising—aporeticism> import is thus utterly dynamic as an overall signification construct that is never ‘absolutely present’ but rather ‘immensely existentially-<disontologising/re-ontologising—aporeticism> present’ with an ‘absolute language signification construct imagery rather implied as of projection/anticipation but not phenomenologically real’ explaining the concrete variation of individuals linguistic performance, as the phenomenality of language is rather held together by the ‘given social-setup underlying supposedly coherent ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> for its evolving-and-devolving construct of ⁵⁶meaningfulness-and-teleology⁹⁹!’ Thus phenomenologically, ‘language arises, ebbs and flows as of a continuously-elusive individual and collective-social consciousness steering that reflects the <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ dynamics of individual and collective-social ⁵⁶meaningfulness-and-teleology⁹⁹’, and this equally explains why language evolves and transforms over time. In effect, ‘language is never phenomenologically the complete possibilities of language as an absolute present conception but is rather a becoming as of an immensely-existentially-present signification reflected by individuals and the collective-social along existential-<disontologising/re-ontologising—aporeticism> development stages as of the dynamics of social-construct existential-<disontologising/re-ontologising—aporeticism> situations/instances, stakes, institutions and processes’. The above insight further points out the pertinence of construing-of and analysing language more completely as of human

existentialism/throwness/facticity, giving that language is more phenomenologically-and-pragmatically a signification accompaniment of ‘individuals and the collective-social along existential-<disontologising/re-ontologising—aporeticism> development stages as of the dynamics of social-construct existential-<disontologising/re-ontologising—aporeticism> situations/instances, stakes, institutions and processes’. This highlights the ‘knowledge implications as of accreting-substitutive-subsumption-as-futural-différance-freeplay² with regards to such a phenomenological conception of language as a lockstep veridical reflection of human personality development all along the various existential-<disontologising/re-ontologising—aporeticism> stages as of a notion of the dynamics of social-construct existential-<disontologising/re-ontologising—aporeticism> situations/instances, stakes, institutions and processes from childhood to adulthood’, notwithstanding the fact that the privileged social conceptualisation of language is as of ‘language as the complete possibilities of language as of an absolute present conception usually of a privileged end-institution purpose’. Metaphoricity⁵⁷ is thus rather construed as of its overall **apriorising/axiomatising/referencing-**{of-
 ‘**prospectively implicated_attendant—ontological-contiguity**’ ~educated—
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional~cogency>’ }—**conflatedness¹³-in-{preconverging-ment-by}-**
postconverging-entailment **<amplituding/formative—epistemicity>causality⁹** **as-to-projective-**
totalitative—implications-of-prospective-³¹ nonpresencing,-for-explicating~relative-
unreflexivity/relative-reflexivity—ontological-contiguity⁶¹ of full consciousness development
 as of **Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-**
development-as-infrastructure-of- meaningfulness-and-teleology underlying human
 sublimation-educing—^{{epistemic-}
^{totalising³³}}hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-
^{decompulsing}delinearity~for-cogency~as-to-possibilities-of-self-becoming-as-of-‘existential-

interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence⁹⁵, beyond just mere figurativeness but as of figurative projected implications of individuals and the collective-social⁵⁶ meaningfulness-and-teleology⁹⁹ as of their peculiarity/differentiation to the entire ~~{epistemic-totalising¹³}~~ hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-
~~{decompulsing}~~ delinearity~for-cogency rhetorical-stylistic-semantic delivery, and as such metaphoricity⁵⁷ induces ~~<amplituding/formative-~~
~~epistemicity>~~totalising/circumscribing/delineating signification in producing, as of accreting-substitutive-subsumption-as-futural-différance-freeplay², ‘underlying ~~<amplituding/formative-~~
~~epistemicity>~~totalising/circumscribing/delineating signifying-construct of language’ and together with its associated adjunctive-metaphoricity⁵⁷-significations. Overall, human explicit and implicit signification as of language as articulated above is equally reflected in human aesthetics/arts like music and even science. Ultimately, human adjunctive-metaphoricity⁵⁷-significations ~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-~~
~~ontological-contiguity ’~educed-~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~
~~<imbued-notional~cogency>’ }—conflatedness¹³-in- {preconverging-ment-by}-~~
~~postconverging-entailment~~ reflecting syncretising-effecting superseding of human self-referencing signifying-constructs as of the need to supersede the limited certitude as of human limited-mentation-capacity—as-subjecting-‘educed-unlimitedness/existence-sublimating-nasence’-to-limitedness/human-subpotency, inherently implies that the possibility for ‘absolute certitude as of its theoretical possibility’ lies with such an adjunctive-metaphoricity⁵⁷-significations ~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-~~
~~ontological-contiguity ’~educed-~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~
~~<imbued-notional~cogency>’ }—conflatedness¹³-in- {preconverging-ment-by}-~~

~~postconverging-entailment~~ as of syncretising-effecting as ultimately converging towards a
¹⁸deprocrpticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought and so as of the
 prospect of an ontologically-veridical Theory of Everything, and insightfully with regards to
 elucidating the pervasiveness of ‘accreting-substitutive-subsumption-as-futural-différance-
 freeplay² construed as différance in ~~apriorising/axiomatising/referencing-~~{of-‘~~prospectively-~~
~~implicated_attendant_ontological-contiguity~~’ ~duced-
~~existentialising/contextualising/textualising_~~‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³-in-~~{preconverging-ment-by}~~—
~~postconverging-entailment~~’ associated with human existential-<disontologising/re-
 ontologising—aporeticism> grasp of knowledge as of the implications of its limited-mentation-
 capacity—as-subjecting-‘~~duced-unlimitedness/existence-sublimating-nascence~~’ to-
 limitedness/human-subpotency. The notion of accreting-substitutive-subsumption-as-futural-
 différance-freeplay² as underlying human limited-mentation-capacity—as-subjecting-‘~~duced-~~
~~unlimitedness/existence-sublimating-nascence~~’ to-limitedness/human-subpotency induced
 différance highlights the phenomenological reality all along humanity’s existence of the
 ‘privileging of ontological-construction’ as from the
 perspective/framing/reference/horizon/projection of the end-purpose of the various relevant
 dominant social agencies and social institutions, and so as reflected as of humanity’s existence
⁴⁰historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>.

While such a privileging as of immediate/instant existential-<disontologising/re-ontologising—
 aporeticism> implications like say parents and society privileging the conception of what is
 language in terms—as-of-axiomatic-construct of its end-purpose as of the perspective of the
 child’s integration in various social structures and institutions; however, in-the-bigger-picture
 the fact that social structures and social institutions dysfunction as of human limited-mentation-

capacity—as subjecting—‘~~duced-unlimitedness/existence-sublimating-nasence~~’ to limitedness/human-subpotency, point to the ‘ontological-veracity of fundamentally re-evaluating the pertinence of only-a-social-and-institutional-end-purpose-perspective/framing/reference/horizon/projection driven basis for ontological-construction’, and so as of a putting-into-question exercise. Ultimately, such privileged perspective/framing/reference/horizon/projection as of its ‘non-recording and negation’ of a ‘diverse-and-complete existential-~~disontologising/re-ontologising—aporeticism~~’ effecting possibilities accountability for ontological-construction’, and rather assuming the approach of a ‘select privileged ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-~~perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’~~’ ontological-construction’, instead incompletely portrays the operant reality of humanity’s existence as of the cumulation of successive humanity’s ~~amplituding/formative-epistemicity~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ as implied with the various institutionalisations finalities. But then while that is pertinent, and so with regards to the successive institutionalisations outcomes of ‘intemporal ontological-faith-notion-or-ontological-fideism—~~imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality~~ instigated relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸ as of difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-~~as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing⁹²-as-veridical-epistemicity-relativism-determinism²²~~ implied ~~amplituding/formative-epistemicity~~causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷’ as successive transcendental outcomes, so reflected by the ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-~~perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-~~

relativism-determinism’>; this doesn’t reflect an inherent différence operant phenomenological process reality. Such a reality is actually reflected as of accreting-substitutive-subsumption-as-futural-différance-freeplay² as of transversality-<for-sublimating-existential-eventuating/denouement, from-‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’>¹⁰¹ of various temporal-to-intemporal perspectival existential-<disontologising/re-ontologising—aporeticism> amalgamation that preconverging/postconverging—de-mentatively/structurally/paradigmatically reflect the dynamics of human ontologically-veridical construals and misconstruals towards transcendence-and-sublimity/sublimation/supererogatory~de-mentativity. Accreting-substitutive-subsumption-as-futural-différance-freeplay² is thus reflective of the fulsome humanity existential-<disontologising/re-ontologising—aporeticism> ontological-conceptualisation dynamics than just as of the select ontological-veracity of the privileged as dominant social and institutional end-purpose perspective/framing/reference/horizon/projection. Consider in this regard supposedly that ‘traditional classical mechanics axiomatic-construct’ and the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs reflect an ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as transcendental outcomes of such différence, accreting-substitutive-subsumption-as-futural-différance-freeplay² is not only about the successive <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ as différence transcendental outcomes as of ‘developed classical mechanics’ and then ‘developed theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs’ as of their prospective relative-ontological-completeness⁸⁷/relative-reflexivity—ontological-contiguity⁶⁷ as axiomatic-constructs of ‘the-very-same physics <amplituding/formative—

epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’, but will grasp the deeper-level phenomenological insight with regards to all the background efforts and contributions that ultimately brought about these two successive ~~<amplituding/formative-~~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ construed as the ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-~~<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~ of the différance. The implication here resonates with the idea that knowledge is much more than the construal of conceptual sublimation knowledge outcome, but rather its construal as knowledge involving the dynamic understanding of both its temporality⁹⁸/misconstrual/desublimation and intemporality⁵²-as-ontological-construal as of accreting-substitutive-subsumption-as-futural-différance-freeplay² involving specifically disambiguation as of human limited-mentation-capacity—as-subjecting-‘~~educed-unlimitedness/existence-sublimating-nascence~~’ to-limitedness/human-subpotency dynamics as of deneuterising¹⁷—referentialism and thus beyond ⁵⁸neuterising’ reflecting the difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing²⁴ of the uninstitutionalised-threshold¹⁰² and the prospective institutionalisation; as the ‘effecting implications of knowledge’ are more than just about its conceptualised intemporality⁵²-as-ontology but involves grasping this together with the implications of temporality⁹⁸, and so because of the circular existential-~~<disontologising/re-ontologising—aporeticism>~~ implications of human limited-mentation-capacity—as-subjecting-‘~~educed-unlimitedness/existence-sublimating-nascence~~’ to-limitedness/human-subpotency. Hence language can be more pertinently construed ontologically as of the postconverging/preconverging epistemic—projective-equalisation social dynamics of existential-~~<disontologising/re-ontologising—aporeticism>~~ ⁵⁶meaningfulness-and-teleology⁹⁹ signification than just as of just an outcome privileged institutional end-purpose

perspective/framing/reference/horizon/projection that is in-many-ways ad-hoc and phenomenologically un insightful as of the many existential-~~disontologising/re-ontologising—aporeticism~~ implications behind comprehending language. Thus human privileged social and institutional end-purpose perspective/framing/reference/horizon/projection tend to be in ~~apriorising/axiomatising/referencing-~~ {of-~~prospectively-implicated-attendant-ontological-contiguity~~ } ~educated-~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-~~<imbued-notional~cogency>~~’ }—constitutedness¹⁴-in-~~preconverging-entailment~~. Further such accreting-substitutive-subsumption-as-futural-différance-freeplay² is the existentially-~~disontologising/re-ontologising—aporeticism~~ veridical and effective basis for reflecting ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-~~<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~ transcendental outcome as can be implied in a storied-construct/ontologically-valid-narration as of existentially-~~disontologising/re-ontologising—aporeticism~~ insightful ⁵⁶meaningfulness-and-teleology⁹⁹. Such a perspective should possibly usher in a ‘suprastructural postmodernism in everything’ including such nascent contemplations for breaking out of currently perceived subject-matter doldrums as implied with postmodern social sciences, postmodern humanities, postmodern art, postmodern science, postmodern mathematics and postmodern physics, and so notwithstanding a history of post-structuralism critiques of ontological-bad-faith/inauthenticity⁶⁴ ‘with moronic incantations that fail the mark of even bad intellectual arguments as social-aggregation-enabling invocations’, granted as of their beyond-the-consciousness-awareness-teleology⁹⁹-~~<of-preconverging-existential-extrication-as-of-existential-unthought>~~⁶; as such a statement is not gratuitous given the mere fact that where knowledge-as-of-organic-knowledge as of human intemporality³²/longness doesn’t take its due place, it is occupied by ignorance as of human temporality⁹⁸/shortness with consequent nefarious ramifications for Being-

development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of- meaningfulness-and-teleology . Basically, just as the adjunctive-
 metaphoricity⁵⁷-signification instigation of positivistic rationality as a potent construct took the
 form of a centered-epistemic-totalisation permeating all aspects and subject-matter domains of
 human existence and so for the better with regards to Being-development/ontological-
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
 meaningfulness-and-teleology , postmodern-thought and as of its underlying
 phenomenological depth transcendently carries prospective Being adjunctive-metaphoricity⁵⁷-
 signification as of a potent construct for a centered-epistemic-totalisation permeation and
 sublimation of all aspects and subject-matter domains of human existence, and so for the better
 of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-
 development-as-infrastructure-of- meaningfulness-and-teleology . Such phenomenology as
 the ‘deepest phenomenological transcendental-point-of-departure handle as of the
 notional~conflatedness¹³ of notional~¹⁸deprocrypticism deneuterising¹⁷—referentialism’ is
 operantly enabled as of accreting-substitutive-subsumption-as-futural-différance-freeplay² and
 is the maximal ontologically veridical articulation of apriorising/axiomatising/referencing-~~{of-~~
~~‘prospectively implicated attendant ontological-contiguity ’~educated-~~
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³-in-~~{preconverging-ment-by}-~~
 postconverging-entailment; that ‘so-undermines the privileging of <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 (as of its ubiquitous-protractedness preconverging/postconverging-de-
 mentative/structural/paradigmatic difference-in-kind/difference-in-aposteriorising-or-
 logicising²³ disposition), and so beyond just reflecting such ⁷⁹presencing—absolutising-
 identitive-constitutedness¹⁴ privileging imbued undermining of transcendental outcomes implied

by ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>.

While the ‘Derridean quasi-transcendental-freeplay différance’ by its rather quasi-
transcendental-freeplay orientation doesn’t comprehensively explicit such a phenomenological
depth of ~~apriorising/axiomatising/referencing- {of-‘prospectively implicated attendant-
ontological-contiguity ’~educed-
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>’ }—conflatedness¹³-in- {preconverging ment-by}-
postconverging-entailment,~~ it does effectively elicit such an underlying conception of
phenomenological profoundness. As such a ‘Derridean quasi-transcendental-freeplay
différance’ is what is meant to be understood as a relatively more pertinent ontologically depth
for such a more evolved and ‘experimental’ articulation of différance in the strive to maximally
undermine ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³⁴ implied in the Glas experimental project
which goal is well beyond the two texts but more fundamentally a demonstration of ‘sublimation-
educing—{epistemic-totalising³³}hermeneutic/textuality/reprojecting/supererogating/zeroing/re-
acuting,-{decompulsing}delinearity~for-cogency~as-to-possibilities-of-self-becoming-as-of-
‘existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence⁹⁵’
as multifaceted. Ultimately, ‘Derridean quasi-transcendental-freeplay différance’
unsuspectingly points out that ⁵⁶meaningfulness-and-teleology⁹⁹ imply by default a given
perspective/framing/reference/horizon/projection, such that as of a ~~<amplituding/formative-
epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
⁵⁶meaningfulness-and-teleology⁹⁹ facet it is then already compromising ⁶¹nonpresencing—or-
withdrawal/unenframing/re-ontologising—or—metaphysics-of-absence-(~~implicated-epistemic-
veracity-of-⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence>~~)-or-

transcendental-reasoning-of-event³⁸-as-prospective-ontology-origination⁵⁶ meaningfulness-and-teleology⁹⁹ facet. Thus, this author holds that such a ‘Derridean quasi-transcendental-freeplay différance’ is fundamentally incomplete as of comparison with the implied ~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity’ ~duced-
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>’ }—conflatedness¹³-in- {preconverging-ment- by}-
postconverging-entailment~~ of accreting-substitutive-subsumption-as-futural-différance-freeplay² which is truly transcendental. The former fails to factor in that human limited-mentation-capacity—as-subjecting-‘~~duced-unlimitedness/existence-sublimating-nasence~~’-to-limitedness/human-subpotency has to establish the appropriate ‘perspective/framing/reference/horizon/projection implications’ with regards to ⁵⁶meaningfulness-and-teleology⁹⁹, and so as disambiguating ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ from ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> by their respective ~~supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting- for-
conceptualisation,~~ such that unsuspectingly the ‘Derridean quasi-transcendental-freeplay différance’ not doing that rather represents the ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ as the common perspective/framing/reference/horizon/projection for both, thus falsely pointing to ‘difference-in-kind/difference-in-aposteriorising-or-logicising²³ between ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ and ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> (rather than difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing²⁴), and so contradictorily as if both are of the presencing ~~supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-~~

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting –for– conceptualisation. With the reality that ⁶¹nonpresencing-<perspective–ontological-normalcy/postconvergence> is wrongly-and-unsuspectingly given as of common ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴, thus inducing a relative ontologically-flawed quasi-transcendental freeplay as ⁶¹nonpresencing-<perspective–ontological-normalcy/postconvergence> is rather in notional-discontiguity/epistemic-discontiguity⁶³ –<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰–qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹–qualia-schema> when analysed as of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴. Consider in this regard ‘the-very-same physics –<amplituding/formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ with the articulation as of prior relative-ontological-incompleteness⁸⁸ being ‘traditional classical mechanics axiomatic-construct’ and the articulation as of prospective relative-ontological-completeness⁸⁷-of-axiomatic-construct-or⁸³reference-of-thought being the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs; now, articulating ⁵⁶meaningfulness-and-teleology⁹⁹ of ‘the-very-same physics –<amplituding/formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ as of ‘traditional classical mechanics axiomatic-construct’ construed as ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ makes the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs construed as ⁶¹nonpresencing-<perspective–ontological-normalcy/postconvergence> to wrongly be of notional-contiguity/epistemic-contiguity⁶² –<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹–qualia-schema> with the ‘traditional classical mechanics axiomatic-construct’ ⁷⁹presencing—absolutising-identitive-

constitutedness¹⁴. Consider in this regard that the ‘Derridean quasi-transcendental-freeplay différance’ is akin to the contributions of many prior seminal scientists like Poincaré, Lorentz, Plank, Rutherford and others to the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs but whose works were still being interpreted in terms-of/adjunctive-to ‘traditional classical mechanics axiomatic-construct’ thus explaining the reality of a notional-discontiguity/epistemic-discontiguity⁶³ <between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰—qualia-schema and prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-schema> between the two as of their distinct supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting³—for—conceptualisation. Whereas accreting-substitutive-subsumption-as-futural-différance-freeplay² is akin to the complete ‘epistemic-break’, as of Einstein’s defining-threshold contribution with the-theory-of-relativity and Bohr’s defining-threshold atomic-model contribution to quantum-mechanics together with other seminal scientists subsequent contributions that ultimately led to ‘the-very-same physics <amplifying/formative—epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as of the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs interpretation as of ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>. In any case thus such a ‘Derridean quasi-transcendental-freeplay différance’ doesn’t have any serious ontological consequences with respect to ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ since it is reflected with the Glas experimental project, but it fails to recognise the possibility of a futural différance where ⁵⁶meaningfulness-and-teleology⁹⁹ is construed as of the prospective ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>

~~supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~~ ~~of-~~
~~apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting~~ ~~for-~~
~~conceptualisation~~ which points to a prospective relative-ontological-completeness⁸⁷/~~relative-~~
~~unreflexivity/relative-reflexivity~~—ontological-contiguity⁶⁷ as of the-very-same
~~<amplituding/formative-epistemicity>~~totalising~devolved~purview-as-domain-of-construal-
as-intrinsic-reality/ontological-veridicality; even though it is the first step towards such a futural
différance transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~. It equally
explains such a Derridean conclusion that human sublimation is an always evasive notion given
its failure to recognise the difference-in-nature/difference-in-apriorising-or-axiomatising-or-
referencing²⁴ as of the transcendental implications of prospective⁶¹ nonpresencing-<perspective-
ontological-normalcy/postconvergence> in inducing sublimation, with such a difference-in-
nature/difference-in-apriorising-or-axiomatising-or-referencing²⁴ arrived at by human limited-
mentation-capacity-deepening—as subjecting limitedness/human-subpotency to ‘educated-
unlimitedness/existence-sublimating-nasence’²³³ as of ¹⁵de-mentation-
~~<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-~~
~~attributive-dialectics>~~ involving ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
~~existential-reality~~ driven re-projection/re-anticipation as of prospective
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting about
‘coherence/contiguity-of-superseding—oneness-of-ontology-implied-as-of-inherent-existence-
coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-
of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-
commitment⁶⁶ ~~<implied—self-assuredness-of-ontological-good-~~
~~faith/authenticity~~⁹⁹~postconverging~de-mentating/structuring/paradigming¹⁰—as-being-as-of-
~~existential-reality>~~ as of ~~<amplituding/formative-epistemicity>~~causality⁹~as-to-projective-

totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶² and not any notion of vague innateness besides existentially-<disontologising/re-ontologising—aporeticism> inherent human-subpotency potential to manifest as human), and validated as of <amplituding/formative-epistemicity>causality⁶³~as-to-projective-totalitative-implications-of-prospective-⁶⁴nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁵; as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality ‘promise of correspondence between human-subpotency as of Being-and-consciousness development and existence as of ontological-veridicality’. It is interesting again to note that the so-renewed ‘underlying <amplituding/formative-epistemicity>totalising/circumscribing/delineating of physics’ as the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as of transcendence-and-sublimity/sublimation/supererogatory~de-mentativity, is not arbitrarily arising from any human-subpotency⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ but is rather divulged-as-of-relative-reflexivity—ontological-contiguity⁶⁷ from existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression by the fact of ‘human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality led projection/anticipation’ ultimate validation by <amplituding/formative-epistemicity>causality⁶³~as-to-projective-totalitative-implications-of-prospective-⁶⁸nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁹. This⁵⁶meaningfulness-and-teleology⁶⁹ centered-epistemic-totalisation-inducing-transcendence-and-sublimity/sublimation/supererogatory~de-mentativity metaphoricity⁵⁷ thus perfectly satisfies the ‘foreboding concern for ontological-veracity’ critically pursued by the

Derridean freeplay *différance*, as it is existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
 elicited-from-prospective~profound-supererogation⁹⁶—<as-to-perspective~ontological-
 normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> that
 phenomenological validates transcendence-and-sublimity/sublimation/supererogatory~de-
 mentativity, and so implying human limited-mentation-capacity-deepening—as-subjecting-
 limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating-nasence’²³³;
 and thus, this point that enables the Derridean freeplay *différance* as of tendential-deliberation-
 of-decidability to achieving transcendence-and-sublimity/sublimation/supererogatory~de-
 mentativity is the full apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant_ontological-contiguity ’~educed-
 existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity~contiguity-
 <imbued~notional~cogency>’ }—conflatedness¹³ in {preconverging-ment-by}-
 postconverging-entailment reflecting existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
 elicited-from-prospective~profound-supererogation⁹⁶—<as-to-perspective~ontological-
 normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> in
 its⁶¹ nonpresencing-<perspective~ontological-normalcy/postconvergence>, and so beyond just a
 Derridean freeplay *différance* which is then in apriorising/axiomatising/referencing- {of-
 ‘prospectively implicated_attendant_ontological-contiguity ’~educed-
 existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity~contiguity-
 <imbued~notional~cogency>’ }—constitutedness¹⁴ in preconverging-entailment as not
 factoring in the process of a tendential-deliberation-of-decidability towards attaining
 transcendence-and-sublimity/sublimation/supererogatory~de-mentation. Insightfully, we can
 grasp that the Derridean freeplay *différance* becomes as of apriorising/axiomatising/referencing-

{of-~~prospectively implicated attendant ontological-contiguity~~ '~duced-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>' }—constitutedness¹⁴-in-preconverging-entailment because
 'reasoning itself has become defective' as presupposing-by-the-Derridean-freeplay to supersede
 existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-
 withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-
 supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-
 'prospective-aporeticism-overcoming/unovercoming'>. So because at the point of
 transcendence-and-sublimity/sublimation/supererogatory~de-mentativity reasoning is still
 presupposing thought-determination instead of given up to the possibility of existence's
 divulgation construed as ontological-faith-notion/ontological-fideism, and so erroneously
 become the transcendental-signifier of existence despite the reality of human limited-mentation-
 capacity—as-subjecting-~~duced-unlimitedness/existence-sublimating-nascence~~' to-
 limitedness/human-subpotency which priority at that point should be the need for validation from
 existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-
 withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-
 supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-
 'prospective-aporeticism-overcoming/unovercoming'> and not make any determination priorly,
 even as of freeplay. Furthermore, it is wrong to construe/equate as imagination such ontological-
 faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality that as 'hunch'
 restores existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-
 supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-
 'prospective-aporeticism-overcoming/unovercoming'>, since in reality it is rather pushing

reasoning to its very limits in a notional disposition that is not guaranteed, and only occasionally as of tendential-deliberation-of-decidability is it confirmed by existence-potency³⁹ ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression as validatable by ~~<amplifying/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶¹. Thus behind ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality~~ as ‘hunch’ is a transversality-~~<for-sublimating-existential-eventuating/denouement, from ‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’>¹⁰¹~~ depth of reasoning and perspective which is pushed to its brink in projection/anticipation/expectancy. The fact is ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality exhausts-and-supersedes-reasoning as of projection/anticipation/expectancy with no prior certitude, and is more than just imagination which rather comes prior to and is exhausted-and-superseded-by-reasoning. Such a lack of prior certitude explains why transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity ‘are not really reasoned-out’ but rather discovered-as-divulged by existence, with the human-subpotency concern being one of adopting the right attitude/mental-disposition/care-and-episteme⁵ that allows existence-as-full-potency to come up with the divulgation. Ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as such is equally the basis for implying a correspondence theory of human thought and reality, as not really arising as of any instantative absolute correspondence but rather as of the ‘promise of prospective human ontological-completeness-of-⁸³reference-of-thought’

implied by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as of ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> in continually opening-up the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formativ-epistemicity>totalising~purview-of-construal’, and so reflected in the relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸ as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology . It should be noted that reasoning-as-intelligibility rather harkens back to a given ‘registry-worldview’s/dimension’s ⁸³reference-of-thought <amplituding/formativ-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ established existential—epistemic-totalisation-of—⁵⁶meaningfulness-and-teleology⁹⁹’ to which it tends to be engaged with in an ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed/disontologising~conceptualisation reflex as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—‘prospectively-implicated-attendant—ontological-contiguity⁶⁷~educated-existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity—contiguity-<imbued-notional~cogency>’⁴⁰. We can appreciate that the medieval mindset reasons in terms of medievalism—non-positivism just as we reason in terms of our positivism—⁸⁰procrysticism mindset. The question can thus be asked is there more profound ⁵⁶meaningfulness-and-teleology⁹⁹ beyond any given registry-worldview/dimension mindset divulgeable by existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation⁹⁶ <as-to-perspective—ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>? It is herein that we get into the realm of

ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as of ¹⁵ de-mentation-
 <supererogatory~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-
 attributive-dialectics> inducible
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting. In other
 words, under sufficient constraint of existence/existential-reality-itself given its absolute a-priori
 status, as reflected by <amplituding/formative—epistemicity>causality⁹~as-to-projective-
 totalitative—implications-of-prospective-⁶¹nonpresencing,-for-explicating~relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶¹/contingency, human intemporal
 individuation is predisposed to put in question even a ‘registry-worldview’s/dimension’s
⁸³reference-of-thought <amplituding/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ established existential—epistemic-
 totalisation-of-⁵⁶meaningfulness-and-teleology⁹⁹’ as of a reconstrual of ⁸³reference-of-thought
 and devolving-axiomatic-constructs implications, and so as of ⁵⁵maximalising-recomposuring-
 for-relative-ontological-completeness⁸⁷—unenframed/re-ontologising~conceptualisation. This
 insight about ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality further
 reveals that prospective ⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence>
 implies prospective renewal of attitude/mental-disposition/care—and—episteme⁵, as of ¹⁵de-
 mentation-<supererogatory~ontological—de-mentation-or-dialectical—de-mentation—stranding-
 or-attributive-dialectics> which at once draws out the renewed implications of what qualifies as
 affirmation/projection/assertion/notional~self-distantiation/dueness-validating-
 logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-
 dialectical-thinking²¹—apriorising-psychologism> and
 unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-

logicising/unsuitable-measuring-instrument-invalidating-measuring-<as-to-preconverging-or-dementing⁴⁰-apriorising-psychologism> respectively as of prospective relative-ontological-completeness⁸⁷-of-axiomatic-construct-or-⁸³reference-of-thought and prior relative-ontological-incompleteness⁸⁸. In this regard we can imagine as of ‘the-very-same physics <amplifying/formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’, the strange feeling upon physicists wedded to ‘traditional classical mechanics axiomatic-construct’ with respect the prospective theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs⁵⁵ maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed/re-ontologising~conceptualisation articulation of such ideas as space-time, considering the ether as unreal, considering that the laws of physics are different at atomic scale, etc. as the fundamental basis for understanding the new physics as of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought. Such a construal as a shift in axiomatic-construct is more-or-less within the same positivism/rational-empiricism registry-worldview, though it might pretty much be argued that the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs marks the beginning of a proto-postmodern science as of the fundamental⁴⁸ human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹² developments in physics since then, even though its⁵⁶ meaningfulness-and-teleology⁹⁹ remains intelligible, more or less, to the positive science essentially by the modern conception of observational and experimental validation. However, the idea of requisite shift in attitude/mental-disposition/care-and-episteme⁵ from that simplistic ‘modern conception’ cannot be contested. Such an attitude/mental-disposition/care-and-episteme⁵ implied shift as articulated above, construed as of an overall registry-worldview/dimension⁸³reference-of-thought transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is rather

‘massively distressing’ when implied ‘as of an instant of transitioning’ since the reality of such attitude/mental-disposition/care-and-episteme⁵ transitioning have tended to take place rather crossgenerationally as of human beyond-the-consciousness-awareness-teleology⁹⁹ ~~<of-preconverging-existential-extrication-as-of-existential-unthought>~~⁵. As we can now imagine the transitioning of positivism/rational-empiricism attitude/mental-disposition/care-and-episteme⁵ from earlier crude conceptualisations of positivism/rational-empiricism as presently reflecting a more ¹⁰³universal valid notion of positivism/rational-empiricism as of its spread worldwide and profoundness in today’s societies. Interestingly, this transitioning nature of human attitude/mental-disposition/care-and-episteme⁵ renewal manifestation as of the social collective evolution, and is equally reflected in the individual as-receptacle-of-temporal-to-intemporal-individuation-ontological-performance⁷² ~~-<including-virtue-as-ontology>~~; as at any given moment individuals and society are rather inclined to adopt an attitude/mental-disposition/care-and-episteme⁵ of dual-language/split-mentality as of ~~<amplifying/formative-epistemicity>~~ ~~totalising~thrownness-in-existence³⁵~~ (I exist therefore existence is of transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance⁷² ~~-<including-virtue-as-ontology>~~). The implied notion of human emancipation is always being articulated in an existentially-~~<disontologising/re-ontologising—aporeticism>~~ dual-language/split-mentality that on-the-one-hand fails the implied emancipation and on-the-other-hand implies a strife for such emancipation. Consider in this regard, the attitude/mental-disposition/care-and-episteme⁵ of warring nations in the early 20th century all too ready to arm themselves massively in preparation for the world wars and equally very much aware of the need for international peace, or in the 18th and 19th centuries the dual-language/split-mentality of ¹⁰³universal human rights and ending slavery in the new world and the slave trade on-the-one-hand and on the other still practicing it up to the point of wars like the American civil war to bring an end to it. In a more prosaic note,

the dual-language/split-mentality associated with the evasiveness of emancipating social and political dispositions as of relevant settings and contexts. In fact, this author will surmise that in many ways we already carry inklings of postmodern ¹⁸deprocrpticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care—and—episteme⁵ as of the dual-language/split-mentality at appropriate contexts and settings extolling our liberality with progressive stakes while in other secluded settings and contexts espouse a damning language regarding such progressive stakes. The idea of requisite attitude/mental-disposition/care—and—episteme⁵ renewal as implied for notional ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality induced transcendence-and-sublimity/sublimation/supererogatory~de-mentativity speaks of a ‘reality as of underlying human beyond-the-consciousness-awareness-teleology⁹⁹-<of-preconverging-existential-extrication-as-of-existential-unthought>⁶⁷’, that reflects a human tacit awareness that the grounding of its ⁵⁶meaningfulness-and-teleology⁹⁹ is not-certain-as-absolute at any given moment, and that it should be prepared to shift its attitude/mental-disposition/care—and—episteme⁵ for more profound-and-complete ⁵⁶meaningfulness-and-teleology⁹⁹. While such an inclination is more forthcoming as of less profound-and-perceived personal existential-~~<disontologising/re-ontologising—aporeticism>~~ implications with regards to the axiomatic-constructs within a ⁸³reference-of-thought as articulated priorly with a shift for the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs within the positivism/rational-empiricism ⁸³reference-of-thought, however, as of more profound-and-perceived personal existential-~~<disontologising/re-ontologising—aporeticism>~~ implications as drastically implied at the phenomenological depth of ⁸³reference-of-thought transcendental conceptualisation this turns out to be much more difficult to countenance given individuals

‘mental and existential-<disontologising/re-ontologising—aporeticism> investment’ into
⁵⁶meaningfulness-and-teleology⁹⁹ as grounded on a given ‘registry-worldview’s/dimension’s
⁸³reference-of-thought <amplituding/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ established existential—epistemic-
 totalisation-of-⁵⁶meaningfulness-and-teleology⁹⁹’ as well as the ‘psychological comfort’
 habituated at the given ⁵⁸neuterising. But then every registry-worldview/dimension has its own
 specific hurdle to clamber-over and that of futural Being-development/ontological-framework-
 expansion—as-to-depth-of-ontologising-development-as-infrastructure-of— meaningfulness-
 and-teleology as of prospective notional~¹⁸deprocrpticism is exactly the capacity to construe
⁵⁶meaningfulness-and-teleology⁹⁹ as of full/complete human consciousness implications as
 implied by its protensive-consciousness which ultimately doesn’t allow for ⁵⁶meaningfulness-
 and-teleology⁹⁹ beyond-the-consciousness-awareness-teleology⁹⁹-<of-preconverging-
 existential-extrication-as-of-existential-unthought>⁶ arising as of human prior relative-
 ontological-incompleteness⁸⁸-of-⁸³reference-of-thought. The fact is the ontological-faith-notion-
 or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality
 apriorising/axiomatising/referencing- {of-‘prospectively implicated attendant ontological-
 contiguity ’~educated—
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-
 <imbued—notional~cogency>’ }—conflatedness¹³-in- {preconverging ment by}-
 postconverging entailment implication with respect to existence-potency³⁹~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression is such that in reality we are always
 tacitly aware of the evasiveness of absolute certainty but often rather inclined as of practicality
 to hang on to a delusion of the results of prior ⁶¹nonpresencing-<perspective—ontological-
 normalcy/postconvergence> as if of absolute certainty, so-construed as reasoning-from-

results/afterthought. But then veridical absolute certainty is ever a promise always held in prospective existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression relative-ontological-completeness⁸⁷-of-apriorising/axiomatising/referencing, and so as of the certainty of human limited-mentation-capacity—as-subjecting-‘educated-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency prospective relative-ontological-completeness⁸⁷-of-axiomatic-construct-or-⁸³reference-of-thought ~~<amplituding/formative-epistemicity>~~causality⁶ ~~~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—~~ ontological-contiguity⁶⁷ for transcendence-and-sublimity/sublimation/supererogatory~de-mentativity, implied as of intemporal-preservation-entropy-or-contiguity—or-ontological-preservation. This explains why ontology’s-directedness-as-Being is the direction of ⁵⁶meaningfulness-and-teleology⁹⁹ grounding as always prospective as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought; and so, as of the successive base-institutionalisation, ¹⁰³universalisation, positivism and notional~¹⁸deprocrpticism registry-worldviews/dimensions ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> respectively as successive ⁵⁶meaningfulness-and-teleology⁹⁹ grounding for recurrent-utter-uninstitutionalisation, base-institutionalisation-universalisation, ¹⁰³universalisation-non-positivism/medievalism, and positivism-⁸⁰procrpticism ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴. Interestingly we can appreciate that the attitude/mental-disposition/care-and-episteme⁵ as of relevant existential-~~<disontologising/re-ontologising—aporeticism>~~ issues of all the prior registry-worldviews/dimensions ⁸³reference-of-thought are wanting-as-relatively-ontologically-flawed from our positivism-⁸⁰procrpticism as prospective perspective/framing/reference/horizon/projection of ⁵⁶meaningfulness-and-teleology⁹⁹. However, we are hard-pressed to concede that from futural ~~Being-development/ontological-~~

framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
 meaningfulness-and-teleology as of prospective ¹⁸deprocrypticism-or-preempting—
 disjointedness-as-of-⁸³reference-of-thought as of its prospective relative-ontological-
 completeness⁸⁷-of-⁸³reference-of-thought, our positivism-⁸⁰procrypticism is wanting-as-
 relatively-ontologically-flawed; as by reflex every registry-worldview/dimension is inclined to
 hang on to a delusion of the results-as-afterthought of prior ⁶¹nonpresencing-<perspective-
 ontological-normalcy/postconvergence> even at its uninstitutionalised-threshold¹⁰² despite its
 notional-discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-supererogation ⁹⁶-of-
 mentally-aestheticised~preconverging/dementing²⁰-qualia-schema_and_prospective-profound-
 supererogation ⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-
 schema> with the prospective registry-worldview/dimension institutionalisation. Thus, induces
 its specific ⁵⁸neuterising as it fails to construe of ⁵⁶meaningfulness-and-teleology⁹⁹ projectively
 as of prospective existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-
 epistemic-digression relative-ontological-completeness⁸⁷-of-
 apriorising/axiomatising/referencing. The implied ⁵⁵maximalising-recomposuring-for-relative-
 ontological-completeness⁸⁷—unenframed/re-ontologising~conceptualisation notion also
 underscores the postmodern conception of ⁴⁸human-subject-emancipating-relativism-driven-
 recomposuring-constructivism-towards-singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁵¹nonpresencing>⁹² with regards to any
 <amplituding/formative-epistemicity>totalising~devolved-purview-as-domain-of-construal-
 as-intrinsic-reality/ontological-veridicality, as fundamentally driven as to existence-
 potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression as so
 validatable by their <amplituding/formative-epistemicity>causality⁹~as-to-projective-
 totalitative-implications-of-prospective-⁵¹nonpresencing,-for-explicating~relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶¹. Hence it is ‘more real in its

⁴⁸human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-~~<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²~~ understood as a double-gesture reification for prospective relative-ontological-completeness⁸⁷-of-axiomatic-construct-or-⁸³reference-of-thought' by its ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed/re-ontologising~conceptualisation as to existence-potency³⁹~sublimating~nascence,-disclosed-from-prospective-epistemic-digression than any other prior non-constructed ⁵⁶meaningfulness-and-teleology⁹⁹ simply because of the profoundness of its phenomenological depth of projection/anticipation in the quest for ~~<amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷ validation, which ordinary ~~<amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-~~<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>~~)~~ doesn't even bother contemplating about by its ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed/disontologising~conceptualisation reflex of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—'prospectively-implicated-attendant-ontological-contiguity⁶⁷~educated-existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>⁴⁰ as of existence's ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴. This social knowledge ⁴⁸human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-~~<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²~~ insight translate the reality that 'conventioning and tradition grounded critiques' of postmodernism fundamentally misconstrue that they are departing, as of their ⁸³reference-of-thought, from a less real position to evaluate a~~

more real position; more like the irony of trying to evaluate the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs from a posture of ‘traditional classical mechanics axiomatic-construct’. Here is what fundamentally underlies the naïve misunderstanding of ⁴⁸human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-~~as-to-the-nondisjointedness/entailment-of-prospective-⁶ nonpresencing⁹²~~. For instance, the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs actually reflects that priorly conceptualised-notions like ‘space’, ‘time’, ‘ether’ and the ‘laws of physics at atomic scale had to be the same as at the macroscale’, were all wrong. Thus ‘speaking of the reality of human limited-mentation-capacity—~~as-subjecting-‘educed-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency~~ as of its existential-~~disontologising/re-ontologising—aporeticism~~ analytic capacity’ in a state of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought. It is human limited-mentation-capacity-deepening—~~as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating-nascence’²³³~~ as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought as subsequently assuming as more real the notion of ‘space-time’, ‘considering the ether as unreal’, ‘considering that the laws of physics are different at atomic scale from the macroscale’, etc. that as of the ⁴⁸human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-~~as-to-the-nondisjointedness/entailment-of-prospective-⁶ nonpresencing⁹²~~ exercise brought about the more profound insight enabling the conception of the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs ultimately validated as of ~~amplituding/formative-epistemicity~~ causality⁹ ~~as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~~ by existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression; as all along humankind existence as of human-subpotency, the

new reality so-espoused ‘is never about existence in itself as-existence-is-given-whatever-it-is-that-is-given’, but about human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘~~educated-unlimitedness/existence-sublimating-nascence~~’²³ for human emancipation. Thus implying existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression is ‘not really about any variation as of the ⁴⁸human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹² directed directly to inherent-existence-as-of-existential-reality/existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality whatever’, as it rather comes down to the ⁴⁸human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹² as of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘~~educated-unlimitedness/existence-sublimating-nascence~~’²³ bringing about a more profound and complete grounding for human construing of the full-potency of existence, which remains-whatever-it-is-ultimately. The postmodern insight here is rather that what is relevant to humankind is human-subpotency development towards the abstract full-potency of existence-whatever-it-is-ultimately. So the notion of ⁴⁸human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹² has nothing to do with the inherent nature of existence/intrinsic-reality/ontological-veridicality. Rather it has to do with ‘enlightening ⁴⁸human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹²’ of human limited-mentation-capacity—as-subjecting-‘~~educated-unlimitedness/existence-sublimating-nascence~~’ to limitedness/human-subpotency which needs

to be deepened before humankind embarks on the task of ‘conceptualising ⁵⁶meaningfulness-and-teleology⁹⁹ that increasingly reflects existence/intrinsic-reality/ontological-veridical’. Thus this actually lead to ‘more and more objective ⁵⁶meaningfulness-and-teleology⁹⁹’ as we cannot argue that the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs is less objective than classical-mechanics—axiomatic-constructs since it involved the ⁴⁸human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹² that led to human limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency-to-‘~~educed-unlimitedness/existence-sublimating-nascence~~²⁵³. Quite the contrary, it is that exercise in inducing prospective relative-ontological-completeness⁸⁷-of-axiomatic-construct-or-⁸³reference-of-thought that brings about greater objectivity, as reflected in the ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~⁵⁷~of-the-human-institutionalisation-process⁵⁸ behind ~~Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-~~ meaningfulness-and-teleology .

That naivety in failing to grasp this lies in the ontologically-flawed mental-reflex of temporal ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴, wherein mental-dispositions operate by default without a double-gesturing, on the ‘wrong assumption that they already have the most ontologically-developed perspective/framing/reference/horizon/projection for grasping prospective ⁵⁶meaningfulness-and-teleology⁹⁹’; and failing to project/anticipate prospectively the implications of their very own shallow limited-mentation-capacity—as subjecting-‘~~educed-unlimitedness/existence-sublimating-nascence~~’ to limitedness/human-subpotency implications from a deeper prospectively-construed perspective/framing/reference/horizon/projection. Such a ‘modern take’ is susceptible to construe of the presence as of metaphysics-of-presence-~~<implicated-‘nondescript/ignorable-void~~⁶⁰-as-to-⁷⁹presencing—absolutising-identitive-

constitutedness⁵⁶/illusion-of-the-present/present-consciousness/mirage, with hardly any contemplation of the retrospective and prospective projective-insights for construing ontologically-veridical⁵⁶ meaningfulness-and-teleology⁹⁹. This paradox for human knowledge, as implied with the postmodern double-gesture reification, highlights that the human preconverging/postconverging–de-mentating/structuring/paradigming for construing knowledge is similar to H.G. Well’s country of the blind narrative, with the more critical issue being about ‘human blindness which needs to be resolved first before proceeding to see’, as what is to be seen as of the world is already given-whatever-it-is, and our true issue-as-of-knowledge is to develop the necessary⁴⁸ human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing⁹²> limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘~~educated-unlimitedness/existence-sublimating-nascence~~²³³’ to see it. This fundamentally underlies the idea of apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting/‘⁸³ reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness’ as underlying a given registry-worldview’s/dimension’s⁸³ reference-of-thought for⁵⁶ meaningfulness-and-teleology⁹⁹ conceptualisation and ontological-performance⁷²-<including-virtue-as-ontology>. In registry-worldview/dimension terms, the naivety of ‘failing to recognise that human limited-mentation-capacity—as-subjecting-‘~~educated-unlimitedness/existence-sublimating-nascence~~²’-to-limitedness/human-subpotency deepens by⁴⁸ human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing⁹²>’, paradoxically and ridiculously amounts rather to construing of a prospective registry-worldview/dimension institutionalisation’s⁸³ reference-of-thought as of its prospective relative-ontological-completeness⁸⁷-of-⁸³ reference-of-thought in terms of the prior registry-

worldview/dimension uninstitutionalised-threshold¹⁰²'s/uninstitutionalised-threshold¹⁰²'s
⁸³reference-of-thought as of it prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-
thought. The argument traditionally made about postmodern-thought as 'sceptical with regards
to ontologically-flawed-metanarratives/ideologies and the lack of objectivity of meaning' is a
wrongly articulated/made argument ontologically, since it is being wrongly articulated/made
from the 'modern perspective/frame/reference/horizon' which is actually in prior relative-
ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as of a shallower limited-mentation-
capacity—as subjecting—'educated-unlimitedness/existence-sublimating-nascence' to—
limitedness/human-subpotency (as to 'wavering/redounding/waveforming—of-the-referencing-
and-the-devolved-referencing-imbued-ontological-performance⁷²-<including-virtue-as-
ontology>/morality/ethics/justice/etc. as to presublimation and nascent-sublimations
overlapping-contiguity-of-referencing-and-devolved-referencing' associated with ⁴⁷historicity-
tracing—in-presencing—hyperrealisation/hyperreal-transposition) and thus has to be decentered-
as-preconverging-or-dementing²⁰—apriorising-psychologism. Rather the ontologically-veridical
articulation of the postmodern argument as of its actual prospective relative-ontological-
completeness⁸⁷-of-⁸³reference-of-thought which has to be prospectively centered-as-
postconverging-or-dialectical-thinking²¹—apriorising-psychologism over the modern take as
prospectively decentered-as-preconverging-or-dementing²⁰—apriorising-psychologism, should
be affirmatory in articulating that postmodern-thought is about: the appraisal and supplanting of
ontologically-flawed-metanarratives/ideologies including socio-econo-political ideologies and
ontologically-flawed professed ideologies like demarcating ontological-flawed-ideology-of-
science-and-its-distortive-implications from ontologically-veridical-science-in-practice, and its
pursuit for the most profound-and-complete objectivity of meaning as of prospective relative-
ontological-completeness³⁷-of-⁸³reference-of-thought by renewing appraisal of intrinsic-
reality/ontological-veridicality by ⁴⁸human-subject-emancipating-relativism-driven-

recomposing-constructivism-towards-singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹² as of human-subpotency
 apriorising/axiomatising/referencing- {of-~~prospectively implicated~~ attendant-ontological-
 contiguity } ~educated-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>' } —conflatedness¹³ in {preconverging ment by}-
 postconverging-entailment', and it is much more than just a naïve notion of a multiplicity of
 narratives as wrongly implied from the modern take of <preconverging~'motif-and-
 apriorising/axiomatising/referencing'-entailing>-existentialising—enframing/imprintedness-
 <as-to-⁴ historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition)
 necessarily subject to ontological-bad-faith/inauthenticity⁶⁴ as of the modern's take
 prospectively uninstitutionalised-threshold¹⁰² of procrypticism or disjointedness—as-of-
⁸³reference-of-thought in-many-ways explaining the difficulties of Derrida and Foucault in
 effectively qualifying their thought postures (when each was asked whether they were
 poststructuralist) underlied/organised respectively by messianicity and parrhesia but rather
 postmodern-thought is of a prospective 'relative-ontological-completeness⁸⁷ re-originary-as-
 unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-(imbued-
 postconverging/dialectical-thinking²¹ -'projective-insights'/epistemic-projection-in-
 conflatedness¹² -of-notional~¹⁸ deprocrypticism-prospective-sublimation)⁹⁰ appraisal of human
 narratives as to dimensionality-of-sublimating²⁵ -(<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹⁷ /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)' thus
 implying rather a notional~¹⁸deprocrypticism institutionalisation 'unenframed/re-
 ontologising/unbeholdening/bechancing—supererogation⁹⁶ parameterisation/reparameterisation-
 <reflecting-a-supererogatory~decisionality-of-socioinstitutional-conceptions-as-to-'their-

nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-desublimation’}-as-so-operationalising-‘scalarisation-as-to-rescalarisation-as-re-ontologisation’. The implication here is that hitherto postmodern-thought had been naively and falsely conceptualised within the ‘modern take attitude/mental-disposition/care–and–episteme’ as of its ⁸⁰procrypticism–or–disjointedness-as-of-⁸³reference-of-thought, instead of implying the ontologically-veridical ‘subverting of the modern take’ by its very own ‘postmodern ¹⁸deprocrypticism–or–preempting—disjointedness-as-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care–and–episteme’ which prospectively represents the modern as preconverging-or-dementing²⁰–apriorising-psychologism while the postmodern is postconverging-or-dialectical-thinking²¹–apriorising-psychologism; as the point of assertion of postmodern-thought as ¹⁸deprocrypticism–or–preempting—disjointedness-as-of-⁸³reference-of-thought is actually a point of prospective ¹⁵de-mentation-(~~supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics~~). Of critical insight here is the fact that many postmodern authors like Foucault, Lyotard and Derrida adopted stances as of constructivism, ‘⁶¹nonpresencing-<perspective–ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-growth,-as—{veridical/sound}-relative-reflexivity–in-existence/relativising–from-limited-mentation-as-its-deepening/psychologismic–epistemic-acutisation—residualising,-{decompulsing} delinearity–for–eogeny’ and deconstruction are rather ontologically-veridical observations/remarks/‘constatations’ about the conception of social reality from their authentic analysis ‘without going further out-of-the-scope-of-ontological-veracity to ideologise constructivism, ‘⁶¹nonpresencing-<perspective–ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-growth,-as—{veridical/sound}-relative-reflexivity–in-existence/relativising–from-limited-mentation-as-its-deepening/psychologismic–epistemic-acutisation—residualising,-{decompulsing} delinearity–for-

eogeneity' and deconstruction beyond their implied ontologically-veridical observations/remarks/constatations' as many of their critiques poorly misinterpret them; with the implications that their stances are open-ended and receptive to the elucidative justifications for their non-ideologised ontologically-veridical observations/remarks/'constatations' about the constructivism, ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising from limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising—^{decompulsing}delinearity~for-eogeneity' and deconstruction manifestation/conception of social reality. Thus the ontologically affirmatory position adopted herein as of the prospective 'postmodern ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care-and-episteme' is not contradictory but rather complementing their positions as it rather reinterprets their observations/remarks/'constatations' as of human limited-mentation-capacity—as-subjecting-‘educated-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁸³; wherein for instance, for the recurrent-utter-uninstitutionalisation ⁸³reference-of-thought ill-health is as of an 'implicated_attendant-ontological-contiguity⁶⁷?~educated-existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogeny>’⁴⁰-lowest-level-reification per-cep-ti-vi-ty-as-of-bad-omen while for the positivism ⁸³reference-of-thought ill-health is as of a per-cep-ti-vi-ty-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation. Basically,

the ‘hitherto ontologically-flawed postmodern ¹⁸deprocrpticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care-and-episteme’ in its relation with modernity wrongfully implied that it seeks the validation of modernity, and so as ridiculously as implying that budding-positivism/rational-empiricism should have sought for its validation from medieval-scholasticism. In both cases, the fundamental issue once ¹⁰³universal-transparency¹⁰⁴ <transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸ } avails as of overall underlying human ontological-commitment⁶⁶ <implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation⁹⁶ for relative-ontological-completeness⁸⁷, as herein implied originally/as-of-event³⁸ with the ‘prospective/new postmodern ¹⁸deprocrpticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care-and-episteme’, is mostly about dismissing the prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as when a critique of notional-discontiguity/epistemic-discontiguity⁶³ <between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰—qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-schema> exposes the reality of a dialogical and intellectual inequivalence given their anti-intellectual stances against postmodern-thought preferring to ‘circumvent genuine intellectual engagement’ for extra-intellectual activities of institutional-being-and-craft meant to preserve vested narrow interests beyond-the-consciousness-awareness-teleology⁹⁹ <of-preconverging-

existential-extrication-as-of-existential-unthought⁶¹. Just as it was perceived as a fool's errand by the Descartes, Galileos, Diderots, etc., to contemplate of genuine intellectual engagement between their budding-positivism/rational-empiricism ventures with traditional medieval scholasticism, especially with regards to the latter's institutionally-associated dogmatic censure and persecution, and thus with the former resorting to discursive strategies for ¹⁰³universal-transparency¹⁰⁴-~~transparency-of-totalising-entailing,-as-to-entailing-~~amplituding~~/formative-epistemicity~~>totalising~in-relative-ontological-completeness⁸ } as of overall underlying human ontological-commitment⁶⁶-~~implied—self-assuredness-of-ontological-good-faith/authenticity~~⁶⁹ ~postconverging-de-mentating/structuring/paradigming⁷⁰ -as-being-as-of-existential-reality> as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation⁹⁶ for relative-ontological-completeness⁸⁷; it is inevitably the case that what is most critically warranted is for the 'prospective/new postmodern ¹⁸deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care-and-episteme⁵' to articulate its full-fledged discourse as of ¹⁰³universal-transparency¹⁰⁴-~~transparency-of-totalising-entailing,-as-to-entailing-~~amplituding~~/formative-epistemicity~~>totalising~in-relative-ontological-completeness⁸ } as of the liberality of thought allowed for in open society notwithstanding such extra-intellectual and media-driven perverted representation of postmodern-thought. The reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness-formativeness-~~as-to-eventualising-inkling-drive-or-seeding-misprising~~—temporal-to-intemporal-dispositions-~~so-construed-as-from-perspective-ontological-normalcy/postconvergence~~'—existentialism-form-factor speaking of human shallow-to-deeper limited-mentation-capacity—as-subjecting-~~duced-unlimitedness/existence-sublimating-~~

nascence² to limitedness/human subpotency implies that prospective
 preconverging/postconverging–de-mentative/structural/paradigmatic transcendental knowledge
 by its so-projected intemporality⁵², at the uninstitutionalised-threshold¹⁰², is not necessarily
 grasp as intemporal in the overall human social-stake-contention-or-confliction framework as of
 the lack of ¹⁰³universal-transparency¹⁰⁴ ~~(transparency-of-totalising-entailing, -as-to-entailing-
 <amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness⁹⁷)~~ for its
 prospective institutionalisation. Critical for the social validation and institutionalisation of any
 preconverging/postconverging–de-mentative/structural/paradigmatic transcendental knowledge
 is the fact that its ‘concurrent ~~<amplituding/formative–epistemicity>causality⁹ ~as-to-projective-
 totalitative–implications-of-prospective-⁶nonpresencing, -for-explicating~relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~~’ is not sufficiently decisive given
 that human temporal-to-intemporal nature as of the social-stake-contention-or-confliction
 framework at the uninstitutionalised-threshold¹⁰² cannot adjudge-and-commit-to the
 ontological-pertinence of such prospective transcendental knowledge ‘concurrent
~~<amplituding/formative–epistemicity>causality⁹ ~as-to-projective-totalitative–implications-of-
 prospective-⁶nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—
 ontological-contiguity⁶⁷~~’. Consider in this regard, the ‘concurrent ~~<amplituding/formative–
 epistemicity>causality⁹ ~as-to-projective-totalitative–implications-of-prospective-
⁶nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-
 contiguity⁶⁷~~’ of the prospective positivism/rational-realism transcendental knowledge articulated
 by the Copernicuses, Descartes, Galileo, Diderots, etc. as ⁵⁶meaningfulness-and-teleology⁹⁹ of
 prospective relative-ontological-completeness⁸⁷-of⁸³ reference-of-thought validated by
 corresponding prospective ‘concurrent ~~<amplituding/formative–epistemicity>causality⁹ ~as-to-
 projective-totalitative–implications-of-prospective-⁶nonpresencing, -for-explicating~relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~~’. Such ‘concurrent

~~<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~~ was not a sufficient basis for their ideas to be socially adopted by the medieval establishment social-stake-contention-or-conflict framework at its uninstitutionalised-threshold¹⁰² as of non-positivism/medievalism. The point being made here is that within a given registry-worldview/dimension institutionalisation framework the idea of ‘concurrent ~~<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~~’ is only more or less determinant as of the institutionalisation’s internal basis of validation of knowledge grounded on its ⁸³reference-of-thought⁻⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-aposteriorising/logicising/deriving/intelligising/measuring⁻⁵⁶meaningfulness-and-teleology⁹⁹ as of its ~~<amplituding/formative-epistemicity>totalising/circumscribing/delineating⁸³reference-of-thought⁻⁸⁴devolving’~~. However, at its uninstitutionalised-threshold¹⁰² the prospective ‘concurrent ~~<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~~’ as of the prospective institutionalisation’s basis of validation of knowledge grounded on the ⁸³reference-of-thought⁻⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-aposteriorising/logicising/deriving/intelligising/measuring⁻⁵⁶meaningfulness-and-teleology⁹⁹ of the prospective institutionalisation’s ~~<amplituding/formative-epistemicity>totalising/circumscribing/delineating⁸³reference-of-thought⁻⁸⁴devolving’~~ will not necessarily meet with the approbation of the prior institutionalisation now construed as the uninstitutionalised-threshold¹⁰², and so as of mutually beyond-the-consciousness-awareness-teleology⁹⁹-~~<of-preconverging-existential-extrication-as-of-existential-unthought>⁶~~. This has to

do with the fact that the full-potency of existence that divulges relative ontological-vericality supersedes human-subpotency epistemising orientation towards its, and thus epistemic constructs as of human-subpotency construal are inevitably ad-hoc to ontological-veracity as of the full-potency of existence; as existence doesn't adjust to human-subpotency with the reverse being true, equally it is human epistemic constructs that ad-hocly adjust to ontological-veracity as of prospective relative-ontological-completeness⁸⁷. Thus while the idea of 'concurrent ~~<amplituding/formative-epistemicity>causality⁶ ~as-to-projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶¹~~' as the basis for the validation of knowledge is inherently ontologically veridical as of a given institutionalisation's internal ⁸³reference-of-thought⁻⁸ categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring⁻⁵⁶ meaningfulness-and-teleology⁹⁹ of its ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating ⁸³reference-of-thought⁻⁸⁴ devolving', however, this is an overrated notion with regards to human social-stake-contention-or-confliction framework at its uninstitutionalised-threshold¹⁰² as external/prospective ⁸³reference-of-thought⁻⁸ categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring⁻⁵⁶ meaningfulness-and-teleology⁹⁹ of its ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating ⁸³reference-of-thought⁻⁸⁴ devolving', which should and cannot be ignored as from the epistemic-projection of prospective preconverging/postconverging—de-mentative/structural/paradigmatic transcendental knowledge. Rather human social-stake-contention-or-confliction framework fundamentally subscribes to knowledge, given this paradox, as of 'detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness' induced as of a preconverging/postconverging—de-mentative/structural/paradigmatic transcendental knowledge

‘concurrent ~~<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~~’ establishing and upholding it. The idea here is that the inherent and direct notions of positivism/rational-empiricism expounded by the Galileos, Descartes, Diderots, Copernicuses, etc. were not the fundamental basis for the ultimate human social-stake-contention-or-confliction framework validation but rather their derived positive-opportunism—of-social-functioning-and-accordance⁷⁵ that brought about the ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’ implied-by-and-deriving-from their notions of ¹⁰³universal human rights and open society, technical advances, better social organisation, etc., then leading to a reasoning-from-results/afterthought institutionalisation and enculturation of such (re-originary-as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²¹ -‘projective-insights’/‘epistemic-projection-in-conflatedness¹’-of-notional~⁸ deprocrypticism-prospective-sublimation)⁹⁰) originary/event³⁸-of-prospective-ontology-origination positivism/rational-empiricism thought. In other words, human dimensionality-of-sublimating²⁵ -(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) as inclination to adhere to prospective preconverging/postconverging—de-mentative/structural/paradigmatic transcendental knowledge as of its ‘concurrent ~~<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~~’ is very much limited and such prospective ‘concurrent ~~<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—~~

~~ontological-contiguity~~⁶¹’ however its ontological-veridicality cannot be naively construed as all that which is needed to effectuate social transformation and transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. We can appreciate this for instance in the case of cultural diffusion with respect to many a non-modern traditional social-setting where modern-day medicine however its overall ‘concurrent ~~amplituding/formative-epistemicity~~>causality⁹ ~~~as-to-projective-totalitative-implications-of-prospective-~~⁶ ~~nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-~~ ~~contiguity~~⁶¹’ over other types of premodern medicine, will often be suspected and avoided as of its poorly established ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’, and it is only after it has been ‘socially habituated-as-institutionalised’ that it has the requisite ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’. This equally manifests as of prospective preconverging/postconverging-de-mentative/structural/paradigmatic transcendental knowledge construal, as implied for instance by postmodern-thought and particularly so as postmodern-thought has still been undergoing its full construction. The implication here is that all prospective transcendental ⁵⁶meaningfulness-and-teleology⁹⁹ superseding uninstitutionalised-threshold¹⁰² do not come about as of simplistic continuity but rather as of epistemic-breaks/epistemic-resetting, involving successive ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’ instigated-and-upheld by the associated successive prospective ‘concurrent ~~amplituding/formative-epistemicity~~>causality⁹ ~~~as-to-projective-totalitative-implications-of-~~ ~~prospective-~~⁶¹ ~~nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—~~ ~~ontological-contiguity~~⁶¹’ postconverging-de-mentating/structuring/paradigmging of ‘⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹’,

as of successive prospective relative-ontological-completeness⁸⁷-of-⁸³ reference-of-thought. The implication of such an indirect nature of human social-stake-contention-or-confliction framework validation of transcendental knowledge as of ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’ and not just direct ‘concurrent ~~<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁷~~’ implies that just as prospective preconverging/postconverging–de-mentative/structural/paradigmatic transcendental knowledge prospective ‘concurrent ~~<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁷~~’ could be ‘objected to as of human social-stake-contention-or-confliction framework’ notwithstanding its inherent prospective relative-ontological-completeness⁸⁷-of-⁸³ reference-of-thought given its prior lack of ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’; any such prospective preconverging/postconverging–de-mentative/structural/paradigmatic transcendental knowledge must be construed and thought-out strategically as of its ultimate establishment of ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’ that as of its prospective relative-ontological-completeness⁸⁷-of-⁸³ reference-of-thought supersedes the prior relative-ontological-incompleteness⁸⁸-of-⁸³ reference-of-thought, just as positivism/rational-empiricism superseded non-positivism/medievalism. Likewise ‘concurrent ~~<amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁶ nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁷~~’ ontologically-flawed knowledge can be legitimately overlooked where such knowledge is implied as of priorly established ‘detour to social goodwill deferential-

formalisation-transference to perceived overwhelming-relative-effectiveness'. This latter cases arise with many a bogus social or natural science study and methodology grounded on the 'mystifying sterile/anecdotal imprimatur' of positivistic science, as 'detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness', but then on closer examination turns out to be poorly designed as well as the prevalence of institutional-being-and-craft suboptimal dispositions with regards to truly upholding the science ethos in many situations with regards to the ideal operation and promotion of scientific research; and so, as of human temporal-to-intemporal ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. of any ⁸³reference-of-thought⁸-categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring⁵⁶-meaningfulness-and-teleology⁹⁹'. Already, postmodern interpretations have increasingly been much more relevant practically to many subject-matter domains and activities, with even greater potential for transformative implications if fully acted upon. Furthermore, the 'prospective/new postmodern ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care-and-episteme⁵' warrants that postmodern-thought hitherto articulated beyond-the-consciousness-awareness-teleology⁹⁹-<of-preconverging-existential-extrication-as-of-existential-unthought>⁵ in terms-as-of-axiomatic-construct of the 'modern take attitude/mental-disposition/care-and-episteme⁵', need to be translated-as-reconceptualised into its very own 'postmodern ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care-and-episteme⁵' as of its own truly postmodern organic-knowledge. The fact is that organic-knowledge is fundamentally driven as of attitude/mental-

disposition/care-and-episteme⁵, wherein for instance Newtonian Physics as of positivism/rational-empiricism attitude/mental-disposition/care-and-episteme⁵ organic-knowledge makes little sense and is of little potential if construed as of a medieval or animistic social-setup alchemic or mystical attitude/mental-disposition/care-and-episteme⁵. In this regard, attitude/mental-disposition/care-and-episteme⁵ is fundamentally the apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting notional~conflatedness¹³ as implied by its ‘assumed-and-unflinching transversality-<for-sublimating-existential-eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’-as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’>¹⁰¹ <amplifying/formative-epistemicity>totalising/circumscribing/delineating⁸³ reference-of-thought⁸⁴ devolving’ in reflecting the ‘incisive-and-intransigent nature of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>’ for the given attitude/mental-disposition/care-and-episteme⁵ true⁵⁶ meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-ontology>. Where beyond-the-consciousness-awareness-teleology⁹⁹-<of-preconverging-existential-extrication-as-of-existential-unthought>⁶, the new/prospective attitude/mental-disposition/care-and-episteme⁵ given its prospective relative-ontological-completeness³⁷-of-⁸³ reference-of-thought is wrongly construed as deriving posteriorly from the prior relative-ontological-incompleteness⁸⁸-of-⁸³ reference-of-thought, this induces apriorising/axiomatising/referencing- {of-‘prospectively implicated attendant ontological-contiguity’ ~educated-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-

~~<imbued-notional~cogency>~~ }—constitutedness¹⁴—~~in-preconverging-entailment~~ ‘as has been the case with prior postmodern-thought construed as of a modern take attitude/mental-disposition/care-and-episteme⁵’; thus leading to a sort of postmodern-thought mechanical knowledge that is in-many-ways just budding and poorly acted upon. Ultimately, a ‘new/prospective postmodern ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care-and-episteme⁵’ crossgenerational development, which is its very own apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care-and-episteme⁵, as of ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought is rather a notional~conflatedness¹³ as of deneuterising¹⁷ protensive-consciousness. The practical implications as well should be that meaningfulness and definitions often articulated about postmodern-thought that do not capture the postmodern ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care-and-episteme⁵ should be rejected; as the tendency for postmodern-thought to be misconstrued or perverted is not accidental, given the very fact that at its very core postmodern-thought is implying a prospective/new prospective relative-ontological-completeness³⁷-of-⁸³reference-of-thought requiring its own apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting. In this regard, central to translating-as-reconceptualising prior and new postmodern-thought as of its very own ‘postmodern ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care-and-episteme⁵’ organic-knowledge is the requirement for an affirmative mental-reflex with postmodern-thought construed ‘as the appraisal and supplanting

of ontologically flawed metanarratives and its pursuit for the most profound-and-complete objectivity of meaning, by renewing appraisal of intrinsic-reality/ontological-veridicality involving its ⁴⁸human-subject-emancipating-relativism-driven-recomposing-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁰² as of human ‘~~implicited_attendant~~ ontological-contiguity⁶⁷’~duced-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>⁴⁰’; and it is much more than just a naïve notion of a multiplicity of narratives as wrongly implied from the modern take of <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-
<as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) necessarily subject to ontological-bad-faith/inauthenticity⁶⁴ as of the modern’s take prospectively uninstitutionalised-threshold¹⁰² of procrypticism or disjointedness—as-of-⁸³reference-of-thought in-many-ways explaining the difficulties of Derrida and Foucault in effectively qualifying their thought postures (when each was asked whether they were poststructuralist) underlied/organised respectively by messianicity and parrhesia but rather postmodern-thought is of a prospective ‘relative-ontological-completeness⁸⁷ re-originary-as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~¹⁸deprocrypticism-prospective-sublimation)⁹⁰ appraisal of human narratives as to dimensionality-of-sublimating²⁵-(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹⁷/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)’ thus implying rather a notional~¹⁸deprocrypticism institutionalisation ‘unenframed/re-ontologising/unbeholdening/bechancing—supererogation⁹⁶ parameterisation/reparameterisation-
<reflecting-a-supererogatory~decisionality-of-socioinstitutional-conceptions-as-to-‘their-

nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-desublimation’)-as-so-operationalising-‘scalarisation-as-to-rescalarisation-as-re-ontologisation’. The ‘postmodern ¹⁸deprocrypticism–or–preempting—disjointedness-as-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care–and–episteme⁵’ should equally enable the avoidance of the erroneously implication of a ‘metaphysical/ideological advocacy’ as postmodern-thought as to ⁴⁸human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹² is so with regards to the inherent ontological sublimating human possibility in existence/intrinsic-reality/ontological-veridicality as to human-subpotency implied human potential, and so as emphasised and reflected with regards to the need for human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating-nasence²⁵³. We can garner insight about how we tend to misconstrue any attitude/mental-disposition/care–and–episteme⁵ that is different from our own ‘present attitude/mental-disposition/care–and–episteme⁵’, whether it is a ‘prior/old/superseded attitude/mental-disposition/care–and–episteme⁵’ or a ‘prospective/new/superseding attitude/mental-disposition/care–and–episteme⁵’. For instance, in the previous articulation of the ‘~~implicit~~ attendant–ontological-contiguity⁶⁷~educed–existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional~cogency>⁴⁰-lowest-level-reification per-cep-ti-vi-ty-as-of-bad-omen with ‘recurrent-utter-uninstitutionalisation attitude/mental-disposition/care–and–episteme⁵’ given its ‘non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidental-or-random-mental-disposition’, the reality is that our mental-devising-representation still remains in our ‘present positivism–⁸⁰procrypticism attitude/mental-disposition/care–and–

episteme⁵’ as of its ‘per-cep-ti-vi-ty-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation’, and only ‘adhocly-and-scantly identifies’ the ‘recurrent-utter-uninstitutionalisation attitude/mental-disposition/care-and-episteme⁵’ as it is wholly immersed-and-engrossed in its ‘positivism/rational-empiricism attitude/mental-disposition/care-and-episteme⁵ for the construal of ⁵⁶meaningfulness-and-teleology⁹⁹’; which it ‘skewedly construes as the apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’ while tempering down any prior/old/superseded or prospective/new/superseding apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting implied as of the ‘reality of human shallow-to-deeper limited-mentation-capacity—~~as-subjecting-‘educated-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency~~ apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting implications’ on the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/formative-epistemicity>totalising~purview-of-construal’, in defining which ⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care-and-episteme⁵ is ‘relevant as the attitude/mental-disposition/care-and-episteme⁵ of wholly immersed-and-engrossed ⁵⁶meaningfulness-and-teleology⁹⁹’. The point being made here is that our natural inclination is never meant to truly-and-comprehensively reflect any prior/old/superseded or prospective/new/superseding attitude/mental-disposition/care-and-episteme⁵ by itself but rather in any such exercise always apriorises the ‘present attitude/mental-disposition/care-and-episteme⁵’ and then reflect the other attitude/mental-disposition/care-and-episteme⁵ referred to posteriorly, and hence the latter is adhocly-and-scantly identified. We can grasp this insight about this natural inclination to uphold-as-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting

the ‘present attitude/mental-disposition/care–and–episteme⁵’ from the fact that ‘originary contacts’ between two cultures of prospective relative-ontological-completeness⁸⁷-and-incompleteness-of-⁸³reference-of-thought doesn’t mean a wholly immersed-and-engrossed ⁵⁶meaningfulness-and-teleology⁹⁹ between the cultures, since their natural inclination is to both apriorise ‘their own present attitude/mental-disposition/care–and–episteme⁵’ and respectively posteriorise the other culture attitude/mental-disposition/care–and–episteme⁵ as of their respectively

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting present attitude/mental-disposition/care–and–episteme⁵; and so, as the framework of any subsequent cultural diffusion metaphoricity⁵⁷. Thus to fully grasp what is implied here ontologically by attitude/mental-disposition/care–and–episteme⁵, beyond the natural inclination, is to understand that attitude/mental-disposition/care–and–episteme⁵ as ‘assumed-and-unflinching transversality-<for-sublimating–existential-eventuating/denouement,–from–‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated–affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’>¹⁰¹ implies a mental-projection exercise ‘reflecting-and-contemplating a wholly immersed-and-engrossed ⁵⁶meaningfulness-and-teleology⁹⁹’ as of their given ⁵⁸neuterising-as-of-prior-relative-ontological-incompleteness-of-⁸³reference-of-thought if a ‘prior/old/superseded attitude/mental-disposition/care–and–episteme⁵’ or deneuterising¹⁷-as-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought if a ‘prospective/new/superseding attitude/mental-disposition/care–and–episteme⁵’, whilst the ‘present attitude/mental-disposition/care–and–episteme⁵’ is then rather adhocly-and-scantly identified now as either deneuterising¹⁷ if it in relation to the prior/old/superseded or ⁵⁸neuterising if it is in relation to the prospective/new/superseding. In other words, when it comes to registry-worldview/dimension implications, ontologically-veridical representation of

attitude/mental-disposition/care-and-episteme⁵ means ‘to be or exist as of the given registry-worldview/dimension⁸³reference-of-thought’ rather than ‘to refer to it’; as the ‘referring to’ natural inclination is ontologically-flawed as it registers into the ‘present attitude/mental-disposition/care-and-episteme⁵’ unlike the ‘to be or exist as’ approach which is ontologically-veridical but is not the natural inclination of representation as it overrides the ‘present attitude/mental-disposition/care-and-episteme⁵’. ‘Postmodern¹⁸deprocrpticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care-and-episteme⁵’ construed as of ¹⁸deprocrpticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought is thus in its potentiation the very summum for the ‘conception of human-subpotency existential-<disontologising/re-ontologising—aporeticism> scope’ implied as of **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology** . In reflecting holographically-<conjugatively-and-transfusively> the **relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process** as of **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology** , successive institutionalisations reflect ‘successive and changing conceptions of human-subpotency existential-<disontologising/re-ontologising—aporeticism> scope’, and so from recurrent-utter-uninstitutionalisation as the ‘most supernatural/mythical/idolised conception of human-subpotency existential-<disontologising/re-ontologising—aporeticism> scope’ to futural **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology** as of prospective notional~¹⁸deprocrpticism as the most ‘realistic/authentic/unexceptional-as-of-the-mediocrity-principle conception of human-subpotency existential-<disontologising/re-ontologising—

~~aporeticism~~> scope'. Insightfully, what is critical about the 'conception of human-subpotency existential-~~disontologising/re-ontologising—aporeticism~~> scope' is the paradoxical fact that the more waywardly supernatural/mythical/idolised it is, the least potent has been human-subpotency mastery of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human~~amplituding/formative—epistemicity~~>totalising~purview-of-construal', while the more waywardly realistic/authentic/unexceptional-as-of-the-mediocrity-principle it is, the more potent has been human-subpotency in its mastery of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human~~amplituding/formative—epistemicity~~>totalising~purview-of-construal'. Effectively, 'postmodern ¹⁸deprocrypticism—~~or—preempting—disjointedness-as-of-~~⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care—and—episteme⁵' implied notional~¹⁸deprocrypticism is about a radicalisation of the 'realistic/authentic/unexceptional-as-of-the-mediocrity-principle conception of human-subpotency existential-~~disontologising/re-ontologising—aporeticism~~> scope' as of its maximum potency for human subpotent mastery of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human~~amplituding/formative—epistemicity~~>totalising~purview-of-construal'. This radicalisation is grounded on the rational-realism postulate that humankind as of its limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to—'duced-unlimitedness/existence-sublimating—naseence⁵³ has always encountered its uninstitutionalised-threshold¹⁰² all along in reflecting holographically-~~conjugatively-and-transfusively~~> the ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process~~ retrospectively and prospectively, reflecting the reality that humankind is of both a temporal/shortness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ and intemporal/longness-of-register-of-⁵⁶meaningfulness-and-teleology⁹⁹ nature at uninstitutionalised-threshold¹⁰², as of

prospective institutionalisation prospective relative-ontological-completeness⁸⁷ -of-⁸³reference-
 of-thought and uninstitutionalised-threshold¹⁰² prior relative-ontological-incompleteness⁸⁸ -of-
⁸³reference-of-thought. This departs from the ‘modern take attitude/mental-disposition/care-
 and-episteme⁵’, which poorly appreciates the continuity implied by ‘intemporal ontological-
 faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality instigated relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-
 process⁶⁸ as of difference-conflatedness¹³ -as-to-totalitative-reification-in-singularisation-<as-to-
 the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹² -as-veridical-epistemicity-
 relativism-determinism²² implied <amplituding/formative-epistemicity>causality⁹ ~as-to-
 projective-totalitative-implications-of-prospective-⁶¹ nonpresencing, -for-explicating~relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷’, as of Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of- meaningfulness-and-teleology psychologismic-epistemic-acutisation—
 difficulty <for, residualising-^{decompulsing} delinearity~for-cogency>—————magnitude<sup>{of-
 experientiality/experiment}</sup> and is rather caught up, beyond-the-consciousness-awareness-teleology⁹⁹ -
 <of-preconverging-existential-extrication-as-of-existential-unthought>⁸, in the reasoning-from-
 results/afterthought effect of the positivism/rational-empiricism institutionalisation outcome as
 of its transcendence-and-sublimity/sublimation/supererogatory~de-mentativity from non-
 positivism/medievalism, and as it construes of that outcome as the absolute possibility of human
 existential-<disontologising/re-ontologising—aporeticism> emancipation failing to factor in the
 positivism/rational-empiricism prior relative-ontological-incompleteness⁸⁸ -of-⁸³reference-of-
 thought, such that the latter is construed as not having its own uninstitutionalised-threshold¹⁰²
 which then implies its failure to apriorise the notion of a human temporal-to-intemporal nature
 at its ontologically-veridical uninstitutionalised-threshold¹⁰². Consequently, by assuming such a

positivism/rational-empiricism transcendental outcome reasoning-from-results/afterthought
 predisposition as the complete basis for construing humankind existential-~~<disontologising/re-
 ontologising—aporeticism>~~ emancipation, the ‘modern take attitude/mental-disposition/care-
 and-episteme⁵’ adopts an ontologically-flawed ‘conception of human-subpotency existential-
~~<disontologising/re-ontologising—aporeticism>~~ scope’ that is construed essentially as-of
~~<amplituding/formative—epistemicity>~~totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ untransvaluated-temporal-intemporality⁵²
 at its ontologically-veridical uninstitutionalised-threshold¹⁰², as it doesn’t even and fails to
 recognise any such uninstitutionalised-threshold¹⁰² pointing to its prior relative-ontological-
 incompleteness⁸⁸-of-⁸³reference-of-thought. Thus, the manifestations of temporality⁹⁸/shortness
 at its unrecognised ontologically-veridical uninstitutionalised-threshold¹⁰² are construed as
 aberrations/oddities going from this wrongly implied intemporal/longness-of-register-of-
⁵⁶meaningfulness-and-teleology⁹⁹ posture in ~~<amplituding/formative—
 epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴,
 rather than a recognition of it prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-
 thought, implying recognising its uninstitutionalised-threshold¹⁰² with the temporal-to-
 intemporal implications as of knowledge-notionalisation; thus providing the
 potency/empowering-consciousness for prospective transcendence-and-
 sublimity/sublimation/~~supererogatory—de-mentativity~~, as knowledge-notionalisation not only
 factors in conceptual sublimation knowledge dynamics but equally the dynamics of the
 conceptual ignorances/desublimation to better skew ⁵⁶meaningfulness-and-teleology⁹⁹ towards
 intemporality⁵²/longness as of organic-knowledge. The paradox here is that by its ‘most
 realistic/authentic/unexceptional-as-of-the-mediocrity-principle conception of human-
 subpotency existential-~~<disontologising/re-ontologising—aporeticism>~~ scope’ as of its
 maximum potency/empowering-consciousness for human subpotent mastery of the-very-same-

immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
 ‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’, the
 ‘postmodern ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
 attitude/mental-disposition/care-and-episteme⁵’ grounded on such rational-realism recognition
 of humankind temporal-to-intemporal nature at its uninstitutionalised-threshold¹⁰² is actually
 ‘effectively empowered’ to incisively tackle issues arising from human temporality⁹⁸/shortness
 as of its prospective preconverging/postconverging–de-mentative/structural/paradigmatic
 prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought; and so beyond just
 <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ and ad-hoc palliative resolution of a
 ‘modern take attitude/mental-disposition/care-and-episteme⁵’ very much inclined to
 aberrational/oddities conceptioning of such temporality⁹⁸/shortness manifestations thus leading
 to their endemisation/enculturation from ‘ontologically-flawed and inevitability analyses’
 conception. Thus a ‘modern take attitude/mental-disposition/care-and-episteme⁵’ is
 preconverging/postconverging–de-mentatively/structurally/paradigmatically disempowered to
 address issues of its temporality⁹⁸/shortness as of the vices-and-impediments¹⁰⁵ at its
 uninstitutionalised-threshold¹⁰². So because its <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 is ‘existentially-<disontologising/re-ontologising—aporeticism> invested’ in modern social-
 stake-contention-or-confliction framework of ⁵⁶meaningfulness-and-teleology⁹⁹ as of
⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought from where it derives its value-
 construct and value-reference, as it hardly countenances that prospective transcendental
 knowledge implied value-construct and value-reference is not meant to be of ‘idle’ relevance to
 the modern social-stake-contention-or-confliction framework but rather redeploy an altogether

empowering perspective of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought postmodern social-stake-contention-or-confliction framework of ⁵⁶meaningfulness-and-teleology⁹⁹ of value-construct and value-reference at the procrypticism uninstitutionalisation. Such prospective change as of ¹⁵de-mentation-(~~supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics~~) of attitude/mental-disposition/care-and-episteme⁵ can be appreciated retrospectively with respect to non-positivism/medievalism

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care-and-episteme⁵ which from our modern take attitude/mental-disposition/care-and-episteme⁵ we rather construe as vague scholastic pedantic dogmatism with regards to budding-positivism/rational-empiricism, but then such a conclusion as of their non-positivism/medievalism habits and traditions is not necessarily obvious to the non-positivism/medievalism

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care-and-episteme⁵. Ultimately, a notional~¹⁸deprocrypticism coherent ‘postmodern ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care-and-episteme⁵’ is one that comes into terms-as-of-axiomatic-construct in conceiving of the implied prospective need for deneuterising¹⁷—referentialism. Put another way in reflecting holographically-<conjugatively-and-transfusively> the ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process~~ ¹⁵de-mentation-(~~supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics~~) with regards to ⁸³reference-of-thought, dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷-of-⁸³reference-of-thought-by-reification/contemplative-

distension as from the-most-immediateness/shalldownness-of
 ‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’-for-
 aposteriorising/logicising/deriving/intelligising/measuring of ⁵⁶meaningfulness-and-teleology⁹⁹
 with recurrent-utter-uninstitutionalisation by its ‘non-rules—
 apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidental-or-random-
 mental-disposition’ right up to the-most-unimmediateness/profoundness-of
 ‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’-for-
 aposteriorising/logicising/deriving/intelligising/measuring of ⁵⁶meaningfulness-and-teleology⁹⁹
 with notional~¹⁸deprocrpticism by its ‘preempting—disjointedness-as-of-⁸⁸reference-of-
 thought’ is what, so-construed comprehensively as notional~¹⁸deprocrpticism as of
 notional~conflatedness¹³, increasingly induces corresponding ⁵⁶meaningfulness-and-teleology⁹⁹
 convergence of human-subpotency with the full-potency that is existence; thus reflecting that
 dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification/contemplative-distension²⁷ (as of human self-surpassing—existentialism-form-
 factor,-in-overcoming-‘notional~collateralising-beholdening-prot Humanity’-to-‘attain-
 sublimating-humanity’-as-to-existence-potency ⁹~sublimating-nascence,-disclosed-from-
 prospective-epistemic-digression to supersede human temporality⁹⁸/shortness
 <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>)) is
 rather the human empowering potential inducing Being-development/ontological-framework-
 expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-
 and-teleology in reflecting holographically-<conjugatively-and-transfusively> the relative-
 unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-
 process . We can appreciate with respect to the ‘ill-health <amplituding/formative-

epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ that as of <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶, it is rather ‘relatively realistic/authentic/unexceptional-as-of-the-mediocrity-principle conception of human-subpotency existential-<disontologising/re-ontologising—aporeticism> scope’ which have the relative potency for human greater subpotent mastery of the ‘ill-health <amplituding/formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’, as implied successively as of: - recurrent-utter-uninstitutionalisation random-as-uncircumscribing/undelineating-as-‘epistemic-totality³⁷’ existential-epistemic-totalisation-scheme-of-⁵⁶meaningfulness-and-teleology⁹⁹ trepidatious-consciousness ‘omnidimensional’ systemic-recomposuring construal of ill-health, ‘implicated_attendant-ontological-contiguity⁶⁷’~educated—existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogeny>’⁴⁰-lowest-level-reification per-cep-ti-vi-ty-as-of-bad-omen; - base-institutionalisation-ununiversalisation tendentious-circumscribing-as-‘epistemic-totality³⁷’-or-delineating-as-‘epistemic-totality³⁷’ existential-epistemic-totalisation-scheme-of-⁵⁶meaningfulness-and-teleology⁹⁹, warped-consciousness ‘bidimensional’ seclusive-recomposuring systemic construal of ill-health, further ‘implicated_attendant-ontological-contiguity⁶⁷’~educated—existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogeny>’⁴⁰-second-level-reification per-cep-ti-vi-ty-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period; - ¹⁰³universalisation-non-positivism/medievalism qualifying-circumscribing-as-‘epistemic-totality³⁷’-or-delineating-as-

‘epistemic-totality³⁷’ existential–epistemic-totalisation-scheme-of-⁵⁶meaningfulness-and-teleology⁹⁹, preclusive-consciousness ‘tridimensional’ circumstantiating-recomposuring seclusive-systemic construal of ill-health, further ‘~~implicated_attendant~~–ontological-contiguity⁶⁷’~educated–existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity-~~imbued-notional~cogency~~’⁴⁰-third-level-reification per-cep-ti-vi-ty-as-of-failure-to-follow-the-heeding-of-the-Deity-or-failure-to-adhere-to-a-certain-mysticism-or-failure-to-pay-reverence-to-an-ancestor; – positivism–⁸⁰procrypticism/disjointedness-as-of-⁸³reference-of-thought categorising–circumscribing-as-‘epistemic-totality³⁷’-or-delineating-as-‘epistemic-totality³⁷’ existential–epistemic-totalisation-scheme-of-⁵⁶meaningfulness-and-teleology⁹⁹ occlusive-consciousness ‘quadridimensional’ categorising-recomposuring circumstantiating-seclusive-systemic construal of ill-health, further per-cep-ti-vi-ty-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation; – notional~¹⁸deprocrypticism referentialism–circumscribing-as-‘epistemic-totality³⁷’-or-delineating-as-‘epistemic-totality³⁷’ existential–epistemic-totalisation-scheme-of-⁵⁶meaningfulness-and-teleology⁹⁹ protensive-consciousness ‘transdimensional’ referentialism-recomposuring categorising-circumstantiating-seclusive-systemic construal of ill-health, further ‘~~implicated_attendant~~–ontological-contiguity⁶⁷’~educated–existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity-~~imbued-notional~cogency~~’⁴⁰-full-reification per-cep-ti-vi-ty-as-of-factoring-in–^{epistemic-totalising}³³; hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, -~~decompulsing~~ delinearity~for-cogency:-socioeconomic,-education,-information,-environmental,-gender-and-power-relations-issues-underlying-healthcare-and-medical-delivery. And so, as of the intemporal ontological-normalcy/postconvergence epistemic perspective in ~~postconverging~~-nonextricatory-existential-preempting-of-existential-unthought attitude/mental-

disposition/care-and-episteme⁵ as dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷-of-⁸³reference-of-thought-by-reification/contemplative-distension thus transcendently enabling the successive registry-worldview's/dimension's ontological-possibilities construed as of human intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed/re-ontologising~conceptualisation postconverging~de-mentating/structuring/paradigming. This underscores **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology** implied notion of responsibility/~~relative-reflexivity~~ as reflected by the Nietzschean metaphor 'God is dead', castigatory of the '~~beyond-the-consciousness-awareness-teleology~~⁹⁹-<of-preconverging-existential-extrication-as-of-existential-unthought>⁵ attitude/mental-disposition/care-and-episteme⁵' which is inclined to pass on to a 'certain Messiah' the possibility of our **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology** (with the paradox of assuming the pretence of understanding **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology** on that basis on the naivety that such passing on is teleologically-elevating and exonerating of our mortal-as-temporal manifestations so-construed as a ridiculous untransvaluated-temporal-intemporality⁵² notion). This equally points to what is the central ethos of aetiologisation/ontological-escalation-<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending> implied as of 'notional~¹⁸deprocrypticism attitude/mental-disposition/care-and-episteme⁵ as of ontological-normalcy/postconvergence epistemic perspective in ~~postconverging~~-nonextricatory-existential-preempting-of-existential-unthought'; as much more than just with regards to a resolatory conception of acts and miscuings in

temporality⁹⁸/shortness as of themselves circumstantially, but rather as of the relevance to myriad human social situations which is much more critically an issue of ¹⁰³universal import. So-escalated as of humankind's intemporal notional-contiguity/epistemic-contiguity⁶² <profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking – qualia-schema> imbued apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting reflection of 'implicitated_attendant_ontological-contiguity⁶⁷?~educated-existentialising/contextualising/textualising_'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>⁴⁰-in-reification/dereification; as superseding the beyond-the-consciousness-awareness-teleology⁹⁹ <of-preconverging-existential-extrication-as-of-existential-unthought>⁶ attitude/mental-disposition/care-and-episteme⁵ cognisant-and-integrative of such acts and miscuings in temporality⁹⁸ thus endemising and enculturating the ⁸³reference-of-thought vices-and-impediments¹⁰⁵. Thus such Being underdevelopment, construed as of dynamic social-chainism of human temporality⁹⁸/shortness endemisation and enculturation as of the ¹⁰³universal implications of such endemising and enculturating preconverging-de-mentating/structuring/paradigming in notional-discontiguity/epistemic-discontiguity⁶³ <between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking – qualia-schema>, warrants corresponding aetiologisation/ontological-escalation-<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending> superseding ethos as of 'notional~¹⁸deprocrypticism attitude/mental-disposition/care-and-episteme⁵ as of ontological-normalcy/postconvergence epistemic perspective in postconverging-nonextricatory-existential-preempting-of-existential-unthought' notional-contiguity/epistemic-contiguity⁶² <profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-

thinking²¹-qualia-schema>. The fact is any registry-worldview/dimension as of its ‘present attitude/mental-disposition/care-and-episteme⁵’ is preconverging/postconverging-dementatively/structurally/paradigmatically oblivious-to and does-not-reflect its very own requisite prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought as the underlying basis of its own specific-level induced vices-and-impediments¹⁰⁵, and is rather palliative as of its selecting, triaging, mutually-concurring-and-accommodating and power-relations driven palliating virtue constructs. The question can actually be asked, as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought of the notional-discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema> of this ‘made-up’ normativity supposed relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷, whether such a prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as <amplituding/formativ-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ is actually as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology at its uninstitutionalised-threshold¹⁰², and in a position, on the basis of such charade, to address the actual fundamental grounding of its vices-and-impediments¹⁰⁵; which in reality are actually ontologically addressable/resolvable as to existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression so-implied as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought. What is particular with notional-discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema> is this insight that

fundamentally the appropriate prospective relative-ontological-completeness⁸⁷-of-⁸³reference-
 of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
 attitude/mental-disposition/care-and-episteme⁵ precedes-and-is-the
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-to its
 requisite ⁵⁶meaningfulness-and-teleology⁹⁹ as prospective aetiologisation/ontological-
 escalation-<ontological-veridicality_commitment/otherliness_transcending/compulsions-
 encumbered_transcending>. This reflects the salient and underlying idea about **Being-**
development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
infrastructure-of- meaningfulness-and-teleology that a given ⁸³reference-of-thought
⁵⁶meaningfulness-and-teleology⁹⁹ cannot be apriorised as of a prior/old prior relative-
 ontological-incompleteness⁸⁸-of-⁸³reference-of-thought
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
 attitude/mental-disposition/care-and-episteme⁵ to that given ⁸³reference-of-thought.
 Insightfully, we can thus grasp that the non-positivism/medievalism scholastic/pedantic
 dogmatism attitude/mental-disposition/care-and-episteme⁵
 ‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology⁹⁹’
 is inherently not structured to be transcendently enabling and operative of positivism/rational-
 empiricism aposteriorising/logicising/deriving/intelligising/measuring ⁵⁶meaningfulness-and-
 teleology⁹⁹ which precedingly needs its very own positivism attitude/mental-disposition/care-
 and-episteme⁵
 ‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology⁹⁹’;

as the former is in a circular state of reasoning-from-results/afterthought of non-positivism/medievalism scholastic/pedantic dogmatism attitude/mental-disposition/care-and-episteme⁵ ‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹’,-for-aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology⁹⁹’ instead of positivism attitude/mental-disposition/care-and-episteme⁵ ‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹’,-for-aposteriorising/logicising/deriving/intelligising/measuring–⁵⁶meaningfulness-and-teleology⁹⁹’ as of its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought. Thus **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology** points out that a ⁸³reference-of-thought requisite apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care-and-episteme⁵ necessarily precedes-or-apriorises its aposteriorising/logicising/deriving/intelligising/measuring ⁵⁶meaningfulness-and-teleology⁹⁹ as the latter is about systematic existential-instantiations devolving of the former, that is, as teleologically-devolving-as-drifting meaningfulness it systematically makes reference to its appropriate attitude/mental-disposition/care-and-episteme⁵ apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹; as we know that no ‘normal person’ in our positivism/rational-empiricism ⁸³reference-of-thought makes reference to the non-appropriate non-positivism/medievalism scholastic/pedantic dogmatism attitude/mental-disposition/care-and-episteme⁵ apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting⁸³reference-of-thought–⁸categorical-imperatives/axioms/registry-teleology⁹⁹’,-for-

aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹ that is positivistically intelligible. This insight about **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology**, that a ⁸³reference-of-thought requisite apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care-and-episteme⁵ necessarily precedes-or-apriorises its aposteriorising/logicising/deriving/intelligising/measuring ⁵⁶meaningfulness-and-teleology⁹⁹, equally applies prospectively whereby at our prospective positivism/rational-empiricism manifestation of ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought uninstitutionalisation, the idea of prospective institutionalisation as of ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought implies that the latter’s apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care-and-episteme⁵ as reflected by the prospective ‘postmodern ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care-and-episteme⁵’ is the requisite appropriate attitude/mental-disposition/care-and-episteme⁵ apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ in preempting—disjointedness-as-of-⁸³reference-of-thought as so implied by postmodern ⁴⁸human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-**<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²**, for prospective aposteriorising/logicising/deriving/intelligising/measuring postmodern-notional~¹⁸deprocrypticism ⁵⁶meaningfulness-and-teleology⁹⁹ referencing. A further naïve misconstrual about **Being-development/ontological-framework-expansion-as-to-depth-of-**

ontologising-development-as-infrastructure-of- meaningfulness-and-teleology is one that ignores this bigger picture of attitude/mental-disposition/care-and-episteme⁵ apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting preceding aposteriorising/logicising/deriving/intelligising/measuring ⁵⁶meaningfulness-and-teleology⁹⁹, and thus strives to articulate ⁵⁶meaningfulness-and-teleology⁹⁹ while oblivious to its attitude/mental-disposition/care-and-episteme⁵

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for- aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology⁹⁹, and thus naively implying its said given registry-worldview/dimension ⁸³reference-of-thought is unaffected by any such notion of its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought since it doesn't factor in that it is operating by a corresponding uninstitutionalised-threshold ⁰² deficient

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care-and-episteme⁵. Consider in this regard, the <amplifying/formative-epistemicity>totalising~self-referencing- syncretising/circularity/interiorising/akrasiatic-drag³⁴

aposteriorising/logicising/deriving/intelligising/measuring certitude mental-states of the of medieval-scholasticism-pedants—ideal-type-or-individuation articulating aposteriorising/logicising/deriving/intelligising/measuring ⁵⁶meaningfulness-and-teleology⁹⁹ as of non-positivism/medievalism pedantic dogmatism attitude/mental-disposition/care-and-episteme⁵ ‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for- aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology⁹⁹’.

Such an orientation is no more different from an interpretation that every registry-

worldview/dimension ⁸³reference-of-thought is the absolute framework of ⁵⁶meaningfulness-
and-teleology⁹⁹ as of its given practices and habits failing to account retrospectively and
prospectively for the succession of institutional-cumulation/institutional-recomposure-(as-to-
⁴historiality/ontological-eventfulness ⁸/ontological-aesthetic-tracing-<perspective-
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) of
‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated
relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-
institutionalisation-process⁶⁸ as of difference-conflatedness¹³-as-to-totalitative-reification-in-
singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-
veridical-epistemicity-relativism-determinism²² implied <amplituding/formative-
epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-
⁶nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-
contiguity⁶⁷’ as of Being-development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of- meaningfulness-and-teleology underscored
by ¹⁵de-mentation-(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—
stranding-or-attributive-dialectics) behind the succession of transformation of attitude/mental-
disposition/care-and-episteme⁵
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹ bringing about the
successively transformed registry-worldviews/dimensions
aposteriorising/logicising/deriving/intelligising/measuring ⁵⁶meaningfulness-and-teleology⁹⁹ of
‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated
relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-

institutionalisation-process⁶⁸ as of difference-conflatedness¹³-as-to-totalitative-reification-in-
 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹²-as-
 veridical-epistemicity-relativism-determinism²² implied <amplifying/formative-
 epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-
⁶¹ nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-
 contiguity⁶¹?. It is this naivety that underlines the Heideggerian techne concern as we fail to
 appreciate that the technical and organisational possibilities preceding and associated with a
 registry-worldview/dimension prospective institutionalisation transitioning of
⁵⁶meaningfulness-and-teleology⁹⁹ need to be rethought as of the prospective institutionalisation
 attitude/mental-disposition/care-and-episteme⁵
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹,
 and so superseding that of the uninstitutionalised-threshold¹⁰². We can appreciate in this regard
 that budding-positivism/rational-empiricism and its associated liberality that was the backdrop
 for technical and organisation possibilities that actually required their interpretation in terms—as-
 of-axiomatic-construct of advancing human emancipation and bringing an end to serfdom in
 Europe for instance, but as of a perverted twist due to poor appreciation of Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of—meaningfulness-and-teleology led to the opportunistic undermining of
 human emancipation elsewhere not as of positivism/rational-empiricism attitude/mental-
 disposition/care-and-episteme⁵
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹

but retrograde non-positivism attitude/mental-disposition/care-and-episteme⁵
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting
⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology⁹⁹.
 It is to be noted here that the
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting
 precedence of attitude/mental-disposition/care-and-episteme⁵
 aposteriorising/logicising/deriving/intelligising/measuring for ⁵⁶meaningfulness-and-
 teleology⁹⁹ while seemingly counterintuitive, simply speaks of the implications of the notion of
 prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought/prior relative-
 ontological-incompleteness⁸⁸-of-axiomatic-construct as of the-very-same-immanent-
 existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-
 epistemicity>totalising~purview-of-construal’, in that our appropriate-or-inappropriate-at-
 various-successive-levels conception as of the-very-same-immanent-existence/intrinsic-
 reality/ontological-veridicality,-as-to-‘human<amplituding/formative-
 epistemicity>totalising~purview-of-construal’ has nothing to do with inherent existential-
 <disontologising/re-ontologising—aporeticism> reality but with us adjusting our
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting
⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology⁹⁹ in
 order to reflect ontologically-veridical signification as of existence. And intuitively from our
 positivistic angle we can effectively recognise this about all the prior registry-
 worldviews/dimensions ⁸³reference-of-thought as we appreciate that by reflex these are just
 beholden to their very own
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting

⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹
reasoning-from-results/afterthought, but it is hard from our positivistic angle to then appreciate
that prospectively we are equally in such a beheld positivism—⁸⁰procrypticism/disjointedness-as-
of-⁸³reference-of-thought attitude/mental-disposition/care—and—episteme⁵
‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹’
for our positivism—⁸⁰procrypticism/disjointedness-as-of-⁸³reference-of-thought
aposteriorising/logicising/deriving/intelligising/measuring ⁵⁶meaningfulness-and-teleology⁹⁹,
which when shown to be of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-
thought as of ⁸⁰procrypticism—or—disjointedness-as-of-⁸³reference-of-thought implies
necessarily the need for futural **Being-development/ontological-framework-expansion—as-to-
depth-of-ontologising-development-as-infrastructure-of—** **meaningfulness-and-teleology** as
of prospective ¹⁸deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought
attitude/mental-disposition/care—and—episteme⁵
‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹’
as so implied by postmodern ⁴⁸human-subject-emancipating-relativism-driven-recomposuring-
constructivism-towards-singularisation-**<as-to-the-nondisjointedness/entailment-of-
prospective-⁶¹nonpresencing>⁹²** for prospective postmodern-notional~¹⁸deprocrypticism
aposteriorising/logicising/deriving/intelligising/measuring ⁵⁶meaningfulness-and-teleology⁹⁹.
But then with respect to the possibility of prospective human transcendence-and-
sublimity/sublimation/~~supererogatory~~—de-mentativity, the question arises as to how it is possible

for human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity to occur given its ‘re-originary-as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-notional~¹⁸deprocrypticism-prospective-sublimation)⁹⁰ metaphoricity⁵⁷ instigation’ in the face of any registry-worldview/dimension <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>) natural inclination rather for construing ⁵⁶meaningfulness-and-teleology⁹⁹ as ‘wholly of its cloistered-consciousness living experience only’ whether as of recurrent-utter-uninstitutionalisation only, base-institutionalisation–ununiversalisation only, ¹⁰³universalisation–non-positivism/medievalism only or in our case positivism–⁸⁰procrypticism only, with a rather poor inkling for appreciating ⁵⁶meaningfulness-and-teleology⁹⁹ as of a protracted-consciousness associated with grasping Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology . This brings home the fact that however the human intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed/re-ontologising~conceptualisation postconverging–de-mentating/structuring/paradigming implied as of a protracted-consciousness, and specifically the prospective protensive-consciousness of ¹⁸deprocrypticism–or–preempting—disjointedness-as-of-⁸³reference-of-thought Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology is practically inevitably constrained-and-potentially-jeopardised as of the framework of the <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴

cloistered-consciousness of any of the <cumulating/recomposuring~attendant~ontological-
 contiguity >-successive registry-worldviews/dimensions in their respective reasoning-from-
 results/afterthought logocentric apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant~ontological-contiguity ’~duced-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity~contiguity-
 <imbued~notional~cogency>’ }—constitutedness¹⁴ in preconverging entailment; as the
 ‘reasoning <preconverging~‘motif-and-apriorising/axiomatising/referencing’~entailing>-
 existentialising—enframing/imprintedness-⟨as-to- historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition⟩’ of the registry-worldview/dimension
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting is
 underdeveloped for contemplating-and-construing of re-ontologising prospective Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of- meaningfulness-and-teleology as of the prospective institutionalisation. A
 registry-worldview/dimension as of its <amplifying/formative> ‘wooden-language-⟨imbued—
 averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-
 teleology -as-of-‘nondescript/ignorable~void ’-with-regards-to-prospective-apriorising-
 implications⟩’ is preconverging/postconverging—de-mentatively/structurally/paradigmatically
 bound to preconverging-existential-extrication-as-of-existential-unthought as of human-
 subpotency epistemic perspective at its uninstitutionalised-threshold¹⁰² rather than the
 ontological-normalcy/postconvergence epistemic perspective in postconverging-nonextricatory-
 existential-preempting-of-existential-unthought; such that articulation of Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of- meaningfulness-and-teleology as of prospective transcendence-and-
 sublimity/sublimation/supererogatory—de-mentativity is beyond its reasoningness as of its
 ‘reasoning-from-reasults’/afterthought logocentric apriorising/axiomatising/referencing- {of-

~~‘prospectively implicated attendant ontological-contiguity ’~educated-~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~
~~<imbued-notional~cogency>’ }—constitutedness¹⁴-in-preconverging-entailment~~
 conceptualisation of meaningfulness-and-teleology. Inevitably thus this conundrum points out
 that the instigating of ~~Being-development/ontological-framework-expansion-as-to-depth-of-~~
~~ontologising-development-as-infrastructure-of- meaningfulness-and-teleology~~ is as of
 intemporal/longness-of-register-of-⁵⁶ meaningfulness-and-teleology⁹⁹ dimensionality-of-
 sublimating²⁵ ~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-~~
~~or-conflatedness³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-~~
~~drivenness-equalisation)~~ individuation reasoning-through/messianic-reasoning, more like
 Derridean messianic reasoning, arising as of intellectual-and-moral inequivalence and thus
 implying the dialogical inequivalence of intemporal and temporal
~~<amplituding/formative>⁸ wooden-language-<imbued—averaging-of-thought-<as-to-~~
~~leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-~~
~~‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>);~~ given
 that no secondnatured institutionalisation grounding of ⁵⁶ meaningfulness-and-teleology⁹⁹ exists
 for prospective transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~. The
 ontological-veracity of such dimensionality-of-sublimating²⁵ ~~—~~
~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-~~
~~conflatedness³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-~~
~~drivenness-equalisation)~~ individuation reasoning-through as of Derridian messianic reasoning
 can be grasp when we contemplate that in a secondnatured institutionalisation framework of
 deferential-formalisation-transference we give pre-eminence to say a professional or technician
 for resolving a technical problem, and as non-technicians we don’t get involve in
~~<amplituding/formative> wooden-language-<imbued—averaging-of-thought-<as-to-~~

leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>} exercise
to resolve the technical problem. This outlook is actually ‘seeded’ within dimensionality-of-
sublimating ²⁵-(~~amplituding~~/formative>supererogatory~de-mentativeness/epistemic-growth-
or-conflatedness ³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness-equalisation) individuation reasoning-through that is instigative of Being-
development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
infrastructure-of- meaningfulness-and-teleology . Thereof, what is critical for enabling human
successive transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is
‘appropriate prospective institutionalisation secondnaturing metaphoricity⁵⁷’. Consider in this
regard, that the instigative matesis ¹⁰³universalis metaphoricity⁵⁷ by the Galileos, Descartes, etc.
of budding-positivism/rational-empiricism is preconverging/postconverging-de-
mentatively/structurally/paradigmatically ‘not a reasoning with non-positivism/medievalism’
but rather ‘reasoning-through or Derridian messianic reasoning’ over non-
positivism/medievalism scholastic pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-
completeness ⁸⁷) as of its <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-
of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>}
reasoning-from-results/afterthought logocentric apriorising/axiomatising/referencing- {of-
‘prospectively implicated attendant ontological-contiguity ’~educated-
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>’ }—constitutedness¹⁴ in preconverging-entailment. Such
altogether new metaphoricity⁵⁷ as of its instigating ‘out of thin air’ the budding-positivism

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
 attitude/mental-disposition/care-and-episteme⁵ further inspired its subsequent radicalisation by
 latter thinkers; wherein for instance, the more thoroughly positivism/rational-empiricism
 development of ‘the-very-same physics ~~<amplituding/formative-
 epistemicity>~~totalising~devolved—purview/domain-of-construal-as-intrinsic-
 reality/ontological-veridicality/existential-reality’ was undertaken by Newton and Leibniz,
 extending the metaphoricity⁵⁷ further even when we contemplate that in-many-ways these
 metaphoricity⁵⁷ relaying scientists were still imbued with non-positivism/medievalism mystical
 and alchemic ideas. This ‘out of thin air’ metaphoricity⁵⁷ possibility arises because the ‘full-
 potency of existence in relation to human-subpotency-as-human-knowledge grasp of that full-
 potency of existence’ is ever one of ⁶¹nonpresencing-<perspective-ontological-
 normalcy/postconvergence>; as the very notion of ‘human-subpotency-as-human-knowledge
 grasp of the full-potency of existence’ given human limited-mentation-capacity—~~as-subjecting-
 ‘educed-unlimitedness/existence-sublimating-nasence’-to-limitedness/human-subpotency~~
 implies that such a grasp only opens up a ‘limited framework of the full-potency of existence’
 for new human existential-<disontologising/re-ontologising—aporeticism> and knowledge
 possibilities as of new/prospective habits-and-tradition. But then this ‘limited framework of the
 full-potency of existence’ as of new habits-and-tradition construed as ‘reason-from-
 results/afterthought framework, ‘doesn’t induce a commitment upon the absolute transcendental
 possibility in the full-potency of existence’. Such that by dispensing-with-immediacy-for-
 relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ (as of human self-
 surpassing—existentialism-form-factor,-in-overcoming-‘notional~collateralising-beholdening-
 protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency³⁹~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression to supersede human
 temporality⁹⁸/shortness ~~<amplituding/formative>~~⁸ wooden-language-(imbued—averaging-of-

thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-
 of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>)) with
 respect to Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-
 development-as-infrastructure-of- meaningfulness-and-teleology , the further insight of ‘out
 of thin air’ metaphoricity⁵⁷ as of human limited-mentation-capacity-deepening—as-subjecting-
 limitedness/human-subpotency-to-‘duced-unlimitedness/existence-sublimating-nascence’²³³
 comes with the possibility of its <amplituding/formative-epistemicity>causality’-as-to-
 projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating~relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷ validation by existence-
 potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression. In this
 regard, the ontologically-veridical ‘postmodern ¹⁸deprocrypticism-or-preempting—
 disjointedness-as-of-⁸³reference-of-thought
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
 attitude/mental-disposition/care-and-episteme’ with respect to our modern take
 <amplituding/formative>’ wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>)
 reasoning-from-results/afterthought logocentric apriorising/axiomatising/referencing- {of-
 ‘prospectively-implicated-attendant-ontological-contiguity ’~duced-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—constitutedness¹⁴ in-preconverging-entailment is rather as
 of ‘reasoning-through or Derridian messianic reasoning’ over our positivism/rational-
 empiricism manifestation of ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought,
 and so as of a postmodern affirmatory stance of dialogical inequivalence that goes beyond idling
 in the ‘modern take rigmarole language’, just as we can appreciate how budding-positivism

obviate non-positivism/medievalism pedantic dogmatism language to affirm ⁵⁶meaningfulness-and-teleology⁹⁹ weeding out ornate pedantic detours, to articulate blunt reality as of ¹⁸deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought. Insightfully, and as is the case with all prospective transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity implied ⁵⁶meaningfulness-and-teleology⁹⁹, we can appreciate that the foremost goal of budding-positivists ‘was not to elicit the direct approval’ of the non-positivism/medievalism established arrangement, as in-many-ways they adopted a ‘⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ consummated/forfeiting posture’ with respect to establishment social stakes, but rather sought to induce the requisite metaphoricity⁵⁷ of budding-positivism for the destruction-deconstruction of non-positivism/medievalism for prospective positivism, as their conception of achievement motive were tied down to prospective positivism institutionalisation as of **Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology**. Likewise, the prospective ‘postmodern ¹⁸deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care—and—episteme⁵’ is well beyond the notion of eliciting the approbation of the modern take established arrangement in terms—as-of-axiomatic-construct, but rather is of ‘⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ consummated/forfeiting posture’, in inducing budding-postmodern metaphoricity⁵⁷ for the destruction-deconstruction of the modern take for prospective postmodern-notional-~¹⁸deprocrypticism institutionalisation as of re-ontologising prospective **Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology**. In both cases, the prospective institutionalisation attitude/mental-disposition/care—and—episteme⁵ is ontologically validated as of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-

of-thought, divulging the ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ vagueness and futility of the pretences and judgments of the destructuring-threshold-~~(uninstitutionalised-threshold⁰²/presublimating-desublimating-decisionality)~~~of-ontological-performance⁷²-<including-virtue-as-ontology>.

We can equally appreciate here that such a conception of transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity is rather as of organic-knowledge and not mechanical knowledge, in the sense that what is critical is the induced apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting

metaphoricity⁵⁷ for prospective institutionalisation as of prospective ~~<amplituding/formative-epistemicity>~~causality⁶~as-to-projective-totalitative-implications-of-prospective-

~~nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁷~~ and not simply a mechanical knowledge conception possibly tolerated as of a stale

a posteriori adjunctiveness as with the Copernican heliocentric idea initially, needing a latter apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting

metaphoricity⁵⁷ reinvigoration as of the overall renewal of ‘the-very-same physics

~~<amplituding/formative-epistemicity>~~totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. It should be noted that such

metaphoricity⁵⁷ rather points to psychoanalytic-unshackling/prospective-grounding/prospective-reification organic-knowledge nature of such prospective institutionalisation transcendental

⁵⁶meaningfulness-and-teleology⁹⁹, which in its prospective relative-ontological-completeness⁸⁷-

of-⁸³reference-of-thought is the ‘dimensionality-of-sublimating²⁵’

~~<amplituding/formative>~~supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness—equalisation) inventing’ of the prospective notion of ‘thinking/postconverging-or-

dialectical-thinking²¹—apriorising-psychologism’ as positivism/rational-empiricism thinking or

notional~¹⁸deprocrpticism thinking respectively, and so as their successive prospective reasoning-from-results/afterthought. In both cases, such metaphoricity⁵⁷ as of its reasoning-through/messianic-reasoning cannot be construed as grounded-as-intelligible on the superseded/transcended registry-worldview's/dimension's attitude/mental-disposition/care-and-episteme⁵ of medievalism-non-positivism or positivism/rational-empiricism manifestation of ⁸⁰procrpticism-or-disjointedness-as-of-⁸³reference-of-thought, but rather as of its very own transcendental-enabling/sublimating/supererogatory~de-mentativity prospective institutionalisation attitude/mental-disposition/care-and-episteme⁵ of positivism or deprocrpticism respectively. Thus such metaphoricity⁵⁷ is rather induced as of the framework of prospective concurrent ~~<amplituding/formative-epistemicity>~~causality⁹~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷ in establishing its prospective 'detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness'. Thus such metaphoricity⁵⁷ as of its reasoning-through/messianic-reasoning is more aptly and consciously articulated at a dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notional~collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality⁹⁸/shortness ~~<amplituding/formative>~~⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>)) depth/profoundness of human posterity; projecting well beyond the narrow and decadent obsessions of shallow as of extricatory/temporal preconverging-de-mentating/structuring/paradigming of social-stake-contention-or-confliction, as it actively

strives as of its prospective ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹ to supersede such ~~<preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>~~-existentialising—enframing/imprintedness-~~<as-to-⁴historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>~~ and their associated institutional-anchoring and mandarinism and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-entailing, -as-to-entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness⁷)~~ temporally induced denaturing¹⁶ of ⁵⁶meaningfulness-and-teleology⁹⁹, and so ⁹⁹ as of human intemporal/ontological/social/species/¹⁰³universal/transcendental/⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed/re-ontologising~conceptualisation postconverging—de-mentating/structuring/paradigmising. Reasoning-through/messianic-reasoning metaphoricity⁵⁷ brings about the prospectively renewed reasoning-from-results/afterthought instigating the secondnaturing of prospective institutionalisation, and so as of implied ⁸³reference-of-thought/axiomatic-constructs reflection of the pre-eminence of the full-potency of existence as of prospective ~~<amplituding/formative-epistemicity>~~causality⁹ ~~~as-to-projective-totalitative-implications-of-prospective-nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁷~~ over human-subpotency with the latter adjusting to existence as-of-¹⁵de-mentation-~~<supererogatory~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics>~~ enabling its prospective relative-ontological-completeness⁸⁷. Dimensionality-of-sublimating²⁵-~~<amplituding/formative>~~supererogatory-de-mentativeness/epistemic-growth-or-conflatedness⁷ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)

articulation of reasoning-through/messianic-reasoning cannot be construed as amenable to the contending disposition of prior deferential-formalisation-transference secondnatured institutionalisation, thus the irrelevance/impertinence of any such implied contending as of prior reasoning-from-results/afterthought, as any such contention can only re-arise as of the reasoning-through/messianic-reasoning renewing of secondnatured prospective ‘reason-from-results’/afterthought. Thus the direct implication of reasoning-through/messianic-reasoning is that it can only call upon a ‘kindred sense of things’, as of dimensionality-of-sublimating²⁵ ~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation~~ contemplation that can surpass/overcome temporal nihilistic ~~<amplituding/formative>⁸ wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>~~ as of a protracted-consciousness cognisant of the prospective ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. and human emancipation implications of ~~Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology~~ . It should be noted here that the notion of ~~<amplituding/formative>⁸ wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>~~ as of its nihilism rather speaks to social apathy towards veridical prospective ontological possibilities of emancipation as of aetiologisation/ontological-escalation-<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending> implications going by the very implications of knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-

prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness³ -in- {preconverging-ment-by}-
 postconverging-entailment> as being as of the relative-ontological-completeness⁸⁷ perspective,
 and is not to be confused with naïve and literal interpretations in ‘untransvaluated-temporal-
 intemporality⁵² non-ontological terms of social-stake-contention-or-confliction
 conceptualisations’ that wrongly seem to imply that knowledge-reification~gesturing-and-
 accounting—of-epistemic-phenomenalism-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness³ -in- {preconverging-ment-by}-
 postconverging-entailment> can be contemplated paradoxically as being as of the relative-
 ontological-incompleteness⁸⁸ perspective as may be reflected by mere conceptual-patterning-
 <as-devoid-of-‘prospectively-implicated_attendant-ontological-contiguity ’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’⁴⁰’s-reifying-or-elucidating-of-‘prospective-relative-ontological-
 completeness⁸⁷’;-so-rather-enabled-<by-a-⁶ nonpresencing-divulging-of-momentous-
⁴historiality/ontological-eventfulness¹⁸/ontological-aesthetic-tracing-<perspective-
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}} in
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ without contemplating that the
 underlying knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-
 <in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~educed-

~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity-
 <imbued–notional~cogency>’ }—conflatedness³ -in-{preconverging–ment by}—
 postconverging–entailment>~~ process/gesturing implications is definitely as of the relative-
 ontological-completeness³⁷ perspective since a untransvaluated–temporal-intemporality⁵² non-
 ontological interpretation will rather imply knowledge dereification and
 endemising/enculturating of temporal-dispositions as of vices-and-impediments¹⁰⁵ for the simple
 reason that the latter ‘cannot be ignored and then by magic become virtue’ as the overall for
 knowledge-reification~gesturing-and-accounting—of-epistemic–phenomenalism-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively–
 implicated_attendant–ontological-contiguity ’~educated–
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity-
 <imbued–notional~cogency>’ }—conflatedness³ -in-{preconverging–ment by}—
 postconverging–entailment> is to understand human destructuring-threshold-
 <uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality>~of-ontological-
 performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. and then bring about
 prospective constructiveness-of-ontological-performance⁷²-<including-virtue-as-
 ontology>/morality/ethics/justice/etc. as to overall reifying-and-empowering-reflexivity-of-
 ecstatic-existence-as–panintelligibility/panreflexivity⁷³ -<existentially–imbued-and-educing-
 <epistemic-totalising }hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-
 acutely, -{decompulsing} delinearity~for-cogency>-epistemic-perspective-of-
 projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
 referencing~conceptualisation, as herein specifically relevant to human subpotency). This
 tendency to misconstrue the meaning of <amplituding/formative>⁸ wooden-language-<imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-
 teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-

implications>} and associated philosophical notions like leveling, critically arises because of a poor construal of philosophy as ontologically-driven just like any other knowledge as of 'baseline re-originary-as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-~~imbued-postconverging/dialectical-thinking~~³¹-'projective-insights'/epistemic-projection-in-conflatedness¹³'-of-notional~~~deprocrypticism-prospective-sublimation~~⁹⁰ up-to-date knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective-psychologismic~apriorising/axiomatising/referencing-~~{of-'prospectively-implicated-attendant-ontological-contiguity~~⁷~duced-existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>' }—conflatedness³-in-~~{preconverging-ment-by}—postconverging-entailment~~> process/gesturing of the specific knowledge area as of inherent existence/ontological implications' subject to validation and falsifiability⁴² rather than a naïve construal of philosophy as an sterile/anecdotal imprimatur totalisingly-ing—discretion/whim-of-thought exercise on the basis of 'relic-or-orthodoxy knowledge' induced disparateness-of-conceptualisation-<unforegrounding-ment,-failing-prospectively-to-reflect-'immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁵⁷'>. It is herein contended that the critical notion underlying <amplifying/formative> wooden-language-~~{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-'nondescript/ignorable-void~~⁷-with-regards-to-prospective-apriorising-implications>}, ressentiment and leveling specifically with reference to Heideggerian and Nietzschean thought can actually be interpreted critically as relating rather to 'originariness-parrhesia,-as-spontaneity-of-aestheticisation over the human atrophying tendency for prior reproducibility—mathesis/motif/throwness-disposition,-as-reproducibility-of-aestheticisation' with regards to ecstatic-existence-as-transcendental-signifier—emergence/becoming-spontaneity-implications reflected as existence-potency³⁹~sublimating-

nascence,-disclosed-from-prospective-epistemic-digression. But then Heidegger failed to realise that the induced transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity of the Socratic-philosophers ¹⁰³universalising-idealisation as well as that of Descartes and other budding-positivists rational-empiricism/positivism were both originariness-parrhesia,-as-spontaneity-of-aestheticisation disseminative events³⁸ induced as of ecstatic-existence-as-transcendental-signifier—emergence/becoming-spontaneity-implications reflected as existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression involving transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity from non-universalising sophistry and medieval-scholasticism pedantic dogmatism respectively; and so as to the fact that dimensionality-of-sublimating²⁵-(~~amplifying/formative~~ ~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation⁹⁶ is aporetically the more fundamental incipient/seeding originariness-parrhesia,-as-spontaneity-of-aestheticisation to both Descartes thinking-proposition for budding-positivism and Socrates’s ¹⁰³universalising-idealisation in then secondarily inducing their respective reproducibility—mathesis/motif/throwness-disposition,-as-reproducibility-of-aestheticisation’ and thus in-many-ways the naïve/flawed conception of Platonism and Cartesianism today arise as to a reasoning as from reproducibility—mathesis/motif/throwness-disposition,-as-reproducibility-of-aestheticisation perspective whereas Descartes and Plato—and-Plato’s Socrates are more fundamentally involved in an postconverging-aporeticism-overcoming/unovercoming exercise with respect to medieval-scholasticism non-positivising and ancient-sophists non-universalising respectively. These induced transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity later on became prior reproducibility—mathesis/motif/throwness-disposition,-as-reproducibility-of-

aestheticisation as of their mere ‘atrophying mechanical practice’ with succeeding generations, and so just as Nietzsche equally appreciated that Christianity was becoming a mere ‘atrophying mechanical practice’ of succeeding Christian generations as for instance with ascetic practices becoming more of symbolism/aura and losing their inceptive emancipating inspiration. Thus with all these instances rather warranting renewed originariness-parrhesia,—as—spontaneity-of-aestheticisation as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation⁶⁶ and so as of prospective projection as implied with the ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸~~, but instead Heidegger will elicit a naïve turn to the pre-Socratics while Nietzsche will express admiration of Buddhism as both being of grander originariness and ontological-good-faith/authenticity⁶⁹. However going beyond a ‘relic-or-orthodoxy knowledge’ ~~disparateness-of-conceptualisation-<unforegrounding-ment,-failing-prospectively-to-reflect-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷’>~~ notion of philosophy, it is herein contended that this relatively deficient analysis reflects the fundamental ontological-deficiency of subsequent philosophies influenced by Kantian philosophy which is rather ‘as a projection within the-very-same intelligible Cartesian/budding-positivists induced rational-empiricism/positivism registry-worldview’s/dimension’s ~~supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting —for—conceptualisation~~’ failing to conceive of the ontological-veracity in reflecting holographically-<conjugatively-and-transfusively> the ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process~~ dimensionality-of-sublimating²⁵ <&lifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) as to difference-conflatedness¹³-as-to-totalitative-reification-in-

singularisation-~~<as-to-the-nondisjointedness/entailment-of-prospective-~~⁶¹ ~~nonpresencing~~⁹² -as-
 veridical-epistemicity-relativism-determinism²² implied ~~<amplifying/formative-~~
 epistemicity>causality⁹ ~~~as-to-projective-totalitative-implications-of-prospective-~~
~~nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-~~
 contiguity⁶⁷ successiveness of registry-worldviews/dimensions, with the result that Kantian
 implied transcendental idealism is veridically ‘phenomenal-abstractiveness within the-very-
 same intelligible rational-empiricism/positivism registry-worldview/dimension ⁸³reference-of-
 thought’ (as the true reality of transcendence-and-sublimity/sublimation/~~supererogatory-de-~~
 mentativity is rather one of ¹⁵de-mentation-~~(supererogatory-ontological-de-mentation-or-~~
~~dialectical-de-mentation—stranding-or-attributive-dialectics)~~ involving ‘human mental-
 disposition successive apriorising/axiomatising/referencing reprojection-or-reanticipation
 capacity of registry-worldviews/dimensions ⁸³reference-of-thought, inducing human limited-
 mentation-capacity-deepening—~~as-subjecting-limitedness/human-subpotency-to-‘educed-~~
~~unlimitedness/existence-sublimating-nasence~~²⁵³ as of the very ontologically same
 existence/existential-reality’ so-reflected as the ‘difference-conflatedness¹³-as-to-totalitative-
 reification-in-singularisation-~~<as-to-the-nondisjointedness/entailment-of-prospective-~~
~~nonpresencing~~⁹² -as-veridical-epistemicity-relativism-determinism²² of the
~~<cumulating/recomposuring~attendant—ontological-contiguity >-~~successive registry-
 worldviews/dimensions as of their successive ⁸³reference-of-thought imbued
 apriorising/axiomatising/referencing—psychologism’ construed ‘as the successive
 reproducibility—mathesis/motif/throwness-disposition,—~~as-reproducibility-of-aestheticisation~~
~~supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-~~
~~apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting~~³ -for-
 conceptualisation for aposteriorising/logicising/deriving/intelligising/measuring of
⁵⁶meaningfulness-and-teleology⁹⁹ in existence’, and so-construed as the

<cumulating/recomposuring~attendant~ontological-contiguity >-successive registry-
 worldviews/dimensions consciousness-enabled phenomenal-abstractiveness), and this basic
 deficient and vacuous assumption fundamentally disorientated Nietzschean and Heideggerian
 thought wherein a more complete appraisal of Nietzschean transvaluation should rather be as of
 ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷’
 <sublimating~referencing/registering/decisioning,~as-self-becoming/self-
 conflatedness¹²/formative~supererogating-<projective/reprojective—aestheticising-re-motif-
 and~re-apriorising/re-axiomatising/re-referencing,-in-perspective~ontological-
 normalcy/postconvergence>} as to human-and-social~expectations/anticipations—
 metaphoricity⁵⁷~as-preconverging/postconverging~rede-
 mentating/restructuring/reparadigming~psychologism⁸⁹ in reflecting holographically-
 <conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-
 contiguity ~of-the-human-institutionalisation-process dimensionality-of-sublimating²⁵’
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness~equalisation) implications beyond just ‘transformation from
 Roman/Master/Hierarchising/Aristocratic value-construct to Judeo-Christian-Islamic-
 monotheisms/Slave/Dehierarchising/Commoner value-construct as of the-very-same
¹⁰³universalising-idealisation’ speaking rather more of revaluation than transvaluation. It is this
 underlying misconception that induces subsequent philosophical misinterpretations of notions
 like <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable~void ’-with-regards-to-prospective-apriorising-implications>},
 ressentiment and leveling failing to appreciate that these are ontologically-driven as of
 underlying relative-ontological-completeness⁸⁷ knowledge-reification~gesturing-and-

accounting—of-epistemic-phenomenalism-<in-

prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-

implicated-attendant-ontological-contiguity ’~educed-

existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogeny>’ }—conflatedness¹³ -in- {preconverging-ment-by}-

postconverging-entailment> basis of such conceptualisations arising as to the need for

prospective emancipating inspiration of prospective originariness-parrhesia,—as-spontaneity-of-

aestheticisation inducing human limited-mentation-capacity-deepening—as-subjecting-

limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating-nasence’²³³.

Thus <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-

leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-

‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>} is herein

rather construed as <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-

thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-

of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>} or

ontological-bad-faith/inauthenticity⁶⁴ with respect to ‘mechanical practice’ of prior

reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-

aestheticisation. In this regards, we can appreciate that all human⁵⁶ meaningfulness-and-

teleology⁹⁹ arises as of aestheticisation before converging towards ontologisation, just as

rightfully implied by Nietzsche’s genealogy of morals, but this doesn’t imply valuelessness (as

is often naively implied with Nietzschean thought) since aestheticisation convergence towards

ontologisation leads to grander ontological-performance⁷²-<including-virtue-as-ontology>. In

this regards, we can appreciate that while from our vantage modern perspective the ontological-

veracity of the Egyptian cultural system aestheticisation behind the construction of the pyramids

will seem inherently impertinent, but that specific human aestheticisation induced technical,

scientific and mathematical innovations were of lateral civilisational ontological-pertinence; likewise we can appreciate that while for the atheist the ontological-veracity of religion is unproven, however various specific religions human aestheticisation in-many-ways relayed laterally the ontological-veracity of ¹⁰³universalising-idealisation thinkers as of the relatively conducive social conditions allowing for the arrival of medieval thinkers who then instigated the possibility for modern-day science ontologisation; and besides, it can equally perfectly be claimed that even our modern-day positivistic civilisation is not beyond a critique of ‘deficient ontologisation’ as we can appreciate the reality of the human aestheticisation of many modern activities (even those associated with technological development) held as of higher interest/worth which ontologisation value is questionable with respect to other possible activities of grander ontologisation but not necessarily held as of higher interest/worth (with the very worst case being media-driven merchandising associated with a generalised dumbing-down and de-intellectualisation increasingly and surreptitiously substituting for reifying intellectualism, increasingly undermining the citizenry capacity for democratic sovereign judgement). This analysis points to the convoluted relationship between human aestheticisation and ultimate ontologisation value. Rather than naïve and simplistic analysis, it is such an insight that better informs Heideggerian and Nietzschean thought with regards to ressentiment and leveling (as to ~~amplifying/formative~~ wooden-language-~~(imbued—averaging-of-thought-<as-to-~~ leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of- ~~‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>}}~~); pointing to the centrality of originariness-parrhesia,—as—spontaneity-of-aestheticisation as more critically about inducing the necessary human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation transformation towards prospective ontologisation rather than the mere critique of any given

human aestheticisation as of its inherence, as the fact is all human aestheticisations including religion (which is often a target in modern times, however rightly so on many an occasion) are sub-ontological-<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence's~sublimating~nascence> and the more salient point is in instigating their more profound ontologisation/ontological-veracity/aestheticisation-towards-ontology as of relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-<sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹⁵/formative~supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence>> <amplituding/formative~epistemicity>causality⁶ <as-to-projective-totalitative~implications-of-prospective-⁶¹ nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶¹>. Such a possibility recurrently arises mainly as of human value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness⁸⁷ human-and-social~expectations/anticipations—metaphoricity⁵⁷—as-preconverging/postconverging—rede-mentating/restructuring/reparadigming—psychologism-<as-from-perspective—ontological-normalcy/postconvergence>. Transvaluation notionally refers to the preconverging/postconverging—de-mentative/structural/paradigmatic referencing basis of human value structure as of social-stake-contention-or-confliction, and is what critically defines the variation of human ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. as from <amplituding/formative~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ temporal inclination for human-subpotency as of the underpinning—suprasocial-construct⁵⁶ meaningfulness-and-teleology⁹⁹ or its <amplituding/formative>⁸ wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-'nondescript/ignorable~void '⁹-with-regards-to-prospective-apriorising-

implications> determination' to 'ascetic intemporal inclination for existence-potency³⁹ ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression determination'; and so as to the fact that prospective sublimation-over-desublimation of human⁸³ reference-of-thought-and-⁸³ reference-of-thought-⁸⁴ devolving-⁵⁶ meaningfulness-and-teleology⁹⁹ involves prospective 'originariness-parrhesia,-as-spontaneity-of-aestheticisation—supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—for—conceptualisation' in attending to the 'prior requisite human experiential framework to be challenged-disproved-invalidated' highlighting the facet of the existentially-withdrawn-(as-unaccounted-for'-leftover-or-residuality-or-spirit-of-⁵⁶ meaningfulness-and-teleology⁹⁹ -so-construed-as-metaphoricity⁵⁷ ,-informing-prospective-supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness,-so-reflected-and-compensated-with-the-notion-of-dimensionality-of-sublimating³⁵ -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹² /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)) as limiting or of prospective human-subpotency aporeticism' and so captured by the notion of prospective dimensionality-of-sublimating²⁵ -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹² /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) for prospective human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency to 'duced-unlimitedness/existence-sublimating-nascence²⁵³ as to human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. Transvaluation as to existence-potency³⁹ ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression implies the ontological-veracity of all values is derived from their 'relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷ -

{sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹² /formative—supererogating—<projective/reprojective—aestheticising-re-motif—
 and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-
 normalcy/postconvergence>} as to human-and-social—expectations/anticipations—
 metaphoricity⁵⁷—as-preconverging/postconverging—rede-
 mentating/restructuring/reparadigm—psychologism⁸⁹ in reflecting holographically-
 <conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-
 contiguity ~of-the-human-institutionalisation-process dimensionality-of-sublimating²⁵-
 {<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
 conflatedness¹² /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation) as of difference-conflatedness¹³-as-to-totalitative-reification-in-
 singularisation—<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹² -as-
 veridical-epistemicity-relativism-determinism²² implied {<amplituding/formative-
 epistemicity>causality⁹ ~as-to-projective-totalitative—implications-of-prospective-
⁶ nonpresencing,—for-explicating~relative-unreflexivity/relative-reflexivity—ontological-
 contiguity⁶⁷ (that doesn't allow for any nondescript/ignorable—void⁶⁰ to allow for notional-
 contiguity/epistemic-contiguity⁶²—<profound-supererogation⁷⁶ -of-mentally-
 aestheticised~postconverging/dialectical-thinking²¹—qualia-schema>) while the value
 proposition as of human-subpotency is one that is based on absolutising the present⁸³ reference-
 of-thought—⁸ categorical-imperatives/axioms/registry-teleology⁹⁹ as of ⁷⁹presencing—
 absolutising-identitive-constitutedness¹⁴/identitive-constitutedness¹⁴-as-‘epistemic-totality³⁷’-
 dereification-in-dissingularisation—<as-to-the-disjointedness/ment-of-⁷⁵ presencing—
 absolutising-identitive-constitutedness¹⁴>³⁹ -as-flawed-epistemicity-relativism-determinism⁴⁹
 (allowing for nondescript/ignorable—void⁶⁰ inducing notional-discontiguity/epistemic-
 discontiguity⁶³—<between—prior-shallow-supererogation⁹⁶ -of-mentally-

aestheticised~preconverging/dementing²⁰—qualia-schema_and_prospective-profound-
supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-
schema>); and this basic human value dichotomy explains the re-originary—as-unenframed/re-
ontologising/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-
notional~¹⁸deprocrypticism-prospective-sublimation)⁹⁰ and epistemic-
ricochetting/transepistemicity nature of human transcendence-and-
sublimity/sublimation/supererogatory~de-mentativity instigation as of prospective
dimensionality-of-sublimating²⁵—(<amplituding/formative>supererogatory~de-
mentativeness/epistemic-growth-or-conflatedness¹/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)
originariness-parrhesia,—as—spontaneity-of-aestheticisation and subsequent prospective
secondnated reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-
aestheticisation. In this regards, it is important to grasp that human secondnating capacity is
just as critical as human dimensionality-of-sublimating²⁵—
(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness¹/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation) capacity for the relative-unreflexivity/relative-reflexivity—
ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸ to be able to
materially/substantively arise, notwithstanding the contradiction that secondnated
reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation
is ‘bound to be reflected as teleologically-degraded’ prospectively as a destructuring-threshold-
(<uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality)~of-ontological-
performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. as of mere
‘mechanical practice’ that fails prospective anamnesis as of ecstatic-existence-as-transcendental-

signifier—emergence/becoming—spontaneity-implications reflected as existence-potency³⁹~sublimating—nascence,-disclosed-from-prospective-epistemic-digression from such human-subpotency prior reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation. In this regards, we can appreciate that when base-institutionalisation ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’ apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting arises, the value structure of recurrent-utter-uninstitutionalisation collapses, and likewise across all the prospective registry-worldviews/dimensions, with the implication that our naïve conception of value as of mere-and-vague impression-driven/good-naturedness/wishfulness is not what is preconverging/postconverging—de-mentatively/structurally/paradigmatically deterministic but rather the-Good/knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-‘prospectively-implicated-attendant—ontological-contiguity ’~educated—existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity—contiguity-<imbued-notional~cogency>’ }—conflatedness³-in-{preconverging-ment-by}-postconverging-entailment}/understanding/<amplituding/formative—epistemicity>causality⁹~as-to-projective-totalitative—implications-of-prospective-⁹nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶ lies in the preconverging/postconverging—de-mentative/structural/paradigmatic effectuation of transcendence-and-sublimity/sublimation/supererogatory~de-mentativity in the bigger social construct as of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring involving the prospective construction-of-the-Self from trepidation-consciousness, warped-consciousness, preclusive-consciousness, occlusive-consciousness and prospectively protensive-consciousness so-implied with the relative-unreflexivity/relative-

reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸
~~<amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-implications-of-~~
~~prospective-⁶ nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—~~
 ontological-contiguity⁶⁷ induced prior to prospective registry-worldviews/dimensions
 transvaluation ‘reflecting deterministically the structure of human ⁵⁶meaningfulness-and-
 teleology⁹⁹ as of ~~<amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative-~~
~~implications-of-prospective-⁶ nonpresencing,-for-explicating~relative-unreflexivity/relative-~~
~~reflexivity—ontological-contiguity⁶⁷’. Transvaluation thus speaks to human value-construct~~
⁴⁵foregrounding__entailment-<in-succession-of-profound-supererogation⁹⁶>-<postconverging-
~~narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal/unenframing/re-~~
~~ontologising,-elicited-from-prospective-profound-supererogation⁹⁶’-in-reflecting-~~
~~‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷’;-as-operative-~~
~~notional~¹⁸deprocrypticism)~~ on the reference basis of the ~~<amplituding/formative-~~
~~epistemicity>causality⁹~as-to-projective-totalitative-implications-of-prospective-~~
~~⁶ nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-~~
~~contiguity⁶⁷ in reflecting holographically-<conjugatively-and-transfusively> the relative-~~
~~unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-~~
 process anamnesis as of difference-conflatedness¹³-as-to-totalitative-reification-in-
 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶ nonpresencing>⁹²-as-
~~veridical-epistemicity-relativism-determinism²², as undermining the successive registry-~~
 worldview’s/dimension’s implied temporal/sycophantic-sophistic ⁷⁹presencing—absolutising-
 identitive-constitutedness¹⁴ ontologically-flawed disparateness-of-conceptualisation-
~~<unforegrounding-ment,-failing-prospectively-to-reflect-‘immanent~relative-~~
~~unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷’> value-construct conceptions.~~
 Transvaluation rather reflects human value-construct as derivational as from the very enabling

fundamental self-consciousness instigation for the possibility of ‘human self-conscious awareness of value-construct’ to arise in the first place as of apriorising/axiomatising/referencing–psychologism implied reference basis-of/base⁵⁶ meaningfulness-and-teleology⁹⁹ infrastructure. Thus the more critical contribution to human value-construct has to do with the requisite value-construct instigating as of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷ -by-reification/contemplative-distension²⁷ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notional~collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency⁹⁹ ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality⁹⁸/shortness <amplituding/formative>⁹ wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩) associated with the successive registry-worldview’s/dimension’s self-conscious⁵⁶ meaningfulness-and-teleology⁹⁹ infrastructure so implied successively as of trepidatious–self-consciousness, warped–self-consciousness, preclusive–self-consciousness, occlusive–self-consciousness and prospectively protensive–self-consciousness; as the human proclivity to even recognise and pursue any value-construct can only arise in-the-very-first-place with its correspondingly induced self-consciousness. But then, the fact remains that such dimensionality-of-sublimating²⁵ -⟨<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) induced self-consciousness⁵⁶ meaningfulness-and-teleology⁹⁹ infrastructure as instigative of the human reference basis reproducibility—mathesis/motif/throwness-disposition,—as–reproducibility-of-aestheticisation of value-construct tend to be related to by the suprasocial-construct and <amplituding/formative>⁹ wooden-

language-⟨imbued—averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-
 prospective-apriorising-implications⟩) dispositions as being beyond-the-consciousness-
 awareness-teleology⁹⁹-⟨of-preconverging-existential-extrication-as-of-existential-unthought⟩⁶
 (as to when the inherent ontologisation/ontological-veracity/aestheticisation-towards-ontology
 implications of prospective relative-ontological-completeness⁸⁷ as of human limited-mentation-
 capacity-deepening—~~as-subjecting-limitedness/human-subpotency-to-‘educated-
 unlimitedness/existence-sublimating-nasence~~²³³ is blanked out as nondescript/ignorable-
 void⁶⁰), and rather tends to come at ‘dimensionality-of-sublimating²⁵ -
 ⟨amplituding/formative⟩supererogatory-de-mentativeness/epistemic-growth-or-
 conflatedness¹/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) induced self-consciousness⁵⁶ meaningfulness-and-teleology⁹⁹
 infrastructure’ in a secondnatured positive-opportunism—of-social-functioning-and-
 accordance⁷⁵ disposition and so in reflecting holographically-⟨conjugatively-and-transfusively⟩
 the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-
 institutionalisation-process ; explaining the inclination of all
 ⟨cumulating/recomposuring~attendant-ontological-contiguity >-successive registry-
 worldviews/dimensions to be engrossed in a ⟨amplituding/formative⟩ wooden-language-
 ⟨imbued—averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-
 prospective-apriorising-implications⟩) in ⟨amplituding/formative-epistemicity⟩totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ difficultly recognising the
 idea of prospective destructuring-threshold-⟨uninstitutionalised-threshold⁰⁷/presublimating-
 desublimating-decisionality⟩~of-ontological-performance⁷²-⟨including-virtue-as-ontology⟩,
 and wary of prospective transcendence-and-sublimity/sublimation/supererogatory-de-

mentativity implications that can be instigated as of prospective ‘dimensionality-of-sublimating²⁵-(~~amplituding/formative~~supererogatory~de-mentativeness/epistemic-growth-or-conflatedness³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) induced self-consciousness⁵⁶ meaningfulness-and-teleology⁹⁹ infrastructure’. It is thus not odd that as of human emotional-involvement implications, Socratic-philosophers¹⁰³ universalising-idealisation and budding-positivists projected⁵⁶ meaningfulness-and-teleology⁹⁹ infrastructure rather met initially with the antipathy of their underpinning-suprasocial-construct and ~~amplituding/formative~~⁸ wooden-language-(imbued—averaging-of-thought-~~as-to-leveling/ressentiment/closed-construct-of—~~ meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications> and specifically had to face up respectively with the value-construct conception of their temporal/sycophantic-sophistic⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴ ontologically-flawed disparateness-of-conceptualisation-~~unforegrounding-ment,-failing-prospectively-to-reflect-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity’>~~ whether with the ancient-sophists or medieval-scholasticism pedants. We can further appreciate the critical impact of the¹⁰³ universalising-idealisation⁵⁶ meaningfulness-and-teleology⁹⁹ infrastructure of the Socratic-philosophers and their successors as providing the appropriate⁵⁶ meaningfulness-and-teleology⁹⁹ infrastructure for the Roman Empire and subsequent religio-political developments unlike the case with say Ancient Egypt and Persia whose non-universalising sectarian cults perpetual ideological conflicts ultimately sapped their stability despite their technical advancement, and likewise Western enlightenment effectively arose as of the induced⁵⁶ meaningfulness-and-teleology⁹⁹ infrastructure of budding-positivists, with perverted consequences like annihilation of Native Indians in the New World and the Transatlantic slavery rather arising as of their far-flung societies opportunistic activities distortive of budding-positivism⁵⁶ meaningfulness-and-teleology⁹⁹ infrastructure as so-

construed in their core societies in Europe with respect to the ending of serfdom, nascent socioeconomic emancipation and human rights. Thus basically the idea of human value-construction is ever always caught up between on-the-one-hand human limited-mentation-capacity—~~as subjecting ‘educated unlimitedness/existence sublimating nascence’ to limitedness/human subpotency~~ to come to terms with ‘transvaluation as ~~<amplituding/formative-epistemicity>causality~~⁹ ~~~as-to-projective-totalitative-implications-of-prospective-~~⁶ ~~nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—~~ ~~ontological-contiguity~~⁶⁷ in reflecting holographically-~~<conjugatively-and-transfusively>~~ the ~~relative-unreflexivity/relative-reflexivity—~~ ~~ontological-contiguity~~ ~~~of-the-human-institutionalisation-process~~ anamnesis as of difference-conflatedness¹³-~~as-to-totalitative-reification-in-singularisation-~~~~<as-to-the-nondisjointedness/entailment-of-prospective-~~⁶ ~~nonpresencing>~~⁹² ~~-as-veridical-epistemicity-relativism-determinism~~²² underlying the human construction-of-the-Self’ and on-the-other-hand the ‘effective ontological-impertinence/dereification arising in the conceptualising of human value-construction as of a ~~<amplituding/formative>~~⁹ wooden-language-~~(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>}~~ in ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ as construing of value-construction within any given registry-worldview’s/dimension’s ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴-of-⁵⁶ meaningfulness-and-teleology⁹⁹ and so whether as of trepidatious (recurrent-utter-uninstitutionalisation), warped (base-institutionalisation–ununiversalisation), preclusive (¹⁰³universalisation–non-positivism/medievalism) or occlusive (positivism–⁸⁰procrypticism) implications’. This discrepancy (between the human capacity to achieve transvaluation and effective social–value-construction narrative as of any given registry-

worldview/dimension) is reflected in the underlying reality that effectively practised human value-construction is the ‘outcome of privileged institutional end-purpose perspective/framing/reference/horizon/projection’; wherein social–value-construction across the <cumulating/recomposuring~attendant–ontological-contiguity >-successive registry-worldviews/dimensions arises as a functional necessity that is meant to reflect supposedly coherent ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-existential-reality> and so in order to elicit stable social-functioning-and-accordance for social-stake-contention-or-confliction, whether such social–value-construction is ontologically-pertinent or not. In this respect, the reality in reflecting holographically-<conjugatively-and-transfusively> the ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity ~of-the-human-institutionalisation-process points to changing ‘preconverging/postconverging–de-mentative/structural/paradigmatic marginal equity of social–value-construction’, so-construed as ‘expected equity of all individuals for social–value-construction’ and so rather as from the preconverging/postconverging–de-mentative/structural/paradigmatic reference basis of ‘priorly implied-and-justified inequity’ whether the latter is implied-and-justified as of talent, royalty, class, productivity, mere traditional and cultural practice justification, etc.; thus effectively reflecting the overall consequence of social–value-construction as the ‘outcome of privileged institutional end-purpose perspective/framing/reference/horizon/projection’. In this regards, social–value-construction arises from two levels; as of the inherent preconverging/postconverging–de-mentative/structural/paradigmatic implication of ‘outcome of privileged institutional end-purpose perspective/framing/reference/horizon/projection’ as of ‘priorly implied-and-justified inequity’ and this in conjugation then with the individual inherently appraisable social–value-construction as of ‘expected equity of all individuals for social–value-construction’. In this respect, we can appreciate that an autocrat is more capable of

‘displaying greater social–value-construction’ than an ordinary denizen by the former’s mere social–value-construction ‘priorly implied-and-justified inequity’ as of its status in the autocracy (however an autocrat’s apparent magnanimity on the basis of the prior perspective of the autocratic society will rather be construed as of deficient value-construction as from a prospective perspective of ~~<amplituding/formative–epistemicity>causality⁶~as-to-projective-totalitative–implications-of-prospective-⁶ nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶~~ comparison to the overall social and virtue progress implications of a better accountable political system, while on-the-other-hand individuals effectively advocating for such a prospective political system may be construed as of deficient value-construction in the prior autocracy), while modern-day social–value-construction ‘priorly implied-and-justified inequity’ arises as of politico-bureaucratic, talent, entrepreneurial, socio-historical, traditional and cultural practice justification, etc. implications (but is just as well subject to transvaluation analysis as of ~~<amplituding/formative–epistemicity>causality⁶~as-to-projective-totalitative–implications-of-prospective-⁶ nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶~~, as it can perfectly be argued that the apparent magnanimity of plutocrats as of a capitalistic economic value-distributive system ‘excessively skewed towards final product/service/financial delivery as-of-first-come-near-monopoly and institutionally-skewed-possibility-for recurring wealth accumulation’ while excessively overlooking/devaluing the return to massive public externalities/external-resources contributions to economic production such as public education, human and social development, infrastructure, basic research, technological research, etc. rather speaks of deficient social–value-construction, especially as such a system ‘priorly implied-and-justified inequity’ as of its occlusive ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ is geared towards propping special interests, warfare spending, anti-taxation, anti-immigration, trivial interest in global human development, co-opted

media narrative, etc. as of a suboptimal social–value-construction). But this doesn't cancel the fact that individuals throughout sublimating ⁴⁶historicity/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> notwithstanding any disadvantaged ‘priorly implied-and-justified inequity’ for social–value-construction, intuitively cognisant of the pertinence of human transvaluation have elicited the underlying ontological-veracity/ontological-impertinence of their social-construct value-construction as of its supposedly coherent ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁹⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-existential-reality> to induce the transformation of the social-setup value-construction; such that at various critical times the more salient ‘priorly implied-and-justified inequity’ for social–value-construction had thus been basically intellectual-pertinence-as-of-ontological-veracity such that all other ‘priorly implied-and-justified inequity’ for social–value-construction have tended critically to ultimately be grounded on intellectual-pertinence-as-of-ontological-veracity whether of genuine or surreptitious justification. The more salient issue then for the knowledge-reification~gesturing-and-accounting—of-epistemic–phenomenalism-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant ontological-contiguity ’~duced–existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional~cogency>’ }—conflatedness¹³-in- {preconverging-ment-by}—postconverging-entailment> of social–value-construction thus lies with its ‘priorly implied-and-justified inequity’ narrative(s) with respect to underlying knowledge-reifying transvaluation implications projection as being of most profound intellectual-pertinence-as-of-ontological-veracity. In this regards, our present rational-empiricism/positivism occlusivity warrants prospective ⁵⁶meaningfulness-and-teleology⁹⁹ infrastructure transvaluation so-implied as of

notional~¹⁸deprocrypticism or ~~<amplituding/formative>~~notional~preempting—disjointedness-
 as-of-⁸³reference-of-thought appropriate ⁴⁵foregrounding__entailment-<in-succession-of-
 profound-supererogation⁹⁶>-<postconverging—narrowing-down~sublimation-as-to-‘existence—
 as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-
 supererogation⁹⁶’-in-reflecting-‘immanent~relative-unreflexivity/relative reflexivity—
 ontological-contiguity⁶⁷’;-as-operative-notional~¹⁸deprocrypticism); and so as the
 disparateness-of-conceptualisation-<unforegrounding-ment,-failing-prospectively-to-reflect-
 ‘immanent~relative-unreflexivity/relative reflexivity—ontological-contiguity⁶⁷’> of our
 rational-empiricism/positivism occlusivity in its ~~<amplituding/formative>~~ wooden-language-
 <imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-
 prospective-apriorising-implications> tend to rather reflect our ~~<amplituding/formative-
 epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴.
 The occlusivity of our positivism/rational-empiricism social—value-construction as such from
 the prospective perspective of ¹⁸deprocrypticism—or—preempting—disjointedness-as-of-
⁸³reference-of-thought can be analysed-and-construed as imbued with occlusive collateral
 aspects of rather nondescript/ignorable—void⁶⁰ falsely implying the ‘appropriate exhaustiveness
 of our rational-empiricism/positivism stances’ thus speaking rather of ideology than ontological-
 veracity as aptly reflected upon by postmodern-thought. Such occlusive-collateral aspects take
 the form of economic dysfunction and inequities as occlusively-collateral to economic
 ideologism, social dysfunction and discriminations as occlusively-collateral to domineering and
 secluding social narratives, sophistic/pedantic and vested interest undermining genuine
 sovereignty paradoxically as of obscured-and-deluding knowledge and misinformation that
 undermines individuals sovereign competence and choice with regards to increasingly skewed-
 contrived-and-limited stakes of the democratic process thus eliciting protest voting, and in the

bigger global framework of competing politico-cultural values with individuals and societies rather construed occlusively as collateral damages. Transvaluation analysis thus ensues from the human akrasia-susceptibility-or-akrasiatic-drag complex which implies that the very state of unwariness with respect to prior relative-ontological-incompleteness⁸⁸ as of a nihilistic disposition is preconverging/postconverging–de-mentatively/structurally/paradigmatically potently conducive/endemising/enculturating of its vices-and-impediments¹⁰⁵ (as so-reflecting the grandest deeds of ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. of any given registry-worldview’s/dimension’s with regards to its ‘destructuring-threshold-(uninstitutionalised-threshold⁰/presublimating–desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. dynamics of notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’). But then while such an abstract transvaluation perspective for the construal of social–value-construction is cogently obvious, however the fact remains that the human subject as of its limited-mentation-capacity—as subjecting ‘~~duced-unlimitedness/existence-sublimating-nasence~~’ to limitedness/human-subpotency exists in circumstances of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint as of its given reproducibility—mathesis/motif/throwness-disposition,—as–reproducibility-of-aestheticisation inducing its deficient ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. thus explaining its given registry-worldview/dimension vices-and-impediments¹⁰⁵. Thus the transvaluation of the <cumulating/recomposuring~attendant–ontological-contiguity >-successive registry-worldviews/dimensions in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-

institutionalisation-process is critically of dimensionality-of-sublimating²⁵ -
 (<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
 conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) psychoanalytic-unshackling/memetic-reordering/institutional-
 recomposuring implications of dispensing-with-immediacy-for-relative-ontological-
 completeness⁸⁷-by-reification/contemplative-distension²⁷ (as of human self-surpassing—
 existentialism-form-factor,-in-overcoming-‘notional~collateralising-beholdening-
 protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency³⁹~sublimating—
 nascence,-disclosed-from-prospective-epistemic-digression to supersede human
 temporality⁹⁸/shortness <amplituding/formative> wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-
 of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>)) as of
 successive human construction-of-the-Self as from based animality to trepidatious-self-
 consciousness, warped-self-consciousness, preclusive-self-consciousness, occlusive-self-
 consciousness and prospectively protensive-self-consciousness. Thus human limited-mentation-
 capacity—as subjecting ‘~~duced unlimitedness/existence sublimating nascence~~’ to
~~limitedness/human-subpotency~~ implies that ‘more than just a thought-of ontological notion’ as
 of transvaluation, social-value-construction is rather accomplished phronetically/in-practicality
 as of the specific social-setup ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-
 entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-
 ontological-completeness⁸⁷) of supposedly coherent ontological-commitment⁶⁶ -<implied—self-
 assuredness-of-ontological-good-faith/authenticity⁹⁹ ~postconverging-de-
 mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> with respect to social-
 stake-contention-or-confliction; and is bound rather to be highly infused with ‘priorly implied-
 and-justified inequity’ narrative(s) where such ¹⁰³universal-transparency¹⁰⁴-(transparency-of-

totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-
relative-ontological-completeness } is muted and where such ¹⁰³universal-transparency¹⁰⁴ }
<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-
epistemicity>totalising~in-relative-ontological-completeness } is unmuted rather infused with
‘expected equity of all individuals for social-value-construction’ narrative(s). Basically, thus the
reality of prospective social-value-construction critically arises as of the intemporal ontological-
faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-
or-acumen reasoning-through/messianic-reasoning induced originariness-parrhesia,—as-
spontaneity-of-aestheticisation with respect to the prospective human-subpotency-
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, which
when naively construed in ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ as of prior
reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation
simply reflects the <amplituding/formative-epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³⁴ of the prior registry-worldview/dimension
as reflected with its social value-construct dilemmas. Consider in this regards the implications
for an individual having to respond to an accusation of sorcery in a non-positivism social-setup
as the individual and the social-setup both effectively believe in superstition. Transvaluation
insight will point out that ontological-veracity as of ⁴⁵foregrounding__entailment-<in-
succession-of-profound-supererogation⁹⁶>-<postconverging-narrowing-down~sublimation-as-
to-‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-
prospective-profound-supererogation⁶⁷-in-reflecting-‘immanent~relative-
unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷’;-as-operative-
notional~¹⁸deprocrypticism} lies with the-Good/knowledge-reification~gesturing-and-
accounting—of-epistemic-phenomenalism-<in-

prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
implied_attendant-ontological-contiguity ’~duced-
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>’ }—conflatedness³ -in- {preconverging-ment-by}-
postconverging-entailment>/understanding/<amplituding/formative-
epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-
⁶ nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-
contiguity⁶⁷ as of ecstatic-existence-as-transcendental-signifier—emergence/becoming-
spontaneity-implications reflected as existence-potency³⁹~sublimating-nascence,-disclosed-
from-prospective-epistemic-digression required prospective rational-empiricism/positivism
registry-worldview/dimension construction-of-the-Self in deflating the non-positivistic social-
setup value-construction dilemmas as impression-driven/good-naturedness/wishfulness
<amplituding/formative>⁸ wooden-language-<imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
<nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>} in
social-aggregation-enabling of the prior non-positivistic registry-worldview/dimension so-
associated with notions-and-accusations-of-sorcery. Likewise implied social-value-construction
dilemmas in our positivism—⁸⁰procrypticism are ontologically deflated as of
⁴⁵foregrounding__entailment-<in-succession-of-profound-supererogation⁹⁶>-<postconverging-
narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal/unenframing/re-
ontologising,-elicited-from-prospective-profound-supererogation⁹⁶’-in-reflecting-
<immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁷⁷’;-as-operative-
notional~¹⁸deprocrypticism}> with the-Good/knowledge-reification~gesturing-and-accounting—
of-epistemic-phenomenalism-<in-
prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-

~~implicated_attendant-ontological-contiguity ' ~educated-~~
~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-~~
~~<imbued-notional~cogency>' }—conflatedness¹³ -in-{preconverging-ment-by}-~~
~~postconverging-entailment>/understanding/<amplituding/formative-~~
~~epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-~~
~~⁶nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-~~
~~contiguity⁷ as of ecstatic-existence-as-transcendental-signifier—emergence/becoming-~~
 spontaneity-implications reflected as existence-potency³⁹~sublimating-nascence,-disclosed-
 from-prospective-epistemic-digression required prospective ¹⁸deprocrypticism—or-
 preempting—disjointedness-as-of-⁸³reference-of-thought registry-worldview/dimension
 construction-of-the-Self (as of notional~¹⁸deprocrypticism protensive-self-consciousness over
 our ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought occlusive-self-
 consciousness social-value-construction induced dilemmas). Basically, as highlighted above
 such a transvaluation knowledge-reification~gesturing-and-accounting—of-epistemic-
 phenomenalism-<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-
~~'prospectively-implicated_attendant-ontological-contiguity ' ~educated-~~
~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-~~
~~<imbued-notional~cogency>' }—conflatedness¹³ -in-{preconverging-ment-by}-~~
~~postconverging-entailment>~~ of social-value-construction reflects the prospective human-
 subpotency-aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint of any relative-ontological-incompleteness⁸⁸
 registry-worldview's/dimension's-⁸³reference-of-thought-for-social-functioning-and-
 accordance as of its ontologically-flawed implied supposedly coherent ontological-
 commitment⁶⁶-<implied—self-assuredness-of-ontological-good-
~~faith/authenticity⁶⁹ ~postconverging-de-mentating/structuring/paradigming⁷⁰ -as-being-as-of-~~

existential-reality>; pointing to the ontological-veracity of a ‘direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness⁸⁷ 56 meaningfulness-and-teleology⁹⁹’. This ontological reality basis of social–value-construction, it is often claimed, needs to account for the reality of human sovereignty and free-will as to the ‘autonomy and independence of human disposedness/psychologismic-construct’. But then such a conception of human sovereignty and free-will seems to imply an ‘existence-in-existence apriorising/axiomatising/referencing- {of- prospectively-implicated-attendant-ontological-contiguity } ~educated- existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity- <imbued–notional~cogency>’ }—constitutedness¹⁴ -in- preconverging-entailment ontologically-flawed preconverging–de-mentating/structuring/paradigmimg’ as to imply human sovereignty and free-will supersede-and-override existence—as-the-absolute-a-priori-of- conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-ontologising,- elicited-from-prospective–profound-supererogation⁹⁶ -<as-to-perspective–ontological-normalcy/postconvergence-implicit-‘prospective-aporeticism-overcoming/unovercoming’> so- reflected as of <amplifying/formative–epistemicity>totalisingly~preceding-and-redefining ‘implicated-attendant-ontological-contiguity⁶⁷’ ~educated- existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity- <imbued–notional~cogency>’⁴⁰. We can effectively appreciate that such human sovereignty and free-will implied ‘autonomy and independence of human disposedness/psychologismic-construct’ say with regards to a mystical cause of disease in a non-positivistic society doesn’t stop existence as reflecting bacteria theory or any other biological reason from being the cause of disease and such a ⁸³reference-of-thought-⁸⁴devolving-level manifestation of the primacy of existence equally extends to ⁸³reference-of-thought-level wherein overall existence ‘as transcendental-enabling’ for a rational-empiricism/positivism registry-worldview/dimension as

of its ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness~of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting~for-
conceptualisation 'is more effective' with respect to human grasp of existential-
<disontologising/re-ontologising~aporeticism> reality manifestations than a non-positivism
registry-worldviews/dimension, just as a prior ¹⁰³universalisation registry-worldview/dimension
'is more effective' as of its
~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness~of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting~for-
conceptualisation in grasping existential-~~disontologising/re-ontologising~aporeticism~~
reality manifestations than a preceding ununiversalisation registry-worldview/dimension. This
however doesn't imply the elimination of human sovereignty and free-will but rather effective
speaks of human-subpotency within existence-potency³⁹~sublimating~nascence,-disclosed-
from-prospective-epistemic-digression, so-construed as 'human-subpotency ontological-
performance'⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. within the full-
potency-of-existence's~sublimating~nascence-as-of-its-coherence/contiguity'; and specifically
speaks as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
panintelligibility/panreflexivity⁷³~(existentially~imbued-and-educing~<epistemic-
totalising~hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-
{decompulsing}delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective-
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,-
as-herein-specifically-relevant-to-human-subpotency), wherein within the absolute a-priori
framework that is existence, humankind can construe of existence becoming/emanance
manifestations allowing for human knowledge-reification~gesturing-and-accounting~of-
epistemic-phenomenalism-<in-
prospective_psychologism~apriorising/axiomatising/referencing- {of 'prospectively-

~~implicated_attendant-ontological-contiguity ' ~educed-~~

~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-~~

~~<imbued-notional~cogency>' }—conflatedness¹³ -in-{preconverging-ment-by}-~~

~~postconverging-entailment>~~ and empowerment from the knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-

~~prospective_psychologismic~apriorising/axiomatising/referencing- {of-'prospectively-~~

~~implicated_attendant-ontological-contiguity ' ~educed-~~

~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-~~

~~<imbued-notional~cogency>' }—conflatedness¹³ -in-{preconverging-ment-by}-~~

~~postconverging-entailment>~~ within existence, with this in itself inducing a human notional~reflexivity-<{veridical/sound}-relative-reflexivity-in-existence/relativising-from-

~~limited-mentation-as-its-deepening/psychologismic-<residualising-^{decompulsing} delinearity-for-~~

~~eogency>-by—{flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-~~

~~limited-mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-~~

~~{compulsing}linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation>~~ as of a human

reflexive influence within existence (wherein for instance, a positivistic disease theory of bacteria and biological causation preconverging/postconverging-de-

mentatively/structurally/paradigmatically induces a whole set of human existential-

<disontologising/re-ontologising—aporeticism> disposedness/psychologismic-construct of emancipating and curative implications in existence as of human sovereignty and free-will, but

also in-the-very-first-place the fundamental human existential-<disontologising/re-

ontologising—aporeticism> disposedness/psychologismic-construct at ⁸³reference-of-thought-

level to rational-empiricism/positivism is preconverging/postconverging-de-

mentatively/structurally/paradigmatically conducive/preparatory for the possibility of such a

positivistic disease theory of bacteria and biological causation to be construed by such humans).

This then speaks to the fact that ‘human sovereignty and free-will is deflated going by the ontological-veracity of human ~~<amplituding/formative-epistemicity>-totalising~thrownness-~~ in-existence³⁵’ as of the ‘specific human-subpotency implications as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility/~~panreflexivity~~⁷³’

~~<existentially-imbued-and-educing-<epistemic-~~

~~totalising~~ †hermeneutically/~~textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-~~

~~{decompulsing} delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—~~

~~aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,-~~

~~as-herein-specifically-relevant-to-human-subpotency>’; and so, as it applies to human~~

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

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

~~implicated_attendant-ontological-contiguity ’~educed-~~

~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~

~~<imbued-notional~cogency>’ }—conflatedness¹³ -in- {preconverging-ment-by}-~~

~~postconverging-entailment>~~ and empowerment from such knowledge-reification~gesturing-
and-accounting—of-epistemic-phenomenalism-<in-

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

~~implicated_attendant-ontological-contiguity ’~educed-~~

~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~

~~<imbued-notional~cogency>’ }—conflatedness¹³ -in- {preconverging-ment-by}-~~

~~postconverging-entailment>~~ within existence as this defines human ontological-performance⁷²-
<including-virtue-as-ontology>/morality/ethics/justice/etc. reflected as of constructiveness-of-
ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. and
destructuring-threshold-(~~uninstitutionalised-threshold⁰⁷/presublimating-desublimating-~~
~~decisionality~~)~of-ontological-performance⁷²-<including-virtue-as-ontology>. In this regards,

the broader and more profound conception of human sovereignty and free-will as reflected by human ~~<amplifying/formative-epistemicity>~~-totalising~thrownness-in-existence³⁵ is rather grounded in the reality that all humans come into existence as of an overall framework of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development-as-to-social-function-development and living-development-as-to-personality-development ~~psychologismic-epistemic-acutisation—difficulty~~ <for, residualising-^{decompulsing} delinearity~for-cogency> magnitudes^{of-experientiality/experiment} within which the notion of human sovereignty and free-will then arises in-the-very-first-place; such that in-many-ways human sovereignty and free-will is collectively predicated to the social-setup social-functioning-and-accordance as of its implied supposedly coherent ontological-commitment⁶⁶ -<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹ ~postconverging-de-mentating/structuring/paradigming⁷⁰ —as-being-as-of-existential-reality>. Thus, on this basis, the reality of human ontological-performance⁷² -<including-virtue-as-ontology>/morality/ethics/justice/etc. (reflected as of constructiveness-of-ontological-performance⁷² -<including-virtue-as-ontology>/morality/ethics/justice/etc. and destructuring-threshold-(uninstitutionalised-threshold⁷⁰ /presublimating-desublimating-decisionality)~of-ontological-performance⁷² -<including-virtue-as-ontology>) towards the effective articulation of human sovereignty and free-will is actually one that involves, with respect to human limited-mentation-capacity—as subjecting-‘educated-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency: the ‘differential-formalisation-transference overall and underlying social-setup conception of knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity’ ~educated-existentialising/contextualising/textualising- ‘intelligibility/epistemicity/reflexivity-contiguity-

~~<imbued-notional~cogency>' }~~ ~~—conflatedness¹³ -in-{preconverging-ment-by}-~~
~~postconverging-entailment>~~ and empowerment from such knowledge-reification~gesturing-
and-accounting—of-epistemic-phenomenalism-<in-
prospective_psychologismic~apriorising/axiomatising/referencing- {of-'prospectively-
implicated_attendant-ontological-contiguity ' ~educated-
existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>' } ~~—conflatedness¹³ -in-{preconverging-ment-by}-~~
~~postconverging-entailment>~~ as enabling the framework of Being-development/ontological-
framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
meaningfulness-and-teleology , institutional-development-as-to-social-function-
development and living-development-as-to-personality-development psychologismic-
epistemic-acutisation—difficulty<for, residualising-^{decompulsing} delinearity~for-cogency>
magnitudes^{of-experientiality/experiment}' and then the 'individual dimensionality-of-sublimating²⁵ |
<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness¹³ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness-equalisation) mental-disposition and expression' within the former (and it is the
latter that often comes to the mind when speaking of human sovereignty and free-will as
'autonomy and independence of human disposedness/psychologismic-construct', while naively
ignoring/overlooking the underlying 'superseding existence—as-the-absolute-a-priori-of-
conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
elicited-from-prospective-profound-supererogation⁹⁶ -<as-to-perspective-ontological-
normalcy/postconvergence-implicit-'prospective-aporeticism-overcoming/unovercoming'>
reflected in <amplituding/formative-epistemicity>totalisingly~preceding-and-redefining
'implicated_attendant-ontological-contiguity⁶⁷' ~educated-
existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>⁴⁰ implications upon human sovereignty and free-will'). Interestingly, such a broader conception of the manifestation of human sovereignty and free-will will recognise that the overall human deferential-formalisation-transference actually has a ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> character that extends right up to the very first humans and as with the production of language and human institutions, with regards to constraining existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression as to existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation⁹⁶ <as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'>, and as these institutions and institutional practices undergo metaphoricity⁵⁷ all along towards our present, and carries effective/ontologically-veridical teleological implication in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process dimensionality-of-sublimating²⁵ <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) as to difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹³-as-veridical-epistemicity-relativism-determinism²² implied <amplituding/formative-epistemicity>causality⁶~as-to-projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁹⁷ successiveness of registry-worldviews/dimensions. The point here is that, the 'individual dimensionality-of-sublimating²⁵ <amplituding/formative>supererogatory~de-

mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) mental-
disposition and expression’ driving the deferential-formalisation-transference knowledge-
reification~gesturing-and-accounting—of-epistemic–phenomenalism-<in-
prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
implicated_attendant_ontological-contiguity ’~educed-
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>’ }—conflatedness³ -in- {preconverging-ment- by}-
postconverging-entailment> and empowerment from the knowledge-reification~gesturing-and-
accounting—of-epistemic–phenomenalism-<in-
prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
implicated_attendant_ontological-contiguity ’~educed-
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>’ }—conflatedness³ -in- {preconverging-ment- by}-
postconverging-entailment> as of⁴⁶ historicity/ontological-eventfulness³⁸/ontological-aesthetic-
tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-
relativism-determinism’>, even as of poor ontological-performance⁷²-<including-virtue-as-
ontology>/morality/ethics/justice/etc. of social–value-construction so-construed as
destructuring-threshold-(uninstitutionalised-threshold⁰⁷/presublimating–desublimating-
decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology>, can only achieve
social-functioning-and-accordance by a claim to be as of supposedly coherent ontological-
commitment⁶⁶-<implied—self-assuredness-of-ontological-good-
faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-
existential-reality>, whether relatively real or surreptitious; and it is this preceding broader
human sovereignty and free-willing disposedness/psychologismic-construct for claiming social–

value-construction for social-functioning-and-accordance as of supposedly coherent ontological-commitment⁶⁶ ~~<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-existential-reality>~~ that gives the teleological orientation of human⁵⁶ ~~meaningfulness-and-teleology⁹⁹~~ in reflecting ~~holographically-<conjugatively-and-transfusively>~~ the ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process~~, as it then exposes human⁵⁶ ~~meaningfulness-and-teleology⁹⁹~~ as of human limited-mentation-capacity-deepening—~~as-subjecting-limitedness/human-subpotency to ‘educated-unlimitedness/existence-sublimating-nasence²³³~~ to the prospective constraint to be as supposedly coherent ontological-commitment⁶⁶ ~~<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-existential-reality>~~ thus inducing the possibility for prospective transcendence-and-sublimity/sublimation/~~supererogatory–de-mentativity~~ when its any given⁵⁶ ~~meaningfulness-and-teleology⁹⁹~~ is discovered/shown not to be ontologically veridical leading to its effective human limited-mentation-capacity-deepening—~~as-subjecting-limitedness/human-subpotency to ‘educated-unlimitedness/existence-sublimating-nasence²³³~~. Thus the bigger picture here with regards to social–value-construction for social-functioning-and-accordance as of human sovereignty and free-will implications speaks to relative-ontological-completeness⁸⁷ as of ontological-normalcy/postconvergence, and so as of existence constraint implied ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸~~ dimensionality-of-sublimating²⁵ ~~<<amplifying/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness⁷/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation>~~ as to difference-conflatedness¹³ ~~as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-~~

relativism-determinism²² implied ~~<amplituding/formative-epistemicity>~~causality⁹~as-to-
 projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating~relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶¹ in reflecting both destructuring-
 threshold-~~(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~~~of-
 ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. as of
 prior relative-ontological-incompleteness⁸⁸ implied preconverging/dementing²⁰—qualia-schema
 and constructiveness-of-ontological-performance⁷²-<including-virtue-as-
 ontology>/morality/ethics/justice/etc. as of prospective relative-ontological-completeness⁸⁷
 implied postconverging/dialectical-thinking²¹—qualia-schema as elucidation of
~~<amplituding/formative-epistemicity>~~causality⁹~as-to-projective-totalitative-implications-of-
 prospective-⁶¹nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—
 ontological-contiguity⁶¹. Ultimately, the naïve articulation of human sovereignty and free-will
 as of strict ‘autonomy and independence of human disposedness/psychologismic-construct’
 rather speaks of a poor ontological sense-of-things, and as such ontological-veracity ensues the
 notion of human sovereignty and free-will is rather subsumed as of human-subpotency
 knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
 prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated-attendant-ontological-contiguity’ ~educated-
 existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogeny>’ }—conflatedness¹³ in {preconverging-ment-by}
 postconverging-entailment> and derived empowerment notional~reflexivity-
 <{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-
 its-deepening/psychologismic-<residualising-^{decompulsing}delinearity~for-cogeny>-by—
 {flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-
 mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-

~~{compulsing} linearity~in~eclecticism~of~prior~mere~formulaicity/ritualisation~~ in existence; and as apparent in the sciences, we can't imply that we have a choice of gravity on earth as 6 m/s^2 rather than the existence-potency³⁹~sublimating~nascence,-disclosed-from-prospective-epistemic-digression manifestation of 9.8 m/s^2 and our human sovereignty and free-will is then enabled reflexively with the latter and not the former where we develop and operate technology on that basis for instance, the same equally applies with respect to the social domain in other to avoid mere ~~disparateness-of-conceptualisation-<unforegrounding-ment,-failing-prospectively-to-reflect-'immanent~relative~unreflexivity/relative~reflexivity—ontological-contiguity'⁶⁷>~~. The conception of human sovereignty and free-will so-implicit as of the 'specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility/~~panreflexivity~~⁷³-(~~existentially~imbued-and-educing-<{epistemic-~~totalising }hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-~~{decompulsing} delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif~and~re-apriorising/re-axiomatising/re-referencing~conceptualisation,-as~herein~specifically~relevant~to~human~subpotency)~~' basically underlies all human knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-'prospectively—implicated_attendant—ontological-contiguity' ~educated—existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity—contiguity-<imbued~notional~cogency>' }—conflatedness¹³ in {preconverging-ment by}-~~postconverging-entailment~~> whether with regards to philosophy as first-level ontology pertaining to 'overall existence phenomenal appraisal of⁵⁶ 'meaningfulness-and-teleology⁹⁹' as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to 'human<amplituding/formative-epistemicity>totalising~purview-of-construal' or with regards to second-level ontologies 'specific epiphenomenon-{in-the-overall-ecstatic-existence-

supervening-conflatedness¹³} appraisal of ⁵⁶meaningfulness-and-teleology⁹⁹ as of
 <amplifying/formative-epistemicity>totalising~devolved~purview-as-domain-of-construal-
 as-intrinsic-reality/ontological-veridicality; differentiated by the fact that ‘overall existence
 phenomenal appraisal of ⁵⁶meaningfulness-and-teleology⁹⁹’ across human generations as of
 ‘cumulative ⁸³reference-of-thought ‘relative-ontological-incompleteness⁸⁸/relative-ontological-
 completeness⁸⁷-<sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness¹/formative~supererogating-<projective/reprojective—aestheticising-re-motif-
 and~re-apriorising/re-axiomatising/re-referencing,-in-perspective~ontological-
 normalcy/postconvergence>} as to human-and-social~expectations/anticipations—
 metaphoricity⁵⁷~as-preconverging/postconverging~rede-
 mentating/restructuring/reparadigming~psychologism⁸⁹ is surprisingly of high notional-
 contiguity/epistemic-contiguity⁶²-<profound-supererogation⁷⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking²-qualia-schema> explaining the
 crossgenerational relative intelligibility of philosophical ⁵⁶meaningfulness-and-teleology⁹⁹ (for
 instance the questions and answers/contemplations about the why and how of human existence
 phenomena from the very first humans are just as relevant today even as of the differing
 contextual discernments, and so with regards to virtue, value attribution, aesthetics, episteme and
 Being) while ‘specific epiphenomenon—{in-the-overall-ecstatic-existence-supervening-
 conflatedness¹³} appraisal of ⁵⁶meaningfulness-and-teleology⁹⁹’ as of ⁸³reference-of-thought-
⁸⁴devolving ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷’
 <sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness¹/formative~supererogating-<projective/reprojective—aestheticising-re-motif-
 and~re-apriorising/re-axiomatising/re-referencing,-in-perspective~ontological-
 normalcy/postconvergence>} as to human-and-social~expectations/anticipations—
 metaphoricity⁵⁷~as-preconverging/postconverging~rede-

mentating/restructuring/reparadigming-psychologism'⁸⁹ is of high notional-discontiguity/epistemic-discontiguity⁶³ <between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰—qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking¹—qualia-schema> explaining the unintelligibility of the explanation of epiphenomena as contrasted crossgenerationally with various superstitious beliefs in the past compared with modern-day science epiphenomenal explanations (for instance with the appraisal of 'health epiphenomena of existence' as of ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> ranging from per-cep-ti-vi-ty-as-of-bad-omen, per-cep-ti-vi-ty-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period, per-cep-ti-vi-ty-as-of-failure-to-follow-the-heeding-of-the-Deity-or-failure-to-adhere-to-a-certain-mysticism-or-failure-to-pay-reverence-to-an-ancestor, per-cep-ti-vi-ty-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation, and per-cep-ti-vi-ty-as-of-factoring-in—~~epistemic-totalising³³~~ hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-~~acutely~~,~~-{decompulsing}~~ delinearity~for-cogency:-socioeconomic,-education,-information,-environmental,-gender-and-power-relations-issues-underlying-healthcare-and-medical-delivery). Insightfully, the very essence of 'overall existence phenomenal appraisal of ⁵⁶meaningfulness-and-teleology⁹⁹' as associated with philosophical aspects (beyond the our artificial subject-matter divisions referring to aspect where virtue, value, ontological principles and epistemic issues are of central concern) is one of interpretation given that the ordinary human-framework-of-experiential-existence is a 'directly comprehensive and fulsome framework amenable to interpretation' whereas 'specific epiphenomenon—{in-the-overall-ecstatic-existence-supervening-conflatedness¹³} appraisal of ⁵⁶meaningfulness-and-teleology⁹⁹' especially as of their unordinary human-framework-of-experiential-existence like natural

sciences while informed by ordinary human-framework-of-experiential-existence background/sense-of-things further require and accentuate their epiphenomenal manifestations (which are beyond ordinary human-framework-of-experiential-existence) with the devising of experimentations (as providing the prolongation for human interpretation capacity with respect to such epiphenomenal manifestations, as in reality even the natural sciences are fundamentally interpretative as ‘specifically aphoristic/cogent/pointed extensions of the underlying human philosophical interpretative disposition for knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-

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

~~implicated_attendant-ontological-contiguity ’~duced-~~

~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~

~~<imbued-notional~cogency>’ }—conflatedness³-in-{preconverging-ment-by}-~~

~~postconverging-entailment>’). It is important to grasp here that mere experimentations, as often practised in many domains, that do not arise because of the veridical need to effectively accentuate epiphenomenal manifestations as of unordinary human-framework-of-experiential-existence but rather ‘on the vagueness and naivety that experimentations by themselves demonstrate profoundness’ are ontologically-impertinent (in the sense that the ordinary human-framework-of-experiential-existence as a ‘directly comprehensive and fulsome framework amenable to interpretation’ is the more critical basis for a profound knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-~~

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

~~implicated_attendant-ontological-contiguity ’~duced-~~

~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~

~~<imbued-notional~cogency>’ }—conflatedness³-in-{preconverging-ment-by}-~~

~~postconverging-entailment>~~ interpretation than any such ad-hoc and simplistic experimentation

vagueness and naivety); and in-many-ways this explains experimental delusions in many domains associated with poor reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation as to the misunderstanding that experimentation should focus on the very critical epiphenomenal manifestations that are not amenable to the ordinary human-framework-of-experiential-existence as a ‘directly comprehensive and fulsome framework amenable to interpretation’. However, as of underlying human-subpotency sovereignty and free-will, what is definitely central to knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-

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

implicated_attendant-ontological-contiguity ’~educated-

existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogeny>’ }—conflatedness³ -in-{preconverging-ment-by}-

postconverging-entailment> is that it is grounded on human empowering notional~reflexivity-

<{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-

its-deepening/psychologismic-<residualising-^{decompulsing}delinearity-for-cogeny>-by—

{flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-

mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-

{compulsing}linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation> from prospective

knowledge as of ‘ecstatic-existence-as-transcendental-signifier—emergence/becoming-

spontaneity-implications reflected as existence-potency³⁹~sublimating-nascence,-disclosed-

from-prospective-epistemic-digression from such human-subpotency prior reproducibility—

mathesis/motif/throwness-disposition’. This reflects the ontological-veracity that human

sovereignty and free-will can only be construed in apriorising/axiomatising/referencing- {of-

‘prospectively-implicated_attendant-ontological-contiguity ’~educated-

existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-

~~<imbued-notional~cogency>' }~~—conflatedness¹³ ~~in {preconverging-ment-by}~~—
~~postconverging-entailment~~ as of human ~~<amplituding/formative-epistemicity>~~-
totalising~thrownness-in-existence³⁵ revealing the epistemic-impertinence of dispositions for
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ as wrongly implying human
sovereignty and free-will supersedes existence-potency³⁹~sublimating-nascence,-disclosed-
from-prospective-epistemic-digression rather than the epistemic-veracity of difference-
conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-
nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-
relativism-determinism²² implied ~~<amplituding/formative-epistemicity>~~causality⁹~as-to-
projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating~relative-
unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷ of human ⁵⁶meaningfulness-and-
teleology⁹⁹. We can garner for instance that there is and has never been any truly ⁷⁹presencing—
absolutising-identitive-constitutedness¹⁴ of the sciences as often wrongly implied by science
ideologues, but that scientists across-the-times have allowed existence-potency³⁹~sublimating-
nascence,-disclosed-from-prospective-epistemic-digression to manifest itself in determining
~~<amplituding/formative-epistemicity>~~causality⁹~as-to-projective-totalitative-implications-of-
prospective-⁶¹nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—
ontological-contiguity⁶⁷; and so, as from the budding science of the days of Galileo and
Copernicus, to Newtonian science, to Lavoisier laboratory science, to Einsteinian science to
modern-day institutional practices of science, with all fundamentally driven not by any
‘purported science-ideology’ but rather the practicality of results as of the constraint of the
subject-domains of scientific study together with human limited-mentation-capacity-
deepening—as-subjecting-limitedness/human-subpotency-to-‘duced-unlimitedness/existence-
sublimating-nascence²’⁵³ implications in transforming the conceptualisation within any such
specific subject-domains of scientific study as of their knowledge-reification~gesturing-and-

accounting—of-epistemic-phenomenalism-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³-in- {preconverging-ment-by}-
 postconverging-entailment> rather than ‘any implied notion that naively supersede existence—
 as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-
 withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-
 supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-
 ‘prospective-aporeticism-overcoming/unovercoming’>’. A further twist to such a poor
 conception of human sovereignty and free-will in the social arises as of an improper appraisal of
 the ‘implications of deferential-formalisation-transference as being
 preconverging/postconverging-de-mentatively/structurally/paradigmatically both-intensional-
 and-extensional to the fulfilment of human sovereignty and free-will’. The fact is human
 sovereignty and free-will is more critically about its ‘fulfilment as of sound-operating-of-human-
 sovereignty-and-free-will-towards-its-fulfilment’ rather than ‘mere appearance-of-fulfilment
 usurping-the-sense of sound-operating-of-human-sovereignty-and-free-will-towards-its-
 fulfilment’. For instance, a plumber who draws up the costing for a plumbing job explaining to
 the customer what is advantageously entailed in a convincing manner (as of ‘mere appearance-
 of-fulfilment usurping-the-sense of sound-operating-of-human-sovereignty-and-free-will-
 towards-its-fulfilment’) as they fail to ensure that their professional assessment will truly resolve
 the technical issue (as they are just looking to contract the job) is not really advancing the
 sovereign choice of the customer compared to another plumber who undertakes a candid
 professional assessment that may not sound advantageous with the customer (as they are more
 critically interested in the ‘fulfilment as of sound-operating-of-human-sovereignty-and-free-

will-towards-its-fulfilment') but does solve the technical issue; as any such customer in a deferential-formalisation-transference situation will most likely agree. Such operation of human sovereignty and free-will, beyond more or less simplistic social situations as the case highlighted above, is supposedly implied in the operation of all human institutions as of their inherent deferential-formalisation-transference proxy nature; but in-many-ways such a notion of 'implications of deferential-formalisation-transference as being preconverging/postconverging–de-mentatively/structurally/paradigmatically both-intensional-and-extensional to the fulfilment of human sovereignty and free-will' gets sunk with the increasing complexity and size of human institutions as to what such implications really are, and so especially as the idea of human sovereignty and free-will increasingly becomes abstracted and diffused in the overall social-construct and its institutions as so-associated with the 'protraction of political and institutional performance, evaluation and accountability' as reflective of human sovereignty and free-will. However, with regards to the latter as of social protraction of political and institutional action, the possibility of protracted human sovereignty and free-will while indirect comes to be increasingly associated with the sense of 'equanimity/balance of institutions' as to their expected 'equanimity/balance of contending frameworks and policy frameworks as reflexive of socially-perceived commendation and disapprobation', whether as garnered 'politically from the equanimity/balance of competing policies and politics as from polling and/or polls trends' and 'professionally with the equanimity/balance of mainstream/conventional complementary professional policy-recommendations and professional practices'. The question about the effectiveness of such implied equanimity/balance as reflecting of human sovereignty and free-will is often raised critically with regards to political and institutional performance particularly during crises. In-many-ways, the systemic interrelatedness of large institutions as to their complementary end purposes and practices, renders such an assessment of implied equanimity/balance rather preconverging/postconverging–de-mentative/structural/paradigmatic

to the overall politico-institutional system itself; and particularly so as in-many-ways the possibility of readjustment is much more practically instigated politically especially as with public institutions the individual manifestation of sovereign choice is much more rigidly tied to political action unlike the relative ability for direct disengagement from private entities. However, the fundamental fact that human sovereignty and free-will is ever always a question of the ‘transverse relation of all humans sovereignty and free-will in society’ inherently implies the underlying possibility for the undermining of human sovereign choice as of inherent social differentiation. Beyond transvaluation implications as of the broader overall ‘expected equity of all individuals for social–value-construction’ in relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-(sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness⁸⁷ /formative–supererogating-<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence>)<amplituding/formative–epistemicity>causality⁹~as-to-projective-totalitative–implications-of-prospective-⁶¹ nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷ in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process ; going by the phronesis/practicality as of our positivism—⁸⁰procrypticism occlusivity, the assessment of institutionally implied ‘equanimity/balance of contending frameworks and policy frameworks as reflective of socially-perceived commendation and disapprobation’, as advancing human sovereignty and free-will as of deferential-formalisation-transference implications, can be rather straightforward with regards to relatively compact/self-contained institutional functions and roles usually involved in direct public service delivery but it is much more difficult with spurious/supporting institutional functions and roles. We can appreciate in this regards that public scandals generally tend to arise out of public services and private services delivery

institutional frameworks as of their relatively compact/self-contained institutional functions and roles, and that issues of transparency rendering such assessment difficult generally arise with regards to underlying spurious/supporting/supervisory/regulatory institutional functions and roles. In another respect concerning the modern-day media, the need for relevant and balanced/equanimous communication and information delivery to the general public has increasingly been taking a backseat, and so fundamentally as the media becomes more of a business-making institution and rather plays a weaker and ancillary/perfunctory role in public policies and politics accountability. This is paradoxically reflected in the reality that despite the huge choice of media today, strangely enough this has rather been associated with greater public muddlement with regards to political stakes and public policies; undermining the political process as increasingly public policies are preconvergently–de-mentated/structured/paradigmed to default/revert into the interests of powerful groups and corporations with the support of increasingly astute, surreptitious and media-savvy political and economic think-tanks, as their media underhandedness in-many-ways foil the possibility for credible and effective public interest debate as of the distractedness of media reflexive anchoring on a stale, traditional, simplistic and increasingly irrelevant age-old left and right political narrative (and its derived politics and policies narratives) poorly reflecting the sophistication of the electorate that ‘doesn’t live in left and right worlds but a realistic world in want for solutions’! Strangely enough, such a media environment is now laden with public gurus holding outlandish views increasingly given the forum for their opinions (presented as reified-knowledge) not only in marginal media but mainstream media as well out of all proportion with the social and/or relevant competence/expertising academic/professional resonance of such ideas, and so as of the underlying pretence of freedom-of-speech; as the notion of freedom-of-speech is increasingly being portrayed rather as the rationalising foundation for all sorts of discreetly, whimsically/fancifully and strategically prejudiced influences on media orientation. In this

regards, the notion of freedom-of-speech as of such consequentially biased and disproportionate representation undermining ‘equanimity/balance of contending frameworks and policy frameworks as reflective of socially-perceived commendation and disapprobation’ (as thusly failing to advance human sovereignty and free-will as of deferential-formalisation-transference implications), is increasingly becoming the unbecoming/undoing of the modern-day democratic political process. Direct media surreptitious drumming-up of specific policy stances and political movements have often interfered with political governance as with the tea-party movement for instance; when considering how political orientations are ‘strategically advanced/framed’ in the media at critical moments for upholding favourable political policies or foiling unfavourable political policies while undermining sound analytic public debate. It is no small wonder that a public opinion increasingly exposed to such media-driven ‘subterfuges’, overlooking the age-old party politics narrative entrapment, has been turning to protest voting as an expression of political disdain. Furthermore, the idea of human sovereignty and free-will across all times is intimately tied down to human limited-mentation-capacity-deepening—~~as subjecting-limitedness/human-subpotency to ‘educed-unlimitedness/existence-sublimating-nascence’²³~~ as to the ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷’

~~<sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹/formative-supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence>>~~ as to human-and-social-expectations/anticipations—metaphoricity⁵⁷—~~as-preconverging/postconverging—rede-mentating/restructuring/reparadigming—psychologism⁸⁹~~ for knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism—~~<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant-ontological-contiguity ’~educed-~~

~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness³ -in-{preconverging-ment-by}-
 postconverging-entailment> underlying sublimating⁴⁶historiality/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as of the specific
 human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-
 existence-as-panintelligibility/panreflexivity⁷³-(existentially-imbued-and-educing-<{epistemic-
 totalising³ }hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-
 {decompulsing}delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,-
 as-herein-specifically-relevant-to-human-subpotency); as the fact is the conception of human
 sovereignty and free-will effectively varied in reflecting holographically-<conjugatively-and-
 transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the
 human-institutionalisation-process as from the specific human-subpotency with regards to
 overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
 panintelligibility/panreflexivity⁷³-(existentially-imbued-and-educing-<{epistemic-
 totalising³ }hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-
 {decompulsing}delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,-
 as-herein-specifically-relevant-to-human-subpotency) of recurrent-utter-uninstitutionalisation,
 base-institutionalisation-universalisation,¹⁰³universalisation-non-positivism/medievalism,
 our positivism⁸⁰procrypticism and will equally vary with prospective¹⁸deprocrypticism—or-
 preempting—disjointedness-as-of⁸³reference-of-thought as of human limited-mentation-
 capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educated-
 unlimitedness/existence-sublimating-nascence²³³. This effectively brings up the centrality of~~

causality, as implied with ~~<amplifying/formative-epistemicity>~~causality⁹ ~~~as-to-projective-~~
~~totalitative-implications-of-prospective-~~⁵¹ ~~nonpresencing,-for-explicating~relative-~~
~~unreflexivity/relative-reflexivity—ontological-contiguity~~⁶¹ conflating towards the inherent
ontological-normalcy/postconvergence of ecstatic-existence-as-transcendental-signifier,
wherein human sovereignty and free-will is construed as of the ‘preconverging/postconverging–
de-mentative/structural/paradigmatic implications of relative-ontological-completeness⁸⁷ in
superseding/overcoming/transcending human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of
relative-ontological-incompleteness⁸⁸’, reflecting a human-causative-construction conception in
~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-~~
~~contiguity ’~educed-~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~
~~<imbued-notional~cogency>’ }—conflatedness¹³ in- {preconverging-ment-by}-~~
postconverging-entailment/projective-conflating apriorising/axiomatising/referencing about
existence as ontologically-veridical (as it is the ‘totalitative epistemic-or-notional~projective-
perspective’ that points out the veridical conception of causation) and so over a traditional reflex
construal of human causation in ~~apriorising/axiomatising/referencing- {of-‘prospectively-~~
~~implicated-attendant-ontological-contiguity ’~educed-~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~
~~<imbued-notional~cogency>’ }—constitutedness¹⁴ in- preconverging-entailment as of any
given ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴
apriorising/axiomatising/referencing in prospective relative-ontological-incompleteness⁸⁸. This
insight about human sovereignty and free-will effectively points to the ontological-flaw of
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ conceptions whether as of the past,
present or future, inherently as of failing to account for ‘relative-ontological-~~

incompleteness⁸⁸/relative-ontological-completeness⁸⁷ |
 <sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness¹⁵/formative~supererogating-<projective/reprojective—aestheticising-re-motif-
 and~re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-
 normalcy/postconvergence> } as to human-and-social—expectations/anticipations—
 metaphoricity⁵⁷~as-preconverging/postconverging~rede-
 mentating/restructuring/reparadigming~psychologism⁸⁹ that effectively and empirically
 underline sublimating⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’>; and so especially as it is often implied by a ‘naïve type of philosophising that
 the conception of human sovereignty and free-will can be abstracted as of elaboration-as-to-
 mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—
 ‘prospectively implicated attendant ontological-contiguity⁶⁷’~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity~contiguity-
 <imbued~notional~cogency>’⁴⁰ failing to reflect underlying supposedly coherent ontological-
 commitment⁶⁶ -<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging~de-mentating/structuring/paradigming⁷⁰—as-being-as-of-
 existential-reality> in wrongly implying that human sovereignty and free-will is rather
 veridically underlied by ‘human social-vestedness/normativity-<discretely-implied-
 functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-
 social-value-construction’ outside ‘implicated attendant ontological-contiguity⁶⁷’~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity~contiguity-
 <imbued~notional~cogency>’⁴⁰ implications of relative-ontological-incompleteness⁸⁸ to
 relative-ontological-completeness⁸⁷. But then such pretence of ⁷⁹presencing—absolutising-
 identitive-constitutedness¹⁴ veracity of ‘human social-vestedness/normativity-<discretely-

~~implied-functionalism~~> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction' is both theoretically and empirically non-veridical, speaking more of the reality of power-grabbing/appropriating/usurpatory/arrogating implications than truly rational argumentations as of knowledge-reification~gesturing-and-accounting—of epistemic-phenomenalism-<in-

~~prospective_psychologismic~apriorising/axiomatising/referencing- {of-'prospectively-~~

~~implicated_attendant-ontological-contiguity ' ~educated-~~

~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-~~

~~<imbued-notional~cogency>' }—conflatedness³ -in-{preconverging-ment-by}-~~

~~postconverging-entailment~~> implications. Such 'human social-vestedness/normativity-

<discretely-implied-functionalism> implied contract/political-arrangement-or-political-

coercion/given-discrete-social-value-construction' argumentations are often intimately

associated with providing the ⁵⁶meaningfulness-and-teleology⁹⁹ infrastructure for the powerful

and vested-interests, and their insinuations of 'human social-vestedness/normativity-<discretely-

~~implied-functionalism~~> implied contract/political-arrangement-or-political-coercion/given-

discrete-social-value-construction' as 'outside 'implicated_attendant-ontological-

contiguity⁶⁷? ~educated-

~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-~~

~~<imbued-notional~cogency>' ⁴⁰ implications of relative-ontological-incompleteness⁸⁸ to~~

relative-ontological-completeness⁸⁷' is in effect not truly about the irrelevance of existential-

reality implications of relative-ontological-incompleteness⁸⁸ and relative-ontological-

completeness⁸⁷ but rather more critically 'is in effect about defaulting to specifically

unavowedly/surreptitiously implied convenient/advantageous interpretations about

'implicated_attendant-ontological-contiguity⁶⁷? ~educated-

~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-~~

<imbued-notional~cogency>⁴⁰ which are not to be subjected to a fulsome analysis for ontological-veracity as of implications of relative-ontological-incompleteness⁸⁸ and relative-ontological-completeness⁸⁷ and so on the basis of merely projecting the term ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’ and thereof implying logical-duedness and articulating logic on the so-narrowed and uncontested framework’. The reason why such a ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’ supposedly pertinent argumentation about human sovereignty and free-will cannot hold is that all ⁵⁶meaningfulness-and-teleology⁹⁹ (as implied with the logical operation of any such projected ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’) operate on priorly established apriorising/axiomatising/referencing and inherently all apriorising/axiomatising/referencing purport to be as of ‘implicated-attendant-ontological-contiguity⁶⁷~educated-existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>⁴⁰ thus subject to analysis as of ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷ -<sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative-supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence>’ as to human-and-social-expectations/anticipations—metaphoricity⁵⁷-as-preconverging/postconverging-rede-mentating/restructuring/reparadigmig-psychologism⁸⁹ as to their existential-reality veracity, such that fundamentally such ‘human social-vestedness/normativity-<discretely-implied-

functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction' argumentation about human sovereignty and free-will are rather 'internally inconsistent' and more aptly reflect manifestations of power-grabbing/appropriating/usurpatory/arrogating implications when analysed as of relative-ontological-completeness⁸⁷. Consider in this regards for instance as of the ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ notion of 'human social-vestedness/normativity-
<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction' underlying slavery, such an implied 'human social-vestedness/normativity-
<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction' is inherently making a claim on existential-reality which rather more aptly reflect a manifestation of power-grabbing/appropriating/usurpatory/arrogating implications as of its apriorising/axiomatising/referencing that one human being has the right to own another human being (as actually not even the logical-dueness of such a 'human social-vestedness/normativity-
<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction' argumentation can arise from the perspective of relative-ontological-completeness⁸⁷ as what is then implied from the relative-ontological-completeness⁸⁷ perspective is the supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting~for~
conceptualisation in unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring~<as-to-
preconverging-or-dementing⁹¹~apriorising-psychologism> of any such implied slavery 'human social-vestedness/normativity-
<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction'). The proof that

this is priorly a ‘power-grabbing/appropriating/usurpatory/arrogating implications of apriorising/axiomatising/referencing and not of veridical logical-dueness’ lies in the fact that for instance the Haitian slave revolters wouldn’t countenance the logical-dueness of any such implied logic of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’ underlying their enslavement but merely as of their relative-ontological-completeness⁸⁷ perspective of apriorising/axiomatising/referencing undertake in revolt the unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing³⁰-apriorising-psychologism> of any such implied slavery ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’. This points to the reality that ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’ argumentation do not truly escape the ontological prism as of existence being the absolute a priori, and rather speak of epistemic situations in epistemic-abnormalcy/preconvergence³¹ with the possibility for true causality implications to be drawn in relative-ontological-completeness⁸⁷ as of <amplifying/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-⁹ nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶ construable ‘preconverging/postconverging-dementative/structural/paradigmatic implications of relative-ontological-completeness⁸⁷ in superseding/overcoming/transcending human-subpotency-
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness⁸⁸’. The confusion here arises because of the habituation of any such ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied

contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’ which is then taken to be natural to the point of ‘forgetting/overlooking that it is underlied by apriorising/axiomatising/referencing power-grabbing/appropriating/usurpatory/arrogating implications’ to which even the weaker party might end up getting habituated to (over years, decades or centuries) as of little alternate existential-<disontologising/re-ontologising—aporeticism> choice and possibilities, and from which point a ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ false sense of logical-dueness as of ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷’

<sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹³/formative-supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence> as to human-and-social-expectations/anticipations—metaphoricity⁵⁷-as-preconverging/postconverging-rede-mentating/restructuring/reparadigming-psychologism⁸⁹ may seem to arise; but as with say the American civil war and the Haitian slave revolt, the reality that such implied ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’ is rather of flawed apriorising/axiomatising/referencing power-grabbing/appropriating/usurpatory/arrogating implications is met not with logical-dueness and logical-engagement in wrongly validating any such apriorising/axiomatising/referencing but is rather meted with relative-ontological-completeness⁸⁷ perspective supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting for-conceptualisation in unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-

~~preconverging-or-dementing~~³⁰ ~~-apriorising-psychologism~~>. In fact, besides the more starkly demonstrable case with respect to say slavery this equally applies with less starkly obvious situations having to do with human social differentiation as well as any other situations requiring prospective knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-
<in-prospective _psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
~~implicated_attendant~~-ontological-contiguity ’~duced-
~~existentialising/contextualising/textualising_~~ ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>’ }—conflatedness¹³ ~~in- {preconverging-ment-by}~~-
~~postconverging-entailment~~> as the possibility for all human progress arises effectively as a result of the transcending of all such human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint power-grabbing/appropriating/usurpatory/arrogating implications construed as ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’ as well as their socially attendant situations in need for prospective knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
~~prospective _psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
~~implicated_attendant~~-ontological-contiguity ’~duced-
~~existentialising/contextualising/textualising_~~ ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>’ }—conflatedness¹³ ~~in- {preconverging-ment-by}~~-
~~postconverging-entailment~~>; and so not as of a falsely implied logical-dueness and logical engagement that wrongly validate the relative-ontological-incompleteness⁸⁸ apriorising/axiomatising/referencing of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’ as being of existential-reality in relative-ontological-~~

completeness⁸⁷, but rather as of the relative-ontological-completeness⁸⁷ perspective
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting~for-
 conceptualisation in unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-
 invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-
 preconverging-or-dementing~apriorising-psychologism> of such implied ‘human social-
 vestedness/normativity-<discretely-implied-functionalism> implied contract/political-
 arrangement-or-political-coercion/given-discrete-social-value-construction’ argumentation. In
 fact, such an interpretation about the ontological-veracity of ‘human social-
 vestedness/normativity-<discretely-implied-functionalism> implied contract/political-
 arrangement-or-political-coercion/given-discrete-social-value-construction’ argumentation is
 not only relevantly undermined with respect to say highlighting the supposed weaker party
 perspective in such a framework of power-grabbing/appropriating/usurpatory/arrogating
 implications of apriorising/axiomatising/referencing but is equally undermined/subverted when
 conveniently so by the stronger party for instance in the case of the various allied powers of the
 second-world war overlooking Nazi scientists direct or indirect participation in war crimes on
 the rationale of strengthening themselves to ensure future security, and one can imagine the same
 with regards with many ad-hoc arrangements having to do with spying activities, etc.; thus
 pointing fundamentally to the ascendancy of the ontological implications of human limited-
 mentation-capacity—as-subjecting-‘~~educed-unlimitedness/existence-sublimating-nascence~~’-
 to-limitedness/human-subpotency as to human limited-mentation-capacity-deepening—as-
 subjecting-limitedness/human-subpotency to-‘~~educed-unlimitedness/existence-sublimating-
 nascence~~’⁵³ possibilities of relative-ontological-completeness⁸⁷ analysis over the absolutising of
 ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied
 contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’

argumentation. Thus any such pretence that ‘human social-vestedness/normativity-~~<discretely-
 implied-functionalism>~~ implied contract/political-arrangement-or-political-coercion/given-
 discrete-social-value-construction’ argumentation is absolute as of ⁷⁹presencing—absolutising-
 identitive-constitutedness¹⁴ and not subject to prospective ‘relative-ontological-
 incompleteness⁸⁸/relative-ontological-completeness⁸⁷’
 <sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness¹²/formative~supererogating-<projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-
 normalcy/postconvergence>} as to human-and-social-expectations/anticipations—
 metaphoricity⁵⁷-as-preconverging/postconverging-rede-
 mentating/restructuring/reparadigming-psychologism⁸⁹ with regards to an animal of limited-
 mentation-capacity—as-subjecting-‘~~educed-unlimitedness/existence-sublimating-nascence²-
 to-limitedness/human-subpotency~~ requiring its prospective limited-mentation-capacity-
 deepening—as-subjecting-limitedness/human-subpotency to-‘~~educed-unlimitedness/existence-
 sublimating-nascence²~~’⁵³ (and thus paradoxically in want of its very own
 ‘prospective³²<amplituding/formative-epistemicity>growth-or-conflatedness¹³/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness magnanimity induced
 originariness-parrhesia,-as-spontaneity-of-aestheticisation’ as to cohere with ecstatic-existence-
 as-transcendental-signifier—emergence/becoming-spontaneity-implications reflected as
 existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression)
 is effectively bound not to be able to address the very central/critical implications to prospective
 knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
 prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated-attendant-ontological-contiguity’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-

~~<imbued-notional~cogency>’ }—conflatedness¹³ in {preconverging-ment-by}—
~~postconverging-entailment>~~ of human-subpotency-~~aporia/undecidability/dilemma/ought-~~
indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-
formativeness—~~as-to-eventualising-inkling-drive-or-seeding-misprising>~~—temporal-to-
intemporal-dispositions—~~so-construed-as-from-perspective—ontological-~~
normalcy/postconvergence>’—existentialism-form-factor (with the latter involving ‘direct
bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-
integration of prospective relative-ontological-completeness⁸⁷ ⁵⁶meaningfulness-and-
teleology⁹⁹’ as implied prospectively in ‘construing of both the right
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting mindset-
as-of-prospective-deprocrypticism-dissemination²⁸ and thus the knowledge for that right
mindset-as-of-prospective-deprocrypticism-dissemination²⁸’). Even with the modern-day polity
and law, the reality of human sovereignty and free-will implied in human rights takes precedence
over any ‘human social-vestedness/normativity—~~discretely-implied-functionalism>~~ implied
contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’
practicalities and is the basis for continual social and governmental reforms; and as so-implied
by the ‘preconverging/postconverging—de-mentative/structural/paradigmatic implications of
relative-ontological-completeness⁸⁷ in superseding/overcoming/transcending human-
subpotency-~~aporia/undecidability/dilemma/ought-~~
indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness⁸⁸’ and
this is the very legitimation for any intellectualism purporting knowledge-reification~gesturing-
and-accounting—of-epistemic—phenomenalism—~~in-~~
prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively—
implicated_attendant—ontological-contiguity ’~educated—
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-~~

~~<imbued-notional~cogency>' }—conflatedness¹³ -in-{preconverging-ment-by}-
postconverging-entailment>}. Ultimately, the very possibility for prospective knowledge-
reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
prospective_psychologismic~apriorising/axiomatising/referencing- {of-'prospectively-
implicated_attendant-ontological-contiguity ' ~duced-
existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>' }—conflatedness¹³ -in-{preconverging-ment-by}-
postconverging-entailment> as providing the illumination for prospective human sovereignty
and free-will conceptualisation is itself bound to be undermined, and so as of human-
subpotency~aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness-
formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-
intemporal-dispositions-<so-construed-as-from-perspective-ontological-
normalcy/postconvergence>'—existentialism-form-factor, in the interplay of human
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ inclinations for vested postures and
interests poorly appreciating 'relative-ontological-incompleteness⁸⁸/relative-ontological-
completeness⁸⁷ -{sublimating~referencing/registering/decisioning,-as-self-becoming/self-
conflatedness¹³ /formative-supererogating-<projective/reprojective—aestheticising-re-motif-
and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-
normalcy/postconvergence>} as to human-and-social-expectations/anticipations—
metaphoricity⁵⁷—as-preconverging/postconverging—rede-
mentating/restructuring/reparadigming~psychologism'⁸⁹ in contrast to dimensionality-of-
sublimating²⁵ -{<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-
or-conflatedness¹³ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness-equalisation)} inclinations very much appreciative of 'relative-ontological-~~

incompleteness⁸⁸/relative-ontological-completeness⁸⁷ |

<sublimating~referencing/registering/decisioning,-as-self-becoming/self-

conflatedness¹³/formative~supererogating-<projective/reprojective—aestheticising-re-motif-

and~re-apriorising/re-axiomatising/re-referencing,-in-perspective~ontological-

normalcy/postconvergence>}

as to human-and-social~expectations/anticipations—

metaphoricity⁵⁷~as-preconverging/postconverging~rede-

mentating/restructuring/reparadigmig~psychologism⁸⁹ as of difference-conflatedness¹³-as-to-

totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-

prospective-⁶ nonpresencing>⁹² -as-veridical-epistemicity-relativism-determinism²² implied

<amplituding/formative~epistemicity>causality⁹ ~as-to-projective-totalitative~implications-of-

prospective-⁶ nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—

ontological-contiguity⁹¹. In this regards, one can appreciate the human sovereignty and free-will

expansion drive of the prospective knowledge-reification~gesturing-and-accounting—of-

epistemic~phenomenalism-<in-

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

implicated_attendant~ontological-contiguity ’~duced-

existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity~contiguity-

<imbued~notional~cogency>’ }—conflatedness¹³ -in- {preconverging-ment-by}-

postconverging-entailment> associated with the Socratic¹⁰³ universalising philosophers,

budding-positivists/rational-empiricists and today’s postmodern critical thinkers emancipating

⁵⁶meaningfulness-and-teleology⁹⁹ infrastructure while on-the-other-hand the prospective

dereification as reflected in ‘<amplituding/formative>’ wooden-language-<imbued—temporal-

mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing⁷⁰-

narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-

teleology⁹⁹ } of non-universalising sophists’, non-positivising/non-rational-empiricist medieval

scholasticism pedants and today's manifestations of institutional-being-and-craft muddlement as providing the ⁵⁶meaningfulness-and-teleology⁹⁹ infrastructure for their respective present-day vested postures and interests. The paradox here is that the lack of dimensionality-of-sublimating ²⁵-(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) of such ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ 'human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction' apriorising/axiomatising/referencing conceptualisation perspective reasoning as of its 'ontologically-flawed supposedly superseding of 'implied-attendant-ontological-contiguity⁶⁷?~educated-existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>'⁴⁰ 'relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-<sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹³/formative-supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence>}' as to human-and-social-expectations/anticipations—metaphoricity⁵⁷-as-preconverging/postconverging-rede-mentating/restructuring/reparadigm-ing-psychologism'⁸⁹ construes such 'dimensionality-of-sublimating ²⁵-(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality seeding promise of human-subpotency ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. equivalence/correspondence with the full-

potency-of-existence's~sublimating~nascence-as-of-its-coherence/contiguity' as teleologically-degraded, even as it is the previous same dimensionality-of-sublimating²⁵ <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation) originariness-parrhesia,~as~spontaneity-of-aestheticisation⁵⁶ meaningfulness-and-teleology⁹⁹ that⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴ formulaic interpretation adopt as the <amplituding/formative> wooden-language-(imbued—temporal~mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰ ~narratives—of-the-⁸ reference-of-thought~ categorical-imperatives/axioms/registry-teleology⁹⁰); and so equating such 'prospective³² <amplituding/formative~epistemicity>growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness magnanimity induced originariness-parrhesia,~as~spontaneity-of-aestheticisation' with teleologically-degraded⁵⁶ meaningfulness-and-teleology⁹⁹ as of blatant two-facedness/falseness that would hardly contemplate that the '70 presencing—absolutising-identitive-constitutedness¹⁴ institutional framework preconverging/postconverging~de-mentatively/structurally/paradigmatically undermines in-many-ways the possibility for veridical prospective human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as of its apriorising/axiomatising/referencing <amplituding/formative~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴'. Beyond and informing this analysis of human sovereignty and free-will ontological implications (in articulating the-very-underlying ontological-veracity insights that expand/broaden our specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility/panreflexivity⁷³ -(existentially~imbued-and-educing-<epistemic-totalising³ }hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, -

~~{decompulsing} delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,—
as-herein-specifically-relevant-to-human-subpotency}~~), the notion of causality as of
<amplituding/formative-epistemicity>causality⁹ ~~as-to-projective-totalitative-implications-of-
prospective-⁶ nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—
ontological-contiguity⁹~~ is basically tied to the resolving/elucidating of human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-
misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–
ontological-normalcy/postconvergence>’-existentialism-form-factor as of the full potential for
human knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively–
implicated-attendant-ontological-contiguity ’~educated–
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>’ }—conflatedness¹³ -in {preconverging-ment-by}-
postconverging-entailment>. Such a human-causative-construction as of the underlying notion
of ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷’
<sublimating~referencing/registering/decisioning,—as-self-becoming/self-
conflatedness¹ /formative-supererogating-<projective/reprojective—aestheticising-re-motif-
and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-
normalcy/postconvergence>} as to human-and-social-expectations/anticipations—
metaphoricity⁵⁷-as-preconverging/postconverging-rede-
mentating/restructuring/reparadigming-psychologism’⁸⁹ is construed as ‘more than just about
direct re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-
measuringinstrumenting in <amplituding/formative-epistemicity>-totalising~renewing-

realisation/re-perception/re-thought' as to wrongly imply that human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is just of a direct intemporal-as-ontological nature rather than truly involving both dimensionality-of-sublimating²⁵ |

~~<amplituding/formative>supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) implications and its ~~<mere-formulaicity/ritualisation-of>~~-prior secondnatured institutionalisation implications. That is, the all-pervasiveness of the reality of human notional~firstnaturedness-formativeness-~~<as-to-eventualising-inkling-drive-or-seeding-misprising>~~-temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> (as to temporal-to-intemporal individuations) regarding ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. (as so-reflected as of human-subpotency-aporias/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-~~<as-to-eventualising-inkling-drive-or-seeding-misprising>~~-temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor) interjects-and-invalidates the representation of merely such intemporal-as-ontological dimensionality-of-sublimating²⁵ |

~~<amplituding/formative>supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) construal of human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity; thus implying ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness³⁷ |

~~<sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹ /formative-supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-~~

normalcy/postconvergence>} as to human-and-social-expectations/anticipations—
 metaphoricity⁵⁷—as-preconverging/postconverging—rede-
 mentating/restructuring/reparadigming—psychologism⁸⁹ (and not ‘absolute-ontological-
 completeness implications’) given human limited-mentation-capacity—~~as-subjecting-‘educated-
 unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency~~ at all
 moments, as so-reflected in the prospective destructuring-threshold-~~{uninstitutionalised-
 threshold⁰²/presublimating-desublimating-decisionality}~~~of-ontological-performance⁷²-
 <including-virtue-as-ontology>/morality/ethics/justice/etc. of any specific registry-
 worldview’s/dimension’s existential-<disontologising/re-ontologising—aporeticism>
 desublimation manifestation underlined by <amplituding/formative> wooden-language-
 {imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-
 prospective-apriorising-implications>} or <amplituding/formative> wooden-language-
 {imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-
 prospective-apriorising-implications>}. This more effectively speaks to the fact that
 ‘dimensionality-of-sublimating²⁵-(<amplituding/formative>supererogatory-de-
 mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) as
 originariness-parrhesia,—as-spontaneity-of-aestheticisation’, instigative of the
 ‘inventing’/‘creating’ of the possibility for ‘prospective secondnature institutionalisation as
 prospective reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-
 aestheticisation’, gets lost effectively in the prospective secondnature institutionalisation
 induced ⁸³reference-of-thought—⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹ as

human temporality⁹⁸/shortness encounters it (beyond-the-consciousness-awareness-teleology⁹⁹ <of-preconverging-existential-extrication-as-of-existential-unthought>) and so rather as of the ‘secondnatured-institutionalisation existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression epistemically-induced/constrained-reproducibility-motif-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of relatively-shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-accordance⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁶ <amplituding/formativ>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)’ beyond which its implied dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notional~collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality⁹⁸/shortness <amplituding/formativ> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>)) is construed as relatively vague-and-irrelevant as human temporality⁹⁸/shortness now re-construes in apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity ’~educated-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—constitutedness¹⁴-in-preconverging-entailment such ‘secondnatured-institutionalisation existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression epistemically-induced/constrained-reproducibility-motif-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of relatively-shallow-frame-of-elicited-positive-

opportunism—of-social-functioning-and-accordance⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁶

~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-~~

~~conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)~~’ in such a way that is obviating and becomes homeless as to the

~~apriorising/axiomatising/referencing- {of- ‘prospectively implicated_ attendant_ ontological-contiguity ’~educated-~~

~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~

~~<imbued-notional~cogency>’ }—conflatedness¹³ in- {preconverging-ment-by}-~~

~~postconverging-entailment of dimensionality-of-sublimating²⁵~~

~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-~~

~~conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)~~ reflected in perpetuating/preserving the ontological-veracity in

reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process ; and this

‘secondnatured-institutionalisation existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression epistemically-induced/constrained-reproducibility-motif-of-

⁵⁶meaningfulness-and-teleology⁹⁹ as of relatively-shallow-frame-of-elicited-positive-

opportunism—of-social-functioning-and-accordance⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁶

~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-~~

~~conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)~~’ fundamentally underlies the very idea of human

notional~procrypticism/notional~disjointedness-as-of⁸³ reference-of-thought (so-manifested as of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and

⁸⁰procrypticism—or—disjointedness—as-of-⁸³reference-of-thought), such that none of any such
‘secondnatured-institutionalisation existence-potency³⁹~sublimating—nascence,—disclosed-from-
prospective-epistemic-digression epistemically-induced/constrained—reproducibility-motif-of-
⁵⁶meaningfulness-and-teleology⁹⁹ as of relatively-shallow-frame-of-elicited-positive-
opportunism—of-social-functioning-and-accordance⁷⁵-of-low-intrinsic-attribution-and-high-
extrinsic-attribution-susceptibility,—in-dimensionality-of-desublimating-lack-of²⁶—
<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation)’ preconverging/postconverging—de-
mentatively/structurally/paradigmatically carries the possibility (as of its
apriorising/axiomatising/referencing- {of-‘prospectively-implicated—attendant—ontological-
contiguity ’~educated—
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional~cogency>’ }—constitutedness¹⁴—in—preconverging—entailment epistemic
stance in ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴) for ‘prospective originariness-
parrhesia,—as—spontaneity-of-aestheticisation’, instigative of the ‘inventing’/‘creating’ of the
possibility for ‘prospective secondnatured institutionalisation as prospective renewed
reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation’ so-reflected in their existential-<disontologising/re-ontologising—
aporeticism> desublimation manifestation of <amplituding/formative> wooden-language-
<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-
prospective-apriorising-implications> } or <amplituding/formative> wooden-language-
<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-

prospective-apriorising-implications>) in <amplituding/formative-epistemicity>totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴. Hence the need for
 prospective preconverging/postconverging~rede-mentating/restructuring/reparadigmig
 apriorising/axiomatising/referencing as of <amplituding/formative-epistemicity>-
 totalising~renewing-realisation/re-perception/re-thought as from the instigation of
 dimensionality-of-sublimating²⁵-(<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation), as the
 latter as the intemporal-as-ontological preconverging/postconverging~de-
 mentatively/structurally/paradigmatically reflects the ontological-normalcy/postconvergence of
 existence-potency³⁹~sublimating~nascence,-disclosed-from-prospective-epistemic-digression
 depth/profoundness of conception of human-subpotency causality as of
 <amplituding/formative-epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-
 prospective-⁶ nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—
 ontological-contiguity⁶⁷ in reflecting holographically-<conjugatively-and-transfusively> the
 relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-
 institutionalisation-process perpetuating/preservation. Basically, any such ‘secondnature-
 institutionalisation existence-potency³⁹~sublimating~nascence,-disclosed-from-prospective-
 epistemic-digression epistemically-induced/constrained~reproducibility-motif-of-
⁵⁶meaningfulness-and-teleology⁹⁹ as of relatively-shallow-frame-of-elicited-positive-
 opportunism—of-social-functioning-and-accordance⁷⁵-of-low-intrinsic-attribution-and-high-
 extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁶ █
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness~equalisation)’ assumes a ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴

inclination in ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ that cannot cohere to the ecstatic-
 existence-as-transcendental-signifier—emergence/becoming—spontaneity-implications
 reflected as existence-potency³⁹~sublimating—nascence,-disclosed-from-prospective-epistemic-
 digression. Thus this notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-
 drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective—ontological-normalcy/postconvergence> (as to temporal to intemporal
 individuations) interjection invalidating the representation of merely intemporal-as-ontological
 dimensionality-of-sublimating²⁵ -(<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) construal
 of human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity, speaking of
 ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷’
 <sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness /formative—supererogating-<projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-
 normalcy/postconvergence>} as to human-and-social—expectations/anticipations—
 metaphoricity⁵⁷—as-preconverging/postconverging—rede-
 mentating/restructuring/reparadigm—psychologism⁸⁹ (and not ‘absolute-ontological-
 completeness implications’), fundamentally validates ‘apriorising/axiomatising/referencing- {of-
 ‘prospectively implicated attendant—ontological-contiguity ’~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-
 <imbued—notional~cogency>’ }—conflatedness¹³-in-{preconverging-ment-by}-
 postconverging-entailment-of-construal as potentiating the superseding of the
 preconverging/postconverging—de-mentative/structural/paradigmatic

apriorising/axiomatising/referencing implications of human temporal-dispositions for the prospective conception of knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-~~<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of- ‘prospectively_implicitated_attendant_ontological-contiguity ’~educated- existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity- <imbued-notional~cogency>’ }—conflatedness¹³ in {preconverging-ment-by}- postconverging-entailment>~~ as so-reflected in the transepistemicity/conflating-nature of notional~¹⁸deprocrypticism or ~~<amplituding/formativ>~~notional~preempting—disjointedness-as-of-⁸³reference-of-thought in reflecting holographically-<conjugatively-and-transfusively> the ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process~~ as from recurrent-utter-uninstitutionalisation, base-institutionalisation, ¹⁰³universalisation, positivism/rational-empiricism and prospectively ¹⁸deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought. It is this epistemic-conflatedness¹³ veracity (construed as transepistemicity) over epistemic apriorising/axiomatising/referencing- {of- ‘prospectively_implicitated_attendant_ontological-contiguity ’~educated- existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity- <imbued-notional~cogency>’ }—constitutedness¹⁴ in preconverging-entailment (construed as ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴), of human knowledge that underlies knowledge-notionalisation as to ‘notional conceptualisations’ like conception / misconception, intellectualism / sophistry, leveling / deleveling, human-subpotency / existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, transversality-<for-sublimating–existential-eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated–affirmed-and-unaffirmed-‘motif-and-

apriorising/axiomatising/referencing'¹⁰¹ / dialogical-equivalence <as-to-
 psychologism~apriorising/axiomatising/referencing- {of- 'prospectively-
 implicated_attendant-ontological-contiguity ' ~duced-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>' }—conflatedness¹³ -in- {preconverging-ment- by}-
 postconverging-entailment, -in-self-becoming/self-conflatedness¹³ /formative-supererogating>,
 organicalism / mechanicalism, postconverging/dialectical-thinking²¹-qualia-schem /
 apreconverging/dementing²⁰-qualia-schema, etc., respectively as to 'dispensing-with-
 immediacy-for-relative-ontological-completeness⁸⁷ -by-reification/contemplative-distension²⁷
 (as of human self-surpassing—existentialism-form-factor, -in-overcoming-
 'notional~collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-
 existence-potency³⁹ ~sublimating-nascence, -disclosed-from-prospective-epistemic-digression
 to supersede human temporality⁹⁸/shortness <amplituding/formative>⁸ wooden-language-
 {imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology -as-of-'nondescript/ignorable-void '-with-regards-to-
 prospective-apriorising-implications>)) and preconverging-existential-extrication-as-of-
 existential-unthought implications' for veridical ontologisation/ontological-
 veracity/aestheticisation-towards-ontology. The very ontological-veracity of any such 'notional
 conceptualisation' lies in construing how these reflect causality as of ontological-primemovers-
 totalitative-implications as so-implied with the relative-unreflexivity/relative-reflexivity—
 ontological-contiguity⁶⁷ ~of-the-human-institutionalisation-process⁶⁸ opened-construct-of-
⁵⁶meaningfulness-and-teleology⁹⁹. What is critical with respect to prospective
¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought is effectively
 the fact that its prospective institutionalisation is much more than just any such 'secondnatured-
 institutionalisation existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-

epistemic-digression epistemically-induced/constrained–reproducibility-motif-of-
⁵⁶meaningfulness-and-teleology⁹⁹ as of relatively-shallow-frame-of-elicited-positive-
opportunism—of-social-functioning-and-accordance⁷⁵-of-low-intrinsic-attribution-and-high-
extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁶ |
<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation)’ as prospective notional~¹⁸deprocrypticism involves ‘superseding
preconverging-existential-extrication-as-of-existential-unthought as of human-subpotency
epistemic perspective with the integration of the necessary, abstract and non-eliciting-of-
opportunism dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
reification/contemplative-distension²⁷ into its secondnatured institutionalisation’ thus providing
the preconverging/postconverging–de-mentative/structural/paradigmatic interlocking of
notional~¹⁸deprocrypticism ⁵⁶meaningfulness-and-teleology⁹⁹ with the relative-
unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-
process⁶⁸ ‘re-inventing’/‘re-creating’ dimensionality-of-sublimating²⁵ |
<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation); as otherwise such supposedly prospective notional~¹⁸deprocrypticism
institutionalisation will in reality be just a complexification of our positivism/rational-
empiricism institutionalisation were it to manifest a secondnatured incapacity for the ‘re-
inventive’/‘re-creative’ preservation/sustaining/upkeep of ¹⁸deprocrypticism—or-preempting—
disjointedness-as-of-⁸³reference-of-thought. The fact is the elucidation/resolving of human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-
formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-

intemporal-dispositions-<so-construed-as-from-perspective-ontological-
 normalcy/postconvergence>'-existentialism-form-factor has ever always been about the
 interplay of 'immediacy of temporal-dispositions in ~~preconverging~~-existential-extrication-as-of-
 existential-unthought as of human-subpotency epistemic perspective' and 'dispensing-with-
 immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷
 as intemporal-disposition as intemporal-disposition', wherein the former (beyond-the-
 consciousness-awareness-teleology⁹⁹ -<of-preconverging-existential-extrication-as-of-
 existential-unthought>') is mainly responsive to 'secondnature-institutionalisation existence-
 potency³⁹ ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression
 epistemically-induced/constrained-reproducibility-motif-of-⁵⁶ meaningfulness-and-teleology⁹⁹
 as of relatively-shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-
 accordance⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-
 dimensionality-of-desublimating-lack-of²⁶ -(<amplifying/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)' and is
 rather critically apathetic to the necessary, abstract and non-eliciting-of-opportunism as of
 'dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification/contemplative-distension²⁷ as intemporal-disposition' that
 preconverging/postconverging-de-mentatively/structurally/paradigmatically enables the
 preserving/sustaining/upkeep and 'inventing'/'creating' possibilities for prospective
 institutionalisation. Inevitably as of ontological-normalcy/postconvergence of existence-
 potency³⁹ ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression, such
 dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification/contemplative-distension²⁷ (as of human self-surpassing—existentialism-form-
 factor,-in-overcoming-'notional~collateralising-beholdening-prot Humanity'-to-'attain-

sublimating-humanity'-as-to-existence-potency³⁹ ~sublimating-nascence,-disclosed-from-
 prospective-epistemic-digression to supersede human temporality⁹⁸/shortness
 <amplituding/formativ>⁹ wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>)) with
 regards to prospective institutionalisation transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity 'effectively implies the
 apriorising/axiomatising/referencing epistemic-abnormalcy/preconvergence³¹ of all
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴?, wherein prospective base-
 institutionalisation implies the apriorising/axiomatising/referencing epistemic-
 abnormalcy/preconvergence³¹ of recurrent-utter-uninstitutionalisation, and the same applies to
 our positivism—⁸⁰procrypticism as prospective ¹⁸deprocrypticism—or—preempting—
 disjointedness-as-of-⁸³reference-of-thought implies the apriorising/axiomatising/referencing
 epistemic-abnormalcy/preconvergence³¹ of our positivism—⁸⁰procrypticism, even as no registry-
 worldview/dimension is preconvergently—de-mentated/structured/paradigmed to construe of
 itself paradoxically as of such apriorising/axiomatising/referencing epistemic-
 abnormalcy/preconvergence³¹ where it is prospectively of preconverging/dementing²⁰—qualia-
 schema at its destructuring-threshold-(uninstitutionalised-threshold⁰³/presublimating—
 desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology>;
 and this explains why the very essence of such metaphoricity⁵⁷ of ⁵⁶meaningfulness-and-
 teleology⁹⁹ is rather of a crossgenerational psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposuring. Furthermore, the reality of all prospective
 transcendence-and-sublimity/sublimation/supererogatory~de-mentativity for prospective
 registry-worldview/dimension institutionalisation is that it can difficultly be expected that
 dimensionality-of-sublimating²⁵-(<amplituding/formativ>supererogatory~de-

mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)
‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-
or-acumen as of reasoning-through/messianic-reasoning’ induced originariness-parrhesia,—as-
spontaneity-of-aestheticisation required for any such prospective institutionalisation can be
contemplated of on the reasoning-from-results/afterthought basis of the priorly ‘secondnatured-
institutionalisation existence-potency³⁹~sublimating—nascence,-disclosed-from-prospective-
epistemic-digression epistemically-induced/constrained—reproducibility-motif-of-
⁵⁶meaningfulness-and-teleology⁹⁹ as of relatively-shallow-frame-of-elicited-positive-
opportunism—of-social-functioning-and-accordance⁷⁵-of-low-intrinsic-attribution-and-high-
extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁶—
<<amplituding/formativ>supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation)’. The relative-unreflexivity/relative-reflexivity—ontological-
contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸ as of Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-
meaningfulness-and-teleology , institutional-development—as-to-social-function-
development and living-development—as-to-personality-development psychologismic-
epistemic-acutisation—difficulty<for, residualising—{decompulsing}delinearity~for-cogeny>
magnitudes^{of-experientiality/experiment} has ever always been driven as of the instigative human
dimensionality-of-sublimating²⁵—<<amplituding/formativ>supererogatory~de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation), but so in
a mismatch with ‘secondnatured-institutionalisation existence-potency³⁹~sublimating—

nascence,-disclosed-from-prospective-epistemic-digression epistemically-induced/constrained—reproducibility-motif-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of relatively-shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-accordance⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁶-(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)”; such that preconverging/postconverging—de-mentatively/structurally/paradigmatically the relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸, underlying the institutional-cumulation/institutional-recomposure-<as-to-⁴⁶historiality/ontological-eventfulness³⁸ /ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>> of the <cumulating/recomposuring~attendant—ontological-contiguity >-successive registry-worldviews/dimensions in relative-ontological-completeness⁸⁷, has always developed more or less accidentedly as to wrongly imply the requisite selfless projection of human dimensionality-of-sublimating²⁵-(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) as to construction-of-the-Self is only as critical when it enables the relatively-shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-accordance⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁶-(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) (as of prospective ‘secondnatured-institutionalisation existence-potency³⁹~sublimating—nascence,-disclosed-from-prospective-epistemic-digression

epistemically-induced/constrained–reproducibility-motif-of–⁵⁶ meaningfulness-and-teleology⁹⁹
as of relatively-shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-
accordance⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-
dimensionality-of-desublimating-lack-of-²⁶ -{<amplituding/formative>supererogatory~de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation})’ in
coherently perpetuating priorly-and-prospectively the possibility for human registry-
worldview’s/dimension’s institutionalisation to arise in-the-very-first-place. This explains in-
many-ways temporal-dispositions to preconverging-existential-extrication-as-of-existential-
unthought as of human-subpotency epistemic perspective over intemporal-disposition of
dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
reification/contemplative-distension²⁷ across all the registry-worldviews/dimensions reflected in
the repetitive succession of <amplituding/formative>⁸ wooden-language-(imbued—averaging-
of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -
as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>)
assuming a ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ inclination about all that
ever existed and matters, implying an orientation to Being-development/ontological-framework-
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-
and-teleology , institutional-development—as-to-social-function-development and living-
development—as-to-personality-development psychologismic epistemic acutisation —
difficulty <for, residualising—{decompulsing} delinearity~for cogency>—————magnitudes {of-
experientiality/experiment} devoid of the homeliness of the apriorising/axiomatising/referencing- {of-
‘prospectively implicated attendant—ontological-contiguity ’~educated—
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>’ }—re-originariness/re-origination as reflected by the relative-

~~unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-~~
 process⁶⁸ dimensionality-of-sublimating²⁵ -(<~~amplituding/formative~~>~~supererogatory~de-~~
~~mentativeness/epistemic-growth-or-conflatedness¹³ /transvaluative-~~
~~rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation~~) as to
 difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-
~~nondisjointedness/entailment-of-prospective-⁶¹nonpresencing⁹²-as-veridical-epistemicity-~~
~~relativism-determinism²² implied <amplituding/formative-epistemicity>causality⁹~as-to-~~
~~projective-totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating~relative-~~
~~unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~~, as the latter attends to existence-
 potency³⁹~sublimating—nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
~~apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-~~
~~ontologically-same-existential-reality~~ with regards to prospective human-subpotency—
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint thus
 enabling prospective human transcendence-and-sublimity/sublimation/~~supererogatory~de-~~
 mentativity. Such that paradoxically in-many-ways the prior ‘secondnatured-institutionalisation
 existence-potency³⁹~sublimating—nascence,-disclosed-from-prospective-epistemic-digression
 epistemically-induced/constrained—reproducibility-motif-of—⁵⁶meaningfulness-and-teleology⁹⁹
 as of relatively-shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-
 accordance⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-
 dimensionality-of-desublimating-lack-of²⁶ -(<~~amplituding/formative~~>~~supererogatory~de-~~
~~mentativeness/epistemic-growth-or-conflatedness¹³ /transvaluative-~~
~~rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation~~)’ as of its
 temporal social-vestedness/normativity-<~~discretely-implied-functionalism~~> goes on recurrently
 (in its <~~amplituding/formative-epistemicity~~>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴) in reflecting holographically-

<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-
 contiguity ~of-the-human-institutionalisation-process to undermine prospectively the very
 dimensionality-of-sublimating²⁵ -(<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) (from
 which it obtained its prior reproducibility—mathesis/motif/throwness-disposition,—as-
 reproducibility-of-aestheticisation) that carries possibilities for prospective originariness-
 parrhesia,—as-spontaneity-of-aestheticisation for human transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity; paradoxically, recurrently elevating the
 human mortal beyond existence-potency³⁹ ~sublimating—nascence,—disclosed-from-prospective-
 epistemic-digression implications as to the uninstitutionalised-threshold¹⁰² attendant framework
 of lack of social¹⁰³ universal-transparency¹⁰⁴ -(<transparency-of-totalising-entailing,—as-to-
 entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-
 completeness⁸)-or-understanding-of-<amplituding/formative—epistemicity>causality⁶ ~as-to-
 projective-totalitative—implications-of-prospective-⁶ nonpresencing,—for-explicating~relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶ -of-underlying-phenomena and
 institutional ascendancy as to flawed⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴ ,
 against which dimensionality-of-sublimating²⁵ -(<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) has to
 recurrently prospectively re-enable the relatively-shallow-frame-of-elicited-positive-
 opportunism—of-social-functioning-and-accordance⁷⁵ -of-low-intrinsic-attribution-and-high-
 extrinsic-attribution-susceptibility,—in-dimensionality-of-desublimating-lack-of²⁶ -
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness–equalisation) for prospective ‘secondnatured-institutionalisation existence-
potency³⁹ ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
epistemically-induced/constrained–reproducibility-motif-of–⁵⁶ meaningfulness-and-teleology⁹⁹
as of relatively-shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-
accordance⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-
dimensionality-of-desublimating-lack-of²⁶ -{<amplituding/formative>supererogatory~de-
mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)’
(resolving the prior destructuring-threshold-{uninstitutionalised-threshold⁰²/presublimating-
desublimating-decisionality}~of-ontological-performance⁷²-<including-virtue-as-
ontology>/morality/ethics/justice/etc. given human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint), and so
for the latter to paradoxically prospectively become homeless as reflected with the
<cumulating/recomposuring~attendant–ontological-contiguity >-successive registry-
worldviews/dimensions <amplituding/formative> wooden-language-{imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-
of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}. This
protensive-consciousness analysis (as from the <amplituding/formative–
epistemicity>causality⁰ ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-
contiguity⁰⁷ of prospective¹⁸ deprocrypticism–or–preempting—disjointedness-as-of-
⁸³reference-of-thought registry-worldview/dimension) in reflecting holographically-
<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-
contiguity ~of-the-human-institutionalisation-process highlights that while in-many-ways
such a conundrum of deficient ontologisation/ontological-veracity/aestheticisation-towards-

ontology could preconverging/postconverging–de-mentatively/structurally/paradigmatically be overlooked with regards to prior human registry-worldviews/dimensions institutionalisations as to their specific notional~¹⁸deprocrypticism or ~~<amplituding/formative>~~notional~preempting—disjointedness-as-of-⁸³reference-of-thought of base-institutionalisation, ¹⁰³universalisation and our positivism/rational-empiricism, the prospective possibility for notional~¹⁸deprocrypticism registry-worldview/dimension ⁸³reference-of-thought is only imaginable/conceivable with the resolution of this specific underlying ‘conundrum of human registry-worldview’s/dimension’s institutionalisation formation discrepancy/sundering’ as to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-~~<as-to-eventualising-inkling-drive-or-seeding-misprising>~~—temporal-to-intemporal-dispositions-~~<so-construed-as-from-perspective-ontological-normalcy/postconvergence>~~’-existentialism-form-factor. As human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-~~<as-to-eventualising-inkling-drive-or-seeding-misprising>~~—temporal-to-intemporal-dispositions-~~<so-construed-as-from-perspective-ontological-normalcy/postconvergence>~~’-existentialism-form-factor is herein construed as the ‘fundamental preconverging/postconverging–de-mentating/structuring/paradigming/frame of human causative determination (underlying causality as to ~~<amplituding/formative-epistemicity>~~causality⁹ ~~~as-to-projective-totalitative-implications-of-prospective-~~⁶ ~~nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity¹⁰~~’), as so reflected in the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as–panintelligibility/~~panreflexivity⁷³~~ ~~(existentially–imbued-and-educing-~~<{epistemic-~~~~~~totalising~~ ~~†~~hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-~~{decompulsing}~~delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—

aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,
as herein specifically relevant to human-subpotency); as to the fact that human-subpotency-
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
'notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-
misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-
ontological-normalcy/postconvergence>'—existentialism-form-factor is the underlying form-
factor recurrently preconvergently/postconvergently-de-
mentated/structured/paradigmed/framed across human Being-development/ontological-
framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
meaningfulness-and-teleology , institutional-development-as-to-social-function-
development and living-development-as-to-personality-development psychologismic-
epistemic-acutisation—difficulty <for, residualising-^{decompulsing} delinearity-for-cogency>
magnitudes^{of-experientiality/experiment} as ultimately reflected in reflecting holographically-
<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-
contiguity ~of-the-human-institutionalisation-process of the
<cumulating/recomposuring~attendant-ontological-contiguity >-successive registry-
worldviews/dimensions ⁸³reference-of-thought-and-⁸³reference-of-thought-⁸⁴devolving-
⁵⁶meaningfulness-and-teleology⁹⁹, speaking of successive recurrent thresholds of human self-
surpassing—existentialism-form-factor,-in-overcoming-'notional~collateralising-beholdening-
protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency³⁹~sublimating-
nascence,-disclosed-from-prospective-epistemic-digression with regards to human ontological-
performance⁷²-<including-virtue-as-ontology>-including-virtue-as-ontology up to the 'given
specific point of living-development-as-to-personality-development or institutional-
development-as-to-social-function-development or Being-development/ontological-
framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-

meaningfulness-and-teleology where the human fails in its capacity for human self-surpassing—existentialism-form-factor,-in-overcoming-‘notional~collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression. The latter is construed as ‘the-human-threshold-of-~~amplituding/formative~~⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications> as of living-development-as-to-personality-development or institutional-development-as-to-social-function-development or Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology ’; with this more profound ontologisation elucidation (of prior philosophers aestheticisation-towards-ontology elucidation of the notions of averaging, ~~amplituding/formative~~ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>) and leveling) speaking more precisely rather of (from an individuations basis of conception) ~~amplituding/formative~~ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>) as of ‘varying ~~psychologismic-epistemic-acutisation—difficulty~~ <for-residualising-^{decompulsing} delinearity-for-cogeny>—magnitudes^{of-experientiality/experiment}/scales— as-to-successively-profound-preconverging/postconverging—rede-mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of-⁵⁶ meaningfulness-and-teleology⁹⁹ of prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnatedness-

~~formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>-temporal-to-~~
~~intemporal-dispositions-<so-construed-as-from-perspective-ontological-~~
~~normalcy/postconvergence>'-existentialism-form-factor'~~ (and so with regards to human ~~living-~~
~~development-as-to-personality-development~~ or ~~institutional-development-as-to-social-~~
~~function-development~~ or ~~Being-development/ontological-framework-expansion-as-to-depth-~~
~~of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology~~ in
~~reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-~~
~~reflexivity-ontological-contiguity ~of-the-human-institutionalisation-process~~
~~<cumulating/recomposuring~attendant-ontological-contiguity >-successive~~ registry-
worldviews/dimensions). Such a threshold construal of human ontological-performance⁷²⁻
~~<including-virtue-as-ontology>/morality/ethics/justice/etc.~~ as to constructiveness-of-
ontological-performance⁷²⁻~~<including-virtue-as-ontology>/morality/ethics/justice/etc.~~ and
destructuring-threshold-~~(uninstitutionalised-threshold⁰²/presublimating-desublimating-~~
~~decisionality)~of-ontological-performance⁷²⁻<including-virtue-as-~~
ontology>/morality/ethics/justice/etc. (with regards to 'varying ~~psychologismic-epistemic-~~
~~acutisation-difficulty-<for-residualising-^{decompulsing}delinearity-for-cogeny>-magnitudes^{{of-}~~
~~experientiality/experiment}~~/scales—as-to-successively-profound-preconverging/postconverging-rede-
mentating/restructuring/reparadigming-frames-as-from-living,-institutionalising,-and-Being-
ontologising/infrastructure-of-⁵⁶ ~~meaningfulness-and-teleology⁹⁹~~ of prospective human-
subpotency-~~aporia/undecidability/dilemma/ought-~~
indeterminacy/deficiency/limitation/constraint—~~imbued-'notional~firstnatedness-~~
~~formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>-temporal-to-~~
~~intemporal-dispositions-<so-construed-as-from-perspective-ontological-~~
~~normalcy/postconvergence>'-existentialism-form-factor'~~), underlies the (ontological-
normalcy/postconvergence as to ~~<amplituding/formative-epistemicity>causality⁰~as-to-~~

~~projective-totalitative-implications-of-prospective-⁶¹ nonpresencing,-for-explicating~relative-
unreflexivity/relative-reflexivity—ontological-contiguity⁶²)~~ perspective of analysis herein of
such ~~ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc.~~
(construed as of notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-
or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective—ontological-normalcy/postconvergence>) reflected rather as of ‘individuations
basis-of-analysis-as-can-be-reflected-with-individuations-as-being-the-occurrent-manifest-
outcomes-of-the-individual-as-a-subpotency’ (as all human individuations can theoretically be
manifested by all individuals at varying occasions even as specific individuals are more or less
prone to the recurrence of specific individuations as to specific conceptual and contextual frames
of contemplation) thus enabling ‘precision of conceptualisation and knowledge-
reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
implicated_attendant—ontological-contiguity ’~educated-
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued-notional~cogency>’ }—conflatedness³ -in- {preconverging-ment-by}-
postconverging-entailment> implications’, and not individual basis-of-analysis-which-will-fail-
to-construe-of-the-potent-variability-implications-of-the-individual-as-a-subpotency-subject-
to-transformation-and-not-absolutely-deterministic-and-immuable-as-individuation-
representations. Furthermore (even as prior ‘secondnatured-institutionalisation existence-
potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression
epistemically-induced/constrained-reproducibility-motif-of-⁵⁶ meaningfulness-and-teleology⁹⁹
as of relatively-shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-
accordance⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-
dimensionality-of-desublimating-lack-of²⁶ -(<amplituding/formative>supererogatory~de-

mentativeness/epistemic-growth-or-conflatedness /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) implies
 the prior human self-surpassing—existentialism-form-factor, -in-overcoming-
 ‘notional~collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-
 existence-potency³⁹ ~sublimating–nascence, -disclosed-from-prospective-epistemic-digression is
 massively already secondnatured in generalised human behaviour as of the prior living-
 development–as-to-personality-development or institutional-development–as-to-social-
 function-development or Being-development/ontological-framework-expansion–as-to-depth-
 of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology), such
 ‘varying ~~psychologismic epistemic acutisation~~ difficulty <for, residualising-
 {decompulsing} delinearity–for-cogency>————magnitudes {of-experientiality/experiment}/scales—as-to-
 successively-profound-preconverging/postconverging–rede-
 mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-
 ontologising/infrastructure-of–⁵⁶meaningfulness-and-teleology⁹⁹ of prospective human-
 subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-
 formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-
 intemporal-dispositions-<so-construed-as-from-perspective–ontological-
 normalcy/postconvergence>’–existentialism-form-factor’ speak to the ‘more and more profound
 dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification/contemplative-distension²⁷ (as of human self-surpassing—existentialism-form-
 factor, -in-overcoming-‘notional~collateralising-beholdening-protohumanity’-to-‘attain-
 sublimating-humanity’-as-to-existence-potency³⁹ ~sublimating–nascence, -disclosed-from-
 prospective-epistemic-digression to supersede human temporality⁹⁸/shortness
 <amplifying/formative>⁸ wooden-language-<imbued—averaging-of-thought-<as-to-

leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>)) as to
human self-consciousness capacity for construction-of-the-Self in inducing the requisite
supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting -for-
conceptualisation of the <cumulating/recomposuring~attendant-ontological-contiguity >-
successive registry-worldviews/dimensions underlying the relative-unreflexivity/relative-
reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸; as
recurrently implied all along in reflecting holographically-<conjugatively-and-transfusively>
the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-
institutionalisation-process with the circular conflicting paradox of human opened-construct-
of-⁵⁶meaningfulness-and-teleology⁹⁹ with regards to prospective originariness-parrhesia,—as-
spontaneity-of-aestheticisation and closed-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹-as-
of-‘nondescript/ignorable-void⁶⁰’-with-regards-to-prospective-apriorising-implications in-
dimensionality-of-desublimating-lack-of²⁶-(<amplituding/formative>supererogatory~de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation). This in-
many-ways will explain the underlying conundrum as to the prospective originariness-
parrhesia,—as-spontaneity-of-aestheticisation associated with projecting prospectively the more
profound dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
reification/contemplative-distension²⁷ as to human self-consciousness capacity for construction-
of-the-Self to induce the required
supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting -for-
conceptualisation for prospective ¹⁸deprocrypticism—or-preempting—disjointedness-as-of-

⁸³reference-of-thought human self-surpassing—existentialism-form-factor,-in-overcoming-
 ‘notional~collateralising-beholdening-prot Humanity’-to-‘attain-sublimating-humanity’-as-to-
 existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression
 as to prospective notional~¹⁸deprocrypticism ‘human Being-development/ontological-
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
 meaningfulness-and-teleology , institutional-development-as-to-social-function-
 development and living-development-as-to-personality-development psychologismie-
 epistemic-acutisation—difficulty <for, residualising-^{decompulsing}delinearity~for-cogeny>
 magnitudes^{of-experientiality/experiment}; as effectively such dispensing-with-immediacy-for-relative-
 ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ is susceptible to
 sophistic/pedantic dispositions ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ eliciting
 of human temporality⁹⁸/shortness as to <amplituding/formative> wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-
 teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-
 implications>}. This insight speaks of a more profound notion of human psychology as to a
 veridical ontology-driven ‘postconverging-or-dialectical-thinking²¹—psychology or psychology-
 of-mentation-dynamics or natural~psychological-dynamics’, reflecting the fact that the
 underlying conceptualisation involving the notions of construction-of-the-Self as to human
 constructiveness-of-ontological-performance⁷²-<including-virtue-as-
 ontology>/morality/ethics/justice/etc. and shiftiness-of-the-Self⁹¹ as to human destructuring-
 threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~of-
 ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. in
 addressing human-subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnatedness-
 formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-

intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>'-existentialism-form-factor is effectively of more profound ontological-veracity than naïve ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ conception of psychology in-many-ways rather in ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ 'as the latter in its epistemic-abnormalcy/preconvergence³¹ naively and wrongly goes on to define the very human-in-its-temporality⁹⁸/shortness/mortality in want for its prospective development paradoxically as the determining agent (as in its very ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴) of such prospective development'; such that there is an underlying transversality-~~<for-sublimating-existential-eventuating/denouement,-from-'thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising'>~~as-of-prospectively-disambiguated-affirmed-and-unaffirmed-'motif-and-apriorising/axiomatising/referencing'¹⁰¹ between such ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ and prospective originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation that is fundamentally irreconcilable, as to the former's in-dimensionality-of-desublimating-lack-of²⁶ ~~<amplituding/formative>~~supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) critical for prospective human self-surpassing—existentialism-form-factor,-in-overcoming-'notional~collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency⁹ ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression (as so-validated by the fact that we'll effectively recognised that 'supposedly constructing psychology' on the effective ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ of any of the ~~<cumulating/recomposuring~attendant-ontological-contiguity >~~-successive

registry-worldviews/dimensions ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ of
 either recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation and
¹⁰³universalisation–non-positivism/medievalism is effectively sub-ontological-<as-to-the-
 limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-
 potency-of-existence’s~sublimating–nascence> but then go on to falsely imply the profoundness
 of thought as of the ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ of our positivism–
⁸⁰procrypticism in its <amplituding/formative–epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴; as insightfully, as herein implied, such a
 most profound notion of psychological science is one of <amplituding/formative–
 epistemicity>causality⁹ ~as-to-projective-totalitative–implications-of-prospective-
⁶nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-
 contiguity⁷ of ontology-driven ‘postconverging-or-dialectical-thinking²¹–psychology or
 psychology-of-mentation-dynamics or natural~psychological-dynamics’ underlying the
 construction-of-the-Self all along in reflecting holographically-<conjugatively-and-
 transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-
 human-institutionalisation-process with regards to the prospective relative-ontological-
 completeness⁸⁷ possibilities of ¹⁸deprocrypticism–or–preempting—disjointedness-as-of-
⁸³reference-of-thought). In recapping, this ‘conundrum of discrepancy/sundering in
 ontologisation/ontological-veracity/aestheticisation-towards-ontology along human registry-
 worldview’s/dimension’s institutionalisation formation’ (with respect to living-development–as-
 to-personality-development or institutional-development–as-to-social-function-development or
 Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
 development-as-infrastructure-of– meaningfulness-and-teleology), is underlied by ‘human
 formative discrepancy/sundering of the relatively-shallow-frame-of-elicited-positive-
 opportunism—of-social-functioning-and-accordance⁷⁵-of-low-intrinsic-attribution-and-high-

extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁶-
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness~equalisation) from dimensionality-of-sublimating²⁵-
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness~equalisation); and is elucidated as from the ‘formative preconverging~de-
 mentating/structuring/paradigming of ontologically-flawed⁷⁹presencing—absolutising-
 identitive-constitutedness¹⁴ that fails re-originariness/re-origination as to human limited-
 mentation-capacity-deepening—as subjecting limitedness/human-subpotency to ‘euded-
 unlimitedness/existence-sublimating-nasence²³ so-elucidated as of difference-
 conflatedness¹³-as-to-totalitative-reification-in-singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-
 relativism-determinism²² implied <amplituding/formative~epistemicity>causality⁹~as-to-
 projective-totalitative~implications-of-prospective-⁶¹nonpresencing,-for-explicating~relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶¹ construal of causality as
 <amplituding/formative~epistemicity>causality⁹~as-to-projective-totalitative~implications-of-
 prospective-⁶¹nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—
 ontological-contiguity⁶¹, as can be so reflected in the ‘⁴⁶historiality/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective~ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> of the contrasting
 postconverging/dialectical-thinking²¹~qualia-schema and preconverging/dementing²⁰~qualia-
 schema’ of any specific registry-worldview/dimension as to its ‘relative-ontological-
 incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
 <sublimating~referencing/registering/decisioning,-as-self-becoming/self-

conflatedness¹ /formative–supererogating-<projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
 normalcy/postconvergence>} as to human-and-social–expectations/anticipations—
 metaphoricity⁵⁷–as-preconverging/postconverging–rede-
 mentating/restructuring/reparadigming–psychologism⁸⁹ (beyond-the-consciousness-
 awareness-teleology⁹⁹-<of-preconverging-existential-extrication-as-of-existential-
 unthought>); and effectively, <amplituding/formative> wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-
 teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-
 implications>} is operantly construed as the contrasted postconverging/dialectical-thinking²¹–
 qualia-schema and preconverging/dementing²⁰–qualia-schema, as from the perspective of
 relative-ontological-completeness⁸⁷ over relative-ontological-incompleteness⁸⁸ (as to
⁸³reference-of-thought-and–⁸³reference-of-thought-⁸⁴devolving–⁵⁶meaningfulness-and-
 teleology⁹⁹). In-the-bigger-picture (of Being-development/ontological-framework-expansion–
 as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-
 teleology , institutional-development–as-to-social-function-development and living-
 development–as-to-personality-development psychologismic epistemic acutisation—
 difficulty <for, residualising–^{decompulsing}delinearity~for cogency>—————magnitudes<sup>{of-
 experientiality/experiment}</sup>), the overcoming of <amplituding/formative> wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-
 teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-
 implications>} (as to human-subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-
 formativeness-<as-to-eventualising–inkling-drive-or-seeding-misprising>—temporal-to-
 intemporal-dispositions-<so-construed-as-from-perspective–ontological-

normalcy/postconvergence>’-existentialism-form-factor ‘relative-ontological-
incompleteness³⁸/relative-ontological-completeness³⁷’

⟨sublimating~referencing/registering/decisioning,-as-self-becoming/self-

conflatedness¹ /formative-supererogating-<projective/reprojective—aestheticising-re-motif-

and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-

normalcy/postconvergence>⟩ as to human-and-social-expectations/anticipations—

metaphoricity⁵⁷-as-preconverging/postconverging-rede-

mentating/restructuring/reparadigming-psychologism⁸⁹) has been the determinant for the

possibility for the <cumulating/recomposuring~attendant-ontological-contiguity >-successive

registry-worldviews/dimensions institutionalisations to even arise in-the-very-first-place and

equally speaks to the prospective human potential possibilities, as the ⁴⁶historicity/ontological-

eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> records of

successive human civilisations shows that nothing is inherently given (particularly so as the

cultural diffusion possibilities are already limited as to the already globalised world warranting

our very own prospective reinvention/recreation) but for effective human effectuation. Humanity

is thus intimately tied to human-subpotency-aporias/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-

formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-

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

normalcy/postconvergence>’-existentialism-form-factor ‘relative-ontological-

incompleteness³⁸/relative-ontological-completeness³⁷’

⟨sublimating~referencing/registering/decisioning,-as-self-becoming/self-

conflatedness¹ /formative-supererogating-<projective/reprojective—aestheticising-re-motif-

and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-

normalcy/postconvergence>} as to human-and-social-expectations/anticipations—
 metaphoricity⁵⁷—as-preconverging/postconverging—rede-
 mentating/restructuring/reparadigmimg—psychologism⁸⁹ of dimensionality-of-sublimating²⁵ |
 <<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation) as to the fact that the ultimate attainment of humanity as from Hegelian
 proto-humanity has ever always been as of originariness-parrhesia,—as—spontaneity-of-
 aestheticisation as reflected by the fact that our mere reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation is rather a
 ‘positive-opportunism—of-social-functioning-and-accordance⁷⁵ exploitation that poorly
 projects humanity prospectively as to an preconverging—existential-extrication-as-of-existential-
 unthought and notionally-collateralising posturing that is unwary of its relative-ontological-
 incompleteness⁸⁸ to then aspire for prospective relative-ontological-completeness⁸⁷’ and all the
 prospective humanity that can arise is ever always as of originariness-parrhesia,—as—spontaneity-
 of-aestheticisation that goes after that relative-ontological-completeness⁸⁷, as to the fact that the
 possibility for humanity to arise is ever always tied down with the possibility for the human to
 address human-subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint. Humanity as a dynamic construct speaks to
 dimensionality-of-sublimating²⁵ -(<<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) that
 preconverging/postconverging—de-mentatively/structurally/paradigmatically re-enables the
 possibility for humanity to arise (as of human self-surpassing—existentialism-form-factor,-in-
 overcoming-‘notional~collateralising-beholdening-prot Humanity’-to-‘attain-sublimating-
 humanity’-as-to-existence-potency⁸⁸ ~sublimating—nascence,-disclosed-from-prospective-

epistemic-digression to supersede human temporality⁹⁸/shortness
 <amplifying/formative> wooden-language-<imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>)); as the
 Foucauldian take truly reflects the fact that there is no given human nature but rather the
 becoming possibility of human nature as of the ultimate construction-of-the-Self towards
 attaining deprocrpticism/preempting—disjointedness-as-⁸³reference-of-thought, thus
 overriding/overcoming the hitherto ever present ‘human relatively-shallow-frame-of-elicited-
 positive-opportunism—of-social-functioning-and-accordance⁷⁵-of-low-intrinsic-attribution-
 and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of⁷⁶—
 <amplifying/formative>supererogatory—de-mentativeness/epistemic-growth-or-
 conflatedness⁷⁷ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation)’, underlying prior <cumulating/recomposing~attendant—
 ontological-contiguity >-successive registry-worldviews/dimensions destructuring-threshold-
 <uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality~of-ontological-
 performance⁷²-<including-virtue-as-ontology>. In more explicit terms, this ‘conundrum of
 discrepancy/sundering in ontologisation/ontological-veracity/aestheticisation-towards-ontology
 along human registry-worldview’s/dimension’s institutionalisation formation’ speaks to the
 ‘social-and-institutional-dissipative-integration of any human
 originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-
 and-its-institutionalisation as to human-subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-
 formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-
 intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence>’—existentialism-form-factor’; as so-reflected with the susceptibility

to variedly teleologically-degraded ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. in a ‘dynamic social and institutional conjugation of notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> ontological-performance⁷²-<including-virtue-as-ontology>-including-virtue-as-ontology at the destructuring-threshold-~~(uninstitutionalised-threshold~~⁰²/presublimating–desublimating–decisionality)-of-ontological-performance⁷²-<including-virtue-as-ontology>’ that ends up ‘reconstructing any implied originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation in its very own terms as to the effectively manifest dynamics of institutional and social relations, constraints and performances’ that as of varying implicated stakes are not ‘necessarily absolutely tied-down’ to the abstract originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation even as such framework-for-idealising/transcending/sublimating is clearly or abstrusely the reference of social and institutional deferential-formalisation-transference. Thus the underlying reflex in considering human originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation as more or less fulfilled with a satisfactory theoretical-and-practicable-projected-outcome in-many-ways is naïve and incomplete as to when it is ‘wrongly predicated on a conception of the social and institutional as merely a passive framework of exquisite integration of abstract originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation’ failing to factor in the dynamics of social-and-institutional-dissipative-integration of any such abstract originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation as to a ‘dynamic social and institutional conjugation of

notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-
 misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-
 ontological-normalcy/postconvergence> ontological-performance⁷²-<including-virtue-as-
 ontology>-including-virtue-as-ontology at the destructuring-threshold-~~(uninstitutionalised-
 threshold⁶⁷/presublimating-desublimating-decisionality)~~-of-ontological-performance⁷²-
 <including-virtue-as-ontology>'. Ultimately, with respect to social-stake-contention-or-
 confliction the effectively practised meaningfulness-and-its-institutionalisation while
 guided/constraint/structured by such originariness/reifying/intellectualising—
 idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation theoretical-
 and-practicable-projected-outcome elicited positive-opportunism—of-social-functioning-and-
 accordance⁷⁵, generalised human behaviour to various extends actually becomes operatively and
 anticipatively aware by itself (as reflected by its covertly uttered
 <amplituding/formative>⁸ wooden-language-~~(imbued—temporal-mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—
 narratives—of-the-⁸³reference-of-thought-~~categorical-imperatives/axioms/registry-
 teleology⁹⁹)~~) that varyingly betray/reconstrues-of the originariness/reifying/intellectualising—
 idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation) of this
 possibility of discrepancy/sundering from originariness/reifying/intellectualising—
 idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation (not only as to
 undermining the former conceptual completeness but evolving with the contextual immediacy
 perceived underlying aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint) with respect to social-stake-contention-or-
 confliction, and as generalised human behaviour varyingly assume existentially-
 <disontologising/re-ontologising—aporeticism> constraint pragmatic inclinations and
 notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-~~

~~misprising~~>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—
ontological-normalcy/postconvergence> as of varying thresholds of constructiveness-of-
ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. and
destructuring-threshold-~~(uninstitutionalised-threshold⁰²/presublimating–desublimating-
decisionality)~~~of-ontological-performance⁷²-<including-virtue-as-
ontology>/morality/ethics/justice/etc. in relating with such
originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-
and-its-institutionalisation. This points to the need to assume a notional construal cognisant and
integrating the preconverging/postconverging–de-mentative/structural/paradigmatic
implications of human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-
formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-
intemporal-dispositions-<so-construed-as-from-perspective—ontological-
normalcy/postconvergence>’-existentialism-form-factor, as the ‘dynamic social and
institutional conjugation of notional~firstnaturedness-formativeness-<as-to-
eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-
<so-construed-as-from-perspective—ontological-normalcy/postconvergence> ontological-
performance⁷²-<including-virtue-as-ontology>-including-virtue-as-ontology at the
destructuring-threshold-~~(uninstitutionalised-threshold⁰²/presublimating–desublimating-
decisionality)~~~of-ontological-performance⁷²-<including-virtue-as-ontology>’ speaks to the
susceptibility of the destructuring-threshold-~~(uninstitutionalised-threshold⁰²/presublimating–
desublimating-decisionality)~~~of-ontological-performance⁷²-<including-virtue-as-
ontology>/morality/ethics/justice/etc. (addressed as of originariness-parrhesia,—as-spontaneity-
of-aestheticisation) to teleologically-degraded ontological-performance⁷²-<including-virtue-as-
ontology>/morality/ethics/justice/etc. and more profoundly so specifically with

enculturated/endemised postlogism⁷⁷ and conjugated-postlogism⁷⁷ social and institutional manifestations, and with regards to many social-stake-contention-or-confliction circumstances of poor social and institutional accountability. Basically, the bigger point here is that however the socially transformative implications as of prior originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation and beyond the elicited positive-opportunism—of-social-functioning-and-accordance⁷⁵ underlying deferential-formalisation-transference, there is much more involved in overall social and institutional ⁵⁶meaningfulness-and-teleology⁹⁹ as to the ‘dynamic social and institutional conjugation of notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. at destructuring-threshold-(uninstitutionalised-threshold⁰³/presublimating-desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology>’. This may be overlooked in critical ways as to the critical fact that prior ‘secondnatured-institutionalisation existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression epistemically-induced/constrained-reproducibility-motif-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of relatively-shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-accordance⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁶-(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)’ idealising/transcending/sublimating doesn’t necessarily speak of an outright/absolute prospective inclination for human dispensing-with-immediacy-for-relative-ontological-completeness³⁷-by-reification/contemplative-distension²⁷ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notional~collateralising-beholdening-

protohumanity' -to- 'attain-sublimating-humanity' -as-to-existence-potency³⁹ ~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression to supersede human
 temporality⁹⁸/shortness <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-
 of-'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>)) for
 the possibility of renewed originariness-parrhesia,—as-spontaneity-of-aestheticisation to induced
 prospective 'secondnatured-institutionalisation existence-potency³⁹~sublimating-nascence,-
 disclosed-from-prospective-epistemic-digression epistemically-induced/constrained-
 reproducibility-motif-of-⁵⁶meaningfulness-and-teleology⁹⁹ as of relatively-shallow-frame-of-
 elicited-positive-opportunism—of-social-functioning-and-accordance⁷⁵-of-low-intrinsic-
 attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-
 lack-of-²⁶-(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation)' idealising/transcending/sublimating; as a naïve and
 <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ registry-worldview/dimension
⁸³reference-of-thought including our positivism-⁸⁰procrypticism may falsely project of itself
 (beyond-the-consciousness-awareness-teleology⁹⁹-<of-preconverging-existential-extrication-
 as-of-existential-unthought>⁶). Thus prospective originariness/reifying/intellectualising—
 idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation must
 necessarily contend/vie with social and institutional wonkiness-of-secondnaturating as to the
 social-and-institutional-dissipative-integration of originariness/reifying/intellectualising—
 idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation. Critically such
 wonkiness-of-secondnaturating, as to the social-and-institutional-dissipative-integration of
 originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-

and-its-institutionalisation, involves ‘blurry social and institutional expanse of accommodating, contradictory and modulatory <amplituding/formative> wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸ reference-of-thought-⁸ categorical-imperatives/axioms/registry-teleology⁹⁹)’ that while of differing functional/dysfunctional implications however critically lends itself to paradoxical accommodations, contradictions and modulations of the prospective originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation. In-many-ways thus such social and institutional ‘cognisance-and-integration of the associated dysfunctional <amplituding/formative> wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸ reference-of-thought-⁸ categorical-imperatives/axioms/registry-teleology⁹⁹)’ (as to shiftiness-of-the-Self⁹¹ and corresponding⁵⁶ meaningfulness-and-teleology⁹⁹ implications) by itself provides ‘preparatory/foundational causation’ for preconverging-existential-extrication-as-of-existential-unthought temporal-dispositions underlying institutional and social failures and crises as to their destructuring-threshold-(uninstitutionalised-threshold⁰²/presublimating—desublimating-decisionality)-of-ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. (however the seeming remoteness from such direct social and institutional issues, crises and failures); as associated with various social and institutionalised frames of <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>), and as further surreptitiously enabled with sophistic/pedantic dispositions predisposed to articulate⁵⁶ meaningfulness-and-teleology⁹⁹ in terms eliciting human temporality⁹⁸/shortness but then of teleologically-decadent—as-in-dimensionality-of-

desublimating-lack-of²⁶-(<amplituding/formative>supererogatory~de-mentativeness/epistemic-
 growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-
 residuality/spirit-drivenness-equalisation) totalising-entailing social and institutional
 implications that default to vested postures and interests. This analysis is critical by the very
 ‘direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-
 and-integration of prospective relative-ontological-completeness⁸⁷ ⁵⁶meaningfulness-and-
 teleology⁹⁹’ as required for prospective ¹⁸deprocrypticism-or-preempting—disjointedness-as-
 of-⁸³reference-of-thought (as to the reality of the implications of ‘wonkiness-of-secondnaturing
 as of the social-and-institutional-dissipative-integration of
 originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-
 and-its-institutionalisation’ associated with our positivism/rational-empiricism ‘secondnature-
 institutionalisation existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-
 epistemic-digression epistemically-induced/constrained-reproducibility-motif-of-
⁵⁶meaningfulness-and-teleology⁹⁹ as of relatively-shallow-frame-of-elicited-positive-
 opportunism—of-social-functioning-and-accordance⁷⁵-of-low-intrinsic-attribution-and-high-
 extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁶-
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation)’); as what marks out prospective ¹⁸deprocrypticism-or-preempting—
 disjointedness-as-of-⁸³reference-of-thought is the necessity for the appropriate protracted self-
 consciousness as to deprocrypticism’s protensive-self-consciousness to overcome our human
 relatively-shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-
 accordance⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-
 dimensionality-of-desublimating-lack-of²⁶-(<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation), and this
 ‘notionally protracted dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification/contemplative-distension²⁷ conception’ as of notional~¹⁸deprocrypticism is what
 underlies the homeliness in reflecting holographically-<conjugatively-and-transfusively> the
 relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-
 institutionalisation-process , as to the direct bilateral relation of the ‘successive construction-
 of-the-Self induced human self-consciousness capacity
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting —for-
 conceptualisation’ as enabling ‘corresponding possibilities of ⁵⁶meaningfulness-and-teleology⁹⁹
 transcendence-and-sublimity/sublimation/supererogatory~de-mentativity’ with regards to the
 successive registry-worldview’s/dimension’s ⁸³reference-of-thought—and—⁸³reference-of-
 thought-⁸⁴devolving—⁵⁶meaningfulness-and-teleology⁹⁹. The fact is ‘wonkiness-of-
 secondnaturing as of the social-and-institutional-dissipative-integration of
 originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-
 and-its-institutionalisation’ implies that any given registry-worldview/dimension is in a
 <amplifying/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ conception of value-construction and
 overall ⁵⁶meaningfulness-and-teleology⁹⁹ that is subpar to prospective possibilities of human
 transcendence-and-sublimity/sublimation/supererogatory~de-mentativity; and this particular
 point is critical for the awareness that social thought can be developed that ‘transepistemically
 overlooks the ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ conception of value-
 construction and overall ⁵⁶meaningfulness-and-teleology⁹⁹’ (as to its destructuring-threshold-
 <uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality>~of-ontological-
 performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. induced

<amplituding/formative> wooden-language-⟨imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>)) for the
 possibility of prospective transvaluation as of dimensionality-of-sublimating²⁵ -
 <amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
 conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation), as so-reflected empirically in the instigation of the
 <cumulating/recomposuring~attendant-ontological-contiguity >-successive registry-
 worldviews/dimensions institutionalisations. Thus, there is a direct relation between human-
 subpotency and existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-
 epistemic-digression (so underlied as of the parrhesiastic seeding-promise-of-human-
 subpotency-ontological-performance⁷²-⟨including-virtue-as-ontology>-correspondence-with-
 the-full-potency-of-existence’s~sublimating-nascence-as-of-its-coherence/contiguity), and this
 is effectively instigated/originated by the human capacity for dispensing-with-immediacy-for-
 relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ in its
 construction-of-the-Self with respect to prospective human-subpotency-
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. The
 underlying point here is that there is no inherent⁵⁶ meaningfulness-and-teleology⁹⁹ but rather as
 of the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-
 of-ecstatic-existence-as-panintelligibility/panreflexivity⁷³ -⟨existentially-imbued-and-educing-
 <epistemic-totalising >hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-
 acutingly,-{decompulsing} delinearity~for-cogency>-epistemic-perspective-of-
 projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
 referencing~conceptualisation,-as-herein-specifically-relevant-to-human-subpotency), that is,
 as to ‘human-subpotency potential to epistemically converge to the full-potency of existence’;

and this underlying structure of notional~reflexivity-<{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-~~<residualising-^{decompulsing}delinearity-for-cogeny>~~ by-~~{flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-acutisation-nonresidualising-imbued-^{compulsing}linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation~~> is the very structure in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process , however, the surreptitious and opportunistic temporal interpretations to exploit its positive consequences at one moment and to reject it the moment it prospectively challenges-us/puts-us-to-question as of prospective implications of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology , institutional-development-as-to-social-function-development and living-development-as-to-personality-development psychologismic-epistemic-acutisation—difficulty-<for, residualising-^{decompulsing}delinearity-for-cogeny> magnitudes^{of-experientiality/experiment}. The implication here is that all human knowledge is necessarily for-human-studies/for-human-constructs whether with regards to the social or the natural sciences; as to the fact that all such knowledge is ever only referenced/registered/decisioned in the human consciousness (individual consciousness and collective consciousness respectively as to direct knowledge and indirect knowledge as of deferential-formalisation-transference implications) and functions to broaden-the-latitude-of-human-collective-consciousness with regards to human-subpotency-~~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint~~ in existence. The very possibility for prospective human knowledge generation thus calls for human dimensionality-of-sublimating²⁵-~~<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness~~ /transvaluative-

~~rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation~~ given the reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness—~~as-to-eventualising-inkling-drive-or-seeding-misprising~~—temporal-to-intemporal-dispositions—~~so-construed-as-from-perspective—ontological-normalcy/postconvergence~~’—existentialism-form-factor, with such human dimensionality-of-sublimating²⁵—~~(~~amplituding/formative~~>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness~~⁷/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) speaking of true humanity projection for prospective secondnaturing institutionalisation (that goes on to broaden-the-latitude-of-human-collective-consciousness), and so over the wrongfully elicited self-satisfaction of sophistic/pedantic⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴ in ~~preconverging~~ existential-extrication-as-of-existential-unthought failing to address the¹⁰³ universal implications of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. This underlying human knowledge-notionalisation is what speaks of the distinction between the physician and quack-doctor, the technician/engineer and the scammer, the intellectual and the sophist, etc. Critically, the former as involved in prospective originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation bluntly profess that ‘human temporality⁹⁸/shortness—~~amplituding/formative~~’ wooden-language—~~imbued—averaging-of-thought—~~as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-‘nondescript/ignorable—void’-with-regards-to-prospective-apriorising-implications~~~~’ is in want for secondnature knowledge and institutionalisation, and so as to the former human limited-mentation-capacity-deepening—~~as-subjecting-limitedness/human-subpotency-to-‘educated-unlimitedness/existence-sublimating-nasceence~~²³³ (as to the specifically cultivated

arts/skills and time investment, and on the intimation that the implied deferential-formalisation-transference is so-validated as of the supposedly coherent ontological-commitment⁶⁶ ~~<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>~~). In-the-bigger-picture, this speaks to a human socially expanded framework of deferential-formalisation-transference as to various cultivated skills/arts and time investment with their knowledge deferential-formalisation-transference validation as of the supposedly coherent ontological-commitment⁶⁶ ~~<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>~~; and implying a greatly expanded human collective consciousness as of differing for-human-studies/for-human-constructs of originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation. On-the-other-hand, what is typical about quack-doctors, scammers, sophists, etc. with regards to prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint is a predilection for eliciting the idea that ‘human temporality⁹⁸/shortness ~~<amplifying/formative>~~ wooden-language-~~<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>~~’ is basically of competent judgment (notwithstanding the latter’s underlying banal framework as to the reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnatedness-formativeness-~~<as-to-eventualising-inkling-drive-or-seeding-misprising>~~—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor, and lack of related cultivated skills/arts and time investment as to the requisite human limited-mentation-capacity-

~~deepening—as subjecting limitedness/human subpotency to ‘duced unlimitedness/existence—sublimating—naseence^{2 73}’~~. It is on the basis of ‘so-prepping the human ego’ in an exercise not truly meant to broaden-the-latitude-of-human-collective-consciousness (going by the eventual outcomes of such falsehoods) given that in-the-very-first-place the issue has nothing to do with inherent and genuine originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation but rather a lulling falsehood that sees our mortal egos as the very target for surreptitiously inducing our moral and intellectual disenfranchisement/swindling/corruption/dispossession; as in effect, overall sophistry as to its underlying social-vestedness/normativity-~~<discretely-implied-functionalism>~~ undermining of human dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ is effectively about discouraging the possibility for prospective humanity to manifest. But then this intellectualism and sophistry conundrum underlying knowledge-notionalisation (as of prospective human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development—as-to-social-function-development and living-development—as-to-personality-development ~~psychologismic—epistemic acutisation—difficulty~~ <for, residualising—^{decompulsing} delinearity—~~for cogency~~> magnitudes^{of-experientiality/experiment}), preconverging/postconverging—~~de-~~mentatively/structurally/paradigmatically marks all human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint as to the ‘uninstitutionalised-threshold¹⁰² attendant framework of lack of social ¹⁰³universal-transparency¹⁰⁴-~~<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness⁸ }~~-or-understanding-of-~~<amplituding/formative—epistemicity>causality⁹—as-to-projective-totalitative—implications-of-prospective-⁶ nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—~~

ontological-contiguity⁶¹-of-underlying-phenomena'. This very fact is defining as without the latter there wouldn't be any human-subpotency-~~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint in-the-very-first-place~~; and this very much explains the defining relevance of human-subpotency-~~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint~~—imbued-‘notional~firstnaturedness-formativeness-~~as to eventualising-inkling drive or seeding misprising~~—temporal-to-intemporal-dispositions-~~so-construed-as-from-perspective—ontological-normalcy/postconvergence~~>’-existentialism-form-factor, as to the possibility for genuine human reification and emancipation to broaden-the-latitude-of-human-collective-consciousness or disenfranchising falsehoods. The taxingness-of-originariness (as to the direct relation between human-subpotency and existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression) is effectively what underlies human institutional paralysis and social-vestedness/normativity-~~discretely-implied-functionalism~~ as well as the possibility for prospective human construction-of-the-Self in the face of increasingly technically aloof/remote and racing technological, organisational and social transformation; such that the requisite human thoughtfulness that can correspondingly broaden-the-latitude-of-human-collective-consciousness is increasingly out of the loop as humankind in the modern positivism age has increasingly become rather a self-subjugating agent to such transformations as to their lopsided material/equipment/accoutrement sublimation implications with the notion of human consciousness sublimation increasingly passivised and blanked to vested social-and-institutional-frameworks-of—referencing/registering/decisioning actions. But then humankind faces the challenge of contemplatively articulating⁵⁶ meaningfulness-and-teleology⁹⁹ capable of reinventing/recreating and keeping the human at the driver seat rather than an object of unformulated/unthought-of driven existential-~~disontologising/re-ontologising—aporeticism~~ emergence/becoming as of lopsided material/equipment/accoutrement sublimation over a

‘dreary blankness of consciousness’ (rather functioning to be attended-to and accommodated/unaccommodated by that lopsided material/equipment/acoutrement sublimation) as human consciousness is in want of its very own corresponding sublimation as to redefining the possibilities/potential for prospective humanity that can further broaden-the-latitude-of-human-collective-consciousness. Such ‘dreary blankness of consciousness’ (beyond-the-consciousness-awareness-teleology ⁹⁹ <of-preconverging-existential-extrication-as-of-existential-unthought>) is predicated upon and drags along the shiftiness-of-the-Self⁹¹ as from prior human stake-contention-or-confliction conceptualisation in a psychological entrapment of defining naiveties and complexes (so-construed in ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ as ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition), and so towards humankind’s supposed future (as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology , institutional-development-as-to-social-function-development and living-development-as-to-personality-development psychologismic-epistemic-acutisation—difficulty <for, residualising—{decompulsing} delinearity~for-cogeny> magnitudes {of-experientiality/experiment}); and in-many-ways this ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition has already been stifling/stalling the human prospective potential as from the ontological-normalcy/postconvergence perspective conception of future ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> relevant to ¹⁸deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought. Such ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition is fundamentally defined by a certain enduring reproducibility passivity and blankness of human social processes, wary of the implications of prospective renewal possibilities as the psychological entrapment constraints of ⁴⁷historicity-tracing—in-presencing—

hyperrealisation/hyperreal-transposition override prospective originariness-parrhesia,—as-spontaneity-of-aestheticisation possibilities, and the prospect for the future is ever so tied down to the psychological entrapment of prior human stake-contention-or-confliction framework that nullifies the possibility for renewal of humanity. Institutionalised ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition thus foregoes the construal of human ⁵⁶meaningfulness-and-teleology⁹⁹ as a construct of re-originariness/re-origination of ⁵⁶meaningfulness-and-teleology⁹⁹ as to human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘~~educed-unlimitedness/existence-sublimating-nasence~~²⁵³ so-implied from the ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective as to ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed/re-ontologising~conceptualisation and rather adopts the temporality⁹⁸/shortness comfort as of ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed/disontologising~conceptualisation hanging on to ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ notional framework of human stake-contention-or-confliction. ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition thus involves a ~~<amplifying/formative-epistemicity>~~totalising/circumscribing/delineating conception of social-vestedness/normativity-~~<discretely-implied-functionalism>~~ as to an underlying human psychological entrapment (as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development—as-to-social-function-development and living-development—as-to-personality-development ~~psychologismic-epistemic-acutisation—difficulty<for-residualising-^{decompulsing}delinearity~for-cogeney>—magnitudes^{of-experientiality/experiment}~~) that is incapable to re-stake/put-back-at-stake ⁵⁶meaningfulness-and-teleology⁹⁹ out of its ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition social-vestedness/normativity-

~~<discretely-implied-functionalism>~~ in order to reflect the true prospective overall aestheticisation–and–aestheticisation-towards-ontology-<elicited–idiomatisation> as to the unbridled ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective re-originariness/re-origination of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency to ‘~~educated-unlimitedness/existence-sublimating-nascence~~²³³. Such social and institutional social-vestedness/normativity-<discretely-implied-functionalism> for instance like in-many-ways the practice in modern-day scholarship (especially when poorly constrained to existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) is bound to ‘make its own weather’ rather as from human-subpotency temporality⁹⁸/shortness; wherein ‘invested’ institutional and theoretical/conceptual postures take on an essence all of their own, and so independently and overlooking the precedence of existential-reality for the possibility for prospective sublimation and knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant-ontological-contiguity ’~educated-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness³-in-{preconverging-ment-by}-postconverging-entailment> and failing to ‘effectively re-stake/put-back-at-stake in re-originariness/re-origination the capacity of human ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. in a renewing originariness-parrhesia,—as-spontaneity-of-aestheticisation’ over already set/established/determining prior reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation, and so failing to be responsive to the fact that human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency to ‘~~educated-unlimitedness/existence-sublimating-nascence~~²³³ rather invokes prospective dimensionality-of-sublimating²⁵

<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) for re-originariness/re-origination (and as ever always such
 destructuring-threshold-(uninstitutionalised-threshold⁰²/presublimating-desublimating-
 decisionality)~of-ontological-performance⁷²-<including-virtue-as-
 ontology>/morality/ethics/justice/etc. across the <cumulating/recomposing~attendant-
 ontological-contiguity >-successive registry-worldviews/dimensions abuse of the idea of being
 at the backend of human institutional-cumulation/institutional-recomposure-<as-to-
⁴historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as
 speaking to its own exceptionalism in a naïve <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 posture instead of the true instigative exceptionalism of the underlying relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-
 process⁶⁸). This temporal/shortness disposition to fail re-originariness/re-origination is of overall
 social recurrence as to human temporality⁹⁸/shortness <amplituding/formative>³ wooden-
 language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-
 prospective-apriorising-implications> as of ‘varying psychologismic epistemic acutisation—
 difficulty <for, residualising—{decompulsing} delinearity-for cogency>—————magnitudes<sup>{of-
 experientiality/experiment}</sup>/scales—as-to-successively-profound-preconverging/postconverging-rede-
 mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-
 ontologising/infrastructure-of—⁵⁶meaningfulness-and-teleology⁹⁹ of prospective human-
 subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-

~~formativeness~~ ~~<as to eventualising-inkling-drive or seeding misprising>~~ temporal-to-
~~intemporal-dispositions~~ ~~<so construed as from perspective ontological-~~
~~normalcy/postconvergence>~~ ~~'-existentialism-form-factor~~]; and so in all situations particularly
those poorly constrained to existence-potency³⁹ ~sublimating-nascence, -disclosed-from-
prospective-epistemic-digression. Such that such ontologically-flawed ⁷⁹presencing—
absolutising-identitive-constitutedness¹⁴ becomes a psychological entrapment of an
overwhelming presence hardly capable of profound re-originariness/re-origination but for its
thresholding to the accrued ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition perception of temporal/shortness human stakes-contention-or-confliction
framework; with the consequence that this mitigates the possibility to broaden-the-latitude-of-
human-collective-consciousness off-the-beaten-path of ⁴⁷historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition (as of Being-development/ontological-framework-
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-
and-teleology , institutional-development—as-to-social-function-development and living-
development—as-to-personality-development ~~psychologismic-epistemic-acutisation—~~
difficulty ~~<for, residualising-^{decompulsing} delinearity-for-cogeny>~~—————magnitudes^{{of-}
experientiality/experiment}) as to the relation with human lopsided material/equipment/accoutrement
sublimation, as such a consciousness increasingly adopts a desublimation/gimmickiness rather
than its very own sublimation in tandem with material/equipment/accoutrement sublimation.
This is reflected with the increasing remoteness/alooftness and alienation of the generalised
human subject from such material/equipment/accoutrement sublimation captured under abstract
institutional frameworks of stewardship expecting a 'dreary blankness of consciousness' (rather
functioning to be attended-to and accommodated/unaccommodated by the lopsided
material/equipment/accoutrement sublimation) in order to maximise passive enculturation and
merchandising as of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴-of-

⁵⁶meaningfulness-and-teleology⁹⁹ given ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’. Thus, the possibility for the generalised human subject capacity for consciousness sublimation is seized up and constrained in such socially and institutionally bureaucratising and deterministic frameworks that now preconverging/postconverging—de-mentatively/structurally/paradigmatically determine the possibilities of human consciousness sublimation as to their abstracted defining conception of human stake-contention-or-confliction (as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology , institutional-development—as-to-social-function-development and living-development—as-to-personality-development ~~psychologismic epistemic acutisation—difficulty <for, residualising—{decompulsing} delinearity—for cogency>—————magnitudes~~^{of-experientiality/experiment}) such that the generalised human subject re-originariness/re-origination sublimation imaginary possibilities are already truncated as from prospective ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective of re-originariness/re-origination as implied with prospective ¹⁸deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought. Today, many agile initiatives allowing more or less for the expression of the human subject imaginary and so specifically with start-up entrepreneurship increasingly highlight that in-many-ways traditional social-and-institutional-frameworks-of—referencing/registering/decisioning are suboptimal conceptualisations of human consciousness sublimation possibilities as to their thoroughgoing beholdenness to ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴-of-⁵⁶meaningfulness-and-teleology⁹⁹ given ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’ bounded to prospective thresholds of passivity and blanking of human consciousness sublimation possibilities. In-many-ways because of poor appreciation of the ‘direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness⁸⁷

⁵⁶meaningfulness-and-teleology⁹⁹’ the modern mindset has tended to construe of its lopsided material/equipment/accoutrement sublimation implications naively as implying the comprehensive fulfilment of human potential with poor appreciation/sense that effectively as reflected with prior registry-worldviews/dimensions, the proximity of technology then never implied as today a generalised human consciousness passivity and blankness to the point of relative desublimation/gimmickiness over sublimation (beyond-the-consciousness-awareness-teleology⁹⁹ ~~-<of-preconverging-existential-extrication-as-of-existential-unthought>~~); and so as potently contended by Baudrillard simulacrum conception wherein gimmicky formulaic representations of overall aestheticisation–and–aestheticisation-towards-ontology-<elicited–idiomatisation> increasingly substitute for more profound possibilities of human aestheticisation–and–aestheticisation-towards-ontology-<elicited–idiomatisation> as ⁵⁶meaningfulness-and-teleology⁹⁹ with respect to the potential for prospective human consciousness sublimation as of a totalising-entailing projection of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷. Whereas historically the technological accessibility and proximity to the generalised human consciousness of such events³⁸ like the invention of metal implements, the plough, writing, the printing press, etc. provided more profound possibilities for human consciousness sublimation in re-orginariness/re-origination, beyond mere lopsided technological as of lopsided material/equipment/accoutrement sublimation in the framework of a ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴-of–⁵⁶meaningfulness-and-teleology⁹⁹ given ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’ that passivises and blanks thus undermining/stifling the possibility for prospective ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>. While a traditional conception of human sublimating-over-desublimating social-and-institutional-

constructs—of—⁵⁶meaningfulness-and-teleology⁹⁹—in-cumulation/recomposuring is often articulated as resting on ‘human social-vestedness/normativity-<discretely-~~implied-functionalism~~> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’ ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴/constitutedness¹⁴ apriorising/axiomatising/referencing—conceptualisation perspective thus supposedly rendering irrelevant their analysis as of inherent ontological-veracity (as to supposedly coherent ontological-commitment⁵⁶ -<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹ ~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> with regards to the ‘full-conflatedness¹³ of apriorising/axiomatising/referencing—conceptualisation as to existence-potency³⁹~sublimating—nascence,-disclosed-from-prospective-epistemic-digression), but rather tending to a construal as of ‘inherent prior aestheticisation—and-aestheticisation-towards-ontology-<elicited-idiomatisation> as of human social-vestedness/normativity-<discretely-~~implied-functionalism~~>’; such a traditional conception from the relative-ontological-completeness⁸⁷ perspective is actually unfounded and rather speaks to prior relative-ontological-incompleteness⁸⁸ manifestation of human ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴/constitutedness¹⁴ (as to ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition implications of human limited-mentation-capacity—as-subjecting—‘~~educed-unlimitedness/existence-sublimating-nascence~~’ to limitedness/human-subpotency). The reality of the dynamic relation between human apriorising/axiomatising/referencing- {of-‘~~prospectively-implicated-attendant-ontological-contiguity~~’ ~educed—existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-<imbued-notional~cogency>’ }—constitutedness¹⁴ in-preconverging-entailment and apriorising/axiomatising/referencing- {of-‘~~prospectively-implicated-attendant-ontological-~~

contiguity ⁹~educated—
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity—
 <imbued—notional~cogency>’ }—conflatedness¹³ in—{preconverging—ment—by}—
 postconverging—entailment of apriorising/axiomatising/referencing—conceptualisation (as to the
 successive relative-ontological-completeness⁹⁷ registry-worldviews/dimensions adopted human
⁸³reference-of-thought supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of—
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—for—
 conceptualisation for ⁵⁶meaningfulness-and-teleology⁹⁹ with respect to existence-
 potency³⁹~sublimating—nascence,-disclosed-from-prospective-epistemic-digression), as
 reflected in reflecting holographically-<conjugatively-and-transfusively> the relative-
 unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-
 process with: base-constitutedness¹⁴ at recurrent-utter-uninstitutionalisation, first-level
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ at base-institutionalisation—
 ununiversalisation, second-level ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ at
¹⁰³universalisation—non-positivism/medievalism, third-level ⁷⁹presencing—absolutising-
 identitive-constitutedness¹⁴ at our positivism—⁸⁰procrypticism, and prospectively full-
 conflatedness¹³ at prospective deprocrypticism; rather speaks to a more fundamental driver as to
 underlying ontological-veracity (as to supposedly coherent ontological-commitment⁶⁶—
 <implied—self-assuredness-of-ontological-good-faith/authenticity ⁹~postconverging—de-
 mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> with regards to the
 ‘full-conflatedness¹³ of apriorising/axiomatising/referencing—conceptualisation as to existence-
 potency³⁹~sublimating—nascence,-disclosed-from~prospective-epistemic-digression) but that
 such a reality is oblivious to the traditional construal in ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴/constitutedness¹⁴ of apriorising/axiomatising/referencing—conceptualisation
 that speaks of ‘human social-vestedness/normativity-<discretely-implied-functionalism>

implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction' in ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴. This is so inherently because of the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility/panreflexivity⁷³-(~~existentially-imbued-and-educing~~←~~{epistemic-~~totalising†hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-{decompulsing}delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—~~aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,-as-herein-specifically-relevant-to-human-subpotency~~), by the mere token that human-subpotency notional~reflexivity-~~{veridical/sound}~~relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-~~<residualising_{decompulsing}delinearity~for-cogency>~~by—~~{flawed/unsound}~~relative-unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-~~{compulsing}linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation~~> of existence at any such given apriorising/axiomatising/referencing-conceptualisation shallow ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴/constitutedness¹⁴ in relative-ontological-incompleteness⁸⁸ (that is, in epistemic-abnormalcy/preconvergence³¹ as to existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression) will rather imply its corresponding apriorising/axiomatising/referencing-conceptualisation of 'human social-vestedness/normativity-~~<discretely-implied-functionalism>~~ implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction' (and this is no more correspondingly different from the relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-(~~sublimating~referencing/registering/decisioning,-as-self-~~

becoming/self-conflatedness /formative–supererogating-<projective/reprojective—
 aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–
 ontological-normalcy/postconvergence>} human-subpotency notional~reflexivity-
 <{veridical/sound}-relative-reflexivity–in-existence/relativising–from-limited-mentation-as-
 its-deepening/psychologismic-<residualising–{decompulsing}delinearity~for-cogency>–by—
 {flawed/unsound}-relative-unreflexivity–in-existence/absolutising–from-limited-
 mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-
 {compulsing}linearity–in-eclecticism-of-prior-mere-formulaicity/ritualisation> of existence as to
 say the ‘health epiphenomenon of existence’ in reflecting holographically-<conjugatively-and-
 transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-
 human-institutionalisation-process with ‘various registry-worldviews/dimensions shallow
 <amplituding/formative–epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴/constitutedness¹⁴ apriorising/axiomatising/referencing–conceptualisation of
 healthcare’ as to their successive relative-ontological-incompleteness⁸⁸/relative-ontological-
 completeness⁸⁷-<sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness¹²/formative–supererogating-<projective/reprojective—aestheticising-re-motif–
 and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
 normalcy/postconvergence>)). In both cases it is rather from the full <amplituding/formative-
 epistemicity>causality⁹ ~as-to-projective-totalitative–implications-of-prospective-
⁹ nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-
 contiguity⁷ that the ontological-veracity as of prospective ontological-
 normalcy/postconvergence (as to supposedly coherent ontological-commitment⁶⁶-<implied—
 self-assuredness-of-ontological-good-faith/authenticity⁹ ~postconverging–de-
 mentating/structuring/paradigm⁷⁰–as-being-as-of-existential-reality> with regards to the

‘full-conflatedness¹³ of apriorising/axiomatising/referencing–conceptualisation as to existence-
 potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) truly
 reflects the deterministic epistemic causality of existential-<disontologising/re-ontologising—
 aporeticism> sublimation manifestation, and so over any such conceptualisation of ‘human
 social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-
 arrangement-or-political-coercion/given-discrete-social–value-construction’, rather in shallow
 <amplituding/formative–epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ 79presencing—absolutising-identitive-
 constitutedness¹⁴/constitutedness¹⁴ of apriorising/axiomatising/referencing–conceptualisation
 (and not full-conflatedness¹³ of apriorising/axiomatising/referencing–conceptualisation with
 existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression).
 Such prospective ontological-normalcy/postconvergence epistemic-or-notional~projective-
 perspective of re-originariness/re-origination is of the most profound <amplituding/formative–
 epistemicity>causality⁹ conceptualisation of human sublimating-over-desublimating social-and-
 institutional-constructs–of–⁵⁶meaningfulness-and-teleology⁹⁹—in-cumulation/recomposuring
 as to human limited-mentation-capacity-deepening—as subjecting limitedness/human-
 subpotency to ‘duced-unlimitedness/existence-sublimating-nascence’²⁵³, that is, as driven as of
 dimensionality-of-sublimating²⁵-(<amplituding/formative>supererogatory–de-
 mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality ‘seeding promise of
 human-subpotency ontological-performance⁷²-<including-virtue-as-
 ontology>/morality/ethics/justice/etc. equivalence/correspondence with the full-potency-of-
 existence’s~sublimating–nascence-(as-of-its-coherence/contiguity)’. This reality speaks to

human-subpotency ~~‘fatedness-of-sublimation-over-desublimation, to existence-~~
 potency ~~~sublimating-nascence,-disclosed-from-prospective-epistemic-digression~~ (in
 reflecting holographically-~~<conjugatively-and-transfusively> the relative-unreflexivity/relative-~~
~~reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process~~), as from
 human-subpotency ~~ontological-faith-notion-or-ontological-fideism—imbued-~~
~~underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-~~
 existential-reality as to the disseminative—~~sublimating-selectivity-of-ontological-good-~~
 faith/authenticity ~~~postconverging—de-mentating/structuring/paradigming, —over-~~
~~desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging de-~~
~~mentating/structuring/paradigming~~’, as the driver of the human-subpotency potentiating
 existential-~~<disontologising/re-ontologising—aporeticism>~~ becoming manifestation of
 sublimating-over-desublimating ~~social-and-institutional-constructs-of—⁵⁶meaningfulness-and-~~
 teleology⁹⁹—~~in-cumulation/recomposuring all along in reflecting holographically-~~
~~<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-~~
~~contiguity ~of-the-human-institutionalisation-process~~; as it dynamically induces (as of
 ‘varying ~~psychologismic-epistemic-acutisation—difficulty <for, residualising—~~
~~{decompulsing} delinearity~for-cogency>—————magnitudes {of-experientiality/experiment}/scales—as-to-~~
 successively-profound-preconverging/postconverging—rede-
 mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-
 ontologising/infrastructure-of—⁵⁶meaningfulness-and-teleology⁹⁹ of prospective human-
 subpotency—~~aporia/undecidability/dilemma/ought-~~
 indeterminacy/deficiency/limitation/constraint—~~imbued-‘notional~firstnaturedness-~~
~~formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-~~
~~intemporal-dispositions-<so-construed-as-from-perspective—ontological-~~
~~normalcy/postconvergence>’—existentialism-form-factor⁷)~~ successive prospective reasoning-

through/messianic-reasoning for reasoning-from-results/afterthought as the secondnatured-institutionalisation of the <cumulating/recomposuring~attendant~ontological-contiguity >-successive registry-worldviews/dimensions⁸³reference-of-thought~and~⁸³reference-of-thought-⁸⁴devolving~⁵⁶meaningfulness-and-teleology⁹⁹ so-construed as ‘generating varying human sublimating-over-desublimating social-and-institutional-constructs-of~⁵⁶meaningfulness-and-teleology⁹⁹—in-cumulation/recomposuring of apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’ as to their pre-eminence as of their ‘prospectively projected relative-ontological-completeness⁸⁷ dimensionality-of-sublimating²⁵-(~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation~~)’. It is rather such an ontological-normalcy/postconvergence conceptualisation as reflected by the relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸ as of difference-conflatedness¹³-as-to-totalitative-reification-in-singularisation-~~<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²-as-veridical-epistemicity-relativism-determinism²² implied <amplituding/formative-epistemicity>causality⁹~as-to-projective-totalitative~implications-of-prospective-⁶nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷ in full-conflatedness¹³ of apriorising/axiomatising/referencing~conceptualisation as to existence-potency³⁹~sublimating~nascence,-disclosed-from-prospective-epistemic-digression imbued ontological-veracity (reflected in supposedly coherent ontological-commitment⁶⁶-~~<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging~de-mentating/structuring/paradigmig⁷⁰~as-being-as-of-existential-reality>~~) that actually reflects the underlying notional-contiguity/epistemic-contiguity⁶²-~~<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-~~~~

thinking²¹-qualia-schema> of existence/existential-reality speaking of relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷, whereas the ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴/constitutedness¹⁴ of apriorising/axiomatising/referencing—conceptualisation implied from ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’ perspective are actually varying levels of notional-discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema> in identitive-constitutedness¹⁴-as-‘epistemic-totality³⁷’-dereification-in-dissingularisation-<as-to-the-disjointedness/ment-of-⁷⁹presencing—absolutising-identitive-constitutedness¹⁴>²⁹-as-flawed-epistemicity-relativism-determinism⁴⁹ speaking of their discretionariness as not reflecting prospective notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema> as from the ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective (since there are not in full-conflatedness¹³ of apriorising/axiomatising/referencing—conceptualisation as to existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression imbued ontological-veracity). This human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression (in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process), as from human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the

~~disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming ,—over—~~
~~desublimating—deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging—de-~~
~~mentating/structuring/paradigming~~ ’ (arising as from the very first/primordial existential-
 <disontologising/re-ontologising—aporeticism> becoming manifestations of human self-
 surpassing—existentialism-form-factor,-in-overcoming-‘notional~collateralising-beholdening-
 protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency⁹⁹ ~sublimating—
 nascence,-disclosed-from-prospective-epistemic-digression to supersede human
 temporality⁹⁸/shortness <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-
 of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>)) can
 be observed with the traditional first peoples like the pygmies. As for instance the very basic
 initiation of trading/exchange itself with the ‘other person’ as to the possibility of developing
 community is as of human-subpotency ‘fatedness-of-sublimation-over-desublimation, to
 existence-potency ~sublimating—nascence,-disclosed-from-prospective-epistemic-digression
 (in reflecting holographically-<conjugatively-and-transfusively> the relative-
 unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-
 process), as from human-subpotency ontological-faith-notion-or-ontological-fideism—
 imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-
 of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-
 faith/authenticity ~postconverging—de-mentating/structuring/paradigming ,—over—
 desublimating—deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging—de-
 mentating/structuring/paradigming ’, wherein an item of trade/exchange is placed at a neutral
 location/spot in the hope that the other will take it and reciprocate out of ontological-good-
 faith/authenticity⁶⁹ with a satisfactory trade/exchange item (and so with the very real possibility

that it might be taken without reciprocity out of ontological-bad-faith/inauthenticity⁶⁴), and so as to their underlying correspondingly ‘instigatable/promptable ontological-good-faith/authenticity⁶⁹ or ontological-bad-faith/inauthenticity⁶⁴ apriorising/axiomatising/referencing–conceptualisation’, with ‘mutually-and-complementarily instigated/prompted ontological-good-faith/authenticity⁶⁹ apriorising/axiomatising/referencing–conceptualisation’ inducing the very creative dynamics for human sublimating-over-desublimating social-and-institutional-constructs-of-⁵⁶meaningfulness-and-teleology⁹⁹—in-cumulation/recomposuring as to human-subpotency potential for social formation, modes-of-living, language-as-of-dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant-ontological-contiguity ’~duced-existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional~cogency>’ }—conflatedness¹³-in-{preconverging-ment-by}-postconverging-entailment,-in-self-becoming/self-conflatedness¹³/formative–supererogating>, cultural practices etc., as such ‘instigative/prompting ontological-good-faith/authenticity⁶⁹ or ontological-bad-faith/inauthenticity⁶⁴ apriorising/axiomatising/referencing–conceptualisation’ ontologically precede and define the possibility for the creative dynamics of human sublimating-over-desublimating social-and-institutional-constructs-of-⁵⁶meaningfulness-and-teleology⁹⁹—in-cumulation/recomposuring as to human-subpotency potential for social formation, modes-of-living, language-as-of-dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant-ontological-contiguity ’~duced-existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional~cogency>’ }—conflatedness¹³-in-{preconverging-ment-by}-postconverging-entailment,-in-self-becoming/self-conflatedness¹³/formative–supererogating>.

cultural practices, etc. (as of the historial selectivity/deselectivity of underdetermined human social constructs, conceptualisations and theories as to existence constrained transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-

prospective_psychologism~apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant-ontological-contiguity ’~educed-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness¹³-in-{preconverging-ment-by}-postconverging-entailment> and human registry-worldview’s/dimension’s institutionalisation in a ⁴⁵foregrounding__entailment-<in-succession-of-profound-supererogation⁹⁶>-<postconverging-narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation⁹⁶’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity-ontological-contiguity⁶⁷’;-as-operative-notional~¹⁸deprocrypticism) dynamics of the human ⁸³reference-of-thought, as from recurrent-utter-uninstitutionalisation non-rules—apriorising/axiomatising/referencing—psychologism, base-institutionalisation—ununiversalisation apriorising/axiomatising/referencing—psychologism, rulemaking-over-non-rules—¹⁰³universalisation—non-positivism/medievalism ¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, positivism—⁸⁰procrypticism positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, and prospectively notional~¹⁸deprocrypticism preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-‘³²<amplituding/formativ-epistemicity>growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-

over-non-rules—apriorising/axiomatising/referencing—psychologism, while excluding
 disparateness-of-conceptualisation-~~<unforegrounding-ment,-failing-prospectively-to-reflect-
 ‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷>~~). It can be
 appreciated that without perceived reciprocity out of ontological-good-faith/authenticity⁶⁹, as to
 the disseminative—sublimating-selectivity-of-ontological-good-
 faith/authenticity ~postconverging—de-mentating/structuring/paradigming ,—over—
 desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging de-
 mentating/structuring/paradigming , an ontologically natural and mutually consenting
 underlying framework of human sublimating-over-desublimating social-and-institutional-
 constructs-of—⁵⁶meaningfulness-and-teleology⁹⁹—in-cumulation/recomposuring is not
 sustainable but for where any such party is of ‘overall-survival constrained to the perceived
 ontological-bad-faith/inauthenticity⁶⁴ of the other party’ as with respect to say contexts of
 ingrained social subjugation, enslavement, etc.; and in-the-bigger-scheme-of-things the
 possibility for sustaining any human sublimating-over-desublimating social-and-institutional-
 constructs-of—⁵⁶meaningfulness-and-teleology⁹⁹—in-cumulation/recomposuring lies with the
 ‘totalitative implications as to the pre-eminence of ontological-good-faith/authenticity⁶⁹ in the
 dynamics of ontological-good-faith/authenticity⁶⁹—by—ontological-bad-faith/inauthenticity⁶⁴
 perception by all parties involved’ as so-perceived by the parties rather as of ‘prospectively
 projected relative-ontological-completeness⁸⁷ dimensionality-of-sublimating²³ |
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness | /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation)’. This human-subpotency ‘fatedness-of-sublimation-over-
 desublimation, to existence-potency ~sublimating—nascence,-disclosed-from-prospective-
 epistemic-digression (in reflecting holographically-<conjugatively-and-transfusively> the
 relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-

institutionalisation-process), as from human-subpotency ontological-faith-notion-or-
 ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the
 disseminative—sublimating-selectivity-of-ontological-good-
 faith/authenticity ~postconverging—de-mentating/structuring/paradigming ,—over—
 desublimating—deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging—de-
 mentating/structuring/paradigming ’ is the instigative driver of human social relationships for
 clanic formations and breakups associated with early human migratory dynamics together with
 their institutional formations and breakups/diversification as to human-subpotency potential for
 social formation, modes-of-living, language-as-of-dialogical-equivalence—<as-to-
 psychologismic~apriorising/axiomatising/referencing—{of-‘prospectively—
 implicated—attendant—ontological-contiguity ’~educed—
 existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity—contiguity-
 <imbued—notional~cogency>’ }—conflatedness¹³-in-{preconverging—ment—by}—
 postconverging—entailment,-in-self-becoming/self-conflatedness¹³/formative—supererogating>,
 cultural practices, etc. This insight further points out that the central deterministic argument
 made as from ‘human social-vestedness/normativity—<discretely-implied-functionalism>
 implied contract/political-arrangement-or-political-coercion/given-discrete-social—value-
 construction’ conceptualisation perspective (in ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴/constitutedness¹⁴ of apriorising/axiomatising/referencing—conceptualisation)
 as underlying justification for the sustainability of human sublimating-over-desublimating
 social-and-institutional-constructs-of—⁵⁶meaningfulness-and-teleology⁹⁹—in-
 cumulation/recomposuring is actually of shallow <amplifying/formative—
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 in relative-ontological-incompleteness⁸⁸, as human-subpotency ‘fatedness-of-sublimation-over-

desublimation, to existence-potency ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression (in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process), as from human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming ,—over—desublimating—deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging—de-mentating/structuring/paradigming ’ rather inherently implies that the true underlying justification for the sustainability of human sublimating-over-desublimating social-and-institutional-constructs-of-⁵⁶meaningfulness-and-teleology⁹⁹—in-cumulation/recomposuring lies with ‘prospectively projected relative-ontological-completeness⁸⁷ dimensionality-of-sublimating²⁵-(~~<amplituding/formative>supererogatory~~~de-mentativeness/epistemic-growth-or-conflatedness⁸/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)’ as to the inherent transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity implications with respect to human dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ (and this effectively explains everything in relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷ and notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-schema> and so in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process as from relative-ontological-incompleteness⁸⁸ to prospective relative-ontological-completeness⁸⁷ as there is nothing left to be explained about the

human-subpotency phenomena, unlike the notional-discontiguity/epistemic-discontiguity⁶³ -
 <between—prior-shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing²⁰—qualia-schema_and_prospective-profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking¹—qualia-
 schema> discretionariness perspective of ‘human social-vestedness/normativity-<discretely-
 implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-
 discrete-social—value-construction’); as we can appreciate that the very possibility for prior
 successive and prospective human emancipation paradoxically lies in superseding any such
 ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied
 contract/political-arrangement-or-political-coercion/given-discrete-social—value-construction’
 <amplituding/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴/constitutedness¹⁴ of apriorising/axiomatising/referencing—conceptualisation
 perspective in relative-ontological-incompleteness⁸⁸ as underlying justification for the
 sustainability of human sublimating-over-desublimating social-and-institutional-constructs-of-
⁵⁶meaningfulness-and-teleology⁹⁹—in-cumulation/recomposuring (as it rather becomes
 prospectively from the relative-ontological-completeness⁸⁷ perspective a
 <amplituding/formative>⁸ wooden-language-<imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—
 narratives—of-the-⁸³reference-of-thought—⁶categorical-imperatives/axioms/registry-
 teleology⁹⁹>, beyond-the-consciousness-awareness-teleology⁹⁹-<of-preconverging-existential-
 extrication-as-of-existential-unthought>). This point out that just as prior registry-
 worldviews/dimensions specific human-subpotency with regards to overall reifying-and-
 empowering-reflexivity-of-ecstatic-existence-as—panintelligibility/panreflexivity⁷³ -
 <existentially—imbued-and-educing-<epistemic-

Self ⁵⁶meaningfulness-and-teleology⁹⁹ as to its psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring projection of prospective postconverging/dialectical-thinking²¹-qualia-schema (over our ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ as ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought preconverging/dementing²⁰-qualia-schema). Critically, from the notional~¹⁸deprocrypticism/notional~preempting—disjointedness-as-of-⁸³reference-of-thought epistemic-or-notional~projective-perspective ontological-normalcy/postconvergence (beyond any relative-ontological-incompleteness⁸⁸ given registry-worldview/dimension ~~amplituding/formative-epistemicity~~>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴, which basically ‘projects a unified referencing construal of ⁵⁶meaningfulness-and-teleology⁹⁹ as of postconverging/dialectical-thinking²¹-qualia-schema’ wrongly implying an ‘absolute-coherent-rationalising-framework of ⁵⁶meaningfulness-and-teleology⁹⁹’ that fails to reflect from the prospective relative-ontological-completeness⁸⁷ perspective its preconverging/dementing²⁰-qualia-schema), the projection of an ‘absolute-coherent-rationalising-framework of ⁵⁶meaningfulness-and-teleology⁹⁹’ is actually of unreal ontological-veracity as to the effective temporal ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. at any given registry-worldview’s/dimension’s uninstitutionalised-threshold¹⁰². The reality at any such uninstitutionalised-threshold¹⁰² is rather one of ‘dynamically-convergent-rationalising-frameworks of ⁵⁶meaningfulness-and-teleology⁹⁹ of differing ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. implications’ hence defining both the given institutionalisation/constructiveness-of-ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. and its destructuring-threshold-~~uninstitutionalised-threshold~~¹⁰²/presublimating-desublimating-decisionality~of-ontological-performance⁷²-<including-virtue-as-ontology>. This effectively ‘dynamically-convergent-rationalising-frameworks of ⁵⁶meaningfulness-and-teleology⁹⁹ of differing ontological-performance⁷²-

<including-virtue-as-ontology>/morality/ethics/justice/etc. implications’ reflects the fact that human ⁵⁶meaningfulness-and-teleology⁹⁹ operate along criss-crossing rationalising-frameworks: as of ‘social-rationalisation-as-reproducibility—mathesis/motif/thrownness-disposition,—as-reproducibility-of-aestheticisation construed as of token/emblematic absolute (and thus equally giving rise to the possibility of its temporality⁹⁸/shortness articulation as ~~<amplifying/formative>~~⁸ wooden-language-~~(imbued—temporal—mere-~~ form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰— narratives—of-the-⁸³ reference-of-thought—⁸ categorical-imperatives/axioms/registry-teleology⁹⁹)’ as of its uninstitutionalised-threshold¹⁰²) as defining the given registry-worldview/dimension ⁵⁶meaningfulness-and-teleology⁹⁹, and secondly the ‘ordering-of-values within the scope of the social-rationalisation-as-reproducibility—mathesis/motif/thrownness-disposition,—as-reproducibility-of-aestheticisation construed as of token/emblematic absolute’, and thirdly ‘dimensionality-of-sublimating²⁵ ~~(~~<amplifying/formative>~~supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)~~ of the social-rationalisation-as-reproducibility—mathesis/motif/thrownness-disposition,—as-reproducibility-of-aestheticisation’. These three criss-crossing rationalising-frameworks are parametrically reflected as of the ‘varying ~~psychologismic epistemic acutisation—difficulty-~~<for, residualising—^(decompulsing) delinearity—for cogency>~~—magnitudes^(of-experientiality/experiment)/scales—as-to-successively-profound-preconverging/postconverging—re-mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ of prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—~~imbued-‘notional~firstnaturedness-formativeness—~~as-to-eventualising-inkling-drive-or-seeding-misprising>~~—temporal-to-~~~~

intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>'-existentialism-form-factor'. This theoretical elucidation is critical from the notional~¹⁸deprocrypticism/notional~preempting—disjointedness-as-of-⁸³reference-of-thought ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷, in properly garnering the requisite ontological-veracity/insight as to prospective notional~¹⁸deprocrypticism re-originariness/re-origination construction-of-the-Self as of its implied psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise of dimensionality-of-sublimating²⁵ (<amplituding/formativ>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) reasoning-through/messianic-reasoning; to further broaden-the-latitude-of-human-collective-consciousness; beyond the ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought 'gimmickiness of consciousness' (as to the blanking and passivity associated with its <amplituding/formativ>⁸ wooden-language-(imbued—temporal-mer-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-teleology⁹⁹)) to the requisite prospective ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought 'sublimation of consciousness', as the latter's protensive-self-consciousness prospectively overcome human relatively-shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-accordance⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁶ (<amplituding/formativ>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation). This disambiguation of relative-unreflexivity/relative-reflexivity—

ontological-contiguity⁶⁷ ~of-the-human-institutionalisation-process⁶⁸ ‘dynamically-convergent-rationalising-frameworks of ⁵⁶meaningfulness-and-teleology⁹⁹ of differing ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. implications’ speaks to the fact that, as from the ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective, the ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. of human notional~firstnaturedness-formativeness-<as-to-eventualising~inking-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> (rather operantly construable as temporal-to-intemporal individuations) reflect a ‘formative underlying human decoherencing-structure—of-⁵⁶meaningfulness-and-teleology⁹⁹-for-institutionalisation’ **in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process** . The ‘imaginary of ¹⁸deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought’ is a projection towards the prospective sublimating ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> bound to overcome our positivism—⁸⁰procrypticism desublimating ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition imbued psychological entrapment, as to the potential for a full human psychological uninhibitedness/decomplexification in superseding the ‘formative underlying human decoherencing-structure—of-⁵⁶meaningfulness-and-teleology⁹⁹-for-institutionalisation’ as to its hitherto recurrent instigation of human relatively-shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-accordance⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁶-<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness-equalisation). Desublimating ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition imbued psychological entrapment arises inherently because of the taxingness-of-originariness as to the fact that: what has gone before aesthetically structures/paradigms distortedly the possibility for the later aestheticisation, with regards to human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘~~educed-unlimitedness/existence-sublimating-nascence~~’⁵³ as of its decoherencing-structure—of-⁵⁶meaningfulness-and-teleology⁹⁹-for-institutionalisation. But then existence is not beholden to any such ‘human reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation (lacking ^{†epistemic-totalising}³³re-apriorising/re-axiomatising/re-referencing—residuality—in-re-originariness/re-origination-(as to human profound-supererogation⁹⁶ for prospective apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity’ ~educed-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness¹³ -in-{preconverging-ment-by}-postconverging-entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-^{†epistemic-totalising} }re-apriorising/re-axiomatising/re-referencing—residuality—in-re-originariness/re-origination’> of prior apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity’ ~educed-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—constitutedness¹⁴ -in-preconverging-entailment))’ that induces human decoherencing-structure—of-⁵⁶meaningfulness-and-teleology⁹⁹-for-institutionalisation stifling/stalling of the full possibility of prospective ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>. Desublimating
⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition aestheticisation—
 and—aestheticisation-towards-ontology-<elicited-idiomatisation> decoherencing-structure—
 of—⁵⁶meaningfulness-and-teleology⁹⁹-for-institutionalisation (as construed from the prospective
 notional~¹⁸deprocrypticism ontological-normalcy/postconvergence epistemic-or-
 notional~projective-perspective) can be reflected with respect to the very supposedly most
 enlightening-giving notion of philosophy as to its decoherencing-structure—of—
⁵⁶meaningfulness-and-teleology⁹⁹-for-institutionalisation (as from the ontological-
 normalcy/postconvergence epistemic-or-notional~projective-perspective) from human
 philosophy, to varying philosophies as of African, Oriental, European, Arab, etc. as to
 desublimating ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition
 psychological entrapment that ultimately denatures the ⁴⁶historicity/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> purity of the very
 notion of philosophy. This patent elucidation of the decoherencing-structure—of—
⁵⁶meaningfulness-and-teleology⁹⁹-for-institutionalisation as to such a supposedly most abstract
 and enlightening-giving notion that is philosophy is a basic insight (as construed from the
 ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective) of
 desublimating ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition
 psychological entrapment with respect to the overall prospective sublimating
⁴⁶historicity/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>
 (which preconverging/postconverging—de-mentatively/structurally/paradigmatically seems to be
 entrapped/stifled in human taxingness-of-originariness). Effectively, human decoherencing-
 structure—of—⁵⁶meaningfulness-and-teleology⁹⁹-for-institutionalisation arises as of ‘taxingness-

of-originariness (what has gone before aesthetically structures/paradigms distortedly the possibility for the later aestheticisation). The idea of superseding the human registry-worldview's/dimension's institutionalisation decoherencing-structure—of—⁵⁶meaningfulness-and-teleology⁹⁹-for-institutionalisation (as to 'abstractly projected finality in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process ') for prospective sublimating ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>, patently makes obvious what the true implications of prospective ¹⁸deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought project with respect to its dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ re-originariness/re-origination conceptualisation in relation to our present positivism—⁸⁰procrypticism aestheticisation—and-aestheticisation-towards-ontology-<elicited—idiomatisation> as ⁵⁶meaningfulness-and-teleology⁹⁹. This is reflected in the projected underlying ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. divergent relation between ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition (as constrained to human taxingness-of-originariness as to: what has gone before aesthetically structures/paradigms distortedly the possibility for the later aestheticisation) and prospective ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>. ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as implied at all uninstitutionalised-threshold¹⁰² is what underlies the notionally-collateralising inclination of human ⁵⁶meaningfulness-and-teleology⁹⁹ as of any given registry-worldview/dimension in relative-ontological-incompleteness⁸⁸; speaking in reflecting holographically-<conjugatively-

and-transfusively> the ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity ~of-the-human-institutionalisation-process as an ‘overall human aestheticisation—and-aestheticisation-towards-ontology-<elicited-idiomatisation> originariness-by-reproducibility-laddering effect’ for corresponding human consciousness sublimation. But then the implication of ¹⁸deprocrypticism—or-preempting—disjointedness-as-of-³³reference-of-thought as supposedly superseding human relatively-shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-accordance⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁶—

<amplifying/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation), as to its ‘aspiring pureness of re-originariness/re-origination’, is effectively a ‘reconstrual in reflecting holographically-<conjugatively-and-transfusively> the ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity ~of-the-human-institutionalisation-process as to the obviating of its decoherencing-structure—of-⁵⁶meaningfulness-and-teleology⁹⁹-for-institutionalisation induced ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition (beyond the implications of taxingness-of-originariness as to: what has gone before aesthetically structures/paradigms distortedly the possibility for the later aestheticisation)’; such that the notional~¹⁸deprocrypticism potential is a ‘wholly other of ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’ as to the implications of its re-originariness/re-origination for prospective ⁴⁶historicity/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> beyond foregone aestheticisation—and-aestheticisation-towards-ontology-<elicited-idiomatisation> in reflecting holographically-<conjugatively-and-transfusively> the ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity ~of-the-human-institutionalisation-

process (in truly reflecting the ‘full human-subpotency potentiation’ as to the most profound human capacity for dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷). Its defining question is whether and how can the human reconstrue ⁵⁶meaningfulness-and-teleology⁹⁹ in re-originariness/re-origination beyond its trailing/dragging foregone aestheticised ⁵⁶meaningfulness-and-teleology⁹⁹ construal? This limitativeness of ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition is fundamentally an issue of human psychological entrapment ‘defining naiveties and complexes’ as to human shiftiness-of-the-Self⁹¹ as of its ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ (construable abstractly as fundamentally subpar to human effectuation potential but for the fact that the psychological entrapment is a paradoxical circular constituent of the human as to its ‘notional~collateralising-beholdening-protohumanity by sublimating-humanity existentialism-form-factor’). Human ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ as the very seeding disposition for ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition is ever always characterised by its immediacy-reactive-criticality (over panoramic-sublimating-criticality) as to its constraining aestheticisation—and-aestheticisation-towards-ontology-<elicited-idiomatisation> framework; such that the propensity for human ⁵⁶meaningfulness-and-teleology⁹⁹ to be instigated (as to human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘~~educated-unlimitedness/existence-sublimating-nasence~~²³³ before any construable human panoramic-sublimating-criticality outcome of ⁵⁶meaningfulness-and-teleology⁹⁹) has ever always been bound to take a ‘notionally-collateralising inclination detour of aestheticisation—and-aestheticisation-towards-ontology-<elicited-idiomatisation>’ (as of the defining ‘originariness-by-reproducibility-laddering effect of human ontological-performance⁷²-<including-virtue-as-ontology>’), and so as of the ‘varying ~~psychologismic-epistemic-acutisation—difficulty~~ <for, residualising—^{decompulsing}delinearity~for-cogeneity>—magnitudes^{of-experientiality/experiment}/scales—

as-to-successively-profound-preconverging/postconverging–rede-
 mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-
 ontologising/infrastructure-of–⁵⁶meaningfulness-and-teleology⁹⁹ of prospective human-
 subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-
 formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-
 intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence>’–existentialism-form-factor’ (with regards to human living-
 development–as-to-personality-development or institutional-development–as-to-social-
 function-development or Being-development/ontological-framework-expansion–as-to-depth-
 of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology in
 reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-
 reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process
 <cumulating/recomposuring~attendant—ontological-contiguity >-successive registry-
 worldviews/dimensions). From the ontological-normalcy/postconvergence epistemic-or-
 notional~projective-perspective (as to panoramic-sublimating-criticality), immediacy-reactive-
 criticality inherently implies human-subpotency induces discretionariness (and not relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷) by its ⁷⁹presencing—absolutising-
 identitive-constitutedness¹⁴ that undermines the ‘<amplituding/formative-
 epistemicity>totalising/circumscribing/delineating ‘implicated_attendant—ontological-
 contiguity⁶⁷?~educated–
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-
 <imbued—notional~cogency>’⁴⁰ ⁴⁵foregrounding__entailment-<in-succession-of–profound-
 supererogation⁹⁶>-<postconverging–narrowing-down~sublimation-as-to-‘existence—as-
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-

supererogation⁹⁶ -in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—
 ontological-contiguity⁶⁷’;-as-operative-notional~¹⁸deprocrypticism) in elucidating relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷-<as-from-prospective-ontological-
 normalcy/postconvergence-epistemic-or-notional~projective-perspective>’ (inducing notional-
 discontiguity/epistemic-discontiguity⁶³ <between—prior-shallow-supererogation⁹⁶ -of-
 mentally-aestheticised~preconverging/dementing²⁰—qualia-schema_and_prospective-profound-
 supererogation⁹⁶ -of-mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-
 schema>). Thus as of ultimate human¹⁸deprocrypticism—or-preempting—disjointedness-as-of-
⁸³reference-of-thought ideality/imaginary—as-to-its-sublimation-beyond-prior-aestheticisation
 paradox: ‘human originariness-by-reproducibility-laddering effect’ underlying⁴⁷historicity-
 tracing—in-presencing—hyperrealisation/hyperreal-transposition speaks to the ‘succession of
 notional-discontiguity/epistemic-discontiguity⁶³ <between—prior-shallow-supererogation⁹⁶ -of-
 mentally-aestheticised~preconverging/dementing²⁰—qualia-schema_and_prospective-profound-
 supererogation⁹⁶ -of-mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-
 schema> of registry-worldviews/dimensions⁵⁶meaningfulness-and-teleology⁹⁹’ (so-construed
 from the ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective)
 rather as of their ‘manifest outcomes/outfits/shells—construed-historially-as-of-the-specifically-
 aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations of human
⁵⁶meaningfulness-and-teleology⁹⁹’ towards the ultimately reflecting holographically-
 <conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-
 contiguity ~of-the-human-institutionalisation-process notional-contiguity/epistemic-
 contiguity⁶² <profound-supererogation⁹⁶ -of-mentally-aestheticised~postconverging/dialectical-
 thinking²¹—qualia-schema> and relative-unreflexivity/relative-reflexivity—ontological-
 contiguity⁶⁷ as of ontological-normalcy/postconvergence; however, prospective
¹⁸deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought

⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> is
about human re-organariness/re-origination as of ontological-normalcy/postconvergence
exclusively, as to its obviating of prior desublimating ⁴⁷historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition for prospective ⁴⁶historiality/ontological-
eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as unbeholding
to the ‘successive notional~discontiguities/epistemic-discontiguities—as-
preconverging/dementing²⁰-qualia-schema failing to achieve notional-contiguity/epistemic-
contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-
thinking²¹-qualia-schema> as to relative-unreflexivity/relative-reflexivity—ontological-
contiguity⁶⁷ in reflecting holographically-<conjugatively-and-transfusively> the relative-
unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-
process (and so with regards to human living-development—as-to-personality-development or
institutional-development—as-to-social-function-development or Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of- meaningfulness-and-teleology). Such that, prospective ¹⁸deprocrypticism-
or-preempting—disjointedness-as-of-⁸³reference-of-thought (with respect to obviating of prior
desublimating ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition
imbued ontological-performance⁷²-<including-virtue-as-ontology>) implies the superseding of
the ontological-veracity of such ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ human
sublimating-over-desublimating social-and-institutional-constructs-of-⁵⁶meaningfulness-and-
teleology⁹⁹—in-cumulation/recomposuring (and so with regards to human living-development-
as-to-personality-development or institutional-development—as-to-social-function-development
or Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-

development-as-infrastructure-of- meaningfulness-and-teleology), as to the fact that these end up overtly or covertly drawing their inherent justification on the basis of their inherent prior aestheticisation-and-aestheticisation-towards-ontology-<elicited-idiomatisation> as of human social-vestedness/normativity-<discretely-implied-functionalism> rather than any relevant underlying supposedly coherent ontological-commitment⁶⁶-<implied-self-assuredness-of-ontological-good-faith/authenticity⁶⁹ ~postconverging-dementating/structuring/paradigming⁷⁰ -as-being-as-of-existential-reality> as their social-vestedness/normativity-<discretely-implied-functionalism> increasingly become dépassé (prospectively ontologically-invalid), thus rather stifling the requisite dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ and thus marring prospective historicity/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>. Actually, the notion of hyperreality-as-to-its-simulacrum implications highlighted by postmodern-thought is more profoundly manifested in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity-ontological-contiguity ~of-the-human-institutionalisation-process as to⁴⁷ historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition implications with regards to ‘prospective taxingness-of-originariness’.⁴⁷ historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition implications rather speaks of human limited-mentation-capacity—as-subjecting-‘educated-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency ‘paradoxical prior epistemic reinfusion (as of prior notional-discontiguity/epistemic-discontiguity⁶³-<between-prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema> into the supposed construal of prospective ontological-veracity-as-to-inherent

~~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~⁶⁷ in the face of ‘manifest
existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression
in epistemic ~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-
ontological-contiguity ’~educated-
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>’ }—conflatedness¹³ in {preconverging-ment-by}-
postconverging-entailment ’ rather veridically construable in the prospective
apriorising/axiomatising/referencing transepistemicity (as of prospective notional-
contiguity/epistemic-contiguity⁶² -<profound-supererogation⁹⁶ -of-mentally-
aestheticised~postconverging/dialectical-thinking²¹—qualia-schema>)’. ⁴⁷historicity-tracing—
in-presencing—hyperrealisation/hyperreal-transposition as such actually reflects the
preconverging/postconverging—de-mentative/structural/paradigmatic limitation of the given
human registry-worldview’s/dimension’s epistemic-gesturing for the construal of ontological-
veracity—as-to-inherent ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~⁶⁷ at
its prospectively uninstitutionalised-threshold¹⁰²; speaking of a state of notional-
discontiguity/epistemic-discontiguity⁶³ -<between—prior-shallow-supererogation⁹⁶ -of-
mentally-aestheticised~preconverging/dementing²⁰—qualia-schema_and_prospective-profound-
supererogation⁹⁶ -of-mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-
schema> in relative-ontological-incompleteness⁸⁸ in relation to the now prospective notional-
contiguity/epistemic-contiguity⁶² -<profound-supererogation⁹⁶ -of-mentally-
aestheticised~postconverging/dialectical-thinking²¹—qualia-schema> of the relative-ontological-
completeness⁸⁷, as from the ontological-normalcy/postconvergence epistemic-or-
notional~projective-perspective. Effectively, ⁴⁷historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition as of its implied contrastive
apriorising/axiomatising/referencing—psychologism of (relative-ontological-incompleteness⁸⁸ of~~

notional-discontiguity/epistemic-discontiguity⁶³ <between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰-qualia-schema and prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹-qualia-schema>) and apriorising/axiomatising/referencing–psychologism of (relative-ontological-completeness⁸⁷ in prospective notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹-qualia-schema>), can be reflected historically with respect to say an ‘ingrained traditional non-positivism/medievalism conceptualisation of the world’ incapable/could-not-bring-itself to mentally process the implications of planets shown with a telescope to be rather going around the sun in a nascent positivism/rational-empiricism attitude/mental-disposition/care-and-episteme⁵ implied by Galileo and further conceptually articulated by Descartes’ thinking proposition as to its mathesis¹⁰³ universalis implications, such that it is as of a crossgenerational transformation/supererogatory~de-mentativeness that humankind develops the positivism/rational-empiricism apriorising/axiomatising/referencing–psychologism (as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) to grasp the full preconverging/postconverging–de-mentative/structural/paradigmatic implications of positivism/rational-empiricism as from the initial non-positivism/medievalism⁴⁷ historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition with regards to the prospect of positivism/rational-empiricism aestheticisation–and–aestheticisation-towards-ontology-<elicited-idiomatisation> as⁵⁶ meaningfulness-and-teleology⁹⁹. Likewise, this insight can be extended in reflecting the⁴⁷ historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition of an ‘ingrained traditional non-universalising conceptualisation of the world’ incapable/could-not-bring-itself to mentally process the implications of the nascent¹⁰³ universalising-idealisation attitude/mental-disposition/care-and-episteme⁵ implied by the Socratic-philosophers as to its apriorising/axiomatising/referencing–psychologism (as of

psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) induced crossgenerational transformation. In both instances it speaks to an underlying apriorising/axiomatising/referencing–psychologism ‘wanting of human consciousness sublimation’ to effectively come to terms with ‘manifest existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression in epistemic apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity’~educated–existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity-<imbued-notional~cogency>’ }—conflatedness¹³-in-{preconverging-ment-by}—postconverging-entailment’, thus inducing its notional-discontiguity/epistemic-discontiguity⁶³—<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing³¹—qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹—qualia-schema> as to the fact that notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹—qualia-schema> is now implied prospectively as of prospective relative-ontological-completeness⁸⁷ as from the ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective. Thus in-the-bigger-picture, Baudrillard’s conception of hyperreality (as implied with respect to our present lopsided technological as of lopsided material/equipment/accoutrement sublimation) speaks to the underlying apriorising/axiomatising/referencing–psychologism ‘wanting of human consciousness sublimation’ as to its capacity to sublimate beyond our positivism–⁸⁰procrypticism⁴⁷ historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition of aestheticisation–and–aestheticisation-towards-ontology-<elicited-idiomatisation> as ⁵⁶meaningfulness-and-teleology⁹⁹; reflected as the epistemic insufficiency of our ‘gimmickiness of consciousness’ with regards to the potential for re-originariness/re-origination beyond

⁸⁰procrypticism—or—disjointedness-as-of-⁸³reference-of-thought ⁴⁷historicity-tracing—in-
presencing—hyperrealisation/hyperreal-transposition inclination now reflected as prior notional-
discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-
mentally-aestheticised~preconverging/dementing²⁰—qualia-schema_and_prospective-profound-
supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-
schema>, as so-construed projectively from the prospective ontological-
normalcy/postconvergence epistemic-or-notional~projective-perspective of ¹⁸deprocrypticism—
or—preempting—disjointedness-as-of-⁸³reference-of-thought in prospective notional-
contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-
aestheticised~postconverging/dialectical-thinking²¹—qualia-schema>. Human limited-
mentation-capacity-deepening—~~as subjecting limitedness/human subpotency to ‘educated-
unlimitedness/existence-sublimating-nascence’²³³~~ as to its prospective
apriorising/axiomatising/referencing—psychologism recovery of notional-contiguity/epistemic-
contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-
thinking²¹—qualia-schema> with regards to ‘manifest existence-potency³⁹~sublimating-
nascence,-disclosed-from-prospective-epistemic-digression in epistemic
apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant_ontological-
contiguity ’~educated-
existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional~cogency>’ }—conflatedness¹³-in- {preconverging-ment-by}-
postconverging-entailment ’ (overcoming the prior apriorising/axiomatising/referencing—
psychologism ‘loss of notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-
of-mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-schema>’ now of
notional-discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-
mentally-aestheticised~preconverging/dementing²⁰—qualia-schema_and_prospective-profound-

supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-
 schema>) is rendered possible by human metaphoricity⁵⁷-of-aestheticisation—as-of-
 'dimensionality-of-sublimating²⁵-(<amplituding/formativ>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-
 rationalising/tranepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)-
 totalising-entailing-instigation,-process,-and-outcome-of-re-originariness-of-aestheticisation'-
 in-preserving-notional-contiguity/epistemic-contiguity⁶²-by-the-given-redefining-prospective-
 epistemic-digression-implications-as-to~relative-unreflexivity/relative-reflexivity—
 ontological-contiguity⁶⁷. Thus in-the-bigger-scheme-of-things, the state of recurrent-utter-
 uninstitutionalisation given
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting³-for-
 conceptualisation⁴⁷ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition
 enters into at its uninstitutionalised-threshold¹⁰² in its epistemic construal of prospective base-
 institutionalisation—ununiversalisation, likewise the latter in its epistemic construal of
 prospective¹⁰³ universalisation—non-positivism/medievalism, and likewise the latter in its
 epistemic construal of prospective positivism—⁸⁰ procrypticism, and the latter as well in its
 epistemic construal of prospective¹⁸ deprocrypticism—or—preempting—disjointedness-as-of-
⁸³reference-of-thought; as so-reflected from the relative-ontological-completeness³⁷ implied
 notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking²¹-qualia-schema> as to perspective
 ontological-normalcy/postconvergence. In other words, (with regards to human living-
 development—as-to-personality-development or institutional-development—as-to-social-
 function-development or Being-development/ontological-framework-expansion—as-to-depth-
 of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology)

⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition is associated with uninstitutionalised-threshold¹⁰² as so-reflected by the ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸ ‘recurrently renewed ⁸³reference-of-thought-level and ⁸³reference-of-thought-⁸⁴devolving-level apriorising/axiomatising/referencing—psychologism for conceptualisation of ⁵⁶meaningfulness-and-teleology⁹⁹’ so-underlined by human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firsnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’-existentialism-form-factor; and ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition speaks of the <cumulating/recomposuring~attendant—ontological-contiguity >-successive registry-worldviews/dimensions states of notional-discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-supererogation ⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰—qualia-schema_and_prospective-profound-supererogation ⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-schema>, so-construed in their given ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ eliciting an underlying sense of ‘drift/homelessness/destitution of ⁵⁶meaningfulness-and-teleology⁹⁹’ in dimensionality-of-desublimating-lack-of²⁶-<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) of any given registry-worldview/dimension and eliciting the prospect for ‘renewed ⁸³reference-of-thought-level and ⁸³reference-of-thought-⁸⁴devolving-level apriorising/axiomatising/referencing—psychologism of conceptualisation of ⁵⁶meaningfulness-and-teleology⁹⁹’ as of ‘prospectively projected relative-ontological-completeness⁸⁷ in dimensionality-of-sublimating²⁵

<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation)’. Hence ⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition reflects the given registry-worldview’s/dimension’s
 aestheticisation—and-aestheticisation-towards-ontology-<elicited-idiomatisation> (as of its
 apriorising/axiomatising/referencing–psychologism) ‘saturation of ontological-performance⁷²-
 <including-virtue-as-ontology>’ with respect to prospective relative-ontological-completeness⁸⁷
 existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
 at its uninstitutionalised-threshold⁰² (where it induces the notional-discontiguity/epistemic-
 discontiguity⁶³ -<between—prior-shallow-supererogation⁹⁶ -of-mentally-
 aestheticised~preconverging/dementing²⁰ –qualia-schema_and_prospective-profound-
 supererogation⁹⁶ -of-mentally-aestheticised~postconverging/dialectical-thinking²¹ –qualia-
 schema> of aestheticisation—and-aestheticisation-towards-ontology-<elicited-idiomatisation>
 relative to the ‘requisite prospective apriorising/axiomatising/referencing–conceptualisation
 implied notional-contiguity/epistemic-contiguity⁶² -<profound-supererogation⁹⁶ -of-mentally-
 aestheticised~postconverging/dialectical-thinking²¹ –qualia-schema>’); such that the ‘mere
 complexification of given registry-worldview’s/dimension’s aestheticisation—and-
 aestheticisation-towards-ontology-<elicited-idiomatisation>
 apriorising/axiomatising/referencing–conceptualisation’ doesn’t suffice to recover ontological-
 performance⁷² -<including-virtue-as-ontology>/morality/ethics/justice/etc. as to prospective
 relative-ontological-completeness⁸⁷ existence-potency³⁹~sublimating–nascence,-disclosed-
 from-prospective-epistemic-digression. ⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition is so-reflected with the mere reproducibility—
 mathesis/motif/throwness-disposition,—as–reproducibility-of-aestheticisation—and-
 aestheticisation-towards-ontology-<elicited-idiomatisation> of any such registry-

worldview's/dimension's underlying intellection induced ⁵⁶meaningfulness-and-teleology⁹⁹ infrastructure (whether positivism/rational-empiricism manifestation of ⁸⁰procrysticism—or-disjointedness-as-of-⁸³reference-of-thought, ¹⁰³universalisation–non-positivism/medievalism, base-institutionalisation–ununiversalisation or recurrent-utter-uninstitutionalisation) and its corresponding hegemonising institutional and social narratives, as to their notionally-collateralising framework of ⁵⁶meaningfulness-and-teleology⁹⁹ increasingly construing their defining prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor (reflecting their uninstitutionalised-threshold¹⁰²) rather as imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable as to their given ⁴⁷historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition psychological entrapment (in notional-discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰—qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-schema> of aestheticisation–and–aestheticisation-towards-ontology-<elicited–idiomatisation>) induced lack of ¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷> of ‘prospective postconverging~aporeticism–overcoming/unovercoming as the Good/knowledge-reification~gesturing-and-accounting—of-epistemic–phenomenalism-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant_ontological-contiguity ’~duced–

existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness³ -in-{preconverging-ment-by}-
 postconverging-entailment>/understanding/<amplituding/formative-
 epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-
⁶ nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-
 contiguity⁶⁷’ and its relatively-shallow-frame-of-elicited-positive-opportunism—of-social-
 functioning-and-accordance⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-
 susceptibility,-in-dimensionality-of-desublimating-lack-of²⁶—
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹³ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation). Dimensionality-of-sublimating²⁵—
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹³ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) of all registry-worldviews/dimensions is effectively what renders (by
 its ontological-normalcy/postconvergence epistemic perspective in postconverging-
 nonextricatory-existential-preempting-of-existential-unthought) the possibility for the
 succession of prospective registry-worldviews/dimensions underlying the relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-
 process⁶⁸; and it is this dimensionality-of-sublimating²⁵—
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹³ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) prospective reformulating/revamping of human aestheticisation—and-
 aestheticisation-towards-ontology-<elicited-idiomatisation>
 apriorising/axiomatising/referencing-psychologism of conceptualisation in prospective
 notional-contiguity/epistemic-contiguity⁶²—<profound-supererogation⁹⁶-of-mentally-

aestheticised~postconverging/dialectical-thinking²¹-qualia-schema> (over the ‘saturation of ontological-performance⁷²-<including-virtue-as-ontology>’ of prior aestheticisation-and-aestheticisation-towards-ontology-<elicited-idiomatisation> apriorising/axiomatising/referencing-conceptualisation in notional-discontiguity/epistemic-discontiguity⁶³-<between-prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema>) for the prospective sublimation of aestheticisation-and-aestheticisation-towards-ontology-<elicited-idiomatisation> as ⁵⁶meaningfulness-and-teleology⁹⁹ apriorising/axiomatising/referencing-psychologism of conceptualisation as of ‘renewed notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema>’ (so-construed as human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘duced-unlimitedness/existence-sublimating-nasence²³³’ as of ‘prospective dimensionality-of-sublimating²⁵-(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) recovery of notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema> of aestheticisation-and-aestheticisation-towards-ontology-<elicited-idiomatisation> as ⁵⁶meaningfulness-and-teleology⁹⁹ apriorising/axiomatising/referencing-psychologism conceptualisation’) that is entailed in the very notion of human ¹⁵de-mentation-<supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics> as reflected with renewed apriorising/axiomatising/referencing-psychologism as to prospective postconverging/dialectical-thinking²¹-qualia-schema over prior preconverging/dementing²⁰-qualia-schema. The implication here is that the overcoming of any

⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition is intimately tied to human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to—~~duced-unlimitedness/existence-sublimating-nascence~~²⁵³ as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring so-implied as its prospective construction-of-the-Self as of its dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷. Insightfully, while with prior registry-worldviews/dimensions human consciousness sublimation ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. had rather assumed an ‘overall human aestheticisation—and-aestheticisation-towards-ontology-<elicited-idiomatisation> originariness-by-reproducibility-laddering effect’ (involving a ‘notionally-collateralising inclination detour of aestheticisation—and-aestheticisation-towards-ontology-<elicited-idiomatisation>’ as to the underlying ‘notional~collateralising-beholdening-protohumanity by sublimating-humanity existentialism-form-factor’), the requisite protensive–self-consciousness of prospective notional~¹⁸deprocrypticism is one that as to its full grasp/understanding/¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷> of the preconverging/postconverging–re-mentating/restructuring/reparadigming possibilities of prospective human aestheticisation—and-aestheticisation-towards-ontology-<elicited-idiomatisation> as ⁵⁶meaningfulness-and-teleology⁹⁹ should be amenable to a self-consciousness projection that should be able to engage with its corresponding level of taxingness-of-originariness (as to its own ‘humanity-sublimation homework’ at its given supposed growth/maturity at the backend in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process) in adopting a re-originariness/re-origination consciousness sublimation over ⁴⁷historicity-tracing—in-presencing—

existence-potency³⁹~sublimating~nascence,-disclosed-from-prospective-epistemic-digression,
 given that prospective⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’> is more than just the prospective reproducibility potential of aestheticisation-
 and-aestheticisation-towards-ontology-<elicited-idiomatisation> but is actually the
 ‘equalisation of all⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’> aestheticisation-and-aestheticisation-towards-ontology-<elicited-
 idiomatisation>’: as to imply that ‘dimensionality-of-sublimating²⁵-
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) of recurrent-utter-uninstitutionalisation’ = ‘dimensionality-of-
 sublimating²⁵-(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-
 or-conflatedness³ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) of base-institutionalisation-ununiversalisation’ = ‘dimensionality-of-
 sublimating²⁵-(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-
 or-conflatedness³ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) of¹⁰³universalisation-non-positivism/medievalism’ =
 ‘dimensionality-of-sublimating²⁵-(<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) of
 positivism-⁸⁰procrypticism’, (even as their mere reproducibility—mathesis/motif/throwness-
 disposition,-as-reproducibility-of-aestheticisation-and-aestheticisation-towards-ontology-
 <elicited-idiomatisation> do not equate ‘as of their differing positive-opportunism—of-social-
 functioning-and-accordance⁷⁵ preconverging/postconverging-de-

mentating/structuring/paradigming of underlying ⁸³reference-of-thought⁸-categorical-
imperatives/axioms/registry-teleology⁹⁹,-for-
aposteriorising/logicising/deriving/intelligising/measuring⁵⁶-meaningfulness-and-teleology⁹⁹ as
to prospective human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint’); and so-construed as ‘dimensionality-of-
sublimating²⁵-(~~amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-
or-conflatedness³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation)~~ for notional~¹⁸deprocrypticism/deprocrypticism dimensionality’ as of a
prospective imaginary/ideality of human consciousness sublimation beyond just mere
secondnaturing reproducibility aestheticisation–and–aestheticisation-towards-ontology-
<elicited–idiomatisation>. Thus this underlying dimensionality-of-sublimating²⁵-(
amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) (as ‘equalisation of all ⁴⁶historiality/ontological-
eventfulness³⁸/ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> aestheticisation–
and–aestheticisation-towards-ontology-<elicited–idiomatisation>’) speaks to a ‘transverse
dimensionality about human consciousness sublimation originariness/origination-(so-construed-
as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence) in
ecstatic-existence’ as underlying ‘authentic-humanity and its homeliness-drive’; of as yet
tenuous, but central-and-defining to the very implication of the prospective ¹⁸deprocrypticism–
or–preempting—disjointedness-as-of-⁸³reference-of-thought registry-worldview/dimension as
to its prospective superseding of human relatively-shallow-frame-of-elicited-positive-
opportunism—of-social-functioning-and-accordance⁷⁵-of-low-intrinsic-attribution-and-high-
extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁶-(

<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation). Critically, dimensionality-of-sublimating²⁵
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) underlying the relative-unreflexivity/relative-reflexivity—ontological-
 contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸ (with regards to the overall manifest
 relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-
 institutionalisation-process⁶⁸ ‘human aestheticisation-and-aestheticisation-towards-ontology-
 <elicited-idiomatisation> originariness-by-reproducibility-laddering effect’) contrastively
 speaks of the dimensionality-of-desublimating-lack-of²⁶
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) that recurrently pops up in the <cumulating/recomposuring~attendant-
 ontological-contiguity >-successive registry-worldviews/dimensions in reflecting
 holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-
 reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process (as to the
 implications of the lack of¹⁰³ universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-
 to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸) of ‘prospective postconverging~aporeticism-overcoming/unovercoming as the-
 Good/knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~duced-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³ in {preconverging-ment-by}-

~~postconverging-entailment~~/understanding/<~~amplituding/formative-~~
 epistemicity>causality⁶ ~~~as-to-projective-totalitative-implications-of-prospective-~~
⁶ nonpresencing,-for-explicating~~~relative-unreflexivity/relative-reflexivity—ontological-~~
 contiguity⁶'), which acts as of mere reproducibility cynicism (in the face of prospective human-
 subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint) in fundamental ontological-bad-
 faith/inauthenticity⁶⁴ (beyond-the-consciousness-awareness-teleology⁹⁹ ~~<of-preconverging-~~
 existential-extrication-as-of-existential-unthought>⁶), so-reflected in its
 <~~amplituding/formative~~>⁸ wooden-language-~~(imbued—temporal-mere-~~
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—
 narratives—of-the-⁸³ reference-of-thought—⁸ categorical-imperatives/axioms/registry-
 teleology⁹⁹); further speaking of the differentiation of these two dimensionalities as of
 originariness/mere-reproducibility, driveness/mere-function, sublimation/mere-gimmickiness,
 reification/mere-extrication, existential-thoughtfulness/mere-existential-unthoughtfulness,
 responsibility/~~relative-reflexivity~~/mere-indulgence, antinihilism/mere-nihilism etc. in the face of
 prospective human-subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firsnaturedness-
 formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-
 intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence>⁷—existentialism-form-factor. This highlights that the epistemic-
 instigation of prospective notional~¹⁸ deprocrypticism contemplation is necessarily as of
 disseminative—sublimating-selectivity-of-ontological-good-
 faith/authenticity ~~~postconverging-de-mentating/structuring/paradigmimg~~,—~~over-~~
~~desublimating-deselectivity-of-ontological-bad-faith/inauthenticity~~ ~~~preconverging-de-~~
~~mentating/structuring/paradigmimg~~ as to existence-potency³⁹~sublimating–nascence,-

disclosed-from-prospective-epistemic-digression, and so before logical-dueness as to ontologically-valid language-as-of-dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of- 'prospectively-implicated_attendant-ontological-contiguity ' ~educed-existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>' }—conflatedness¹³ in {preconverging-ment-by}—postconverging-entailment,-in-self-becoming/self-conflatedness¹³/formative-supererogating> can even arise in the first place; explaining in-many-ways the ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective projecting of a dynamic differentiated transversality-<for-sublimating-existential-eventuating/denouement,-from 'thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising'²—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-'motif-and-apriorising/axiomatising/referencing'¹⁰¹ of human-subpotencies ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. as to the selective-and-deselective determination of existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression, and so over the purported inherent human-subpotency/mortal perspective pre-eminence over the sublimating-over-desublimating implications of existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression. Thus more than just about 'prospective succession' as to the <cumulating/recomposuring~attendant-ontological-contiguity >-successive registry-worldviews/dimensions in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process (beyond just their mere secondnaturing reproducibility aestheticisation-and-aestheticisation-towards-ontology-<elicited-idiomatisation>), prospective notional~¹⁸deprocrypticism protensive-self-consciousness is more critically bechanced as to an

originariness/origination-~~(so-construed-as-to-ontological-normalcy/postconvergence-~~
~~perspective-scalarising-construal-of-existence)~~ projection of dimensionality-of-sublimating²⁵-
~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-~~
~~conflatedness¹/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-~~
~~drivenness-equalisation)~~ beyond mere reproducibility. Prospective⁴⁶historiality/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as such is more
 profoundly the abstractive conceptualisation (beyond the reproducibility constraining upon
 human limited-mentation-capacity—as subjecting-‘educed-unlimitedness/existence-
 sublimating-naseence’ to limitedness/human-subpotency implications) as to human-
 subpotency ‘fatedness-of-sublimation-over-desublimation/ontological-foreordination of human-
 subpotency underlying dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification/contemplative-distension²⁷ projection notional~reflexivity-~~{veridical/sound}~~-
 relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-
 deepening/psychologismic-<residualising-~~{decompulsing}~~delinearity-for-cogency>-by-
~~{flawed/unsound}~~-relative-unreflexivity-in-existence/absolutising-from-limited-
 mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-
~~{compulsing}~~linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation> in ecstatic-
 existence’. Ultimately, the very conception of human limited-mentation-capacity-deepening—
 as subjecting limitedness/human-subpotency to-‘educed-unlimitedness/existence-sublimating-
 naseence’⁵³ underlying metaphoricity⁵⁷-of-aestheticisation—as-of-’dimensionality-of-
 sublimating²⁵-~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-~~
~~or-conflatedness¹/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-~~
~~drivenness-equalisation)~~-totalising-entailing-instigation,-process,-and-outcome-of-re-
 originariness-of-aestheticisation’-in-preserving-notional-contiguity/epistemic-contiguity⁶²-by-

the-given-redefining-prospective-epistemic-digression-implications-as-to~relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷ is tied to human ontological-
 performance⁷²-<including-virtue-as-ontology>; as to the possibility for ‘prospectively
 recovering notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking²¹-qualia-schema> of aestheticisation—and-
 aestheticisation-towards-ontology-<elicited-idiomatisation> as ⁵⁶meaningfulness-and-
 teleology⁹⁹’ faced with the ‘saturation of ontological-performance⁷²-<including-virtue-as-
 ontology>’ at the uninstitutionalised-threshold¹⁰² of the relative-ontological-incompleteness⁸⁸
 (inducing its notional-discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-
 supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing³⁰-qualia-
 schema_and_prospective-profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking²¹-qualia-schema> of aestheticisation—and-
 aestheticisation-towards-ontology-<elicited-idiomatisation> as ⁵⁶meaningfulness-and-
 teleology⁹⁹) with respect to prospective relative-ontological-completeness⁸⁷ existence-
 potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression; even as
 any specific human ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ (as of its social-
 stake-contention-or-confliction) is ‘susceptible to prospective desublimation/gimmickiness as to
 taxingness-of-originariness’, such that in-many-ways our present mental state of positivism—
⁸⁰procrypticism ⁴⁷historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition
 (and so with regards to human Being-development/ontological-framework-expansion-as-to-
 depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology ,
 institutional-development-as-to-social-function-development and living-development-as-to-
 personality-development psychologismic-epistemic-acutisation—difficulty-<for-
 residualising-^{decompulsing}delinearity~for-cogency>—magnitudes^{of-experientiality/experiment}) obviate
 human appreciation and cultivation of its prospective consciousness sublimation as of the

prospective ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> of
 deprocrypticism. Metaphoricity⁵⁷-of-aestheticisation—as-of-’dimensionality-of-sublimating²⁵—
 <amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation)-totalising-entailing-instigation,-process,-and-outcome-of-re-
 originariness-of-aestheticisation’-in-preserving-notional-contiguity/epistemic-contiguity⁶²-by-
 the-given-redefining-prospective-epistemic-digression-implications-as-to~relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷ very much explains the
 diversification as to human-subpotency potential for social formation, modes-of-living,
 language-as-of-dialogical-equivalence-<as-to-
 psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³-in- {preconverging-ment by}-
 postconverging-entailment,-in-self-becoming/self-conflatedness¹³/formative-supererogating>,
 cultural practices, etc., as ‘manifest outcomes/outfits/shells—construed-historially-as-of-the-
 specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-
 manifestations of human ⁵⁶meaningfulness-and-teleology⁹⁹’. In this regards and more
 fundamentally (and as it is reflected in the aestheticisation—and-aestheticisation-towards-
 ontology-<elicited-idiomatisation> as ⁵⁶meaningfulness-and-teleology⁹⁹ of human Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of- meaningfulness-and-teleology , institutional-development—as-to-social-
 function-development and living-development—as-to-personality-development psychologismic-
 epistemic-acutisation—difficulty-<for,-residualising- {decompulsing} delinearity-for-cogency>

magnitudes^{of-experientiality/experiment}), ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition is aestheticised (as from human mental-aestheticisation—architectonically-consigning—aestheticised-perceptibility-and-disposition) more as of beholdening-becoming—distortive-originariness/distortive-origination—as-to-⁴⁷historicity-tracing~inhibited-mental-aestheticising as from human-subpotency epistemic-or-notional~projective-perspective of ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. (in contrast to the supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness of bechancing-becoming—originariness/origination—as-to-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~disinhibited-mental-aestheticising, as from ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective of ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. as to existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression). Insightfully, ecstatic-existence (existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) is not beholden to human ⁸³reference-of-thought—and—⁸³reference-of-thought-⁸⁴devolving—⁵⁶meaningfulness-and-teleology⁹⁹ with regards to human mental-aestheticisation—architectonically-consigning—aestheticised-perceptibility-and-disposition as of human-subpotency beholdening-becoming—distortive-originariness/distortive-origination—as-to-⁴⁷historicity-tracing~inhibited-mental-aestheticising. While it is human mental-aestheticisation—architectonically-consigning—aestheticised-perceptibility-and-disposition that underlies ^{‘15}de-mentation-(supererogatory~ontological–de-mentation–super-or-dialectical–de-mentation—stranding-or-attributive-dialectics) supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness of

apriorising/axiomatising/referencing for mental-aestheticisation of ⁵⁶meaningfulness-and-teleology⁹⁹ as to postconverging/dialectical-thinking²¹-qualia-schema—mental-aestheticisation-attribution and preconverging/dementing²⁰-qualia-schema—mental-aestheticisation-attribution and then their mutually-reinfusing-attributive-possibilities,-for-
~~‘amplituding/formative-epistemicity>totalising~pseudoconflation/conflation-of-human-limited-mentation-capacity—as-subjecting-‘euced-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency’-as-to-correspondingly-ensuing—desublimating-or-sublimating-mental-aestheticisation-representation (with regards to ‘varying psychologismic-epistemic-acutisation—difficulty <for, residualising-
 {decompulsing} delinearity~for-cogency>————magnitudes {of-experientiality/experiment}/scales—as-to-successively-profound-preconverging/postconverging—rede-mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ of prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness <as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor’), explaining the dramatically ‘differing and extensive manifest outcomes/outfits/shells—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations of human sublimating-over-desublimating social-and-institutional-constructs-of-⁵⁶meaningfulness-and-teleology⁹⁹—in-cumulation/recomposuring’ out of the-very-same process of ‘¹⁵de-mentation-(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness of

apriorising/axiomatising/referencing for mental-aestheticisation of ⁵⁶meaningfulness-and-teleology⁹⁹; the ontological-pertinence (as of ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective) of human mental-aestheticisation—architectonically-consigning—aestheticised-perceptibility-and-disposition rather abstractly lies in notionally-skewing towards bechancing-becoming—originariness/origination—as-to-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~disinhibited-mental-aestheticising (as from any priorly given ‘reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation reference-point of beholdening-becoming—distortive-originariness/distortive-origination—as-to-⁴⁷historicity-tracing~inhibited-mental-aestheticising’), such that prospective notional~¹⁸deprocrpticism mental-aestheticisation as predicated upon its dimensionality-of-sublimating²⁵ <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) is rather skewed towards bechancing-becoming—originariness/origination—as-to-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~disinhibited-mental-aestheticising (beyond reproducibility-of-aestheticisation) as of increasingly unholdening-becoming to reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation (spontaneity-of-aestheticisation). Actually, all prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation as beholdening-becoming—distortive-originariness/distortive-origination—as-to-⁴⁷historicity-tracing~inhibited-mental-aestheticising with respect to their ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. are priorly of bechancing-becoming—

originariness/origination-as-to-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-
 tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-
 relativism-determinism’>~disinhibited-mental-aestheticising with regards to initially
 spontaneous ecstatic-existence epistemic-digression implications (as despite its implied
 taxingness-of-aestheticisation such an abstract perspective of bechancing-becoming—
 originariness/origination-as-to-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-
 tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-
 relativism-determinism’>~disinhibited-mental-aestheticising is the full-depth of the potential to
 aesthetically reflect the implications of the full-potency of ecstatic-existence). The ⁴⁷historicity-
 tracing—in-presencing—hyperrealisation/hyperreal-transposition of
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷> } as of
 institutional-being-and-craft in our positivism-⁸⁰procrypticism age is one ‘that in-many-ways
 implies an abandonment of even the reality of prior human thoughtfulness that led to its present
 as its present is construed as of decisively absolutised capacity of thought’, thus falsely
 rendering/construing of human capacity in its present the ‘exceptional capacity of excogitation’
 unwary of its own ontological-impertinence as to the need to projectively integrate the
 preconverging/postconverging—de-mentating/structuring/paradigming implications (as to
 ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷’-
 <sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness⁸⁹/formative-supererogating-<projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-
 normalcy/postconvergence>} as to human-and-social—expectations/anticipations—
 metaphoricity⁵⁷-as-preconverging/postconverging—rede-

mentating/restructuring/reparadigming–psychologism⁸⁹) of excogitation in its own present and the prospective projection implications (as so-reflected herein with the relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸ conception). This oclusivity of thought then goes on to ride-the-wave/exploit-without-corresponding-sublimation-as-to-existence-potency³⁹~sublimating–nascence-implications of a lopsided scientific and technological sublimation as it falsely ‘usurps the latter’s speakership as of a science-ideology elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—‘prospectively implicated attendant ontological-contiguity⁶⁷’~educated-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity-<imbued-notional~cogency>’⁴⁰ even as notable natural scientists as to their candid knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively implicated attendant ontological-contiguity ’~educated-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity-<imbued-notional~cogency>’ }—conflatedness³ -in {preconverging ment by}—postconverging-entailment> intuitions put in question such a naïve science-ideology hardly recognising the so-implied commonality of epistemic and methodological applications reflected by the naïve institutional-appendage of gatekeeping scientism such a naïve pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness³ } projects as truly science and knowledge; and so, as its disparateness-of-conceptualisation-<unforegrounding-ment,-failing-prospectively-to-reflect-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷’> and desublimation/gimmickiness

is poorly inclined as to its 'blurriness' <sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out> to be critically exposed to the validative/invalidative sublimating-over-desublimating implications of existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression (as it hardly recognises the epistemic pre-eminence of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation⁹⁶ <as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'> and the consequential 'relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷' <sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative-supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence> as to human-and-social-expectations/anticipations—metaphoricity⁵⁷-as-preconverging/postconverging—rede-mentating/restructuring/reparadigmig—psychologism⁸⁹), as its advancing of authority here is rather more seminal than the requisite confident knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-'prospectively-implicated_attendant-ontological-contiguity' ~educated-existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>' }—conflatedness¹³-in-{preconverging-ment-by}-postconverging-entailment> and elucidation of true thought for justifying its deferential-formalisation-transference beyond its mere institutional-prescience/imprimaturig-<dullness-of-the-spirit/psychologismic-epistemic-acutisation—nonresidualising-imbued-

~~{compulsing} linearity~in~eclecticism~of~prior~mere~formulaicity/ritualisation>~~, and an ‘alien exercise of supposed intellectualism’ that fails to truly engage with critiques as it is surreptitiously involved in extra-intellectualism rather than reify and argue/prove/disprove speaking of a political development that can only undermine true human knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~duced-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness³ -in- {preconverging-ment-by}-
 postconverging-entailment> potential as all such posturing end up assuming a corresponding social-vestedness/normativity-<discretely-implied-functionalism> role incapable of the requisite mental adventure for human consciousness sublimation as it is hardly bothered by the state-of-affairs of intellectual impotency it projects in the face of the conceptual and practical challenges of the social it construes as imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable (explaining in-many-ways such a pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
 <amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness)
 supposed conception of the end of history that fails to account for the fact that the ‘end of any human minds’ is not the end of the ecstatic-existence possibilities of human consciousness sublimation as to existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression as so-effectively pointed out by Baudrillard), and as eventually the tool of the sophist is wielded as to a supposedly intellectual approach that increasingly overlooks true knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-

prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~duced-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹ -in-{preconverging-ment-by}-
 postconverging-entailment> work rather turning to the surreptitious eliciting of the
 <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ of human temporality⁹⁸/shortness
 <amplituding/formative>⁹ wooden-language-<imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>} as it
 hardly portrays the requisite dimensionality-of-sublimating²⁵ -
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) as of human self-surpassing—existentialism-form-factor,-in-
 overcoming-‘notional~collateralising-beholdening-protohumanity’-to-‘attain-sublimating-
 humanity’-as-to-existence-potency³⁹ ~sublimating-nascence,-disclosed-from-prospective-
 epistemic-digression_ in a stance that is oblivious to the recurrent need for metaphoricity⁵⁷ -of-
 aestheticisation—as-of-’dimensionality-of-sublimating²⁵ -
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation)-totalising-entailing-instigation,-process,-and-outcome-of-re-
 originariness-of-aestheticisation’ -in-preserving-notional-contiguity/epistemic-contiguity⁶² -by-
 the-given-redefining-prospective-epistemic-digression-implications-as-to~relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷ underlying the relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷ ~of-the-human-institutionalisation-

process⁶⁸ with regards to the fact that as of ‘their totalising-entailing instigating/process/outcome
 conception’ defining/critical notions like democracy, independent press, human sovereignty,
 social emancipation, etc. are increasingly losing their sparkle in want for their prospective
 dimensionality-of-sublimating²⁵ -(<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹³ /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation) over the
 <amplituding/formative> wooden-language-<imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰ —
 narratives—of-the-⁸³ reference-of-thought—⁵ categorical-imperatives/axioms/registry-
 teleology⁹⁹) now increasingly inducing sovereign
 disenfranchisement/swindling/corruption/dispossession. But then the requisite human
 intellection sublimation from our positivism—⁸⁰procrypticism⁴⁷ historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition (as from prospective ontological-
 normalcy/postconvergence notional~¹⁸ deprocrypticism perspective) is reflected in the fact that
 the true prospect of the notional~¹⁸ deprocrypticism imaginary/ideality as prospective
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> will
 effectively have to be as of a variedly sublimating-humanity that humankind could generate
 crossgenerationally by its dimensionality-of-sublimating²⁵ —
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹³ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness~equalisation) ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality ‘seeding promise of human-subpotency ontological-performance⁷²-
 <including-virtue-as-ontology>/morality/ethics/justice/etc. equivalence/correspondence with

the full-potency-of-existence's~sublimating~nascence-as-of-its-coherence/contiguity' towards
 its potentiative-attainment of singularisation-<as-to-the-nondisjointedness/entailment-of-
 prospective-⁶¹ nonpresencing>⁹² projected epistemic-immanence/veridical-epistemicity-
 relativism-determinism, and so construed as of 'ontologically-uncompromised—referentialism
 notional~¹⁸deprocrypticism emancipated
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting self-
 consciousness' parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning';
 as we can fathom that no singular minds in recurrent-utter-uninstitutionalisation could
 metaphoricitically generate the comprehensive imaginary/ideality for the human possibility of
 base-institutionalisation~ununiversalisation, and likewise for prospective ¹⁰³universalisation~
 non-positivism-medievalism, likewise for prospective positivism~⁸⁰procrypticism, and likewise
 for prospective deprocrypticism. Dimensionality can thus be construed as the more
 salient/critical/determining factor for the relative-unreflexivity/relative-reflexivity—
 ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸ ⁴⁶historiality/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective~ontological-
 normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> of
 aestheticisation~and~aestheteticisation-towards-ontology (as of human self-surpassing—
 existentialism-form-factor,-in-overcoming-'notional~collateralising-beholdening-
 protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency ⁹⁹~sublimating~
 nascence,-disclosed-from-prospective-epistemic-digression to supersede human
 temporality⁹⁸/shortness <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-
 of-'nondescript/ignorable~void '-with-regards-to-prospective-apriorising-implications>)), as
 so reflected contrastively with dimensionality-of-sublimating²⁵ -
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-

conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) and dimensionality-of-desublimating-lack-of²⁶ ~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-~~
 conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation); and so as this profound disambiguative elucidation of dimensionality
 in reflecting holographically-<conjugatively-and-transfusively> the relative-
 unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-
 process up to the prospective consciousness of notional~¹⁸deprocrypticism (as to our human-
 subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
 panintelligibility/panreflexivity⁷³-(~~existentially-imbued-and-educing-<epistemic-~~
 totalising³ hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-
 {decompulsing}delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,-
 as-herein-specifically-relevant-to-human-subpotency)) is thus bound to induce a more profound
 consciousness implied as of the notional~¹⁸deprocrypticism protensive-self-consciousness for
 overcoming dimensionality-of-desublimating-lack-of²⁶ ~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-~~
 conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) as to a much more profound notional~¹⁸deprocrypticism
 imaginary/ideality projection (with regards to ‘varying psychologismic-epistemic-acutisation—
 difficulty-<for-residualising-{decompulsing}delinearity~for-cogency>—————magnitudes^{{of-}
 experientiality/experiment}/scales—as-to-successively-profound-preconverging/postconverging-rede-
 mentating/restructuring/reparadigmig—frames-as-from-living,-institutionalising,-and-Being-
 ontologising/infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ of prospective human-
 subpotency-aporía/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-
formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-
intemporal-dispositions-<so-construed-as-from-perspective-ontological-
normalcy/postconvergence>’-existentialism-form-factor’). This is very much in line with the
idea that every registry-worldview/dimension certainly has a conceptualisation of the notion of
progress but such a conceptualisation is naively grounded on its ⁷⁹presencing—absolutising-
identitive-constitutedness¹⁴ (as it engages in the complexification of ⁵⁶meaningfulness-and-
teleology⁹⁹ on the basis of its very same
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting it
construes/reproduces as absolute) and fails to appreciate that it is rather by putting in question
its ~~supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~~-of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting -for-
conceptualisation as of the apriorising/axiomatising/referencing-psychologism that it then aligns
to existence-potency³⁹~sublimating-nasence,-disclosed-from-prospective-epistemic-
digression; and so because the initiation by human limited-mentation-capacity—as-subjecting-
‘~~duced-unlimitedness/existence-sublimating-nasence~~’ to limitedness/human-subpotency of
the ~~supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~~-of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting -for-
conceptualisation to reflect ecstatic-existence is of limited ontological-performance⁷²-
<including-virtue-as-ontology>/morality/ethics/justice/etc. such that inherently the human
should be able to anticipate the need for its limited-mentation-capacity-deepening—as-
subjecting-limitedness/human-subpotency to ‘~~duced-unlimitedness/existence-sublimating-
nasence~~’²⁵³ as of re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-
intelligibilitysettingup/re-measuringinstrumenting so-explaining dimensionality-of-
sublimating²⁵ -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-

or-conflatedness³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness-equalisation), as if the human had absolute-mentation-capacity as falsely implied by
79⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ inclinations the very first humans will
not apriorise/axiomatise/reference⁵⁶ meaningfulness-and-teleology⁹⁹ as of recurrent-utter-
uninstitutionalisation but will directly attain prospective¹⁸ deprocrypticism—or-preempting—
disjointedness-as-of⁸³ reference-of-thought. In this regards, dimensionality-of-sublimating²⁵ |
<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness-equalisation) and dimensionality-of-desublimating-lack-of²⁶ |
<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness-equalisation) are intimately related respectively to ontological-good-
faith/authenticity⁶⁹ (enabling the possibility of human transcendence-and-
sublimity/sublimation/supererogatory~de-mentativity) and ontological-bad-
faith/inauthenticity⁶⁴ (assuming a desublimation/gimmickiness as to its perceived presencing
social-stake-contention-or-confliction), and so beyond-the-consciousness-awareness-
teleology⁹⁹ <of-preconverging-existential-extrication-as-of-existential-unthought>⁶.

Prospective notional~¹⁸ deprocrypticism thus is a ‘projection~ beyond just about a deterministic
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting~for-
conceptualisation’, but a fundamental grasp of the underlying dimensionality-of-sublimating²⁵ |
<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness-equalisation) and dimensionality-of-desublimating-lack-of²⁶ |
<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-

conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) implications in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process (for prospective critical/decisive skewing towards dimensionality-of-sublimating²⁵ -(<amplituding/formativ>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)); as enabling ‘organic attainment’ of ¹⁸deprocrypticism–or–preempting—disjointedness-as-of-⁸³reference-of-thought (rather than a ‘mechanical conception’ which will unbeknownst still be subject to the same dimensionality-of-desublimating-lack-of²⁶ -(<amplituding/formativ>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation), rather as to a mere and further complexification of our very same positivism/rational-empiricism manifestation of ⁸⁰procrypticism–or–disjointedness-as-of-⁸³reference-of-thought). This is critical to broaden-the-latitude-of-human-collective-consciousness so-implied as of the sublimation possibilities enabled by dimensionality-of-sublimating²⁵ -(<amplituding/formativ>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) over the desublimation/gimmickiness of dimensionality-of-desublimating-lack-of²⁶ -(<amplituding/formativ>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation). Interestingly, human rememoration/historical-recording is highly skewed towards the rememoring/recording of ‘transvaluative sublimating-outcomes-of-institutionalisation’ while overlooking the underlying ‘recurrent mental-orientations involved contendingly as non-transvaluative/temporal and

transvaluative/intemporal dispositons' in eventually producing the 'transvaluative sublimating-outcomes-of-institutionalisation'. 'Fatedness-of-sublimation-over-desublimation, to existence-potency ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression (in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process), as from human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming ,—over—desublimating—deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging—de-mentating/structuring/paradigming ', as the driver of the human-subpotency potentiating existential-<disontologising/re-ontologising—aporeticism> becoming manifestation of sublimating-over-desublimating social-and-institutional-constructs-of⁵⁶ meaningfulness-and-teleology⁹⁹—in-cumulation/recomposuring all along in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process (with regards to existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression); inherently implies that at any given registry-worldview/dimension, its 'transvaluative sublimating-outcomes-of-institutionalisation' tend to be construed as instigated as of the prior underlying 'disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰ mental-orientation' inducing the institutionalisation while ultimately ignoring/blanking-out the prior 'disseminative—desublimating-deselectivity-of-ontological-bad-faith/inauthenticity⁶⁴~preconverging—de-mentating/structuring/paradigming⁶⁵ mental-orientation'. The consequence of ignoring/blanking-out the prior 'disseminative—

desublimating-deselectivity-of-ontological-bad-faith/inauthenticity⁶⁴~preconverging-de-mentating/structuring/paradigming⁶⁵ mental-orientation' is that with regards to prospective transcendental-enabling/sublimating/supererogatory~de-mentativity sublimating-over-desublimating social-and-institutional-constructs-of-⁵⁶meaningfulness-and-teleology⁹⁹—incumulation/recomposuring, dimensionality-of-sublimating²⁵ |

<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) reflected in the 'disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰ mental-orientation' is falsely implied as the all-encompassing social disposition (thus wrongly reflecting only an intemporal-disposition rather than the reality of notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>) while dimensionality-of-desublimating-lack-of²⁶ |

<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) reflected in the 'disseminative—desublimating-deselectivity-of-ontological-bad-faith/inauthenticity⁶⁴~preconverging-de-mentating/structuring/paradigming⁶⁵ mental-orientation' is unmemorated/unrecorded-and-unaccounted resulting in the prospectively induced 'lacking-in-transvaluation relation with the sublimating-outcomes-of-institutionalisation' (as to the ⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-teleology⁹⁹,-for-aposteriorising/logicising/deriving/intelligising/measuring-⁵⁶meaningfulness-and-teleology⁹⁹ <amplituding/formative>⁸ wooden-language-(imbued—temporal-mer-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³reference-of-thought-⁸categorical-imperatives/axioms/registry-

teleology⁹⁹)), such that human ontological-bad-faith/inauthenticity⁶⁴ (as to its lack of prospective dimensionality-of-sublimating²⁵ -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation)) is again prospectively manifestable (beyond-the-consciousness-awareness-teleology⁹⁹ -(<of-preconverging-existential-extrication-as-of-existential-unthought>) with respect to prospective human-subpotency~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint (thus speaking of human-subpotency~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness~<as-to-eventualising~inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor). Basically, dimensionality-of-desublimating-lack-of²⁶ -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation) reflected in the ‘disseminative—desublimating-deselectivity-of-ontological-bad-faith/inauthenticity⁶⁴~preconverging~de-mentating/structuring/paradigming⁶⁵ mental-orientation’ is more than just a question of ad-hocness and speaks to the recurrence in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process <cumulating/recomposuring~attendant—ontological-contiguity >-successive registry-worldviews/dimensions uninstitutionalised-threshold¹⁰² implied notional-discontiguity/epistemic-discontiguity⁶³ -<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰-qualia-schema (as rather failing to attain prospective notional-contiguity/epistemic-contiguity⁶² -<profound-supererogation⁹⁶-of-mentally-

aestheticised~postconverging/dialectical-thinking² -qualia-schema>), in reflecting prospective relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷: as to imply that the ‘dimensionality-of-desublimating-lack-of^{2,6} -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) of recurrent-utter-uninstitutionalisation’ = the ‘dimensionality-of-desublimating-lack-of^{2,6} -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) of base-institutionalisation—ununiversalisation’ = the ‘dimensionality-of-desublimating-lack-of^{2,6} -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) of positivism—⁸⁰ procrypticism’; so-construed as the ‘dimensionality-of-desublimating-lack-of^{2,6} -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) of notional~procrypticism/notional~disjointedness-as-of-³³ reference-of-thought dimensionality’. The bigger point in contrasting the relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷ ~of-the-human-institutionalisation-process⁶⁸s’s dimensionality-of-sublimating²⁵ -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) (as of ontological-normalcy/postconvergence epistemic perspective in postconverging-nonextricatory-existential-preempting-of-existential-unthought, as reflecting prospective notional-contiguity/epistemic-contiguity⁶² -<profound-supererogation⁹⁶ -of-mentally-aestheticised~postconverging/dialectical-thinking² -qualia-schema>) and dimensionality-of-

desublimating-lack-of²⁶-(<amplituding/formative>supererogatory~de-mentativeness/epistemic-
 growth-or-conflatedness³/transvaluative-rationalising/transepistemicity/anamnestic-
 residuality/spirit-drivenness-equalisation) (in preconverging-existential-extrication-as-of-
 existential-unthought as of human-subpotency epistemic perspective, as it rather reflects
 prospective notional-discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-
 supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰-qualia-
 schema_and_prospective-profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking²¹-qualia-schema>) with regards to
 upholding/failing notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-
 mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema> (as to existence-
 potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression), is
 effectively to reflect the idea that there is a more fundamental dimensionality issue involved in
 all human social-stake-contention-or-confliction in reflecting holographically-<conjugatively-
 and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-
 the-human-institutionalisation-process (and particularly as it bears upon prospective
 notional~¹⁸deprocrypticism as the ultimate preconverging/postconverging-de-
 mentative/structural/paradigmatic issue with regards to addressing prospective human-
 subpotency-aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint). This dimensionality issue in reflecting
 holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-
 reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process can be
 reflected in the recurrent variance of ‘dimensionality-of-desublimating-lack-of²⁶-
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) and dimensionality-of-sublimating²⁵

(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation)'; as implied contrastively say with the-sophists/medieval-scholastics
 lack-of-dimensionality-of-sublimating²⁵ -(<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) and
 Socratic-philosophers/budding-positivists dimensionality-of-sublimating²⁵ -
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) as reflected say in an ordinary non-universalising/non-positivism-
 medievalism world inclined to construe of its 'normality' (notional-contiguity/epistemic-
 contiguity⁶³ -<profound-supererogation⁹⁶ -of-mentally-aestheticised~postconverging/dialectical-
 thinking²¹-qualia-schema>) as given even in the face of its prospectively implied 'abnormality'
 (notional-discontiguity/epistemic-discontiguity⁶³ -<between—prior-shallow-supererogation⁹⁶ -
 of-mentally-aestheticised~preconverging/dementing²⁰ -qualia-schema_and_prospective-
 profound-supererogation⁹⁶ -of-mentally-aestheticised~postconverging/dialectical-thinking²¹ -
 qualia-schema>) from the projected¹⁰³ universalising-idealisation/rational-empiricism
 implications. This reality is equally applicable to our state of positivism-⁸⁰ procrypticism as to a
 disinclination to perceive its prospectively implied 'abnormality' (notional-
 discontiguity/epistemic-discontiguity⁶³ -<between—prior-shallow-supererogation⁹⁶ -of-
 mentally-aestheticised~preconverging/dementing²⁰ -qualia-schema_and_prospective-profound-
 supererogation⁹⁶ -of-mentally-aestheticised~postconverging/dialectical-thinking²¹ -qualia-
 schema>) as projected from prospective¹⁸ deprocrypticism-or-preempting—disjointedness-as-
 of-⁸³ reference-of-thought. In-many-ways, as of reproducibility—mathesis/motif/throwness-
 disposition,—as-reproducibility-of-aestheticisation, this paradox is inevitable as the very state of

recurrent-utter-uninstitutionalisation do not have the directly operant means as to its apriorising/axiomatising/referencing-psychologism to project of the ~~<amplituding/formative-epistemicity>~~causality⁹ ~~~as-to-projective-totalitative-implications-of-prospective-~~nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷ of prospective base-institutionalisation–ununiversalisation, just as the latter with prospective¹⁰³ universalisation–non-positivism/medievalism, likewise the latter with prospective positivism–⁸⁰procrypticism, and likewise our positivism–⁸⁰procrypticism with prospective deprocrypticism. This emphasis is made rather to point to the ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ underlying the supposed projection of intellection on the basis of dimensionality-of-desublimating-lack-of²⁶ ~~<amplituding/formative>~~supererogatory~de-mentativeness/epistemic-growth-or-conflatedness³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) (in ~~preconverging~~-existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective, as it rather reflects prospective notional-discontiguity/epistemic-discontiguity⁶³ ~~<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing³⁰—qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹—qualia-schema>~~); as reflected in the fact that the supposed intellection of the non-universalising sophists, the medieval-scholastics and our present pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-~~<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness⁸⁷) ends up in gimmickiness-of-thought (poorly-constrained or unconstrained to existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) skewing towards an exercise of eliciting human temporality⁹⁸/shortness

~~<amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>}~~ with respect to social-stake-contention-or-confliction rather than true knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant-ontological-contiguity ’~duced-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness¹³ -in-{preconverging-ment-by}-postconverging-entailment> and human emancipating conception that faces prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint with the requisite dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notional~collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency⁹ ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality⁹⁸/shortness <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>)). In this regards, this author construes such gimmicky pretences of intellection in our modern-day rather ‘intimating of preconverging-existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective’ with regards to otherwise preconverging/postconverging—de-mentative/structural/paradigmatic human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint issues (requiring the ontological-

normalcy/postconvergence epistemic perspective in ~~postconverging~~-nonextricatory-existential-
 preempting-of-existential-unthought), which articulation and constructive addressing should
 actually be the very conceptualisation of intellection. In this regards, we can appreciate that the
 Socratic-philosophers and budding-positivists actually addressed and resolved the human-
 subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint of their respective times as of sublimating
 intellectualism (as of ontological-normalcy/postconvergence epistemic perspective in
~~postconverging~~-nonextricatory-existential-preempting-of-existential-unthought, involving a
 sense of intellectual-and-moral sacrifice as to the pre-eminence of ecstatic-existence
 implications as to existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-
 epistemic-digression) undermining their respective gimmickiness-of-thought (in ~~preconverging~~-
 existential-extrication-as-of-existential-unthought as of human-subpotency epistemic
 perspective) associated with sophists and medieval-scholastics then respectively defining the
 ‘thought/intellectual Establishment’, and that the possibility for such sublimating intellectualism
 as to its crude and unsavoury social discomfort implications is hardly a question of eliciting
 human temporality⁹⁸/shortness ~~<amplituding/formative>~~ wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-
 teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-
 implications>}) as of moral and intellectual
 disenfranchisement/swindling/corruption/dispossession. In-the-bigger-scheme-of-things
 dimensionality-of-sublimating²⁵-(~~<amplituding/formative>~~supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) warrants
 that the prospective projection of any human ⁵⁶meaningfulness-and-teleology⁹⁹ as
 transcendental-enabling/sublimating/supererogatory~de-mentativity should be articulated in

such a way as to imply that all human ⁵⁶meaningfulness-and-teleology⁹⁹ should assume the same disposition as to the possibility of enabling the sublimation in reflecting holographically-
<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-
contiguity ~of-the-human-institutionalisation-process ; such that ‘supposed reifying’
⁵⁶meaningfulness-and-teleology⁹⁹ in preconverging-existential-extrication-as-of-existential-
unthought as of human-subpotency epistemic perspective effectively comes out as epistemically-
decadent and in ontological-bad-faith/inauthenticity⁶⁴~preconverging—de-
mentating/structuring/paradigming⁶⁵, as to the fact that in the face of human-subpotency-
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, if no
human minds projected not of postconverging-nonextricatory-existential-preempting-of-
existential-unthought (eliciting the possibility for the relative-unreflexivity/relative-
reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸) but rather
preconverging-existential-extrication-as-of-existential-unthought (undermining the possibility
for the relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-
institutionalisation-process⁶⁸) in recurrent-utter-uninstitutionalisation, in base-
institutionalisation—ununiversalisation, in ¹⁰³universalisation—non-positivism/medievalism and
prospectively in our positivism—⁸⁰procrypticism, then the preconverging/postconverging—de-
mentative/structural/paradigmatic possibilities in reflecting holographically-<conjugatively-
and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-
the-human-institutionalisation-process wouldn’t be possible. Such ⁵⁶meaningfulness-and-
teleology⁹⁹ in preconverging-existential-extrication-as-of-existential-unthought as of human-
subpotency epistemic perspective as to dimensionality-of-desublimating-lack-of²⁶
<<amplifying/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness¹/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation) rather speaks of a parasitising conception of intellection that warrants

that by some miracle the possibility of human sublimation induced as of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ should arise, for that sublimation to be then parasitised with gimmickiness-of-thought as to social-stake-contention-or-confliction eliciting of human temporality⁹⁸/shortness <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>}. In many-ways, this dimensionality-of-desublimating-lack-of²⁶ <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) explains a poor inclination-or-capacity to effectively interpret the projected⁵⁶ meaningfulness-and-teleology⁹⁹ of many a past thinker as to⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴ institutional and social-vestedness/normativity- <discretely-implied-functionalism> <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ that naively think that being at the backend in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process inherently grants epistemic-profundity (not factoring that this is not necessarily the case with overall existence beholden frameworks which can actually suffer intellectual regression) unlike the case with epiphenomena as in the science domains (as providing the prolongation for human interpretation capacity with respect to epiphenomenal manifestations outside ordinary existential-<disontologising/re-ontologising-aporeticism> sublimation manifestations). In this regards, we can appreciate that the strong predictive constraining in many a natural science domain (as strongly constrained to existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression) induces the manifestation of

sublimating thought as from induced requisite ~~‘re-ontologising—{epistemic-totalising }re-~~
~~apriorising/re-axiomatising/re-referencing~residuality—in re-originariness/re-origination~~
~~{decompulsing} delinearity/delinear-accreting/recomposuring~~ cogency/tensing/limpidity-<as-of-
 prospective-profound-supererogation⁹⁶,-for-residuality—in-re-originariness/re-
 origination>,-~~prospective_reifying-mental-aestheticising~~ <as of ‘prospective_reformulating-
 of mental-aestheticising’ as to ‘residuality—in re-originariness/re-origination’ of mental-
 aestheticising>’ of knowledge-reification~gesturing-and-accounting—of-epistemic-
 phenomenalism-<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-
 ‘prospectively-implicated_attendant—ontological-contiguity ’~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-
 <imbued—notional~cogency>’ }—conflatedness³ in {preconverging-ment-by}-
 postconverging-entailment> (as of ontological-normalcy/postconvergence epistemic perspective
 in postconverging-nonextricatory-existential-preempting-of-existential-unthought) unlike is the
 case in many a blurry domain highly subjected to sterile/anecdotal imprimatur totalisingly-ing—
 discretion/whim-of-thought as to poor deferential-formalisation-transference justification as
 often in the social not the least bothered about the overall ~~‘re-ontologising—{epistemic-totalising }re-~~
~~apriorising/re-axiomatising/re-referencing~residuality—in re-originariness/re-origination~~
~~{decompulsing} delinearity/delinear-accreting/recomposuring~~ cogency/tensing/limpidity-<as-of-
 prospective-profound-supererogation⁹⁶,-for-residuality—in-re-originariness/re-
 origination>,-~~prospective_reifying-mental-aestheticising~~ <as of ‘prospective_reformulating-
 of mental-aestheticising’ as to ‘residuality—in re-originariness/re-origination’ of mental-
 aestheticising>’ of projected knowledge-reification~gesturing-and-accounting—of-epistemic-
 phenomenalism-<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-
 ‘prospectively-implicated_attendant—ontological-contiguity ’~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-

~~<imbued-notional~cogency>' }—conflatedness¹³ -in-{preconverging-ment-by}-
postconverging-entailment>~~ (thus rather tending towards ~~preconverging-existential-extrication-~~
as-of-existential-unthought as of human-subpotency epistemic perspective). We can consider in
this regards how authority actually serves its true deferential-formalisation-transference role
quickly gives to prospective possibilities of sublimating knowledge-reification~gesturing-and-
accounting—of-epistemic-phenomenalism-<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-'prospectively-
implicated_attendant-ontological-contiguity' ~educated-
existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>' }—conflatedness¹³ -in-{preconverging-ment-by}-
postconverging-entailment> wherein for instance in the physics domain-of-study at the
beginning of the 20th century the eminent physicists from say the cohorts of the Poincarés, the
Einsteins, the Bohrs, the Feynmans, etc. successively passing on the baton (as to existence-
potency³⁹ ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression), as of
ontological-normalcy/postconvergence epistemic perspective in ~~postconverging-nonextricatory-~~
existential-preempting-of-existential-unthought; whereas in many a blurry domain-of-study,
disparateness-of-conceptualisation-<unforegrounding-ment,-failing-prospectively-to-reflect-
'immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷'> tend to be the
order of the day often assuming a quasi-political strategic orientation as to gimmickiness-of-
thought as of ~~preconverging-existential-extrication-as-of-existential-unthought~~ postures (poorly
appreciating the profound knowledge-reification~gesturing-and-accounting—of-epistemic-
phenomenalism-<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-
'prospectively-implicated_attendant-ontological-contiguity' ~educated-
existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>' }—conflatedness¹³ -in-{preconverging-ment-by}-

~~postconverging-entailment~~> sublimating-over-desublimating implications of existence-
 potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression) as to the
 fact that the human mortal whim/discretion-of-thought projected as aura-and-sterile/anecdotal
 imprimatur comes to be enshrined as being bigger than ecstatic-existence
 preconverging/postconverging-de-mentative/structural/paradigmatic implications. In-many-
 ways (unlike is the case with the natural sciences directly constrained to ecstatic-existence
 predicative-effectivity-sublimation-<as-to-underlying,-ontological-commitment⁶⁶-<implied—
 self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-
 mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>}> induced constraining
 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-
 knowledge-developing}-and-empowering> imbued theoretical/conceptual/operant implications
 undermining human-subpotency totalisingly-ing—discretion/whim-of-thought), many a blurry
 domain-of-study tend to be inclined to conceptualise flawed prior_knowledge-
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
 prior_psychologismic~apriorising/axiomatising/referencing- {of-‘prior-implicated_attendant
 ontological-contiguity ’~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—constitutedness⁷¹ -in-preconverging-entailment> as of
 elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-
 elucidation-outside—‘prospectively-implicated_attendant-ontological-contiguity⁶⁷?~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’⁴⁰ without the defining ‘<amplituding/formative-
 epistemicity>totalising/circumscribing/delineating ‘implicated_attendant-ontological-
 contiguity⁶⁷?~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-

~~<imbued-notional~cogency>~~⁴⁰ ⁴⁵foregrounding__entailment-<in-succession-of-profound-
supererogation⁹⁶>-<postconverging-narrowing-down~sublimation-as-to-‘existence—as-
sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-
supererogation⁹⁶’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—
ontological-contiguity⁶⁷’;-as-operative-notional~¹⁸deprocrypticism) in elucidating relative-
unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷-<as-from-prospective-ontological-
normalcy/postconvergence-epistemic-or-notional~projective-perspective>’ as to the lack or
poor predicative-effectivity-sublimation-<as-to-underlying,-ontological-commitment⁶⁶-
<implied—self-assuredness-of-ontological-good-faith/authenticity⁹⁹~postconverging-de-
mentating/structuring/paradigming⁷¹—as-being-as-of-existential-reality>) induced constraining
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-
knowledge-developing}-and-empowering> imbued theoretical/conceptual/operant implications
leading to a social-vestedness/normativity-<discretely-implied-functionalism> reflex rather than
ontological elucidation reflex. Such an approach is often projected contradictorily as
methodologically emulating the natural sciences on-the-one-hand but on-the-other-hand
implying that the knowledge-reification~gesturing-and-accounting—of-epistemic-
phenomenalism-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-
‘prospectively-implicated-attendant-ontological-contiguity’~educated-
existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>’ }—conflatedness¹³-in- {preconverging-ment-by}-
postconverging-entailment> implications for the social are different as to the supposedly non-
metaphysical (as non-ontological) nature of the social and cultural; failing to grasp/intuit that
there can’t be any such thing as non-ontological as ‘all that there is’ is ontological, as existence
is effectively all that there is and it is rather a question of the specific human-subpotency with
regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-

panintelligibility/panreflexivity⁷³ - (existentially imbued and educating - <{epistemic-
 totalising } hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, -
 {decompulsing} delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—
 aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,-
 as herein specifically relevant to human subpotency) to epistemically come to terms with the
 absolute a-priori that is existence as the ontological as to the overall-ecstatic-existence-
 supervening-conflatedness¹³. Furthermore, the ‘social and cultural is rather priorly constrained
 to the ontological’ with regards to the fact that ‘scientific and technical capabilities and their
 implicated socio-organisational and value-referencing construct’ as to their inherent human
 reifying and empowering notional~reflexivity-<{veridical/sound} relative-reflexivity-in-
 existence/relativising from limited mentation as its deepening/psychologismic-
 <residualising_ {decompulsing} delinearity~for-cogency> by—{flawed/unsound} relative-
 unreflexivity-in-existence/absolutising from limited mentation/psychologismic epistemic-
 acutisation—nonresidualising imbued_ {compulsing} linearity~in-eclecticism-of-prior-mere-
 formulaicity/ritualisation> implications, speaking of the ontological, are not necessarily
 ontologically-tied-to and/or ontologically-exclusive-of any social and cultural framework or
 peoples (in the sense that scientific and technical phenomena like electricity, machines, modern
 medicine, etc., their enabling social utilities/utilisations, and the value/moral outlook of the
 underlying positivism/rational-empiricism conceptualisations like provision of modern public
 services, associated freedoms, prospective knowledge-reification~gesturing-and-accounting—
 of-epistemic-phenomenalism-<in-
 prospective psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant ontological-contiguity ’~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity~contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³ in {preconverging-ment-by}—

~~postconverging-entailment~~> and empowering implications, etc. are not strictly meant for given specific social and cultural frameworks, and are rather amenable to all human social and cultural frameworks with regards to ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-~~(sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness⁸⁷/formative-supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence>}~~ as to human-and-social—expectations/anticipations—metaphoricity⁵⁷-as-preconverging/postconverging—re-mentating/restructuring/reparadigming—psychologism’⁸⁹ as to ‘enlightening⁴⁸ human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²’); as the ontological inherently permeates all social and cultural frameworks so-reflected as of their underlying supposedly coherent ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁹⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> thus inducing the possibility for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity when any of its given⁵⁶ meaningfulness-and-teleology⁹⁹ is discovered/shown not to be ontologically veridical leading to its effective human limited-mentation-capacity-deepening—~~as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating-nascence’²⁵³~~. Such that all human social or cultural frameworks are construable as of ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-~~(sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness⁸⁷/formative-supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence>}~~ as to human-and-social—expectations/anticipations—metaphoricity⁵⁷-as-preconverging/postconverging—re-

mentating/restructuring/reparadigming–psychologism’⁸⁹ as to ‘enlightening ⁴⁸human-subject-
emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-
the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹²’; and the idea of such
‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷’
<sublimating~referencing/registering/decisioning,–as-self-becoming/self-
conflatedness¹/formative–supererogating-<projective/reprojective—aestheticising-re-motif-
and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence>} as to human-and-social–expectations/anticipations—
metaphoricity⁵⁷–as-preconverging/postconverging–rede-
mentating/restructuring/reparadigming–psychologism’⁸⁹ is not about the subjugation of the state
of relative-ontological-incompleteness⁸⁸ but quite the contrary as the state of relative-
ontological-completeness⁸⁷ (as to its true human self-surpassing—existentialism-form-factor,-
in-overcoming-‘notional~collateralising-beholdening-protohumanity’-to-‘attain-sublimating-
humanity’-as-to-existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-
epistemic-digression to supersede human temporality⁹⁸/shortness
<amplifying/formative>⁸ wooden-language-<imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>)) implies
an ‘emancipating attitude/mental-disposition/care–and–episteme⁵’ in relation to the ‘other’ that
is in the state of relative-ontological-incompleteness⁸⁸. Interpreting the historical failures
associated with colonising or slaving or otherwise-exploitative-or-exterminating societies (as in
the specific case of positivism/rational-empiricism technical and scientific development it
inevitably implied the coming-together/encountering/meeting of societies worldwide), to then
imply such a notion of ‘relative-ontological-incompleteness⁸⁸/relative-ontological-
completeness⁸⁷’-<sublimating~referencing/registering/decisioning,–as-self-becoming/self-

~~conflatedness¹ /formative–supererogating–<projective/reprojective—aestheticising-re-motif–~~
~~and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-~~
~~normalcy/postconvergence>}~~ as to human-and-social–expectations/anticipations—
 metaphoricity⁵⁷–as-preconverging/postconverging–rede-
 mentating/restructuring/reparadigming–psychologism⁸⁹ is irrelevant is rather a nuancing error
 that fails to assess/evaluate that the more critical issue had to do with the ‘appropriate
 emancipating attitude/mental-disposition/care–and–episteme⁵’ as effectively and paradoxically
 such a lack of nuancing can then lead to the interpretation that such historical failures should
 equally be the unavoidable expectation prospectively in analogous circumstances of socio-
 cultural disparity of societies, rather than interpreted to mean the prospective need for the
 requisite human knowledge-reifying and empowering notional~reflexivity-~~<{veridical/sound}-~~
~~relative-reflexivity–in-existence/relativising–from-limited-mentation-as-its-~~
~~deepening/psychologismic–<residualising–{decompulsing}–delinearity–for-eogeny>–by–~~
~~{flawed/unsound}-relative-unreflexivity–in-existence/absolutising–from-limited-~~
~~mentation/psychologismic–epistemic-acutisation–nonresidualising–imbued-~~
~~{compulsing}–linearity–in-eclecticism-of-prior-mere-formulaicity/ritualisation>~~ of appropriate
 human emancipating attitude/mental-disposition/care–and–episteme⁵ in the relationship
 between the state of relative-ontological-completeness⁸⁷ and the state of relative-ontological-
 incompleteness⁸⁸. Such a wrong interpretation arises as to lack-of—³²~~<amplituding/formative–~~
~~epistemicity>growth-or-conflatedness¹³/transvaluative-~~
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness (reflecting mere
 reproducibility—mathesis/motif/throwness-disposition,—as–reproducibility-of-
 aestheticisation) that fails to make a nuance between on-the-one-hand ⁴⁷historicity-tracing—in-
 presencing–hyperrealisation/hyperreal-transposition implications as to the ‘human social-
 vestedness/normativity-~~<discretely-implied-functionalism>~~ implied contract/political-

arrangement-or-political-coercion/given-discrete-social-value-construction ⁷⁹presencing—
 absolutising-identitive-constitutedness¹⁴ identitive-constitutedness¹⁴-as-‘epistemic-totality³⁷’-
 dereification-in-dissingularisation-<as-to-the-disjointedness/ment-of-⁷⁹presencing—
 absolutising-identitive-constitutedness¹⁴ > ⁹-as-flawed-epistemicity-relativism-determinism ⁹ in
 <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴’ explaining the historical failures and on-
 the-other-hand ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’> implications as to ‘existence-potency³⁹~sublimating-nascence,-disclosed-from-
 prospective-epistemic-digression given difference-conflatedness¹³-as-to-totalitative-reification-
 in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶nonpresencing>⁹² -
 as-veridical-epistemicity-relativism-determinism² as to enlightening ⁴⁸human-subject-
 emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-
 the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹² reflected
 <amplituding/formative-epistemicity>causality⁹ <as-to-projective-totalitative-implications-of-
 prospective-⁶nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—
 ontological-contiguity⁶⁷’ that speaks to the ontologically-veridical and appropriate human
 emancipating attitude/mental-disposition/care-and-episteme⁵. Such a wrong interpretation
 actually falls back into prospectively disenfranchising and undermining the emancipation of the
 state of relative-ontological-incompleteness⁸⁸ prospectively as to its human inevitability stance
 poorly cognisant of the implications of the specific human-subpotency with regards to overall
 reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
 panintelligibility/panreflexivity⁷³-(existentially-imbued-and-educing-<epistemic-
 totalising ¹hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-
 {decompulsing}delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—

~~aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,-~~
~~as herein specifically relevant to human subpotency)~~ (underlying human construction-of-the-
 Self). Incidentally, the ‘supposedly positivism/rational-empiricism formulaic/mechanical
 knowledge contenders’ as of the economic-opportunism-and-then-enculturation of their
 nefarious practices, were very much countervailing the practice and trend within their own
 societies of origin undergoing-positivism/rational-empiricism-transformation and the underlying
 dual-language/split-mentality unscrupulousness was given away as of the ‘out-of-sight
 demeanour’ in their main societies pointing to ⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition distortive-originariness/distortive-origination, rather
 than being fully assumed as marking positivism/rational-empiricism progress implied
⁴⁶historicity/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>
 originariness. Besides such an approach (that claims to mirror the sciences while at the same
 time claiming to be non-ontological as to non-metaphysical) fails to grasp that natural sciences
 are actually in ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating
 ‘implicated_attendant_ontological-contiguity⁶⁷’~educated—
 existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’⁴⁰ ⁴⁵foregrounding__entailment-<in-succession-of-profound-
 supererogation⁹⁶>-<postconverging-narrowing-down~sublimation-as-to-‘existence—as-
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-
 supererogation⁹⁶’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—
 ontological-contiguity⁶⁷’;-as-operative-notional~¹⁸deprocrypticism) in elucidating relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷-<as-from-prospective-ontological-
 normalcy/postconvergence-epistemic-or-notional~projective-perspective>’ and so as of the
 ‘internally implicated epistemic reflection of natural sciences sublimating

⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’ in
the sense that ‘scientists never-and-have-never really started scientific knowledge-
reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
implicated_attendant-ontological-contiguity ’~educed-
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>’ }—conflatedness¹³ -in-{preconverging-ment-by}-
postconverging-entailment> apriorisingly/axiomatisingly/referencingly—as-from-scratch/as-
from-zero-<wrongly-implying-no-human-limited-mentation-capacity-deepening—as-
subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating-
nascence’⁵³ -implications-of-re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-
intelligibilitysettingup/re-measuringinstrumenting-as-so-reflecting-⁴ historiality/ontological-
eventfulness³⁸ /ontological-aesthetic-tracing-<perspective-ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>},-as-if-thereby-
directly-producing-the-absolute-state-of-the-art-outcomes’ but rather the inherent ‘education of
scientists as from basic notions while making reference to past scientists momentous
contributions up to the state-of-the-art outcomes’ is the equivalent of ‘natural sciences own
sublimating ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
determinism’> as re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-
intelligibilitysettingup/re-measuringinstrumenting construct’ (as of past, present and future
projections of scientific sublimating ⁴⁶historiality/ontological-eventfulness³⁸/ontological-
aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-
relativism-determinism’>), and so as overall and defining ‘amplifying/formative-

epistemicity>totalising/circumscribing/delineating ‘implicated_attendant_ontological-
contiguity⁶⁷?~educated-
existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>’⁴⁰ ⁴⁵foregrounding__entailment-<in-succession-of-profound-
supererogation⁹⁶>-<postconverging-narrowing-down~sublimation-as-to-‘existence—as-
sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-
supererogation⁹⁶’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—
ontological-contiguity⁶⁷?;—as-operative-notional~¹⁸deprocrypticism) in elucidating relative-
unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷-<as-from-prospective-ontological-
normalcy/postconvergence-epistemic-or-notional~projective-perspective>’. It is critical to grasp
here that this ‘internally implicated epistemic reflection of natural sciences sublimating
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism?’>’ (as
overall and defining ‘amplituding/formative-
epistemicity>totalising/circumscribing/delineating ‘implicated_attendant_ontological-
contiguity⁶⁷?~educated-
existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>’⁴⁰ ⁴⁵foregrounding__entailment-<in-succession-of-profound-
supererogation⁹⁶>-<postconverging-narrowing-down~sublimation-as-to-‘existence—as-
sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-
supererogation⁹⁶’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—
ontological-contiguity⁶⁷?;—as-operative-notional~¹⁸deprocrypticism) in elucidating relative-
unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷-<as-from-prospective-ontological-
normalcy/postconvergence-epistemic-or-notional~projective-perspective>’) as to the ultimate
attainment of natural sciences state-of-the-art outcomes, is actually construable as of: human-

subpotency ~~fatedness-of-sublimation-over-desublimation, to existence-potency ~sublimating-~~
~~nascence,-disclosed-from-prospective-epistemic-digression (in reflecting holographically-~~
~~<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-~~
~~contiguity ~of-the-human-institutionalisation-process), as from human-subpotency~~
~~ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-~~
~~apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the~~
~~disseminative—sublimating-selectivity-of-ontological-good-~~
~~faith/authenticity ~postconverging—de-mentating/structuring/paradigming ,—over—~~
~~desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging—de-~~
~~mentating/structuring/paradigming ’; as reflecting successive sublimating~~
~~⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—~~
~~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~
contributions of cohorts of scientists (not to be contemplated/construed as to a relic/artifactual
traditional conception of history as of ⁴⁷historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition ontologically-impertinent implications of re-
originariness distorting) which are ‘historially alive/living’ (as of the ⁴⁶historiality/ontological-
eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>
selectivity/deselectivity of human posited underdetermined natural sciences constructs,
conceptualisations and theories as to existence constrained transcendence-and-
sublimity/sublimation/~~supererogatory—de-mentativity~~ as knowledge-reification~gesturing-and-
accounting—of-epistemic-phenomenalism-<in-
prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
implicated-attendant—ontological-contiguity ’~educed-
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-

~~<imbued-notional~cogency>’ }—conflatedness¹³ in {preconverging-ment-by}-
postconverging-entailment> in a ⁴⁵foregrounding__entailment-<in-succession-of-profound-
supererogation⁹⁶>-<postconverging-narrowing-down~sublimation-as-to-‘existence—as-
sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-
supererogation⁹⁶’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—
ontological-contiguity^{67?};—as-operative-notional~¹⁸deprocrypticism) dynamics leading to the
natural sciences state-of-the-art outcomes while excluding disparateness-of-conceptualisation-
<unforegrounding-ment,-failing-prospectively-to-reflect-‘immanent~relative-
unreflexivity/relative-reflexivity—ontological-contiguity^{67?}>’) reflected as part-and-parcel of the
present state-of-the-art elucidative notional-contiguity/epistemic-contiguity⁶²-<profound-
supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-
schema> and the prospective state-of-the-art elucidative notional-contiguity/epistemic-
contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-
thinking²¹—qualia-schema>, as to ‘amplituding/formative-
epistemicity>totalising/circumscribing/delineating ‘implicitated_attendant—ontological-
contiguity^{67?}~educated-
existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued-notional~cogency>’⁴⁰ ⁴⁵foregrounding__entailment-<in-succession-of-profound-
supererogation⁹⁶>-<postconverging-narrowing-down~sublimation-as-to-‘existence—as-
sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-
supererogation⁹⁶’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—
ontological-contiguity^{67?};—as-operative-notional~¹⁸deprocrypticism) in elucidating relative-
unreflexivity/relative-reflexivity—ontological-contiguity^{67?}-<as-from-prospective-ontological-
normalcy/postconvergence-epistemic-or-notional~projective-perspective>’. This insight (as of
present state-of-the-art elucidative notional-contiguity/epistemic-contiguity⁶²-<profound-~~

supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁷¹-qualia-
 schema> and the prospective state-of-the-art elucidative notional-contiguity/epistemic-
 contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-
 thinking⁷¹-qualia-schema> as to <amplifying/formative-
 epistemicity>totalising/circumscribing/delineating ‘implicated_attendant-ontological-
 contiguity⁶⁷?~educated-
 existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’⁴⁰ ⁴⁵foregrounding__entailment-<in-succession-of-profound-
 supererogation⁹⁶>-<postconverging-narrowing-down~sublimation-as-to-‘existence—as-
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-
 supererogation⁹⁶?-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—
 ontological-contiguity⁶⁷?;-as-operative-notional~¹⁸deprocrypticism)> in elucidating relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷-<as-from-prospective-ontological-
 normalcy/postconvergence-epistemic-or-notional~projective-perspective>’) is equally pertinent
 with respect to the ontological-veracity of the social but for the confusion induced by its
 blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-
 preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out> (unlike in the
 natural sciences where the constraint of predicative-effectivity-sublimation-<as-to-underlying,-
 ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰-as-being-as-of-
 existential-reality>)> ‘naturally/intuitively’ guides the scientist in its directly operational purpose
 without overly needing to epistemically explicit the underlying successive projections of its past,
 present and prospective sublimating ⁴⁶historiality/ontological-eventfulness³⁸/ontological-
 aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-
 relativism-determinism’> as so-required in the social domain, and as herein explicated with the

~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity⁶⁷~of-the-human-
 institutionalisation-process⁶⁸ elucidative notional-contiguity/epistemic-contiguity⁶²—<profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁹¹—qualia-
 schema> <cumulating/recomposuring~attendant—ontological-contiguity >-successive registry-
 worldviews/dimensions difference-conflatedness¹³-as-to-totalitative-reification-in-
 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹ nonpresencing>⁹² -as-
 veridical-epistemicity-relativism-determinism²² dimensionality-of-sublimating²⁵—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation) implications, and as reflected with the specific dimensionality-of-
 sublimating²⁵—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-
 or-conflatedness³ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation) insights about ¹⁰³universalising-idealisation thinkers and budding-
 positivists). The idea of ‘logically’ conceptualising the social
 apriorisingly/axiomatisingly/referencingly—~~as-from-scratch/as-from-zero~~—<wrongly-implying-
 no-human-limited-mentation-capacity-deepening—~~as-subjecting-limitedness/human-
 subpotency to ‘educed-unlimitedness/existence-sublimating-nascence’³³~~-implications-of-re-
 motif—and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-
 measuringinstrumenting-as-so-reflecting-⁴⁶historiality/ontological-eventfulness³⁵/ontological-
 aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-
 relativism-determinism’>),-as-if-thereby-directly-producing-the-absolute-state-of-the-art-
 outcomes (and as the social is permeated with ⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition as to the distorting epistemic implications of human
 limited-mentation-capacity—~~as-subjecting-‘educed-unlimitedness/existence-sublimating-
 nascence’ to limitedness/human-subpotency~~ induced ⁷⁹presencing—absolutising-identitive-

constitutedness¹⁴) makes the critical flaw of ignoring that such a ‘reference of conceptualisation/conception’ manifests its very own ‘apriorising/axiomatising/referencing defect of ontological-performance⁷²-<including-virtue-as-ontology>’ as to its ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴, that then fails to reflect the true social sublimating ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> (as overall and defining ‘<amplituding/formative—epistemicity>totalising/circumscribing/delineating ‘implicated_attendant—ontological-contiguity⁶⁷’~educated—existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>’⁴⁰ ⁴⁵foregrounding__entailment-<in-succession-of—profound-supererogation⁹⁶>-<postconverging—narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation⁹⁶’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷’;-as-operative-notional~¹⁸deprocrypticism) in elucidating relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷-<as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional~projective-perspective>’), especially as it turns a blind eye to its more profound human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. Thus failing to allow existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation⁹⁶-<as-to-perspective—ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> and true transcendental signifier (going by the sublimating-over-desublimating implications of existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression) to epistemically enlighten the

social sublimation process (as it is existence that enables without ever giving any reasons as existence is the effective reason and the human that epistemically adjust to it for sublimation) as to the social ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> transcendental-enabling/sublimation insights of prior, present and prospective
 ‘<amplifying/formative—epistemicity>totalising/circumscribing/delineating
 ‘implicated—attendant—ontological-contiguity⁶⁷’~educated—
 existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity—contiguity-
 <imbued—notional~cogency>’⁴⁰ ⁴⁵foregrounding__entailment-<in-succession-of—profound-
 supererogation⁹⁶>-<postconverging—narrowing-down~sublimation-as-to-‘existence—as-
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-
 supererogation⁹⁶’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—
 ontological-contiguity⁶⁷’;-as-operative-notional~¹⁸deprocrypticism) in elucidating relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷-<as-from-prospective-ontological-
 normalcy/postconvergence-epistemic-or-notional~projective-perspective>’, so-construable as
 of: human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-
 potency ~sublimating—nascence,-disclosed-from-prospective-epistemic-digression (in
 reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-
 reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process), as from
 human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-
 faith/authenticity ~postconverging—de-mentating/structuring/paradigmig ,—over-
 desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging—de-
 mentating/structuring/paradigmig ’. Actually human-subpotency ontological-faith-notion-or-

ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality ‘precedes-and-
defines thought’ and so as prospective reasoning-through/messianic-reasoning (as to
originariness-parrhesia,—as—spontaneity-of-aestheticisation) inducing secondnature and
subsequent reasoning-from-results/afterthought (as to reproducibility—
mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation), with the latter
being projected naively as absolute (in its apriorising/axiomatising/referencing of
conceptualisation as of its human limited-mentation-capacity—as-subjecting-‘~~educed-
unlimitedness/existence-sublimating-nascence~~’ to limitedness/human-subpotency induced
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴) when ‘logically’ conceptualising the
social apriorisingly/axiomatisingly/referencingly—as-from-scratch/as-from-zero-~~(wrongly-
implying-no-human-limited-mentation-capacity-deepening—as-subjecting-limitedness/human-
subpotency-to-‘educed-unlimitedness/existence-sublimating-nascence’³³-implications-of-re-
motif-and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-
measuringinstrumenting-as-so-reflecting-⁴⁶historiality/ontological-eventfulness³⁸/ontological-
aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-
relativism-determinism’>)},-as-if-thereby-directly-producing-the-absolute-state-of-the-art-
outcomes (and as the social is permeated with ⁴⁷historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition as to the distorting epistemic implications of human
limited-mentation-capacity—as-subjecting-‘~~educed-unlimitedness/existence-sublimating-
nascence~~’ to limitedness/human-subpotency induced ⁷⁹presencing—absolutising-identitive-
constitutedness¹⁴). Such a critical epistemic and true knowledge-reification~gesturing-and-
accounting—of-epistemic-phenomenalism-<in-
prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
implicated_attendant-ontological-contiguity ’~educed-~~

~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness³ -in-{preconverging-ment-by}-
 postconverging-entailment>~~ implications flaw arises because of the failure in grasping the
 ‘projective implications’ of human limited-mentation-capacity—as-subjecting-‘educated-
 unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency (as to
 ‘human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-
 to-‘educated-unlimitedness/existence-sublimating-nascence’²⁵³) when ‘logically’ conceptualising
 the social apriorisingly/axiomatisingly/referencingly—as-from-scratch/as-from-zero-~~(wrongly-
 implying-no-human-limited-mentation-capacity-deepening—as-subjecting-limitedness/human-
 subpotency to-‘educated-unlimitedness/existence-sublimating-nascence’³³ -implications-of-re-
 motif-and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-
 measuringinstrumenting-as-so-reflecting-⁶historiality/ontological-eventfulness³⁸ /ontological-
 aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-
 relativism-determinism’>),-as-if-thereby-directly-producing-the-absolute-state-of-the-art-
 outcomes (and as the social is permeated with ⁴⁷historicity-tracing—in-presencing-
 hyperrealisation/hyperreal-transposition as to the distorting epistemic implications of human
 limited-mentation-capacity—as-subjecting-‘educated-unlimitedness/existence-sublimating-
 nascence’ to limitedness/human-subpotency induced ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴); as human limited-mentation-capacity-deepening—as-subjecting-
 limitedness/human-subpotency to-‘educated-unlimitedness/existence-sublimating-nascence’²³³
 (reflected in its re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-
 intelligibilitysettingup/re-measuringinstrumenting of conceptualisation as to dimensionality-of-
 sublimating²⁵ -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-
 or-conflatedness³ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation)) is what is projectively warranted to enable present and prospective~~

state-of-the-art elucidative notional-contiguity/epistemic-contiguity⁶²-<profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-
 schema>, going by the ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’> transcendental-enabling/sublimation insights of prior, present and prospective
 ‘<amplifying/formative-epistemicity>totalising/circumscribing/delineating
 ‘implicated_attendant-ontological-contiguity⁶⁷’~educated-
 existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’⁴⁰ ⁴⁵foregrounding__entailment-<in-succession-of-profound-
 supererogation⁹⁶>-<postconverging-narrowing-down~sublimation-as-to-‘existence—as-
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-
 supererogation⁹⁶’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—
 ontological-contiguity⁶⁷’;-as-operative-notional~¹⁸deprocrypticism) in elucidating relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷-<as-from-prospective-ontological-
 normalcy/postconvergence-epistemic-or-notional~projective-perspective>’. This critical
 epistemic and true knowledge-reification~gesturing-and-accounting—of-epistemic-
 phenomenalism-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-
 ‘prospectively-implicated_attendant-ontological-contiguity’~educated-
 existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³-in-{preconverging-ment-by}-
 postconverging-entailment> implications flaw (as when ‘logically’ conceptualising the social
 apriorisingly/axiomatisingly/referencingly—as-from-scratch/as-from-zero-<wrongly-implying-
 no-human-limited-mentation-capacity-deepening—as-subjecting-limitedness/human-
 subpotency-to-‘educated-unlimitedness/existence-sublimating-nasence’³³-implications-of-re-
 motif-and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysetup/re-

measuring instrumenting-as-so-reflecting-⁴⁶ historicity/ontological-eventfulness³¹ /ontological-
 aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-
 relativism-determinism’>},-as-if-thereby-directly-producing-the-absolute-state-of-the-art-
 outcomes), is effectively a reflection of dimensionality-of-desublimating-lack-of⁶⁴ -
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) as to its skewness towards hardly-adaptable/inflexible
 reproducibility—mathesis/motif/throwness-disposition,-as-reproducibility-of-aestheticisation
 frameworks of⁴⁷ historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition
 reflected with the ‘pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸⁷) of methods/methodologies/approaches as to prior-
 apriorising/axiomatising/referencing-superseded-logical-basis-of~dialogical-equivalence-<as-
 to-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant_ontological-contiguity ’~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³ -in-{preconverging-ment-by}-
 postconverging-entailment,-in-self-becoming/self-conflatedness¹³/formative-supererogating>³²
 in a poor ontological-good-faith/authenticity⁶⁹ or outright ontological-bad-faith/inauthenticity⁶⁴
 relation to existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-
 digression as to the requisite prospectively-profound-and-recreative insight implications about
 prospective appropriateness of methods/methodologies/approaches with regards to profound
 knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-

~~implicated_attendant-ontological-contiguity~~ ⁷~duced-
~~existentialising/contextualising/textualising_~~ ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>’ }—conflatedness¹³ ~~in {preconverging-ment-by}~~
~~postconverging-entailment~~> beyond ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴
<~~amplituding/formative-epistemicity~~>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³⁴’. Insightfully, it is actually ‘human
corresponding-sublimation-inducing,-profound-and-creative
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting³—for-
conceptualisation’ (as to implied ‘conceptualising implications about existential-reality’ in
reflecting the ‘relevant-level human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint’ to be surpassed/superseded/overcome for
prospective transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~) that in-
so-doing articulates the appropriate ‘~~amplituding/formative-
epistemicity~~>totalising/circumscribing/delineating ~~implicated_attendant-ontological-
contiguity~~^{67?}~duced-
existentialising/contextualising/textualising_’intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>’⁴⁰ ⁴⁵foregrounding__entailment-<in-succession-of-profound-
supererogation⁹⁶>-<postconverging-narrowing-down~sublimation-as-to-‘existence—as-
sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-
supererogation⁹⁶’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—
ontological-contiguity^{67?}’;-as-operative-notional~¹⁸deprocrypticism) in elucidating relative-
unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷-<as-from-prospective-ontological-
normalcy/postconvergence-epistemic-or-notional~projective-perspective>’ that precedes-and-
defines the pertinence of ‘methods/methodologies/approaches as to reproducibility—

mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’. This inevitably means that a naïve and traditional conception of methods/methodologies/approaches as ‘mere deterministic alibis of profoundness of studies’ is uncalled for as to the fact that ‘this doesn’t inherently commits existence-potency³⁹ ~sublimating—nascence,—disclosed-from-prospective-epistemic-digression (when failing to truly reflect the requisite ‘human corresponding-sublimation-inducing,—profound-and-creative supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of- apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting³—for- conceptualisation’), such that it is the precedence of the ‘ontological-good-faith/authenticity⁶⁹ drivenness of contemplation/analysis’ of the researcher/investigator that is vital as to cultivating an ‘internalised reappropriating of the ‘~~implicated_attendant~~—ontological-contiguity⁶⁷’ ~educated-~~existentialising/contextualising/textualising_~~ ‘intelligibility/epistemicity/reflexivity—contiguity- <imbued—notional~cogency>’⁴⁰ implications of methods/methodologies/approaches as of ‘~~implicated_attendant~~—ontological-contiguity⁶⁷’ ~educated-~~existentialising/contextualising/textualising_~~ ‘intelligibility/epistemicity/reflexivity—contiguity- <imbued—notional~cogency>’⁴⁰. The requisite ‘human corresponding-sublimation-inducing,—profound-and-creative supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of- apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting³—for- conceptualisation’ reflect the ontological-veracity that the ‘human knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in- prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-~~implicated_attendant~~—ontological-contiguity⁶⁷’ ~educated-~~existentialising/contextualising/textualising_~~ ‘intelligibility/epistemicity/reflexivity—contiguity- <imbued—notional~cogency>’ }—conflatedness¹³—in- {preconverging-ment- by}-~~postconverging-entailment~~> project’ is rather a ‘commitment to origination/reorigination

underlying originariness-parrhesia,—as—spontaneity-of-aestheticisation as to human limited-
 mentation-capacity-deepening—as—subjecting-limitedness/human-subpotency-to-‘educated-
 unlimitedness/existence-sublimating-nascence²³³’ so-implied by its subjection to existence-
 potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression inducing of
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as
 reflecting dimensionality-of-sublimating²⁵-(<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) (as the
 postconverging-or-dialectical-thinking²¹—apriorising-psychologism contiguity in reflecting
 holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-
 reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process); and so well
 beyond mere methods/methodologies/approaches as to the ‘⁴⁷historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition of the merely affixed
 methods/methodologies/approaches of the <cumulating/recomposuring~attendant—ontological-
 contiguity >-successive registry-worldviews/dimensions in distorted-originariness/distorted-
 origination’ as reflecting dimensionality-of-desublimating-lack-of²⁶—
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation), explaining why the successive institutionalisations occur ‘by
 subverting their prior registry-worldview/dimension perceived
 methods/methodologies/approaches for prospective knowledge-reification~gesturing-and-
 accounting—of-epistemic-phenomenalism-<in-
 prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant—ontological-contiguity ’~educated—

~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness³ -in-{preconverging-ment-by}-
 postconverging-entailment}~~. The fact is ‘what is effectively lost-and-abandoned in practices of
 science-ideology supposedly based on scientific methods/methodologies/approaches’ is the
 fundamental reality that such methods/methodologies/approaches came-about/were-
 introduced/were-invented in a tight-and-entwined relationship of prior
 ‘~~amplituding/formative-epistemicity>totalising/circumscribing/delineating
 ‘implicated_attendant-ontological-contiguity⁶⁷~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’⁴⁰ 45 foregrounding__entailment-<in-succession-of-profound-
 supererogation⁹⁶>-<postconverging-narrowing-down~sublimation-as-to-‘existence—as-
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-
 supererogation⁹⁶’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—
 ontological-contiguity⁶⁷’;-as-operative-notional~⁸ deprocrypticism) in elucidating relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷ <as-from-prospective-ontological-
 normalcy/postconvergence-epistemic-or-notional~projective-perspective>’ as to predicative-
 effectivity-sublimation-<as-to-underlying,-ontological-commitment⁶⁶ <implied—self-
 assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-
 mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>}~~ and genuine-and-
 profound knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-
 <in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness³ -in-{preconverging-ment-by}-
 postconverging-entailment}; with science-ideology rather becoming an enterprise that rides-the-

wave/exploits-without-corresponding-sublimation-as-to-existence-potency³⁹~sublimating-nascence-implications of achieved science prestige so effectively constrained, to then imply the ‘blinded epistemic-veracity of mere supposedly scientific methods/methodologies/approaches with little-or-poor heeding to the implications of the ‘~~amplituding/formative-epistemicity~~>totalising/circumscribing/delineating ‘~~implicated_attendant~~-ontological-contiguity⁶⁷?~educated-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’⁴⁰ ⁴⁵foregrounding__entailment-<in-succession-of-profound-supererogation⁹⁶>-<postconverging-narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation⁹⁶’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷?;-as-operative-notional~¹⁸deprocrypticism) in elucidating relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷-<as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional~projective-perspective>’ (manifested as of corresponding-gimmickiness/desublimation-inducing,-shallow-and-uncreative supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting—for-conceptualisation that fails to reflect the ‘relevant-level human-subpotency-aporía/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’ to be surpassed/superseded/overcome for prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as it gives too much a place to totalisingly-ing—discretion/whim-of-thought and disparateness-of-conceptualisation-<unforegrounding-ment,-failing-prospectively-to-reflect-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷?> and as it fails to represent notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-

aestheticised~postconverging/dialectical-thinking²—qualia-schema> implications of
conceptualisation)’; and so with the ‘pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-
completeness⁸⁷) of methods/methodologies/approaches as to prior-
apriorising/axiomatising/referencing—superseded-logical-basis-of~dialogical-equivalence-<as-
to-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively—
implicated_attendant—ontological-contiguity ’~duced—
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional~cogency>’ }—conflatedness¹³—in- {preconverging-ment-by}—
postconverging-entailment,-in-self-becoming/self-conflatedness¹³/formative—supererogating>⁸²
in a poor ontological-good-faith/authenticity⁶⁹ or outright ontological-bad-faith/inauthenticity⁶⁴
relation to existence-potency³⁹~sublimating—nascence,-disclosed-from-prospective-epistemic-
digression as to the requisite prospectively-profound-and-recreative insight implications about
prospectively appropriateness of methods/methodologies/approaches with regards to profound
knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
prospectively-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively—
implicated_attendant—ontological-contiguity ’~duced—
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional~cogency>’ }—conflatedness¹³—in- {preconverging-ment-by}—
postconverging-entailment> beyond⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴
<amplituding/formative-epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³⁴’. The latter is so-criticised as to the fact
that methods/methodologies/approaches, as reproducibility—mathesis/motif/throwness-
disposition,—as-reproducibility-of-aestheticisation, are actually the mechanical-knowledge

outcrop of the ‘successive reasoning-through/messianic-reasoning prospective idiosyncratic-
 framing of existential-reality as to the organic-knowledge of the Socrates, Platos, Aristotles,
 Copernicuses, Galileos, Descartes, Newtons, Leibnizes, Darwins, Rousseaus, etc. as to their
 induced prospective-apriorising/axiomatising/referencing–superseding-logical-basis-
 of~dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-
 ‘prospectively implicated attendant ontological-contiguity ’~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity-
 <imbued-notional~cogency>’ }—conflatedness³ -in- {preconverging ment by}-
 postconverging entailment, -in-self-becoming/self-conflatedness³ /formative-
 supererogating>⁸¹’ (which never existed before as reproducibility—mathesis/motif/throwness-
 disposition,–as–reproducibility-of-aestheticisation), with regards to enabling ‘human
 corresponding-sublimation-inducing, -profound-and-creative
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness–of-
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting³ –for-
 conceptualisation’ (as to implied ‘conceptualising implications about existential-reality’ in
 reflecting the ‘relevant-level human-subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint’ to be surpassed/superseded/overcome for
 prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity);
 speaking to the fact that ontological-good-faith/authenticity⁶⁹ about existential-reality precedes-
 and-define the possibility for prospective transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity beyond just mere
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
 <amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness³ } of
 methods/methodologies/approaches as to prior-apriorising/axiomatising/referencing–

superseded-logical-basis-of~dialogical-equivalence-<as-to-
 psychologism~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³ -in- {preconverging-ment-by}-
 postconverging-entailment,-in-self-becoming/self-conflatedness¹³ /formative-supererogating>⁸²
 in a poor ontological-good-faith/authenticity⁶⁹ or outright ontological-bad-faith/inauthenticity⁶⁴
 relation to existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-
 digression as to the requisite prospectively-profound-and-recreative insight implications about
 prospective appropriateness of methods/methodologies/approaches with regards to existential-
 contextualisation-contiguity. Critically ‘human corresponding-sublimation-inducing,-profound-
 and-creative supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting }-for-
 conceptualisation’ (which is actually constrained to ‘amplifying/formative-
 epistemicity>totalising/circumscribing/delineating ’implicated_attendant-ontological-
 contiguity⁶⁷?~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’⁴⁰ ⁴⁵foregrounding__entailment-<in-succession-of-profound-
 supererogation⁹⁶>-<postconverging-narrowing-down~sublimation-as-to-‘existence—as-
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-
 supererogation⁹⁶’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—
 ontological-contiguity⁶⁷’;-as-operative-notional~¹⁸deprocrypticism) in elucidating relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷ -<as-from-prospective-ontological-
 normalcy/postconvergence-epistemic-or-notional~projective-perspective>’), precedes-and-
 defines the pertinence of ‘methods/methodologies/approaches as to reproducibility—

mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’; and so as to the implications of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency to—‘~~duced-unlimitedness/existence-sublimating-nascence~~²³’ with regards to existence-potency³⁹~sublimating—nascence,—disclosed-from-prospective-epistemic-digression. More than just about abstract knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism—~~in-~~ prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity’~duced-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness¹³-in-~~{preconverging-ment-by}~~ ~~postconverging-entailment~~> the implications of science-ideology are ultimately social and institutional as to the implications of human emancipation; and so in the sense that contrary to what is generally thought, science itself as for-human-studies is the very first-level of social science as of the epistemic implications it projects upon society and social⁵⁶ meaningfulness-and-teleology⁹⁹, and critically so because in reality budding-positivists were actually the very first modern social scientists in the sense that their posturing wasn’t critically about the ‘technicalities of the budding natural science they advanced’ like a heliocentric world or rational-empiricism driven natural science basis of analysis (as to satisfy their mere natural science curiosity given that in-many-ways some of the notions were previously advanced in different forms), but they were rather critically engaged in a social posturing to epistemically reconstrue the society and social⁵⁶ meaningfulness-and-teleology⁹⁹ in those scientific terms and the future elaboration and development of the natural sciences could only be rendered possible with an open society responsive to such budding scientific meaning, and it was this social posturing which was the true source of their troubles and persecution. In fact, such ridiculous historical interpretations seeming to criticise budding-positivists like Galileo for wrongly making the case

for a heliocentric world for instance are paradoxically based on condemning the latter and other budding-positivists for having a poor experimental framework as of ontologically-deficient ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ analyses that fail to factor in that the very notion of ‘positivistic science experimental framework ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’ was developed and enculturated/constructed as scientific practices by these budding-positivists with their medieval societies previously knowing nothing of such as to their medieval-scholasticism (as to the mere disinclination and incuriosity to even look through a telescope and draw contemplative consequences); and such a criticism on the basis of the subsequently developed and more precise modern-day science experimental framework speaks of the characteristic nature of a flawed prior_knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prior_psychologismic~apriorising/axiomatising/referencing- {of-‘prior-implicated_attendant-ontological-contiguity ’~educed—existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>’ }—constitutedness ¹in-preconverging-entailment> exercise that doesn’t factor in human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating_nascence^{2,33} as of ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷ <sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹ /formative—supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence>’ as to human-and-social—expectations/anticipations—metaphoricity⁵⁷—as-preconverging/postconverging—rede-mentating/restructuring/reparadigming—psychologism⁸⁹ as to <amplituding/formative—

epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-
⁹ nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-
contiguity⁶⁴. Thus in-many-ways the ‘possibility for science to prospectively arise’ involved its
very own dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
reification/contemplative-distension²⁷ that projected of an underlying enculturated/constructed
‘scientific—apriorising/axiomatising/referencing—psychologism social-pragmatics-framing-
of—predicative-effectivity—sublimation-(as-to-underlying, -ontological-commitment⁶⁶—
<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-
mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>’ at the very least (as of
human self-surpassing—existentialism-form-factor, -in-overcoming-‘notional~collateralising-
beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-
potency⁹~sublimating—nascence, -disclosed-from-prospective-epistemic-digression to
supersede human temporality⁹⁸/shortness <amplifying/formative>⁹ wooden-language-
<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void’-with-regards-to-
prospective-apriorising-implications>)) in originariness-parrhesia, -as-spontaneity-of-
aestheticisation; speaking to the requisite ‘human corresponding-sublimation-inducing,-
profound-and-creative supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—for-
conceptualisation’ about science (as to implied ‘conceptualising implications about existential-
reality’ in reflecting the ‘relevant-level human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’ to be
surpassed/superseded/overcome for prospective transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity) in defining its very own science
prospective-apriorising/axiomatising/referencing—superseding-logical-basis-of~dialogical-

equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³ -in- {preconverging-ment-by}-
 postconverging-entailment,-in-self-becoming/self-conflatedness¹³/formative-supererogating>⁸¹
 (as so-reflected along the entire ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-
 tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-
 relativism-determinism’> of science and knowledge-reification~gesturing-and-accounting—of
 epistemic-phenomenalism-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³ -in- {preconverging-ment-by}-
 postconverging-entailment> in rather adapting to existence-potency³⁹~sublimating-nascence,-
 disclosed-from-prospective-epistemic-digression), and so much more than just an exercise of
 mere methods/methodologies/approaches reproducibility—mathesis/motif/throwness-
 disposition,—as-reproducibility-of-aestheticisation as of prior-
 apriorising/axiomatising/referencing-superseded-logical-basis-of~dialogical-equivalence-<as-
 to-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³ -in- {preconverging-ment-by}-
 postconverging-entailment,-in-self-becoming/self-conflatedness¹³/formative-
 supererogating>⁸². Thus it is such an ideological conception of science and knowledge-
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-

prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³ -in- {preconverging-ment-by}-
 postconverging-entailment> on the latter basis (as of prior-
 apriorising/axiomatising/referencing-superseded-logical-basis-of~dialogical-equivalence-<as-
 to-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³ -in- {preconverging-ment-by}-
 postconverging-entailment,-in-self-becoming/self-conflatedness¹³ /formative-
 supererogating>⁸²) that ultimately translates into the ‘methodological, epistemic, institutional
 and social sagging of human knowledge-reification~gesturing-and-accounting—of-epistemic-
 phenomenalism-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-
 ‘prospectively implicated_attendant-ontological-contiguity ’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³ -in- {preconverging-ment-by}-
 postconverging-entailment>’ reflected abstractly in crises of methodology, epistemicity and
 scholarship as well as derived human institutional and social crises as to underlying
⁵⁶meaningfulness-and-teleology⁹⁹ infrastructure; and critically so with regards to our own
 positivism/rational-empiricism manifestation of ⁸⁰procrypticism-or-disjointedness-as-of-
⁸³reference-of-thought relevant-level of human-subpotency-
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 ‘notional~firstnaturedness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-
 misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-

ontological-normalcy/postconvergence>’-existentialism-form-factor that has to be addressed. In another respect, given the requisite dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ involved in true human consciousness sublimation, dimensionality-of-sublimating²⁵-(~~amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness~~ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) warrants that the conception of veridical human knowledge and emancipation is not beholden on the mere eliciting of a basic positive-opportunism—of-social-functioning-and-accordance⁷⁵, as the ‘very abstract value-reference commitment for dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷’ that brings about sublimation needs to be construed as to imply ‘it is the underlying organic framing of the induced sublimation’, and so in order to avoid ‘sublimation value-reference usurpation’ wherein the temporal induced positive-opportunism—of-social-functioning-and-accordance⁷⁵ elicits parallel competing⁵⁶ meaningfulness-and-teleology⁹⁹ (in ~~preconverging~~-existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective of dimensionality-of-desublimating-lack-of²⁶-(~~amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness~~ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)) and come to foreclose/undermine the instigative intemporal/longness dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ inducing sublimation as of the secondnaturing institutionalisation exercise. In-many-ways the underpinning-suprasocial-construct itself as to a ‘rather acerbic and direct positive-opportunism—of-social-functioning-and-accordance⁷⁵ inclination’, while of abstractive apprehension of sublimation possibilities, tend to poorly appreciate the underlying and implied dimensionality-of-sublimating²⁵-(~~amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-~~

conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) and is functionally-speaking rather positive-opportunism—of-social-
 functioning-and-accordance⁷⁵ beholden as to ⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition implications; as in reality the fact is any underpinning—
 suprasocial-construct in its projection of social-stake-contention-or-confliction is hardly
 enamoured with dimensionality-of-sublimating²⁵ -(<amplifying/formative>supererogatory-de-
 mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) as of the
 instigative disposition for prospective transcendental-enabling/sublimation possibilities in the
 sense that even the underpinning—suprasocial-construct framework of say enlightenment despots
 or philosophising emperors are not truly instigative of budding-positivism or ¹⁰³universalising-
 idealisation thought respectively, nor is our modern-day ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴ politically clouded ⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition underpinning—suprasocial-construct environment the
 contemplative beholder of the panacea for prospective human transcendence-and-
 sublimity/sublimation/supererogatory-de-mentativity potential; as so reflected in their ever
 always hardly-adaptable/inflexible reproducibility—mathesis/motif/throwness-disposition,—
 as-reproducibility-of-aestheticisation frameworks of ⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition. This in-many-ways explains why ultimate
 responsibility/relative-reflexivity lies with the abstract individual as to the requisite human
 dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification/contemplative-distension²⁷ (as of human self-surpassing—existentialism-form-
 factor,-in-overcoming-‘notional~collateralising-beholdening-protohumanity’-to-‘attain-
 sublimating-humanity’-as-to-existence-potency⁹~sublimating-nascence,-disclosed-from-
 prospective-epistemic-digression to supersede human temporality⁹⁸/shortness

<amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of- 'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>)).

Ultimately, the notional~¹⁸deprocrypticism registry-worldview/dimension construed as the nascent prospect for overcoming dimensionality-of-desublimating-lack-of²⁶

<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) effectively projects the possibility of boundless human

aestheticisation—and-aestheticisation-towards-ontology-<elicited-idiomatisation> well beyond our present contemplation of what is implied by ⁵⁶meaningfulness-and-teleology⁹⁹, as in-many-ways the reality of our past and present aestheticisation—and-aestheticisation-towards-ontology-

<elicited-idiomatisation> as ⁵⁶meaningfulness-and-teleology⁹⁹ has 'paradoxically hugely been burdened with desublimating ⁴⁷historicity-tracing—in-presencing-hyperrealisation/hyperreal-

transposition induced preemptive anticipation/anxiety about the human' rather than the summoning of the full possibilities of the human; as by a soothing mental-reflex just as with all registry-worldviews/dimensions we tend to take comfort in our 'beholdening-becoming—

distortive-originariness/distortive-origination—as-to-⁴⁷historicity-tracing~inhibited-mental-aestheticising as of reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation' rather than contemplate about prospective possibilities of 'bechancing-becoming—originariness/origination—as-to-⁴⁶historicity/ontological-

eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>~disinhibited-mental-aestheticising as of originariness-parrhesia,—as-spontaneity-of-aestheticisation'.

Interestingly, in this regards in-many-ways the relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸ possibility is hardly just

about human ‘mere technical capacity potential’ but it is rather more critically a psychological issue as of desublimating ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition psychological entrapment implications that limit/stifle the human imaginary/ideality as to its dimensionality-of-sublimating²⁵—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) capacity ‘to project in disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming ,—over—desublimating—deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging—de-mentating/structuring/paradigming ’ (as to the underlying human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality ‘seeding promise of human-subpotency ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. equivalence/correspondence with the full-potency-of-existence’s~sublimating—nascence-as-of-its-coherence/contiguity). It is important to grasp here that such a construal of ¹⁸deprocrpticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought highlighting the prospective implications in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process as of the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as—panintelligibility/panreflexivity⁷³—(existentially—imbued-and-educing-<epistemic-totalising }hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-actingly, -{decompulsing} delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing~conceptualisation,—as—herein—specifically—relevant—to—human—subpotency) (as to

underlying human construction-of-the-Self) is not a ‘metaphysical/ideological advocacy’, no more than say the ¹⁰³universalising-idealisation philosophers nor the budding-positivists were involved in any ‘metaphysical/ideological advocacy’, but rather just as modern-day science such a conception speaks to the ‘inherent ontological implications as to human knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant-ontological-contiguity ’~duced-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness ¹³ -in-{preconverging-ment-by}-postconverging-entailment> and corresponding empowering notional~reflexivity-<{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-<residualising-^{decompulsing}delinearity-for-cogency>-by-{flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-^{compulsing}linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation> as to human-subpotency implied human potential’ (as implied in the differentiation between postmodern ontological-reconstituting/deconstruction/genealogy that exposes itself and is phronetically/practically encrusted/embedded/inlayed with inherent existence as to its underlying ontological claim sublimating-validation/desublimating-invalidiation, and say a Hegelian dialectics and its derived-dialectics like Marxism wherein aspiration/ideology takes-a-leap-above/parts-with and is not utterly submitted to inherent existence ontological implications). Such a notional~¹⁸deprocrypticism conceptualisation of ‘boundless human aestheticisation—and-aestheticisation-towards-ontology-<elicited-idiomatization>’ speaks in itself of the ‘potentiative-paradox of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-

~~formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>-temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>'-existentialism-form-factor'~~ (as the underlying potentiative-paradox of human paradoxes). Critically, at any given moment, potentiatively humankind is ever always inclined-and-amenable to face up to certain aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint while rather disinclined with respect to other aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint; and this very much explains the 'potentiative-paradox of human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-~~'notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>-temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>'-existentialism-form-factor'~~ (as the underlying potentiative-paradox of human paradoxes). It speaks to a metaphoricity⁵⁷ potentiation imbued in humankind defined by 'human lack-of-capacity/capacity for dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷' as this relates to ~~preconverging-existential-extrication-as-of-existential-unthought/postconverging-~~ nonextricatory-existential-preempting-of-existential-unthought. In this regards, human growth (with regards to human ~~Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development-as-to-social-function-development and living-development-as-to-personality-development~~ ~~psychologismic-epistemic-acutisation—difficulty <for, residualising-
{decompulsing} delinearity~for-cogeny>-magnitudes~~^{of-experientiality/experiment}) is ever always about 'human consciousness tenuous self-surpassing shift in its apriorising/axiomatising/referencing appraisal'. Insightfully, the ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸~~ is a reflection of the fact that any given

defining human contemplative moment (given registry-worldview/dimension) is marked by the
 ‘disseminative ontological selectivity/deselectivity play’ of ‘perceived
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is
 supposedly inclined-and-amenable to face up to’ (reflecting its <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 for <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>) as to
 prospective social-stake-contention-or-confliction) and ‘prospectively conceptualisable
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is
 disinclined to face up to’ (reflecting its <amplituding/formative> wooden-language-(imbued—
 temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-
 dementing³⁰—narratives—of-the-⁸³ reference-of-thought—⁸ categorical-
 imperatives/axioms/registry-teleology⁹⁰)), so-reflected as to ‘human consciousness tenuous self-
 surpassing shift in its apriorising/axiomatising/referencing appraisal’; and so contrastively as of
 human underlying dimensionality-of-sublimating²⁵ |
 (<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation) by lack-of-dimensionality-of-sublimating²⁵ |
 (<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation) form-factor, sublimating-thoughtfulness / desublimating-or-
 gimmickiness-unthoughtfulness form-factor, ⁴⁶historiality-or-ontological-eventfulness³⁸-or-
 ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-
 ‘epistemicity-relativism-determinism’> / ⁴⁷historicity-tracing—in-presencing—

hyperrealisation/hyperreal-transposition form-factor, prospective-ontological-projection / social-vestedness-or-normativity form-factor, and ideality / positive-opportunism—of-social-functioning-and-accordance⁷⁵-disposition form-factor. This contrast is very much aligned with the ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸~~ dimensionality-of-sublimating²⁵ <<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) and dimensionality-of-desublimating-lack-of²⁶ <<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation). That said all registry-worldviews/dimensions as of their defining human contemplative moment arising from their very human limited-mentation-capacity—as-subjecting-‘~~duced-unlimitedness/existence-sublimating-nascence~~’ to limitedness/human-subpotency induced ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ (while effectively contemplative of prospective progress), hardly/poorly project of prospective emancipation directly on the ontologically-veridical basis of the defining ‘prospectively conceptualisable aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’ (associated with its defining prospective transvaluative-rationalising / sublimating-thoughtfulness / ⁴⁶historiality-or-ontological-eventfulness³⁸-or-ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> / prospective-ontological-projection / ideality as to prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation) but rather directly proceed as of the ‘perceived aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is supposedly inclined-and-amenable to face up to’ (reflecting its threshold as to dimensionality-of-desublimating-lack-of²⁶ <<amplituding/formative>supererogatory~de-

mentativeness/epistemic-growth-or-conflatedness /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) /
 desublimating-or-gimmickiness-unthoughtfulness / ⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition / social-vestedness-or-normativity / positive-
 opportunism—of-social-functioning-and-accordance⁷⁵-disposition), but then the latter is
 improvisably/uncontrollably potentiatively-transformed into the former as to the former
 existentially-<disontologising/re-ontologising—aporeticism> constraining implications of
 ontological-veracity. Thus the reality of prospective human emancipation in reflecting
 holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-
 reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process rather as of
 such a ‘human consciousness defensive-driven/unhinging/unbalancing
 improvising/uncontrolled potentiative-transforming-process so-constrained existentially-
 <disontologising/re-ontologising—aporeticism> on the basis of human supposedly coherent
 ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰–as-being-as-of-
 existential-reality>’ (as to the potentiative transforming/conversion, on the basis of existentially-
 <disontologising/re-ontologising—aporeticism> constraining implications of ontological-
 veracity, of human ‘perceived aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint it is supposedly inclined-and-amenable to face up
 to’ into human ‘prospectively conceptualisable aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’) in-many-ways
 limits/stifles/undermines/derails human contemplative capacity for prospective emancipative
 implications (as can be so-contemplated from prospective notional~¹⁸deprocrypticism
 conceptualisation of ‘boundless human aestheticisation—and–aestheticisation-towards-ontology-
 <elicited–idiomatisation>’); and so critically as to the ⁷⁰presencing—absolutising-identitive-

constitutedness¹⁴ human ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ social-stake-contention-or-confliction
 state inducing human psychological entrapment in want for prospective psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring. But then such apparently defining
 limitation to ‘boundless human aestheticisation–and–aestheticisation-towards-ontology-
 <elicited–idiomatisation>’ when analysed as to the reality of human transformation across the
 time scale in reflecting holographically-<conjugatively-and-transfusively> the relative-
 unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-
 process (wherein the <cumulating/recomposuring~attendant—ontological-contiguity >-
 successive registry-worldviews/dimensions as from recurrent-utter-uninstitutionalisation, base-
 institutionalisation, ¹⁰³universalisation right up to our present positivism and so as from the
 appearance of mankind on earth about 200000 years ago) show a ‘time-accelerated
 metaphoricity⁵⁷ potentiation’ when we consider that our present positivism registry-worldview
 is just about 500 years; pointing out that as of our specific human-subpotency with regards to
 overall overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
 panintelligibility/panreflexivity⁷³-(~~existentially-imbued-and-educing-<epistemic-~~
~~totalising }hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, -~~
~~{decompulsing}delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—~~
~~aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation,-~~
~~as-herein-specifically-relevant-to-human-subpotency)~~ (underlying human construction-of-the-
 Self) the human prospective capacity to serenely come to terms with ‘prospectively
 conceptualisable aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’ as so induced by
 the latter’s existentially-<disontologising/re-ontologising—aporeticism> constraining
 implications of ontological-veracity, is not necessarily forever bound to be as of the ‘human

consciousness defensive-driven/unhinging/unbalancing improvising/uncontrolled potentiative-transforming-process so-constrained existentially-<disontologising/re-ontologising—aporeticism> on the basis of human supposedly coherent ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>’ that undermines the possibility for such prospective notional~¹⁸deprocrypticism conceptualisation of ‘boundless human aestheticisation—and-aestheticisation-towards-ontology-<elicited-idiomatisation>’ (as to the potential for a full human psychological uninhibitedness/decomplexification in superseding the ‘underlying human formative decoherencing-structure—of-⁵⁶meaningfulness-and-teleology⁹⁹-for-institutionalisation’). But then such overcoming of ‘human consciousness tenuous self-surpassing shift in its apriorising/axiomatising/referencing appraisal’ still has to be effectively achieved as to the requisite human prospective development of protensive—self-consciousness in the face of the ever present manifestations of desublimating/gimmicky sophistry and eliciting of human temporality⁹⁸/shortness <amplifying/formative> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>> as to ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed/disontologising~conceptualisation and so over the requisite ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed/re-ontologising~conceptualisation. The very forward-facedness of human consciousness as it defines human social-stake-contention-or-confliction is in-many-ways architectonically determinative and defining (as it projects postconverging/dialectical-thinking²¹—qualia-schema over preconverging/dementing²⁰—qualia-schema), with regards to the preconverging/postconverging—de-mentative/structural/paradigmatic circular recurrence of ‘potentiative-paradox of human-subpotency—aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-
formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-
intemporal-dispositions-<so-construed-as-from-perspective-ontological-
normalcy/postconvergence>’-existentialism-form-factor’ (as the underlying potentiative-
paradox of human paradoxes); as to the ‘human consciousness defensive-
driven/unhinging/unbalancing improvising/uncontrolled potentiative-transforming-process so-
constrained existentially-<disontologising/re-ontologising—aporeticism> on the basis of human
supposedly coherent ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-
good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰-as-being-
as-of-existential-reality>’ (as of the potentiative transforming/conversion, on the basis of
existentially-<disontologising/re-ontologising—aporeticism> constraining implications of
ontological-veracity, of human ‘perceived aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint it is supposedly inclined-and-amenable to face up
to’ into human ‘prospectively conceptualisable aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’), and so with
regards to the overall ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-
the-human-institutionalisation-process⁶⁸~~ induced construction-of-the-Self. Effectively the
~~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-
institutionalisation-process⁶⁸~~ possibility of successive transcendence-and-
sublimity/sublimation/~~supererogatory~de-mentativity~~ is a reflection of the ‘human
consciousness defensive-driven/unhinging/unbalancing improvising/uncontrolled potentiative-
transforming-process so-constrained existentially-<disontologising/re-ontologising—
aporeticism> on the basis of human supposedly coherent ontological-commitment⁶⁶-<implied—
self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-
mentating/structuring/paradigming⁷⁰-as-being-as-of-existential-reality>’ as to its ‘transitorily

implied successive notional-contiguity/epistemic-contiguity⁶² <profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema> as from successive human consciousness forward-facedness postures in ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴’, but which from the ontological-normalcy/postconvergence epistemic perspective in relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷ rather speaks of their successive notional-discontiguity/epistemic-discontiguity⁶³ <between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema>. This ontological-normalcy/postconvergence epistemic perspective as to its relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷ points out that the ontological-veracity of the registry-worldviews/dimensions successive ‘prior secondnature reasoning-from-results/afterthought reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation (as projected notional-discontiguity/epistemic-discontiguity⁶³ <between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema> reflecting dimensionality-of-desublimating-lack-of⁶⁴ <amplituding/formative>supererogatory~dementativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation))’ contrasted with the successive ‘prospective firstnature reasoning-through/messianic-reasoning originariness-parrhesia,—as—spontaneity-of-aestheticisation (as projected notional-contiguity/epistemic-contiguity⁶² <profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema> reflecting dimensionality-of-sublimating²⁵ <amplituding/formative>supererogatory~dementativeness/epistemic-

growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-
 residuality/spirit-drivenness-equalisation))', is actually the relative-unreflexivity/relative-
 reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸ 'human
 consciousness defensive-driven/unhinging/unbalancing improvising/uncontrolled potentiative-
 transforming-process so-constrained existentially-<disontologising/re-ontologising—
 aporeticism> on the basis of human supposedly coherent ontological-commitment⁶⁶-<implied—
 self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-
 mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>' (with regards to
 'varying ~~psychologismic epistemic acutisation~~—difficulty <for, residualising—
 {decompulsing} delinearity~for cogency>————magnitudes {of-experientiality/experiment}/scales—as-to-
 successively-profound-preconverging/postconverging—rede-
 mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-
 ontologising/infrastructure-of—⁵⁶meaningfulness-and-teleology⁹⁹ of prospective human-
 subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness-
 formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-
 intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence>'—existentialism-form-factor'). This very much explains
 transversality-<for-sublimating—existential-eventuating/denouement,—from-'thinking-at-
 first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising'—as-of-
 prospectively-disambiguated—affirmed-and-unaffirmed-'motif-and-
 apriorising/axiomatising/referencing'>¹⁰¹ of 'prior secondnatured reasoning-from-
 results/afterthought reproducibility—mathesis/motif/throwness-disposition,—as-
 reproducibility-of-aestheticisation (as projected notional-discontiguity/epistemic-
 discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-mentally-

aestheticised~preconverging/dementing²⁰—qualia-schema_and_prospective-profound-
supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-
schema>)’ and ‘prospective firstnatureess reasoning-through/messianic-reasoning
originariness-parrhesia,—as—spontaneity-of-aestheticisation (as projected notional-
contiguity/epistemic-contiguity⁶²—<profound-supererogation⁹⁶-of-mentally-
aestheticised~postconverging/dialectical-thinking²¹—qualia-schema>)’; explaining why
knowledge-reification~gesturing-and-accounting—of-epistemic—phenomenalism—<in-
prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
implicated_attendant—ontological-contiguity ’~duced—
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional~cogency>’ }—conflatedness¹³ in {preconverging ment by}—
postconverging-entailment> and sublimation as to the prospective registry-
worldview/dimension elicited apriorising/axiomatising/referencing—psychologism is not
necessarily intelligible to the prior registry-worldview’s/dimension’s ordinary contemplation as
to its ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴
apriorising/axiomatising/referencing—psychologism, and further explains human consciousness
discontinuity in reflecting holographically-<conjugatively-and-transfusively> the relative-
unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-
process as to the <cumulating/recomposuring~attendant—ontological-contiguity >-successive
registry-worldviews/dimensions notional-discontiguity/epistemic-discontiguity⁶³—<between—
prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰—qualia-
schema_and_prospective-profound-supererogation⁹⁶-of-mentally-
aestheticised~postconverging/dialectical-thinking²¹—qualia-schema> with each other (assuming
paradoxically the form of ‘iterative-looping-narrations though in
<cumulating/recomposuring~attendant—ontological-contiguity >-successive registry-

worldviews/dimensions deeper knowledge-reification~gesturing-and-accounting—of epistemic-phenomenalism-<in-

prospective_psychologism~apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant-ontological-contiguity ’~educed-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness¹³ in {preconverging-ment-by}-postconverging-entailment> where the prior is preconverging-or-dementing²⁰-apriorising-psychologism and the prospective is postconverging-or-dialectical-thinking²¹-apriorising-psychologism’ with respect to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’). Such a ‘human consciousness defensive-driven/unhinging/unbalancing improvising/uncontrolled potentiative-transforming-process so-constrained existentially-<disontologising/re-ontologising—aporeticism> on the basis of human supposedly coherent ontological-commitment⁶⁶ -<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigm⁷⁰-as-being-as-of-existential-reality>’ reflects the ‘potentiative-paradox of human-subpotency-aporias/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-<as-to-eventualising-inking-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor’ (as the underlying potentiative-paradox of human paradoxes) as to the fact that base-institutionalisation is instigated in recurrent-utter-uninstitutionalisation, ¹⁰³universalisation is instigated in base-institutionalisation-universalisation, positivism/rational-empiricism is instigated in ¹⁰³universalisation-non-positivism/medievalism and prospectively notional~¹⁸deprocrpticism is instigated in our positivism-⁸⁰procrpticism (and in all the above the given

‘uninstitutionalised-threshold¹⁰² prior-apriorising/axiomatising/referencing–superseded-logical-
 basis-of~dialogical-equivalence–<as-to-psychologismic~apriorising/axiomatising/referencing–
 {of-‘prospectively-implicated_attendant-ontological-contiguity ’~educed–
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity-
 <imbued–notional~cogency>’ }—conflatedness¹³ -in- {preconverging-ment-by}–
 postconverging-entailment,-in-self-becoming/self-conflatedness¹³/formative–
 supererogating>⁸²’ is overridden with the ‘succeeding institutionalisation prospective-
 apriorising/axiomatising/referencing–superseding-logical-basis-of~dialogical-equivalence–<as-
 to-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~educed–
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity-
 <imbued–notional~cogency>’ }—conflatedness¹³ -in- {preconverging-ment-by}–
 postconverging-entailment,-in-self-becoming/self-conflatedness¹³/formative–
 supererogating>⁸¹’); and so as to human limited-mentation-capacity-deepening—as-subjecting-
 limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating-nascence’²³³
 ‘¹⁵de-mentation-(<supererogatory~ontological-de-mentation-or-dialectical-de-mentation–
 stranding-or-attributive-dialectics>
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness of
 apriorising/axiomatising/referencing for mental-aestheticisation of ⁵⁶meaningfulness-and-
 teleology⁹⁹’ as to postconverging/dialectical-thinking²¹–qualia-schema—mental-
 aestheticisation-attribution and preconverging/dementing²⁰–qualia-schema—mental-
 aestheticisation-attribution and then their mutually-reinfusing-attributive-possibilities,-for-
 ‘<amplituding/formative-epistemicity>totalising~pseudoconflation/conflation-of-human-
 limited-mentation-capacity—as-subjecting-‘educed-unlimitedness/existence-sublimating-
 nascence’-to-limitedness/human-subpotency’-as-to-correspondingly-ensuing—desublimating-

or-sublimating-mental-aestheticisation-representation (with regards to ‘varying
~~psychologismic-epistemic-acutisation—difficulty~~ <for, residualising—
~~{decompulsing} delinearity~for-eogeny>————magnitudes {of-experientiality/experiment}/scales—as-to-
 successively-profound-preconverging/postconverging—rede-
 mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-
 ontologising/infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ of prospective human-
 subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-
 formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-
 intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence>’-existentialism-form-factor’). ‘Human consciousness
 notional~protensivity imbuing prospective ~~psychologismic-epistemic-acutisation-<as-to-
 postconverging—de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-
 nascence-in-prospective-aporeticism-overcoming/unovercoming>~~ as to epistemic-growth,-as—
~~{veridical/sound}-relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-
 deepening/psychologismic-epistemic-acutisation—residualising,-{decompulsing} delinearity~for-
 eogeny~~’ as of prospective notional~¹⁸deprocrypticism protensive—self-consciousness (with
 regards to the fundamental ‘human self-consciousness preconverging/postconverging—de-
 mentative/structural/paradigmatic seeding-disposition as of notional/epistemic/bindingness-<as-
~~to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>~~ shiftiness-of-the-Self⁹¹/construction-of-the-
 Self’ instigating of notional~procrypticism <amplituding/formative—
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 as-of-the-subsequent-reflection/translation-of-human-consciousness-seeding-disposition-into-
 ‘induced-human-social-construction-of-⁵⁶meaningfulness-and-teleology⁹⁹’) is thus critically
 about human ‘notional~¹⁸deprocrypticism requisitely cultivated originariness in deneuterising¹⁷~~

exteriorisation-and-re-exteriorisations as prospective originariness-and-re-originariness' as to enable human attending-to/dealing-with its 'prospectively conceptualisable aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is disinclined to face up to' (associated with its defining prospective transvaluation / sublimating-thoughtfulness / ⁴⁶historiality-or-ontological-eventfulness³⁸-or-ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> / prospective-ontological-projection / ideality as to prospective originariness-parrhesia,—as-spontaneity-of-aestheticisation) and so over 'notional~procrypticism distortive-originariness in ⁵⁸neuterising interiorisation-and-re-interiorisations as prior distortive-originariness-and-redistortive-re-originariness' in merely drifting to its 'perceived aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is supposedly inclined-and-amenable to face up to' (reflecting its threshold as to its dimensionality-of-desublimating-lack-of-~~<amplifying/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness~~ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) / desublimating-or-gimmickiness-unthoughtfulness / ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition / social-vestedness-or-normativity / positive-opportunism—of-social-functioning-and-accordance⁷⁵-disposition): thusly construed as 'human self-consciousness preconverging/postconverging—de-mentative/structural/paradigmatic seeding-disposition as of notional/epistemic/bindingness~~—as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>~~ shiftiness-of-the-Self⁹¹/construction-of-the-Self' instigating of prospective notional~¹⁸deprocrypticism furtherance (as human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-'educed-unlimitedness/existence-sublimating-nasence'²⁵³) so-reflected as of 'human corresponding-sublimation-inducing,-profound-and-creative supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-

~~apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting~~ ~~for-~~
~~conceptualisation~~’ (as to implied ‘conceptualising implications about existential-reality’ in
reflecting the ‘relevant-level human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint’ to be surpassed/superseded/overcome for
prospective transcendence-and-sublimity/sublimation/~~supererogatory~~–de-mentativity); as of
‘¹⁵de-mentation-~~(supererogatory~ontological–de-mentation-or-dialectical–de-mentation–~~
~~stranding-or-attributive-dialectics)~~
~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness of
apriorising/axiomatising/referencing for mental-aestheticisation of ⁵⁶meaningfulness-and-
teleology⁹⁹’ as to postconverging/dialectical-thinking²¹–qualia-schema—mental-
aestheticisation-attribution and preconverging/dementing²⁰–qualia-schema—mental-
aestheticisation-attribution and then their mutually-reinfusing-attributive-possibilities,-for-
‘~~amplituding~~/formative–epistemicity>totalising~pseudoconflation/conflation-of-human-
limited-mentation-capacity—as subjecting ‘~~educed-unlimitedness/existence-sublimating-~~
~~nascence~~’ to limitedness/human-subpotency’-as-to-correspondingly-ensuing—desublimating-
or-sublimating-mental-aestheticisation-representation (with regards to ‘varying
~~psychologismic-epistemic-acutisation—difficulty~~ <for, residualising—
~~{decompulsing} delinearity~for-cogency~~>————magnitudes {of-experientiality/experiment}/scales—as-to-
successively-profound-preconverging/postconverging–rede-
mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-
ontologising/infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ of prospective human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-
formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-
intemporal-dispositions-<so-construed-as-from-perspective-ontological-

normalcy/postconvergence>’-existentialism-form-factor’), and so as enabling the notional~¹⁸deprocrypticism protensive-self-consciousness-seeding-disposition-subsequent-reflection/translation-into-‘deprocrypticism-induced-human-social-construction-of-⁵⁶meaningfulness-and-teleology⁹⁹’. As a summary reconceptualisation of the possibility for such a notional~¹⁸deprocrypticism implied boundless human aestheticisation-and-aestheticisation-towards-ontology-<elicited-idiomatisation> as to dimensionality-of-sublimating²⁵ <amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹⁵/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation), the relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸ can be construed as human aestheticisation-and-aestheticisation-towards-ontology-<elicited-idiomatisation> in prospective notional~¹⁸deprocrypticism furtherance (as human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘duced-unlimitedness/existence-sublimating-nasence²⁵³’) so-reflected as of ‘human corresponding-sublimation-inducing,-profound-and-creative supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-conceptualisation’ (as to implied ‘conceptualising implications about existential-reality’ in reflecting the ‘relevant-level human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’ to be surpassed/superseded/overcome for prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity); as of ‘¹⁵de-mentation-(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing for mental-aestheticisation of ⁵⁶meaningfulness-and-teleology⁹⁹’ as to postconverging/dialectical-thinking²¹-qualia-schema—mental-

aestheticisation-attribution and preconverging/dementing²⁰—qualia-schema—mental-
aestheticisation-attribution and then their mutually-reinfusing-attributive-possibilities,-for-
‘<amplituding/formative-epistemicity>totalising~pseudoconflation/conflation-of-human-
limited-mentation-capacity—as subjecting-‘~~educated-unlimitedness/existence-sublimating-
nascence~~’ to limitedness/human-subpotency’-as-to-correspondingly-ensuing—desublimating-
or-sublimating-mental-aestheticisation-representation (with regards to ‘varying
psychologismic-epistemic-acutisation—difficulty <for, residualising—
{decompulsing} delinearity~for-cogency>————magnitudes {of-experientiality/experiment}/scales—as-to-
successively-profound-preconverging/postconverging—rede-
mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-
ontologising/infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ of prospective human-
subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-
formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-
intemporal-dispositions-<so-construed-as-from-perspective—ontological-
normalcy/postconvergence>’-existentialism-form-factor’). This speaks to human limited-
mentation-capacity-deepening—as subjecting limitedness/human-subpotency to-‘~~educated-
unlimitedness/existence-sublimating-nascence~~²³³ enabled by the ‘conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing} -and-
empowering> as of both reproducibility—mathesis/motif/throwness-disposition,—as-
reproducibility-of-aestheticisation and originariness-parrhesia,—as-spontaneity-of-
aestheticisation’ (conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-
<reifying {as-to-knowledge-developing} -and-empowering>, in the sense that the one notion is
already caught up in the other notion in the sublimating/desublimating <amplituding/formative-
epistemicity>totalising/circumscribing/delineating manifestation of aestheticisation—and-

aestheticisation-towards-ontology-<elicited-idiomatisation> as of ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷’

<sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹ /formative-supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence>> as to human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-preconverging/postconverging—re-mentating/restructuring/reparadigming—psychologism⁸⁹ just as for instance the notion of length is already caught up in the notion of width in the ‘sublimating <amplituding/formative-epistemicity>totalising/circumscribing/delineating manifestation of a rectangle’ and so with regards to the fact that human aestheticisation—and-aestheticisation-towards-ontology-<elicited-idiomatisation> of ⁵⁶meaningfulness-and-teleology⁹⁹ is ever always about ‘idealised-typification in epistemic-conflatedness¹³ sublimation or epistemic apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity ’~educated-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—constitutedness¹⁴ in-preconverging-entailment/pseudoconflation desublimation/gimmickiness’ for eliciting sublimation/desublimation from the ‘full-potency of existence withheld as from ontological-normalcy/postconvergence epistemic projection-perspective’); as to the drivenness of originariness-parrhesia,-as-spontaneity-of-aestheticisation for re-originariness/reorigination of dimensionality-of-sublimating²⁵ -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) thusly eliciting prospective human aestheticisation—and-aestheticisation-towards-ontology-<elicited-

idiomatisation> transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity so-
 constrained by existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-
 epistemic-digression. Originariness-parrhesia,-as-spontaneity-of-aestheticisation effectively
 reflects 'human projective-capacity for re-originariness/reorigination in
~~<amplifying/formative-epistemicity>~~totalising/circumscribing/delineating
~~apriorising/axiomatising/referencing- {of- 'prospectively implicated_ attendant_ ontological-~~
~~contiguity ' ~educated-~~
~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-~~
~~<imbued-notional~cogency>' }—conflatedness¹³ in- {preconverging-ment- by}-~~
~~postconverging-entailment ' while reproducibility—mathesis/motif/throwness-disposition,-~~
 as-reproducibility-of-aestheticisation reflects 'human derivational-disposition': and so as to
 originariness-parrhesia,-as-spontaneity-of-aestheticisation driven re-motif-and-re-
 apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting
 for the requisite 'human corresponding-sublimation-inducing,-profound-and-creative
~~supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-~~
~~apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting —for-~~
~~conceptualisation'~~ (as to implied 'conceptualising implications about existential-reality' in
 reflecting the 'relevant-level human-subpotency-~~aporia/undecidability/dilemma/ought-~~
~~indeterminacy/deficiency/limitation/constraint'~~ to be surpassed/superseded/overcome for
 prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity); thus
 overcoming human ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ induced
⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition for prospective
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-
~~ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>~~ with
 regards to the successive construction-of-the-Self, and reflection/translation into human

sublimating-over-desublimating social-and-institutional-constructs-of-⁵⁶meaningfulness-and-teleology⁹⁹—in-cumulation/recomposuring underlying the <cumulating/recomposuring~attendant~ontological-contiguity >-successive registry-worldviews/dimensions ⁵⁶meaningfulness-and-teleology⁹⁹. Critically thus the very possibility for human aestheticisation—and-aestheticisation-towards-ontology-<elicited-idiomatisation> as to the ‘conflating <amplifying/formative-epistemicity>totalising/circumscribing/delineating re-originariness/reorigination of re-motif—and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting underlying human conceptualisation and then the devolving existential-instantiation implications as to aposteriorising/logicising/deriving/intelligising/measuring ⁵⁶meaningfulness-and-teleology⁹⁹’ (with regards to ‘varying psychologismic epistemic acutisation—difficulty <for, residualising-~~decompulsing~~ delinearity~for-cogency>————magnitudes {of-experientiality/experiment}/scales—as-to successively-profound-preconverging/postconverging—rede-mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ of prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor’) is fundamentally underlined by human conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing}-and-empowering>-{exuding—~~epistemic~~totalising³³}hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-~~decompulsing~~ delinearity~for-cogency;-as-from-‘existence’s~effusing/ecstatic-inlining’;-as-‘interlay/organicalism/aestheticising-handle-<of-‘psychologismic-transfixity-~~residualising~~

~~{decompulsing} delinearity over nonresidualising {compulsing} linearity}~~'>- {manifest-
supererogatory~de-mentative~amplituding~or~mental-aestheticising-attuning}'>,-in-
supererogatory~projective-arbitrariness/waywardness-
of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—for-
‘aestheticising~re-margining/re-edging/re-acuity—in-
postconverging/preconverging_circumscriptive/totalitative~restructuring’—educing—
sublimation/desublimation> (driving ¹⁵de-mentation-~~{supererogatory~ontological~de-
mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics}~~ dynamics) as-so
eliciting transcendence-and-sublimity/sublimation/supererogatory~de-mentativity or
desublimation/gimmickiness; as of the specific human-subpotency registry-
worldview/dimension as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-
as~panintelligibility/panreflexivity ⁷³-~~{existentially~imbued-and-educing~<{epistemic-
totalising ³³}hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-
{decompulsing} delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—
aestheticising-re-motif~and~re-apriorising/re-axiomatising/re-referencing~conceptualisation,-
as~herein~specifically~relevant~to~human~subpotency}~~. This conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing} -and-
empowering>-~~{exuding—{epistemic-
totalising ³³}hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-
{decompulsing} delinearity~for-cogency;-as-from-‘existence’s~effusing/ecstatic~inlining’;-as-
‘interlay/organicalism/aestheticising-handle-<of-‘psychologismic~transfixity {residualising-
{decompulsing} delinearity over nonresidualising {compulsing} linearity}~~'>- {manifest-
supererogatory~de-mentative~amplituding~or~mental-aestheticising-attuning}'>,-in-
supererogatory~projective-arbitrariness/waywardness-
of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—for-

'aestheticising-re-margining/re-edging/re-acuity—in-
 postconverging/preconverging_circumscriptive/totalitative-restructuring'—educing—
 sublimation/desublimation> (human mental-aestheticising-becoming-manifestation as
 consciousness) eliciting of desublimation/gimmickiness or transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity, is respectively and intimately tied to its
 implied beholdening-becoming—distortive-originariness/distortive-origination—as-to-
⁴⁷historicity-tracing~inhibited-mental-aestheticising desublimation/gimmickiness or
 bechancing-becoming—originariness/origination—as-to-⁴⁶historiality/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>~disinhibited-
 mental-aestheticising transcendence-and-sublimity/sublimation/supererogatory~de-mentativity.
 This speaks to human desublimating-or-sublimating-mental-aestheticisation-representation of
 the possibility of existence; with the 'full-potency of existence withheld as from ontological-
 normalcy/postconvergence epistemic projection-perspective' as to the
 'notional/epistemic/bindingness<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>
 sublimating-capacity-as-of-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-
 tracing-<perspective—ontological-normalcy/postconvergence-reflected-'epistemicity-
 relativism-determinism'> over desublimating-capacity-as-of-⁴⁷historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition' induced from human
 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-
 knowledge-developing} -and-empowering>-<exuding—^{†epistemic-}
^{totalising}³³hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-
^{†decompulsing}delinearity~for-cogency;-as-from-'existence's~effusing/ecstatic—inlining';-as-
 'interlay/organicalism/aestheticising-handle-<of-'psychologismic—transfixity{residualising—
^{†decompulsing}delinearity over nonresidualising—^{†compulsing}linearity}'>- {manifest-

~~supererogatory~de-mentative~amplituding~or~mental-aestheticising-attuning}~~’,-in-
~~supererogatory~projective-arbitrariness/waywardness-~~
of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—for-
‘aestheticising~re-margining/re-edging/re-acuity—in-
postconverging/preconverging_circumscriptive/totalitative~restructuring’—educing—
sublimation/desublimation> (human mental-aestheticising-becoming-manifestation as
consciousness) driving ¹⁵de-mentation-~~(supererogatory~ontological~de-mentation-or-~~
dialectical~de-mentation—stranding-or-attributive-dialectics) dynamics.
Conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-
knowledge-developing}-and-empowering>-~~(exuding—{epistemic-~~
totalising³³)hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-
~~{decompulsing}~~delinearity~for-cogency;-as-from-‘existence’s~effusing/ecstatic~inlining’;-as-
‘interlay/organicalism/aestheticising-handle-<of-‘psychologismic~transfixity{residualising-
~~{decompulsing}~~delinearity~over~nonresidualising~~~{compulsing}~~linearity}’>-{manifest-
~~supererogatory~de-mentative~amplituding~or~mental-aestheticising-attuning}~~’,-in-
~~supererogatory~projective-arbitrariness/waywardness-~~
of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—for-
‘aestheticising~re-margining/re-edging/re-acuity—in-
postconverging/preconverging_circumscriptive/totalitative~restructuring’—educing—
sublimation/desublimation> further reflects the fact that <amplituding/formative-
epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing- {of-
‘prospectively implicated_attendant~ontological-contiguity ’~educated-
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity~contiguity-
<imbued~notional~cogency>’ }—conflatedness¹³-in-{preconverging~ment~by}-
postconverging~entailment is associated with human sublimating-capacity,-as-of-

⁴⁶historicality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>
whereas <amplituding/formative-epistemicity>totalising/circumscribing/delineating
pseudoconflation/constitutedness¹⁴ is associated with human desublimating-capacity,-as-of-
⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition; as to the
preconverging/postconverging—de-mentative/structural/paradigmatic implications of
dispensing-with-immediacy-for-relative-ontological-completeness³⁷-by-
reification/contemplative-distension²⁷ with respect to social-stake-contention-or-confliction,
notionally/epistemically/bindingnessly<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>
involving respectively ‘ontological-normalcy/postconvergence bechancing-becoming—
originariness/origination—as-to-⁴⁶historicality/ontological-eventfulness³⁸/ontological-aesthetic-
tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-
relativism-determinism’>~disinhibited-mental-aestheticising epistemic-or-notional~projective-
perspective’ and ‘human-subpotency beholdening-becoming—distortive-
originariness/distortive-origination—as-to-⁴⁷historicity-tracing~inhibited-mental-aestheticising
epistemic-or-notional~projective-perspective’. Conceptivity/epistemic-reflexivity/epistemicity-
relativism-determinism-<reifying {as-to-knowledge-developing} -and-empowering>-
<exuding—^{epistemic-}
totalising³³; hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, -
^{decompulsing}delinearity~for-cogency;-as-from-‘existence’s~effusing/ecstatic-inlining’;-as-
‘interlay/organicalism/aestheticising-handle-<of-‘psychologismic-transfixity {residualising-
^{decompulsing}delinearity-over-nonresidualising-^{compulsing}linearity}>- {manifest-
supererogatory~de-mentative-amplituding—or-mental-aestheticising-attuning}’,-in-
supererogatory~projective-arbitrariness/waywardness-
of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—for-

~~‘aestheticising–re-margining/re-edging/re-acuity—in-~~
~~postconverging/preconverging_circumscriptive/totalitative–restructuring’—educing–~~
~~sublimation/desublimation>~~ as of human sublimating/desublimating reflection of existential-
~~<disontologising/re-ontologising—aporeticism>~~ possibilities as from the ‘full-potency of
existence withheld as from ontological-normalcy/postconvergence epistemic projection-
perspective’ rather underscores a ‘human exercise of notionality/epistemicity/bindingness^{<as-to-}
~~determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>~~ in circular re-originariness/reorigination and
distorted-originariness/distorted-origination notional~reflexivity-~~<{veridical/sound}-relative-~~
~~reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-~~
~~<residualising—^{decompulsing}delinearity~for-cogency>~~ by—~~{flawed/unsound}-relative-~~
~~unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-~~
~~acutisation—nonresidualising-imbued—^{compulsing}linearity-in-eclecticism-of-prior-mere-~~
~~formulaicity/ritualisation>~~ with its sublimation and desublimation’ so-construed as ‘generating
⁵⁶meaningfulness-and-teleology⁹⁹ and metaphoricity⁵⁷’. Critically, the possibility for
notional~¹⁸deprocrypticism or ~~<amplituding/formative>~~notional~preempting—disjointedness-
as-of-⁸³reference-of-thought implied boundless human aestheticisation—and-aestheticisation-
towards-ontology-<elicited–idiomatisation> as to dimensionality-of-sublimating²⁵ |
~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-~~
~~conflatedness¹/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-~~
~~drivenness–equalisation),~~ effectively requires human conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism-~~<reifying {as-to-knowledge-developing} -and-~~
~~empowering>-~~<exuding—^{{epistemic-}~~~~
~~totalising³³>~~hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-
~~{decompulsing}delinearity~for-cogency;-as-from-‘existence’s~effusing/ecstatic–inlining’;-as-~~
~~‘interlay/organicalism/aestheticising-handle-<of-‘psychologismic–transfixity{residualising-~~

~~{decompulsing} delinearity-over-nonresidualising-^{compulsing}linearity}~~'>-{manifest-
supererogatory~de-mentative~amplituding~or~mental-aestheticising-attuning}?',-in-
supererogatory~projective-arbitrariness/waywardness-
of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—for-
'aestheticising~re-margining/re-edging/re-acuity—in-
postconverging/preconverging_circumscriptive/totalitative~restructuring'—educing-
sublimation/desublimation> converging towards 'ontological-normalcy/postconvergence
bechancing-becoming—originariness/origination—as-to-⁴⁶historiality/ontological-
eventfulness³⁸/ontological-aesthetic-tracing-<perspective~ontological-
normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>~disinhibited-
mental-aestheticising epistemic-or-notional~projective-perspective as of deneuterising¹⁷
exteriorisation-and-re-exteriorisations as prospective originariness-and-re-originariness' and so
over 'human-subpotency beholdening-becoming—distortive-originariness/distortive-
origination—as-to-⁴⁷historicity-tracing~inhibited-mental-aestheticising epistemic-or-
notional~projective-perspective as of⁵⁸ neuterising interiorisation-and-re-interiorisations as prior
distortive-originariness-and-redistortive-re-originariness' (as to the
preconverging/postconverging~de-mentative/structural/paradigmatic implications of
dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
reification/contemplative-distension²⁷ with respect to social-stake-contention-or-confliction).
This effectively comes down to human inclination for dealing directly with 'prospectively
conceptualisable aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint it is disinclined to face up to' rather than just with
'perceived aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint
it is supposedly inclined-and-amenable to face up to', and fundamentally so out of spontaneous
ontological-good-faith/authenticity⁶⁹ induced prospective-

apriorising/axiomatising/referencing-superseding-logical-basis-of~dialogical-equivalence-<as-
 to-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³-in-{preconverging-ment-by}-
 postconverging-entailment,-in-self-becoming/self-conflatedness¹³/formative-supererogating>⁸¹
 organic-knowledge rather than just mere methods/methodologies/approaches of prior-
 apriorising/axiomatising/referencing-superseded-logical-basis-of~dialogical-equivalence-<as-
 to-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³-in-{preconverging-ment-by}-
 postconverging-entailment,-in-self-becoming/self-conflatedness¹³/formative-supererogating>⁸²
 mechanical-knowledge in poor ontological-good-faith/authenticity⁶⁹ or ontological-bad-
 faith/inauthenticity⁶⁴; and critically so as of the enabling dynamics for human transcendence-
 and-sublimity/sublimation/supererogatory~de-mentativity as reflected by the fact that
 germinative/seeding projections as of reasoning-through/messianic-reasoning however their re-
 ordinary-as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-<imbued-
 postconverging/dialectical-thinking²¹-‘projective-insights’/‘epistemic-projection-in-
 conflatedness¹³’-of-notional~¹⁸deprocrypticism-prospective-sublimation)>⁹⁰ nature are
 effectively what explain the possibility for the relative-unreflexivity/relative-reflexivity—
 ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸ on the basis of eliciting the
 social-construct supposedly coherent ontological-commitment⁶⁶-<implied—self-assuredness-
 of-ontological-good-faith/authenticity⁶⁹~postconverging-de-
 mentating/structuring/paradigm⁷⁰-as-being-as-of-existential-reality>. Critically, the

‘formative underlying human decoherencing-structure—of—⁵⁶ meaningfulness-and-teleology⁹⁹-
 for-institutionalisation’ can be construed from the ‘deepest phenomenological transcendental-
 point-of-departure handle as of the notional~conflatedness¹³ of notional~¹⁸deprocrypticism
 deneuterising¹⁷—referentialism’: as its enabling knowledge-reifying-and-empowering
 apprehension of both ‘human corresponding-sublimation-inducing,-profound-and-creative
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—for-
 conceptualisation’ (that create/invent methods/methodologies/approaches as to prospective-
 apriorising/axiomatising/referencing—superseding-logical-basis-of~dialogical-equivalence—<as-
 to-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant—ontological-contiguity ’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-
 <imbued—notional~cogency>’ }—conflatedness¹³ -in- {preconverging-ment-by}-
 postconverging-entailment,-in-self-becoming/self-conflatedness¹³/formative—supererogating>³¹
 organic-knowledge in ontological-good-faith/authenticity⁶⁹~postconverging—de-
 mentating/structuring/paradigming⁷⁰ so-constrained by existence-potency³⁹~sublimating—
 nascence,-disclosed-from-prospective-epistemic-digression) and the
 ‘desublimation/gimmickiness of mere methods/methodologies/approaches of prior-
 apriorising/axiomatising/referencing—superseded-logical-basis-of~dialogical-equivalence—<as-
 to-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant—ontological-contiguity ’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-
 <imbued—notional~cogency>’ }—conflatedness¹³ -in- {preconverging-ment-by}-
 postconverging-entailment,-in-self-becoming/self-conflatedness¹³/formative—supererogating>³²
 mechanical-knowledge in poor ontological-good-faith/authenticity⁶⁹ or ontological-bad-

faith/inauthenticity⁶⁴ overlooking existence-potency³⁹ ~sublimating-nascence,-disclosed-from-
 prospective-epistemic-digression. This ‘deepest phenomenological transcendental-point-of-
 departure handle as of the notional~conflatedness¹³ of notional~¹⁸deprocrypticism
 deneuterising¹⁷—referentialism’ is critically cognisant of the reality of ‘human
 notional~firstnatureddness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-
 misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-
 ontological-normalcy/postconvergence> accordioning-(as-of-varying-individuations-
 contextually-transverse-desublimation/sublimation,-as-to-the-
 wavering/redounding/waveforming—of-their-referencing-and-their-devolved-referencing-
 imbued-ontological-performance⁷² -<including-virtue-as-ontology> } at uninstitutionalised-
 threshold⁰² as reflecting both desublimating⁴⁷ historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition and sublimating⁴⁶ historicity/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> possibilities’ (as
 of human self-surpassing—existentialism-form-factor,-in-overcoming-
 ‘notional~collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-
 existence-potency³⁹ ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression
 to supersede human temporality⁹⁸/shortness <amplituding/formative>⁹ wooden-language-
 {imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-
 prospective-apriorising-implications>}); as to the fact that the ‘firstnatureddness of human
 intemporalcy⁵² as of its inducing of transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity for secondnatureddness’ in reflecting
 holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-
 reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process has ever

always been a re-originary-as-unenframed/re-ontologising/unbeholdening/outlier-
 conceptualisation-(imbued-postconverging/dialectical-thinking²¹-‘projective-
 insights’/‘epistemic-projection-in-conflatedness¹³’-of-notional~ deprocrypticism-prospective-
 sublimation)⁹⁰ reasoning-through/messianic-reasoning phenomenon as to the
 preconverging/postconverging–de-mentative/structural/paradigmatic possibility of breaking
 away from the ‘desublimation/gimmickiness of mere methods/methodologies/approaches of
 prior-apriorising/axiomatising/referencing–superseded-logical-basis-of~dialogical-
 equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant_ontological-contiguity ’~duced-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity~contiguity-
 <imbued~notional~cogency>’ }—conflatedness³ in {preconverging ment by}—
 postconverging-entailment,-in-self-becoming/self-conflatedness³/formative–supererogating>³²
 mechanical-knowledge prospectively in poor ontological-good-faith/authenticity⁶⁹ or outright
 ontological-bad-faith/inauthenticity⁶⁴ overlooking existence-potency³⁹~sublimating–nascence,-
 disclosed-from-prospective-epistemic-digression for prospective transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity; even as prospectively the reality of
 human notional~firstnatureddness-formativeness-<as-to-eventualising~inkling-drive-or-
 seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective~ontological-normalcy/postconvergence> nature sets in again as such transcendence-
 and-sublimity/sublimation/supererogatory~de-mentativity is further related to at its own implied
 uninstitutionalised-threshold¹⁰² in terms of the registry-worldview’s/dimension’s least common
 denominator as <amplituding/formative> wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—
 narratives—of-the-⁸³ reference-of-thought— categorical-imperatives/axioms/registry-
 teleology⁹⁹) for social-functioning-and-accordance—as-of-social-stake-contention-or-

confliction (in a preconverging epistemic—projective-equalisation social dynamics at the given
 uninstitutionalised-threshold¹⁰² that is a drawback-to/undermines prospective-knowledge-and-
 institutional deferential-formalisation-transference as of prospective relative-ontological-
 completeness⁸⁷ -of-⁸⁸ reference-of-thought intrinsic-reality/ontological-veridicality
 transcendental-enabling/sublimating/supererogatory~de-mentativity <amplituding/formative-
 epistemicity>causality⁹ ~as-to-projective-totalitative-implications-of-prospective-
 nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-
 contiguity⁶, and rather is oriented towards sovereign extrication over knowledge-
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³ -in- {preconverging-ment-by}-
 postconverging-entailment> at this uninstitutionalised-threshold¹⁰² as of social-aggregation-
 enabling), as of its bare constraining mechanical-knowledge since ⁸³ reference-of-thought-
 categorical-imperatives/axioms/registry-teleology⁹⁹ are only ‘mechanistically’ constraining,
 lacking the organic-spirit or ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality. Correspondingly (despite the otherwise sophistic/pedantic moral and
 intellectual disenfranchisement/swindling/corruption/dispossession inclination in eliciting
 human temporality⁹⁸/shortness <amplituding/formative>⁸ wooden-language-<imbued-
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-
 teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-
 implications>)), prospective human knowledge-reification~gesturing-and-accounting—of-
 epistemic-phenomenalism-<in-

prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
implied_attendant_ontological-contiguity ’~duced-
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>’ }—conflatedness -in-{preconverging-ment-by}-
postconverging-entailment> (as herein articulated-and-implied) has to factor in the reality of
‘human notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-
seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective-ontological-normalcy/postconvergence> accordioning-(as-of-varying-
individuations-contextually-transverse-desublimation/sublimation,-as-to-the-
wavering/redounding/waveforming—of-their-referencing-and-their-devolved-referencing-
imbued-ontological-performance ⁷²-<including-virtue-as-ontology> } at uninstitutionalised-
threshold ⁰² as reflecting both desublimating ⁴⁷historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition and sublimating ⁴⁶historiality/ontological-
eventfulness ³⁸/ontological-aesthetic-tracing-<perspective-ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> possibilities’, in
order to articulate and construct prospective knowledge taking account of the
preconverging/postconverging—de-mentative/structural/paradigmatic implications of ‘human
notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-
misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-
ontological-normalcy/postconvergence> accordioning-(as-of-varying-individuations-
contextually-transverse-desublimation/sublimation,-as-to-the-
wavering/redounding/waveforming—of-their-referencing-and-their-devolved-referencing-
imbued-ontological-performance ⁷²-<including-virtue-as-ontology> } at uninstitutionalised-
threshold ⁰² as reflecting both desublimating ⁴⁷historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition and sublimating ⁴⁶historiality/ontological-

eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> possibilities’ for
 prospective knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-
 <in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness³ -in- {preconverging-ment- by}-
 postconverging-entailment>; and so as to ‘human corresponding-sublimation-inducing,-
 profound-and-creative supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting³ -for-
 conceptualisation’ (that create/invent methods/methodologies/approaches as to prospective-
 apriorising/axiomatising/referencing-superseding-logical-basis-of~dialogical-equivalence-<as-
 to-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness³ -in- {preconverging-ment- by}-
 postconverging-entailment,-in-self-becoming/self-conflatedness³/formative-supererogating>³¹
 organic-knowledge in ontological-good-faith/authenticity⁶⁹~postconverging-de-
 mentating/structuring/paradigming⁷⁰ so-constrained by existence-potency³⁹~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression). The
 preconverging/postconverging-de-mentative/structural/paradigmatic implications of ‘human
 notional~firstnatureddness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-
 misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-
 ontological-normalcy/postconvergence> accordioning-(as-of-varying-individuations-
 contextually-transverse-desublimation/sublimation,-as-to-the-

~~wavering/redounding/waveforming—of-their-referencing-and-their-devolved-referencing-~~
~~imbued-ontological-performance⁷²-<including-virtue-as-ontology>}~~ at uninstitutionalised-
threshold¹⁰² as reflecting both desublimating⁴⁷ historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition and sublimating⁴⁶ historicity/ontological-
eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> possibilities’ for
prospective knowledge-reification~gesturing-and-accounting—of-epistemic—phenomenalism-
<in-prospective _psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively—
implicated _attendant—ontological-contiguity ’~duced—
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional~cogency>’ }—conflatedness¹³ in-{preconverging-ment-by}-
postconverging-entailment}>, for instance means that with respect to social-stake-contention-or-
confliction the Socrates/Platos/Aristotles (nor the succession of other prospective-
apriorising/axiomatising/referencing—superseding-logical-basis-of~dialogical-equivalence-<as-
to-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively—
implicated _attendant—ontological-contiguity ’~duced—
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional~cogency>’ }—conflatedness¹³ in-{preconverging-ment-by}-
postconverging-entailment,-in-self-becoming/self-conflatedness¹³/formative—supererogating>³¹
thinkers in reflecting holographically-<conjugatively-and-transfusively> the relative-
unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-
process) ‘are not engaged in an exercise of convincing the whole of humankind-as-to-human-
mortal-subpotency but rather aligning to existence-potency³⁹~sublimating—nascence,-disclosed-
from-prospective-epistemic-digression as to prospective transcendence-and-
sublimity/sublimation/supererogatory~de-mentativity implications’; and what is critical at the

intemporal firstnatureness reasoning-through/messianic-reasoning level is the inducing of the
 ‘requisite intemporal accordioning-~~as-of-varying-individuations-contextually-transverse-~~
~~desublimation/sublimation,-as-to-the-wavering/redounding/waveforming—of-their-~~
~~referencing-and-their-devolved-referencing-imbued-ontological-performance~~ ?-<including-
~~virtue-as-ontology>~~ dynamics of such reasoning-through/messianic-reasoning for prospective
 deferential-formalisation-transference as to the social-construct underlying supposedly coherent
 ontological-commitment⁶⁶ -<implied—self-assuredness-of-ontological-good-
~~faith/authenticity~~⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰—as-being-as-of-
~~existential-reality>~~ such that such prospective transcendence-and-
 sublimity/sublimation/~~supererogatory~~~de-mentativity prospectively put in question sophistic-
 pretences-of-playing-an-intellectual-and-moral-function as to when the social-construct is
 ultimately concerned with the prospective transcendence-and-
 sublimity/sublimation/~~supererogatory~~~de-mentativity intellectual–function/posture to which
 such sophistic/pedantic pretences paradoxically rather adopt a tempering/discouraging penchant
 in a social disenfranchisement/swindling/corruption/dispossession inclination’ (and further as to
 the sophistic/pedantic pretence that no human idealisation is warranted failing to factor in that
 all human⁵⁶ meaningfulness-and-teleology⁹⁹ is already idealisation that has already selected-and-
 deselected what is idealiseable and unidealiseable as of social-stake-contention-or-confliction,
 such that from the ontological perspective the issue is not about no idealisation but rather the
 ontologically appropriate idealisation and appropriate human contemplation and execution as
 ‘postures of no idealisation’ carry with them poor contemplations and executions already
 ‘ignoring-and-devaluing’ human ‘~~implicated_attendant—ontological-contiguity~~⁶⁷?~educed-
~~existentialising/contextualising/textualising_~~‘intelligibility/epistemicity/reflexivity—contiguity-
 <imbued—notional~cogency>’⁴⁰ epistemic-situations of relative-ontological-incompleteness⁸⁸
 associated with vices-and-impediments¹⁰⁵). Thus the point in reflecting holographically-

~~<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-~~
~~contiguity ~of-the-human-institutionalisation-process~~ has never been a direct convincing
 process (as to the shallowness of contemplation projected by sophistic/pedantic thought in
 eliciting human temporality⁹⁸/shortness ~~<amplifying/formative>~~ wooden-language-~~(imbued—~~
~~averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—~~ meaningfulness-and-
~~teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-~~
~~implications>)),~~ but is rather reflected in an exercise conveying ‘profound human transcendence-
 and-sublimity/sublimation/~~supererogatory~de-mentativity~~ enabling conceptualisations’ at the
 ‘varying ~~psychologistic epistemic acutisation—difficulty <for, residualising—~~
~~{decompulsing} delinearity~for cogency>—————magnitudes {of-experientiality/experiment}/scales—as-to-~~
 successively-profound-preconverging/postconverging—rede-
 mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-
 ontologising/infrastructure-of—⁵⁶ meaningfulness-and-teleology⁹⁹ of prospective human-
 subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—~~imbued-‘notional~firstnaturedness-~~
~~formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-~~
~~intemporal-dispositions-<so-construed-as-from-perspective—ontological-~~
~~normalcy/postconvergence>’-existentialism-form-factor’~~ (with regards to human living-
 development—as-to-personality-development or institutional-development—as-to-social-
 function-development or Being-development/ontological-framework-expansion—as-to-depth-
 of-ontologising-development-as-infrastructure-of— meaningfulness-and-teleology in
 reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-
 reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process
 <cumulating/recomposuring~attendant—ontological-contiguity >-successive registry-
 worldviews/dimensions). Such a profound conceptualisation as herein contemplated is ‘not at all

concerned with satisfying the shallower perspectives elicited from sophistry as to our
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ human ~~amplituding/formative-~~
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
social-stake-contention-or-confliction state’, but rather targets the bigger picture to which
sophistry poorly contemplate of; as to the fact that such sophistry ‘fails to even display a prior-
and-basic curiosity-and-enlightening-attitude about inherent/authentic knowledge itself’ before
even moving to the next stage of contemplating the validity/invalidity of knowledge
argumentations. The fact that prospective human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint means
prospective ⁵⁶meaningfulness-and-teleology⁹⁹ is ever always caught up in ‘human
notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-
misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—
ontological-normalcy/postconvergence> accordioning-(as-of-varying-individuations-
contextually-transverse-desublimation/sublimation,-as-to-the-
wavering/redounding/waveforming—of-their-referencing-and-their-devolved-referencing-
imbued-ontological-performance⁷² -<including-virtue-as-ontology> } at uninstitutionalised-
threshold¹⁰² as reflecting both desublimating ⁴⁷historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition and sublimating ⁴⁶historiality/ontological-
eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> possibilities’,
speaks rather of the opportunity for the social-construct intellectual–function/posture to induce
human elevation as of prospective secondnatured institutionalisation (as herein implied as to
prospective ¹⁸deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought
with regards to its underlying intellectual exposition to falsifiability⁴² and validity/invalidity
sublimating-over-desublimating implications of existence-potency³⁹~sublimating–nascence,-

disclosed-from-prospective-epistemic-digression) and not adopt sophistic/pedantic moral and intellectual disenfranchisement/swindling/corruption/dispossession eliciting of human temporality⁹⁸/shortness <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>)

(passed for intellection out of poor ontological-good-faith/authenticity⁶⁹ or outright ontological-bad-faith/inauthenticity⁶⁴). In this regards, as to the ‘requisite human dimensionality-of-sublimating²⁵-(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)’ associated with the <cumulating/recomposuring~attendant—ontological-contiguity >-succession of registry-worldviews/dimensions in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process , just as the possibility for prospective base-institutionalisation could not arise without the ‘requisite human dimensionality-of-sublimating²⁵-(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)’ from recurrent-utter-uninstitutionalisation, and so successively up to our positivism/rational-empiricism registry-worldview/dimension; the sophistic/pedantic pretence as implicating that our positivism/rational-empiricism registry-worldview/dimension is the ‘absolutely unassailable epistemic framework even beyond ontological analysis’ is its fundamental contrivance for eliciting human temporality⁹⁸/shortness <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>)

in an exercise forestalling the⁵⁶ meaningfulness-and-teleology⁹⁹ implications for

contemplating prospective ‘requisite human dimensionality-of-sublimating²⁵’

<amplituding/formativ>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation)’ as projected with postmodern-thought and herein implied as from the
notional~¹⁸deprocrypticism epistemic projective-perspective. Such sophistic/pedantic
implication of no ‘requisite human dimensionality-of-sublimating²⁵’

<amplituding/formativ>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation)’ is often articulated sophisticatedly in terms of
<amplituding/formativ> wooden-language-<imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—
narratives—of-the-³³reference-of-thought—categorical-imperatives/axioms/registry-
teleology⁹⁹), and more brazenly in terms of intellectual misanalyses/misrepresentations,
pretences-of-misunderstanding and muddlement of prospectively emancipating
conceptualisations as so-directed towards postmodern-thought. The fact is the possibility for
prospective human knowledge in all domains can only and have only been able to arise on the
basis of the ‘requisite human dimensionality-of-sublimating²⁵’

<amplituding/formativ>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation)’ involving human limited-mentation-capacity-deepening—as-
subjecting limitedness/human-subpotency to—‘duced-unlimitedness/existence-sublimating—
naseence²⁵³ as to the ‘conflating <amplituding/formativ—
epistemicity>totalising/circumscribing/delineating re-originariness/reorigination of re-motif-
and—re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-
measuringinstrumenting underlying human conceptualisation and then the devolving existential-

instantiation implications as to aposteriorising/logicising/deriving/intelligising/measuring
⁵⁶meaningfulness-and-teleology⁹⁹’ (with regards to ‘varying ~~psychologismic-epistemic-
acutisation—difficulty~~ <for, residualising—~~{decompulsing} delinearity— for cogency>~~ magnitudes<sup>{of-
experientiality/experiment}</sup>/scales—as-to-successively-profound-preconverging/postconverging—rede-
mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-
ontologising/infrastructure-of—⁵⁶meaningfulness-and-teleology⁹⁹ of prospective human-
subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-
formativeness—~~as-to-eventualising-inkling-drive-or-seeding-misprising>~~—temporal-to-
intemporal-dispositions-<so-construed-as-from-perspective—ontological-
normalcy/postconvergence>’—existentialism-form-factor’); as to the fact that even
secondnatured ⁵⁶meaningfulness-and-teleology⁹⁹ involves the exertion of the requisite
prospective curiosity, contemplation and elevation ‘beyond a ⁴⁷historicity-tracing—in-
presencing—hyperrealisation/hyperreal-transposition gimmickiness/desublimation relation with
⁵⁶meaningfulness-and-teleology⁹⁹’. Critically, an ‘underlying dumbing-down public intellection
and media industry’ thrive on cultivating a ‘⁴⁷historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition gimmickiness/desublimation relation with
⁵⁶meaningfulness-and-teleology⁹⁹’ and is in-many-ways at the root source of the modern-day
democratic crisis of political and socio-economic
disenfranchisement/swindling/corruption/dispossession, as it disenables/paralyses the
possibility for sublimating debates thus in-many-ways rendering the public decisionmaking
process a ‘defaulting process as to the social-vestedness/normativity—~~discretely-
implied-
functionalism>~~ of social-stake-contention-or-confliction’. Such undermining of the possibility
of ‘requisite human dimensionality-of-sublimating²⁵’
<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-

conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation)’, is effectively critical with regards to ⁴⁷historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition, as to the fact that by mitigating the
 possibility to broaden-the-latitude-of-human-collective-consciousness off-the-beaten-path of
⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition for prospective
 possibilities of ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’>, the human mind is psychologically entrapped in mental-reflexes of
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 as to the elicited <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-
 <as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>). At the
 root of this undermining of prospective ‘requisite human dimensionality-of-sublimating²⁵ -
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation)’, is the social dilution/enfeeblement of value-construction/value-
 aspiration as to their ‘ad-hoc and incoherent <amplituding/formative-
 epistemicity>totalising/circumscribing/delineating implications supposedly non-ontological as
 to non-metaphysical’ (with regards to conceptualising the social-construct prospective
 transcendence-and-sublimity/sublimation/supererogatory~de-mentativity value-
 construction/value-aspiration), as associated particularly with the ‘specious usurpation of the
 overall social-construct’s intellectual-function/posture as to prospective transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity’; with the paradox of such usurpation
 especially as of its drivenness in ‘intellectually mediating institutions as to popular-sovereignty’

including the media effectively projecting arbitrary social-vestedness/normativity-<discretely-
implied-functionalism> constructs and frameworks of value-construction/value-aspiration while
failing to intellectually editorialise/articulate/reflect the ontological equanimity/balance of
conceptualisations as to the momentous implications of prospective ⁴⁶historiality/ontological-
eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> (thus implicitly
upholding the notion that the social is non-ontological as non-metaphysical); especially given
that the equanimity/balance for upholding democratic sovereignty is in effect achievable only as
of ‘preconverging/postconverging-de-mentative/structural/paradigmatic
<amplifying/formative-epistemicity>totalising/circumscribing/delineating operant
considerations for equanimity/balance with regards to the social, political and media landscapes
decision-making/editorialising processes’, as the often sparing instantiating existential-
<disontologising/re-ontologising-aporeticism> frames of day-to-day social, political and
media landscapes decision-making/editorialising processes are poorly amenable naturally to
such ‘<amplifying/formative-epistemicity>totalising/circumscribing/delineating operant
considerations for equanimity/balance’ and end up assuming social-vestedness/normativity-
<discretely-implied-functionalism> defaulting postures with occasional clamours for
equanimity/balance of the decision-making/editorialising processes quite often the niggling
exceptions to entrenched and existentially-unthought reflex. Such that beyond
‘gimmickiness/desublimation frameworks of aestheticisation’ in-many-ways the social-
construct’s intellectual-function/posture itself (as of aestheticisation-towards-ontology with
respect to prospective human emancipation) becomes capitalistically-captured-at-the-
exclusion/denaturing¹⁶-of-reifying-and-empowering-intellectual-reflection as to the precedence
of media-business-relevant-aestheticisation, underhanded-media-capitalist-direct-ownership-
and-indirect-sponsorship-distortive-influence, blatant-intellectual-misanalyses-and-sophistry,

public-influence-and-lobbying-overtaking-inherent-intellectual-veracity, politicised-institutional-stakes-overtaking-inherently-objective-social-knowledge-production-in-higher-academia, a-consciously-aware-intellectual-function/posture-impotence-that-cynically-construes-of-the-possibility-for-prospective-sublimating-social-knowledge-as-the-opportunity-for-its pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
 <amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness > and archiving, etc. These all contribute in making-more-and-more-of-an-empty-shell the supposed intellectual transparency and sovereign independence of the social-construct in modern-day democracies. But then more than just the more consciously immediate emancipation possibilities for momentous human prospective ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> with regards to ‘present-day social and human emancipation concerns’ floundering/wallowing as to our present ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition induced psychological entrapment as undermining the prospective ‘requisite human dimensionality-of-sublimating²⁵’
 <amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation); the more potently existential-unthinking (as to human aestheticisation-towards-ontology) is in the overall ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition induced paralysis/disabling of abstract contemplation about the ‘requisite human dimensionality-of-sublimating²⁵’
 <amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)’ implications underlying the overall relative-unreflexivity/relative-

reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸ (as of a defaulting social-vestedness/normativity-<discretely-implied-functionalism> posture clouded in its ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴), and specifically so with regards to the ‘requisite human dimensionality-of-sublimating²⁵’ <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)’ implications for prospective ¹⁸deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought. This ~~preconverging~~-existential-extrication-as-of-existential-unthought as to dimensionality-of-desublimating-lack-of²⁶ <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) very much reflects the fact that all ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ are effectively manifestations of underlying ontological-bad-faith/inauthenticity⁶⁴ with regards to their re-ontologising prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology ; as all such ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ fail to account for their ‘prior and prospective becoming’ which ontologically-veridical rationalisation effectively lies with the ~~postconverging~~-nonextricatory-existential-preempting-of-existential-unthought human emancipating disposition associated with dimensionality-of-sublimating²⁵ -<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation). Similarly with respect to the ‘requisite human dimensionality-of-sublimating²⁵’ <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-

conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation)’, dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-
 by-reification/contemplative-distension²⁷, in-many-ways just as prior human scientific and
 technological sublimation momentarily induced⁴⁶historiality/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> inevitably
 required its accompanying social sublimation (as the manifestations of failing social sublimation
 were in-many-ways the reason for conflictual and exploitative encounters associated with
 budding-positivism), and so as of the contiguity of both human techno-scientific and social
 sublimations giving their mutually for-human-studies sublimating nature; it is inevitably the case
 that a naïve construal of prospective science and technological development that seem to imply
 the requisite prospective sublimation of the overall human as to its prospective construction-of-
 the-Self is not critical, will inevitably lead to conundrums of prospective science and technology
 development as to the very possibility for developing the full human potential of science and
 technology as well as with respect to the underdevelopment of the human as to its shiftiness-of-
 the-Self⁹¹ in the capacity to handle and deal with prospective science and technology in such a
 manner that doesn’t imperil mankind’s very own survival (departing as from the larger
 conception of survival, beyond ‘reactionary construal’ of them-and-us in⁷⁹presencing—
 absolutising-identitive-constitutedness¹⁴ <amplifying/formative-epistemicity>totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ that end up ‘destructively
 dehumanising’ the various the ‘other’). Thus the very notion of human value-construction is
 entwined with ‘human notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-
 drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective-ontological-normalcy/postconvergence> accordioning-(as-of-varying-
 individuations-contextually-transverse-desublimation/sublimation,-as-to-the-

wavering/redounding/waveforming—of-their-referencing-and-their-devolved-referencing-
 imbued-ontological-performance⁷²-<including-virtue-as-ontology>) at uninstitutionalised-
 threshold¹⁰² as reflecting both desublimating⁴⁷ historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition and sublimating⁴⁶ historicity/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> possibilities’ and
 the idea of prospective human emancipating transcendence-and-
 sublimity/sublimation/supererogatory—de-mentativity possibilities critically lies in appreciating
 the enabling ‘prospective predicative-effectivity—sublimation-<as-to-underlying,-ontological-
 commitment⁶⁶-<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-
 existential-reality>)> constraining that prospectively transforms human ontological-
 performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. capacity’ as of the
 ‘elucidative⁴⁵ foregrounding__entailment-<in-succession-of—profound-supererogation⁹⁶>-
 <postconverging—narrowing-down~sublimation-as-to-‘existence—as-sublimating-
 withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-
 supererogation⁹⁶’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—
 ontological-contiguity⁶⁷’;-as-operative-notional~¹⁸ deprocrpticism) in reflecting
 holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-
 reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process’. The bigger
 point here (as of the ‘elucidative⁴⁵ foregrounding__entailment-<in-succession-of—profound-
 supererogation⁹⁶>-<postconverging—narrowing-down~sublimation-as-to-‘existence—as-
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-
 supererogation⁹⁶’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—
 ontological-contiguity⁶⁷’;-as-operative-notional~¹⁸ deprocrpticism) in reflecting

holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-
 reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process⁷¹) lies with the
 fact that the ‘social-construct <amplituding/formative-
 epistemicity>totalising/circumscribing/delineating given prior-institutionalisation-threshold-
 by-prospective-uninstitutionalised-threshold¹⁰² imbued secondnatured reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’ (that is, as to
 any specific registry-worldview/dimension given throwness-disposition) effectively precedes-
 and-defines-as-ontologically-flawed any notion of a ‘supposed human-subpotency abstract self-
 determinative ontological-performance⁷²-<including-virtue-as-
 ontology>/morality/ethics/justice/etc. capacity as to the full-potency of existence’ (as wrongly
 upheld by⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴ postures that fail to appreciate
 the succession of projective stances of ‘human⁸³ reference-of-thought
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting for
 conceptualisation’ as from recurrent-utter-uninstitutionalisation right up to prospective
 deprocrpticism) but for the ontological-veracity of ‘prospective predicative-effectivity—
 sublimation-<as-to-underlying,-ontological-commitment⁶⁶-<implied—self-assuredness-of-
 ontological-good-faith/authenticity⁹⁸ ~postconverging—de-
 mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>> constraining that
 prospectively transforms human ontological-performance⁷²-<including-virtue-as-
 ontology>/morality/ethics/justice/etc. capacity’ as to induced prospective sublimation; and so as
 ‘reflecting the ontological-performance⁷²-<including-virtue-as-
 ontology>/morality/ethics/justice/etc. of the⁸³ reference-of-thought-⁸⁴ devolving in
 formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-
 mediativity-and-deferentialism>-of-⁵⁶ meaningfulness-and-teleology⁹⁹ of desublimating
⁴⁷ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating

⁴⁶historicality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’ (with
regards to ‘varying ~~psychologismic-epistemic-acutisation~~ difficulty <for, residualising-
~~{decompulsing} delinearity-for-coagency~~>————magnitudes^{of-experientiality/experiment}/scales—as-to-
successively-profound-preconverging/postconverging—rede-
mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-
ontologising/infrastructure-of—⁵⁶meaningfulness-and-teleology⁹⁹ of prospective human-
subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-
formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-
intemporal-dispositions-<so-construed-as-from-perspective-ontological-
normalcy/postconvergence>’-existentialism-form-factor’). In this regards, ‘human instigated
⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-
ontology>/morality/ethics/justice/etc. capacity’ (so-construed as from the ontological-
normalcy/postconvergence epistemic projective-perspective) is rather practically a
‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating signposting
exercise’ operating on the overall basis of the ‘social-construct <amplituding/formative-
epistemicity>totalising/circumscribing/delineating given prior-institutionalisation-threshold-
by-prospective-uninstitutionalised-threshold¹⁰² imbued secondnatured reproducibility—
mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation’ when it comes
to social-stake-contention-or-conflict, and so overriding all ⁷⁹presencing—absolutising-
identitive-constitutedness¹⁴ ontologically-flawed representation of such ‘human instigated
⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-
ontology>/morality/ethics/justice/etc. capacity’ as of a ‘supposed human-subpotency abstract
self-determinative ontological-performance⁷²-<including-virtue-as-

ontology>/morality/ethics/justice/etc. capacity as to the full-potency of existence'. This reflects the reality that the transcendental ⁵⁶meaningfulness-and-teleology⁹⁹ of prospective base-institutionalisation, ¹⁰³universalisation, positivism/rational-empiricism and ¹⁸deprocrpticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought respectively are effectively only marginally integratable respectively to prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and ⁸⁰procrpticism—or—disjointedness-as-of-⁸³reference-of-thought (as to crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposing), and so only as the former induce their 'prospective predicative-effectivity—sublimation-(as-to-underlying,-ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁹⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>) constraining that prospectively transforms human ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. capacity'; thus reflecting the tight-and-entwined relationship between the overall human ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁹⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity—sublimation-(as-to-underlying,-ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁹⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>) as the critical enablers for the possibility of prospective transcendental ⁵⁶meaningfulness-and-teleology⁹⁹. Such an insight divulges the underlying preconverging/postconverging—de-mentative/structural/paradigmatic possibility that arise for sophistic/pedantic dispositions across all registry-worldviews/dimensions as to the prior 'social-construct <amplifying/formative—epistemicity>totalising/circumscribing/delineating given prior-institutionalisation-threshold—

by-prospective-uninstitutionalised-threshold¹⁰² imbued secondnatured reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’

<amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ of human ⁵⁶meaningfulness-and-teleology⁹⁹ when not subjected to ‘prospective predicative-effectivity—sublimation-(as-to-underlying,-ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>’ constraining that prospectively transforms human ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. capacity’. Critically, ¹⁸deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought as converging to the ‘supposed human-subpotency abstract self-determinative ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. capacity as to the full-potency of existence’ effectively implies the converging of prior ‘social-construct <amplituding/formative—epistemicity>totalising/circumscribing/delineating given prior-institutionalisation-threshold—by—prospective-uninstitutionalised-threshold¹⁰² imbued secondnatured reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’ towards deprocrypticism’s ‘prospective predicative-effectivity—sublimation-(as-to-underlying,-ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>’ constraining that prospectively transforms human ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. capacity’. Such a ‘notional~¹⁸deprocrypticism predicative-effectivity—sublimation-(as-to-underlying,-ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>’ protension’ is encapsulated herein with the projected human-subpotency

protensivity in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process ; as to the budding prospect of an extensively systemic notional~¹⁸deprocrpticism ‘prospective predicative-effectivity–sublimation-(as-to-underlying,-ontological-commitment⁶⁶—<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>)’ constraining that prospectively transforms human ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. capacity’, that pretends to a comprehensive unification of human social and techno-scientific sublimation in overcoming human disparateness-of-conceptualisation-<unforegrounding-ment,-failing-prospectively-to-reflect-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷’>. The insight arising from this extensively systemic notional~¹⁸deprocrpticism ‘prospective predicative-effectivity–sublimation-(as-to-underlying,-ontological-commitment⁶⁶—<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>)’ constraining that prospectively transforms human ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. capacity’ is the ontological-veracity that all social-vestedness/normativity-<discretely-implied-functionalism> value-constructions are effectively ever as of prior-apriorising/axiomatising/referencing–superseded-logical-basis-of-dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant-ontological-contiguity ’~educed-existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional~cogency>’ }—conflatedness¹³-in- {preconverging-ment-by}—postconverging-entailment,-in-self-becoming/self-conflatedness¹³/formative–supererogating>⁸² as so-construed from ‘notional~¹⁸deprocrpticism inducing relative-ontological-completeness⁸⁷

of prospective-apriorising/axiomatising/referencing-superseding-logical-basis-of-dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant-ontological-contiguity ’~educed-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness¹³-in- {preconverging-ment-by}-postconverging-entailment,-in-self-becoming/self-conflatedness¹³/formative-supererogating⁸¹’. In other words, the human as ‘manifesting⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴ <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ is intellectually-and-morally incompetent with regards to articulating prospective sublimating value-construction’; as we can appreciate that the state of prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought (so-construed as of ‘supposed human-subpotency abstract self-determinative ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. capacity as to the full-potency of existence’ in their ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴) are respectively intellectually-and-morally incompetent with regards to articulating prospective sublimating value-construction as of prospective base-institutionalisation, ¹⁰³universalisation, positivism/rational-empiricism and ¹⁸deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought respectively. This insight points to the fundamental deficiency of all frameworks supposedly involved in articulating human prospective transcendence-and-sublimating ⁵⁶meaningfulness-and-teleology⁹⁹ whereas there are as of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ prior-apriorising/axiomatising/referencing-superseded-logical-basis-of-dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant-ontological-contiguity ’~educed-

~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³-in-{preconverging-ment-by}-
 postconverging-entailment,-in-self-becoming/self-conflatedness¹³/formative-
 supererogating⁸²; as to the fact that with regards to existence-potency³⁹~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression, the ‘supposed human-subpotency
 abstract self-determinative ontological-performance⁷²-<including-virtue-as-
 ontology>/morality/ethics/justice/etc. capacity as to the full-potency of existence’ (as reflected
 by its given reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-
 aestheticisation) is prospectively underdetermined for articulating prospective transcendence-
 and-sublimity/sublimation/supererogatory~de-mentativity⁵⁶meaningfulness-and-teleology⁹⁹.
 Thus the ‘supposed human-subpotency abstract self-determinative ontological-performance⁷²-
 <including-virtue-as-ontology>/morality/ethics/justice/etc. capacity as to the full-potency of
 existence’ can only be construed in terms of notional~¹⁸deprocrypticism imbued dimensionality-
 of-sublimating²⁵-<amplituding/formative>supererogatory~de-mentativeness/epistemic-
 growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-
 residuality/spirit-drivenness—equalisation) (so-construed as from the ontological-
 normalcy/postconvergence epistemic projective-perspective) ‘as it resolves human
 underdetermination for articulating prospective transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity⁵⁶meaningfulness-and-teleology⁹⁹’ as to
 existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression.
 In other words, ‘human notional~firstnatureddness-formativeness-<as-to-eventualising-inkling-
 drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective—ontological-normalcy/postconvergence> accordioneing-<as-of-varying-
 individuations-contextually-transverse-desublimation/sublimation,-as-to-the-
 wavering/redounding/waveforming—of-their-referencing-and-their-devolved-referencing-~~

imbued-ontological-performance⁷²-<including-virtue-as-ontology> at uninstitutionalised-
threshold⁰² as reflecting both desublimating⁴⁷ historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition and sublimating⁴⁶ historicity/ontological-
eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> possibilities’
inherently mean that all human frameworks of prior-apriorising/axiomatising/referencing—
superseded-logical-basis-of~dialogical-equivalence-<as-to-
psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively—
implicated_attendant—ontological-contiguity ’~duced—
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional~cogency>’ }—conflatedness¹³ in-{preconverging-ment by}-
postconverging-entailment,-in-self-becoming/self-conflatedness¹³/formative—supererogating>³²
are preconverging/postconverging—de-mentatively/structurally/paradigmatically intellectually-
and-morally incompetent with regards to articulating prospective sublimating value-
construction, as to the fact that the possibility for human prospective sublimation is a ‘messianic-
structure of intemporality⁵²’ as to solipsistic ontological-faith-notion-or-ontological-fideism—
imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-
of-existential-reality: as reflected by prospective ‘human corresponding-sublimation-inducing,-
profound-and-creative supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting }—for—
conceptualisation’ (that create/invent methods/methodologies/approaches as to prospective-
apriorising/axiomatising/referencing—superseding-logical-basis-of~dialogical-equivalence-<as-
to-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively—
implicated_attendant—ontological-contiguity ’~duced—
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-

~~<imbued-notional~cogency>' }—conflatedness¹³ -in-{preconverging-ment-by}-
postconverging-entailment,-in-self-becoming/self-conflatedness¹³/formative-supererogating>³¹
organic-knowledge in ontological-good-faith/authenticity⁶⁹~postconverging-de-
mentating/structuring/paradigming⁷⁰ so-constrained by existence-potency³⁹~sublimating-
nascence,-disclosed-from-prospective-epistemic-digression) so-construed as originariness-
parrhesia,-as-spontaneity-of-aestheticisation (which is actually constrained to
'<amplituding/formative-epistemicity>totalising/circumscribing/delineating
'implicated-attendant-ontological-contiguity⁶⁷'~educated-
existentialising/contextualising/textualising_'intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>'⁴⁰ ⁴⁵foregrounding__entailment-<in-succession-of-profound-
supererogation⁹⁶>-<postconverging-narrowing-down~sublimation-as-to-'existence—as-
sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-
supererogation⁹⁶'-in-reflecting-'immanent~relative-unreflexivity/relative-reflexivity—
ontological-contiguity⁶⁷','-as-operative-notional~¹⁸deprocrypticism) in elucidating relative-
unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷-<as-from-prospective-ontological-
normalcy/postconvergence-epistemic-or-notional~projective-perspective>'), and so over the
'desublimation/gimmickiness of mere methods/methodologies/approaches of prior-
apriorising/axiomatising/referencing-superseded-logical-basis-of~dialogical-equivalence-<as-
to-psychologismic~apriorising/axiomatising/referencing- {of-'prospectively-
implicated-attendant-ontological-contiguity⁶⁷'~educated-
existentialising/contextualising/textualising_'intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>' }—conflatedness¹³ -in-{preconverging-ment-by}-
postconverging-entailment,-in-self-becoming/self-conflatedness¹³/formative-supererogating>³²
mechanical-knowledge prospectively in poor ontological-good-faith/authenticity⁶⁹ or outright
ontological-bad-faith/inauthenticity⁶⁴ overlooking existence-potency³⁹~sublimating-nascence,-~~

disclosed-from-prospective-epistemic-digression. The implication here is that with regards to the relative-unreflexivity/relative-reflexivity—ontological-contiguity⁵⁷~of-the-human-institutionalisation-process⁶⁸ as to the possibility of the <cumulating/recomposing~attendant-ontological-contiguity >-successive registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory~de-mentativity, the underlying ‘notional~¹⁸deprocrypticism or <amplituding/formative>notional~preempting—disjointedness-as-of-⁸³reference-of-thought imbued dimensionality-of-sublimating²⁵ <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) is what accounts for human sublimation as of the succession of prospective institutionalisations’ (associated with its coherencing preconverging/postconverging—rede-mentating/restructuring/reparadigming of the ‘successive registry-worldviews’/dimensions’ reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation as of their overall decoherencing-structure—of-⁵⁶meaningfulness-and-teleology⁹⁹-for-institutionalisation’, speaking of dimensionality-of-sublimating²⁵-(~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)~~ as the inherent ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰) while the underlying imbued ‘notional~procrypticism/notional~disjointedness-as-of-⁸³reference-of-thought dimensionality-of-desublimating-lack-of-⁴-(~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)~~ is what accounts for desublimation as uninstitutionalised-threshold¹⁰²’ (as so-reflected with the ‘successive registry-worldviews’/dimensions’ reproducibility—mathesis/motif/throwness-

disposition,—as—reproducibility-of-aestheticisation as of their overall decoherencing-structure—
of—⁵⁶meaningfulness-and-teleology⁹⁹-for-institutionalisation’, speaking of dimensionality-of-
desublimating-lack-of²⁶-(<amplituding/formative>supererogatory~de-mentativeness/epistemic-
growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-
residuality/spirit-drivenness—equalisation) as the inherent ontological-bad-
faith/inauthenticity⁶⁴~preconverging—de-mentating/structuring/paradigming⁶⁵); and so as
‘reflecting the ontological-performance⁷²-<including-virtue-as-
ontology>/morality/ethics/justice/etc. of the ⁸³reference-of-thought-⁸⁴devolving in
formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-
mediativity-and-deferentialism>-of—⁹⁹meaningfulness-and-teleology⁹⁹ of desublimating
⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’ (with
regards to ‘varying psychologismic epistemic acutisation—difficulty <for, residualising-
{decompulsing} delinearity~for-cogency>————magnitudes {of-experientiality/experiment}/scales—as-to-
successively-profound-preconverging/postconverging—rede-
mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-
ontologising/infrastructure-of—⁵⁶meaningfulness-and-teleology⁹⁹ of prospective human-
subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-
formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-
intemporal-dispositions-<so-construed-as-from-perspective—ontological-
normalcy/postconvergence>’-existentialism-form-factor’). The overall insight we can garner
herein is that all registry-worldviews/dimensions will have their value-construction conception
as of their social-vestedness/normativity-<discretely-implied-functionalism> ⁷⁹presencing—

absolutising-identitive-constitutedness¹⁴ ~~<amplituding/formative-epistemicity>~~totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ that fails to factor in their
 prospective desublimation as to their given notional~procrypticism/notional~disjointedness-as-
 of-⁸³reference-of-thought and that notional~¹⁸deprocrypticism prospective sublimation will
 preconverging/postconverging~de-mentatively/structurally/paradigmatically ‘dismiss
 fundamentally’ the registry-worldviews/dimensions very ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴ prior-apriorising/axiomatising/referencing~superseded-logical-basis-
 of~dialogical-equivalence-~~<as-to-psychologismic~apriorising/axiomatising/referencing- {of-
 ‘prospectively-implicated-attendant-ontological-contiguity’ ~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³ in {preconverging-ment-by}-
 postconverging-entailment,-in-self-becoming/self-conflatedness¹³/formative-supererogating}>³²
 pretence of being involved in prospective transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity⁵⁶meaningfulness-and-teleology⁹⁹, and so
 as to the notional~¹⁸deprocrypticism projected prospective-
 apriorising/axiomatising/referencing~superseding-logical-basis-of~dialogical-equivalence-~~<as-
 to-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated-attendant-ontological-contiguity’ ~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³ in {preconverging-ment-by}-
 postconverging-entailment,-in-self-becoming/self-conflatedness¹³/formative-supererogating}>³¹
 as to existence-potency³⁹~sublimating~nascence,-disclosed-from-prospective-epistemic-
 digression. But then the preconverging/postconverging~de-mentative/structural/paradigmatic
 implications of ‘human notional~firstnatureddness-formativeness-~~<as-to-eventualising~inkling-
 drive-or-seeding-misprising>~~—temporal-to-intemporal-dispositions-<so-construed-as-from-~~~~

perspective—ontological-normalcy/postconvergence> accordioning—{as-of-varying-
 individuations-contextually-transverse-desublimation/sublimation,-as-to-the-
 wavering/redounding/waveforming—of-their-referencing-and-their-devolved-referencing-
 imbued-ontological-performance⁷²-<including-virtue-as-ontology>} at uninstitutionalised-
 threshold⁰² as reflecting both desublimating⁴⁷ historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition and sublimating⁴⁶ historicity/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> possibilities’
 implies that the mere eliciting of prospective sublimation as of notional~¹⁸ deprocrpticism ‘is
 not preconverging/postconverging—de-mentatively/structurally/paradigmatically transformative
 of human notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-
 seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective—ontological-normalcy/postconvergence>’ as to the fact that ‘prospective
 transcendence-and-sublimity/sublimation/supererogatory~de-mentativity⁵⁶ meaningfulness-
 and-teleology⁹⁹ doesn’t transform the underlying reality of human notional~firstnaturedness-
 formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-
 intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence> ontological-performance⁷²-<including-virtue-as-
 ontology>/morality/ethics/justice/etc. with regards to social-stake-contention-or-confliction as
 of the ever-present precedence of human ontological-good-faith/authenticity⁶⁹ or ontological-
 bad-faith/inauthenticity⁶⁴ as to ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality associated with human limited-mentation-capacity—as-subjecting—‘euded-
 unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency with regards
 to social-stake-contention-or-confliction’ (so-construed as from the ontological-

normalcy/postconvergence epistemic projective-perspective). But rather the mere eliciting of prospective sublimation as of notional~¹⁸deprocrpticism ‘can only undermine the prior uninstitutionalised-threshold¹⁰²

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—as-reflecting-its-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-

aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹ in rendering ontological-bad-faith/inauthenticity⁶⁴ ridiculous-and-untenable’ as to the crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, such that with regards to the <cumulating/recomposuring~attendant~ontological-contiguity >-

succession of registry-worldviews/dimensions as to their notional~procrpticism uninstitutionalised-threshold¹⁰² in prospective desublimation there is ever this underlying reality of human notional~firstnatureddness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-

perspective~ontological-normalcy/postconvergence> ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. requiring the ‘prospective undermining of the prior uninstitutionalised-threshold¹⁰²

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—as-reflecting-its-⁸categorical-imperatives/axioms/registry-teleology⁹⁹, -for-

aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹ in rendering ontological-bad-faith/inauthenticity⁶⁴ ridiculous-and-untenable’ (so-construed as the ‘⁸³reference-of-thought human-subpotency~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint for prospective sublimation’ or ‘messianic-structure of intemporal⁵²’). The possibility for prospective human sublimation as to the very essence of human knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-

~~‘prospectively implicated attendant ontological-contiguity ’ ~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³ -in- {preconverging ment by}—
 postconverging entailment>~~ exercise as underlined by ‘messianic-structure of intemporality⁵²’
 is: human-subpotency ~~‘fatedness-of-sublimation-over-desublimation, to existence-
 potency ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression (in
 reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-
 reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process), as from
 human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-
 faith/authenticity ~postconverging-de-mentating/structuring/paradigming ,—over-
 desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging-de-
 mentating/structuring/paradigming ’.~~ Prospective human sublimation is ever always an exercise
 involving the primacy of notional~¹⁸deprocrpticism projected prospective-
 apriorising/axiomatising/referencing—superseding-logical-basis-of~dialogical-equivalence-<as-
 to-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated attendant ontological-contiguity ’ ~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³ -in- {preconverging ment by}—
 postconverging entailment,-in-self-becoming/self-conflatedness¹³ /formative—supererogating>³¹
 over prior social-vestedness/normativity-<discretely-implied-functionalism>
 notional~procrpticism prior-apriorising/axiomatising/referencing—superseded-logical-basis-
 of~dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-
 ‘prospectively implicated attendant ontological-contiguity ’ ~educated-

~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³-in-{preconverging-ment-by}-
 postconverging-entailment,-in-self-becoming/self-conflatedness¹³/formative-
 supererogating⁸²; as to the implication that the ‘breadth of human notional~firstnatureddness-
 formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-
 intemporal-dispositions-<so-construed-as-from-perspective-ontological-
 normalcy/postconvergence> is not preconverging/postconverging-de-
 mentatively/structurally/paradigmatically a competent intellectual-and-moral framework for
 instigating prospective human sublimation’ as all the possibility for prospective human
 sublimation arises as to the requisite dispensing-with-immediacy-for-relative-ontological-
 completeness⁸⁷-by-reification/contemplative-distension²⁷ exclusively associated with human
 prospective intemporal/longness-of-register-of-⁵⁶ meaningfulness-and-teleology⁹⁹ projection
 (so-construed as from the ontological-normalcy/postconvergence epistemic projective-
 perspective) as so-associated with dimensionality-of-sublimating²⁵—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) ontological-good-faith/authenticity⁶⁹~postconverging-de-
 mentating/structuring/paradigming⁷⁰ eliciting of prospective ‘human corresponding-
 sublimation-inducing,-profound-and-creative
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting³—for-
 conceptualisation’ (that create/invent methods/methodologies/approaches as to prospective-
 apriorising/axiomatising/referencing—superseding-logical-basis-of~dialogical-equivalence-<as-
 to-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~educated-~~

~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity–
 <imbued–notional~cogency>’ }—conflatedness¹³—in–{preconverging–ment–by}—
 postconverging–entailment,–in–self–becoming/self–conflatedness¹³/formative–supererogating>³¹
 organic–knowledge in ontological–good–faith/authenticity⁶⁹~postconverging–de–
 mentating/structuring/paradigming⁷⁰ so–constrained by existence–potency³⁹~sublimating–
 nascence,–disclosed–from–prospective–epistemic–digression) so–construed as originariness–
 parrhesia,–as–spontaneity–of–aestheticisation (which is actually constrained to
 ‘~~amplituding/formative–epistemicity>~~totalising/circumscribing/delineating
 ‘~~implicated_attendant–ontological–contiguity⁶⁷’~educed–
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity–
 <imbued–notional~cogency>’⁴⁰ 45foregrounding__entailment–<in–succession–of–profound–
 supererogation⁹⁶>–{postconverging–narrowing–down~sublimation–as–to–‘existence—
 as–
 sublimating–withdrawal/unenframing/re–ontologising,–elicited–from–prospective–profound–
 supererogation⁹⁶’–in–reflecting–‘immanent~relative–unreflexivity/relative–reflexivity—
 ontological–contiguity⁶⁷’;–as–operative–notional~¹⁸deprocrypticism) in elucidating relative–
 unreflexivity/relative–reflexivity—ontological–contiguity⁶⁷–<as–from–prospective–ontological–
 normalcy/postconvergence–epistemic–or–notional~projective–perspective>’), and so over the
 ‘desublimation/gimmickiness of mere methods/methodologies/approaches of prior–
 apriorising/axiomatising/referencing–superseded–logical–basis–of~dialogical–equivalence–<as–
 to–psychologismic~apriorising/axiomatising/referencing–{of–‘prospectively–
 implicated_attendant–ontological–contiguity⁶⁷’~educed–
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity–
 <imbued–notional~cogency>’ }—conflatedness¹³—in–{preconverging–ment–by}—
 postconverging–entailment,–in–self–becoming/self–conflatedness¹³/formative–supererogating>³²
 mechanical–knowledge prospectively in poor ontological–good–faith/authenticity⁶⁹ or outright~~~~

ontological-bad-faith/inauthenticity⁶⁴ overlooking existence-potency³⁹ ~sublimating-nascence,-
 disclosed-from-prospective-epistemic-digression. In order words, the possibility for prospective
 human sublimation has ever always arisen by undermining the ‘breadth of human
 notional~firstnatureddness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-
 misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-
 ontological-normalcy/postconvergence> not preconverging/postconverging-de-
 mentatively/structurally/paradigmatically a competent intellectual-and-moral framework for
 instigating prospective human sublimation’ and upholding the ‘messianic-structure of
 intemporality⁵²’; as so-constrained to ‘~~amplituding/formative-~~
~~epistemicity>~~totalising/circumscribing/delineating ‘~~implicited_attendant~~—ontological-
 contiguity⁶⁷?~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-
 <imbued—notional~cogency>’⁴⁰ ⁴⁵foregrounding__entailment-<in-succession-of—profound-
 supererogation⁹⁶>-<postconverging—narrowing-down~sublimation-as-to-‘existence—as-
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-
 supererogation⁹⁶’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—
 ontological-contiguity⁶⁷’;-as-operative-notional~¹⁸deprocrypticism) in elucidating relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷-<as-from-prospective-ontological-
 normalcy/postconvergence-epistemic-or-notional~projective-perspective>’ enabling
 ontological-normalcy/postconvergence notional~¹⁸deprocrypticism induced overriding of prior-
 apriorising/axiomatising/referencing—superseded-logical-basis-of~dialogical-equivalence-<as-
 to-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
~~implicited_attendant~~—ontological-contiguity ’~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-
 <imbued—notional~cogency>’ }—conflatedness¹³ in {preconverging ment by}—

~~postconverging-entailment, -in-self-becoming/self-conflatedness¹³/formative-supererogating~~⁸²
 with prospective-apriorising/axiomatising/referencing-superseding-logical-basis-of-dialogical-
 equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of- 'prospectively-
~~implicated_attendant-ontological-contiguity~~ '~duced-
~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-~~
 <imbued-notional~cogency>' }—conflatedness¹³ in {preconverging-ment-by}-
~~postconverging-entailment, -in-self-becoming/self-conflatedness¹³/formative-~~
~~supererogating~~⁸¹. Critically, social-vestedness/normativity-<discretely-~~implied-~~
~~functionalism~~>⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴
 <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ are opportunistically wedded to eliciting
 the 'breadth of human notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-
 drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective-ontological-normalcy/postconvergence> not preconverging/postconverging-de-
 mentatively/structurally/paradigmatically a competent intellectual-and-moral framework for
 instigating prospective human sublimation' as to the sophistic/pedantic possibility for eliciting
 human temporality⁹⁸/shortness <amplituding/formative> wooden-language-<imbued—
~~averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-~~
~~teleology -as-of-'nondescript/ignorable-void~~ '-with-regards-to-prospective-apriorising-
~~implications>~~> with regards to prospective social-stake-contention-or-confliction; such that
 Establishment intellection in the <cumulating/recomposuring~attendant-ontological-
~~contiguity~~ >-succession of registry-worldviews/dimensions project-a-blindness-reflecting-
 their-desublimating-⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-
 transposition with respect to the projected coherencing preconverging/postconverging-rede-
 mentating/restructuring/reparadigming of the 'successive registry-worldviews'/dimensions'

reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation
 as of their overall decoherencing-structure—of-⁵⁶meaningfulness-and-teleology⁹⁹-for-
 institutionalisation’ as of dimensionality-of-sublimating²⁵—
~~<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-~~
~~conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-~~
~~drivenness—equalisation)~~ as the inherent ontological-good-faith/authenticity⁶⁹~postconverging—
 de-mentating/structuring/paradigming⁷⁰. Prospective sublimation as to the overriding of prior-
 apriorising/axiomatising/referencing—superseded-logical-basis-of~dialogical-equivalence—~~as-~~
~~to-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-~~
~~implicated_attendant—ontological-contiguity ’~educed—~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-~~
~~<imbued—notional~cogency>’ }—conflatedness¹³-in-{preconverging-ment-by}-~~
~~postconverging-entailment,-in-self-becoming/self-conflatedness¹³/formative—supererogating}>³²
 with prospective-apriorising/axiomatising/referencing—superseding-logical-basis-of~dialogical-
 equivalence—~~as-to-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-~~
~~implicated_attendant—ontological-contiguity ’~educed—~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-~~
~~<imbued—notional~cogency>’ }—conflatedness¹³-in-{preconverging-ment-by}-~~
~~postconverging-entailment,-in-self-becoming/self-conflatedness¹³/formative—supererogating}>³¹
 as critically constrained to ‘~~amplituding/formative-~~
~~epistemicity>totalising/circumscribing/delineating~~ ‘~~implicated_attendant—ontological-~~
~~contiguity⁶⁷?~educed—~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-~~
~~<imbued—notional~cogency>’⁴⁰ ⁴⁵foregrounding__entailment-<in-succession-of—profound-~~
~~supererogation⁹⁶>-<postconverging—narrowing-down~sublimation-as-to-‘existence—as-~~~~~~

sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-
 supererogation⁹⁰'-in-reflecting-'immanent~relative-unreflexivity/relative-reflexivity—
 ontological-contiguity⁶⁷;-as-operative-notional~¹⁸deprocrypticism) in elucidating relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷-<as-from-prospective-ontological-
 normalcy/postconvergence-epistemic-or-notional~projective-perspective>', speaks to the
 transformation of the 'flawed prior_knowledge-reification~gesturing-and-accounting—of-
 epistemic-phenomenalism-<in-prior-psychologismic~apriorising/axiomatising/referencing-
 {of-'prior-implicated_attendant-ontological-contiguity '~educated-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>' }—constitutedness¹-in-preconverging-entailment> framework
 of human-subpotency determination as to a temporal mere-formulaic-
 methodologising/mutualising/organising/institutionalising human-subpotency
 <preconverging~'motif-and-apriorising/axiomatising/referencing'-entailing>-
 existentialising—enframing/imprintedness-<as-to-⁴historicity-tracing—in-presencing-
 hyperrealisation/hyperreal-transposition) as desublimating' into 'genuine knowledge-
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
 prospective-psychologismic~apriorising/axiomatising/referencing-{of-'prospectively-
 implicated_attendant-ontological-contiguity '~educated-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>' }—conflatedness³-in-{preconverging-ment-by}-
 postconverging-entailment> framework involving a detour to existence-potency³⁹~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression induced prospective determination
 which then is preconverging/postconverging—de-mentatively/structurally/paradigmatically
 preceding-and-constraining to human-subpotency as enabling prospective sublimation-over-
 desublimation'. In this regards, we can appreciate that the 'flawed prior_knowledge-

reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
 prior-psychologismic~apriorising/axiomatising/referencing- {of-‘prior-implicated-attendant-
 ontological-contiguity ’~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—constitutedness ~~in-preconverging-entailment~~ framework
 of human-subpotency determination as to a temporal mere-formulaic-
 methodologising/mutualising/organising/institutionalising human-subpotency
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-
 existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-presencing-
 hyperrealisation/hyperreal-transposition) as desublimating’ tend to eliciting the ‘breadth of
 human notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-
 seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-
 perspective-ontological-normalcy/postconvergence> not preconverging/postconverging-de-
 mentatively/structurally/paradigmatically a competent intellectual-and-moral framework for
 instigating prospective human sublimation’ while ‘genuine knowledge-reification~gesturing-
 and-accounting—of-epistemic-phenomenalism-<in-
 prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated-attendant-ontological-contiguity ’~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness ³ in- {preconverging-ment-by}-
~~postconverging-entailment~~ framework involving a detour to existence-potency³⁹~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression induced prospective determination
 which then is preconverging/postconverging-de-mentatively/structurally/paradigmatically
 preceding-and-constraining to human-subpotency as enabling prospective sublimation-over-
 desublimation’ tends to be rather constrained to both the ‘messianic-structure of intemporality⁵²’

and its derived deferential-formalisation-transference secondnaturing. The possibility of such a transformation critically constrained to ~~‘amplifying/formative-epistemicity>totalising/circumscribing/delineating~~ ~~‘implicit-attendant-ontological-contiguity⁶⁷~educ-~~ ~~existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’⁴⁰~~ ⁴⁵foregrounding__entailment-<in-succession-of-profound-supererogation⁹⁶>-<postconverging-narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation⁹⁶’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷;—as-operative-notional~¹⁸deprocrypticism)> in elucidating ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷-<as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional~projective-perspective>’~~ underlying notional~¹⁸deprocrypticism is only possible because of the tight-and-entwined relationship between the overall human ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁹⁹~postconverging-de-mentating/structuring/paradigming⁷⁰-as-being-as-of-existential-reality> (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity-sublimation-<as-to-underlying,-ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁹⁹~postconverging-de-mentating/structuring/paradigming⁷⁰-as-being-as-of-existential-reality>> as the critical enablers for the possibility of prospective transcendental ⁵⁶meaningfulness-and-teleology⁹⁹; with ⁴⁵foregrounding__entailment-<in-succession-of-profound-supererogation⁹⁶>-<postconverging-narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation⁹⁶’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷;—as-operative-

notional~¹⁸deprocrypticism) thus being an exercise of satisfying that tight-and-entwined
 relationship to then enable ‘genuine knowledge-reification~gesturing-and-accounting—of-
 epistemic-phenomenalism-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness ¹³-in-{preconverging-ment-by}-
 postconverging-entailment> framework involving a detour to existence-potency³⁹~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression induced prospective determination
 which then is preconverging/postconverging—de-mentatively/structurally/paradigmatically
 preceding-and-constraining to human-subpotency as enabling prospective sublimation-over-
 desublimation’ as of prospective-apriorising/axiomatising/referencing—superseding-logical-
 basis-of~dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing-
 {of-‘prospectively-implicated_attendant-ontological-contiguity ’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness ¹³-in-{preconverging-ment-by}-
 postconverging-entailment,-in-self-becoming/self-conflatedness ¹³/formative-
 supererogating>⁸¹. ⁴⁵foregrounding__entailment-<in-succession-of-profound-
 supererogation⁹⁶>-<postconverging-narrowing-down~sublimation-as-to-‘existence—as-
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-
 supererogation⁹⁶-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—
 ontological-contiguity⁶⁷’;-as-operative-notional~¹⁸deprocrypticism) as to its implied
 transformation of prior-apriorising/axiomatising/referencing—superseded-logical-basis-
 of~dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-
 ‘prospectively-implicated_attendant-ontological-contiguity ’~educed-

~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity–~~
~~<imbued–notional~cogency>’ }—conflatedness¹³ -in-{preconverging–ment–by}—~~
~~postconverging–entailment, -in-self-becoming/self-conflatedness¹³/formative–supererogating>~~³²
 into prospective-apriorising/axiomatising/referencing–superseding-logical-basis-of~dialogical-
 equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively–
~~implicated_ attendant–ontological-contiguity ’~duced–~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity–~~
~~<imbued–notional~cogency>’ }—conflatedness¹³ -in-{preconverging–ment–by}—~~
~~postconverging–entailment, -in-self-becoming/self-conflatedness¹³/formative–supererogating>~~³¹
 as to existence-potency³⁹~sublimating–nascence, -disclosed-from-prospective-epistemic-
 digression as prospectively overcoming human-subpotency underdetermination is
 conceptualised along the same vein with the ‘Derridean underdetermination-imbued
 force/violence conception’ and ‘Foucauldian knowledge/power conception construed as
 knowledge-empowerment/ignorance-disempowerment’ with regards to human
 phenomenal/manifest sublimation and desublimation in existence (as to the insight for mitigating
 the concomitant drawback of desublimating⁴⁷ historicity-tracing—in-presencing–
 hyperrealisation/hyperreal-transposition in the pursuit for sublimating⁴⁶ historicity/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective–ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> at the very center
 of Foucault and Derrida contentions).⁴⁵ foregrounding__entailment-<in-succession-of-
 profound-supererogation⁹⁶>-{postconverging–narrowing-down~sublimation-as-to-‘existence–
 as-sublimating-withdrawal/unenframing/re-ontologising, -elicited-from-prospective–profound-
 supererogation⁹⁶’ -in-reflecting-‘immanent~relative-unreflexivity/relative reflexivity–
 ontological-contiguity⁶⁷’; -as-operative-notional~¹⁸ deprocrypticism) invalidates⁷⁹ presencing—
 absolutising-identitive-constitutedness¹⁴ conception of knowledge-reification~gesturing-and-

accounting—of-epistemic-phenomenalism-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³-in- {preconverging-ment-by}-
 postconverging-entailment> as of the ‘flawed prior_knowledge-reification~gesturing-and-
 accounting—of-epistemic-phenomenalism-<in-
 prior_psychologismic~apriorising/axiomatising/referencing- {of-‘prior-implicated_attendant-
 ontological-contiguity ’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—constitutedness¹⁴-in-preconverging-entailment> framework
 of human-subpotency determination as to a temporal mere-formulaic-
 methodologising/mutualising/organising/institutionalising human-subpotency
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-
 existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) as desublimating’; that fail to realise that ‘human self-
 satisfactory mere-formulaic-methodologising/mutualising/organising/institutionalising
 constructs’ are not beholden to existence with regards to ‘genuine knowledge-
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³-in- {preconverging-ment-by}-
 postconverging-entailment> framework involving a detour to existence-potency³⁹~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression induced prospective determination

which then is preconverging/postconverging–de-mentatively/structurally/paradigmatically
 preceding-and-constraining to human-subpotency as enabling prospective sublimation-over-
 desublimation’. We can appreciate in this regards that the classical-mechanics—axiomatic-
 constructs prior-apriorising/axiomatising/referencing–superseded-logical-basis-of~dialogical-
 equivalence–~~as-to-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³-in-{preconverging-ment-by}-
 postconverging-entailment,-in-self-becoming/self-conflatedness¹³/formative–supererogating}>³²~~
 that did not recognise notions like space-time, considered the ether real, did not consider that the
 laws of physics are different at atomic scale, etc. speaking to ‘human self-satisfactory mere-
 formulaic–methodologising/mutualising/organising/institutionalising constructs’ wasn’t in any
 way beholden to existence as to the prospective sublimation of the theory-of-relativity-together-
 with-quantum-mechanics—axiomatic-constructs prospective-
 apriorising/axiomatising/referencing–superseding-logical-basis-of~dialogical-equivalence–~~as-
 to-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³-in-{preconverging-ment-by}-
 postconverging-entailment,-in-self-becoming/self-conflatedness¹³/formative–supererogating}>³¹~~
 that recognised notions like space-time, considered the ether as real, considered that the laws of
 physics are different at atomic-scale, etc., and so as ‘genuine knowledge-reification~gesturing-
 and-accounting—of-epistemic–phenomenalism–~~in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~educed-~~

~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity–~~
~~<imbued–notional~cogency>’ }—conflatedness¹³ -in-{preconverging ment by}—~~
~~postconverging entailment~~ framework involving a detour to existence-potency³⁹~sublimating–
nascence,-disclosed-from-prospective-epistemic-digression induced prospective determination
which then is preconverging/postconverging–de-mentatively/structurally/paradigmatically
preceding-and-constraining to human-subpotency as enabling prospective sublimation-over-
desublimation’. It is interesting to appreciate that given the prior enculturation of an underlying
‘scientific—apriorising/axiomatising/referencing–psychologism enculturated/constructed
social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying,-
ontological-commitment⁶⁶ -<implied—self-assuredness-of-ontological-good-
faith/authenticity⁶⁹ ~postconverging–de-mentating/structuring/paradigming⁷⁰ –as-being-as-of-
existential-reality>’ induced by budding-positivists (associated with their persecution), the
stage was set for the ⁴⁵foregrounding__entailment-<in-succession-of–profound-
supererogation⁹⁶ >-<postconverging–narrowing-down~sublimation-as-to-‘existence—as-
sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-
supererogation⁹⁶’-in-reflecting-‘immanent~relative-unreflexivity/relative reflexivity—
ontological-contiguity⁶⁷’;-as-operative-notional~¹⁸deprocrypticism) of such a theory-of-
relativity-together-with-quantum-mechanics—axiomatic-constructs prospective-
apriorising/axiomatising/referencing–superseding-logical-basis-of~dialogical-equivalence-<as-
to-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively–
implicated_attendant ontological-contiguity ’~educed–
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional~cogency>’ }—conflatedness¹³ -in-{preconverging ment by}—
postconverging entailment,-in-self-becoming/self-conflatedness¹³ /formative–supererogating>⁸¹
as to the tight-and-entwined relationship between the overall human ontological-commitment⁶⁶

<implied—self-assuredness-of-ontological-good-faith/authenticity⁹⁹ ~postconverging—de-
 mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> (across all registry-
 worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-
 effectivity—sublimation-(as-to-underlying,-ontological-commitment⁶⁶—<implied—self-
 assuredness-of-ontological-good-faith/authenticity⁹⁹ ~postconverging—de-
 mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>) as the critical enablers
 for the possibility of prospective transcendental⁵⁶ meaningfulness-and-teleology⁹⁹, without
 eliciting (as was the case with the Galileos/Descartes, etc. in the face of the medieval-scholastics
 pedantic dogmatism Establishment) the ‘breadth of human notional~firstnaturedness-
 formativeness—<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-
 intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence> not preconverging/postconverging—de-
 mentatively/structurally/paradigmatically a competent intellectual-and-moral framework for
 instigating prospective human sublimation’ as to the sophistic/pedantic possibility for inducing
 human temporality⁹⁸/shortness <amplifying/formative> wooden-language-<imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-
 teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-
 implications>> with regards to prospective social-stake-contention-or-confliction. Interestingly
 as well, we can appreciate the more or less socially enculturated disposition in our
 positivism/rational-empiricism registry-worldview/dimension (with regards to the ‘profoundly
 sublimating natural sciences’) of human appreciation of the ‘messianic-structure of
 intemporal⁵²’ and its derived deferential-formalisation-transference secondnating, with
 regards to such sciences⁴⁵ foregrounding__entailment-<in-succession-of—profound-
 supererogation⁹⁶>-<postconverging—narrowing-down~sublimation-as-to-‘existence—as-
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-

~~supererogation⁹⁶-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—
ontological-contiguity⁶⁷’;-as-operative-notional~¹⁸deprocrypticism)~~ as to the tight-and-
entwined relationship between the overall human ontological-commitment⁶⁶-~~<implied—self-
assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-
mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>~~ (across all registry-
worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-
effectivity–sublimation-~~{as-to-underlying,-ontological-commitment⁶⁶-<implied—self-
assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-
mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>}~~ as critically enabling
prospective sublimation. ⁴⁵foregrounding__entailment-<in-succession-of-profound-
supererogation⁹⁶>-~~<postconverging–narrowing-down~sublimation-as-to-‘existence—as-
sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-
supererogation⁹⁶’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—
ontological-contiguity⁶⁷’;-as-operative-notional~¹⁸deprocrypticism)~~ as such induces the
requisite ontological-faith-notion/ontological-good-faith/authenticity⁶⁹ and discipline both
among natural scientists and any contending interlocutors as to the constraining implications of
prospective sublimation thus allowing for ‘genuine knowledge-reification~gesturing-and-
accounting—of-epistemic-phenomenalism-<in-
prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
implicated_attendant-ontological-contiguity⁶⁷’~educed-
existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued-notional~cogency>’ }—conflatedness¹³-in-~~{preconverging-ment-by}-
postconverging-entailment}>~~ framework involving a detour to existence-potency³⁹~sublimating-
nascence,-disclosed-from-prospective-epistemic-digression induced prospective determination
which then is preconverging/postconverging–de-mentatively/structurally/paradigmatically

preceding-and-constraining to human-subpotency as enabling prospective sublimation-over-
desublimation'. In contrast this author is critical of the notion that disparateness-of-
conceptualisation-<unforegrounding-ment,-failing-prospectively-to-reflect-
'Immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity'⁷⁷> subject to
totalisingly-ing—discretion/whim-of-thought associated with ⁷⁹presencing—absolutising-
identitive-constitutedness¹⁴ conception as of 'flawed prior_knowledge-reification~gesturing-
and-accounting—of-epistemic-phenomenalism-<in-
prior_psychologismic~apriorising/axiomatising/referencing- {of- 'prior-implicated_attendant-
ontological-contiguity ' ~educated-
existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>' }—constitutedness ¹⁴in-preconverging-entailment framework
of human-subpotency determination as to a temporal mere-formulaic-
methodologising/mutualising/organising/institutionalising human-subpotency
<preconverging~'motif-and-apriorising/axiomatising/referencing'-entailing>-
existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) as desublimating' that falsely ignore the
preconverging/postconverging—de-mentative/structural/paradigmatic implications of 'human
notional~firstnatureddness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-
misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-
ontological-normalcy/postconvergence> accordioning-<as-of-varying-individuations-
contextually-transverse-desublimation/sublimation,-as-to-the-
wavering/redounding/waveforming—of-their-referencing-and-their-devolved-referencing-
imbued-ontological-performance⁷²-<including-virtue-as-ontology> } at uninstitutionalised-
threshold ⁰² as reflecting both desublimating ⁴⁷historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition and sublimating ⁴⁶historiality/ontological-

eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> possibilities’ in
 want for ‘<amplifying/formative-epistemicity>totalising/circumscribing/delineating
 ‘implicated_attendant-ontological-contiguity⁶⁷?~educed-
 existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’⁴⁰ 45 foregrounding__entailment-<in-succession-of-profound-
 supererogation⁹⁶>-<postconverging-narrowing-down~sublimation-as-to-‘existence—as-
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-
 supererogation⁹⁶?-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—
 ontological-contiguity⁶⁷?;-as-operative-notional~¹⁸deprocrypticism) in elucidating relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷-<as-from-prospective-ontological-
 normalcy/postconvergence-epistemic-or-notional~projective-perspective>’. Critically, the
 possibility of such a physics dialogical-equivalence-<as-to-
 psychologismic~apriorising/axiomatising/referencing-{of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~educed-
 existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³-in-{preconverging-ment-by}-
 postconverging-entailment,-in-self-becoming/self-conflatedness¹³/formative-supererogating>
 for instance is fundamentally enabled by such 45 foregrounding__entailment-<in-succession-of-
 profound-supererogation⁹⁶>-<postconverging-narrowing-down~sublimation-as-to-‘existence—
 as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-
 supererogation⁹⁶?-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—
 ontological-contiguity⁶⁷?;-as-operative-notional~¹⁸deprocrypticism) of physics: and where say
 for instance proponents of classical-mechanics—axiomatic-constructs became involved in the
 ‘pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-

<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
 <amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness } of
 methods/methodologies/approaches as to prior-apriorising/axiomatising/referencing-
 superseded-logical-basis-of~dialogical-equivalence-<as-to-
 psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³ -in- {preconverging-ment-by}-
 postconverging-entailment,-in-self-becoming/self-conflatedness¹³ /formative-
 supererogating>⁸², as to their ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴
 conception of knowledge-reification~gesturing-and-accounting—of-epistemic-
 phenomenism-<in-prospective psychologismic~apriorising/axiomatising/referencing- {of-
 ‘prospectively-implicated_attendant-ontological-contiguity ’~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³ -in- {preconverging-ment-by}-
 postconverging-entailment>, then in-many-ways proponents of theory-of-relativity-together-
 with-quantum-mechanics—axiomatic-constructs ‘would rather point out the transversality-<for-
 sublimating-existential-eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-
 preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-
 disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’>¹⁰¹
 of the former rather than wrongly imply any mutual logical-congruence of dialogical-
 equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³ -in- {preconverging-ment-by}-

~~postconverging-entailment, -in-self-becoming/self-conflatedness¹³/formative-supererogating>~~

involvement in knowledge-reification~gesturing-and-accounting—of-epistemic-

phenomenalism-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-

~~‘prospectively-implicated-attendant-ontological-contiguity’~educated-~~

~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~

~~<imbued-notional~cogency>’ }—conflatedness¹³ -in- {preconverging-ment-by}-~~

~~postconverging-entailment>~~ exercise as they will do with respect to other proponents of theory-

of-relativity-together-with-quantum-mechanics—axiomatic-constructs with whom they may

disagree within the prospective-apriorising/axiomatising/referencing—superseding-logical-basis-

of~dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-

~~‘prospectively-implicated-attendant-ontological-contiguity’~educated-~~

~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~

~~<imbued-notional~cogency>’ }—conflatedness¹³ -in- {preconverging-ment-by}-~~

~~postconverging-entailment, -in-self-becoming/self-conflatedness¹³/formative-supererogating>~~³¹

framework’. This speaks to the fact that human dialogical-equivalence-<as-to-

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

~~implicated-attendant-ontological-contiguity’~educated-~~

~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~

~~<imbued-notional~cogency>’ }—conflatedness¹³ -in- {preconverging-ment-by}-~~

~~postconverging-entailment, -in-self-becoming/self-conflatedness¹³/formative-supererogating>~~

framing doesn’t supersede prospective sublimating existence’s necessitating implications and

consequences, at which point existence-potency³⁹~sublimating-nascence,-disclosed-from-

prospective-epistemic-digression manifests ‘Derridean underdetermination-imbued

force/violence conception’ and ‘Foucauldian knowledge/power conception construed as

knowledge-empowerment/ignorance-disempowerment’ with regards to the possibility of

prospective human phenomenal/manifest sublimation and desublimation in existence; as the
 proponents of theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs
 ‘cannot produce any magical logical-congruence implication as of the prior-
 apriorising/axiomatising/referencing—superseded-logical-basis-of~dialogical-equivalence-<as-
 to-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~duced-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³ -in-{preconverging-ment-by}-
 postconverging-entailment,-in-self-becoming/self-conflatedness¹³ /formative-supererogating>³²
 of the proponents of classical-mechanics—axiomatic-constructs’ but for the prospective-
 apriorising/axiomatising/referencing—superseding-logical-basis-of~dialogical-equivalence-<as-
 to-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~duced-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³ -in-{preconverging-ment-by}-
 postconverging-entailment,-in-self-becoming/self-conflatedness¹³ /formative-supererogating>³¹
 of
 theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs
 ⁴⁵ foregrounding__entailment-<in-succession-of-profound-supererogation⁹⁶>-<postconverging-
 narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal/unenframing/re-
 ontologising,-elicited-from-prospective-profound-supererogation⁹⁶’-in-reflecting-
 ‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷’;-as-operative-
 notional~¹⁸ deprocrypticism) of physics implied tight-and-entwined relationship between the
 overall human ontological-commitment⁶⁶ <implied—self-assuredness-of-ontological-good-
 faith/authenticity⁹⁹~postconverging-de-mentating/structuring/paradigming¹⁰—as-being-as-of-
 existential-reality> (across all registry-worldviews/dimensions) and (corresponding registry-

worldviews/dimensions) predicative-effectivity–sublimation-⟨as-to-underlying,-ontological-
commitment⁶⁶-⟨implied—self-assuredness-of-ontological-good-
faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-
existential-reality⟩) as critically enabling prospective sublimation. In effect, such a controversy
of ontological-bad-faith/inauthenticity⁶⁴ never arose (as explained by the prior enculturation of
an underlying ‘scientific—apriorising/axiomatising/referencing—psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-
⟨as-to-underlying,-ontological-commitment⁶⁶-⟨implied—self-assuredness-of-ontological-good-
faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-
existential-reality⟩)’ induced by budding-positivists and associated with their persecution), and
further because of the very high predicative-effectivity–sublimation-⟨as-to-underlying,-
ontological-commitment⁶⁶-⟨implied—self-assuredness-of-ontological-good-
faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-
existential-reality⟩) associated with the physical sciences and as generally reflected by the
social-stake-contention-or-confliction disinterested natured of ‘much of the basic/fundamental
and natural sciences’. However, the case with psychological, social and ‘interest-driven scientific
frameworks’ is quite often ‘hardly one of high predicative-effectivity–sublimation-⟨as-to-
underlying,-ontological-commitment⁶⁶-⟨implied—self-assuredness-of-ontological-good-
faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-
existential-reality⟩)’ with the result that such a ‘purist ontological and scientific framing of
supposedly knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-
⟨in-prospective-psychologismic~apriorising/axiomatising/referencing-⟨of-‘prospectively-
implicated-attendant-ontological-contiguity’~educated-
existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-
⟨imbued-notional~cogency⟩’ }—conflatedness¹³ in {preconverging-ment-by}

~~postconverging-entailment~~> issues as to prospective sublimating ⁴⁶historiality/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’ is either
 indirectly or directly undermined with social-vestedness/normativity-<discretely-implied-
 functionalism> ideas which ‘preconverging/postconverging-de-
 mentatively/structurally/paradigmatically speak to an underlying disengagement with the deeper
 notion of veracity/truth supposedly projected as pure scientific and pure ontological analysis in
 the relevant domains’, as to the ‘social-stake-contention-or-confliction relative privileging of
 human methodologising/mutualising/organising/institutionalising epistemic gadgetry’
 (surreptitiously associated with <amplifying/formative>⁸ wooden-language-(imbued—
 temporal-mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-
 dementing²⁰—narratives—of-the-³⁸reference-of-thought-⁸categorical-
 imperatives/axioms/registry-teleology⁹⁹)) over existence-potency³⁹~sublimating-nascence,-
 disclosed-from-prospective-epistemic-digression. This difference between a ‘purist
 science/ontology epistemic-conception of veracity/truth’ and the conception of veracity/truth as
 from the latitude of ‘human social-vestedness/normativity-<discretely-implied-functionalism>
 implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-
 construction’ is critically reflected in the fact that the former orientation is priorly-and-ultimately
 concerned with existence’s ⁴⁵foregrounding__entailment-<in-succession-of-profound-
 supererogation⁹⁶>-<postconverging-narrowing-down~sublimation-as-to-‘existence—as-
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-
 supererogation⁹⁶’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—
 ontological-contiguity⁶⁷’;-as-operative-notional~¹⁸deprocrypticism) imbued sublimation
 whereas the latter is critically concerned with ‘conceptions of human abstract interpositions as
 of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-

elucidation-outside—‘prospectively implicated attendant ontological-contiguity⁶⁷’~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’⁴⁰ that are not necessarily subject to phenomenal/manifest
 existence’s ⁴⁵foregrounding__entailment-<in-succession-of-profound-supererogation⁹⁶>-
 <postconverging-narrowing-down~sublimation-as-to-‘existence—as-sublimating-
 withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-
 supererogation⁹⁶’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—
 ontological-contiguity⁶⁷’;-as-operative-notional~¹⁸deprocrypticism)’; and so-peculiarly implied
 with the ‘importing/exporting of reductionisms’ (as to the fact that there is no physics
 reductionism of physics or say mathematics reductionism of mathematics or biology
 reductionism of biology as to being the real and natural orientation for the specific physics,
 mathematics and biology epistemic-conceptions of their respective epistemic-conceptions
 phenomenal/manifest~subpotencies-<(in-transitive-conflatedness¹³-reflexivity,-in-the-full-
 potency-of-existence’s~sublimating-nascence)) to explain human psychological and social
 phenomena that ‘end up implicitly denying the very obvious reality of the psychological and
 social subpotencies-<(in-transitive-conflatedness¹³-reflexivity,-in-the-full-potency-of-
 existence’s~sublimating-nascence)’. In-many-ways taking such ontologically-flawed
 interpretations seriously induces human impotency and desublimation (as to the implicated
 contention that the human ‘supposedly has no profound sublimating social and socio-
 psychological phenomenal/manifest~subpotencies-<(in-transitive-conflatedness¹³-reflexivity,-
 in-the-full-potency-of-existence’s~sublimating-nascence)’ with the ‘supposedly profound
 phenomenal/manifest~subpotencies-<(in-transitive-conflatedness¹³-reflexivity,-in-the-full-
 potency-of-existence’s~sublimating-nascence)’ construed rather in reductionist terms of
 biology/neurology or physicalism) as is often also associated with social-
 vestedness/normativity-<discretely-implied-functionalism> disparateness-of-conceptualisation-

~~<unforegrounding-ment,-failing-prospectively-to-reflect-‘immanent~relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷’>~~; thus ‘actually denying the
 metaphysical nature and thus ontological nature of the sublimating social and socio-
 psychological’ such that existence-potency³⁹~sublimating~nascence,-disclosed-from-
 prospective-epistemic-digression sublimation implications with regards to the social and socio-
 psychological are hardly contemplated and recognised as so-projected herein as to the ~~relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-
 process⁶⁸~~. But then such reductionism actually fails the ‘necessitation test of any
 science/ontology’ as in reality it is a gimmicky exploitation of the sublimation of the natural
 sciences as to their inherent phenomenal/manifest~subpotencies-~~(in-transitive-conflatedness¹³—
 reflexivity,-in-the-full-potency-of-existence’s~sublimating~nascence)~~ to then ‘utilise the clout
 to falsely imply substitutive/reductionist sublimation over the social and socio-psychological
 phenomenal/manifest~subpotencies-~~(in-transitive-conflatedness¹³—reflexivity,-in-the-full-
 potency-of-existence’s~sublimating~nascence)~~’ (as so-reflected with practices of science-
 ideology associated with biological/neurological and evolutionary substitutive/reductionist
 interpretations of the social and socio-psychological). But then the giveaway of such a flawed
 conception of science/ontology lies in the fact that such approaches do not project any
 ‘~~<amplituding/formativ-epistemicity>~~totalising/circumscribing/delineating necessitation
 frame-of-~~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~~’ as all pretences
 of science/ontology must demonstrate and aspire to (consider in this regards the
 ‘~~<amplituding/formativ-epistemicity>~~totalising/circumscribing/delineating necessitation
 frame-of-~~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~~’ of physics,
 chemistry, biological, genetic theories as to the notional-contiguity/epistemic-contiguity⁶² |
~~<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking~~ |
 qualia-schema> imbued ⁴⁵foregrounding__entailment-<in-succession-of-profound-

supererogation⁹⁶>-(postconverging-narrowing-down~sublimation-as-to-‘existence—as-
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-
 supererogation⁹⁶-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—
 ontological-contiguity⁶⁷;—as-operative-notional~¹⁸deprocrypticism) of their respective inherent
 sublimating phenomenal/manifest~subpotencies-(in-transitive-conflatedness¹³-reflexivity,-in-
 the-full-potency-of-existence’s~sublimating-nascence) wherein for instance with the physics
 frame-of~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷ succession of
 theories are developed aspiring cogently for relative-unreflexivity/relative-reflexivity—
 ontological-contiguity⁶⁷ of the whole physics epistemic-conception
 phenomenal/manifest~subpotency-(in-transitive-conflatedness¹³-reflexivity,-in-the-full-
 potency-of-existence’s~sublimating-nascence) as from say
 Galilean/Cartesian/Newtonian/Leibnizian physics to modern-day string-theory/loop-quantum-
 gravity/etc. which all successively profess relative-unreflexivity/relative-reflexivity—
 ontological-contiguity⁶⁷). In other words, such biological/neurological and evolutionary
 substitutive/reductionist interpretations of the social and socio-psychological shouldn’t
 epistemically be selective in totalisingly-ing—discretion/whim-of-thought (if truly of
 science/ontology as to ‘<amplituding/formative-
 epistemicity>totalising/circumscribing/delineating necessitation frame-of~relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷’) but should rather go on to
 effectively explain away the entire social and socio-psychological
 phenomenal/manifest~subpotencies-(in-transitive-conflatedness¹³-reflexivity,-in-the-full-
 potency-of-existence’s~sublimating-nascence) (as to human Being-development/ontological-
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
 meaningfulness-and-teleology , institutional-development-as-to-social-function-
 development and living-development-as-to-personality-development psychologismic-

epistemic acutisation—difficulty <for, residualising—^{decompulsing} delinearity~for cogency>
magnitudes^{of-experientiality/experiment}), and so comprehensively articulating human organisational
and institutional driven/potent sociocultural, economic, political, legal, etc. manifestations on
such biological/neurological and evolutionary substitutive/reductionist basis of supposed
sublimation as to their ‘<amplituding/formative—
epistemicity>totalising/circumscribing/delineating ‘implicated—attendant—ontological-
contiguity⁶⁷?~educed—
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional~cogency>’⁴⁰ 45 foregrounding__entailment-<in-succession-of—profound-
supererogation⁹⁶>-<postconverging—narrowing-down~sublimation-as-to-‘existence—as-
sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-
supererogation⁹⁶’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—
ontological-contiguity⁶⁷?;—as-operative-notional~¹⁸deprocrypticism) in elucidating relative-
unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷-<as-from-prospective-ontological-
normalcy/postconvergence-epistemic-or-notional~projective-perspective>’. The reality of such
biological/neurological and evolutionary substitutive/reductionist interpretations of the social
and socio-psychological is rather one that points out that the ‘traditional nature versus nurture
debate itself is fundamentally an axiomatically bankrupt conception’ since ‘not even such
proponents implicitly point to an underlying human drivenness and functioning of the social and
socio-psychological framework on the basis of any such supposed ‘<amplituding/formative—
epistemicity>totalising/circumscribing/delineating necessitation frame-of~relative-
unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷ of biological/neurological and
evolutionary substitutive/reductionist interpretations’, but rather the strategies of such
proponents (beyond-the-consciousness-awareness-teleology⁹⁹-<of-preconverging-existential-
extrication-as-of-existential-unthought>⁹) work paradoxically only by implicating the reality of

the ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating necessitation
 frame-of~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷’ of the social and
 socio-psychological epistemic-conception phenomenal/manifest~subpotencies-~~(in-transitive-
 conflatedness¹³-reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence)~~ (as to
 their implied sublimating existence’s necessitating implications and consequences)’, and then
 surreptitiously project/select/pop-up (in totalisingly-ing—discretion/whim-of-thought)
 opportune/ad-hoc biological/neurological and evolutionary substitutive/reductionist
 interpretations of the social and socio-psychological frame-of~relative-unreflexivity/relative-
 reflexivity—ontological-contiguity⁶⁷, and so as of vague disparateness-of-conceptualisation-
 <unforegrounding-ment,-failing-prospectively-to-reflect-‘immanent~relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷’>. Such flawed and surreptitious
 representation that biological/neurological and evolutionary substitutive/reductionist
 interpretations are the ‘<amplituding/formative-
 epistemicity>totalising/circumscribing/delineating necessitation frame-of~relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷’ of the social and socio-
 psychological (rather than the truly inherent social and socio-psychological epistemic-
 conception phenomenal/manifest~subpotencies-~~(in-transitive-conflatedness¹³-reflexivity,-in-
 the-full-potency-of-existence’s~sublimating-nascence)~~ as of their ‘<amplituding/formative-
 epistemicity>totalising/circumscribing/delineating necessitation frame-of~relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷’) in effect wrongly implies a
 dialogical-equivalence-~~<as-to-psychologismic~apriorising/axiomatising/referencing- {of-
 ‘prospectively implicated attendant ontological-contiguity’ ~educated-
 existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³-in-{preconverging-ment-by}-
 postconverging-entailment,-in-self-becoming/self-conflatedness¹³/formative-supererogating>~~

‘nature versus nurture debate’ between these two perspectives as to a ‘naïve academicism mere procedural argumentation reflex’. The reality at best is that of ‘biological/neurological and evolutionary interpretations transverse epistemic-conception phenomenal/manifest~subpotency-
 (in-transitive-conflatedness³—reflexivity,-in-the-full-potency-of-existence’s~sublimating-
 nascence)’ in relation to the social and socio-psychological frame-of~relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷ (and not such
 biological/neurological and evolutionary interpretations substitutive/reductionist epistemic-
 conception overriding the social and socio-psychological epistemic-conception
 phenomenal/manifest~subpotencies-(in-transitive-conflatedness³—reflexivity,-in-the-full-
 potency-of-existence’s~sublimating-nascence), just as the transverse epistemic-conception
 phenomenal/manifest~subpotency-(in-transitive-conflatedness³—reflexivity,-in-the-full-
 potency-of-existence’s~sublimating-nascence) of mathematics in relation to physics doesn’t
 substitute for and override the inherent physics epistemic-conception
 phenomenal/manifest~subpotency-(in-transitive-conflatedness³—reflexivity,-in-the-full-
 potency-of-existence’s~sublimating-nascence)). The consequence of such vague disparateness-
 of-conceptualisation-<unforegrounding-ment,-failing-prospectively-to-reflect-
 ‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷’> as to failing
 ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating necessitation
 frame-of~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷’ (as implied as of
 the requisite ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating
 ‘implicated_attendant—ontological-contiguity⁶⁷’~educated-
 existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’⁴⁰ ⁴⁵foregrounding__entailment-<in-succession-of-profound-
 supererogation⁹⁶>-<postconverging-narrowing-down~sublimation-as-to-‘existence—as-
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-

~~supererogation⁹⁶-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—~~
~~ontological-contiguity⁶⁷’;-as-operative-notional~¹⁸deprocrpticism)~~ in elucidating ~~relative-~~
~~unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷-<as-from-prospective-ontological-~~
~~normalcy/postconvergence-epistemic-or-notional~projective-perspective>’),~~ is that (besides
 their basic epistemic innocence/naivety) such biological/neurological and evolutionary
 interpretations substitutive/reductionist epistemic-conception then provide the room for
 sophistic/pedantic dispositions that construe of the inherent sublimation in the natural sciences
 qua natural sciences as the surreptitious opportunity to project gimmicky/desublimating
 interpretations about the social (on the basis of the ‘hollow impressiveness of the natural
 sciences’) as a psychological trick/gimmick as to rendering knowledge-reification~gesturing-
 and-accounting—of-epistemic-phenomenalism-<in-
~~prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-~~
~~implicated-attendant-ontological-contiguity ’~educed-~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~
~~<imbued-notional~cogeny>’ }—conflatedness¹³-in- {preconverging-ment-by}-~~
~~postconverging-entailment>~~ sublimation in the social impotent with regards to varied social-
 stake-contention-or-confliction purposes. Such claims often project/imply that analysing the
 social qua social is just about irrelevant (or paradoxically ‘make their very own subterfuge social
 interpretations’ as from the psychological trick/gimmick of the projected hollow impressiveness
 of the natural sciences so-derived from the clout of a natural science without demonstrating the
 epistemic-veracity for such a bypassing/dodgery as to arrive at the social
 ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating necessitation
 frame-of-~~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷’~~ sublimating
 implications and consequences). Besides, such claims are often so-associated with vague non-
 metaphysical as non-ontological conceptualisations of the social in vague disparateness-of-

conceptualisation-~~<unforegrounding-ment,-failing-prospectively-to-reflect-~~
~~‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷’>~~ as to
 elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-
 elucidation-outside—~~‘prospectively-implicated_attendant—ontological-contiguity⁶⁷’~educed-~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-~~
~~<imbued—notional~cogency>’⁴⁰,~~ and thus in-many-ways further undermine/distract-from the
 social ~~‘<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating
 necessitation frame-of-~~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~~
 conception of human-subpotency-~~aporia/undecidability/dilemma/ought-~~
 indeterminacy/deficiency/limitation/constraint in dealing with direct social and institutional
 issues, crises and failures. A ‘purist science/ontology epistemic-conception of veracity/truth’
 equally differs from the conception of veracity/truth as from the latitude of ‘human social-
 vestedness/normativity-<discretely-implied-functionalism> implied contract/political-
 arrangement-or-political-coercion/given-discrete-social-value-construction’ with the former
 construing of ‘knowledge as to existential-<disontologising/re-ontologising—aporeticism>
 knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
~~prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-~~
~~implicated_attendant—ontological-contiguity ’~educed-~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-~~
~~<imbued—notional~cogency>’ }—conflatedness¹³-in- {preconverging-ment-by}~~
~~postconverging-entailment>~~ privileging manifest sublimating outcome in existence’ in contrast
 to the latter construing of ‘knowledge as to collective acquiescence as to the privileging of human
 commendation-or-agreementing/convincing-among-mortals (rather than a detour to existence-
 potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression) even over
 manifest sublimating outcome in existence’. Such a ‘purist science/ontology epistemic-

conception of veracity/truth' construes of knowledge as a 'perpetual off-balance act associated with human limited-mentation-capacity-deepening—~~as subjecting limitedness/human-subpotency to 'duced-unlimitedness/existence-sublimating-nascence'²³³~~' (as involved in the reconceptualisation of the physics state-of-the-art from Einsteinian physics, Bohrian physics, Feynmanian physics, etc., emphasising rather the 'constancy of the intemporal individuation as from the ontological-normalcy/postconvergence perspective' and 'not about the constancy of any notion of intemporal individual'). Such a 'perpetual off-balance act associated with human limited-mentation-capacity-deepening—~~as subjecting limitedness/human-subpotency to 'duced-unlimitedness/existence-sublimating-nascence'²³³~~' speak to the more profound reality that the ordinariness of human thought across the ~~<cumulating/recomposuring~attendant-ontological-contiguity >~~-succession of human registry-worldviews/dimensions points to their 'epistemic-abnormalcy/preconvergence'³¹ despite the delusion of all registry-worldviews/dimensions in their ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ as being of 'absolute epistemic-normalcy'; and it is because of this latter fact (as from the ontological-normalcy/postconvergence epistemic-projection perspective) that prospective human progress and emancipation as of human transcendence-and-sublimity/sublimation/~~supererogatory-de-mentativity~~ can occur in-the-very-first-place (in contradiction to all such registry-worldviews/dimensions ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ failure to directly grasp their very own ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴, even as the possibility for prospective transcendence-and-sublimity/sublimation/~~supererogatory-de-mentativity~~ necessarily involves such a requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). In other words, the 'effective equilibration of human sublimating ⁵⁶meaningfulness-and-teleology⁹⁹ across the ~~<cumulating/recomposuring~attendant-ontological-contiguity >~~-successive registry-worldviews/dimensions' does not lie with any

‘ordinariness/commonsensicality as of the <cumulating/recomposuring~attendant~ontological-
 contiguity >-successive registry-worldviews/dimensions ⁷⁹presencing—absolutising-
 identitive-constitutedness¹⁴’ as falsely elicited by their sophistic/pedantic dispositions, as in
 reality it rather lies in the ‘dynamically differentiated transversality-<for-sublimating-
 existential-eventuating/denouement, from ‘thinking-at-first/pure-predisposition-preemptive-of-
 prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-
 and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’>¹⁰¹ of the ontological-
 performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. of human
 notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-
 misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-
 ontological-normalcy/postconvergence> narratives’: and so as to human-subpotency ‘fatedness-
 of-sublimation-over-desublimation, to existence-potency ~sublimating-nascence,-disclosed-
 from-prospective-epistemic-digression (in reflecting holographically-<conjugatively-and-
 transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-
 human-institutionalisation-process), as from human-subpotency ontological-faith-notion-or-
 ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the
 disseminative—sublimating-selectivity-of-ontological-good-
 faith/authenticity ~postconverging-de-mentating/structuring/paradigming ,—over-
 desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging-de-
 mentating/structuring/paradigming ’, as the driver of the human-subpotency potentiating
 existential-<disontologising/re-ontologising—aporeticism> becoming manifestation of
 sublimating-over-desublimating social-and-institutional-constructs-of-⁵⁶meaningfulness-and-
 teleology⁹⁹—in-cumulation/recomposuring all along in reflecting holographically-
 <conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-

contiguity ~of-the-human-institutionalisation-process ; as it dynamically induces (as of
‘varying ~~psychologismic epistemic acutisation—difficulty~~ <for, residualising—
~~{decompulsing} delinearity~for-cogency>~~————magnitudes {of-experientiality/experiment}/scales—as-to-
successively-profound-preconverging/postconverging—rede-
mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-
ontologising/infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ of prospective human-
subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-
formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-
intemporal-dispositions-<so-construed-as-from-perspective—ontological-
normalcy/postconvergence>’-existentialism-form-factor’) successive prospective reasoning-
through/messianic-reasoning for reasoning-from-results/afterthought as the secondnatured-
institutionalisation of the <cumulating/recomposuring~attendant—ontological-contiguity >-
successive registry-worldviews/dimensions ⁸³reference-of-thought—and—⁸³reference-of-thought-
⁸⁴devolving—⁵⁶meaningfulness-and-teleology⁹⁹ so-construed as ‘generating varying human
sublimating-over-desublimating social-and-institutional-constructs-of-⁵⁶meaningfulness-and-
teleology⁹⁹—in-cumulation/recomposuring of
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’ as to their
pre-eminence as of their ‘prospectively projected relative-ontological-completeness⁸⁷
dimensionality-of-sublimating²⁵-(<amplituding/formative>supererogatory~de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)’. This
latter insight is critical for all prospective human sublimation as a ‘false sense of a
categorically/absolutely sublimated social-construct ordinariness/commensicality and social-
vestedness/normativity-<discretely-implied-functionalism>’ effectively renders any prospective

human emancipation and construction-of-the-Self pointless-and-contradictory; as to the fact that even such advocates turn out to be incoherently muted-and-muddled with regards to such an argument about a ‘false sense of a categorically/absolutely sublimated social-construct ordinariness/commensicality and social-vestedness/normativity-<discretely-implied-functionalism>’, revealing their true motives rather as status quo preserving with regards to social-stake-contention-or-confliction (beyond-the-consciousness-awareness-teleology⁹⁹-<of-preconverging-existential-extrication-as-of-existential-unthought>). The ‘purist science/ontology epistemic-conception of veracity/truth’ is ever always about the ‘prospective upholding of existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression and preconverging/postconverging-de-mentatively/structurally/paradigmatically so-explains the very possibility for human progress. In contrast the conception of veracity/truth as from the latitude of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’ is rather more bent upon emphasising human-subpotency methodologising/mutualising/organising/institutionalising grounds for veracity/truth rather than eliciting prospective sublimating existence’s necessitating implications and consequences. Such notions of veracity/truth without articulating existence-potency³⁹~sublimating-nascence,-disclosed-from-prospective-epistemic-digression are vague disparateness-of-conceptualisation-<unforegrounding-ment,-failing-prospectively-to-reflect-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity’>, and worse still when accompanied by claims of humility as to inherent institutionalised prescience are more often than not mere manifestations of intellectual entitlement; (as to imply the society is inherently beholden to the mere institutionalised sterile/anecdotal imprimatur of intellection even as to when it projects intellectual desublimation associated with pedantising/muddling/formulaic-

hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-
 totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-
 relative-ontological-completeness⁶⁸) as well as intellectually-distortive practices such as blind
 institutionalised existential-priming/funnelling/staking of specific theoretical postures over
 genuine and profound ontological elucidation as to existential-<disontologising/re-
 ontologising—aporeticism> contextualisation with the associated academic careerism at the very
 antipode of genuine sublimating intellection) and so as reflecting the modern-day intellection
 relevant prospective human-subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint. Interestingly, the ‘purist science/ontology
 epistemic-conception of veracity/truth’ projects prospective sublimating existence’s
 necessitating implications and consequences to implicitly underscore ‘interlocutory humility’
 induced as to existence-potency³⁹ ~sublimating-nascence,-disclosed-from-prospective-
 epistemic-digression; as to the fact that humility was rather imbued with the Einsteinian/theory-
 of-relativity-together-with-quantum-mechanics—axiomatic-constructs perspective over the
 prior institutionalised/classical-mechanics—axiomatic-constructs with the latter never assuming
 any arrogance as to its prior methodologising/mutualising/organising/institutionalising
 conception of physics. Critically, with regards to the blurriness-
 <sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,-in-
 disontologising-formulaic-dragging-out/hollowing-out> of⁵⁶ meaningfulness-and-teleology⁹⁹ in
 the social that exposes prospective transcendental dispositions (as to dimensionality-of-
 sublimating²⁵ -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-
 or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) ontological-good-faith/authenticity⁶⁹ ~postconverging-de-
 mentating/structuring/paradigming⁷⁰) to sophistic/pedantic <amplituding/formative>⁸ wooden-
 language-(imbued—temporal-mere-form/virtualities/dereification/akrasitic-

drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-⁸³reference-of-thought—
 categorical-imperatives/axioms/registry-teleology⁹⁵ } eliciting of
 <amplituding/formative>⁸ wooden-language-⟨imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>}, it is
 important to articulate such prospective sublimating ⁵⁶meaningfulness-and-teleology⁹⁹ while
 equally reflecting upon the sophistic/pedantic to its dimensionality-of-desublimating-lack-of⁶⁴ }
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) ontological-bad-faith/inauthenticity⁶⁴~preconverging-de-
 mentating/structuring/paradigming⁶⁵ as part-and-parcel of the prospective sublimating
⁵⁶meaningfulness-and-teleology⁹⁹, and not wrongly imply the desublimation is in apriorising-
 teleological-elevation-in~notional-contiguity/epistemic-contiguity⁶²-<profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁷¹—qualia-
 schema> as to the transcendence-and-sublimity/sublimation/supererogatory~de-mentativity
 attitude/mental-disposition/care-and-episteme⁵ (in this case reflecting sophistic/pedantic
⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought); and as so articulated
 elsewhere with the case of the Socratic-philosophers and budding-positivists it is always the case
 that the sophistic/pedantic dispositions will fathom that in relation to prospectively sublimating
 base-institutionalisation, ¹⁰³universalisation, positivism and notional~¹⁸deprocrypticism the
 effective ‘world that exists to the majority people (as of ‘human notional~firstnaturedness-
 formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-
 intemporal-dispositions-<so-construed-as-from-perspective-ontological-
 normalcy/postconvergence> accordioning-<as-of-varying-individuations-contextually-
 transverse-desublimation/sublimation,-as-to-the-wavering/redounding/waveforming—of-their-

referencing-and-their-devolved-referencing-imbued-ontological-performance⁷²-<including-virtue-as-ontology>} at uninstitutionalised-threshold¹⁰² as reflecting both desublimating⁴⁷ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating⁴⁶ historicity/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> possibilities’) respectively is recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and⁸⁰ procrypticism—or-disjointedness-as-of-⁸³reference-of-thought to go on cynically eliciting <amplifying/formative>⁸ wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>} as of the latter. Ultimately, there is a ‘social underlying sublimating intellection proficiency’ to which all specific domains-of-study need to account for their sublimating pertinence; and the possibility of putting-into-question all ‘Establishment intellection as of their given⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴⁷’ (from across the most ancient civilisations to modern times and so as instigated by the Socrates, Galileos, Descartes, Diderots, etc.) has always arisen within-or-without such epochal Establishment intellection by the prompting of their ‘social underlying sublimating intellection proficiency’ which contemplative consciousness is not to be underestimated as to a ‘decadence posturing of intellectual entitlement’. Critically, the possibility of prospective value-construction and pretence of projecting more profound value is indissociable from the capacity of producing the relative-ontological-completeness⁸⁷ knowledge that broaden-the-latitude-of-human-collective-consciousness as to the fact that just as prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and⁸⁰ procrypticism—or-disjointedness-as-of-⁸³reference-of-thought respectively are intellectually-and-morally wanting with respect to prospective base-institutionalisation,¹⁰³ universalisation, positivism/rational-empiricism and¹⁸ deprocrypticism—or-preempting—disjointedness-as-of-

⁸³reference-of-thought value-construction respectively; pretences of profound intellection as to the former are nothing but sophistic/pedantic exploitations of human limited-mentation-capacity—as subjecting ‘~~duced-unlimitedness/existence-sublimating-nascence~~’ to ~~limitedness/human-subpotency~~ as to a ‘delusion of generating knowledge and value from thin air’, and of vital importance in that regards is the fact that that which is in relative-ontological-completeness⁸⁷ has to occupy the intellectual-and-moral ground imbued by such relative-ontological-completeness⁸⁷. Vague notions of arrogance and wretchedness are nothing but the ontological-veracity of the state of relative-ontological-incompleteness⁸⁸ arrogance and wretchedness of thought (as from the ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective) as to an epistemically-decadent ~~<amplifying/formative>~~ wooden-language-~~(imbued—temporal—mere-~~ form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰— narratives—of-the-⁸³reference-of-thought—~~§~~ categorical-imperatives/axioms/registry-teleology⁹⁹); and so as to the fact that the magnanimity of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ out of concern about human re-ontologising prospective ~~Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—~~ meaningfulness-and-teleology ‘is the most important human and humanity-producing enterprise’ notwithstanding the paradox that the prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought respectively are intellectually-and-morally undeveloped to be the framework for appraising value-construction as of prospective base-institutionalisation, ¹⁰³universalisation, positivism/rational-empiricism and ¹⁸deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought respectively in-many-ways explaining the underlying implications of human registry-worldview’s/dimension’s institutionalisation as

involving crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. This affirmation is not articulated idly as to the fact that part-and-parcel of human knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant-ontological-contiguity ’~educated-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness³-in- {preconverging-ment by}-postconverging-entailment> is not to allow desublimating thought to occupy the ground of sublimating thought (as the latter has to include a challenge to the knowledge-destroying desublimating thought arrogance and wretchedness), however the subterfuges available to such desublimation whether as of sophistry and mere-institutional-appendaging as reflecting the veridical prospective human-subpotency-aporias/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint; taking hint that it is fundamentally a question about existence-potency³⁹~sublimating-nascent,-disclosed-from-prospective-epistemic-digression and no amount of human mortals methodologising/mutualising/organising/institutionalising can supersede prospective sublimating existence’s necessitating implications and consequences as otherwise the very idea of ontology/science then collapses and the flawed prior_knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prior_psychologismic~apriorising/axiomatising/referencing- {of-‘prior-implicated_attendant-ontological-contiguity ’~educated-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—constitutedness³-in-preconverging-entailment> exercise becomes pointless but as for institutional parading value. There is simply no knowledge without the effective demonstrated knowledge-reification~gesturing-and-accounting—of-epistemic-

phenomenalism-<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-
‘prospectively_implicitated_attendant_ontological-contiguity’~educated-
existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>’ }—conflatedness_in-{preconverging-ment-by}-
postconverging-entailment> implications and pretending otherwise as to ‘virtual wisdoms’ is
nothing more than <amplituding/formative-epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³⁴. Hence basically the overall
differentiation between ‘purist science/ontology epistemic-conception of veracity/truth’ and
‘social-vestedness/normativity-<discretely-implied-functionalism> epistemic-conception of
veracity/truth’ lies with their constraining whether towards inherent existence projected
implications or towards human-subpotency projected implications respectively. This underlying
point has preconverging/postconverging-de-mentative/structural/paradigmatic implications
with regards to human ⁵⁶meaningfulness-and-teleology⁹⁹ (as to human Being-
development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
infrastructure-of- meaningfulness-and-teleology , institutional-development-as-to-social-
function-development and living-development-as-to-personality-development psychologismic-
epistemic-acutisation—difficulty<for, residualising_{decompulsing}delinearity~for-cogency>
magnitudes^{of-experientiality/experiment}). This differentiation can be rearticulated in aestheticisation
terms to imply that existence (as to existence-potency³⁹~sublimating-nascence,-disclosed-from-
prospective-epistemic-digression) is the ‘scalar conception that enables prospective human
sublimation as of aestheticisation-towards-ontology’ while on-the-other-hand human-
subpotency (as to human ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴
<amplituding/formative-epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³⁴) is a ‘non-scalar conception that induces
prospective human desublimation aestheticisation’. The ‘scalarity/immanency of existence’s

ontological-normalcy/postconvergence’ as such is reflected with regards to prospectively implied ontological-normalcy/postconvergence construed as of ⁵⁵maximalising-recomposing-for-relative-ontological-completeness⁸⁷—unenframed/re-ontologising~conceptualisation epistemic-projection perspective while ‘human-subpotency non-scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ is reflected with regards to its prospectively implied epistemic-abnormalcy/preconvergence³¹ construed as of ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed/disontologising~conceptualisation epistemic-projection perspective. Basically, ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ and ‘human-subpotency non-scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ thus speak to the fact that human prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity implied limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘~~duced-unlimitedness/existence-sublimating-nascence~~’²³ (as to dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷) is actually induced as from human untemplative-distension so-construed as ‘dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ imbued prospectively of both sublimating ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-trace and desublimating ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’; as to prospective sublimating ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-trace ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ as prospectively preserving ontology/ontological-veracity and ‘human-subpotency non-scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’

prospective desublimating ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-
 transposition as prospectively obviating ontology/ontological-veracity. This insightful grasp of
 the implications of human limited-mentation-capacity-deepening—as-subjecting-
~~limitedness/human-subpotency to ‘educated-unlimitedness/existence-sublimating-nascence’^{2,33}~~
 (construed as from ontological-normalcy/postconvergence epistemic-projection perspective):
 ‘as rather occurring as from an ontologically deficient grounding’ of relative human limited-
 mentation-capacity—as-subjecting-~~‘educated-unlimitedness/existence-sublimating-nascence’²~~
~~to limitedness/human-subpotency~~ (however the ‘better relative ontological-deficiency’ implied
 as of relative-ontological-completeness⁸⁷), emphasises the necessity for the bifurcation of the
 construal of prospective human ontological-performance⁷²-<including-virtue-as-
 ontology>/morality/ethics/justice/etc. (associated with prospective human sublimation) into: a
 ‘scularity/immanency perspective (as to a scularity/immanency that will arise if the human had
 absolute-mentation-capacity so-construed as ontological-normalcy/postconvergence) of
⁴⁶historicity/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’ and a
 ‘non-scalar/beholdening-<as-to-what-has-gone-before-aesthetically-de-
 mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>
 perspective (with regards to {flawed/unsound}-relative-unreflexivity-in-
 existence/absolutising-from-limited-mentation/psychologismic-epistemic-acutisation—
 nonresidualising-imbued-^{compulsing}linearity-in-eclecticism-of-prior-mere-
 formulaicity/ritualisation residual human ontological-deficiency implications as to relative
 human limited-mentation-capacity—as-subjecting-‘educated-unlimitedness/existence-
 sublimating-nascence’ to limitedness/human-subpotency notwithstanding the ‘better relative
 ontological-deficiency’) of ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-
 transposition’. Uncontemplative-distension is thus rather the recognition that human dispensing-

with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ doesn't achieve absolute 'scularity/immanency of existence's ontological-normalcy/postconvergence' (as dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ rather reflects the epistemic perspective towards ontological-normalcy/postconvergence and not 'scularity/immanency of existence's ontological-normalcy/postconvergence'); with the effective 'scularity/immanency of existence's ontological-normalcy/postconvergence' as of the absolute distension (beyond just relative-ontological-completeness⁸⁷) underlying the overall existential-<disontologising/re-ontologising—aporeticism> dimensionality-of-sublimating²⁵ | <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) as the inherent ontological-good-faith/authenticity⁶⁹~postconverging~de-mentating/structuring/paradigming⁷⁰ effectively reflected as of notional~¹⁸deprocrypticism. notional~¹⁸deprocrypticism as such by its ontologically-uncompromised nature 'technically entails': prospective human ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. as to sublimating⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> as of 'scularity/immanency of existence's ontological-normalcy/postconvergence' in overcoming the desublimating⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition of 'human-subpotency non-scalarly/beholdening-<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>' in ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴. Translated, this 'scularity/immanency of existence's ontological-normalcy/postconvergence' and 'human-subpotency non-scalarly/beholdening-<as-to-what-has-gone-before-aesthetically-de-

mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>

underlying prospective human ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. with regards to human⁵⁶ meaningfulness-and-teleology⁹⁹ speaks to the fact that prospectively induced human sublimation is bound to paradoxically distort-and-desubliminate the ontological-veracity appraisal for inducing further and concomitant human sublimation (and so because of the preconverging/postconverging-dementative/structural/paradigmatic effect of relative limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency to—‘educated-unlimitedness/existence-sublimating-nasence’²⁵³ in contrast to what will prevail in case of ‘absolute-mentation-capacity of apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’). But then such effect critically varies as to both ‘purist science/ontology epistemic-conception of veracity/truth’ and ‘social-vestedness/normativity-<discretely-implied-functionalism> epistemic-conception of veracity/truth’; in the sense that the latter poorly constrained to high predicative-effectivity—sublimation-<as-to-underlying,-ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> is strongly prone to desublimating⁴⁷ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition of ‘human-subpotency non-scalarly/beholdening-<as-to-what-has-gone-before-aesthetically-dementates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ in⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴, while the former strongly constrained to high predicative-effectivity—sublimation-<as-to-underlying,-ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> is rather relatively amenable to sublimating⁴⁶ historicity/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-

determinism’> as of ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’. That said, human sublimation increasingly implies a ‘generalised background cultural,-organisation-and-institutional framework’ that itself needs to be sublimating, and it is here as well that even the propensity for sublimation of ‘purist science/ontology epistemic-conception of veracity/truth’ can be desublimated by an ontologically-impertinent ‘generalised background cultural,-organisation-and-institutional framework’ adopting ‘social-vestedness/normativity-<discretely-implied-functionalism> epistemic-conception of veracity/truth’. In-many-ways with regards to the overall social framework, the usurpation of the intellectual–function/posture arising as of ‘social-vestedness/normativity-<discretely-implied-functionalism> epistemic-conception of veracity/truth’ is often associated with vague-and-surreptitious conceptualisations of business success and media-and-social influence (in desublimating ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) as superseding social intellection itself as an inherent exercise for the social domain’s ‘purist science/ontology epistemic-conception of veracity/truth’ (as to the latter’s prospective sublimating ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>). Critically such a ‘purist science/ontology epistemic-conception of veracity/truth’ analysis very much point out that the social-construct is riddled with narratives of ‘supposedly veridical ontological justifications/grounds’ but which on closer examination as of ‘purist science/ontology epistemic-conception of veracity/truth’ turn out to be at the least sub-ontological-<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence’s~sublimating–nascence>; and so as to the relative impertinence of the ‘social-vestedness/normativity-<discretely-implied-functionalism> epistemic-conception of veracity/truth’ (so-construed as from the ontological-normalcy/postconvergence epistemic-projection perspective). This insight further informs

prospective notional~¹⁸deprocrpticism appraisal of the ‘tight-and-entwined relationship between the overall human ontological-commitment⁶⁶ <implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹ ~postconverging–de-mentating/structuring/paradigming⁷⁰ –as-being-as-of-existential-reality> (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity–sublimation-(as-to-underlying,-ontological-commitment⁶⁶ <implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹ ~postconverging–de-mentating/structuring/paradigming⁷⁰ –as-being-as-of-existential-reality>) (reflecting ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’). In this regards, the preconverging/postconverging–de-mentative/structural/paradigmatic implications of ‘human notional~firstnatureddness-formativeness-<as-to-eventualising~inking-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordioning-<as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-wavering/redounding/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance⁷² -<including-virtue-as-ontology>’ at uninstitutionalised-threshold⁰² as reflecting both desublimating⁴⁷ historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition and sublimating⁴⁶ historicity/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> possibilities’, reflect the fact that the originariness-parrhesia,-as-spontaneity-of-aestheticisation—supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness for prospective knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant-ontological-contiguity ’~educed-

~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness³ -in-{~~preconverging-ment-by~~}
~~postconverging-entailment~~ implying a projection out of a prior human registry-
 worldview’s/dimension’s institutionalisation framework cannot be construed as of any exercise
 of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-
 elucidation-outside—‘~~prospectively-implicated-attendant-ontological-contiguity~~⁶⁷’~educated-
~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’⁴⁰ on the basis of the prior institutionalisation secondnatured
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting (thus
 wrongly implying that there is an underlying absolute sound basis for human knowledge-
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
~~prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated-attendant-ontological-contiguity~~ ’~educated-
~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness³ -in-{~~preconverging-ment-by~~}
~~postconverging-entailment~~ as of elaboration-as-to-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—
 ‘~~prospectively-implicated-attendant-ontological-contiguity~~⁶⁷’~educated-
~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’⁴⁰, whereas in reality such grounds are recurrently
 postconvergingly~rede-mentated/restructured/reparadigmed for relative-ontological-
 completeness⁸⁷ as to re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-
 intelligibilitysettingup/re-measuringinstrumenting); hence implying that prospective
 sublimating⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-

determinism’> at any uninstitutionalised-threshold¹⁰² is necessarily imbued with prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation ‘messianic-structure of intemporality⁵²’ and its derived deferential-formalisation-transference secondnaturing. We can appreciate in this regards that budding-positivists ⁵⁶meaningfulness-and-teleology⁹⁹ however relatively intelligible to us today, wouldn’t make sense to the ‘ordinariness/commonsensicality of the non-positivism/medievalism prior institutionalisation secondnatured apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as to elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—‘prospectively-implicated-attendant-ontological-contiguity⁶⁷’~duced-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’⁴⁰ but the fact is that such budding-positivism in its preconverging/postconverging—rede-mentating/restructuring/reparadigming for relative-ontological-completeness⁸⁷ rather induced the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for our modern-day positivism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting. Such a preconverging/postconverging—rede-mentating/restructuring/reparadigming for relative-ontological-completeness⁸⁷ induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring equally applies with respect to prospective ¹⁸deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting. In this regards, just as the requisite dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ that projected of an underlying ‘scientific—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying,-ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-

faith/authenticity⁶⁹~postconverging~de-mentating/structuring/paradigming⁷⁰~as-being-as-of-
 existential-reality>’ by budding-positivists allowed for the enculturation of a human
 positivism/rational-empiricism social orientation with regards to the natural sciences (then more-
 or-less subsequent ‘aspirational sciences’) epistemic-conceptions
 phenomenal/manifest~subpotencies-(in-transitive-conflatedness³-reflexivity,-in-the-full-
 potency-of-existence’s~sublimating~nascence) as to their implicated ‘<amplituding/formative-
 epistemicity>totalising/circumscribing/delineating ‘implicated_attendant~ontological-
 contiguity⁶⁷’~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity~contiguity-
 <imbued~notional~cogency>’⁴⁰ ⁴⁵foregrounding__entailment-<in-succession-of-profound-
 supererogation⁹⁶>-<postconverging~narrowing-down~sublimation-as-to-‘existence—as-
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective~profound-
 supererogation⁹⁶’-in-reflecting-‘immanent~relative~unreflexivity/relative~reflexivity—
 ontological-contiguity⁶⁷’;-as-operative-notional~¹⁸deprocrypticism) in elucidating relative-
 unreflexivity/relative~reflexivity—ontological-contiguity⁶⁷-<as-from-prospective-ontological-
 normalcy/postconvergence-epistemic-or-notional~projective-perspective>’ as to imbued
 positivism/rational-empiricism sublimation over non-positivism desublimation (and so over a
 long-and-sustained period of crossgenerational psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposuring) inducing the strongly enculturated predicative-
 effectivity~sublimation-(as-to-underlying,-ontological-commitment⁶⁶-<implied—self-
 assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging~de-
 mentating/structuring/paradigming⁷⁰~as-being-as-of-existential-reality>) constraining of
 positivism/rational-empiricism ⁵⁶meaningfulness-and-teleology⁹⁹ today; likewise the
 notional~¹⁸deprocrypticism epistemicity further speaks to the requisite dispensing-with-
 immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷

for the enculturation of a ‘human ¹⁸deprocrypticism–or–preempting—disjointedness-as-of-⁸³reference-of-thought construction-of-the-Self psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ with regards to (the overall originariness/origination-
 <so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-
 of-existence> of relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷’ in overall-
 ecstatic-existence-supervening-conflatedness¹³) so-implicit across all human domains-of-study
 epistemic-conceptions phenomenal/manifest~subpotencies-(in-transitive-conflatedness¹³—
 reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascente) as to their explicated
 ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating
 ‘implicit-attendant-ontological-contiguity⁶⁷’~educated-
 existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’⁴⁰ ⁴⁵foregrounding__entailment-<in-succession-of-profound-
 supererogation⁹⁶>-<postconverging-narrowing-down~sublimation-as-to-‘existence—as-
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-
 supererogation⁹⁶’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—
 ontological-contiguity⁶⁷’;-as-operative-notional~¹⁸deprocrypticism) in elucidating relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷-<as-from-prospective-ontological-
 normalcy/postconvergence-epistemic-or-notional~projective-perspective>’ as to imbued
¹⁸deprocrypticism–or–preempting—disjointedness-as-of-⁸³reference-of-thought sublimation
 over ⁸⁰procrypticism–or–disjointedness-as-of-⁸³reference-of-thought desublimation, thus
 prospectively inducing a strongly enculturated predicative-effectivity–sublimation-(as-to-
 underlying,-ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-
 existential-reality>) constraining of ¹⁸deprocrypticism–or–preempting—disjointedness-as-of-
⁸³reference-of-thought ⁵⁶meaningfulness-and-teleology⁹⁹, (and so overriding disparateness-of-

conceptualisation-~~unforegrounding-ment,-failing-prospectively-to-reflect-~~
~~'immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity'~~⁷> as to the
 latter's implied⁸⁰ procrypticism—or-disjointedness-as-of-⁸³reference-of-thought). But then as
 across the ~~cumulating/recomposuring~attendant—ontological-contiguity~~>-successive
 registry-worldviews/dimensions, the uninstitutionalised-threshold¹⁰² is a fertile spot for
 sophistic/pedantic practices whether as with the ancient-sophists or medievalism-scholastics or
 today institutional-being-and-craft pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-entailing,-~~
~~as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-~~
~~completeness~~⁸⁷). What is central to all such sophistry is their emphasis on the notion that
 prospective knowledge is attained as to the sensibility/decorum as of⁷⁹ presencing—
 absolutising-identitive-constitutedness¹⁴ ~~<amplituding/formative-epistemicity>totalising~self-~~
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴; explaining their pedantic
 obsession. On-the-other-hand, what is central with prospective genuine knowledge is ever
 always the emphasis on the fact that knowledge-reification~gesturing-and-accounting—of-
 epistemic-phenomenalism-~~in-~~
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-'prospectively-
 implicated_attendant—ontological-contiguity'⁷~educed-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity—contiguity-
 <imbued—notional~cogency>' }—conflatedness¹³ in- {preconverging-ment-by}-
 postconverging-entailment> is fundamentally about sublimation-over-desublimation as to the
 implications of the 'tight-and-entwined relationship between the overall human ontological-
 commitment⁶⁶ <implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹ ~postconverging—de-mentating/structuring/paradigming¹⁰—as-being-as-of-
 existential-reality> (across all registry-worldviews/dimensions) and (corresponding registry-

worldviews/dimensions) predicative-effectivity–sublimation-(as-to-underlying,-ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-existential-reality>)} as critically enabling prospective sublimation’ so-implied as to existence-potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. The strategic problem faced by the ancient-sophists and medievalism-scholastics in this respect (beyond-the-consciousness-awareness-teleology⁹⁹-<of-preconverging-existential-extrication-as-of-existential-unthought>⁶) is how to exploit the fact that there is no ‘¹⁰³universalising-idealisation—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying,-ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-existential-reality>)’ and no ‘positivism/rational-empiricism—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying,-ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-existential-reality>)’ to preconverging/postconverging–de-mentatively/structurally/paradigmatically undermine respectively the possibility for both Socratic-philosophers ¹⁰³universalising-idealisation and positivism/rational-empiricism implied transcendence-and-sublimity/sublimation/supererogatory–de-mentativity ⁵⁶meaningfulness-and-teleology⁹⁹ by eliciting ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴sensibility/decorum as of non-universalising ancient-sophistry and non-positivism medieval-scholasticism ⁵⁶meaningfulness-and-teleology⁹⁹ respectively. Likewise, it is herein contended that a tradition of philosophy introduced and propped up after the second-world-war and a

general social science and humanities attitude and practices closely associated with this orientation (as to perceived geostrategic reasons for undermining the possibility of unfettered thought paradoxically uncritical/thoughtless about the social implications associated with poor/usurped social critique) is fundamentally grounded on an actively surreptitious exercise of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ ~~<amplituding/formative-~~ ~~epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ that in-many-ways (given the inherent impotency it induces as recognised explicitly and implicitly by even its very own leading figures) has had the consequence of ‘undermining the natural social critical thinking that should enable the proper intellectual framing and addressing of human and social issues leading to a rather subservient intellectual posturing to socially dominant vested-interests/actors’ as so-reflected in the current impotence of the political exercise with mediating institutions failing sovereign-equanimity as political, economic and social stakes cumulatively default to vested-interests as to their ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ ~~<preconverging~‘motif-and-apriorising/axiomatising/referencing’-~~ ~~entailing>~~-existentialising—enframing/imprintedness-~~(as-to-~~ historicity-tracing—in-~~presencing—hyperrealisation/hyperreal-transposition)~~. Such an underlying intellectually deficient orientation is the surreptitious underhandedness failing social intellectual engagement in-many-ways explains the surreptitious campaigning against many a critical theory as to the possibility for a revitalised genuine and healthy social critique (and as it is especially so-directed at ~~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-~~ ~~(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-~~ ~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness) promising postmodern-thought which portrays a very profound ontological-veracity as to prospective sublimation possibilities in the face of prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint); and so-

enabled as to no ‘deprocrpticism—apriorising/axiomatising/referencing—psychologism
 enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-
 <as-to-underlying,-ontological-commitment⁶⁶—~~implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-
 existential-reality>’ (notwithstanding a natural scientific culture that points out that substantive
 issues are analysed on the basis of their relevant and operant substantive pertinence) as to the
 overriding possibility of ‘projecting such a ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴ sensibility/decorum of sterile/anecdotal institutional imprimatur’ that is rather
 obsessively defensive of institutional-prescience/imprimaturing—~~dullness-of-the-
 spirit/psychologismic-epistemic-acutisation—nonresidualising imbued¹⁰³—linearity~in-
 eclecticism-of-prior-mere-formulaicity/ritualisation> over inherent knowledge-
 reification~gesturing-and-accounting—of-epistemic-phenomenalism—~~in-
 prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant—ontological-contiguity’ ~duced-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-
 <imbued—notional~cogency>’ }—conflatedness¹³—in {preconverging-ment-by}-
 postconverging-entailment>. But then the ancient-sophists and medievalism-scholastics were
 the sterile/anecdotal institutional imprimatur of their periods but their pedantic ⁷⁹presencing—
 absolutising-identitive-constitutedness¹⁴ sensibility/decorum was never in any way beholdening
 upon sublimating existence as to existence-potency³⁹~sublimating—nascence,-disclosed-from-
 prospective-epistemic-digression allowing for prospective Socratic-philosophers
¹⁰³universalising-idealisation and budding-positivism as to their respectively induced
 ‘¹⁰³universalising-idealisation—apriorising/axiomatising/referencing—psychologism
 enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-
 <as-to-underlying,-ontological-commitment⁶⁶—~~implied—self-assuredness-of-ontological-good-~~~~~~~~

faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-
 existential-reality>}' and 'positivism/rational-empiricism—
 apriorising/axiomatising/referencing–psychologism enculturated/constructed social-
 pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying,-ontological-
 commitment⁶⁶<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-
 existential-reality>}' constraining in the face of 'human notional~firstnatureddness-
 formativeness<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-
 intemporal-dispositions-<so-construed-as-from-perspective–ontological-
 normalcy/postconvergence> accordioning-<as-of-varying-individuations-contextually-
 transverse-desublimation/sublimation,-as-to-the-wavering/redounding/waveforming—of-their-
 referencing-and-their-devolved-referencing-imbued-ontological-performance⁷²<including-
 virtue-as-ontology>}' at uninstitutionalised-threshold¹⁰² as reflecting both desublimating
⁴⁷historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition and sublimating
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective–
 ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'⁷³>
 possibilities'. The strategic reflex of assuming a ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴ sensibility/decorum preemptively 'shuts-off the possibilities of relative-
 ontological-completeness³⁷ interpretations' and arbitrarily defines 'human social-
 vestedness/normativity-<discretely-implied-functionalism> implied contract/political-
 arrangement-or-political-coercion/given-discrete-social–value-construction' as
 imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
 surmountable/unovercomable with regards to social-stake-contention-or-confliction; such that
 effectively the social is interpreted (as of surreptitious disparateness-of-conceptualisation-
 <unforegrounding-ment,-failing-prospectively-to-reflect-'immanent~relative-

~~unreflexivity/relative reflexivity—ontological-contiguity⁶⁷'>~~) as non-ontological thus implying not it is subject to analyses as of social and socio-psychological phenomenal/manifest~subpotencies-~~(in-transitive-conflatedness¹³—reflexivity,-in-the-full-potency-of-existence's~sublimating—nascence)~~. But then human sublimation in existence effectively speaks of the notional~symmetrisation-<as-to-symmetrisation-by-desymmetrisation,-in-reflecting-postconverging-or-dialectical-thinking²¹—by-preconverging-or-dementing²⁰~perspectives-of-human—⁵⁶meaningfulness-and-teleology⁹⁹> underlying human ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. as to the ~~relative-unreflexivity/relative reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸~~ <cumulating/recomposuring~attendant—ontological-contiguity >-succession of registry-worldviews/dimensions, and such a ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ sensibility/decorum strategy as to its implicated denial of such an ~~relative-unreflexivity/relative reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸~~ of human ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. underlined by human ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>, effectively reveals its non-scientific nature notwithstanding the confusion of vague academicism proceduralism with true sublimating science/ontology. All the knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-'prospectively-implicated_attendant—ontological-contiguity '—educated-existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>' }—conflatedness¹³ in-{preconverging ment by}-postconverging-entailment> that effectively can be is of existence—as-sublimating-

withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation⁹⁶
 having to do with human limited-mentation-capacity-deepening—as-subjecting-
 limitedness/human-subpotency-to-‘duced-unlimitedness/existence-sublimating-nascence’²³³ as
 enabling human-subpotency epistemic-projection towards the full-potency of existence so-
 construed as intemporality⁵², and not a ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴
 human-subpotency epistemic-projection in ~~amplituding/formative-~~
~~epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 so-construed as temporality⁹⁸. But then the inclination to assume an ontologically-flawed
 sophistic/pedantic ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ sensibility/decorum
 strategy is ever always associated across all registry-worldviews/dimensions with ‘blurriness-
~~sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,-in-~~
~~disontologising-formulaic-dragging-out/hollowing-out>~~ of ⁵⁶meaningfulness-and-teleology⁹⁹ as
 to ⁵⁶meaningfulness-and-teleology⁹⁹ rather unconstrained to predicative-effectivity-
 sublimation-(as-to-underlying,-ontological-commitment⁶⁶-<implied—self-assuredness-of-
 ontological-good-faith/authenticity⁶⁹ ~postconverging—de-
~~mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>~~) as to lack of ‘relative-
 ontological-completeness⁸⁷—apriorising/axiomatising/referencing—psychologism
 enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-
 (as-to-underlying,-ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹ ~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-
 existential-reality>)?’. Consider in this regards, the preconverging/postconverging—de-
 mentative/structural/paradigmatic possibility of such an abstract human sophistic/pedantic
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ sensibility/decorum strategy exercise
 with regards to say Einsteinian/theory-of-relativity-together-with-quantum-mechanics—
 axiomatic-constructs if there was ‘no positivism/rational-empiricism—

apriorising/axiomatising/referencing–psychologism enculturated/constructed social-
 pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying,-ontological-
 commitment⁶⁶-<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-
 existential-reality>)’ (as produced by the efforts of budding-positivists even as during their own
 epoch this was contested by their Establishment) that allowed for sublimating scientific thought
 to be integrated or rejected by its mere predicative-effectivity–sublimation-(as-to-underlying,-
 ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-
 existential-reality>) (as to the ‘positivism/rational-empiricism—
 apriorising/axiomatising/referencing–psychologism enculturated/constructed social-
 pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying,-ontological-
 commitment⁶⁶-<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-
 existential-reality>))’, then there is nothing inherently telling that the latter physics
 Establishment will have just acknowledged such a theoretical construct as to its then human
 sophistic/pedantic⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴ sensibility/decorum
 perceived social-stake-contention-or-confliction (as to the reality of ‘human
 notional~firstnaturedness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-
 misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–
 ontological-normalcy/postconvergence> accordioning-(as-of-varying-individuations-
 contextually-transverse-desublimation/sublimation,-as-to-the-
 wavering/redounding/waveforming—of-their-referencing-and-their-devolved-referencing-
 imbued-ontological-performance⁷²-<including-virtue-as-ontology>) at uninstitutionalised-
 threshold⁰² as reflecting both desublimating ⁴⁷historicity-tracing—in-presencing–

hyperrealisation/hyperreal-transposition and sublimating ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> possibilities’). The point here is to highlight that across all registry-worldviews/dimensions blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out> of ⁵⁶meaningfulness-and-teleology⁹⁹ at uninstitutionalised-threshold¹⁰² as to lack of ‘relative-ontological-completeness⁸⁷—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying,-ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>)’ inherently induces sophistic/pedantic dispositions (beyond-the-consciousness-awareness-teleology⁹⁹-<of-preconverging-existential-extrication-as-of-existential-unthought>’) with regards to social-stake-contention-or-confliction as to the social lack of ¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷> in the face of its prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. Further, all such successive ‘relative-ontological-completeness⁸⁷—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying,-ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>)’ are preconverging/postconverging-de-mentatively/structurally/paradigmatically about phenomenal/manifest sublimation-over-desublimation in existence as to: human-subpotency ‘fatedness-of-sublimation-over-

desublimation, to existence-potency ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression (in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process), as from human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming ,—over-desublimating—deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging—de-mentating/structuring/paradigming ’, as the driver of the human-subpotency potentiating existential-<disontologising/re-ontologising—aporeticism> becoming manifestation of sublimating-over-desublimating social-and-institutional-constructs-of-⁵⁶meaningfulness-and-teleology⁹⁹—in-cumulation/recomposuring all along in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process ; as it dynamically induces (as of ‘varying psychologismic epistemic acutisation—difficulty <for, residualising—~~decompulsing~~ delinearity~for-cogency>————magnitudes^{of-experientiality/experiment}/scales—as-to-successively-profound-preconverging/postconverging—rede-mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ of prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor’) successive prospective reasoning-

through/messianic-reasoning for reasoning-from-results/afterthought as the secondnatured-institutionalisation of the <cumulating/recomposuring~attendant~ontological-contiguity >-successive registry-worldviews/dimensions ⁸³reference-of-thought~and~⁸³reference-of-thought-⁸⁴devolving~⁵⁶meaningfulness-and-teleology⁹⁹ so-construed as ‘generating varying human sublimating-over-desublimating social-and-institutional-constructs-of~⁵⁶meaningfulness-and-teleology⁹⁹—in-cumulation/recomposuring of apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’ as to their pre-eminence as of their ‘prospectively projected relative-ontological-completeness⁸⁷ dimensionality-of-sublimating ²⁵-(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness ⁸/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation)’.

Sublimation in existence as such is rather as of originariness-parrhesia,—as~spontaneity-of-aestheticisation—~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness that doesn’t adhere to professed naiveties implied with ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ sensibility/decorum supposed projections of candour that tend to arise with social lack of ¹⁰³universal-transparency ¹⁰⁴-(<transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding/formative~epistemicity>~~totalising~in-relative-ontological-completeness ⁷) associated with blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,-in-disontologising-formulaic~dragging-out/hollowing-out> of ⁵⁶meaningfulness-and-teleology⁹⁹ poorly amenable to predicative-effectivity~sublimation-(as-to-underlying,-ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging~de-mentating/structuring/paradigming ¹⁰-as-being-as-of-existential-reality>); and reflect the idea that there is no knowledge without sublimating knowledge in-the-very-first-place and such pretences often thrive on exploiting a ‘false sense of a categorically/absolutely sublimated social-construct ordinariness/commensality and social-

vestedness/normativity-<discretely-implied-functionalism>', but then such an ontologically-
 flawed conception can be divulged when we contemplate of prospective transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity reflection of the relative-ontological-
 incompleteness⁸⁸ of the <cumulating/recomposuring~attendant~ontological-contiguity >-
 succession of registry-worldviews/dimensions rather pointing out that the latter are ever always
 involved in an exercise of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴
 <amplituding/formative~epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ when analysed as from
 originariness/origination-(so-construed-as-to-ontological-normalcy/postconvergence-
 perspective-scalarising-construal-of-existence) perspective of notional~¹⁸deprocrypticism.
 Insightfully it can be garnered that ⁷blurriness-<sterilising/anecdotalising/trivialising-of-
 prospective-re-ontologising_by-preconverging,-in-disontologising-formulaic-dragging-
 out/hollowing-out> of ⁵⁶meaningfulness-and-teleology⁹⁹ (as leading to disparateness-of-
 conceptualisation-<unforegrounding-ment,-failing-prospectively-to-reflect-
 'immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁷⁷'> due to lack of
 the ¹⁰³universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-
 <amplituding/formative~epistemicity>totalising~in-relative-ontological-completeness } of
 sublimating-over-desublimating 'amplituding/formative~
 epistemicity>totalising/circumscribing/delineating 'implicated_attendant~ontological-
 contiguity⁶⁷?~educated-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity~contiguity-
 <imbued~notional~cogency>'⁴⁰ ⁴⁵foregrounding__entailment-<in-succession-of-profound-
 supererogation⁹⁶>-<postconverging~narrowing-down~sublimation-as-to-'existence—as-
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective~profound-
 supererogation⁹⁶'-in-reflecting-'immanent~relative-unreflexivity/relative-reflexivity—

ontological-contiguity⁶⁷; -as-operative-notional~¹⁸deprocrypticism) in elucidating relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷ -<as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional~projective-perspective>’) is intimately linked with the <cumulating/recomposuring~attendant—ontological-contiguity >-successive registry-worldviews/dimensions uninstitutionalised-threshold¹⁰²; as to the lack of ‘relative-ontological-completeness⁸⁷—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying, -ontological-commitment⁶⁶ -<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹ ~postconverging—de-mentating/structuring/paradigming⁷⁰ -as-being-as-of-existential-reality>’). In this regards, ⁷blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging, -in-disontologising-formulaic—dragging-out/hollowing-out> of ⁵⁶meaningfulness-and-teleology⁹⁹ with regards to the respective uninstitutionalised-threshold¹⁰² of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism as to their respective apriorising/axiomatising/referencing—psychologism is overcome respectively (as so-constructed from ontological-normalcy/postconvergence epistemic-projection perspective as of ⁴⁵foregrounding__entailment-<in-succession-of—profound-supererogation⁹⁶>-<postconverging—narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation⁹⁶’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷; -as-operative-notional~¹⁸deprocrypticism)) with the induced social ¹⁰³universal-transparency¹⁰⁴ -<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) of: - base-institutionalisation—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying,-ontological-

commitment⁶⁶ -<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹ ~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-
 existential-reality>> construed-as ‘rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism’ given ‘relative <amplituding/formative-
 epistemicity>totalising/circumscribing/delineating ‘implicated_attendant—ontological-
 contiguity⁶⁷? ~educated—
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-
 <imbued—notional~cogency>’⁴⁰ ⁴⁵foregrounding__entailment-<in-succession-of—profound-
 supererogation⁹⁶>-<postconverging—narrowing-down~sublimation-as-to-‘existence—as-
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-
 supererogation⁹⁶’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—
 ontological-contiguity⁶⁷?;—as-operative-notional~⁸deprocrypticism) in elucidating relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷-<as-from-prospective-ontological-
 normalcy/postconvergence-epistemic-or-notional~projective-perspective> as to its
 prospectively induced scalarising as of human supererogatory/messianic intemporal and
 secondnatured socially-optimal instigative potency’ at its given/defined institutionalisation
 ontologically-pertinent epistemic-conception of ‘the-very-same overall
 phenomenality/manifestation of existence—as-sublimating-withdrawal/unenframing/re-
 ontologising,-elicited-from-prospective—profound-supererogation⁹⁶’ (and so over prior
 recurrent-utter-uninstitutionalisation—apriorising/axiomatising/referencing—psychologism
 enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-
 <as-to-underlying,-ontological-commitment⁶⁶ -<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹ ~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-
 existential-reality>> construed-as ‘non-rules—apriorising/axiomatising/referencing—
 psychologism,-as-impulsive-or-accidented-or-random-mental-disposition,-that-is-not-

rulemaking apriorising/axiomatising/referencing–psychologism’ given ‘relative disparateness-
 of-conceptualisation-<unforegrounding-ment,-failing-prospectively-to-reflect-
 ‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷’> as to prior
 descenderising totalisingly-ing—discretion/whim-of-thought of individuals-suboptimal
 instigative potency as of human notional~firstnaturedness-formativeness-<as-to-
 eventualising~inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-
 <so-construed-as-from-perspective—ontological-normalcy/postconvergence> accordioning-<as-
 of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-
 wavering/redounding/waveforming—of-their-referencing-and-their-devolved-referencing-
 imbued-ontological-performance⁷²-<including-virtue-as-ontology>’ at its given/defined
 uninstitutionalised-threshold¹⁰² ontologically-deficient epistemic-conception of ‘the-very-same
 overall phenomenality/manifestation of existence—as-sublimating-withdrawal/unenframing/re-
 ontologising,-elicited-from-prospective—profound-supererogation⁹⁶’, - ¹⁰³universalisation—
 apriorising/axiomatising/referencing–psychologism enculturated/constructed social-
 pragmatics-framing-of—predicative-effectivity—sublimation-<as-to-underlying,-ontological-
 commitment⁶⁶-<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹-postconverging—de-mentating/structuring/paradigming¹⁰-as-being-as-of-
 existential-reality>’ construed-as ‘¹⁰³universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing–psychologism’ given ‘relative <amplituding/formative-
 epistemicity>totalising/circumscribing/delineating ‘implicitated_attendant—ontological-
 contiguity⁶⁷~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-
 <imbued—notional~cogency>’⁴⁰ ⁴⁵foregrounding__entailment-<in-succession-of—profound-
 supererogation⁹⁶>-<postconverging—narrowing-down~sublimation-as-to-‘existence—as-
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-

supererogation⁹⁶ -in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—
 ontological-contiguity⁶⁷’;-as-operative-notional~¹⁸deprocrpticism) in elucidating relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷-<as-from-prospective-ontological-
 normalcy/postconvergence-epistemic-or-notional~projective-perspective> as to its
 prospectively induced scalarising as of human supererogatory/messianic intemporal and
 secondnatured socially-optimal instigative potency’ at its given/defined institutionalisation
 ontologically-pertinent epistemic-conception of ‘the-very-same overall
 phenomenality/manifestation of existence—as-sublimating-withdrawal/unenframing/re-
 ontologising,-elicited-from-prospective-profound-supererogation⁹⁶’ (and so over prior base-
 institutionalisation—ununiversalisation—apriorising/axiomatising/referencing—psychologism
 enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-
 <as-to-underlying,-ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-
 existential-reality>)> construed-as ‘rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism,-that-is-not-universalisation-directed
 apriorising/axiomatising/referencing—psychologism’ given ‘relative disparateness-of-
 conceptualisation-<unforegrounding-ment,-failing-prospectively-to-reflect-
 ‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷’> as to prior
 descalarising totalisingly-ing—discretion/whim-of-thought of individuals-suboptimal
 instigative potency as of human notional~firstnaturedness-formativeness-<as-to-
 eventualising~inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-
 <so-construed-as-from-perspective—ontological-normalcy/postconvergence> accordioning-<as-
 of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-
 wavering/redounding/waveforming—of-their-referencing-and-their-devolved-referencing-
 imbued-ontological-performance⁷²-<including-virtue-as-ontology>)>’ at its given/defined

uninstitutionalised-threshold¹⁰² ontologically-deficient epistemic-conception of ‘the-very-same overall phenomenality/manifestation of existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation^{96’}), - positivism/rational-empiricism—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying, -ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-existential-reality>)> construed-as ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ given ‘relative <amplituding/formative–epistemicity>totalising/circumscribing/delineating ‘implicated_attendant_ontological-contiguity^{67’}~educated–existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional~cogency>’⁴⁰ 45 foregrounding__entailment-<in-succession-of–profound-supererogation⁹⁶>-<postconverging–narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation^{96’}-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity^{67’};–as-operative-notional~⁸deprocrypticism)> in elucidating relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷-<as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional~projective-perspective> as to its prospectively induced scalarising as of human supererogatory/messianic intemporal and secondnature socialy-optimal instigative potency’ at its given/defined institutionalisation ontologically-pertinent epistemic-conception of ‘the-very-same overall phenomenality/manifestation of existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation^{96’} (and so over prior¹⁰³universalisation–non-positivism/medievalism—apriorising/axiomatising/referencing–

psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—
 sublimation-(as-to-underlying,-ontological-commitment⁶⁶-<implied—self-assuredness-of-
 ontological-good-faith/authenticity⁶⁹~postconverging—de-
 mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>) construed-as
 ‘¹⁰³universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism,-that-is-not-positivising/rational-
 empiricism-based apriorising/axiomatising/referencing—psychologism’ given ‘relative
 disparateness-of-conceptualisation-<unforegrounding-ment,-failing-prospectively-to-reflect-
 ‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷’> as to prior
 descalarising totalisingly-ing—discretion/whim-of-thought of individuals-suboptimal
 instigative potency as of human notional~firstnatureddness-formativeness-<as-to-
 eventualising~inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-
 <so-construed-as-from-perspective—ontological-normalcy/postconvergence> accordioning-<as-
 of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-
 wavering/redounding/waveforming—of-their-referencing-and-their-devolved-referencing-
 imbued-ontological-performance⁷²-<including-virtue-as-ontology>’ at its given/defined
 uninstitutionalised-threshold¹⁰² ontologically-deficient epistemic-conception of ‘the-very-same
 overall phenomenality/manifestation of existence—as-sublimating-withdrawal/unenframing/re-
 ontologising,-elicited-from-prospective—profound-supererogation⁹⁶’), and prospectively -
 deprocrypticism—apriorising/axiomatising/referencing—psychologism enculturated/constructed
 social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying,-
 ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-
 existential-reality>) construed-as ‘preempting—disjointedness-as-of-⁸³reference-of-thought,-
 as-to-³²<amplituding/formative-epistemicity>growth-or-conflatedness¹³/transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-
mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-
over-non-rules—apriorising/axiomatising/referencing—psychologism’ given ‘relative
<amplifying/formative—epistemicity>totalising/circumscribing/delineating
‘implicated—attendant—ontological-contiguity⁶⁷’~educated—
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional~cogency>’⁴⁰ ⁴⁵foregrounding__entailment-<in-succession-of-profound-
supererogation⁹⁶>-<postconverging—narrowing-down~sublimation-as-to-‘existence—as-
sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-
supererogation⁹⁶’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—
ontological-contiguity⁶⁷’;-as-operative-notional~¹⁸deprocrypticism) in elucidating relative-
unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷-<as-from-prospective-ontological-
normalcy/postconvergence-epistemic-or-notional~projective-perspective> as to its
prospectively induced scalarising as of human supererogatory/messianic intemporal and
secondnature social-optimal instigative potency’ at its given/defined institutionalisation
ontologically-pertinent epistemic-conception of ‘the-very-same overall
phenomenality/manifestation of existence—as-sublimating-withdrawal/unenframing/re-
ontologising,-elicited-from-prospective—profound-supererogation⁹⁶’ (and so over prior
positivism—⁸⁰procrypticism—apriorising/axiomatising/referencing—psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-
<as-to-underlying,-ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-
faith/authenticity⁹⁵~postconverging—de-mentating/structuring/paradigming¹⁰—as-being-as-of-
existential-reality>)> construed-as ‘mere-formulaic-positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism,-that-is-not-of-preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-

³²<amplituding/formative-epistemicity>growth-or-conflatedness¹³/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-
mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-
over-non-rules—apriorising/axiomatising/referencing-psychologism’ given ‘relative
disparateness-of-conceptualisation-<unforegrounding-ment,-failing-prospectively-to-reflect-
‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷’> as to prior
descalarising totalisingly-ing—discretion/whim-of-thought of individuals-suboptimal
instigative potency as of human notional~firstnatureddness-formativeness<as-to-
eventualising~inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-
<so-construed-as-from-perspective-ontological-normalcy/postconvergence> accordioning-<as-
of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-
wavering/redounding/waveforming—of-their-referencing-and-their-devolved-referencing-
imbued-ontological-performance⁷²-<including-virtue-as-ontology>’ at its given/defined
uninstitutionalised-threshold¹⁰² ontologically-deficient epistemic-conception of ‘the-very-same
overall phenomenality/manifestation of existence—as-sublimating-withdrawal/unenframing/re-
ontologising,-elicited-from-prospective-profound-supererogation⁹⁶’), with the
‘deprocrypticism—apriorising/axiomatising/referencing-psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-
<as-to-underlying,-ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-
faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰-as-being-as-of-
existential-reality>’ peculiarly/uniquely differentiated from the ‘positivism—⁸⁰procrypticism—
apriorising/axiomatising/referencing-psychologism enculturated/constructed social-
pragmatics-framing-of—predicative-effectivity—sublimation-<as-to-underlying,-ontological-
commitment⁶⁶-<implied—self-assuredness-of-ontological-good-
faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰-as-being-as-of-

existential-reality>}' in that notional~¹⁸ deprocrypticism as of its originariness/origination-~~(so-~~
~~construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-~~
~~existence)~~ perspective construes of prospective knowledge-reification~gesturing-and-
 accounting—of-epistemic-phenomenalism-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogeny>’ }—conflatedness¹³ -in- {preconverging-ment-by}-
 postconverging-entailment> as of the ‘full ontological implications of full human limited-
 mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educed-
 unlimitedness/existence-sublimating-nasceence²³³ as to its deepest/most-profound
⁴⁵foregrounding__entailment-<in-succession-of-profound-supererogation⁹⁶>-~~(postconverging-~~
~~narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal/unenframing/re-~~
~~ontologising,-elicited-from-prospective-profound-supererogation⁹⁶’-in-reflecting-~~
~~‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁷⁷’;-as-operative-~~
~~notional~¹⁸deprocrypticism)’,~~ thus speaking to deprocrypticism requisite
 preconverging/postconverging—de-mentative/structural/paradigmatic delineation of both the
 existentially-<disontologising/re-ontologising—aporeticism> contextualised ‘sublimating
 ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigm⁷⁰
 underlying intemporal ontological-performance⁷²-<including-virtue-as-
 ontology>/morality/ethics/justice/etc. (as of dimensionality-of-sublimating²⁵ |
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹³ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) profound dispensing-with-immediacy-for-relative-ontological-
 completeness⁸⁷ -by-reification/contemplative-distension²⁷ projected

apriorising/axiomatising/referencing-psychologism) and 'desublimating ontological-bad-faith/inauthenticity⁶⁴~preconverging-de-mentating/structuring/paradigming⁶⁵ underlying temporal ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. (as of dimensionality-of-desublimating-lack-of⁶⁶-<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness⁶⁷ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) shallow/lack-of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ projected apriorising/axiomatising/referencing-psychologism)' associated with any '18 deprocrypticism-or-preempting-disjointedness-as-of⁸³reference-of-thought prospective knowledge-reification~gesturing-and-accounting-of-epistemic-phenomenalism-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-'prospectively-implicated_attendant-ontological-contiguity'⁸⁴~educated-existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>' }-conflatedness⁸⁵-in-{preconverging-ment-by}-postconverging-entailment> as ever always about preserving the ascendancy of organic-knowledge in superseding-and-overriding mechanical-knowledge (with the latter rather associated with <amplituding/formative>⁸⁶ wooden-language-(imbued-temporal-mer-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰ -narratives-of-the-⁸⁸reference-of-thought- categorical-imperatives/axioms/registry-teleology⁹⁹)) thus involving the anticipation of human temporal-to-intemporal ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. of prospective knowledge-reification~gesturing-and-accounting-of-epistemic-phenomenalism-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-'prospectively-implicated_attendant-ontological-contiguity'⁸⁴~educated-

~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness³ -in-{preconverging-ment-by}-
 postconverging-entailment>~~ imbued⁸³ reference-of-thought⁸ categorical-
 imperatives/axioms/registry-teleology⁹⁹ (and so as to the deprocrpticism—
 apriorising/axiomatising/referencing-psychologism given ‘ontological-good-
 faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰ existential-
 condescension-<of-apriorising/axiomatising/referencing-psychologism> projection of
 originariness/origination-~~{so-construed-as-to-ontological-normalcy/postconvergence-
 perspective-scalarising-construal-of-existence}~~); with the above articulation of the
 <cumulating/recomposuring~attendant-ontological-contiguity >-successive registry-
 worldviews/dimensions ‘relative-ontological-completeness⁸⁷—
 apriorising/axiomatising/referencing-psychologism enculturated/constructed social-
 pragmatics-framing-of—predicative-effectivity-sublimation-(as-to-underlying,-ontological-
 commitment⁶⁶-<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰-as-being-as-of-
 existential-reality>)’ so-reflecting comprehensively the relative-unreflexivity/relative-
 reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸ involving
 human limited-mentation-capacity-deepening—as-subjecting limitedness/human-subpotency-
 to-‘duced-unlimitedness/existence-sublimating-nascence’⁵³ increasing ontological-
 performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. as to ‘its
 originariness-parrhesia,—as-spontaneity-of-aestheticisation—
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—for-
 conceptualisation inducing of the <cumulating/recomposuring~attendant-ontological-
 contiguity >-successive registry-worldviews/dimensions increasingly profound secondnatured

unlimitedness/existence-sublimating-nasceence²³³ as of psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposuring prospectively induced⁵⁶ meaningfulness-and-teleology⁹⁹
 as the <cumulating/recomposuring~attendant~ontological-contiguity >-successive registry-
 worldviews/dimensions apriorising/axiomatising/referencing-psychologisms). Further,
 ‘human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-
 existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-
 faith/authenticity ~postconverging—de-mentating/structuring/paradigming ,—over—
 desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging—de-
 mentating/structuring/paradigming ’ implies that the <cumulating/recomposuring~attendant~
 ontological-contiguity >-successive registry-worldviews/dimensions given ‘relative-
 ontological-completeness⁸⁷—apriorising/axiomatising/referencing-psychologism
 enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-
 <as-to-underlying,-ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-
 existential-reality>’ as to their relative ontological-good-faith/authenticity⁶⁹~postconverging—
 de-mentating/structuring/paradigming⁷⁰ sublimating
 affirmation/projection/assertion/notional~self-distantiation/dueness-validating-
 logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-
 dialectical-thinking²¹—apriorising-psychologism>’ supersede-and-override their prior ‘relative-
 ontological-incompleteness⁸⁸—apriorising/axiomatising/referencing-psychologism
 enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-
 <as-to-underlying,-ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-
 existential-reality>’ as to their relative ontological-bad-faith/inauthenticity⁶⁴~preconverging—

de-mentating/structuring/paradigming⁶⁵ desublimating
 unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-
 logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-
 dementing⁷⁰-apriorising-psychologism> and ‘thus establishing the relative-ontological-
 completeness⁸⁷—apriorising/axiomatising/referencing—psychologism respective
 aposteriorising/logicising/deriving/intelligising/measuring—⁵⁶meaningfulness-and-teleology⁹⁹ as
 logical-basis’ and this is so-reflected with: ‘rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism’ superseding-and-overriding ‘non-rules—
 apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-
 mental-disposition,-that-is-not-rulemaking apriorising/axiomatising/referencing—psychologism’
 for ‘base-institutionalisation—ununiversalisation ⁵⁶meaningfulness-and-teleology⁹⁹ induced
 sublimation as of existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-
 from-prospective—profound-supererogation⁹⁶’; ‘¹⁰³universalisation-directed-rulemaking-over-
 non-rules—apriorising/axiomatising/referencing—psychologism’ superseding-and-overriding
 ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-that-is-not-
 universalisation-directed apriorising/axiomatising/referencing—psychologism’ for
 ‘¹⁰³universalisation—non-positivism/medievalism ⁵⁶meaningfulness-and-teleology⁹⁹ induced
 sublimation as of existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-
 from-prospective—profound-supererogation⁹⁶’; ‘positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism’ superseding-and-overriding ‘¹⁰³universalisation-directed-rulemaking-over-non-
 rules—apriorising/axiomatising/referencing—psychologism,-that-is-not-positivising/rational-
 empiricism-based apriorising/axiomatising/referencing—psychologism’ for ‘positivism—
⁸⁰procrypticism ⁵⁶meaningfulness-and-teleology⁹⁹ induced sublimation as of existence—as-
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-

supererogation⁹⁶; and ‘preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-³²<amplituding/formative-epistemicity>growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism’ superseding-and-overriding ‘mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism,-that-is-not-of-preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-³²<amplituding/formative-epistemicity>growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism’ for ‘prospective notional~¹⁸deprocrypticism ⁵⁶meaningfulness-and-teleology⁹⁹ induced sublimation as of existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation⁹⁶. The implication here is that there is no logical-basis/logic,-as-derived-from~transversality-<for-sublimating-existential-eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’>¹⁰¹ as of our positivism-⁸⁰procrypticism ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ for the so-projected prospective notional~¹⁸deprocrypticism ⁵⁶meaningfulness-and-teleology⁹⁹ but rather its prospectively induced sublimation as of existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation⁹⁶ (as the logical-basis/logic,-as-derived-from~transversality-<for-sublimating-existential-eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-preemptive-of-prospective-

~~disontologising/subontologising~~'—as-of-prospectively-disambiguated—affirmed-and-unaffirmed-~~'motif-and-apriorising/axiomatising/referencing'~~>¹⁰¹ of prospective notional~¹⁸deprocrypticism ⁵⁶meaningfulness-and-teleology⁹⁹ is rather the inner working coherence/contiguity of its apriorising/axiomatising/referencing construct such that our positivism—⁸⁰procrypticism ⁵⁶meaningfulness-and-teleology⁹⁹ logical-basis/logic,-as-derived-from~transversality-~~<for-sublimating—existential-eventuating/denouement,—from—'thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising'~~—as-of-prospectively-disambiguated—affirmed-and-unaffirmed-~~'motif-and-apriorising/axiomatising/referencing'~~>¹⁰¹ is preconverging/postconverging—de-mentatively/structurally/paradigmatically incompetent-and-irrelevant but for our projective-insights capacity for grasping prospective notional~¹⁸deprocrypticism ⁵⁶meaningfulness-and-teleology⁹⁹ sublimation as of existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation⁹⁶). This further points out that the ~~<cumulating/recomposuring~attendant—ontological-contiguity >~~-successive registry-worldviews/dimensions 'relative-ontological-completeness⁸⁷—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying,-ontological-commitment⁶⁶-~~<implied—self-assuredness-of-ontological-good-faith/authenticity⁹⁹~postconverging—de-mentating/structuring/paradigming⁹—as-being-as-of-existential-reality>~~)' are rather 'existence sublimation imbued cut-off points of logical engagement as transversality-~~<for-sublimating—existential-eventuating/denouement,—from—'thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising'~~—as-of-prospectively-disambiguated—affirmed-and-unaffirmed-~~'motif-and-apriorising/axiomatising/referencing'~~>¹⁰¹ wherein for example there is no common logical-basis/logic,-as-derived-from~transversality-~~<for-sublimating—existential-~~

eventuating/denouement, from ‘thinking-at-first/pure-predisposition-preemptive-of
 prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-
 and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ between non-
 universalising sophistry and ¹⁰³universalising-idealisation of Socratic-philosophers and likewise
 between budding-positivists and non-positivising medieval scholasticism and this author claims
 as well between modern-day institutional-being-and-craft pedantising/muddling/formulaic-
 hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-
 totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-
 relative-ontological-completeness } and prospective ¹⁸deprocrypticism—or-preempting—
 disjointedness-as-of-⁸³reference-of-thought as already being manifested in the patently non-
 intellectual and ontologically-decadent populism and media-driven campaigning against
 postmodern-thought that is wary of genuine intellectual engagement as to the sublimating
 veracity of postmodern-thought; and thus rather requiring the sublimating
 affirmation/projection/assertion/notional~self-distantiation/dueness-validating-
 logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-
 dialectical-thinking²¹-apriorising-psychologism> of the prospective ‘relative-ontological-
 completeness⁸⁷—apriorising/axiomatising/referencing-psychologism enculturated/constructed
 social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying,-
 ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰-as-being-as-of-
 existential-reality>)’ imbued ⁴⁵foregrounding__entailment-<in-succession-of-profound-
 supererogation⁹⁶>-<postconverging-narrowing-down~sublimation-as-to-‘existence—as-
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-
 supererogation⁹⁶-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—
 ontological-contiguity⁶⁷’;-as-operative-notional~¹⁸deprocrypticism) while reflecting the

desublimating unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-
 invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-
 preconverging-or-dementing⁷⁰—apriorising-psychologism> of the prior ‘relative-ontological-
 incompleteness⁸⁸—apriorising/axiomatising/referencing—psychologism
 enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-
 <as-to-underlying,-ontological-commitment⁶⁴—<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁸⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-
 existential-reality>’ (and so reflecting ‘Derridean underdetermination-imbued force/violence
 conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-
 empowerment/ignorance-disempowerment’ as to supererogating⁹⁶{‘sublimation
 affirmation/projection/assertion/notional~self-distantiation/dueness-validating-
 logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-
 dialectical-thinking⁷¹—apriorising-psychologism>’ over ‘desublimation
 unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-
 logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-
 dementing⁷⁰—apriorising-psychologism>’} so-underlining existence—as-the-absolute-a-priori-
 of-conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-
 ontologising,-elicited-from-prospective—profound-supererogation⁹⁶—<as-to-perspective—
 ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-
 overcoming/unovercoming’>). This insight equally explains why human
 <amplifying/formative—epistemicity>causality⁹ at its most profound construal is rather as of
 underlying ontological-good-faith/authenticity⁸⁹~postconverging—de-
 mentating/structuring/paradigming⁷⁰ over ontological-bad-
 faith/inauthenticity⁶⁴~preconverging—de-mentating/structuring/paradigming⁶⁵ imbued
 sublimating-over-desublimating ontological implications and so with regards to underlying

human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality; as the ontological-good-faith/authenticity⁶⁹~postconverging—de-
 mentating/structuring/paradigming⁷⁰ (as of dimensionality-of-sublimating²⁵—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation) as to its profound dispensing-with-immediacy-for-relative-
 ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷) reflects the originariness-
 parrhesia,—as—spontaneity-of-aestheticisation—
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting³—for—
 conceptualisation as intemporal-projection reasoning-through/messianic-reasoning that runs all
 along the <cumulating/recomposuring~attendant—ontological-contiguity >-succession of
 registry-worldviews/dimensions as to human limited-mentation-capacity-deepening—as-
 subjecting-limitedness/human-subpotency-to—‘duced-unlimitedness/existence-sublimating-
 naseence²⁵³ enabling human⁸³ reference-of-thought—and—⁸³reference-of-thought-⁸⁴devolving—
⁵⁶meaningfulness-and-teleology⁹⁹ induced transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity whereas the ontological-bad-
 faith/inauthenticity⁶⁴~preconverging—de-mentating/structuring/paradigming⁶⁵ (as of
 dimensionality-of-desublimating-lack-of²⁶—<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) as to its
 lack-of/shallow dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification/contemplative-distension²⁷) is besotted in temporality⁹⁸ upon the logical-basis/logic,-
 as-derived-from~transversality-<for-sublimating—existential-eventuating/denouement,—from-

~~‘thinking-at-first/pure-predisposition-preemptive-of-prospective-~~
~~disontologising/subontologising’—as-of-prospectively-disambiguated—affirmed-and-~~
~~unaffirmed-‘motif-and-apriorising/axiomatising/referencing’>¹⁰¹ of relative-ontological-~~
~~incompleteness⁸⁸ <amplituding/formative> wooden-language-(imbued—temporal—mere-~~
~~form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—~~
~~narratives—of-the-⁸³reference-of-thought— categorical-imperatives/axioms/registry-~~
~~teleology⁹⁹) as so-enabled with lack of ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-~~
~~entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-~~
~~ontological-completeness⁸⁷) (explaining the latter’s iterative-looping-narrations as successive~~
~~shades of ¹⁰³universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-~~
~~<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁷) arise~~
~~speaking to a more fundamental ontological-bad-faith/inauthenticity⁶⁴~preconverging—de-~~
~~mentating/structuring/paradigming⁶⁵ when reflecting <amplituding/formative—~~
~~epistemicity>causality⁹). This underlying ontological-good-~~
~~faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰ over ontological-~~
~~bad-faith/inauthenticity⁶⁴~preconverging—de-mentating/structuring/paradigming⁶⁵ imbued~~
~~sublimating-over-desublimating ontological implications as most profound construal of human~~
~~<amplituding/formative—epistemicity>causality⁹ inevitably highlights the requisite ‘ontological-~~
~~good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰ existential-~~
~~condescension-<of-apriorising/axiomatising/referencing—psychologism>’ of sublimating base-~~
~~institutionalisation, ¹⁰³universalisation, positivism/rational-empiricism and~~
~~notional~¹⁸deprocrypticism respectively over desublimating recurrent-utter-~~
~~uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism~~
~~respectively, and the failure to articulate this requisite ‘ontological-good-~~
~~faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰ existential-~~

condescension-<of-apriorising/axiomatising/referencing-psychologism>' is a failure to meet the 'prospectively warranted organic-knowledge epistemic-veracity' as failing to reflect ~~supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness~~ ~~of-~~ ~~apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting~~ ~~-for-~~ ~~conceptualisation~~ in implying that the 'sublimating apriorising/axiomatising/referencing-psychologism is the valid logical-basis' and the 'desublimating apriorising/axiomatising/referencing-psychologism is the invalid logical-basis'. This point out that the successive relative-ontological-completeness⁸⁷ as base-institutionalisation, ¹⁰³universalisation, positivism/rational-empiricism and notional~¹⁸deprocrypticism respectively are actually projective-insights speaking to the fact that human prospective emancipation should rather be construed as of 'human ⁸³reference-of-thought (as grandest axiomatic-construct level) research-programme conception' as so-enabling the transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity of the respective prior relative-ontological-incompleteness⁸⁸ of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism. Such 'human ⁸³reference-of-thought (as grandest axiomatic-construct level) research-programme conception' reflects the fact that it is the 'prospective preconverging/postconverging-de-mentative/structural/paradigmatic sublimation as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation⁹⁶ as so-induced by notional~asceticism[†] reasoning-through/messianic-reasoning' that affirmatively validates any of the respective relative-ontological-completeness⁸⁷ registry-worldviews/dimensions instigated human emancipation, and so as to the fact that the corresponding reasoning-from-results/afterthought inducing secondnatured institutionalisation (that speaks to collective thought in any given registry-worldview/dimension) while serving its secondnaturating institutionalisation purpose 'is overrated with regards to the challenge of human postconverging~~~aporeticism~~-overcoming/~~unovercoming~~

at prospectively uninstitutionalised-threshold¹⁰² and shouldn't be the threshold/limit for determining the possibility for prospective human emancipation (since it is relatively of poor responsiveness to prospective human ~~Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology~~) which rather requires instigative notional~asceticism⁴ reasoning-through/messianic-reasoning (as to the fact that for instance it is naïve to conceive that it was the 'pure articulation of positivism/rational-empiricism logic that convinced/converted the non-positivism/medieval world into our positivism world' but rather decisive in the secondnaturing of positivism/rational-empiricism was the notional~asceticism⁴ reasoning-through/messianic-reasoning instigative detour to positivism/rational-empiricism preconverging/postconverging-dementative/structural/paradigmatic sublimation as to existence—as-sublimating-withdrawal/unenframing/re-ontologising, -elicited-from-prospective-profound-supererogation⁹⁶ (manifested as of the ships that set sail around the world for spices and trade eliciting a positive commercial opportunism that is decisively responsible for destroying the collective social myth of a flat world; the bacteria theory that will ensure that one lives or die if we believe in it or not and draw the health implications constrained the destruction of a collective superstitious medical worldview; the scientific tools and knowledge that ensured that nation A or nation B will triumph if they believe in it or not, constrained the collective need to adopt a scientific worldview, etc.). Since the relative-ontological-completeness⁸⁷ logical-basis/logic, -as-derived-from~transversality-<for-sublimating-existential-eventuating/denouement, -from-~~'thinking-at-first/pure predisposition-preemptive-of-prospective-disontologising/subontologising'~~—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-'motif-and-apriorising/axiomatising/referencing'¹⁰¹ is in transversality-<for-sublimating-existential-eventuating/denouement, -from-~~'thinking-at-first/pure predisposition-preemptive-of-prospective-disontologising/subontologising'~~—as-of-prospectively-disambiguated-affirmed-

and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹ with the relative-ontological-incompleteness⁸⁸ logical-basis/logic,-as-derived-from~transversality-<for-sublimating-existential-eventuating/denouement,-from-‘thinking-at first/pure predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’¹⁰¹, it is only the sublimation as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation⁹⁶ that affirmatively upholds the relative-ontological-completeness⁸⁷ over the relative-ontological-incompleteness⁸⁸ (as to their supposedly coherent ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>). In other words, genuinely projected knowledge as of ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰ is more than just the mechanical construct but speaks of the ‘ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰ existential-condescension-<of-apriorising/axiomatising/referencing—psychologism>’ as of veridical existential-<disontologising/re-ontologising—aporeticism> relationship/signature as organic-knowledge. This is more obviously grasped with respect to human institutional-development-as-to-social-function-development and living-development-as-to-personality-development ~~psychologismic epistemic acutisation—difficulty <for, residualising—{decompulsing} delinearity~for-cogency>—magnitudes~~^{of-experientiality/experiment} as to the positive-opportunism—of-social-functioning-and-accordance⁷⁵ implications eliciting a decomplexed placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ of such ‘ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰ existential-condescension-<of-apriorising/axiomatising/referencing—psychologism>’ but less obvious and poorly grasped with

regards to re-ontologising prospective **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology** . In this respect with regards to human **institutional-development-as-to-social-function-development and living-development-as-to-personality-development psychologism-epistemic-acutisation—difficulty <for, residualising—{decompulsing} delinearity-for-cogency>** magnitudes^{of-experientiality/experiment} as of our positivism/rational-empiricism registry-worldview/dimension we can appreciate for instance that in a professional–client relationship like between a physician and a patient or a plumber and a customer, the two parties do not normally engage one another in equivocating as of the ordinary ⁵⁶meaningfulness-and-teleology⁹⁹ desublimation which wouldn't achieve the sublimation of medical care meaningfulness-and-technology or plumbing technician technical ⁵⁶meaningfulness-and-teleology⁹⁹ (as to the fact that the client doesn't go on pretending to engage the professional at its more profound level of technical knowledge contemplation) with the relation thus involving the requisite 'ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰ existential-condescension-<of-apriorising/axiomatising/referencing–psychologism> of the professional with a corresponding deferential apriorising/axiomatising/referencing–psychologism of the client' and so as reflecting the sublimating knowledge ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰ beyond-and-above the desublimating ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰ of ordinary ⁵⁶meaningfulness-and-teleology⁹⁹. However, this sublimating knowledge 'ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰ existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>' across all registry-worldviews/dimensions is ever always poorly appreciated with regards to re-ontologising prospective **Being-development/ontological-framework-expansion-as-to-depth-of-**

ontologising-development-as-infrastructure-of- meaningfulness-and-teleology (even though from a retrospective perspective we can grasp the preconverging/dementing²⁰-qualia-schema of the ‘God-of-plane’ type of articulation of say base-institutionalisation as of animistic social-setup as from our positivism/rational-empiricism reflex ‘ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰ existential-condescension-<of-apriorising/axiomatising/referencing-psychologism>’ but it is important to note that such an animistic social-setup doesn’t project of any such preconverging/dementing²⁰-qualia-schema placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ going by its ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ just as we will be disinclined to contemplate about the more veridical preconverging/dementing²⁰-qualia-schema of our ⁸⁰procrypticism-or-disjointedness-as-of-⁸³reference-of-thought uninstitutionalised-threshold¹⁰² as from a prospective notional~¹⁸deprocrypticism perspective projected placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹). This poor appreciation arises for the simple reason that the uninstitutionalised-threshold¹⁰² speaks of the registry-worldview/dimension notional-discontiguity/epistemic-discontiguity⁶³-<between—prior-shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing²⁰-qualia-schema_and_prospective-profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema>, and thus it is disinclined to recognise the prospective ‘relative-ontological-completeness⁸⁷—apriorising/axiomatising/referencing-psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying,-ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰-as-being-as-of-existential-reality>)’ imbued ⁴⁵foregrounding__entailment-<in-succession-of-profound-supererogation⁹⁶>-<postconverging-narrowing-down~sublimation-as-to-‘existence—as-

~~sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-~~
~~supererogation⁹⁰-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—~~
~~ontological-contiguity⁶⁷;—as-operative-notional~¹⁸deprocrypticism)~~ that can instill such a
 prospective sublimating knowledge ‘ontological-good-faith/authenticity⁶⁹~postconverging-de-
 mentating/structuring/paradigming⁷⁰ existential-condescension-<of-
 apriorising/axiomatising/referencing-psychologism>’ as to prospective institutional-
 development-as-to-social-function-development and living-development-as-to-personality-
 development ~~psychologismic-epistemic-acutisation—difficulty<for-residualising-~~
~~{decompulsing}delinearity-for-cogency>magnitudes{of-experientiality/experiment}~~. In this regards, it can be
 appreciated with respect to budding-positivism and ¹⁰³universalising-idealisation respectively
 that where the epistemic-veracity of looking through a telescope and drawing positivistic
 ontological implications do not avail as in the medieval-scholasticism underpinning-suprasocial-
 construct or where construing meaningfulness in coherent ¹⁰³universalising terms do not avail as
 in the non-universalising sophistry underpinning-suprasocial-construct, then there is a
 fundamental reality of desublimating ontological-bad-faith/inauthenticity⁶⁴ over which
 prospective sublimating ontological-good-faith/authenticity⁶⁹ knowledge respectively as of
 budding-positivism and ¹⁰³universalising-idealisation can only be established as of their
 respectively requisite ‘ontological-good-faith/authenticity⁶⁹ existential-condescension-<of-
 apriorising/axiomatising/referencing-psychologism>’ and naïve modern-day ⁷⁹presencing—
 absolutising-identitive-constitutedness¹⁴ interpretations in terms of the supposed arrogance of
 the Socrates, Galileos, Descartes, Diderots, etc. is nothing more but a manifestation of
 dimensionality-of-desublimating-lack-of-~~<amplituding/formative>supererogatory-de-~~
~~mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-~~
~~rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)~~ (as to the
 failure to appreciate that the surpassing of human-subpotency postconverging-aporeticism—

overcoming/unovercoming is all about originariness-parrhesia,—as—spontaneity-of-
 aestheticisation—supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—for-
 conceptualisation that only arises as of ‘sublimation
 affirmation/projection/assertion/notional~self-distantiation/dueness-validating-
 logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-
 dialectical-thinking²¹—apriorising-psychologism>’ over ‘desublimation
 unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-
 logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-
 dementing³⁰—apriorising-psychologism>’). Indeed, as to when such ‘relative-ontological-
 completeness⁸⁷—apriorising/axiomatising/referencing—psychologism enculturated/constructed
 social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying, -
 ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-
 existential-reality>’ is institutionalised say with modern-day positivism/rational-empiricism the
 requisite ‘ontological-good-faith/authenticity⁶⁹ existential-condescension-<of-
 apriorising/axiomatising/referencing—psychologism>’ of modern-day scientific breakthroughs
 sublimation projected knowledge hardly put-into-question. Likewise, this insight about the
 requisite ‘ontological-good-faith/authenticity⁶⁹ existential-condescension-<of-
 apriorising/axiomatising/referencing—psychologism>’ for organic-knowledge needs to be
 explicit with regards to the ⁷blurriness-<sterilising/anecdotalising/trivialising-of-prospective-
 re-ontologising_by-preconverging,-in-disontologising-formulaic—dragging-out/hollowing-out>
 of ⁵⁶meaningfulness-and-teleology⁹⁹ associated with today’s institutional-being-and-craft
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-

<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness } with
 cynical, ridiculous and paradoxical pretenses of humility and sensibility/decorum that by that
 token (not unlike ancient-sophistry and medieval-scholasticism) go on to induce ‘existentially-
 <disontologising/re-ontologising—aporeticism> invalid condescension’ as to their veridical
 desublimating⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴ <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 as of ontological-bad-faith/inauthenticity⁶⁴~preconverging~de-
 mentating/structuring/paradigming⁶⁵. The fact is where such pretenses are nowhere found in the
 terrain of knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³ in- {preconverging-ment-by-
 postconverging-entailment}> but rather surreptitious enterprises of
 <amplituding/formative> wooden-language-<imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>} this
 signals their emperor has no clothes moment. In this regards, as to ‘sublimation
 affirmation/projection/assertion/notional~self-distantiation/dueness-validating-
 logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-
 dialectical-thinking²¹—apriorising-psychologism>’ over ‘desublimation
 unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-
 logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-
 dementing²⁰—apriorising-psychologism>’, the requisite ‘ontological-good-faith/authenticity⁶⁹
 existential-condescension-<of-apriorising/axiomatising/referencing—psychologism>’ for

organic-knowledge ‘speaks to an intellectual-and-moral responsibility/~~relative-reflexivity~~ associated with knowledge as of the requisite dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ for its elucidation and appropriate secondnature institutionalisation that is not dissociated from the very construction-of-the-Self’, and knowledge cannot thus be construed as a ‘minor and side thing of mere influencing and stature’ that is dissociated with veridical human mental-development and emancipation in order to rather surreptitiously serve human-subpotency as mortal methodologising/mutualising/organising/institutionalising perverted purposes (as so-of-ten implicitly construed by many a social dominance/vested-interest actor and sycophantic-sophistry throughout human history in eliciting ~~<amplituding/formative>~~ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>}) hardly showing disinterested interest in genuine knowledge). The blunt fact is that as explained above and clearly obvious with human ~~institutional-development—as-to-social-function-development and living-development—as-to-personality-development~~ psychologismic—epistemic acutisation—difficulty <for, residualising—^{decompulsing} delinearity~for cogency> magnitudes^{of-experientiality/experiment} the ordinariness of ⁵⁶ meaningfulness-and-teleology⁹⁹ is not to be exploited as if it is a credible state of profound ontological-veracity given the lack of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ (as to a disparateness-of-conceptualisation-~~<unforegrounding-ment,-failing-prospectively-to-reflect-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷’>~~ which pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-~~<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-~~<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁷>~~~~

thrives on this lack of ¹⁰³universal-transparency¹⁰⁴-~~(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷)~~) with regards to re-ontologising prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology underlying the genuine social intellectual-function/posture. Intellectualism as such is much more than just about ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ methodologising/mutualising/organising/institutionalising enterprise as to the fact that ‘all given registry-worldviews/dimensions as ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ underpinning-suprasocial-construct relate to their given ⁵⁶meaningfulness-and-teleology⁹⁹ in absolute terms whereas in reality there are veridically relative subontologisation/subpotentiation of ontology as metaphysics-of-presence-(implicated-‘nondescript/ignorable-void⁶⁰’-as-to-⁷⁹presencing—absolutising-identitive-constitutedness¹⁴)’; and it is here that the genuine social intellectual-function/posture comes in to veridically reflect the reality that a social-construct is not of absolute scalarisation of human ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. for the possibility for its prospective scalarisation-as-to-rescalarisation-as-re-ontologisation/~~supererogatory~~-involuting-or-guiding-or-amplifying-scalarisation-<as-to-existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation⁹⁶>, and the genuine social intellectual-function/posture as such is not about a naivist social-vestedness/normativity-<discretely-implicit-functionalism> as otherwise the possibility for the <cumulating/recomposuring~attendant-ontological-contiguity >-succession of registry-worldviews/dimensions transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity right up to our present wouldn’t have availed speaking to our very own intellectual-and-moral responsibility/relative-reflexivity for re-ontologising prospective Being-development/ontological-framework-expansion-as-to-depth-

of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology . The genuine social intellectual-function/posture means that human thought can project beyond, overlook and override ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-<as-to-¹⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) conception of sublimating value and ontological-veracity disposition; and so as to the fact that ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-<as-to-¹⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) actually tend to be skewed towards ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (as to the beyond-the-consciousness-awareness-teleology⁹⁹ <of-preconverging-existential-extrication-as-of-existential-unthought>⁵ positive-opportunism—of-social-functioning-and-accordance⁷⁵ of institutional-development-as-to-social-function-development and living-development-as-to-personality-development psychologismic-epistemic-acutisation—difficulty <for-residualising-^{decompulsing}delinearity~for-cogeneity> magnitudes^{of-experientiality/experiment}) over ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ (with regards to its supererogation⁹⁶-profundity~postconverging—de-mentating/structuring/paradigming requisite dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-²⁷reification/contemplative-distension for Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology), and in fact in-many-ways individuals intersolipsistic actions in society implicitly recognise this reality even as the overall underpinning—suprasocial-construct tends to be abstractly preconvergingly—de-mentated/structured/paradigmed to skew towards ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (as for instance

professional choices and callings made well beyond just a question of their remunerative or supposed incidental social prestige worth). Part-and-parcel of the genuine social intellectual-function/posture is to undermine this skewing towards ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (as to the beyond-the-consciousness-awareness-teleology⁹⁹ ~~-<of-preconverging-existential-extrication-as-of-existential-unthought>⁶~~ positive-opportunism—of-social-functioning-and-accordance⁷⁵ of ~~institutional-development—as-to-social-function-development~~ and ~~living-development—as-to-personality-development~~ ~~psychologismic-epistemic-acutisation—difficulty~~ ~~<for, residualising—~~ ~~{decompulsing} delinearity—for-coagency>~~ magnitudes^{of-experientiality/experiment}) and reconstrue human-subpotency ~~postconverging-aporeticism-overcoming/unovercoming~~ in terms of ‘non-immediacy prospective sublimating value and ontological-veracity disposition’. In this regards historically, without individuals making choices not to optimally pursue ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ as to their given⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴ ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ but instead optimising their effort for ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ then the possibility will not arise for the very backbone of human value and ontological-veracity sublimation (reflecting the ‘non-immediacy prospective sublimating value and ontological-veracity disposition’) upon which ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ is grounded. History knows that the ‘contorted human⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴ mentality of registry-worldviews/dimensions’ as of ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ do not truly pay their dues to the Socrates, Copernicuses, Galileos, Descartes, Kants, Newtons, Leibniz, Rousseaux, Diderots, Pasteurs, Lavoisiers, Teslas, Einsteins, etc. upon whose⁵⁶ meaningfulness-and-teleology⁹⁹ infrastructure building ‘immediacy supposed absolute sublimating value and ontological-

veracity disposition' arise and outlandishly skew human ⁵⁶ meaningfulness-and-teleology⁹⁹ (and so not only with human **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology** but is equally reflected in a poor-spirited bland conception of human **institutional-development-as-to-social-function-development and living-development-as-to-personality-development psychologismie-epistemic-acutisation—difficulty <for, residualising-^{decompulsing} delinearity-for-cogeny>** magnitudes^{of-experientiality/experiment}). This insight is critically important not as an idle exercise of merely stating the appropriateness of sublimating value and ontological-veracity disposition but in reflecting that the skewed underpinning-suprasocial-construct projected and preconvergently-de-mentated/structured/paradigmed 'immediacy supposed absolute sublimating value and ontological-veracity disposition' cannot be construed as absolute as in effect it will ultimately prospectively stultifying the requisite 'non-immediacy prospective sublimating value and ontological-veracity disposition' that acts as the backbone for human value and ontological-veracity sublimation (as has always been the manifest case for surpassing the uninstitutionalised-threshold¹⁰² of registry-worldviews/dimensions). The fact is 'immediacy supposed absolute sublimating value and ontological-veracity disposition' as underlying ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ end up as the registry-worldviews/dimensions Establishments underpinning-suprasocial-construct as to dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation> of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~'motif-and-apriorising/axiomatising/referencing'-entailing>-existentialising—enframing/imprintedness-**<as-to- historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition>** of social-vestedness/normativity-<discretely-implied-functionalism> and social-stake-contention-or-

confliction. It is the ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ (so-reflected in human ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) that goes beyond ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ and generate the requisite preconverging/postconverging-de-mentative/structural/paradigmatic sublimation-over-desublimation as reflected with the relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸ while superseding ‘human-subpotency non-scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ disposition of ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ as the latter at best construes of social reformation (and so across all the registry-worldviews/dimensions) in ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-<as-to-⁴ historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition> subontologising palliative terms that as to their specifically defined ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’ are very much integrative of collateral aspects as imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable with regards to social-stake-contention-or-confliction and thus by dulling the social-construct’s conscience in this way rather distracts from the realisation and contemplation of the full possibilities for profound preconverging/postconverging-de-mentative/structural/paradigmatic transformation of ‘non-immediacy prospective sublimating value and ontological-veracity disposition’. The subtle manifestation of the social implications of ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (as to

the beyond-the-consciousness-awareness-teleology⁹⁹ <of-preconverging-existential-
 extrication-as-of-existential-unthought>⁵ positive-opportunism—of-social-functioning-and-
 accordance⁷⁵ of institutional-development-as-to-social-function-development and living-
 development-as-to-personality-development psychologismic epistemic acutisation—
 difficulty <for, residualising—^{decompulsing} delinearity— for cogency>————magnitudes<sup>{of-
 experientiality/experiment}</sup>) with regards to our positivism—⁸⁰procrypticism registry-
 worldview/dimension can be appreciated in modern-day sycophantic-sophistry and
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
 <amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness⁸>,
 media-driven disenfranchising narrative <preconverging~‘motif-and-
 apriorising/axiomatising/referencing’—entailing>-existentialising—enframing/imprintedness—
 <as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) and
 dominance/vested-interest diffused institutional influence in-many-ways and occasions
 rendering formal and official languages of institutions smokescreens for underhanded
 <amplituding/formative>⁸ wooden-language-<imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—
 narratives—of-the-⁸³ reference-of-thought— categorical-imperatives/axioms/registry-
 teleology⁹⁹>. In-many-ways this ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’—entailing>-
 existentialising—enframing/imprintedness-<as-to-⁴ historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) analysis as to the positivism—⁸⁰procrypticism registry-
 worldview’s/dimension’s preconverging/postconverging—de-mentative/structural/paradigmatic
 social institutional beholdening-becoming—distortive-originariness/distortive-origination—as-
 to-⁴⁴ historicity-tracing~inhibited-mental-aestheticising implications is very much relevant

however the underlying socio-econo-political subontologisation/ideology-over-ontology
 whether technocratic, capitalistic or communist (as in fact all such systems mirror each other as
 to their beholdening-becoming—distortive-originariness/distortive-origination—as-to-
⁴⁷historicity-tracing~inhibited-mental-aestheticising, besides the differentiating specificities as
 to ingrained cultural context, speaking of a more fundamental issue of positivism—
⁸⁰procrypticism ontological-performance⁷²-<including-virtue-as-
 ontology>/morality/ethics/justice/etc. as to the prospective human-subpotency—
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint for
 prospective ¹⁸deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought);
 as to the fact that the underlying institutional formativeness-<as-to-intersolipsism-of-
 preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
⁵meaningfulness-and-teleology⁹⁹ of these systems are rather as of ‘dominance/vested-interest—
 drivenness-<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospective-
 descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-
 threshold-of-institutional-and-social-desublimation> of ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-
 entailing>-existentialising—enframing/imprintedness-<as-to-⁴historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition) of social-vestedness/normativity-
 <discretely-implied-functionalism> and social-stake-contention-or-confliction’, and prospective
 human scalarisation-as-to-rescalarisation-as-re-ontologisation/supererogatory~involuting-or-
 guilding-or-amplifying—scalarisation-<as-to-existence—as-sublimating-
 withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-
 supererogation⁹⁶> rather points to prospective notional~¹⁸deprocrypticism aestheticisation—and-
 aestheticisation-towards-ontology-<elicited-idiomatisation> (as to dimensionality-of-
 sublimating²⁵-<amplifying/formative>supererogatory-de-mentativeness/epistemic-growth-

or-conflatedness³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation)) unenframed/re-ontologising/unbeholdening/bechancing-
 supererogation⁹⁶ ‘bechancing-backdrop of⁶¹ nonpresencing-<perspective-ontological-
 normalcy/postconvergence>’ as to ‘bechancing-becoming—originariness/origination—as-to-
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’>~disinhibited-mental-aestheticising sublimation reclamation/recovery from
 beholdening-becoming—distortive-originariness/distortive-origination—as-to-⁴⁷historicity-
 tracing~inhibited-mental-aestheticising’ (so-construed as ‘reclamation/recovery of
⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed/re-
 ontologising~conceptualisation’). Such a¹⁸ deprocrypticism—or—preempting—disjointedness-as-
 of-⁸³reference-of-thought ontological-performance⁷²-<including-virtue-as-
 ontology>/morality/ethics/justice/etc. (as to its fundamental ontology aspiration) is not oblivious
 to the ‘notional~symmetrisation-<as-to-symmetrisation-by-desymmetrisation,-in-reflecting-
 postconverging-or-dialectical-thinking²¹—by—preconverging-or-dementing²⁰~perspectives-of-
 human-⁵⁶meaningfulness-and-teleology⁹⁹> underlying human ontological-performance⁷²-
 <including-virtue-as-ontology>/morality/ethics/justice/etc. as to the relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-
 process⁶⁸ <cumulating/recomposuring~attendant—ontological-contiguity >-succession of
 registry-worldviews/dimensions’ and the ‘facet of the existentially-withdrawn-~~as-~~
 ‘unaccounted-for’-leftover-or-residuality-or-spirit-of-⁵⁶meaningfulness-and-teleology⁹⁹-so-
 construed-as-metaphoricity⁷,-informing-prospective-
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness,-so-reflected-and-
 compensated-with-the-notion-of-dimensionality-of-sublimating⁵-
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-

conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation)) as limiting or of prospective human-subpotency aporeticism' which
 surpassing as to human psychoanalytic-unshackling/memetic-reordering/institutional-
 recomposuring enables the possibility for human limited-mentation-capacity-deepening—as-
 subjecting limitedness/human-subpotency to 'duced-unlimitedness/existence-sublimating-
 naseence²⁵³'; and the 'notional~¹⁸deprocrypticism driving aesthetic-touch/aesthetic-sensibility
 of scalarising aestheticisation-towards-ontology' is one that in reflecting holographically-
 <conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-
 contiguity ~of-the-human-institutionalisation-process projects of human ontological-
 performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. as: formativeness-of-
 unintelligence-towards-intelligence, so-rearticulated as formativeness-<as-to-intersolipsism-of-
 preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
⁵⁶meaningfulness-and-teleology⁹⁹ of unintelligence (beholdening-becoming—distortive-
 originariness/distortive-origination—as-to-⁴⁷historicity-tracing~inhibited-mental-aestheticising)
 towards intelligence ('bechancing-backdrop of ⁶¹nonpresencing-<perspective—ontological-
 normalcy/postconvergence>' as to 'bechancing-becoming—originariness/origination—as-to-
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—
 ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-
 determinism'>~disinhibited-mental-aestheticising sublimation reclamation/recovery from
 beholdening-becoming—distortive-originariness/distortive-origination—as-to-⁴⁷historicity-
 tracing~inhibited-mental-aestheticising'). It is herein contended that the veridical genuine social
 intellectual-function/posture (as to the creative dynamics of Being-development/ontological-
 framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-
 meaningfulness-and-teleology , institutional-development—as-to-social-function-
 development and living-development—as-to-personality-development psychologismie—

epistemic acutisation—difficulty <for, residualising—^{decompulsing} delinearity~for cogency>
 magnitudes^{of-experientiality/experiment}) and so across the <cumulating/recomposuring~attendant—
 ontological-contiguity >-succession of registry-worldviews/dimensions as to its orientation
 towards ‘reclamation/recovery of maximalising-recomposuring-for-relative-ontological-
 completeness⁸⁷—unenframed/re-ontologising~conceptualisation’ is effectively what underlies
 the unenframed/re-ontologising/unbeholdening/bechancing—supererogation⁹⁶ possibility of all
 prospective human Being-development/ontological-framework-expansion—as-to-depth-of-
 ontologising-development-as-infrastructure-of—meaningfulness-and-teleology enabling the
 <cumulating/recomposuring~attendant—ontological-contiguity >-succession of registry-
 worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory~de-
 mentativity reflecting the fact that their underpinning—suprasocial-constructs as to
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-
 apriorising/axiomatising/referencing’—entailing>-existentialising—enframing/imprintedness—
 <as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) are
 otherwise hardly transcendental with regards to prospective construction-of-the-Self
 implications given their beholdening-becoming—distortive-originariness/distortive-
 origination—as-to-⁴⁷historicity-tracing~inhibited-mental-aestheticising. It is for the sake of
 preserving the full possibilities of prospective human value and ontological-veracity sublimation
 beyond ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-
 apriorising/axiomatising/referencing’—entailing>-existentialising—enframing/imprintedness—
 <as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) that the
 genuine social intellectual—function/posture must ever always remain independent and not be
 usurped by dominance/vested-interest actors and sycophantic-sophistry. Ultimately as with all
 human uninstitutionalised-threshold¹⁰² the prospective ¹⁸deprocrypticism—or-preempting—
 disjointedness-as-of-⁸³reference-of-thought ‘ontological-good-

faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰ existential-
 condescension-<of-apriorising/axiomatising/referencing–psychologism>’ urges the human
 along beyond its limit of contemplation at which point such a taxingness-of-originariness upon
 human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality is more appropriately construed not as ⁵⁶meaningfulness-and-teleology⁹⁹ but
 metaphoricity⁵⁷ as merely the setup for prospective human psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring possibility for prospective
 transcendence-and-sublimity/sublimation/supererogatory~de-mentativity; and this reality is
 what avails across the <cumulating/recomposuring~attendant–ontological-contiguity >-
 successive registry-worldviews/dimensions instigated transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity for their respective re-ontologising
 prospective Being-development/ontological-framework-expansion—as-to-depth-of-
 ontologising-development-as-infrastructure-of– meaningfulness-and-teleology as to the fact
 that the intemporal messianic-reasoning/reasoning-through instigation respectively of
 prospective base-institutionalisation, ¹⁰³universalisation, positivism/rational-empiricism and
 notional~¹⁸deprocrypticism are not actually as of ⁵⁶meaningfulness-and-teleology⁹⁹ but rather
 are as of metaphoricity⁵⁷ with regards respectively to prior recurrent-uninstitutionalisation, base-
 institutionalisation–ununiversalisation, ¹⁰³universalisation–non-positivism/medievalism and our
 positivism–⁸⁰procrypticism, and so as to the fact that the latter (as to existence—as-sublimating-
 withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-
 supererogation⁹⁶) are ever always urged along beyond their uninstitutionalised-threshold¹⁰²
 given ‘taxingness-of-originariness upon human-subpotency ontological-faith-notion-or-
 ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ in the face of their

‘specifically given ⁸³reference-of-thought-and-⁸³reference-of-thought-⁸⁴devolving-
⁵⁶meaningfulness-and-teleology⁹⁹ prospective human-subpotency-
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 ‘notional~firstnaturedness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-
 misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-
 ontological-normalcy/postconvergence>’-existentialism-form-factor’ for the psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring possibility enabling prospective
 transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as effectively
 involving the veridically uninhibited/decomplexified dimensionality-of-sublimating²⁵ -
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) in cognisance-and-integration of the requisite ‘ontological-good-
 faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰ existential-
 condescension-<of-apriorising/axiomatising/referencing-psychologism>’ for the availing of the
 organic-knowledge ⁵⁶meaningfulness-and-teleology⁹⁹ of base-institutionalisation,
¹⁰³universalisation, positivism/rational-empiricism and notional~¹⁸deprocrypticism respectively
 (as to their respective ontological-good-faith/authenticity⁶⁹~postconverging-de-
 mentating/structuring/paradigming⁷⁰ ‘inducing of their ⁸³reference-of-thought-and-⁸³reference-
 of-thought-⁸⁴devolving-⁵⁶meaningfulness-and-teleology⁹⁹ underlying logical-basis/logic,-as-
 derived-from~transversality-<for-sublimating-existential-eventuating/denouement,-from-
 ‘thinking-at-first/pure-predisposition-preemptive-of-prospective-
 disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-and-
 unaffirmed-‘motif-and-apriorising/axiomatising/referencing’>¹⁰¹ of logical
 operation/processing/contention of narratives’ reflected as of their respectively induced
 ‘relative-ontological-completeness⁸⁷—apriorising/axiomatising/referencing-psychologism

enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-
 <as-to-underlying,-ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-
 existential-reality>>’ imbued ⁴⁵foregrounding__entailment-<in-succession-of—profound-
 supererogation⁹⁶>-<postconverging—narrowing-down~sublimation-as-to-‘existence—as-
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-
 supererogation⁹⁶’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—
 ontological-contiguity⁶⁷’;-as-operative-notional~¹⁸deprocrypticism)). This conception of
 ‘ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰
 existential-condescension-<of-apriorising/axiomatising/referencing—psychologism>’ rather
 speaks to the fact that ‘human <amplituding/formative—epistemicity>-totalising~thrownness-in-
 existence³⁵ as to its limited-mentation-capacity—as-subjecting-‘educated-
 unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency is intimately
 tied-down/laden-with prospective human-subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-
 formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-
 intemporal-dispositions-<so-construed-as-from-perspective—ontological-
 normalcy/postconvergence>’-existentialism-form-factor’ as to human teleology⁹⁹ so-construed
 as ‘human phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-
 determinism-<reifying {as-to-knowledge-developing}-and-empowering> in existence as
 ontological (so-reflecting <amplituding/formative>disposedness/psychologismic-construct-<as-
 to-orientation/value-construct/valuation—and-derived-parameterising> and
 <amplituding/formative>entailment-<as-to-totalising-contiguous/coherent—factuality-of-
 variability>’), underlied as of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-
 as—panintelligibility/panreflexivity⁷³-<existentially—imbued-and-educing-<epistemic-

~~totalising~~ }hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutely,-
~~{decompulsing}~~ delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing~conceptualisation,—
~~as herein specifically relevant to human subpotency~~). The underlying insight here is that
unlike the flawed mental-reflex associated with ⁷⁰presencing—absolutising-identitive-
constitutedness¹⁴ <amplituding/formative-epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³⁴ that preconverging/postconverging—de-
mentatively/structurally/paradigmatically projects of a ‘neutrally/objectively sound human
ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. state
failing to factor in human specific apriorising/axiomatising/referencing- {of-‘prospectively-
implicated_attendant ontological-contiguity ’~educed—
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional~cogency>’ }—ontological-deficiency arising from its specifically given
<amplituding/formative-epistemicity>-totalising~thrownness-in-existence³⁵’, human
<amplituding/formative-epistemicity>-totalising~thrownness-in-existence³⁵ as to human
limited-mentation-capacity—as-subjecting-‘educed-unlimitedness/existence-sublimating-
nascence’ to limitedness/human-subpotency veridically implies that ‘existence is not of
prospective apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening to that
human <amplituding/formative-epistemicity>-totalising~thrownness-in-existence³⁵ and the
critical human teleological as to ontological-performance⁷²-<including-virtue-as-
ontology>/morality/ethics/justice/etc. issue is how to adjust to existence and is not about how
existence adjusts to the human who is rather of a subpotent epistemic relation to the full-potency
of existence’. The implication here is that the ‘ontological-good-
faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰ existential-
condescension-<of-apriorising/axiomatising/referencing—psychologism>’ is thus merely

reflecting the veridicality of the possibility of prospective human transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity which is only possible as to existence—
 as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-
 withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-
 supererogation⁹⁶-<as-to-perspective–ontological-normalcy/postconvergence-implied-
 ‘prospective-aporeticism-overcoming/unovercoming’> with regards to human formativeness-
 <as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-
 and-deferentialism>-of-⁵⁶meaningfulness-and-teleology⁹⁹. Thus it is only the possibility of
 ‘ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigm⁷⁰
 existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>’ that can
 thus allow human existential-discursivity—implicated-sublimation-over-desublimation beyond
 naïve ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 (given that human ontological-performance⁷²-<including-virtue-as-
 ontology>/morality/ethics/justice/etc. cannot be neutrally be separated from human
 <amplituding/formative-epistemicity>-totalising~thrownness-in-existence³⁵ and the reflexive
 temporal-to-intemporal ontological implications on human ontological-performance⁷²-
 <including-virtue-as-ontology>). This insight can be illustrated as follows: supposed say in 5000
 BC an asteroid or virus could bring about a human cataclysm, such a ‘potential manifestation of
 existence is not of prospective apriorising/axiomatising/referencing-sublimating-reflexivity—
 beholdening to human appreciation of the existential-<disontologising/re-ontologising—
 aporeticism> implications of the notion and science behind the asteroid or virus’ and in this
 regard suppose extraterrestrials living in a ‘supposedly habitable Mars’ had achieved our
 modern-day civilisational and technological level, it is inevitable that they will effectively adopt
 ‘ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigm⁷⁰

existential-condescension-<of-apriorising/axiomatising/referencing-psychologism>’ with regards to the human species on Earth and strife to preempt such a cataclysm as to their technical capacity. We can appreciate that the human species on Earth as to its relative-ontological-incompleteness⁸⁸ doesn’t have a pretence to being of a ‘neutrally/objectively sound human ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. state failing to factor in human specific apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant-ontological-contiguity ’~educed-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—ontological-deficiency arising from its specifically given <amplifying/formative-epistemicity>-totalising~thrownness-in-existence³⁵’ but together with the extraterrestrials is rather preconverging/postconverging-de-mentatively/structurally/paradigmatically in existential-discursivity—implicated-sublimation-over-desublimation relation as to the primacy of the full-potency of existence over any subpotency (speaking fundamentally to prior human ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>) with regards to the fact that the ontological-veracity of all humans as human-subpotency is priorly of existential-discursivity—implicated-sublimation-over-desublimation superseding pretenses of mere-formulaic methodologising/mutualising/organising/institutionalising presciences as to entitlements of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ articulated induced elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—‘prospectively-implicated_attendant-ontological-contiguity⁶⁷’~educed-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>⁴⁰. Speaking of the requisite ‘owning-up’ as to when relative-ontological-completeness⁸⁷ is-educed-and-avails-and-re-avails rather than ontological-bad-

faith/inauthenticity⁶⁴ in upholding relative-ontological-incompleteness⁸⁸ (given that
 immortality/existence-perspective as to intemporality⁵² cannot be construed as arising from our
 prior mortals whims superseding of existential-<disontologising/re-ontologising—aporeticism>
 sublimation entailment and such presumption rather speaks to preconverging-or-dementing²⁰—
 apriorising-psychologism and not postconverging-or-dialectical-thinking²¹—apriorising-
 psychologism). It is this pre-eminence of existential-discursivity—implicated-sublimation-over-
 desublimation that explains why the educating—and-availing—and-re-availing of relative-
 ontological-completeness⁸⁷ as to dimensionality-of-sublimating²⁵—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation) takes precedence in defining human intellectual-and-moral
 ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. and so as
 to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-
 prospective—profound-supererogation⁹⁶. This <amplituding/formative—epistemicity>-
 totalising~thrownness-in-existence³⁵ implied existential-discursivity—implicated-sublimation-
 over-desublimation as to ‘ontological-good-faith/authenticity⁶⁹~postconverging—de-
 mentating/structuring/paradigmig⁷⁰ existential-condescension-<of-
 apriorising/axiomatising/referencing—psychologism>’ effectively underlies the ‘Derridean
 underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power
 conception construed as knowledge-empowerment/ignorance-disempowerment’, as the
 preformulating/preframing/premeaningfulness-<metaphoricity⁵⁷-disposition—as-to-psyche-
 induced-psychologism-of-existential-stake> from which human⁵⁶ meaningfulness-and-
 teleology⁹⁹ veridically arises. Thus existential-discursivity—implicated-sublimation-over-
 desublimation implies that the human is already ‘preconverging/postconverging—de-
 mentatively/structurally/paradigmatically intellectually-and-morally existentially-

~~<disontologising/re-ontologising—aporeticism>~~ engaged as to its limited-mentation-capacity—
as subjecting ‘~~educed-unlimitedness/existence-sublimating-nascence~~’ to limitedness/human-
~~subpotency~~’ without any ‘neutrally/objectively sound human ontological-performance⁷²⁻
<including-virtue-as-ontology>/morality/ethics/justice/etc. state failing to factor in human
specific ~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-~~
~~ontological-contiguity }~educed-~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~
<imbued-notional~cogency>’ }—ontological-deficiency arising from its specifically given
<amplituding/formative-epistemicity>-totalising~thrownness-in-existence^{35’}. This insight puts
into perspective our ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ conception of
intellectual-and-moral responsibility/relative-reflexivity wherein supposedly
failed/unsuccessful/ineffective initiatives undertaken as to relative-ontological-completeness⁸⁷
(for instance with regards to some public engagement aspiratory dispositions of such intellectuals
like Sartre, Foucault, etc. and in the scientific domain for instance controversies associated with
Louis Pasteur breakthroughs in microbial science) seem to be wrongly analysed from the posture
of a supposedly neutral/objective social-setup conception of intellectual-and-moral
responsibility/relative-reflexivity (that ducks/ignores such relative-ontological-completeness⁸⁷
aetiologisation/ontological-escalation-<ontological-
veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending>
posturing) without factoring in that the ‘social-setup’s relative-ontological-incompleteness⁸⁸
specific ~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-~~
~~ontological-contiguity }~educed-~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~
<imbued-notional~cogency>’ }—ontological-deficiency arising from its specifically given
<amplituding/formative-epistemicity>-totalising~thrownness-in-existence^{35’} is not of

neutrally/objectively sound ontological-performance⁷²-<including-virtue-as-ontology>; as to the fact that for instance the incidence of modern-day wars and their man-made catastrophies do not speak of neutral/objective individuals and social intellectual-and-moral responsibility/~~relative-reflexivity~~ as to their existence within the meaningful sovereign frameworks that preconverging/postconverging–de-mentatively/structurally/paradigmatically directly/indirectly validate such calamities. In other words, our intellectual-and-moral responsibility/~~relative-reflexivity~~ is already engaged as to our ~~<amplituding/formative–epistemicity>~~-totalising~thrownness-in-existence³⁵ and the idea that any attitude of unconcern/indifference is intellectually-and-morally neutral/objective is bogus; and human intellectual-and-moral responsibility/~~relative-reflexivity~~ starts at the very least with an orientation to relative-ontological-completeness³⁷ as to overall existential-<disontologising/re-ontologising—aporeticism> dimensionality-of-sublimating²⁵-(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness¹/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation). Besides such a more stark elucidation as to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology , existential-discursivity—implicated-sublimation-over-desublimation as to ‘ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰ existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>’, thus points to the primacy of the ‘very ~~<amplituding/formative–epistemicity>~~-totalising~thrownness-in-existence³⁵ of human discursivity as to the possibility for prospective existential-<disontologising/re-ontologising—aporeticism> sublimation’ so-reflected in originariness-parrhesia,—as–spontaneity-of-aestheticisation—supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness projection as to overall existential-<disontologising/re-ontologising—aporeticism> dimensionality-of-sublimating²⁵ |

<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation). The bigger point here is that prospective human sublimation
 underlying prospective knowledge-reification~gesturing-and-accounting—of-epistemic-
 phenomenalism-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-
 ‘prospectively-implicated-attendant-ontological-contiguity’ ~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³ in {preconverging-ment-by}-
 postconverging-entailment> in relative-ontological-completeness³⁷ cannot be engaged with any
 given registry-worldview/dimension in relative-ontological-incompleteness³⁸ as if the latter is of
 a ‘neutrally/objectively sound human ontological-performance⁷²-<including-virtue-as-
 ontology>/morality/ethics/justice/etc. state failing to factor in human specific
 apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-
 contiguity’ ~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—ontological-deficiency arising from its specifically given
 <amplituding/formative-epistemicity>-totalising~thrownness-in-existence³⁵’ with regards to
 the fact that human <amplituding/formative-epistemicity>-totalising~thrownness-in-existence³⁵
 is already engaged in existential-discursivity—implicated-sublimation-over-desublimation as to
 ‘ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigm⁷⁰
 existential-condescension-<of-apriorising/axiomatising/referencing-psychologism>’ (and so
 very much countering the deceptive eliciting in desublimation of
 <amplituding/formative>⁹ wooden-language-<imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable-void’ -with-regards-to-prospective-apriorising-implications>} by

dominance/vested-interest actors and sycophantic-sophistry seeming to imply human-subpotency takes precedence over existence). In this regards, and in-the-bigger-scheme-of-things existential-discursivity—implicated-sublimation-over-desublimation as to ‘ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰ existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>’ implies that as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation⁹⁶, the respective state of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism cannot be construed as of ‘neutrally/objectively sound human ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. state failing to factor in human specific ~~apriorising/axiomatising/referencing- {of-‘prospectively implicated attendant-ontological-contiguity ’~educated-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }~~—ontological-deficiency arising from its specifically given ~~<amplituding/formative–epistemicity>-totalising~thrownness-in-existence³⁵~~’ with respect to prospective base-institutionalisation, ¹⁰³universalisation, positivism/rational-empiricism and notional~¹⁸deprocrypticism respectively; and as relative-ontological-completeness⁸⁷ avails intellectual-and-moral responsibility/relative-reflexivity is rather reflected as of dimensionality-of-sublimating²⁵ -{<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}. Unlike it is often assumed from a sloppy conception of human sublimation in existence (caught up in any given ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ self-justification of uncertainty—as-failing-to-reflect-the-effective-‘existential-veracity-and-entailment-of~relative-unreflexivity/relative-reflexivity’ of prospective human sublimation), the comprehensive coherence of human sublimation in

existence as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-
 from-prospective-profound-supererogation⁹⁶ is effectively highly regular and consistent (and
 this can only be fully appreciated from an ontologically sound conception of ‘existence as of its
 immanently tautologous coherence speaking to its ~~relative-unreflexivity/relative-reflexivity~~—
 ontological-contiguity⁶⁷’ as to the possibility for intelligibility to arise as so-reflected with the
 overall ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity⁶⁷~of-the-human-
 institutionalisation-process⁶⁸ so-associated with human limited-mentation-capacity-
 deepening—as-subjecting-limitedness/human-subpotency-to-‘~~educed-unlimitedness/existence-
 sublimating-naseence²³³~~’). This conflation in the perception and relation to human sublimation
 in existence between metaphysics-of-presence-(~~implicated-‘nondescript/ignorable-void⁶⁰’-as-
 to-⁷presencing—absolutising-identitive-constitutedness~~ } ~~<amplituding/formative—
 epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 on-the-one-hand and on-the-other-hand difference-conflatedness¹³-as-to-totalitative-reification-
 in-singularisation-~~as-to-the-nondisjointedness/entailment-of-prospective-⁶nonpresencing⁹²-
 as-veridical-epistemicity-relativism-determinism²~~ as to relative-ontological-completeness⁸⁷
~~<amplituding/formative-epistemicity>~~causality⁹~as-to-projective-totalitative-implications-of-
~~prospective-⁶nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—
 ontological-contiguity⁶⁷~~, is aptly reflected in the entangled/enmeshed nature of human
 sublimation in existence as reflected with the ~~relative-unreflexivity/relative-reflexivity~~—
 ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸. This is so fundamentally
 because of human teleology⁹⁹ speaking of ‘human phenomenal/manifest conceptivity/epistemic-
 reflexivity/epistemicity-relativism-determinism-~~reifying {as-to-knowledge-developing}-and-
 empowering>~~ in existence as ontological (so-reflecting
~~<amplituding/formative>~~disposedness/psychologismic-construct-~~{as-to-orientation/value-
 construct/valuation-and-derived-parameterising}~~ and ~~<amplituding/formative>~~entailment-~~{as-~~

to-totalising-contiguous/coherent-factuality-of-variability)), as reflecting the implications of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘~~duced-unlimitedness/existence-sublimating-nascence~~’⁵³ underlying the relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸; such that human sublimation is hardly ‘purist’ and rather occurring as from successive human registry-worldviews/dimensions projections of their specifically flawed ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ given apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—for-conceptualisation reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation. The insight here is that human state of prior relative-ontological-incompleteness⁸⁸ preconverging/postconverging—de-mentatively/structurally/paradigmatically impacts reflexively on human appraisal of its prospective relative-ontological-completeness⁸⁷ sublimation implications, and so across the <cumulating/recomposuring~attendant—ontological-contiguity >-successive registry-worldviews/dimensions right up to the originariness/origination-(<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> perspective of ¹⁸deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought which purportedly escapes any such reflexive ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ of its apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—for-conceptualisation. The so-implied notional~¹⁸deprocrypticism as such points out that the relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸ is rather associated with a ‘directly relevant trace of prospective human effectively-purist-sublimation-(<reflecting-prospective-⁴⁶historiality/ontological-eventfulness³ /ontological-aesthetic-tracing-<perspective—ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} as to existence—
 as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-
 supererogation⁹⁶ but that, as of the <cumulating/recomposuring~attendant–ontological-
 contiguity >-successive registry-worldviews/dimensions ⁷⁹presencing—absolutising-
 identitive-constitutedness¹⁴ construals/conceptualisations, that ‘directly relevant trace of
 prospective human effectively-purist-sublimation-⟨reflecting-prospective-
⁴historiality/ontological-eventfulness /ontological-aesthetic-tracing-⟨perspective–
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} as to
 existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-
 prospective–profound-supererogation⁹⁶ is rather ‘beholdening wrongly upon the overall
 relative-ontological-incompleteness⁸⁸–presublimation-construct–of–⁵⁶meaningfulness-and-
 teleology⁹⁹’ such that a contrasting assessment rather highlights the ‘entangling/enmeshing of
 effectively-purist-sublimation-⟨reflecting-prospective-⁴⁶historiality/ontological-
 eventfulness³ /ontological-aesthetic-tracing-⟨perspective–ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} and overall
 relative-ontological-incompleteness⁸⁸–presublimation-construct–of–⁵⁶meaningfulness-and-
 teleology⁹⁹ induced desublimating of the effectively-purist-sublimation-⟨reflecting-prospective-
⁴historiality/ontological-eventfulness⁸ /ontological-aesthetic-tracing-⟨perspective–
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}’ as to
 the concreteness/concretism/⟨preconverging~‘motif-and-
 apriorising/axiomatising/referencing’–entailing>-existentialising—enframing/imprintedness-
 ⟨as-to-⁴historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)⟩—of-
 human-ontological-performance⁷²-⟨including-virtue-as-ontology>/morality/ethics/justice/etc.
 of overall prospective sublimation. Human sublimation as such in reflecting holographically-
 <conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-

contiguity ~of-the-human-institutionalisation-process is existentially-<disontologising/re-ontologising—aporeticism> susceptibly instigated mostly as of materially/technically induced sublimation associated with tools, equipment, technical knowhow and natural science as to their immediately amenable positive-opportunism—of-social-functioning-and-accordance⁷⁵ social implications ultimately leading to subsequent human methodologising/mutualising/organising/institutionalising sublimating overall ⁵⁶meaningfulness-and-teleology⁹⁹. But the overall postconverging—de-mentating/structuring/paradigming of human sublimation in existence as such is not always coherent as to the discrepancy in the occurrence of specific sublimations and desublimations say material and technical sublimation pointing to relative-ontological-completeness⁸⁷ and ‘immaterial/social overall relative-ontological-incompleteness⁸⁸—presublimation-construct—of—⁵⁶meaningfulness-and-teleology⁹⁹ instigating the referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁸—reference-of-thought-⁸ devolving>’. In this regards, we can appreciate how the subsequent immaterial/social sublimation required for prospective positivism/rational-empiricism came to be appreciated by such thinkers like the Rousseaux, Diderots, etc. as to the fact that the material possibilities of their epoch associated with the printing press and increasing technical knowhow rendered the immaterial/social overall relative-ontological-incompleteness⁸⁸—presublimation-construct—of—⁵⁶meaningfulness-and-teleology⁹⁹ of their epoch wanting, explaining for instance Rousseau’s appreciation of the noble-savage and nature as speaking to a prospective human postconverging—aporeticism—overcoming/unovercoming that recognised that mankind needed a more mature conception of interhuman relationship and human relation with nature as to when mankind/some-of-mankind began manifesting a more developed relationship with nature beyond just as of the immediacy of subsistence/survival/advantage relationship with nature (say for instance having technically

more efficient guns with gunpowder didn't imply just killing animals at whim or along the same lines explaining his anti-Slavery stance); thus speaking of the prospectively requisite immaterial/social sublimation as to prospective positivism/rational-empiricism postconverging-or-dialectical-thinking²¹—apriorising-psychologism. In this regards even budding-positivists like Galileo, Descartes, etc. just as well implicitly recognised this discrepancy of prospective material and technical sublimation positivistic science in relative-ontological-completeness⁸⁷ and the immaterial/social overall relative-ontological-incompleteness⁸⁸—presublimation-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ of medieval-scholasticism associated with alchemic/magical thinking, to the point that in-many-ways their actions were directed towards articulating at the very least an underlying 'scientific—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-⟨as-to-underlying,-ontological-commitment⁶⁶—⟨implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality⟩⟩' as the requisite immaterial/social sublimation for enabling positivistic science as we know it today to arise. This very insight explains the 'enlightenment struggle against feudalism and slavery as advocated say with such a thinker like Rousseau' as to the fact that the technical and scientific progress as to relative-ontological-completeness⁸⁷ weren't the occasion to put such technical and scientific progress like shipbuilding and other ocean voyage technologies at the service of the prior mediievally clouded immaterial/social overall relative-ontological-incompleteness⁸⁸—presublimation-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ value-construct and shallow-supererogating methodologising/mutualising/organising/institutionalising <preconverging~'motif-and-apriorising/axiomatising/referencing'—entailing>-existentialising—enframing/imprintedness-⟨as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩, but rather called for a renewed conceptualisation of humanity beyond a mentality of immediate

subsistence/survival/advantage. Thus it is always the case that the positive-opportunism—of social-functioning-and-accordance⁷⁵ driving the secondnatured institutionalisation of human sublimation induces discrepancy as to immediate material and technical possibilities of sublimation and the requisite dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ immaterial/social sublimation considerations that rise to the postconverging-~~aporeticism-overcoming/unovercoming~~ challenge of the immediate material and technical possibilities of sublimation. In-many-ways this discrepancy of material and technical sublimation and immediate distortive immaterial/social desublimation is reflected in the ‘⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition gimmickiness/desublimation relation with ⁵⁶meaningfulness-and-teleology⁹⁹’ of our positivism—⁸⁰procrypticism, for instance as associated with an ‘underlying dumbing-down public intellection and media industry’; as media-access and its commercialisation function in-many-ways rather adhocly substitutes-for/undermines a profound genuine social intellectual—function/posture as to social-stake-contention-or-confliction implications. The further implication of this discrepancy is in highlighting that the supposed equanimity/balance of the overall politico-institutional system as to sublimating notions of sovereignty, democracy, free-will, etc. is only veridically effective as to the originariness/origination-~~(so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence)~~ perspective of notional-¹⁸deprocrypticism given the perpetual challenge of material sublimation upon human immaterial/social overall relative-ontological-incompleteness⁸⁸-presublimation-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹; as prospective material/technical sublimation is associated with a discrepant ‘immaterial/social overall relative-ontological-incompleteness⁸⁸-presublimation-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ instigating the referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-material/technical-sublimations-~~<blinded-to-their-relative-ontological-~~

completeness⁸⁷⁻⁸ – reference-of-thought-⁸ devolving>’ that goes on as of ⁷⁹presencing—
absolutising-identitive-constitutedness¹⁴ to render the supposed equanimity/balance of the
overall politico-institutional system as to sublimating notions of sovereignty, democracy, free-
will, etc. increasingly of relic/artifactual human ontological-performance⁷²-<including-virtue-
as-ontology>/morality/ethics/justice/etc. reflected in their failing effective outcomes of
equanimity/balance; wherein their practice increasingly tends to dominance/vested-interest
actors and sycophantic-sophistry induced desublimating narratives as to the
<amplituding/formative>⁹ wooden-language-⟨imbued—averaging-of-thought-⟨as-to-
leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩
displayed in the public domain (caught-up/entrapped in a ‘politico-institutional beholdening
relic/artefactual disenfranchising notion of both-sides’ as psyching-subterfuge that renders the
common concrete pragmatic aspirations of sovereign individuals increasingly politically
irrelevant as to the paradox for instance that the healthier political framework in the years
following the second world-war, as hardly subject to closed-circles of effective direct/indirect
politico-institutional influence rampant today, notwithstanding the even greater social
prejudice/bigotry/closed-mindedness was able to induce critical progressive social
transformations that in-many-ways the modern-day political framework as to a period of rather
profound and real-world cosmopolitanism/opened-mindedness can only dream about) as the
more potent possibilities for social transformation are increasingly subdued under politico-
institutional defaulting frameworks-and-practices rather surreptitiously subjected to closed-
circles of effective direct/indirect politico-institutional influence ‘as to a strategic capacity to
elicit old and relatively aporetically irrelevant beholdening narratives of identity as a divide-and-
conquer strategy for undermining the real and concrete common sovereign narrative of social
transformation possibilities’ as so-reflected with commonly held objective sovereign aspirations

that cut across party/ideological affiliations when not subjected to the disenfranchising effects of crafty politicised beholdening narratives of identity with their ‘ad-hoc/arbitrary popping-up in the media at critical electoral moments involving high emotional charge quelling cerebral thinking as of the modern-day efficient disenfranchising technique of flawed apriorising deception involving arbitrarily-skewing-or-debasing-the-terms-of-supposedly-constructively-opened-public-debate’ (as to the wrong mental enculturation of the notion that the ‘political game’ in-of-itself precedes individuals and social sovereign aspirations as if the latter were just ‘paying fans to a sports encounter’ rather than a political process meant to serve them as so reflected with an enculturated media political narrative hardly/poorly making room for direct individual and social sovereign aspirations as centrally defining with the consequence that substance is increasingly overwhelmed by a political characters portrayal of the political debate with political actors then effectively turning over rather towards the levers of their potential power which is paradoxically not necessarily/deterministically social sovereign aspirations as to a relic/artifactual conception-and-projection in the public domain but rather surreptitious/private closed-circles of effective direct/indirect politico-institutional influence as so-plainly exposed by the fact that long-term consequences of public policies recurrently ‘default for dominance/vested-interest actors’). Even in the purely intellectual sense, modern-day scientific advancements and achievements have correspondingly given rise to a distorted manifestation of science-ideology as a usurpatory mouthpiece of veridical science-in-practice that effectively rides the wave of natural sciences accomplishments and in so doing projects of a naïve ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ epistemic conception of science that in many cases poorly reflects upon effective scientific practices and craft as it poorly appreciates the dynamics of the overall human knowledge and scientific enterprise as to the aestheticisation—and-aestheticisation-towards-ontology-<elicited-idiomatisation> underlying the overall ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity⁶⁷~of-the-human-

institutionalisation-process⁶⁸, so-reflected from such science-ideology poor appreciation of the implications of the ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> rendering the scientific adventure as of a living ‘~~implicated-attendant-ontological-contiguity⁶⁷~educated-existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’⁴⁰ exercise. Such that by this token science-ideology conception of science the requisite dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ as to human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘~~educated-unlimitedness/existence-sublimating-nasence²⁵³~~’ implications in fully appreciating human underlying aestheticisation scheming in conceptualising existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation⁹⁶ behind the ultimate development of human knowledge and science is lost to a flatminded interpretation of human progress based on the mere elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—‘~~prospectively-implicated-attendant-ontological-contiguity⁶⁷~educated-existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’⁴⁰ conception of methods/methodologies/approaches as to mere reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation with a poor appreciation for the prospective originariness-parrhesia,—as-spontaneity-of-aestheticisation—~~supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting~~—for-conceptualisation behind the supererogatory invention and validation of any such methods/methodologies/approaches. Further science-ideology as to its dimensionality-of-desublimating-lack-of-²⁶-<amplituding/formative>supererogatory-de-mentativeness/epistemic-

~~growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)~~ equally fails to appreciate how prior human aestheticisation scheming including human superstitions, belief systems and religions were a necessary pathway to the present even as modern science demonstrates their limits (given that we are an animal of limited-mentation-capacity—~~as-subjecting-‘educated-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency~~ reflected as to our human-subpotency ontological-faith-notion-or-ontological-fideism—~~imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality~~ to which the notion of institutional-cumulation/institutional-recomposure-~~(as-to-¹⁴historiality/ontological-eventfulness¹⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)~~ in supererogation⁹⁶ is vital for perpetually enhancing that limited-mentation-capacity—~~as-subjecting-‘educated-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency~~ as of our aestheticisation—and-aestheticisation-towards-ontology-<elicited-idiomatisation>); as such mystical/spiritual narratives were veridically ‘trailing aestheticisation frameworks of human apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-conceptualisation as of the affirmatory sublimating possibilities inducible as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation⁹⁶’ that ultimately enabled and propelled human limited-mentation-capacity-deepening—~~as-subjecting-limitedness/human-subpotency-to-‘educated-unlimitedness/existence-sublimating-nascence’²⁻³³~~ (so-associated with such affirmatory sublimating possibilities strong selective cultural diffusion as to the sublimating strengthening and anchoring upon the social-setup that such mystical/spiritual narratives enabled), and so-construable as from the institutional-cumulation/institutional-recomposure-~~(as-to-¹⁶historiality/ontological-~~

eventfulness³ /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} that led to our modern-day non-superstitious clairvoyance/clearsightedness with the important projective-insights that since human aestheticisation scheming has always been central and preceding human aestheticisation-towards-ontology (as even manifested in modern-day natural sciences creativity) it would be foolhardy to adopt a mental-disposition as of science-ideology that poorly recognises the critical creative role for human aestheticisation in the perpetual development of human ⁵⁶meaningfulness-and-teleology⁹⁹ as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation⁹⁶, especially so with regards to our own capacity to conceptualise of re-ontologising prospective **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology** herein construed as of ¹⁸deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought (as to the requisite originariness-parrhesia,—as-spontaneity-of-aestheticisation—~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness behind the prospective creation/invention of sublimating methods/methodologies/approaches as secondnatured reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation in the face of prospective postconverging—~~aporeticism-overcoming/unovercoming~~ as to human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, with budding-positivists inventing/creating the positivism/rational-empiricism sublimating methods/methodologies/approaches superseding medieval-scholasticism desublimating methods/methodologies/approaches and likewise Socratic-philosophers ¹⁰³universalising-idealisation inventing/creating ¹⁰³universalising-idealisation sublimating methods/methodologies/approaches superseding non-universalising sophists desublimating methods/methodologies/approaches), as otherwise we’ll merely sanctify

as absolute our present positivism—⁸⁰procrypticism Being-development/ontological-framework-
 expansion—as-to-depth-of-ontologising-development-as-infrastructure-of— meaningfulness-
 and-teleology psychologismic epistemic acutisation—difficulty <for, residualising-
~~{decompulsing} delinearity~for-cogency>~~—magnitude^{of-experientiality/experiment} and its corresponding
 methods/methodologies/approaches associated with its institutional-development—as-to-social-
 function-development and living-development—as-to-personality-development psychologismic-
 epistemic acutisation—difficulty <for, residualising-~~{decompulsing} delinearity~for-cogency>~~
 magnitudes^{of-experientiality/experiment} as to wrongly imply ours is the human generation that don't
 face any prospective postconverging~aporeticism—overcoming/unovercoming. Along the same
 line of intellectual appreciation of prospective sublimation implications as to the fact that
 nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-
 ontological-completeness⁸⁷—reference-of-thought-⁸⁴devolving> 'critically points to an overall
 nascent knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
 prospective psychologismic~apriorising/axiomatising/referencing-~~{of-'prospectively-
 implicated_attendant_ontological-contiguity' ~educated-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>' }—conflatedness⁸³-in-{preconverging-ment-by}-
 postconverging-entailment> directly or indirectly prescient of a comprehensive sublimating
⁵⁶meaningfulness-and-teleology⁹⁹ conception of the given prospective relative-ontological-
 completeness⁸⁷ registry-worldview/dimension'; the possibility for ontology/science is
 effectively of 'relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷ projection as
 to an all-englobing/all-encompassing construction' (notwithstanding the epistemic limitation
 inherent to human limited-mentation-capacity—as-subjecting-~~educated-unlimitedness/existence-
 sublimating-nasceence'~~ to limitedness/human-subpotency) that captures relative-ontological-
 completeness⁸⁷ induced sublimation as reflected in any subject-matter (as to its~~

phenomenal/manifest~subpotency-(in-transitive-conflatedness⁶³-reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence)) and so as to the subject-matter underlying existential-discursivity—implicated-sublimation-over-desublimation as to 'ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰ existential-condescension-<of-apriorising/axiomatising/referencing-psychologism>' (and so as effectively reflected by the overall⁸³ reference-of-thought and⁸³ reference-of-thought-⁸⁴devolving/subject-matter 'relative-ontological-completeness⁸⁷—apriorising/axiomatising/referencing-psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-<as-to-underlying,-ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁸~postconverging-de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>')). In this regards, we can appreciate that going by the positivism/rational-empiricism relative-ontological-completeness⁸⁷ registry-worldview/dimension, the natural sciences do not allow for any other external interpretations of their phenomenal/manifest~subpotency-(in-transitive-conflatedness⁶³-reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence) (but for issues of epistemic limitation inherent to human limited-mentation-capacity—as-subjecting-~~educated-unlimitedness/existence-sublimating-nascence~~' to limitedness/human-subpotency). In this regards, there can't be any instance/circumstance to which the mathematician will construe of 1+1 as being equal to 4 as to totalisingly-ing—discretion/whim-of-thought; as to the fact that inherent ontological-veracity precedes-and-supersedes 'mere-formulaic-methodologising/mutualising/organising/institutionalising human-subpotency <preconverging~'motif-and-apriorising/axiomatising/referencing'-entailing>-existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)'. The implication here that in-the-bigger-scheme-of-things, the 'apriorising decisions advancing mere-formulaic-

methodologising/mutualising/organising/institutionalising human-subpotency

<preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-

existentialising—enframing/imprintedness-⟨as-to- historicity-tracing—~~in-presencing—~~

hyperrealisation/hyperreal-transposition)⟩’ over inherent ontological-veracity as manifested in

many a social domain (while equally relevant in the natural sciences especially when ‘mere-

formulaic—methodologising/mutualising/organising/institutionalising human-subpotency

<preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-

existentialising—enframing/imprintedness-⟨as-to- historicity-tracing—~~in-presencing—~~

hyperrealisation/hyperreal-transposition)⟩’ increasingly undermine the organisation behind the

natural conduct of the natural sciences) go on to undermine their pretenses to a status of profound

ontological-veracity as reflected of an ontology/science as to aestheticisation-towards-ontology.

In this regard, relic/artifactual conception of veridical human ⁴⁶historiality/ontological-

eventfulness³⁸/ontological-aesthetic-tracing-⟨perspective—ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> rather speaks to

deficient prior_knowledge-reification~gesturing-and-accounting—of-epistemic-

phenomenalism-⟨in-prior_psychologismic~apriorising/axiomatising/referencing- {of-‘prior-

implicated_attendant—ontological-contiguity ’~duced—

existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-

<imbued—notional~cogency>’ }—constitutedness¹⁴ ~~in-preconverging-entailment~~ caught up

in ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ as of beholdening-becoming—

distortive-originariness/distortive-origination—as-to-⁴⁷historicity-tracing~inhibited-mental-

aestheticising. Likewise, deliberate intellectual decisions emphasising institutional self-

preservation and rendering veridical knowledge elucidation secondary to such institutional self-

preservation decisions, in-many-ways wrest away from such supposed intellectual institutions

their status as veridically knowledge producing as these increasingly become political as to their

emphasising of a political motive ready to forego veridical knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-

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

~~implicated_attendant-ontological-contiguity ’~duced-~~

~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~

~~<imbued-notional~cogency>’ }—conflatedness³ -in-{preconverging-ment-by}~~

~~postconverging-entailment>~~ for its institutional self-preservation; with the consequence of increasing sycophantic-sophistry and genuine social intellectual-function/posture indifference or betrayal to dominance/vested-interest actors. This issue of institutional self-preservation is in many-ways at the very root of the non-intellectual, media-driven and dishonest criticisms levied against postmodern-thought as to the latter obvious conclusive emancipating implications; so-
reflected in a practice of ‘clouded thought’ that has no true intellectual elucidation purpose but rather an extension of the political over veridical knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-

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

~~implicated_attendant-ontological-contiguity ’~duced-~~

~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~

~~<imbued-notional~cogency>’ }—conflatedness³ -in-{preconverging-ment-by}~~

~~postconverging-entailment>~~ (such that arguments about the accommodation of different intellectual practices tend to be articulated wrongly as to imply that the ‘true ontological-veracity as to sublimation-over-desublimation of intellectual practices’ are irrelevant and secondary to the mere purpose of institutional accommodation of different intellectual practices). It is herein contended that just as the prior ~~<cumulating/recomposuring~attendant-ontological-~~
~~contiguity >~~-successive registry-worldviews/dimensions required their specific ‘relative-ontological-completeness⁸⁷—apriorising/axiomatising/referencing-psychologism

enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-
 <as-to-underlying,-ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-
 existential-reality>>’ to usher in the possibility of their very own secondnatured
 institutionalisation unclouded knowledge-reification~gesturing-and-accounting—of-epistemic-
 phenomenism-<in-prospective-psychologism~apriorising/axiomatising/referencing- {of-
 ‘prospectively-implicated-attendant-ontological-contiguity’ ~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³ -in-{preconverging-ment-by}-
 postconverging-entailment>, the ultimate possibility for our positivism-⁸⁰procrypticism
 overcoming its pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸⁷) lies with the prospective ‘deprocrypticism—
 apriorising/axiomatising/referencing-psychologism enculturated/constructed social-
 pragmatics-framing-of—predicative-effectivity—sublimation-<as-to-underlying,-ontological-
 commitment⁶⁶-<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-
 existential-reality>>’ imbued⁴⁵ foregrounding__entailment-<in-succession-of-profound-
 supererogation⁹⁶>-<postconverging—narrowing-down~sublimation-as-to-‘existence—as-
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-
 supererogation⁹⁶’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—
 ontological-contiguity⁶⁷’;-as-operative-notional~¹⁸deprocrypticism) (enabling the true and
 profound attainment of notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-
 of-mentally-aestheticised~postconverging/dialectical-thinking²¹—qualia-schema> in the social

domain beyond the present practices of disparateness-of-conceptualisation-~~<unforegrounding-~~
~~ment,-failing-prospectively-to-reflect-‘immanent~relative-unreflexivity/relative-reflexivity—~~
~~ontological-contiguity⁶⁷’>~~). The manifest historical veracity of human sublimation as underlined
 by the ‘directly relevant trace of prospective human effectively-purist-sublimation-~~(reflecting-~~
~~prospective-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-~~
~~<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-~~
~~determinism’>~~ as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
 elicited-from-prospective—profound-supererogation⁹⁶’ (and as rather ‘beholdening wrongly
 upon the overall relative-ontological-incompleteness⁸⁸—presublimation-construct—of-
⁵⁶meaningfulness-and-teleology⁹⁹’) is the more accurate conception in reflecting the overall
~~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-~~
 institutionalisation-process⁶⁸, and so as to: human-subpotency ‘fatedness-of-sublimation-over-
 desublimation, to existence-potency ~sublimating—nascence,-disclosed-from-prospective-
 epistemic-digression (in reflecting holographically-<conjugatively-and-transfusively> the
~~relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-~~
 institutionalisation-process), as from human-subpotency ontological-faith-notion-or-
 ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the
 disseminative—sublimating-selectivity-of-ontological-good-
 faith/authenticity ~postconverging—de-mentating/structuring/paradigming ,—over-
~~desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging-de-~~
~~mentating/structuring/paradigming ’~~, as the driver of the human-subpotency potentiating
 existential-<disontologising/re-ontologising—aporeticism> becoming manifestation of
 sublimating-over-desublimating social-and-institutional-constructs—of-⁵⁶meaningfulness-and-
 teleology⁹⁹—in-cumulation/recomposuring all along in reflecting holographically-

~~<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-~~
~~contiguity ~of-the-human-institutionalisation-process~~ ; as it dynamically induces (as of
‘varying ~~psychologismic-epistemic-acutisation—difficulty <for, residualising-~~
~~{decompulsing} delinearity~for-coagency>————magnitudes {of-experientiality/experiment}/scales—as-to-~~
successively-profound-preconverging/postconverging—rede-
mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-
ontologising/infrastructure-of—⁵⁶meaningfulness-and-teleology⁹⁹ of prospective human-
subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-
formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-
intemporal-dispositions-<so-construed-as-from-perspective—ontological-
normalcy/postconvergence>’—existentialism-form-factor’) successive prospective reasoning-
through/messianic-reasoning for reasoning-from-results/afterthought as the secondnatured-
institutionalisation of the ~~<cumulating/recomposuring~attendant—ontological-contiguity >-~~
successive registry-worldviews/dimensions ⁸³reference-of-thought—and—⁸³reference-of-thought-
⁸⁴devolving—⁵⁶meaningfulness-and-teleology⁹⁹ so-construed as ‘generating varying human
sublimating-over-desublimating social-and-institutional-constructs-of—⁵⁶meaningfulness-and-
teleology⁹⁹—in-cumulation/recomposuring of
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’ as to their
pre-eminence as of their ‘prospectively projected relative-ontological-completeness⁸⁷
dimensionality-of-sublimating ²⁵-(<amplituding/formative>supererogatory~de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)’.
Critically thus the veracity of human sublimation is rather as to the originariness/origination-~~(so-~~
~~construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-~~

existence) perspective of notional~¹⁸deprocrypticism as effectively reflecting existence—as sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation⁹⁶, and so as to the fact that the notional~¹⁸deprocrypticism given ‘directly relevant trace of prospective human effectively-purist-sublimation-⟨reflecting-prospective-⁴historiality/ontological-eventfulness⁸/ontological-aesthetic-tracing-⟨perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>⟩ as to existence—as sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation⁹⁶’ is not ‘beholdening wrongly upon the overall relative-ontological-incompleteness⁸⁸—presublimation-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹’. This projected notional~¹⁸deprocrypticism ontological-normalcy/postconvergence perspective points out that human sublimation in existence actually reflects the overall ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity⁶⁷ as of the <cumulating/recomposuring~attendant—ontological-contiguity >-successive registry-worldviews/dimensions ‘⁸³reference-of-thought—and—⁸³reference-of-thought-⁸⁴devolving—⁵⁶meaningfulness-and-teleology⁹⁹’ comprehensiveness of prospective sublimating—nascence (as to their instigating relative-ontological-completeness⁸⁷—apriorising/axiomatising/referencing—psychologism)’ manifested as of the notional~symmetrisation-⟨as-to-symmetrisation-by-desymmetrisation,-in-reflecting-postconverging-or-dialectical-thinking²¹—by—preconverging-or-dementing²⁰~perspectives-of-human—⁵⁶meaningfulness-and-teleology⁹⁹> of the overall ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸. This further highlights that the prospectively defining possibilities for unleashing further human sublimation (and so over ‘beholdening wrongly upon the overall relative-ontological-incompleteness⁸⁸—presublimation-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹’) will stall without the appropriate reconciling of the overall relative-ontological-incompleteness⁸⁸—presublimation-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ to the

prospective comprehensive sublimating ⁵⁶meaningfulness-and-teleology⁹⁹ implications of the
 instigated relative-ontological-completeness⁸⁷ effectively-purist-sublimation-⟨reflecting-
 prospective-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’>⟩, and so as to ‘⁸³reference-of-thought-and-⁸³reference-of-thought-⁸⁴devolving-
⁵⁶meaningfulness-and-teleology⁹⁹ comprehensiveness of prospective sublimating-nascent (as
 to the instigating relative-ontological-completeness⁸⁷—apriorising/axiomatising/referencing-
 psychologism)’ prospective reconciling. This is fundamentally the case because the implied
 dimensionality-of-sublimating ²⁵⟨<amplifying/formative>supererogatory-de-
 mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation⟩ inducing
 the nascent-particular/incipient-and-material/technical-sublimations-⟨blinded-to-their-relative-
 ontological-completeness⁸⁷ – ⁸³reference-of-thought-⁸⁴devolving⟩ is lost to the prior overall
 relative-ontological-incompleteness⁸⁸—presublimation-construct-of-⁵⁶meaningfulness-and-
 teleology⁹⁹ as to a narrow-minded positive-opportunism—of-social-functioning-and-
 accordance⁷⁵ driven exploitation of such nascent-particular/incipient-and-material/technical-
 sublimations-⟨blinded-to-their-relative-ontological-completeness⁸⁷ – ⁸³reference-of-thought-
⁸⁴devolving⟩ while failing to come to terms as to construing the <amplifying/formative-
 epistemicity>totalising/circumscribing/delineating ‘relative-ontological-
 incompleteness⁸⁸/relative-ontological-completeness⁸⁷’
 ⟨sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness¹ /formative-supererogating-⟨projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-
 normalcy/postconvergence⟩ as to human-and-social-expectations/anticipations—
 metaphoricity⁵⁷—as-preconverging/postconverging—rede-

mentating/restructuring/reparadigming-psychologism'⁸⁹ with regards to '⁸³reference-of-thought-and-⁸³reference-of-thought-⁸⁴devolving-⁵⁶meaningfulness-and-teleology'⁹⁹ comprehensiveness of prospective sublimating-nascence (as to the instigating relative-ontological-completeness⁸⁷—apriorising/axiomatising/referencing-psychologism)'; thus inducing the discrepant 'immaterial/social overall relative-ontological-incompleteness⁸⁸—presublimation-construct-of-⁵⁶meaningfulness-and-teleology'⁹⁹ instigating the referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—reference-of-thought-⁸⁴devolving>' that is and so as to human social subontologising of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—reference-of-thought-⁸⁴devolving>. This insight underlines the fact that instigated nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—reference-of-thought-⁸⁴devolving> 'critically points to an overall nascent knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-'prospectively-implicated-attendant-ontological-contiguity'⁸⁷~educated-existentialising/contextualising/textualising_'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>' }—conflatedness⁸³-in-{preconverging-ment-by}-postconverging-entailment> directly or indirectly prescient of a comprehensive sublimating⁵⁶meaningfulness-and-teleology'⁹⁹ conception of the given prospective relative-ontological-completeness⁸⁷ registry-worldview/dimension' as so-reflected with the <cumulating/recomposuring~attendant-ontological-contiguity >-successive registry-worldviews/dimensions given '⁸³reference-of-thought-and-⁸³reference-of-thought-⁸⁴devolving-⁵⁶meaningfulness-and-teleology'⁹⁹ comprehensiveness of prospective sublimating-nascence (as to the instigative relative-ontological-completeness⁸⁷—

apriorising/axiomatising/referencing-psychologism)' underlying specific overall knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of- 'prospectively-implicated_attendant-ontological-contiguity '~duced-existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>' }—conflatedness¹³ -in- {preconverging-ment-by}-postconverging-entailment> as so-manifested with any such relative-ontological-completeness⁸⁷ registry-worldview/dimension 'specific overall knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of- 'prospectively-implicated_attendant-ontological-contiguity '~duced-existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>' }—conflatedness¹³ -in- {preconverging-ment-by}-postconverging-entailment> of-variously-devolving-'axiomatising-conjugations'-so-reflected-in-its-nascent-particular-sublimations'. The specific overall knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of- 'prospectively-implicated_attendant-ontological-contiguity '~duced-existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>' }—conflatedness¹³ -in- {preconverging-ment-by}-postconverging-entailment> of the <cumulating/recomposuring~attendant-ontological-contiguity >-successive registry-worldviews/dimensions (as reflecting the overall relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸) projectively entail 'reference-of-thought-and-⁸³reference-of-thought-⁸⁴devolving-⁵⁶meaningfulness-and-teleology⁹⁹ comprehensiveness of prospective sublimating-nascence',

and so as from: recurrent-utter-uninstitutionalisation ‘non-rules—apriorising/axiomatising/referencing—psychologism overall knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant-ontological-contiguity ’~educated-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness³-in-{preconverging-ment by}-postconverging-entailment> of-variously-devolving-‘axiomatising-conjugations’-so-reflected-in-its-nascent-particular-sublimations’ (as recurrent-utter-uninstitutionalisation ‘⁸³reference-of-thought-and-⁸³reference-of-thought-⁸⁴devolving-⁵⁶meaningfulness-and-teleology⁹⁹ comprehensiveness of prospective sublimating-nascence’), base-institutionalisation-universalisation ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism overall knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant-ontological-contiguity ’~educated-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness³-in-{preconverging-ment by}-postconverging-entailment> of-variously-devolving-‘axiomatising-conjugations’-so-reflected-in-its-nascent-particular-sublimations’ (as base-institutionalisation-universalisation ‘⁸³reference-of-thought-and-⁸³reference-of-thought-⁸⁴devolving-⁵⁶meaningfulness-and-teleology⁹⁹ comprehensiveness of prospective sublimating-nascence’), ¹⁰³universalisation-non-positivism/medievalism ‘¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism overall knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-

~~implicated_attendant_ontological-contiguity ’~duced-~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~
~~<imbued-notional~cogency>’ }—conflatedness¹³-in-{preconverging-ment-by}-~~
~~postconverging-entailment>~~ of-variously-devolving-‘axiomatising-conjugations’-so-reflected-
in-its-nascent-particular-sublimations’ (as ¹⁰³universalisation-non-positivism/medievalism
‘⁸³reference-of-thought-and-⁸³reference-of-thought-⁸⁴devolving-⁵⁶meaningfulness-and-
teleology⁹⁹ comprehensiveness of prospective sublimating-nascence’), positivism-
⁸⁰procrypticism ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-
over-non-rules—apriorising/axiomatising/referencing-psychologism overall knowledge-
reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
~~implicated_attendant_ontological-contiguity ’~duced-~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~
~~<imbued-notional~cogency>’ }—conflatedness¹³-in-{preconverging-ment-by}-~~
~~postconverging-entailment>~~ of-variously-devolving-‘axiomatising-conjugations’-so-reflected-
in-its-nascent-particular-sublimations’ (as positivism-⁸⁰procrypticism ‘⁸³reference-of-thought-
and-⁸³reference-of-thought-⁸⁴devolving-⁵⁶meaningfulness-and-teleology⁹⁹ comprehensiveness
of prospective sublimating-nascence’), and prospectively notional~¹⁸deprocrypticism
‘preempting—disjointedness-as-of-⁸³reference-of-thought,-as-to-‘³²<amplituding/formative-
epistemicity>growth-or-conflatedness¹³/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-
mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-
over-non-rules—apriorising/axiomatising/referencing-psychologism overall knowledge-
reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-

~~implicated_attendant~~ ontological-contiguity ' ~duced-
~~existentialising/contextualising/textualising~~ 'intelligibility/epistemicity/reflexivity-contiguity-
~~<imbued-notional~cogency>~~ } —conflatedness¹³ in {preconverging-ment-by}-
~~postconverging-entailment~~ > of-variously-devolving-'axiomatising-conjugations'-so-reflected-
in-its-nascent-particular-sublimations' (as notional~¹⁸deprocrypticism 'reference-of-thought-
and~⁸³reference-of-thought-⁸⁴devolving~⁵⁶meaningfulness-and-teleology⁹⁹ comprehensiveness
of prospective sublimating-nascence'). This comprehensive elucidation highlights that human
sublimation is not inherently haphazard as the wrong perception of haphazardness arises as from
the varying ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ epistemic-projection
perspectives whereas from a comprehensive notional~¹⁸deprocrypticism epistemic-projection
perspective in ontological-normalcy/postconvergence human sublimation is rather wrongly
apparently haphazard because of human limited-mentation-capacity—as-subjecting-'educated-
unlimitedness/existence-sublimating-nascence' to limitedness/human-subpotency epistemic-
projection perspectives of apprehension of prospective sublimation with the 'ontological-
veracity of notional~¹⁸deprocrypticism epistemic-projection perspective associated with
comprehensive human limited-mentation-capacity-deepening—as-subjecting-
limitedness/human-subpotency to 'educated-unlimitedness/existence-sublimating-nascence'²³
rather reflecting the overall relative-unreflexivity/relative-reflexivity—ontological-
contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸ preconverging/postconverging-de-
mentative/structural/paradigmatic coherence of human sublimation as of successive ⁸³reference-
of-thought-and~⁸³reference-of-thought-⁸⁴devolving~⁵⁶meaningfulness-and-teleology⁹⁹
comprehensiveness of prospective sublimating-nascence'. Thus such a
notional~¹⁸deprocrypticism ontological-normalcy/postconvergence perspective warrants the
requisite ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating relative-
ontological-completeness⁸⁷ appraisal of singularly induced prospective sublimations as to

projected overall human ⁸³reference-of-thought-and-⁸³reference-of-thought-⁸⁴devolving-
⁵⁶meaningfulness-and-teleology⁹⁹ imbued <amplituding/formative-
 epistemicity>totalising/circumscribing/delineating ‘relative-ontological-
 incompleteness⁸⁸/relative-ontological-completeness⁸⁷’
 <sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness¹/formative-supererogating-<projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-
 normalcy/postconvergence> as to human-and-social-expectations/anticipations—
 metaphoricity⁵⁷-as-preconverging/postconverging-rede-
 mentating/restructuring/reparadigmig-psychologism⁸⁹ (as of ‘⁸³reference-of-thought-and-
⁸³reference-of-thought-⁸⁴devolving-⁵⁶meaningfulness-and-teleology⁹⁹ comprehensiveness of
 prospective sublimating-nascent⁷). Critically this discrepancy between nascent-
 particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-
 completeness⁸ - reference-of-thought- devolving> and overall relative-ontological-
 incompleteness⁸⁸-presublimation-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ (as involving
 ‘immaterial/social overall relative-ontological-incompleteness⁸⁸-presublimation-construct-of-
⁵⁶meaningfulness-and-teleology⁹⁹ instigating the referencing/registering/decisioning
 desublimation of the nascent-particular/incipient-and-material/technical-sublimations-<blinded-
 to-their-relative-ontological-completeness⁸ - reference-of-thought- devolving>’ and so as to
 human social subontologising of nascent-particular/incipient-and-material/technical-
 sublimations-<blinded-to-their-relative-ontological-completeness⁸ - reference-of-thought-
⁸ devolving>); is effectively the hallmark of all ⁷⁰presencing—absolutising-identitive-
 constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-
 entailing>-existentialising—enframing/imprintedness-<as-to-⁴ historicity-tracing—in-
 presencing-hyperrealisation/hyperreal-transposition> as to their <amplituding/formative-

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴, and beyond just the ontological implications with respect to Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology as highlighted above this is equally reflected as to a human institutional-development-as-to-social-function-development and living-development-as-to-personality-development psychologismic-epistemic-acutisation—difficulty <for, residualising—^{decompulsing}delinearity~for-cogency>————magnitudes^{of-experientiality/experiment} notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> inclination for ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’—entailing>-existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> (so-reflected as of human ‘formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-³⁶meaningfulness-and-teleology³): defining the construal/conceptualisation of human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity (with regards to the requisite human self-surpassing—existentialism-form-factor,-in-overcoming-‘notional~collateralising-beholdening- protohumanity’ -to- ‘attain-sublimating-humanity’-as-to-existence-potency⁹ ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality⁹⁸/shortness <amplituding/formative>⁸ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>)).

Such an ultimate construal of human self-surpassing as to the notional~¹⁸deprocrpticism epistemic-projection perspective in ontological-normalcy/postconvergence effectively grapples

with the requisite ‘<amplifying/formative–epistemicity>totalising/circumscribing/delineating
‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷’
<sublimating~referencing/registering/decisioning,–as-self-becoming/self-
conflatedness¹ /formative–supererogating-<projective/reprojective—aestheticising-re-motif-
and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence>} as to human-and-social–expectations/anticipations—
metaphoricity⁵⁷–as-preconverging/postconverging–rede-
mentating/restructuring/reparadigming–psychologism⁸⁹ as of ⁸³reference-of-thought–and-
⁸³reference-of-thought-⁸⁴devolving–⁵⁶meaningfulness-and-teleology⁹⁹ comprehensiveness of
prospective sublimating–nascence’ as so-elicited by nascent-particular/incipient-and-
material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷ –
reference-of-thought- devolving>. Insightfully this can be reflected upon creatively as the
requisite underlying ¹⁸deprocrypticism–or–preempting—disjointedness-as-of-⁸³reference-of-
thought institutionally projected (implying preconverging/postconverging–de-
mentative/structural/paradigmatic institutionalising of prospective scalarisation-as-to-
rescalarisation-as–re-ontologisation/supererogatory–involuting-or-guilding-or-amplifying–
scalarisation-<as-to-existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
elicited-from-prospective–profound-supererogation⁹⁶>) ‘unenframed/re-
ontologising/unbeholdening/bechancing–supererogation⁹⁶ parameterisation/reparameterisation-
<reflecting-a-supererogatory~decisionality-of-socioinstitutional-conceptions-as-to-‘their-
nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-
desublimation’>-as-so-operationalising-‘scalarisation-as-to-rescalarisation-as–re-
ontologisation’ for prospective aestheticisation–and–aestheticisation-towards-ontology-
<elicited–idiomatisation>/⁵⁶meaningfulness-and-teleology⁹⁹ (as of human Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-

infrastructure-of- meaningfulness-and-teleology , institutional-development-as-to-social-
 function-development and living-development-as-to-personality-development psychologism-
 epistemic-acutisation—difficulty <for, residualising-^{decompulsing} delinearity~for-cogency>
 magnitudes^{of-experientiality/experiment}), and so as to existence—as-sublimating-
 withdrawal/unenframing/re-ontologising, -elicited-from-prospective—profound-
 supererogation⁹⁶. Such an ‘unenframed/re-ontologising/unbeholdening/bechancing-
 supererogation⁹⁶ of notional-¹⁸deprocrypticism institutionalisation’s
 parameterisation/reparameterisation-~~(reflecting-a-supererogatory-decisionality-of-~~
~~socioinstitutional-conceptions-as-to-‘their-nascent-sublimations-dynamic-preempting-of-~~
~~presublimatory-decisionality—numbing-traction-desublimation’}~~-as-so-operationalising-
 ‘scalarisation-as-to-rescalarisation-as-re-ontologisation’ for prospective aestheticisation—and-
 aestheticisation-towards-ontology-<elicited-idiomatisation>/⁵⁶ meaningfulness-and-teleology⁹⁹
 (as to Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-
 development-as-infrastructure-of- meaningfulness-and-teleology) will call into question as of
 pure-ontology the very apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~duced-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-
 <imbued—notional~cogency>’ }—psychologism defining overall human social-stake-
 contention-or-confliction associated with such notions like tribes, nations, races, regions, etc.
 (and any other notions) as of their preconvergently—de-mentated/structured/paradigmed
 dehumanising implications (and so rather as of their degeneracy/breaking-down/distortion of
 human ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc.
 from the more apt ontological-normalcy/postconvergence conception of the human as to
 humanity); so-reflected by a beholdening conceptualisation/construal of the human as of their
 underpinning—suprasocial-construct implied ⁷⁹presencing—absolutising-identitive-

constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-
 entailing>-existentialising—enframing/imprintedness-⟨as-to-⁴ historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition⟩ as being the
 ‘imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
 surmountable/unovercomable framework of human agency’. However, as to a constructive
 knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-⟨in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~duced-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness³ in- {preconverging-ment-by}-
 postconverging-entailment> with respect to the haunting fact of human <amplituding/formative-
 epistemicity>-totalising~thrownness-in-existence³⁵ as to any such⁷⁹ presencing—absolutising-
 identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-
 entailing>-existentialising—enframing/imprintedness-⟨as-to-⁴ historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition⟩ speaking to such a
 <amplituding/formative-epistemicity>-totalising~thrownness-in-existence³⁵, such a
 notional~¹⁸deprocrypticism institutionalisation ‘unframed/re-
 ontologising/unbeholdening/bechancing—supererogation⁹⁶ parameterisation/reparameterisation-
 <reflecting-a-supererogatory~decisionality-of-socioinstitutional-conceptions-as-to-‘their-
 nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality—numbing-traction-
 desublimation’>-as-so-operationalising-‘scalarisation-as-to-rescalarisation-as-re-
 ontologisation’ for prospective aestheticisation—and-aestheticisation-towards-ontology-
 <elicited-idiomatisation>/⁵⁶meaningfulness-and-teleology⁹⁹ is more immediately-and-
 constructively bound to ‘appraise the conception of sovereign equanimity/balance driving
 human agency imbued sublimation as to <amplituding/formative-

epistemicity>totalising/circumscribing/delineating ‘relative-ontological-
incompleteness⁸⁸/relative-ontological-completeness⁸⁷’
<sublimating~referencing/registering/decisioning,~as-self-becoming/self-
conflatedness¹ /formative~supererogating-<projective/reprojective—aestheticising-re-motif-
and~re-apriorising/re-axiomatising/re-referencing,-in-perspective~ontological-
normalcy/postconvergence>} as to human-and-social~expectations/anticipations—
metaphoricity⁵⁷~as-preconverging/postconverging~rede-
mentating/restructuring/reparadigming~psychologism⁸⁹. This double epistemic orientation to a
notional~¹⁸deprocrpticism institutionalisation ‘unenframed/re-
ontologising/unbeholdening/bechancing~supererogation⁹⁶ parameterisation/reparameterisation-
<reflecting-a-supererogatory~decisionality-of-socioinstitutional-conceptions-as-to-‘their-
nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality~numbing-traction-
desublimation’>-as-so-operationalising-‘scalarisation-as-to-rescalarisation-as-re-
ontologisation’ for prospective aestheticisation~and~aestheticisation-towards-ontology-
<elicited~idiomatisation>/⁵⁶meaningfulness-and-teleology⁹⁹ can be understood in the sense that
just as we can appreciate that if supposedly we are found in say an exclusively animistic social-
setup with supposedly no possibility to rejoin a positivistic social-setup, while at the very least
we appreciate that the material/technical capacity of a positivistic social-setup overall
⁵⁶meaningfulness-and-teleology⁹⁹ will enhance such an animistic social-setup as to existence—
as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective~profound-
supererogation⁹⁶, the fact remains that our <amplifying/formative~epistemicity>-
totalising~thrownness-in-existence³⁵ in the animistic social-setup requires at least a basic
engagement tolerable to its ⁵⁶meaningfulness-and-teleology⁹⁹ before any pretense to a projection
of positivistic ⁵⁶meaningfulness-and-teleology⁹⁹ (as can so be appreciated with the cultural
diffusion encounters throughout human history). In this regards as to a decisively globalising

world we can't conceive that ours will be the human generation bereft of 'profound
 diffusionary/non-diffusionary aestheticisation prospective insight as to existence—as-
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-
 supererogation⁹⁶' given the increasingly relic/artifactual nature of traditional cultures in our
 modern age as to the potent lack of prospective creative aestheticisation off-the-beaten-path of
 an increasing convergence deadening of the possibility prospective reappraisals of human
⁵⁶meaningfulness-and-teleology⁹⁹ (as so-construed as of dimensionality-of-sublimating²⁵ ~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation~~), as to the fact that overall human beholdening inclination (as to any
 defining overall relative-ontological-incompleteness⁸⁸-presublimation-construct-of-
⁵⁶meaningfulness-and-teleology⁹⁹ concerned mostly with human ~~institutional-development-as-
 to-social-function-development and living-development-as-to-personality-development
 psychologismic epistemic acutisation—difficulty <for, residualising—
 {decompulsing} delinearity~for-cogency>—magnitudes^{of-experientiality/experiment} in the priorly achieved
 Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-
 development-as-infrastructure-of- meaningfulness-and-teleology) rather tends to reconverge
 to shallow ~~<amplituding/formative-epistemicity>-totalising~thrownness-in-existence³⁵
 concreteness/concretism/<preconverging~‘motif-and-apriorising/axiomatising/referencing’-
 entailing>-existentialising—enframing/imprintedness-~~{as-to-⁴ historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition}~~—of-human-ontological-performance⁷²-
 <including-virtue-as-ontology>/morality/ethics/justice/etc. as reflected by the
 <cumulating/recomposuring~attendant—ontological-contiguity >-successive registry-
 worldviews/dimensions ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-~~~~

existentialising—enframing/imprintedness—~~as-to-⁴ historicity-tracing—in-presencing—~~
~~hyperrealisation/hyperreal-transposition)~~ (when it comes to overall human ‘aestheticisation as
 reflecting the extensive manifest outcomes/outfits/shells—construed-historially-as-of-the-
 specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-
 manifestations of human ⁵⁶meaningfulness-and-teleology⁹⁹’); thus as not necessarily speaking of
 the absolute possibility of human consciousness projection in want for its recurrent
 parameterisation/reparameterisation—~~(reflecting-a-supererogatory~decisionality-of-~~
~~socioinstitutional-conceptions-as-to-‘their-nascent-sublimations-dynamic-preempting-of-~~
~~presublimatory-decisionality—numbing-traction-desublimation’)~~-as-so-operationalising-
 ‘scalarisation-as-to-rescalarisation-as-re-ontologisation’ in optimising human ontological-
 performance⁷²-~~<including-virtue-as-ontology>/morality/ethics/justice/etc.~~ (and our positivism—
⁸⁰procrypticism registry-worldview/dimension cannot be overlooked in this regards
 notwithstanding the fact that it is at the backend of the institutional-cumulation/institutional-
 recomposure—~~as-to-⁴⁰ historicity/ontological-eventfulness³⁸/ontological-aesthetic-tracing-~~
~~<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-~~
~~determinism’>)).~~ But then just like with all prior registry-worldviews/dimensions, our
 positivism—⁸⁰procrypticism ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴
~~<preconverging~‘motif-and-apriorising/axiomatising/referencing’—entailing>-~~
 existentialising—enframing/imprintedness—~~as-to-⁴ historicity-tracing—in-presencing—~~
~~hyperrealisation/hyperreal-transposition)~~ effectively projects a hurdle to any such
 preconverging/postconverging—de-mentative/structural/paradigmatic
 notional~¹⁸deprocrypticism conception of re-ontologisation as to its inherent
~~<amplifying/formative—epistemicity>~~totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴ poorly amenable to profound alternative
 institutional aestheticising contemplation ‘given its calamitous conception and relation to the

possibility for prospective re-ontologisation from its subontologisation’ such that any such profound alternative institutional aestheticising contemplation are traditionally bound to arise as disruptive institutional transformations whether or not involving power-showdown as associated with sudden/revolutionary transformations with ‘their drawback of having to think on their feet inducing deficient ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. as well as generalised social apprehension which is then enigmatically held against them’ (however the merits of their underlying case) very much unlike the ‘latitude for articulating conceptualisations available for ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-⟨as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩’ (however their preconverging/postconverging—de-mentative/structural/paradigmatic flaws). Today manifestations (in the political domain) of protest votes for instance, more than just a question of poor political leadership actually has to do in-many-ways with an ‘alienating politico-institutional entrapment/frame-up of sovereign choice’ within the supposed democratic process that ‘forestalls-and-narrows as of strategic rules and processes’ the effective political fulfilment of individual and social sovereign choices inducing anti-sovereign consequences as to defaulting policy consequences to dominance/vested-interest actors without truly being institutionally subject to competing profound alternative institutional aestheticising contemplation given their institutional ascendance. Such a beholdening ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-⟨as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩ skews the fundamental ontology question by its inherent <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ gatekeeping stifling of the possibility for

inquiring on the ontological-veracity of its practice as to a reflex for advancing the quietude of social-vestedness/normativity-<discretely-implied-functionalism>. This latter issue is the ultimate challenge to prospective notional~¹⁸deprocrypticism institutionalisation ‘unenframed/re-ontologising/unbeholdening/bechancing–supererogation⁹⁶ parameterisation/reparameterisation-(reflecting-a-supererogatory~decisionality-of-socioinstitutional-conceptions-as-to-‘their-nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-desublimation’)-as-so-operationalising-‘scalarisation-as-to-rescalarisation-as–re-ontologisation’ for prospective aestheticisation–and–aestheticisation-towards-ontology-<elicited–idiomatisation>/⁵⁶meaningfulness-and-teleology⁹⁹; as of the paradox that a social-setup as to its <amplituding/formative–epistemicity>-totalising~thrownness-in-existence³⁵ is so pragmatically self-focussed that its aestheticisation and hence aestheticisation-towards-ontolgy dynamic-potential as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation⁹⁶ is narrowed/limited/constricted however its level of development (explaining the decisiveness/criticality of cultural diffusion imbued originariness-parrhesia,—as–spontaneity-of-aestheticisation in re-ontologisation accompanying human institutional-cumulation/institutional-recomposure-(as-to- historicity/ontological-eventfulness³⁹/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}) as can be appreciated throughout human history). This is explained by the fact that the human can relatively easily appreciate the ontological-pertinence of new practices arising as from outside cultural diffusion but it is very much difficult to reconstrue of such practices as from the taxingness-of-originariness involved in surpassing an internalised <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴’ posture; and this very much explains the double epistemic orientation to

notional~¹⁸deprocrpticism institutionalisation ‘unenframed/re-
 ontologising/unbeholdening/bechancing–supererogation⁹⁶ parameterisation/reparameterisation-
 <reflecting-a-supererogatory~decisionality-of-socioinstitutional-conceptions-as-to-‘their-
 nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-
 desublimation’>-as-so-operationalising-‘scalarisation-as-to-rescalarisation-as-re-
 ontologisation’ for prospective aestheticisation–and–aestheticisation-towards-ontology-
 <elicited–idiomatisation>/⁵⁶meaningfulness-and-teleology⁹⁹ as highlighted above (as to the need
 to feed our <amplituding/formative–epistemicity>-totalising~thrownness-in-existence³⁵
 decisively globalising world with aestheticising re-originariness/re-origination to uphold the
 capacity for pure–ontology as to re-ontologisation). In this regards, all such ontologisation/re-
 ontologisation potential for human ⁵⁶meaningfulness-and-teleology⁹⁹: is
 preconverging/postconverging–de-mentatively/structurally/paradigmatically ever inducible as
 of human formativeness-<as-to-intersolipsism-of-
 preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
⁵⁶meaningfulness-and-teleology⁹⁹, as to the underlying human-subpotency ontological-faith-
 notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality (given human
 limited-mentation-capacity—as-subjecting-‘educed-unlimitedness/existence-sublimating-
 nascence’-to-limitedness/human-subpotency implications on human ontological-performance⁷²-
 <including-virtue-as-ontology>) reflected in such formativeness (going by its given
 aestheticisation–and–aestheticisation-towards-ontology-<elicited–idiomatisation> of the
 cultivated/beholdening-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹, -ultimately-construed-
 as-habit/practice/belief/culture) and thereof the ontologically-valid/ontologically-invalid
 beholdening implications arising from the cultivated/beholdening-construct-of-
⁵⁶meaningfulness-and-teleology⁹⁹, -ultimately-construed-as-habit/practice/belief/culture (when

it comes to overall human ‘aestheticisation as reflecting the extensive manifest outcomes/outfits/shells—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations of human ⁵⁶meaningfulness-and-teleology⁹⁹’). The underlying insight here is that the ‘human apriorising/axiomatising/referencing process of ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating conceptualisation’ is effectively a ‘formative thrownness in existence imbued projective-arbitrariness/waywardness’ as of manifestly induced sublimation or desublimation with regards to the aestheticisation—and-aestheticisation-towards-ontology-<elicited-idiomatisation> of cultivated/beholdening-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹, -ultimately-construed-as-habit/practice/belief/culture’. Human ~~<amplituding/formative-epistemicity>~~-totalising~thrownness-in-existence³⁵, -imbued-projective-arbitrariness/waywardness-~~{as-to-the-human-projective/reprojective-aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing-process-of-‘<amplituding/formative-epistemicity>totalising~conceptualisation’}~~ is what effectively captures all the possibilities of human sublimation or desublimation in existence and so reflecting overall human ‘aestheticisation as to the extensive manifest outcomes/outfits/shells—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations of human ⁵⁶meaningfulness-and-teleology⁹⁹’. Critically, this human ~~<amplituding/formative-epistemicity>~~-totalising~thrownness-in-existence³⁵, -imbued-projective-arbitrariness/waywardness-~~{as-to-the-human-projective/reprojective-aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing-process-of-‘<amplituding/formative-epistemicity>totalising~conceptualisation’}~~, as to when it converges to sublimation as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation⁹⁶, goes on to prospectively reflect the relative-ontological-completeness⁸⁷ ‘specific overall knowledge-reification~gesturing-and-

accounting—of-epistemic-phenomenalism-<in-
 prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated-attendant-ontological-contiguity ’~duced-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogeny>’ }—conflatedness¹³-in- {preconverging-ment-by}-
 postconverging-entailment> of-variously-devolving-‘axiomatising-conjugations’-so-reflected-
 in-its-nascent-particular-sublimations’ (while as to when it converges to desublimation as failing
 existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-
 prospective-profound-supererogation⁹⁶, it goes on to priorly reflect the overall relative-
 ontological-incompleteness⁸⁸-presublimation-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹
 as to its ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-
 apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-
 <as-to-⁴ historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition)). The
 above analysis reflects the fact that human <amplituding/formative-epistemicity>-
 totalising~thrownness-in-existence³⁵,-imbued-projective-arbitrariness/waywardness-<as-to-the-
 human-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
 referencing-process-of-‘<amplituding/formative-epistemicity>totalising~conceptualisation?’> is
 the ‘effective becoming aestheticisation—and-aestheticisation-towards-ontology-<elicited-
 idiomatisation> construction as to cumulation/recomposuring’ that induces
 cultivated/beholdening-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹,-ultimately-construed-
 as-habit/practice/belief/culture; and so reflected in human Being-development/ontological-
 framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-
 meaningfulness-and-teleology , institutional-development—as-to-social-function-
 development and living-development—as-to-personality-development psychologismic-
 epistemic-acutisation—difficulty <for, residualising-^{decompulsing}delinearity~for-cogeny>

magnitudes^{of-experientiality/experiment}. Human <amplituding/formative-epistemicity>-
 totalising~thrownness-in-existence³⁵, -imbued-projective-arbitrariness/waywardness-<as-to-the-
 human-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-
 referencing-process-of-‘<amplituding/formative-epistemicity>totalising~conceptualisation’>
 reflects an ‘effectively underlying human beholdening—inching, -apprehending, -and-taming—
 drive or aestheticising—⁹⁷surrealising/supererogating—drive for <postconverging~‘motif-and-
 apriorising/axiomatising/referencing’-entailing>-existentialising—framing/imprinting-<as-to-
 prospective-⁴historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’>’ (as to manifestly cultivated/beholdening-construct-of-⁵⁶meaningfulness-and-
 teleology⁹⁹, -ultimately-construed-as-habit/practice/belief/culture so-reflected as
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-
 existentialising—enframing/imprintedness-<as-to-⁴historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition)). Such an ‘effectively underlying human
 beholdening—inching, -apprehending, -and-taming—drive or aestheticising—
⁹⁷surrealising/supererogating—drive for <postconverging~‘motif-and-
 apriorising/axiomatising/referencing’-entailing>-existentialising—framing/imprinting-<as-to-
 prospective-⁴historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’>’ (inherent to human <amplituding/formative-epistemicity>-
 totalising~thrownness-in-existence³⁵, -imbued-projective-arbitrariness/waywardness-<as-to-the-
 human-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-
 referencing-process-of-‘<amplituding/formative-epistemicity>totalising~conceptualisation’>))
 speaks to human preformulating/preframing/premeaningfulness-<metaphoricity⁵⁷-disposition—
 as-to-psyche-induced-psychologism-of-existential-stake> with regards to formativeness-<as-to-

intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-⁵⁰ meaningfulness-and-teleology⁹⁰; as underlying the possibilities for human sublimation-educing—^{{epistemic-}totalising³³ hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting, -^{decompulsing} delinearity~for-cogency~as-to-possibilities-of-self-becoming-as-of-‘existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence⁹⁵. Thus it is by such a ‘sublimation-over-desublimation understanding’ of this <amplituding/formative-epistemicity>-totalising~thrownness-in-existence³⁵, -imbued-projective-arbitrariness/waywardness-^{as-to-the-human-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing-process-of-‘<amplituding/formative-epistemicity>totalising~conceptualisation’} that the apparently imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable framework of our positivism—⁸⁰procrypticism⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-^{as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} (as the challenge of the double epistemic orientation to notional~¹⁸deprocrypticism institutionalisation ‘unenframed/re-ontologising/unbeholdening/bechancing—supererogation⁹⁶ parameterisation/reparameterisation-^{reflecting-a-supererogatory~decisionality-of-socioinstitutional-conceptions-as-to-‘their-nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality—numbing-traction-desublimation’}-as-so-operationalising-‘scalarisation-as-to-rescalarisation-as-re-ontologisation’ for prospective aestheticisation—and-aestheticisation-towards-ontology-<elicited-idiomatisation>/⁵⁶ meaningfulness-and-teleology⁹⁹ as highlighted above) can be looked at in a new and enlightening perspective (beyond such a ‘positivism—⁸⁰procrypticism—apriorising/axiomatising/referencing—psychologism

enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-
 (as-to-underlying,-ontological-commitment⁶⁶—<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-
 existential-reality>}) and so rather as from a prospective ‘deprocrpticism—
 apriorising/axiomatising/referencing—psychologism enculturated/constructed social-
 pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying,-ontological-
 commitment⁶⁶—<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-
 existential-reality>}); and so as to the elucidation of such⁷⁹ presencing—absolutising-identitive-
 constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’—
 entailing>-existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition) induced human <amplituding/formative-
 epistemicity>-totalising~thrownness-in-existence³⁵,-imbued-projective-
 arbitrariness/waywardness-(as-to-the-human—projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing-process-of-‘<amplituding/formative-
 epistemicity>-totalising~conceptualisation’) deficient ontological-performance⁷²-<including-
 virtue-as-ontology>. Thus as being amenable both to ‘sublimation as to existence—as-
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-
 supererogation⁹⁶’ and to ‘desublimation as failing existence—as-sublimating-
 withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-
 supererogation⁹⁶’, human <amplituding/formative-epistemicity>-totalising~thrownness-in-
 existence³⁵,-imbued-projective-arbitrariness/waywardness-(as-to-the-human—
 projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-
 referencing-process-of-‘<amplituding/formative-epistemicity>-totalising~conceptualisation’)

notionally speaks of an underpinning framework that is preconverging/postconverging—de-

mentative/structural/paradigmatic to the potentiality for both emancipating ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰ and human impeding ontological-bad-faith/inauthenticity⁶⁴~preconverging–de-mentating/structuring/paradigming⁶⁵ underlying human ⁵⁶meaningfulness-and-teleology⁹⁹ ontological-performance⁷²-<including-virtue-as-ontology>. Human <amplituding/formative–epistemicity>-totalising~thrownness-in-existence³⁵,-imbued-projective-arbitrariness/waywardness-⟨as-to-the-human–projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing-process-of-‘<amplituding/formative–epistemicity>totalising~conceptualisation’⟩ as to its ‘effectively underlying human beholdening—inching,-apprehending,-and-taming–drive or aestheticising—⁹⁷surrealising/supererogating–drive for <postconverging~‘motif-and-apriorising/axiomatising/referencing’–entailing>-existentialising—framing/imprinting-⟨as-to-prospective–⁴historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’ is rather ‘manifested preconverging/postconverging–de-mentatively/structurally/paradigmatically as reflecting human ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. (with regards to constraining ‘implicated_attendant–ontological-contiguity⁶⁷’~educated–existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity–contiguity-⟨imbued–notional~cogency>’⁴⁰ upon human underlying ontological-commitment⁶⁶-⟨implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-existential-reality> as to the possibility for sublimation or desublimation)’ as at defining institutionalisation-threshold or as at defining uninstitutionalised-threshold¹⁰² of human ontological-performance⁷²-<including-virtue-as-ontology>; so-underlined respectively by the dispensing-with-immediacy-for-relative-

ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ associated with
 postconverging (postconverging-or-dialectical-thinking³¹-apriorising-psychologism-
 representation,-as-of-postconverging-aestheticisation) as at defining institutionalisation-
 threshold or failing dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification/contemplative-distension²⁷ associated with preconverging (preconverging-or-
 dementing²⁰-apriorising-psychologism-representation,-as-of-preconverging-aestheticisation) as
 at defining uninstitutionalised-threshold¹⁰². In this respect (with regards to the possibility for
 human sublimation as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
 elicited-from-prospective-profound-supererogation⁹⁶), prospective originariness-parrhesia,-as-
 spontaneity-of-aestheticisation—
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness as to its
 ‘invention’/‘creation’ of prospective methods/methodologies/approaches as to ‘prospective
 sublimation induced methodologising/mutualising/organising/institutionalising’ (involving
 sublimating human ‘formativeness-<as-to-intersolipsism-of-
 preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
 meaningfulness-and-teleology⁹⁹) is underlined by its ‘instigative-askesis-or-acumen
 postconverging-de-mentating/structuring/paradigming the possibility for prospective
 sublimating and reifying socio-institutional conceptions/constructs/models as to prospective
 postconverging-aporeticism-overcoming/unovercoming-overcoming for human social
 emancipative reinvigoration/disruption’ (reflected historically as of a sacral, monasterial,
 pastoral, hippocratic, etc. aestheticisation-and-aestheticisation-towards-ontology-<elicited-
 idiomatisation> and inconsistently echoed in modern-day deonto-professional institutional
 practices); and so as to the ‘instigative-askesis-or-acumen projected perception’ that the
 disposedness/psychologismic-construct of the generalised social-construct
 <amplifying/formative>⁹ wooden-language-<imbued—averaging-of-thought-<as-to-

leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>} is
 ‘preconverging/postconverging-de-mentatively/structurally/paradigmatically relatively of
 inept/poorly-amenable ontological-performance⁷²-<including-virtue-as-ontology>’ for the
 prospective requisite existential-<disontologising/re-ontologising—aporeticism> dispensing-
 with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-
 distension²⁷ in the contemplation-and/or-fulfilling of the ‘instigative-askesis-or-acumen
 postconverging-de-mentating/structuring/paradigming the possibility for prospective
 sublimating and reifying socio-institutional conceptions/constructs/models as to prospective
 postconverging-aporeticism-overcoming/unovercoming-overcoming for human social
 emancipative reinvigoration/disruption’ associated with re-ontologising prospective Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of- meaningfulness-and-teleology . This is the case even as with regards to the
 instigative-askesis-or-acumen for prospective sublimating genuine social intellectual-
 function/posture for instance, the ‘<amplituding/formative-
 epistemicity>totalising/circumscribing/delineating construal of ⁵⁶meaningfulness-and-
 teleology⁹⁹ respectively of say the ancient-sophists, medieval-scholasticism or modern-day
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness ’ } in
 their <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴’ will hardly cognise the ‘prospective
 postconverging-aporeticism-overcoming/unovercoming-overcoming merits’ respectively of
 projected Socratic-philosophers ¹⁰³universalising-idealisation, budding-positivists
 positivism/rational-empiricism and prospective postmodern-thought as herein projected with

notional~¹⁸deprocrypticism conceptualisation and so as to the latter skirting/peripheral initiation within the ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness- <as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) of the former so-construed by the Derridean conception of prospective philosophy occurring rather at the margin of <mere-formulaicity/ritualisation-of>-prior secondnatured reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation philosophy (as to the fact that the ancient-sophists, medieval-scholasticism or modern-day pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation- <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing- <amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness⁹ } will falsely pretend that their respective ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-<as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) associated with the eliciting of their respective <amplituding/formative>⁹ wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of- ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>}, is of ‘existential and contemplative internal adequation’ respectively for the nascent contemplation of such ¹⁰³universalising-idealisation, positivism/rational-empiricism and prospective postmodern-thought as herein projected with notional~¹⁸deprocrypticism conceptualisation whereas the skirting/peripheral initiation within such respective ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-<as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) as of the former effectively speaks to their

‘fundamental preconverging/postconverging–de-mentative/structural/paradigmatic falsehood’ for the possibility for the genuine social intellectual–function/posture prospective postconverging–aporeticism–overcoming/unovercoming–overcoming sublimation involving ‘their seeding-misprising ontological-bad-faith/inauthenticity⁶⁴~preconverging–de-mentating/structuring/paradigming⁶⁵ that covertly and/or overtly project respectively that after all the human world that exists is-of-non-universalising-sophistry or is-of-non-positivising-scholasticism or is-of-disjointed-intellectual pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-⟨amplifying/formative–epistemicity⟩totalising~in-relative-ontological-completeness⁸⁷⟩ in contempt of ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-⟨sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness⁸⁷/formative–supererogating-⟨projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence⟩ as to human-and-social–expectations/anticipations—metaphoricity⁵⁷–as-preconverging/postconverging–rede-mentating/restructuring/reparadigming–psychologism’⁸⁹ and this ‘seeding-misprising ontological-bad-faith/inauthenticity⁶⁴~preconverging–de-mentating/structuring/paradigming⁶⁵’ has to be factored into the prospective articulation of deprocrypticism,-as-to-the-ultimate-fulfilment-of-notional~¹⁸deprocrypticism as to the fact that the complete possibility for ontology/science implies ‘accounting for everything potent’ including at the more fundamental level human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as to its implied ontological-good-faith/authenticity⁵⁹~postconverging–de-mentating/structuring/paradigming⁷⁰ and ontological-bad-faith/inauthenticity⁶⁴~preconverging–de-mentating/structuring/paradigming⁶⁵ that are respectively instigative or forestalling of the

possibility for prospective human postconverging-~~aporeticism-overcoming/unovercoming~~ sublimation). This is further reflected in the ‘very postconverging-as-to-ontological-normalcy/postconvergence over preconverging-as-to-epistemic-abnormalcy conception of human transcendence-and-sublimity/sublimation/~~supererogatory-de-mentativity~~’ with regards to the fact that the state of recurrent-utter-uninstitutionalisation, base-institutionalisation-universalisation, ¹⁰³universalisation-non-positivism/medievalism and positivism-⁸⁰procrypticism respectively aren’t of the ‘existential and contemplative internal adequation’ for prospective base-institutionalisation, ¹⁰³universalisation, positivism and deprocrypticism, as to the ‘increasing crumbling of the former genuine social intellectual-function/posture’ into subterfuge of false-scepticism (as to the fact that veridical scepticism is of constructive knowledge commitment effectively exposing itself to existence—as-sublimating-withdrawal/unenframing/re-ontologising, -elicited-from-prospective-profound-supererogation⁹⁶ and so rather than idly critical and unaccountable totalisingly-ing—discretion/whim-of-thought), pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
 {blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness } and
 <amplituding/formative> wooden-language-~~{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
 ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>}~~
 narratives increasingly ignoring-and-failing to engage with inherent veridical knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³-in-{preconverging-ment-by}-

~~postconverging-entailment~~>. In this respect the possibility of human prospective reasoning-through/messianic-reasoning that goes on to induce prospective reasoning-from-results/afterthought as second-natured-institutionalisation is ever always accompanied/framed by its ‘instigative–askesis-or-acumen postconverging–de-mentating/structuring/paradigming the possibility for prospective sublimating and reifying socio-institutional conceptions/constructs/models as to prospective postconverging–aporeticism–overcoming/unovercoming-overcoming for human social emancipative reinvigoration/disruption’ as to the resultantly developed deferential-formalisation-transference socio-institutional model/construct (reflected historically as of a sacral, monasterial, pastoral, hippocratic, etc. aestheticisation–and–aestheticisation-towards-ontology-<elicited-idiomatization> and inconsistently echoed in modern-day deonto-professional institutional practices)’; and so by the mere token of the preconverging/postconverging–de-mentative/structural/paradigmatic relative ontological-deficiency of the generalised social-construct <amplifying/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of- ‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications> as to its beholdening to institutional-development–as-to-social-function-development and living-development–as-to-personality-development psychologismic-epistemic-acutisation—difficulty <for, residualising-^{decompulsing} delinearity-for-cogency>—————magnitudes^{of-experientiality/experiment} so-derived rather as from the prior Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology implied uninstitutionalised-threshold¹⁰². Thus in-many-ways ‘instigative–askesis-or-acumen postconverging–de-mentating/structuring/paradigming the possibility for prospective sublimating and reifying socio-institutional conceptions/constructs/models as to prospective postconverging–aporeticism–

~~overcoming/unovercoming~~-overcoming for human social emancipative reinvigoration/disruption' is associated with nascent-particular/incipient-and-material/technical-sublimations-~~<blinded-to-their-relative-ontological-completeness⁸⁷⁻⁸³ reference-of-thought-
devolving>~~ as to prospective originariness-parrhesia,-as-spontaneity-of-aestheticisation—~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness imbued dimensionality-of-sublimating²⁵-~~<amplifying/formative>supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation). However, the ontological-veracity of human temporal-to-intemporal ontological-performance⁷²-~~<including-virtue-as-ontology>~~/morality/ethics/justice/etc. as at uninstitutionalised-threshold¹⁰² (so-underlined by human limited-mentation-capacity—~~as-subjecting~~-'educed-unlimitedness/existence-sublimating-nascence' to limitedness/human-subpotency) speaks to the fact that even the 'instigative-askesis-or-acumen postconverging-de-mentating/structuring/paradigming the possibility for prospective sublimating and reifying socio-institutional conceptions/constructs/models as to prospective postconverging-~~aporeticism~~-~~overcoming/unovercoming~~-overcoming for human social emancipative reinvigoration/disruption' is bound to manifest its socio-institutional conceptions/constructs/models very prospective postconverging-~~aporeticism~~-~~overcoming/unovercoming~~, as so-manifested as of incipient/incidental overall relative-ontological-incompleteness⁸⁸-presublimation-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ usurping of nascent-particular/incipient-and-material/technical-sublimations-~~<blinded-to-their-relative-ontological-completeness⁸⁷⁻⁸³ reference-of-thought-
devolving>~~; as the nascent-particular/incipient-and-material/technical-sublimations-~~<blinded-to-their-relative-ontological-completeness⁸⁷⁻⁸³ reference-of-thought-
devolving>~~ given 'conceptualisation incompleteness as to ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity⁶⁷' elicits the manifestation of such overall relative-ontological-incompleteness⁸⁸-presublimation-construct-

of-⁵⁶meaningfulness-and-teleology⁹⁹ as defect of beholdening apriorising aestheticisation (as of overall relative-ontological-incompleteness⁸⁸—presublimation-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ wrong ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as being of nascent-particular/incipient-and-material/technical-sublimations-
 <blinded-to-their-relative-ontological-completeness⁸⁷⁻⁸³—reference-of-thought-⁸⁴devolving>, underlined by its preconverging-or-dementing²⁰—apriorising-psychologism wrong construal as being of postconverging-or-dialectical-thinking²¹—apriorising-psychologism). Such a ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as to the desublimating manifestation of ‘effectively underlying human beholdening—inching,-apprehending,-and-taming—drive or aestheticising—⁹⁷surrealising/supererogating—drive for <postconverging~‘motif-and-apriorising/axiomatising/referencing’—entailing>-existentialising—framing/imprinting-⟨as-to-prospective—⁴⁰historicity/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’ (as so-inherent to human <amplituding/formative-epistemicity>-totalising~thrownness-in-existence³⁵,-imbued-projective-arbitrariness/waywardness-⟨as-to-the-human—projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing-process-of-‘<amplituding/formative-epistemicity>totalising~conceptualisation’>)), actually takes the form of a numbing-traction—of-desublimating—⁵⁶meaningfulness-and-teleology⁹⁹-⟨as-perspective-lost-of-‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-postconverging/dialectical-thinking²¹-of-notional~¹⁸deprocrypticism-{in-dimensionality-of-sublimating—²⁵⁻³²<amplituding/formative-epistemicity>growth-or-conflatedness¹²/scalarisation-as-to-rescalarisation-as-re-ontologisation}>’ which goes on to instill (beyond-the-consciousness-awareness-teleology⁹⁹-⟨of-preconverging-existential-extrication-as-of-existential-unthought>⁹) a social agency all of its own associated with inducing

prospective desublimating and dereifying of socio-institutional conceptions/constructs/models. Such a ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition numbing-traction—of-desublimating—⁵⁶meaningfulness-and-teleology⁹⁹—(as-perspective-lost-of-‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-postconverging/dialectical-thinking²¹-of-notional~¹¹deprocrypticism-{in-dimensionality-of-sublimating — ²⁵—³²<amplituding/formative—epistemicity>growth-or-conflatedness¹²/scalarisation-as-to-rescalarisation-as-re-ontologisation}’} is manifested not only with regards to specific socio-institutional conceptions/constructs/models practices but englobes extended social institutions including the underpinning—suprasocial-construct, the genuine social intellectual—function/posture as well as the media; and in-many-ways is the enabler (as to its prompting of a supposedly imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’—entailing>-existentialising—enframing/imprintedness-(as-to-¹¹historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)) of a human rationalising closedness that structures/paradigms directly or indirectly the ‘patronising/disfranchising/disqualifying acceptability/seemliness’ of the given human ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’—entailing>-existentialising—enframing/imprintedness-(as-to-¹¹historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) imbued preconverging—de-mentating/structuring/paradigming vices-and-impediments¹⁰⁵, and so as to dimensionality-of-desublimating-lack-of²⁶—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) (thus undermining the challenge of the double

epistemic orientation to notional~¹⁸deprocrypticism institutionalisation ‘unenframed/re-ontologising/unbeholdening/bechancing–supererogation⁹⁶ parameterisation/reparameterisation-
 <reflecting-a-supererogatory~decisionality-of-socioinstitutional-conceptions-as-to-‘their-
 nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-
 desublimation’>-as-so-operationalising-‘scalarisation-as-to-rescalarisation-as-re-
 ontologisation’ for prospective aestheticisation–and–aestheticisation-towards-ontology-
 <elicited–idiomatisation>/⁵⁶meaningfulness-and-teleology⁹⁹ as highlighted above, and so with
 regards to superseding our positivism–⁸⁰procrypticism occlusivity). This ⁴⁷historicity-tracing—
 in-presencing–hyperrealisation/hyperreal-transposition numbing-traction—of-desublimating-
⁵⁶meaningfulness-and-teleology⁹⁹-<as-perspective-lost-of-
 ‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-
 postconverging/dialectical-thinking²¹-of-notional~¹⁸deprocrypticism-{in-dimensionality-of-
 sublimating — ³²<amplituding/formative–epistemicity>growth-or-
 conflatedness¹ /scalarisation-as-to-rescalarisation-as-re-ontologisation}’> reflects the
 implications of the ‘effectively underlying human beholdening—inching,-apprehending,-and-
 taming–drive or aestheticising—⁹⁷surrealising/supererogating–drive for
 <postconverging~‘motif-and-apriorising/axiomatising/referencing’–entailing>-
 existentialising—framing/imprinting-<as-to-prospective–⁴⁶historicity/ontological-
 eventfulness³ /ontological-aesthetic-tracing-<perspective–ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’ (as to manifestly
 cultivated/beholdening-construct-of–⁵⁶meaningfulness-and-teleology⁹⁹,-ultimately-construed-
 as-habit/practice/belief/culture so-reflected as <preconverging~‘motif-and-
 apriorising/axiomatising/referencing’–entailing>-existentialising—enframing/imprintedness-
 <as-to-⁴historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition), and so
 with regards to human Being-development/ontological-framework-expansion-as-to-depth-of-

ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-
 development-as-to-social-function-development and living-development-as-to-personality-
 development psychologismic-epistemic-acutisation—difficulty <for, residualising-
 {decompulsing}delinearity~for-coagency> magnitudes^{of-experientiality/experiment}) and speaks to the fact
 that the overall development of human ⁵⁶meaningfulness-and-teleology⁹⁹ in reflecting
 holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-
 reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process involves a
 ‘wavering/redounding/waveforming—of-the-referencing-and-the-devolved-referencing-
 imbued-ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc.
 as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-
 devolved-referencing’. This ‘wavering/redounding/waveforming—of-the-referencing-and-the-
 devolved-referencing-imbued-ontological-performance⁷²-<including-virtue-as-
 ontology>/morality/ethics/justice/etc. as to presublimation and nascent-sublimations
 overlapping-contiguity-of-referencing-and-devolved-referencing’ is
 preconverging/postconverging—de-mentatively/structurally/paradigmatically due to the very
 ‘epistemic entwining of ⁸³reference-of-thought/grandest-axiomatic-construct—as-to-
 referencing/registering/decisioning and ⁸³reference-of-thought-⁸⁴devolving/devolved—
 axiomatising-conjugations (holding-forth for human existential-instantiations ⁵⁶meaningfulness-
 and-teleology⁹⁹)’, as to the sublimating dynamics of ‘human re-motif-and-re-apriorising/re-
 axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting as of
 prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-
 relative-ontological-completeness⁸⁷⁻⁸³—reference-of-thought-⁸⁴devolving> reflecting immanent-
 existence’s relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷ (so-
 epistemically underscored by the ⁸³reference-of-thought-and-its-devolving) as knowledge-
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-

~~prospective Psychologismic~apriorising/axiomatising/referencing- {of- 'prospectively-
 implicated_ attendant- ontological- contiguity ' ~educed-
 existentialising/ contextualising/ textualising_ 'intelligibility/epistemicity/reflexivity- contiguity-
 <imbued- notional~ cogency>' } — conflatedness ³ -in- {preconverging- ment- by}-
 postconverging- entailment>' in then holding-forth for prospective human ⁵⁶ meaningfulness-
 and-teleology⁹⁹ existential-instantiations by
 aposteriorising/logicising/deriving/intelligising/measuring; with the 'epistemic entwining of
⁸³reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning
 and ⁸³reference-of-thought-⁸⁴devolving/devolved-axiomatising-conjugations (holding-forth for
 human existential-instantiations ⁵⁶ meaningfulness-and-teleology⁹⁹)' reflecting the fact that (as to
⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed/re-
 ontologising~conceptualisation involving human limited-mentation-capacity-deepening—as-
 subjecting limitedness/human-subpotency to 'educed-unlimitedness/existence-sublimating-
 nascence'²⁵³ for 'human re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-
 intelligibilitysettingup/re-measuringinstrumenting as of prospective nascent-
 particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-
 completeness⁸⁷⁻⁸³ — reference-of-thought-⁸⁴devolving> reflecting immanent-existence's relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷, so-epistemically underscored by the
⁸³reference-of-thought-and-its-devolving, as knowledge-reification~gesturing-and-
 accounting—of-epistemic-phenomenalism-<in-
 prospective Psychologismic~apriorising/axiomatising/referencing- {of- 'prospectively-
 implicated_ attendant- ontological- contiguity ' ~educed-
 existentialising/ contextualising/ textualising_ 'intelligibility/epistemicity/reflexivity- contiguity-
 <imbued- notional~ cogency>' } — conflatedness ³ -in- {preconverging- ment- by}-
 postconverging- entailment>') prospective human transcendence-and-~~

sublimity/sublimation/~~supererogatory~~~de-mentativity rather implies first the ‘prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷⁻⁸³ - reference-of-thought-⁸⁴ devolving>’ which then ultimately usher in the ⁸³reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning own’s prospective sublimation, but then with the paradox that the ‘prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷⁻⁸³ - reference-of-thought-⁸⁴ devolving>’ have to be existentially-<disontologising/re-ontologising—aporeticism> referenced/registered/decisioned as from the available desublimating prior ⁸³reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning (notwithstanding the need for its very own prospective sublimation at which point ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed/disontologising~conceptualisation is manifested), thus necessarily inducing presublimation until when the ‘prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷⁻⁸³ - reference-of-thought-⁸⁴ devolving>’ decisively point to a prospective change/sublimation of the existentially-<disontologising/re-ontologising—aporeticism> referencing/registering/decisioning ⁸³reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning (at which point ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed/re-ontologising~conceptualisation is manifested), so-arising as of the ultimately/eventually perceived referencing coherence/contiguity of the ‘prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷⁻⁸³ - reference-of-thought-⁸⁴ devolving>’. This ‘wavering/redounding/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-

devolved-referencing' in-many-ways explain why budding-positivists like Newton and Descartes for instance paradoxically integrated medieval non-positivistic esoteric, alchemic and deistic notions, however marginally or qualified, as pragmatically complementing their nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷⁻⁸³ - reference-of-thought-⁸⁴ devolving> positivism/rational-empiricism conceptions (as reflected with Newton's interest in alchemy and the occult in association with his positivistic natural philosophy as well as Descartes' underlying deistic interest in association with his incipient positivistic mathesis ¹⁰³universalis schema/disseminative metaphoricity⁵⁷ explicated with his thinking proposition and scepticism exercise engendering as to its dimensionality-of-sublimating²⁵ -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation) our positivism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care-and-episteme). Along the same lines, it is interesting to note how Plato's Socrates and Plato as to their dimensionality-of-sublimating²⁵ <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation) ¹⁰³universalising-idealisation instigation ¹⁰³ were in-many-ways rather beholdening to a pre-¹⁰³universalising Delphian spirituality conception (as so-reflected particularly by the Delphian motto know thyself) with regards to their ¹⁰³universalising-idealisation approach mostly emphasising human and social virtue (as underlined with Socrates' maieutics and Plato's theory of Forms) and so very much in contrast to the latter Aristotelian approach in an all-expansive perspective of ¹⁰³universalising-idealisation particularly so by its emphasis on overall ¹⁰³universalising-idealisation pragmatic knowledge including practical and natural phenomena ¹⁰³universalising-idealisation implications. This

‘wavering/redounding/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’ (in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process implications as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation⁹⁶) is effectively what epistemically underlies the inherent ontological-veracity of the ‘postconverging/dialectical-thinking²¹ of ⁸³reference-of-thought sublimating as to the implied ontological-normalcy/postconvergence of notional~¹⁸deprocrypticism’ over the inherent ontological-flaw of the ‘preconverging/dementing²⁰ of ⁸³reference-of-thought in desublimation-as-presublimating as to the implied epistemic-abnormalcy of notional~procrypticism’; as to the fact that the ⁸³reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning speaks of the referencing projective-insights psychologically and apriorisingly underlying the prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness³⁷—⁸reference-of-thought-⁴⁴devolving> as to their operant predicative-insights. Insightfully (as to its deneuterising¹⁷—referentialism construed as of ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>, notional~¹⁸deprocrypticism enabled fundamental ontology-driven ‘postconverging-or-dialectical-thinking²¹—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’, and so superseding a naïve metaphysics-of-presence-⟨implicated-‘nondescript/ignorable-void⁹⁰’-as-to-⁷⁹presencing—absolutising-identive-constitutedness¹⁴⟩ affect-driven mented or stigmatic psychology rather as of a shallow

perspective of ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and vaguely articulated as of ¹⁰³universal import but rather manifesting our positivism—⁸⁰procrypticism ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴

~~<preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-~~
 existentialising—enframing/imprintedness-~~<as-to-⁴historicity-tracing—in-presencing—~~
~~hyperrealisation/hyperreal-transposition>)),~~ the conception of human socio-institutional
 conceptions/constructs/models is rather as of a ‘supererogatory psychologistic protraction of
 human relevantly induced notional~asceticism⁴ (as to its skirting/peripheral initiation within a
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ ~~<preconverging~‘motif-and-~~
~~apriorising/axiomatising/referencing’-entailing>-~~existentialising—enframing/imprintedness-
~~<as-to-⁴historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>~~ to
 constructively enable the veridical expression of its ‘instigative—askesis-or-acumen
 postconverging—de-mentating/structuring/paradigming the possibility for prospective
 sublimating and reifying socio-institutional conceptions/constructs/models as to prospective
 postconverging~aporeticism~overcoming/unovercoming-overcoming for human social
 emancipative reinvigoration/disruption’) in dispensing-with-immediacy-for-relative-
 ontological-completeness³⁷-by-reification/contemplative-distension²⁷ as of originariness-
 parrhesia,—as—spontaneity-of-aestheticisation—
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness projection of prospective
 methods/methodologies/approaches as from prospective sublimation induced
 methodologising/mutualising/organising/institutionalising’ (reflected historically as of a sacral,
 monasterial, pastoral, hippocratic, etc. aestheticisation—and—aestheticisation-towards-ontology-
 <elicited—idiomatisation> and inconsistently echoed in modern-day deonto-professional
 institutional practices); and so unlike any given ‘naïve ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴ ~~<preconverging~‘motif-and-apriorising/axiomatising/referencing’-~~

entailing>-existentialising—enframing/imprintedness-~~(as-to-⁴ historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition)~~ perspectiveless-and-soulless blinded
 adherence to prior methods/methodologies/approaches’ whether of ancient-sophistry, medieval-
 scholasticism or of modern-day manifestation of disparateness-of-conceptualisation-
 <unforegrounding-ment,-failing-prospectively-to-reflect-‘immanent~relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷’> pedantising/muddling/formulaic-
 hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-
 totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-
 relative-ontological-completeness³). The further implication is that ours cannot pretend to be
 the human generation that shuts-off from prospective knowledge-reification~gesturing-and-
 accounting—of-epistemic-phenomenalism-<in-
 prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated-attendant-ontological-contiguity⁷~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness³ -in- {preconverging-ment-by}-
 postconverging-entailment> the analysis and criticism of its
 methodologising/mutualising/organising/institutionalising as of its ⁷⁹presencing—absolutising-
 identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-
 entailing>-existentialising—enframing/imprintedness-~~(as-to-⁴ historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition)~~ (as to ‘human social-
 vestedness/normativity-<discretely-implied-functionalism> implied contract/political-
 arrangement-or-political-coercion/given-discrete-social-value-construction’ without grasping
 the reality of overall human ‘formativeness-<as-to-intersolipsism-of-
 preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
⁵⁰meaningfulness-and-teleology⁹⁰ as to inherent human embodied—

vitality/survival/subsistence—existential—~~disontologising/re-ontologising~~—aporeticism—
becoming with regards to human ~~Being-development/ontological-framework-expansion-as-to-
depth-of-ontologising-development-as-infrastructure-of—~~ meaningfulness-and-teleology ,
institutional-development—as-to-social-function-development and living-development—as-to-
personality-development ~~psychologismic-epistemic-acutisation—difficulty~~ <for-
residualising—^{decompulsing} delinearity~for-cogency>—magnitudes^{of-experientiality/experiment} as so-
defining the social or human-social-potency’). This is necessary for fundamental ontology
speaking of notional~¹⁸deprocrypticism enabled fundamental ontology-driven ‘postconverging-
or-dialectical-thinking²¹—psychology or psychology-of-mentation-dynamics or
natural~psychological-dynamics’ for inducing prospective human ⁴⁶historiality/ontological-
eventfulness³⁸/ontological-aesthetic-tracing-<perspective—ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>. Basically,
notional~asceticism⁴ is ever always associated with the successive relative-ontological-
completeness⁸⁷ registry-worldviews/dimensions possibility for prospective transcendence-and-
sublimity/sublimation/supererogatory~de-mentativity to arise (as to the notional~asceticism⁴
instigating ~~originariness-parrhesia,—as—spontaneity-of-aestheticisation—~~
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness projection of prospective
methods/methodologies/approaches as from prospective sublimation induced
methodologising/mutualising/organising/institutionalising), and so because all the ‘existential
and contemplative internal adequation’ available for any given relative-ontological-
incompleteness⁸⁸ registry-worldview/dimension is as of its inherent
apriorising/axiomatising/referencing—psychologism imbued logical-basis/logic,—as-derived-
from~transversality-<for-sublimating—existential-eventuating/denouement,—from—‘thinking-at-
first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-
prospectively-disambiguated—affirmed-and-unaffirmed-‘motif-and-

apriorising/axiomatising/referencing'¹⁰¹ that is not postconvergently-de-
 mentated/structured/paradigmed to recognise the prospective sublimating relative-ontological-
 completeness⁸⁷ registry-worldview/dimension apriorising/axiomatising/referencing-
 psychologism imbued logical-basis/logic,-as-derived-from~transversality-<for-sublimating-
 existential-eventuating/denouement,-from 'thinking-at-first/pure-predisposition-preemptive-of-
 prospective-disontologising/subontologising'—as-of-prospectively-disambiguated-affirmed-
 and-unaffirmed-'motif-and-apriorising/axiomatising/referencing'¹⁰¹ (with only the
 crossgenerational positive-opportunism—of-social-functioning-and-accordance⁷⁵ arising from
 the relative-ontological-completeness⁸⁷ comprehensively induced sublimation as to existence—
 as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-
 supererogation⁹⁶ that then elicits the ¹⁰³universal-transparency¹⁰⁴ -<transparency-of-totalising-
 entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-relative-
 ontological-completeness⁸⁷), untenability and affirmation/projection/assertion/notional~self-
 distantiation/dueness-validating-logicising/suitable-measuringinstrument-validating-
 measuring-<as-to-postconverging-or-dialectical-thinking²¹-apriorising-psychologism> of the
 relative-ontological-completeness⁸⁷ apriorising/axiomatising/referencing-psychologism
 imbued logical-basis/logic,-as-derived-from~transversality-<for-sublimating-existential-
 eventuating/denouement,-from 'thinking-at-first/pure-predisposition-preemptive-of-
 prospective-disontologising/subontologising'—as-of-prospectively-disambiguated-affirmed-
 and-unaffirmed-'motif-and-apriorising/axiomatising/referencing'¹⁰¹). But then with such
 notional~asceticism⁴ associated with notional~¹⁸deprocrypticism factoring in that the projective-
 insights 'out of thin air' (as of reasoning-through/messianic-reasoning) that go on to contemplate
 of prospective relative-ontological-completeness⁸⁷ sublimation is potentially a ¹⁰³universal
 human capacity as of discretionary human disposition (as to when relative-ontological-
 completeness⁸⁷ is-educed—and-avails—and-re-avails) for opting for sublimating ontological-

(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation)) about the notional~¹⁸deprocrypticism reflected in the overall ~~relative-~~
~~unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-~~
 process⁶⁸ explains why the ¹⁰³universalising-idealisation of the Socratic-philosophers is not a
 ‘disengaged articulation but subverts’ non-universalising sophistry, why budding-positivism is
 not a ‘disengaged articulation but subverts’ non-positivising medieval-scholasticism and
 prospectively why postmodern-thought and herein notional~¹⁸deprocrypticism is not a
 ‘disengaged articulation but subverts’ modern-day manifestation of disparateness-of-
 conceptualisation-<unforegrounding-ment,-failing-prospectively-to-reflect-
 ‘immanent~~~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷’> as
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
 (blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
 <amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness⁶⁷) of
 thought; and so further reflected as to the fact that base-institutionalisation, ¹⁰³universalisation,
 positivism and prospectively notional~¹⁸deprocrypticism (as of their respective re-ontologising
 prospective **Being-development/ontological-framework-expansion-as-to-depth-of-**
ontologising-development-as-infrastructure-of— meaningfulness-and-teleology) are
 respectively subversions of the postconverging~~~aporeticism—overcoming/unovercoming~~ of
 recurrent-utter-uninstitutionalisation, **base-institutionalisation—ununiversalisation,**
¹⁰³universalisation—non-positivism/medievalism and positivism—⁸⁰procrypticism. The veracity
 of human knowledge as ever always a ‘non-disengaging epistemic articulation as to the totalising
 oneness of existence manifest sublimations’ lies with the very immanent~~~relative-~~
~~unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~~ of existence that epistemically
 speaks to the ‘coherence/contiguity-of-superseding—oneness-of-ontology-implied-as-of-~~

inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-
 intuition-or-foresight-as-of-embodied-consciousness’ as so divulging/disclosing existence—as-
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-
 supererogation⁹⁶. Such that human knowledge-reification~gesturing-and-accounting—of-
 epistemic-phenomenalism-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant_ontological-contiguity ’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness ³-in-{preconverging-ment-by}-
 postconverging-entailment> is effectively in reality about addressing and superseding human
 postconverging-aporeticism-overcoming/unovercoming (human-subpotency-
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 ‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-
 misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-
 ontological-normalcy/postconvergence>’-existentialism-form-factor); as to surpassing
 epistemic-constructs of sublimation-over-desublimation so-implicit with dimensionality-of-
 sublimating ²⁵-(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-
 or-conflatedness ³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) (with respect to Being-development/ontological-framework-
 expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-
 and-teleology , institutional-development-as-to-social-function-development and living-
 development-as-to-personality-development psychologismic_epistemic-acutisation—
 difficulty<for,-residualising-^{decompulsing}delinearity~for-cogency>————magnitudes<sup>{of-
 experientiality/experiment}</sup>). The implication here is that human ‘epistemic-constructs of sublimation-
 over-desublimation’ are not-and-never optional/discretionary representations about existence

(but only when ‘deliberately of mere aestheticisation as mere motif implications’ with no relative reference to any notional-contiguity/epistemic-contiguity⁶² -<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema> conception of relative-ontological-completeness⁸⁷), and not with regards to human epistemic aestheticisation-and-aestheticisation-towards-ontology-<elicited-idiomatisation> reflection of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality implications (as to existence—as-sublimating-withdrawal/unenframing/re-ontologising, -elicited-from-prospective—profound-supererogation⁹⁶); reflected in the fact that all such epistemic-constructs as knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant-ontological-contiguity ’~duced-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ } —conflatedness¹³ -in- {preconverging-ment-by}-postconverging-entailment> (as referencing any notional-contiguity/epistemic-contiguity⁶² -<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema> conception of relative-ontological-completeness⁸⁷ as to existence—as-sublimating-withdrawal/unenframing/re-ontologising, -elicited-from-prospective—profound-supererogation⁹⁶) speak to an underlying human ontological-commitment⁶⁶ -<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰-as-being-as-of-existential-reality> as to the possibility for prospective sublimation-over-desublimation (so-implied with the self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰-as-being-as-of-existential-reality with respect to social-stake-contention-or-confliction underlying human ontological-commitment⁶⁶ -<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-

mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>). In this regards, we can appreciate that the successive human registry-worldviews/dimensions speak to successive human postconverging~aporeticism~overcoming/unovercoming of re-ontologising prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formativ-epistemicity>totalising~purview-of-construal’, with the implication that human epistemic limits arising due to human limited-mentation-capacity—as-subjecting-‘educed-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency at the uninstitutionalised-threshold¹⁰² respectively of recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, ¹⁰³universalisation—non-positivism/medievalism, and positivism—⁸⁰procrypticism as to their ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’—entailing>-existentialising—enframing/imprintedness-(as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition), do not speak of limits to prospective human knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity’~educed-existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness¹³-in-{preconverging-ment-by}-postconverging-entailment> (as epistemic-constructs referencing prospective notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking³¹-qualia-schema> conception of relative-ontological-completeness³⁷ as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation⁹⁶) respectively as of base-

institutionalisation, ¹⁰³universalisation, positivism and prospectively deprocrpticism. But then with regards to the uninstitutionalised-threshold¹⁰² of all registry-worldviews/dimensions in their ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴, the fact is that their socio-institutional decisional-construct for responding to their own given prospective postconverging~aporeticism~overcoming/unovercoming take up a pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
 (blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁷⁷) and institutional self-preservation nature that falsely turns around (breaks with ‘prospective notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁹¹-qualia-schema> conception of relative-ontological-completeness⁸⁷ as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective~profound-supererogation⁹⁶, for knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicited_attendant-ontological-contiguity ’~educed-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogeny>’ }—conflatedness¹³-in-{preconverging-ment-by}-postconverging-entailment>)) to undermine prospective human knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicited_attendant-ontological-contiguity ’~educed-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogeny>’ }—conflatedness¹³-in-{preconverging-ment-by}-

~~postconverging-entailment~~, by wrongly implying any such prospective construal of
 ‘prospective notional-contiguity/epistemic-contiguity⁶² -<profound-supererogation⁹⁶ -of-
 mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema> conception of
 relative-ontological-completeness⁸⁷ as to existence—as-sublimating-
 withdrawal/unenframing/re-ontologising, -elicited-from-prospective–profound-
 supererogation⁹⁶, (as of dimensionality-of-sublimating²⁵ -
 <amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
 conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness–equalisation)) is about a ‘framework of metaphysical/ideological advocacy as of
 totalisingly-ing—discretion/whim-of-thought (rather than truly being a framework of
 ontological-veracity implied relative-ontological-completeness⁸⁷
 <amplituding/formative>entailment—as-to-totalising-contiguous/coherent–factuality-of-
 variability)’ and so in order to falsely nullify/undermine the subverting epistemic implications
 of relative-ontological-completeness⁸⁷ as to existence—as-sublimating-
 withdrawal/unenframing/re-ontologising, -elicited-from-prospective–profound-supererogation⁹⁶
 (of prospective human epistemic aestheticisation–and–aestheticisation-towards-ontology-
 <elicited-idiomatisation> of the-very-same-immanent-existence/intrinsic-reality/ontological-
 veridicality) as to the ‘anything goes orientation’ of totalisingly-ing—discretion/whim-of-
 thought projection that allows for pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-
 completeness⁸) and institutional self-preservation over addressing their respective prospective
 postconverging–aporeticism–overcoming/unovercoming. In this regards, as to their
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <amplituding/formative–
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴

and their failure to address their prospective postconverging~aporeticism~
overcoming/unovercoming of **Being-development/ontological-framework-expansion-as-to-
depth-of-ontologising-development-as-infrastructure-of-
meaningfulness-and-teleology**
(with strategically flawed interpretations of prospective human postconverging~aporeticism~
overcoming/unovercoming to falsely enable totalisingly-ing—discretion/whim-of-thought
projection and so over prospective ontological-veracity implied relative-ontological-
completeness⁸⁷ **<amplituding/formative>**entailment—as-to-totalising-contiguous/coherent-
factuality-of-variability): the ancient-sophists adopted a ‘non-universalising break with
prospective notional-contiguity/epistemic-contiguity⁶² **<profound-supererogation⁹⁶-of-
mentally-aestheticised~postconverging/dialectical-thinking²¹-qualia-schema>** conception of
relative-ontological-completeness⁸⁷ as to existence—as-sublimating-
withdrawal/unenframing/re-ontologising, -elicited-from-prospective~profound-supererogation⁹⁶
for knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-**<in-
prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
implicated_attendant-ontological-contiguity’ ~duced-
existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>’ }—conflatedness¹³-in- {preconverging-ment-by}-
postconverging-entailment}>**’ wrongly construing the ‘subverting epistemic implications of
relative-ontological-completeness⁸⁷ as to existence—as-sublimating-
withdrawal/unenframing/re-ontologising, -elicited-from-prospective~profound-supererogation⁹⁶
of the ¹⁰³universalising-idealisation of Socratic-philosophers’ as being about a ‘framework of
metaphysical/ideological advocacy as of totalisingly-ing—discretion/whim-of-thought (rather
than truly being a framework of ontological-veracity implied relative-ontological-
completeness⁸⁷ **<amplituding/formative>**entailment—as-to-totalising-contiguous/coherent-
factuality-of-variability)’ to then falsely justify their non-universalising

pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—
 (blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) and
 institutional self-preservation and so over addressing their prospective
 postconverging~aporeticism~overcoming/unovercoming necessarily warranting prospective
¹⁰³universalising-idealisation; likewise the medieval-scholastics adopted a ‘non-positivising
 break with prospective notional-contiguity/epistemic-contiguity⁶²-<profound-supererogation⁹⁶-
 of-mentally-aestheticised~postconverging/dialectical-thinking⁹¹-qualia-schema> conception of
 relative-ontological-completeness⁸⁷ as to existence—as-sublimating-
 withdrawal/unenframing/re-ontologising,-elicited-from-prospective~profound-supererogation⁹⁶
 for knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing-{of-‘prospectively-
 implicated_attendant-ontological-contiguity’~educated-
 existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity~contiguity-
 <imbued-notional~cogency>’ }—conflatedness⁸³-in-{preconverging-ment-by}-
 postconverging-entailment>’ wrongly construing the ‘subverting epistemic implications of
 relative-ontological-completeness⁸⁷ as to existence—as-sublimating-
 withdrawal/unenframing/re-ontologising,-elicited-from-prospective~profound-supererogation⁹⁶
 of budding-positivism’ as being about a ‘framework of metaphysical/ideological advocacy as of
 totalisingly-ing—discretion/whim-of-thought (rather than truly being a framework of
 ontological-veracity implied relative-ontological-completeness⁸⁷
 <amplituding/formative>entailment—as-to-totalising-contiguous/coherent-factuality-of-
 variability)’ to then falsely justify their scholastic non-positivising pedanticising and institutional
 self-preservation and so over addressing their prospective postconverging~aporeticism~
 overcoming/unovercoming necessarily warranting prospective positivism/rational-empiricism;

and likewise it is herein contended that modern-day manifestation of disparateness-of-conceptualisation-~~<unforegrounding-ment,-failing-prospectively-to-reflect-~~
~~‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷’>~~
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
~~<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-~~
~~<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷ }~~
adopts a ‘disjointing/disparateness/ing break with prospective notional-contiguity/epistemic-
contiguity⁶²-~~<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-~~
~~thinking²¹-qualia-schema>~~ conception of relative-ontological-completeness⁸⁷ as to existence—
as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-
supererogation⁹⁶ for knowledge-reification~gesturing-and-accounting—of-epistemic-
phenomenalism-~~<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-~~
~~‘prospectively-implicated-attendant—ontological-contiguity⁶⁷’~educated-~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-~~
~~<imbued—notional~cogency>’ }~~—conflatedness¹³ -in-~~{preconverging-ment-by}~~-
~~postconverging-entailment>~~ (as to a strategically flawed anti-relativism interpretation that then
overlooks and ignores ‘relative-ontological-incompleteness⁸⁸/relative-ontological-
completeness⁸⁷-~~<sublimating~referencing/registering/decisioning,-as-self-becoming/self-~~
~~conflatedness¹³ /formative-supererogating-<projective/reprojective—aestheticising-re-motif-~~
~~and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-~~
~~normalcy/postconvergence>}~~ as to human-and-social-expectations/anticipations—
metaphoricity⁵⁷-as-preconverging/postconverging-rede-
mentating/restructuring/reparadigmig-psychologism⁸⁹ as of our modern-day⁷⁹ presencing—
absolutising-identitive-constitutedness¹⁴ ~~<preconverging~‘motif-and-~~
~~apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-~~

<as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) as to
 social-vestedness/normativity-<discretely-implicit-functionalism>, with such a flawed anti-
 relativism interpretation a technical impossibility as it confuses/muddles non-universalising with
 ‘⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> relativism/relative-
 scope for epistemic-growth,-as—{veridical/sound}-relative-reflexivity—in-
 existence/relativising from limited-mentation-as-its-deepening/psychologismic-epistemic-
 acutisation—residualising,-{decompulsing} delinearity~for-cogency’ as to the fact that postmodern-
 thought like deconstruction and genealogy knowledge-reification~gesturing-and-accounting—
 of-epistemic-phenomenalism-<in-
 prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated-attendant-ontological-contiguity ’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³ in-{preconverging-ment-by}-
 postconverging-entailment> implied relativism/relative-scope is of ¹⁰³universal import of
 relative-ontological-completeness⁸⁷ as of dimensionality-of-sublimating²⁵ |
 <amplituding/formativ>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation))’ wrongly construing the ‘subverting epistemic implications of
 relative-ontological-completeness⁸⁷ as to existence—as-sublimating-
 withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation⁹⁶
 of many a postmodern-thought herein construed as ⁴⁸human-subject-emancipating-relativism-
 driven-recomposuring-constructivism-towards-singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹² as being about a ‘framework of
 metaphysical/ideological advocacy as of totalisingly-ing—discretion/whim-of-thought (rather
 than truly being a framework of ontological-veracity implied relative-ontological-

completeness⁸⁷ <amplituding/formative>entailment—as-to-totalising-contiguous/coherent-
 factuality-of-variability)’ to then falsely justify its disjointing/disparateness/ing
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness }
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness } and
 institutional self-preservation and so over addressing its prospective
 postconverging~aporeticism~overcoming/unovercoming necessarily warranting prospective
 <amplituding/formative>nondisjointing/nondisparate implications as of ‘relative-ontological-
 incompleteness⁸⁸/relative-ontological-completeness⁸⁷’
 <sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness¹/formative-supererogating-<projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-
 normalcy/postconvergence>} as to human-and-social-expectations/anticipations—
 metaphoricity⁵⁷—as-preconverging/postconverging—rede-
 mentating/restructuring/reparadigming—psychologism⁸⁹ herein articulated as to
 ‘notional~¹⁸deprocrypticism <amplituding/formative-epistemicity>causality⁹~as-to-projective-
 totalitative-implications-of-prospective-⁶¹nonpresencing,-for-explicating~relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷ as reflecting the overall relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-
 process⁶⁸’ underlied as of prospective deprocrypticism—apriorising/axiomatising/referencing—
 psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—
 sublimation-<as-to-underlying,-ontological-commitment⁶⁶<implied—self-assuredness-of-

ontological-good-faith/authenticity⁶⁹ ~postconverging–de-
 mentating/structuring/paradigm⁷⁰–as-being-as-of-existential-reality>) that protensively
 strives to explain everything as of notional~¹⁸deprocrpticism
 <amplituding/formative>entailment—as-to-totalising-contiguous/coherent–factuality-of-
 variability (with such a postmodern-thought conception as ⁴⁸human-subject-emancipating-
 relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-
 nondisjointedness/entailment-of-prospective-⁹¹nonpresencing>⁹² superseding the argument
 traditionally made about postmodern-thought as ‘sceptical with regards to ontologically-flawed-
 metanarratives/ideologies and the lack of objectivity of meaning’ as a wrongly articulated/made
 argument ontologically, since it is being wrongly articulated/made from the ‘modern
 perspective/frame/reference/horizon’ as to ⁴⁷historicity-tracing—in-presencing–
 hyperrealisation/hyperreal-transposition induced ‘wavering/redounding/waveforming—of-the-
 referencing-and-the-devolved-referencing-imbued-ontological-performance⁷²-<including-
 virtue-as-ontology>/morality/ethics/justice/etc. as to presublimation and nascent-sublimations
 overlapping-contiguity-of-referencing-and-devolved-referencing’, and so as postmodern-
 thought is much more than just a naïve notion of a multiplicity of narratives as wrongly implied
 from the modern take of <preconverging~‘motif-and-apriorising/axiomatising/referencing’–
 entailing>-existentialising—enframing/imprintedness-<as-to-⁴historicity-tracing—in-
 presencing–hyperrealisation/hyperreal-transposition> necessarily subject to ontological-bad-
 faith/inauthenticity⁶⁴ as of the modern’s take prospectively uninstitutionalised-threshold¹⁰² of
 procrpticism or disjointedness—as-of-⁸³reference-of-thought in-many-ways explaining the
 difficulties of Derrida and Foucault in effectively qualifying their thought postures (when each
 was asked whether they were poststructuralist) underlied/organised respectively by messianicity
 and parrhesia, with such messianicity and parrhesia herein articulated and elaborated as to the
 supererogatory~unbeholdening-conflatedness¹³ of nascent–human-decisionality-induced-

contiguity/epistemic-contiguity⁶² <profound-supererogation⁹⁶ -of-mentally-
aestheticised~postconverging/dialectical-thinking²¹ -qualia-schema> conception of relative-
ontological-completeness⁸⁷ as to existence—as-sublimating-withdrawal/unenframing/re-
ontologising,-elicited-from-prospective—profound-supererogation⁹⁶ for knowledge-
reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
implied_attendant-ontological-contiguity ’~duced-
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>’ }—conflatedness³ -in-{preconverging-ment-by}-
postconverging-entailment>’ as to the necessity for the prospective human
postconverging~aporeticism-overcoming/unovercoming requisite ‘relative-ontological-
completeness⁸⁷—apriorising/axiomatising/referencing-psychologism enculturated/constructed
social-pragmatics-framing-of—predicative-effectivity-sublimation-(as-to-underlying,-
ontological-commitment⁶⁶ -<implied—self-assuredness-of-ontological-good-
faith/authenticity⁶⁹ ~postconverging-de-mentating/structuring/paradigming⁷⁰ -as-being-as-of-
existential-reality>)’ even as paradoxically when it comes to the prior registry-
worldview’s/dimension’s postconverging~aporeticism-overcoming/unovercoming superseded
by the given registry-worldview/dimension secondnatured ‘relative-ontological-
completeness⁸⁷—apriorising/axiomatising/referencing-psychologism enculturated/constructed
social-pragmatics-framing-of—predicative-effectivity-sublimation-(as-to-underlying,-
ontological-commitment⁶⁶ -<implied—self-assuredness-of-ontological-good-
faith/authenticity⁶⁹ ~postconverging-de-mentating/structuring/paradigming⁷⁰ -as-being-as-of-
existential-reality>)’ no such ‘break with prospective notional-contiguity/epistemic-
contiguity⁶² -<profound-supererogation⁹⁶ -of-mentally-aestheticised~postconverging/dialectical-
thinking²¹ -qualia-schema> conception of relative-ontological-completeness⁸⁷ as to existence—

as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-
 supererogation⁹⁶ for knowledge-reification~gesturing-and-accounting—of-epistemic-
 phenomenism-<in-prospective-psychologism~apriorising/axiomatising/referencing-{of-
 ‘prospectively-implicated-attendant-ontological-contiguity’~educated-
 existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³ in-{preconverging-ment-by}-
 postconverging-entailment>’ is implied (as ancient-sophists do not find any
 metaphysical/ideological advocacy issues with rulemaking-over-non-rules—
 apriorising/axiomatising/referencing-psychologism but for when it prospectively comes to
¹⁰³universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-
 psychologism’, medieval-scholastics do not find any metaphysical/ideological advocacy issues
 with ¹⁰³universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing-psychologism but for when it prospectively comes to
 positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing-psychologism, and likewise modern-day manifestation of
 disparateness-of-conceptualisation-<unforegrounding-ment,-failing-prospectively-to-reflect-
 ‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁵⁷’>
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
 <amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁵⁷>) do not
 find any metaphysical/ideological advocacy issues with positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-
 psychologism but for when it prospectively comes to postmodern-thought herein implied as of
 as ⁴⁸human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-
 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-⁶¹nonpresencing>⁹² and

as herein articulated with notional~¹⁸deprocrypticism as preempting—disjointedness-as-of-
⁸³reference-of-thought,-as-to-³²<amplituding/formative-epistemicity>growth-or-
conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism). Critically, the ontological-veracity of the ‘subverting nature/aestheticisation—
and-aestheticisation-towards-ontology-<elicited-idiomatisation>’ as to ⁵⁵maximalising-
recomposuring-for-relative-ontological-completeness⁸⁷—unenframed/re-
ontologising~conceptualisation of human prospective sublimating-over-desublimation
⁵⁶meaningfulness-and-teleology⁹⁹ is reflected in the overall
‘wavering/redounding/waveforming—of-the-referencing-and-the-devolved-referencing-
imbued-ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc.
as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-
devolved-referencing’ thus projecting a notional~¹⁸deprocrypticism epistemic veracity of
sublimation-over-desublimation as so reflected with the overall ~~relative-unreflexivity/relative-
reflexivity~~—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸; with the
implications that in reality sublimating ⁵⁶meaningfulness-and-teleology⁹⁹ (as to deconstructing-
threshold-<uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality>~of-
ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. of
human ontological-performance⁷²-<including-virtue-as-ontology>) is rather veridically
supererogatory in its conception as of notional~asceticism⁴ (instigating originariness-parrhesia,—
as-spontaneity-of-aestheticisation—
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness projection of prospective
methods/methodologies/approaches as from prospective sublimation induced
methodologising/mutualising/organising/institutionalising) and so counterintuitive to

secondnatured institutionalisation conceptions of sublimating⁵⁶ meaningfulness-and-teleology⁹⁹ in terms of mundane reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation comprehensive construal of sublimating⁵⁶ meaningfulness-and-teleology⁹⁹ on presencing-distorted—meritocracy/totalising—sovereign-apportioning—of-human-ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. terms—as-of-axiomatic-construct of ‘<amplifying/formative>disposedness/psychologismic-construct-<as-to-orientation/value-construct/valuation—and-derived-parameterising> and ontologisation’ as so-reflected by the underpinning—suprasocial-construct (historially involving ‘dominance/vested-interest structure in relative-ontological-incompleteness⁸⁸—presublimation-construct-of—⁵⁶ meaningfulness-and-teleology⁹⁹ desublimating~existentialising—decisionality-<as-to-disontologising/re-ontologising—aporeticism>’ as from blatant brutish conquest/subjugation conception of apportioning, dominion protection conception of apportioning, to the very natural-order-of-things conception of apportioning and to our subtle modern-day institutionally-distorted/disjointed conception of apportioning as particularly the target as to Lyotard’s critique of such institutionally-distorted implied metanarratives especially with regards to their poor/sheepish/dubious/ineffectual social/institutional devolving parameterised equanimity/balance as putting in question their theoretical, conceptual and operative veracity, and speaking in all the above epochal instances of ‘ontological-bad-faith/inauthenticity⁶⁴—and—lack-of-equanimity of social/institutional process towards preconverging/postconverging—de-mentative/structural/paradigmatic priorly-defaulted/usurped social/institutional outcome as reflecting manifest lack of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷’). But then such a presencing-distorted—meritocracy/totalising—sovereign-apportioning—of-human-ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. conception of sublimating⁵⁶ meaningfulness-and-teleology⁹⁹ as so-construed fundamentally as to the

underpinning—suprasocial-construct conception that mostly defines human ⁵⁶meaningfulness-
 and-teleology⁹⁹ as of the constraint of ‘immediacy supposed absolute sublimating value and
 ontological-veracity disposition’ (as to the beyond-the-consciousness-awareness-teleology⁹⁹—
~~<of-preconverging-existential-extrication-as-of-existential-unthought>~~⁶ positive-
 opportunism—of-social-functioning-and-accordance⁷⁵ of ~~institutional-development-as-to-~~
~~social-function-development~~ and ~~living-development-as-to-personality-development~~
~~psychologismic-epistemic-acutisation—difficulty~~ ~~<for-residualising-~~
~~{decompulsing}delinearity-for-cogency>~~ magnitudes ^{of-experientiality/experiment}), is rather predisposed to
 overlook the supererogation⁹⁶-profundity~postconverging—de-
 mentating/structuring/paradigming (with regards to the requisite dispensing-with-immediacy-
 for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ of ~~Being-~~
~~development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-~~
~~infrastructure-of-meaningfulness-and-teleology~~) as to underlying ‘non-immediacy
 prospective sublimating value and ontological-veracity disposition’ (so-construed as to the ‘re-
 originary—as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation—~~imbued-~~
~~postconverging/dialectical-thinking~~²¹ -‘projective-insights’/‘epistemic-projection-in-
~~conflatedness~~¹³’-of-notional~¹⁸depropticism-prospective-sublimation)⁹⁰ intemporal-
 disposition supererogatory rescalarisation of ontologisation and value-construction within any
 given registry-worldview/dimension ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴
~~<preconverging~‘motif-and-apriorising/axiomatising/referencing’—entailing>-~~
 existentialising—enframing/imprintedness—~~as-to-~~⁴historicity-tracing—in-presencing—
~~hyperrealisation/hyperreal-transposition)~~ imbued ‘ontological-good-faith/authenticity⁶⁹-and-
 equanimity of social/institutional process towards credible social/institutional outcome as
 reflecting manifest dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification/contemplative-distension²⁷’) that acts as the backbone for human value and

ontological-veracity sublimation. The fact is the ‘wavering/redounding/waveforming—of-the-
 referencing-and-the-devolved-referencing-imbued-ontological-performance⁷²-<including-
 virtue-as-ontology>/morality/ethics/justice/etc. as to presublimation and nascent-sublimations
 overlapping-contiguity-of-referencing-and-devolved-referencing’ means that in reality the
 underpinning—suprasocial-construct ⁵⁶meaningfulness-and-teleology⁹⁹ is mostly as of ‘prior
⁸³reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning
 presublimation-drivenness’ and thus implies a preconverging—de-
 mentating/structuring/paradigming of nascent-particular/incipient-and-material/technical-
 sublimations-<blinded-to-their-relative-ontological-completeness — ⁸reference-of-thought-
⁸⁴devolving> around the ‘dominance/vested-interest structure in relative-ontological-
 incompleteness⁸⁸—presublimation-construct-of—⁵⁶meaningfulness-and-teleology⁹⁹
 desublimating~existentialising—decisionality-<as-to-disontologising/re-ontologising—
 aporeticism>’, thus rather preconverging/postconverging—de-
 mentatively/structurally/paradigmatically inducing an
 expropriating/estranging/constraining/limiting overall positive-opportunism—of-social-
 functioning-and-accordance⁷⁵ relation with the sublimation inducing supererogation⁹⁶-
 profundity~postconverging—de-mentating/structuring/paradigming without the requisite
 comprehensive abstract-appraisal of the preconverging/postconverging—de-
 mentative/structural/paradigmatic implications of the ‘supererogation⁹⁶-
 profundity~postconverging—de-mentating/structuring/paradigming of nascent-
 particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-
 completeness⁸⁷⁻⁸³ — reference-of-thought-⁸⁴devolving>’ as rather reflecting the requisite
 dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification/contemplative-distension²⁷ for Being-development/ontological-framework-
 expansion—as-to-depth-of-ontologising-development-as-infrastructure-of— meaningfulness-

and-teleology (and so as to an ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—
 enframed/disontologising~conceptualisation conception that as of ‘prior ⁸³reference-of-
 thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning
 presublimation-drivenness’ rather references/registers prospective nascent-particular/incipient-
 and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—
 reference-of-thought-⁸⁴ devolving> as from the available desublimating prior ⁸³reference-of-
 thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning). The fact is
 (as to human Being-development/ontological-framework-expansion-as-to-depth-of-
 ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-
 development-as-to-social-function-development and living-development-as-to-personality-
 development ~~psychologismic epistemic acutisation~~ difficulty <for, residualising-
 {decompulsing} delinearity-for-cogency>—magnitudes^{of-experientiality/experiment}), along the trail of
 nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-
 ontological-completeness — reference-of-thought- devolving> there is ever always a
 ‘profound-supererogation⁹⁶ element’ that is often underrated as well as a ‘presencing-distorted-
 meritocracy/totalising-sovereign-apportioning—of-human-ontological-performance⁷²-
 <including-virtue-as-ontology>/morality/ethics/justice/etc. element’ that is often overrated (the
 latter as to the given ‘prior ⁸³reference-of-thought/grandest-axiomatic-construct—as-to-
 referencing/registering/decisioning presublimation-drivenness’ underpinning-suprasocial-
 construct conception-of-⁵⁶meaningfulness-and-teleology⁹⁹); with an ‘immediacy supposed
 absolute sublimating value and ontological-veracity disposition’ (historially involving
 ‘dominance/vested-interest structure in relative-ontological-incompleteness⁸⁸—presublimation-
 construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ desublimating~existentialising~decisionality-
 <as-to-disontologising/re-ontologising—aporeticism>’ as from blatant brutish
 conquest/subjugation conception of apportioning, dominion protection conception of

apportioning, to the very natural-order-of-things conception of apportioning and to our subtle modern-day institutionally-distorted/disjointed conception of apportioning) that then mostly overrides the ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ (so-construed as to the ‘re-originary-as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-~~(imbued-postconverging/dialectical-thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-notional~⁸deprocrypticism-prospective-sublimation)⁹⁰ intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction within any given registry-worldview/dimension ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-~~(as-to-⁴historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)~~’ imbued ‘ontological-good-faith/authenticity⁶⁹-and-equanimity of social/institutional process towards credible social/institutional outcome as reflecting manifest dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷’). It is the capacity for human self-reflexive questioning of how the ‘supererogation⁹⁶-profundity~postconverging—de-mentating/structuring/paradigming of nascent-particular/incipient-and-material/technical-sublimations-~~(blinded-to-their-relative-ontological-completeness⁸⁷—⁸³reference-of-thought-devolving>’ in reflection of the overall ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸ implications as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation⁹⁶ (beyond ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ implied presencing-distorted—meritocracy/totalising—sovereign-apportioning—of-human-ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. historically involving ‘dominance/vested-interest structure~~~~~~

in relative-ontological-incompleteness⁸⁸—presublimation-construct-of⁵⁶ meaningfulness-and-teleology⁹⁹ desublimating~existentialising—decisionality<as-to-disontologising/re-ontologising—aporeticism>’ as from blatant brutish conquest/subjugation conception of apportioning, dominion protection conception of apportioning, to the very natural-order-of-things conception of apportioning and to our subtle modern-day institutionally-distorted/disjointed conception of apportioning as so-underlying their epochal instances of ‘ontological-bad-faith/inauthenticity⁶⁴—and—lack-of-equanimity of social/institutional process towards preconverging/postconverging—de-mentative/structural/paradigmatic priorly-defaulted/usurped social/institutional outcome as reflecting manifest lack of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷’) developed (so-construed as to the ‘re-originary—as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation—(imbued-postconverging/dialectical-thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-notional~¹⁸ deprocrypticism-prospective-sublimation)⁹⁰ intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction within any given registry-worldview/dimension ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’—entailing>-existentialising—enframing/imprintedness—(as-to-¹ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’, imbued ‘ontological-good-faith/authenticity⁶⁹-and-equanimity of social/institutional process towards credible social/institutional outcome as reflecting manifest dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷’), that underlies the ontological-veracity of human re-ontologising prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology psychologismic epistemic acutisation—difficulty <for, residualising—

~~{decompulsing} delinearity~for~cogency>~~ magnitude^{of-experientiality/experiment} and its implications for prospective institutional-development-as-to-social-function-development and living-development-as-to-personality-development psychologismic-epistemic-acutisation—difficulty<for, residualising ~~{decompulsing} delinearity~for~cogency}>~~ magnitudes^{of-experientiality/experiment} (as of dimensionality-of-sublimating²⁵ <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)). This fundamental ontological-deficiency of registry-worldviews/dimensions ‘prior ⁸³reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning presublimation-drivenness’ underpinning-suprasocial-construct conception-of-⁵⁶meaningfulness-and-teleology⁹⁹ is reflected in the fact of their absconding/abandonment relationship with the possibility of their very own prospective postconverging-aporeticism-overcoming/unovercoming as to the implications of ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ (with regards to its supererogation⁹⁶-profundity~postconverging~de-mentating/structuring/paradigming requisite dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ for Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology), so-construed as an imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable framework (in mere prospective wait for messianicity) while at the same time advancing that stances of shallow-supererogation⁹⁶ (as to presencing-distorted-meritocracy/totalising-sovereign-apportioning—of-human-ontological-performance⁷²-<including-virtue-as-ontology>) are the absolute possibilities of human ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. potential; as to the

paradox that human presublimation as of the underpinning-suprasocial-construct postconverging-aporeticism-overcoming/unovercoming stances of shallow-supererogation⁹⁶ (as to presencing-distorted-meritocracy/totalising-sovereign-apportioning—of-human-ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. as historically involving ‘dominance/vested-interest structure in relative-ontological-incompleteness⁸⁸-presublimation-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ desublimating~existentialising—decisionality-<as-to-disontologising/re-ontologising—aporeticism>’ as from blatant brutish conquest/subjugation conception of apportioning, dominion protection conception of apportioning, to the very natural-order-of-things conception of apportioning and to our subtle modern-day institutionally-distorted/disjointed conception of apportioning) of recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, ¹⁰³universalisation—non-positivism/medievalism and positivism—⁸⁰procrypticism are preconvergingly—de-mentated/structured/paradigmed as to be incapable of explaining the possibility for prospective human emancipation/sublimation as reflected in the overall ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸ implications as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation⁹⁶ with respectively base-institutionalisation, ¹⁰³universalisation, positivism and prospective notional~¹⁸deprocrypticism (so-enabled rather by supererogatory dimensionality-of-sublimating²⁵-(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) as to the ‘re-originary—as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-(<imbued-postconverging/dialectical-thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-notional~¹⁸deprocrypticism-prospective-sublimation)⁹⁰ intemporal-disposition supererogatory

rescalarisation of ontologisation and value-construction within any given registry-worldview/dimension ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴

<preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-

existentialising—enframing/imprintedness-~~as-to-⁴ historicity-tracing—in-presencing—~~

hyperrealisation/hyperreal-transposition) imbued ‘ontological-good-faith/authenticity⁶⁹-and-

equanimity of social/institutional process towards credible social/institutional outcome as

reflecting manifest dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-

reification/contemplative-distension²⁷’); as left to the non-universalising ancient-sophists, non-

positivising medieval-scholastics and our modern-day ⁸⁰procrypticism—or-disjointedness-as-of-

⁸³reference-of-thought, the notion of any supererogation⁹⁶ as to re-ontologising prospective

Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-

development-as-infrastructure-of- meaningfulness-and-teleology (as advanced by Socratic-

philosophers ¹⁰³universalising-idealisation, budding-positivists and postmodern-thought

implications for prospective human construction-of-the-Self) is rather unintelligible/superfluous

but for their respective ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴

<preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-

existentialising—enframing/imprintedness-~~as-to-⁴ historicity-tracing—in-presencing—~~

hyperrealisation/hyperreal-transposition) given presencing-distorted—meritocracy/totalising—

sovereign-apportioning—of-human-ontological-performance⁷²-<including-virtue-as-

ontology>/morality/ethics/justice/etc. (historially involving ‘dominance/vested-interest

structure in relative-ontological-incompleteness⁸⁸-presublimation-construct-of-

⁵⁶meaningfulness-and-teleology⁹⁹ desublimating~existentialising—decisionality-<as-to-

disontologising/re-ontologising—aporeticism>’ as from blatant brutish conquest/subjugation

conception of apportioning, dominion protection conception of apportioning, to the very natural-

order-of-things conception of apportioning and to our subtle modern-day institutionally-

distorted/disjointed conception of apportioning). Again, as to the
 <cumulating/recomposuring~attendant~ontological-contiguity >-successive registry-
 worldviews/dimensions decadent wariness to ‘break-away from prospective notional-
 contiguity/epistemic-contiguity⁶² -<profound-supererogation⁹⁶ -of-mentally-
 aestheticised~postconverging/dialectical-thinking³¹ -qualia-schema> conception of relative-
 ontological-completeness⁸⁷ as to existence—as-sublimating-withdrawal/unenframing/re-
 ontologising, -elicited-from-prospective~profound-supererogation⁹⁶ for knowledge-
 reification~gesturing-and-accounting—of-epistemic~phenomenalism-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant~ontological-contiguity ’~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity~contiguity-
 <imbued~notional~cogency>’ } -conflatedness³ -in-{preconverging-ment-by}-
 postconverging-entailment>’ (hence inducing a flawed
 imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
 surmountable/unovercomable epistemic-projection perspective that undermines prospective re-
 ontologisation and value-construction) as to wrongly construing of any such prospective insight
 as rather being of a ‘framework of metaphysical/ideological advocacy as of totalisingly-ing—
 discretion/whim-of-thought (rather than truly being a framework of ontological-veracity implied
 relative-ontological-completeness⁸⁷ <amplituding/formative>disposedness/psychologismic-
 construct-<as-to-orientation/value-construct/valuation—and-derived-parameterising> and
 <amplituding/formative>entailment—as-to-totalising-contiguous/coherent~factuality-of-
 variability)’; this registry-worldviews/dimensions decadently so-induced disparateness-of-
 conceptualisation-<unforegrounding-ment,-failing-prospectively-to-reflect-
 ‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁸⁷’> at their
 prospective destructuring-threshold-<uninstitutionalised-threshold⁰²/presublimating-

desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. arises as to the pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness) of their ontologically-flawed presublimating⁸³ reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning <amplituding/formative>disposedness/psychologismic-construct-(as-to-orientation/value-construct/valuation-and-derived-parameterising) as supposedly entailing the prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness – reference-of-thought-⁸ devolving> (whereas the latter is in want for its very own prospective sublimating⁸³ reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning in reflecting relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷), and this pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness) then fails the requisite ontological-veracity of⁵⁵ maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed/re-ontologising~conceptualisation necessary for re-ontologising prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology psychologismic-epistemic-acutisation—difficulty <for, residualising {decompulsing} delinearity~for-cogeny>—————magnitude {of-experientiality/experiment} and its induced prospective institutional-development—as-to-social-function-development and living-development—as-to-personality-development psychologismic-epistemic-acutisation—difficulty <for, residualising {decompulsing} delinearity~for-cogeny> magnitudes {of-experientiality/experiment}. The implication here is that instead of an ontologically-

veridical supererogatory~unbeholdening-conflatedness¹³ ‘supererogation⁹⁶-
 profundity~postconverging–de-mentating/structuring/paradigming of nascent-
 particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-
 completeness⁸⁷ – reference-of-thought-⁸³ devolving>’ inducing of ‘prospective/nascent relative-
 ontological-completeness⁸⁷ ⁸³reference-of-thought/grandest-axiomatic-construct—as-to-
 referencing/registering/decisioning supererogatory~unbeholdening-conflatedness¹³ projective-
 insights as of notional~¹⁸deprocrypticism’ as underlying the overall: human-subpotency
 ‘fatedness-of-sublimation-over-desublimation, to existence-potency ~sublimating–nascence,-
 disclosed-from-prospective-epistemic-digression (in reflecting holographically-<conjugatively-
 and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-
 the-human-institutionalisation-process), as from human-subpotency ontological-faith-notion-
 or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the
 disseminative—sublimating-selectivity-of-ontological-good-
 faith/authenticity ~postconverging–de-mentating/structuring/paradigming ,—over—
 desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-
 mentating/structuring/paradigming ’; the <cumulating/recomposuring~attendant–ontological-
 contiguity >-successive registry-worldviews/dimensions ⁸³reference-of-thought/grandest-
 axiomatic-construct—as-to-referencing/registering/decisioning as of their relative-ontological-
 incompleteness⁸⁸ destructuring-threshold-<uninstitutionalised-threshold⁰²/presublimating–
 desublimating-decisionality>~of-ontological-performance⁷²-<including-virtue-as-
 ontology>/morality/ethics/justice/etc. adopt their respective ‘relic/artifactual–beholdening-
 constitutedness¹⁴ ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’–entailing>-
 existentialising—enframing/imprintedness-<as-to-⁰¹ historicity-tracing—in-presencing–

hyperrealisation/hyperreal-transposition) given presencing-distorted-meritocracy/totalising-sovereign-apportioning—of-human-ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. (historially involving ‘dominance/vested-interest structure in relative-ontological-incompleteness⁸⁸—presublimation-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ desublimating~existentialising—decisionality<as-to-disontologising/re-ontologising—aporeticism>’ as from blatant brutish conquest/subjugation conception of apportioning, dominion protection conception of apportioning, to the very natural-order-of-things conception of apportioning and to our subtle modern-day institutionally-distorted/disjointed conception of apportioning as particularly the target as to Lyotard’s critique of such institutionally-distorted implied metanarratives especially with regards to their poor/sheepish/dubious/ineffectual social/institutional devolving parameterised equanimity/balance as putting in question their theoretical, conceptual and operative veracity, and speaking in all the above epochal instances of prospective ‘ontological-bad-faith/inauthenticity⁶⁴—and—lack-of-equanimity of social/institutional process towards preconverging/postconverging—de-mentative/structural/paradigmatic priorly-defaulted/usurped social/institutional outcome as reflecting manifest lack of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷’). Whereas (as of ‘ontological-good-faith/authenticity⁶⁹-and-equanimity of social/institutional process towards credible social/institutional outcome as reflecting manifest dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷’) it is ‘re-originary—as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-<imbued-postconverging/dialectical-thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-notional~¹⁸deprocrypticism-prospective-sublimation)⁹⁰ intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry-worldview/dimension ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴

<preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-
 existentialising—enframing/imprintedness-⟨as-to-⁴ historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition⟩) inducing prospective sublimation-over-desublimation
⁵⁶meaningfulness-and-teleology⁹⁹ infrastructure thus effectively superseding any such given
 registry-worldview/dimension underpinning—suprasocial-construct prior conception of
 ontologisation and value-construction’ and so as to the underlying ‘tight-and-entwined
 relationship between the overall human ontological-commitment⁶⁶ -⟨implied—self-assuredness-
 of-ontological-good-faith/authenticity⁶⁹ ~postconverging—de-
 mentating/structuring/paradigming⁷⁰ —as-being-as-of-existential-reality> (across all registry-
 worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-
 effectivity—sublimation-⟨as-to-underlying,-ontological-commitment⁶⁶ -⟨implied—self-
 assuredness-of-ontological-good-faith/authenticity⁶⁹ ~postconverging—de-
 mentating/structuring/paradigming⁷⁰ —as-being-as-of-existential-reality>⟩ inherent in the
 ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ perspective that
 such re-originary—as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-
⟨imbued-postconverging/dialectical-thinking²¹ -‘projective-insights’/‘epistemic-projection-in-
conflatedness¹³’-of-notional~¹⁸ deprocrypticism-prospective-sublimation)⟩⁹⁰ intemporal-
 disposition can induce, and with such ‘re-originary—as-unenframed/re-
ontologising/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-
 thinking²¹ -‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-
 notional~¹⁸ deprocrypticism-prospective-sublimation)⟩⁹⁰ intemporal-disposition supererogatory
 rescalarisation of ontologisation and value-construction induced sublimation-over-
 desublimation ⁵⁶meaningfulness-and-teleology⁹⁹ infrastructure’ preconverging/postconverging—
 de-mentatively/structurally/paradigmatically explaining the possibility for the
 <cumulating/recomposuring~attendant—ontological-contiguity >-succession of registry-

worldviews/dimensions as to their induced institutional-development-as-to-social-function-development and living-development-as-to-personality-development psychologism-epistemic-acutisation—difficulty <for, residualising—{decompulsing} delinearity~for-cogency> magnitudes^{of-experientiality/experiment} social-stake-contention-or-confliction. Inherently, unlike the flawed intuitive human projection of ⁵⁶meaningfulness-and-teleology⁹⁹ in apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity’ ~educated—existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—constitutedness¹⁴ in-preconverging-entailment terms inducing ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness- <as-to- historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition) distortion that seem to wrongly imply that human nature is of intemporal-disposition only without factoring the distorting implications on human ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. of human temporal-dispositions with regards to social-stake-contention-or-confliction at uninstitutionalised-threshold¹⁰², in rather truly reflecting human ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. as of notional~firstnatureddness-formativeness-<as-to-eventualising~inking-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> this then allows for conceptualising how intemporal-disposition induced ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. in superseding uninstitutionalised-threshold¹⁰² arises (as of the apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity’ ~educated—existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-

~~<imbued-notional~cogency>' }~~—conflatedness¹³ ~~in {preconverging-ment-by}~~—
~~postconverging-entailment~~ of ~~dimensionality-of-sublimating~~²⁵ ~~—~~
~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-~~
~~conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-~~
~~drivenness-equalisation)~~ as to existence—~~as-sublimating-withdrawal/unenframing/re-~~
~~ontologising,-elicited-from-prospective-profound-supererogation⁹⁶~~ implications) and so
involving 'human ~~<amplituding/formative-epistemicity>-totalising~thrownness-in-~~
~~existence³⁵, -imbued-projective-arbitrariness/waywardness-(as-to-the-human-~~
~~projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-~~
~~referencing-process-of-‘<amplituding/formative-epistemicity>totalising~conceptualisation?’)~~
(speaking of varying temporal-to-intemporal human ontological-performance⁷²-<including-
virtue-as-ontology>) fundamental subjection to prospective existence—~~as-sublimating-~~
~~withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation⁹⁶~~
implications in a narrowing-down selection of the intemporal-disposition as being of
ontological-veracity thus reflecting its sublimating inducing supererogation⁹⁶-
profundity~postconverging~de-mentating/structuring/paradigming, and as this in turn underlies
the narrowing-down secondnaturing of the ~~<cumulating/recomposuring~attendant-ontological-~~
~~contiguity >-successive registry-worldviews/dimensions~~ (while excluding human temporal-
dispositions of ~~ontological-performance⁷²-<including-virtue-as-~~
~~ontology>/morality/ethics/justice/etc.~~ as to the secondnated level of projective-insights
attained). Thus inherently 'human ~~notional~firstnatedness-formativeness-<as-to-~~
~~eventualising~inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-~~
~~<so-construed-as-from-perspective-ontological-normalcy/postconvergence>~~ accordioning-~~(as-~~
~~of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-~~
~~wavering/redounding/waveforming—of-their-referencing-and-their-devolved-referencing-~~

imbued-ontological-performance⁷²-<including-virtue-as-ontology>} as to living-development-
 as-to-personality-development is preconverging/postconverging-de-
 mentatively/structurally/paradigmatically reflected in the overall relative-unreflexivity/relative-
 reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸ (as of
 successive Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-
 development-as-infrastructure-of- meaningfulness-and-teleology) is rather by the narrowing-
 down selectivity and secondnating of the intemporal-disposition at the utter exclusion of
 temporal-dispositions (that is, until the prospective destructuring-threshold-~~{uninstitutionalised-
 threshold⁶²/presublimating-desublimating-decisionality}~~~of-ontological-performance⁷²-
 <including-virtue-as-ontology>/morality/ethics/justice/etc. reflect human
 notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-
 misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-
 ontological-normalcy/postconvergence> in want for the same narrowing-down selection of the
 intemporal-disposition as to ‘human <amplifying/formative-epistemicity>-
 totalising~thrownness-in-existence³⁵,-imbued-projective-arbitrariness/waywardness-<as-to-the-
 human-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-
 referencing-process-of-‘<amplifying/formative-epistemicity>totalising~conceptualisation?’
 (speaking of varying temporal-to-intemporal human ontological-performance⁷²-<including-
 virtue-as-ontology>) fundamental subjection to prospective existence—as-sublimating-
 withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation⁹⁶
 for intemporal-disposition selectivity in reflection of re-originary—as-unenframed/re-
 ontologising/unbeholdening/outlier-conceptualisation-~~{imbued-postconverging/dialectical-
 thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-
 notional~¹⁸deprocrypticism-prospective-sublimation}~~⁹⁰. This thus implies that human social-
 stake-and-contention framing as preformulating/preframing/premeaningfulness-

<metaphoricity⁵⁷-disposition—as-to-psyche-induced-psychologism-of-existential-stake> is rather ever always caught up in an enframed/disontologising-by-unenframed/re-ontologising or enframed/disontologising-superseding/overcoming or re-originary-as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-notional~¹⁸deprocrypticism-prospective-sublimation)⁹⁰ stance as to the prospective possibility of the ontological-veracity of human ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation⁹⁶; wherein ⁷blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising-by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out> as to uninstitutionalised-threshold¹⁰² is an epistemic-constraint undermining sublimation and inducing desublimation, and ¹⁰³universal-transparency¹⁰⁴-<(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) as to induced prospective institutionalisation is an epistemic-constraint for undermining desublimation and inducing sublimation as such ¹⁰³universal-transparency¹⁰⁴-<(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) is so-reflected in the succession of ‘relative-ontological-completeness⁸⁷—apriorising/axiomatising/referencing-psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-<as-to-underlying,-ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>’ as narrowing-down selectivity of the intemporal-disposition for prospectively secondnatured institutionalisation. This disparateness-of-conceptualisation-<unforegrounding-ment,-failing-prospectively-to-reflect-‘immanent~relative

~~unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~~ insight (as to the
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
~~⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁷⁷⟩~~ of
presublimating ⁸³reference-of-thought/grandest-axiomatic-construct—as-to-
referencing/registering/decisioning and prospective nascent-particular/incipient-and-
material/technical-sublimations-~~⟨blinded-to-their-relative-ontological-completeness⁸⁷—
⁸³reference-of-thought-⁸⁴devolving⟩~~) is equally reflected in the manifestation of postlogism⁷⁷
and social-postlogism⁷⁷ (arising from conjugated-postlogism⁷⁷ induced ⁵⁶meaningfulness-and-
teleology⁹⁹) across the ~~⟨cumulating/recomposuring~attendant—ontological-contiguity >-
successive registry-worldviews/dimensions (as associated with psychopathy in our positivism—
⁸⁰procrypticism registry-worldview/dimension); wherein the possibility for the specifically
given registry-worldview/dimension induced postlogism⁷⁷ and social-postlogism⁷⁷ is
fundamentally possible only as of the specific registry-worldview/dimension destructuring-
threshold-⟨uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality⟩~of-
ontological-performance⁷²-⟨including-virtue-as-ontology⟩/morality/ethics/justice/etc.
presublimating ⁸³reference-of-thought/grandest-axiomatic-construct—as-to-
referencing/registering/decisioning imbued apriorising/axiomatising/referencing—psychologism
ontological-deficiency whether as of recurrent-utter-uninstitutionalisation, ununiversalisation,
non-positivism/medievalism or ⁸⁰procrypticism—or-disjointedness-as-of-⁸³reference-of-thought
(notional~procrypticism). Such that the manifested postlogism⁷⁷-as-of-¹¹compulsing-
nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-
attendant-intradimensional—apriorising/axiomatising/referencing>-induced-disontologising’-of-
the-‘attendant-intradimensional—ontologising’-imbued-
<contextualising/existentialising~attendant—ontological-contiguity >;-in-shallow-~~

supererogation⁹⁶-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-
 veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness>

is directly related to the presublimating⁸³ reference-of-thought/grandest-axiomatic-construct—
 as-to-referencing/registering/decisioning

<amplituding/formative>disposedness/psychologismic-construct-⟨as-to-orientation/value-
 construct/valuation—and-derived-parameterising⟩ to be cognisant-and-integrative in

prelogism⁷⁸-as-of-conviction,-in-profound-supererogation⁹⁶-⟨existentially-veridical-
 ‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-
 disontologising-logical-outcome-arrived-at> (construed as if of postconverging-or-dialectical-
 thinking²¹-apriorising-psychologism) of the same⁵⁶ meaningfulness-and-teleology⁹⁹ articulated

as of postlogism⁷⁷ manifestation (articulated rather as preconverging-or-dementing²⁰-
 apriorising-psychologism) thus inducing the conjugated-postlogism⁷⁷; and so as to the fact that

for instance a postlogism⁷⁷ manifestation grounded in a social-setup as of say an animistic social-
 setup cognisant-and-integrative of notions-and-accusations-of-sorcery in prelogism⁷⁸-as-of-
 conviction,-in-profound-supererogation⁹⁶-⟨existentially-veridical-‘attendant-intradimensional-
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
 outcome-arrived-at> (as if of postconverging-or-dialectical-thinking²¹-apriorising-
 psychologism) is susceptible to the postlogism⁷⁷ of notions-and-accusations-of-sorcery

⁵⁶ meaningfulness-and-teleology⁹⁹ (articulated rather as preconverging-or-dementing²⁰-
 apriorising-psychologism) which will be preconverging/postconverging-de-
 mentatively/structurally/paradigmatically impossible to manifest in a non-superstitious

positivistic registry-worldview/dimension. Thus the idea of ‘prelogism⁷⁸-as-of-conviction,-in-
 profound-supererogation⁹⁶-⟨existentially-veridical-‘attendant-intradimensional-
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
 outcome-arrived-at> cognisance-and-integration in presublimation⁸³ reference-of-

thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning

~~<amplituding/formative>~~disposedness/psychologismic-construct-~~{as-to-orientation/value-construct/valuation-and-derived-parameterising}~~’ speaks to the fact that more fundamentally postlogism⁷⁷ and social-postlogism⁷⁷ implications are ontologically escalating beyond just any particular/specific existential-~~<disontologising/re-ontologising—aporeticism>~~ manifestation of postlogism⁷⁷ and that inherently a presublimating⁸³reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning is rather preconverging/postconverging—de-mentatively/structurally/paradigmatically an ontological-deficiency paradoxically in-wait for its manifest postlogism⁷⁷ and social-postlogism⁷⁷ and such a presublimating⁸³reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning as to its cognisance-and-integration of postlogism⁷⁷ is the more ontologically profound conceptualisation as to systemic aetiologisation/ontological-escalation-~~<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending>~~ implications of social pervasiveness of postlogism⁷⁷ and conjugated-postlogism⁷⁷. Ultimately as from the technical ontological-veracity of originariness/origination-~~{so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence}~~ perspective of notional-¹⁸deprocrypticism, disparateness-of-conceptualisation-~~<unforegrounding-ment,-failing-prospectively-to-reflect-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷’>~~ insight (as to the pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-~~{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-~~<amplituding/formative—epistemicity>~~totalising~in-relative-ontological-completeness⁷⁷}~~ of presublimating⁸³reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning and prospective nascent-particular/incipient-and-material/technical-sublimations-~~<blinded-to-their-relative-ontological-completeness⁸⁷—~~

reference-of-thought-⁸⁴ devolving>) projects an ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed/disontologising~conceptualisation that ‘undermines ontological-veracity as of ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed/re-ontologising~conceptualisation’; and so as to the fact that the cognisance-and-integration of prospective nascent-particular/incipient-and-material/technical-sublimations-~~<blinded-to-their-relative-ontological-completeness⁸⁸ – reference-of-thought-⁸⁴ devolving>~~ as if of relative-ontological-incompleteness⁸⁸ presublimating ⁸³reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning is circularly beholdening ⁵⁶meaningfulness-and-teleology⁹⁹ to human-subpotency (as subontologising prior apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting) rather than to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation⁹⁶ (as re-ontologising prospective apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting) and thus undermining the prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring induced re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting as conflating towards the possibility of ‘scularity/immanency of existence’s ontological-normalcy/postconvergence’. The psychologistic and apriorising implications here is that with regards to say a God-of-plane proposition in an animistic social-setup, an engagement striving to elucidate the notion of plane involving any existential-instantiation aposteriorising/logicising/deriving/intelligising/measuring in terms of the animistic social-setup non-positivistic apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—for–conceptualisation, is preconverging/postconverging–de-mentatively/structurally/paradigmatically already validating the animistic social-setup non-

positivistic

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting—for—
conceptualisation as paradoxically valid for all instances of
aposteriorising/logicising/deriving/intelligising/measuring warranting positivistic
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting—for—
conceptualisation (thus inducing the animistic social-setup ⁵¹incrementalism-in-relative-
ontological-incompleteness⁸⁸—enframed/disontologising~conceptualisation and its non-
positivistic complexification); as to the fact that it is a positivistic
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting—for—
conceptualisation adopting rather a relation of ‘non-aposteriorising/non-logicising/non-
deriving/non-intelligising/non-measuring as from the non-positivistic
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting—for—
conceptualisation of such an animistic social-setup God-of-plane non-positivistic proposition’
that enables the possibility for ⁵⁵maximalising-recomposuring-for-relative-ontological-
completeness⁸⁷—unenframed/re-ontologising~conceptualisation as bringing to the
consciousness-awareness-teleology⁹⁹ of the animistic social-setup that the notion of plane
implies an altogether superseding positivistic
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting—for—
conceptualisation induced psychologism of ⁸³reference-of-thought (over their non-positivistic
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting—for—
conceptualisation psychologism of ⁸³reference-of-thought) from whence
aposteriorising/logicising/deriving/intelligising/measuring can then ensue in existential-
instantiations of conceptualising. Furthermore, it is such ontologically-deficient
⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—
enframed/disontologising~conceptualisation (as to its cognisant-and-integrative

blending/incorporating of prospective ‘nascent-particular/incipient-and-material/technical-
 sublimations-<blinded-to-their-relative-ontological-completeness – reference-of-thought-
 84 devolving> as if of relative-ontological-incompleteness⁸⁸ presublimating ⁸³reference-of-
 thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning in circularly
 beholdening ⁵⁶meaningfulness-and-teleology⁹⁹ to human-subpotency’) that is behind the
 development of all the <cumulating/recomposuring~attendant~ontological-contiguity >-
 successive registry-worldviews/dimensions given <amplituding/formative> wooden-language-
 <imbued—temporal—mere-form/virtualities/dereification/akrasiatic-
 drag/denatured/preconverging-or-dementing²⁰—narratives—of-the-³³reference-of-thought-
 8 categorical-imperatives/axioms/registry-teleology⁹⁵ } so-construed as being of preconverging-
 or-dementing²⁰—apriorising-psychologism epistemic-abnormalcy/preconvergence³¹ (as so-
 reflected from the undermined ⁵⁵maximalising-recomposuring-for-relative-ontological-
 completeness⁸⁷—unenframed/re-ontologising~conceptualisation postconverging-or-dialectical-
 thinking²¹—apriorising-psychologism conception in ontological-normalcy/postconvergence
 epistemic-projection perspective). As of practical existential-<disontologising/re-ontologising—
 aporeticism> implications ⁵⁵maximalising-recomposuring-for-relative-ontological-
 completeness⁸⁷—unenframed/re-ontologising~conceptualisation means that the positivistic
 <amplituding/formative>disposedness/psychologismic-construct-<as-to-orientation/value-
 construct/valuation—and-derived-parameterising> cannot be responsive to the social-stake-
 contention-or-confliction projected as of such a non-positivistic ⁵⁶meaningfulness-and-
 teleology⁹⁹, as to a fundamental positivistic disavowal of its non-positivistic
 <amplituding/formative>disposedness/psychologismic-construct-<as-to-orientation/value-
 construct/valuation—and-derived-parameterising> as non-aposteriorising/non-logicising/non-
 deriving/non-intelligising/non-measuring (as from the holding-forth of its non-positivistic
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—for–

conceptualisation). By extension, ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed/re-ontologising~conceptualisation psychologistic and apriorising implications (so-construed as from the technical ontological-veracity of originariness/origination-~~(so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence)~~ perspective of notional~¹⁸deprocrypticism), speaks to the fact that the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the respective registry-worldviews/dimensions in relative-ontological-completeness⁸⁷ (base-institutionalisation, ¹⁰³universalisation, positivism and ¹⁸deprocrypticism—~~or-preempting—disjointedness-as-of-⁸³reference-of-thought~~ respectively) are projected in disavowal of their respective prior registry-worldviews/dimensions in relative-ontological-incompleteness⁸⁸ (recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism respectively) ~~destructuring-threshold-~~~~(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~~~of-ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. as reflected by their <amplituding/formative>disposedness/psychologismic-construct-~~(as-to-orientation/value-construct/valuation-and-derived-parameterising)~~, implying the latter are effectively non-aposteriorising/non-logicising/non-deriving/non-intelligising/non-measuring (as from the holding-forth of their respective apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—for-conceptualisation). Thus, as to their respective ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴, all relative-ontological-incompleteness⁸⁸ registry-worldviews/dimensions as of their preconverging-or-dementing⁷⁰—apriorising-psychologism pretend to articulate what ca prospectively be possible and impossible (in such a way that ‘conveniently’ imply that theirs is the registry-worldview/dimension that ‘thinks right’

while ignoring projective-insights as of the overall ~~relative-unreflexivity/relative-reflexivity—~~ ontological-contiguity⁶⁷ ~~~of-the-human-institutionalisation-process~~⁵⁸ implications as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation⁹⁶) with respect to all corresponding prospective relative-ontological-completeness⁸⁷ projective-insights implications of transcendence-and-sublimity/sublimation/~~supererogatory—de-mentativity~~; failing to factor in that their paradoxical contemplation in relative-ontological-incompleteness⁸⁸ is exactly what renders their supposed determination of what ca prospectively be possible and impossible structurally/paradigmatic nonsensical but for the convenience of falling back (even when relative-ontological-completeness⁸⁷ is-educed—and-avails—and-re-avails) as of ontological-bad-faith/inauthenticity⁶⁴ to the notion that afterall all the human world that exists is-as-of-their-given-registry-worldview/dimension however its preconverging—de-mentating/structuring/paradigming vices-and-impediments¹⁰⁵ (which mental-reflex is ever always ‘exactly the aporeticism’ to be superseded with prospective sublimation as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation⁹⁶). In a further elucidation, the ‘wavering/~~redounding/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance~~⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’ associated with human temporal inclination to ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition has to do fundamentally with the very nature of human sublimation (notwithstanding its constraint by human limited-mentation-capacity—as-subjecting-‘educed-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency). Such a most profound insight about human sublimation in ontological-normalcy/postconvergence as to ‘re-originary—as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation’

<imbued-postconverging/dialectical-thinking¹ - 'projective-insights'/'epistemic-projection-in-
 conflatedness¹ -of-notional~ deprocrpticism-prospective-sublimation)⁹⁰ intemporal-
 disposition supererogatory rescalarisation of ontologisation and value-construction (within any
 given registry-worldview/dimension⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴
 <preconverging~'motif-and-apriorising/axiomatising/referencing'—entailing>-
 existentialising—enframing/imprintedness-<as-to-⁴ historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition)) inducing prospective sublimation-over-desublimation
⁵⁶meaningfulness-and-teleology⁹⁹ infrastructure thus effectively superseding any such given
 registry-worldview/dimension underpinning—suprasocial-construct prior conception of
 ontologisation and value-construction' reflects a spontaneous human incipient/seeding
 sublimation-construct which is underlined by both human-decisionality-<as-to-play-of-
 valid/invalid-decisionality-imbued-sublimation/desublimation> and effectively-manifest-
 sublimation/sublime. This spontaneous human incipient/seeding sublimation-construct
 (underlined as of human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-
 sublimation/desublimation> and effectively-manifest-sublimation/sublime) is
 incipiently/seedingly reflected in human aestheticisation and aestheticisation-towards-ontology
 (as to artistic, the philosophical and the scientific/ontological orientations of human
⁵⁶meaningfulness-and-teleology⁹⁹) and as human aestheticisation—and-aestheticisation-towards-
 ontology-<elicited-idiomatisation> translates into defining human **Being**
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ , institutional-development—as-to-social-
 function-development and living-development—as-to-personality-development psychologismic
epistemic acutisation—difficulty <for, residualising—{decompulsing} delinearity—for cogency>
 magnitudes^{of-experientiality/experiment}. This speaks to the fact that 'this spontaneous human
 incipient/seeding sublimation-construct underlined by human-decisionality-<as-to-play-of-

valid/invalid-decisionality-imbued-sublimation/desublimation> and effectively-manifest-sublimation/sublime' is the very basis for human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-~~duced-unlimitedness/existence-sublimating-nasencee~~²⁵³ (as to 'human Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-~~meaningfulness-and-teleology~~ , institutional-development-as-to-social-function-development and living-development-as-to-personality-development ~~psychologismic-epistemic-acutisation—difficulty~~ <for-, residualising-~~{decompulsing}~~ delinearity~for-cogeneity>————magnitudes^{of-experientiality/experiment}'), involving 'aestheticisation-and-aestheticisation-towards-ontology-<elicited-idiomatisation> of human ontological-performance⁷²-<including-virtue-as-ontology>' underlying both 'motif-as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness>' and 'apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—for-conceptualisation as to aestheticisation-towards-ontology' (so-construed as ~~<amplituding/formative-epistemicity>~~totalising~conflatedness¹³ of ⁵⁶meaningfulness-and-teleology⁹⁹ involving the 'epistemic-totalising³³~resubjecting_or_totalising-entailing~reconstrual-<of-the-whole/purview-of-the-whole/oneness-of-ontology> of motif-as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation⁹⁶ in preconverging/postconverging—rede-mentating/restructuring/reparadigming intelligibility-<as-to-human-projective/reprojective—~~aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-process,-in-~~<amplituding/formative-epistemicity>totalising~conceptualisation)', and so-underscored by the ⁸³reference-of-thought-and-⁸³reference-of-thought-⁸⁴devolving dynamics of re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting) of human

⁵⁶meaningfulness-and-teleology⁹⁹ with respect to ‘human existential-instantiations of both manifest motif (outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation) and associated/attendant manifest aposteriorising/logicising/deriving/intelligising/measuring ⁵⁶meaningfulness-and-teleology⁹⁹’. Human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> as both incipiently/seedingly and comprehensively so-elucidated (as of human formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-⁵⁶meaningfulness-and-teleology⁹⁹) is ‘effectively reflected subsumptively in human operative consciousness-by-subconsciousness directedness in existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation⁹⁶ as eliciting effectively-manifest-sublimation/sublime in existence’. But then this equally points out that human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> is not inherently sublimation even as ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> is as of a seemingly inseparable amalgamation with effectively-manifest-sublimation/sublime’ as to the fact that effectively-manifest-sublimation/sublime is as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation⁹⁶ as rather unbeholdening to human-subpotency imbued human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> (even as when human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> in its sublimation-construct induces a convergence to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation⁹⁶ for effectively-manifest-sublimation/sublime with regards to such appropriately induced human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation>).

Insightfully thus, all the inherent sublimation-structure that existence—as-sublimating-withdrawal/unenframing/re-ontologising, -elicited-from-prospective—profound-supererogation⁹⁶ can reveal/divulge to human-subpotency is tautologically given as of inherent immanent-existence (as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, -as-to-‘human-~~amplituding/formative-epistemicity~~>totalising~purview-of-construal) but then the effective potentiality for human-subpotency grasp of immanent-existence’s sublimation-structure (reflected by effectively-manifest-sublimation/sublime) is tied to human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> capacity underlied by overall existential-<disontologising/re-ontologising—aporeticism> dimensionality-of-sublimating²⁵ -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) in ontological-normalcy/postconvergence so-reflected as to ‘re-originary—as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-(<imbued-postconverging/dialectical-thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-notional~¹⁸deprocrypticism-prospective-sublimation)>⁹⁰ intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry-worldview/dimension ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)) inducing prospective sublimation-over-desublimation ⁵⁶meaningfulness-and-teleology⁹⁹ infrastructure thus effectively superseding any such given registry-worldview/dimension underpinning—suprasocial-construct prior conception of ontologisation and value-construction’. But then human notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-

intemporal-dispositions-<so-construed-as-from-perspective-ontological-
 normalcy/postconvergence> (as to Being-development/ontological-framework-expansion-as-
to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology ,
institutional-development-as-to-social-function-development and living-development-as-to-
personality-development ~~psychologismic-epistemic-acutisation-difficulty~~ <for-
~~residualising-^{decompulsing}delinearity-for-cogency~~>—————magnitudes^{of-experientiality/experiment})
 necessarily reflect suboptimal human-decisionality-<as-to-play-of-valid/invalid-decisionality-
 imbued-sublimation/desublimation> capacity due to beholdening-becoming—distortive-
 originariness/distortive-origination-as-to-⁴⁷historicity-tracing~inhibited-mental-aestheticising
 in want for prospective ‘bechancing-becoming—originariness/origination-as-to-
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
determinism’>~disinhibited-mental-aestheticising sublimation reclamation/recovery from
 beholdening-becoming—distortive-originariness/distortive-origination-as-to-⁴⁷historicity-
 tracing~inhibited-mental-aestheticising’; and so as to ‘human-decisionality-<as-to-play-of-
 valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential
 commensurability with inherent immanent-existence’s sublimation-structure’ so-construed as
 omnipotentiality. However such ‘human-decisionality-<as-to-play-of-valid/invalid-
 decisionality-imbued-sublimation/desublimation> omni-potential commensurability with
 inherent immanent-existence’s sublimation-structure’/omnipotentiality is effectively more
 fundamentally undermined by the ‘taxingness-of-originariness (what has gone before
 aesthetically structures/paradigms distortedly the possibility for the later aestheticisation)
 inducing beholdening-becoming—distortive-originariness/distortive-origination-as-to-
⁴⁷historicity-tracing~inhibited-mental-aestheticising as reflected with the decoherencing-
 structure—of-⁵⁶meaningfulness-and-teleology⁹⁹-for-institutionalisation underlined by the

‘wavering/redounding/waveforming—of-the-referencing-and-the-devolved-referencing-
 imbued-ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc.
 as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-
 devolved-referencing’. In other words, human-decisionality-<as-to-play-of-valid/invalid-
 decisionality-imbued-sublimation/desublimation> capacity (as of its cumulating/recomposuring
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-
 aestheticisation) eliciting of corresponding ‘effectively-manifest-sublimation/sublime in
 cumulation/recomposuring as aestheticisation—and—aestheticisation-towards-ontology-
 <elicited—idiomatisation>’ is so-preconverging/postconverging—de-
 mentatively/structurally/paradigmatically defining (implying ‘human-decisionality-<as-to-play-
 of-valid/invalid-decisionality-imbued-sublimation/desublimation>’ omni-potential
 commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality).
 Such human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-
 sublimation/desublimation> omni-potential (as to full-potential of aestheticisation—and-
 aestheticisation-towards-ontology-<elicited—idiomatisation>) rather corresponds to ‘inherent
 immanent-existence overall withdrawn effectively-manifest-sublimation/sublime or withdrawn
 sublimation-structure’ (so-reflected as of Deleuzian-Bergsonian virtuality
 ‘architectonic/executable/instantiatable backdrop-of-aestheticisation’), as it underlies the full-
 potential of human aestheticisation—and—aestheticisation-towards-ontology-<elicited-
 idiomatisation> (as to overall human ‘aestheticisation—and—aestheticisation-towards-ontology-
 <elicited—idiomatisation> as reflecting the extensive manifestable outcomes/outfits/shells—
 construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating,—so-
 reflected-as-institutional-manifestations of human ⁵⁶meaningfulness-and-teleology⁹⁹’) and so
 beyond just ‘prior human historial existentially-instantiated aestheticisation—and-
 aestheticisation-towards-ontology-<elicited—idiomatisation> in their **<amplituding/formative—**

overlapping-contiguity-of-referencing-and-devolved-referencing'; and so in the sense that effectively-manifest-sublimation/sublime as strongly associated with nascent-sublimations (nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness – reference-of-thought-⁸⁴ devolving>) induced as to existence—as-sublimating-withdrawal/unenframing/re-ontologising, -elicited-from-prospective—profound-supererogation⁹⁶, do not necessarily imply holding-forth referencing/registering/decisioning as from such nascent—human-decisionality-induced-sublimation-<of-blinded-relative-ontological-completeness⁸⁷ -imbued, -supererogatory~⁸³ reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning> but are rather instigatingly referenced/registered/decided by the overall underpinning—suprasocial-construct as to the (relative-ontological-incompleteness⁸⁸ presublimating ⁸³reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning) presublimation—human-decisionality-induced-desublimation, and so as to a 'prospective ontologically-flawed presublimation—human-decisionality-induced-desublimation usurpation-of/substitution-for nascent—human-decisionality-induced-sublimation-<of-blinded-relative-ontological-completeness⁸⁷ -imbued, -supererogatory~⁸³ reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning> in the overall prospective human sublimation-construct' so-construed as ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸ —enframed/disontologising~conceptualisation (and so-reflected as of human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development—as-to-social-function-development and living-development—as-to-personality-development psychologismic epistemic acutisation—difficulty <for, residualising-~~{decompulsing}~~ delinearity~for-cogency>—magnitudes {of-experientiality/experiment}) over ⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed/re-

ontologising~conceptualisation for effectively-manifest-sublimation/sublime of nascent-
 human-decisionality-induced-sublimation-<of-blinded-relative-ontological-completeness⁸⁷-
 imbued,-supererogatory~⁸³ reference-of-thought/grandest-axiomatic-construct—as-to-
 referencing/registering/decisioning> necessary for re-ontologising prospective Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of- meaningfulness-and-teleology psychologismic epistemic acutisation—
 difficulty <for, residualising ^{decompulsing} delinearity~for-cogency>—————magnitude<sup>{of-
 experientiality/experiment}</sup> and its induced prospective institutional-development—as-to-social-function-
 development and living-development—as-to-personality-development psychologismic-
 epistemic acutisation—difficulty <for, residualising ^{decompulsing} delinearity~for-cogency>
 magnitudes^{of-experientiality/experiment} as underlined in ontological-normalcy/postconvergence so-
 reflected as to ‘re-originary—as-unenframed/re-ontologising/unbeholdening/outlier-
 conceptualisation-(imbued-postconverging/dialectical-thinking²¹-‘projective-
 insights’/‘epistemic-projection-in-conflatedness³⁷-of-notional~¹⁸ deprocrypticism-prospective-
 sublimation)⁹⁰ intemporal-disposition supererogatory rescalarisation of ontologisation and
 value-construction (within any given registry-worldview/dimension ⁷⁹presencing—absolutising-
 identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-
 entailing>-existentialising—enframing/imprintedness-(as-to-⁴ historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition)) inducing prospective sublimation-over-
 desublimation ⁵⁶meaningfulness-and-teleology⁹⁹ infrastructure thus effectively superseding any
 such given registry-worldview/dimension underpinning—suprasocial-construct prior conception
 of ontologisation and value-construction’. This opened and unaccounted nature of nascent-
 human-decisionality-induced-sublimation-<of-blinded-relative-ontological-completeness⁸⁷-
 imbued,-supererogatory~⁸³ reference-of-thought/grandest-axiomatic-construct—as-to-
 referencing/registering/decisioning> as underlying effectively-manifest-sublimation/sublime as

to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation⁹⁶, implies that institutionalised human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> is inevitably caught up with ‘(relative-ontological-incompleteness⁸⁸ presublimating⁸³ reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning) presublimation–human-decisionality-induced-desublimation’ when it strives prospectively to be reflective of ‘effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation⁹⁶’; and so as to a ‘prospective ontologically-flawed presublimation–human-decisionality-induced-desublimation usurpation-of/substitution-for nascent–human-decisionality-induced-sublimation-<of-blinded-relative-ontological-completeness⁸⁷ -imbued,-supererogatory~⁸³ reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning> in the overall prospective human sublimation-construct’ as ⁵¹ incrementalism-in-relative-ontological-incompleteness⁸⁸ —enframed/disontologising~conceptualisation; reflected with the nascent–human-decisionality-induced-sublimation-<of-blinded-relative-ontological-completeness⁸⁷ -imbued,-supererogatory~⁸³ reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning> prospective desublimation so-elicited by presublimation–human-decisionality-induced-desublimation, and manifested as of ⁴⁷ historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition (as to ⁴⁷ historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition numbing-traction—of-desublimating-⁵⁶ meaningfulness-and-teleology⁹⁹ -{as-perspective-lost-of-‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-postconverging/dialectical-thinking²¹ -of-notional~¹⁸ deprocrypticism- {in-dimensionality-of-sublimating²⁵ —³² <amplituding/formative-epistemicity>growth-or-

conflatedness¹ /scalarisation-as-to-rescalarisation-as-re-ontologisation}’)). Most fundamental to ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality thus is the pretense to being as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation⁹⁶ in inducing prospective effectively-manifest-sublimation/sublime, and such a pretense is exactly what underlies overall human ontological-commitment⁶⁶ <implied—self-assuredness-of-ontological-good-faith/authenticity⁹⁹ ~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality> as to the possibility for prospective sublimation-over-desublimation (so-implied with the self-assuredness-of-ontological-good-faith/authenticity⁶⁹ ~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality with respect to social-stake-contention-or-confliction underlying human ontological-commitment⁶⁶ <implied—self-assuredness-of-ontological-good-faith/authenticity⁹⁹ ~postconverging—de-mentating/structuring/paradigming⁷⁰—as-being-as-of-existential-reality>); such that all presencing-distorted—meritocracy/totalising—sovereign-apportioning—of-human-ontological-performance⁷² -<including-virtue-as-ontology>/morality/ethics/justice/etc. terms—as-of-axiomatic-construct of ‘<amplifying/formative>disposedness/psychologismic-construct-<as-to-orientation/value-construct/valuation—and-derived-parameterising> and ontologisation’ as so-reflected by their underpinning—suprasocial-construct (historially involving ‘dominance/vested-interest structure in relative-ontological-incompleteness⁸⁸—presublimation-construct-of—⁵⁶meaningfulness-and-teleology⁹⁹ desublimating~existentialising—decisionality-<as-to-disontologising/re-ontologising—aporeticism>’ as from blatant brutish conquest/subjugation conception of apportioning, dominion protection conception of apportioning, to the very natural-order-of-things conception of apportioning and to our subtle

modern-day institutionally-distorted/disjointed conception of apportioning) are effectively obligated to their ‘self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-existential-reality with respect to social-stake-contention-or-confliction underlying human ontological-commitment⁶⁶–<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-existential-reality>’ in being epistemic-totalisingly³³/acutely–resubjectable to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation⁹⁶ for inducing prospective effectively-manifest-sublimation/sublime (thus explaining the possibility for prospective human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as of: human-subpotency ‘fatedness-of-sublimation-over-desublimation to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process ’). However, human limited-mentation-capacity—as-subjecting–‘~~duced-unlimitedness/existence-sublimating-nascence~~’ to ~~limitedness/human-subpotency~~ as it induces human notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> with respect to human ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. is effectively the critical preconverging/postconverging–de-mentative/structural/paradigmatic impediment to human omnipotentiality but that said the possibility for human limited-mentation-capacity-deepening—as-subjecting-~~limitedness/human-subpotency-to-‘duced-unlimitedness/existence-sublimating-nascence~~²³³ is equally what critically renders the elucidation of human omni-potential pertinent and vital (as herein undertaken beyond any ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴

perspective in ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴’ as to social-vestedness/normativity-
~~<discretely-implied-functionalism>~~ ⁴⁷historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition but rather enabling the construing of the more
 ontologically-veridical perspective allowing for prospective ⁴⁶historiality/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-~~<perspective-ontological-~~
~~normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~). From this insight
 what effectively underlies ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-
 imbued-sublimation/desublimation> as to the prospect for omnipotentiality’ (as reflecting the
 sublimating possibility for prospective ‘bechancing-backdrop of ⁶¹nonpresencing-<perspective-
 ontological-normalcy/postconvergence>’ as to ‘bechancing-becoming—
 originariness/origination—as-to-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-
 tracing-~~<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-~~
~~relativism-determinism’>~~~disinhibited-mental-aestheticising sublimation reclamation/recovery
 from beholdening-becoming—distortive-originariness/distortive-origination—as-to-⁴⁷historicity-
 tracing~inhibited-mental-aestheticising’) is in successive absolutely-disruptive hierarchical-
 ordering: the implications of existence—as-sublimating-withdrawal/unenframing/re-
 ontologising,-elicited-from-prospective-profound-supererogation⁹⁶ (as can be so-constrained as
 of ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating
⁴⁵foregrounding__entailment-<in-succession-of-profound-supererogation⁹⁶>-~~<postconverging-~~
~~narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal/unenframing/re-~~
~~ontologising,-elicited-from-prospective-profound-supererogation⁹⁶’-in-reflecting-~~
~~‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷’;-as-operative-~~
~~notional~⁸deprocrypticism>~~’ so-reflecting
~~<amplituding/formative>~~disposedness/psychologismic-construct-~~<as-to-orientation/value-~~

construct/valuation-and-derived-parameterising) and <amplituding/formative>entailment-(as-
 to-totalising-contiguous/coherent-factuality-of-variability)), then ⁷⁹presencing—absolutising-
 identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-
 entailing>-existentialising—enframing/imprintedness-(as-to-¹⁴ historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition) social-vestedness/normativity-
 <discretely-implied-functionalism>, followed by dominance/vested-interest—drivenness-<as-
 to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-
 sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-
 desublimation>, and finally generalised social apprehension of the possibility for prospective re-
 ontologisation (however the merits of their underlying case); as to the fact that ¹⁰³universal-
 transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-
 epistemicity>totalising~in-relative-ontological-completeness } over blurriness-
 <sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,-in-
 disontologising-formulaic-dragging-out/hollowing-out> with regards to elucidated
 sublimating/emancipating implications as to existence—as-sublimating-
 withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation⁹⁶
 (reflecting ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian
 knowledge/power conception construed as knowledge-empowerment/ignorance-
 disempowerment’), have the effect of overcoming generalised social apprehension of the
 possibility for prospective re-ontologisation while undermining desublimating ⁷⁹presencing—
 absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-
 apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-
 (as-to-¹⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) social-
 vestedness/normativity-<discretely-implied-functionalism> and dominance/vested-interest—
 drivenness-<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-

descenderising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-
 threshold-of-institutional-and-social-desublimation>, noting however that such ¹⁰³universal-
 transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-
 epistemicity>totalising~in-relative-ontological-completeness⁸ } elucidated
 sublimating/emancipating implications as from the ‘absolutely-disruptive hierarchical-order
 implied as to the implications of existence—as-sublimating-withdrawal/unenframing/re-
 ontologising,-elicited-from-prospective-profound-supererogation⁹⁶’ is more precisely about the
 opening-up of ‘desublimating ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-
 existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) social-vestedness/normativity-<discretely-implied-
 functionalism> and dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-
 by-or-exploiting-of-prospectively-descenderising/subontologising-sycophantic-sophistic-
 interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>’ to
 prospective ontological-veracity as of re-ontologisation of ⁵⁶meaningfulness-and-teleology⁹⁹ to
 the extent that such ‘prior desublimating ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-
 existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) social-vestedness/normativity-<discretely-implied-
 functionalism> and dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-
 by-or-exploiting-of-prospectively-descenderising/subontologising-sycophantic-sophistic-
 interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>’
 preconverging/postconverging—de-mentatively/structurally/paradigmatically reflects
 ‘prospective ontologically-flawed presublimation—human-decisionality-induced-desublimation
 usurpation-of/substitution-for nascent—human-decisionality-induced-sublimation-<of-blinded-

relative-ontological-completeness⁷-imbued, supererogatory⁸ reference-of-thought/grandest-
 axiomatic-construct—as-to-referencing/registering/decisioning> in the overall prospective
 human sublimation-construct’ as ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—
 enframed/disontologising~conceptualisation. Omnipotentiality as both incipiently/seedingly and
 comprehensively ‘effectively reflected subsumptively in human operative consciousness-by-
 subconsciousness directedness in existence—as-sublimating-withdrawal/unenframing/re-
 ontologising,-elicited-from-prospective-profound-supererogation⁹⁶ as eliciting effectively-
 manifest-sublimation/sublime in existence’ (as of human Being-development/ontological-
 framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-
 meaningfulness-and-teleology , institutional-development—as-to-social-function-
 development and living-development—as-to-personality-development psychologismic-
 epistemic-acutisation—difficulty<for, residualising—{decompulsing}delinearity~for-cogency>
 magnitudes^{of-experientiality/experiment}), is underlined by a psychological-disposition to
 supererogatory~unbeholdening-conflatedness¹³ (bound to a ⁴⁶historiality/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> formativeness-
 <as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-
 and-deferentialism>-of-⁵⁶meaningfulness-and-teleology⁹⁹ of intemporal-projection) over a
 psychological-disposition to relic/artifactual-beholdening-constitutedness¹⁴ (bound to a
⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition formativeness-
 <as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-
 and-deferentialism>-of-⁵⁶meaningfulness-and-teleology⁹⁹ of destructuring-threshold-
 <uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality>~of-ontological-
 performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. temporal-
 dispositions projection); as to the fact that ‘existence—as-sublimating-

withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation⁹⁶
 as eliciting effectively-manifest-sublimation/sublime in existence’ is unbeholding to ‘human
 psychological-disposition to relic/artifactual–beholdening-constitutedness¹⁴’ with the full-
 potential for ‘inherent immanent-existence overall withdrawn effectively-manifest-
 sublimation/sublime or withdrawn sublimation-structure’ rather lying with ‘human
 psychological-disposition to supererogatory–unbeholding-conflatedness¹³’. But then the very
 ‘aestheticisation–and–aestheticisation-towards-ontology-<elicited–idiomatisation> of human
 ontological-performance⁷²-<including-virtue-as-ontology>’ takes form as of ‘relic/artifactual–
 beholdening-constitutedness¹⁴ secondnatured reproducibility—mathesis/motif/throwness-
 disposition,—as–reproducibility-of-aestheticisation’, speaking to the requisite projective
 apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-
 contiguity ’~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—re-originariness/re-origination of
 ‘supererogatory~unbeholding-conflatedness¹³ originariness-parrhesia,—as–spontaneity-of-
 aestheticisation’ as from prior ‘relic/artifactual–beholdening-constitutedness¹⁴ secondnatured
 reproducibility—mathesis/motif/throwness-disposition,—as–reproducibility-of-
 aestheticisation’ for convergence towards omnipotentiality (so-construed as reflecting the
 sublimating possibility for prospective ‘bechancing-backdrop of⁶¹ nonpresencing-<perspective–
 ontological-normalcy/postconvergence>’ as to ‘bechancing-becoming—
 originariness/origination–as-to-⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-
 tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-
 relativism-determinism’>~disinhibited-mental-aestheticising sublimation reclamation/recovery
 from beholdening-becoming—distortive-originariness/distortive-origination–as-to-⁴⁷historicity-
 tracing~inhibited-mental-aestheticising’). Such an exercise of human convergence towards

omnipotentiality is critically analysable as to the preconverging/postconverging–de-
mentative/structural/paradigmatic human-subpotency seeding/incipient ‘relic/artifactual–
beholdening-constitutedness^{14 47}historicity-tracing—in-presencing–hyperrealisation/hyperreal-
transposition formativeness-<as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
⁵⁰meaningfulness-and-teleology⁹⁹’ disconvergence with the ‘full-potency of existence
ontological-normalcy/postconvergence construable as of supererogatory~unbeholdening-
conflatedness¹³ ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
determinism’> reflecting effectively-manifest-sublimation/sublime’. At issue thus when it
comes to ‘aestheticisation–and–aestheticisation-towards-ontology-<elicited–idiomatisation> of
human ontological-performance⁷²-<including-virtue-as-ontology>’ as to omnipotentiality is
ever critically human capacity for psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring in an aestheticisation–and–aestheticisation-towards-ontology-<elicited–
idiomatisation> relation to social-stake-contention-or-confliction (as of
supererogatory~unbeholdening-conflatedness¹³ ⁴⁶historiality/ontological-
eventfulness³⁸/ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> so-implied as of
notional~¹⁸deprocrpticism) capable of superseding prior human-subpotency ‘relic/artifactual–
beholdening-constitutedness^{14 47}historicity-tracing—in-presencing–hyperrealisation/hyperreal-
transposition formativeness-<as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
⁵⁰meaningfulness-and-teleology⁹⁹’ and reflecting the reality of human notional~firstnaturedness-
formativeness-<as-to-eventualising–inkling-drive-or-seeding-misprising>—temporal-to-
intemporal-dispositions-<so-construed-as-from-perspective–ontological-

normalcy/postconvergence> as ‘prospectively distorting/undermining the equanimity/balance of human theoretical-conceptual-operant institutionalised-conceptualisations’ inducing prospective ‘desublimating⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-⟨as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩ social-vestedness/normativity-⟨discretely-implied-functionalism⟩ and dominance/vested-interest—drivenness-⟨as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>’. The messianic and parrhesiastic ontological-veracity of human <amplituding/formative>disposedness/psychologismic-construct-⟨as-to-orientation/value-construct/valuation—and-derived-parameterising⟩ (as to ‘prospective/nascent relative-ontological-completeness⁸⁷ ⁸³reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning supererogatory~unbeholdening-conflatedness¹³ projective-insights as of notional~¹⁸deprocrypticism’ underlying the overall: human-subpotency ‘fatedness-of-sublimation-over-desublimation to existence-potency ~sublimating~nascence,-disclosed-from-prospective-epistemic-digression in reflecting holographically-⟨conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process ’), is effectively reflected by the fact that all presencing-distorted-meritocracy/totalising-sovereign-apportioning—of-human-ontological-performance⁷²-⟨including-virtue-as-ontology>/morality/ethics/justice/etc. terms-as-of-axiomatic-construct of ‘<amplituding/formative>disposedness/psychologismic-construct-⟨as-to-orientation/value-construct/valuation—and-derived-parameterising⟩ and ontologisation’ as so-reflected by their underpinning-suprasocial-construct (historially involving ‘dominance/vested-interest structure in relative-ontological-incompleteness⁸⁸—presublimation-

construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ desublimating~existentialising~decisionality-
 <as-to-disontologising/re-ontologising—aporeticism>’ as from blatant brutish
 conquest/subjugation conception of apportioning, dominion protection conception of
 apportioning, to the very natural-order-of-things conception of apportioning and to our subtle
 modern-day institutionally-distorted/disjointed conception of apportioning) are rather
 manifestations of ‘relic/artifactual~beholdening-constitutedness^{14 79}presencing—absolutising-
 identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’—
 entailing>-existentialising—enframing/imprintedness-⟨as-to-⁴ historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition⟩’ and are incapable (as of their given
 terms-as-of-axiomatic-construct of ‘<amplituding/formative>disposedness/psychologismic-
 construct-⟨as-to-orientation/value-construct/valuation—and-derived-parameterising⟩ and
 ontologisation’) of ontologically accounting for the overall relative-unreflexivity/relative-
 reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸ and its
 prospective sublimating/emancipating possibilities as to convergence towards omnipotentiality.
 Insightfully, we can thus construe of ‘our subtle modern-day institutionally-distorted/disjointed
 conception of apportioning human-decisionality-<as-to-play-of-valid/invalid-decisionality-
 imbued-sublimation/desublimation>’ (as of its ⁷⁹presencing—absolutising-identitive-
 constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’—
 entailing>-existentialising—enframing/imprintedness-⟨as-to-⁴ historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition⟩ ‘relic/artifactual~beholdening-
 constitutedness^{14 47} historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition
 formativeness-⟨as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-
 mediativity-and-deferentialism>-of-⁵⁶meaningfulness-and-teleology⁹⁹’) as the
 preconverging/postconverging—de-mentative/structural/paradigmatic impediment for
 prospective effectively-manifest-sublimation/sublime as of nascent~human-decisionality-

induced-sublimation-<of-blinded-relative-ontological-completeness⁸⁷ -imbued,-
 supererogatory~⁸⁸ reference-of-thought/grandest-axiomatic-construct—as-to-
 referencing/registering/decisioning>; as reflected with modern-day defaulting institutional
 structures and processes (as ‘prospectively distorting/undermining the equanimity/balance of
 human theoretical-conceptual-operant institutionalised-conceptualisations’ inducing prospective
 ‘desublimating⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-
 and-apriorising/axiomatising/referencing’-entailing>-existentialising—
 enframing/imprintedness-<as-to-⁴ historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) social-vestedness/normativity-<discretely-implicit-
 functionalism> and dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-
 by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-
 interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>’) and
 thus failing ‘prospective/nascent relative-ontological-completeness⁸⁷ ⁸³reference-of-
 thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning
 supererogatory~unbeholdening-conflatedness¹³ projective-insights as of
 notional~¹⁸deprocrypticism’ as underlying the overall: human-subpotency ‘fatedness-of-
 sublimation-over-desublimation to existence-potency ~sublimating-nascence,-disclosed-from-
 prospective-epistemic-digression in reflecting holographically-<conjugatively-and-
 transfusively> the ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity ~of-the-
 human-institutionalisation-process’. In this respect, an ontological-normalcy/postconvergence
 epistemic-projective perspective of omnipotentiality points to the relic/artifactual-beholdening-
 constitutedness¹⁴ ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition
 of modern-day human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-
 sublimation/desublimation> preconvergingly—de-mentated/structured/paradigmed as to its
 ricocheting beholdening all the way from the very ‘international overarching order of social-

stakes-contention-or-confliction <preconverging~‘motif-and-
 apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-
 {as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)},
 ricocheting-with ‘nation-states overarching orders of social-stakes-contention-or-confliction
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-
 existentialising—enframing/imprintedness-{as-to- historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition)}, ricocheting-with ‘intrastatal/communal orders of
 social-stakes-contention-or-confliction <preconverging~‘motif-and-
 apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-
 {as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)}’ and as
 interspersed ricochettingly with ‘corporate/institutional orders of social-stakes-contention-or-
 confliction <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-
 existentialising—enframing/imprintedness-{as-to- historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition)}’ (speaking to a relic/artifactual-beholdening-
 constitutedness^{14 47} historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition
 ricocheting hierarchisation) in-many-ways inducing preconverging/postconverging—de-
 mentative/structural/paradigmatic limits to abstract ‘human-decisionality-<as-to-play-of-
 valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential
 commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality,
 and so as to the various orders respective-and-dynamically instilled ‘desublimating
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-
 apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-
 {as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)} social-
 vestedness/normativity-<discretely-implied-functionalism> and dominance/vested-interest—
 drivenness-<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-

~~descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-~~
~~threshold-of-institutional-and-social-desublimation>’. This elucidation of omnipotentiality~~
 while highly abstract is effectively the ‘~~epistemic-totalising~~³³ unenframable conception for

convergence towards omnipotentiality’ as of a conceptualisation not caught up in ⁷⁹presencing—
 absolutising-identitive-constitutedness¹⁴ in order to articulate a fundamental framework for
 ontological-veracity elucidation; and so, as of ⁵⁵maximalising-recomposuring-for-relative-
 ontological-completeness³⁷—unenframed/re-ontologising~conceptualisation for effectively-
 manifest-sublimation/sublime of nascent-human-decisionality-induced-sublimation-<of-
~~blinded-relative-ontological-completeness~~ -imbued,-supererogatory~ reference-of-
~~thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning>~~ necessary
 for re-ontologising prospective ~~Being-development/ontological-framework-expansion-as-to-~~
~~depth-of-ontologising-development-as-infrastructure-of-~~ meaningfulness-and-teleology
~~psychologismic-epistemic-acutisation—difficulty<for,-residualising-~~
~~{decompulsing}delinearity~for-cogency>~~—magnitude^{of-experientiality/experiment} and its induced
 prospective ~~institutional-development-as-to-social-function-development~~ and ~~living-~~
~~development-as-to-personality-development~~ ~~psychologismic-epistemic-acutisation—~~
~~difficulty<for,-residualising-~~^{decompulsing}~~delinearity~for-cogency>~~—magnitudes^{{of-}
^{experientiality/experiment}} as underlined in ontological-normalcy/postconvergence so-reflected as to ‘re-
~~originary-as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-<imbued-~~
~~postconverging/dialectical-thinking~~²¹-‘projective-insights’/‘epistemic-projection-in-
~~conflatedness~~¹⁷-of-notional~¹⁸deprocrypticism-prospective-sublimation)⁹⁰ intemporal-
 disposition supererogatory rescalarisation of ontologisation and value-construction (within any
 given registry-worldview/dimension ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴
~~<preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-~~
 existentialising—enframing/imprintedness-<as-to-¹⁹historicity-tracing—in-presencing—

hyperrealisation/hyperreal-transposition)) inducing prospective sublimation-over-desublimation
⁵⁶meaningfulness-and-teleology⁹⁹ infrastructure thus effectively superseding any such given
registry-worldview/dimension underpinning-suprasocial-construct prior conception of
ontologisation and value-construction'. That said, human-subpotency reifying-and-empowering-
reflexivity-of-ecstatic-existence-as-panintelligibility/panreflexivity⁷³-(existentially-imbued-
and-educing-<{epistemic-
totalising }hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-
{decompulsing} delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,-
as-herein-specifically-relevant-to-human-subpotency) in reflecting the overall relative-
unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-
process⁶⁸, underscores that the effective mechanism for overcoming 'relic/artifactual-
beholdening-constitutedness¹⁴ ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition' lies with the human capacity for reframing (as of supererogatory~unbeholdening-
conflatedness¹³ ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-
determinism'> so-implied as of notional~¹⁸deprocrypticism) whether as to mere aestheticisation
reframing or aestheticisation—and-aestheticisation-towards-ontology-<elicited-idiomatisation>
reframing (as to Being-development/ontological-framework-expansion-as-to-depth-of-
ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-
development-as-to-social-function-development and living-development-as-to-personality-
development psychologismic-epistemic-acutisation—difficulty <for, residualising-
{decompulsing} delinearity~for-cogency> magnitudes^{of-experientiality/experiment}). Inherently the requisite
originariness-parrhesia,—as-spontaneity-of-aestheticisation for human reframing given human
limited-mentation-capacity—as-subjecting-‘educed-unlimitedness/existence-sublimating—

nascence' to limitedness/human subpotency is rather more forthcoming with directly graspable contextually restricted frameworks-of-conceptualisation with human reframing capacity increasingly of apriorising/axiomatising/referencing- {of- 'prospectively implicated attendant ontological-contiguity '~educated- existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity- <imbued-notional~cogency>' }—re-originariness/re-origination impotence with frameworks-of-conceptualisation of overwhelming scale inducing increasing 'sovereign-deference with lack of ¹⁰³universal-transparency ¹⁰⁴{transparency-of-totalising-entailing,-as-to-entailing- <amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness }' and leading to direct/indirect dominance/vested-interest—drivenness-<as-to-its-direct/indirect- eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation> preconverging/postconverging—de-mentative/structural/paradigmatic domination/pre-eminence over social-stake-contention-or-confliction. The grander issue in this regards (as to optimal human reframing capacity with regards to the equanimity/balance of human theoretical-conceptual-operant institutionalised-conceptualisations) as of the present thus has to do with 'generalised-and-representative human appreciation of its reifying and empowering notional~reflexivity-<{veridical/sound}-relative-reflexivity-in-existence/relativising—from-limited-mentation-as-its-deepening/psychologismic- <residualising-^{decompulsing}delinearity~for-cogency> by—{flawed/unsound}-relative-unreflexivity-in-existence/absolutising—from-limited-mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-^{compulsing}linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation> potential giving the perplexing/passivising modern-day scale of organisationally and institutionally preconvergingly—de-mentated/structured/paradigmed ⁵⁶meaningfulness-and-teleology⁹⁹' as to the fact that modern-day organisational and institutional

structure and purposes (by their social-stakes-contention-or-confliction) in critical ways render the sovereign human increasingly more of a mere cog within systems that as of their technical, bureaucratic and socially-defining ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-<as-to-¹⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) purposes are already in-many-ways decisively preconverging/postconverging—de-mentatively/structurally/paradigmatically predefined as imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable frameworks as not subject to prospective postconverging~aporeticism-overcoming/unovercoming analysis, and thus increasingly undermining generalised-and-representative human appreciation of deconstructive acuity and reappraisal (but for such institutional and organisational predetermined distorted conception of paucity/deficiency as to their very ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-<as-to-¹⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) conceptualisations), as well as more fundamentally undermining the capacity for human re-originary—as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-<imbued-postconverging/dialectical-thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-notional~¹⁸ deprocrypticism-prospective-sublimation)⁹⁰ engagement with existence as to all-encompassing <amplituding/formative-epistemicity>-totalising~renewing-realisation,-re-perception,-re-thought-in-epistemic-conflatedness¹³ in the contemplation of omnipotentiality. Ultimately (as to human-subpotency ‘fatedness-of-sublimation-over-desublimation to existence-potency ~sublimating—nascence,-disclosed-from-prospective-epistemic-digression in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-

~~reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process~~ '),
 omnipotentiality is ever always directly and truly contemplable as from the 'absolutely-
 disruptive hierarchical-order implied as to the implications of existence—as-sublimating-
 withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-
 supererogation⁹⁶' (as can be so-constrained as of '~~amplituding/formative-
 epistemicity~~>totalising/circumscribing/delineating⁴⁵foregrounding__entailment-<in-
 succession-of—profound-supererogation⁹⁶>-<postconverging—narrowing-down~sublimation-as-
 to-'existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-
 prospective—profound-supererogation⁹⁶'-in-reflecting-'immanent~relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷';-as-operative-
 notional~¹⁸deprocrypticism}>' so-reflecting
 <amplituding/formative>disposedness/psychologismic-construct-<as-to-orientation/value-
 construct/valuation—and-derived-parameterising> and <amplituding/formative>entailment-<as-
 to-totalising-contiguous/coherent—factuality-of-variability>)). Such that in-many-ways the
 overarching reframing for convergence towards omnipotentiality is more profoundly and
 supersedingly about undermining/subverting disparateness-of-conceptualisation-
 <unforegrounding-ment,-failing-prospectively-to-reflect-'immanent~relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷'> (as to its notional~procrypticism
 or notional~disjointedness-as-of-⁸³reference-of-thought) so-associated with 'prospective
 ontologically-flawed presublimation—human-decisionality-induced-desublimation usurpation-
 of/substitution-for nascent—human-decisionality-induced-sublimation-<of-blinded-relative-
 ontological-completeness³⁷-imbued,-supererogatory~⁸reference-of-thought/grandest-
 axiomatic-construct—as-to-referencing/registering/decisioning> in the overall prospective
 human sublimation-construct' as ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—
 enframed/disontologising~conceptualisation (since disparateness-of-conceptualisation-

<unforegrounding-ment,-failing-prospectively-to-reflect-‘immanent~relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷> as of its flawed prior_knowledge-
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
 prior_psychologismic~apriorising/axiomatising/referencing-{of-‘prior-implicated_attendant-
 ontological-contiguity ’~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—constitutedness⁸¹-in-preconverging-entailment> fails to
 epistemically elucidate the ‘blinded notional-contiguity/epistemic-contiguity⁶²-<profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking⁸¹-qualia-
 schema> phenomenality so-construed as from ⁸³reference-of-thought/grandest-axiomatic-
 construct—as-to-referencing/registering/decisioning’ of nascent-human-decisionality-induced-
 sublimation-<of-blinded-relative-ontological-completeness⁸⁷-imbued,-
 supererogatory~⁸³reference-of-thought/grandest-axiomatic-construct—as-to-
 referencing/registering/decisioning>); and thus in lieu the overarching reframing for
 convergence towards omnipotentiality, construed as from the ‘absolutely-disruptive
 hierarchical-order implied as to the implications of existence—as-sublimating-
 withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-
 supererogation⁹⁶’ (as can be so-constrained as of ‘<amplituding/formative-
 epistemicity>totalising/circumscribing/delineating ⁴⁵foregrounding__entailment-<in-
 succession-of-profound-supererogation⁹⁶>-<postconverging-narrowing-down~sublimation-as-
 to-‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-
 prospective-profound-supererogation⁹⁶’-in-reflecting-‘immanent~relative-
 unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷’;-as-operative-
 notional~⁸⁸deprocrypticism>’ so-reflecting
 <amplituding/formative>disposedness/psychologismic-construct-<as-to-orientation/value-

construct/valuation-and-derived-parameterising) and <amplifying/formative>entailment-<as-
 to-totalising-contiguous/coherent-factuality-of-variability)) is fundamentally about nurturing a
 psychological-disposition to prospective/nascent sublimating supererogatory~unbeholdening-
 conflatedness¹³ (bound to a ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-
 tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-
 relativism-determinism’> formativeness-<as-to-intersolipsism-of-
 preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
⁵⁶meaningfulness-and-teleology⁹⁹ of intemporal-projection) and so while undermining a
 psychological-disposition to presublimating relic/artifactual-beholdening-constitutedness¹⁴
 (bound to a ⁴⁷historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition
 formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-
 mediativity-and-deferentialism>-of-⁵⁶meaningfulness-and-teleology⁹⁹ of destructuring-
 threshold-<uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality>~of-
 ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc.
 temporal-dispositions projection). Human limited-mentation-capacity—as-subjecting-‘educated-
 unlimitedness/existence-sublimating-nascent’-to-limitedness/human-subpotency
 preconverging/postconverging-de-mentatively/structurally/paradigmatically implies this
 seedingly/incipiently fundamental paradox of ‘prospective/nascent sublimating
 supererogatory~unbeholdening-conflatedness¹³’ and ‘presublimating relic/artifactual-
 beholdening-constitutedness¹⁴’: so-reflected with the ‘aestheticisation-and-aestheticisation-
 towards-ontology-<elicited-idiomatisation> of human ontological-performance⁷²-<including-
 virtue-as-ontology>’ underlying both ‘motif-as-to-aestheticisation-<imbued-projective-
 arbitrariness/waywardness>’ and
 ‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-
 conceptualisation as to aestheticisation-towards-ontology’ (so-construed as

~~<amplituding/formative-epistemicity>~~totalising~conflatedness¹³ of ⁵⁶meaningfulness-and-teleology⁹⁹ involving the ‘epistemic-totalising³³~resubjecting_or_totalising-entailing~reconstrual-~~<of the whole/purview of the whole/oneness of ontology>~~ of motif-as-to-aestheticisation-~~<imbued-projective-arbitrariness/waywardness>~~ to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation⁹⁶ in preconverging/postconverging–rede-mentating/restructuring/reparadigmig intelligibility-~~(as-to-human-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-process,-in-~~<amplituding/formative-epistemicity>~~totalising~conceptualisation)’~~; wherein the ‘epistemic-totalising³³~resubjecting_or_totalising-entailing~reconstrual-~~<of the whole/purview of the whole/oneness of ontology>~~ of motif-as-to-aestheticisation-~~<imbued-projective-arbitrariness/waywardness>~~ to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation⁹⁶ in inducing aestheticisation-towards-ontology’ necessarily implies that intelligibility itself is seedingly/incipiently encumbered with ‘presublimating relic/artifactual–beholdening-constitutedness^{14 47}historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition’ when it comes to eliciting ‘prospective/nascent sublimating supererogatory~unbeholdening-conflatedness¹³ momentous⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-~~<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~’, and so all along from the very seeding/incipient aestheticisation—and-aestheticisation-towards-ontology-~~<elicited-idiomatisation>~~ and ~~so-perpetuative as to human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development—as-to-social-function-development and living-development—as-to-personality-development~~ psychologismie—

~~epistemic acutisation—difficulty <for, residualising—^{decompulsing} delinearity~for cogency>~~
 magnitudes^{of-experientiality/experiment}), as to the fact that ‘intelligibility as the effectively-manifest-
 sublimation/sublime arising from subjecting-and-resubjecting motif-as-to-aestheticisation-
 <imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-
 withdrawal/unenframing/re-ontologising, -elicited-from-prospective—profound-
 supererogation⁹⁶’ speaks of ‘successions of aestheticising ~~apriorising/axiomatising/referencing-~~
~~{of-‘prospectively implicated attendant ontological-contiguity’ ~duced—~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-~~
~~<imbued—notional~cogency>’ }—constitutedness¹⁴ in preconverging entailment~~ failing to
 factor in human limited-mentation-capacity—as-subjecting—~~duced-unlimitedness/existence-~~
~~sublimating nascence’ to limitedness/human subpotency’~~ and thus ‘inducing an absolutising
 referencing/registering/decisioning (an absolutising construct—of-human-decisionality-<as-to-
 play-of-valid/invalid-decisionality-imbued-sublimation/desublimation>’) that
 incidentally/parenthetically wrongly purport to reflect ‘inherent immanent-existence overall
 withdrawn effectively-manifest-sublimation/sublime or withdrawn sublimation-structure’. It is
 this fundamental insight ‘about the inherent absolutising referencing/registering/decisioning
 ontological-deficiency necessarily arising from human limited-mentation-capacity—as-
 subjecting—~~duced-unlimitedness/existence-sublimating nascence’ to limitedness/human-~~
~~subpotency’~~ (requiring ‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’ as to
 human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-
 to—~~duced-unlimitedness/existence-sublimating nascence²⁵³~~) that underlies the notion of
 human ¹⁵de-mentation—~~(supererogatory—ontological—de-mentation-or-dialectical—de-~~
~~mentation—stranding-or-attributive-dialectics)~~ as factoring in the implications of human
 limited-mentation-capacity—as-subjecting—~~duced-unlimitedness/existence-sublimating-~~
~~nascence’ to limitedness/human-subpotency~~ (by a ‘psychological-disposition for

supererogatory~unbeholdening-conflatedness¹³ 46historiality/ontological-
 eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> of sublimating
 intelligibility’ as to ‘relevantly/appropriately subjecting-and-resubjecting motif-as-to-
 aestheticisation-<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-
 withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-
 supererogation⁹⁶’ and so rather than a ‘psychological-disposition for relic/artifactual-
 beholdening-constitutedness¹⁴ 47historicity-tracing—in-presencing–hyperrealisation/hyperreal-
 transposition of presublimating intelligibility’ failing such a ‘relevant/appropriate subjecting-
 and-resubjecting of motif-as-to-aestheticisation-<imbued-projective-
 arbitrariness/waywardness> to existence—as-sublimating-withdrawal/unenframing/re-
 ontologising,-elicited-from-prospective–profound-supererogation⁹⁶’ as underscored by the
 ‘effectively underlying human beholdening—inching,-apprehending,-and-taming–drive or
 aestheticising—⁹⁷surrealising/supererogating–drive for <postconverging~‘motif-and-
 apriorising/axiomatising/referencing’-entailing>-existentialising—framing/imprinting-⟨as-to-
 prospective–historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’>⟩’) for the requisite sublimating/emancipating omnipotentiality converging
 towards ‘inherent immanent-existence overall withdrawn effectively-manifest-
 sublimation/sublime or withdrawn sublimation-structure’ so-construed as of ontological-
 normalcy/postconvergence reflected ‘re-originary–as-unenframed/re-
 ontologising/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-
 thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-
 notional~¹⁸deprocrypticism-prospective-sublimation) ⁹⁰ intemporal-disposition supererogatory
 rescalarisation of ontologisation and value-construction (within any given registry-

worldview/dimension ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-
 existentialising—enframing/imprintedness-~~(as-to-⁸⁴ historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition))~~ inducing prospective sublimation-over-desublimation
⁵⁶meaningfulness-and-teleology⁹⁹ infrastructure thus effectively superseding any such given
 registry-worldview/dimension underpinning—suprasocial-construct prior conception of
 ontologisation and value-construction’. Interestingly, this seedingly/incipiently fundamental
 paradox of ‘prospective/nascent sublimating ~~supererogatory—unbeholdening-conflatedness~~¹³’
 and ‘presublimating relic/artifactual—beholdening-constitutedness¹⁴’ as to its perpetuative
 encumberment of human intelligibility, correspondingly highlights the inherent disambiguation
 of human ⁵⁶meaningfulness-and-teleology⁹⁹ ‘as of the seeding/incipient encumberment of its
 momentous-unbeholdening—aestheticising-reflex with its merely-beholdening—aestheticising-
 reflex’ (so-perpetuative as to human Being-development/ontological-framework-expansion—as-
 to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology ,
 institutional-development—as-to-social-function-development and living-development—as-to-
 personality-development ~~psychologismic-epistemic-acutisation—difficulty~~ <for-
 residualising-^{decompulsing}delinearity~for-cogency>—magnitudes^{of-experientiality/experiment}), as the
 more critical drawback to overarching reframing of ‘human-decisionality-<as-to-play-of-
 valid/invalid-decisionality-imbued-sublimation/desublimation> ⁸⁴omni-potential
 commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality.
 This insight can be translated by the fact that nascent-sublimations (nascent-particular/incipient-
 and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁷—
⁸⁴reference-of-thought-⁸⁴devolving>)) as to their effectively-manifest-sublimation/sublime rather
 speak to an underlying veracity about immanent-existence ‘beyond and unbeholdening to any
 human merely-beholdening—aestheticising-reflex of ⁵⁶meaningfulness-and-teleology⁹⁹’, and so

for instance in the sense that human tools, other technical/material capabilities like electricity, etc. are rather of ‘preconverging/postconverging–de-mentative/structural/paradigmatic momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation⁹⁶’ as to the inherent sublimating/emancipating possibilities accruable to all humans and societies as to their underlying ontological-commitment⁶⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-existential-reality> of ⁵⁶meaningfulness-and-teleology⁹⁹; so-reflecting the fact that overall human civilisation (notwithstanding any given societies/cultures of naïve ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ as to presencing-distorted–meritocracy/totalising–sovereign-apportioning—of-human-ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. ‘merely-beholdening–aestheticising-reflex of ⁵⁶meaningfulness-and-teleology⁹⁹’) could only be possible by the cumulating/recomposuring of all such ‘preconverging/postconverging–de-mentative/structural/paradigmatic momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation⁹⁶’ manifested at various stages across all human societies/cultures and diffusible likewise across all human societies/cultures with the implications that such ‘preconverging/postconverging–de-mentative/structural/paradigmatic momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation⁹⁶’ more fundamentally speak to ‘overall human momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime attainment’ (with such a truer ontological-veracity rather much more profound than the ‘merely-beholdening–aestheticising-

reflex of ⁵⁶meaningfulness-and-teleology⁹⁹ of various societies/cultures and as of such ontologically-flawed representation across various human historial epochs). In this respect the ontological-veracity of human institutional-cumulation/institutional-recomposure-(as-to-⁴historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) (as of the accruing effectively-manifest-sublimation/sublime from stone-age to bronze-age to iron-age involving the formation of agrarian societies and cities and subsequent development of ¹⁰³universalising societies and today’s positivising modern world) rather more aptly speaks of ‘overall human momentous-unbeholdening-aestheticising-reflex effectively-manifest-sublimation/sublime attainment’; with the profound idea that the more momentous grasp of the notion of say the civilisations of Ancient Zimbabwe, Ancient Egypt, Ancient Greece, Ancient China, Ancient India or Ancient Aztec, etc. are rather as of a more profound point-of-departure as from a ‘human psychological-disposition for ~~supererogatory~~-unbeholdening-conflatedness¹³⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> of sublimating intelligibility’ divulging the underlying dynamism of human ‘preconverging/postconverging-de-mentative/structural/paradigmatic momentous-unbeholdening-aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation⁹⁶’ (and so rather than a shallower point-of-departure as from a ‘human psychological-disposition for relic/artifactual-beholdening-constitutedness¹⁴ ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition of presublimating intelligibility’ of ‘merely-beholdening-aestheticising-reflex of ⁵⁶meaningfulness-and-teleology⁹⁹ caught up in complexes of ‘naïve ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ as to presencing-distorted-meritocracy/totalising-sovereign-apportioning—

of-human-ontological-performance⁷²-<including-virtue-as-ontology>’ that end up inducing poor/distorted human understanding of the human). The underlying point here is that just as human tools, other technical/material capabilities like electricity, etc. are rather of ‘preconverging/postconverging–de-mentative/structural/paradigmatic momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation⁹⁶’ as to the inherent sublimating/emancipating possibilities accruable to all humans and societies as to their underlying ontological-commitment⁴⁶-<implied—self-assuredness-of-ontological-good-faith/authenticity⁹⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-existential-reality> of ⁵⁶meaningfulness-and-teleology⁹⁹, a ‘human psychological-disposition for supererogatory–unbeholdening-conflatedness¹³ ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> of sublimating intelligibility’ implies that the othernesses of human civilisations/cultures/societies carry a more profound ‘preconverging/postconverging–de-mentative/structural/paradigmatic momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation⁹⁶’ as to the inherent sublimating/emancipating possibilities accruable to all humans and societies. This overall insight is particularly salient in the sense that the ‘human psychological-disposition for relic/artifactual–beholdening-constitutedness¹⁴ ⁴⁷historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition of presublimating intelligibility’ (so-perpetuative as to human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development–as-to-social-function-development and living-development–as-to-personality-development psychologismie–

~~epistemic acutisation—difficulty~~ <for, residualising—^{decompulsing} delinearity~for-cogency>
 magnitudes^{of-experientiality/experiment}), is exactly what critically clouds prospective possibilities for
 ‘human psychological-disposition for ~~supererogatory~unbeholdening-conflatedness~~¹³
⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective—
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> of
 sublimating intelligibility’; so-construed as
 imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
 surmountable/unovercomable frameworks of preconverging/postconverging—de-
 mentative/structural/paradigmatic limits to abstract ‘human-decisionality-<as-to-play-of-
 valid/invalid-decisionality-imbued-sublimation/desublimation>’ ~~omni-potential~~
 commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality.
 This paradox is analysable as from the ‘critical pure—ontology’ elucidation of overall reifying-
 and-empowering-reflexivity-of-ecstatic-existence-as—panintelligibility/panreflexivity⁷³—
 <existentially—imbued-and-educing—^{<epistemic-}
~~totalising~~ hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, -
^{decompulsing} delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—
 aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,—
 as-herein-specifically-relevant-to-human-subpotency) so-underscored by ‘effectively
 underlying human beholdening—inching,-apprehending,-and-taming—drive or aestheticising—
⁹⁷surrealising/supererogating—drive for <postconverging~‘motif-and-
 apriorising/axiomatising/referencing’—entailing>-existentialising—framing/imprinting-(as-to-
 prospective—historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’>’ (as of inherent imbueement of existence as of its ‘transcendence-and-
 sublimity/sublimation/~~supererogatory~~—de-mentativity and immanence differential

conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-~~reifying {as-to-
 knowledge-developing}-and-empowering~~ integral-difference' reflecting human teleology⁹⁹ or
 'phenomenal/manifest perspective conceptivity/epistemic-reflexivity/epistemicity-relativism-
 determinism-~~reifying {as-to-knowledge-developing}-and-empowering~~ in existence as
 ontological'); wherein incipient/seeding 'human
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~differential as of relative-
 ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷ |
 <sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness¹ /formative~supererogating-~~projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-
 normalcy/postconvergence~~> epistemicity' underlying ontological-performance⁷²-<including-
 virtue-as-ontology>/morality/ethics/justice/etc. insightfully reflects human
 sublimation/emancipation as to prospective 're-originary~as-unenframed/re-
 ontologising/unbeholdening/outlier-conceptualisation-~~imbued-postconverging/dialectical-
 thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-
 notional~¹⁸deprocrypticism-prospective-sublimation)⁹⁰ reconceptualisation of 'effectively
 underlying human beholdening—inching,-apprehending,-and-taming—drive or aestheticising—
⁹⁷surrealising/supererogating—drive for <postconverging~‘motif-and-
 apriorising/axiomatising/referencing’-entailing>-existentialising—framing/imprinting-~~as-to-
 prospective—⁴historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’>’ with regards to effective convergence/advancement of 'human-decisionality-
 <as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential
 commensurability with inherent immanent-existence's sublimation-structure'/omnipotentiality
 (and so as to Being-development/ontological-framework-expansion-as-to-depth-of-~~~~

ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-
 development-as-to-social-function-development and living-development-as-to-personality-
 development psychologismic-epistemic-acutisation-difficulty <for, residualising-
 {decompulsing} delinearity~for-cogency>—————magnitudes^{of-experientiality/experiment}),
 Preconverging/postconverging-de-mentatively/structurally/paradigmatically,
 ‘phenomenal/manifest~subpotencies-³(in-transitive-conflatedness-³-reflexivity,-in-the-full-
 potency-of-existence’s~sublimating-nascence)—in—<amplituding/formative-epistemicity>-
 totalising~thrownness-in-existence³⁵,-<of-⁹⁷surrealistic-as-pseudoreal’-epistemic-
 abnormalcy> (including human-subpotency) are constrained in their ontological-performance⁷²-
 <including-virtue-as-ontology>/potentiation with respect to the backdrop-of-inherent-
 immanent-existence’s-sublimation-structure-<of-‘unsurrealistic-as-real’-ontological-
 normalcy/postconvergence>; and all phenomenal/manifest~subpotencies-³(in-transitive-
 conflatedness³-reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence) are
 defined by their basic preconverging/postconverging-de-mentative/structural/paradigmatic
 ‘effectively underlying beholdening—inching,-apprehending,-and-taming-drive or
 aestheticising—⁹⁷surrealising/supererogating-drive for <postconverging~‘motif-and-
 apriorising/axiomatising/referencing’-entailing>-existentialising—framing/imprinting-(as-to-
 prospective—⁴historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-
 <perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’>’ (so-underlying the ‘<amplituding/formative-epistemicity>-
 totalising~thrownness-in-existence³⁵ re-aestheticising/re-motif-<in-postconverging-narrowing-
 down~‘sublimation-of-taste’-^{epistemic}-
 totalising³³)hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-
 {decompulsing} delinearity~for-cogency-educing-conceptivity/epistemic-reflexivity/epistemicity-
 relativism-determinism-<reifying {as-to-knowledge-developing}-and-empowering>-of-

⁴historiality/ontological-eventfulness³⁸ /ontological-aestheticising-tracing',-as-to-existence—
as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-
supererogation⁹⁶> and re-procession/re-automatism—as-to-re-apriorising/re-axiomatising/re-
referencing-<in-postconverging—narrowing-down~‘sublimation-of-
apriorising/axiomatising/referencing—^{{epistemic-}
totalising³³ hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-
^{decompulsing}delinearity~for-cogency—educing-conceptivity/epistemic-reflexivity/epistemicity-
relativism-determinism-<reifying {as-to-knowledge-developing}-and-empowering>-of-
⁴historiality/ontological-eventfulness³⁸ /ontological-aestheticising-tracing',-as-to-existence—
as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-
supererogation⁹⁶>) of their aestheticising—⁹⁷surrealising/supererogating—drive for
<postconverging~‘motif-and-apriorising/axiomatising/referencing’—entailing>-
existentialising—framing/imprinting-<as-to-prospective—⁴⁶historiality/ontological-
eventfulness³⁸ /ontological-aesthetic-tracing-<perspective—ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’ (as to their
interlay/organicalism/aestheticising-handle-<of-‘psychologismic—transfixity^{{residualising-}
^{decompulsing}delinearity over nonresidualising—^{compulsing}linearity}>-{imbued-
supererogatory~projective-arbitrariness/waywardness-
of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—for-
‘aestheticising—re-margining/re-edging/re-acuity—as-
postconverging_circumscriptive/totalitative—restructuring’}>—educing—
sublimation/desublimation> in ^{{epistemic-}
totalising³³ hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-
^{decompulsing}delinearity~for-cogency-imbuing
‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~differential ontological-

performance⁷²-<including-virtue-as-ontology>/potentiation’, so-construed as their ‘germinative intensification—amplituding of aestheticisation—beholdening-out-of-bechancing’ / ‘taxingness-of-originariness,-imbued–sublimating-by-desublimating–amplituding as to the backdrop-of-inherent-immanent-existence’s–sublimation-structure-<of-‘unsurrealistic-as-real’–ontological-normalcy/postconvergence>’ (as so-underlied by human-subpotency epistemically-reflexive consciousness overlying the sublimating–postconverged ‘substantive abstract-tissue-of–social-emanance ^{{epistemic-}totalising³³ hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,- ^{decompulsing}delinearity~for-cogency—cumulated/recomposed as to cumulating/recomposuring of ‘prospectively implicated attendant ontological-contiguity⁶⁷~duced–existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional~cogency>’⁴⁰ as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as–panintelligibility/panreflexivity⁷³ -<existentially–imbued-and-educing-<^{{epistemic-}totalising [†]hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,- ^{decompulsing}delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective— aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation,- as-herein-specifically-relevant-to-human-subpotency) in reflection of overall Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology). A deepening of this critical pure–ontology discernment as from the above elucidation of ‘phenomenal/manifest~subpotencies-<in-transitive-conflatedness [†]-reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence)–in—<amplituding/formative–epistemicity>-totalising~thrownness-in-existence ³⁵,- <of-⁹⁷ surrealistic-as-pseudoreal’–epistemic-abnormalcy> (including human-subpotency), ⁹⁷surrealisingly/supererogatorily discloses that existentialising–decisionality-<as-to-disontologising/re-ontologising—aporeticism> is preconverging/postconverging–de-

mentatively/structurally/paradigmatically of ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ while sublimating–nascence is preconverging/postconverging–de-mentatively/structurally/paradigmatically of ‘unbeholdening ontologising-depth as to backdrop-of-inherent-immanent-existence’s–sublimation-structure-<of-‘unsurrealistic-as-real’–ontological-normalcy/postconvergence>’ (such that perspectively ‘to beholden-as-sovereignising is to underly/organise/decision existentialising/contextualising/textualising subpotentiation’ and so potently constrained as from perspective ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’); as to the fact that ⁹⁷surrealisingly/supererogatorily existentialising–decisionality-<as-to-disontologising/re-ontologising–aporeticism> is of ‘notional~⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ preconverging–de-mentating/structuring/paradigming—beholdening-as-to-effectuation’ and so potently constrained as from sublimating–nascence ‘notional~⁶¹nonpresencing-<perspective–ontological-normalcy/postconvergence> as to backdrop-of-inherent-immanent-existence’s–sublimation-structure-<of-‘unsurrealistic-as-real’–ontological-normalcy/postconvergence>’.

This overall conception underlies the conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing}-and-empowering> of both ‘existentialising–decisionality-<as-to-disontologising/re-ontologising–aporeticism> and sublimating–nascence’ with regards to induced sublimation/desublimation (beyond naïve ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’–entailing>-existentialising—enframing/imprintedness-
(as-to-⁶¹historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)) as from ⁶¹nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection perspective just as so-reflected ‘between reproducibility—mathesis/motif/throwness-disposition,—as–reproducibility-of-aestheticisation and originariness-parrhesia,—as–spontaneity-

of-aestheticisation’ and so as of ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-{~~sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹³/formative~supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence>}~~ as to human-and-social~expectations/anticipations—metaphoricity⁵⁷-as-preconverging/postconverging~re-mentating/restructuring/reparadigming~psychologism’⁸⁹ (just as for instance the notion of length is already caught up in the notion of width in the ‘sublimating <amplituding/formative~epistemicity>totalising/circumscribing/delineating manifestation of a rectangle’ and so with regards to the fact that human aestheticisation—and-aestheticisation-towards-ontology-<elicited~idiomatisation> of ⁵⁶meaningfulness-and-teleology⁹⁹ is ever always about ‘idealised-typification in epistemic-conflatedness¹³ sublimation or epistemic apriorising/axiomatising/referencing- {of-~~prospectively~implicated~attendant~ontological-contiguity ~educated~existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity~contiguity-<imbued~notional~cogency>’ }~~—constitutedness¹⁴-in-preconverging-entailment/pseudoconflation desublimation/gimmickiness’ for eliciting sublimation/desublimation from the ‘full-potency of existence withheld as from ontological-normalcy/postconvergence epistemic projection-perspective’). In other words, existentialising~decisionality-<as-to-disontologising/re-ontologising—aporeticism> and sublimating~nascence perspectively-reflect respectively ‘notional~⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ and notional~⁶¹nonpresencing-<perspective—ontological-normalcy/postconvergence> transversal continuum’, as to ‘thresholding conception of the relationship between perspective decisionality/human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> and perspective

sublimation/desublimation in existence'. Insightfully, such a perspective distinction between existentialising–decisionality–<as-to-disontologising/re-ontologising—aporeticism> and sublimating–nascence points out that there is ‘epistemical-reflexive psychological reorientation of human relation with ⁵⁶meaningfulness-and-teleology⁹⁹’ as to the contrast between ‘blurriness–<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out> in existentialising–decisionality–<as-to-disontologising/re-ontologising—aporeticism>’ and ‘¹⁰³universal-transparency¹⁰⁴–<(transparency-of-totalising-entailing,-as-to-entailing–<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷) of sublimating–nascence’; wherein ‘¹⁰³universal-transparency¹⁰⁴–<(transparency-of-totalising-entailing,-as-to-entailing–<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷) of sublimating–nascence’ (as to nascent-particular/incipient-and-material/technical-sublimations–<blinded-to-their-relative-ontological-completeness⁸⁷⁻⁸³ reference-of-thought⁸⁴ devolving>) is relatively bound to elicit individual and social positive-opportunism—of-social-functioning-and-accordance⁷⁵ deferential-formalisation-transference of existentialising–decisionality–<as-to-disontologising/re-ontologising—aporeticism> while ‘blurriness–<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out> in existentialising–decisionality–<as-to-disontologising/re-ontologising—aporeticism>’ is relatively bound to undermine individual and social deferential-formalisation-transference as to relative-ontological-incompleteness⁸⁸–presublimation-construct-of–⁵⁶meaningfulness-and-teleology⁹⁹ desublimating~existentialising–decisionality–<as-to-disontologising/re-ontologising—aporeticism> (thus undermining the requisite relative-ontological-completeness⁸⁷ ‘⁸³reference-of-thought–and–⁸³reference-of-thought⁸⁴ devolving–⁵⁶meaningfulness-and-teleology⁹⁹’ comprehensiveness of prospective sublimating–nascence’ as of the sublimating–nascence teleological-inflection–<as-to-more-

profound-nondisjointing-<amplituding/formative-epistemicity>totalising/circumscribing/delineating)). That is, the individual and social existentialising-decisionality-<as-to-disontologising/re-ontologising-aporeticism> is more readily defined by default in ‘beholdening as sovereignising-imbued-subontologisation/subpotentiation’ and this is effectively the default individual and social existentialising-decisionality-<as-to-disontologising/re-ontologising-aporeticism> psychological-disposition as to upholding/defending sovereignty, but then given human limited-mentation-capacity—as-subjecting-‘educed-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency the individual and social are then secondarily predisposed to deferential-formalisation-transference existentialising-decisionality-<as-to-disontologising/re-ontologising-aporeticism> psychological-disposition as to the positive-opportunism—of-social-functioning-and-accordance⁷⁵ consequences of deferring to ‘¹⁰³universal-transparency¹⁰⁴’ <transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸ } of sublimating-nascence’ (in delegating sovereignty ultimately as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation⁹⁶) with the lack of such ‘¹⁰³universal-transparency¹⁰⁴’-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸ } of sublimating-nascence’ as to when ‘⁷blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out> in existentialising-decisionality-<as-to-disontologising/re-ontologising-aporeticism>’ arises inducing defaulting ‘beholdening as sovereignising-imbued-subontologisation/subpotentiation’ existentialising-decisionality-<as-to-disontologising/re-ontologising-aporeticism> psychological-disposition (as to relative-ontological-incompleteness⁸⁸-presublimation-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹

desublimating~existentialising–decisionality<as-to-disontologising/re-ontologising—
 aporeticism>). The implications of this dual existentialising–decisionality<as-to-
 disontologising/re-ontologising—aporeticism> psychological-dispositions is critical
 particularly with regards to the social-and-institutional-frameworks-of—
 referencing/registering/decisioning of human ⁵⁶meaningfulness-and-teleology⁹⁹ of ‘blurriness-
 <sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,-in-
 disontologising-formulaic–dragging-out/hollowing-out> in existentialising–decisionality<as-
 to-disontologising/re-ontologising—aporeticism>’ as rather poorly amenable to profound
 ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ as it
 is relatively the case in the natural sciences (and so beyond-the-consciousness-awareness-
 teleology⁹⁹-<of-preconverging-existential-extrication-as-of-existential-unthought>); as to the
 fact that existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-
 supererogation⁹⁶-<as-to-perspective–ontological-normalcy/postconvergence-implied-
 ‘prospective-aporeticism-overcoming/unovercoming’> more readily makes ‘desublimating
 nonsense’ of human existentialising–decisionality<as-to-disontologising/re-ontologising—
 aporeticism> ⁵⁶meaningfulness-and-teleology⁹⁹ failing ‘genuine knowledge-
 reification~gesturing-and-accounting—of-epistemic–phenomenalism-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant_ontological-contiguity ’~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity-
 <imbued–notional~cogency>’ }—conflatedness¹³-in-{preconverging-ment-by}-
 postconverging-entailment> framework involving an immediate potent detour to existence-
 potency³⁹~sublimating–nascence,-disclosed-from-prospective-epistemic-digression while the
 relative ‘blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-

~~preconverging, -in-disontologising-formulaic-dragging-out/hollowing-out~~ in existentialising-
 decisionality-<as-to-disontologising/re-ontologising—aporeticism>’ of social-and-institutional-
 frameworks-of—referencing/registering/decisioning induce a relative orientation in the social
 towards ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ social-vestedness/normativity-
 <discretely-implied-functionalism> existentialising–decisionality-<as-to-disontologising/re-
 ontologising—aporeticism> ⁵⁶meaningfulness-and-teleology⁹⁹ (so-enabled by poor
 direct/immediate potent constraining to existence—as-sublimating-withdrawal/unenframing/re-
 ontologising,-elicited-from-prospective–profound-supererogation⁹⁶). In this regards, many such
 social-and-institutional-frameworks-of—referencing/registering/decisioning can be construed
 as ‘frameworks of relatively shallow-ontologisation/subontologisation’ as to the
 existentialising–decisionality-<as-to-disontologising/re-ontologising—aporeticism>
 psychological-disposition of defaulting individual and social ‘beholdening as sovereignising–
 imbued-subontologisation/subpotentiation’ due to ‘blurriness-
 <sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,-in-
 disontologising-formulaic-dragging-out/hollowing-out> in existentialising–decisionality-<as-
 to-disontologising/re-ontologising—aporeticism>’. It is herein contended that the most
 fundamental issue with regards to human prospective comprehensive emancipation/sublimation
 (as promptly reflected with nascent-particular/incipient-and-material/technical-sublimations-
 <blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving> and
 requisite expansive relative-ontological-completeness⁸⁷ ‘⁸³reference-of-thought-and-
⁸³reference-of-thought-⁸⁴devolving–⁵⁶meaningfulness-and-teleology⁹⁹ comprehensiveness of
 prospective sublimating–nascence’ with regards to sublimating–nascence teleological-
 inflection-<as-to-more-profound-nondisjointing–<amplituding/formative–
 epistemicity>totalising/circumscribing/delineating)) has to do with this ‘human existentialising–
 decisionality-<as-to-disontologising/re-ontologising—aporeticism> dual psychological-

dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ as to the fact that nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—reference-of-thought-⁸³ devolving> are often of ‘restricted and directly transparent/potent existentialising—decisionality-<as-to-disontologising/re-ontologising—aporeticism> scope of sublimation for human deferential-formalisation-transference’ while the social-and-institutional-frameworks-of—referencing/registering/decisioning (as to ‘⁸³reference-of-thought-and-⁸³reference-of-thought-⁸⁴devolving-⁵⁶meaningfulness-and-teleology⁹⁹ comprehensiveness of prospective sublimating—nascence’) imply a depth of appreciation which initially leads to ‘blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,-in-disontologising-formulaic—dragging-out/hollowing-out> in existentialising—decisionality-<as-to-disontologising/re-ontologising—aporeticism>’ as of relative-ontological-incompleteness⁸⁸—presublimation-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ desublimating~existentialising—decisionality-<as-to-disontologising/re-ontologising—aporeticism>. We can for instance appreciate this ‘human existentialising—decisionality-<as-to-disontologising/re-ontologising—aporeticism> dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ say with regards to cultural-diffusion in a non-positivistic like animistic social-construct wherein positivistic technical and material nascent-sublimations can relatively be easily appreciated/grasped in a short timeframe by their immediate sublimating—nascence but the more profound notion of a positivistic registry-worldview/dimension (as to social-and-institutional-frameworks-of—referencing/registering/decisioning of positivistic ⁵⁶meaningfulness-and-teleology⁹⁹) reflecting a positivising referencing/registry/decisioning is more problematically conceptualisable and mostly arises as of crossgenerational appreciation/grasp (given the non-positivistic ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ existentialising—

decisionality-<as-to-disontologising/re-ontologising—aporeticism> psychological-disposition
 of defaulting individual and social ‘beholdening as sovereignising—imbued-
 subontologisation/subpotentiation’); and this ‘human existentialising—decisionality-<as-to-
 disontologising/re-ontologising—aporeticism> dual psychological-dispositions continuum-
 gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’
 applies in the <cumulating/recomposuring~attendant~ontological-contiguity >-succession of
 registry-worldviews/dimensions with regards to the possibility for their prospective
 sublimation/emancipation. Along the same lines of disambiguating ‘human existentialising—
 decisionality-<as-to-disontologising/re-ontologising—aporeticism> dual psychological-
 dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing
 desublimation or sublimation’ just as a ‘God-of-plane non-positivistic proposition’ in an
 animistic social-setup implies priorly an ‘altogether superseding positivistic
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—for-
 conceptualisation induced psychologism of ⁸³reference-of-thought’ (over their non-positivistic
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—for-
 conceptualisation psychologism of ⁸³reference-of-thought) from whence
 aposteriorising/logicising/deriving/intelligising/measuring can then ensue in existential-
 instantiations of conceptualising, and so as to the positivistic ⁵⁶meaningfulness-and-teleology⁹⁹
 ‘more profound reflection of existence—as-sublimating-withdrawal/unenframing/re-
 ontologising,-elicited-from-prospective—profound-supererogation⁹⁶ with regards to
 sublimating—nascence teleological-inflection-<as-to-more-profound-nondisjointing-
 <amplituding/formative—epistemicity>totalising/circumscribing/delineating>’, likewise
 prospectively with regards to nascent-particular/incipient-and-material/technical-sublimations-
 <blinded-to-their-relative-ontological-completeness – ⁸reference-of-thought-⁸ devolving> as
 underlying many a technical and natural sciences it is ever always the ‘more profound reflection

of existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation⁹⁶’ in the sense that the technician and natural scientist are unconcerned with ‘any social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality-~~as-to-disontologising/re-ontologising—aporeticism~~’ imbued’ supposedly superseding existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation⁹⁶ given that any such social and institutional pretense-of-sublimation cannot generate any inherent technical and scientific sublimating—nascence (wherein if such social-and-institutional-frameworks-of—referencing/registering/decisioning pretense-of-sublimation warrants gravity on earth to be considered as 7 m/s^2 for instance for one reason or another but for existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation⁹⁶), rather the natural scientist and technician will view such social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality-~~as-to-disontologising/re-ontologising—aporeticism~~ pretense-of-sublimation as the very preconverging/postconverging—de-mentative/structural/paradigmatic undermining of the possibility of natural science and technical development as to sublimating—nascence beyond just the specific instance but as to a fundamentally underdeveloped social-and-institutional-frameworks-of—referencing/registering/decisioning desublimating~existentialising—decisionality-~~as-to-disontologising/re-ontologising—aporeticism~~ that must be overridden (so that similar intellectual decadent pretense-of-sublimation should not arise) for the prospective possibility for science and technical development sublimating—nascence to flourish; and likewise it is herein contended that absolutising social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality-~~as-to-disontologising/re-ontologising—aporeticism~~ pre-eminence as to sterile/anecdotal imprimatur and the dynamics of sterile/anecdotal imprimatur (with regards to ‘blurriness-

<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,-in-
disontologising-formulaic-dragging-out/hollowing-out> in existentialising-decisionality-<as-
to-disontologising/re-ontologising—aporeticism>’ associated with social-and-institutional-
frameworks-of—referencing/registering/decisioning) as ‘precedingly defining the possibility of
prospective knowledge over inherent knowledge’ is itself the very
preconverging/postconverging—de-mentative/structural/paradigmatic desublimating
undermining of the possibility of veridical social and institutional prospective
sublimation/emancipation as to sublimating—nascence, and in that respect no mortal (including
the one mortal making this articulation herein) can pretend to a status bigger than existence—
as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-
supererogation⁹⁶ to then imply that genuine knowledge-reification~gesturing-and-accounting—
of-epistemic-phenomenalism-<in-

prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
implicated_attendant—ontological-contiguity ’~educed-

existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional~cogeny>’ }—conflatedness¹³ -in- {preconverging-ment-by}-

postconverging-entailment> cannot cross-it/has-to-bow-to-it (for one reason or another), and in
that regards the more profound knowledge-reification~gesturing-and-accounting—of-
epistemic-phenomenalism-<in-

prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
implicated_attendant—ontological-contiguity ’~educed-

existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional~cogeny>’ }—conflatedness¹³ -in- {preconverging-ment-by}-

postconverging-entailment> as to the preconverging/postconverging—de-
mentative/structural/paradigmatic upholding at all instances of the possibility for prospective

genuine knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
implicated_attendant-ontological-contiguity ’~educed-
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>’ }—conflatedness¹³ -in- {preconverging-ment-by}-
postconverging-entailment> inducing sublimation/emancipation as to sublimating-nascence is
more than just the specific knowledge-reification~gesturing-and-accounting—of-epistemic-
phenomenalism-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-
‘prospectively-implicated_attendant-ontological-contiguity ’~educed-
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>’ }—conflatedness¹³ -in- {preconverging-ment-by}-
postconverging-entailment> for sublimation but rather more critically overt articulation of the
‘veridical preconverging/postconverging-de-mentative/structural/paradigmatic intellectual
underdevelopment underlying any such a mortal claim’ as to the fact that no human can claim
that 2+2 is not equal to 4 because they are vexed for one reason or another (as it is that condition
of our mortality that then provides the possibility for our self-surpassing in prospective
construction-of-the-Self) so-reflected in the fact that the underlying existentialising-frame-of-
entailment-of-motif-and-apriorising/axiomatising/referencing of knowledge is the very
requisite condition for eliciting the true⁵⁶ meaningfulness-and-teleology⁹⁹ of any given specific
knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
implicated_attendant-ontological-contiguity ’~educed-
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>’ }—conflatedness¹³ -in- {preconverging-ment-by}-
postconverging-entailment> for sublimation (as for instance there is little point articulating any

given positivistic existentialising-decisionality-<as-to-disontologising/re-ontologising—
 aporeticism> specific knowledge-reification~gesturing-and-accounting—of-epistemic—
 phenomenalism-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-
 ‘prospectively-implicated-attendant-ontological-contiguity’~educated—
 existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³ in {preconverging-ment-by}-
 postconverging-entailment> for sublimating-nascence as to positivistic nascent-
 particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-
 completeness⁸ – reference-of-thought- devolving> where the underlying registry-
 worldview/dimension existentialising-frame-of-entailment-of-motif-and-
 apriorising/axiomatising/referencing of knowledge is of non-positivistic
 desublimating~existentialising-decisionality-<as-to-disontologising/re-ontologising—
 aporeticism> and is not addressed/dealt-with as the Galileos, Descartes, etc. understood with
 respect to non-positivising medieval-scholasticism desublimating~existentialising-
 decisionality-<as-to-disontologising/re-ontologising—aporeticism> or the ¹⁰³universalising-
 idealisation Socratic-philosophers sublimating~existentialising-decisionality-<as-to-
 disontologising/re-ontologising—aporeticism> understood with respect to non-universalising
 ancient-sophists desublimating~existentialising-decisionality-<as-to-disontologising/re-
 ontologising—aporeticism> and in both instances as of their prospective registry-
 worldviews/dimensions implied incipient/seeding <amplituding/formative-epistemicity>-
 totalising~thrownness-in-existence³⁵, -imbued-projective-arbitrariness/waywardness-<as-to-the-
 human-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
 referencing-process-of-‘<amplituding/formative-epistemicity>totalising~conceptualisation’> as
 to sublimating-nascence epistemic-conflatedness¹³ as of projective/reprojective—
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing, and it is contended as

well that the conceptualisation herein is rather the more profound as to when its ⁵⁶meaningfulness-and-teleology⁹⁹ elucidates as to its ¹⁸deprocrpticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought sublimating~existentialising—decisionality<as-to-disontologising/re-ontologising—aporeticism> the ‘desublimating~existentialising—decisionality<as-to-disontologising/re-ontologising—aporeticism> of such disjointing pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness ’)
underlying existentialising—frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of knowledge as to fundamental misanalysis’ as so-
reflected also with ‘postmodern thinkers direct/indirect criticisms of ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴’ as the sublimating~existentialising—decisionality<as-to-disontologising/re-ontologising—aporeticism> predefining condition for their specific knowledge articulation to more profoundly be grasped/comprehended/realised), with human knowledge-construal being an altogether level playing field only driven as of the sublimating potential as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation⁹⁶ (and in this regards theories and concepts cannot be articulated to imply that their subverting criticisms are rather personal/traditions attacks as is increasingly the case in todays institutional-being-and-craft pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness) since the very first credo of the intellectual is for inherent knowledge above any given theories and concepts and traditions which are rather subordinate to the more profound purpose of the human knowledge-reification~gesturing-and-accounting—of-epistemic—phenomenalism-<in-

~~prospective psychologism~apriorising/axiomatising/referencing- {of- 'prospectively-
 implicated attendant ontological-contiguity ' ~educated-
 existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>' }—conflatedness -in- {preconverging ment by}-
 postconverging entailment>~~ project as was so understood and propounded by such mid-
 twentieth century thinkers like Bertrand Russell, A.J. Ayer, Richard Rorty, etc. even as their
 conceptions came under criticism because a genuine relation with knowledge is what can bring
 about appropriate prospective correction for sublimating knowledge when prospective
 inspiration avails notwithstanding the traditional approach to knowledge so long as it remains
 self-critical whereas a false social and institutional-prescience/imprimaturing-<dullness-of-the-
 spirit/psychologismic-epistemic-acutisation—nonresidualising imbued-^(compulsing)linearity-in-
 eclecticism-of-prior-mere-formulaicity/ritualisation> driven relation to knowledge shoves
 existential-<disontologising/re-ontologising—aporeticism> issues under the table not because
 there is no human intelligence to tackle true knowledge but because the possibility for more
 profound contemplation is a-priori placed out-of-sight since the 'flawed prior_knowledge-
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
 prior psychologismic~apriorising/axiomatising/referencing- {of- 'prior implicated attendant
 ontological-contiguity ' ~educated-
 existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>' }—constitutedness -in- preconverging entailment> as to its
 gesturing/accounting—of-epistemic-phenomenalism' is as of 'existentialising-decisionality-
 <as-to-disontologising/re-ontologising—aporeticism> that desublimatingly precedes
 prospective knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-
 <in-prospective psychologismic~apriorising/axiomatising/referencing- {of- 'prospectively-
 implicated attendant ontological-contiguity ' ~educated-

~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness³ -in-{~~preconverging-ment-by~~—
~~postconverging-entailment~~>} rather than veridically ‘knowledge-reification~gesturing-and-
 accounting—of-epistemic-phenomenalism-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~duced-
~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness³ -in-{~~preconverging-ment-by~~—
~~postconverging-entailment~~> as of its very own deriving/manifest/ensuing/eventuating
 sublimating~existentialising-decisionality-<as-to-disontologising/re-ontologising—
 aporeticism>’ and as so-reflected when mere-formulaic
 methodologising/mutualising/organising/institutionalising as of human-subpotency is construed
 as doing away with priorly requisite-and-relevant
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting }—for—
 conceptualisation with the off-the-shelf and made-to-measure projection of methods and
 statistics by itself considered as supposedly profound knowledge, and even then such an
 approach ends up losing out on vision while wrongly reinforcing knowledge as a self-serving
 punctual/expeditious institutional enterprise rather than of overall prospective human existential-
 <disontologising/re-ontologising—aporeticism> sublimation/emancipation). Overall the social-
 construct (as to its human notional~firstnatureddness-formativeness-<as-to-
 eventualising~inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-
 <so-construed-as-from-perspective—ontological-normalcy/postconvergence> individuative
 manifestations) itself is reflexive of this ‘human existentialising-decisionality-<as-to-
 disontologising/re-ontologising—aporeticism> dual psychological-dispositions continuum-

gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’
 as of its very underlying social-and-institutional-frameworks-of—
 referencing/registering/decisioning with regards to social-stake-contention-or-confliction
 wherein the ‘implicated sublimating~existentialising–decisionality-<as-to-disontologising/re-
 ontologising—aporeticism>’ underlying the ‘non-immediacy prospective sublimating value and
 ontological-veracity disposition’ associated with nascent-particular/incipient-and-
 material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷ –
 reference-of-thought-⁸⁸ devolving> (as reflected by the
 dedication/selflessness/disinterest/magnanimity underlying such existentialising–decisionality-
 <as-to-disontologising/re-ontologising—aporeticism> of sublimating–nascence as to
 existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-
 prospective–profound-supererogation⁹⁶>) tend to be incoherently overlooked/ignored when it
 comes to ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’
 reconception of existentialising–decisionality-<as-to-disontologising/re-ontologising—
 aporeticism> as to social-and-institutional-frameworks-of—referencing/registering/decisioning
 (with respect to such underlying nascent-particular/incipient-and-material/technical-
 sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷ – reference-of-thought-
 devolving>) poorly constrained to existence—as-sublimating-withdrawal/unenframing/re-
 ontologising,-elicited-from-prospective–profound-supererogation⁹⁶> and ending up defaulting
 as of relative-ontological-incompleteness⁸⁸–presublimation-construct-of-⁵⁶meaningfulness-
 and-teleology⁹⁹ desublimating~existentialising–decisionality-<as-to-disontologising/re-
 ontologising—aporeticism> (and so as to ‘⁷blurriness-<sterilising/anecdotalising/trivialising-of-
 prospective-re-ontologising_by-preconverging,-in-disontologising-formulaic-dragging-
 out/hollowing-out> in existentialising–decisionality-<as-to-disontologising/re-ontologising—
 aporeticism>’). In-many-ways social undertones of ⁵⁶meaningfulness-and-teleology⁹⁹ reflected

as of ~~<amplituding/formative>~~ wooden-language-~~(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>)~~ imply that the requisite sublimating—nascence of social-and-institutional-frameworks-of—referencing/registering/decisioning tend to shallow-ontologisation/subontologisation/subpotentiation especially where such frameworks are not thoroughly conceptualised, envisioned/imagined and purposed as to aetiologisation/ontological-escalation-<ontological-veridicality_ commitment/otherliness_ transcending/compulsions-encumbered_ transcending> conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing}-and-empowering> and so as to mediocre rationales of their very own ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ ~~<amplituding/formative—epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴ poorly projecting of re-ontologising prospective ~~Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology~~ (and rather constrained to their present prospectively desublimating ~~institutional-development—as-to-social-function-development and living-development—as-to-personality-development~~ psychologismic—epistemic-acutisation—difficulty <for, residualising—~~{decompulsing}~~ delinearity~for-cogency> magnitudes^{of-experientiality/experiment}); and especially as so-prodded with social and intellectual pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-~~<amplituding/formative—epistemicity>~~totalising~in-relative-ontological-completeness)~~

dispositions which paradoxically as to their pretense-of-sublimation in defending such ‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’ do not correspondingly contend that such lax/sloppy existentialising—decisionality-<as-to-

disontologising/re-ontologising—aporeticism> should be the case with nascent-
 particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-
 completeness⁸⁷—reference-of-thought-⁸⁴ devolving> (speaking rather of self-serving social-
 vestedness/normativity-<discretely-implied-functionalism> ‘institutionalised-wisdom-of-
 irresponsibility/relative-unreflexivity’, as so-manifested across the
 <cumulating/recomposuring~attendant—ontological-contiguity >-successive registry-
 worldviews/dimensions, as to when institutional frameworks in their underlying ontologically-
 deficient underpinning—suprasocial-construct that poorly appreciate dimensionality-of-
 sublimating²⁵ -(<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-
 or-conflatedness¹³ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation) are naively construed ‘as inherently superseding prospective human
 Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
 development-as-infrastructure-of— meaningfulness-and-teleology as to existence—as-
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-
 supererogation⁹⁶>’ and so ‘by the mere⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’—entailing>-
 existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) mystic of institutional-prescience/imprimaturing-
 <dullness-of-the-spirit/psychologismic-epistemic-acutisation—nonresidualising-imbued-
 {compulsing}linearity—in-eclecticism-of-prior-mere-formulaicity/ritualisation> whether intellectual
 or administrative/governmental’ as we can appreciate in such a case like Edward Snowden’s
 with a human desublimating~existentialising—decisionality-<as-to-disontologising/re-
 ontologising—aporeticism> of vague ‘beholdening as sovereignising—imbued-
 subontologisation/subpotentiation’ of such ‘institutionalised-wisdom-of-
 irresponsibility/relative-unreflexivity’ while paradoxically there is now an emerging social

clamouring for increasing social and online privacy as a requisite for prospective human sublimation/emancipation as to the positive-opportunism—of-social-functioning-and-accordance⁷⁵ sublimating~existentialising—decisionality-<as-to-disontologising/re-ontologising—aporeticism> of ‘unbeholdening sublimating—nascence ontologising-depth of the full-potency of existence’). Ultimately, such preconverging—de-mentating/structuring/paradigming intellectual or administrative/governmental institutions desublimating~existentialising—decisionality-<as-to-disontologising/re-ontologising—aporeticism> as to social-and-institutional-frameworks-of—referencing/registering/decisioning conception tend to align with their given ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’—entailing>-existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> (as poorly subjected to the genuine social intellectual—function/posture elucidation) in an expropriating/estranging/constraining/limiting exercise directly/indirectly enabling ‘dominance/vested-interest structure in relative-ontological-incompleteness⁸⁸—presublimation-construct-of—⁵⁶meaningfulness-and-teleology⁹⁹ desublimating~existentialising—decisionality-<as-to-disontologising/re-ontologising—aporeticism>’. Thus the construal of sublimating~existentialising—decisionality-<as-to-disontologising/re-ontologising—aporeticism> as arising as of prospective ‘⁸³reference-of-thought—and—⁸³reference-of-thought-⁸⁴devolving—⁵⁶meaningfulness-and-teleology⁹⁹ comprehensiveness of prospective sublimating—nascence’ (over relative-ontological-incompleteness⁸⁸—presublimation-construct-of—⁵⁶meaningfulness-and-teleology⁹⁹ desublimating~existentialising—decisionality-<as-to-disontologising/re-ontologising—aporeticism>) calls for a necessary notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising—frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing as to transversality-

~~<for-sublimating-existential-eventuating/denouement, from ‘thinking-at-first/pure-
predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-
prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-
apriorising/axiomatising/referencing’>¹⁰¹ in superseding any underpinning-suprasocial-
construct defaulting relative-ontological-incompleteness⁸⁸—presublimation-construct-of-
⁵⁶meaningfulness-and-teleology⁹⁹ desublimating~existentialising-decisionality<as-to-
disontologising/re-ontologising—aporeticism> which equates/levels-down everything across
space and time on the basis of the relative-ontological-incompleteness⁸⁸—presublimation-
construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ desublimating~existentialising-decisionality-
<as-to-disontologising/re-ontologising—aporeticism> (as to its underlying presencing-
distorted-meritocracy/totalising-sovereign-apportioning—of-human-ontological-
performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc.
desublimating~existentialising-decisionality<as-to-disontologising/re-ontologising—
aporeticism> and so-historially involving ‘dominance/vested-interest structure in relative-
ontological-incompleteness⁸⁸—presublimation-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹
desublimating~existentialising-decisionality<as-to-disontologising/re-ontologising—
aporeticism>’ as from blatant brutish conquest/subjugation conception of apportioning,
dominion protection conception of apportioning, to the very natural-order-of-things conception
of apportioning and to our subtle modern-day institutionally-distorted/disjointed conception of
apportioning); and as any such ‘beholdening as sovereignising-imbued-
subontologisation/subpotentiation’ given ⁷⁹presencing—absolutising-identitive-
constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’—
entailing>-existentialising—enframing/imprintedness-<as-to-⁴ historicity-tracing—in-
presencing—hyperrealisation/hyperreal-transposition> gesturing/accounting—of-epistemic-
phenomenalism is inherently construed as superseding prospective ‘unbeholdening sublimating-~~

nascence ontologising-depth of the full-potency of existence' which ¹⁰³universal-
 transparency¹⁰⁴ -<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-
 epistemicity>totalising~in-relative-ontological-completeness⁸⁷) (as herein articulated) is exactly
 what accounts for human-subpotency 'fatedness-of-sublimation-over-desublimation to
 existence-potency ~sublimating~nascence,-disclosed-from-prospective-epistemic-digression
 in reflecting holographically-<conjugatively-and-transfusively> the relative-
 unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-
 process ', and so as to the possibility of 'human-decisionality-<as-to-play-of-valid/invalid-
 decisionality-imbued-sublimation/desublimation> omni-potential commensurability with
 inherent immanent-existence's sublimation-structure'/omnipotentiality. Whereas we can
 critically appreciate sublimating~nascence with regards to nascent-particular/incipient-and-
 material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷ -
⁸³ reference-of-thought-⁸⁴ devolving> as to profound constraining to existence—as-sublimating-
 withdrawal/unenframing/re-ontologising,-elicited-from-prospective~profound-
 supererogation⁹⁶> as associated with technical and scientific contexts of
 sublimation/desublimation thus inherently inducing/eliciting a human deferential disposition
 when in ignorance/ineptitude/incompetence reflecting the naturally arising corresponding
 notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
 referencing>/'distantiation of contemplative existentialising~frame-of-entailment-of-motif-
 and-apriorising/axiomatising/referencing as to transversality-<for-sublimating~existential-
 eventuating/denouement,-from 'thinking-at-first/pure-predisposition-preemptive-of
 prospective-disontologising/subontologising'—as-of-prospectively-disambiguated~affirmed-
 and-unaffirmed-'motif-and-apriorising/axiomatising/referencing'>¹⁰¹ so-implicated with
 nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-
 ontological-completeness⁸⁷ -⁸³ reference-of-thought-⁸⁴ devolving> but this human deferential

disposition when in ignorance/ineptitude/incompetence often does not naturally arise with social-and-institutional-frameworks-of—referencing/registering/decisioning as of ‘blurriness—~~<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,-in-~~ disontologising-formulaic—dragging-out/hollowing-out> in existentialising—decisionality—~~as-to-disontologising/re-ontologising—aporeticism>~~’ and thus must be actively implied in social knowledge conceptualisation as of notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising—~~frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing~~ as to transversality—~~<for-sublimating-existential-eventuating/denouement,-from-‘thinking-at-first/pure-~~ predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated—affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing?’>¹⁰¹ not as utterly doing away with human sovereignty but rather as explicitly projecting the notion of appropriate-and-coherent human sovereignty deferential-formalisation-transference ‘in relation to prospective knowledge as of human cultivated arts/skills, time investment as well as effectively manifestable sublimation’ and so with regards to human limited-mentation-capacity—~~as-subjecting-‘educated-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency~~ implied requisite expediency for profound human ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. associated with human intemporal individuations firstnatured instigation of prospective sublimation and subsequent human positive-opportunism—of-social-functioning-and-accordance⁷⁵ integration as secondnatured-institutionalisation). This lack of notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising—~~frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing~~ as to transversality—~~<for-sublimating-existential-eventuating/denouement,-from-‘thinking-at-first/pure-~~

~~predisposition-preemptive-of-prospective-disontologising/subontologising'~~—as-of-
~~prospectively-disambiguated-affirmed-and-unaffirmed-'motif-and-~~
~~apriorising/axiomatising/referencing'>~~¹⁰¹ as arising at destructuring-threshold-
~~(uninstitutionalised-threshold~~¹⁰²~~/presublimating-desublimating-decisionality)~~~of-ontological-
performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. is the very element
particularly acted upon by social and intellectual pedantising/muddling/formulaic-hollowing-
out—in-subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-~~
~~entailing,-as-to-entailing-<amplituding/formative-epistemicity>~~totalising~in-relative-
~~ontological-completeness~~³⁷) as to ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—
enframed/disontologising~conceptualisation (as it can be appreciated for instance that the lack
of notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
referencing>/'distantiation of contemplative existentialising-frame-of-entailment-of-motif-
and-apriorising/axiomatising/referencing as to transversality-<for-sublimating-existential-
eventuating/denouement,-from-'thinking-at-first/pure-predisposition-preemptive-of-
~~prospective-disontologising/subontologising'~~—as-of-prospectively-disambiguated-affirmed-
and-unaffirmed-'motif-and-apriorising/axiomatising/referencing'>¹⁰¹ in a non-positivistic
social-setup between prospective positivistic knowledge and prior non-positivistic knowledge is
exactly what can enable pedantic dispositions to cultivate non-positivistic ⁵⁶meaningfulness-and-
teleology⁹⁹ in such a social-setup), and critically in this regards it principally involves
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
~~(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-~~
~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness) as
undermining the social-construct's intellectually potent reifying-and-empowering-reflexivity-
of-ecstatic-existence-as-panintelligibility/panreflexivity⁷³-~~(existentially-imbued-and-educing-~~
~~<epistemic-totalising~~ }hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-

acutely, ~~decompulsing~~ delinarity~for-cogency>-epistemic-perspective-of-
projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-
referencing~conceptualisation, ~~as-herein-specifically-relevant-to-human-subpotency~~). Such
muddlement is more critically as of the inconsistency associated with both sceptical
argumentations (with sceptical arguments not necessarily pedantising/muddling/formulaic-
hollowing-out—in-subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-
totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-
relative-ontological-completeness~~) when assuming a coherent/consistent threshold of
scepticism in want for elucidation) as well as surreptitiously acquiescing/accommodating
argumentations, wherein in both instances the inconsistency is bent on blurring/undermining
¹⁰³universal-transparency¹⁰⁴-~~(transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness~~) as to a
preconverging/postconverging—de-mentative/structural/paradigmatic implication that renders
prospective knowledge impotent and so out of ontological-bad-faith/inauthenticity⁶⁴ in
desublimating~existentialising—decisionality-<as-to-disontologising/re-ontologising—
aporeticism> gesturing/accounting—of-epistemic-phenomenalism of attenuating/devaluing,
blurring and trivialising wherein there is ‘supposedly no totalising-entailing conception—of-
⁵⁶meaningfulness-and-teleology⁹⁹’ thus allowing for totalisingly-ing—discretion/whim-of-
thought pretense-of-sublimation rather unconstrained to existence—as-sublimating-
withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-
supererogation⁹⁶. Critically the ‘unbeholdening sublimating—nascence ontologising-depth of the
full-potency of existence’ associated with nascent-particular/incipient-and-material/technical-
sublimations-~~(blinded-to-their-relative-ontological-completeness⁸⁷⁻⁸⁹—reference-of-thought-
devolving~~) is necessarily of totalising-entailing as to the immediate-potency of existence—as-
sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-

supererogation⁹⁶ thus relatively undermining such ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ gesturing/accounting—of-epistemic–phenomenalism associated with social-and-institutional-frameworks-of—referencing/registering/decisioning as of ‘~~blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out>~~’ in existentialising–decisionality-<as-to-disontologising/re-ontologising—aporeticism>’ (that is, where the latter does not extensively intrude into the former as for instance in determining-and-demarcating the framework of natural sciences research). Hence in-many-ways prospective knowledge cannot elude the ~~postconverging-aporeticism-overcoming/unovercoming~~ of such ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ gesturing/accounting—of-epistemic–phenomenalism and so relatively to the given domain-of-study/domain-of-interest ‘~~blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out>~~, wherein ‘~~blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out>~~’ is reflected with desublimating~existentialising–decisionality-<as-to-disontologising/re-ontologising—aporeticism> supposedly taking precedence over inherent prospective knowledge-reification~gesturing-and-accounting—of-epistemic–phenomenalism-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant-ontological-contiguity ’~duced-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity-<imbued-notional~cogeny>’ }—conflatedness¹³-in- {preconverging-ment-by}-postconverging-entailment>’ rather than ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence (implied as to the very inherent knowledge-reification~gesturing-and-accounting—of-epistemic–phenomenalism-<in-

~~prospective Psychologismic~apriorising/axiomatising/referencing- {of- 'prospectively-
 implicated- attendant- ontological-contiguity } ~duced-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>' } —conflatedness -in- {preconverging-ment- by}-
 postconverging-entailment>~~ as determining sublimating~existentialising-decisionality-<as-to-
 disontologising/re-ontologising—aporeticism>'); with this conflicting of 'beholdening as
 sovereignising-imbued-subontologisation/subpotentiation' and 'unbeholdening sublimating-
 nascence ontologising-depth of the full-potency of existence' so-reflected across the
 <cumulating/recomposuring~attendant-ontological-contiguity >-successive registry-
 worldviews/dimensions given human notional~firstnatureddness-formativeness-<as-to-
 eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-
 <so-construed-as-from-perspective-ontological-normalcy/postconvergence> as to prospective
 social-stake-contention-or-confliction (beyond-the-consciousness-awareness-teleology⁹⁹ <of-
 preconverging-existential-extrication-as-of-existential-unthought>). Thus such an
 postconverging~aporeticism-overcoming/unovercoming necessarily imply the integration of the
 analysis of pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-
 completeness } as part-and-parcel of prospective knowledge-reification~gesturing-and-
 accounting—of-epistemic-phenomenalism-<in-
 prospective Psychologismic~apriorising/axiomatising/referencing- {of- 'prospectively-
 implicated- attendant- ontological-contiguity } ~duced-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>' } —conflatedness -in- {preconverging-ment- by}-
 postconverging-entailment> as to knowledge-notionalisation, and especially as so-manifested

increasingly with ‘non-ontologising/disontologising surreptitious knowledge-without-
 knowledge/knowledge-outside-knowledge/extra-knowledge frameworks’ that on the baiting of
 sterile/anecdotal imprimatur then switch on to propound ‘non-ontologising/disontologising
 surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge
 constructs out-of/besides human ontological-commitment⁶⁶ ~~<implied—self-assuredness-of-
 ontological-good-faith/authenticity⁹ ~postconverging—de-
 mentating/structuring/paradigming⁷ —as-being-as-of-existential-reality>~~ and implicitly
 obviating the veracity of the ¹⁰³universal-transparency¹⁰⁴ ~~-(transparency-of-totalising-entailing,-
 as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸⁷)~~ of knowledge-reification~gesturing-and-accounting—of-epistemic-
 phenomenalism-~~<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-
 ‘prospectively implicated attendant ontological-contiguity’ ~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-
 <imbued—notional~cogency>’ }—conflatedness¹³ -in-{preconverging ment by}-
 postconverging-entailment>~~’ (and so as to self-serving social-vestedness/normativity-
 <discretely-implied-functionalism>) and this must effectively be contested. Such lousiness and
 as broadly reflected in poor media editorialising in-many-ways increasingly turns media
 accessibility into intellectual pre-eminence as ‘intellecion is no longer about depth of
 contemplation and knowledge-reification~gesturing-and-accounting—of-epistemic-
 phenomenalism-~~<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-
 ‘prospectively implicated attendant ontological-contiguity’ ~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity-
 <imbued—notional~cogency>’ }—conflatedness¹³ -in-{preconverging ment by}-
 postconverging-entailment>~~ for sublimation but rather about gimmicky-and-flashy threads of
 mere communication performance’ with many such interlocutors openly admitting-and-

manifesting their critical lack of relevant intellectual thematic competence as popularity then supposedly becomes the driving force of thought; the fact though remains (however the seemingly trivialising concern about such media driven pop-intellectualism as rather unimportant in some milieus of more profound intellectual contemplation) that unfortunately in many-ways directly or indirectly (as to the social-and-institutional-frameworks-of—referencing/registering/decisioning susceptibility to ‘blurriness—
~~<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising by-preconverging,-in-~~
~~disontologising-formulaic-dragging-out/hollowing-out>~~ in existentialising—decisionality—~~as-~~
~~to-disontologising/re-ontologising—aporeticism>~~’ and as encouraged by dominance/vested-interest actors) such pop-intellectualism end up being elevated as the summum of intellection in the social while overlooking the requisite depth of sublimating ¹⁰³universal-transparency¹⁰⁴—
~~<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-~~
~~epistemicity>totalising~in-relative-ontological-completeness>~~) of critical importance for effective social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising—decisionality—~~as-to-disontologising/re-ontologising—~~
~~aporeticism>~~ (and as the ‘mediatic framework of access and communication of sublimating thought’ is rather turned around into a ‘framework that supposedly inherently create sublimating thought by mere access and communication’ especially as to naive social feel-good banalities as supposedly sublimation actually of desublimating ~~<preconverging~‘motif-and-~~
~~apriorising/axiomatising/referencing’-entailing>~~-existentialising—enframing/imprintedness—
~~<as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>~~ as of mere-and-vague impression-driven/good-naturedness/wishfulness ‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’). But then the idea of knowledge driven as of totalising-entailing as so-demonstrable with say the momentous development of quantum physics with the physics totalising-entailing implications of argumentations of

~~sublimating~existentialising~decisionality<as to disontologising/re-ontologising—~~
~~aporeticism>~~ at critical moments moving from one physicist to the other as of ‘totalising-
 entailing pertinence of thought upheld/elevated above anyone person’ (whether Bohr, Einstein,
 Dirac, Schrodinger, etc.) without any non-ontologising/disontologising surreptitious knowledge-
 without-knowledge/knowledge-outside-knowledge/extra-knowledge notion like reputation
 having any incidence (as in epistemic re-originariness/re-origination projective/reprojective
 cross-subjection of knowledge-reification~gesturing-and-accounting—of-epistemic-
 phenomenalism-<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-
 ‘prospectively_implicitated_attendant_ontological-contiguity’~educated-
 existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³ in {preconverging ment by}-
 postconverging-entailment> as to existence—as-sublimating-withdrawal/unenframing/re-
 ontologising,-elicited-from-prospective-profound-supererogation⁹⁶ as herein underlied with
 notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
 referencing> implied formativeness-<as-to-intersolipsism-of-
 preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
⁵⁶meaningfulness-and-teleology⁹⁹ in ⁶¹nonpresencing-<perspective-ontological-
 normalcy/postconvergence> epistemic-projection, and so similar to a Derridean ‘heterogeneous
 genesis’ epistemic conception), speaks to a more profound lack of constraining
 postconverging~aporeticism-overcoming/unovercoming as to institutional convenience that
 fails to articulate such a ‘totalising-entailing pertinence of thought upheld/elevated above anyone
 person’ and thus renders in relative terms the social domain more intellectually impotent in
 inducing a similar level of sublimating~existentialising~decisionality-<as to disontologising/re-
 ontologising—aporeticism> as to existence—as-sublimating-withdrawal/unenframing/re-
 ontologising,-elicited-from-prospective-profound-supererogation⁹⁶ as is relatively the case in

the natural sciences (and so notwithstanding the relative blurriness-
~~<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,-in-~~
~~disontologising-formulaic-dragging-out/hollowing-out>~~ of the social which can effectively be
 brought to intolerance-<of-disparateness>/exactifying_precisioning-of-sublimation-<as-to-
~~postconverging-narrowing-down~apriorising/axiomatising/referencing-entailing-theoretical,-~~
~~conceptual-and-operant-implications>~~ as to the requisite self-criticality overcoming as well as
 emotional-involvement overcoming rather than assuming a relatively false social and
 institutional-prescience/imprimaturing-<dullness-of-the-spirit/psychologismic-epistemic-
~~acutisation-nonresidualising-imbued-^{compulsing}linearity-in-eclecticism-of-prior-mere-~~
~~formulaicity/ritualisation>~~ driven relation to knowledge); with the further implication of such
 ‘totalising-entailing pertinence of thought upheld/elevated above anyone person’ being that the
 ‘knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
~~prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-~~
~~implicated_attendant-ontological-contiguity ’~educed-~~
~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~
~~<imbued-notional~cogency>’ }—conflatedness³ -in- {preconverging ment-by}-
~~postconverging-entailment>~~ process becomes highly impersonal and complementary in a natural
 way’ without the artifice of ‘politically-driven accommodation of ideas not necessarily as of the
 pre-eminence of existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-
 from-prospective-profound-supererogation⁹⁶’. In this regards, it is contended that the
 argumentation articulated herein are strictly striving towards aetiologisation/ontological-
 escalation-<ontological-veridicality_commitment/otherliness_transcending/compulsions-
 encumbered_transcending> conceptivity/epistemic-reflexivity/epistemicity-relativism-
 determinism-<reifying {as-to-knowledge-developing}-and-empowering> in reflection of
 ‘abstract human intemporal individuative ontological-performane (as to the backdrop of the~~

notionalisation/notional-conception/amplituding of knowledge in reflection of human
 notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-
 misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-
 ontological-normalcy/postconvergence>) while striving for totalising-entailing pertinence of
 thought’ and so projecting beyond any implications of personalising/particularising import but
 rather turning towards ‘ontological elucidation import as it then reifyingly-and-empoweringly
 enables human sublimation as to prospective operationalising construals’ and so-reflected in the
 idea that the fundamental stakes of prospective knowledge-reification~gesturing-and-
 accounting—of-epistemic-phenomenalism-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³ -in- {preconverging-ment-by}-
 postconverging-entailment> is about prospective social-stake-contention-or-confliction and not
 prior social-stake-contention-or-confliction (as for instance prospective positivistic
⁵⁶meaningfulness-and-teleology⁹⁹ is not developed to go about articulating/relating-to
⁵⁶meaningfulness-and-teleology⁹⁹ as to the prior social-stake-contention-or-confliction of non-
 positivistic ⁵⁶meaningfulness-and-teleology⁹⁹), and so by the mere implications of
 dimensionality-of-sublimating²⁵ -(<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹³ /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) (even as
 such prospective ⁵⁶meaningfulness-and-teleology⁹⁹ tend to be rather desublimatingly related to
 as of dimensionality-of-desublimating-lack-of²⁶ -(<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹³ /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) by the

prior ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-
 apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-
 (as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)). But then
 as well the fact remains that the reality of human knowledge-reification~gesturing-and-
 accounting—of-epistemic-phenomenalism-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~duced-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³ -in- {preconverging-ment-by}-
 postconverging-entailment> especially (as speaking to prospective human destructuring-
 threshold-(uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality)~of-
 ontological-performance⁷²-<including-virtue-as-ontology>) is inevitably infused with social-
 and-institutional-frameworks-of—referencing/registering/decisioning manifest politically-
 driven motives of desublimating~existentialising—decisionality-<as-to-disontologising/re-
 ontologising—aporeticism> beyond just a ‘purported baseline conception of neutral knowledge-
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~duced-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³ -in- {preconverging-ment-by}-
 postconverging-entailment>’ with such frameworks projecting their ⁷⁹presencing—absolutising-
 identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-
 entailing>-existentialising—enframing/imprintedness-(as-to-⁴ historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition) conception of the ‘overall possibility of
 human existentialising—decisionality-<as-to-disontologising/re-ontologising—aporeticism> as

to catchmenting-by-rejection/lip-servicing/monopolising/gaming-of-the-system/charade/distraction'. In this respect, it is important to grasp that knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant-ontological-contiguity ’~educed-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness³-in- {preconverging-ment-by}—postconverging-entailment> then desublimatingly becomes an issue of more than just rightness or wrongness but involves a striving for interest/advantage/ascendancy/head-start with respect to existentialising-decisionality-<as-to-disontologising/re-ontologising—aporeticism> of prospective knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant-ontological-contiguity ’~educed-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness³-in- {preconverging-ment-by}—postconverging-entailment>, and this reality given human notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> is reflected by an inherent human ‘referencing/registering/decisioning of shallow-supererogation⁹⁶—to—profound-supererogation⁹⁶ conception of social-stake-contention-or-confliction’ with respect to prospective knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant-ontological-contiguity ’~educed-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-

~~<imbued-notional~cogency>' }—conflatedness¹³-in-{preconverging-ment-by}-
postconverging-entailment>.~~ In many ways recent history of human thought has shown that
'social-and-institutional-frameworks-of—referencing/registering/decisioning manifest
politically-driven motives of desublimating~existentialising—decisionality-<as-to-
disontologising/re-ontologising—aporeticism> going beyond just neutral knowledge-
reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
prospective-psychologismic~apriorising/axiomatising/referencing-{of-'prospectively-
implicated-attendant-ontological-contiguity}'~duced-
existentialising/contextualising/textualising_'intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>' }—conflatedness¹³-in-{preconverging-ment-by}-
postconverging-entailment>' that cannot be ignored as to intellectually decadent practices of
scepticism and blurring underlied by cynical reframing of thought at later moments (which had
been related to sceptically and in blurriness-<sterilising/anecdotalising/trivialising-of-
prospective-re-ontologising-by-preconverging,-in-disontologising-formulaic-dragging-
out/hollowing-out> at previous moments), and so as to shallow-supererogation⁹⁶
desublimating~existentialising—decisionality-<as-to-disontologising/re-ontologising—
aporeticism> driven by mere institutional-ascendency. In many ways thus the conceptualisation
herein 'is not caught-up/constrained to any such fooleries' (as to the history of such ploy against
postmodern thought) and is consciously articulated as to the profound-supererogation⁹⁶ motive
of human sublimation beyond/and-not-subjected-to the <preconverging~'motif-and-
apriorising/axiomatising/referencing'-entailing>-existentialising—enframing/imprintedness-
<as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) of any
shallow-supererogation⁹⁶ social-and-institutional-frameworks-of—
referencing/registering/decisioning as to the 8.5 billion humans on planet Earth and as any party
of interest of profound-supererogation⁹⁶ may find useful or not! In this respect, it is critical to

understand what defines humanity as to the ‘firstnatureness and derived secondnatureedness
 positive-opportunism—of-social-functioning-and-accordance⁷⁵’ required for human self-
 surpassing—existentialism-form-factor, -in-overcoming-‘notional~collateralising-beholdening-
 protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency¹⁹~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression; as to the fact that all human
 sublimation is instigated as of re-originary—as-unenframed/re-
 ontologising/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
 thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-
 notional~¹⁸deprocrypticism-prospective-sublimation)⁹⁰ before secondnating positive-
 opportunism—of-social-functioning-and-accordance⁷⁵ institutionalisation, as so-reflecting
 Derridean messianicity (or Foucauldian parrhesia as to profound-supererogation⁹⁶) wherein even
 when the messiah comes they still have to come (inevitably-so given prospective human
 notional~firstnatureedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-
 misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-
 ontological-normalcy/postconvergence> to whatever induced profound-
 supererogation⁹⁶/messianicity of originariness-parrhesia,—as-spontaneity-of-aestheticisation so-
 associated with human dimensionality-of-desublimating-lack-of²⁶ |
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation)). It is this fact that explains why no underpinning—suprasocial-
 construct is able to coherently explain human-subpotency ‘fatedness-of-sublimation-over-
 desublimation to existence-potency ~sublimating—nascence,-disclosed-from-prospective-
 epistemic-digression in reflecting holographically-<conjugatively-and-transfusively> the
 relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-
 institutionalisation-process ’ since it will always be caught-up in its ⁷⁹presencing—absolutising-

identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-
 entailing>-existentialising—enframing/imprintedness-⟨as-to- historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition⟩ as to its underlying presencing-distorted-
 meritocracy/totalising—sovereign-apportioning—of-human-ontological-performance⁷²-
 <including-virtue-as-ontology>/morality/ethics/justice/etc. desublimating~existentialising-
 decisionality-⟨as-to-disontologising/re-ontologising—aporeticism⟩. In other words the
 ‘legislation for human prospective sublimation’ (as to sublimating~existentialising-
 decisionality-⟨as-to-disontologising/re-ontologising—aporeticism⟩) lies with the firstnature
 intemporal individuation relation to existence—as-sublimating-withdrawal/unenframing/re-
 ontologising,-elicited-from-prospective—profound-supererogation⁹⁶ and the positive-
 opportunism—of-social-functioning-and-accordance⁷⁵ arising thereof (as of a minimum) for
 human secondnaturing institutionalisation; and so as to the fact that the Socrates, Copernicuses,
 Galileos, Descartes, Kants, Newtons, Leibniz, Rousseaux, Diderots, Pasteurs, Lavoisiers, Teslas,
 Einsteins, etc. didn’t ask for any prior consent from the rest of the human species to undertake
 whatever sublimation they envisioned about humanity making nonsensical the idea that there is
 any ‘generalised human deterministically constraining contemplation of prospective
 sublimating’. Humanity as such has always been, is and will ever always be about intemporal
 individuations imagination-and-capacity-for-prospective-sublimation (as to Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of- meaningfulness-and-teleology , institutional-development—as-to-social-
 function-development and living-development—as-to-personality-development psychologism-
 epistemic-acutisation—difficulty-⟨for, residualising-^{decompulsing} delinearity~for-cogency>
 magnitudes^{of-experientiality/experiment} implications) and in that regards the triteness of human
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
 ⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-

<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness } in
⁵¹ incrementalism-in-relative-ontological-incompleteness⁸⁸—
 enframed/disontologising~conceptualisation and <amplituding/formative>⁸ wooden-language-
 {imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-
 prospective-apriorising-implications>} patently doesn’t count (given the latter associated
 temporal desublimating~existentialising–decisionality-<as-to-disontologising/re-
 ontologising—aporeticism> in preconverging-existential-extrication-as-of-existential-
 unthought that fails aetiologisation/ontological-escalation-<ontological-
 veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending>
 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-
 knowledge-developing}-and-empowering>); and this is the case fundamentally since such
 intemporal disposition projected prospective sublimating–nascence engages human ontological-
 commitment⁶⁶-<implied—self-assuredness-of-ontological-good-
 faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰–as-being-as-of-
 existential-reality> as to prospective sublimation-over-desublimation (so-implied with the self-
 assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging–de-
 mentating/structuring/paradigming⁷⁰–as-being-as-of-existential-reality with respect to social-
 stake-contention-or-confliction underlying human ontological-commitment⁶⁶-<implied—self-
 assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging–de-
 mentating/structuring/paradigming⁷⁰–as-being-as-of-existential-reality>). The fact is the
 intellectual exercise is more acutely/incisively about identifying the relevant
 postconverging~aporeticism-overcoming/unovercoming in-the-very-first-place in order to then
 effectively relate to what is of prospective profound sublimating intellectualism and so over
 desublimating pedantising/muddling/formulaic-hollowing-out—in-

subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-entailing,-~~
~~as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-~~
~~completeness⁸⁷)~~ vague proceduralism (beyond-the-consciousness-awareness-teleology⁹⁹-~~<of-~~
~~preconverging-existential-extrication-as-of-existential-unthought>')~~ as to the simple fact that
human prospective destructuring-threshold-~~(uninstitutionalised-threshold⁰⁷/presublimating-~~
~~desublimating-decisionality)~of-ontological-performance⁷²-<including-virtue-as-~~
~~ontology>/morality/ethics/justice/etc.~~ means that human ⁵⁶meaningfulness-and-teleology⁹⁹ is
ever always caught up prospectively between intellectualism sublimating~existentialising-
decisionality-~~<as-to-disontologising/re-ontologising—aporeticism>~~ and
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
~~(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-~~
~~<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷)~~
desublimating~existentialising–decisionality-~~<as-to-disontologising/re-ontologising—~~
~~aporeticism>~~. This is the case given the requisite condition for the very basic human
sublimating~existentialising–decisionality-~~<as-to-disontologising/re-ontologising—~~
~~aporeticism>~~ as so-underlied by existence—as-the-absolute-a-priori-of-
conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
elicited-from-prospective–profound-supererogation⁹⁶-~~<as-to-perspective–ontological-~~
~~normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>~~
(reflecting the ever always present challenge for intellectualism over
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
~~(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-~~
~~<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷)~~); so-
underscored by the ever always present challenge for human dimensionality-of-sublimating²⁵-
~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-~~

conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) as to requisite epistemic-conflatedness¹³ implied
 projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
 referencing induced ‘projective-insights for predicative-insight’. In this respect,
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
 {blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
 <amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness } poor
 appreciation of notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-
 axiomatising/re-referencing>/‘distantiation of contemplative existentialising—frame-of-
 entailment-of-motif-and-apriorising/axiomatising/referencing as to transversality-<for-
 sublimating-existential-eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-
 preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-
 disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’>¹⁰¹
 (with regards to Being-development/ontological-framework-expansion-as-to-depth-of-
 ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-
 development-as-to-social-function-development and living-development-as-to-personality-
 development psychologismic-epistemic-acutisation—difficulty-<for,-residualising-
 {decompulsing}delinearity~for-cogeny> magnitudes {of-experientiality/experiment} implications), is reflected
 in the ‘non-ontologising/disontologising surreptitious knowledge-without-
 knowledge/knowledge-outside-knowledge/extra-knowledge paradox’ when it claims to co-
 opt/supersede prospective sublimating knowledge-reification~gesturing-and-accounting—of-
 epistemic-phenomenalism-<in-
 prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated-attendant-ontological-contiguity ’~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-

~~<imbued-notional~cogency>' }—conflatedness¹³ -in-{preconverging-ment-by}-
 postconverging-entailment>~~ (on the basis of desublimating prior
 apriorising/axiomatising/referencing-psychologism in epistemic-
 abnormalcy/preconvergence³¹) failing to grasp the underlying dimensionality-of-sublimating²⁵ |
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation) of the said prospective sublimating knowledge-reification~gesturing-
 and-accounting—of-epistemic-phenomenalism-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>' }—conflatedness¹³ -in-{preconverging-ment-by}-
 postconverging-entailment>; as to imply that (say with regards to Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of- meaningfulness-and-teleology) it is supposedly possible to understand the
 veracity of any specific positivistic⁵⁶ meaningfulness-and-teleology⁹⁹ while remaining of non-
 positivistic mindset, which inevitably induces a relative-ontological-incompleteness⁸⁸-
 presublimation-construct-of-⁵⁶ meaningfulness-and-teleology⁹⁹ desublimating~existentialising-
 decisionality-<as-to-disontologising/re-ontologising—aporeticism>. This ‘non-
 ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-
 knowledge/extra-knowledge paradox’ when it claims to co-opt/supersede prospective
 sublimating knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-
 <in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-

~~<imbued-notional~cogency>' }~~ ~~—conflatedness¹³ in {preconverging-ment-by}-~~
~~postconverging-entailment>~~ can be further elucidated along the same lines (with regards to
~~institutional-development-as-to-social-function-development~~ and ~~living-development-as-to-~~
~~personality-development~~ ~~psychologismic-epistemic-acutisation—difficulty~~ ~~<for,-~~
~~residualising—{decompulsing} delinearity-for-cogency>~~ ~~magnitudes^{of-experientiality/experiment}~~) wherein
for instance the notion of say genius is supposed to imply the 'supposed genius' is
exceptional/abnormal (by their 'specifically given sublimating elucidation' so-enabled as to
existence—~~as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-~~
~~prospective—profound-supererogation⁹⁶~~). But then actually the 'supposed genius' cannot be
exceptional/abnormal for the simple reason that 'existence (so sublimatingly elucidated) is
nothing but just normal as to its ontological-normalcy/postconvergence' reflecting the fact that
the social-construct ⁵⁶meaningfulness-and-teleology⁹⁹ as from the moment of the sublimating
elucidation is/has-been rather of epistemic-abnormalcy/preconvergence³¹, with the notion of
'supposed genius' serving as to human ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴
~~<preconverging~'motif-and-apriorising/axiomatising/referencing'—entailing>-~~
~~existentialising—enframing/imprintedness-~~ ~~<as-to-⁴ historicity-tracing—in-presencing-~~
~~hyperrealisation/hyperreal-transposition)~~ (beyond-the-consciousness-awareness-teleology⁹⁹ ~~█~~
~~<of-preconverging-existential-extrication-as-of-existential-unthought>'~~) to render obstruse the
veracity of this epistemic-abnormalcy/preconvergence³¹ of the social-construct
⁵⁶meaningfulness-and-teleology⁹⁹ that the 'supposed genius' is pointing out as the 'very issue at
stake warranting the social-construct's prospective dimensionality-of-sublimating²⁵ ~~█~~
~~<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-~~
~~conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-~~
~~drivenness—equalisation)'~~ as the 'supposed genius' sublimating elucidation implies it has
relatively achieved its own 'prospective dimensionality-of-sublimating²⁵ ~~█~~

<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation)’ and is of no inherent prospective issue in that respect. Such that in fact
 such a notion of genius thus as to wrongly implicated exceptionalism/abnormalcy is
 surreptitiously (beyond-the-consciousness-awareness-teleology⁹⁹ <of-preconverging-
 existential-extrication-as-of-existential-unthought>⁶) about substituting a different and
 desublimating~existentialising~decisionality-<as-to-disontologising/re-ontologising—
 aporeticism> (whether of pedantic⁵¹ incrementalism-in-relative-ontological-incompleteness⁸⁸—
 enframed/disontologising~conceptualisation or <amplituding/formative>⁸ wooden-language-
 <imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-
 prospective-apriorising-implications>)) and particularly so in relatively blurry domains-of-
 study/domains-of-interest (as we can appreciate that such a ‘technically wrong⁷⁹ presencing—
 absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-
 apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-
 <as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) deficient
 notion of genius’ in spheres of inherently sublimating~nascence as to nascent-
 particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-
 completeness⁸⁷⁻⁸⁹ -reference-of-thought-⁸ devolving> is practically of ‘insignificant import
 though technical ontological-impertinence’ and so ‘as to their very knowledge-
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³ -in-{preconverging-ment-by}-

~~postconverging entailment~~ as determining sublimating~existentialising~decisionality-<as-to-
disontologising/re-ontologising—aporeticism>' since the incipient/instantaneous/direct potency
as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-
prospective—profound-supererogation⁹⁶ will be highly challenging to any incompetent mind
pretending to be technically/scientifically apt/of-sublimating~existentialising~decisionality-<as-
to-disontologising/re-ontologising—aporeticism> in lieu of the truly apt/of-
sublimating~existentialising~decisionality-<as-to-disontologising/re-ontologising—
aporeticism> technician/scientist, and so unlike desublimating~existentialising~decisionality-
<as-to-disontologising/re-ontologising—aporeticism> taking precedence over prospective
knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
implicated_attendant_ontological-contiguity ’~duced-
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>’ }—conflatedness³ -in-{preconverging-ment-by}-
~~postconverging entailment~~ arising relatively in blurry domains-of-study/domains-of-interest
where such ‘temporal beholdening as sovereignising—imbued-subontologisation/subpotentiation
implied pretense-of-sublimation as to desublimating~existentialising~decisionality-<as-to-
disontologising/re-ontologising—aporeticism> supposedly taking precedence over inherent
prospective knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-
<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
implicated_attendant_ontological-contiguity ’~duced-
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>’ }—conflatedness³ -in-{preconverging-ment-by}-
~~postconverging entailment~~>' can more easily arise). In both elucidations of notional~self-
distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-

referencing>/‘distantiation of contemplative existentialising–frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing as to transversality-<for-sublimating-existential-eventuating/denouement, from ‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’>¹⁰¹ (as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology, institutional-development-as-to-social-function-development and living-development-as-to-personality-development psychologismic-epistemic-acutisation—difficulty-<for, residualising-^{decompulsing}delinearity-for-cogeny> magnitudes^{of-experientiality/experiment}), and so overriding any beyond-the-consciousness-awareness-teleology⁹⁹-<of-preconverging-existential-extrication-as-of-existential-unthought>⁶, the blunt fact of the matter is that the very preconverging/postconverging-de-mentative/structural/paradigmatic possibility of human ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. is ‘more veridically construed as of⁶¹ nonpresencing-<perspective-ontological-normalcy/postconvergence> as to the ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰ over the ontological-bad-faith/inauthenticity⁶⁴~preconverging-de-mentating/structuring/paradigming⁶⁵ as so-reflected with the <cumulating/recomposuring~attendant-ontological-contiguity >-succession of registry-worldviews/dimensions re-originary-as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-<imbued-postconverging/dialectical-thinking²¹-‘projective-insights’/‘epistemic-projection-in-conflatedness¹³’-of-notional~¹⁸ deprocrypticism-prospective-sublimation)⁹⁰’; thus ‘making nonsensical the social-vestedness/normativity-<discretely-implied-functionalism> pretenses of all⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-

⟨as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩ as rather failing the prospective possibility for ‘human-decisionality-⟨as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation⟩ omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality (with such a criticism of social-vestedness/normativity-⟨discretely-implied-functionalism⟩ here not articulated as from naïve ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ ⟨preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing⟩-existentialising—enframing/imprintedness-⟨as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩ but rather construed as from ⁶¹nonpresencing-⟨perspective—ontological-normalcy/postconvergence⟩ as to the notional contrast between social-vestedness/normativity-⟨discretely-implied-functionalism⟩ and re-originariness/re-origination availing with regards to ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷’

⟨sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹ /formative—supererogating-⟨projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence⟩ as to human-and-social—expectations/anticipations—metaphoricity⁵⁷—as-preconverging/postconverging—re-mentating/restructuring/reparadigming—psychologism⁸⁹ along the same lines as the conception of both reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation and originariness-parrhesia,—as—spontaneity-of-aestheticisation in the sense that the one notion is already caught up in the other notion in the sublimating/desublimating

⟨amplifying/formative—epistemicity⟩totalising/circumscribing/delineating manifestation of aestheticisation—and—aestheticisation-towards-ontology-⟨elicited—idiomatisation⟩ as of ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷’

⟨sublimating~referencing/registering/decisioning,—as-self-becoming/self-

conflatedness¹ /formative–supererogating–<projective/reprojective—aestheticising–re–motif–
 and–re–apriorising/re–axiomatising/re–referencing,–in–perspective–ontological–
 normalcy/postconvergence>} as to human–and–social–expectations/anticipations—
 metaphoricity⁵⁷–as–preconverging/postconverging–rede–
 mentating/restructuring/reparadigming–psychologism⁸⁹ just as for instance the notion of length
 is already caught up in the notion of width in the ‘sublimating <amplifying/formative–
 epistemicity>totalising/circumscribing/delineating manifestation of a rectangle’ and so with
 regards to the fact that human aestheticisation–and–aestheticisation–towards–ontology–
 <elicited–idiomatisation> of ⁵⁶meaningfulness–and–teleology⁹⁹ is ever always about ‘idealised–
 typification in epistemic–conflatedness¹³ sublimation or epistemic
 apriorising/axiomatising/referencing–{of–‘prospectively–implicated–attendant–ontological–
 contiguity’ ~educated–
 existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
 <imbued–notional~cogency>’ }—constitutedness¹⁴–in–preconverging–
 entailment/pseudoconflation desublimation/gimmickiness’ for eliciting
 sublimation/desublimation from the ‘full–potency of existence withheld as from ontological–
 normalcy/postconvergence epistemic projection–perspective’). As we can appreciate that more
 critically than any individual persons punctual existential–<disontologising/re–ontologising—
 aporeticism> ontological–performance⁷²–<including–virtue–as–
 ontology>/morality/ethics/justice/etc., the vices–and–impediments¹⁰⁵ manifested in any registry–
 worldview/dimension are more decisively explained by the given registry–
 worldview’s/dimension’s ‘destructuring–threshold–{uninstitutionalised–
 threshold⁰²/presublimating–desublimating–decisionality}~of–ontological–performance⁷²–
 <including–virtue–as–ontology>/morality/ethics/justice/etc. dynamics of
 notional~firstnatureddness–formativeness–<as–to–eventualising–inkling–drive–or–seeding–

~~misprising~~>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-
ontological-normalcy/postconvergence>’ (with the grandest deeds of ontological-
performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. rather reflected in the
transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity of any such
destructuring-threshold-(<uninstitutionalised-threshold⁰²/presublimating–desublimating-
decisionality)>~of-ontological-performance⁷²-<including-virtue-as-
ontology>/morality/ethics/justice/etc. as to prospective human
‘sublimating~referencing/registering/decisioning self-becoming/self-
conflatedness¹³/formative–supererogating-<projective/reprojective—aestheticising-re-motif-
and-re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence>’ rather than any nombrilistic⁷⁹ presencing—absolutising-identitive-
constitutedness¹⁴ conceptual naiveties of ontological-performance⁷²-<including-virtue-as-
ontology>/morality/ethics/justice/etc. wrongly construed as of human
preconverging/postconverging–de-mentative/structural/paradigmatic flawed
‘desublimating~referenced/registered/decisioned self-presence/self-constitutedness¹⁴-<in-
perspective–epistemic-abnormalcy/preconvergence³¹>’). All the more profound and truer notion
of re-ontologising human ontological-performance⁷²-<including-virtue-as-
ontology>/morality/ethics/justice/etc. rather lies with prospective dimensionality-of-
sublimating²⁵-(<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-
or-conflatedness¹³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) and thus postconverging~aporeticism-overcoming/unovercoming
‘can’t be dodged’ and then a pretense of prospective sublimating ontological-performance⁷²-
<including-virtue-as-ontology>/morality/ethics/justice/etc. re-avails (explaining why what then
arises is rather pedantic⁵¹ incrementalism-in-relative-ontological-incompleteness⁸⁸—
enframed/disontologising~conceptualisation and associated <amplifying/formative>’ wooden-

language-~~(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-~~
~~meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-~~
 prospective-apriorising-implications>)). Put simply as of ⁶¹nonpresencing-<perspective-
 ontological-normalcy/postconvergence> (in so-reflecting human limited-mentation-capacity-
 deepening—~~as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-~~
~~sublimating-naseence²⁵³~~), the vices-and-impediments¹⁰⁵ of the
~~<cumulating/recomposuring~attendant-ontological-contiguity >-~~successive registry-
 worldviews/dimensions of recurrent-utter-uninstitutionalisation, base-institutionalisation-
 ununiversalisation, ¹⁰³universalisation-non-positivism/medievalism and our positivism-
⁸⁰procrypticism at their respective destructuring-threshold-~~(uninstitutionalised-~~
~~threshold ⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷²⁻~~
~~<including-virtue-as-ontology>/morality/ethics/justice/etc. preconverging/postconverging-de-~~
~~mentatively/structurally/paradigmatically speak to their requisite prospective dimensionality-of-~~
~~sublimating²⁵-(~~<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-~~~~
~~or-conflatedness ³/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-~~
~~drivenness-equalisation) postconverging~aporeticism-overcoming/unovercoming as all the~~
 more profound and truer notion of re-ontologising human ontological-performance⁷²⁻
~~<including-virtue-as-ontology>/morality/ethics/justice/etc. and so overriding their nombrilistic~~
⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ conceptual naiveties of ontological-
 performance⁷²⁻<including-virtue-as-ontology>/morality/ethics/justice/etc. This ‘non-
 ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-
 knowledge/extra-knowledge paradox’ is exactly what underlies the flawed circular manifestation
 of ‘human ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ ~~<amplituding/formative-~~
~~epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 in relative-ontological-incompleteness⁸⁸-presublimation-construct-of-⁵⁶meaningfulness-and-

teleology⁹⁹ desublimating~existentialising–decisionality-<as-to-disontologising/re-ontologising—aporeticism>’ and warranting prospective crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring; and so as reflecting the difference between a conception of knowledge as of mechanical-knowledge and knowledge as of organic-knowledge as to the latter more profound and genuine knowledge conception implication for prospective dimensionality-of-sublimating²⁵-(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) in reflection of profound-supererogation⁹⁶ with regards to human ‘sublimating~referencing/registering/decisioning self-becoming/self-conflatedness¹³/formative–supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>’ (and so over the mechanical-knowledge conception implication of knowledge as a mere vague thing ready-at-hand ‘separate from human construction-of-the-Self’ thus wrongly implying dimensionality-of-desublimating-lack-of²⁶ (<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) as to preconverging/postconverging–de-mentative/structural/paradigmatic flawed ‘desublimating~referenced/registered/decisioned self-presence/self-constitutedness¹⁴-<in-perspective–epistemic-abnormalcy/preconvergence³¹>’).

Critically, in-many-ways the ‘projection that the social is necessarily/solely a framework of knowledge as to knowledge-driven existentialising–decisionality-<as-to-disontologising/re-ontologising—aporeticism>’ is ontologically flawed given human notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-

normalcy/postconvergence> to arrive at desublimating~existentialising–decisionality<as-to-
 disontologising/re-ontologising—aporeticism>/sublimating~existentialising–decisionality<as-
 to disontologising/re-ontologising—aporeticism> overlooking organic-knowledge implications
 (whether by ‘temporal beholding as sovereignising–imbued-
 subontologisation/subpotentiation’ implied ‘pretense-of-sublimation as to
 desublimating~existentialising–decisionality<as-to disontologising/re-ontologising—
 aporeticism> supposedly taking precedence over inherent prospective knowledge-
 reification~gesturing-and-accounting—of-epistemic–phenomenalism-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity-
 <imbued–notional~cogency>’ }—conflatedness³ -in- {preconverging-ment- by}-
 postconverging-entailment>’ or ‘intemporal unbeholding sublimating–nascence ontologising-
 depth of the full-potency of existence’ implied ‘as to the very inherent knowledge-
 reification~gesturing-and-accounting—of-epistemic–phenomenalism-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity-
 <imbued–notional~cogency>’ }—conflatedness³ -in- {preconverging-ment- by}-
 postconverging-entailment> as determining sublimating~existentialising–decisionality<as-to-
 disontologising/re-ontologising—aporeticism>’). Thus as to critical pure–ontology (underlied as
 of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
 panintelligibility/panreflexivity⁷³ -{existentially–imbued-and-educing-<{epistemic-
 totalising }hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-
 {decompulsing} delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—

~~aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,-~~
~~as herein specifically relevant to human subpotency~~) the fact is rather that inherent to human
temporality⁹⁸ is its ‘ephemeral purpose beholdening’ that ‘do not truly know-of/carry a
¹⁰³universal-transparency¹⁰⁴-~~<transparency-of-totalising-entailing,-as-to-entailing-~~
~~<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness~~ }
project’ as to its beyond-the-consciousness-awareness-teleology⁹⁹-~~<of-preconverging-~~
~~existential-extrication-as-of-existential-unthought>~~⁵ existentialising-frame-of-entailment-of-
~~motif-and-apriorising/axiomatising/referencing.~~ This prospect of human temporality⁹⁸ induced
increasing incoherence (as to ~~Being-development/ontological-framework-expansion-as-to-~~
~~depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology~~ ,
~~institutional-development-as-to-social-function-development~~ and ~~living-development-as-to-~~
~~personality-development~~ ~~psychologismic-epistemic-acutisation—difficulty~~ ~~<for,-~~
~~residualising-~~^{decompulsing} ~~delinearity~for-cogency>~~—magnitudes^{of-experientiality/experiment}) is a
fundamental factor to be taken into consideration for ‘intemporal unbeholdening sublimating-
nascence ontologising-depth of the full-potency of existence (implied as to the very inherent
knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-~~<in-~~
~~prospective-psychologismic~apriorising/axiomatising/referencing-~~ {of-‘prospectively-
~~implicated-attendant-ontological-contiguity~~ ’~duced-
~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity~contiguity-
~~<imbued-notional~cogency>~~’ }—~~conflatedness~~³ ~~in-{preconverging-ment-by}-~~
~~postconverging-entailment>~~ as determining sublimating~existentialising-decisionality-~~<as-to-~~
~~disontologising/re-ontologising—aporeticism>~~’ in superseding/overcoming ‘temporal
beholdening as sovereignising~imbued-subontologisation/subpotentiation (implied pretense-of-
sublimation as to desublimating~existentialising-decisionality-~~<as-to-disontologising/re-~~
~~ontologising—aporeticism>~~ supposedly taking precedence over inherent prospective

knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~duced-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³-in- {preconverging-ment-by}-
 postconverging-entailment>), and specifically such an superseding/overcoming is rather
 crossgenerational when it comes to Being-development/ontological-framework-expansion-as-
 to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology
 (given the more profound ‘germinative intensification—amplituding of aestheticisation—
 beholdening-out-of-bechancing’ / ‘taxingness-of-originariness,-imbued-sublimating-by-
 desublimating-amplituding as to the backdrop-of-inherent-immanent-existence’s-sublimation-
 structure-<of-‘unsurrealistic-as-real’-ontological-normalcy/postconvergence>’); and as so-
 reflected with human-subpotency ‘fatedness-of-sublimation-over-desublimation to existence-
 potency ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression in
 reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-
 reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process’. This critical
 pure-ontology analysis point out that ⁵⁶meaningfulness-and-teleology⁹⁹ cannot be profoundly
 construed as being about mere-manipulable formulaicity but rather contrastively as being about
 ‘profound supererogatory appraisal-and-reappraisal that supersedes mere-manipulable
 formulaicity’ (and as to the fact that knowledge-reification~gesturing-and-accounting—of-
 epistemic-phenomenalism-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~duced-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³-in- {preconverging-ment-by}-

~~postconverging-entailment~~> ends/should-not aspire to any ‘convincing’ of ontological-bad-faith/inauthenticity⁶⁴ ~preconverging-de-mentating/structuring/paradigming⁶⁵ as the latter is nothing but a circular process that only ends up degrading knowledge into falsehoods as individual supererogatory-shalowness or supererogatory-profoundness seedingly/inceptively lies with the individual and not knowledge, well before sublimating knowledge can be of any relevance thereof as to derived-formulaicity projected reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation). In-many-ways the above elucidation of the ‘non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge paradox’ of social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality—~~as-to-disontologising/re-ontologising—aporeticism~~> prone to ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ ~~preconverging~‘motif-and-apriorising/axiomatising/referencing’—entailing~~>-existentialising—enframing/imprintedness-~~as-to-¹⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition~~> needs to be critically brought to the consciousness-awareness-teleology⁹⁹ of the ‘genuinely aspiring student of society and human-and-social-constructs’ (given a social-domain relatively undermined by ‘temporal beholdening as sovereignising—imbued-subontologisation/subpotentiation implied pretense-of-sublimation as to desublimating~existentialising—decisionality—~~as-to-disontologising/re-ontologising—aporeticism~~> supposedly taking precedence over inherent prospective knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-~~in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively—implicated_attendant—ontological-contiguity ’~educed—existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity—contiguity—~~imbued—notional~cogency~~>’ }—conflatedness ¹³ in {preconverging-ment-by}—~~postconverging-entailment~~>’), and so as the requisite postconverging~aporeticism—~~

overcoming/unovercoming 'for effectively conceptualising anything near a veridical ontology of the social' along the same lines in the natural sciences (with the 'very inherent knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-'prospectively-
 implicated_attendant-ontological-contiguity '~duced-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>' }—conflatedness³ -in-{preconverging-ment by}-
 postconverging-entailment> as determining sublimating~existentialising-decisionality<as-to-
 disontologising/re-ontologising—aporeticism>'). Critically in this regards, human
 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-
 knowledge-developing}-and-empowering> (as to reifying-and-empowering-reflexivity-of-
 ecstatic-existence-as-panintelligibility/panreflexivity⁷³ -{existentially-imbued-and-educing-
 <epistemic-totalising } hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-
 acutely, -{decompulsing} delinearity~for-cogency>-epistemic-perspective-of-
 projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
 referencing~conceptualisation, as herein specifically relevant to human subpotency)) can thus
 preconverging/postconverging—de-mentatively/structurally/paradigmatically be construed as of
 'notionalisation/notional-conception/amplituding of knowledge', wherein existence as to its very
 panintelligibility/panreflexivity⁷³ —effusing/ecstatic-inlining is the very aloofness/detachment
 upon which human conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-
 <reifying {as-to-knowledge-developing}-and-empowering> can supererogatorily act/react in
 sublimation over desublimation from whence knowledge as to organic-knowledge can arise so-
 construed as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-
 from-prospective—profound-supererogation⁹⁶. Thus 'notionalisation/notional-
 conception/amplituding of knowledge' underlies inherent existence-exacted-sublimating~as-to-

postconverging–de-mentating/structuring/paradigming or existence-exacted-desublimating~as-
 to-preconverging–de-mentating/structuring/paradigming so-exactable respectively as from
 human ontological-good-faith/authenticity⁶⁹~postconverging–de-
 mentating/structuring/paradigming⁷⁰ or ontological-bad-faith/inauthenticity⁶⁴~preconverging–
 de-mentating/structuring/paradigming⁶⁵ so-undergirded; as of human ‘self-reflexive~instigative-
 eventuating-~~as-to-teleological-instigative/incipient-~~
~~willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-~~
~~preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation)~~ of
 human embodied-consciousness ~~motif-and-apriorising/axiomatising/referencing-{of-~~
~~‘prospectively-implicated-attendant-ontological-contiguity’~educated-~~
~~existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-~~
~~<imbued-notional~cogency>’ }~~—elicited-incipience-of-existentialising–decisionality-~~as-to-~~
~~disontologising/re-ontologising—aporeticism>’. It is thereafter (in the wake of ontological-~~
~~good-faith/authenticity⁶⁹~postconverging–de-mentating/structuring/paradigming⁷⁰)~~ that the
 veridical prospect of critical pure-ontology then arises. Critically, human existence-exacted-
 desublimating~as-to-preconverging–de-mentating/structuring/paradigming—by—existence-
 exacted-sublimating~as-to-postconverging–de-mentating/structuring/paradigming (as of
 ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
~~<sublimating~referencing/registering/decisioning,-as-self-becoming/self-~~
~~conflatedness⁸²/formative–supererogating-<projective/reprojective—aestheticising-re-motif-~~
~~and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-~~
~~normalcy/postconvergence>}~~ as to human-and-social–expectations/anticipations—
 metaphoricity⁵⁷~as-preconverging/postconverging–rede-
 mentating/restructuring/reparadigming–psychologism⁸⁹) speaks to the ontological-veracity that
 human sublimation reflected in human ontological-performance⁷²-<including-virtue-as-

ontology>/morality/ethics/justice/etc. is conceptually more than just of ‘mere discrete individuals relevant ontological-performance⁷²-<including-virtue-as-ontology>’ (as can naively be construed with notions of morality/ethics, etc. failing to reflect, as from ⁶¹nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection perspective, the more ontologically profound issue of any given registry-worldview’s/dimension’s ‘destructuring-threshold-~~(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~~~of-ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. dynamics involving notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’ as so-associated with human <amplifying/formative>⁸ wooden-language-~~(imbued—temporal-mere-form/virtualities/dereification/akrasitic-drag/denatured/preconverging-or-dementing²⁰-narratives—of-the-⁸³reference-of-thought-categorical-imperatives/axioms/registry-teleology⁹⁵)~~). Rather human sublimation so-reflected in prospective human ontological-performance⁷²-<including-virtue-as-ontology>/morality/ethics/justice/etc. rather points to an ‘overall interceding human-and-social-expectations/anticipations—metaphoricity⁵⁷—as-preconverging/postconverging—re-mentating/restructuring/reparadigming—psychologism <postconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—framing/imprinting-(as-to-prospective—⁴historiality/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’ of ordered human firstnatureness—deferralism-imbuing and secondnaturedness—deferralism-deriving as of underlying human ontological-commitment⁶⁶ <implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰-as-being-as-of-existential-reality> as to existence—as-

sublimating-withdrawal/unenframing/re-ontologising, -elicited-from-prospective–profound-
 supererogation⁹⁶; with ‘mere discrete individuals relevant ontological-performance⁷²-
 <including-virtue-as-ontology>’ being about acting upon this ‘overall interceding human-and-
 social–expectations/anticipations—metaphoricity⁵⁷ –as-preconverging/postconverging–rede-
 mentating/restructuring/reparadigming–psychologism <postconverging~‘motif-and-
 apriorising/axiomatising/referencing’–entailing>-existentialising—framing/imprinting-(as-to-
 prospective–historiality/ontological-eventfulness³⁸ /ontological-aesthetic-tracing-
 <perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
 determinism’>) of ordered human firstnatureness–deferentialism-imbuing and
 secondnatureddness–deferentialism-deriving as of underlying human ontological-commitment⁶⁶ |
 <implied—self-assuredness-of-ontological-good-faith/authenticity⁶⁹ ~postconverging–de-
 mentating/structuring/paradigming⁷⁰ –as-being-as-of-existential-reality> as to existence—as-
 sublimating-withdrawal/unenframing/re-ontologising, -elicited-from-prospective–profound-
 supererogation⁹⁶ whether in firstnatureness–deferentialism-imbuing capacity or appropriate
 secondnatureddness–deferentialism-deriving capacity (as so-reflecting human-subpotency
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the
 disseminative—sublimating-selectivity-of-ontological-good-
 faith/authenticity ~postconverging–de-mentating/structuring/paradigming , –over–
 desublimating–deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-
 mentating/structuring/paradigming). This points out why human knowledge is veridically a
 race-to-the-top-exercise/millipede-movement as to the very givenness of existence—as-the-
 absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-
 withdrawal/unenframing/re-ontologising, -elicited-from-prospective–profound-
 supererogation⁹⁶ <as-to-perspective–ontological-normalcy/postconvergence-implied-

~~‘prospective-aporeticism-overcoming/unovercoming’>~~ that is not subjected to limitedness/human-subpotency ontologically-flawed in-effect absolute temporal-dispositions; as to the fact that it is only a human limited-mentation-capacity—~~as-subjecting-‘educated-unlimitedness/existence-sublimating-nascent’ to limitedness/human-subpotency~~
⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed/re-ontologising~conceptualisation relation with existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation⁹⁶ that can induce sublimation-over-desublimation. Such a veridical ontology (in relegating/doing-away-with/superseding the ‘non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge paradox’) is critically all about a ‘coherent totalising-entailing knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-~~<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity’ ~educated-existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness¹³-in- {preconverging-ment-by}-postconverging-entailment}>~~’ exposed to existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation⁹⁶-~~<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>~~; with such a coherent totalising-entailing knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-~~<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity’ ~educated-existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness¹³-in- {preconverging-ment-by}-~~

~~postconverging-entailment~~> accounting for overall knowledge ⁴⁶historiality/ontological-
eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as to human
limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency-to-
‘~~duced-unlimitedness/existence-sublimating-nascence~~²³³ imbued conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism-<reifying{as-to-knowledge-developing}-and-
empowering> (so-reflected in the ‘momentousness-driven coherence of knowledge-
reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
implicated_attendant-ontological-contiguity ’~duced-
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>’ }—conflatedness ³-in-{preconverging-ment-by}-
~~postconverging-entailment~~> as to entailing-<amplituding/formative-epistemicity>totalising~in-
relative-ontological-completeness⁸⁷’ so-associated with human limited-mentation-capacity-
deepening—as subjecting limitedness/human-subpotency-to-‘~~duced-unlimitedness/existence-
sublimating-nascence~~²³³). It is important to note in this regards that ‘knowledge-
reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
implicated_attendant-ontological-contiguity ’~duced-
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>’ }—conflatedness ³-in-{preconverging-ment-by}-
~~postconverging-entailment~~> ⁴⁶historiality/ontological-eventfulness³⁸/ontological-aesthetic-
tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-
relativism-determinism’>’ is the more profound conception of ontology and science (as to
human dimensionality-of-sublimating²⁵ -(<amplituding/formative>supererogatory-de-

~~mentativeness/epistemic-growth-or-conflatedness /transvaluative-~~
~~rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)),~~ and so
as of the ‘profound supererogatory appraisal-and-reappraisal (that supersedes mere-manipulable
formulaicity)’ driving ontology and science across their punctual developments from past to
present and into the future (underlined by human
‘sublimating~referencing/registering/decisioning self-becoming/self-
conflatedness¹³/formative~supererogating-<projective/reprojective—aestheticising-re-motif-
and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-
normalcy/postconvergence>’ arising as of human limited-mentation-capacity-deepening—as-
subjecting-limitedness/human-subpotency-to-‘duced-unlimitedness/existence-sublimating-
naseence²⁵³). This elucidation is important in the sense that pedantic science-ideology is driven
by a conception of mere-manipulable formulaicity of reproducibility—
mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation that poorly
appreciates the profound-supererogation⁹⁶ in the ‘invention/creation’ of true science and thus
comes to relate to science as ‘off-the-shelf and made-to-measure contrivance of formulaicity
devoid of profound-supererogation⁹⁶’ in a soulless ‘temporal beholdening as sovereignising-
imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to
desublimating~existentialising-decisionality-<as-to-disontologising/re-ontologising—
aporeticism> supposedly taking precedence over inherent prospective knowledge-
reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
implicated_attendant-ontological-contiguity ’~duced-
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>’ }—conflatedness¹³-in-{preconverging-ment-by}-
postconverging-entailment>’); with this shallow-supererogation⁹⁶ explaining naivist

interpretations of the Newtons, Galileos, Pasteurs, etc. in their very formation and development of what we now call science. In-many-ways this pedantic science-ideology construal of knowledge as of ⁷⁰presencing—absolutising-identitive-constitutedness¹⁴ conception in desublimating~referenced/registered/decisioned self-presence/self-constitutedness¹⁴-in-perspective—epistemic-abnormalcy/preconvergence³¹> (without or poorly appreciating the profound-supererogation⁹⁶ involved in true science and ontology as to ‘sublimating~referencing/registering/decisioning self-becoming/self-conflatedness¹³/formative—supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence>’) leads to dominance/vested-interest prodded social-stake-contention-or-conflict determination of knowledge as of ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition with the accompanying social disenfranchisement/swindling/corruption/dispossession. Such development as to ‘non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge paradox’ is ultimately associated with scenarios of institutional-ascendency and other dominance/vested-interest (as associated with many a modern-day think-tank and secret institutions) overtly or covertly construed as inherently predicative-of and superseding knowledge as to networks of influence bent on intimating what can be thought or not as well as pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplifying/formative—epistemicity>totalising~in-relative-ontological-completeness) of genuine knowledge, in ‘temporal beholdening as sovereignising—imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating~existentialising—decisionality-<as-to-disontologising/re-ontologising—aporeticism> supposedly taking precedence over inherent prospective knowledge-

reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³-in- {preconverging-ment-by}-
 postconverging-entailment>’). It is herein contended that in-many-ways as to human
 ontological-good-faith/authenticity⁶⁹~postconverging-de-mentating/structuring/paradigming⁷⁰,
 it is technically impossible to strategise against ontology (given existence—as-the-absolute-a-
 priori-of-conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-
 ontologising,-elicited-from-prospective-profound-supererogation⁹⁶-<as-to-perspective-
 ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-
 overcoming/unovercoming’>), as to the fact that ontology is absolutely bound to its course come-
 what-may ‘with such contrivances rather notionally integrated as herein into the elucidation of
 ontological-veracity as part-and-parcel of ontological-elucidation’ that allows no room for any
 pedantic ‘non-ontologising/disontologising surreptitious knowledge-without-
 knowledge/knowledge-outside-knowledge/extra-knowledge paradox’ and not even when it
 elicits <amplituding/formative>⁸ wooden-language-(imbued—temporal-mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰-
 narratives—of-the-⁸reference-of-thought-⁸categorical-imperatives/axioms/registry-
 teleology⁹⁹) as of shortsighted social and institutional power play. Such ‘fraudulent conception
 of knowledge’ thrive not only as to punctual thematic issues like climate change science and
 disenfranchisement/swindling/corruption/dispossession implications but even worst carry
 ideological dehumanising implications as to covertly/implicitly putting in question the humanity
 of other peoples/nations/cultures/races. It is herein contended that any pretense of a conception
 of humanity along those lines is nothing but mirrored-fascism as to the mere-token that all the

human others are capable of ‘sublimating~referencing/registering/decisioning self-becoming/self-conflatedness¹³/formative–supererogating-<projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective—
ontological-normalcy/postconvergence>’ (as to inherent cultural growth and cultural diffusion capacity) thus rendering any lousy exclusionary conception of humanity along the lines of Western, non-Western, Oriental, Chinese, Arab, African, Russian, etc. of vague ⁷⁹presencing—
absolutising-identitive-constitutedness¹⁴ social-stake-contention-or-confliction beholdening-
becoming—distortive-originariness/distortive-origination–as-to-⁴⁷historicity-tracing~inhibited-
mental-aestheticising (speaking of shallow ‘germinative intensification—amplituding of
aestheticisation—beholdening-out-of-bechancing’ / ‘taxingness-of-originariness,-imbued—
sublimating-by-desublimating–amplituding as to the backdrop-of-inherent-immanent-
existence’s–sublimation-structure-<of-‘unsurrealistic-as-real’–ontological-
normalcy/postconvergence>’). In-many-ways this latterly identified manifestation of ‘non-
ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-
knowledge/extra-knowledge paradox’, wherein political purpose supposedly supersedes human
intellective potency is the very crème-de-la-crème preconverging/postconverging–de-
mentative/structural/paradigmatic and defining basis for social-and-institutional-frameworks-
of—referencing/registering/decisioning of desublimating~existentialising–decisionality-<as-to-
disontologising/re-ontologising—aporeticism> as to ‘temporal beholdening as sovereignising–
imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to
desublimating~existentialising–decisionality-<as-to-disontologising/re-ontologising—
aporeticism> supposedly taking precedence over inherent prospective knowledge-
reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
implicated_attendant_ontological-contiguity ’~educated–

~~existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness³ -in-{preconverging-ment-by}-
 postconverging-entailment>}~~; so-reflected with dominion/statal-logic-~~{preconverging/shallow-
 supererogating-‘human-and-social-expectations/anticipations—de-
 mentating/structuring/paradigming-psychologism’-as-to-its-specific-collateralising-
 beholdening-<whether-trepidatious-or-warped-or-preclusive-or-occlusive>-and-its-
 consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-
 vestedness/normativity-<discretely-implied-functionalism>}~~ ‘temporal beholdening as
 sovereignising-imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as
 to desublimating~existentialising-decisionality-<as-to-disontologising/re-ontologising—
 aporeticism> supposedly taking precedence over inherent prospective knowledge-
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing-{of-‘prospectively-
 implicated_attendant-ontological-contiguity’~duced-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness³ -in-{preconverging-ment-by}-
 postconverging-entailment>}. In other words, the global political and geopolitical dynamics
 itself (so-associated with derived economic and social dominance/vested-interest) is
 preconverging/postconverging-de-mentatively/structurally/paradigmatically instigative of a
 ‘surreptitious-and-flawed claim in desublimating~existentialising-decisionality-<as-to-
 disontologising/re-ontologising—aporeticism> upon human genuine social intellectual-
 function/posture’ as to social-and-institutional-frameworks-of—
 referencing/registering/decisioning existentialising-decisionality-<as-to-disontologising/re-
 ontologising—aporeticism> and so obviating genuine social intellectual-function/posture
 ontological-veracity as to ‘intemporal unbeholdening sublimating-nascence ontologising-depth

of the full-potency of existence (implied as to the very inherent knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant-ontological-contiguity ’~educed-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness⁸³ in- {preconverging-ment-by}-postconverging-entailment> as determining sublimating~existentialising-decisionality-<as-to-disontologising/re-ontologising—aporeticism>’), but for when it comes to the sublimating-nascent of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness^{87, 83} —reference-of-thought⁸⁴ devolving> subordinated to social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising-decisionality-<as-to-disontologising/re-ontologising—aporeticism>; as so-reflecting the overall dynamics of human <amplituding/formative>⁸ wooden-language-(imbued—temporal-mer-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰ —narratives—of-the-⁸³ reference-of-thought⁸ categorical-imperatives/axioms/registry-teleology³⁹), social and intellectual pedantic⁵¹ incrementalism-in-relative-ontological-incompleteness³⁸ —enframed/disontologising~conceptualisation as well as dominance/vested-interest with this dynamic inducing ‘temporal beholdening as sovereignising~imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating~existentialising-decisionality-<as-to-disontologising/re-ontologising—aporeticism> supposedly taking precedence over inherent prospective knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant-ontological-contiguity ’~educed-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-

~~<imbued-notional~cogency>' }—conflatedness¹³ in {preconverging ment by}—
postconverging entailment>'), and critically social sublimation/emancipation necessarily
requires human postconverging~aporeticism~overcoming/unovercoming along these
intimately-and-dynamically reinforcing existentialising—frames of human destructuring-
threshold-~~(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~~~of-
ontological-performance⁷²-<including-virtue-as-ontology>. This latter conceptualisation goes
well beyond a point of just mere technical ontological-pertinence as to the fact that it operantly
captures in a nutshell the prospectively requisite human postconverging~aporeticism~
overcoming/unovercoming in upcoming years and decades, as to the capacity for the human to
redefine humanity in the light of the societal and technological transformations of the past few
decades and the resultant/developing geopolitical context. It is herein contended that the
incapacity for such a collective reconstrual of humanity (as to 'intemporal unbeholding
sublimating~nascence ontologising-depth of the full-potency of existence implied as to the very
inherent knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
prospective_psychologismic~apriorising/axiomatising/referencing- {of-'prospectively-
implicated_attendant_ontological-contiguity }~duced-
existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>' }—conflatedness¹³ in {preconverging ment by}—
postconverging entailment> as determining sublimating~existentialising-decisionality-<as-to-
disontologising/re-ontologising—aporeticism>') following the social and industrial
transformation occurring by the end of the th century very much underlies the 'temporal
beholding as sovereignising~imbued-subontologisation/subpotentiation (implied pretense-of-
sublimation as to desublimating~existentialising-decisionality-<as-to-disontologising/re-
ontologising—aporeticism> supposedly taking precedence over inherent prospective
knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-~~

prospective Psychologismic~apriorising/axiomatising/referencing- {of- 'prospectively-
 implicated- attendant- ontological- contiguity ' ~duced-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity- contiguity-
 <imbued- notional~ cogency>' } — conflatedness -in- {preconverging- ment- by}-
 postconverging- entailment>)' which could only end up in the human-made calamities of the 20th
 century so-critically attributable to dominion/statal-logic- {preconverging/shallow-
 supererogating- 'human-and-social- expectations/anticipations— de-
 mentating/structuring/paradigming- psychologism' -as-to-its-specific- collateralising-
 beholdening- <whether- trepidatious- or- warped- or- preclusive- or- occlusive>- and- its-
 consociated- dominance/ vested- interest- subontologising- skewed- influence- as- to- social-
 vestedness/ normativity- <discretely- implied- functionalism>}. In- many- ways, this highlights the
 subjection of the genuine social intellectual- function/posture by dominion/statal-logic-
 {preconverging/shallow- supererogating- 'human-and-social- expectations/anticipations— de-
 mentating/structuring/paradigming- psychologism' -as-to-its-specific- collateralising-
 beholdening- <whether- trepidatious- or- warped- or- preclusive- or- occlusive>- and- its-
 consociated- dominance/ vested- interest- subontologising- skewed- influence- as- to- social-
 vestedness/ normativity- <discretely- implied- functionalism>} (reflected as to the underpinning-
 suprasocial-construct enclosing/hemming-in religiosity inculcated as defining the very
 notional/epistemic/ bindingness <as- to- determinism/ conceptivity- of- relative- unreflexivity/ relative- reflexivity>
 framework of human Being- development/ ontological- framework- expansion- as- to- depth- of-
 ontologising- development- as- infrastructure- of- meaningfulness- and- teleology , institutional-
 development- as- to- social- function- development and living- development- as- to- personality-
 development psychologismic- epistemic- acutisation- difficulty <for, residualising-
 {decompulsing}- delinearity- for- cogency> — magnitudes {of- experientiality/ experiment} and so
 consciously/ unconsciously as supposedly superseding pure- ontology); and so across all the

various registry-worldviews/dimensions whether so manifested in say the recurrent religio-
 political induced instability in Ancient Egypt despite its advanced technical and organisational
 development, Ancient Athenian political decadence associated with the Socratic-philosophers
 aspiration for enlightening-renewal of the political process or the medieval establishment
 politico-religious excesses underlying the reformation and renaissance and its prolongation into
 the enlightenment genuine social intellectual–function/posture strive for science, ¹⁰³universal
 human rights and enlightened society and governance. Such a varying relation between the
 possibility for profound-supererogation⁹⁶ inducible as from genuine social intellectual–
 function/posture and dominion/statal–logic-~~(preconverging/shallow-supererogating-‘human-
 and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’-
 as-to-its-specific–collateralising-beholdening-<whether–trepidatious-or-warped-or-preclusive-
 or-occlusive>—and–its-consociated-dominance/vested-interest-subontologising-skewed-
 influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>)~~ in-many-
 ways across human history is intimately tied to ‘perceived urgency in social mood’ whether as
 to a mood of enlightening-renewal or hegemonic-ascendency. It is no wonder that periods
 following heights of acute hegemonic strifes especially as associated with warfare come to be
 tempered with a genuine social intellectual–function/posture obverse/self-deprecatory to such
 hegemonic manifestations; more like symbolising a sense of failing a more critical human
 purposefulness usurped in the fantasy of such hegemonic strife. In another respect, exactly
 because of this disillusionment arising from hegemonic strifes the very genuine social
 intellectual–function/posture (as to its abstract ~~notional/epistemic/bindingness~~^{<as-to-}
~~determinism/conceptivity–of–relative–unreflexivity/relative–reflexivity>~~ possibilities for prospective
 sublimation/emancipation so-undermined by dominion/statal–logic-~~(preconverging/shallow-
 supererogating-‘human-and-social–expectations/anticipations—de-
 mentating/structuring/paradigming–psychologism’-as-to-its-specific–collateralising-~~

beholdening-<whether-trepidatious-or-warped-or-preclusive-or-occlusive>-and-its-
 consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-
 vestedness/normativity-<discretely-implied-functionalism>)) tend to be paradoxically re-
 construed (on the basis of dominion/statal-logic-(preconverging/shallow-supererogating-
 'human-and-social-expectations/anticipations—de-mentating/structuring/paradigming—
 psychologism'-as-to-its-specific-collateralising-beholdening-<whether-trepidatious-or-
 warped-or-preclusive-or-occlusive>-and-its-consociated-dominance/vested-interest-
 subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-
 functionalism>)⁷⁹presencing—absolutising-identitive-constitutedness¹⁴
 <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³⁴) as at best subject to the dominion/statal-
 logic-(preconverging/shallow-supererogating-'human-and-social-expectations/anticipations—
 de-mentating/structuring/paradigming-psychologism'-as-to-its-specific-collateralising-
 beholdening-<whether-trepidatious-or-warped-or-preclusive-or-occlusive>-and-its-
 consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-
 vestedness/normativity-<discretely-implied-functionalism>) and at worst of relative irrelevance
 to prospective social sublimation/emancipation (especially as to when it ambitions a criticism of
 profound social emancipation), and so as to muddlement induced subversion of such genuine
 social intellectual-function/posture marked by the overt and covert cultivating of pedantic
⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—
 enframed/disontologising~conceptualisation and a conception of the genuine social intellectual-
 function/posture as remote and directly irrelevant to social postconverging-aporeticism-
 overooming/unoverooming. This flawed conception of the genuine social intellectual-
 function/posture is supposedly justified across human history on the basis of the hazardousness
 or superficiality of intellectual ideas (and this is the case in all societies even in many a

premodern society when the traditional order of the day is put in question with cultural diffusion as to when for instance witchdoctors carry covert misinformation campaign against the perceived threat of modern medicine) while paradoxically ignoring the hazardouness of such desublimating~existentialising~decisionality-<as-to-disontologising/re-ontologising—aporeticism> apparently implying ontological-veracity can be achieved without any relative-ontological-completeness⁸⁷ basis for such supposedly ontological insight so-critically provided by the veridical genuine social intellectual~function/posture. Critically, such dominion/statal-logic-<preconverging/shallow-supererogating-‘human-and-social—expectations/anticipations—de-mentating/structuring/paradigming—psychologism’-as-to-its-specific-collateralising-beholdening-<whether-trepidatious-or-warped-or-preclusive-or-occlusive>—and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>} carry a ‘bogus reflex of attributing-and-blaming their socially cultivated <amplituding/formative> wooden-language-<imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing⁷⁰—narratives—of-the-⁸⁸ reference-of-thought—⁸ categorical-imperatives/axioms/registry-teleology⁹⁹} as well as pedantic ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed/disontologising~conceptualisation’ rather to the veridical genuine social intellectual~function/posture, and so in a Machiavellian perpetuation of dominion/statal-logic-<preconverging/shallow-supererogating-‘human-and-social—expectations/anticipations—de-mentating/structuring/paradigming—psychologism’-as-to-its-specific-collateralising-beholdening-<whether-trepidatious-or-warped-or-preclusive-or-occlusive>—and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>} which is in a ‘shallow relation with sublimating knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective psychologismic~apriorising/axiomatising/referencing- {of-

~~'prospectively implicated attendant ontological-contiguity '~educated-~~
~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-~~
~~<imbued-notional~cogency>' }—conflatedness¹³ in {preconverging-ment-by}~~
~~postconverging-entailment>~~ accountability' as to a relative
 expropriating/estranging/constraining/limiting of public sovereignty representation as to its
 'temporal beholdening as sovereignising-imbued-subontologisation/subpotentiation (implied
 pretense-of-sublimation as to desublimating~existentialising-decisionality-<as-to-
 disontologising/re-ontologising—aporeticism> supposedly taking precedence over inherent
 prospective knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-
~~<in-prospective psychologismic~apriorising/axiomatising/referencing- {of-'prospectively-~~
~~implicated attendant ontological-contiguity '~educated-~~
~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-~~
~~<imbued-notional~cogency>' }—conflatedness¹³ in {preconverging-ment-by}~~
~~postconverging-entailment>').~~ The fact remains that the genuine social intellectual-
 function/posture (even as to when it is undermined with punctual
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
 <amplituding/formativ-epistemicity>totalising~in-relative-ontological-completeness⁸⁷)
 desublimatingly pandering to the powers of the day) remains the only human conduit to
 sublimating ontological-veracity that cannot be substituted but rather supererogated as to
 undermining such pedantic ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—
 enframed/disontologising~conceptualisation, with the issue of manifest intellectual
 ineptness/incapacity not a preconverging/postconverging—de-mentative/structural/paradigmatic
 issue of intellectual irrelevance no less than punctual technical or scientific incompetence can be
 transformed into a preconverging/postconverging—de-mentative/structural/paradigmatic issue of

technical or scientific irrelevance but rather requisite profound-supererogation⁹⁶ over say pseudoscience and/or ‘distorted institutional science’ (as the fact is when it comes to social-stake-contention-or-confliction ‘knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-
 prospective_psychologism~apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant-ontological-contiguity ’~educed-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness¹³-in-{preconverging-ment-by}-postconverging-entailment> tends to be notionally/epistemically/bindingnessly<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> caught up between a desublimation/gimmickiness and sublimation preconverging/postconverging-de-mentating/structuring/paradigming’ as reflected in the social reality of a ‘veil of knowledge associated with subterfuges’ reflected say in an ambiguous continuity between genuine-knowledge and chicanery, social/institutional intellectualism and social/institutional sycophantic-sophistry, alchemy and chemistry, quackery and medicine, technological-advancement and technical-mystification, flawed-industrial-analyses-and-certifications and disinterested-scientific-analyses-and-certifications, etc.); and in-many-ways dominion/statal-logic-{preconverging/shallow-supererogating-‘human-and-social-expectations/anticipations—de-mentating/structuring/paradigming-psychologism’-as-to-its-specific-collateralising-beholdening-<whether-trepidatious-or-warped-or-preclusive-or-occlusive>-and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>} pursuit of such vague argumentations for subverting the genuine social intellectual-function/posture is rather all about the ruthless adoption of a perambulatory course for institutional and political ascendancy rather than a question of genuine preoccupation as to the requisite dispensing-with-immediacy-for-

relative-ontological-completeness⁸⁷-by-reification/contemplative-distension²⁷ associated with veridically profound genuine social intellectual-function/posture and its sublimating implications of ‘intemporal unbeholding sublimating-nascence ontologising-depth of the full-potency of existence (implied as to the very inherent knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant-ontological-contiguity ’~duced-existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness³-in-{preconverging-ment-by}-postconverging-entailment> as determining sublimating~existentialising-decisionality-<as-to-disontologising/re-ontologising—aporeticism>’). In our modern-day context, the very essential ‘public-sovereignty-giving function/posture as associated with the centrality of elections, voting and party politics’ of the modern democratic process is now paradoxically surreptitiously reconstrued as the very cornerstone for dominion/statal-logic-{preconverging/shallow-supererogating-‘human-and-social-expectations/anticipations—de-mentating/structuring/paradigming-psychologism’-as-to-its-specific-collateralising-beholdening-<whether-trepidatious-or-warped-or-preclusive-or-occlusive>-and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>} subverting the sublimating~existentialising-decisionality-<as-to-disontologising/re-ontologising—aporeticism> of the genuine social intellectual-function/posture; and so as to the fact that the democratic process ‘public-sovereignty-giving function/posture as associated with the centrality of elections, voting and party politics’ is incomplete without an adequate-and-healthy enlightening public-debate with such enlightening encumbering upon a genuine social intellectual-function/posture. In-many-ways the very idea of the ‘democratic public-debate’

itself is skewed from its very inception as to dominance/vested-interest natural ascendancy over the ‘supposedly democratic platforming and stakeholding in defining the very issues of society’s social-stake-contention-or-confliction’ (as so-associated with thematically skewed media debates and socio-econo-political thought-makers/thought-making overtly associated with ‘skewed think-tanks’ or covert surreptitious underhanded institutional and media influence). Critically, in this context such skewed platforming and stakeholding ends up alienating supposed sovereign electors as to a platforming and stakeholding process that mediatically and politically take a self-contained course (as to dominance/vested-interest defaulting issues that can be debated as to the underpinning–suprasocial-construct <preconverging~‘motif-and-apriorising/axiomatising/referencing’–entailing>-existentialising—enframing/imprintedness—(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) socio-econo-political social-stake-contention-or-confliction) with the consequence that the so-politically-alienated sovereign electors are increasingly turning to protest votes (reflecting rather a psychological-outletting rather than true policy solution) or decreasing participation in the democratic process, in-many-ways speaking to the very natural defaulting of the political process to dominance/vested-interest ‘tolerable locked-in socio-econo-political outcomes’ however the underlying sovereign electors mood as to the fact that even protest votes can’t escape the institutional hold of such dominance/vested-interest. In-many-ways, it is the critical and genuine social intellectual–function/posture as to such postconverging~aporeticism—overcoming/unovercoming that can reifyingly-and-empoweringly effectively reflect upon the pertinence of such a dominance/vested-interest democratic process confiscation/lock-in (as equally manifested by the fact that even newly elected ambitious representatives come to be surreptitiously given their marching orders as to what is politically possible or not). In this respect, the very underpinning–suprasocial-construct <preconverging~‘motif-and-apriorising/axiomatising/referencing’–entailing>-existentialising—enframing/imprintedness—

<as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) (as to
 Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
 development-as-infrastructure-of- meaningfulness-and-teleology , institutional-
 development—as-to-social-function-development and living-development—as-to-personality-
 development ~~psychologismic epistemic acutisation—difficulty~~ <for, residualising—
 {decompulsing} delinearity—~~for cogency~~> magnitudes^{of-experientiality/experiment}) poses a major challenge
 as public-sovereignty is existentialisingly—enframed/imprinted to be wary of prospective re-
 ontologisation of alternative institutional aestheticising contemplation ‘given dominion/statal-
 logic-~~(preconverging/shallow-supererogating-‘human-and-social-expectations/anticipations—
 de-mentating/structuring/paradigming—psychologism’-as-to-its-specific-collateralising-
 beholdening-<whether-trepidatious-or-warped-or-preclusive-or-occlusive>-and-its-
 consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-
 vestedness/normativity-<discretely-implied-functionalism>}~~ calamitous conception and relation
 to the possibility for prospective re-ontologisation from its subontologisation/suboptimisation’
 such that any such profound alternative institutional aestheticising contemplation are
 traditionally bound to arise as disruptive institutional transformations whether or not involving
 power-showdown as associated with sudden/revolutionary transformations with ‘their drawback
 of having to think on their feet inducing deficient ontological-performance⁷²-<including-virtue-
 as-ontology>/morality/ethics/justice/etc. as well as generalised social apprehension which is
 then enigmatically held against them’ (however the merits of their underlying case) very much
 unlike the ‘latitude for articulating conceptualisations available for ⁷⁹presencing—absolutising-
 identitive-constitutedness¹⁴ <preconverging~‘motif-and-apriorising/axiomatising/referencing’-
 entailing>-existentialising—enframing/imprintedness-<as-to-⁴ historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition)’ (however their
 preconverging/postconverging—de-mentative/structural/paradigmatic flaws). Critically (beyond

just the present democratic crisis as it reflects upon prospective human socio-econo-political sublimation/desublimation), all human societies arrive at their desublimating~existentialising~decisionality<as to disontologising/re-ontologising—aporeticism> destructuring-threshold-
 <uninstitutionalised-threshold¹⁰²/presublimating~desublimating-decisionality>~of-ontological-performance⁷²-<including-virtue-as-ontology>, and so as to the fact that human technical-and-associated-organisational-development central to human social formation and social-enhancement is prospectively ‘apprehended/locked-in by the dominion/statal–logic-
 <preconverging/shallow-supererogating-‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’-as-to-its-specific–collateralising-beholdening-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>—and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>}> dominating over such technical-and-associated-organisational-development as to imply its inherent mystic of social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising~decisionality<as to disontologising/re-ontologising—aporeticism>’ (seeming to thus wrongly imply that there isn’t any prospectively requisite preconverging/postconverging–de-mentative/structural/paradigmatic sublimating~existentialising–decisionality<as to disontologising/re-ontologising—aporeticism> of ‘human sovereign–function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> with regards to public-sovereignty–giving function/posture’ as determining the valid sublimating~existentialising–decisionality<as to disontologising/re-ontologising—aporeticism> or invalid desublimating~existentialising–decisionality<as to disontologising/re-ontologising—aporeticism> of dominion/statal–logic-<preconverging/shallow-supererogating-‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–

~~psychologism' -as-to-its-specific-collateralising-beholdening-<whether-trepidatious-or-warped-or-preclusive-or-occlusive>-and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>~~ with respect to prospective technical-and-associated-organisational-development implications). Actually the history of human advancement is essentially the history of the sublimating transformation of human sovereign-function/posture-~~<as-to-existentially-manifest-'embodied-subject~consciousness-and-direct/deferential-conscientiousness',-as-of-its-'epistemic-reflexivity/unreflexivity-in-existence'/teleology>~~ as it relates to technical-and-associated-organisational-development, with the centrality of the genuine social intellectual-function/posture in 'demystifying ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ social-vestedness/normativity-~~<discretely-implied-functionalism>~~ flawed-claim-of-inherent-sublimation with respect to dominion/statal-logic-~~(preconverging/shallow-supererogating-'human-and-social-expectations/anticipations—de-mentating/structuring/paradigmimg—psychologism' -as-to-its-specific-collateralising-beholdening-<whether-trepidatious-or-warped-or-preclusive-or-occlusive>-and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>~~) falsely-implied social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising—decisionality-~~<as-to-disontologising/re-ontologising—aporeticism>~~' (so-historially involving superseding 'dominance/vested-interest structure in relative-ontological-incompleteness⁸⁸—presublimation-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹ desublimating~existentialising—decisionality-~~<as-to-disontologising/re-ontologising—aporeticism>~~' as from blatant 'brutish conquest/subjugation conception of apportioning as social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising—decisionality-~~<as-to-disontologising/re-ontologising—aporeticism>~~', 'dominion protection conception of

apportioning as social-and-institutional-frameworks-of—referencing/registering/decisioning
 sublimating~existentialising—decisionality<as-to-disontologising/re-ontologising—
~~aporeticism~~>, to the ‘very natural-order-of-things conception of apportioning as social-and-
 institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising—
 decisionality<as-to-disontologising/re-ontologising—aporeticism>’ and to ‘our subtle modern-
 day institutionally-distorted/disjointed conception of apportioning as social-and-institutional-
 frameworks-of—referencing/registering/decisioning sublimating~existentialising—
 decisionality<as-to-disontologising/re-ontologising—aporeticism>’ as particularly the target as
 to Lyotard’s critique of such institutionally-distorted implied metanarratives especially with
 regards to their poor/sheepish/dubious/ineffectual social/institutional devolving parameterised
 equanimity/balance as putting in question their theoretical, conceptual and operative veracity,
 and speaking in all the above epochal instances of ‘ontological-bad-faith/inauthenticity⁶⁴—and-
 lack-of-equanimity of social/institutional process towards preconverging/postconverging—de-
 mentative/structural/paradigmatic priorly-defaulted/usurped social/institutional outcome as
 reflecting manifest lack of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-
 by-reification/contemplative-distension²⁷’). In this respect dominion/statal—logic—
 <preconverging/shallow-supererogating-‘human-and-social-expectations/anticipations—de-
 mentating/structuring/paradigming—psychologism’-as-to-its-specific-collateralising-
 beholdening-<whether-trepidatious-or-warped-or-preclusive-or-occlusive>—and-its-
 consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-
 vestedness/normativity-<discretely-implied-functionalism> (as falsely implying the
 perpetuation of the relative-ontological-incompleteness⁸⁸—presublimation-construct-of-
⁵⁶meaningfulness-and-teleology⁹⁹ desublimating~existentialising—decisionality<as-to-
 disontologising/re-ontologising—aporeticism> as so-manifested with ancient-sophists over
 prospective ¹⁰³universalising-idealisation, medieval-scholastics over prospective rational-

empiricism/positivism, religio-political dominions across the history of all human societies as associated with the reformation and renaissance in medieval Europe as well as the increasingly 'locked-in/defaulting' democratic process as to our positivism—⁸⁰procrysticism occlusivity) have always undermined the 'prospective human sovereign—function/posture—~~as-to-existentially-manifest-~~'embodied-subject~consciousness-and-direct/deferential-conscientiousness',-as-of-its-'epistemic-reflexivity/unreflexivity-in-existence'/teleology> momentous sublimating~existentialising—decisionality—~~as-to-disontologising/re-ontologising—aporeticism>~~' derived as to veridically profound genuine social intellectual—function/posture and its sublimating implications of 'intemporal unbeholding sublimating—nascence ontologising-depth of the full-potency of existence (implied as to the very inherent knowledge-reification~gesturing-and-accounting—of-epistemic—phenomenalism—~~in-prospective-psychologismic~apriorising/axiomatising/referencing-~~{of-'prospectively-implicated_attendant_ontological-contiguity '~duced—existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity—contiguity—~~imbued—notional~cogeny>~~' }—conflatedness ⁸³-in-{preconverging-ment-by}-postconverging-entailment> as determining sublimating~existentialising—decisionality—~~as-to-disontologising/re-ontologising—aporeticism>~~) so-associated-with and rising-to-the-measure-of the sublimating—nascence of technical-and-associated-organisational-development (as to nascent-particular/incipient-and-material/technical-sublimations—~~blinded-to-their-relative-ontological-completeness~~⁸⁷⁻⁸³ reference-of-thought-⁸⁴devolving>) in profound-supererogation⁹⁶ as of prospective social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising—decisionality—~~as-to-disontologising/re-ontologising—aporeticism>~~. Critically, all these instances of dominion/statal-logic—~~preconverging/shallow-supererogating-~~'human-and-social—expectations/anticipations—de-mentating/structuring/paradigming—psychologism'-as-to-its-specific—collateralising-

beholdening-<whether-trepidatious-or-warped-or-preclusive-or-occlusive>-and-its-
 consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-
 vestedness/normativity-<discretely-implied-functionalism> manifest an underlying human
 underpinning-suprasocial-construct <preconverging~‘motif-and-
 apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-
 <as-to-⁴ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) (so
 existentialisingly—enframed/imprinted as to Being-development/ontological-framework-
 expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-
 and-teleology , institutional-development—as-to-social-function-development and living-
 development—as-to-personality-development psychologismic epistemic acutisation—
 difficulty <for, residualising—^{decompulsing} delinearity~for cogency>—————magnitudes<sup>{of-
 experientiality/experiment}</sup> associated with vague apportioning notions of religiosity, nationalism,
 racialism, classism, meritocracy, etc. of shallow-supererogation⁹⁶ preconvergingly-de-
 mentated/structured/paradigmed to human mental-colonisation as to <preconverging~‘motif-
 and-apriorising/axiomatising/referencing’-entailing>-existentialising—
 enframing/imprintedness-<as-to-⁴ historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition), subontologisation/subpotentiation and collateralising
 dehumanisation) which is desublimatingly secondnatured as to the overall social
 <amplituding/formative>⁸ wooden-language-<imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing²⁰—
 narratives—of-the-⁸³ reference-of-thought—⁸ categorical-imperatives/axioms/registry-
 teleology⁹⁹ } as well as pedantic ⁵¹ incrementalism-in-relative-ontological-incompleteness⁸⁸—
 enframed/disontologising~conceptualisation with both underlied as to dominance/vested-
 interest—drivenness-<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-
 descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-

threshold-of-institutional-and-social-desublimation>; the task to which the veridical genuine social intellectual-function/posture as to human social postconverging~aporeticism~overcoming/unovercoming needs to explicit as to the induced-entrapment of dominion/statal-logic-(preconverging/shallow-supererogating-‘human-and-social-expectations/anticipations—de-mentating/structuring/paradigming-psychologism’-as-to-its-specific-collateralising-beholdening-<whether-trepidatious-or-warped-or-preclusive-or-occlusive>-and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>) as a conceptualising framework preconverging/postconverging-de-mentatively/structurally/paradigmatically voiding the ontological possibilities of ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality. In-many-ways, we can appreciate that the modern-day genuine social intellectual-function/posture as to its relatively genuine sublimating~existentialising-decisionality-<as-to-disontologising/re-ontologising—aporeticism> critically ‘operates mostly in the wake of the social-and-institutional-frameworks-of—referencing/registering/decisioning desublimating~existentialising-decisionality-<as-to-disontologising/re-ontologising—aporeticism> of dominion/statal-logic-(preconverging/shallow-supererogating-‘human-and-social-expectations/anticipations—de-mentating/structuring/paradigming-psychologism’-as-to-its-specific-collateralising-beholdening-<whether-trepidatious-or-warped-or-preclusive-or-occlusive>-and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>)’; as to the fact that the critical aftereffects of political, economic, social and mediatic strategic policy orientations reflected in socio-econo-political and legal decision-making associated with various crises whether decadal economic crises, media and information crises, political accountability, etc. are effectively

related by the genuine social intellectual–function/posture but very much after the facts (often decades after the social-and-institutional-frameworks-of—referencing/registering/decisioning desublimating~existentialising–decisionality–<as-to-disontologising/re-ontologising—aporeticism> of dominion/statal–logic–<preconverging/shallow-supererogating-‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’-as-to-its-specific–collateralising-beholdening–<whether–trepidatious-or-warped-or-preclusive-or-occlusive>—and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity–<discretely-implied-functionalism>)), and so as to the sublimating impotence of such genuine social intellectual–function/posture. Critically in this respect the very artifice available to modern-day democracy dominion/statal–logic–<preconverging/shallow-supererogating-‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’-as-to-its-specific–collateralising-beholdening–<whether–trepidatious-or-warped-or-preclusive-or-occlusive>—and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity–<discretely-implied-functionalism> involves the ‘punctual and surreptitious undermining of knowledge-driven sublimating~existentialising–decisionality–<as-to-disontologising/re-ontologising—aporeticism> at moments of decision’, and thereafter it doesn’t matter in effect whether the human sovereign–function/posture–<as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential–conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> comes to think otherwise and disapprovingly of the given decisions, as better still so long as this rather plays the role of a psychological-outletting that project a falls sense of public accountability of poor or no effective resolute course, this mechanism of ‘punctual and surreptitious undermining of knowledge-driven sublimating~existentialising–decisionality–<as-to-disontologising/re-ontologising—aporeticism> at moments of decision’ can perpetuate itself as to a Machiavellianism underlying

the dominion/statal-logic-⟨preconverging/shallow-supererogating-‘human-and-social-
 expectations/anticipations—de-mentating/structuring/paradigming-psychologism’-as-to-its-
 specific-collateralising-beholdening-⟨whether-trepidatious-or-warped-or-preclusive-or-
 occlusive⟩-and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-
 as-to-social-vestedness/normativity-⟨discretely-implied-functionalism⟩⟩ relation with the
 human sovereign-function/posture-⟨as-to-existentially-manifest-‘embodied-
 subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-
 reflexivity/unreflexivity-in-existence’/teleology⟩. Such a Machiavellianism riding-the-wave of
 the underpinning-suprasocial-construct ⟨preconverging~‘motif-and-
 apriorising/axiomatising/referencing’-entailing⟩-existentialising—enframing/imprintedness-
 ⟨as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) of the
 human sovereign-function/posture-⟨as-to-existentially-manifest-‘embodied-
 subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-
 reflexivity/unreflexivity-in-existence’/teleology⟩ thrives on social and intellectual pedantic
⁵¹ incrementalism-in-relative-ontological-incompleteness⁸⁸ —
 enframed/disontologising~conceptualisation with the cultivation of disingenuous analysis as to
 strategies of misanalysis (so-reflected by the ‘propounding and enframing in ad-hocness and
 false-orthodoxy of policy issues so-underlied with catchphrases like deficit, public spending, etc.
 as to an aversion to consistent and long-term analysis pointing out the underlying inconsistency’
 highlighting effectively that the political
 disenfranchisement/swindling/corruption/dispossession purpose of such argumentations precede
 their ‘very inherent knowledge-reification~gesturing-and-accounting—of-epistemic-
 phenomenalism-⟨in-prospective-psychologismic~apriorising/axiomatising/referencing-⟨of-
 ‘prospectively-implicated-attendant-ontological-contiguity’~educated-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-

~~<imbued-notional~cogency>' }—conflatedness¹³ in {preconverging-ment-by}-
postconverging-entailment>~~ as determining sublimating~existentialising–decisionality-<as-to-
disontologising/re-ontologising—aporeticism>' purpose as to Machiavellian instigated false
public debates) to which human sovereign–function/posture-<as-to-existentially-manifest-
'embodied-subject~consciousness-and-direct/deferential-conscientiousness',-as-of-its-
'epistemic-reflexivity/unreflexivity-in-existence'/teleology>s gullibly get caught up in or which
ultimately discourages public interest and participation or lead to protest votes; with such
misanalysis typically characterised by false process/processive bothsidesism-<as-'mere-
processive'/pedantising-'dialogical-relation'-to~'perceived-social-and-institutional-
commonly-enculturated_referencing,-of-⁵⁶ meaningfulness-and-teleology⁹⁹'-failing-'requisite-
existential-thematic-baseline-of-technicity/profundity–framing' {of-sublimating-discursivity-
for-sovereign-repassing},-as-of-psychologismic-epistemic-acutisation—nonresidualising-
imbued-~~{compulsing}~~linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation,-as-so-
'consciously/unconsciously-preordained/fated'-to-fail-prospective–notional~cogency) in
<preconverging~'motif-and-apriorising/axiomatising/referencing'–entailing>-
existentialising—enframing/imprintedness-<as-to-⁴ historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) reflex (bandied about as supposedly the very summum
of democratic impartiality) relation to any sublimating ⁵⁶meaningfulness-and-teleology⁹⁹.
Misanalysis as such speaks fundamentally of an issue of ontological-bad-faith/inauthenticity⁶⁴
(and as to the fact that knowledge-reification~gesturing-and-accounting—of-epistemic-
phenomenalism-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-
'prospectively-implicated_attendant—ontological-contiguity' ~educated-
existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity–contiguity-
<imbued-notional~cogency>' }—conflatedness¹³ in {preconverging-ment-by}-
postconverging-entailment> ends/should-not aspire to any 'convincing' of ontological-bad-

faith/inauthenticity⁶⁴~preconverging–de-mentating/structuring/paradigming⁶⁵ as the latter is nothing but a circular process that only ends up degrading knowledge into falsehoods as individual supererogatory–shallowness or supererogatory–profoundness seedingly/inceptively lies with the individual and not knowledge, well before sublimating knowledge can be of any relevance thereof as to derived-formulaicity projected reproducibility—mathesis/motif/throwness-disposition,—as–reproducibility-of-aestheticisation). Critically, this Machiavellianism again is the reflection of the fact that no human institutional-construct (including the modern democratic institution) can sublimatingly perpetuate itself on the mere basis of a formulaicity as to secondnatured reproducibility—mathesis/motif/throwness-disposition,—as–reproducibility-of-aestheticisation inherently-so given prospective human notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> to whatever induced profound-supererogation⁹⁶/messianicity of originariness-parrhesia,—as–spontaneity-of-aestheticisation in reflection of human dimensionality-of-desublimating-lack-of²⁶

<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness¹/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation), and so prospectively requiring human re-organariness/re-origination as of ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷

<sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹/formative–supererogating-<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence> as to human-and-social–expectations/anticipations—metaphoricity⁵⁷–as-preconverging/postconverging–re-mentating/restructuring/reparadigming–psychologism⁸⁹. In this regards the genuine social

intellectual–function/posture is simply about projecting the ‘notionalisation/notional-
conception/amplituding of knowledge’ underlying inherent existence-exacted-
desublimating~as-to-preconverging–de-mentating/structuring/paradigming—by—existence-
exacted-sublimating~as-to-postconverging–de-mentating/structuring/paradigming (as of
‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷’
<sublimating~referencing/registering/decisioning,—as-self-becoming/self-
conflatedness⁸⁷/formative–supererogating-<projective/reprojective—aestheticising-re-motif-
and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence>} as to human-and-social–expectations/anticipations—
metaphoricity⁵⁷–as-preconverging/postconverging–rede-
mentating/restructuring/reparadigming–psychologism⁸⁹), notionally eliciting the underlying
human ontological-good-faith/authenticity⁶⁹~postconverging–de-
mentating/structuring/paradigming⁷⁰ or ontological-bad-faith/inauthenticity⁶⁴~preconverging–
de-mentating/structuring/paradigming⁵⁵ preceding knowledge-reification~gesturing-and-
accounting—of-epistemic–phenomenalism-<in-
prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
implicated_attendant–ontological-contiguity ’~educated-
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>’ }—conflatedness⁸³ -in- {preconverging-ment-by}-
postconverging-entailment>}, along the same lines that a scientist or mathematician
preconverging/postconverging–de-mentatively/structurally/paradigmatically projects the
abstract possibilities for human scientific and technical sublimating or desublimating
ontological-performance⁷²-<including-virtue-as-ontology>; and it is this insight that underlies
overall human reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
panintelligibility/panreflexivity⁷³-<existentially–imbued-and-educing-<epistemic-

totalising } hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutely,-

{decompulsing} delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—

aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,—

as herein specifically relevant to human subpotency). Even then the pedantic

⁵¹ incrementalism-in-relative-ontological-incompleteness⁸⁸ —

enframed/disontologising~conceptualisation of dominion/statal-logic-⟨preconverging/shallow-

supererogating-‘human-and-social-expectations/anticipations—de-

mentating/structuring/paradigming-psychologism’-as-to-its-specific-collateralising-

beholdening-⟨whether-trepidatious-or-warped-or-preclusive-or-occlusive>-and-its-

consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-

vestedness/normativity-⟨discretely-implied-functionalism⟩ knows no limits for undermining

genuine knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-⟨in-

prospective-psychologistic~apriorising/axiomatising/referencing- {of-‘prospectively-

implicated-attendant-ontological-contiguity ’~educed-

existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-

⟨imbued-notional~cogency>’ }—conflatedness¹³ -in- {preconverging-ment-by}-

postconverging-entailment>

sublimating~existentialising-decisionality-⟨as-to-

disontologising/re-ontologising—aporeticism>, such that the conceptivity/epistemic-

reflexivity/epistemicity-relativism-determinism-⟨reifying {as-to-knowledge-developing} -and-

empowering> imbued theoretical/conceptual/operant implications of human knowledge as

herein implied and as applies with all human knowledge can easily be requalified sophistically

as to the ‘given human ⟨preconverging~‘motif-and-apriorising/axiomatising/referencing’-

entailing>-existentialising—enframing/imprintedness-⟨as-to-¹⁴ historicity-tracing—in-

presencing-hyperrealisation/hyperreal-transposition) elicitation’ in totalisingly-ing—

discretion/whim-of-thought (as the state of inherent relative ignorance/disenfranchisement

across all the ages of human history is cynically used against human sovereign-function/posture-
 <as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-
 conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> in
 need for its prospective genuine social intellectual-function/posture). Such catchphrases like
 deficits, public spending, social engineering, socialism, etc. already speak to subliminally
 induced <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-
 existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) fundamentally skewing the democratic public debate
 undermining an ontology/ontological-veracity driven conception reflected as to ‘intemporal
 unbeholdingening sublimating-nascence ontologising-depth of the full-potency of existence
 (implied as to the very inherent knowledge-reification~gesturing-and-accounting—of-
 epistemic-phenomenalism-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~educed-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness³⁷ in {preconverging-ment-by}-
 postconverging-entailment> as determining sublimating~existentialising-decisionality-<as-to-
 disontologising/re-ontologising—aporeticism>’); and critically this ‘subliminally induced
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-
 existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition) reflex’ is a reflex that has ever always existed across
 the <cumulating/recomposuring~attendant-ontological-contiguity >-succession of human
 registry-worldviews/dimensions notwithstanding the paradox of human prospective
 sublimation/emancipation despite this reflex (thus speaking to the requisite crossgenerational
 dispensing-with-immediacy-for-relative-ontological-completeness³⁷-by-

reification/contemplative-distension²⁷ underlying the genuine social intellectual-
 function/posture existentialising-frame-of-entailment-of-motif-and-
 apriorising/axiomatising/referencing as to human conceptivity/epistemic-
 reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing}-and-
 empowering> imbued theoretical/conceptual/operant implications). Critically in this regards (as
 to underlying 'notional/epistemic/bindingness'-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-
 reflexivity> disquisitive enframed/disontologising~conceptualisation-by-unenframed/re-
 ontologising~conceptualisation knowledge-reification~gesturing-and-accounting—of-
 epistemic-phenomenalism-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of- 'prospectively-
 implicated_attendant-ontological-contiguity' ~educed-
 existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>' }—conflatedness¹³ in {preconverging-ment-by}-
 posteconverging-entailment> constructive conception' projection of 'reclamation/recovery of
⁵⁵maximalising-recomposuring-for-relative-ontological-completeness⁸⁷—unenframed/re-
 ontologising~conceptualisation'), the genuine social intellectual-function/posture is the
 fundamental issue of human limited-mentation-capacity—as-subjecting-‘educed-
 unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency in want for
 human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-
 to-‘educed-unlimitedness/existence-sublimating-nascence’⁵³ with respect to ‘human-
 decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation>
 omni-potential commensurability with inherent immanent-existence’s sublimation-
 structure’/omnipotentiality; wherein ‘genuine social intellectual-function/posture
 existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing as to
 human conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-

knowledge-developing}-and-empowering> imbued theoretical/conceptual/operant implications' has ever always been an abstractive projection of postconverging towards 'scalarity/immanency of existence's ontological-normalcy/postconvergence' across the ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸, and as so manifested with the 'genuine social intellectual—function/posture inducing nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁷⁻⁸—reference-of-thought-⁸⁴ devolving> sublimating~existentialising—decisionality-<as-to-disontologising/re-ontologising—aporeticism> (however their nascent punctually devolving/devoluting—referencing-narrowness with respect to their overall social-and-institutional-frameworks-of—referencing/registering/decisioning desublimating~existentialising—decisionality-<as-to-disontologising/re-ontologising—aporeticism>)' and the 'genuine social intellectual—function/posture inducing ⁸³reference-of-thought—and—⁸³reference-of-thought-⁸⁴ devolving—⁵⁶ meaningfulness-and-teleology⁹⁹ comprehensiveness of prospective sublimating—nascence (over relative-ontological-incompleteness⁸⁸—presublimation-construct-of—⁵⁶ meaningfulness-and-teleology⁹⁹) as to overall social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising—decisionality-<as-to-disontologising/re-ontologising—aporeticism>'. Thus in the face of the ⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—enframed/disontologising~conceptualisation associated with human dominion/statal—logic-<preconverging/shallow-supererogating-'human-and-social—expectations/anticipations—de-mentating/structuring/paradigming—psychologism'-as-to-its-specific-collateralising-beholdening-<whether-trepidatious-or-warped-or-preclusive-or-occlusive>—and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>}, pedantic

⁵¹incrementalism-in-relative-ontological-incompleteness⁸⁸—

normalcy/postconvergence>. Thus the genuine social intellectual–function/posture
 existentialising–frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing is the
 social harbinger of ‘unbeholdening sublimating–nascence ontologising–depth of the full-potency
 of existence’ as of its perpetuation of ⁶¹nonpresencing-<perspective–ontological-
 normalcy/postconvergence> projection (as to ‘⁸³reference-of-thought–and–⁸³reference-of-
 thought–⁸⁴devolving–⁵⁶meaningfulness-and-teleology⁹⁹ comprehensiveness of prospective
 sublimating–nascence’ so-underlied as of the ‘very inherent knowledge-reification~gesturing-
 and-accounting—of-epistemic–phenomenalism–<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively–
 implicated_attendant ontological-contiguity ’~educated–
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity-
 <imbued–notional~cogency>’ }—conflatedness ³-in {preconverging ment by}–
 postconverging-entailment> as determining sublimating~existentialising–decisionality-<as-to-
 disontologising/re-ontologising—aporeticism>’), and so with regards to the fact that the reality
 of human limited-mentation-capacity—as-subjecting-‘educated-unlimitedness/existence-
 sublimating–nascence’ to limitedness/human-subpotency warrants a human capacity for re-
 organariness/re-origination as of ‘relative-ontological-incompleteness⁸⁸/relative-ontological-
 completeness⁸⁷–<sublimating~referencing/registering/decisioning,–as-self-becoming/self-
 conflatedness ⁵/formative–supererogating–<projective/reprojective—aestheticising-re-motif–
 and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
 normalcy/postconvergence>} as to human-and-social–expectations/anticipations—
 metaphoricity⁵⁷–as-preconverging/postconverging–rede-
 mentating/restructuring/reparadigming–psychologism’⁸⁹. But then existence’s inherent
 sublimating–nascence as to human-subpotency conceptivity/epistemic-reflexivity/epistemicity-
 relativism-determinism–<reifying {as-to-knowledge-developing}-and-empowering> bifurcates

along ‘immediately potent nascent-particular/incipient-and-material/technical-sublimations-
~~<blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving>~~
 sublimating~existentialising–decisionality<as to disontologising/re-ontologising—
 aporeticism> (however the devolved/devoluted–referencing-narrowness with respect to overall
 social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–
 decisionality<as to disontologising/re-ontologising—aporeticism>’) and ‘immediately blurred
⁸³reference-of-thought–and–⁸³reference-of-thought-⁸⁴devolving–⁵⁶meaningfulness-and-
 teleology⁹⁹ comprehensiveness of prospective sublimating–nascence (over relative-ontological-
 incompleteness⁸⁸–presublimation-construct–of–⁵⁶meaningfulness-and-teleology⁹⁹) as to overall
 social-and-institutional-frameworks-of—referencing/registering/decisioning
 sublimating~existentialising–decisionality<as to disontologising/re-ontologising—
 aporeticism>’. Such that the fundamental issue of human sublimating~existentialising–
 decisionality<as to disontologising/re-ontologising—
 aporeticism>/desublimating~existentialising–decisionality<as to disontologising/re-
 ontologising—aporeticism> thus has to do between human ‘⁸³reference-of-thought–and–
⁸³reference-of-thought-⁸⁴devolving–⁵⁶meaningfulness-and-teleology⁹⁹ comprehensiveness of
 prospective sublimating–nascence sublimating~existentialising–decisionality<as to
 disontologising/re-ontologising—aporeticism>’ and ‘relative-ontological-incompleteness⁸⁸–
 presublimation-construct–of–⁵⁶meaningfulness-and-teleology⁹⁹ desublimating~existentialising–
 decisionality<as to disontologising/re-ontologising—aporeticism>’; as the ⁸³reference-of-
 thought effectively reflects human ~~<amplituding/formative–epistemicity>~~-
 totalising~thrownness-in-existence³⁵, -imbued-projective-arbitrariness/waywardness-~~(as-to-the-
 human–projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
 referencing-process-of-‘<amplituding/formative–epistemicity>totalising~conceptualisation?’)~~
 given ‘<postconverging~‘motif-and-apriorising/axiomatising/referencing’–entailing>-

existentialising—framing/imprinting—(as-to-prospective—⁴historicality/ontological-
 eventfulness³ /ontological-aesthetic-tracing-<perspective—ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) for rendering
⁵⁶meaningfulness-and-teleology⁹⁹ upon inherent existence’s sublimating—nascence as to overall
 social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—
 decisionality-<as-to-disontologising/re-ontologising—aporeticism>’ (whether sublimatingly as
 of ⁸³reference-of-thought—and—⁸³reference-of-thought-⁸⁴devolving—⁵⁶meaningfulness-and-
 teleology⁹⁹ comprehensiveness of prospective sublimating—nascence’ or desublimatingly as of
 relative-ontological-incompleteness⁸⁸—presublimation-construct-of—⁵⁶meaningfulness-and-
 teleology⁹⁹). The implication here as well is that even nascent-particular/incipient-and-
 material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷ —
 reference-of-thought- devolving> are necessarily referenced/registered/decisioned from the
⁸³reference-of-thought as to ⁸³reference-of-thought-⁸⁴devolving (however the
 devolved/devoluted—referencing-narrowness with respect to overall social-and-institutional-
 frameworks-of—referencing/registering/decisioning existentialising—decisionality-<as-to-
 disontologising/re-ontologising—aporeticism>) in the sense that for instance nascent-
 particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-
 completeness⁸⁷ —⁸³reference-of-thought-⁸⁴devolving> as of a positivism/rational-empiricism
⁸³reference-of-thought apriorising/axiomatising/referencing—psychologism like plane
 technology is not necessarily fully contemplable/comprehensible to say a purely non-
 positivism or animistic ⁸³reference-of-thought apriorising/axiomatising/referencing—
 psychologism (as to the requisite overall sublimation-induced human-and-social-
 expectations/anticipations—metaphoricity⁵⁷—as-preconverging/postconverging—rede-
 mentating/restructuring/reparadigming—psychologism-<as-from-perspective—ontological-
 normalcy/postconvergence> of a positivism/rational-empiricism ⁸³reference-of-thought

reflected as to the positivism/rational-empiricism overall social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising—decisionality-<as-to-disontologising/re-ontologising—aporeticism>). The bigger point here speaks to ‘human limited-mentation-capacity—as-subjecting-‘educed-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing as of ⁸³reference-of-thought conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing}-and-empowering> (on-the-one-hand) upon inherent existence’s sublimating–nascence (on-the-other-hand)’, so-translated as ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-⁵⁶meaningfulness-and-teleology⁹⁹> upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ in-so-de-mentating/structuring/paradigming-out the relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷~of-the-human-institutionalisation-process⁶⁸ with human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating-nascence’²³³ (reflecting overall human ‘aestheticisation as to the extensive manifest outcomes/outfits/shells—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating, -so-reflected-as-institutional-manifestations of human ⁵⁶meaningfulness-and-teleology⁹⁹, and so as taxingness-of-originariness induces beholdening-becoming—distortive-originariness/distortive-origination—as-to-⁴⁷historicity-tracing~inhibited-mental-aestheticising descalarisation reflex)’. This is so-translated as human <amplituding/formative-epistemicity>totalising~conceptualisation conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing}-and-empowering> sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-⁵⁶meaningfulness-and-teleology⁹⁹> upon the full-potency of existence—as-the-absolute-a-priori-of-

conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
elicited-from-prospective—profound-supererogation⁸⁶ <as-to-perspective—ontological-
normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> in
perspective ontological-normalcy/postconvergence; with this ‘human
sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-⁵⁶meaningfulness-
and-teleology⁹⁹> upon inherent existence’s sublimating–nascence inducing of
ontologisation/omnipotentiality’ highlighting ‘beholdening as sovereignising–imbued-
subontologisation/subpotentiation’ existentialising–decisionality-<as-to-disontologising/re-
ontologising—aporeticism> psychological-disposition (as to relative-ontological-
incompleteness⁸⁸—presublimation-construct-of-⁵⁶meaningfulness-and-teleology⁹⁹
desublimating~existentialising–decisionality-<as-to-disontologising/re-ontologising—
aporeticism>) in want for prospective ‘unbeholdening sublimating–nascence ontologising-depth
of the full-potency of existence’ existentialising–decisionality-<as-to-disontologising/re-
ontologising—aporeticism> psychological-disposition (as to ‘⁸³reference-of-thought—and-
⁸³reference-of-thought-⁸⁴devolving-⁵⁶meaningfulness-and-teleology⁹⁹ comprehensiveness of
prospective sublimating–nascence’), thus speaking to the ‘relative-ontological-
incompleteness⁸⁸/relative-ontological-completeness⁸⁷’
<sublimating~referencing/registering/decisioning,—as-self-becoming/self-
conflatedness⁸⁷/formative–supererogating-<projective/reprojective—aestheticising-re-motif-
and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-
normalcy/postconvergence>} as to human-and-social–expectations/anticipations—
metaphoricity⁵⁷—as-preconverging/postconverging–rede-
mentating/restructuring/reparadigming–psychologism’⁸⁹ with respect to inherent existence’s
sublimating–nascence (as to human Being-development/ontological-framework-expansion—as-
to-depth-of-ontologising-development-as-infrastructure-of-⁵⁶meaningfulness-and-teleology⁹⁹ ,

~~institutional-development-as-to-social-function-development~~ and ~~living-development-as-to-personality-development~~ ~~psychologismic-epistemic-acutisation~~—difficulty—~~for-residualising~~—~~{decompulsing}~~ ~~delinearity-for-cogeneity~~—magnitudes^{of-experientiality/experiment}). This ⁶¹nonpresencing-~~<perspective-ontological-normalcy/postconvergence>~~ epistemic conception of ‘human ~~sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-~~⁵⁶meaningfulness-and-teleology⁹⁹> upon inherent existence’s ~~sublimating-nascence~~ inducing of ontologisation/omnipotentiality’ is effectively what holographically-~~<conjugatively-and-transfusively>~~ reflects the seedingness/incipience of human ⁵⁶meaningfulness-and-teleology⁹⁹ as of ‘~~sublimating aestheticisation-and-aestheticisation-towards-ontology-<elicited-idiomatisation>~~ (as to manifest outcomes/outfits/shells—~~construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations)~~ underlying the ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~⁶⁷~of-the-human-institutionalisation-process⁶⁸’ so-associated with human limited-~~mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘euded-unlimitedness/existence-sublimating-nascence~~²³³ ‘unbeholdening ~~sublimating-nascence~~ ontologising-depth of the full-potency of existence’ existentialising-~~decisionality-<as-to-disontologising/re-ontologising—aporeticism>~~ psychological-disposition; and so in contrast to an obviating ⁷⁹presencing—~~absolutising-identitive-constitutedness~~¹⁴ epistemic conception, failing to draw this holographically-~~<conjugatively-and-transfusively>~~ compounded-link as to the ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~⁶⁷~of-the-human-institutionalisation-process⁶⁸ so-reflected in ‘human ~~sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-~~⁵⁶meaningfulness-and-teleology⁹⁹> upon inherent existence’s ~~sublimating-nascence~~ inducing of ontologisation/omnipotentiality’ thus ‘wrongly projecting/reprojecting of ~~sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-~~⁵⁶meaningfulness-and-teleology⁹⁹> on the basis of its ~~<amplituding/formative-~~

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
rather as to its ⁷⁹presencing—absolutising-identitive-constitutedness¹⁴ social-
vestedness/normativity-<discretely-implied-functionalism> inducing of
subontologisation/subpotentiation (instead of inherent existence’s sublimating–nascence
inducing of ontologisation/omnipotentiality)’ as so-underlying its given ‘beholdening as
sovereignising–imbued-subontologisation/subpotentiation’ existentialising–decisionality-<as-
to-disontologising/re-ontologising—aporeticism> psychological-disposition, and hence failing
to reflect human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-
⁵⁶meaningfulness-and-teleology⁹⁹> upon the full-potency of existence—as-the-absolute-a-
priori-of-conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-
ontologising,-elicited-from-prospective–profound-supererogation⁹⁶-<as-to-perspective–
ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-
overcoming/unovercoming’> in perspective ontological-normalcy/postconvergence as to
underlying inherent existence’s sublimating–nascence inducing of
ontologisation/omnipotentiality. This latter point speaks to the very fundamental ontological-
deficiency of knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-
<in-prospective _psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
implicated _attendant ontological-contiguity ’~duced-
existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>’ }—conflatedness¹³-in- {preconverging-ment-by}-
postconverging-entailment}> as undertaken with many a subject-matter failing
‘supererogatory~aestheticising-<as-from-perspective–ontological-
normalcy/postconvergence>—re-origination/reshuffling/anarchisation/transformativeness in
{epistemic-totalising¹³}hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-
acutely, -{decompulsing}delinearity~for-cogency-educing ⁴⁶historiality/ontological-

eventfulness³⁸/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>, and rather
 betrothed to a ‘functionalism projection and conception’ (to which the notion of prospective
 sublimation/desublimation as to the possibility for prospective knowledge-reification~gesturing-
 and-accounting—of-epistemic-phenomenalism-<in-
 prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated_attendant-ontological-contiguity ’~duced-
 existentialising/contextualising/textualising_ ‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’ }—conflatedness¹³ -in-{preconverging-ment-by}-
 postconverging-entailment> is inevitably bogged down to the <amplifying/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³⁴
 of our modern⁷⁹ presencing—absolutising-identitive-constitutedness¹⁴ social-
 vestedness/normativity-<discretely-implied-functionalism> inducing of
 subontologisation/subpotentiation) as so-reflected in a psychological-disposition to
 presublimating relic/artifactual-beholdening-constitutedness¹⁴ preconverging/postconverging-
 de-mentatively/structurally/paradigmatically bound to⁴⁷ historicity-tracing—in-presencing-
 hyperrealisation/hyperreal-transposition. This is exactly in contrast to the whole object of
 effective fundamental ontology as incipiently/seedingly central to Derridean deconstruction and
 Foucauldian genealogy (and as reflected with science-in-practice driven as of
⁴⁶historicity/ontological-eventfulness³⁸/ontological-aesthetic-tracing-<perspective-
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>
 conception and not naïve science-ideology⁴⁷ historicity-tracing—in-presencing-
 hyperrealisation/hyperreal-transposition conception), as to foundational issues and point-of-
 departure of knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-
 <in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-

~~implicated_attendant-ontological-contiguity '~educated-~~

~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-~~

~~<imbued-notional~cogency>' }—conflatedness³-in-{preconverging-ment-by}-~~

~~postconverging-entailment>~~; wherein the Derridean quasi-transcendental deconstruction and

Foucauldian archaeology/genealogy postures (as of human conceptivity/epistemic-

reflexivity/epistemicity-relativism-determinism-<reifying{as-to-knowledge-developing}-and-

empowering> imbued theoretical/conceptual/operant implications in knowledge-

reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-

prospective_psychologismic~apriorising/axiomatising/referencing- {of-'prospectively-

~~implicated_attendant-ontological-contiguity '~educated-~~

~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-~~

~~<imbued-notional~cogency>' }—conflatedness³-in-{preconverging-ment-by}-~~

~~postconverging-entailment>~~) strive to supersede any social-vestedness/normativity inducing of

subontologisation/subpotentiation in the 'implicated conceptualisation of a foundational point-

of-departure of knowledge-reification~gesturing-and-accounting—of-epistemic-

phenomenalism-<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-

~~'prospectively implicated_attendant-ontological-contiguity '~educated-~~

~~existentialising/contextualising/textualising_ 'intelligibility/epistemicity/reflexivity-contiguity-~~

~~<imbued-notional~cogency>' }—conflatedness³-in-{preconverging-ment-by}-~~

~~postconverging-entailment>~~' and rather 'implicit by their approach that human

⁵⁶meaningfulness-and-teleology⁹⁹ is as to its subjection to existence—as-sublimating-

withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation⁹⁶

in ~~{epistemic-totalising³³}~~hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-

acutely, -{decompulsing}delinearity~for-cogency-educing sublimation-over-desublimation' (as

herein articulated as of the implications of human limited-mentation-capacity-deepening—as-

~~subjecting limitedness/human subpotency to 'duced unlimitedness/existence sublimating-nascence~~²⁵³
~~postconvergently de-mentating/structuring/paradigming-out the relative-unreflexivity/relative-reflexivity—ontological-contiguity~~⁶⁷
~~~of-the-human-institutionalisation-process~~<sup>68</sup>
~~with regards to Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology~~
, institutional-development-as-to-social-function-development and living-development-as-to-personality-development
~~psychologismic epistemic acutisation—difficulty <for, residualising- {decompulsing} delinearity~for cogency>————magnitudes {of-experientiality/experiment}~~.
This conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-~~<reifying {as-to-knowledge-developing} -and-empowering>~~
difference between 'human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>> upon inherent existence's sublimating-nascence inducing of ontologisation/omnipotentiality' and 'human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>> upon social-vestedness/normativity-~~<discretely-implied-functionalism>~~ inducing of subontologisation/subpotentiation' can be compared in allegorical terms to say having a highway with poor signalling and construction bound to induce a given level of accidents (as to possibility of sublimation/desublimation), with the former rather construing of the inherent nature of the highway of foundational problematic postconverging~~~aporeticism—overcoming/unovercoming~~ and the latter rather ignoring the inherent foundational problematic postconverging~~~aporeticism—overcoming/unovercoming~~ nature of the highway and adopting extricatory stratagems for dealing with the highway in its given state 'with the implicated expectation of accidents'; and in this respect deconstruction and genealogy analyses (and notional~<sup>18</sup>deprocrypticism suprastructuralism analysis as expressed herein with regards to the relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-

institutionalisation-process<sup>68</sup>) as to ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>> upon inherent existence’s sublimating-nascence inducing of ontologisation/omnipotentiality’ sublimating-existentialising-decisionality is bound to a knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-

~~prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-~~

~~implicated\_attendant-ontological-contiguity ’~educated-~~

~~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-~~

~~<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in-{preconverging-ment-by}-~~

~~postconverging-entailment>~~

for tackling the more foundational problematic postconverging~aporeticism-overcoming/unovercoming issues underlying say the present decadal economic crises, media and information crises, political accountability, etc., whereas

‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>> upon social-vestedness/normativity-<discretely-implicit-

functionalism> inducing of subontologisation/subpotentiation’ supposedly of sublimating-existentialising-decisionality as implied not only with regards to overall social-and-institutional-

frameworks-of—referencing/registering/decisioning reflex but manifested with many a subject-matter like economics theory, psychological theory and social theory which tend to implicitly

ignore/consider this more foundational problematic postconverging~aporeticism-overcoming/unovercoming reality of present decadal economic crises, media and information

crises, political accountability, etc. (as to their <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> shallow-supererogation<sup>96</sup> of manifest in-effect absolutism-<as-to-

~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-~~

~~contiguity ’~educated-~~

~~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-~~

~~<imbued-notional-cogency>~~ } —constitutedness<sup>14</sup> ~~-in-preconverging-entailment~~  
 inclinations) as a given and rather come-up-with/reflect ‘stratagems of extricatory solutions  
 considered of sublimating-existentialising-decisionality’ and paradoxically validating the very  
 inherence of the decadal economic crises, media and information crises, political accountability,  
 etc. as to a winners-and-losers implicated conceptualisation of social-vestedness/normativity-  
~~<discretely-implicit-functionalism>~~ and thus incapable of an orientation for addressing  
 fundamental ontology as to veridical postconverging~aporeticism-overcoming/unovercoming  
 (as of the ‘requisite profound-supererogation<sup>96</sup> entailing-~~amplifying/formative-~~  
~~epistemicity>~~totalising~in-relative-ontological-completeness<sup>87</sup> <sup>46</sup>historiality/ontological-  
 eventfulness<sup>38</sup>/ontological-aesthetic-tracing-~~<perspective-ontological-~~  
~~normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~ implications of  
 postconverging~aporeticism-overcoming/unovercoming’). This is effectively what practically  
 underlies the postmodernism notion of human overcoming of metaphysics-of-presence-  
~~<implicated-‘nondescript/ignorable-void’<sup>107</sup>-as-to-<sup>79</sup>presencing—absolutising-identitive-~~  
~~constitutedness<sup>14</sup>>~~ imbued <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> social-  
 vestedness/normativity-~~<discretely-implicit-functionalism>~~ inducing of  
 subontologisation/subpotentiation’ (in a psychological-disposition to presublimating  
 relic/artifactual-beholdening-constitutedness<sup>14</sup> preconverging/postconverging-de-  
 mentatively/structurally/paradigmatically bound to <sup>47</sup>historicity-tracing—in-presencing-  
 hyperrealisation/hyperreal-transposition); with the further idea that an adorning use of abstract  
 ‘mere-formulaicity/ritualisation-~~<as-to-mere-formulaic—~~  
~~methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-~~  
~~<epistemic-totalising~~ } ~~re-apriorising/re-axiomatising/re-referencing~residuality—in-re-~~  
 originariness/re-origination’> of science as science-ideology’, scientific methods, statistics and  
 mathematics (as to totalisingly-ing—discretion/whim-of-thought pretense-of-sublimation in

failing to face up to foundational problematic postconverging~aporeticism~  
 overcoming/unovercoming as required for fundamental ontology as to the ‘very inherent  
 knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity~contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>3</sup>-in-{preconverging-ment by}-  
 postconverging-entailment> as determining sublimating~existentialising-decisionality<as-to-  
 disontologising/re-ontologising—aporeticism>’), speaks to naïve science-ideology priorly  
 driven by social-vestedness/normativity-<discretely-implied-functionalism> <sup>47</sup>historicity-  
 tracing—in-presencing—hyperrealisation/hyperreal-transposition rather than genuine science  
 imbued supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness <sup>{epistemic-  
 totalising<sup>33</sup>}</sup>hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
<sup>{decompulsing}</sup>delinearity~for-cogency-educing <sup>46</sup>historiality/ontological-  
 eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-  
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> implications that  
 rather bring out the true lustre of science, scientific methods, statistics and mathematics when-  
 and-if of sublimating~nascence relevance. Critically, the inherent relative  
 ignorance/disenfranchisement of the human sovereign-function/posture-<as-to-existentially-  
 manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-  
 its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> in-many-ways renders blurry  
 the differentiation of such a <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-  
 tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-  
 relativism-determinism’> and <sup>47</sup>historicity-tracing—in-presencing—hyperrealisation/hyperreal-  
 transposition with respect to true knowledge-reification~gesturing-and-accounting—of-

epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-ment-by}-  
 postconverging-entailment> and overall social-and-institutional-frameworks-of—  
 referencing/registering/decisioning sublimating-existentialising-decisionality-<as-to-  
 disontologising/re-ontologising—aporeticism>; as to the fact that ‘totalisingly-ing—  
 discretion/whim-of-thought pretense-of-sublimation’ and ‘profound-supererogation<sup>96</sup> entailing-  
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>97</sup>  
 sublimation’ can be easily passed for one another in a public debate critically fragile to pedantic  
 disorientation even as in-many-ways the human sovereign-function/posture-<as-to-  
 existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-  
 conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> is  
 very much conscious of the social-stake-contention-or-confliction postconverging-aporeticism-  
 overcoming/unovercoming masked/avoided/ignored/deflated by such pedantic manipulation to  
 which the genuine social intellectual-function/posture can effectively speak to. From the  
<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic conception  
 what fundamentally underlies this ‘human limited-mentation-capacity—as-subjecting-‘educed-  
 unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency  
 projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-  
 referencing as of <sup>83</sup>reference-of-thought conceptivity/epistemic-reflexivity/epistemicity-  
 relativism-determinism-<reifying {as-to-knowledge-developing}-and-empowering> (on-the-  
 one-hand) upon inherent existence’s sublimating-nascence (on-the-other-hand)’ so-translated as  
 ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-

<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>> upon inherent existence's sublimating–nascence inducing of ontologisation/omnipotentiality' in-so-de-mentating/structuring/paradigming–out the relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>, is 'human <postconverging~'motif-and-apriorising/axiomatising/referencing'–entailing>-existentialising—framing/imprinting-⟨as-to-prospective–<sup>46</sup>historiality/ontological-eventfulness<sup>3</sup>/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>⟩' over 'human <preconverging~'motif-and-apriorising/axiomatising/referencing'–entailing>-existentialising—enframing/imprintedness-⟨as-to-<sup>4</sup>historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> social-vestedness/normativity-<discretely-implied-functionalism> inducing subontologisation/subpotentiation' as so reflected in the 'sublimating aestheticisation–and-aestheticisation-towards-ontology-<elicited–idiomatisation> (as to manifest outcomes/outfits/shells—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations)' as to 'fatedness-of-sublimation-over-desublimation to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process'. This is in contrast to an obviating <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> epistemic conception as of 'discrete inherence of sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>> on the basis of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation' (in an absolutising <preconverging~'motif-and-apriorising/axiomatising/referencing'–entailing>-existentialising—enframing/imprintedness-

(as-to-<sup>4</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)). Thus the veridical <sup>61</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence> epistemic conception rather speaks to ‘supererogatory~aestheticising-<as-from-perspective—ontological-normalcy/postconvergence>—re-origination/reshuffling/anarchisation/transformativeness in ~~†epistemic-totalising<sup>33</sup>†~~hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-  
aeutingly, -~~†decompulsing†~~delinearity~for-cogency-educing <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’ overriding of ‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’ existentialising—decisionality-<as-to-disontologising/re-ontologising—aporeticism> psychological-disposition (as to relative-ontological-incompleteness<sup>88</sup>—presublimation-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> desublimating~existentialising—decisionality-<as-to-disontologising/re-ontologising—aporeticism>) in want for prospective ‘unbeholdening sublimating—nascence ontologising-depth of the full-potency of existence’ existentialising—decisionality-<as-to-disontologising/re-ontologising—aporeticism> psychological-disposition (as to <sup>83</sup>reference-of-thought—and-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> comprehensiveness of prospective sublimating—nascence’). Such ‘supererogatory~aestheticising-<as-from-perspective—ontological-normalcy/postconvergence>—re-origination/reshuffling/anarchisation/transformativeness in ~~†epistemic-totalising<sup>33</sup>†~~hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-  
aeutingly, -~~†decompulsing†~~delinearity~for-cogency-educing <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’ is so-underlied by human ‘reframing/reimprinting of <postconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—framing/imprinting-(as-to-

prospective—<sup>4</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-  
 <perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-  
 determinism’>’ as so-reflecting<sup>61</sup>nonpresencing-<perspective—ontological-  
 normalcy/postconvergence> epistemic conception of ‘human sublimating/desublimating—  
 modalisation-<as-to-absolute-referencing-of—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>> upon inherent  
 existence’s sublimating—nascence inducing of ontologisation/omnipotentiality’ with regards to  
 human ‘reframing/reimprinting of <postconverging~‘motif-and-  
 apriorising/axiomatising/referencing’-entailing>-existentialising—framing/imprinting-(<as-to-  
 prospective—<sup>4</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-  
 <perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-  
 determinism’>’ in reconstrual as to its ‘effectively underlying beholdening—inching,-  
 apprehending,-and-taming—drive or aestheticising—<sup>97</sup>surrealising/supererogating—drive for  
 <postconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-  
 existentialising—framing/imprinting-(<as-to-prospective—<sup>4</sup>historiality/ontological-  
 eventfulness<sup>3</sup>/ontological-aesthetic-tracing-<perspective—ontological-  
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’; (so-underlying  
 the ‘<amplifying/formative—epistemicity>-totalising~thrownness-in-existence<sup>35</sup> re-  
 aestheticising/re-motif-<in-postconverging—narrowing-down~‘sublimation-of-taste’-epistemic-  
 totalising<sup>33</sup> hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
 {decompulsing} delinearity~for-cogency-educing-conceptivity/epistemic-reflexivity/epistemicity-  
 relativism-determinism-<reifying {as-to-knowledge-developing}-and-empowering>-of-  
<sup>4</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aestheticising-tracing’,-as-to-existence—  
 as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-  
 supererogation<sup>96</sup>> and re-procession/re-automatism—as-to-re-apriorising/re-axiomatising/re-  
 referencing-<in-postconverging—narrowing-down~‘sublimation-of-

apriorising/axiomatising/referencing—<sup>{epistemic-</sup>  
<sup>totalising<sup>33</sup>}</sup>hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, -  
<sup>{decompulsing}</sup>delinearity~for-cogency—educing-conceptivity/epistemic-reflexivity/epistemicity-  
 relativism-determinism-<reifying {as-to-knowledge-developing}-and-empowering>-of-  
<sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aestheticising-tracing’, -as-to-existence—  
 as-sublimating-withdrawal/unenframing/re-ontologising, -elicited-from-prospective—profound-  
 supererogation<sup>96</sup>>) of human aestheticising—<sup>97</sup>surrealising/supererogating—drive for  
 <postconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-  
 existentialising—framing/imprinting-(as-to-prospective—<sup>46</sup>historiality/ontological-  
 eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective—ontological-  
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’ (as to  
 interlay/organicalism/aestheticising-handle-<of-‘psychologismic—transfixity{residualising—  
<sup>{decompulsing}</sup>delinearity-over-nonresidualising—<sup>{compulsing}</sup>linearity}>-{imbued-  
 supererogatory~projective-arbitrariness/waywardness-  
 of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—for-  
 ‘aestheticising—re-margining/re-edging/re-acuity—as-  
 postconverging\_circumscriptive/totalitative—restructuring’}—educing—  
 sublimation/desublimation> in <sup>{epistemic-</sup>  
<sup>totalising<sup>33</sup>}</sup>hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, -  
<sup>{decompulsing}</sup>delinearity~for-cogency-imbuing  
 ‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~differential ontological-  
 performance<sup>72</sup>-<including-virtue-as-ontology>/potentiation’), so-construed as human  
 ‘germinative intensification—amplituding of aestheticisation—beholdening-out-of-bechancing’  
 / ‘taxingness-of-originariness, -imbued—sublimating-by-desublimating—amplituding as to the  
 backdrop-of-inherent-immanent-existence’s—sublimation-structure-<of-‘unsurrealistic-as-

real'—ontological-normalcy/postconvergence>' (as so-underlied by human-subpotency epistemically-reflexive consciousness overlying the sublimating—postconverged 'substantive abstract-tissue-of—social-emanance <sup>{epistemic-</sup>totalising<sup>33</sup> }hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, -<sup>{decompulsing}</sup>delinearity~for-cogency—cumulated/recomposed as to cumulating/recomposuring of 'prospectively-implicated-attendant-ontological-contiguity'<sup>67</sup> ~duced-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity—contiguity- <imbued—notional~cogency>'<sup>40</sup> as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility/panreflexivity<sup>73</sup> -(<existentially-imbued-and-educing-<sup>{epistemic-</sup>totalising<sup>33</sup> }hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, -<sup>{decompulsing}</sup>delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective— aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing~conceptualisation, as herein specifically relevant to human subpotency) in reflection of overall Being- development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as- infrastructure-of- meaningfulness-and-teleology ). Critically, the notional/epistemic/bindingness<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup> possibility for human 'supererogatory~aestheticising-<as-from-perspective—ontological-normalcy/postconvergence>—re-origination/reshuffling/anarchisation/transformativeness in <sup>{epistemic-totalising<sup>33</sup> }</sup>hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, -<sup>{decompulsing}</sup>delinearity~for-cogency-educing<sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>', given the constraint of human limited-mentation-capacity—as-subjecting- 'duced-unlimitedness/existence-sublimating-nascence' to limitedness/human-subpotency 'preconverging/postconverging—de-mentatively/structurally/paradigmatically hinges on human

<amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup> as to human  
 shallow-supererogation<sup>96</sup>—to—profound-supererogation<sup>96</sup>      constraining/unconstraining  
 existentialising—~~anxiety-imbued-beholdening-inducing~~, -<preconverging~‘motif-and-  
 apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
 <as-to-<sup>4</sup>historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)>, and so  
 notionally/epistemically/bindingnessly<sup>73</sup>-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>  
 reflected      with      the      reifying-and-empowering-reflexivity-of-ecstatic-existence-as-  
 panintelligibility/panreflexivity<sup>73</sup>-<existentially-imbued-and-educing-<epistemic-  
 totalising<sup>33</sup> hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
 {decompulsing} delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—  
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,-  
 as-herein-specifically-relevant-to-human-subpotency>  
 existentialising/contextualising/textualising      implications,      (so-underlying      the  
 ‘<amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>      re-  
 aestheticising/re-motif-<in-postconverging—narrowing-down~‘sublimation-of-taste’-epistemic-  
 totalising<sup>33</sup> hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
 {decompulsing} delinearity~for-cogency-educing-conceptivity/epistemic-reflexivity/epistemicity-  
 relativism-determinism-<reifying {as-to-knowledge-developing} -and-empowering>-of-  
<sup>4</sup>historicity/ontological-eventfulness<sup>18</sup> /ontological-aestheticising-tracing’,-as-to-existence—  
 as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-  
 supererogation<sup>96</sup>>      and      re-procession/re-automatism—as-to-re-apriorising/re-axiomatising/re-  
 referencing-<in-postconverging—narrowing-down~‘sublimation-of-  
 apriorising/axiomatising/referencing’-epistemic-  
 totalising<sup>33</sup> hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
 {decompulsing} delinearity~for-cogency-educing-conceptivity/epistemic-reflexivity/epistemicity-

relativism-determinism-<reifying {as-to-knowledge-developing} -and-empowering>-of-  
<sup>4</sup>historiality/ontological-eventfulness /ontological-aestheticising-tracing', -as-to-existence—  
as-sublimating-withdrawal/unenframing/re-ontologising, -elicited-from-prospective—profound-  
supererogation<sup>96</sup>>) of human aestheticising—<sup>97</sup>surrealising/supererogating—drive for  
<postconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-  
existentialising—framing/imprinting-(as-to-prospective—<sup>4</sup>historiality/ontological-  
eventfulness<sup>3</sup> /ontological-aesthetic-tracing-<perspective—ontological-  
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’ (as to  
interlay/organicalism/aestheticising-handle-<of-‘psychologismic-transfixity {residualising-  
{decompulsing} delinearity over nonresidualising {compulsing} linearity}>’- {imbued-  
supererogatory~projective-arbitrariness/waywardness-  
of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—for-  
‘aestheticising—re-margining/re-edging/re-acuity—as-  
postconverging\_circumscriptive/totalitative—restructuring’}—educing—  
sublimation/desublimation> in <sup>†epistemic-</sup>  
totalising<sup>33</sup>†hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
{decompulsing} delinearity~for-cogency-imbuing  
‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~differential ontological-  
performance<sup>72</sup>-<including-virtue-as-ontology>/potentiation’); for ushering in ‘prospective  
sublimating aestheticisation—and-aestheticisation-towards-ontology-<elicited-idiomatisation>’  
as to overall sublimation-induced human-and-social—expectations/anticipations—  
metaphoricity<sup>57</sup>—as-preconverging/postconverging—rede-  
mentating/restructuring/reparadigming—psychologism-<as-from-perspective—ontological-  
normalcy/postconvergence>, and so-reflected as to ‘unbeholdening sublimating—nascence  
ontologising-depth of the full-potency of existence’ bifurcatingly with ‘nascent-

particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving>
 sublimating~existentialising–
 decisionality-<as-to-disontologising/re-ontologising—aporeticism>
 (however the devolved/devoluted–referencing-narrowness with respect to overall social-and-institutional-frameworks-of—referencing/registering/decisioning
 existentialising–decisionality-<as-to-disontologising/re-ontologising—aporeticism>)’ and ‘<sup>83</sup>reference-of-thought-and-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>
 comprehensiveness of prospective sublimating–nascence (over relative-ontological-incompleteness<sup>88</sup>–presublimation-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>)
 as to overall social-and-institutional-frameworks-of—referencing/registering/decisioning
 sublimating~existentialising–decisionality-<as-to-disontologising/re-ontologising—aporeticism>’.
 In other words, ‘human supererogatory~aestheticising-<as-from-perspective–ontological-normalcy/postconvergence>—re-origination/reshuffling/anarchisation/transformativeness
 reflected as to human aestheticising—<sup>97</sup>surrealising/supererogating–drive for
 <postconverging~‘motif-and-apriorising/axiomatising/referencing’–entailing>-
 existentialising—framing/imprinting-(as-to-prospective-<sup>46</sup>historiality/ontological-eventfulness<sup>3</sup> /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)’
 basically speaks of the fact that the †epistemic-totalising<sup>33</sup>†hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, -†decompulsing†delinearity~for-cogency-educing
 ‘reframing/reimprinting of <postconverging~‘motif-and-apriorising/axiomatising/referencing’–entailing>-
 existentialising—framing/imprinting-(as-to-prospective-<sup>46</sup>historiality/ontological-eventfulness<sup>3</sup> /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)’
 underlies the

preconverging/postconverging–rede-mentating/restructuring/reparadigming of human Being-  
 development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-  
 infrastructure-of– meaningfulness-and-teleology , institutional-development–as-to-social-  
 function-development and living-development–as-to-personality-development psychologismie–  
 epistemic-acutisation—difficulty <for, residualising—<sup>{decompulsing}</sup> delinearity—for cogency>  
 magnitudes<sup>{of-experientiality/experiment}</sup> as so-reflecting holographically-<conjugatively-and-  
 transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-  
 human-institutionalisation-process ; with ‘higher-renewal/not-aversed-to-profound-renewal of  
 <postconverging~‘motif-and-apriorising/axiomatising/referencing’–entailing>-  
 existentialising—framing/imprinting-<as-to-prospective–<sup>46</sup> historicity/ontological-  
 eventfulness<sup>3</sup> /ontological-aesthetic-tracing-<perspective–ontological-  
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’ with regards to  
 living-development–as-to-personality-development (so-associated with childhood personality-  
 development) and ‘lesser-renewal/aversity-to-profound-renewal of <postconverging~‘motif-  
 and-apriorising/axiomatising/referencing’–entailing>-existentialising—framing/imprinting-<as-  
 to-prospective–<sup>46</sup> historicity/ontological-eventfulness<sup>3</sup> /ontological-aesthetic-tracing-  
 <perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-  
 determinism’>’ with regards to Being-development/ontological-framework-expansion–as-to-  
 depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology (so-  
 associated with the relative perennity of human language, cultures, institutions, etc. but rather  
 relatively renewed as of cultural-diffusion), as so-tied to human shallow-supererogation<sup>96</sup>—to—  
 profound-supererogation<sup>96</sup> constraining/unconstraining existentialising—anxiety-imbued-  
 beholdening-inducing, -<preconverging~‘motif-and-apriorising/axiomatising/referencing’–  
 entailing>-existentialising—enframing/imprintedness-<as-to-<sup>4</sup> historicity-tracing—in-  
 presencing–hyperrealisation/hyperreal-transposition) (in want of prospective human

aestheticising—<sup>97</sup> surrealising/supererogating—drive for <postconverging~‘motif-and-  
apriorising/axiomatising/referencing’-entailing>-existentialising—framing/imprinting-⟨as-to-  
prospective—<sup>4</sup> historicity/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-  
<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-  
determinism’>⟩ imbued interlay/organicism/aestheticising-handle-⟨of-‘psychologismic-  
transfixity{residualising—<sup>{decompulsing}</sup> delinearity-over-nonresidualising—<sup>{compulsing}</sup> linearity}>’-  
{imbued-supererogatory~projective-arbitrariness/waywardness-  
of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—for-  
‘aestheticising—re-margining/re-edging/re-acuity—as-  
postconverging\_circumscriptive/totalitative—restructuring’}—educing—  
sublimation/desublimation> in <sup>{epistemic-</sup>  
totalising<sup>33</sup>};hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
<sup>{decompulsing}</sup> delinearity~for-cogency-imbuing  
‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~differential ontological-  
performance<sup>72</sup>-⟨including-virtue-as-ontology>/potentiation’ for prospective human  
postconverging~aporeticism—overcoming/unovercoming in reconstrual of  
‘amplituding/formative—epistemicity>-totalising~thrownness-in-existence<sup>35</sup> as to re-  
aestheticising/re-motif-⟨in-postconverging—narrowing-down~‘sublimation-of-taste—<sup>{epistemic-</sup>  
totalising<sup>33</sup>};hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
<sup>{decompulsing}</sup> delinearity~for-cogency—educing-conceptivity/epistemic-reflexivity/epistemicity-  
relativism-determinism-⟨reifying{as-to-knowledge-developing}-and-empowering>-of-  
<sup>4</sup> historicity/ontological-eventfulness<sup>38</sup> /ontological-aestheticising-tracing’,-as-to-existence—  
as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-  
supererogation<sup>96</sup>> and re-procession/re-automatism—as-to-re-apriorising/re-axiomatising/re-  
referencing-⟨in-postconverging—narrowing-down~‘sublimation-of-

apriorising/axiomatising/referencing—<sup>†epistemic-</sup>  
<sup>totalising<sup>33</sup></sup> hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, -  
<sup>†decompulsing</sup> delinearity~for-cogency-educing-conceptivity/epistemic-reflexivity/epistemicity-  
 relativism-determinism-<reifying {as-to-knowledge-developing} -and-empowering>-of-  
<sup>4</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aestheticising-tracing’, -as-to-existence—  
 as-sublimating-withdrawal/unenframing/re-ontologising, -elicited-from-prospective—profound-  
 supererogation<sup>96</sup>>’. Critically (given existentialising—anxiety-imbued-beholdening-inducing, -  
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-  
 existentialising—enframing/imprintedness-<as-to-<sup>4</sup>historicity-tracing—in-presencing—  
 hyperrealisation/hyperreal-transposition)), human <sup>†epistemic-</sup>  
<sup>totalising<sup>33</sup></sup> hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, -  
<sup>†decompulsing</sup> delinearity~for-cogency-educing ‘reframing/reimprinting of  
 <postconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-  
 existentialising—framing/imprinting-<as-to-prospective—<sup>46</sup>historiality/ontological-  
 eventfulness<sup>31</sup>/ontological-aesthetic-tracing-<perspective—ontological-  
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’ necessarily  
 involves ‘existentially-decontextualised play/gaming/exercising of <postconverging~‘motif-  
 and-apriorising/axiomatising/referencing’-entailing>-existentialising—framing/imprinting-<as-  
 to-prospective—<sup>46</sup>historiality/ontological-eventfulness<sup>31</sup>/ontological-aesthetic-tracing-  
 <perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-  
 determinism’>’ projected sublimating ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ together with  
 ‘effective existentially-contextualised instantiation/actualisation of <postconverging~‘motif-  
 and-apriorising/axiomatising/referencing’-entailing>-existentialising—framing/imprinting-<as-  
 to-prospective—<sup>46</sup>historiality/ontological-eventfulness<sup>31</sup>/ontological-aesthetic-tracing-

<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-  
 determinism’>) projected sublimating-over-desublimating ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>/morality/ethics/justice/etc. of <sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup>’ (as to their separate-and-intermingling manifestation in <postconverging~‘motif-  
 and-apriorising/axiomatising/referencing’-entailing>-existentialising—framing/imprinting-⟨as-  
 to-prospective—<sup>46</sup>historiality/ontological-eventfulness<sup>31</sup> /ontological-aesthetic-tracing-  
 <perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-  
 determinism’>)), so-reflected in human Being-development/ontological-framework-expansion—  
 as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-  
 teleology , institutional-development-as-to-social-function-development and living-  
 development-as-to-personality-development psychologismic epistemic acutisation—  
 difficulty <for, residualising <sup>{decompulsing}</sup> delinearity-for cogency>—————magnitudes<sup>{of-  
 experientiality/experiment}</sup>. This analysis (as to fundamental human existentialising—  
 anxiety-imbued-  
 beholdening-inducing, <preconverging~‘motif-and-apriorising/axiomatising/referencing’-  
 entailing>-existentialising—enframing/imprintedness-⟨as-to- <sup>4</sup>historicity-tracing—in-  
 presencing—hyperrealisation/hyperreal-transposition⟩) brings out the fundamental reason for  
 human ‘discrete inherence of sublimating/desublimating—modalisation-<as-to-absolute-  
 referencing-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>> on the basis of <sup>79</sup>presencing—absolutising-  
 identitive-constitutedness<sup>14</sup> social-vestedness/normativity-<discretely-implied-functionalism>  
 inducing of subontologisation/subpotentiation’ (in an absolutising <preconverging~‘motif-and-  
 apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
 ⟨as-to- <sup>4</sup>historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩) as so-  
 associated with the ‘lesser-renewal/aversity-to-profound-renewal of <postconverging~‘motif-  
 and-apriorising/axiomatising/referencing’-entailing>-existentialising—framing/imprinting-⟨as-  
 to-prospective—<sup>46</sup>historiality/ontological-eventfulness<sup>31</sup> /ontological-aesthetic-tracing-

<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-  
 determinism’>’ with regards to Being-development/ontological-framework-expansion-as-to-  
 depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology (so-  
 associated with the relative perennity of human language, cultures, institutions, etc. but rather  
 relatively renewed as of cultural-diffusion); and so notwithstanding the ontological-veracity of  
 the ontological-normalcy/postconvergence nature of existence rather misconstrued in epistemic-  
 abnormalcy/preconvergence<sup>31</sup> due to human limited-mentation-capacity—as-subjecting-  
 ‘educated-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency for  
 projection/reprojection. Consequently, besides the genuine social intellectual-function/posture  
 as to absolute firstnatureness aspiration for ontologisation/omnipotentiality as postconverging-  
 de-mentating/structuring/paradigming the possibility for prospective human transcendence-and-  
 sublimity/sublimation/supererogatory-de-mentativity, in-many-ways throughout history,  
 human secondnatureedness relation to such an ontologising/omnipotential aspiration (as to  
<sup>51</sup> incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—  
 enframed/disontologising~conceptualisation associated with human dominion/statal-logic-  
 <preconverging/shallow-supererogating-‘human-and-social-expectations/anticipations—de-  
 mentating/structuring/paradigming-psychologism’-as-to-its-specific-collateralising-  
 beholdening-<whether-trepidatious-or-warped-or-preclusive-or-occlusive>-and-its-  
 consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-  
 vestedness/normativity-<discretely-implied-functionalism>), pedantic <sup>51</sup> incrementalism-in-  
 relative-ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation and  
 <amplituding/formative> wooden-language-<imbued—temporal-mere-  
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—  
 narratives—of-the-<sup>83</sup> reference-of-thought- categorical-imperatives/axioms/registry-  
 teleology<sup>90</sup>) rather speaks to a positive-opportunism—of-social-functioning-and-accordance<sup>75</sup>

conception of human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity  
 (herein construed as unsustainable for the possibility for prospective <sup>18</sup>deprocrypticism—or-  
 preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought registry-worldview/dimension).  
 Ultimately, such a ‘discrete inherence of sublimating/desublimating—modalisation-<as-to-  
 absolute-referencing-of-<sup>56</sup>meaningfulness-and-teleology<sup>90</sup>> on the basis of <sup>79</sup>presencing—  
 absolutising-identitive-constitutedness<sup>14</sup> social-vestedness/normativity-<discretely-~~implied-  
 functionalism~~> inducing of subontologisation/subpotentiation’ cannot-see/is-blinded-to-seeing  
 the human-subpotency ‘fatedness-of-sublimation-over-desublimation to existence-  
 potency ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression in  
 reflecting holographically-<conjugatively-and-transfusively> the ~~relative-unreflexivity/relative-  
 reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process~~’ (as to an  
 ontological-bad-faith/inauthenticity<sup>64</sup>~preconverging—de-mentating/structuring/paradigming<sup>65</sup>  
 that is unaddressable as of a pretense of knowledge-reification~gesturing-and-accounting—of-  
 epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant—ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in-{preconverging-ment-by}-  
 postconverging-entailment> exercise of mutual logical-basis/logic,-as-derived-  
 from~transversality-<for-sublimating-existential-eventuating/denouement,—from-‘thinking-at-  
 first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-  
 prospectively-disambiguated—affirmed-and-unaffirmed-‘motif-and-  
 apriorising/axiomatising/referencing’><sup>101</sup>). Given the fact that any <sup>79</sup>presencing—absolutising-  
 identitive-constitutedness<sup>14</sup> imbued ‘<amplituding/formative>disposedness/psychologismic-  
 construct-<as-to-orientation/value-construct/valuation—and-derived-parameterising> and

<amplituding/formative>entailment-(as-to-totalising-contiguous/coherent-factuality-of-variability)’ is of a ‘punctual <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> rather measuring-up success/accomplishment/aspiration in shallow-supererogation<sup>96</sup> of manifest in-effect absolutio-  
 <as-to-apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness ‘in-preconverging-entailment> as to the  
 given registry-worldview/dimension <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
 <as-to-<sup>4</sup> historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition)’ (which is  
 prospectively in relative-ontological-incompleteness<sup>88</sup>—presublimation-construct-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> desublimating~existentialising—decisionality-<as-to-  
 disontologising/re-ontologising—aporeticism>, and so as from blatant brutish conquest/subjugation conception associated with ‘measuring-up success/accomplishment/aspiration in its warring/bellicosity shallow-supererogation<sup>96</sup> of manifest in-effect absolutio-<as-to-apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness ‘in-preconverging-entailment>’, dominion protection conception associated with ‘measuring-up success/accomplishment/aspiration in its paramountcy shallow-supererogation<sup>96</sup> of manifest in-effect absolutio-<as-to-apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-

~~<imbued-notional~cogency>’ }—constitutedness ~~in-preconverging-entailment>~~~~, to the very natural-order-of-things conception associated with ‘measuring-up success/accomplishment/aspiration in its patricianism/aristocratism shallow-supererogation<sup>96</sup> of manifest in-effect absolutio-~~<as-to-apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~educed-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—constitutedness ~~in-preconverging-entailment>~~~~’ and to our subtle modern-day institutionally-distorted/disjointed conception associated with ‘measuring-up success/accomplishment/aspiration in its presencing—institutional-and-economic shallow-supererogation<sup>96</sup> of manifest in-effect absolutio-~~<as-to-apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~educed-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—constitutedness ~~in-preconverging-entailment>~~~~’) all manifesting existentialising—~~anxiety-imbued-beholdening-inducing,-<preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-<as-to-<sup>4</sup> historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition)~~ bound to fail ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>> upon inherent existence’s sublimating—nascence inducing of ontologisation/omnipotentiality’; and so by the mere token that on the basis of the punctual ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> of each of the above <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> imbued ‘~~<amplituding/formative>~~disposedness/psychologismic-construct-<as-to-orientation/value-construct/valuation—and-derived-parameterising) and ~~<amplituding/formative>~~entailment-<as-to-totalising-contiguous/coherent-factuality-of-variability>’ the possibility for the relative-

~~unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-  
 process<sup>68</sup> cannot be explained as to the fact that their punctual ~~<amplifying/formative-~~  
~~epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>  
 will warrant the world to preconverging/postconverging~de-  
 mentatively/structurally/paradigmatically remain the same perpetually as to their ‘discrete  
 inherence of sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>> on the basis of <sup>79</sup>presencing—absolutising-identitive-  
 constitutedness<sup>14</sup> social-vestedness/normativity-<discretely-implied-functionalism> inducing of  
 subontologisation/subpotentiation’ (as so-reflected by the fact that there is no logical-  
 basis/logic,-as-derived-from~transversality-<for-sublimating-existential-  
~~eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-preemptive-of~~  
~~prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-~~  
~~and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’>~~<sup>101</sup> inherent to any relative-  
 ontological-incompleteness<sup>88</sup> registry-worldview/dimension validating its prospectively  
 projected relative-ontological-completeness<sup>87</sup> registry-worldview/dimension but rather an  
 ‘aporeticism—overcoming/unovercoming supererogating ontological-performance<sup>72</sup>-<including-  
 virtue-as-ontology>’ as to projective-insights/epistemic-projection-in-conflatedness<sup>13</sup> of  
 apriorising/axiomatising/referencing with regards to underlying/organising ‘relative-  
 ontological-incompleteness<sup>88</sup>/relative-ontological-completeness<sup>87</sup>’  
 <sublimating~referencing/registering/decisioning,-as-self-becoming/self-  
 conflatedness /formative~supererogating-<projective/reprojective—aestheticising-re-motif-  
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-  
 normalcy/postconvergence> as to human-and-social-expectations/anticipations—  
 metaphoricity<sup>57</sup>-as-preconverging/postconverging~rede-  
 mentating/restructuring/reparadigming~psychologism<sup>89</sup>, and so-reflected in the successive

<sup>45</sup> foregrounding\_\_ entailment-<in-succession-of-profound-supererogation<sup>96</sup>>-{postconverging-  
narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal/unenframing/re-  
ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup>'-in-reflecting-  
'Immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>';-as-operative-  
notional~<sup>18</sup>deprocrypticism} as from non-rules—apriorising/axiomatising/referencing-  
psychologism of recurrent-utter-uninstitutionalisation, rulemaking-over-non-rules—  
apriorising/axiomatising/referencing-psychologism of base-institutionalisation-  
ununiversalisation, <sup>103</sup>universalisation-directed-rulemaking-over-non-rules—  
apriorising/axiomatising/referencing-psychologism of <sup>103</sup>universalisation-non-  
positivism/medievalism, positivising/rational-empiricism-based-universalisation-directed-  
rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism of  
positivism-<sup>80</sup>procrypticism and preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought,-as-  
to-<sup>32</sup><amplituding/formativ-epistemicity>growth-or-conflatedness<sup>13</sup>/transvaluative-  
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness'—in-superseding-  
mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-  
over-non-rules—apriorising/axiomatising/referencing-psychologism of <sup>18</sup>deprocrypticism-or-  
preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought). Such a logical-basis/logic  
underlying the relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-  
human-institutionalisation-process<sup>68</sup> can only be explained by the genuine social intellectual-  
function/posture allowing sublimation-over-desublimation as so-upheld throughout human  
history (as reflected by the Socrates, Copernicuses, Galileos, Descartes, Kants, Newtons,  
Leibniz, Rousseaux, Diderots, Pasteurs, Lavoisiers, Teslas, Einsteins, etc.), speaks to the  
epistemic-projection reflection of the ontological-normalcy/postconvergence of existence as to  
existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-  
prospective-profound-supererogation<sup>96</sup> underlying human limited-mentation-capacity-

~~deepening—as subjecting limitedness/human subpotency to ‘duced unlimitedness/existence-~~  
~~sublimating-nascence<sup>2 53</sup>;~~ with the implication that the crassness of ‘supposed reified thoughts  
projecting our procrypticism/disjointedness-as-of-<sup>83</sup>reference-of-thought’ as to our ‘occlusive  
discrete inherence of sublimating/desublimating—modalisation-<as-to-absolute-referencing-  
of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>> on the basis of <sup>79</sup>presencing—absolutising-identitive-  
constitutedness<sup>14</sup> social-vestedness/normativity-<discretely-implied-functionalism> inducing of  
subontologisation/subpotentiation’ is in-many-ways just reflecting **holographically-**  
<conjugatively-and-transfusively> the **relative-unreflexivity/relative-reflexivity—ontological-**  
**contiguity ~of-the-human-institutionalisation-process** as to the crassness of ‘supposed reified  
thoughts projecting the notional~procrypticism/notional~disjointedness-as-of-<sup>83</sup>reference-of-  
thought’ of the <cumulating/recomposuring~attendant—ontological-contiguity >-successive  
registry-worldviews/dimensions given human limited-mentation-capacity—~~as subjecting-~~  
~~‘duced unlimitedness/existence-sublimating-nascence’ to limitedness/human subpotency~~  
uninstitutionalised-threshold<sup>102</sup> as associated with recurrent-utter-uninstitutionalisation  
crassness-of-thoughts, base-institutionalisation—ununiversalisation crassness-of-thoughts,  
<sup>103</sup>universalisation—non-positivism/medievalism crassness-of-thoughts, and our positivism—  
<sup>80</sup>procrypticism crassness-of-thoughts in <sup>79</sup>presencing—absolutising-identitive-  
constitutedness<sup>14</sup>. That the genuine social intellectual—function/posture as to its implied ‘human  
sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-<sup>56</sup>meaningfulness-  
and-teleology<sup>99</sup>> upon inherent existence’s sublimating-nascence inducing of  
ontologisation/omnipotentiality’ in-so-de-mentating/structuring/paradigming—out the **relative-**  
**unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-**  
**process<sup>68</sup>** with human limited-mentation-capacity-deepening—~~as subjecting-~~  
~~limitedness/human subpotency to ‘duced unlimitedness/existence-sublimating-nascence<sup>2 53</sup>~~ is  
the ontologically-veridical basis for human sublimation-over-desublimation, is validated by the

fact that once prospective relative-ontological-completeness<sup>87</sup> avails (as to ‘overall interceding human-and-social-expectations/anticipations—metaphoricity<sup>57</sup>—as-preconverging/postconverging—rede-mentating/restructuring/reparadigm—psychologism <postconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—framing/imprinting-⟨as-to-prospective—<sup>46</sup>historicity/ontological-eventfulness<sup>3</sup>/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>⟩ of ordered human firstnatureness—deferentialism-imbuing and secondnatureddness—deferentialism-deriving as of underlying human ontological-commitment<sup>66</sup>-⟨implied—self-assuredness-of-ontological-good-faith/authenticity<sup>9</sup>~postconverging—de-mentating/structuring/paradigm<sup>70</sup>—as-being-as-of-existential-reality⟩ as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation<sup>96</sup>’) all such prospectively institutionalised registry-worldviews/dimensions come to reject the prior uninstitutionalised-threshold<sup>02</sup> crassness-of-thoughts as of ‘supposed reified thoughts projecting their notional~procrypticism/notional~disjointedness-as-of-<sup>83</sup>reference-of-thought’ as to their ‘discrete inherence of sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>> on the basis of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> social-vestedness/normativity-⟨discretely-implied-functionalism⟩ inducing of subontologisation/subpotentiation’; and rather falling back to the prior uninstitutionalised-threshold<sup>02</sup> genuine social intellectual—function/posture as it provides <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> infrastructure reflected as Being-development/ontological-framework-expansion— as-to-depth-of-ontologising-development-as-infrastructure-of— meaningfulness-and-teleology for the given institutionalised registry-worldview/dimension to even have the possibility to exist (explaining why the Socrates, Copernicuses, Galileos, Descartes, Kants, Newtons, Leibniz, Rousseaux, Diderots, Pasteurs, Lavoisiers, Teslas, Einsteins, etc. as to their

<postconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-  
 existentialising—framing/imprinting-⟨as-to-prospective—<sup>40</sup>historicality/ontological-  
 eventfulness<sup>39</sup>/ontological-aesthetic-tracing-<perspective—ontological-  
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>⟩ outlived their  
 eras uninstitutionalised-threshold<sup>102</sup> ‘crassness-of-thoughts <preconverging~‘motif-and-  
 apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
 ⟨as-to-<sup>4</sup>historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’, with the  
 same sublimation-over-desublimation consequence availing prospectively as to the requisite  
 prospective<sup>18</sup> deprocrypticism—or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought  
 ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>> upon inherent existence’s sublimating—nascence inducing of  
 ontologisation/omnipotentiality’). Critically, it is the opening-up of prospective registry-  
 worldviews/dimensions by the genuine social intellectual—function/posture in ‘relative-  
 ontological-incompleteness<sup>88</sup>/relative-ontological-completeness<sup>87</sup>’  
 ⟨sublimating~referencing/registering/decisioning,—as-self-becoming/self-  
 conflatedness<sup>1</sup>/formative—supererogating-<projective/reprojective—aestheticising-re-motif-  
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-  
 normalcy/postconvergence>⟩ as to human-and-social—expectations/anticipations—  
 metaphoricity<sup>57</sup>-as-preconverging/postconverging—rede-  
 mentating/restructuring/reparadigming—psychologism<sup>89</sup> (underlied by dimensionality-of-  
 sublimating<sup>25</sup>-⟨<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-  
 or-conflatedness<sup>3</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness—equalisation) that enables the secondnatured positive-opportunism—of-social-  
 functioning-and-accordance<sup>75</sup> of ‘punctual <amplituding/formative-  
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>

rather measuring-up success/accomplishment/aspiration in shallow-supererogation<sup>96</sup> of manifest in-effect      absolutio-~~<as-to-apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~duced-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—constitutedness ’-in-preconverging-entailment>~~ as to the given      registry-worldview/dimension      <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-~~<as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)>~~ (prospectively      projecting      dimensionality-of-desublimating-lack-of<sup>26</sup> -~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness ’/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation))~~ to arise in-the-very-first-place; speaking to the incongruity of then implying the relegating of the genuine social intellectual–function/posture as to the social-stake-contention-or-conflict manifested in the <cumulating/recomposuring~attendant-ontological-contiguity >-successive registry-worldviews/dimensions of ‘punctual <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> rather measuring-up success/accomplishment/aspiration in shallow-supererogation<sup>96</sup> of manifest in-effect      absolutio-~~<as-to-apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~duced-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—constitutedness ’-in-preconverging-entailment>~~.      The reason for this genuine social intellectual–function/posture pre-eminence in human sublimation-over-sublimation has to do with the <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> nature of inherent existence (explaining the centrality of metaphysics-of-presence-(implicated-‘nondescript/ignorable-void<sup>91</sup>’-as-to-<sup>79</sup>presencing—

absolutising-identitive-constitutedness<sup>1</sup> } in all thought aspiring for the momentousness of  
 sublimating <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-  
 <perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-  
 determinism’> over desublimating <sup>47</sup>historicity-tracing—in-presencing-  
 hyperrealisation/hyperreal-transposition), so because the ‘epistemic particularity of human-  
 subpotency is limited-mentation-capacity—as-subjecting-‘~~educated-unlimitedness/existence-  
 sublimating-nascence~~’ to limitedness/human-subpotency’ and veridical sublimation-over-  
 desublimation <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> only avails with human limited-mentation-  
 capacity-deepening—as-subjecting-limitedness/human-subpotency to ‘~~educated-  
 unlimitedness/existence-sublimating-nascence~~<sup>23</sup> explaining the need for  
 ‘<amplifying/formative-epistemicity>-totalising~renewing-realisation/re-perception/re-  
 thought,-in-supererogatory-epistemic-conflatedness<sup>13</sup> in re-originariness/re-origination’ as  
 most profound in the construal of existence as to its sublimation-over-desublimation (and so as  
 the epistemic-projection perspectives of relative profound-supererogation<sup>96</sup> is ‘not of  
 desublimating~referenced/registered/decisioned self-presence/self-constitutedness<sup>14</sup>-<in-  
 perspective-epistemic-abnormalcy/preconvergence<sup>31</sup>>’ but rather ‘of  
 sublimating~referencing/registering/decisioning self-becoming/self-conflatedness<sup>13</sup>/formative-  
 supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-  
 axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence>’). While  
 the positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> underlying human  
 secondnatureddness in-many-ways undermines prospective firstnatureness (as to the prospective  
 ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>> upon inherent existence’s sublimating-nascence inducing of  
 ontologisation/omnipotentiality’) associated with the genuine social intellectual-  
 function/posture, as exposing the latter <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> to pedantic

<sup>51</sup> incrementalism-in-relative-ontological-incompleteness<sup>88</sup> —

enframed/disontologising~conceptualisation as well as generalised

<amplituding/formative><sup>8</sup> wooden-language-⟨imbued—temporal—mere-

form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—

narratives—of-the-<sup>83</sup> reference-of-thought- categorical-imperatives/axioms/registry-

teleology<sup>99</sup> } both underlied by dominion/statal-logic-⟨preconverging/shallow-supererogating-

‘human-and-social—expectations/anticipations—de-mentating/structuring/paradigming—

psychologism’-as-to-its-specific-collateralising-beholdening-<whether-trepidatious-or-

warped-or-preclusive-or-occlusive>—and-its-consociated-dominance/vested-interest-

subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-

functionalism>}, the fact is somehow/someway the genuine social intellectual—function/posture

have been able to drive human prospective sublimation-over-desublimation as to the fact that the

human sovereign—function/posture-<as-to-existentially-manifest-‘embodied-

subject~consciousness-and-direct/deferential-consciousness’,-as-of-its-‘epistemic-

reflexivity/unreflexivity-in-existence’/teleology> is very much conscious of the social-stake-

contention-or-confliction postconverging~aporeticism-overcoming/unovercoming

masked/avoided/ignored/deflated by pedantic manipulation as well as the fundamental human

ontological-commitment<sup>66</sup>-<implied—self-assuredness-of-ontological-good-

faith/authenticity<sup>69</sup>~postconverging—de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-

existential-reality> of all human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as to prospective

sublimation-over-desublimation (so-implied with the self-assuredness-of-ontological-good-

faith/authenticity<sup>69</sup>~postconverging—de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-

existential-reality with respect to social-stake-contention-or-confliction underlying human

ontological-commitment<sup>66</sup>-<implied—self-assuredness-of-ontological-good-

faith/authenticity<sup>69</sup>~postconverging—de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-

existential-reality>) with both enabling the genuine social intellectual-function/posture to thrive eventually; as sublimating-nascence associated with 'nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness<sup>87</sup>-reference-of-thought-<sup>83</sup> devolving> sublimating~existentialising-decisionality-<as-to-disontologising/re-ontologising—aporeticism> (however the devolved/devoluted-referencing-narrowness with respect to overall social-and-institutional-frameworks-of-referencing/registering/decisioning existentialising-decisionality-<as-to-disontologising/re-ontologising—aporeticism>)' ultimately translates into requisite '<sup>83</sup>reference-of-thought-and-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> comprehensiveness of prospective sublimating-nascence (over relative-ontological-incompleteness<sup>88</sup>-presublimation-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) as to overall social-and-institutional-frameworks-of-referencing/registering/decisioning sublimating~existentialising-decisionality-<as-to-disontologising/re-ontologising—aporeticism>' in preserving 'human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>> upon inherent existence's sublimating-nascence inducing of ontologisation/omnipotentiality' (as to the projective/reprojective regenerativity of human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> in relative-ontological-completeness<sup>87</sup> operantly associated with prospective human aestheticising—<sup>97</sup>surrealising/supererogating-drive for <postconverging~'motif-and-apriorising/axiomatising/referencing'-entailing>-existentialising—framing/imprinting-<as-to-prospective-<sup>46</sup>historiality/ontological-eventfulness<sup>8</sup> /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>) imbued interlay/organicalism/aestheticising-handle-<of-'psychologismic-transfixity{residualising-{decompulsing}delinearity-over-nonresidualising-{compulsing}linearity}'>-{imbued-supererogatory~projective-arbitrariness/waywardness-

of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—for-

‘aestheticising—re-margining/re-edging/re-acuity—as-

postconverging\_circumscriptive/totalitative—restructuring’}—educing—

sublimation/desublimation>

in

{epistemic-

totalising<sup>33</sup>}hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, -

{decompulsing}delinearity~for-cogency-imbuing

‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~differential ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/potentiation’ for prospective human

postconverging~aporeticism—overcoming/unovercoming in reconstrual of

‘<amplituding/formative—epistemicity>-totalising~thrownness-in-existence<sup>35</sup> as to re-

aestheticising/re-motif-<in-postconverging—narrowing-down~‘sublimation-of-taste—{epistemic-

totalising<sup>33</sup>}hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, -

{decompulsing}delinearity~for-cogency—educing-conceptivity/epistemic-reflexivity/epistemicity-

relativism-determinism-<reifying {as-to-knowledge-developing}-and-empowering>-of-

<sup>4</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aestheticising-tracing’,-as-to-existence—

as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-

supererogation<sup>96</sup>> and re-procession/re-automatism—as-to-re-apriorising/re-axiomatising/re-

referencing-<in-postconverging—narrowing-down~‘sublimation-of-

apriorising/axiomatising/referencing—{epistemic-

totalising<sup>33</sup>}hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, -

{decompulsing}delinearity~for-cogency—educing-conceptivity/epistemic-reflexivity/epistemicity-

relativism-determinism-<reifying {as-to-knowledge-developing}-and-empowering>-of-

<sup>4</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aestheticising-tracing’,-as-to-existence—

as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-

supererogation<sup>96</sup>>). Critically, the ‘punctual <amplituding/formative—

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>  
rather measuring-up success/accomplishment/aspiration in shallow-supererogation<sup>96</sup> of manifest  
in-effect                   absolution-<as-to-apriorising/axiomatising/referencing- {of-‘prospectively-  
implicated\_attendant-ontological-contiguity ’~duced-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—constitutedness<sup>4</sup> in-preconverging-entailment> as to the  
given                   registry-worldview/dimension                   <preconverging~‘motif-and-  
apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
<as-to-<sup>4</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)>’ is  
involved in a prospectively desublimating ontological-performance<sup>72</sup>-<including-virtue-as-  
ontology>/morality/ethics/justice/etc. that confuses its ‘<sup>79</sup>presencing—absolutising-identitive-  
constitutedness<sup>14</sup>                   social-vestedness/normativity-<discretely-implicit-functionalism>  
<preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-  
existentialising—enframing/imprintedness-<as-to-<sup>4</sup> historicity-tracing—in-presencing—  
hyperrealisation/hyperreal-transposition)> ontologically-flawed construal of totalising-entailing’  
with the ‘prospectively<sup>61</sup> nonpresencing-<perspective-ontological-normalcy/postconvergence>  
<postconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-  
existentialising—framing/imprinting-<as-to-prospectively-<sup>40</sup> historicity/ontological-  
eventfulness<sup>3</sup> /ontological-aesthetic-tracing-<perspective-ontological-  
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’} ontologically-  
veridical construal of entailing-<amplifying/formative-epistemicity>totalising~in-relative-  
ontological-completeness<sup>37</sup> implications’, and critically-so as human {epistemic-  
totalising<sup>33</sup>} hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
{decompulsing} delinearity~for-cogency-educing                   ‘reframing/reimprinting                   of  
<postconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-

existentialising—framing/imprinting-⟨as-to-prospective-<sup>46</sup>historiality/ontological-  
 eventfulness<sup>38</sup>/ontological-aesthetic-tracing-⟨perspective-ontological-  
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>⟩’ (involving  
 ‘existentially-decontextualised play/gaming/exercising of ⟨postconverging~‘motif-and-  
 apriorising/axiomatising/referencing’-entailing>-existentialising—framing/imprinting-⟨as-to-  
 prospective-<sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-  
 <perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-  
 determinism’>⟩ projected sublimating ontological-performance<sup>72</sup>-⟨including-virtue-as-  
 ontology>/morality/ethics/justice/etc. of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ together with  
 ‘effective existentially-contextualised instantiation/actualisation of ⟨postconverging~‘motif-  
 and-apriorising/axiomatising/referencing’-entailing>-existentialising—framing/imprinting-⟨as-  
 to-prospective-<sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-  
 <perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-  
 determinism’>⟩ projected sublimating-over-desublimating ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>/morality/ethics/justice/etc. of <sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup>’, as to their separate-and-intermingling manifestation in ⟨postconverging~‘motif-  
 and-apriorising/axiomatising/referencing’-entailing>-existentialising—framing/imprinting-⟨as-  
 to-prospective-<sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-  
 <perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-  
 determinism’>⟩ as so-reflected in human Being-development/ontological-framework-  
 expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-  
 and-teleology , institutional-development-as-to-social-function-development and living-  
 development-as-to-personality-development psychologismic-epistemic-acutisation—  
 difficulty-⟨for-residualising-<sup>{decompulsing}</sup>delinearity~for-cogency>—————magnitudes<sup>{of-  
 experientiality/experiment}</sup>) is desublimatingly~referenced/registered/decisioned in the self-

presence/self-constitutedness<sup>14</sup>-<in-perspective-epistemic-abnormalcy/preconvergence<sup>31</sup>> of  
the relative-ontological-incompleteness<sup>38</sup>-presublimation-construct-of-<sup>56</sup>meaningfulness-and-  
teleology<sup>99</sup> desublimating~existentialising-decisionality-<as-to-disontologising/re-  
ontologising—aporeticism> as to social-and-institutional-frameworks-of—  
referencing/registering/decisioning existentialising-decisionality-<as-to-disontologising/re-  
ontologising—aporeticism> prone to <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>  
(as to the underlying mere-formulaicity/ritualisation-<as-to-mere-formulaic—  
methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
‘epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
originariness/re-origination’> of secondnatured reproducibility—mathesis/motif/throwness-  
disposition,—as-reproducibility-of-aestheticisation undermining prospective human-and-social-  
expectations/anticipations—metaphoricity<sup>57</sup>—as-preconverging/postconverging—rede-  
mentating/restructuring/reparadigmig—psychologism). This fundamental disparateness  
between ‘<preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-  
existentialising—enframing/imprintedness-<as-to-<sup>41</sup>historicity-tracing—in-presencing—  
hyperrealisation/hyperreal-transposition)> ontologically-flawed construal of totalising-entailing’  
and ‘<postconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-  
existentialising—framing/imprinting-<as-to-prospective-<sup>46</sup>historicity/ontological-  
eventfulness<sup>3</sup> /ontological-aesthetic-tracing-<perspective-ontological-  
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}> ontologically-  
veridical construal of entailing-<amplifying/formative-epistemicity>totalising~in-relative-  
ontological-completeness<sup>37</sup> implications’ is what effectively underlies the ‘notional~asceticism’  
for originariness-parrhesia,—as-spontaneity-of-aestheticisation—  
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness’ in inducing re-  
ontologising prospective Being-development/ontological-framework-expansion-as-to-depth-

of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology as rather reflecting the intellectual-and-moral inadequacy of ‘<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> social-vestedness/normativity-<discretely-implicit-functionalism> <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>- existentialising—enframing/imprintedness-<as-to-<sup>14</sup> historicity-tracing—in-presencing— hyperrealisation/hyperreal-transposition> ontologically-flawed construal of totalising-entailing’ (as to a prospective projection of ‘exteriorisation attitude/mental-disposition/care-and-episteme<sup>57</sup>’ of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>—as-metaphoricity<sup>57</sup> superseding/overriding prior <sup>83</sup>reference-of-thought temporally <sup>58</sup>neuterising ‘interiorisation attitude/mental-disposition/care-and-episteme<sup>57</sup>’ of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) with such a critical gesturing/accounting—of-epistemic-phenomenalism throughout human history rather reflecting ‘metaphoricity<sup>57</sup> as sublimating~referencing/registering/decisioning self-becoming/self-conflatedness<sup>13</sup>/formative-supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence>’ over ‘desublimating~referenced/registered/decisioned self-presence/self-constitutedness<sup>14</sup>-<in-perspective-epistemic-abnormalcy/preconvergence<sup>31</sup>> of prior <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’; critically-so because of the requisite crossgenerational transcendence-and-sublimity/sublimation/supererogatory~de-mentativity for any prior registry-worldview/dimension in relative-ontological-incompleteness<sup>88</sup>—presublimation-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> desublimating~existentialising—decisionality-<as-to-disontologising/re-ontologising—aporeticism> to process/progress <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of the prospective registry-worldview/dimension ‘<sup>83</sup>reference-of-thought-and-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> comprehensiveness of prospective sublimating-nascence’, with notional~asceticism<sup>4</sup> reflecting all the critical gesturing/accounting—of-epistemic-phenomenalism ‘keeping open the crossgenerational

possibility for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring induced re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting’ for such prospective registry-worldview/dimension <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>. Such a prospective sublimating~existentialising–decisionality-<as-to-disontologising/re-ontologising—aporeticism> as arising as of prospective <sup>83</sup>reference-of-thought-and-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> comprehensiveness of prospective sublimating-nascence’ (over relative-ontological-incompleteness<sup>88</sup>—presublimation-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> desublimating~existentialising–decisionality-<as-to-disontologising/re-ontologising—aporeticism>) calls for a necessary notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising–frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing as to transversality-<for-sublimating-existential-eventuating/denouement, from ‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> in superseding any underpinning-suprasocial-construct defaulting relative-ontological-incompleteness<sup>88</sup>—presublimation-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> desublimating~existentialising–decisionality-<as-to-disontologising/re-ontologising—aporeticism> which equates/levels-down everything across space and time on the basis of the relative-ontological-incompleteness<sup>88</sup>—presublimation-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> desublimating~existentialising–decisionality-<as-to-disontologising/re-ontologising—aporeticism>; and we can get a sense of this underlying notional~asceticism<sup>4</sup> with the sublimating-nascence of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness<sup>87</sup>—<sup>83</sup>reference-of-thought-<sup>84</sup>devolving> wherein notional~self-distantiation-

~~<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising—frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing as to transversality-<for-sublimating-existential-eventuating/denouement, from ‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> more-or-less imposes itself to the non-technical/non-scientific interlocutor (as to when incipient/instantaneous/direct potency as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup> will be highly challenging to any incompetent mind pretending to be technically/scientifically apt/of-sublimating~existentialising-decisionality-<as-to-disontologising/re-ontologising—aporeticism> in lieu of the truly apt/of-sublimating~existentialising-decisionality-<as-to-disontologising/re-ontologising—aporeticism> technician/scientist) so-translating in the blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising-by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out> of human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising-decisionality-<as-to-disontologising/re-ontologising—aporeticism> as of a rather actively induced notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising—frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing as to transversality-<for-sublimating-existential-eventuating/denouement, from ‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> in attaining the same candidly/candour-capacity for prospective sublimation (so-construed as notional~asceticism<sup>4</sup>). Notional~asceticism<sup>4</sup> thus arises because of the very <sup>61</sup>nonpresencing-<perspective-ontological-~~

normalcy/postconvergence> nature of existence as to existence—as-sublimating-  
 withdrawal/unenframing/re-ontologising, -elicited-from-prospective—profound-  
 supererogation<sup>96</sup>, in the sense that the ‘full<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> perfectly avails as  
 to the inherent immanency-of-existence’ but this presupposes absolute-mentation-capacity and  
 not human limited-mentation-capacity—as subjecting ‘~~educed-unlimitedness/existence-  
 sublimating-nascence~~’ to limitedness/human-subpotency with the consequence that prospective  
 knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>3</sup> in {preconverging-ment-by}-  
 postconverging-entailment> is as of human {epistemic-  
 totalising<sup>33</sup>}hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
 {decompulsing}delinearity~for-cogency-educing ‘reframing/reimprinting of  
 <postconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-  
 existentialising—framing/imprinting-(as-to-prospective—<sup>46</sup>historiality/ontological-  
 eventfulness<sup>3</sup> /ontological-aesthetic-tracing-<perspective-ontological-  
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)’ in  
 projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-  
 referencing so-articulated to a ‘human limited-mentation-capacity—as subjecting ‘~~educed-  
 unlimitedness/existence-sublimating-nascence~~’ to limitedness/human-subpotency  
 contradictorily operating punctually in-effect on the basis of absolute-mentation-capacity’ thus  
 induces ‘<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> <preconverging~‘motif-and-  
 apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
 <as-to-<sup>4</sup>historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition)> of

<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ in want for ‘prospective <sup>61</sup>nonpresencing-<perspective-  
ontological-normalcy/postconvergence> <postconverging~‘motif-and-  
apriorising/axiomatising/referencing’-entailing>-existentialising—framing/imprinting-<as-to-  
prospective—<sup>4</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-  
<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-  
determinism’>’ < > <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>—as-metaphoricity<sup>57</sup>’. In-the-bigger-scheme-  
of-things unlike it is falsely projected as to ‘<sup>79</sup>presencing—absolutising-identitive-  
constitutedness<sup>14</sup> social-vestedness/normativity-<discretely-IMPLIED-functionalism>  
<preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-  
existentialising—enframing/imprintedness-<as-to-<sup>4</sup>historicity-tracing—in-presencing—  
hyperrealisation/hyperreal-transposition) ontologically-flawed construal of totalising-entailing’  
implications of social-stake-contention-or-confliction, the ontological-veracity of the genuine  
social intellectual-function/posture ‘is not in a process/processive bothsidesism-<as-‘mere-  
processive’/pedantising-‘dialogical-relation’-to~‘perceived-social-and-institutional-  
commonly-enculturated\_referencing,-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’-failing-‘requisite-  
existential-thematic-baseline-of-technicity/profundity-framing’ {of-sublimating-discursivity-  
for-sovereign-repassing},-as-of-psychologismic-epistemic-acutisation—nonresidualising-  
imbued-<sup>†compulsing†</sup>linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation,-as-so-  
‘consciously/unconsciously-preordained/fated’-to-fail-prospective-notional~cogeny)  
equivalence of contention’ with ‘punctual <amplifying/formative-epistemicity>totalising~self-  
referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> rather measuring-up  
success/accomplishment/aspiration in shallow-supererogation<sup>96</sup> of manifest in-effect absolutism-  
<as-to-apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-  
ontological-contiguity ’~educated-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-

<imbued~notional~cogency>' }—constitutedness<sup>4</sup>—~~in-preconverging-entailment~~ as to the  
 given registry-worldview/dimension <preconverging~‘motif-and-  
 apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
 <as-to-<sup>4</sup> historicity-tracing—~~in-presencing-hyperrealisation/hyperreal-transposition~~>’; with the  
 genuine social intellectual~function/posture prospective ‘<postconverging~‘motif-and-  
 apriorising/axiomatising/referencing’-entailing>-existentialising—framing/imprinting-(<as-to-  
 prospective-<sup>4</sup> historicity/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-  
 <perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-  
 determinism’>)> ontologically-veridical construal of entailing-<amplifying/formative-  
 epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup> implications’ effectively arising  
 in notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-  
 referencing>/‘distantiation of contemplative existentialising~frame-of-entailment-of-motif-  
 and-apriorising/axiomatising/referencing as to transversality-<for-sublimating-existential-  
 eventuating/denouement, from ‘thinking-at-first/pure-predisposition-preemptive-of  
 prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-  
 and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> with regards to the  
 fundamental human ontological-commitment<sup>66</sup>-<implied—self-assuredness-of-ontological-  
 good-faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup>—as-being-  
 as-of-existential-reality> of all human<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> as to prospective  
 sublimation-over-desublimation (so-implied with the self-assuredness-of-ontological-good-  
 faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-  
 existential-reality with respect to social-stake-contention-or-confliction underlying human  
 ontological-commitment<sup>66</sup>-<implied—self-assuredness-of-ontological-good-  
 faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-  
 existential-reality>) and the human sovereign~function/posture-<as-to-existentially-manifest-

‘embodied-subject~consciousness-and-direct/deferential-consciousness’,-as-of-its-  
 ‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> intuitive grasp of prospective  
 human postconverging~aporeticism-overcoming/unovercoming, and as prospective relative-  
 ontological-completeness<sup>37</sup> rather avails as to ‘overall interceding human-and-social-  
 expectations/anticipations—metaphoricity<sup>57</sup>—as-preconverging/postconverging—rede-  
 mentating/restructuring/reparadigming—psychologism <postconverging~‘motif-and-  
 apriorising/axiomatising/referencing’-entailing>-existentialising—framing/imprinting-(as-to-  
 prospective—<sup>4</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-  
 <perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-  
 determinism’>) of ordered human firstnatureness—deferentialism-imbuing and  
 secondnatureddness—deferentialism-deriving as of underlying human ontological-commitment<sup>66</sup>-  
 <implied—self-assuredness-of-ontological-good-faith/authenticity<sup>99</sup>~postconverging—de-  
 mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality> as to existence—as-  
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-  
 supererogation<sup>96</sup>’ (and not the overrated pedantising/muddling/formulaic-hollowing-out—in-  
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-  
 as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-  
 completeness<sup>87</sup>>) of<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> arising when existence—as-the-absolute-  
 a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-  
 ontologising,-elicited-from-prospective—profound-supererogation<sup>96</sup>-<as-to-perspective-  
 ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-  
 overcoming/unovercoming’> is overlooked and supposedly superseded by human-subpotency).  
 In-many-ways, such pedantising/muddling/formulaic-hollowing-out—in-  
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-  
 as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-

completeness<sup>87</sup> ) as it fails to address human prospective human postconverging-aporeticism-overcoming/unovercoming fails to appreciate the implications of the <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> nature of existence as to existence—as sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup> (as grasped by notional~asceticism<sup>4</sup>) and go on to adopt ‘discrete inherence of sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>> on the basis of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’ and qualifying such notional~asceticism<sup>4</sup> as conspiratorial as to its ‘punctual <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> rather measuring-up success/accomplishment/aspiration in shallow-supererogation<sup>96</sup> of manifest in-effect absolution-<as-to-apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity’ ~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—constitutedness<sup>14</sup> in-preconverging-entailment> as to the given registry-worldview/dimension <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-<as-to-<sup>4</sup> historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition)>’.

However, it is only a veridical <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection insight in relative-ontological-completeness<sup>87</sup> that points out the veracity of the ontological-deficiency of all registry-worldviews/dimensions destructuring-threshold-<uninstitutionalised-threshold<sup>02</sup>/presublimating-desublimating-decisionality>~of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>, in the sense that critically from the epistemic perspective of the ancient-sophists, medieval-scholastics and our

modern-day intellectual muddlement (as to their perspective epistemic-  
 abnormalcy/preconvergence<sup>31</sup>) in-many-ways the criticisms of ‘Socratic-philosophers projected  
<sup>103</sup>universalising-idealisation over non-universalising’, ‘budding-positivists projected rational-  
 empiricism/positivism over non-positivism/medievalism’ and ‘prospective postmodern thought  
 projected <sup>18</sup>deprocrypticism—or—preempting—disjointedness-as-of-<sup>33</sup>reference-of-thought or  
 difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-  
 nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-  
 relativism-determinism<sup>22</sup> of entailing-<amplituding/formative-epistemicity>totalising~in-  
 relative-ontological-completeness<sup>87</sup> implications over modern-day  
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness }  
 totalisingly-ing—discretion/whim-of-thought’ (as to relative <sup>61</sup>nonpresencing-<perspective-  
 ontological-normalcy/postconvergence>) respectively are rather conspiratorial; given the fact  
 that such a notion of prospective destructuring-threshold-<uninstitutionalised-  
 threshold <sup>07</sup>/presublimating-desublimating-decisionality>~of-ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>/morality/ethics/justice/etc. is ‘conceptually a  
 nondescript/ignorable-void<sup>60</sup> of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ in the contemplation of  
 ‘punctual <amplituding/formative-epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> rather measuring-up  
 success/accomplishment/aspiration in shallow-supererogation<sup>96</sup> of manifest in-effect absolutio-  
 <as-to-apriorising/axiomatising/referencing- {of-‘prospectively implicated attendant-  
 ontological-contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup> -in-preconverging-entailment> as to the

given registry-worldview/dimension <preconverging~‘motif-and-  
 apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
 {as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}’, thus in-  
 many-ways undermining/distracting from the direct addressing of prospective social-stake-  
 contention-or-confliction postconverging~aporeticism—overcoming/unovercoming. Critically,  
 such pedantism today in the face of the increasing subontologising/subpotentiation (associated  
 with the modern-day underpinning—suprasocial-construct as to its underlying socio-econo-  
 political subontologisation/ideology-over-ontology and as to technocratic and capitalistic  
 motives and as relayed mediatically) across the decades comes up punctually during election  
 cycles with vague disenfranchising/desublimation notions of no critical relevance to prospective  
 social re-ontologisation as-associated with the strategic, inconsistent and skewed-peddling of  
 decades-long politically manipulative narratives like deficits, public spending, social  
 engineering, socialism, tribalism, fairness, libertarian, middle-of-the-ground, identity politics,  
 etc. as ‘strategically made-up imaginary threats and/or falsely construed as of the most-vital-  
 and-preeminent-political-stakes to then falsely project such narratives as to a skewed and  
 ontologically-flawed process/processive bothsidesism-~~{as-‘mere-processive’/pedantising-  
 ‘dialogical-relation’-to~‘perceived—social-and-institutional-commonly-  
 enculturated—referencing,-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’-failing-‘requisite-existential-  
 thematic-baseline-of-technicity/profundity—framing’ {of-sublimating-discursivity-for-  
 sovereign-repassing},-as-of-psychologismic—epistemic-acutisation—nonresidualising-imbued-  
 {compulsing} linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation,-as-so-  
 ‘consciously/unconsciously-preordained/fated’-to-fail-prospective—notional~cogeny}~~  
 landscape of socio-econo-political social-stake-contention-or-confliction’ (critically meant to  
 foil the ontological-veracity of the manifest existential-reality of a  
 ‘desublimatingly/unemancipatingly skewed/masked/avoided/ignored/deflated socio-econo-

political social-stake-contention-or-confliction postconverging~aporeticism~  
 overcoming/unovercoming engagement' as-so particularly associated with massive opportunity-  
 and-income-inequality and public governance of shallow-supererogation<sup>96</sup> as of  
 dominance/vested-interest-subontologising-skewed-influence-as-to-social-  
 vestedness/normativity-<discretely-implied-functionalism>), with such concretely irrelevant  
 and ontologically-flawed decades-long politically manipulative narratives 'rather providing a  
 temporal human-subpotency <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>-infrastructure as to  
 preconverging/shallow-supererogating-'human-and-social-expectations/anticipations—de-  
 mentating/structuring/paradigming-psychologism' (as of 'discrete inherence of  
 sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-<sup>56</sup>meaningfulness-  
 and-teleology<sup>99</sup>> on the basis of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> social-  
 vestedness/normativity-<discretely-implied-functionalism> inducing of  
 subontologisation/subpotentiation') supposedly more critical and superseding the more  
 profound-supererogatory engagement with the socio-econo-political social-stake-contention-or-  
 confliction postconverging~aporeticism~overcoming/unovercoming (as of 'human  
 sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-<sup>56</sup>meaningfulness-  
 and-teleology<sup>99</sup>> upon inherent existence's sublimating~nascence inducing of  
 ontologisation/omnipotentiality'); with such a mediatically manipulated ontologically-flawed  
 'process/processive bothsidesism-<as-'mere-processive'/pedantising-'dialogical-relation'-  
 to~'perceived-social-and-institutional-commonly-enculturated\_referencing,-of-  
<sup>51</sup>meaningfulness-and-teleology<sup>99</sup>'-failing-'requisite-existential-thematic-baseline-of-  
 technicity/profundity-framing' {of-sublimating-discursivity-for-sovereign-repassing}, -as-of-  
 psychologismic-epistemic-acutisation—nonresidualising-imbued-<sup>†compulsing†</sup>linearity~in-  
 eclecticism-of-prior-mere-formulaicity/ritualisation,-as-so-'consciously/unconsciously-  
 preordained/fated'-to-fail-prospective~notional~cogency} formulation across the decades' on

the basis that it is debates along the skewed lines of deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, the-middle-ground, identity politics, etc. that ‘will supposedly resolve such massive opportunity-and-income-inequality and skewed public governance of shallow-supererogation<sup>96</sup> as of dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>’ (as to a nonsensical and antipodal paradox of election cycles driven by ontologically-flawed media presentation of debates along the skewed lines of deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, middle-of-the-ground, identity politics, etc. and superficial reflection upon the ontologically-veridical profound existential-reality of opportunity-and-income-inequality and public governance of shallow-supererogation<sup>96</sup> as of dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>, as to media presentation psychological-outleting in disenfranchising/frustrating the human sovereign–function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> contemplation of prospective sublimating possibilities and rendering the human sovereign–function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> increasingly irrelevant as it is substituted by underlying social disenfranchising/desublimating influence-networking-<subverting-supposedly-<sup>103</sup>universal-possibilities-and-opportunities>). While at the same time the associated pedantism is cynically bent on qualifying ‘genuine social intellectual–function/posture criticism of such preconverging/shallow-supererogating-‘human-and-social–expectations/anticipations—dementating/structuring/paradigmig–psychologism’ manipulation as rather patronising/condescending upon the human sovereign–function/posture-<as-to-existentially-

manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>’ as to a falsehood that seem to imply that the inherent relative ignorance/disenfranchisement of the human sovereign-function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> is perfectly of the requisite reified-and-empowered-reflexivity with regards to profound-supererogatory engagement with the socio-econo-political social-stake-contention-or-confliction postconverging~aporeticism-overcoming/unovercoming without a genuine social intellectual-function/posture in contrast to what has ever always been the case throughout human history for prospective social sublimation/emancipation as driven by the genuine social intellectual-function/posture with regards to the sublimating/emancipative drives associated with say <sup>103</sup>universalising-idealisation, budding-positivism, social enlightenment thought, emancipation from feudalism, anti-slavery, decolonisation, civil rights, etc. as to the reality that in-many-ways the human sovereign-function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> is averted to the ‘discomfort as to manifest existentialising—anxiety-imbued-beholdening-inducing,-<preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-⟨as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩ associated with prospective profound-supererogation<sup>96</sup> but for the threshold of punctual/immediacy/constituted/compulsions-encumbered positive-opportunism—of-social-functioning-and-accordance<sup>75</sup>’ (such that in reality human knowledge as to its prospective sublimating/emancipative is actually as of ‘overall interceding human-and-social-expectations/anticipations—metaphoricity<sup>57</sup>—as-preconverging/postconverging—rede-mentating/restructuring/reparadigming—psychologism <postconverging~‘motif-and-

apriorising/axiomatising/referencing’-entailing>-existentialising—framing/imprinting-(as-to-  
 prospective—<sup>4</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-  
 <perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-  
 determinism’>) of ordered human firstnatureness—deferentialism-imbuing and  
 secondnatureddness—deferentialism-deriving as of underlying human ontological-commitment<sup>66</sup>—  
 <implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging—de-  
 mentating/structuring/paradigmimg<sup>70</sup>—as-being-as-of-existential-reality> as to existence—as-  
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-  
 supererogation<sup>96</sup>’ and not ‘of discrete isolated individuals sublimating/emancipative intellection’  
 as so-falsely implied pedantically as so-effectively exposing the human sovereign-  
 function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-  
 direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-  
 existence’/teleology> to surreptitious/underhanded  
 disenfranchisement/swindling/corruption/dispossession), and it is counternatural to falsely  
 imply that it is such an aversed reflex that will naturally deal with the instigation of prospective  
 human sublimation/emancipation without the accompanying genuine social intellectual-  
 function/posture (whose existentialising—frame-of-entailment-of-motif-and-  
 apriorising/axiomatising/referencing is the social harbinger of ‘unbeholdening sublimating-  
 nascence ontologising-depth of the full-potency of existence’ as of its perpetuation of  
<sup>61</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence> projection) articulated  
 prospective ‘relative-ontological-incompleteness<sup>88</sup>/relative-ontological-completeness<sup>87</sup>—  
 <sublimating~referencing/registering/decisioning,—as-self-becoming/self-  
 conflatedness<sup>1</sup>/formative—supererogating-<projective/reprojective—aestheticising-re-motif-  
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-  
 normalcy/postconvergence>) as to human-and-social—expectations/anticipations—

metaphoricity<sup>57</sup>—as-preconverging/postconverging—rede-  
 mentating/restructuring/reparadigming—psychologism<sup>89</sup> (speaking to the more profound reality  
 that the truer problem of a democratic crisis lies in the fact that it is poorly interceded by the  
 genuine social intellectual—function/posture as it enables ‘human sublimating/desublimating—  
 modalisation-<as-to-absolute-referencing-of—<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>> upon inherent  
 existence’s sublimating—nascence inducing of ontologisation/omnipotentiality’ to then go on to  
 concretely resolve socio-econo-political social-stake-contention-or-confliction  
 postconverging—aporeticism—overcoming/unovercoming and rather disenfranchisingly  
 interceded by a pedantising/muddling/formulaic-hollowing-out—in-  
 subontologisation/subpotentiation—(blurring/undermining-of-prospective-totalising-entailing,-  
 as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-  
 completeness ) that is enabling preconverging/postconverging—de-  
 mentatively/structurally/paradigmatically (whether by wrong/flawed analysis or cynical  
 ontological-bad-faith/inauthenticity<sup>64</sup> misanalysis) to ‘occlusive discrete inherence of  
 sublimating/desublimating—modalisation-<as-to-absolute-referencing-of—<sup>56</sup> meaningfulness-  
 and-teleology<sup>99</sup>> on the basis of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> social-  
 vestedness/normativity—<discretely-implied-functionalism> inducing of  
 subontologisation/subpotentiation’, especially-so as to an economically driven media landscape  
 that can hardly discriminate between intellection and pedantising/muddling/formulaic-  
 hollowing-out—in-subontologisation/subpotentiation—(blurring/undermining-of-prospective-  
 totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising~in-  
 relative-ontological-completeness ) and in-many-ways passes the latter for the former as-so  
 associated with overall social banalisation-of-thought with foils/stooges of pop-intellectuals as  
 the ‘greatest thinkers’ of our present intellectually shameful epoch). In this regards, it is critical  
 to appreciate that the democratic process is a sovereignty-imbuing process and while this

sovereignty-imbuing process is critical as the point-of-departure for socio-econo-political social-stake-contention-or-confliction ~~postconverging~aporeticism~overcoming/unovercoming~~ it is incomplete if it is merely construed/manipulated as to essentially sovereignty-giving without a cultured aspiration to grasp and operate as to prospective ontological-veridicality (as so understood by the Socratic-philosophers) just as our sovereignty over say our house doesn't necessarily imply our technical competence with requisite house enhancements like electricity, plumbing, etc. even as our sovereignty is the point-of-departure for our independent/sovereign contemplating to undertake such house enhancement chores. This reality underlies the contention herein of the 'overrated pedantising/muddling/formulaic-hollowing-out—insubontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-entailing,-~~ ~~as-to-entailing-<amplituding/formative—epistemicity>~~ ~~totalising~in-relative-ontological-completeness~~ ) of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>' as to the fact that human discursivity is not a discursivity of absolute-mentation-capacity but rather a discursivity of limited-mentation-capacity—~~as-subjecting—'educed-unlimitedness/existence-sublimating-nascence'~~ ~~to-limitedness/human-subpotency~~, and thus it is a discursivity of subpotency as to human-subpotency which doesn't necessarily subject/supersede existence as to existence—~~as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation~~<sup>96</sup> as warranted for prospective sublimation/emancipation (even as human social-and-institutional-frameworks-of—referencing/registering/decisioning of existentialising-decisionality-~~<as-to-disontologising/re-ontologising—aporeticism>~~ by reflex tend to absolutise human discursivity as to <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> social-vestedness/normativity-~~<discretely-implied-functionalism>~~); thus requiring appropriate <sup>61</sup>nonpresencing-~~<perspective—ontological-normalcy/postconvergence>~~ epistemic-projection (as to requisite human limited-mentation-capacity-deepening—~~as-subjecting-limitedness/human-subpotency-to—'educed-unlimitedness/existence-sublimating-nascence'~~<sup>233</sup>

towards absolute-mentation-capacity, in projective reflection of ontologisation/omnipotentiality as to ontological-normalcy/postconvergence, as sought-after by the genuine social intellectual-function/posture involving its specifically cultivated arts/skills and time investment and on the intimation that the implied deferential-formalisation-transference is so-validated as of the supposedly coherent ontological-commitment<sup>66</sup>-<implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging—de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality>) and its consequent notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising—frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing as to transversality-<for-sublimating—existential-eventuating/denouement,—from-‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated—affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> in superseding any underpinning-suprasocial-construct defaulting relative-ontological-incompleteness<sup>88</sup>—presublimation-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> desublimating~existentialising—decisionality-<as-to-disontologising/re-ontologising—aporeticism> (beyond the falsehoods and naiveties of process/processive bothsidesism-<as-‘mere-processive’/pedantising-‘dialogical-relation’-to~‘perceived—social-and-institutional-commonly-enculturated—referencing,—of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’-failing-‘requisite-existential-thematic-baseline-of-technicity/profundity—framing’ {of-sublimating-discursivity-for-sovereign-repassing}, -as-of-psychologismic—epistemic-acutisation—nonresidualising-imbued-<sup>†compulsing†</sup>linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation,-as-so-‘consciously/unconsciously-preordained/fated’-to-fail-prospective—notional~cogency) formulae of discursivity that confuses pedantism and intellection). Critically, this fundamental contrastive human relation to knowledge as to the ‘mere-formulaicity/ritualisation-<as-to-mere-formulaic—

methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 ‘epistemic-totalising } re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination’> of mechanical-knowledge constrained to human-subpotency  
 temporal inclinations’ and ‘organic-knowledge constrained to existence—as-sublimating-  
 withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-  
 supererogation<sup>96</sup>, (with regards to Being-development/ontological-framework-expansion—as-to-  
 depth-of-ontologising-development-as-infrastructure-of— meaningfulness-and-teleology ,  
 institutional-development—as-to-social-function-development and living-development—as-to-  
 personality-development                      psychologismic-epistemic-acutisation—difficulty-<for-  
 residualising—{decompulsing} delinearity~for-cogency>—magnitudes<sup>{of-experientiality/experiment}</sup>) so-  
 manifested as to human notional~firstnatureddness-formativeness-<as-to-eventualising-inkling-  
 drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-  
 perspective—ontological-normalcy/postconvergence> as reflected all across the relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-  
 process<sup>68</sup>, speaks to a dynamic relation to knowledge as of inappropriate  
 temporal/subontologising                      distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-  
 apriorising/axiomatising/referencing><sup>30</sup> and appropriate intemporal/ontologising notional~self-  
 distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-  
 referencing>/‘distantiation of contemplative existentialising—frame-of-entailment-of-motif-  
 and-apriorising/axiomatising/referencing as to transversality-<for-sublimating-existential-  
 eventuating/denouement, from ‘thinking-at-first/pure-predisposition-preemptive-of-  
 prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-  
 and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> (so-reflected across the  
 <cumulating/recomposuring~attendant—ontological-contiguity >-successive                      registry-  
 worldviews/dimensions respectively as of dimensionality-of-desublimating-lack-of<sup>26</sup>

<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation) and dimensionality-of-sublimating<sup>25</sup>  
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation)). The point here is that the notion of notional~self-distantiation-  
 <imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of  
 contemplative existentialising—frame-of-entailment-of-motif-and-  
 apriorising/axiomatising/referencing as to transversality-<for-sublimating-existential-  
 eventuating/denouement, from ‘thinking-at-first/pure-predisposition-preemptive-of  
 prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-  
 and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> underlying the genuine  
 social intellectual—function/posture is ultimately wholly an ‘aspirative projection beyond human  
 mortal normative contemplative existential-<disontologising/re-ontologising—aporeticism>  
 limitations of human-subpotency and rather so as to existence—as-sublimating-  
 withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation<sup>96</sup>  
 implied re-ontologisation/omnipotentiality’, as so-reflecting ‘human  
 sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-<sup>56</sup>meaningfulness-  
 and-teleology<sup>99</sup>> upon inherent existence’s sublimating—nascence inducing of  
 ontologisation/omnipotentiality’ with respect to making-available/opening-up the full-potency  
 of existence; and thus it is not truly by this most profound knowledge-reification~gesturing-and-  
 accounting—of-epistemic-phenomenalism-<in-  
 prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated-attendant-ontological-contiguity’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-

~~<imbued-notional~cogency>' }~~ ~~—conflatedness<sup>13</sup> in {preconverging-ment-by}~~  
~~postconverging-entailment>~~ in an equivalence relation (as to contention) with distractive-  
alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> of  
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup> },  
<amplituding/formative> wooden-language-<imbued—temporal—mere-  
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup> —  
narratives—of-the-<sup>83</sup>reference-of-thought-<sup>8</sup> categorical-imperatives/axioms/registry-  
teleology<sup>99</sup> ) and sovereign-function/posture-<as-to-existentially-manifest-‘embodied-  
subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-  
reflexivity/unreflexivity-in-existence’/teleology> critically underlied by positive-  
opportunism—of-social-functioning-and-accordance<sup>75</sup> ‘ad-hocly tied to  
punctual/immediacy/constituted/compulsions-encumbered social-stake-contention-or-  
confliction interests in in-effect absolute terms of <preconverging~‘motif-and-  
apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
<as-to-<sup>4</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>’. In this  
regards and counterintuitively to what avails with the secondnatured perception of registry-  
worldviews/dimensions as to their resultant secondnatured institutionalisation habituated  
<preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-  
existentialising—enframing/imprintedness-<as-to-<sup>4</sup> historicity-tracing—in-presencing—  
hyperrealisation/hyperreal-transposition), their prior ‘firstnatured enabling transcendence-and-  
sublimity/sublimation/supererogatory~de-mentativity as of the genuine social intellectual-  
function/posture’ are ever always ‘re-originary—as-unenframed/re-  
ontologising/unbeholdening/outlier-conceptualisation-<imbued-postconverging/dialectical-

thinking<sup>21</sup> - 'projective-insights'/'epistemic-projection-in-conflatedness<sup>13</sup>'-of-  
notional~<sup>18</sup>deprocrypticism-prospective-sublimation)<sup>90</sup> in perspective ontological-  
normalcy/postconvergence beyond normativities' but when secondnaturally habituated as to  
positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> for institutionalisation become  
normativities such that 'what is then ever always lost' prospectively to all secondnaturally  
institutionalisation is this 'ungraspable/conflating perspective ontological-  
normalcy/postconvergence underlying firstnaturallyness—as-to-inking re-  
ontologisation/omnipotentiality' to which 'habituated secondnaturallyness institutionalisation  
ever always prospectively presents <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>  
social-vestedness/normativity in distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-  
apriorising/axiomatising/referencing><sup>30</sup>'. In-the-bigger-scheme-of-things notional~self-  
distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-  
referencing>/'distantiation of contemplative existentialising—frame-of-entailment-of-motif-  
and-apriorising/axiomatising/referencing as to transversality-<for-sublimating-existential-  
eventuating/denouement, from 'thinking at first/pure predisposition preemptive of  
prospective-disontologising/subontologising'—as-of-prospectively-disambiguated-affirmed-  
and-unaffirmed-'motif-and-apriorising/axiomatising/referencing'><sup>101</sup> as to knowledge-  
reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
prospective\_psychologismic~apriorising/axiomatising/referencing- {of-'prospectively-  
implicated\_attendant-ontological-contiguity' ~educated-  
existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>' }—conflatedness<sup>13</sup>-in-{preconverging-ment-by}-  
postconverging-entailment> is effectively disqualificative 'of human  
punctual/immediacy/constituted/compulsions-encumbered conception of social-stake-  
contention-or-confliction distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-

apriorising/axiomatising/referencing><sup>30</sup> failing dispensing-with-immediacy-for-relative-  
 ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup> that enables/allows  
 accrual of sublimation-over-desublimation from existence itself as to existence—as  
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-  
 supererogation<sup>96</sup> (beyond human-subpotency mutualising). This  
 supererogatory~unbeholdening-conflatedness<sup>13</sup> of the genuine social intellectual—  
 function/posture implies that is not entrapped/beholdening to an equivalence relation with any  
 given relative-ontological-incompleteness<sup>88</sup>—presublimation-construct-of—<sup>56</sup>meaningfulness-  
 and-teleology<sup>99</sup> desublimating~existentialising—decisionality-<as-to-disontologising/re-  
 ontologising—aporeticism> (of underpinning—suprasocial-construct <preconverging~‘motif-  
 and-apriorising/axiomatising/referencing’—entailing>-existentialising—  
 enframing/imprintedness-~~as-to-<sup>4</sup> historicity-tracing—in-presencing—  
 hyperrealisation/hyperreal-transposition~~) imbued distractive-alignment-to-<sup>83</sup>reference-of-  
 thought-<of-apriorising/axiomatising/referencing><sup>30</sup>; for instance in the sense that a Diderot-  
 and-co. Encyclopédistes project for prospective human-and-social sublimation/emancipation in  
 a genuine social intellectual—function/posture re-ontologisation/omnipotentiality aspiration as of  
 notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-  
 referencing>/‘distantiation of contemplative existentialising—frame-of-entailment-of-motif-  
 and-apriorising/axiomatising/referencing as to transversality-<for-sublimating-existential-  
 eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-preemptive-of-  
 prospective-disontologising/subontologising’—as-of-prospectively-disambiguated—affirmed-  
 and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> projected  
<sup>61</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence> is beyond an  
 equivalence relation of punctual/immediacy/constituted/compulsions-encumbered social-stake-  
 contention-or-confliction with a ‘medieval patricianism/aristocratism/theocracy shallow-

supererogation<sup>96</sup> of manifest in-effect absolutio-~~as-to-apriorising/axiomatising/referencing-~~  
~~{of-‘prospectively-implicated-attendant-ontological-contiguity’~duced-~~  
~~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }~~—constitutedness<sup>97</sup> ~~-in-preconverging-entailment>~~ imbued  
 distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup>  
 just as the same can be said of budding-positivists science with medieval scholasticism or  
 Socratic-philosophers<sup>103</sup> universalising-idealisation with non-universalising sophists or all such  
 human emancipatioin of profound-supererogation<sup>96</sup>. In this regards, distractive-alignment-to-  
<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> ever always involves a false  
 elevation of pedantising/muddling/formulaic-hollowing-out—in-  
 subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-entailing,-~~  
~~as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-~~  
~~completeness<sup>87</sup> )~~ to falsely imply a constrastive equivalence with veridical intellectual re-  
 ontologisation/omnipotentiality (as to imply a common framework of contemplation) in order to  
 then drag-down such veridical intellectual re-ontologisation/omnipotentiality to the  
 punctual/immediacy/constituted/compulsions-encumbered framework of human social-stake-  
 contention-or-confliction underlied by human limited-mentation-capacity—as-subjecting-  
 ‘~~duced-unlimitedness/existence-sublimating-nascence’~~ to limitedness/human subpoteney  
 manifest temporality<sup>98</sup> (as of the underpinning-suprasocial-construct ~~<preconverging~‘motif-~~  
~~and-apriorising/axiomatising/referencing’-entailing>-existentialising—~~  
 enframing/imprintedness-~~(as-to-<sup>94</sup> historicity-tracing—in-presencing-~~  
~~hyperrealisation/hyperreal-transposition)~~ with its manifest pedantising/muddling/formulaic-  
 hollowing-out—in-subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-~~  
~~totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-~~  
~~relative-ontological-completeness )~~ and ~~<amplituding/formative>~~ wooden-language-

<imbued—temporal—mere-form/virtualities/dereification/akrasitic-  
 drag/denatured/preconverging-or-dementing<sup>20</sup>—narratives—of-the-<sup>83</sup>reference-of-thought—  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>95</sup> >), and thus strive to undermine the  
 prospective intellectually projected human limited-mentation-capacity-deepening—as-  
 subjecting limitedness/human subpotency to ‘duced unlimitedness/existence sublimating—  
 nasence<sup>253</sup> as to human self-surpassing so-reflected as of notional~self-distantiation-  
 <imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of  
 contemplative existentialising—frame-of-entailment-of-motif-and-  
 apriorising/axiomatising/referencing as to transversality-<for-sublimating-existential-  
 eventuating/denouement, from ‘thinking at first/pure predisposition preemptive of  
 prospective disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-  
 and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup>; wherein the  
 habituatedness/mental-colonisation of the sovereign-function/posture-<as-to-existentially-  
 manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-  
 its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> to the <sup>79</sup>presencing—  
 absolutising-identitive-constitutedness<sup>14</sup> social-vestedness/normativity is cynically construed as  
 enabling a social-stake-contention-or-confliction distractive-alignment-to-<sup>83</sup>reference-of-  
 thought-<of-apriorising/axiomatising/referencing><sup>30</sup> pedantising/muddling/formulaic-  
 hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-  
 totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-  
 relative-ontological-completeness > exercise in undermining prospective human re-  
 ontologisation/omnipotentiality. Critically, while the ‘unbeholdening sublimating—nasence  
 ontologising-depth of the full-potency of existence’ for nascent-particular/incipient-and-  
 material/technical-sublimations-<blinded-to-their-relative-ontological-completeness<sup>87</sup>—  
<sup>8</sup>reference-of-thought-<sup>84</sup>devolving> existentialising—decisionality-<as-to-disontologising/re-

ontologising—aporeticism> in-many-ways is difficultly underminable to  
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
 <amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup> )  
 distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup>  
 inducing of subontologisation/subpotentiation the blurriness-  
 <sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-  
 disontologising-formulaic—dragging-out/hollowing-out> associated with social-and-  
 institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality-  
 <as-to-disontologising/re-ontologising—aporeticism> lends itself readily to such  
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
 <amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup> ). It is  
 herein contended that besides the technical/knowledge capacity for elucidating the inherent  
 blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-  
 preconverging,-in-disontologising-formulaic—dragging-out/hollowing-out> in the social  
 domain, in-many-ways pedantising/muddling/formulaic-hollowing-out—in-  
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-  
 as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-  
 completeness<sup>87</sup> ) distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-  
 apriorising/axiomatising/referencing><sup>30</sup> is the principal reason undermining the true scientific  
 status of the social domain as to exposition to a (beyond-the-consciousness-awareness-  
 teleology<sup>99</sup> -<of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup> )  
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-

<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness }  
 associated with <sup>70</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> social-  
 vestedness/normativity-<discretely-implied-functionalism> in failing the re-originary-as-  
 unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-(imbued-  
 postconverging/dialectical-thinking<sup>21</sup>-‘projective-insights’/‘epistemic-projection-in-  
 conflatedness<sup>15</sup>’-of-notional~<sup>18</sup>deprocrypticism-prospective-sublimation)<sup>90</sup> for prospective  
 social <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-  
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>, and  
 transforming many a subject-matter into ‘beholdening as sovereignising-imbued-  
 subontologisation/subpotentiation’ existentialising-decisionality-<as-to-disontologising/re-  
 ontologising—aporeticism> psychological-disposition. Critically and contrary to a naïve  
 conception of the genuine social intellectual-function/posture as to its conceptualisation of  
 human profound-supererogation<sup>96</sup> (as of notional~self-distantiation-<imbued—re-motif-and-re-  
 apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising-  
 frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing as to transversality-  
 <for-sublimating-existential-eventuating/denouement,-from-‘thinking-at-first/pure-  
 predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-  
 prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-  
 apriorising/axiomatising/referencing’><sup>101</sup> superseding an equivalence with  
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness }  
 distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup>),  
 ‘human profound-supererogation<sup>96</sup> in-of-itself is the grander and more determinative element of  
 contemplation/analysis as to when relative-ontological-completeness<sup>37</sup> is-educed-and-avails-

and-re-avails with regards to prospective re-ontologisation/omnipotentiality' over any given underpinning-suprasocial-construct <preconverging~'motif-and-apriorising/axiomatising/referencing'-entailing>-existentialising—enframing/imprintedness- <as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) or their contrastive comparisons like capitalism/communism failing prospective human postconverging~aporeticism-overcoming/unovercoming, in the sense that any such underpinning-suprasocial-construct pretense-of-arrogation of human profound-supererogation<sup>96</sup> (as to their implied beholdening-becoming—distortive-originariness/distortive-origination-as-to-<sup>47</sup>historicity-tracing~inhibited-mental-aestheticising) are not as of the <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> absolution/absolute-scope {flawed/unsound}-relative-unreflexivity-in-existence/absolutising—from-limited-mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-<sup>teompulsing</sup>linearity~in-eclecticism-of-prior-mer-formulaicity/ritualisation conception' pretense of human profound-supererogation<sup>96</sup> which is rather ever always subjectable to re-originary—as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking<sup>21</sup>- 'projective-insights'/ 'epistemic-projection-in-conflatedness<sup>13</sup>'-of-notional~<sup>8</sup>deprocrypticism-prospective-sublimation)<sup>90</sup> (as the very manifest rule reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process ). Critically in this regards, knowledge itself as to organic-knowledge is inherently and truly as of an 'implicated-attendant-ontological-contiguity<sup>67</sup>'~educated-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>'<sup>40</sup> {epistemic-

totalising<sup>33</sup> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
{decompulsing}delinearity~for-cogency dynamics of notional~self-distantiation-<imbued—re-

motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative  
 existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing as to  
 transversality-<for-sublimating-existential-eventuating/denouement, from ‘thinking-at-  
 first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’-as-of-  
 prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-  
 apriorising/axiomatising/referencing’><sup>101</sup> (with regards to Being-development/ontological-  
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-  
 meaningfulness-and-teleology , institutional-development-as-to-social-function-  
 development and living-development-as-to-personality-development psychologismic-  
 epistemic-acutisation-difficulty-<for-residualising-<sup>{decompulsing}</sup>delinearity-for-cogency>  
 magnitudes<sup>{of-experientiality/experiment}</sup>) and not just about isolated mere-formulaicity/ritualisation-  
 <as-to-mere-formulaic-methodologising/mutualising/organising/institutionalising,-  
 prospectively-losing-track-of-‘epistemic-totalising }re-apriorising/re-axiomatising/re-  
 referencing-residuality—in-re-originariness/re-origination’>, wherein for instance we can  
 starkly appreciate that it makes little sense articulating university-level knowledge as to  
 university-level competence to say secondary-education level pupil or electronics knowledge as  
 to electronic technician competence to an accountant as to the fact that in both instances there is  
 associated existential-<disontologising/re-ontologising—aporeticism> <sup>{epistemic-  
 totalising<sup>33</sup>}</sup>hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
<sup>{decompulsing}</sup>delinearity~for-cogency development for the appropriate knowledge requiring the  
 notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-  
 referencing>/‘distantiation of contemplative existentialising-frame-of-entailment-of-motif-  
 and-apriorising/axiomatising/referencing as to transversality-<for-sublimating-existential-  
 eventuating/denouement, from ‘thinking-at-first/pure-predisposition-preemptive-of-  
 prospective-disontologising/subontologising’-as-of-prospectively-disambiguated-affirmed-

and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’<sup>101</sup> of the university-level competence and electronics technician competence (unless somehow say the secondary-education level pupil or accountant had pursued a qualifying complementary existential-~~<disontologising/re-ontologising—aporeticism>~~ †epistemic-  
totalising<sup>33</sup> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting, -  
†decompulsing} delinearity~for-cogency development for the appropriate university-level or electronics knowledge-discursivity-~~(in-determining-human—ontological-performance—  
<including-virtue-as-ontology>)~~ or otherwise the knowledge is articulated as to their relevant existential-~~<disontologising/re-ontologising—aporeticism>~~ †epistemic-  
totalising<sup>33</sup> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting, -  
†decompulsing} delinearity~for-cogency development appropriate deferential-formalisation-transference level of discursivity); but then distractive-alignment-to-<sup>83</sup> reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> beyond such palpable examples, in blurry domains of social-stake-contention-or-confliction undermines the true ‘~~implicated—attendant—ontological-contiguity~~<sup>67</sup>?~educated—  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
<imbued—notional~cogency>’<sup>40</sup> †epistemic-  
totalising<sup>33</sup> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting, -  
†decompulsing} delinearity~for-cogency dynamics of notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising—frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing as to transversality-<for-sublimating—existential-eventuating/denouement,—from—‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated—affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> (whether blurrily undermining appropriate

competence-level of discursivity or appropriate deferential-formanlisation-transference level of discursivity) so-associated, and so-critically as to wrongly projected equivalence of ‘beholdening as sovereignising-imbued-subontologisation/subpotentiation’ desublimating~existentialising-decisionality-<as-to-disontologising/re-ontologising—aporeticism> with ‘unbeholdening sublimating-nascence ontologising-depth of the full-potency of existence’ sublimating~existentialising-decisionality-<as-to-disontologising/re-ontologising—aporeticism> as to social-stake-contention-or-confliction associated with social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising-decisionality-<as-to-disontologising/re-ontologising—aporeticism> (as reflected in inducing an ambiguous continuity between genuine-knowledge and chicanery, social/institutional intellectualism and social/institutional sycophantic-sophistry, alchemy and chemistry, quackery and medicine, technological-advancement and technical-mystification, flawed-industrial-analyses-and-certifications and disinterested-scientific-analyses-and-certifications, etc.). notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising—frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing as to transversality-<for-sublimating-existential-eventuating/denouement, from ‘thinking at first/pure predisposition preemptive of prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> is effectively at the very core of human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring induced self-becoming/self-conflatedness<sup>13</sup>/formative-supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence> as conflating towards the possibility of ‘scularity/immanency of existence’s ontological-normalcy/postconvergence’, and so as to ‘human intellection exercise direct-or-elicited very own self-distantiation’ (involving

appropriate ‘metaphoricity’<sup>57</sup> as of †epistemic-  
totalising<sup>33</sup> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting, -  
†decompulsing† delinearity~for-cogency <amplituding/formative-epistemicity>-  
totalising~renewing-realisation/re-perception/re-thought, -in-supererogatory~epistemic-  
conflatedness<sup>13</sup>) and appropriate deferential-formanlisation-transference sense of distantiation  
over distractive-alignment-to-<sup>83</sup> reference-of-thought-<of-  
apriorising/axiomatising/referencing><sup>30</sup>. With regards to human Being-  
development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-  
infrastructure-of- meaningfulness-and-teleology , ‘distractive-alignment-to-<sup>83</sup> reference-of-  
thought-<of-apriorising/axiomatising/referencing><sup>30</sup> translates in the overlooking of the  
effectively requisite social-stake-contention-or-confliction prospective human  
postconverging~aporeticism-overcoming/unovercoming’ (as to a threshold where  
subontologisation/subpotentiation supposedly takes over from re-  
ontologisation/omnipotentiality, and it is quite interesting to realise that there is hardly any  
distractive-alignment-to-<sup>83</sup> reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> in  
posturing for limiting human re-ontologisation/omnipotentiality with regards to nascent-  
particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-  
completeness<sup>87-83</sup> reference-of-thought-<sup>84</sup> devolving> existentialising-decisionality-<as-to-  
disontologising/re-ontologising—aporeticism> that can so-arise as constrained to human  
temporal-and-immediate advantageously perceived positive-opportunism—of-social-  
functioning-and-accordance<sup>75</sup>, whereas on-the-other-hand pedantising/muddling/formulaic-  
hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-  
totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-  
relative-ontological-completeness ) distractive-alignment-to-<sup>83</sup> reference-of-thought-<of-  
apriorising/axiomatising/referencing><sup>30</sup> is rather elevated when it comes to social-and-

institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality-  
 <as-to-disontologising/re-ontologising—aporeticism> as to social-stake-contention-or-  
 confliction). Critically in this regards, notional~self-distantiation-<imbued—re-motif-and-re-  
 apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising—  
 frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing as to transversality-  
 <for-sublimating-existential-eventuating/denouement,—from-‘thinking-at-first/pure-  
 predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-  
 prospectively-disambiguated—affirmed-and-unaffirmed-‘motif-and-  
 apriorising/axiomatising/referencing’><sup>101</sup> is merely the translation of the perspective  
 ontological-normalcy/postconvergence of inherent existence as to an impasse/break between  
 relative-ontological-incompleteness<sup>88</sup> and relative-ontological-completeness<sup>87</sup> (with regards to  
 their varying projection of <amplituding/formative>disposedness/psychologismic-construct-  
 <as-to-orientation/value-construct/valuation—and-derived-parameterising> and  
 <amplituding/formative>entailment-(as-to-totalising-contiguous/coherent—factuality-of-  
 variability) as to <sup>45</sup>foregrounding\_\_entailment-<in-succession-of-profound-supererogation<sup>96</sup>>-  
 <postconverging—narrowing-down~sublimation-as-to-‘existence—as-sublimating-  
 withdrawal/unenframing/re-ontologising,—elicited-from-prospective—profound-  
 supererogation<sup>96</sup>’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup>’;-as-operative-notional~<sup>18</sup>deprocrypticism)). This can starkly be  
 appreciated in the instance of Being-development/ontological-framework-expansion—as-to-  
 depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology  
 wherein for instance the notion of God-of-plane in an animistic social-setup speaks of a  
 fundamental preconverging/postconverging—rede-mentating/restructuring/reparadigmig  
 notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-  
 referencing>/‘distantiation of contemplative existentialising—frame-of-entailment-of-motif-

and apriorising/axiomatising/referencing as to transversality-<for-sublimating-existential-  
eventuating/denouement, from 'thinking-at-first/pure-predisposition-preemptive-of-  
prospective-disontologising/subontologising'—as-of-prospectively-disambiguated-affirmed-  
and-unaffirmed-'motif-and-apriorising/axiomatising/referencing'><sup>101</sup> as to the fact that the  
positivistic/rational-empiricist <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is of utter  
'<amplituding/formative>disposedness/psychologismic-construct-<as-to-orientation/value-  
construct/valuation—and-derived-parameterising> and <amplituding/formative>entailment-<as-  
to-totalising-contiguous/coherent-factuality-of-variability>' break/impasse (with the animistic  
meta-conceptualisation scheme of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as to its prospectively  
uninstitutionalised-threshold<sup>102</sup>) for inducing the appropriate perspective ontological-  
normalcy/postconvergence (to enable the eventual epistemicity growth/conflatedness<sup>13</sup> of the  
animistic social-setup into a positivistic/rational-empiricist conceptivity/epistemic-  
reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing} -and-  
empowering>); and this is effectively the critical posture of the genuine social intellectual-  
function/posture as to its prospective registry-worldview/dimension opening-up function as to  
perspective ontological-normalcy/postconvergence not constrained to the  
punctual/immediacy/constituted/compulsions-encumbered human social-stake-contention-or-  
confliction <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> <preconverging~'motif-  
and-apriorising/axiomatising/referencing'—entailing>-existentialising—  
enframing/imprintedness-<as-to-<sup>14</sup> historicity-tracing—in-presencing—  
hyperrealisation/hyperreal-transposition) for the possibility of re-  
ontologisation/omnipotentiality (and it is such a conceptivity/epistemic-reflexivity/epistemicity-  
relativism-determinism-<reifying {as-to-knowledge-developing} -and-empowering> underlied  
by distantiation that is behind a Rousseauist noble-savage conception not necessarily by  
implying that the noble-savage is punctually/immediately of a positivism/rational-empiricism

mental-projection for instance but rather of an equivalent human potential self-becoming/self-  
 conflatedness<sup>13</sup>/formative–supererogating-<projective/reprojective—aestheticising-re-motif-  
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-  
 normalcy/postconvergence> thus with the latter construed as the more essential definition of  
 humanity as from ‘<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>  
 notion of supererogatory–progressivity’). Insightfully, this points out that the very exercise of  
 making-available/opening-up prospective knowledge as of organic-knowledge is inevitably tied  
 down to the exercise of underlining simultaneously a prospective threshold of  
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
 <amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness } and  
 associated epistemic-decadence (but then the detachment and lesser ‘emotional-involvement’  
 with regards to nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-  
 their-relative-ontological-completeness –<sup>8</sup> reference-of-thought-<sup>3</sup> devolving> renders such an  
 exercise less problematic than with regards to the imposing/impostoring self-presence/self-  
 constitutedness<sup>14</sup>-<in-perspective–epistemic-abnormalcy/preconvergence<sup>31</sup>> of social-and-  
 institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality-  
 <as-to-disontologising/re-ontologising—aporeticism> prone to <sup>79</sup>presencing—absolutising-  
 identitive-constitutedness<sup>14</sup>). Thus the genuine social intellectual–function/posture is ever  
 always about emphasising the ontological-veracity of human knowledge rather constrained to  
 existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-  
 prospective–profound-supererogation<sup>96</sup> for prospective human re-  
 ontologisation/omnipotentiality (however the remoteness to  
 punctual/immediacy/constituted/compulsions-encumbered human social-stake-contention-or-  
 confliction <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> <preconverging~‘motif-

~~and-apriorising/axiomatising/referencing'—entailing>-existentialising—~~  
~~enframing/imprintedness-(as-to- historicity-tracing—in-presencing—~~  
~~hyperrealisation/hyperreal-transposition))~~ as this is exactly what makes-available/keeps-open  
 prospective human sublimating-nascence (as a requisite sublimation-over-desublimation  
 function/posture that is most important and cannot be allowed to be undermined by the  
 immediacy-driven/nombrilistic positive-opportunism—of-social-functioning-and-accordance<sup>75</sup>  
 of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> social-vestedness/normativity-  
~~<discretely-implied-functionalism>)~~ and so especially in opening-up prospective registry-  
 worldviews/dimensions as to human ~~Being-development/ontological-framework-expansion-as-~~  
~~to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology~~  
~~psychologismic epistemic acutisation—difficulty <for, residualising—~~  
~~{decompulsing} delinearity~for-cogency>—magnitude {of-experientiality/experiment}~~ and the positive-  
 opportunism—of-social-functioning-and-accordance<sup>75</sup> then arising with the corresponding  
~~institutional-development-as-to-social-function-development and living-development-as-to-~~  
~~personality-development psychologismic epistemic acutisation—difficulty <for,-~~  
~~residualising—{decompulsing} delinearity~for-cogency>—magnitudes {of-experientiality/experiment}~~. In this  
 regards, the notion of dimensionality-of-sublimating<sup>25</sup> ~~—~~  
~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-~~  
~~conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-~~  
~~drivenness-equalisation)~~ associated with the genuine social intellectual-function/posture  
 notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-  
 referencing>/'distantiation of contemplative existentialising—frame-of-entailment-of-motif-  
~~and-apriorising/axiomatising/referencing~~ as to transversality-<for-sublimating-existential-  
~~eventuating/denouement, from 'thinking-at-first/pure-predisposition-preemptive-of~~  
~~prospective-disontologising/subontologising'—as-of-prospectively-disambiguated-affirmed-~~

and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’<sup>101</sup> implies that the-very-  
same instigative firstnatureddness—as-to-inkling intemporal-disposition originariness-parrhesia,—  
as—spontaneity-of-aestheticisation gesturing-of-sublimation-over-desublimation ‘that is ever  
always lost prospectively to all habituated secondnaturedd institutionalisation as to their  
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> social-vestedness/normativity-  
<discretely-implied-functionalism>’, is the-very-same intemporal-disposition originariness-  
parrhesia,—as—spontaneity-of-aestheticisation gesturing-of-sublimation-over-desublimation that  
is warranted and ontologically-valid for prospective human emancipation/sublimation with the  
contention that claims from the ‘distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-  
apriorising/axiomatising/referencing><sup>30</sup> pedantising/muddling/formulaic-hollowing-out—in-  
subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-  
as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-  
completeness<sup>87</sup> ) of the various registry-worldviews/dimensions’ are ‘exactly non-responsible’  
for the possibility of their priorly-educed as well as prospective sublimation/emancipation (in  
reflection of their pedantising/muddling/formulaic-hollowing-out—in-  
subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-  
as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-  
completeness<sup>87</sup> ) dimensionality-of-desublimating-lack-of<sup>26</sup> )  
<<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
conflatedness<sup>12</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
drivenness-equalisation) as failing to reflect holographically-<conjugatively-and-  
transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>—of-the-  
human-institutionalisation-proces. Critically, the genuine social intellectual–function/posture is  
thus much more than just about identitive specificities of <sup>79</sup>presencing—absolutising-identitive-  
constitutedness<sup>14</sup> <preconverging~‘motif-and-apriorising/axiomatising/referencing’–

entailing>-existentialising—enframing/imprintedness-⟨as-to-<sup>4</sup> historicity-tracing—in-  
 presencing—hyperrealisation/hyperreal-transposition) as to just contrastive and balancing-  
 out/equanimity conception of sublimation-over-desublimation as to the-very-same  
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-  
 existentialising—enframing/imprintedness-⟨as-to- historicity-tracing—in-presencing—  
 hyperrealisation/hyperreal-transposition) psychological-complexes (as so-associated with  
 fairness/equanimity advocacy) but projects of an altogether renewed momentousness of  
 <postconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-  
 existentialising—framing/imprinting-⟨as-to-prospective-<sup>46</sup> historicity/ontological-  
 eventfulness<sup>38</sup> /ontological-aesthetic-tracing-<perspective—ontological-  
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) in re-originary-  
 as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-⟨imbued-  
 postconverging/dialectical-thinking<sup>21</sup> -‘projective-insights’/‘epistemic-projection-in-  
 conflatedness<sup>12</sup>’-of-notional~<sup>18</sup> deprocrypticism-prospective-sublimation)90; such that in effect  
 (as can be appreciated more candidly with the truly cumulative nature of the natural sciences as  
 to <sup>46</sup>historicity/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective—  
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) the  
 genuine social intellectual—function/posture is of most profound-supererogation<sup>96</sup> about relaying  
 a <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
 ontologising~conceptualisation for human re-ontologisation/omnipotentiality across the  
 <cumulating/recomposuring~attendant—ontological-contiguity >-succession of registry-  
 worldviews/dimensions so-underlined as to dimensionality-of-sublimating<sup>25</sup> |  
 <⟨amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>12</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness—equalisation) (and we can appreciate that the

<cumulating/recomposuring~attendant~ontological-contiguity >-successive registry-  
 worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory~de-  
 mentativity 'are not in a contrastive equivalence relation' between the 'prior registry-  
 worldview's/dimension's <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> of social-  
 stake-contention-or-confliction' and the 'prospective registry-worldview's/dimension's  
<sup>61</sup>nonpresencing-<perspective~ontological-normalcy/postconvergence> social-stake-  
 contention-or-confliction' given that the latter utterly redefines the existentialising~frame-of-  
 entailment-of-motif-and-apriorising/axiomatising/referencing for human  
 sublimation/emancipation over prior desublimation/gimmickiness conception explaining why it  
 'is reflective of <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-  
 <perspective~ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-  
 determinism'> as to the-very-same-immanent-existence/intrinsic-reality/ontological-  
 veridicality,-as-to-'human<amplituding/formative~epistemicity>totalising~purview-of-  
 construal as of human limited-mentation-capacity-deepening—as-subjecting-  
 limitedness/human-subpotency-to-'duced-unlimitedness/existence-sublimating-nascence'<sup>233</sup>  
 while the former rather 'is reflective of <sup>47</sup>historicity-tracing—in-presencing-  
 hyperrealisation/hyperreal-transposition as to a <amplituding/formative-  
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>  
 that is poorly contemplative of the-very-same-immanent-existence/intrinsic-reality/ontological-  
 veridicality,-as-to-'human<amplituding/formative~epistemicity>totalising~purview-of-  
 construal warrant for human limited-mentation-capacity-deepening—as-subjecting-  
 limitedness/human-subpotency-to-'duced-unlimitedness/existence-sublimating-nascence'<sup>233</sup>);  
 so-underlying the contrast that <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-  
 tracing-<perspective~ontological-normalcy/postconvergence-reflected-'epistemicity-  
 relativism-determinism'> implications of nascent-particular/incipient-and-material/technical-

sublimations-~~blinded-to-their-relative-ontological-completeness~~<sup>37, 8</sup> - reference-of-thought-  
~~devolving~~ are relatively readily appraised as to their relative-ontological-completeness while  
<sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-~~perspective~~-  
~~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’~~>  
 implications of human social-and-institutional-frameworks-of—  
 referencing/registering/decisioning existentialising—decisionality-~~as-to-disontologising/re-~~  
~~ontologising—aporeticism~~> are rather prone to <sup>79</sup>presencing—absolutising-identitive-  
 constitutedness<sup>14</sup> are prone to relative-ontological-incompleteness<sup>88</sup> distorted-  
 originariness/distorted-origination <sup>47</sup>historicity-tracing—in-presencing—  
 hyperrealisation/hyperreal-transposition. What is thus implied herein as most critical about the  
 human and humanity is the capacity for profound-supererogation<sup>96</sup> (as to human limited-  
 mentation-capacity-deepening—~~as-subjecting-limitedness/human-subpotency-to-‘educed-~~  
~~unlimitedness/existence-sublimating-nascence~~<sup>2,33</sup> implication of <sup>61</sup>nonpresencing-~~perspective-~~  
~~ontological-normalcy/postconvergence~~>) and so ‘more than just a positive-opportunism—of-  
 social-functioning-and-accordance<sup>75</sup> relation to <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ as of the  
 registry-worldview/dimension station/locus of ~~amplituding/formative-epistemicity~~-  
 totalising~thrownness-in-existence<sup>35</sup>, -imbued-projective-arbitrariness/waywardness-~~as-to-the-~~  
~~human—projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-~~  
~~referencing-process-of-‘~~amplituding/formative-epistemicity~~>totalising~conceptualisation’~~) in  
~~preconverging~~-existential-extrication-as-of-existential-unthought. Fundamentally, the  
 ‘contrastive inequivalence relation’ implied as of notional~self-distantiation-~~imbued—re-~~  
~~motif-and-re-apriorising/re-axiomatising/re-referencing~~>/‘distantiation of contemplative  
 existentialising—frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing as to  
 transversality-~~for-sublimating—existential-eventuating/denouement, from-‘thinking-at-~~  
~~first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-~~

prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-  
apriorising/axiomatising/referencing’<sup>101</sup> is critically the ‘manifestation of the very ontological-  
normalcy/postconvergence nature of existence but for the confusion of human limited-  
mentation-capacity—as subjecting-‘~~educed-unlimitedness/existence-sublimating-nascence~~<sup>2</sup>-  
to-limitedness/human-subpotency induced <sup>79</sup>presencing—absolutising-identitive-  
constitutedness<sup>14</sup>’. Thus in effect notional~self-distantiation-<imbued—re-motif-and-re-  
apriorising/re-axiomatising/re-referencing> actually reflects the reality of human limited-  
mentation-capacity-deepening—as subjecting-limitedness/human-subpotency to-‘~~educed-  
unlimitedness/existence-sublimating-nascence~~<sup>233</sup> (rather than truly of diagonal contrast with  
distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup>),  
and so in the sense that existence as of its ontological-normalcy/postconvergence is  
unbeholdening to human limited-mentation-capacity—as subjecting-‘~~educed-  
unlimitedness/existence-sublimating-nascence~~<sup>2</sup> to-limitedness/human-subpotency (as to its  
<amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>, -imbued-  
projective-arbitrariness/waywardness-(as-to-the-human-projective/reprojective—  
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing-process-of-  
‘<amplituding/formative-epistemicity>totalising~conceptualisation’)) which beholdening  
‘wrongly projects a contrastive equivalence relation’ between notional~self-distantiation-  
<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> and distractive-  
alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup>; as rather  
notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-  
referencing> is a ‘submission-to and making-up-to existence’s ontological-  
normalcy/postconvergence’ as to when relative-ontological-completeness<sup>87</sup> is-educed—and-  
avails—and-re-avails (and not a contrastive equivalence ‘submission-to and making-up-to  
human-subpotency epistemic-abnormalcy/preconvergence<sup>31</sup>’ in relative-ontological-

incompleteness<sup>88</sup> as wrongly implied with distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup>), thus speaking rather of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that accompanies existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression. In this respect, we can appreciate that appropriate notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> is effectively what is bound to bring about momentous <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as to a human genuine social intellectual-function/posture (underlied by ontological-commitment<sup>66</sup>-<implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup>-as-being-as-of-existential-reality>) wherein without such a ‘submission-to and making-up-to existence’s ontological-normalcy/postconvergence’ the transition say between classical-mechanics—axiomatic-constructs and theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs would have been problematic (if the proponents of the former as of human institutional social-stake-contention-or-confliction adopted a distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> as to a contrastive equivalence ‘submission-to and making-up-to human-subpotency epistemic-abnormalcy/preconvergence<sup>31</sup>’ in relative-ontological-incompleteness<sup>88</sup>, but then the very healthy intellectual environment meant that even the proponents of the superseded classical-mechanics—axiomatic-constructs were already involved in a healthy notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> that would be receptive to such an eventual <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> anarchistic-growth/anarchisation-for-re-ontologisation-<as-to-conscious/unconscious epistemically-sound induced ‘demoronisation-<sublimating-nascence,-

~~nonextricatory-sublimating-upstreaming/‘amontée’>~~ postconverging/dialectical-thinking<sup>21</sup>  
 conception of residual re-originary anarchistic incipency of human social-functioning-and-  
 accordance—as-of-social-stake-contention-or-confliction<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>’)’  
 while in contrast such transformation implied (with respect to the relative blurriness-  
~~<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-~~  
~~disontologising-formulaic-dragging-out/hollowing-out>~~ of ‘social-and-institutional-  
 frameworks-of—referencing/registering/decisioning existentialising—decisionality—~~as-to-~~  
~~disontologising/re-ontologising—aporeticism>~~ as to immaterial/social overall relative-  
 ontological-incompleteness<sup>88</sup>—presublimation-construct-of—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
 eliciting ontologically-flawed distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-  
 apriorising/axiomatising/referencing><sup>30</sup> as of a contrastive equivalence ‘submission-to and  
 making-up-to human-subpotency epistemic-abnormalcy/preconvergence<sup>31</sup>’ in relative-  
 ontological-incompleteness<sup>88</sup>) has tended to be relatively problematic inducing desublimating  
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
~~<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-~~  
~~<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup>>~~ as can  
 be appreciated with the ~~<cumulating/recomposuring~attendant—ontological-contiguity >-~~  
 successive registry-worldviews/dimensions<sup>83</sup> reference-of-thought  
 postconverging—~~aporeticism-overcoming/unovercoming~~. Supererogation<sup>96</sup> as such (as so-  
 undergirded by notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-  
 axiomatising/re-referencing>/‘distantiation of contemplative existentialising—frame-of-  
 entailment-of-motif-and-apriorising/axiomatising/referencing as to transversality—~~<for-~~  
~~sublimating-existential-eventuating/denouement,—from-‘thinking-at-first/pure-predisposition-~~  
~~preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-~~  
 disambiguated—affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup>)

is actually the very essential epistemicity attribute of the full-potency of existence, and it is so underlined by the perspective ontological-normalcy/postconvergence veracity of existence as to phenomenal/manifest~subpotencies-(in-transitive-conflatedness<sup>13</sup>-reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence) supervening manifestations in notional~conflatedness<sup>13</sup> (as <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>61</sup>), so-reflected in the fact that while physics principles explain physical phenomena, their reflection in chemical processes speaks to the overall chemistry supervening determination (explaining why chemistry is effectively practiced in its phenomenal conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing} -and-empowering> of supervening/supererogating apriorising/axiomatising/referencing- {of- 'prospectively-implicated-attendant-ontological-contiguity' ~educated-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>' }—conflatedness<sup>13</sup>-in-{preconverging-ment-by}-postconverging-entailment and not as to constitutive physics even as physics relevant insights are then reconstrued in epiphenomenal terms as to chemistry supervening), just as the reflection of chemical processes in biological phenomena speaks to the overall biological supervening determination (explaining why biology is effectively practiced in its phenomenal conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing} -and-empowering> of supervening/supererogating apriorising/axiomatising/referencing- {of- 'prospectively-implicated-attendant-ontological-contiguity' ~educated-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>' }—conflatedness<sup>13</sup>-in-{preconverging-ment-by}-

~~postconverging-entailment~~ and not as to constitutive chemistry even as chemistry relevant insights are then reconstrued in epiphenomenal terms as to biology supervening) and likewise the reflection of biological and neurological embodiment processes in human and social consciousness speaks to an overall consciousness supervening determination (explaining why the human and social sciences are effectively practiced in phenomenal conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-~~<reifying {as-to-knowledge-developing} -and-empowering>~~ of supervening/supererogating ~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity’ ~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~<imbued-notional~cogency>’ }~~—conflatedness<sup>13</sup> -in- {preconverging-ment-by}-~~postconverging-entailment~~ and not as to constitutive biology and neurology even as biology and neurology relevant insights are then reconstrued in epiphenomenal terms as to human and social sciences supervening), and such secondary epiphenomenalities as of various levels of phenomenal/manifest~subpotencies-~~(in-transitive-conflatedness<sup>3</sup> -reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence)~~ critically explains existence’s ‘phenomenality-by-epiphenomenalities supervening-as-supererogating imbued superseding-oneness-of-ontology’ (as so-epistemically underlying ~~supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~~-of-~~apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting<sup>3</sup> -for-conceptualisation~~ as to ~~postconverging-de-mentating/structuring/paradigming~~ effective transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~). For that matter in-effect all such subject-matters are actually for-human-studies/for-human-constructs of conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-~~<reifying {as-to-knowledge-developing} -and-empowering>~~ as to ‘human consciousness point-of-departure for their knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-~~<in-~~~~

prospective Psychologismic~apriorising/axiomatising/referencing- {of- 'prospectively-  
 implicated- attendant- ontological- contiguity ' ~duced-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity- contiguity-  
 <imbued- notional~ cogency>' } — conflatedness <sup>3</sup> -in- {preconverging- ment- by}-  
 postconverging- entailment> and appraisal'), and so as the more 'empirically exact'  
 supererogatory~ acuity/perspicacity/astuteness/edginess/incisiveness conception of overall  
 science reflection of the full-potency of existence (with the implication here that it is human  
 genuine social intellectual- function/posture as to human consciousness supervening-as-  
 supererogating determination that hold the sublimating-over-desublimating key for prospective  
 re-ontologisation/omnipotentiality as of human conceptivity/epistemic-reflexivity/epistemicity-  
 relativism-determinism- <reifying {as-to- knowledge- developing}- and- empowering>); as to the  
 fact that the enlightening ushered as of intemporal firstnatureddness- as-to- inkling- across the  
 <cumulating/recomposuring~ attendant- ontological- contiguity >- successive registry-  
 worldviews/dimensions and reflected sparingly/thinly with the Socrates, Copernicuses, Galileos,  
 Descartes, Kants, Newtons, Leibniz, Rousseaux, Diderots, Pasteurs, Lavoisiers, Teslas,  
 Einsteins, etc. as to their <postconverging~ 'motif-and- apriorising/axiomatising/referencing'-  
 entailing>- existentialising — framing/imprinting- <as-to- prospective- <sup>4</sup>historiality/ontological-  
 eventfulness <sup>3</sup> /ontological-aesthetic-tracing- <perspective- ontological-  
 normalcy/postconvergence-reflected- 'epistemicity-relativism-determinism'> (but more  
 expansively translated as to human intemporal-individuation dynamics of Being-  
 development/ontological-framework-expansion- as-to- depth-of- ontologising- development-as-  
 infrastructure-of- meaningfulness-and- teleology , institutional-development- as-to- social-  
 function-development and living-development- as-to- personality-development psychologismic-  
 epistemic- acutisation — difficulty <for, residualising- {decompulsing}- delinearity- for- cogency>  
 magnitudes {of- experientiality/experiment} induced human-subpotency 'fatedness-of- sublimation-over-

desublimation to existence-potency ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process ’) are the more ‘decisively empirical reason’ for human sublimation-over-desublimation than any vague conceptions of inoperant and imaginary notional-constitutedness<sup>14</sup> potency of shallow-supererogation<sup>96</sup> with the implication that our own self-conscious conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing}-and-empowering> as herein implied (as of prospective ‘relative-ontological-incompleteness<sup>88</sup>/relative-ontological-completeness<sup>87</sup>’ <sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness<sup>13</sup>/formative-supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence> as to human-and-social-expectations/anticipations—metaphoricity<sup>57</sup>-as-preconverging/postconverging-rede-mentating/restructuring/reparadigming-psychologism<sup>89</sup>) is the most critical supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness notion for prospective human sublimation-over-desublimation. Critically, supererogation<sup>96</sup> as to undergirding notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> imbued psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-conflatedness<sup>13</sup>/formative-supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence> speaks to the more fundamental element of human-subpotency that is ‘human effecting’ (notionally construed as from perspective ontological-normalcy/postconvergence epistemic-projection), as herein notionally reflected ‘as to apriorising/axiomatising/referencing- {of-‘prospectively-

~~implicated\_attendant-ontological-contiguity 'reduced-~~  
~~existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional-cogency>' }—constitutedness<sup>14</sup>-in-preconverging-entailment (effecting-~~  
~~parsimony-as-of-shoddiness-and-incompleteness-to—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) and~~  
~~apriorising/axiomatising/referencing- {of- 'prospectively implicated\_attendant-ontological-~~  
~~contiguity 'reduced-~~  
~~existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional-cogency>' }—conflatedness<sup>13</sup>-in- {preconverging-ment-by}-~~  
~~postconverging-entailment(effecting-wholeness-as-of-profoundness-and-completeness-to—~~  
~~<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>)'. The undergirding notional~self-distantiation-<imbued—re-~~  
~~motif-and-re-apriorising/re-axiomatising/re-referencing> derivation involved in~~  
~~supererogation<sup>96</sup> can be appreciated from a transcendence-and-~~  
~~sublimity/sublimation/supererogatory~de-mentativity insight, wherein for instance individuals~~  
~~notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-~~  
~~referencing> (beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of-preconverging-existential-~~  
~~extrication-as-of-existential-unthought><sup>5</sup>) say in a non-positivistic like an animistic social-setup~~  
~~notionally implies a <supererogatory~human-subpotency>-effecting 'psychosomatic reactivity~~  
~~as to the animistic apriorising/axiomatising/referencing- {of- 'prospectively-~~  
~~implicated\_attendant-ontological-contiguity 'reduced-~~  
~~existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional-cogency>' }—relation-to-the-world conceptivity/epistemic-~~  
~~reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing} -and-~~  
~~empowering>' (which will define such an animistic social-setup conception of 'psychological~~  
~~placeboic-palliation practice associated with its warped-consciousness occultisms mental-~~  
~~aestheticisation—architectonically-consigning—aestheticised-perceptibility-and-disposition~~

apriorising/axiomatising/referencing- {of-~~prospectively implicated attendant~~ ontological-  
contiguity }~educated-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—relation-to-the-world’ along the same lines of our modern-  
day ‘positivistic psychological science’ which it is herein contended as well is rather of a  
‘psychological placeboic-palliation practice as of an occlusive-consciousness which by its  
mental-aestheticisation—architectonically-consigning—aestheticised-perceptibility-and-  
disposition      apriorising/axiomatising/referencing- {of-~~prospectively implicated attendant~~  
ontological-contiguity }~educated-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—relation-to-the-world      occludes      its      fundamental  
preconverging/postconverging–de-mentative/structural/paradigmatic      social-construct  
deficiencies that can be reflected upon as of prospective notional~self-distantiation-<imbued—  
re-motif-and-re-apriorising/re-axiomatising/re-referencing>      as      from      prospective  
<sup>18</sup>deprocrypticism–or–preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought      protensive-  
consciousness’); as to the fact that a typical individual of a ‘psychosomatic reactivity positivistic

apriorising/axiomatising/referencing- {of-~~prospectively implicated attendant~~ ontological-  
contiguity }~educated-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—relation-to-the-world      conceptivity/epistemic-  
reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing}-and-  
empowering>’ will be psychosomatically unresponsive to such a non-positivistic ‘psychological  
placeboic-palliation practice associated with its warped-consciousness occultisms mental-  
aestheticisation—architectonically-consigning—aestheticised-perceptibility-and-disposition  
apriorising/axiomatising/referencing- {of-~~prospectively implicated attendant~~ ontological-

contiguity ' ~educated-

existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>' }—relation-to-the-world' so-underlied by its unresponsiveness

to the animistic social-setup motif-and-apriorising/axiomatising/referencing-psychologism

imbued preconverging/dementing<sup>20</sup>-qualia-schema' (so-construed as from prospective

positivism/rational-empiricism occlusive-consciousness motif-and-

apriorising/axiomatising/referencing-psychologism imbued postconverging/dialectical-

thinking<sup>21</sup>-qualia-schema'), and so just as along the same lines of appropriate prospective

notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-

referencing> arising from profound contemplation and understanding of the underlying

<amplifying/formativ-epistemicity>totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> (reflecting the 'psychological placeboic-

palliation practice as of an occlusive-consciousness mental-aestheticisation—architectonically-

consigning-aestheticised-perceptibility-and-disposition apriorising/axiomatising/referencing-

{of- 'prospectively implicated\_ attendant-ontological-contiguity ' ~educated-

existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>' }—relation-to-the-world') defining our positivism-

<sup>80</sup>procrypticism prospectively uninstitutionalised-threshold<sup>102</sup> in <sup>80</sup>procrypticism-or-

disjointedness-as-of-<sup>83</sup>reference-of-thought as to its social-setup motif-and-

apriorising/axiomatising/referencing-psychologism imbued preconverging/dementing<sup>20</sup>-

qualia-schema' (as so-construed rather as from prospective <sup>18</sup>deprocrypticism-or-preempting—

disjointedness-as-of-<sup>83</sup>reference-of-thought protensive-consciousness motif-and-

apriorising/axiomatising/referencing-psychologism imbued postconverging/dialectical-

thinking<sup>21</sup>-qualia-schema'). In this regards, an elaborate grasp/understanding of our positivism-

<sup>80</sup>procrypticism modern-day 'psychological science' in its various institutional setups of

<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> purposes as to social-functioning-and-accordance—as-of—social-stake-contention-or-confliction like ‘occluding <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’ administrative, educational, marketing, psychoanalysis or even statal dark-arts/ploys/gimmicks points out that in-the-bigger-scheme-of-things their ‘apparently sublimating ontologising-depth’ (as construed from a ‘projected prospective <sup>18</sup>deprocrypticism—or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> sublimating apriorising/axiomatising/referencing- {of-  
‘prospectively-implicated-attendant-ontological-contiguity’ ~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—relation-to-the-world) is critically about our positivism-<sup>80</sup>procrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> occlusive-consciousness obliviousness to its prospectively uninstitutionalised-threshold<sup>102</sup> <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}) desublimating implications of human psychology; wherein supposed ‘psychological science’ projection in ‘stratagems of extricatory solutions considered of sublimating—existentialising-decisionality’ involving abstract ‘mere-formulaicity/ritualisation-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
‘epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
originariness/re-origination’> of science as science-ideology’ and integrating scientific methods, statistics and mathematics but so-rather as to an ‘incipient positivism-<sup>80</sup>procrypticism occlusivity <sup>83</sup>reference-of-thought-<sup>84</sup>devolving of shallow supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness as to totalisingly-ing—discretion/whim-of-thought pretense-of-sublimation’ so-paradoxically ‘validate the very

inherent manifest inherent preconverging–de-mentating/structuring/paradigming vices-and-impediments<sup>105</sup>/limitations of our positivism–<sup>80</sup>procrpticism registry-worldview’s/dimension’s (beyond-the-consciousness-awareness-teleology<sup>99</sup>–~~of-preconverging-existential-extrication-as-of-existential-unthought~~)’ in want for prospective sublimation as to ‘incipient protensivity<sup>83</sup>reference-of-thought-<sup>84</sup>devolving of profound supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness’ entailing-~~amplituding/formative–epistemicity~~totalising~in-relative-ontological-completeness<sup>87</sup>). In this instance, just as in the case with the ‘apparently sublimating ontologising-depth’ as from an animistic society perception in its <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> institutional setups warped occultism <sup>83</sup>reference-of-thought-<sup>84</sup>devolving apriorising/axiomatising/referencing-~~{of-‘prospectively-implicated-attendant-ontological-contiguity’~educated-existentialising/contextualising/textualising}~~ ‘intelligibility/epistemicity/reflexivity–contiguity-~~imbued-notional~cogency~~’ }—relation-to-the-world purposes as being of appropriate social-functioning-and-accordance—as-of-social-stake-contention-or-confliction, our positivism–<sup>80</sup>procrpticism <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> institutional setups occlusive <sup>83</sup>reference-of-thought-<sup>84</sup>devolving apriorising/axiomatising/referencing-~~{of-‘prospectively-implicated-attendant-ontological-contiguity’~educated-existentialising/contextualising/textualising}~~ ‘intelligibility/epistemicity/reflexivity–contiguity-~~imbued-notional~cogency~~’ }—relation-to-the-world purposes of appropriate social-functioning-and-accordance—as-of-social-stake-contention-or-confliction is effectively enamoured to its psychological practices ‘apparently sublimating ontologising-depth’; such that in both cases, their fundamental ‘uninstitutionalised-threshold<sup>102</sup> of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction conception’ (wherein arises the ‘dereification threshold-of-nonconviction/madeupness/bottomlining-in-shallow-

supererogation<sup>96</sup> <as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>90</sup>—apriorising-psychologism> mental-disposition as  
 of ontologically-flawed relation with prospective institutionalisation knowledge-  
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant—ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-ment-by}-  
 postconverging-entailment> <amplituding/formative-epistemicity>causality<sup>91</sup> ~as-to-projective-  
 totalitative—implications-of-prospective-<sup>61</sup> nonpresencing, -for-explicating~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>61</sup>’) is effectively what allows for the  
 possibility and avenue of their respective ‘manifest existential-<disontologising/re-  
 ontologising—aporeticism> and institutionalised desublimating  
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>97</sup> } as  
 well as generalised <amplituding/formative><sup>98</sup> wooden-language-(imbued—temporal—mere-  
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—  
 narratives—of-the-<sup>83</sup> reference-of-thought—<sup>83</sup> categorical-imperatives/axioms/register-  
 teleology<sup>99</sup>’) (and critically this is exactly what renders the logical-basis/logic,-as-derived-  
 from~transversality-<for-sublimating—existential-eventuating/denouement,—from-‘thinking-at-  
 first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-  
 prospectively-disambiguated—affirmed-and-unaffirmed-‘motif-and-  
 apriorising/axiomatising/referencing’><sup>101</sup> of the respective ‘prior secondnatured  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> percolation-channelling-<in-deferential-formalisation-

transference>' irrelevant for prospective firstnatured knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologism~apriorising/axiomatising/referencing- {of- 'prospectively-  
 implicated\_attendant-ontological-contiguity ' ~educed-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—conflatedness<sup>13</sup> in {preconverging-ment-by}-  
 postconverging-entailment> renewed logical-basis/logic,-as-derived-from~transversality-<for-  
 sublimating-existential-eventuating/denouement,-from- 'thinking-at-first/pure-predisposition-  
 preemptive-of-prospective-disontologising/subontologising'—as-of-prospectively-  
 disambiguated-affirmed-and-unaffirmed-'motif-and-apriorising/axiomatising/referencing'><sup>101</sup>  
 so-undertaken by the genuine social intellectual-function/posture as to prospective  
<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> over the prior  
 perspective epistemic-abnormalcy/preconvergence<sup>31</sup>, in reflection of human dimensionality-of-  
 sublimating<sup>25</sup> -(<amplituding/formativ>supererogatory~de-mentativeness/epistemic-growth-  
 or-conflatedness<sup>13</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation) for intemporal-preservation-entropy-or-contiguity-or-ontological-  
 preservation enabling re-ontologisation/omnipotentiality for prospective secondnatured  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> percolation-channelling-<in-deferential-formalisation-  
 transference>). Thus, in both instances inherent existence exudes of a deterministic constraining  
 that is not of prospective apriorising/axiomatising/referencing-sublimating-reflexivity—  
 beholdening to any given human registry-worldview/dimension<sup>79</sup>presencing—absolutising-  
 identitive-constitutedness<sup>14</sup> <preconverging~'motif-and-apriorising/axiomatising/referencing'-  
 entailing>-existentialising—enframing/imprintedness-<as-to-<sup>4</sup> historicity-tracing—in-  
 presencing-hyperrealisation/hyperreal-transposition), with this constraining as of existence-  
 potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression implying

that it is the human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> that adapts/adjusts to existence (and not the other way round as falsely projected with ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the protracted-social—as-to-individual-by-institutional-by-social sovereign’s service’) explaining fundamentally the conceptualisation herein of <sup>15</sup>de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ of human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> as to <sup>83</sup>reference-of-thought-<sup>84</sup>devolving ~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity’ ~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity- <imbued-notional~cogency>’ }—relation-to-the-world as so-reflecting holographically- <conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process~~ . This reality is underlined by the fact that even budding practitioners of science like Newton were caught up preconverging/postconverging-de-mentatively/structurally/paradigmatically in-between/in-transition-with a medieval alchemy and occultism as to non-positivising <sup>83</sup>reference-of-thought-<sup>84</sup>devolving ~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity’ ~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity- <imbued-notional~cogency>’ }—relation-to-the-world~~ and the prospective budding positivism/rational-empiricism science <sup>83</sup>reference-of-thought-<sup>84</sup>devolving ~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity’ ~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity- <imbued-notional~cogency>’ }—relation-to-the-world.~~ The critical point here being about

understanding the more profound veracity of human psychology as to ‘<supererogatory~human-  
 subpotency>-effecting self-becoming/self-conflatedness<sup>13</sup>/formative-supererogating-  
 <projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-  
 referencing,-in-perspective—ontological-normalcy/postconvergence> of human notional~self-  
 distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> incipience  
 of metaphoricity<sup>57</sup> and then <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ (as to superseding/transcending  
 the ‘uninstitutionalised-threshold<sup>102</sup> of social-functioning-and-accordance—as-of-social-stake-  
 contention-or-confliction conception in preconverging/dementing<sup>20</sup>-apriorising-psychologism’  
 as so-represented above with say ‘animistic warped occultism <sup>83</sup>reference-of-thought-  
<sup>84</sup>devolving’ or our ‘positivism—<sup>80</sup>procrypticism occlusive <sup>83</sup>reference-of-thought-<sup>84</sup>devolving  
 psychological science conception’ or for that matter any given registry-worldview/dimension  
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-  
 existentialising—enframing/imprintedness-<as-to-<sup>4</sup> historicity-tracing—in-presencing—  
 hyperrealisation/hyperreal-transposition)); in reflection of the fact that human ‘social and  
 individual consciousness is supererogatorily at the very driving seat of human psychology’ as  
 being about an altogether sublimating-postconverged ‘substantive abstract-tissue-of-social-  
 emanance {epistemic-  
 totalising<sup>33</sup>} hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
 {decompulsing} delinearity~for-cogency—cumulated/recomposed as to cumulating/recomposuring  
 of ‘prospectively implicated\_attendant\_ontological-contiguity<sup>67</sup>?~educed-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> (as to overall reifying-and-empowering-reflexivity-of-ecstatic-  
 existence-as-panintelligibility/panreflexivity<sup>73</sup> -<existentially-imbued-and-educing-<{epistemic-  
 totalising\_ } hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
 {decompulsing} delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—

aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,-  
as herein specifically relevant to human subpotency)) built up by ‘intemporal ontological-  
faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-  
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated relative-  
unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-  
process<sup>68</sup> as of difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-  
the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-  
relativism-determinism<sup>22</sup> implied <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-  
projective-totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-  
unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’ underlying the institutional-  
cumulation/institutional-recomposure-<as-to-<sup>4</sup>historiality/ontological-  
eventfulness<sup>3</sup>/ontological-aesthetic-tracing-<perspective-ontological-  
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}. The  
sublimating-postconverged ‘substantive abstract-tissue-of-social-emanance {epistemic-  
totalising<sup>33</sup>}hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
{decompulsing}delinearity~for-cogency—cumulated/recomposed as to cumulating/recompositing  
of ‘prospectively-implicated-attendant-ontological-contiguity<sup>67</sup>’~duced-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup> so-arises as to successive <postconverging~‘motif-and-  
apriorising/axiomatising/referencing’-entailing>-existentialising—framing/imprinting-<as-to-  
prospective-<sup>4</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-  
<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-  
determinism’>} speaking to the more profoundly veridical conception of human psychology as  
‘postconverging-or-dialectical-thinking<sup>21</sup>—psychology or psychology-of-mentation-dynamics or  
natural~psychological-dynamics’; as to a ‘prospective <sup>61</sup>nonpresencing-<perspective-

ontological-normalcy/postconvergence> sublimating apriorising/axiomatising/referencing- {of-  
 ‘prospectively implicated attendant ontological-contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—relation-to-the-world precedence in sublimatingly  
 postconvergingly—de-mentating/structuring/paradigming human psychology’ rather than a  
 ‘<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> desublimating  
 apriorising/axiomatising/referencing- {of-‘prospectively implicated attendant ontological-  
 contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—relation-to-the-world precedence in  
 desublimatingly/gimmickingly preconverging—de-mentating/structuring/paradigming human  
 psychology as of placeboic-palliation’, failing to factor in the psychological centrality of human  
 ‘epistemic-growth/disquiet/discomfort-(induced-sublimation,-as-from-existence’s—  
 effusing/ecstatic—inlining-as-<sup>46</sup>historiality- {science/authenticity/nonextrication}-beyond-mere-  
 formulaicity/ritualisation-as-<sup>4</sup>historicity-tracing- {science-ideology/fashionability/distraction} )  
 as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-  
 completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup>’ that is incipient-to-and-cultivating-  
 in-supererogation<sup>96</sup> the sublimating—postconverged ‘substantive abstract-tissue-of-social-  
 emanance †epistemic-  
 totalising<sup>33</sup> hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, -  
 †decompulsing} delinearity~for-cogency—cumulated/recomposed as to cumulating/recomposing  
 of ‘prospectively implicated attendant ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> reflecting the ‘momentous <sup>46</sup>historiality/ontological-  
 eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> of human Being-  
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-  
 infrastructure-of- meaningfulness-and-teleology , institutional-development-as-to-social-  
 function-development and living-development-as-to-personality-development psychologism-  
 epistemic-acutisation—difficulty <for, residualising-<sup>{decompulsing}</sup> delinearity-for-cogency>  
 magnitudes<sup>{of-experientiality/experiment}</sup>’. The overall insight here is that the ‘more profound  
 apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-  
 contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—relation-to-the-world conceptivity/epistemic-  
 reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing}-and-  
 empowering> of human notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-  
 axiomatising/re-referencing>’ as to <supererogatory-human-subpotency>—effecting across the  
 <cumulating/recomposuring~attendant-ontological-contiguity >-successive registry-  
 worldviews/dimensions (as from <sup>61</sup>nonpresencing-<perspective-ontological-  
 normalcy/postconvergence> epistemic-projection perspective) is what veridically underlies  
 human psychology as ‘postconverging-or-dialectical-thinking<sup>21</sup>-psychology or psychology-of-  
 mentation-dynamics or natural~psychological-dynamics’ (as superseding by such an underlying  
 ‘psychological <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-  
 <perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-  
 determinism’> of notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-  
 axiomatising/re-referencing>’ all the successive overarching registry-worldviews/dimensions  
 uninstitutionalised-threshold<sup>102</sup> notional~disjointedness of motif-and-  
 apriorising/axiomatising/referencing-psychologism imbued preconverging/dementing<sup>20</sup>-  
 qualia-schema’ naively of their given <amplituding/formative-epistemicity>totalising~self-

referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> in their <sup>79</sup>presencing—  
absolutising-identitive-constitutedness<sup>14</sup> <preconverging~‘motif-and-  
apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
(as-to-<sup>4</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)). This  
basically implies that <supererogatory~human-subpotency>-effecting (construed as from  
perspective ontological-normalcy/postconvergence epistemic-projection as to the  
disambiguation of apriorising/axiomatising/referencing- {of-‘prospectively-  
implicated\_attendant-ontological-contiguity ’~educated-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—constitutedness<sup>14</sup>-in-preconverging-entailment in  
preconverging-or-dementing<sup>20</sup>-apriorising-psychologism and  
apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-  
contiguity ’~educated-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-ment-by}-  
postconverging-entailment in postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-  
psychologism) precedes-and-defines the occasioning/instantiation of human metaphoricity<sup>37</sup> and  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> (given that ‘<supererogatory~human-subpotency>-effecting  
self-becoming/self-conflatedness<sup>13</sup>/formative-supererogating-<projective/reprojective—  
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-  
ontological-normalcy/postconvergence> of human notional~self-distantiation-<imbued—re-  
motif-and-re-apriorising/re-axiomatising/re-referencing> incipience of metaphoricity<sup>37</sup> and then  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ is what truly reflects notionally/underlyingly unbeholding  
re-motif-and-re-procession/re-automatism<sup>46</sup> historicity/ontological-eventfulness<sup>38</sup>/ontological-  
aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-

relativism-determinism’> whereas ‘<supererogatory~human-subpotency>-effecting self-  
 presence/self-constitutedness<sup>14</sup>-<in-perspective-epistemic-abnormalcy/preconvergence<sup>31</sup>> of  
 human notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-  
 referencing> incipience of metaphoricity<sup>57</sup> and then <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ as rather  
 in beholdening is bound to re-motif-and-re-procession/re-automatism<sup>47</sup> historicity-tracing—in-  
 presencing—hyperrealisation/hyperreal-transposition); inherently-so because human  
 <amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>,-imbued-  
 projective-arbitrariness/waywardness-<as-to-the-human-projective/reprojective—  
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing-process-of-  
 ‘<amplituding/formative-epistemicity>totalising~conceptualisation’> implies that human-  
 subpotency intelligibility can only arise as to ‘human ontological-faith-notion-or-ontological-  
 fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-  
 so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-  
 ontological-good-faith/authenticity ~postconverging-de-  
 mentating/structuring/paradigming ,—over-desublimating-deselectivity-of-ontological-bad-  
 faith/inauthenticity ~preconverging-de-mentating/structuring/paradigming ’ so-reflected  
 notionally/underlyingly as to ‘<supererogatory~human-subpotency>-effecting imbued  
 epistemic-totalising<sup>33</sup> preformulating/preframing/premeaningfulness of notional~originariness-  
 parrhesia,—as-spontaneity-of-aestheticisation’ before the incipience of metaphoricity<sup>57</sup> and then  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as to existentialising—frame-of-entailment-of-motif-and-  
 apriorising/axiomatising/referencing (and so reflecting the ‘full incipient supererogating breadth  
 of human intelligibility transmutation’ enabling the appraisal of human transcendence-and-  
 sublimity/sublimation/supererogatory-de-mentativity that underlies the possibility for human  
 sublimation-over-desublimation as to postconverging-aporeticism—  
 overcoming/unovercoming), hence speaking to the truer unholdening,-as-to-re-originary

backdrop of ‘human ~~epistemic-totalising~~<sup>33</sup>/circumscribing/delineating agency’ underlied by human ~~notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>~~ instigative ~~<supererogatory~human-subpotency>~~-effecting. This critically speaks to the incipiently-and-notionally ‘self-reflexive~instigative-eventuating-~~(as-to-teleological-instigative/incipient~willing/arbitrariness/waywardness/faithdriveness/supererogating-for-human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-  
invalidation)~~ of human embodied-consciousness ~~motif-and-apriorising/axiomatising/referencing-~~ {of-~~‘prospectively-implicated\_attendant-ontological-contiguity’~~ ~educated-~~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity~contiguity-<imbued~notional~cogency>’~~ }—elicited-incipience-of-existentialising–decisionality-<as-to-disontologising/re-ontologising—aporeticism>’ undergirding the ‘full incipient supererogating breadth of human intelligibility transmutation’ (as ‘<supererogatory~human-subpotency>-effecting imbued ~~epistemic-totalising~~<sup>33</sup> preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,-as-spontaneity-of-aestheticisation’ before the incipience of metaphoricity<sup>57</sup> and then <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as to existentialising–frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing); with existentialising–frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing speaking to the ‘notionally sublimating/desublimating flux of ontologising/disontologising given human limited-mentation-capacity—as-subjecting-‘~~educated-unlimitedness/existence-sublimating-nascence~~’-to-limitedness/human-subpotency’ that is ‘human social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’ as the perpetually supererogating medium for the ‘full incipient supererogating breadth of human intelligibility transmutation’. Notionally, human social-functioning-and-accordance—as-of-social-stake-contention-or-confliction is thus critically ~~(formativeness-<as-to-intersolipsism-of-~~

preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-  
 5) meaningfulness-and-teleology<sup>90</sup>) empowering<to-Self> and (formativeness<as-to-  
 intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-  
 deferentialism>-of-<sup>5</sup> meaningfulness-and-teleology<sup>90</sup>) empowering<to-Other>' in order for the  
 'possibility of the sublimating social to arise as to human-and-social-  
 expectations/anticipations—metaphoricity<sup>57</sup>—as-preconverging/postconverging—rede-  
 mentating/restructuring/reparadigming—psychologism' involving the requisite human limited-  
 mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency to 'educated-  
 unlimitedness/existence-sublimating-nasence'<sup>233</sup> for 'eventual human ontologising-over-  
 disontologising ontological-performance<sup>72</sup>-<including-virtue-as-ontology>' (as to Being-  
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-  
 infrastructure-of- meaningfulness-and-teleology , institutional-development—as-to-social-  
 function-development and living-development—as-to-personality-development psychologismic-  
 epistemic-acutisation—difficulty<for-residualising-<sup>{decompulsing}</sup>delinearity~for-cogency>  
 magnitudes<sup>{of-experientiality/experiment}</sup>); and so as to the fact that human 'social-functioning-and-  
 accordance—as-of-social-stake-contention-or-confliction imbuing existentialising—frame-of-  
 entailment-of-motif-and-apriorising/axiomatising/referencing of disontologising/ontologising-  
 and-re-ontologising' rather acts as existentialising—leeway-thresholding,-allowing-formatively-  
 for-<disontologising-subontologisation/subpotentiation-in-order-to-enable-prospective-  
 ontologising/re-ontologising-performance~of-sovereign-self-reflexive~instigative-  
 eventuating> (given the two-sided epistemic-veracity of undergirding human 'self-  
 reflexive~instigative-eventuating-<as-to-teleological-instigative/incipient-  
 willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-  
 preceding-existence's-eventuating-sublimating-validation/desublimating-invalidation) of  
 human embodied-consciousness motif-and-apriorising/axiomatising/referencing- {of-

~~‘prospectively implicated attendant ontological-contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—elicited-incipience-of-existentialising-decisionality-<as-to-  
 disontologising/re-ontologising—aporeticism>’ so-reflected by the ‘supererogating/willing  
 side’ and the ‘existence sublimating-validation/desublimating-invalidiation side’ for sound  
 human intelligibility to arise), speaking of human limited-mentation-capacity—as subjecting-  
 ‘educated-unlimitedness/existence-sublimating-nasence’-to-limitedness/human-subpotency  
 imbued ‘preconverging/postconverging—de-mentative/structural/paradigmatic formative-risk of  
 disontologisation associated with the prospect for veridical human ontologising/re-ontologising’  
 for appropriate human sovereign ‘epistemic-growth/disquiet/discomfort-(induced-sublimation,-  
 as-from-existence’s—effusing/ecstatic—inlining-as-<sup>46</sup>historiality-  
 {science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-<sup>47</sup>historicity-  
 tracing- {science-ideology/fashionability/distraction} } as to construction-of-the-Self in  
 dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-  
 reification/contemplative-distension<sup>27</sup>’. This critically explains why the-very-same human  
 limited-mentation-capacity-deepening—as subjecting-limitedness/human-subpotency-to-  
 ‘educated-unlimitedness/existence-sublimating-nasence’<sup>2,33</sup> as <amplituding/formative-  
 epistemicity>-totalising~renewing-realisation/re-perception/re-thought,-in-  
 supererogatory~epistemic-conflatedness<sup>13</sup> allowing for sublimating knowledge-  
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated attendant ontological-contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in- {preconverging-ment-by}-  
 postconverging-entailment> (when the existentialising-leeway-thresholding,-allowing-~~

formatively-for-<disontologising-subontologisation/subpotentiation-in-order-to-enable-prospective-ontologising/re-ontologising-performance~of-sovereign-self-reflexive~instigative-eventuating> ontologisingly overwhelms/enhances †epistemic-totalising<sup>33</sup> hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, -†decompulsing} delinearity~for-cogency as to prospective epistemic-totalising<sup>33</sup>~resubjecting\_or\_totalising-entailing~reconstrual<of-the-whole/purview-of-the-whole/oneness-of-ontology> of ‘implicated\_attendant\_ontological-contiguity<sup>67</sup>’~duced-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup>-in-elucidation-or-reification for prospective ontologisation/re-ontologisation) is equally susceptible to desublimating pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness<sup>8</sup> ) as well as generalised <amplituding/formative><sup>8</sup> wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—narratives—of-the-<sup>33</sup>reference-of-thought—categorical-imperatives/axioms/registry-teleology<sup>98</sup> ) (when the existentialising-leeway-thresholding,-allowing-formatively-for-<disontologising-subontologisation/subpotentiation-in-order-to-enable-prospective-ontologising/re-ontologising-performance~of-sovereign-self-reflexive~instigative-eventuating> disontologisingly underwhelms/disenhances †epistemic-totalising<sup>33</sup> hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, -†decompulsing} delinearity~for-cogency as to prospective epistemic-totalising<sup>33</sup>~resubjecting\_or\_totalising-entailing~reconstrual<of-the-whole/purview-of-the-whole/oneness-of-ontology> of ‘implicated\_attendant\_ontological-contiguity<sup>67</sup>’~duced-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup>-in-elucidation-or-reification for prospective ontologisation/re-

ontologisation); and so-illuminating with both instances respectively human social-functioning-  
 and-accordance—as-of-social-stake-contention-or-confliction imbuing ‘existentialising—frame-  
 of-entailment-of-motif-and-apriorising/axiomatising/referencing of <postconverging~‘motif-  
 and-apriorising/axiomatising/referencing’-entailing>-existentialising—framing/imprinting-(as-  
 to-prospective-<sup>46</sup>historiality/ontological-eventfulness<sup>31</sup>/ontological-aesthetic-tracing-  
 <perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-  
 determinism’>)’ and ‘existentialising—frame-of-entailment-of-motif-and-  
 apriorising/axiomatising/referencing of <preconverging~‘motif-and-  
 apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
 <as-to-historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition)’ (and so-  
 reflected specifically as to Being-development/ontological-framework-expansion—as-to-depth-  
 of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology ).  
 Insightfully, this dynamic ‘fundamental ontologising/disontologising confliction’ of human  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. so-  
 inherent to human social-functioning-and-accordance—as-of-social-stake-contention-or-  
 confliction imbuing existentialising-frame (given ‘human notional~firstnaturedness-  
 formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-  
 intemporal-dispositions-<so-construed-as-from-perspective-ontological-  
 normalcy/postconvergence> preconverging/postconverging-de-  
 mentative/structural/paradigmatic implications of individual and social formativeness-<as-to-  
 intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-  
 deferentialism>-of-meaningfulness-and-teleology<sup>90</sup>’ so-associated with human limited-  
 mentation-capacity—as-subjecting-‘educed-unlimitedness/existence-sublimating-nascence’-  
 to-limitedness/human-subpotency in order for the ‘possibility of the sublimating social to arise  
 as to human-and-social-expectations/anticipations—metaphoricity<sup>57</sup>—as-

preconverging/postconverging–rede-mentating/restructuring/reparadigming–psychologism’) points out that human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. is ever always in a ‘epistemic-totalising<sup>33</sup>’; hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting, -{decompulsing} delinearity~for-cogency prospective epistemic-totalising<sup>33</sup>~resubjecting\_or\_totalising-entailing~reconstrual<of-the-whole/purview-of-the-whole/oneness-of-ontology> of ‘implicated\_attendant\_ontological-contiguity<sup>67</sup>’~duced-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup>-in-elucidation-or-reification as to prospective disontologisation/ontologisation-and-re-ontologisation’; as so-reflecting of the more profound/fundamental need to cater for ‘effectively ontologising/re-ontologising sublimating social as to human-and-social-expectations/anticipations—metaphoricity<sup>57</sup>—as-preconverging/postconverging–rede-mentating/restructuring/reparadigming–psychologism’ (so-catered as of the ‘psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-conflatedness<sup>13</sup>/formative–supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence>’ underlying human ‘epistemic-growth/disquiet/discomfort-(induced-sublimation,-as-from-existence’s—effusing/ecstatic-inlining-as-<sup>46</sup>historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-<sup>4</sup>historicity-tracing-{science-ideology/fashionability/distraction}) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup>’) while undermining disontologisation from human individual, institutional and social numbing-traction—of-desublimating-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>-{as-perspective-lost-of-‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-

postconverging/dialectical-thinking<sup>21</sup>-of-notional~<sup>18</sup> deprocrypticism-{in-dimensionality-of-  
 sublimating — <sup>32</sup><amplituding/formative-epistemicity>growth-or-  
 conflatedness<sup>13</sup>/scalarisation-as-to-rescalarisation-as-re-ontologisation}’) (inducing  
 desublimating pedantising/muddling/formulaic-hollowing-out—in-  
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-  
 as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-  
 completeness<sup>8</sup> ) as well as generalised <amplituding/formative> wooden-language-<imbued—  
 temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-  
 dementing<sup>10</sup> —narratives—of-the- reference-of-thought— categorical-  
 imperatives/axioms/registry-teleology<sup>10</sup>)) caught up in  
 ‘desublimating~referenced/registered/decisioned self-presence/self-constitutedness<sup>14</sup>-<in-  
 perspective—epistemic-abnormalcy/preconvergence<sup>11</sup>>’ (so-manifested in a mental-reflex of  
 laxing, inattentiveness and unaccountability that wrongly construes of the ‘resultant mere-  
 formulaicity/ritualisation-<as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 {epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination<sup>96</sup>> of prior profound-supererogation<sup>96</sup>/originariness-parrhesia,—as-  
 spontaneity-of-aestheticisation’ reflected in ‘present mere-formulaic-  
 methodologising/mutualising/organising/institutionalising implied reproducibility—  
 mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation’ as implicating a  
 dispensation ‘from eliciting prospective profound-supererogation<sup>96</sup>/originariness-parrhesia,—as-  
 spontaneity-of-aestheticisation’ so-implicit as to {epistemic-  
 totalising<sup>33</sup>}hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
 {decompulsing}delinearity~for-cogency-imbuing  
 ‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~differential ontological-

performance<sup>72</sup>-<including-virtue-as-ontology>/potentiation’ for prospective human  
 postconverging~aporeticism~overcoming/unovercoming in reconstrual of human  
 ‘<amplituding/formative~epistemicity>-totalising~thrownness-in-existence<sup>35</sup> as to re-  
 aestheticising/re-motif-<in-postconverging~narrowing-down~‘sublimation-of-taste’-epistemic-  
 totalising<sup>33</sup> hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, -  
 {decompulsing} delinearity~for-cogency~educing-conceptivity/epistemic-reflexivity/epistemicity-  
 relativism-determinism-<reifying {as-to-knowledge-developing} -and-empowering>-of-  
<sup>4</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aestheticising-tracing’, -as-to-existence—  
 as-sublimating-withdrawal/unenframing/re-ontologising, -elicited-from-prospective~profound-  
 supererogation<sup>96</sup>> and re-procession/re-automatism—as-to-re-apriorising/re-axiomatising/re-  
 referencing-<in-postconverging~narrowing-down~‘sublimation-of-  
 apriorising/axiomatising/referencing’-epistemic-  
 totalising<sup>33</sup> hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, -  
 {decompulsing} delinearity~for-cogency~educing-conceptivity/epistemic-reflexivity/epistemicity-  
 relativism-determinism-<reifying {as-to-knowledge-developing} -and-empowering>-of-  
<sup>4</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aestheticising-tracing’, -as-to-existence—  
 as-sublimating-withdrawal/unenframing/re-ontologising, -elicited-from-prospective~profound-  
 supererogation<sup>96</sup>>’). Thus, <supererogatory~human-subpotency>-effecting speaks to the  
 ‘notional veracity of human epistemic-stretching’ (as incipient to ‘human  
 notional~firstnatureddness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-  
 misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-  
 ontological-normalcy/postconvergence> ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>’), as to the fact that the very exercise of human contemplation is incipiently-and-  
 profoundly about ‘human notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-  
 axiomatising/re-referencing> in notionally dispensing-with-immediacy-for-relative-ontological-

completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup> (as of notional  
 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-  
 knowledge-developing} -and-empowering> <sup>61</sup>nonpresencing-<perspective-ontological-  
 normalcy/postconvergence> anarchistic-growth/anarchisation-for-re-ontologisation-<as-to-  
 conscious/unconscious epistemically-sound induced ‘demoronisation-<sublimating-nascence,-  
 nonextricatory-sublimating-upstreaming/‘amontée’> postconverging/dialectical-thinking<sup>21</sup>  
 conception of residual re-originary anarchistic incipiency of human social-functioning-and-  
 accordance—as-of-social-stake-contention-or-confliction <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’  
 as so-reflecting: the projective/reprojective regenerativity of human <sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup> in relative-ontological-completeness<sup>87</sup> operantly associated with prospective human  
 aestheticising—<sup>97</sup>surrealising/supererogating-drive for <postconverging~‘motif-and-  
 apriorising/axiomatising/referencing’-entailing>-existentialising—framing/imprinting-<as-to-  
 prospective-<sup>4</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-  
 <perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-  
 determinism’> imbued interlay/organicism/aestheticising-handle-<of-‘psychologismic-  
 transfixity {residualising-<sup>{decompulsing}</sup>delinearity over nonresidualising-<sup>{compulsing}</sup>linearity}>-  
 {imbued-supererogatory~projective-arbitrariness/waywardness-  
 of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—for-  
 ‘aestheticising-re-margining/re-edging/re-acuity—as-  
 postconverging\_circumscriptive/totalitative-restructuring’}—educing-  
 sublimation/desublimation> in <sup>{epistemic-  
 totalising<sup>33</sup>};hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
 {decompulsing}delinearity~for-cogency-imbuing  
 ‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~differential ontological-  
 performance<sup>72</sup>-<including-virtue-as-ontology>/potentiation’ for prospective human</sup>

postconverging~aporeticism~overcoming/unovercoming in reconstrual of  
 ‘<amplituding/formative~epistemicity>-totalising~thrownness-in-existence<sup>35</sup> as to re-  
 aestheticising/re-motif-<in-postconverging~narrowing-down~‘sublimation-of-taste’-<sup>{epistemic-  
 totalising<sup>33</sup>}</sup>hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
<sup>{decompulsing}</sup>delinearity~for-cogency-educing-conceptivity/epistemic-reflexivity/epistemicity-  
 relativism-determinism-<reifying {as-to-knowledge-developing}-and-empowering>-of-  
<sup>4</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aestheticising-tracing’,-as-to-existence—  
 as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective~profound-  
 supererogation<sup>96</sup>> and re-procession/re-automatism~as-to-re-apriorising/re-axiomatising/re-  
 referencing-<in-postconverging~narrowing-down~‘sublimation-of-  
 apriorising/axiomatising/referencing’-<sup>{epistemic-  
 totalising<sup>33</sup>}</sup>hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
<sup>{decompulsing}</sup>delinearity~for-cogency-educing-conceptivity/epistemic-reflexivity/epistemicity-  
 relativism-determinism-<reifying {as-to-knowledge-developing}-and-empowering>-of-  
<sup>4</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aestheticising-tracing’,-as-to-existence—  
 as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective~profound-  
 supererogation<sup>96</sup>>). Such a conception of <supererogatory~human-subpotency>-effecting is  
 critically relevant in appraising that ‘technical/profound articulations are not made gratuitously’  
 (in contrast to a modern-day unnecessary ‘social-and-media reflex of facility/convenience’  
 shunning technicity/profundity which goes on it is herein argued to be at the ‘infrastructural/root  
 source of the cultivation of public and institutional discursive mediocrity’ as to ‘enculturating a  
 practice of public interestedness/profundity mediocrity and public  
 awareness/accounting/decisioning mediocrity’ whereas the technicity/profundity of modern-day  
 training and professions rather points to the fact of a public potentially capable to handle more  
 creatively profound/technical public analysis and public debate rather than just

‘parsimonious/frugal ratings-driven defining conception of intellectual analysis prone to desublimating disorientation, misanalysis and irrelevance’) as to the requisite social notional~self-distantiative contemplative technicity/profundity that inherent existence sublimating~nascence warrants to make available appropriately sublimating <supererogatory~human-subpotency>-effecting (whether as to direct knowledge acquisition or appropriate percolation-channelling-<in-deferential-formalisation-transference> enabling the sovereign~function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> ontologising-aptness). This poor appreciation of technicity/profundity in the public arises as of a poor projection of existence’s sublimating~nascence to wrongly imply that the individual ‘is perfect as they are’ with supposed ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the protracted-social—as-to-individual-by-institutional-by-social sovereign’s service’, and critically wrongly implying that knowledge as to organic-knowledge can be acquired without the requisite ‘epistemic-growth/disquiet/discomfort-<induced-sublimation,-as-from-existence’s—effusing/ecstatic—inlining-as-<sup>46</sup> historicity- {science/authenticity/nonextrication} -beyond-mere-formulaicity/ritualisation-as-<sup>47</sup> historicity-tracing- {science-ideology/fashionability/distraction} ) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup>’ of the individual as to their ‘appropriate notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’, while at the same time a ‘pseudo-contrition as to awareness of such relatively shallow technicity/profundity cultivated in such social-and-media spaces’ doesn’t deter such spaces (consciously or unconsciously) from surreptitiously acting as of profound technicity/profundity at critical moments of public discourses with the consequence that ‘there is an opaque connection/continuity between public, media and institutional discursivity with

social and institutional outcomes as if these are discrete and unrelated activities' (whereas the supposed relevance of discursivity has to do with how it allows for comprehensible public 'epistemic-growth/disquiet/discomfort-(induced-sublimation,-as-from-existence's—effusing/ecstatic—inlining-as-<sup>46</sup>historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-<sup>46</sup>historicity-tracing-{science-ideology/fashionability/distraction}) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup>' in effectively appreciating social and institutional outcomes processes rather than individuals reflective estrangement and disinterest with regards to optimal public outcomes of social-stake-contention-or-confliction). The concrete and natural human psychological disposition with respect to knowledge as to organic-knowledge is in appreciating that for critical thinking even for the novice it is imperative to truly engage with the substance of the matter comprehensively-and-insightfully notwithstanding the level of intolerance-<of-disparateness>/exactifying\_precisioning comprehension (again whether as to direct knowledge acquisition or appropriate percolation-channelling-<in-deferential-formalisation-transference> enabling the sovereign-function/posture-<as-to-existentially-manifest-'embodied-subject~consciousness-and-direct/deferential-conscientiousness',-as-of-its-'epistemic-reflexivity/unreflexivity-in-existence'/teleology> ontologising-aptness). The abstraction-of-thought/principled-thought articulated with subject-matters content is not done gratuitously as it is often popularly advanced especially with 'ontologically-flawed frameworks of <sup>7</sup>blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-disontologising-formulaic—dragging-out/hollowing-out> and ratings/sales immediate interests' susceptible to normalised/stereotyped/selfhelping/feel-good construal of knowledge. Subject-matter abstraction-of-thought/principled-thought content are not so-produced gratuitously in the sense that this effectively speaks to: the requisite sophistication/complexity for 'full incipient supererogating breadth of human intelligibility

transmutation’ (as ‘<supererogatory~human-subpotency>-effecting imbued epistemic-  
totalising<sup>33</sup> preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,-  
as-spontaneity-of-aestheticisation’ before the incipience of metaphoricity<sup>57</sup> and then  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as to existentialising-frame-of-entailment-of-motif-and-  
apriorising/axiomatising/referencing) ‘that then permits {epistemic-  
totalising<sup>33</sup>}hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
{decompulsing}delinearity~for-cogency human sublimating-accessing/sublimating-relating-to’  
existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-  
prospective~profound-supererogation<sup>96</sup> (noting here that what is key here is the ‘existence  
constrained educed sublimating’ however the technicity/profundity whereas an attitude of  
normalised/stereotyped/selfhelping/feel-good knowledge that ‘doesn’t align with the existence  
constrained educed sublimating’ is fundamentally besides the point however its ‘false  
convincing of the fellow human mortal approach’ so-reflected as to the deficient social outcomes  
it is bound to be associated with’). Critically when push comes to shove, such blatantly flawed  
conception of true knowledge but socially accommodated as to a ‘social-functioning-and-  
accordance—as-of-social-stake-contention-or-confliction conception associated with  
immediate public ratings and/or sales/merchandising’ (over the ‘epistemic-  
growth/disquiet/discomfort-{induced-sublimation,-as-from-existence’s—effusing/ecstatic-  
inlining-as-<sup>4</sup>historiality-{science/authenticity/nonextrication}-beyond-mere-  
formulaicity/ritualisation-as-<sup>4</sup>historicity-tracing-{science-ideology/fashionability/distraction}}  
as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-  
completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup>’ implications of ‘constraining  
existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-  
prospective~profound-supererogation<sup>96</sup> imbuing human ontological-commitment<sup>66</sup>-{implied—  
self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-

mentating/structuring/paradigm<sup>70</sup>—as-being-as-of-existential-reality>’) are found to be wanting in contrast with the true nature and existential-<disontologising/re-ontologising—aporeticism> sublimating/desublimating implications of professional/technical/scientific knowledge inherent subject-matter content as abstraction-of-thought/principled-thought (notwithstanding supposedly professional/technical/scientific auxiliary/substitutive practices of ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the protracted-social—as-to-individual-by-institutional-by-social sovereign’s service lacking in the underlying conception of epistemic-growth/disquiet/discomfort-(induced-sublimation,-as-from-existence’s—effusing/ecstatic—inlining-as-<sup>46</sup>historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-<sup>47</sup>historicity-tracing-{science-ideology/fashionability/distraction})} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup>’ that are closely attached-and-driven directly or indirectly by public ratings and/or sales/merchandising with little consideration for veridical/optimal existential-<disontologising/re-ontologising—aporeticism> sublimating/desublimating implications, even as it is herein argued professional/technical/scientific abstraction-of-thought/principled-thought content mustn’t necessarily generate less public interest but should primarily be motivated with inherent knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant\_ontological-contiguity ’~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-ment-by}-postconverging-entailment> sublimating~existentialising-decisionality-<as-to-disontologising/re-ontologising—aporeticism> implications). It is herein contended however counterintuitive that the idea of understanding 100% of knowledge content at one go (as

commonly assumed and cultivated with such content driven by public ratings and/or sales/merchandising as to excessive simplification, distortion, superficiality, ephemerality and attention-grabbing undermining organic knowledge) is very much detrimental for a profoundly engaging and sublimating practice of public exposition to knowledge as so-inducing the degradation/banalisation of content in order to supposedly capture the most number of people at one go, and so it is herein argued very much contrary to the natural human potential for profound knowledge assimilation which is rather of ~~{epistemic-totalising<sup>33</sup>}~~ hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting, ~~{decompulsing}~~ delinearity~for-cogency potential. A lot of true learning, understanding and engagement (beyond attention-grabbing and simplification convenience) comes and expands ~~{epistemic-totalising<sup>33</sup>}~~ hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, ~~{decompulsing}~~ delinearity~for-cogency as to re-exposition to same and similar content for eliciting an active thought/contemplative engagement that is sufficiently challenging to people's true intellectual growth possibility as to creatively eliciting and developing true contemplative interest and not just passivity (however the habituation of a plainness that turns out to seem to be the 'popular choice' to which in reality all individuals can succumb to but which is as of their self-reflection actually subpotentiating with regards to the 'broad existential-~~<disontologising/re-ontologising—aporeticism>~~ panoply of human epistemic-growth/disquiet/discomfort-(induced-sublimation,-as-from-existence's—effusing/ecstatic—inlining-as-~~historiality-{science/authenticity/nonextrication}~~-beyond-mere-formulaicity/ritualisation-as-~~historicity-tracing-{science-ideology/fashionability/distraction}~~) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup>' necessary for prospective ontologisation/re-ontologisation as to epistemic-totalising<sup>33</sup>~resubjecting\_or\_totalising-entailing~reconstrual-<of the whole/purview of the whole/oneness of ontology> of

‘~~implicit~~<sub>ed</sub>~~\_attendant~~~~\_ontological-contiguity~~<sup>67</sup>? ~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>-in-elucidation-or-reification). Such an attitude of  
 ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the protracted-  
 social—as-to-individual-by-institutional-by-social sovereign’s service lacking in the underlying  
 conception of epistemic-growth/disquiet/discomfort-~~(induced-sublimation,-as-from-  
 existence’s—effusing/ecstatic-inlining-as-~~<sup>46</sup>historiality-~~{science/authenticity/nonextrication}-  
 beyond-mere-formulaicity/ritualisation-as-~~<sup>47</sup>historicity-tracing-~~{science-  
 ideology/fashionability/distraction}}~~ as to construction-of-the-Self in dispensing-with-  
 immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup>  
 to the education of children and young people can be particularly detrimental to critical thinking  
 (while cultivating an ‘elicited mere-formulaic—  
 conformity/trending/voguing/fashionability/resonance relation to <sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup>’) due to the overly denatured and insufficiently challenging—and-independence-  
 eliciting ~~existentialising-frame-of-entailment-of-motif-and-~~  
~~apriorising/axiomatising/referencing~~ of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> (as to veridical  
~~{epistemic-totalising<sup>33</sup>}~~hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
~~{decompulsing}~~delinearity~for-cogency re-exposition for eliciting active thought/contemplative  
 engagement as of prospective epistemic-totalising<sup>33</sup>~resubjecting\_or\_totalising-  
 entailing~reconstrual-<of-the-whole/purview-of-the-whole/oneness-of-ontology> of  
 ‘~~implicit~~<sub>ed</sub>~~\_attendant~~~~\_ontological-contiguity~~<sup>67</sup>? ~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>-in-elucidation-or-reification of knowledge content and  
 generation of varying interests); and so in reflection of the fact that a lot of childhood and human  
 developmental learning is rather ‘passive integration of schema of thinking/contemplation and

engagement’ as more decisive than really ‘knowing and recalling knowledge content’ (notwithstanding the inherently basic interrelatedness) with ‘passive integration of schema of thinking/contemplation and engagement’ critical for elaborating/framing meaning starting with the very incipient and appropriate jargon/language-conceptualisation for producing meaning (that is bound to align with constraining existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup> and so rather than an ‘elicited mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ with a poor sense of the prospective ‘~~implicated\_attendant-ontological-contiguity~~<sup>67</sup>’~educated-~~existentialising/contextualising/textualising\_~~‘intelligibility/epistemicity/reflexivity-contiguity-~~<imbued-notional~cogency>~~<sup>40</sup>-in-elucidation-or-reification of knowledge content as to epistemic-totalising<sup>33</sup>~resubjecting\_or\_totalising-entailing~reconstrual-~~<of the whole/purview-of-the-whole/oneness-of-ontology>~~). Where the cultivated ‘passive integration of schema of thinking/contemplation and engagement’ is rather as of an ‘elicited mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ over eliciting an active thought/contemplative engagement that is sufficiently challenging to the true human intellectual growth potential (as to veridical ~~{epistemic-totalising<sup>33</sup>}~~hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-~~{decompulsing}~~delinearity~for-cogency re-exposition for eliciting active thought/contemplative engagement as of prospective ‘~~implicated\_attendant-ontological-contiguity~~<sup>67</sup>’~educated-~~existentialising/contextualising/textualising\_~~‘intelligibility/epistemicity/reflexivity-contiguity-~~<imbued-notional~cogency>~~<sup>40</sup>-in-elucidation-or-reification of knowledge content as to epistemic-totalising<sup>33</sup>~resubjecting\_or\_totalising-entailing~reconstrual-~~<of the whole/purview-of-the-whole/oneness-of-ontology>~~) enabling appropriate social ‘epistemic-growth/disquiet/discomfort-~~(induced-sublimation,-as-from-existence’s—effusing/ecstatic—~~

inlining-as-<sup>4</sup>historiality-{science/authenticity/nonextrication}-beyond-mere-  
 formulaicity/ritualisation-as-<sup>4</sup>historicity-tracing-{science-ideology/fashionability/distraction}}  
 as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-  
 completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup>, then the supposed outcome of a  
 seeming public disinterest and disengagement with technicity/profundity is rather an issue  
 induced as to our procrypticism/disjointedness-as-of-<sup>83</sup>reference-of-thought social  
~~<amplituding/formative-epistemicity>~~totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> in its <sup>79</sup>presencing—absolutising-  
 identitive-constitutedness<sup>14</sup> ~~<preconverging~‘motif-and-apriorising/axiomatising/referencing’-  
 entailing>~~-existentialising—enframing/imprintedness-~~{as-to-<sup>4</sup>historicity-tracing—in-  
 presencing—hyperrealisation/hyperreal-transposition}~~ (starkly reflected as to the temporal-  
 advantageousness and manifest in-effect absolutism-~~<as-to-  
 apriorising/axiomatising/referencing-  
 {of-‘prospectively-implicated-attendant-ontological-  
 contiguity’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>1</sup>-in-preconverging-entailment>~~ of ratings  
 and/or sales/merchandising now permeating the rationale of basically all institutions in their  
 numbing-traction—of-desublimating—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>-~~{as-perspective-lost-  
 of-‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-  
 postconverging/dialectical-thinking<sup>21</sup>-of-notional~<sup>11</sup>deprocrypticism-  
 {in-dimensionality-of-  
 sublimating<sup>35</sup>—<sup>32</sup><amplituding/formative-epistemicity>growth-or-  
 conflatedness<sup>1</sup>/scalarisation-as-to-rescalarisation-as-re-ontologisation}’}~~ beyond-the-  
 consciousness-awareness-teleology<sup>99</sup>-~~<of-preconverging-existential-extrication-as-of-  
 existential-unthought>~~<sup>6</sup> as so-oblivious to the ‘profound  
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness as to dimensionality-of-

sublimating<sup>25</sup> -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-  
 or-conflatedness<sup>3</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation)' so-implicit as of prospective<sup>18</sup> deprocrypticism-or-preempting—  
 disjointedness-as-of<sup>83</sup> reference-of-thought<sup>61</sup> nonpresencing-<perspective-ontological-  
 normalcy/postconvergence> sublimating~existentialising-decisionality-<as-to-  
 disontologising/re-ontologising—aporeticism> apriorising/axiomatising/referencing- {of-  
 'prospectively-implicated-attendant-ontological-contiguity'<sup>7</sup> ~educated—  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—relation-to-the-world). Ultimately, technicity/profundity is  
 inescapable for achieving sublimating-nascence whether as more readily appreciated with  
 nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-  
 ontological-completeness<sup>8</sup> — reference-of-thought-<sup>8</sup> devolving> existentialising-decisionality-  
 <as-to-disontologising/re-ontologising—aporeticism> (as no  
 normalised/stereotyped/selfhelping/feel-good knowledge is hardly of any help to the  
 technician/practitioner/scientist in the face of constraining existential-<disontologising/re-  
 ontologising—aporeticism> implications) or with the relative blurriness-  
 <sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-  
 disontologising-formulaic-dragging-out/hollowing-out> of social-and-institutional-  
 frameworks-of—referencing/registering/decisioning existentialising-decisionality-<as-to-  
 disontologising/re-ontologising—aporeticism>, and critically in-many-ways the cultivation of  
 shallow technicity/profundity (as to poor 'epistemic-growth/disquiet/discomfort-<induced-  
 sublimation,-as-from-existence's—effusing/ecstatic-inlining-as-<sup>4</sup> historicity-  
 {science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-<sup>4</sup> historicity-  
 tracing- {science-ideology/fashionability/distraction}) as to construction-of-the-Self in  
 dispensing-with-immediacy-for-relative-ontological-completeness<sup>37</sup>-by-

reification/contemplative-distension<sup>27</sup> requiring appropriate notional~self-distantiation-  
 <imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>) in public spaces is not  
 detached from ‘public interestedness/profundity mediocrity’ and ‘public  
 awareness/accounting/decisioning mediocrity’. But then technicity/profundity as to the public  
 discourse is all about cultivating the possibility for a ‘public formulative appraisal and  
 habituation for an enlightened sovereign engagement with public decision-making policies and  
 technicalities’; and in this regards it is herein contended that unlike it can naively be construed  
 about human capacity for understanding, a lot of ‘human understanding is actually passive  
 exposition to understanding of appropriately articulated/formulated knowledge-  
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>3</sup> -in-{preconverging-ment-by}-  
 postconverging-entailment> so-underlying <supererogatory~human-subpotency>—effecting as  
 to the formative-and-enabling formulative backdrop for sovereignly appraising  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> technicity/profundity’ whether with regards to public  
 education or even childhood-development education and/or formative institutional/professional  
 education, as to the fact that formulative understanding (as of <supererogatory~human-  
 subpotency>—effecting) is the sovereignty/independence giving possibility for human  
 ‘epistemic-growth/disquiet/discomfort-(induced-sublimation,-as-from-existence’s—  
 effusing/ecstatic-inlining-as-<sup>16</sup>historiality-{science/authenticity/nonextrication}-beyond-mere-  
 formulaicity/ritualisation-as-<sup>4</sup>historicity-tracing-{science-ideology/fashionability/distraction}}  
 as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-  
 completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup> relation with knowledge (as to





reflexivity/unreflexivity-in-existence'/teleology> ontologising-aptness warrants that it doesn't fall prey to falsehoods of 'contrastive equivalence' implied as of distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> manifested with ontologically-flawed process/processive bothsidesism-<as-'mere-processive'/pedantising-'dialogical-relation'-to~'perceived-social-and-institutional-commonly-enculturated\_referencing,-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>'-failing-'requisite-existential-thematic-baseline-of-technicity/profundity-framing' {of-sublimating-discursivity-for-sovereign-repassing},-as-of-psychologismic-epistemic-acutisation—nonresidualising-imbued-~~{compulsing}~~linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation,-as-so-'consciously/unconsciously-preordained/fated'-to-fail-prospective-notional~cogency) formulations and recipes along the lines of decades-long politically manipulative narratives like deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, middle-of-the-ground, identity politics, etc.)', and further requires that effective public and institutional intellectual contestation of aptitudinal-substantive-pertinence are not be subverted by monopolising/quasi-monopolising/networking existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of public and institutional discursivity as of mere entitlement-and-access and ratings-drivenness. Likewise, the 'genuine social intellectual-function/posture involves striving for a protracted continuum with the sovereign-function/posture-<as-to-existentially-manifest-'embodied-subject~consciousness-and-direct/deferential-conscientiousness',-as-of-its-'epistemic-reflexivity/unreflexivity-in-existence'/teleology> for its ontologising-aptness' but not in wrongly validating the existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of discursivity as to a conception of 'normalised/stereotyped/selfhelping/feel-good knowledge being brought at the protracted-social—as-to-individual-by-institutional-by-social sovereign's service lacking in the underlying conception of epistemic-growth/disquiet/discomfort-(induced-

sublimation, -as-from-existence's—effusing/ecstatic—inlining-as-<sup>4</sup> historicity-  
 {science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-<sup>4</sup> historicity-  
 tracing- {science-ideology/fashionability/distraction}} as to construction-of-the-Self in  
 dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-  
 reification/contemplative-distension<sup>27</sup>' (that ultimately undermines technicity/profundity which  
 is inescapable for achieving sublimating—nascence whether as more readily appreciated with  
 nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-  
 ontological-completeness<sup>87</sup>—reference-of-thought-<sup>84</sup> devolving> existentialising—decisionality-  
 <as-to-disontologising/re-ontologising—aporeticism> or with the relative blurriness-  
 <sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-  
 disontologising-formulaic—dragging-out/hollowing-out> of social-and-institutional-  
 frameworks-of—referencing/registering/decisioning existentialising—decisionality-<as-to-  
 disontologising/re-ontologising—aporeticism>); and so to fundamentally bring to the  
 consciousness-awareness-teleology that 'sovereignty doesn't equate with technicity/profundity'  
 (even as in reality it is herein contended this disconnect in the appraisal of the veridical  
 relationship between sovereignty and technicity/profundity is mostly enabled with social-and-  
 media induced numbing-traction—of-desublimating—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>—<as-  
 perspective-lost-of-'supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness-as-to-  
 the-imbued-postconverging/dialectical-thinking<sup>1</sup> -of-notional~ deprocrypticism- {in-  
 dimensionality-of-sublimating — <sup>25</sup>—<sup>32</sup> <amplituding/formative—epistemicity>growth-or-  
 conflatedness<sup>1</sup> /scalarisation-as-to-rescalarisation-as-re-ontologisation}}') wherein an 'elicited  
 mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>' undermines the individual's and social 'conscious-and-active  
 epistemic-totalising<sup>33</sup> re-procession of the existentialising—frame-of-entailment-of-motif-and-  
 apriorising/axiomatising/referencing re-apriorising/re-axiomatising/re-referencing of

<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ while overemphasising rather a ‘subconscious-and-passive epistemic-totalising<sup>33</sup> re-automatism relation with the existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing re-apriorising/re-axiomatising/re-referencing of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as elicited with pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness~~ ) with the consequent contemplative disorientation, estrangement and lip-servicing/trivialising-relation to veridical social-stake-contention-or-confliction existentialising-decisionality-<as-to-disontologising/re-ontologising—aporeticism> evaluation-and-coherence’). This eventually means that the genuine social intellectual-function/posture (adduced conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-~~<reifying {as-to-knowledge-developing} -and-empowering>~~ imbued theoretical/conceptual/operant implications) should be able to saliently articulate/impress-upon the ‘overall social intellection-aptitude body’ (within the framework of a natural and truly original, autonomous and non-contrived intellectual culture) ‘appropriately sublimating technicity/profundity capable of veridically responding to social and institutional postconverging-aporeticism-overcoming/unovercoming’ as to postconverging epistemic—projective-equalisation social dynamics of percolation-channelling-<in-deferential-formalisation-transference> (rather than the manifested mediatic silliness wherein ‘re-processive technicity/profundity’ is widely scorned upon ‘in favour of vague normalised/stereotyped/selfhelping/feel-good narratives’ as to mere entitlement-and-access and ratings-drivenness eliciting pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness~~ ) in a ‘framework of preconvergingly-de-mentated/structured/paradigmed

institutional and media contrivance’ and so-inducing ‘individuals reflective estrangement and disinterest with regards to optimal public outcomes of social-stake-contention-or-confliction’, and as so-cynically-and-surreptitiously cajoled by dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism> rendering the ‘overall social intellection-aptitude body’ relatively irrelevant towards upholding the sovereign-function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>). Thus, the sovereign-function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> is effectively disempowered as to its relevance to optimal public outcomes of social-stake-contention-or-confliction when the ‘overall social intellection-aptitude body’ assessment capacity is fundamentally undermined as to monopolising/quasi-monopolising/networking existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of public and institutional discursivity as of mere entitlement-and-access and ratings-drivenness bent on side-lining salient and relevant narratives as to technicity/profundity (such that in effect through the decades such dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism> has paradoxically effectively-and-preemptively succeeded in ‘qualifying in the public psyche’ the ‘specific overall social intellection-aptitude body that is the public university as to its underlying social-construct ontological-commitment<sup>66</sup>-<implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup>-as-being-as-of-existential-reality> so-reflected as of social notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> with regards to socio-econo-political social-stake-contention-or-confliction postconverging~aporeticism-overcoming/unovercoming’ in

falsehoods terms of ‘contrastive equivalence’ implied distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> and so-undermining its ‘neutral sovereign-function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> upholding’, and with a failed public consciousness about the sovereign importance of the public university practically subjecting them to increasing private funding deeply eroding-and/or-corrupting their capacity for ‘neutral sovereign-function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> upholding’ and most critically-so not necessarily in quashing ideas but inducing social apprehension and contestive inactivity). In-many-ways, the ‘overall social intellection-aptitude body’ (as to its capacity for ‘neutral sovereign-function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> upholding’ whether as so-reflected by the public university or the press body or the ‘overall backdrop of the professional class intellectualism’) in recent decades with regards to socio-econo-political subontologisation/ideology-over-ontology has often failed to appreciate the implications of the fact that given human <amplifying/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>, ‘human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is effectively of epistemic-totalising<sup>33</sup> consequence reflecting epistemic-totalising<sup>33</sup> growth/conflatedness<sup>13</sup>/postconverging as to ‘implicated\_attendant-ontological-contiguity<sup>67</sup>?~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogeny>’<sup>40</sup>-in-elucidation-or-reification knowledge/interpretative veracity implications of concurrent limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educated-unlimitedness/existence-sublimating-nascence’<sup>253</sup>

(thus implying human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> profoundness/ontologising-depth is of notional~<sup>18</sup>deprocrypticism—or—preempting—disjointedness-as-of-<sup>83</sup>reference-of thought/contiguity/coherence as of ‘<amplituding/formative>disposedness/psychologismic-construct-<as-to-orientation/value-construct/valuation—and—derived-parameterising> and <amplituding/formative>entailment-<as-to-totalising-contiguous/coherent—factuality-of-variability>’ underlined as to its given prospective <sup>45</sup>foregrounding\_\_ entailment-<in-succession-of—profound-supererogation<sup>96</sup>>-<postconverging—narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation<sup>96</sup>-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>97</sup>’;-as-operative-notional~<sup>18</sup>deprocrypticism)); with the implication here that ‘institutional process/processiveness as of mere-formulaicity/ritualisation-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-‘epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination’> (while clearly inducing disontologising socio-econo-political outcomes)’ cannot be construed as the all-be-all of human institutions but rather ‘process/processiveness has to be associated with sublimating~existentialising—decisionality-<as-to-disontologising/re-ontologising—aporeticism> institutional socio-econo-political outcomes and purpose reappraisal reflected with the epistemic-totalising<sup>33</sup>~resubjecting\_or\_totalising-entailing~reconstrual-<of-the-whole/purview-of-the-whole/oneness-of-ontology> of ‘implicated\_attendant\_ontological-contiguity<sup>67</sup>’~duced—existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>’<sup>40</sup>-in-elucidation-or-reification’ as to profound supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness ontologising/re-ontologising conception of social-stake-contention-or-confliction to avoid their pedantising

skewing into numbing-traction—of-desublimating—<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>—{as-perspective-lost-of-‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-postconverging/dialectical-thinking<sup>21</sup>-of-notional~<sup>18</sup> deprocrypticism-{in-dimensionality-of-sublimating — <sup>32</sup> <amplituding/formative—epistemicity>growth-or-conflatedness<sup>12</sup> /scalarisation-as-to-rescalarisation-as-re-ontologisation}’}. Thus the veracity/efficiency of social intellection is rather in terms of the ‘consequent sovereign-function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-consciousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> contemplative capacity/deferential-capacity in epistemic-totalising<sup>33</sup> growth/conflatedness<sup>13</sup>/postconverging as to ‘implicitated\_attendant\_ontological-contiguity<sup>67</sup>~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>’<sup>40</sup>-in-elucidation-or-reification knowledge/interpretative veracity implications of concurrent limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educated-unlimitedness/existence-sublimating\_nascence<sup>233</sup>’ allowing for appropriate coherence between concrete—social-reality-<as-to-manifest-sublimation/desublimation> and overall public perception of concrete—social-reality-<as-to-manifest-sublimation/desublimation> with respect to optimal public outcomes of social-stake-contention-or-confliction’ and so rather than the naive counterintuition of mere ‘shallow process/processive conception as so-often reflected with a process/processive bothsidesism—{as-‘mere-processive’/pedantising-‘dialogical-relation’-to~‘perceived—social-and-institutional-commonly-enculturated\_referencing,-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>’-failing-‘requisite-existential-thematic-baseline-of-technicity/profundity—framing’ {of-sublimating-discursivity-for-sovereign-repassing},-as-of-psychologismic—epistemic-acutisation—nonresidualising-imbued-<sup>†</sup>compulsing†}linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation,-as-so-

‘consciously/unconsciously-preordained/fated’-to-fail-prospective-notional~cogency} mental-  
 reflex in-constitutedness<sup>14</sup>/preconvergence in an atmosphere of incoherence between concrete-  
 social-reality-<as-to-manifest-sublimation/desublimation> and overall public perception of  
 concrete-social-reality-<as-to-manifest-sublimation/desublimation>’ (and so as to the fact that  
 ‘existence as to ontological-veracity consequence of the social reality’ so-underlined by manifest  
 social-stake-contention-or-confliction issues should as to human epistemic-  
 growth/conflatedness<sup>13</sup>/postconvergence instigatingly drive public debates rather than the  
 ‘naivety that the balancing of human-subpotencies as of vague process/processive bothsidesism-  
 <as-‘mere-processive’/pedantising-‘dialogical-relation’-to~‘perceived-social-and-institutional-  
 commonly-enculturated\_referencing,-of-<sup>56</sup> meaningfulness-and-teleology<sup>39</sup>’-failing-‘requisite-  
 existential-thematic-baseline-of-technicity/profundity-framing’ {of-sublimating-discursivity-  
 for-sovereign-repassing}, -as-of-psychologismic-epistemic-acutisation—nonresidualising-  
 imbued-<sup>{compulsing}</sup> linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation,-as-so-  
 ‘consciously/unconsciously-preordained/fated’-to-fail-prospective-notional~cogency} mental-  
 reflex in apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-  
 ontological-contiguity’ ~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup> in preconverging-  
 entailment/preconvergence will then reflect sublimating social ontological-veracity’ so-  
 underlined by issues of relatively little relevance to general social-stake-contention-or-  
 confliction with the latter just making room for desublimating pedantising/muddling/formulaic-  
 hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-  
 totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising-in-  
 relative-ontological-completeness<sup>87</sup> } induced distractive-alignment-to-<sup>83</sup> reference-of-thought-  
 <of-apriorising/axiomatising/referencing><sup>30</sup> and wherein issues of minor or irrelevant social-

stake-contention-or-confliction are used to disorientate and estrange the sovereign-  
 function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-  
 direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-  
 existence’/teleology> while trivialising-and-enframing issues of central public interests). The  
 consequence being that a ‘shallow process/processive conception as so-often reflected with a  
 process/processive      bothsidesism-<as-‘mere-processive’/pedantising-‘dialogical-relation’-  
 to~‘perceived-social-and-institutional-commonly-enculturated\_referencing,-of-  
<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>’-failing-‘requisite-existential-thematic-baseline-of-  
 technicity/profundity-framing’ {of-sublimating-discursivity-for-sovereign-repassing},-as-of-  
 psychologismic-epistemic-acutisation—nonresidualising-imbued-<sup>tecompulsing</sup>linearity~in-  
 eclecticism-of-prior-mere-formulaicity/ritualisation,-as-so-‘consciously/unconsciously-  
 preordained/fated’-to-fail-prospective-notional~cogency}      mental-reflex      in-  
 constitutedness<sup>14</sup>/preconvergence in an atmosphere of incoherence between concrete-social-  
 reality-<as-to-manifest-sublimation/desublimation> and overall public perception of concrete-  
 social-reality-<as-to-manifest-sublimation/desublimation>’ is critically inadequate for ‘neutral  
 sovereign-function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-  
 and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-  
 existence’/teleology> upholding’ as so particularly elicited with distractive-alignment-to-  
<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> issues. The fundamental  
 point here is that existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-  
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-  
 supererogation<sup>96</sup> -<as-to-perspective-ontological-normalcy/postconvergence-implied-  
 ‘prospective-aporeticism-overcoming/unovercoming’> makes nonsense of any such vague  
 notion as ‘neutrality by the balancing of human-subpotencies’ so-reflective of ‘vested interests  
 driven conception of balance as to discrete interests’ (rather than common/mutualising interest

conception of balance rather requiring the cultivation of a veridical social exercise of  
 notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-  
 referencing> as to implied social formativeness-<as-to-intersolipsism-of-  
 preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> reflective of <sup>61</sup>nonpresencing-<perspective—ontological-  
 normalcy/postconvergence> epistemic-projection implications), with such ‘vested interests  
 driven conception of balance as to discrete interests’ rather an exercise consciously or  
 unconsciously of manifest ontological-bad-faith/inauthenticity<sup>64</sup> in ~~preconverging~~-existential-  
 extrication-as-of-existential-unthought. Thus ontological-veracity (as to the pertinence of  
 ‘overall social intellection-aptitude body’ as to its capacity for ‘neutral sovereign-  
 function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-  
 direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-  
 existence’/teleology> upholding’) rather arises as of a ‘human conceptivity/epistemic-  
 reflexivity/epistemicity-relativism-determinism-<reifying{as-to-knowledge-developing}-and-  
 empowering> imbued theoretical/conceptual/operant implications detour to existence-  
 potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression’ in pointing  
 out the prospect of sublimating/desublimating~existentialising—decisionality-<as-to-  
 disontologising/re-ontologising—aporeticism> socio-econo-political outcomes and implications  
 rather than the ‘passive deification of institutional process/processiveness as of mere-  
 formulaicity/ritualisation-<as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 ‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination’>’ (underlying why such a deficient social intellection posture will  
 tend to be one step behind cumulating desublimating socio-econo-political outcomes as if it is  
 most critically about reflecting upon such cumulating desublimating~existentialising—

decisionality-<as-to-disontologising/re-ontologising—aporeticism> socio-econo-political  
 outcomes rather than truly a posture of anticipative analysis and preemption). This mere  
 process/processiveness induced deficiency is often critically reflected in a ‘barest and passive as  
~~{flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-~~  
~~mentation/psychologismic-epistemic-acutisation—nonresidualising imbued-~~  
~~{compulsing}linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation~~ conception of  
 sovereignty in the democratic process’ that is poorly cognisant of the appropriate overall social  
 enlightenment/knowledge imbuing oversight of the ‘overall social intellection-aptitude body’ (as  
 to its capacity for ‘neutral sovereign-function/posture-<as-to-existentially-manifest-‘embodied-  
 subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-  
 reflexivity/unreflexivity-in-existence’/teleology> upholding’ whether as so-reflected by the  
 public university or the press body or the ‘overall backdrop of the professional class  
 intellectualism’) that is ‘much more than about leaving the room for competing/contending  
 parties narrations/orientations/advocacies for socio-econo-political existentialising-  
 decisionality-<as-to-disontologising/re-ontologising—aporeticism> but appraising-and-  
 critiquing the effective coherence of such narrations/orientations/advocacies as to socio-econo-  
 political outcomes expectations of the sovereign-function/posture-<as-to-existentially-manifest-  
 ‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-  
 ‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>’; so-underlying the more  
 profound-supererogation<sup>96</sup> notion of sovereignty associated with ‘appropriately sublimating  
 technicity/profundity capable of veridically responding to social and institutional  
 postconverging-aporeticism-overcoming/unovercoming’ as to postconverging epistemic—  
 projective-equalisation social dynamics of veridical social knowledge percolation-channelling-  
 <in-deferential-formalisation-transference>. The consequence of this mere  
 process/processiveness induced deficiency is reflected in an entrenched dichotomy of the

democratic process between the reality of recurrent narratives of disontologising socio-economic political outcomes on-the-one-hand and on-the-other-hand a publicly cultivated <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-⟨as-to-<sup>4</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩ political culture/discourse that by its self-drivenness/self-containment at critical moments of the democratic process seem to bypass the relevance of such recurrent disontologising socio-economic political outcomes (even as the-very-same social themes are recurrently and superficially raised as to a numbing-traction—of-desublimating—<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>-⟨as-perspective-lost-of-‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-postconverging/dialectical-thinking<sup>21</sup>-of-notional~<sup>18</sup> deprocrypticism-{in-dimensionality-of-sublimating — <amplituding/formative-epistemicity>growth-or-conflatedness<sup>12</sup> /scalarisation-as-to-rescalarisation-as-re-ontologisation}’⟩ treatment); so-reflecting a ‘habituatedness/mental-colonisation of the sovereign-function/posture-⟨as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> to the <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> social-vestedness/normativity’ cynically construed as enabling a social-stake-contention-or-confliction distractive-alignment-to-<sup>83</sup> reference-of-thought-⟨of-apriorising/axiomatising/referencing><sup>30</sup> pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>17</sup>⟩ exercise in undermining prospective human re-ontologisation/omnipotentiality. Basically the ‘full incipient supererogating breadth of human intelligibility transmutation’ (as ‘<supererogatory~human-subpotency>-effecting imbued epistemic-totalising<sup>33</sup>

preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,-as-spontaneity-of-aestheticisation' before the incipience of metaphoricity<sup>57</sup> and then <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as to existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing) speaks to the 'epistemic-totalising<sup>33</sup> nonrecomposuring-cumulating/addending of human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as liable to dispensing with its 'limited-mentation-capacity—as-subjecting-~~educated-unlimitedness/existence-sublimating-nascence~~<sup>2</sup>-to-limitedness/human-subpotency necessity for re-originariness/re-origination'/limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-~~educated-unlimitedness/existence-sublimating-nascence~~<sup>2,53</sup> (as so-reflecting human notional~firstnatureddness-formativeness-<as-to-eventualising-inking-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> disontologising ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. within any given registry-worldview/dimension); thus speaking to the preconverging/postconverging—de-mentative/structural/paradigmatic veracity of the 'prospective disontologising of any given human prior sublimating <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> into prospective pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness } as to prospective social-stake-contention-or-confliction' (so-reflected with regards to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development—as-to-social-function-development and living-development—as-to-personality-development psychologismic-epistemic-acutisation—difficulty-<for-residualising-<sup>{decompulsing}</sup>delinearity-for-cogency> magnitudes<sup>{of-experientiality/experiment}</sup>). Disontologisation as such is a reflection of the fact that the

very seediness/incipience of human sublimating ontologising-depth reflecting  
 holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-  
 reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process lies with  
 human dimensionality-of-sublimating<sup>25</sup>-(<amplituding/formative>supererogatory~de-  
 mentativeness/epistemic-growth-or-conflatedness<sup>13</sup>/transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation), with  
 disontologisation seedingly/incipiently associated prospectively with human limited-mentation-  
 capacity—as subjecting ‘duced-unlimitedness/existence-sublimating-nasceence’ to-  
 limitedness/human-subpotency as of mere-formulaic-  
 methodologising/mutualising/organising/institutionalising underlying dimensionality-of-  
 desublimating-lack-of<sup>26</sup>-(<amplituding/formative>supererogatory~de-mentativeness/epistemic-  
 growth-or-conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-  
 residuality/spirit-drivenness—equalisation). Disontologisation thus arises at human  
 destructuring-threshold-(uninstitutionalised-threshold<sup>02</sup>/presublimating—desublimating-  
 decisionality)~of-ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. reflected as to numbing-traction—of-desublimating-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>-{as-perspective-lost-of-  
 ‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-  
 postconverging/dialectical-thinking<sup>21</sup>-of-notional~<sup>18</sup>deprocrypticism-{in-dimensionality-of-  
 sublimating —<sup>32</sup><amplituding/formative—epistemicity>growth-or-  
 conflatedness<sup>13</sup>/scalarisation-as-to-rescalarisation-as-re-ontologisation}’}. The bigger point  
 here has to do with the requisite conceptivity/epistemic-reflexivity/epistemicity-relativism-  
 determinism-<reifying {as-to-knowledge-developing}-and-empowering> imbued  
 theoretical/conceptual/operant implications as to ‘social and institutional notional~self-  
 distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-

referencing>/‘distantiation of contemplative existentialising—frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing as to transversality-<for-sublimating-existential-eventuating/denouement,—from-‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> elicited ontological-normalcy/postconvergence recovery-of/making-available of prospective ontologising-depth of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> (in so-overriding sovereignising disposition for beholdening subontologisation/subpotentiation as associated with social and institutionalised pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness }  
desublimating~existentialising—decisionality-<as-to-disontologising/re-ontologising—aporeticism> imbued distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup>) as to human prospective re-ontologisation/omnipotentiality drive; and so-reflected with regards to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development—as-to-social-function-development and living-development—as-to-personality-development psychologismic-epistemic-acutisation—difficulty-<for,—residualising—{decompulsing}—delinearity~for-cogeny> magnitudes<sup>{of-experientiality/experiment}</sup>. Disontologisation as to social-stake-contention-or-confliction as reflected above is so-critically at the very core of ‘human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality-<as-to-disontologising/re-ontologising—aporeticism>’ intellectual theorising as to a human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality-<as-to-disontologising/re-ontologising—aporeticism> characterised by blurriness-

~~<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-~~  
~~disontologising-formulaic-dragging-out/hollowing-out>~~ allowing for the relative  
~~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-~~  
~~<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-~~  
~~<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness~~ }  
preconvergingly–de-mentated/structured/paradigmed undermining of prospective genuine  
social intellectual–function/posture as to its projected re-ontologisation/omnipotentiality drive;  
as so-critically reflected with a pedantising/muddling/formulaic-hollowing-out—in-  
subontologisation/subpotentiation-~~<blurring/undermining-of-prospective-totalising-entailing,-~~  
~~as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-~~  
~~completeness~~ } that in-many-ways openly-assert having nothing to do with present human and  
social postconverging–~~aporeticism-overcoming/unovercoming~~ or superficially gloss over such  
human and social postconverging–~~aporeticism-overcoming/unovercoming~~ in a confusion  
between advocacy/ministration/sermonising and intellection going on to trivialise and  
undermine the profound enlightening implications of true intellection (as to a fundamental dearth  
of knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-~~<in-~~  
~~prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-~~  
~~implicated\_attendant\_ontological-contiguity ’~duced-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—conflatedness<sup>3</sup> -in-{preconverging-ment by}-~~  
~~postconverging-entailment>~~ however crude as knowledge becomes an issue of ‘personalised and  
free-floating mentioning’ incapable of true objectifying knowledge-reification~gesturing-and-  
accounting—of-epistemic-phenomenalism-~~<in-~~  
~~prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-~~  
~~implicated\_attendant\_ontological-contiguity ’~duced-~~

~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—conflatedness <sup>3</sup>-in-{preconverging-ment-by}-~~  
~~postconverging-entailment>~~ as to ‘conceptivity/epistemic-reflexivity/epistemicity-relativism-  
determinism-<reifying {as-to-knowledge-developing}-and-empowering> imbued  
theoretical/conceptual/operant implications’ enabling the conceptualisation of momentous  
<sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-  
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>), and  
further contriving to undermine anti-intellectually (as to confusion between intellectual  
engagement and bland media-driven influence) a genuine social intellectual-function/posture  
projective resolutioning of such prospective human and social postconverging-~~aporeticism-~~  
~~overcoming/unovercoming~~ as so-fraudulently directed against the prospective  
sublimating~existentialising-decisionality-<as-to-disontologising/re-ontologising—  
~~aporeticism>~~ of many a postmodern thought and other critical thinkers. Such a disontologising  
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>7</sup> } is one  
that ‘increasingly runs away from and thrive outside the very central notion defining  
intellectualism’ (herein implied as ‘conceptivity/epistemic-reflexivity/epistemicity-relativism-  
determinism-<reifying {as-to-knowledge-developing}-and-empowering> imbued  
theoretical/conceptual/operant implications’) as to its dereification gesturing/accounting—of-  
epistemic-phenomenalism cultivating the decadent notion that ‘mere sovereignty equates with  
technicity/profundity’ (as the ‘critical cancer’ of our modern-day democratic process as it shuts-  
off requisite sovereign ‘epistemic-growth/disquiet/discomfort-<induced-sublimation,-as-from-  
existence’s—effusing/ecstatic-inlining-as-<sup>46</sup> historiality- {science/authenticity/nonextrication}-  
beyond-mere-formulaicity/ritualisation-as-<sup>47</sup> historicity-tracing- {science-

ideology/fashionability/distraction}} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup> so-associated with ‘individuals reflective estrangement and disinterest with regards to optimal public outcomes of social-stake-contention-or-confliction’); as to when such pedantry openly affirming ignorance or demonstrates ignorance go on to ‘supposedly articulate sublimating knowledge’ with such normalised/stereotyped/selfhelping/feel-good conception of knowledge ‘mediatically and socially popularised’ inducing (given direct-and-indirect epistemic-totalising<sup>33</sup> consequence of human<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>) ‘incoherence between concrete-social-reality-<as-to-manifest-sublimation/desublimation> and overall public perception of concrete-social-reality-<as-to-manifest-sublimation/desublimation>’. The implications of such dereification gesturing/accounting—of-epistemic-phenomenalism (as to its reflection of human self-referencing-syncretising relation with ‘conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing}-and-empowering> imbued theoretical/conceptual/operant implications’) speaks to a degenerate conception of human self-referencing-syncretising that seem to imply surreptitiously that no relative-ontological-completeness<sup>87</sup> is pertinent (which it rather cynically qualifies as ‘<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-{decompulsing} delinearity-for-cogency’) as to a cynical self-presence/self-constitutedness<sup>14</sup>-<in-perspective-epistemic-abnormalcy/preconvergence<sup>31</sup>> of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-<as-to-<sup>4</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>’ and very much explains why it fails to appreciate that without ‘relativism’ there is no progress since progress is relative to lack-of-

progress with regards to human limited-mentation-capacity-deepening—as subjecting-  
 limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating-nascence’<sup>233</sup>.  
 Critically in this regards, human civilisation is only possible as to the genuine social intellectual-  
 function/posture rather eliciting and fulfilling human ontological-commitment<sup>66</sup> ~~implied—~~  
~~self-assuredness-of-ontological-good-faith/authenticity~~<sup>69</sup> ~postconverging-de-  
~~mentating/structuring/paradigming~~<sup>70</sup> ~~—as-being-as-of-existential-reality>~~ and so in a  
 cogent/tense/limpid-<as-of-prospective-profound-supererogation<sup>96</sup>, -for-residuality—in-re-  
 originariness/re-origination> percolation-channelling-<in-deferential-formalisation-  
 transference> existentialising-frame-of-entailment-of-motif-and-  
~~apriorising/axiomatising/referencing~~ allowing for human and humanity’s ‘epistemic-  
 growth/disquiet/discomfort-(induced-sublimation,-as-from-existence’s—effusing/ecstatic—  
 inlining-as-  
 historiality-{science/authenticity/nonextrication}-beyond-mere-  
 formulaicity/ritualisation-as-  
 historicity-tracing-{science-ideology/fashionability/distraction}}  
 as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-  
 completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup> (and not flawed  
 normalised/stereotyped/selfhelping/feel-good conception of knowledge). We can appreciate in  
 this regards that the specialist whether astronomer, technician, electronician, etc. is more  
 critically sublimating/emancipating as to a ‘conceptivity/epistemic-reflexivity/epistemicity-  
 relativism-determinism-~~reifying{as-to-knowledge-developing}-and-empowering>~~ imbued  
 theoretical/conceptual/operant implications’ acting upon the breadth of socially  
 cogent/tense/limpid-<as-of-prospective-profound-supererogation<sup>96</sup>, -for-residuality—in-re-  
 originariness/re-origination> percolation-channelling-<in-deferential-formalisation-  
 transference> existentialising-frame-of-entailment-of-motif-and-  
~~apriorising/axiomatising/referencing~~ of intellectualism involving genuine social intellectual-  
 function/posture projection of prospective human transcendence-and-

sublimity/sublimation/~~supererogatory~~-de-mentativity as first-level technicity/profundity
 elucidation (as to existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-
 epistemic-digression) with fellow specialists and then of derived-knowledge implications
 percolating to the appraisal of ‘overall social intellection-aptitude body’, and not a directly
 normalised/stereotyped/selfhelping/feel-good conception of knowledge relation with the general
 public in ~~distractive-alignment-to~~<sup>83</sup>reference-of-thought-<of-
 apriorising/axiomatising/referencing><sup>30</sup> (undermining such a sublimating/emancipating
 cogent/tense/limpid-<as-of-prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-re-
 originariness/re-origination> percolation-channelling-<in-deferential-formalisation-
 transference> ~~existentialising-frame-of-entailment-of-motif-and-~~
~~apriorising/axiomatising/referencing~~ imbued notional~self-distantiation-<imbued—re-motif-
 and-re-apriorising/re-axiomatising/re-referencing> conception which is exactly what best
 defines and upholds human sovereign-function/posture-<as-to-existentially-manifest-
 ‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-
 ‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> with regards to appropriate
 coherence between concrete-social-reality-<as-to-manifest-sublimation/desublimation> and
 overall public perception of concrete-social-reality-<as-to-manifest-
 sublimation/desublimation> with respect to optimal public outcomes of social-stake-contention-
 or-confliction). In this regards, a prevailing and counterintuitive naivety as to human social-and-
 institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality-
 <as-to-disontologising/re-ontologising—aporeticism> is that the mere communication of
 knowledge (without appropriate eliciting of ‘epistemic-growth/disquiet/discomfort-~~(induced-~~
 sublimation,-as-from-existence’s—effusing/ecstatic-inlining-as-<sup>4</sup>historiality-
 {science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-<sup>4</sup>historicity-
 tracing- {science-ideology/fashionability/distraction} } as to construction-of-the-Self in

dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-  
 reification/contemplative-distension<sup>27</sup> as an exercise that is behind knowledge-production in-  
 the-very-first-place and is required for effective prospective ‘~~implicated\_attendant~~ ontological-  
 contiguity<sup>67</sup>’ ~educated-  
 existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency><sup>40</sup>-in-elucidation-or-reification of knowledge content as to  
 epistemic-totalising<sup>33</sup>~resubjecting\_or\_totalising-entailing~reconstrual-<of-the-  
 whole/purview-of-the-whole/oneness-of-ontology>) suffices without factoring that this is  
 exactly what allows for pedantising/muddling/formulaic-hollowing-out—in-  
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-  
 as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-  
 completeness ) desublimation; as knowledge effectively requires a sound grasp-of and  
 referencing-to its sublimating/emancipating cogent/tense/limpid-<as-of-prospective-profound-  
 supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-origination> percolation-channelling-  
 <in-deferential-formalisation-transference> existentialising-frame-of-entailment-of-motif-  
 and-apriorising/axiomatising/referencing given human limited-mentation-capacity—as-  
 subjecting-‘educated-unlimitedness/existence-sublimating-nasence’ to-limitedness/human-  
 subpotency (as to the fact that the ordinary citizen doesn’t need to be a physicist or astronomer  
 or engineer or a public policy expert as more directly relevant in the democratic process but  
 rather needs to have the appropriate fundamentals-and-distance as of capacity/deferential-  
 capacity to be able to sovereignly relate-to and reference-to the implications of such  
 technicity/profundity sublimating/emancipating knowledge-reification~gesturing-and-  
 accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant ontological-contiguity ’~educated-

~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’ }—conflatedness<sup>3</sup> -in-{preconverging–ment–by}~~–~~  
~~postconverging–entailment~~ } {epistemic-  
 totalising<sup>33</sup> } hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutely,-  
 {decompulsing} delinearity~for-cogency (with regards to effective prospective ‘implicated\_attendant-  
 ontological-contiguity<sup>67</sup>’~educated–  
 existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup>-in-elucidation-or-reification of knowledge content as to  
 epistemic-totalising<sup>33</sup> ~resubjecting\_or\_totalising-entailing~reconstrual<of–the-  
 whole/purview-of-the-whole/oneness-of-ontology>) and so while at the same time not subject-  
 to/avoiding vague conceptualisations inducing disorientation, estrangement and trivialisation (of  
 such technicity/profundity sublimating/emancipating knowledge-reification~gesturing-and-  
 accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educated–  
 existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’ }—conflatedness<sup>3</sup> -in-{preconverging–ment–by}~~–~~  
~~postconverging–entailment~~>) failing to fulfil the veridical optimal public outcomes of social-  
 stake-contention-or-confliction postconverging~aporeticism-overcoming/unovercoming and  
 rather inducing social numbing-traction—of-desublimating—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>;  
 <as-perspective-lost-of-‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-  
 as-to-the-imbued-postconverging/dialectical-thinking<sup>9</sup> -of-notional~<sup>8</sup>deprocrpticism-{in-  
 dimensionality-of-sublimating —<sup>25</sup>—<sup>32</sup><amplituding/formative–epistemicity>growth-or-  
 conflatedness<sup>1</sup> /scalarisation-as-to-rescalarisation-as-re-ontologisation}’>) as to an ‘elicited  
 mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to

<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>). Critically, it is herein contended that in-many-ways despite the <sup>7</sup>blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out> of human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality-<as-to-disontologising/re-ontologising—aporeticism>, there are just as well subject to appropriate constraining <sup>7</sup>unblurriness-<re-ontologising\_by-postconverging-as-to-dragged-out-supererogatory~wholesomeness/profound-supererogation<sup>96</sup>,-while-anecdotalising-prior-disontologising-thresholding> analysis with respect to their postconverging~aporeticism~overcoming/unovercoming as to a translating-insight as from nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness<sup>87</sup>—reference-of-thought-<sup>84</sup> devolving> sublimating~existentialising—decisionality-<as-to-disontologising/re-ontologising—aporeticism>; and critically-so as of a relation to momentous <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>. Such a translating-insight (rather derived from the more potent ‘human conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing} -and-empowering> imbued theoretical/conceptual/operant implications detour to existence-potency<sup>39</sup>~sublimating—nascence,-disclosed-from-prospective-epistemic-digression’ of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness<sup>87</sup>—<sup>83</sup>reference-of-thought-<sup>84</sup> devolving> as devolved axiomatic-constructs of the <sup>83</sup>reference-of-thought rather in their ‘excogitative-blanking of prospective institutionalisation ‘implicated\_attendant—ontological-contiguity<sup>67</sup>’~educated—existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency><sup>40</sup>-in-elucidation-or-reification’), implying translating the ‘imbued counterintuitive <sup>61</sup>nonpresencing-<perspective—ontological-

normalcy/postconvergence> epistemic-projection’ as from such incipient ‘sublimating–nascence devolved axiomatic-constructs’ into ‘straightened-out or postconvergently–re-mentated/restructured/reparadigmed <sup>83</sup>reference-of-thought sublimating–nascence so-instantiated as to overall <sup>83</sup>reference-of-thought-<sup>84</sup>devolving sublimating–nascence (and so-reflected in prospective human social-and-institutional-frameworks-of–referencing/registering/decisioning sublimating~existentialising–decisionality<as-to-disontologising/re-ontologising–aporeticism>’). Again, the relevant issue for such an postconverging~aporeticism-overcoming/unovercoming (in the face of constraining existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation<sup>96</sup>) has to do with human ‘epistemic-growth/disquiet/discomfort-(induced-sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as- historicity-{science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-<sup>4</sup> historicity-tracing-{science-ideology/fashionability/distraction}) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup>’ for re-ontologising prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology as of notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising–frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing as to transversality-<for-sublimating–existential-eventuating/denouement, from ‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated–affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> imbuing<sup>40</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>. It is

important here to appreciate that such a translating-insight prompted as from nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness<sup>87-83</sup> - reference-of-thought-<sup>84</sup> devolving> sublimating~existentialising-decisionality-<as-to-disontologising/re-ontologising—aporeticism> (imbued <sup>7</sup>unblurriness-<re-ontologising\_by-postconverging-as-to-dragged-out-supererogatory~wholesomeness/profound-supererogation<sup>96</sup> ,-while-anecdotalising-prior-disontologising-thresholding>) and enabling perspective for prospective human social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising—decisionality-<as-to-disontologising/re-ontologising—aporeticism> (as to <sup>61</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence> epistemic-projection), effectively speaks to their ‘dynamically reinforcing sublimating—nascence relationship’ wherein we can appreciate that ‘budding positivism/rational-empiricism nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness<sup>87-83</sup> - reference-of-thought-devolving> sublimating~existentialising—decisionality-<as-to-disontologising/re-ontologising—aporeticism>’ involved a ‘preconverging/postconverging—de-mentative/structural/paradigmatic claim of human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as of prospective <sup>83</sup>reference-of-thought sublimating—nascence’ required for a ‘corresponding budding positivistic social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising—decisionality-<as-to-disontologising/re-ontologising—aporeticism>’ as manifested socially by the Copernicuses, Galileos, Descartes, etc. inducing a social environment further reinforcing the possibility for the furthering of positivistic natural science and eventually bringing about positivistic social emancipation/enlightenment and social science (noting here that such a ‘preconverging/postconverging—de-mentative/structural/paradigmatic claim for human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as of prospective

<sup>83</sup>reference-of-thought sublimating-nascence’ captures the ontological-veracity of the idea of  
<sup>15</sup>de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—~~  
~~stranding-or-attributive-dialectics)~~ articulated and elucidated herein, as to the profound-and-  
scientific reflection of the underlying ~~relative-unreflexivity/relative-reflexivity—ontological-~~  
contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> involving human limited-mentation-  
capacity-deepening—as subjecting limitedness/human-subpotency to ‘educated-  
unlimitedness/existence-sublimating-nascence’<sup>233</sup> in the succession of ~~postconverging~‘motif-~~  
~~and-apriorising/axiomatising/referencing’-entailing>-existentialising—framing/imprinting-(as-~~  
~~to-prospective—<sup>46</sup>historiality/ontological-eventfulness<sup>31</sup>/ontological-aesthetic-tracing-~~  
~~<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-~~  
~~determinism’>}~~ that speak of ‘postconverging-or-dialectical-thinking<sup>21</sup>-psychology or  
psychology-of-mentation-dynamics or natural~psychological-dynamics’ implied notional~self-  
distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> and so  
rather than the ‘<amplituding/formativ-epistemicity>totalising~self-referencing-  
syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> of an intradimensional desublimating  
conception of its <sup>83</sup>reference-of-thought’, so-manifested beyond-the-consciousness-awareness-  
teleology<sup>99</sup>-<of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup>, as to its  
given manifest in-effect absolution-<as-to-apriorising/axiomatising/referencing- {of-  
‘prospectively-implicated-attendant-ontological-contiguity’ ~educated-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—constitutedness<sup>11</sup>-in-preconverging-entailment> registry-  
worldview/dimension <preconverging~‘motif-and-apriorising/axiomatising/referencing’-  
entailing>-existentialising—enframing/imprintedness-(as-to-<sup>11</sup> historicity-tracing—in-  
presencing-hyperrealisation/hyperreal-transposition)> such as of ideological capitalistic or  
communistic conceptualisation within our positivism—<sup>80</sup>procrypticism occlusiveness manifest



recurrently manifested across the ~~<cumulating/recomposuring~attendant~ontological-~~  
~~contiguity >~~-succession of registry-worldviews/dimensions. Critically, human  
~~<amplituding/formative~epistemicity>~~-totalising~thrownness-in-existence<sup>35</sup> educating  
 intelligibility, as of ‘full incipient supererogating breadth of human intelligibility transmutation’  
 (as ‘~~<supererogatory~human-subpotency>~~-effecting imbued epistemic-totalising<sup>33</sup>  
 preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,-as-  
 spontaneity-of-aestheticisation’ before the incipience of metaphoricity<sup>57</sup> and then  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as to existentialising~~~frame-of-entailment-of-motif-and-~~  
~~apriorising/axiomatising/referencing~~), and so as to underlying human notional~self-  
 distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-  
 referencing>/‘distantiation of contemplative existentialising~~~frame-of-entailment-of-motif-~~  
~~and-apriorising/axiomatising/referencing~~ as to transversality-<for-sublimating~existential-  
 eventuating/denouement,-from ‘thinking-at-first/pure-predisposition-preemptive-of  
 prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-  
 and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup>, is effectively the  
 existentialising/contextualising/textualising backdrop of human sublimating~existentialising-  
 decisionality-<as-to-disontologising/re-ontologising—aporeticism> and  
 desublimating~existentialising-decisionality-<as-to-disontologising/re-ontologising—  
 aporeticism> (and so as to ~~<amplituding/formative~epistemicity>~~-totalising~thrownness-in-  
 existence<sup>35</sup> ‘constraining existence—as-sublimating-withdrawal/unenframing/re-ontologising,-  
 elicited-from-prospective-profound-supererogation<sup>96</sup> imbuing human ontological-  
 commitment<sup>66</sup>-<implied—self-assuredness-of-ontological-good-  
 faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-  
 existential-reality>’ and ‘<sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-  
 to-entailing-<amplituding/formative~epistemicity>totalising~in-relative-ontological-

completeness<sup>87</sup> } as available-to/elicitable-to-~~as-to-human-consciousness/collective-  
 consciousness—distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising—  
 decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic—epistemic-  
 acutisation—residualising,-<sup>{decompulsing}</sup>delinearity~for-cogency>}~~ the social-functioning-and-  
 accordance—as-of-social-stake-contention-or-confliction conception of any given registry-  
 worldview/dimension <preconverging~‘motif-and-apriorising/axiomatising/referencing’—  
 entailing>-existentialising—enframing/imprintedness-~~as-to-<sup>4</sup> historicity-tracing—in-  
 presencing—hyperrealisation/hyperreal-transposition}~~). It is within this ambit, that ‘prospective  
 possibilities of sublimating~existentialising—decisionality-<as-to-disontologising/re-  
 ontologising—aporeticism>’ can be contemplated as from the very depth of human  
 ‘<supererogatory~human-subpotency>-effecting imbued epistemic-totalising<sup>33</sup>  
 preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,-as-  
 spontaneity-of-aestheticisation’ for requisite ‘epistemic-growth/disquiet/discomfort-~~induced-  
 sublimation,-as-from-existence’s—effusing/ecstatic—inlining-as-<sup>4</sup> historicity-  
 {science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-<sup>4</sup> historicity-  
 tracing- {science-ideology/fashionability/distraction}~~ } as to construction-of-the-Self in  
 dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-  
 reification/contemplative-distension<sup>27</sup>, and so as to individual and social subconscious and  
 conscious educating intelligibility: in translating the ‘imbued counterintuitive<sup>61</sup> nonpresencing-  
 <perspective—ontological-normalcy/postconvergence> epistemic-projection’ as from incipient  
 ‘sublimating—nascence devolved axiomatic-constructs’ into ‘straightened-out or  
 postconvergingly—rede-mentated/restructured/reparadigmed<sup>83</sup> reference-of-thought  
 sublimating—nascence so-instantiated as to overall<sup>83</sup> reference-of-thought-<sup>84</sup> devolving  
 sublimating—nascence (and so-reflected in prospective human social-and-institutional-  
 frameworks-of—referencing/registering/decisioning sublimating~existentialising—

decisionality-<as-to-disontologising/re-ontologising—aporeticism>’. The depth of  
 ‘<supererogatory~human-subpotency>-effecting imbued epistemic-totalising<sup>33</sup>  
 preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,—as-  
 spontaneity-of-aestheticisation’ is exactly what is incipiently-and-notionally of undergirding  
 ‘self-reflexive~instigative-eventuating-(as-to-teleological-instigative/incipient-  
 willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-  
 preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) of  
 human embodied-consciousness motif-and-apriorising/axiomatising/referencing- {of-  
 ‘prospectively implicated attendant ontological-contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—elicited-incipience-of-existentialising-decisionality-<as-to-  
 disontologising/re-ontologising—aporeticism>’ as to both the ‘consequent human  
 sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-<sup>56</sup>meaningfulness-  
 and-teleology<sup>99</sup>> upon inherent existence’s sublimating-nascence inducing of re-  
 ontologisation/omnipotentiality sublimating-existentialising-decisionality’ and the ‘consequent  
 human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>> upon social-vestedness/normativity-<discretely-implied-  
 functionalism> inducing of subontologisation/subpotentiation supposedly of sublimating-  
 existentialising-decisionality’. The depth of human ‘<supererogatory~human-subpotency>-  
 effecting imbued epistemic-totalising<sup>33</sup> preformulating/preframing/premeaningfulness of  
 notional~originariness-parrhesia,—as-spontaneity-of-aestheticisation’ is so-underlined  
 notionally as of ‘both human <self-reflexive>-willed-thought and <self-reflexive>-willed-will  
 <amplituding/formative-epistemicity>totalising/circumscribing/delineating’ (with regards to  
 constraining existentialising-decisionality-<as-to-disontologising/re-ontologising—  
 aporeticism> taking/making), reflecting the fact that human intelligibility (individual and social)

undergirding ‘self-reflexive~instigative-eventuating-~~(as-to-teleological-instigative/incipient-~~  
~~willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-~~  
~~preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidatio~~ of  
 human embodied-consciousness ~~motif-and-apriorising/axiomatising/referencing-~~{of-~~~~  
~~‘prospectively implicated\_attendant\_ontological-contiguity ’~educated-~~  
~~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }~~—elicited-incipience-of-existentialising—decisionality—~~as-to-~~  
~~disontologising/re-ontologising—aporeticism>~~ (for ontological-performance<sup>72</sup>-~~<including-~~  
~~virtue-as-ontology>’~~ modalises differently; and so-differently modalised (between  
 ‘empowering/disempowering <self-reflexive>-willed-thought as to enhancing  
 availability/elicitation—and-reassurance/reinforcement/corroboratorion/constraining for  
 ontologising’ and/or ‘empowering/disempowering <self-reflexive>-willed-will as to  
 disenancing unavailability/unelicitation—and-  
 unnerving/undermining/contradiction/unconstraining for disontologising’) when it comes down  
 to such manifest self-reflexive conceptualisation of both (in ~~<amplituding/formative-~~  
~~epistemicity>-totalising~thrownness-in-existence<sup>35</sup>~~) ‘constraining existence—as-sublimating-  
 withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation<sup>96</sup>  
 imbuing human ontological-commitment<sup>66</sup>-~~<implied—self-assuredness-of-ontological-good-~~  
~~faith/authenticity<sup>99</sup>~postconverging—de-mentating/structuring/paradigming<sup>101</sup>—as-being-as-of-~~  
~~existential-reality>’~~ and ‘<sup>103</sup>universal-transparency<sup>104</sup>-~~<transparency-of-totalising-entailing,-as-~~  
~~to-entailing-<amplituding/formative-epistemicity>-totalising~in-relative-ontological-~~  
~~completeness<sup>8</sup> )~~ as available-to/elicitable-to-~~(as-to-human-consciousness/collective-~~  
~~consciousness—distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising—~~  
~~decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic—epistemic-~~  
~~acutisation—residualising,-~~{decompulsing}delinearity~for-cogency>}~~ the social-functioning-and-~~

accordance—as-of-social-stake-contention-or-confliction conception of the given registry-worldview/dimension ~~<preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’. This differing modalising (as to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development—as-to-social-function-development and living-development—as-to-personality-development psychologismic-epistemic-acutisation—difficulty <for, residualising—{decompulsing} delinearity~for cogency> magnitudes {of-experientiality/experiment}), speaks to the insight that: the logical-basis/logic,-as-derived-from~transversality-<for-sublimating—existential-eventuating/denouement,—from—‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated—affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> of ‘secondnature<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> as to prior percolation-channelling-<in-deferential-formalisation-transference>’ is irrelevant for prospective firstnature<sup>56</sup> knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective psychologismic~apriorising/axiomatising/referencing-{of-‘prospectively-implicated-attendant-ontological-contiguity’~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>56</sup> -in-{preconverging-ment-by}-postconverging-entailment> renewed logical-basis/logic,-as-derived-from~transversality-<for-sublimating—existential-eventuating/denouement,—from—‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated—affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup>, and so as to the ‘fundamental ontologising/disontologising confliction’ re-arising across <cumulating/recomposuring~attendant—ontological-contiguity >-successive registry-~~

worldviews/dimensions but rather so-re-arising as to the successive/changing <sup>83</sup> reference-of-thought—<sup>8</sup> categorical-imperatives/axioms/registry-teleology<sup>99</sup> underlying the relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> involving human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency to ‘educated-unlimitedness/existence-sublimating-nascence’<sup>233</sup> as to human notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising—frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing as to transversality-<for-sublimating-existential-eventuating/denouement, from ‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> imbuing<sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>. This ‘fundamental ontologising/disontologising confliction’ is disambiguatively reflected with ‘empowering/disempowering <self-reflexive>-willed-thought as to enhancing availability/elicitation—and-reassurance/reinforcement/corroborator/constraining for ontologising’ (as so-bound to the ‘supplanting-conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism of prospective relative-ontological-completeness<sup>37</sup> <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-ment-by}-postconverging-entailment>’) and ‘empowering/disempowering <self-reflexive>-willed-will as

to disenhancing unavailability/unelicitation—and—unnerving/undermining/contradiction/unconstraining for disontologising’ (as so-bound to the ‘uninstitutionalised-threshold<sup>102</sup> imbued dereification threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-psychologism> mental-disposition of ontologically-flawed relation with the prospective institutionalisation knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-‘prospectively-implicated-attendant-ontological-contiguity’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in-{preconverging-ment-by}-postconverging-entailment>): when it comes down to such manifest self-reflexive conceptualisation of both (in <amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>) ‘constraining existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup> imbuing human ontological-commitment<sup>66</sup> -<implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality>’ and ‘<sup>103</sup>universal-transparency<sup>104</sup> -<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>-totalising~in-relative-ontological-completeness<sup>87</sup> ) as available-to/elicitable-to-<as-to-human-consciousness/collective-consciousness—distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising—decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic-epistemic-acutisation—residualising,-{decompulsing}delinearity~for-cogency>’ the social-functioning-and-accordance—as-of-social-stake-contention-or-confliction conception of the given registry-worldview/dimension <preconverging~‘motif-and-apriorising/axiomatising/referencing’—

entailing>-existentialising—enframing/imprintedness-⟨as-to-<sup>4</sup> historicity-tracing—in-  
 presencing—hyperrealisation/hyperreal-transposition⟩'. With the insight here that 'human  
 (individual and social) undergirding 'self-reflexive~instigative-eventuating-⟨as-to-teleological-  
 instigative/incipient—willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-  
 human-intelligibility,-preceding-existence's-eventuating-sublimating-validation/desublimating-  
 invalidation⟩ of human embodied-consciousness motif-and-  
 apriorising/axiomatising/referencing- {of-~~prospectively implicated attendant~~ ontological-  
 contiguity '~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—elicited-incipience-of-existentialising—decisionality-⟨as-to-  
 disontologising/re-ontologising—aporeticism>' (for ontological-performance<sup>72</sup>-⟨including-  
 virtue-as-ontology>) is dynamically-and-discretely progressive/constructive upon  
 availing/elicitable existence's sublimating-nascence as to undergirding human 'self-  
 reflexive~instigative-eventuating-⟨as-to-teleological-instigative/incipient-  
 willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-  
 preceding-existence's-eventuating-sublimating-validation/desublimating-invalidation⟩ of  
 human embodied-consciousness motif-and-apriorising/axiomatising/referencing- {of-  
 'prospectively implicated attendant ontological-contiguity '~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—elicited-incipience-of-existentialising—decisionality-⟨as-to-  
 disontologising/re-ontologising—aporeticism>' threshold-of~⟨self-reflexive>-willed-thought  
 as so-associated relatively with <sup>7</sup>unblurriness-⟨re-ontologising\_by-postconverging-as-to-  
 dragged-out-supererogatory~wholesomeness/profound-supererogation<sup>96</sup>,-while-anecdotalising-  
 prior-disontologising-thresholding> and retrogressive/degenerative upon lacking/unelicitable  
 existence's sublimating-nascence as to undergirding 'self-reflexive~instigative-eventuating-⟨as-

to-teleological-instigative/incipient-  
willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-  
preceding-existence's-eventuating-sublimating-validation/desublimating-invalidation) of  
human embodied-consciousness motif-and-apriorising/axiomatising/referencing-{of-  
'prospectively implicated attendant ontological-contiguity '~educated-  
existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>' }—elicited-incipience-of-existentialising-decisionality-<as-to-  
disontologising/re-ontologising—aporeticism>' threshold-of~<self-reflexive>-willed-will as  
so-associated relatively with blurriness-<sterilising/anecdotalising/trivialising-of-prospective-  
re-ontologising\_by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out>.  
This 'fundamental ontologising/disontologising confliction' reflected as to threshold-of~<self-  
reflexive>-willed-thought and threshold-of~<self-reflexive>-willed-will (as so-reflecting  
respectively dimensionality-of-sublimating<sup>25</sup> -{<amplituding/formative>supererogatory-de-  
mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-  
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) and  
dimensionality-of-desublimating-lack-of<sup>26</sup> -{<amplituding/formative>supererogatory-de-  
mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-  
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation})  
preconverging/postconverging-de-mentatively/structurally/paradigmatically arises/re-arises at  
prospective destructuring-threshold-(uninstitutionalised-threshold<sup>02</sup>/presublimating-  
desublimating-decisionality)~of-ontological-performance<sup>72</sup>-<including-virtue-as-  
ontology>/morality/ethics/justice/etc. as to:

- human lack of visibility of prospective ontologising-depth and epistemic-totalising<sup>33</sup>  
implications as so-undermining prospective ontologisation (as from the <self-reflexive>-willed-  
thought of the genuine social intellectual-function/posture projection of prospective human

transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~) and so-eliciting prospective disontologisation (as from the <self-reflexive>-willed-will of dominance/~~vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity~~<discretely-~~implied-functionalism~~> and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>8</sup> >)),

- institutionalising percolation-channelling-<in-deferential-formalisation-transference> defaulting into a ‘subconscious-and-passive epistemic-totalising<sup>33</sup> re-automatism relation with the existentialising–frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing re-apriorising/re-axiomatising/re-referencing of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ (in shallow ~~supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~~) and so over ‘conscious-and-active epistemic-totalising<sup>33</sup> re-procession of the existentialising–frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing re-apriorising/re-axiomatising/re-referencing of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ (as so-reflecting the ‘requisite dynamic sublimating grasp/mastery ~~epistemic-~~totalising<sup>33</sup> hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-~~decompulsing~~ delinearity~for-cogency of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’ in-accounting-for prospective human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency to ‘educated-unlimitedness/existence-sublimating-nasence<sup>233</sup> with regards to ‘human relative epistemic-abnormalcy/preconvergence<sup>31</sup> in relation to the already given ontological-normalcy/postconvergence nature of existence’ with the profoundness of existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-

supererogation<sup>96</sup> speaking of more than just mere-formulaic  
 methodologising/mutualising/organising/institutionalising as to the ‘precedence of profound  
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness in generating-and-  
 regenerating/maintaining-oversight-of  
 methodologising/mutualising/organising/institutionalising alignment to existence—as-  
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective~profound-  
 supererogation<sup>96</sup> and so in <amplituding/formative~epistemicity>-totalising~renewing-  
 realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness<sup>13</sup>’), as to the  
 fact that the veracity of knowledge is much more than a ‘conception as of the self-presence/self-  
 constitutedness<sup>14</sup>-<in-perspective~epistemic-abnormalcy/preconvergence<sup>31</sup>> of <sup>79</sup>presencing—  
 absolutising-identitive-constitutedness<sup>14</sup> <preconverging~‘motif-and-  
 apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
 <as-to-<sup>4</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’ but rather  
 as of prospective ‘relative-ontological-incompleteness<sup>88</sup>/relative-ontological-completeness<sup>87</sup>-  
 <sublimating~referencing/registering/decisioning,—as-self-becoming/self-  
 conflatedness<sup>1</sup> /formative~supererogating-<projective/reprojective—aestheticising-re-motif-  
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective~ontological-  
 normalcy/postconvergence>’ as to human-and-social~expectations/anticipations—  
 metaphoricity<sup>57</sup>-as-preconverging/postconverging~rede-  
 mentating/restructuring/reparadigming~psychologism<sup>89</sup> (and as so-implied with the  
 ‘knowledge-notionalisation backdrop of entailing-<amplituding/formative~  
 epistemicity>-totalising~in-relative-ontological-completeness<sup>87</sup> of knowledge-  
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated-attendant-ontological-contiguity’~educated-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
<imbued–notional~cogency>’ }—conflatedness<sup>13</sup> -in-{preconverging-ment-by}-  
postconverging-entailment> in reflecting<sup>46</sup> historicity/ontological-eventfulness<sup>38</sup>/ontological-  
aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-  
relativism-determinism’>’ whether as of a Derridean différance deconstruction knowledge-  
reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
prospective\_psychologismic~apriorising/axiomatising/referencing-{of-‘prospectively-  
implicated\_attendant-ontological-contiguity ’~educed-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
<imbued–notional~cogency>’ }—conflatedness<sup>13</sup> -in-{preconverging-ment-by}-  
postconverging-entailment> or Foucauldian genealogy/archaeology knowledge-  
reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
prospective\_psychologismic~apriorising/axiomatising/referencing-{of-‘prospectively-  
implicated\_attendant-ontological-contiguity ’~educed-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
<imbued–notional~cogency>’ }—conflatedness<sup>13</sup> -in-{preconverging-ment-by}-  
postconverging-entailment> or as herein in reflecting holographically-<conjugatively-and-  
transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-  
human-institutionalisation-process as to an explicit ontological-normalcy/postconvergence  
epistemic-projection knowledge-reification~gesturing-and-accounting—of-epistemic-  
phenomenalism-<in-prospective\_psychologismic~apriorising/axiomatising/referencing-{of-  
‘prospectively implicated\_attendant-ontological-contiguity ’~educed-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
<imbued–notional~cogency>’ }—conflatedness<sup>13</sup> -in-{preconverging-ment-by}-  
postconverging-entailment> or for that matter natural science and true scientific knowledge-

reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogeny>’ }—conflatedness<sup>13</sup> -in- {preconverging-ment-by}-  
 postconverging-entailment>, wherein the knowledge-reification~gesturing-and-accounting—  
 of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogeny>’ }—conflatedness<sup>13</sup> -in- {preconverging-ment-by}-  
 postconverging-entailment> is totalising-entailingly explicative of everything within its  
 epistemic bounds as to reification and dereification in the sense for instance that a  
 physics/chemistry/biology principle is not ing as it explains both predicative effectiveness and/or  
 ineffectiveness as to the fact that the same law of gravity can explain totalising-entailingly why  
 a mechanical setup functions well or doesn’t function well as to the underlying knowledge-  
 notionalisation)

- epistemic-projection perspective lost of instigative/incipient profound  
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting<sup>3</sup> -for-  
 conceptualisation (in dimensionality-of-sublimating<sup>25</sup> -  
 <amplituding/formativ>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation)) inducing ‘nascent-particular/incipient-and-material/technical-  
 sublimations-<blinded-to-their-relative-ontological-completeness<sup>87-83</sup> -reference-of-thought-

devolving> sublimating~existentialising–decisionality-<as-to-disontologising/re-  
 ontologising—aporeticism>’ lost to the ‘prior overall relative-ontological-incompleteness<sup>88</sup>–  
 presublimation-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> imbued social-and-institutional-  
 frameworks-of—referencing/registering/decisioning desublimating~existentialising–  
 decisionality-<as-to-disontologising/re-ontologising—aporeticism>’ (as to a narrow-minded  
 merely positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> driven exploitation of  
 such nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-  
 relative-ontological-completeness<sup>87</sup> –<sup>83</sup>reference-of-thought-<sup>84</sup> devolving>  
 sublimating~existentialising–decisionality-<as-to-disontologising/re-ontologising—  
 aporeticism>), and so-critically eliciting <amplifying/formative><sup>8</sup> wooden-language-  
 <imbued—temporal—mere-form/virtualities/dereification/akrasitic-  
 drag/denatured/preconverging-or-dementing<sup>20</sup>—narratives—of-the-<sup>83</sup>reference-of-thought-  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>> (in-the-bigger-picture and more starkly  
 we can appreciate the ‘enlightenment struggle against feudalism and slavery as advocated say  
 with such a thinker like Rousseau’ as to the fact that the technical and scientific progress as to  
 relative-ontological-completeness<sup>87</sup> weren’t the occasion to put such technical and scientific  
 progress like shipbuilding and other ocean voyage technologies at the service of the prior  
 mediievally clouded immaterial/social overall relative-ontological-incompleteness<sup>88</sup>–  
 presublimation-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> value-construct and shallow-  
 supererogating methodologising/mutualising/organising/institutionalising  
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’–entailing>-  
 existentialising—enframing/imprintedness-<as-to-<sup>83</sup>historicity-tracing—in-presencing-  
 hyperrealisation/hyperreal-transposition> but rather called for a renewed conceptualisation of  
 humanity beyond a mentality of immediate subsistence/survival/advantage and just as well such  
 scientists like Einstein realised implicitly/intuitively that their scientific breakthroughs with

regards to say nuclear science effectively called for a renewed conceptualisation of humanity beyond a mentality of immediate immaterial/social dimension expediency that could arise with respect to nuclear weapons, with this fundamental translating insight about ‘nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness<sup>87-83</sup>—reference-of-thought-<sup>84</sup> devolving> sublimating~existentialising—decisionality-<as-to-disontologising/re-ontologising—aporeticism>’ critically warranted not just with such starked cases but with respect to the comprehensive and more subtle overall social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality-<as-to-disontologising/re-ontologising—aporeticism> as it can be appreciated for instance that the business driven and mere defaulting utilisation of say media technologies has hardly elicited a ‘comprehensive social self-reflexive questioning-and-contemplation’ of their appropriate sublimating~existentialising—decisionality-<as-to-disontologising/re-ontologising—aporeticism> conception but for ad-hoc insights and approaches poorly appreciative of their requisite postconverging~aporeticism—overcoming/unovercoming and particularly-so with creatively effective public communication and democratic enhancement as to sovereign knowledge/enlightenment, insight/acumen and participation/interest thus inducing in-many-ways inducing the present hyperreality—as-to-its-simulacrum implications pointed out by Baudrillard)

- prior relative-ontological-incompleteness<sup>88</sup>—presublimation-construct-of—<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> social-functioning-and-accordance—as-of—social-stake-contention-or-confliction disontologising emphasised desublimating~existentialising—decisionality-<as-to-disontologising/re-ontologising—aporeticism> as to mere utilisation/positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> (in <amplifying/formative epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>74</sup>) of prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-

completeness<sup>87-8</sup> – reference-of-thought-<sup>84</sup> devolving>                      sublimating~existentialising–  
 decisionality<as-to-disontologising/re-ontologising—aporeticism> without translating into  
 requisite                      undergirding                      ‘self-reflexive~instigative-eventuating-(as-to-teleological-  
 instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-  
 human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-  
 invalidation)                      of                      human                      embodied-consciousness                      motif-and-  
 apriorising/axiomatising/referencing- {of-‘~~prospectively implicated~~\_attendant\_ontological-  
 contiguity ’~educed–  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’ }—elicited-incipience-of-existentialising–decisionality<as-to-  
 disontologising/re-ontologising—aporeticism>’ as to ‘epistemic-growth/disquiet/discomfort-  
 <induced-sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as-<sup>46</sup> historicity-  
 {science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-<sup>41</sup> historicity-  
 tracing- {science-ideology/fashionability/distraction} } as to construction-of-the-Self in  
 dispensing-with-immediacy-for-relative-ontological-completeness<sup>37</sup>-by-  
 reification/contemplative-distension<sup>27</sup> for overall <sup>83</sup> reference-of-thought sublimating–nascence  
 so-instantiated as to <sup>83</sup> reference-of-thought-<sup>84</sup> devolving sublimating–nascence (and so-reflected  
 in                      prospective                      human                      social-and-institutional-frameworks-of—  
 referencing/registering/decisioning                      sublimating~existentialising–decisionality<as-to-  
 disontologising/re-ontologising—aporeticism>)  
 -                      the                      ‘~~implicated~~\_attendant\_ontological-contiguity<sup>67</sup>?~educed–  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup> of human <sup>56</sup> meaningfulness-and-teleology<sup>99</sup> implies that  
 prospective knowledge-reification~gesturing-and-accounting—of-epistemic–phenomenalism-  
 <in-prospective\_ psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively–

~~implicated\_attendant~~ ontological-contiguity <sup>7</sup> ~duced-  
~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ } —conflatedness <sup>13</sup> -in- {preconverging-ment-by}  
~~postconverging-entailment~~ } as to organic-knowledge is necessarily in an ‘existentialising-  
frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing reflecting its  
<postconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-  
existentialising—framing/imprinting-~~(as-to-prospective-~~ <sup>40</sup>historiality/ontological-  
eventfulness <sup>39</sup> /ontological-aesthetic-tracing-<perspective-ontological-  
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’} but which is not  
immuned from estranged-interpreting-and-purposes and contextual-misanalysis (as can be so  
appreciated with respect with many a critical and postmodern thought) inducing  
disontologisation, and just as well institutional pedantising/muddling/formulaic-hollowing-  
out—in-subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-  
entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-  
ontological-completeness~~ ) project such shallow  
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness that contorts ontological-  
veracity while undermining veridical issues of postconverging-aporeticism-  
overcoming/unovercoming (as can be fairly appreciated with the skewed outcomes associated  
with decades-long theorising and politically manipulative narratives like deficits, public  
spending, social engineering, socialism, tribalism, fairness, libertarian, middle-of-the-ground,  
identity politics, etc.)  
- a fundamental ‘deficiency of excessive/undue magnanimity’ of the genuine social intellectual-  
function/posture throughout-and-all-along the relative-unreflexivity/relative-reflexivity—  
ontological-contiguity <sup>67</sup> ~of-the-human-institutionalisation-process <sup>68</sup> that seem to merely imply  
that ‘its social sublimating pertinence is only as to the mere positive-opportunism—of-social-

functioning-and-accordance<sup>75</sup> that enables prospective human transcendence-and-  
 sublimity/sublimation/supererogatory~de-mentativity' while wrongly overlooking/ignoring  
 relatively its so-enabling threshold-of~<self-reflexive>-willed-thought as to undergirding 'self-  
 reflexive~instigative-eventuating-(as-to-teleological-instigative/incipient-  
 willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-  
 preceding-existence's-eventuating-sublimating-validation/desublimating-invalidation) of  
 human embodied-consciousness motif-and-apriorising/axiomatising/referencing-{of-  
 'prospectively implicated\_attendant\_ontological-contiguity '~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity~contiguity-  
 <imbued~notional~cogency>' }—elicited-incipience-of-existentialising—decisionality-<as-to-  
 disontologising/re-ontologising—aporeticism>' as to 'epistemic-growth/disquiet/discomfort-  
 {induced-sublimation,-as-from-existence's—effusing/ecstatic—inlining-as-<sup>46</sup> historicity-  
 {science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-<sup>47</sup> historicity-  
 tracing-{science-ideology/fashionability/distraction}} as to construction-of-the-Self in  
 dispensing-with-immediacy-for-relative-ontological-completeness<sup>37</sup>-by-  
 reification/contemplative-distension<sup>27</sup>' as central to the 'implicated\_attendant\_ontological-  
 contiguity<sup>67</sup>?~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity~contiguity-  
 <imbued~notional~cogency>'<sup>40</sup> of such <sup>56</sup> meaningfulness-and-teleology<sup>99</sup> implied prospective  
 knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing-{of-'prospectively-  
 implicated\_attendant\_ontological-contiguity '~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity~contiguity-  
 <imbued~notional~cogency>' }—conflatedness<sup>13</sup> in-{preconverging-ment-by}-  
 postconverging-entailment> as to organic-knowledge, with the consequence that a

‘flatmindedness’/banality/flimsiness relation with the same knowledge construed as of mere reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation imbued positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> un insightful about originariness-parrhesia,—as—spontaneity-of-aestheticisation ‘is bound as of threshold-of-~<self-reflexive>-willed—will to be developed into desublimating beholdening-becoming—distortive-originariness/distortive-origination—as-to-<sup>47</sup>historicity-tracing~inhibited-mental-aestheticising of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> <preconverging~‘motif-and-apriorising/axiomatising/referencing’—entailing>-existentialising—enframing/imprintedness- <as-to-<sup>4</sup>historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>’ as can arise with associated ‘generalised social <amplituding/formative><sup>8</sup> wooden-language-<imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>10</sup>—narratives—of-the-<sup>8</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>>’ and ‘more ruthlessly’ with associated dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism> and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation- <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness<sup>77</sup>> (such that the prospective <sup>18</sup>deprocrypticism—or—preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought registry-worldview/dimension projection is of a <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> sublimating apriorising/axiomatising/referencing- {of-‘prospectively implicated attendant—ontological-contiguity’ ~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>’ }—relation-to-the-world implying a human <self-reflexive>-willed—thought awareness of ‘originariness-parrhesia,—as—spontaneity-of-aestheticisation as to

profound ~~supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~~ of-  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting ~~for-~~  
 conceptualisation in reflection of human dimensionality-of-sublimating<sup>25</sup> ~~-~~  
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>12</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation)' and so over 'mere-formulaic  
 methodologising/mutualising/organising/institutionalising as of human-subpotency non-  
 scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-  
 mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation> in  
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> <amplituding/formative-  
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-  
 drag<sup>34</sup>')  
 - a human <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> imbued  
 ' <amplituding/formative>disposedness/psychologismic-construct-(as-to-orientation/value-  
 construct/valuation-and-derived-parameterising) and <amplituding/formative>entailment-(as-  
 to-totalising-contiguous/coherent-factuality-of-variability)' of 'punctual  
 <amplituding/formative-epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> rather measuring-up  
 success/accomplishment/aspiration in shallow-supererogation<sup>96</sup> of manifest in-effect absolutio-  
 <as-to-apriorising/axiomatising/referencing- {of- 'prospectively implicated attendant-  
 ontological-contiguity '~duced-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—constitutedness<sup>14</sup> in preconverging-entailment> as to the  
 given registry-worldview/dimension <preconverging~'motif-and-  
 apriorising/axiomatising/referencing'-entailing>-existentialising—enframing/imprintedness-

~~<as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>~~’ and so effectively oblivious and ‘lacking in conscious protensivity as of<sup>61</sup> nonpresencing-<perspective—ontological-normalcy/postconvergence> implications’ explaining the veracity of the manifest suboptimisation/subontologisation/subpotentiation of all human societies as to their shallow-supererogation<sup>96</sup> relative to ‘their abstractly conceivable profound- supererogation<sup>96</sup> potential for re-ontologisation’ (so-implied as to successive human re-ontologisation/omnipotentiality possibilities) but for the genuine social intellectual—function/posture cyclically induced prospective transcendence-and-sublimity/sublimation/~~supererogatory—de-mentativity~~ for such re-ontologisation overriding of such ‘measuring-up success/accomplishment/aspiration in shallow-supererogation<sup>96</sup> of manifest in-effect absoluton-~~as-to—apriorising/axiomatising/referencing- {of-‘prospectively implicated\_ attendant\_ontological-contiguity ’~educated—existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>’ }—constitutedness ~~in preconverging entailment~~’~~’ }—constitutedness ~~in preconverging entailment~~’ conception of the social-setup, with such a conception of the social-setup arising as to the fact that however counterintuitive it may seem ‘ordinarily/generally a social-setup is not consciously-and-subconsciously self-reflexive of itself as about its optimisable ontologising-depth (as of a prospective overriding re-ontologisation underlying the possibility for its prospectively idealised transcendence-and-sublimity/sublimation/~~supererogatory—de-mentativity~~ as to sublimating~existentialising—decisionality-~~as to disontologising/re-ontologising—aporeticism>’~~’ but rather a social-setup is consciously-and-subconsciously self-reflexive of itself as about ‘their given present minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of—social-stake-contention-or-confliction’ as to its limited-mentation-capacity—~~as-subjecting—‘educated-unlimitedness/existence-sublimating—nascence<sup>2</sup>—to limitedness/human-subpotency~~ conceptivity/epistemic-reflexivity/epistemicity-relativism-

determinism-<reifying {as-to-knowledge-developing}-and-empowering> implications (when it comes down to such manifest self-reflexive conceptualisation of both (in <amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>) ‘constraining existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation<sup>96</sup> imbuing human ontological-commitment<sup>66</sup>-<implied—self-assuredness-of-ontological-good-faith/authenticity<sup>9</sup> ~postconverging-de-mentating/structuring/paradigming<sup>71</sup>—as-being-as-of-existential-reality>’ and ‘<sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>8</sup> ) as available-to/elicitable-to-<as-to-human-consciousness/collective-consciousness—distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising—decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic-epistemic-acutisation—residualising,-{decompulsing} delinearity~for-cogency>’ the social-functioning-and-accordance—as-of—social-stake-contention-or-confliction conception of the given registry-worldview/dimension <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>’) in so-prompting the social-setup’s ‘lack of empowering <self-reflexive>-willed—thought as to enhancing availability/elicitation—and-reassurance/reinforcement/corroboratorion/constraining for ontologising’ and ‘lack of empowering <self-reflexive>-willed—will as to disenancing unavailability/unelicitation—and—unnerving/undermining/contradiction/unconstraining for disontologising’, and so in the face ‘of the-very-same notional conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing}-and-empowering> (but rather of ‘empowering <self-reflexive>-willed—thought as to enhancing availability/elicitation—and-reassurance/reinforcement/corroboratorion/constraining for ontologising’ and ‘empowering <self-reflexive>-willed—will as to disenancing

unavailability/unelicitation–and–unnerving/undermining/contradiction/unconstraining for  
 disontologising’) as to the relative beholdening inconsideration associated with the temporal  
 advantageousness of dominance/vested-interest-subontologising-skewed-influence-as-to-  
 social-vestedness/normativity-<discretely-implied-functionalism> and  
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
 <amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness >’ (thus  
 reflecting why for instance the democratic process is bound to ebb in  
 suboptimisation/subontologisation/subpotentiation given the inherent overall  
 disparity/incongruence of the actual manifestation of a social-setup’s self-reflexivity as to ‘their  
 given present minimum-and-balancing expectations/anticipations of social-functioning-and-  
 accordant—as-of–social-stake-contention-or-confliction’ and the potential manifestation of the  
 social-setup’s self-reflexivity as to perspective ‘re-ontologising/potentiating/optimisable  
 sublimating–nascence ontologising-depth as of the full-potency of existence’); and it is critically  
 the genuine social intellectual–function/posture imbuing knowledge-reification~gesturing-and-  
 accounting—of-epistemic–phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant\_ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’ }—conflatedness<sup>13</sup> in {preconverging\_ment\_by}-  
 postconverging\_entailment> as of <sup>55</sup>maximalising-recomposuring-for-relative-ontological-  
 completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation as to  
 postconverging–aporeticism-overcoming/unovercoming conceptivity/epistemic-  
 reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing} -and-  
 empowering> that carries the potential for pushing and making-available/eliciting such a

prospect for re-ontologisation (and as so effectively manifested historically as to the relatively low emotional-involvement with non-socially implied sublimation/emancipation and the relatively high emotional-involvement with socially implied sublimation/emancipation, and in the latter instance particularly when the threshold-of-~<self-reflexive>-willed-will of defaulting dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism> and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation- <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing- <amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness > )

overplays the card of ‘their given present minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’ of the social-setup and in so-doing eliciting the overall social-setup self-reflexivity as of the breadth of socially cogent/tense/limpid-<as-of-prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-origination> percolation-channelling-<in-deferential-formalisation-transference> existentialising–frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of intellectualism including the illuminating genuine social intellectual-function/posture, the appraisal of ‘overall social intellection-aptitude body’ and generalised social advocacy in contemplating about prospective ‘re-ontologising/potentiating/optimisable sublimating–nascence ontologising-depth perspective as of the full-potency of existence’), and as so-underlying overall not only Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology as elaborately articulated above but equally translative as to ‘living-development-as-to-personality-development beholdening/unbeholdening existentialising–frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing’ and ‘institutional-development-as-to-social-function-

development beholdening/unbeholdening existentialising—frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing’ (so-reflected overall preconverging/postconverging—de-mentative/structural/paradigmatic as to perspective ‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’ superseded/transcended with perspective ‘unbeholdening sublimating—nascence ontologising—depth of the full-potency of existence’ implications for prospective re-ontologisation’ so-underlying the dynamics of prospective human ‘epistemic-growth/disquiet/discomfort—(induced-sublimation,-as-from-existence’s—effusing/ecstatic—inlining-as-<sup>4</sup>historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-<sup>4</sup>historicity-tracing-{science-ideology/fashionability/distraction}) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup>’).

Ultimately, our human <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> <preconverging~‘motif-and-apriorising/axiomatising/referencing’—entailing>-existentialising—enframing/imprintedness—(as-to-<sup>4</sup>historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) (as to the high emotional-involvement associated with social ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. and low emotional-involvement associated with non-social ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. elicited prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity) seem to take the easy-way-out/contrivance to imply that ‘we are just as perfect as we are (implying the impertinence/non-veracity for prospective human ‘epistemic-growth/disquiet/discomfort—(induced-sublimation,-as-from-existence’s—effusing/ecstatic—inlining-as-<sup>4</sup>historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-<sup>4</sup>historicity-tracing-{science-ideology/fashionability/distraction}) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-

reification/contemplative-distension<sup>27</sup>)’ and that the notion of prospective sublimation is just about technical and natural science sublimation (and as so-advanced implicitly or explicitly in a self-serving lethargy of institutional pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-⟨amplituding/formative-epistemicity⟩totalising~in-relative-ontological-completeness<sup>8</sup>⟩) and so as to a human social environment where dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-⟨discretely-implied-functionalism⟩ and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-⟨amplituding/formative-epistemicity⟩totalising~in-relative-ontological-completeness<sup>8</sup>⟩ in-many-ways seem to be wary of prospective human re-ontologisation/omnipotentiality implications as if our very presence isn’t the outcome of successive prior re-ontologising. It is thus critical for humanity as a whole and as of social science practice to inculcate the attitude that despite the blurriness-⟨sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out⟩ of human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality-⟨as-to-disontologising/re-ontologising—aporeticism⟩, that doesn’t mean this gives leeway for political and other dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-⟨discretely-implied-functionalism⟩; as to the fact that the pretense of a social science/ontology dies (with respect to the emancipation/sublimation possibilities for the 8.5 billion humans on Earth) when such an illegitimate pretense is not bluntly challenged notwithstanding any browbeating as ‘supposed intellectuals’ lose their intellectual soul when they acquiesce to the ⟨amplituding/formative⟩ wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—

narratives—of-the-<sup>83</sup> reference-of-thought—~~category-imperatives/axioms/registry-~~  
teleology<sup>99</sup> } of any such dominance/vested-interest-subontologising-skewed-influence-as-to-  
social-vestedness/normativity-<discretely-implied-functionalism> that thrive as to temporal  
advantageousness on eliciting the lowliness of human contemplation in inducing consciously or  
unconsciously prospective human desublimation/disempowerment. In-many-ways, what is  
central to both such a dominance/vested-interest-subontologising-skewed-influence-as-to-  
social-vestedness/normativity-<discretely-implied-functionalism> and  
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup> }  
undermining of genuine knowledge-reification~gesturing-and-accounting—of-epistemic-  
phenomenalism-<in-prospective-psychologismic~apriorising/axiomatising/referencing-~~of-~~  
‘prospectively implicated attendant—ontological-contiguity’~educated-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
<imbued—notional~cogency>’ }—conflatedness<sup>83</sup> -in-~~{preconverging-ment-by}~~-  
postconverging-entailment> is their poor appreciation and deriding of any such notion of the  
postconverging—de-mentating/structuring/paradigmimg possibility that makes-available  
worldview conceptualisation as herein implied as to ‘conceptivity/epistemic-  
reflexivity/epistemicity-relativism-determinism-<reifying{as-to-knowledge-developing}-and-  
empowering> imbued theoretical/conceptual/operant implications’ (so-construed as of  
prospective ‘relative-ontological-incompleteness<sup>88</sup>/relative-ontological-completeness<sup>87</sup>’-  
<sublimating~referencing/registering/decisioning,-as-self-becoming/self-  
conflatedness<sup>83</sup>/formative—supererogating-<projective/reprojective—aestheticising-re-motif-  
and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-  
normalcy/postconvergence>}) as to human-and-social—expectations/anticipations—

metaphoricity<sup>57</sup>—as-preconverging/postconverging—rede-  
 mentating/restructuring/reparadigming—psychologism<sup>89</sup>); as to a decadent immediate  
 materialism that will not recognise that the ‘conceptivity/epistemic-reflexivity/epistemicity-  
 relativism-determinism-<reifying {as-to-knowledge-developing} -and-empowering> imbued  
 theoretical/conceptual/operant implications’ of the physicists or chemists or biologists for  
 instance is what allows for the expectations/anticipations underlying physical  
 engineering/application or chemical engineering/application or biological engineer/application  
 as to generated material productions (as without abstract science contemplation the very  
 imagination of derived technologies will not arise) and along the same lines it can only be of the  
 utmost disappointment to realise that at the very core of academic institutionalised social and  
 philosophical contemplation is the manifestation of a pedantry that doesn’t have or project the  
 lack of the least insight about the <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-  
 tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-  
 relativism-determinism’> of social and philosophical ‘conceptivity/epistemic-  
 reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing} -and-  
 empowering> imbued theoretical/conceptual/operant implications’ as underlying the effective  
 sublimating human and social expectations/anticipations that sublimatingly beget societies up to  
 our age and as of relevance for prospective human and social construction. For such  
 dominance/vested-interest-subontologising-skewed-influence-as-to-social-  
 vestedness/normativity-<discretely-implied-functionalism> and  
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
 <amplifying/formative—epistemicity>totalising~in-relative-ontological-completeness<sup>97</sup>>, the  
 punctual/immediacy/constituted/compulsions-encumbered temporal advantageousness for  
 eliciting the lowliness of human contemplation consciously or unconsciously prospective human

desublimation/disempowerment as inherently validatory of a decadent conception of human self-  
 referencing-syncretising in terms of self-presence/self-constitutedness<sup>14</sup>-<in-perspective-  
 epistemic-abnormalcy/preconvergence<sup>31</sup>> of <sup>79</sup>presencing—absolutising-identitive-  
 constitutedness<sup>14</sup> <preconverging~‘motif-and-apriorising/axiomatising/referencing’-  
 entailing>-existentialising—enframing/imprintedness-⟨as-to-<sup>4</sup> historicity-tracing—in-  
 presencing—hyperrealisation/hyperreal-transposition⟩; but then in reality it is herein contended  
 that in the middle to long run such posturing falsehoods are untenable notwithstanding their  
 apparent punctual/immediacy/constituted/compulsions-encumbered impression for the simple  
 reason that veridical knowledge is not built on eliciting human sovereignising beholdening but  
 rather eliciting human ontological-commitment<sup>66</sup>-⟨implied—self-assuredness-of-ontological-  
 good-faith/authenticity<sup>69</sup> ~postconverging—de-mentating/structuring/paradigming<sup>70</sup>—as-being-  
 as-of-existential-reality> as to ontologising-depth in epistemic re-originariness/re-origination  
 projective/reprojective cross-subjection to existence—as-sublimating-  
 withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation<sup>96</sup>  
 (and it is in this regards that human history speaks of re-originary—as-unenframed/re-  
ontologising/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-  
 thinking<sup>21</sup>-‘projective-insights’/‘epistemic-projection-in-conflatedness<sup>13</sup>’-of-  
 notional~<sup>18</sup> deprocrypticism-prospective-sublimation)⟩<sup>90</sup> as to human-subpotency ‘fatedness-of-  
 sublimation-over-desublimation to existence-potency ~sublimating—nascence,-disclosed-from-  
 prospective-epistemic-digression in reflecting holographically-<conjugatively-and-  
 transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-  
human-institutionalisation-process ’). At the ‘human lifespan extricatory  
 punctuality/immediacy of depth-of-thought’ such a conceptualisation may seem frivolous but  
 then the work/job of doing philosophy and thinking is not for those of ‘human lifespan  
 extricatory~ punctuality/immediacy of depth-of-thought’; that is why such pettiness-of-minds

cannot recognise true work/job when they see it and it is herein contended are better off elsewhere rather than ‘merely hanging to the thread of institutional-prescience/imprimaturing-  
~~<dullness-of-the-spirit/psychologismic-epistemic-acutisation—nonresidualising-imbued-~~  
~~{compulsing}linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation>~~’ devoid of  
‘aptitudinal-substantive-pertinence reflected in a predisposition for totalisingly-ing—  
discretion/whim-of-thought’ that fails prospective human re-ontologisation/omnipotentiality.  
The above insight provides a relevant backdrop for a truer appreciation of what is entailed by  
prospective <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>  
anarchistic-growth/anarchisation-for-re-ontologisation-~~{as-to-conscious/unconscious~~  
~~epistemically-sound induced ‘demoronisation-<sublimating-nascence, nonextricatory-~~  
~~sublimating-upstreaming/‘amontée’> postconverging/dialectical-thinking<sup>21</sup> conception of~~  
~~residual-re-originary-anarchistic incipency of human social-functioning-and-accordance—as-~~  
~~of-social-stake-contention-or-confliction <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’}~~’ (since critically  
any given registry-worldviews/dimensions imbued prior-institutionalisation-threshold-by-  
prospective-uninstitutionalised-threshold<sup>102</sup> ‘self-referencing-syncretising forward-facing-  
supposedly~postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism epistemic-  
projection as of prior mere-formulaicity/ritualisation-<as-to-mere-formulaic—  
methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
~~{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-~~  
~~originariness/re-origination’>~~’ so-reflects its ‘disontologising preconverging/dementing<sup>20</sup>-<as-  
~~to-prospective-uninstitutionalised-threshold <sup>102</sup>> ignoring/biased inclination’ for the sake of ‘its~~  
~~given present minimum-and-balancing expectations/anticipations of social-functioning-and-~~  
~~accordance—as-of-social-stake-contention-or-confliction’ reflecting of itself mainly as of~~  
~~postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism while qualifying its~~  
~~prospectively uninstitutionalised-threshold<sup>102</sup> actually as nondescript/ignorable-void<sup>50</sup> as to its~~

<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> <preconverging~‘motif-and-  
apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)). But then  
ontology/science being as of existence doesn’t kowtow—and—subject-to the ‘little human mortal’  
thresholds about existence, and it is up to the human to undertake its ‘epistemic-  
growth/disquiet/discomfort-(induced-sublimation,-as-from-existence’s—effusing/ecstatic—  
inlining-as-<sup>4</sup> historicity- {science/authenticity/nonextrication} -beyond-mere-  
formulaicity/ritualisation-as-<sup>4</sup> historicity-tracing- {science-ideology/fashionability/distraction} )  
as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-  
completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup>’ for re-ontologising prospective  
Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-  
development-as-infrastructure-of- meaningfulness-and-teleology as of notional~self-  
distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-  
referencing>/‘distantiation of contemplative existentialising—frame-of-entailment-of-motif-  
and-apriorising/axiomatising/referencing as to transversality-<for-sublimating-existential-  
eventuating/denouement, from-‘thinking-at-first/pure-predisposition-preemptive-of  
prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-  
and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> imbuing  
<sup>46</sup>historicity/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-  
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>, and  
so rather than falsehood terms of ‘contrastive equivalence’ implied distractive-alignment-to-  
<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup>. This explains why (beyond  
the naïve functionalisms passed as knowledge-reification~gesturing-and-accounting—of-  
epistemic-phenomenalism-<in-  
prospective\_psychologism~apriorising/axiomatising/referencing- {of-‘prospectively-

implicated\_attendant-ontological-contiguity ' ~duced-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—conflatedness<sup>13</sup>-in-{preconverging-ment-by}-  
 postconverging-entailment> but rather in <amplituding/formative-epistemicity>totalising~self-  
 referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>) the reality of prospective  
 '61nonpresencing-<perspective-ontological-normalcy/postconvergence> anarchistic-  
 growth/anarchisation-for-re-ontologisation-(as-to-conscious/unconscious epistemically-sound  
 induced 'demoronisation-<sublimating-nascence,-nonextricatory-sublimating-  
 upstreaming/'amontée'> postconverging/dialectical-thinking<sup>1</sup> conception of residual\_re-  
 originary\_anarchistic incipency of human social-functioning-and-accordance—as-of-social-  
 stake-contention-or-confliction<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>' }' is rather one of human  
 notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-  
 referencing> induced psychoanalytic-unshackling/memetic-reordering/institutional-  
 recomposing self-becoming/self-conflatedness<sup>13</sup>/formative-supererogating-  
 <projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-  
 referencing,-in-perspective-ontological-normalcy/postconvergence>. Fundamentally, a  
 registry-worldview's/dimension's vices-and-impediments<sup>105</sup> in want for prospective  
 '61nonpresencing-<perspective-ontological-normalcy/postconvergence> anarchistic-  
 growth/anarchisation-for-re-ontologisation-(as-to-conscious/unconscious epistemically-sound  
 induced 'demoronisation-<sublimating-nascence,-nonextricatory-sublimating-  
 upstreaming/'amontée'> postconverging/dialectical-thinking<sup>1</sup> conception of residual\_re-  
 originary\_anarchistic incipency of human social-functioning-and-accordance—as-of-social-  
 stake-contention-or-confliction<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>' }' are  
 preconverging/postconverging-de-mentatively/structurally/paradigmatically tied to its  
 uninstitutionalised-threshold<sup>102</sup> distractive-alignment-to<sup>83</sup> reference-of-thought-<of-

apriorising/axiomatising/referencing><sup>30</sup> imbued lack of dispensing-with-immediacy-for-relative-ontological-completeness<sup>37</sup>-by-reification/contemplative-distension<sup>27</sup> as to the fact that the state of recurrent-utter-uninstitutionalisation (failing base-institutionalisation), ununiversalisation (failing universalisation), non-positivism/medievalism (failing positivism/rational-empiricism) and <sup>80</sup>procrypticism-or-disjointedness-as-of-<sup>83</sup>reference-of-thought (failing <sup>18</sup>deprocrypticism-or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought) are the truer underlying human <amplituding/formative-epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> but for the narcissistic <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> speaking to the more fundamental human psychology as ‘postconverging-or-dialectical-thinking<sup>21</sup>-psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ (as superseding by such an underlying ‘psychological <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> of notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ all the successive overarching registry-worldviews/dimensions uninstitutionalised-threshold<sup>102</sup> notional~disjointedness of motif-and-apriorising/axiomatising/referencing-psychologism imbued preconverging/dementing<sup>20</sup>-qualia-schema’ naively of their given <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> in their <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-<as-to-<sup>4</sup>historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)). In this regards, the reality of human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity however its

crossgenerational and diffusionary nature is an ‘empirical fact’ that can be counted upon for prospective human <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> anarchistic-growth/anarchisation-for-re-ontologisation-<as-to-conscious/unconscious epistemically-sound induced ‘demoronisation-<sublimating-nascence, nonextricatory-sublimating-upstreaming/‘amontée’> postconverging/dialectical-thinking<sup>31</sup> conception of residual\_re-originary\_anarchistic incipency of human social-functioning-and-accordance—as-of-social-stake-contention-or-confliction <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ as to the fact that the social-construct and its institutions are bulldozeable when grossly failing ‘their overall underlying social-construct ontological-commitment<sup>66</sup>-<implied—self-assuredness-of-ontological-good-faith/authenticity<sup>98</sup> ~postconverging-de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality> so-reflected as of social notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ when ‘merely hanging to the thread of institutional-prescience/imprimaturing-<dullness-of-the-spirit/psychologismic-epistemic-acutisation—nonresidualising-imbued-~~compulsing~~ linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation>’ devoid of ‘aptitudinal-substantive-pertinence reflected in a predisposition for totalisingly-ing—discretion/whim-of-thought rather with regards to a conception of intersubjectivity-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as beholdening to <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>’ as to the fact that the ‘flawed prior\_knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prior-psychologismic~apriorising/axiomatising/referencing-~~of-‘prior-implicated\_attendant-ontological-contiguity’ ~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—constitutedness<sup>14</sup>-in-preconverging-entailment> is construed as not in epistemic re-originariness/re-origination projective/reprojective cross-~~

subjection to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-  
 from-prospective-profound-supererogation<sup>96</sup> as underlied with notional~self-distantiation-  
 <imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> implied formativeness-  
 <as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-  
 and-deferentialism>-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> (in <sup>61</sup>nonpresencing-<perspective-  
 ontological-normalcy/postconvergence> epistemic-projection)’. Such institutionalised  
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>7</sup> }  
 desublimation manifestation devoid of ‘aptitudinal-substantive-pertinence reflected in a  
 predisposition for totalisingly-ing—discretion/whim-of-thought’ nowadays is associated with a  
 normalised/stereotyped/selfhelping/feel-good conception of knowledge that by distractive-  
 alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> ‘falsely  
 cultivate the notion that it is engage in-the-very-first-place at the same contemplative pedestal’  
 with profound knowledge as of ‘prospective postconverging~aporeticism-  
 overcoming/unovercoming as the-Good/knowledge-reification~gesturing-and-accounting—of-  
 epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in-{preconverging-ment-by}-  
 postconverging-entailment>/understanding/<amplituding/formative-  
 epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>9</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>6</sup>’ (as to when it seemingly ‘affirm to be engaged in analysing’ but grossly blundering

about the very requisite basics before even pretending to be truly engaged with such thought as articulated by postmodern thinkers and as so-prodded by monopolising/quasi-monopolising/networking ~~existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing~~ of public and institutional discursivity as of mere entitlement-and-access and ratings-drivenness bent on side-lining salient and relevant narratives as to technicity/profundity), in a decadent intellectual culture that construe of ‘dumbed-down apathetic publics-of-conquest’ as the true environment for ‘intellectual geniosity as to blandly cultivated popularity’ (rather than in epistemic re-originariness/re-origination of projective/reprojective cross-subjection of knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~educd-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>3</sup>-in-{preconverging-ment-by}-postconverging-entailment> to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup> as herein underlied by notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> implied formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> in <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection). Human epistemic-stretching undergirded as of notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative ~~existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing~~ as to transversality-<for-sublimating-existential-eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-preemptive-of

~~prospective-disontologising/subontologising~~'—as-of-prospectively-disambiguated—affirmed-  
 and-unaffirmed-~~'motif-and-apriorising/axiomatising/referencing'~~<sup>101</sup> imbuing  
<sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-~~<perspective—~~  
 ontological-normalcy/postconvergence-reflected-~~'epistemicity-relativism-determinism'~~> (with  
 regards to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-  
 development-as-infrastructure-of- meaningfulness-and-teleology , institutional-  
 development—as-to-social-function-development and living-development—as-to-personality-  
 development ~~psychologismic-epistemic-acutisation—difficulty~~ <for, residualising-  
~~{decompulsing}delinearity—for-cogency>~~ magnitudes<sup>{of-experientiality/experiment}</sup>) speaks to the fact that  
 utopic <sup>61</sup>nonpresencing-~~<perspective—ontological-normalcy/postconvergence>~~ anarchistic-  
 growth/anarchisation—for-re-ontologisation-~~{as-to-conscious/unconscious epistemically-sound~~  
 induced ~~'demoronisation-<sublimating—nascence, nonextricatory-sublimating—~~  
 upstreaming/'amontée'> postconverging/dialectical-thinking<sup>71</sup> conception of residual\_re-  
 originary\_anarchistic incipency of human social-functioning-and-accordance—as-of-social-  
 stake-contention-or-confliction <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>?' is the central component of  
 human sublimation-over-desublimation eventual<sup>38</sup>-instigation notwithstanding the 'prospective  
 negation of the-utopic by the self-presence/self-constitutedness<sup>14</sup>-~~<in-perspective—epistemic-~~  
 abnormalcy/preconvergence<sup>31</sup>> of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>  
~~<preconverging~'motif-and-apriorising/axiomatising/referencing'—entailing>~~-  
 existentialising—enframing/imprintedness-~~{as-to-<sup>71</sup>historicity-tracing—in-presencing—~~  
 hyperrealisation/hyperreal-transposition)' (as to the backdrop-of-inherent-immanent-  
 existence's—sublimation-structure-<of-'unsurrealistic-as-real'—ontological-  
 normalcy/postconvergence> ever always 'eliciting, bringing-forth and phasing-over' the-utopic  
 epistemically as from ontological-normalcy/postconvergence to epistemic-  
 abnormalcy/preconvergence<sup>31</sup> so-reflected in the veracity of human psychoanalytic-

unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-  
 conflatedness<sup>13</sup>/formative–supererogating-<projective/reprojective—aestheticising-re-motif-  
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-  
 normalcy/postconvergence>). Thus, notional~self-distantiation-<imbued—re-motif-and-re-  
 apriorising/re-axiomatising/re-referencing> as to epistemic-stretching is merely a reflection of  
 requisite prospective human originariness-parrhesia,-as-spontaneity-of-aestheticisation as to  
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting<sup>3</sup>—for-  
 conceptualisation in reflection of human dimensionality-of-sublimating<sup>25</sup>—  
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness—equalisation); and critically the-utopic as to human Being-development/ontological-  
 framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-  
 meaningfulness-and-teleology is mostly appreciable as of its crossgenerational posterity  
 implications ominously beyond ‘human lifespan extricator punctuality/immediacy of depth-of-  
 thought’ to a more profound appreciation of the underlying possibility for human transcendence-  
 and-sublimity/sublimation/supererogatory~de-mentativity; thus underlying the most profound  
 <amplituding/formative—epistemicity>totalising~ratiocontiguity/ratiocination-as-  
 referentialism—‘implicated\_attendant—ontological-contiguity<sup>67</sup>’~duced-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’<sup>40</sup>;-phenomenal-abstractiveness—of-presencing-in-‘protensive-  
 consciousness’ with notional~<sup>18</sup>deprocrypticism as herein articulated accounting for overall  
 human<sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-  
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>.  
 Critically thus, the ‘knowledge-notionalisation backdrop of entailing-<amplituding/formative-

epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup> of knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~duced-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in {preconverging-ment-by}-postconverging-entailment> in reflecting<sup>46</sup> historicity/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’ as implied both scientifically and by many a postmodern thinker doesn’t need to ‘take a page into any ideological unknown’ to effectively contemplate of the practical implications for prospective re-ontologisation; and as herein contended with regards to ‘<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> anarchistic-growth/anarchisation-for-re-ontologisation-<as-to-conscious/unconscious epistemically-sound-induced demoronisation-<sublimating-nascence,-nonextricatory-sublimating-upstreaming/‘amontée’> postconverging/dialectical-thinking<sup>31</sup> conception of residual\_re-originary\_anarchistic incipency of human social-functioning-and-accordance—as-of-social-stake-contention-or-confliction<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>’ that the fundamental idea for such prospective social re-ontologisation lies with ‘appropriate constraining<sup>7</sup> unblurriness-<re-ontologising\_by-postconverging-as-to-dragged-out-supererogatory~wholesomeness/profound-supererogation<sup>96</sup>, -while-anecdotalising-prior-disontologising-thresholding> analysis in profound-supererogation<sup>96</sup> of social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising-decisionality-<as-to-disontologising/re-ontologising—aporeticism> postconverging-aporeticism-overcoming/unovercoming as to a translating-insight as from nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness<sup>87</sup>—

reference-of-thought-<sup>34</sup> devolving> sublimating~existentialising~decisionality<as-to-  
disontologising/re-ontologising—aporeticism>’ (given the very ontological-  
normalcy/postconvergence nature of existence reflected as existence—as-sublimating-  
withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-  
supererogation<sup>96</sup>). We can appreciate in this regards the role of constraining existence in the  
‘<sup>61</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence> anarchistic-  
growth/anarchisation—for-re-ontologisation-<as-to-conscious/unconscious epistemically-sound  
induced ‘demoronisation-<sublimating—nascence,-nonextricatory-sublimating—  
upstreaming/‘amontée’> postconverging/dialectical-thinking<sup>1</sup> conception of residual\_re-  
originary\_anarchistic incipency of human social-functioning-and-accordance—as-of-social-  
stake-contention-or-confliction<sup>36</sup> meaningfulness-and-teleology<sup>97</sup>’ driving the natural sciences  
as to the ‘transversal and cross-subjecting sublimating-selectivity-and-desublimating-  
deselectivity as to manifest sublimation of scientific ideas’ effectively building up the various  
fields in perpetuative re-ontologisation (and so-construed as to a ‘science supererogating  
intolerance<of-disparateness>/exactifying\_precisioning—of-sublimation-<as-to-  
postconverging—narrowing-down~apriorising/axiomatising/referencing—entailing-theoretical,-  
conceptual-and-operant-implications> conception’ that is not undermined by a false conception  
of science reflected by a ‘science ideology desublimation in <preconverging~‘motif-and-  
apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
<as-to-<sup>1</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>’).

However, because of the high emotional-involvement in the social, the default posturing one  
way or the other is ever always to adopt a <self-reflexive>-willed~will ideological stance  
(integrating <amplituding/formative><sup>8</sup> wooden-language-(imbued—temporal—mere-  
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—  
narratives—of-the-<sup>38</sup> reference-of-thought-<sup>3</sup> categorical-imperatives/axioms/registry-

teleology<sup>9</sup>) explaining the discomfort induced when such conscious or unconscious ideological stances are subjected to deconstruction analysis or genealogical/archaeological analysis as to <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> implications of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-~~‘educated-unlimitedness/existence-sublimating-nascence’<sup>233</sup>~~) and so over an existence-driven <self-reflexive>-willed-thought; in a flawed prior\_knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-

prior\_psychologismic~apriorising/axiomatising/referencing- {of-~~‘prior-implicated\_attendant-ontological-contiguity ’~educated-~~

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—constitutedness\_ ~~in-preconverging-entailment~~ that poorly appreciates the two-sided epistemic-veracity of undergirding human ‘self-reflexive~instigative-eventuating-<as-to-teleological-instigative/incipient-

willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) of human embodied-consciousness motif-and-apriorising/axiomatising/referencing- {of-~~‘prospectively-implicated\_attendant-ontological-contiguity ’~educated-~~

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—elicited-incipience-of-existentialising-decisionality-<as-to-disontologising/re-ontologising—aporeticism>’ so-reflected by the ‘supererogating/willing side’ and the ‘existence sublimating-validation/desublimating-invalidation side’ for sound human intelligibility to arise (and critically the reality of a truly social scientific insight is one that necessarily has to take a considerable distance from the punctual/immediacy/constituted/compulsions-encumbered high emotional-involvement as inherently manifested in the direct socio-econo-political processes of social-stake-contention-or-

confliction and its associated directed ideologies with such a truly scientific endeavour not about
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
 <amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>37</sup>> } but
 ‘rather most thoroughly involved in social-stake-contention-or-confliction
 postconverging~aporeticism-overcoming/unovercoming’ along the lines of a more profound
 human and social sublimation arising as from human ‘epistemic-growth/disquiet/discomfort-
 <induced-sublimation,-as-from-existence’s—effusing/ecstatic-inlining-as-<sup>46</sup>historiality-
 {science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-<sup>4</sup>historicity-
 tracing-{science-ideology/fashionability/distraction}> } as to construction-of-the-Self in
 dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-
 reification/contemplative-distension<sup>27</sup>). This should not be construed as a weakness as often
 wrongly implied of the anti-ideological stance of postmodern thought but rather speaks of a
 strength in the sense that it is naïve to think the pedantising/muddling/formulaic-hollowing-
 out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-
 entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-
 ontological-completeness<sup>37</sup>> } of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> social-
 vestedness/normativity-<discretely-implied-functionalism> can be veridically
 undermined/superseded by a ‘corresponding antipodal/diametrical compensatory
 subontologisation’ (as manifested between the conflicting capitalistic and communistic
 ideologies), rather than a true aspiration for a most profound prospective ontologisation/re-
 ontologisation in-of-itself so-implied as of supererogatory~progressivity as to human
 postconverging~aporeticism-overcoming/unovercoming in enabling prospective sublimating-
 nascence for human social-and-institutional-frameworks-of—
 referencing/registering/decisioning sublimating~existentialising~decisionality-<as-to-

disontologising/re-ontologising—aporeticism> (even as the practicalities of the political environment inevitably will elicit thresholds of disontologising as to non-ontologising/subontologising conceptualisations); but then just as the natural scientist's basic research is to 'open-up'/'throw-up'/'reveal' sublimating avenues for 'more and more profound ontologising possibilities for engineering/technical practices' likewise the genuine social intellectual—function/posture has to be able to 'open-up'/'throw-up'/'reveal' 'more and more profound ontologising possibilities/avenues of contemplative sublimating for more and more profound social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising—decisionality—<as-to-disontologising/re-ontologising—aporeticism>' notwithstanding ideological pretenses of mere-formulaicity/ritualisation—<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-<sup>†</sup>epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination'> as to mere-formulaic capitalistic/communistic ideological methodologising/mutualising/organising/institutionalising that seem to be utterly immuned from the ontological-veracity of human prospective 'originariness-parrhesia,—as-spontaneity-of-aestheticisation—supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness underlying dimensionality-of-sublimating<sup>25</sup>—(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness<sup>†</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) as to profound dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup>' (to the point where human progress is hardly contemplated re-originarily outside the direct and/or indirect gravitation of such all-enframing ideologies as to mere-formulaicity/ritualisation—<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-<sup>†</sup>epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-

originariness/re-origination') and in-many-ways such ideologically induced conscious-and-unconscious 'habituatedness/mental-colonisation as to <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> social-vestedness/normativity' stifles the true re-originary—as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking<sup>21</sup>-‘projective-insights’/‘epistemic-projection-in-conflatedness<sup>13</sup>’-of-notional~<sup>18</sup>deprocrypticism-prospective-sublimation)<sup>90</sup> potential for human prospective human postconverging~aporeticism~overcoming/unovercoming. Such a postmodern philosophical anti-ideological stance of ‘<sup>61</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence> anarchistic-growth/anarchisation—for-re-ontologisation-(as-to-conscious/unconscious epistemically-sound induced ‘demoronisation-<sublimating—nascence,-nonextricatory-sublimating—upstreaming/‘amontée’> postconverging/dialectical-thinking<sup>21</sup> conception of residual\_re-originary\_anarchistic incipency of human social-functioning-and-accordance—as-of-social-stake-contention-or-confliction <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ (just as is the case with the natural sciences as to ‘prospective scientific sublimating reconstruals of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-epistemicity>totalising~purview-of-construal as of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating-nascence<sup>233</sup>’ not to be confused with science ideology which is rather about ‘consciously or unconsciously usurping the sublimating credence of science in its science ideology pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup>) exercise’) is all about human candidty/candour-capacity for effectively tackling prospective human postconverging~aporeticism~overcoming/unovercoming as to profound supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness eliciting of ‘epistemic-

growth/disquiet/discomfort-(induced-sublimation,-as-from-existence's—effusing/ecstatic—  
 inlining-as-<sup>4</sup>historiality-{science/authenticity/nonextrication}-beyond-mere-  
 formulaicity/ritualisation-as-<sup>4</sup>historicity-tracing-{science-ideology/fashionability/distraction})  
 as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-  
 completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup>' and doesn't carry false promises of  
 shallow ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness as to mere-  
 formulaic methodologising/mutualising/organising/institutionalising (as associated with  
 ideological stances reflected say as to capitalistic or communistic ideologies); and so critically  
 because the more salient point for postconverging~aporeticism~overcoming/unovercoming  
 though it may seem counterintuitive is not ideological solutions of <sup>79</sup>presencing—absolutising-  
 identitive-constitutedness<sup>14</sup> but rather (notwithstanding the high emotional-involvement)  
 appropriate human development as to psychoanalytic-unshackling/memetic-  
 reordering/institutional-recomposuring as from <sup>61</sup>nonpresencing-<perspective~ontological-  
 normalcy/postconvergence> as a prerequisite speaking <sup>†epistemic-</sup>  
<sup>totalising</sup><sup>33</sup>hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
<sup>†decompulsing</sup>delinearity~for-cogency of a prospective <sup>61</sup>nonpresencing-<perspective~ontological-  
 normalcy/postconvergence> change in human ~~apriorising/axiomatising/referencing-~~{of-  
~~'prospectively implicated attendant ontological-contiguity'~~~educated-  
~~existentialising/contextualising/textualising\_~~'intelligibility/epistemicity/reflexivity~contiguity-  
 <imbued~notional~cogency>' }—relation-to-the-world than just <sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup> within prior mere-formulaicity/ritualisation-<as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
<sup>†epistemic-totalising</sup> }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination'<sup>></sup> (as of human-subpotency non-scalarly/beholdening-<as-to-what-  
 has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-

~~the-later-ontologisation>~~) in an already prospectively poorly  
~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-~~  
~~contiguity ’~educed-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—relation-to-the-world’,~~ and in this regards we can appreciate  
 that budding-positivists critical philosophical insight was more than just their effectively  
 instigative/incipient budding science but a critical appreciation that the medieval-scholasticism  
 non-positivism ~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-~~  
~~ontological-contiguity ’~educed-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—relation-to-the-world~~ wouldn’t countenance-and-cultivate  
 the true prospect of scientific knowledge requiring a positivism  
~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-~~  
~~contiguity ’~educed-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—relation-to-the-world~~ (notwithstanding the then high  
 emotional-involvement), with such budding positivism not being at all a ‘corresponding  
 antipodal/diametrical compensatory subontologisation’ to medieval-scholasticism but rather an  
 altogether a ‘true aspiration for a most profound prospective ontologisation/re-ontologisation in-  
 of-itself’. This again confirms that the ontological-veracity of genuine human knowledge is  
 rather about notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-  
 axiomatising/re-referencing>/‘distantiation of contemplative existentialising-frame-of-  
 entailment-of-motif-and-apriorising/axiomatising/referencing as to transversality-<for-  
~~sublimating-existential-eventuating/denouement, from-‘thinking-at-first/pure-predisposition-~~  
~~preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-~~

disambiguated–affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup>  
 imbuing <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective–  
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> (as to  
 the precedence of inherent existence possibility for sublimating–nascence to which human-  
 subpotency subjects itself) and not conceptualisations of distractive-alignment-to-<sup>83</sup>reference-of-  
 thought-<of-apriorising/axiomatising/referencing><sup>30</sup> (that wrongly imply that human  
 totalisingly-ing—discretion/whim-of-thought takes precedence over inherent existence  
 possibility for sublimating–nascence). It is only after establishing a prospectively sound  
 apriorising/axiomatising/referencing- {of-‘prospectively implicated\_attendant\_ontological-  
 contiguity ’~educated–  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’ }—relation-to-the-world (in the case of prospective  
<sup>18</sup>deprocrypticism–or–preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought involving the  
 inducing/projection of an underlying nondisjointing apriorising/axiomatising/referencing- {of-  
 ‘prospectively implicated\_attendant\_ontological-contiguity ’~educated–  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’ }—relation-to-the-world as of profound-supererogation<sup>96</sup>  
 entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-  
 completeness<sup>87</sup> in undermining the totalisingly-ing—discretion/whim-of-thought of our  
<sup>80</sup>procrypticism–or–disjointedness-as-of-<sup>83</sup>reference-of-thought increasingly underlied with  
 dynamic, sophisticated and networking institutionalised pedantising/muddling/formulaic-  
 hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-  
 totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-  
 relative-ontological-completeness )) that a prospective <sup>18</sup>deprocrypticism–or–preempting—  
 disjointedness-as-of-<sup>83</sup>reference-of-thought imaginary (just as arose with the presently

developed positivism/rational-empiricism imaginary over prior non-positivistic imaginaries) will drive a veridical <sup>18</sup>deprocrypticism-or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought specific human conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-  
 <reifying {as-to-knowledge-developing}-and-empowering>-<exuding—<sup>†epistemic-</sup>  
<sup>totalising</sup><sup>33</sup> hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, -  
<sup>†decompulsing</sup> delinearity~for-cogency;-as-from-‘existence’s~effusing/ecstatic-inlining’;-as-  
 ‘interlay/organicalism/aestheticising-handle-<of-‘psychologismic-transfixity{residualising-  
<sup>†decompulsing</sup> delinearity-over-nonresidualising-<sup>†compulsing</sup>linearity}’>-{manifest-  
 supererogatory~de-mentative-amplituding-or-mental-aestheticising-attuning}’,-in-  
 supererogatory~projective-arbitrariness/waywardness-  
 of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—for-  
 ‘aestheticising-re-margining/re-edging/re-acuity—in-  
 postconverging/preconverging\_circumscriptive/totalitative-restructuring’—educing—  
 sublimation/desublimation>’ with regards to the <sup>18</sup>deprocrypticism-or-preempting—  
 disjointedness-as-of-<sup>83</sup>reference-of-thought implied ‘relative-ontological-  
 incompleteness<sup>88</sup>/relative-ontological-completeness<sup>87</sup>’-  
 <sublimating~referencing/registering/decisioning,-as-self-becoming/self-  
 conflatedness<sup>13</sup>/formative-supererogating-<projective/reprojective—aestheticising-re-motif-  
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-  
 normalcy/postconvergence>} as to human-and-social-expectations/anticipations—  
 metaphoricity<sup>57</sup>-as-preconverging/postconverging-rede-  
 mentating/restructuring/reparadigming-psychologism’ as making-available future human re-  
 ontologisation/potentialisation/optimisation potential and so beyond our occlusive <sup>79</sup>presencing—  
 absolutising-identitive-constitutedness<sup>14</sup> social-vestedness/normativity-<discretely-implied-  
 functionalism> ‘their given present minimum-and-balancing expectations/anticipations of

social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’ (as just inducing more and more a complexification of our <sup>80</sup>procrypticism—or-disjointedness-as-of-<sup>83</sup>reference-of-thought increasingly underlied with dynamic, sophisticated and networking institutionalised ~~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-⟨amplituding/formative-epistemicity⟩totalising~in-relative-ontological-completeness<sup>8</sup>⟩~~ in-many-ways undermining prospectively profound intellectualism and the genuine social intellectual–function/posture). In this regards, it should be appreciated that as of notional~<sup>18</sup>deprocrypticism reflecting ~~holographically-⟨conjugatively-and-transfusively⟩ the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process~~ ‘such a <sup>18</sup>deprocrypticism—or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought imaginary is claiming to be the very rule of human civilisation’ as to the fact that ‘there is no recurrent-utter-uninstitutionalisation basis for advancing prospective base-institutionalisation’, and ‘no base-institutionalisation basis for advancing prospective universalisation’, ‘no universalisation basis for advancing prospective positivism/rational-empiricism’ and prospectively ‘no positivism—<sup>80</sup>procrypticism basis for advancing prospective <sup>18</sup>deprocrypticism—or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought/nondisjointing’ but for the ‘inherent <sup>61</sup>nonpresencing-⟨perspective-ontological-normalcy/postconvergence⟩ nature of existence’ instantiated ~~†epistemic-totalising<sup>33</sup>†~~hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-~~†decompulsing†~~delinearity~for-cogency as to prospective human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating-naseence<sup>2</sup><sup>33</sup>’ (in resolving the prior ‘dullness’ of the human mind); rendering nonsensical, nombrilistic and self-important pretenses/claims that are rather of manifest in-effect absoluton-~~⟨as-to-apriorising/axiomatising/referencing-⟩of-‘prospectively-~~

~~implicated\_attendant\_ontological-contiguity '~educated-~~

~~existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-~~

~~<imbued-notional~cogency>' }—constitutedness ~~in-preconverging-entailment~~~~

given <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> as so-fraudulently implied by our  
positivism—<sup>80</sup>procrypticism anti-relativism stance (and eliciting herein the counterclaim that a

rational-and-coherent defense of such a posture warrants a further claim recommending that

humanity should rather go back to the state of 'recurrent-utter-uninstitutionalisation as to its

given manifest in-effect absolution-<as-to-apriorising/axiomatising/referencing-{of-

~~'prospectively\_implicitly\_implicitly\_attendant\_ontological-contiguity '~educated-~~

~~existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-~~

~~<imbued-notional~cogency>' }—constitutedness ~~in-preconverging-entailment~~~~

<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>' as a more coherent anti-relativism

stance as so-expliciting the idea that human progress doesn't/shouldn't occur, even as

paradoxically many such anti-relativism proponents seem to project progressive views without

truly grasping the contradictory implications of progressivism and anti-relativism explaining

their inclination to 'disjointing totalisingly-ing—discretion/whim-of-thought' whereas 'true

knowledge has to carry its sublimation within itself as to its notional~nondisjointing totalising-

entailing' for it to be socially potent and effective). We can appreciate in this regards that the

'sublimating~existential-decisionality potency of a scientist thought is not in-and-about

themselves' as so-manifested in a 'normalised/stereotyped/selfhelping/feel-good conception of

knowledge' but rather 'their inherent coherent knowledge formulation technicity/profundity and

elucidating elaboration' which then has to avoid explicated or implicated contradictions with

regards to the knowledge technicity/profundity 'enhancement of the overall social-setup self-

reflexivity as of the breadth of socially cogent/tense/limpid-<as-of-prospective-profound-

supererogation<sup>96</sup>, -for-residuality—in-re-originariness/re-origination> percolation-channelling-

~~<in-deferential-formalisation-transference>~~ existentialising-frame-of-entailment-of-motif-  
and-apriorising/axiomatising/referencing of intellectualism'; as so-involving the illuminating  
genuine social intellectual-function/posture, the appraisal of the 'overall social intellection-  
aptitude body' as well as generalised social advocacy in contemplating about prospective 're-  
ontologising/potentiating/optimisable sublimating-nascence ontologising-depth perspective as  
of the full-potency of existence'. In other words, 'existence imposes its sublimating rules to the  
human mortal subpotency' as the very 'fundamental meaning of science' (notwithstanding vague  
human-subpotency self-important 'methodologising/mutualising/organising/institutionalising'  
anti-intellectual fooling-about and complotment); in a continual prospective relativistic process  
of human limited-mentation-capacity-deepening—~~as-subjecting-limitedness/human-~~  
~~subpotency-to-'educed-unlimitedness/existence-sublimating-nascence'~~<sup>53</sup>. In this respect, it is  
herein contended as of a most intimate appreciation that such anti-relativism stances which will  
imply no human progress occurs are 'so moronic' it is doubtful these are held out of true  
conviction (bad or good), but rather are 'cynical and strategic anti-intellectualism stances  
hanging upon mere sterile/anecdotal institutional-prescience/imprimaturing-~~dullness-of-the-~~  
~~spirit/psychologismic-epistemic-acutisation—nonresidualising-imbued-~~<sup>(compulsing)</sup>linearity-in-  
eclecticism-of-prior-mere-formulaicity/ritualisation> (as overplaying the card of 'their given  
present minimum-and-balancing expectations/anticipations of social-functioning-and-  
accordance—as-of-social-stake-contention-or-confliction' as to the protection offered by  
sensibility/decorum of sterile/anecdotal institutional imprimatur)' in undermining the  
implications of prospective profound-supererogation<sup>96</sup> entailing-~~amplifying/formative-~~  
~~epistemicity>~~totalising~in-relative-ontological-completeness<sup>87</sup> as associated with social  
equality and anti-bigotry movements as to class, race, gender, etc. (and so-reflected by the fact  
that their proponents have hardly been able to meet the academic standards of the arguments  
implied and projected by proponents of '<sup>61</sup>nonpresencing-<perspective-ontological-

normalcy/postconvergence> relativism/relative-scope for epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation—residualising-<sup>{decompulsing}</sup>delinearity-for-  
 eogeneity’ and rather turning to surreptitious and media-driven strategies avoiding intellectual  
 engagement in inducing social and institutional numbing-traction—of-desublimating—  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>-(as-perspective-lost-of-  
 ‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-  
 postconverging/dialectical-thinking<sup>21</sup>-of-notional~<sup>18</sup>deprocrypticism-{in-dimensionality-of-  
 sublimating — <sup>32</sup><amplituding/formative-epistemicity>growth-or-  
 conflatedness<sup>12</sup>/scalarisation-as-to-rescalarisation-as-re-ontologisation}’)). Such ‘strategic and  
 cynical institutionalised pedantising/muddling/formulaic-hollowing-out—in-  
 subontologisation/subpotentiation-<sup>{blurring/undermining-of-prospective-totalising-entailing,-  
 as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-  
 completeness<sup>8</sup>}</sup>’ it is herein contended is much more potently effective in preconvergently—de-  
 mentating/structuring/paradigming social and institutional in-effect bigotedness (consciously or  
 unconsciously) than the overt and superficial name-calling social manifestations conception of  
 bigotry/prejudice/narrow-mindedness as to emotional distress; and so, as the deferential social  
 and institutional interpretation of such in-effect bigotedness stances  
 surreptitiously/underhandedly undermine the requisite social and institutional prospective  
 human postconverging~aporeticism-overcoming/unovercoming as to profound  
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness eliciting of human  
 ‘epistemic-growth/disquiet/discomfort-<sup>{induced-sublimation,-as-from-existence}’s—  
 effusing/ecstatic-inlining-as-<sup>16</sup>historiality-{science/authenticity/nonextrication}-beyond-mere-  
 formulaicity/ritualisation-as-<sup>4</sup>historicity-tracing-{science-ideology/fashionability/distraction}}  
 as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-</sup>

completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup>. Basically, we can garner that the
 ‘very epistemic condition inherent to human limited-mentation-capacity—as-subjecting-
 ‘~~duced-unlimitedness/existence-sublimating-nascence~~’ to limitedness/human subpotency in
 contrastive relation to the <sup>61</sup>nonpresencing-<perspective—ontological-
 normalcy/postconvergence> of inherent existence sublimating–nascence’, induces (as of human
 <amplituding/formative–epistemicity>-totalising~thrownness-in-existence<sup>35</sup>) a ‘human
 prospective regressive-shift in ontological-normalcy/postconvergence conceptualisation’ (so-
 reflected in the mere-formulaicity/ritualisation-<as-to-mere-formulaic—
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-
 ‘epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-
 originariness/re-origination’> implied <mere-formulaicity/ritualisation-of>-prior
 secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as-reproducibility-of-
 aestheticisation) as of human dimensionality-of-desublimating-lack-of<sup>66</sup>
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness–equalisation); so-underlying ‘human ontological-performance<sup>72</sup>-<including-virtue-
 as-ontology>/morality/ethics/justice/etc. degrades into prospective epistemic-
 abnormalcy/preconvergence<sup>31</sup>’ with respect to human ‘social-functioning-and-accordance—as-
 of–social-stake-contention-or-confliction imbuing existentialising–frame-of-entailment-of-
 motif-and-apriorising/axiomatising/referencing of disontologising/ontologising-and-re-
 ontologising’ which rather ever is in want for prospective human limited-mentation-capacity-
 deepening—as-subjecting-limitedness/human subpotency to ‘duced-unlimitedness/existence-
 sublimating-nascence<sup>233</sup>’ (so-undergirded as of human dimensionality-of-sublimating<sup>25</sup>
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness-equalisation)). This dynamics sums up human ontological-performance<sup>72</sup>-  
<including-virtue-as-ontology>/morality/ethics/justice/etc. so-underlied  
preconverging/postconverging-de-mentatively/structurally/paradigmatically by human-  
subpotency ‘fatedness-of-sublimation-over-desublimation to existence-potency ~sublimating-  
nascence,-disclosed-from-prospective-epistemic-digression in reflecting holographically-  
<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-  
contiguity ~of-the-human-institutionalisation-process ’ (as to Being-  
development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-  
infrastructure-of- meaningfulness-and-teleology , institutional-development-as-to-social-  
function-development and living-development-as-to-personality-development psychologismic-  
epistemic-acutisation—difficulty-<for, residualising—<sup>{decompulsing}</sup> delinearity~for-cogeneity>  
magnitudes<sup>{of-experientiality/experiment}</sup>); marked by a human ‘fundamental  
ontologising/disontologising confliction’ with regards to ‘social-functioning-and-accordance—  
as-of-social-stake-contention-or-confliction imbuing existentialising-frame-of-entailment-of-  
motif-and-apriorising/axiomatising/referencing of disontologising/ontologising-and-re-  
ontologising’ wherein prospective <sup>7</sup>blurriness-<sterilising/anecdotalising/trivialising-of-  
prospective-re-ontologising\_by-preconverging,-in-disontologising-formulaic-dragging-  
out/hollowing-out> induces dynamic numbing-traction—of-desublimating—<sup>56</sup>meaningfulness-  
and-teleology<sup>99</sup>-(as-perspective-lost-of-  
‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-  
postconverging/dialectical-thinking<sup>21</sup>-of-notional~<sup>18</sup> deprocrypticism-{in-dimensionality-of-  
sublimating —<sup>25</sup>—<sup>32</sup><amplituding/formative-epistemicity>growth-or-  
conflatedness<sup>1</sup>/scalarisation-as-to-rescalarisation-as-re-ontologisation}’). What then can be  
pertinently contemplated from this summary articulation of human ontological-performance<sup>72</sup>-  
<including-virtue-as-ontology>/morality/ethics/justice/etc. is potently about

understanding/analysing-as-from-the-angle of such ‘human prospective regressive-shift in ontological-normalcy/postconvergence conceptualisation’ into ‘epistemic-abnormalcy/preconvergence<sup>31</sup> of mere-formulaicity/ritualisation-~~as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 {epistemic-totalising }re-apriorising/re-axiomatising/re-referencing-residuality—in-re-  
 originariness/re-origination’> implied <mere-formulaicity/ritualisation-of>-prior secondnatured reproducibility—mathesis/motif/throwness-disposition,-as-reproducibility-of-aestheticisation’, so-underlied with regards to ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising’ (so-reflected as to the ‘preconverging/postconverging-de-mentative/structural/paradigmatic formative-risk of disontologisation associated with the prospect for veridical human ontologising/re-ontologising’ for appropriate human sovereign ‘epistemic-growth/disquiet/discomfort-(induced-sublimation,-as-from-existence’s—effusing/ecstatic-inlining-as-  
 historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-  
 historicity-tracing-{science-ideology/fashionability/distraction}) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup>’, and as so-undergirded by human ‘self-reflexive~instigative-eventuating-(as-to-teleological-instigative/incipient-willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) of human embodied-consciousness motif-and-apriorising/axiomatising/referencing-{of-  
 ‘prospectively-implicated-attendant-ontological-contiguity’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—elicited-incipience-of-existentialising-decisionality-<as-to-~~

~~disontologising/re-ontologising—aporeticism>~~). It is herein contended that the ‘veridical prospect of human intelligibility for ontologisation’ is of necessity (given human limited-mentation-capacity—~~as-subjecting—educed-unlimitedness/existence-sublimating—nascence—~~ to ~~limitedness/human-subpotency~~) ‘epistemic-totalisingly<sup>33</sup>/acutely educing as from human profound-supererogation<sup>96</sup>’; so-reflected as to the very incipient ‘<~~supererogatory—human-subpotency~~>—effecting (as to ontological-good-faith/authenticity<sup>69</sup> or ontological-bad-faith/inauthenticity<sup>64</sup>) imbued epistemic-totalising<sup>33</sup> preformulating/reframing/premeaningfulness of notional~originariness-parrhesia,—as-spontaneity-of-aestheticisation’ as of undergirding human ‘self-reflexive~instigative-eventuating—~~as-to-teleological-instigative/incipient—willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,—preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation~~ of human embodied-consciousness motif-and-apriorising/axiomatising/referencing- {of ~~prospectively-implicated—attendant—ontological-contiguity~~ ’~educed—existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional~cogency>’ }—elicited-incipience-of-existentialising—decisionality—<as-to-disontologising/re-ontologising—aporeticism>’. The implication here is that a human mental-reflex of ‘mere-formulaicity/ritualisation—~~as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,—prospectively-losing-track-of—{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination’>~~ of ruling and rule-making as to apriorising/axiomatising/referencing’ is ever always of wanting ontological-veracity in need for ‘corrective human profound-supererogation<sup>96</sup> imbuing human limited-mentation-capacity—deepening—~~as-subjecting-limitedness/human-subpotency-to—educed-unlimitedness/existence-sublimating—nascence~~<sup>233</sup>’. In other words human ‘potential of profound-supererogation<sup>96</sup>’ (as the

corrective potentiating of human limited-mentation-capacity—~~as-subjecting-‘educated-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency~~ for human limited-mentation-capacity-deepening—~~as-subjecting-limitedness/human-subpotency-to-‘educated-unlimitedness/existence-sublimating-nascence’<sup>233</sup>~~) is veridically what carries an abstract equivalence association/relation with existence’s inherent ontological-normalcy/postconvergence (and so rather than any human limited-mentation-capacity—~~as-subjecting-‘educated-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency~~ educating mere-formulaicity/ritualisation—~~as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-‘epistemic-totalising’-re-apriorising/re-axiomatising/re-referencing-residuality—in-re-originariness/re-origination’>~~ which rather induces ‘human prospective regressive-shift in ontological-normalcy/postconvergence conceptualisation’). But then, all social-setups ‘as specifically instantiated social-constructs of human intelligibility’, are wedded whether as of relatively shallow-supererogation<sup>96</sup> or relatively profound-supererogation<sup>96</sup> (as to ~~Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development—as-to-social-function-development and living-development—as-to-personality-development psychologismic-epistemic-acutisation—difficulty-<for,-residualising-<sup>{decompulsing}</sup>delinearity-for-cogeney> magnitudes<sup>{of-experientiality/experiment}</sup>~~) to ‘their given mere-formulaicity/ritualisation—~~as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-‘epistemic-totalising’-re-apriorising/re-axiomatising/re-referencing-residuality—in-re-originariness/re-origination’>~~ implied ~~<mere-formulaicity/ritualisation-of>~~ prior secondnatured reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’ for their ~~‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction~~ imbuing existentialising—~~frame-of-entailment-of-motif-and-~~

apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising’ so-  
 reflected in their <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-  
 existentialising—enframing/imprintedness-⟨as-to- historicity-tracing—in-presencing—  
 hyperrealisation/hyperreal-transposition) with their ontological-performance<sup>72</sup>-⟨including-  
 virtue-as-ontology>/morality/ethics/justice/etc. so-thresholding between their given ‘second-  
 level as to human-subpotency ascendance driven self-referencing-syncretising human-  
 existential-tautology as to desublimating derivation of intelligibility’ and their given ‘first-level  
 as to existence-potency<sup>39</sup>~sublimating–nascence ascendance driven self-referencing-  
 syncretising human-existential-tautology as to sublimating derivation of intelligibility’. Hence  
 (registry-worldviews/dimensions imbued prior-institutionalisation-threshold–by–prospective-  
 uninstitutionalised-threshold<sup>102</sup> ‘self-referencing-syncretising forward-facing–  
 supposedly~postconverging-or-dialectical-thinking<sup>31</sup>–apriorising-psychologism epistemic-  
 projection as of prior mere-formulaicity/ritualisation-⟨as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 ‘epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination’>’ so-reflecting their ‘disontologising preconverging/dementing<sup>20</sup>-  
 <as-to-prospective-uninstitutionalised-threshold<sup>102</sup>> ignoring/biased inclination’ for the sake of  
 ‘their given present minimum-and-balancing expectations/anticipations of social-functioning-  
 and-accordance—as-of–social-stake-contention-or-confliction’ while qualifying their  
 prospectively uninstitutionalised-threshold<sup>102</sup> actually as nondescript/ignorable–void<sup>60</sup> as to  
 their <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> <preconverging~‘motif-and-  
 apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
 ⟨as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) will  
 formatively drift into prospective disontologisation over prospective ontologisation/re-  
 ontologisation; with the ultimate notional~<sup>18</sup>deprocrypticism postconverging~aporeticism—

overcoming/unovercoming cognisance and implication that ‘human prospective regressive-shift in ontological-normalcy/postconvergence conceptualisation’ is inevitably given as to a mere-formulaicity/ritualisation-~~<as-to-mere-formulaic—~~

~~methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-~~

~~‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-~~

~~originariness/re-origination’>~~ relation to intelligibility, thus requiring a <sup>18</sup>deprocrypticism—or—preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought ‘rehabilitated conceptualisation of human purposeful profound-supererogation<sup>96</sup>’ together with ‘rehabilitated conscious reflexion about the inherent prospective deficiency in mere-formulaicity/ritualisation-~~<as-to-mere-~~

~~formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-~~

~~track-of-‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-~~

~~originariness/re-origination’>~~ of human intelligibility’ (rather than a convenience-seeking defaulting individual and social mental-reflex into mere-formulaicity/ritualisation-~~<as-to-mere-~~

~~formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-~~

~~track-of-‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-~~

~~originariness/re-origination’>~~ as to elaboration-as-to-mere-

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

‘prospectively implicated\_attendant\_ontological-contiguity<sup>67</sup>~educated—

existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-

~~<imbued-notional~cogency>’<sup>40</sup>~~. In this regards, human ‘fundamental

ontologising/disontologising confliction’ (with regards to ‘social-functioning-and-accordance—

~~as-of-social-stake-contention-or-confliction imbuing existentialising-frame-of-entailment-of-~~

~~motif-and-apriorising/axiomatising/referencing~~ of disontologising/ontologising-and-re-

~~ontologising’)~~ undermines the notion that human social-setups are in an ‘absolute ontologising

predisposition of sublimating~existentialising-decisionality-~~<as-to-disontologising/re-~~

ontologising—aporeticism> relation with inherent existence’s sublimating—nascence’ (as is wrongly projected by <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> social-vestedness/normativity-<discretely-implied-functionalism> even as this ‘may seem intuitively’ truer with domains of relatively less <sup>7</sup>blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out> or low emotional-involvement as to ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising—frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising’ like say the natural sciences and mathematics but this is not exactly the case from a bird’s-eye view reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process as such a possibility is undermined by the very interactiveness of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving> existentialising—decisionality-<as-to-disontologising/re-ontologising—aporeticism> and social-and-institutional-frameworks-of-referencing/registering/decisioning existentialising—decisionality-<as-to-disontologising/re-ontologising—aporeticism>) and manifest a disontologising disposition at prospectively uninstitutionalised-threshold<sup>102</sup>, and so even as ‘counterintuitively we may think as from our positivism/rational-empiricism registry-worldview/dimension that we are naturally predisposed to relate to the postconverging—de-mentating/structuring/paradigming implications of prospective true knowledge in terms of their veridical entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup>’ without a disontologising disposition. Rather the ‘fundamental ontologising/disontologising confliction’ (as to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology ) arises effectively as of a ‘prospective

<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> change in knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~duced-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-ment-by}-postconverging-entailment> in <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation’ (as we can appreciate that the state of recurrent-utter-uninstitutionalisation construed of its non-rules—apriorising/axiomatising/referencing-psychologism knowledge disposition in terms of entailing-<amplituding/formativ-epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup> but for the prospective base-institutionalisation change in knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~duced-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-ment-by}-postconverging-entailment> for prospective ontologisation/re-ontologisation in <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation as to rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism which highlighted the uninstitutionalised-threshold<sup>102</sup> of recurrent-utter-uninstitutionalisation at which point it is of a disontologising disposition of <sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation, and this ‘prospective <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> changing in knowledge-

reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogeny>’ }—conflatedness<sup>13</sup>-in- {preconverging-ment-by}-  
 postconverging-entailment> for prospective ontologisation/re-ontologisation in <sup>55</sup>maximalising-  
 recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
 ontologising~conceptualisation’ as to the <cumulating/recomposuring~attendant-ontological-  
 contiguity >-successive registry-worldviews/dimensions prospective transcendence-and-  
 sublimity/sublimation/supererogatory~de-mentativity is the veridically undergirding rule for  
 sublimating~nascence and so retrospectively-to-prospectively and equally reflect the fact that  
 our positivism—<sup>80</sup>procrypticism is of a disontologising disposition (of <sup>51</sup>incrementalism-in-  
 relative-ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation) with  
 respect to prospective <sup>18</sup>deprocrypticism—or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-  
 thought ‘prospective <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>  
 changing in knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-  
 <in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogeny>’ }—conflatedness<sup>13</sup>-in- {preconverging-ment-by}-  
 postconverging-entailment> for prospective ontologisation/re-ontologisation in <sup>55</sup>maximalising-  
 recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
 ontologising~conceptualisation’ as of preempting—disjointedness-as-of-<sup>83</sup>reference-of-  
 thought,-as-to-‘<sup>32</sup><amplituding/formative-epistemicity>growth-or-  
 conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness'—in-superseding-mere-formulaic-positivising/rational-empiricism-based-  
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—  
psychologism in undermining our present institutionalised pedantising/muddling/formulaic-  
hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-  
totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-  
relative-ontological-completeness } desublimation). The implication of this human  
'fundamental ontologising/disontologising confliction' (with regards to 'social-functioning-and-  
accordance—as-of-social-stake-contention-or-confliction imbuing existentialising-frame-of-  
entailment-of-motif-and-apriorising/axiomatising/referencing of disontologising/ontologising-  
and-re-ontologising') is that the mental-reflex of a 'mutual logical coherent engagement' is only  
as pertinent when speaking of a 'common knowledge-reification~gesturing-and-accounting—  
of-epistemic-phenomenalism-<in-  
prospective\_psychologismic~apriorising/axiomatising/referencing- {of-'prospectively-  
implicated\_attendant-ontological-contiguity '~duced-  
existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>' }—conflatedness<sup>13</sup> in {preconverging-ment-by}-  
postconverging-entailment> as of apriorising/axiomatising/referencing- {of-'prospectively-  
implicated\_attendant-ontological-contiguity '~duced-  
existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>' }—relation-to-the-world conceptivity/epistemic-  
reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing} -and-  
empowering>' but where prospective <sup>61</sup>nonpresencing-<perspective-ontological-  
normalcy/postconvergence> intimates a fundamental variance in knowledge-  
reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
prospective\_psychologismic~apriorising/axiomatising/referencing- {of-'prospectively-

~~implicated\_attendant-ontological-contiguity 'reduced-~~  
~~existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>' }—conflatedness<sup>13</sup>-in-{preconverging-ment-by}~~  
~~postconverging-entailment>~~ as to relative-ontological-incompleteness<sup>88</sup> (<sup>51</sup>incrementalism-in-  
relative-ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation) by  
relative-ontological-completeness<sup>87</sup> (<sup>55</sup>maximalising-recomposuring-for-relative-ontological-  
completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation), then such a supposed a  
'common knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-  
<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-'prospectively-  
~~implicated\_attendant-ontological-contiguity 'reduced-~~  
~~existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>' }—conflatedness<sup>13</sup>-in-{preconverging-ment-by}~~  
~~postconverging-entailment>~~ as of apriorising/axiomatising/referencing- {of-'prospectively-  
~~implicated\_attendant-ontological-contiguity 'reduced-~~  
~~existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>' }—relation-to-the-world conceptivity/epistemic-~~  
~~reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing} -and-~~  
~~empowering>' collapses (as the relative-ontological-completeness<sup>87</sup> implied <sup>55</sup>maximalising-~~  
~~recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-~~  
ontologising~conceptualisation reflects a re-originary—as-unenframed/re-  
~~ontologising/unbeholdening/outlier-conceptualisation-<imbued-postconverging/dialectical-~~  
~~thinking<sup>21</sup>- 'projective-insights'/ 'epistemic-projection-in-conflatedness<sup>13</sup>'-of-~~  
~~notional~<sup>18</sup>deprocrypticism-prospective-sublimation)<sup>90</sup>.~~ This 'fundamental  
ontologising/disontologising confliction' (as to 'prospective <sup>61</sup>nonpresencing-<perspective-  
ontological-normalcy/postconvergence> changing in knowledge-reification~gesturing-and-

accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-ment-by}-  
 postconverging-entailment> for prospective ontologisation/re-ontologisation in <sup>55</sup>maximalising-  
 recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
 ontologising~conceptualisation’ implications) very much reflects the Socratic-philosophers  
 ‘<sup>103</sup>universalising-idealisation ontologising/re-ontologising <sup>55</sup>maximalising-recomposuring-for-  
 relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation’ with  
 respect to ancient-sophists ‘non-universalising disontologising <sup>51</sup>incrementalism-in-relative-  
 ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation’, budding-  
 positivists ‘positivism/rational-empiricism ontologising/re-ontologising <sup>55</sup>maximalising-  
 recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
 ontologising~conceptualisation’ with respect to medieval-scholastics ‘non-positivising  
 disontologising <sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—  
 enframed/disontologising~conceptualisation’ and it is herein claimed as well postmodern  
 thought ‘nondisjointing totalising-entailing ontologising/re-ontologising as to <sup>48</sup>human-subject-  
 emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-  
 the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>’, <sup>55</sup>maximalising-  
 recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
 ontologising~conceptualisation (objectifying knowledge conception say with incipient/budding  
 différance deconstruction or genealogy/archaeology as to such explicated knowledge-  
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-

~~implicated\_attendant-ontological-contiguity~~ ’~duced-

~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-

~~<imbued-notional~cogency>~~ }—conflatedness<sup>13</sup> ~~-in-{preconverging-ment-by}~~

~~postconverging-entailment~~> even as other 20<sup>th</sup> century thinkers expressed varyingly similar notions without expliciting their knowledge-reification~gesturing-and-accounting—of epistemic-phenomenalism-<in-

prospective psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-

~~implicated\_attendant-ontological-contiguity~~ ’~duced-

~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-

~~<imbued-notional~cogency>~~ }—conflatedness<sup>13</sup> ~~-in-{preconverging-ment-by}~~

~~postconverging-entailment~~> or as herein construed in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process ) with respect to modern-day ‘manifestation of disparateness-of-conceptualisation-<unforegrounding-ment,-failing-prospectively-to-reflect-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>>

disontologising <sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation’ (personalising knowledge conception as of

institutionalised pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-

as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>8</sup> ). At which point the veracity of prospective ontologisation/re-ontologisation is

rather one of prospective human notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> induced psychoanalytic-unshackling/memetic-

reordering/institutional-recomposuring self-becoming/self-conflatedness<sup>13</sup>/formative-supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-

axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence> in  
 reflection of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-  
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-  
 supererogation<sup>96</sup> -<as-to-perspective-ontological-normalcy/postconvergence-IMPLIED-  
 ‘prospective-aporeticism-overcoming/unovercoming’>. Hence, such re-originary-as-  
 unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-(imbued-  
 postconverging/dialectical-thinking<sup>21</sup>-‘projective-insights’/‘epistemic-projection-in-  
 conflatedness<sup>13</sup>’-of-notional~<sup>18</sup>deprocrypticism-prospective-sublimation)<sup>90</sup> rather reflects a  
 most profound-supererogation<sup>96</sup> human ‘self-reflexive~instigative-eventuating-(as-to-  
 teleological-instigative/incipient-  
 willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-  
 preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) of  
 human embodied-consciousness motif-and-apriorising/axiomatising/referencing-{of-  
 ‘prospectively-implicated-attendant-ontological-contiguity’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—elicited-incipience-of-existentialising-decisionality-<as-to-  
 disontologising/re-ontologising—aporeticism>’ for prospective intelligibility, as of ‘full  
 incipient supererogating breadth of human intelligibility transmutation’ (as  
 ‘<supererogatory~human-subpotency>-effecting imbued epistemic-totalising<sup>33</sup>  
 preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,—as-  
 spontaneity-of-aestheticisation’ before the incipience of metaphoricity<sup>57</sup> and then  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as to existentialising-frame-of-entailment-of-motif-and-  
 apriorising/axiomatising/referencing); wherein it is rather as to a fundamental  
 ‘<supererogatory~human-subpotency>-effecting imbued epistemic-totalising<sup>33</sup>  
 preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,—as-

spontaneity-of-aestheticisation' (in ~~<amplituding/formative-epistemicity>~~-totalising~thrownness-in-existence<sup>35</sup>) relation with 'constraining existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation<sup>96</sup> imbuing human ontological-commitment<sup>66</sup>-~~<implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging—de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality>~~' and '<sup>103</sup>universal-transparency<sup>104</sup>-~~<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness<sup>87</sup>) as available-to/elicitable-to-~~<as-to-human-consciousness/collective-consciousness—distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising—decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic-epistemic-acutisation—residualising,-<sup>{decompulsing}</sup>delinearity~for-cogency>~~ the social-functioning-and-accordance—as-of—social-stake-contention-or-confliction conception of the given registry-worldview/dimension ~~<preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>~~-existentialising—enframing/imprintedness-~~<as-to-<sup>4</sup>historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>~~', that such a re-originary-as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-~~<imbued-postconverging/dialectical-thinking<sup>21</sup>-‘projective-insights’/‘epistemic-projection-in-conflatedness<sup>13</sup>’-of-notional~<sup>18</sup>deprocrypticism-prospective-sublimation>~~<sup>90</sup> ontologically induces (by its incipient prospective metaphoricality<sup>57</sup> and then <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as to prospective existentialising—~~frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing~~) untenability/internal-contradiction/internal-incoherence/institutional-constraining upon dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-~~<discretely-implied-functionalism>~~, pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-~~<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-~~

<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup> } and  
'generalised social <amplituding/formative> wooden-language-(imbued—temporal—mere-  
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—  
narratives—of-the-<sup>83</sup> reference-of-thought—<sup>8</sup> categorical-imperatives/axioms/registry-  
teleology<sup>99</sup>) in its genuine social intellectual—function/posture' (and in so-doing undermining the  
falsehood explicated or implicated of a 'common knowledge-reification~gesturing-and-  
accounting—of-epistemic-phenomenalism-<in-  
prospective\_psychologismic~apriorising/axiomatising/referencing- {of-'prospectively-  
implicated\_attendant—ontological-contiguity '—duced—  
existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity—contiguity-  
<imbued—notional~cogency>' }—conflatedness<sup>13</sup> -in- {preconverging-ment-by}-  
postconverging-entailment> as of apriorising/axiomatising/referencing- {of-'prospectively-  
implicated\_attendant—ontological-contiguity '—duced—  
existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity—contiguity-  
<imbued—notional~cogency>' }—relation-to-the-world conceptivity/epistemic-  
reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing}-and-  
empowering>' which is the basis for the false projecting-and-analysing of the 'relative-  
ontological-completeness<sup>87</sup> knowledge-reification~gesturing-and-accounting—of-epistemic-  
phenomenalism-<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-  
'prospectively implicated\_attendant—ontological-contiguity '—duced—  
existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity—contiguity-  
<imbued—notional~cogency>' }—conflatedness<sup>13</sup> -in- {preconverging-ment-by}-  
postconverging-entailment> as of apriorising/axiomatising/referencing- {of-'prospectively-  
implicated\_attendant—ontological-contiguity '—duced—  
existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity—contiguity-

<imbued-notional~cogency>’ }—relation-to-the-world                      conceptivity/epistemic-  
 reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing} -and-  
 empowering>’ in terms of the ‘relative-ontological-incompleteness<sup>88</sup> prior\_knowledge-  
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prior\_psychologismic~apriorising/axiomatising/referencing- {of-‘prior-implicated\_attendant-  
 ontological-contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>81</sup> -in-preconverging-entailment> as of  
 apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-  
 contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—relation-to-the-world                      conceptivity/epistemic-  
 reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing} -and-  
 empowering>’ by such pedantising/muddling/formulaic-hollowing-out—in-  
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-  
 as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-  
 completeness<sup>82</sup> ). The latter point very much explains the title herein as to the connection  
 between psychopathy/postlogism<sup>77</sup> and a human hermeneutic psychology conception; so-  
 reflected in the fact that the same disontologising mental-reflex associated with  
 psychopathy/postlogism<sup>77</sup>-slantedness (and as it elicits dynamic conjugated-postlogism<sup>77</sup>) in its  
 prior mere-formulaic relation with <sup>83</sup>reference-of-thought<sup>8</sup>-categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>,-for-  
 aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
 (with regards to living-development-as-to-personality-development within any given registry-  
 worldview/dimension implied ‘social-functioning-and-accordance—as-of-social-stake-

contention-or-confliction    imbuing    existentialising-frame-of-entailment-of-motif-and-  
 apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising’) is  
 oddly enough similarly manifested beyond-the-consciousness-awareness-teleology<sup>99</sup> <of-  
 preconverging-existential-extrication-as-of-existential-unthought><sup>5</sup> as to the disontologising  
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
 <amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness } at all  
 uninstitutionalised-threshold<sup>102</sup> in their prior mere-formulaic relation with <sup>83</sup>reference-of-  
 thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-  
 aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
 (with regards to Being-development/ontological-framework-expansion-as-to-depth-of-  
 ontologising-development-as-infrastructure-of- meaningfulness-and-teleology implied  
 ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction    imbuing  
 existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing  
 of disontologising/ontologising-and-re-ontologising’ and so-manifested effectively in institutional-  
 development—as-to-social-function-development) as so-construed epistemically from  
 prospective <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>; and thus  
 respectively in want of prospective ‘originariness-parrhesia,-as-spontaneity-of-  
 aestheticisation—supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness  
 underlying    dimensionality-of-sublimating<sup>25</sup>-(<amplifying/formative>supererogatory~de-  
 mentativeness/epistemic-growth-or-conflatedness /transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) as to  
 profound    dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-  
 reification/contemplative-distension<sup>27</sup>’. But then the inherent difficulty of the reflexive  
 contemplation projected as of such a prospective <sup>18</sup>deprocrypticism-or-preempting—

disjointedness-as-of-<sup>83</sup>reference-of-thought imaginary (as with all so-construed **Being-**  
**development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-**  
**infrastructure-of- meaningfulness-and-teleology** imaginaries undergirding the  
~~<cumulating/recomposuring~attendant~ontological-contiguity >~~-successive registry-  
 worldviews/dimensions superseding of their precedently <sup>79</sup>presencing—absolutising-identitive-  
 constitutedness<sup>14</sup> as so-reflecting the ‘human notional~philosophy-~~<as-to-the-veridical-~~  
~~conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-~~  
~~in-relative-ontological-completeness<sup>37</sup>, -beyond-a-convenient-division-of-labour-conception-of-~~  
~~knowledge>~~ existentialising—frame-of-entailment-of-motif-and-  
 apriorising/axiomatising/referencing of existential-~~<disontologising/re-ontologising—~~  
~~aporeticism>~~ unenframed/re-ontologising conception of human philosophy’ beyond any given  
 institutionalised sublimating/desublimating culture of philosophy) and as relevant to all  
 imaginaries in their instigation of ‘multicenturies-long human crossgenerational **Being-**  
**development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-**  
**infrastructure-of- meaningfulness-and-teleology** ~~psychologismic epistemic acutisation—~~  
~~difficulty <for, residualising-<sup>{decompulsing}</sup> delinearity-for cogency>~~—————magnitude<sup>{of-</sup>  
<sup>experientiality/experiment}</sup> of prospective transcendence-and-sublimity/sublimation/~~supererogatory~de-~~  
 mentativity’, is the corresponding manifestation of the ‘conceptualising scale of a human 60-100  
 years lifespan today as to **living-development-as-to-personality-development** which is rather  
 bound to be lured/attracted to the ~~preconverging~~-existential-extrication-as-of-existential-  
 unthought pointedness/punctiliousness of its shallow conceptualising scale’ that  
 preconverging/postconverging—de-mentatively/structurally/paradigmatically is overburdened as  
 to such a <sup>61</sup>nonpresencing-<perspective~ontological-normalcy/postconvergence>  
 crossgenerational epistemic-stretching; thus dismissing the ontological-veracity of its  
 ‘desublimating~referenced/registered/decisioned self-presence/self-constitutedness<sup>14</sup>-<in-

perspective—epistemic-abnormalcy/preconvergence<sup>31</sup>>’ and in lieu affirming the implications of such a prospective <sup>18</sup>deprocrpticism—or—preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought imaginary rather as to human prospective notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-conflatedness<sup>13</sup>/formative—supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence>. It is exactly this disparity-of-momentousness/magnanimity/scale/~~psychologismic epistemic acutisation—difficulty <for,-residualising—<sup>{decompulsing}</sup>delinearity~for-cogency>—magnitude<sup>{of-experientiality/experiment}</sup>~~ in human intelligibility appraisal as to the scale of ‘multicenturies-long human crossgenerational Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology ~~psychologismic epistemic acutisation—difficulty <for,-residualising—<sup>{decompulsing}</sup>delinearity~for-cogency>—magnitude<sup>{of-experientiality/experiment}</sup>~~ of prospective transcendence-and-sublimity/sublimation/~~supererogatory—de-mentativity~~’ and ‘conceptualising scale of a human 60-100 years lifespan today as to living-development—as-to-personality-development ’ that induces human ~~preconverging~~-existential-extrication-as-of-existential-unthought predisposition manifested in distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup>. Critically, such psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring conception as to <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation is exactly what compensates for this disparity-of-momentousness/magnanimity/scale/~~psychologismic epistemic acutisation—difficulty <for,-residualising—<sup>{decompulsing}</sup>delinearity~for-cogency>—magnitude<sup>{of-experientiality/experiment}</sup>~~ and totalisingly-entails for prospective social aetiologisation/ontological-escalation-<ontological-

veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>  
 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-  
 knowledge-developing} -and-empowering> in contrast to the preconverging/postconverging-de-  
 mentative/structural/paradigmatic association of human preconverging-existential-extrication-  
 as-of-existential-unthought predisposition manifested as to distractive-alignment-to-<sup>83</sup>reference-  
 of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> with <sup>51</sup>incrementalism-in-relative-  
 ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation imbued  
 dominance/vested-interest-subontologising-skewed-influence-as-to-social-  
 vestedness/normativity-<discretely-implied-functionalism>, pedantising/muddling/formulaic-  
 hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-  
 totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-  
 relative-ontological-completeness ) and ‘generalised social <amplituding/formative> wooden-  
 language-(imbued—temporal-mere-form/virtualities/dereification/akrasiatic-  
 drag/denatured/preconverging-or-dementing<sup>20</sup>—narratives—of-the-<sup>33</sup>reference-of-thought-  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>95</sup>). In this regards, the idea that the  
 pertinence of Socratic-philosophers ‘<sup>103</sup>universalising-idealisation ontologising/re-ontologising’  
 lies in an equivalence/correspondence relation with ancient-sophists ‘non-universalising  
 disontologising’ secondnatured social-setup or budding-positivists ‘positivism/rational-  
 empiricism ontologising/re-ontologising’ lies in an equivalence/correspondence relation with  
 medieval-scholastics ‘non-positivising disontologising’ secondnatured social-setup or for that  
 matter postmodern thought ‘nondisjointing totalising-entailing ontologising/re-ontologising as  
 to <sup>48</sup>human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-  
 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>’  
 lies in an equivalence/correspondence relation with modern-day ‘manifestation of disparateness-  
 of-conceptualisation-<unforegrounding-ment,-failing-prospectively-to-reflect-

~~‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>77</sup>’>~~

disontologising’ secondnatured social-setup; are naiveties of human distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> (as to the fact that prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity is all about intellectually-and-morally superseding its Age as to relative-ontological-completeness<sup>87</sup><sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation and not subjecting-itself/succumbing to the relative-ontological-incompleteness<sup>88</sup> <sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation of its Age, and as so-inherently warranted by existence-potency<sup>39</sup>~sublimating~nascence,-disclosed-from-prospective-epistemic-digression prospect for its social-setup epistemic-growth/disquiet/discomfort-~~(induced-sublimation,-as-from-existence’s—effusing/ecstatic—inlining-as-<sup>4</sup>historiality-  
{science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-<sup>4</sup>historicity-tracing-  
{science-ideology/fashionability/distraction})~~ as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness<sup>37</sup>-by-reification/contemplative-distension<sup>27</sup>). re-ontologising prospective **Being-**development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology imaginaries as such as to the implied human notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>, ‘do not truly manifest sublimating~nascence validity’ by fulfilling/satisfying any human self-presence/self-constitutedness<sup>14</sup>-<in-perspective-epistemic-abnormalcy/preconvergence<sup>31</sup>> inclinations (even if that arises incidentally/parenthetically as of the induced secondnatured positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> accompanying the intemporal-disposition firstnaturedness—as-to-inkling instigation of prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity) but

rather ‘their truly manifest sublimating–nascence validity’ arises as to their inherent implications of prospective human construction-of-the-Self with regards to the sublimating–nascence of prospective <sup>83</sup>reference-of-thought as to <sup>83</sup>reference-of-thought-<sup>84</sup>devolving, as so-reflected with human sovereign ‘epistemic-growth/disquiet/discomfort-~~(induced-sublimation,-as-from-existence’s—effusing/ecstatic—inlining-as-<sup>46</sup>historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-<sup>47</sup>historicity-tracing-{science-ideology/fashionability/distractio~~ as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup> (rather than an ontologically-flawed ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the protracted-social—as-to-individual-by-institutional-by-social sovereign’s service lacking in the underlying conception of epistemic-growth/disquiet/discomfort-~~(induced-sublimation,-as-from-existence’s—effusing/ecstatic—inlining-as-<sup>47</sup>historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-<sup>47</sup>historicity-tracing-{science-ideology/fashionability/distractio~~ as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness<sup>37</sup>-by-reification/contemplative-distension<sup>27</sup>). In this regards, the genuine social intellectual–function/posture should be able to ‘sneer’ at its social-setup, as to the fact that its ‘incarnation of prospective human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology imaginaries’ cannot be beholdening to its <sup>70</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> social-vestedness/normativity-~~<discretely-implied-functionalism>~~ social-setup but rather ‘beholdening to existence-potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-epistemic-digression prospect for its social-setup epistemic-growth/disquiet/discomfort-~~(induced-sublimation,-as-from-existence’s—effusing/ecstatic—inlining-as-<sup>47</sup>historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-<sup>47</sup>historicity-~~

tracing- {science-ideology/fashionability/distraction}} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness<sup>37</sup>-by-reification/contemplative-distension<sup>27</sup> (just as the true technician and scientist is not of prospective ~~apriorising/axiomatising/referencing~~-sublimating-reflexivity—beholdening to ‘peoples’ human-subpotency temporal-dispositions but rather to existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression technical or scientific implications for veridically enhancing the human sovereign–function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> with regards to their technical or scientific undertaking). Such a conception of the genuine social intellectual–function/posture (as it so-reflects the ‘human notional~philosophy-<as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness<sup>37</sup>,-beyond-a-convenient-division-of-labour-conception-of-knowledge> existentialising–frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of existential-<disontologising/re-ontologising—aporeticism> unenframed/re-ontologising conception of human philosophy’ beyond any given institutionalised sublimating/desublimating culture of philosophy) renders ridiculous modern manifestations of ‘media-driven, social networking, popularity-seeking as well as sterile/anecdotal institutional-prescience/imprimaturing-<dullness-of-the-spirit/psychologismic-epistemic-acutisation—nonresidualising-imbued-<sup>{compulsing}</sup>linearity-in-eclecticisim-of-prior-mere-formulaicity/ritualisation> conception of supposed intellectualism’ that by supposedly succumbing/ingratiating to institutional and social lip-servicing (as to an ontologically-flawed ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the protracted-social—as-to-individual-by-institutional-by-social sovereign’s service lacking in the underlying conception of epistemic-growth/disquiet/discomfort-<induced-sublimation,-as-

from-existence's—effusing/ecstatic—inlining-as-<sup>4</sup> historicity-  
 {science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-<sup>4</sup> historicity-  
 tracing- {science-ideology/fashionability/distraction}} as to construction-of-the-Self in  
 dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-  
 reification/contemplative-distension<sup>27</sup>) supposedly so-earning intellectual recognition/due; thus  
 paradoxically subjecting the notion of intellectualism to human 'social-functioning-and-  
 accordance—as-of-social-stake-contention-or-confliction imbuing existentialising-frame-of-  
 entailment-of-motif-and-apriorising/axiomatising/referencing of disontologising/ontologising-  
 and-re-ontologising' which is in want for its re-ontologising prospective Being-  
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-  
 infrastructure-of- meaningfulness-and-teleology imaginary. The blunt reality of true  
 intellectualism couldn't be more diametrical as to the fact that the genuine social intellectual-  
 function/posture involves unaccommodating the social-setup's <sup>79</sup>presencing—absolutising-  
 identitive-constitutedness<sup>14</sup> social-vestedness/normativity-<discretely-implied-functionalism>  
 rather than further cultivating its nonsensical, nombrilistic and self-important pretenses/claims  
 of manifest in-effect absolution-<as-to-apriorising/axiomatising/referencing- {of-  
 'prospectively implicated attendant ontological-contiguity' ~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—constitutedness<sup>14</sup> -in-preconverging-entailment>  
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>. As to the modern states penchants of  
 misgovernance, dehumanisation, criminal wars, genocides and hideous activities and as so in  
 association with dominance/vested-interest-subontologising-skewed-influence-as-to-social-  
 vestedness/normativity-<discretely-implied-functionalism> and a generalised out-of-sight-out-  
 of-mind preconverging-existential-extrication-as-of-existential-unthought civil society 'social-  
 functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing

existentialising–frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of  
 disontologising/ontologising-and-re-ontologising’, such a supposedly implied conception of  
 intellectual-and-moral ascendancy is nothing but a bogus social-setup’s auto-congratulatory  
 exercise of ‘supposed intellection and morality’ that cannot answer to the inherent  
 preconverging–de-mentating/structuring/paradigming vices-and-impediments<sup>105</sup>/limitations of  
 its Age (let alone prospectively uphold ‘human-decisionality-<as-to-play-of-valid/invalid-  
 decisionality-imbued-sublimation/desublimation> omni-potential commensurability with  
 inherent immanent-existence’s sublimation-structure’/omnipotentiality). In-the-bigger-scheme-  
 of-things as to <sup>61</sup>nonpresencing-<perspective–ontological-normalcy/postconvergence>  
 epistemic-projection, human social-setups reflecting the respective states of recurrent-utter-  
 uninstitutionalisation, base-institutionalisation–ununiversalisation, <sup>103</sup>universalisation–non-  
 positivism/medievalism and positivism–<sup>80</sup>procrypticism are transcended/superseded exactly  
 because of an incipient/nascent/instigative genuine social intellectual–function/posture  
 ‘sneering’ at them and never as to otherwise ingratiating at them as manifested by the Socrates,  
 Platos, Copernicuses, Galileos, Descartes, Newtons, Leibnizes, Diderots, etc. as so-instigative  
 of the requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring  
 conception as to <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—  
 unenframed/re-ontologising~conceptualisation for prospective social  
 aetiologisation/ontological-escalation-<ontological-  
 veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>  
 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-  
 knowledge-developing}-and-empowering> (noting that the notion of ‘human prospective  
 notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-  
 referencing> induced psychoanalytic-unshackling/memetic-reordering/institutional-  
 recomposuring self-becoming/self-conflatedness<sup>13</sup>/formative–supererogating-

~~<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-~~  
~~referencing,-in-perspective—ontological-normalcy/postconvergence>~~’ is about eliciting the  
sense of fellow human capacity/deferential-capacity to appreciate the inherent soundness of  
epistemic-growth/disquiet/discomfort-~~<induced-sublimation,-as-from-existence’s—~~  
~~effusing/ecstatic—inlining-as-<sup>16</sup>historiality- {science/authenticity/nonextrication}-beyond-mere-~~  
~~formulaicity/ritualisation-as-<sup>4</sup>historicity-tracing- {science-ideology/fashionability/distraction} }~~  
as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-  
completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup> as to the fellow human  
capacity/deferential-capacity for undergirding ‘self-reflexive~instigative-eventuating-~~<as-to-~~  
~~teleological-instigative/incipient—~~  
~~willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-~~  
~~preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) of~~  
human embodied-consciousness ~~motif-and-apriorising/axiomatising/referencing- {of-~~  
~~‘prospectively implicated attendant ontological-contiguity ’~educated—~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-~~  
~~<imbued—notional~cogency>’ }—elicited-incipience-of-existentialising—decisionality-<as-to-~~  
~~disontologising/re-ontologising—aporeticism>’~~ as to the fact that all true intelligibility and  
knowledge is only possible by eliciting a fundamental potential that is already  
preconverging/postconverging—de-mentatively/structurally/paradigmatically availing to the  
‘fellow human in a direct-capacity or deferential-capacity of human  
growth/development/maturation’ as to their ontological-good-faith/authenticity<sup>69</sup> or ontological-  
bad-faith/inauthenticity<sup>64</sup> to pursue it or not). The blunt fact is that society is never its own  
inherent intellectual-and-moral absolute reference and thus is in want for its intellectual-and-  
moral development explaining why progress happen and the role of the genuine social  
intellectual—function/posture being about encouraging such progress, with the consequence that

an ‘ingratiating supposedly intellectual relationship’ with human institutions as to ‘social-  
 functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing  
 existentialising—frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of  
 disontologising/ontologising-and-re-ontologising’ is ever always (beyond-the-consciousness-  
 awareness-teleology<sup>99</sup>—<of-preconverging-existential-extrication-as-of-existential-  
 unthought><sup>6</sup>) bound to lead to the institutionalised pedantising/muddling/formulaic-hollowing-  
 out—in-subontologisation/subpotentiation—{blurring/undermining-of-prospective-totalising-  
 entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-  
 ontological-completeness<sup>37</sup>} desublimation and so associated with dominance/vested-interest-  
 subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-  
 functionalism> and ‘generalised social <amplituding/formative><sup>8</sup> wooden-language-{imbued—  
 temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-  
 dementing<sup>30</sup>—narratives—of-the-<sup>83</sup>reference-of-thought—<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>90</sup>}; reflecting the reality that the genuine social  
 intellectual-function/posture must be able to stand at a ‘distance as of notional~self-  
 distantiation’ with their Age, society and social institutions (and critically many an intellectual  
 failing is exactly because of this defect that actually subconsciously stifles the natural  
 direction/conclusion of their work as in the case with Heidegger, and so understood rather than  
 an after the fact <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-  
 existentialising—enframing/imprintedness—{as-to-<sup>83</sup>historicity-tracing—in-presencing—  
 hyperrealisation/hyperreal-transposition}) conceptualisation which itself fails the test of standing  
 at a ‘distance as of notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-  
 axiomatising/re-referencing>’ with its own Age, society and social institutions to then be able to  
 open the avenue for prospective human sublimation/emancipation as requisite to  
 supersede/transcend its inherent preconverging—de-mentating/structuring/paradigming vices-

and-impediments<sup>105</sup>/limitations). This disparity-of-momentousness/magnanimity/scale/psychologismic-epistemic-acutisation—difficulty-<for,-residualising-<sup>{decompulsing}</sup>delinearity~for-cogency>—magnitude<sup>{of-experientiality/experiment}</sup> underlies the notional~ratiocontiguity/ratiocination-as-referentialism—‘implicated-attendant-ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup> (as it reflects holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process ) preconverging/postconverging-de-mentative/structural/paradigmatic implications (as to Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology , institutional-development-as-to-social-function-development and living-development-as-to-personality-development psychologismic-epistemic-acutisation—difficulty-<for,-residualising-<sup>{decompulsing}</sup>delinearity~for-cogency> magnitudes<sup>{of-experientiality/experiment}</sup>); as so-underlying the ‘<cumulating/recomposuring~attendant-ontological-contiguity >-succession of human registry-worldviews/dimensions notional~ratiocontiguity/ratiocination-as-referentialism—‘implicated-attendant-ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup> ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ as of <amplituding/formative-epistemicity>totalising~random-as-impulsive—‘implicated-attendant-ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup>;-phenomenal-abstractiveness-of-presencing-in-‘trepidatious-consciousness’ with recurrent-utter-uninstitutionalisation, <amplituding/formative-

epistemicity>totalising~nominal-as-tendentious—‘~~implicated\_attendant~~—ontological-  
contiguity<sup>67?</sup>~educated—  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
<imbued—notional~cogency>’<sup>40</sup>;-phenomenal-abstractiveness—of-presencing-in-‘warped-  
consciousness’ with base-institutionalisation—ununiversalisation, <amplituding/formative—  
epistemicity>totalising~ordinal-as-qualifying—‘~~implicated\_attendant~~—ontological-  
contiguity<sup>67?</sup>~educated—  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
<imbued—notional~cogency>’<sup>40</sup>;-phenomenal-abstractiveness—of-presencing-in-‘preclusive-  
consciousness’ with <sup>103</sup>universalisation—non-positivism/medieval, <amplituding/formative—  
epistemicity>totalising~intervalist-as-categorising—‘~~implicated\_attendant~~—ontological-  
contiguity<sup>67?</sup>~educated—  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
<imbued—notional~cogency>’<sup>40</sup>;-phenomenal-abstractiveness—of-presencing-in-‘occlusive-  
consciousness’ with positivism—<sup>80</sup>procrypticism, and <amplituding/formative—  
epistemicity>totalising~ratiocontiguity/ratiocination-as-referentialism—‘~~implicated\_attendant~~—  
ontological-contiguity<sup>67?</sup>~educated—  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
<imbued—notional~cogency>’<sup>40</sup>;-phenomenal-abstractiveness—of-presencing-in-‘protensive-  
consciousness’ with <sup>18</sup>deprocrypticism—or—preempting—disjointedness-as-of-<sup>83</sup>reference-of-  
thought. Such a disparity—of-momentousness/magnanimity/scale/psychologismic-epistemic-  
acutisation—difficulty <for, residualising—<sup>{decompulsing}</sup>delinearity— for cogency>—magnitude<sup>{of-</sup>  
experientiality/experiment} notional~ratiocontiguity/ratiocination-as-referentialism—  
‘~~implicated\_attendant~~—ontological-contiguity<sup>67?</sup>~educated—  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-

~~<imbued-notional~cogency>~~<sup>40</sup> conception (as it reflects ~~holographically-<conjugatively-and-transfusively>~~ the ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process~~ ) speaks to the ‘overall recurrent dynamics of human profound-supererogation<sup>96</sup> and shallow-supererogation<sup>96</sup> as to mere-formulaicity/ritualisation-~~<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination’>~~’ reflected as to ‘multicenturies-long human crossgenerational ~~Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology~~ ~~psychologismic epistemic acutisation—difficulty <for, residualising-<sup>{decompulsing}</sup>delinearity~for-cogency>~~—magnitude<sup>{of-experientiality/experiment}</sup> of prospective transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~’ and ‘conceptualising scale of a human 60-100 years lifespan today as to ~~living-development-as-to-personality-development~~’; with this disparity-of-momentousness/magnanimity/scale/~~psychologismic-epistemic-acutisation—difficulty <for, residualising-<sup>{decompulsing}</sup>delinearity~for-cogency>~~ magnitude<sup>{of-experientiality/experiment}</sup> manifested as of human mental-projection of ~~Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology~~ imaginary of individuation’ and ‘~~living-development-as-to-personality-development~~ psyche of individuation’. ~~Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology~~ imaginary of individuation’ is self-reflexively of most profound idealising with regards to human homeliness implications of the ~~sublimating-postconverged~~ ‘substantive abstract-tissue-of-social-emanance <sup>{epistemic-totalising<sup>33</sup>}</sup>hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-<sup>{decompulsing}</sup>delinearity~for-cogency—cumulated/recomposed as to cumulating/recomposing

of ~~‘prospectively implicated attendant ontological-contiguity<sup>67</sup>’~~ ~educated-  
 existentialising/contextualising/textualising ~~‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>~~ underlying notional~philosophy-~~<as-to-the-veridical-  
 conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-  
 in-relative-ontological-completeness<sup>87</sup>, -beyond-a-convenient-division-of-labour-conception-of-  
 knowledge>~~ while ~~‘living-development-as-to-personality-development~~ psyche of  
 individuation’ as to manifest in-effect absolutisation-~~<as-to-apriorising/axiomatising/referencing-  
 {of-‘prospectively implicated attendant ontological-contiguity ’ ~educated-  
 existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness~~ ~~in preconverging entailment~~  
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> ~~preconverging~~ existential-extrication-  
 as-of-existential-unthought predisposition is self-reflexively of shallower idealising with regards  
 to human homeliness implications of the sublimating-postconverged ‘substantive abstract-  
 tissue-of-social-emanance {epistemic-  
 totalising<sup>33</sup>} hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, -  
 {decompulsing} delinearity~for-cogency—cumulated/recomposed as to cumulating/recomposuring  
 of ~~‘prospectively implicated attendant ontological-contiguity<sup>67</sup>’~~ ~educated-  
 existentialising/contextualising/textualising ~~‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>~~; so-reflected as to underlying ~~‘social-functioning-and-  
 accordance—as-of-social-stake-contention-or-confliction imbuing existentialising-frame-of-  
 entailment-of-motif-and-apriorising/axiomatising/referencing~~ of disontologising/ontologising-  
 and-re-ontologising’ with ~~‘Being-development/ontological-framework-expansion-as-to-depth-  
 of-ontologising-development-as-infrastructure-of-  
 meaningfulness-and-teleology~~ imaginary  
 of individuation’ predisposition for prospective ontologisation/re-ontologisation in  
<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-

ontologising~conceptualisation and ‘living-development-as-to-personality-development psyche of individuation’ predisposition to prospective disontologising <sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation. ‘Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology imaginary of individuation’ as of notional~ratiocontiguity/ratiocination-as-referentialism—‘implicated\_attendant-ontological-contiguity<sup>67?</sup>~educated—existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency><sup>40</sup> of human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/potentiation implications translates into ‘<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> deascriptivity interlay/organicalism/aestheticising-handle-<of-‘psychologismic-transfixity{residualising-~~{decompulsing}~~delinearity-over-nonresidualising-~~{compulsing}~~linearity}>-{imbued-supererogatory~projective-arbitrariness/waywardness-of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—for-aestheticising-re-margining/re-edging/re-acuity—as-postconverging\_circumscriptive/totalitative-restructuring’}—educing—sublimation/desublimation>’ so-construed as angling-of-imaginary. Contrastively, ‘living-development-as-to-personality-development psyche of individuation’ as of notional~ratiocontiguity/ratiocination-as-referentialism—‘implicated\_attendant-ontological-contiguity<sup>67?</sup>~educated—existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency><sup>40</sup> of human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/potentiation implications translates into ‘<sup>70</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> ascriptivity interlay/organicalism/aestheticising-handle-<of-‘psychologismic-transfixity{residualising-~~{decompulsing}~~delinearity-over-nonresidualising-~~{compulsing}~~linearity}>-

{imbued-supererogatory~projective-arbitrariness/waywardness-  
 of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—for-  
 ‘aestheticising-re-margining/re-edging/re-acuity—as-  
 postconverging\_circumscriptive/totalitative-restructuring’}—educing-  
 sublimation/desublimation>’ so-construed as psychological-nascency. Critically as to the ‘full  
 incipient supererogating breadth of human intelligibility transmutation’ (as  
 ‘<supererogatory~human-subpotency>-effecting imbued epistemic-totalising<sup>33</sup>  
 preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,—as-  
 spontaneity-of-aestheticisation’ before the incipience of metaphoricity<sup>57</sup> and then  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as to existentialising-frame-of-entailment-of-motif-and-  
 apriorising/axiomatising/referencing); human ‘self-reflexive~instigative-eventuating-(as-to-  
 teleological-instigative/incipient-  
 willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-  
 preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) of  
 human embodied-consciousness motif-and-apriorising/axiomatising/referencing-{of-  
 ‘prospectively-implicated\_attendant-ontological-contiguity’ ~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—elicited-incipience-of-existentialising-decisionality-<as-to-  
 disontologising/re-ontologising—aporeticism>’ as to ‘social-functioning-and-accordance—as-  
 of-social-stake-contention-or-confliction imbuing existentialising-frame-of-entailment-of-  
 motif-and-apriorising/axiomatising/referencing of disontologising/ontologising-and-re-  
 ontologising’ undergirds both angling-of-imaginary as to ‘human projection of postconverging-  
 nonextricatory-existential-preempting-of-existential-unthought predisposition manifested as to  
 abstract-projection drivenness’ and psychological-nascency as to ‘human projection in  
 preconverging-existential-extrication-as-of-existential-unthought predisposition manifested as

to mere outturn-projection drivenness'. Critically, the preconverging/postconverging–de-mentative/structural/paradigmatic possibility for dimensionality-of-sublimating<sup>25</sup> ~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness~~ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) (as so-required for prospective<sup>18</sup> deprocrypticism–or–preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought imaginary) can only be elicited as from an angling-of-imaginary abstract-projection drivenness (as to the thoughtful sublimating coherence of the sublimating–postconverged ‘substantive abstract-tissue-of–social-emanance ~~{epistemic-totalising<sup>33</sup>}~~hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-~~{decompulsing}~~delinearity~for-cogency—cumulated/recomposed as to cumulating/recomposuring of ‘prospectively implicated\_attendant\_ontological-contiguity<sup>67</sup>?~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional~cogency>’<sup>40</sup>) over psychical-nascency outturn-projection drivenness (as to the preconverging-existential-extrication-as-of-existential-unthought of the sublimating coherence of the sublimating–postconverged ‘substantive abstract-tissue-of–social-emanance ~~{epistemic-totalising<sup>33</sup>}~~hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-~~{decompulsing}~~delinearity~for-cogency—cumulated/recomposed as to cumulating/recomposuring of ‘prospectively implicated\_attendant\_ontological-contiguity<sup>67</sup>?~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional~cogency>’<sup>40</sup>). This human individuation and social projection divergence between human psychical-nascency and human angling-of-imaginary (as to disparity-of-momentousness/magnanimity/scale/psychologismic epistemic acutisation—difficulty<for,-residualising\_~~{decompulsing}~~delinearity~for-cogency> magnitude<sup>{of-experientiality/experiment}</sup>) is critically reflected dynamically in all human endeavours as of ‘social-functioning-and-accordance—as-

~~of-social-stake-contention-or-confliction~~ ~~imbuing~~ ~~existentialising-frame-of-entailment-of-~~  
~~motif-and-apriorising/axiomatising/referencing~~ of ~~disontologising/ontologising-and-re-~~  
~~ontologising~~'; underlined with 'angling-of-imaginary <sup>61</sup>nonpresencing-<perspective-  
ontological-normalcy/postconvergence> epistemic-projection of abstractive social  
contemplations beyond ordinary consideration-and-expectations/anticipations bearing registry-  
worldview/dimension opening-up consequences' and 'psychical-nascency  
punctual/<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> epistemic-projection of social  
contemplations as to secondnatured human endeavours of ordinary consideration-and-  
expectations/anticipations'. The human psychical-nascency—ideal-type-or-individuation can be  
construed as a human individuation of in-effect absoluten-~~<as-to-~~  
~~apriorising/axiomatising/referencing-~~ {of-~~prospectively-implicated-attendant-ontological-~~  
~~contiguity~~ '~educated-  
existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>' }—constitutedness<sup>14</sup> ~~in-preconverging-entailment~~ upholding  
of the 'social-functioning-and-accordance—as-of-social-stake-contention-or-confliction  
imbuing ~~existentialising-frame-of-entailment-of-motif-and-~~  
~~apriorising/axiomatising/referencing~~ of ~~disontologising/ontologising-and-re-ontologising~~' and  
so consciously or unconsciously whether effectively ontologising or disontologising as to the  
mere-formulaicity/ritualisation-~~<as-to-mere-formulaic-~~  
~~methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-~~  
~~{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-~~  
~~originariness/re-origination'>~~ implications of its ~~<preconverging~'motif-and-~~  
~~apriorising/axiomatising/referencing'-entailing>-existentialising—enframing/imprintedness-~~  
~~<as-to- historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition).~~

Psychical-nascency speaks to the foremost human conservative disposition (undergirding human

‘self-reflexive~instigative-eventuating-(as-to-teleological-instigative/incipient-  
 willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-  
 preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) as from  
 human embodied-consciousness motif-and-apriorising/axiomatising/referencing-{of-  
 ‘prospectively-implicated-attendant-ontological-contiguity’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogeny>’ }—elicited-incipience-of-existentialising-decisionality-<as-to-  
 disontologising/re-ontologising—aporeticism>’) bound to the formative-risk of prospective  
 disontologising (as to human Being-development/ontological-framework-expansion—as-to-  
 depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology ,  
 institutional-development—as-to-social-function-development and living-development—as-to-  
 personality-development psychologismic-epistemic-acutisation—difficulty-<for-  
 residualising—{decompulsing}delinearity~for-cogeny>—magnitudes {of-experientiality/experiment}); and so  
 critically underlying its preconverging-de-mentating/structuring/paradigming ‘human  
 psychology of passivity to the underlying metaphoricity<sup>57</sup> of human limited-mentation-capacity-  
 deepening—as subjecting limitedness/human-subpotency to ‘educated-unlimitedness/existence-  
 sublimating-nasence<sup>2,53</sup> with regards to prospective human-subpotency-  
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-  
 ‘notional~firstnatedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-  
 misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-  
 ontological-normalcy/postconvergence>’—existentialism-form-factor’ (but for when prospective  
 effective sublimating-nasence manifests as to a ‘rootless sourcing/generating of social  
 sublimating-nasence manifestations and their prospective sublimating possibilities’), speaking  
 to a ‘relatively poor abstractive relation with the instigation/incipience of effective sublimating-  
 nasence manifestations and their prospective protracted sublimating possibilities and thus a

relatively poor abstractive relation with prospective instigation/incipience of social sublimating-nascence’ (as to its <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> ‘prospectively {flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-<sup>(compulsing)</sup>linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation as un-originary limitedness/human-subpotency prospective re-encountering/re-confrontation with existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup> <as-to-perspective-ontological-normalcy/postconvergence-implicit-‘prospective-aporeticism-overcoming/unovercoming’> thus manifesting lack of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency to ‘~~duced-unlimitedness/existence-sublimating-nascence<sup>233</sup>~~’). The ontological-veracity of this ‘human psychical-nascency foremost human conservative disposition’ can be garnered when it comes to the crossgenerational span it has taken the human species (as to its genealogical/archaeological growth/development) to go through the <cumulating/recomposuring~attendant-ontological-contiguity >-successive registry-worldviews/dimensions ‘relative-ontological-completeness<sup>87</sup> apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity ’~duced-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity- <imbued-notional~cogency>’ }—relation-to-the-world conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing} -and-empowering>’ before arriving at our present rational-empiricism/positivising ‘relative-ontological-completeness<sup>87</sup> apriorising/axiomatising/referencing- {of-‘prospectively-

implicated\_attendant-ontological-contiguity '~duced-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—relation-to-the-world conceptivity/epistemic-  
 reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing} -and-  
 empowering>', with the possibility of the successive human registry-worldviews/dimensions  
 induced transcendence-and-sublimity/sublimation/supererogatory-de-mentativity from the  
 'scarce re-originary-as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-  
 <imbued-postconverging/dialectical-thinking - 'projective-insights'/'epistemic-projection-in-  
 conflatedness<sup>13</sup>'-of-notional~<sup>18</sup> deprocrypticism-prospective-sublimation)<sup>90</sup> re-ontologising  
 prospective Being-development/ontological-framework-expansion-as-to-depth-of-  
 ontologising-development-as-infrastructure-of- meaningfulness-and-teleology imaginary (of  
 any given social-setup implied self-sufficiency as to its <preconverging~'motif-and-  
 apriorising/axiomatising/referencing'-entailing>-existentialising—enframing/imprintedness-  
 <as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>')  
 insufficient for the possibility of such successive transcendence-and-  
 sublimity/sublimation/supererogatory-de-mentativity; as most critically given the natural  
 human individuating and social disposition to psychical-nascency only the veracity of a strong  
 dynamics of human cultural-diffusion/intercultural-influence allowed for the critical threshold  
 of re-originary-as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-  
 <imbued-postconverging/dialectical-thinking - 'projective-insights'/'epistemic-projection-in-  
 conflatedness<sup>13</sup>'-of-notional~<sup>18</sup> deprocrypticism-prospective-sublimation)<sup>90</sup> re-ontologising  
 prospective Being-development/ontological-framework-expansion-as-to-depth-of-  
 ontologising-development-as-infrastructure-of- meaningfulness-and-teleology imaginary  
 enabling social-setups induced transcendence-and-sublimity/sublimation/supererogatory-de-  
 mentativity. The fundamental point here is to reflect upon human psychical-nascency inherent

implications with regards to human subontologising passivity and the preconverging/postconverging–de-mentative/structural/paradigmatic dynamics and/or compensatory–dynamics for human critical threshold of re-originary–as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation–(imbued-postconverging/dialectical-thinking<sup>21</sup>–‘projective-insights’/‘epistemic-projection-in-conflatedness<sup>13</sup>’-of-notional~<sup>18</sup>deprocrypticism-prospective-sublimation)<sup>90</sup> as to the possibility for prospective ontologising/re-ontologising. In-many-ways and in-the-bigger-picture of the relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> (implied <sup>15</sup>de-mentation–(supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) underlying human fundamental ontology-driven ‘postconverging-or-dialectical-thinking<sup>21</sup>–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’), the reality undergirding human ‘self-reflexive~instigative-eventuating–(as-to-teleological-instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) of human embodied-consciousness motif-and-apriorising/axiomatising/referencing–{of-‘prospectively-implicated-attendant-ontological-contiguity’~educated–existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity–contiguity–<imbued-notional~cogency>’}—elicited-incipience-of-existentialising–decisionality–<as-to-disontologising/re-ontologising—aporeticism>’ fundamentally bonds together human nascent-particular/incipient-and-material/technical-sublimations–<blinded-to-their-relative-ontological-completeness<sup>87-88</sup>–reference-of-thought-<sup>89</sup>devolving> existentialising–decisionality–<as-to-disontologising/re-ontologising—aporeticism> with human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality–<as-to-disontologising/re-ontologising—aporeticism>; as to the fact a casual exercise contemplating

why our modern profound-and-systematic scientific attitude which we take for granted was hardly pre-eminent with previous Ages, fundamentally reflects the ‘overarching pre-converging/post-converging–de-mentative/structural/paradigmatic implications of the social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality-<as-to-disontologising/re-ontologising—aporeticism> as to its imbued psychical-nascency’ upon such a possibility of contemplation of ‘nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness<sup>87</sup>—reference-of-thought-<sup>88</sup> devolving> existentialising–decisionality-<as-to-disontologising/re-ontologising—aporeticism>’ in positivising/rational-empiricism (to the point that even an archetypal budding-positivist ushering our present-day scientific worldview like Newton wasn’t himself ‘freed/liberated’ from the ‘medieval social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality-<as-to-disontologising/re-ontologising—aporeticism>’ as to occultic/alchemic dispositions and further speaking to the fact that it is naïve for the modern-day scientist not to contemplate about how our present-day social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality-<as-to-disontologising/re-ontologising—aporeticism> imbued psychical-nascency’ impacts on the possibility of prospective sublimating–nascence and so more obviously as to a reflex of desublimating science ideology). That said the reality as well points to the fact that the more circumscribed/bounded nature of human nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness<sup>87</sup>—reference-of-thought-<sup>88</sup> devolving> render them premonitory as to preceding and empowering the possibility for prospective social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising–decisionality-<as-to-disontologising/re-ontologising—aporeticism>; as we can appreciate that a Galileo heliocentric budding-positivistic contention with his new telescope demonstration is more naturally-and-

potently ~~disarming/dis-ideologising/deformulaicity/à-contrécoup/unsettling/unarguable~~ by its  
 sublimating rational-empiricism/positivising implications than say an abstractly contemplated  
 contention in that period on the basis that a ‘rational-empiricism/positivising knowledge-  
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-ment-by}-  
 postconverging-entailment>’ as to <sup>83</sup>reference-of-thought<sup>84</sup> and <sup>83</sup>reference-of-thought-  
<sup>84</sup>devolving>’ is the appropriate ‘social-and-institutional-frameworks-of—  
 referencing/registering/decisioning sublimating~existentialising—decisionality-<as-to-  
 disontologising/re-ontologising—aporeticism>’. Psychical-nascency thus speaks to the fact that  
 ‘human social-and-institutional-frameworks-of—referencing/registering/decisioning  
 existentialising—decisionality-<as-to-disontologising/re-ontologising—aporeticism>  
 preconverging/postconverging—de-mentatively/structurally/paradigmatically have a potent  
 prospective disontologising psychosomatic grip’ (as of <preconverging~‘motif-and-  
 apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
 <as-to-<sup>4</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)) upon  
 human ontologising/re-ontologising capacity in re-originary—as-unenframed/re-  
 ontologising/unbeholdening/outlier-conceptualisation-<imbued-postconverging/dialectical-  
 thinking<sup>21</sup>-‘projective-insights’/‘epistemic-projection-in-conflatedness<sup>13</sup>’-of-  
 notional~<sup>18</sup>deprocrypticism-prospective-sublimation><sup>90</sup> even at the exclusion of prospective  
 ontologising implications of existence—as-sublimating-withdrawal/unenframing/re-  
 ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup>; as so-incipiently  
 manifested and reflected notionally with the human psychical-nascency of individuating and

social ‘full incipient supererogating breadth of human intelligibility transmutation’ (as ‘<supererogatory~human-subpotency>-effecting imbued epistemic-totalising<sup>33</sup> preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,-as-spontaneity-of-aestheticisation’ before the incipience of metaphoricity<sup>57</sup> and then<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> as to existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing). Contrastively, human angling-of-imaginary—ideal-type-or-individuation speaks to human <self-reflexive>-willed-thought appraising of the disontologising-threshold and projection of prospective ontologising/re-ontologising-threshold of human ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising’; as to undergirding human ‘self-reflexive~instigative-eventuating-(as-to-teleological-instigative/incipient-willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) of human embodied-consciousness motif-and-apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—elicited-incipience-of-existentialising-decisionality-<as-to-disontologising/re-ontologising—aporeticism>’, so-underlied with human marginally subversive preconverging/postconverging-de-mentative/structural/paradigmatic possibilities for prospective<sup>55</sup> maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation induced ontologising/re-ontologising (as to human Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-

development-as-to-social-function-development and living-development-as-to-personality-  
development                    psychologismic-epistemic-acutisation—difficulty <for, residualising—  
{decompulsing} delinearity~for-cogency>—magnitudes {of-experientiality/experiment}). Human angling-of-  
imaginary speaks to a ‘relatively appreciative/contemplative abstractive relation with the  
instigation/incipience of effective sublimating-nascence manifestations and their prospective  
protracted sublimating possibilities and thus a relatively appreciative/contemplative abstractive  
relation with prospective instigation/incipience of social sublimating-nascence’ as to  
<amplituding/formative-epistemicity>-totalising~renewing-realisation/re-perception/re-  
thought in apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-  
ontological-contiguity ’~educated-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-ment-by}-  
postconverging-entailment ‘in prospective epistemic-growth,-as—{veridical/sound}-relative-  
reflexivity-in-existence/relativising—from-limited-mentation-as-its-deepening/psychologismic-  
epistemic-acutisation—residualising, {decompulsing} delinearity~for-cogency as re-originary-as-  
unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-(imbued-  
postconverging/dialectical-thinking<sup>21</sup>-‘projective-insights’/‘epistemic-projection-in-  
conflatedness<sup>13</sup>’-of-notional~<sup>18</sup> deprocrypticism-prospective-sublimation)<sup>90</sup> limitedness/human-  
subpotency prospective re-encountering/re-confrontation with existence—as-the-absolute-a-  
priori-of-conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-  
ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup>-<as-to-perspective-  
ontological-normalcy/postconvergence-IMPLIED-‘prospective-aporeticism-  
overcoming/unovercoming’>’ inducing of prospective <postconverging~‘motif-and-  
apriorising/axiomatising/referencing’-entailing>-existentialising—framing/imprinting-(as-to-  
prospective-<sup>4</sup> historicity/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-

<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-  
 determinism’>}. The ontological-veracity of this ‘human angling-of-imaginary marginally  
 subversive preconverging/postconverging-de-mentative/structural/paradigmatic possibilities’  
 (as to ‘multicenturies-long human crossgenerational Being-development/ontological-  
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-  
 meaningfulness-and-teleology psychologismic-epistemic-acutisation—difficulty-<for-  
 residualising\_{decompulsing} delinearity-for-cogency>—magnitude^{of-experientiality/experiment} of  
 prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’) can be  
 garnered with regards to the fact that all successive prior registry-worldviews/dimensions do not  
 ‘harbour/contemplate of the imaginary’ of their successive prospective registry-  
 worldviews/dimensions (as so-reflected as to the successive change of ‘relative-ontological-  
 completeness<sup>87</sup> knowledge-reification~gesturing-and-accounting—of-epistemic-  
 phenomenalism-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-  
 ‘prospectively-implicated-attendant-ontological-contiguity’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>3</sup> in-{preconverging-ment-by}-  
 postconverging-entailment> as of apriorising/axiomatising/referencing-{of-‘prospectively-  
 implicated-attendant-ontological-contiguity’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—relation-to-the-world conceptivity/epistemic-  
 reflexivity/epistemicity-relativism-determinism-<reifying{as-to-knowledge-developing}-and-  
 empowering>’); such that our very own positivism<sup>80</sup> procrypticism imbued disjointing  
 doesn’t/hardly effectively renege/revoke/rescind on the idea that its present ‘occlusive as  
 disjointing prior\_knowledge-reification~gesturing-and-accounting—of-epistemic-  
 phenomenalism-<in-prior-psychologismic~apriorising/axiomatising/referencing-{of-‘prior-

~~implicated\_attendant-ontological-contiguity ’~educed-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—constitutedness | ~~in-preconverging-entailment~~ as of~~  
~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-~~  
~~contiguity ’~educed-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—relation-to-the-world                      conceptivity/epistemic-~~  
~~reflexivity/epistemicity-relativism-determinism-~~reifying {as-to-knowledge-developing}-and-~~~~  
~~empowering>’ is prospectively bound to be superseded/transcended. Again, the fundamental~~  
point here is to reflect prospectively upon human angling-of-imaginary underlying the very  
<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> nature of inherent  
existence requiring prospective human limited-mentation-capacity-deepening—~~as-subjecting-~~  
~~limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating-nascence~~<sup>2,33</sup>  
(in inducing the preconverging/postconverging–de-mentative/structural/paradigmatic dynamics  
and/or compensatory–dynamics for human critical threshold of ~~re-originary–as-unenframed/re-~~  
~~ontologising/unbeholdening/outlier-conceptualisation-~~(imbued-postconverging/dialectical-~~~~  
~~thinking~~<sup>21</sup>-‘projective-insights’/‘epistemic-projection-in-conflatedness<sup>13</sup>’-of-  
~~notional~<sup>18</sup>deprocrypticism-prospective-sublimation)~~<sup>90</sup> as to the possibility for prospective  
ontologising/re-ontologising    given    the    ontological-veracity    of    a    human  
preconverging/postconverging–de-mentative/structural/paradigmatic    ‘social-functioning-and-  
~~accordance—as-of-social-stake-contention-or-confliction~~ imbuing existentialising–~~frame-of-~~  
~~entailment-of-motif-and-apriorising/axiomatising/referencing~~ of disontologising/ontologising-  
~~and-re-ontologising’~~ over which prospective human sublimation/emancipation arises as to  
prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-  
becoming/self-conflatedness<sup>13</sup>/formative–supererogating–~~projective/reprojective—~~

aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-  
ontological-normalcy/postconvergence>. In this regards, central to human angling-of-imaginary  
is the existentialising/contextualising/textualising exercise of re-evaluating all supposedly  
precedingly decided human intelligibility (as to undergirding human ‘self-reflexive~instigative-  
eventuating-<as-to-teleological-instigative/incipient-  
willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-  
preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) of  
human embodied-consciousness motif-and-apriorising/axiomatising/referencing- {of-  
‘prospectively-implicated-attendant-ontological-contiguity’ ~educated-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—elicited-incipience-of-existentialising-decisionality-<as-to-  
disontologising/re-ontologising—aporeticism>’) in an epistemic-growth,-as—  
{veridical/sound}-relative-reflexivity-in-existence/relativising—from-limited-mentation-as-its-  
deepening/psychologismic-epistemic-acutisation—residualising,-{decompulsing}-delinearity-for-  
eogeneity as re-originary-as-unenframed/re-ontologising/unbeholdening/outlier-  
conceptualisation-(imbued-postconverging/dialectical-thinking<sup>21</sup>-‘projective-  
insights’/‘epistemic-projection-in-conflatedness<sup>37</sup>-of-notional~<sup>38</sup>deprocrypticism-prospective-  
sublimation)<sup>90</sup> limitedness/human-subpotency prospective re-encountering/re-confrontation  
with existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-  
withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-  
supererogation<sup>96</sup>-<as-to-perspective-ontological-normalcy/postconvergence-implied-  
‘prospective-aporeticism-overcoming/unovercoming’> and in so-doing establish/re-establish  
momentous/sublimating <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-  
<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-  
determinism’>; and so as the most profound of human knowledge-reification~gesturing-and-

accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in {preconverging-ment-by}-  
 postconverging-entailment> exercise underlying the human institutional-  
 cumulation/institutional-recomposure-<as-to- historiality/ontological-  
 eventfulness<sup>38</sup> /ontological-aesthetic-tracing-<perspective-ontological-  
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> } imbued  
 <cumulating/recomposuring~attendant-ontological-contiguity >-successive registry-  
 worldviews/dimensions ‘relative-ontological-completeness<sup>87</sup> knowledge-reification~gesturing-  
 and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in {preconverging-ment-by}-  
 postconverging-entailment> as of apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—relation-to-the-world conceptivity/epistemic-  
 reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing} -and-  
 empowering>’ (as from recurrent-utter-ininstitutionalisation non-rules—  
 apriorising/axiomatising/referencing-psychologism, base-institutionalisation—  
 ununiversalisation ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing-  
 psychologism’, <sup>103</sup>universalisation-non-positivism/medievalism ‘<sup>103</sup>universalisation-directed-

rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’, positivism—<sup>80</sup>procrypticism ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’ and prospective<sup>18</sup>deprocrypticism—or—preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought,-as-to-<sup>32</sup><amplituding/formative—epistemicity>growth-or-conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’ as underlied by the rational-realism of notional~<sup>18</sup>deprocrypticism as of ratiocontiguity/ratiocination-as-referentialism—‘~~implied\_attendant~~ ontological-contiguity<sup>67</sup>’~educed-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency><sup>40</sup> as nondisjointing ‘postconverging—de-mentating/structuring/paradigming as <sup>48</sup>human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>’). Basically, angling-of-imaginary speaks to the fact that since prospective human limited-mentation-capacity-deepening—~~as subjecting limitedness/human subpotency to~~ ‘educed-unlimitedness/existence-sublimating—naseence<sup>233</sup> speaks to the most profound human contemplative insight then it is historically explicative of most profound human knowledge and science as to its <sup>61</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence> epistemic-projection and speaks to the ontological-veracity of ‘history at the service of prospective knowledge implied as of sublimating <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’ (as it can be appreciated in this regards that the relative <sup>7</sup>unblurriness-<re-ontologising\_by-postconverging-as-to-dragged-out-supererogatory~wholesomeness/profound-

~~supererogation<sup>96</sup>, -while-anecdotalising-prior-disontologising-thresholding~~ as with the natural sciences shows that a relic/artifactual interpretation of any prospective knowledge is bound to effectively undermine the prospective human ~~postconverging-aporeticism-overcoming/unovercoming~~ required for prospective knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-~~prospectively-implicated\_attendant~~-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>83</sup> -in-~~{preconverging-ment-by}~~-  
~~postconverging-entailment~~ in the sense that for instance in-many-ways budding-positivists and their medieval-scholastics counterparts dealt more or less with the same knowledge issues but with medieval-scholasticism ‘beholdening as sovereignising-imbued-subontologisation/subpotentiation in totalisingly-ing—discretion/whim-of-thought’ fundamentally stalled/hampered by their non-positivising and undermining the budding-positivism epistemic-projection perspective of ‘positivising ~~supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~~-of-  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting }-for-  
 conceptualisation as to its ~~postconverging-de-mentating/structuring/paradigming~~ ~~postconverging-aporeticism-overcoming/unovercoming~~’ and along the same axiomatic-construct lines, though in contrast to the above positivism/rational-empiricism example of the <sup>83</sup>reference-of-thought as grandest-axiomatic-construct, the convolutedness of say modern-day DNA genetics knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-  
 ‘prospectively-implicated\_attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-

~~<imbued-notional~cogency>~~ } ~~—conflatedness~~ <sup>13</sup> ~~in {preconverging-ment-by}~~  
~~postconverging-entailment~~ axiomatic-construct in ‘~~implicated\_attendant-ontological-~~  
contiguity<sup>67</sup>?~educated-  
~~existentialising/contextualising/textualising\_~~ ‘~~intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>~~’<sup>40</sup> cannot be construed as of mere conceptual-patterning-~~{as-~~  
~~devoid-of-‘prospectively-implicated\_attendant-ontological-contiguity’~~ ~educated-  
~~existentialising/contextualising/textualising\_~~ ‘~~intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>~~’<sup>40</sup>’s-reifying-or-elucidating-of-‘~~prospective-relative-ontological-~~  
~~completeness~~<sup>87</sup>’;-so-rather-enabled-<by-a-<sup>6</sup> ~~nonpresencing-divulging-of-momentous-~~  
<sup>4</sup> ~~historiality/ontological-eventfulness~~ <sup>18</sup> /~~ontological-aesthetic-tracing-<perspective-~~  
~~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~ } say  
in terms of Mendelian hereditary axiomatic-construct which will utterly undermine the modern-  
day ‘DNA-driven hereditary  
~~supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~~—of-  
~~apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting~~ —for-  
~~conceptualisation~~ as to its ~~postconverging-de-mentating/structuring/paradigming~~  
~~postconverging-aporeticism-overcoming/unovercoming~~ implications’). Whereas a psychical-  
nascency disposition of ‘prospective knowledge supposedly at the service of history implied as  
of desublimating <sup>47</sup> ~~historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition~~’  
(with the case of ‘medieval-scholasticism’s ~~pedantising/muddling/formulaic-hollowing-out—~~  
~~in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-~~  
~~entailing,-as-to-entailing-<amplifying/formative-epistemicity>~~totalising~in-relative-  
~~ontological-completeness~~<sup>87</sup> } as to the prospective disontologising’ of prior ‘Socratic-  
philosophers <sup>103</sup> ~~universalising-idealisation ontologising/re-ontologising~~’ thus undermining  
prospective ‘~~budding-positivism/rational-empiricism ontologising/re-ontologising~~’ or the case

of our modern-day ‘science-ideology pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>8</sup> )~~ as to the prospective disontologising’ of prior ‘budding-positivism/rational-empiricism ontologising/re-ontologising’ thus undermining ‘prospective ontologising/re-ontologising of human critical thought as articulated by many a postmodern thinker’; and in both instances of disontologising, without/lacking the sense of human limited-mentation-capacity-deepening—as subjecting limitedness/human subpotency to ‘~~duced-unlimitedness/existence-sublimating-nascence<sup>2</sup><sup>33</sup>~~ undergirded by dimensionality-of-sublimating<sup>25</sup>’—~~(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)~~ actually behind the creation/formation of prior Socratic-philosophers ‘<sup>103</sup>universalising-idealisation ontologising/re-ontologising’ and prior budding-positivists ‘positivising/rational-empiricism ontologising/re-ontologising’). Insightfully this underlines ‘angling-of-imaginary epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,<sup>{decompulsing}</sup>delinearity-for-cogeney as re-originary-as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking<sup>21</sup> -‘projective-insights’/‘epistemic-projection-in-conflatedness<sup>12</sup>’-of-notional~<sup>18</sup>deprocrypticism-prospective-sublimation)<sup>90</sup> limitedness/human-subpotency prospective re-encountering/re-confrontation (as of limited-mentation-capacity-deepening—as subjecting limitedness/human subpotency to ‘~~duced-unlimitedness/existence-sublimating-nascence<sup>2</sup><sup>33</sup>~~’ and ‘psychical-nascency {flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-<sup>{compulsing}</sup>linearity-in-eclecticism-of-prior-mere-

~~formulaicity/ritualisation~~ as un-originary limitedness/human-subpotency prospective re-encountering/re-confrontation (in lack of limited-mentation-capacity-deepening—~~as subjecting limitedness/human-subpotency to ‘educated-unlimitedness/existence-sublimating-nascence’<sup>233</sup>~~), with existence—~~as the absolute-a-priori-of-conceptualisation~and~existence—as sublimating withdrawal/unenframing/re-ontologising, -elicited-from-prospective-profound-~~ supererogation<sup>96</sup> ~~-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>~~. Such a manifestation of ‘psychical-nascency {flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-~~{compulsing} linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation~~ as un-originary limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-potency-of-sublimating-nascence> (in lack of limited-mentation-capacity-deepening—~~as subjecting limitedness/human-subpotency to ‘educated-unlimitedness/existence-sublimating-nascence’<sup>233</sup>~~)’ manifestations of modern-day ‘disjointing totalisingly-ing—discretion/whim-of-thought disontologising’ as to vague and naïve criticisms of many a postmodern thinker tend to be utterly oblivious to the central scientific notion of prospective human postconverging~~~aporeticism-overcoming/unovercoming~~ pursued by such postmodern thinkers (however contended/argued as successful or not) as what existentially-<disontologising/re-ontologising—aporeticism> enables prospective sublimating<sup>46</sup> ~~historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~. A poor appreciation of the veracity of historical interpretation as more critically being about ‘angling-of-imaginary epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising-~~{decompulsing} delinearity-for-cogeneity~~ as re-originary-as-

~~unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-~~  
~~(imbued-~~  
~~postconverging/dialectical-thinking<sup>21</sup>-‘projective-insights’/‘epistemic-projection-in-~~  
~~conflatedness<sup>13</sup>-of-notional~<sup>18</sup>deprocrypticism-prospective-sublimation)<sup>90</sup> limitedness/human-~~  
~~subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-~~  
~~potency-of-sublimating-nascence>~~ (as of limited-mentation-capacity-deepening—as  
~~subjecting limitedness/human-subpotency to-‘educed-unlimitedness/existence-sublimating-~~  
~~nascence<sup>253</sup>’)~~ in so-providing the most profound insight about history (rather than just a naïve  
~~collating and artifactual/relic exercise ‘devoid of the~~  
~~supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness that truly-and-profoundly~~  
~~arises from the existentialising/contextualising/textualising exercise of~~  
~~postconverging~aporeticism-overcoming/unovercoming in epistemic-growth,-as—~~  
~~{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-~~  
~~deepening/psychologismic-epistemic-acutisation—residualising,-{decompulsing}delinearity~for-~~  
~~eogeneity re-originary-as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-~~  
~~(imbued-postconverging/dialectical-thinking<sup>21</sup>-‘projective-insights’/‘epistemic-projection-in-~~  
~~conflatedness<sup>13</sup>-of-notional~<sup>18</sup>deprocrypticism-prospective-sublimation)<sup>90</sup> limitedness/human-~~  
~~subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-~~  
~~potency-of-sublimating-nascence>’), merely reflects a psychological-nascency~~  
~~<preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-~~  
~~existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-presencing—~~  
~~hyperrealisation/hyperreal-transposition)~~ that hardly articulates existential-<disontologising/re-  
~~ontologising—aporeticism> prospective human postconverging~aporeticism-~~  
~~overcoming/unovercoming but in-many-ways consciously or unconsciously manifesting~~  
~~prospectively ‘cynical and strategic anti-intellectualism stances hanging upon mere~~  
~~sterile/anecdotal institutional-prescience/imprimatur-ing-<dullness-of-the-~~

~~spirit/psychologismic epistemic acutisation—nonresidualising imbued<sup>(compulsing)</sup> linearity—in-  
 eclecticism-of-prior-mere-formulaicity/ritualisation>~~ and further underlying in-many-ways the  
 crisis of the humanities (as to when the humanities are ‘conceptualised as of desublimating  
 beholdening to <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> social-  
 vestedness/normativity-<discretely-implicit-functionalism> <preconverging~‘motif-and-  
 apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
 <as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>’ rather  
 than ‘projecting/reprojecting of sublimating/emancipating <sup>61</sup>nonpresencing-<perspective-  
 ontological-normalcy/postconvergence> <postconverging~‘motif-and-  
 apriorising/axiomatising/referencing’-entailing>-existentialising—framing/imprinting-<as-to-  
 prospective-<sup>4</sup> historicity/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-  
 <perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-  
 determinism’>’). The totalising-entailing epistemic and ontological implications of veridical  
 ‘prospective postconverging~aporeticism-overcoming/unovercoming as the-Good/knowledge-  
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated-attendant-ontological-contiguity’ ~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-ment-by}-  
 postconverging-entailment>/understanding/<amplituding/formative-  
 epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>9</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>6</sup>’ as so-underlied by angling-of-imaginary are rather altogether clear and  
 straightforward as hereafter articulated. It is an existential-<disontologising/re-ontologising—  
 aporeticism> impossibility as to ontological-inveracity/ontological-impertinence for intelligible

discursivity between relative-ontological-incompleteness<sup>88</sup> and relative-ontological-completeness<sup>87</sup> knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-~~<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively\_implicitated\_attendant\_ontological-contiguity ’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in {preconverging-ment-by}-postconverging-entailment>~~ as of differing apriorising/axiomatising/referencing- {of-‘prospectively\_implicitated\_attendant\_ontological-contiguity ’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—relation-to-the-world conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-~~<reifying {as-to-knowledge-developing}-and-empowering>~~, with such an ontologically-flawed exercise inevitably inducing as to human psychical-nascency a pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>88</sup> )~~ disontologising desublimation relation to human ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising’ as uninstitutionalised-threshold<sup>102</sup> (as so manifested by ancient-sophists ‘non-universalising disontologising’ in the face of the Socratic-philosophers ‘<sup>103</sup>universalising-idealisation ontologising/re-ontologising’ or medieval-scholasticism ‘non-positivising disontologising’ in the face of budding-positivists ‘positivism/rational-empiricism ontologising/re-ontologising’ or as herein contended modern-day ‘manifestation of disparateness-of-conceptualisation-~~<unforegrounding-ment,-failing-prospectively-to-reflect-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>>~~’>

disontologising' in the face of postmodern thought 'nondisjointing totalising-entailing ontologising/re-ontologising as to <sup>48</sup>human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>97</sup>'); as so-underlying the sublimating ontological-good-faith/authenticity<sup>69</sup> or desublimating ontological-bad-faith/inauthenticity<sup>64</sup> existentialising-decisionality-<as-to-disontologising/re-ontologising—aporeticism> associated with transversality-<for-sublimating-existential-eventuating/denouement, from 'thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising'—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-'motif-and-apriorising/axiomatising/referencing'><sup>101</sup> (as to the fact that 'axiomatic-constructs including the <sup>83</sup>reference-of-thought as grandest-axiomatic-construct are rather of teleological-instigative/incipient-willing/arbitrariness/waywardness/faihtdrivenness/supererogating-for-human-intelligibility' preceding-existence's-eventuating-sublimating-validation/desublimating-invalidation). There can be 'no common logical-basis/logic,-as-derived-from~transversality-<for-sublimating-existential-eventuating/denouement, from 'thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising'—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-'motif-and-apriorising/axiomatising/referencing'><sup>101</sup> for intelligible discursivity between the relative-ontological-incompleteness<sup>88</sup> and relative-ontological-completeness<sup>87</sup> knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-'prospectively-implicated-attendant-ontological-contiguity' ~educated-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>' }—conflatedness<sup>13</sup>-in-{preconverging-ment-by}-postconverging-entailment> as of differing apriorising/axiomatising/referencing- {of-

~~'prospectively implicated attendant ontological-contiguity '~educated-~~  
~~existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>' }—relation-to-the-world conceptivity/epistemic-~~  
~~reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing} -and-~~  
~~empowering>' (explaining the manifest one-sidedness of the Socratic dialogues in his exercise~~  
~~of advancing the <sup>103</sup>universalising-idealisation ontologising/re-ontologising' relative-~~  
~~ontological-completeness<sup>87</sup> knowledge-reification~gesturing-and-accounting—of-epistemic-~~  
~~phenomenalism-<in-prospective psychologismic~apriorising/axiomatising/referencing- {of-~~  
~~'prospectively implicated attendant ontological-contiguity '~educated-~~  
~~existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>' }—conflatedness <sup>13</sup> in {preconverging ment by}—~~  
~~postconverging-entailment> apriorising/axiomatising/referencing- {of-'prospectively~~  
~~implicated attendant ontological-contiguity '~educated-~~  
~~existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>' }—relation-to-the-world conceptivity/epistemic-~~  
~~reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing} -and-~~  
~~empowering> and in-many-ways the same could be said about budding-positivists postures as~~  
~~with the case of the trial of Galileo; as so-underlying prospective transcendence-and-~~  
~~sublimity/sublimation/supererogatory~de-mentativity~~  
~~psychologismic~apriorising/axiomatising/referencing- {of-'prospectively~~  
~~implicated attendant ontological-contiguity '~educated-~~  
~~existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>' }—conflatedness<sup>13</sup> in {preconverging ment by}—~~  
~~postconverging-entailment implications on human <sup>88</sup>reference-of-thought as grandest-~~  
~~axiomatic-construct of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> existentialising-decisionality-<as-to-~~

disontologising/re-ontologising—aporeticism>). This epistemicity reality (of the existential-  
 <disontologising/re-ontologising—aporeticism> impossibility of intelligible discursivity  
 between relative-ontological-incompleteness<sup>88</sup> and relative-ontological-completeness<sup>87</sup>  
 knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant\_ontological-contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-ment-by}-  
 postconverging-entailment> as of differing apriorising/axiomatising/referencing- {of-  
 ‘prospectively implicated\_attendant\_ontological-contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—relation-to-the-world conceptivity/epistemic-  
 reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing} -and-  
 empowering>) fundamentally speaks to the very incipient <supererogatory~human-  
 subpotency>—effecting ‘imbued epistemic-totalising<sup>33</sup>  
 preformulating/preframing/premeaningfulness as of notional~originariness-parrhesia,—as-  
 spontaneity-of-aestheticisation’ and so-undergirded as of human ‘self-reflexive~instigative-  
 eventuating-<as-to-teleological-instigative/incipient-  
 willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-  
 preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation> eliciting  
 of human embodied-consciousness motif-and-apriorising/axiomatising/referencing- {of-  
 ‘prospectively implicated\_attendant\_ontological-contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—elicited-incipience-of-existentialising-decisionality-<as-to-  
 disontologising/re-ontologising—aporeticism>’ and so-elicited in the notional~reflexivity-

~~<{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-<residualising-<sup>{decompulsing}</sup>delinearity-for-cogeny>-by-  
 {flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-  
<sup>{compulsing}</sup>linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation>~~ limitedness/human-  
 subpotency prospective re-encountering/re-confrontation with existence—as-the-absolute-a-  
 priori-of-conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-  
 ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup>-<as-to-perspective-  
 ontological-normalcy/postconvergence-IMPLIED-‘prospective-aporeticism-  
 overcoming/unovercoming’> (as to ‘angling-of-imaginary reflexive as re-originary-as-  
 unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-(imbued-  
 postconverging/dialectical-thinking<sup>21</sup>-‘projective-insights’/‘epistemic-projection-in-  
 conflatedness<sup>13</sup>-of-notional~<sup>18</sup>deprocrypticism-prospective-sublimation)<sup>90</sup> relative-  
 ontological-completeness<sup>87</sup>’ or as ‘psychical-nascency ~~{flawed/unsound}-relative-  
 unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-  
 acutisation—nonresidualising-imbued-<sup>{compulsing}</sup>linearity-in-eclecticism-of-prior-mere-  
 formulaicity/ritualisation~~ as un-originary relative-ontological-incompleteness<sup>88</sup>’); that is prior to  
 and underlies the ‘full incipient supererogating breadth of human intelligibility transmutation’  
 (as ‘<supererogatory~human-subpotency>-effecting imbued epistemic-totalising<sup>33</sup>  
 preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,—as-  
 spontaneity-of-aestheticisation’ before the incipience of metaphoricity<sup>57</sup> and then  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as to existentialising-frame-of-entailment-of-motif-and-  
 apriorising/axiomatising/referencing). What so-entails here is that human intelligibility and  
 intelligible-discursivity is most fundamentally beholdening onto existence: so-characterised  
 epistemically as to ‘constraining existence—as-sublimating-withdrawal/unenframing/re-

ontologising, -elicited-from-prospective-profound-supererogation<sup>96</sup> imbuing human  
 ontological-commitment<sup>66</sup> <implied—self-assuredness-of-ontological-good-  
 faith/authenticity<sup>69</sup>~postconverging—de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-  
 existential-reality>’ and ‘<sup>103</sup>universal-transparency<sup>104</sup>—<transparency-of-totalising-entailing,-as-  
 to-entailing-<amplifying/formative—epistemicity>totalising~in-relative-ontological-  
 completeness<sup>87</sup> } as available-to/elicitable-to-<as-to-human-consciousness/collective-  
 consciousness—distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising—  
 decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic—epistemic-  
 acutisation—residualising,-{decompulsing}delinearity~for-cogency> } the social-functioning-and-  
 accordance—as-of-social-stake-contention-or-confliction conception of any given registry-  
 worldview/dimension <preconverging~‘motif-and-apriorising/axiomatising/referencing’—  
 entailing>-existentialising—enframing/imprintedness-<as-to-<sup>4</sup> historicity-tracing—in-  
 presencing—hyperrealisation/hyperreal-transposition>’; with the idea of mutual-  
 intelligibility/dialogical-equivalence-<as-to-  
 psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively—  
 implicated\_attendant\_ontological-contiguity ’~educated—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’ }—conflatedness<sup>13</sup> -in-{preconverging-ment-by}-  
 postconverging-entailment,-in-self-becoming/self-conflatedness<sup>13</sup>/formative—supererogating>  
 secondary-and-operating as to the ‘attained institutionalisation’ allowing for such  
 institutionalised  
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting<sup>3</sup> -for—  
 conceptualisation of human ‘social-functioning-and-accordance—as-of-social-stake-  
 contention-or-confliction imbuing existentialising—frame-of-entailment-of-motif-and-  
 apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising’

induced      aposteriorising/logicising/deriving/intelligising/measuring<sup>56</sup> meaningfulness-and-  
 teleology<sup>99</sup>. Where the institutionalisation is prospectively put-into-question as to prospectively  
 uninstitutionalised-threshold<sup>102</sup>      disontologising      as      of      prospectively      deficient  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting<sup>3</sup> -for-  
 conceptualisation      such      mutual-intelligibility/dialogical-equivalence-<as-to-  
 psychologismic~apriorising/axiomatising/referencing- {of- 'prospectively-  
 implicated\_attendant-ontological-contiguity' ~educed-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' } —conflatedness<sup>13</sup> -in- {preconverging-ment- by}-  
 postconverging-entailment, -in-self-becoming/self-conflatedness<sup>13</sup> /formative-supererogating>  
 breaks down as it is undermined from prospective ontologising/re-ontologising in epistemic-  
 growth, -as- {veridical/sound}-relative-reflexivity-in-existence/relativising- from-limited-  
 mentation-as-its-deepening/psychologismic-epistemic-acutisation —residualising,-  
 {decompulsing} delinearity-for-cogency      re-originary-as-unenframed/re-  
 ontologising/unbeholdening/outlier-conceptualisation-<imbued-postconverging/dialectical-  
 thinking<sup>21</sup> - 'projective-insights'/'epistemic-projection-in-conflatedness<sup>13</sup>' -of-  
 notional~<sup>18</sup> deprocrypticism-prospective-sublimation)<sup>90</sup>      'limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with unlimitedness/existence-<full-potency-  
 of\_sublimating\_nascence>' (as to prospectively implied 'constraining existence—as-  
 sublimating-withdrawal/unenframing/re-ontologising, -elicited-from-prospective-profound-  
 supererogation<sup>96</sup> imbuing human ontological-commitment<sup>66</sup> -<implied—self-assuredness-of-  
 ontological-good-faith/authenticity<sup>98</sup> ~postconverging-de-  
 mentating/structuring/paradigming<sup>70</sup> —as-being-as-of-existential-reality>' and      '103 universal-  
 transparency<sup>104</sup> -<transparency-of-totalising-entailing, -as-to-entailing-<amplifying/formative-  
 epistemicity>totalising~in-relative-ontological-completeness<sup>83</sup> ) as available-to/elicitable-to-<as-

to-human-consciousness/collective-consciousness—distendedness/detruncating-<beyond-  
 selfpresencing,-as-re-ontologising—decentering\_of-consciousness/collective-consciousness,-as-  
 to-psychologismic—epistemic-acutisation—residualising,-<sup>{decompulsing}</sup>delinearity~for-cogency>)  
 the social-functioning-and-accordance—as-of—social-stake-contention-or-confliction  
 conception of any given registry-worldview/dimension <preconverging~‘motif-and-  
 apriorising/axiomatising/referencing’—entailing>-existentialising—enframing/imprintedness-  
 (as-to-<sup>4</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)<sup>7</sup>). Along  
 the same lines of angling-of-imaginary implied <sup>61</sup>nonpresencing-<perspective—ontological-  
 normalcy/postconvergence> is the veracity that epistemicity is veridically as of ontological-  
 normalcy/postconvergence as to human limited-mentation-capacity-deepening—as-subjecting-  
 limitedness/human-subpotency to—‘educated-unlimitedness/existence-sublimating—nascence’<sup>2,33</sup>  
 postconverging—de-mentating/structuring/paradigming implications wherein prospective  
 knowledge-reification~gesturing-and-accounting—of-epistemic—phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant—ontological-contiguity’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’ }—conflatedness <sup>3</sup>-in-{preconverging-ment-by}-  
 postconverging-entailment> as of sublimating <sup>46</sup>historiality/ontological-  
 eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective—ontological-  
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> ‘is actually only  
 possible/educible and accompanied with a more profound but implicated notion of epistemicity’  
 (as prospective sublimation actually invents prospective epistemicity as to the associated  
 ‘implicated\_attendant—ontological-contiguity’<sup>67</sup>?~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’<sup>40</sup> induced ‘epistemic-growth/disquiet/discomfort-<induced-



methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-

{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-

originariness/re-origination’> of conception of prior epistemicity secondnatured

reproducibility—mathesis/motif/throwness-disposition,-as-reproducibility-of-

aestheticisation’). Critically, in this respect there was no prior inherent mere-

formulaicity/ritualisation-<as-to-mere-formulaic—

methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-

{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-

originariness/re-origination’> basis for Einstein’s Relativity theory but for his sublimating self-

assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-

mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality as to his {epistemic-

totalising<sup>33</sup>}hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-

{decompulsing}delinearity~for-cogency

supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness underscored by the

possibility for prospective sublimation as to his epistemic-growth,-as—{veridical/sound}-

relative-reflexivity-in-existence/relativising—from-limited-mentation-as-its-

deepening/psychologismic epistemic acutisation—residualising,-{decompulsing}delinearity~for-

eogency as re-originary—as-unenframed/re-ontologising/unbeholdening/outlier-

conceptualisation-(imbued-postconverging/dialectical-thinking<sup>21</sup>-‘projective-

insights’/‘epistemic-projection-in-conflatedness<sup>13</sup>’-of-notional~ deprocrypticism-prospective-

sublimation)<sup>90</sup> limitedness/human-subpotency prospective re-encountering/re-confrontation

with existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-

withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-

supererogation<sup>96</sup>-<as-to-perspective—ontological-normalcy/postconvergence-implied-

‘prospective-aporeticism-overcoming/unovercoming’>. Hence the most coherent and unailing

epistemicity basis of science speaks to ‘inherent sublimation-over-desublimation’ as to  
<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> establishing/re-  
establishing of sublimating <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-  
tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-  
relativism-determinism’> associated with requisite ‘~~implicated\_attendant~~-ontological-  
contiguity<sup>67</sup>? ~educated-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup> induced ‘epistemic-growth/disquiet/discomfort-~~(induced-  
sublimation,-as-from-existence’s—effusing/ecstatic-inlining-as-<sup>4</sup> historiality-  
{science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-<sup>4</sup> historicity-  
tracing- {science-ideology/fashionability/distraction} } as to construction-of-the-Self in  
dispensing-with-immediacy-for-relative-ontological-completeness<sup>37</sup>-by-  
reification/contemplative-distension<sup>27</sup>’. Such a conception of epistemicity is rather all-englobing  
with regards to all human knowledge as to the reality of ~~†epistemic-  
totalising<sup>33</sup>~~ hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
~~†decompulsing~~ delinearity~for-cogency  
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness for human  
<amplituding/formative-epistemicity>-totalising~renewing-realisation/re-perception/re-  
thought in ~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-  
ontological-contiguity ’~educated-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ } —conflatedness<sup>13</sup>-in- {preconverging-ment-by}-  
postconverging-entailment (as to Being-development/ontological-framework-expansion-as-to  
depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology ,  
institutional-development-as-to-social-function-development and living-development-as-to-~~~~

~~personality-development~~                      ~~psychologismic-epistemic-acutisation—difficulty~~ <for,  
~~residualising~~ <sup>{decompulsing}</sup> ~~delinearity~for-cogency~~ > magnitudes <sup>{of-experientiality/experiment}</sup>); with the  
extensive development of many a formalised and elaborate domains-of-study like natural  
sciences unique experiential inordinary existentialising–frame-of-entailment-of-motif-and-  
~~apriorising/axiomatising/referencings~~ (inordinary because the human has to invest an  
unusual/inordinary amount of mental resource in an unusual/inordinary existentialising–frame-  
of-entailment-of-motif-and-apriorising/axiomatising/referencing of contemplation associated  
with their thought–experiments, material equipment conception for their experiments,  
institutional frameworks of experimentation, etc. but so while utilising more succinctly the-very-  
same                      overall                      ‘human                      <sup>{epistemic-</sup>  
<sup>totalising</sup> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
<sup>{decompulsing}</sup> ~~delinearity~for-cogency~~  
~~supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~~ drivenness of epistemicity’  
as experiential contrivance/arrangement of ordinary/usual life though in a different  
capacity/potentialisation such that in reality scientific experiments or observations or surveys are  
just                      circumstantial/contextualised                      elaborateness                      of                      natural                      human  
~~supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~~ as so-construed as actually  
‘implicated-or-explicated–philosophically’                      in                      driving                      the                      intolerance <of-  
~~disparateness~~>/exactifying\_precisioning–of-sublimation-<as-to-postconverging-narrowing-  
down~apriorising/axiomatising/referencing–entailing-theoretical,-conceptual-and-operant-  
implications> insight for such scientific experiments or observations or surveys) and not  
overriding                      the-very-same                      human                      <sup>{epistemic-</sup>  
<sup>totalising</sup> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
<sup>{decompulsing}</sup> ~~delinearity~for-cogency~~  
~~supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~~ drivenness of epistemicity

(reflecting the fact that the notions of scientific experiments, observations and surveys are just extensions of a human ~~epistemic-~~ ~~totalising~~<sup>33</sup> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting, -~~decompulsing~~ delinearity~for-cogency ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness contemplation of ordinary existential-<disontologising/re-ontologising—aporeticism> experience and observations). Such a <sup>61</sup> nonpresencing-<perspective—ontological-normalcy/postconvergence> conception of epistemicity it is herein contended is of most profound social and overall knowledge postconverging-~~aporeticism~~ ~~overcoming/unovercoming~~ relevance. Human angling-of-imaginary (unlike the predisposition to mere-formulaicity/ritualisation-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-~~epistemic-totalising~~ }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-~~originariness/re-origination~~> of human psychical-nascency) construes of knowledge as of emergent social conception and instigation for knowledge formation/creation (and so beyond and unfazed by its supposed manifest institutional capture/catchmenting-by-rejection) with regards to the veridical existential-<disontologising/re-ontologising—aporeticism> veracity of knowledge for prospective ontologising/re-ontologising sublimating/emancipating expansion of human ~~social-functioning-and-accordance—as-of-social-stake-contention-or-confliction~~ imbuing ~~existentialising—frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing~~ of disontologising/ontologising-and-re-ontologising'. In this regards, desublimating attitudes of mere sterile/anecdotal institutional-prescience/imprimaturing-<dullness-of-the-spirit/psychologismic-epistemic-acutisation—nonresidualising-imbued-~~decompulsing~~ linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation> do not necessarily constrain the possibility for divergent social interests for prospective existential-<disontologising/re-ontologising—aporeticism>

ontologising/re-ontologising conception for sublimating knowledge-reification~gesturing-and-  
 accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>3</sup> in-{preconverging-ment-by}-  
 postconverging-entailment> (and critically veridical intellectualism rather perceives institutional  
 stature as the opportunity to further demonstrate and invest in demonstrating its effective  
 intellectual relevance whereas an institutionalised pedantising/muddling/formulaic-hollowing-  
 out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-  
 entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-  
 ontological-completeness } tend to construe of institutional stature as a defensive fall-back as  
 to mere-formulaic institutional-imprimaturing blurriness-  
 <sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-  
 disontologising-formulaic-dragging-out/hollowing-out>) and institutional-legalism poorly  
 upholding/perpetuating the veridical knowledge sublimating contemplation behind the  
 institutional formation/creation in-the-very-first-place as so-inceptively instigated as of ‘prior  
 originariness-parrhesia,—as-spontaneity-of-aestheticisation in want for prospective  
 originariness-parrhesia,—as-spontaneity-of-aestheticisation with human limited-mentation-  
 capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘duced-  
 unlimitedness/existence-sublimating-nasence<sup>233</sup>’ and as so-failing to prospectively relay  
 genuine-knowledge production as rather undergirded as of dimensionality-of-sublimating<sup>25</sup> |  
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation)). Such an incipient social conception and instigation of prospective



such notions like projections and fields of conceptualisation that do not absolutise our present conceptualising framework and actually factor in the limited-mentation-capacity—as-subjecting—‘~~educed-unlimitedness/existence-sublimating-nascence~~’ to limitedness/human-subpotency as to apriorising/axiomatising/referencing to then project of the implications of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency—to—‘~~educed-unlimitedness/existence-sublimating-nascence~~’<sup>53</sup> of apriorising/axiomatising/referencing). In this regards, (and as priorly indicated herein) just as conceptualising the ‘actuality-<as-to-history> of physical manifestations of the cosmos as astronomy’ with physics (as to the phenomenal and epiphenomenal dynamics with other basic natural sciences like chemistry, biology, geology, mathematics, etc.) is rather as the ‘archaeological/deconstructive—conceptualisation-<as-to-its-ahistorical-emancipation> of such an actuality conception that is astronomy’. The implication here is that the ‘beholdening astronomical manifestations of planetary phenomena, planets, stars, galaxies, etc. as to a given shape of the universe and its becoming’ are conceptualised from the ahistorical-emancipation of physics (as to the phenomenal and epiphenomenal dynamics with other basic natural sciences like chemistry, biology, geology, mathematics, etc.) as of an underlying archaeological/deconstructive—conceptualisation that allows for the momentous sublimating <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> of astronomy to be construed; and so, unlike a naïve desublimating <sup>47</sup>historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition approach that fails to factor in that the varied ‘beholdening astronomical manifestations of planetary phenomena, planets, stars, galaxies, etc. as to a given shape of the universe and its becoming’ are rather undergirded by an ahistorical-emancipation of conceptualisation of congruent physics principles (as to the phenomenal and epiphenomenal dynamics with other basic natural sciences like chemistry,

biology, geology, mathematics, etc.) as to their underlying ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup>. Likewise, the implicated notions of Foucauldian genealogy/archaeology and Derridean différence deconstruction as well as explicated herein as of the ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> (implied <sup>15</sup>de-mentation-~~{supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics}~~ so-underlying human fundamental ontology-driven ‘postconverging-or-dialectical-thinking<sup>21</sup>—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’) are tantamount to an ‘ahistorical-emancipation projection and grasp of the fundamental human psyche and potentiation’ undergirding the actualities of societies and their institutional and individual manifestations of ontological-performance<sup>72</sup>-<including-virtue-as-ontology> reflected as human aestheticisation—and-aestheticisation-towards-ontology-<elicited-idiomatisation> (with regards to social-setups imbued ‘supposed reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> underlied by language, culture, social institutions, technical knowhow, etc., and so as to human **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development-as-to-social-function-development and living-development-as-to-personality-development psychologismic-epistemic-acutisation—difficulty** <for, residualising-~~{decompulsing}~~ delinearity~for-cogency> magnitudes<sup>{of-experientiality/experiment}</sup>’). So-reflecting the sublimating—postconverged ‘substantive abstract-tissue-of—social-emanance ~~{epistemic-totalising<sup>33}</sup>}~~hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, -~~{decompulsing}~~delinearity~for-cogency—cumulated/recomposed as to cumulating/recomposuring of ‘prospectively-implicated-attendant-ontological-contiguity<sup>67</sup>’~duced-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-

~~<imbued-notional~cogency>~~<sup>40</sup> (as herein underscored by the ahistorical nature of human prior-institutionalisation-threshold-by-prospective-uninstitutionalised-threshold<sup>102</sup>, and as so-reflecting underlying human ~~‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction~~ imbuing ~~existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing~~ of ~~disontologising/ontologising-and-re-ontologising~~’) upon which such a ‘projection of ahistorical-emancipation conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-~~<reifying {as-to-knowledge-developing} -and-empowering>~~ imbued theoretical/conceptual/operant implications’ is so-bound to ‘elicit the veridical manifestation of prior/present/prospective human sublimating<sup>46</sup>historicality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-~~<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~ of ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>67</sup> over ‘naïve accidented/disparate’ conceptualisation as to <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> social-vestedness/normativity-~~<discretely-implied-functionalism>~~ bound to fall into ‘beholdening <sup>47</sup>historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition lacking in the capacity for <sup>61</sup>nonpresencing-~~<perspective—ontological-normalcy/postconvergence>~~ epistemic-projection of ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>67</sup> (as to a fundamental lack of knowledge-notionalisation that explains everything as to both manifest knowledge and ignorance explanations). Basically, given that such a ‘projection of ahistorical-emancipation conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-~~<reifying {as-to-knowledge-developing} -and-empowering>~~ imbued theoretical/conceptual/operant implications’ is even more unsettling (as to the ~~‘psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively—implicited\_attendant—ontological-contiguity ’~educed—existentialising/contextualising/textualising\_~~ ‘intelligibility/epistemicity/reflexivity—contiguity-

~~<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-ment-by}-  
 postconverging-entailment implications on human <sup>83</sup>reference-of-thought as grandest-  
 axiomatic-construct of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> existentialising-decisionality<as-to-  
 disontologising/re-ontologising—aporeticism>’ of prospective transcendence-and-  
 sublimity/sublimation/supererogatory~de-mentativity), in-many-ways the ‘communicable  
 contemplative veracity of such transcendence-and-sublimity/sublimation/supererogatory~de-  
 mentativity thought’ can only be ‘glimpsed of, countenance/appreciated in the margins and  
 communicated rather as of prospective metaphoricity<sup>57</sup>’ (just as it can fairly be argued that even  
 budding-positivists never really grasped the full veracity of their prospective transcendence-and-  
 sublimity/sublimation/supererogatory~de-mentativity rational-empiricism thought associated  
 ‘psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-ment-by}-  
 postconverging-entailment implications on human <sup>83</sup>reference-of-thought as grandest-  
 axiomatic-construct of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> existentialising-decisionality<as-to-  
 disontologising/re-ontologising—aporeticism>’ and so let alone the anti-positivistic stances of  
 their medieval-scholasticism distractors imbued prior  
 psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup>-in-preconverging-entailment); and so  
 speaking to the veracity/reality of the ‘intellectual ineptness’ of the ‘self-presence/self-  
 constitutedness<sup>14</sup>-<in-perspective-epistemic-abnormalcy/preconvergence<sup>31</sup>> in prospective  
 relative-ontological-incompleteness<sup>88</sup>’ exposed to such contemplation as it highlights the given~~

institutionalisation prospectively uninstitutionalised-threshold<sup>102</sup> (inducing an intellectual paradox of disontologising wherein a state of relative-ontological-incompleteness<sup>88</sup> ‘as to its flawed in-effect absoluteness-<as-to-apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity’~duced-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—constitutedness<sup>4</sup> in-preconverging-entailment> appropriating/presumptive ontological-veracity’ is supposedly supersedingly/arrogatingly analysing the veracity of prospective relative-ontological-completeness<sup>87</sup> projection). The critical point here is about enunciating that veridical ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. of human <sup>56</sup>meaningfulness-and-teleology is rather manifested in ‘implicated\_attendant-ontological-contiguity<sup>67</sup>’~duced-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup> induced ‘epistemic-growth/disquiet/discomfort- {induced-sublimation,-as-from-existence’s—effusing/ecstatic-inlining-as-<sup>4</sup>historiality- {science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-<sup>4</sup>historicity-tracing- {science-ideology/fashionability/distraction} } as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup>’ (and so more than just mere-formulaicity/ritualisation-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-‘epistemic-totalising’ }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination’> of reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation that fails to account for the ‘implicated\_attendant-ontological-contiguity<sup>67</sup>’~duced-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup> station of relative-ontological-incompleteness<sup>88</sup> as it affects

contemplation' and hence falsely implies that there is a 'neutral state of in-effect absolution-<as-to-apriorising/axiomatising/referencing- {of- 'prospectively implicated\_ attendant- ontological- contiguity ' ~educed- existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity- contiguity- <imbued- notional~ cogency>' } —constitutedness<sup>13</sup> -in- preconverging- entailment>' from whence sound human contemplation projectively arises rather than the reality of 'implicated\_ attendant- ontological- contiguity<sup>67</sup> ~educed- existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity- contiguity- <imbued- notional~ cogency>' <sup>40</sup> with human limited-mentation-capacity-deepening—as- subjecting- limitedness/human- subpotency- to- 'educed- unlimitedness/existence- sublimating- nascence<sup>253</sup> as to 'relative-ontological-incompleteness<sup>88</sup>/relative-ontological-completeness<sup>87</sup> - <sublimating~referencing/registering/decisioning, -as-self-becoming/self- conflatedness<sup>13</sup> /formative- supererogating- <projective/reprojective— aestheticising-re-motif- and-re-apriorising/re-axiomatising/re-referencing, -in-perspective- ontological- normalcy/postconvergence>)); and so speaking to the overall prolongation of contextualising/existentialising~attendant- ontological- contiguity<sup>67</sup> rather veridically elicited as from prospective <sup>61</sup>nonpresencing- <perspective- ontological- normalcy/postconvergence> epistemic-projection of relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>. Critically, we can grasp a glimpse of this fundamental psychologismic~apriorising/axiomatising/referencing- {of- 'prospectively- implicated\_ attendant- ontological- contiguity ' ~educed- existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity- contiguity- <imbued- notional~ cogency>' } —conflatedness<sup>13</sup> -in- {preconverging- ment- by}- postconverging- entailment difficulty with such a question as what is the meaning (as of projected mere-formulaicity/ritualisation- <as-to-mere-formulaic—

methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 ‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination’> reproducibility—mathesis/motif/throwness-disposition,—as-  
 reproducibility-of-aestheticisation) of the ‘successive apriorising/axiomatising/referencing- {of-  
 ‘prospectively implicated\_attendant—ontological-contiguity ’~educated—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’ }—relation-to-the-world knowledge conceptivity/epistemic-  
 reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing}-and-  
 empowering> institutionalisations’ of base-institutionalisation, <sup>103</sup>universalisation,  
 positivism/rational-empiricism and prospective <sup>18</sup>deprocrypticism—or—preempting—  
 disjointedness-as-of-<sup>83</sup>reference-of-thought respectively for the ‘self-presence/self-  
 constitutedness<sup>14</sup>-<in-perspective—epistemic-abnormalcy/preconvergence<sup>31</sup>> prospectively in  
 the relative-ontological-incompleteness<sup>88</sup>  
 psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively—  
 implicated\_attendant—ontological-contiguity ’~educated—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’ }—constitutedness<sup>14</sup>-in-preconverging-entailment’ state of  
 recurrent-utter-uninstitutionalisation, recurrent-utter-uninstitutionalisation, ununiversalisation,  
 non-positivism/medievalism and <sup>80</sup>procrypticism—or—disjointedness-as-of-<sup>83</sup>reference-of-  
 thought? Critically, as well the answer fundamentally call in question the self-presence/self-  
 constitutedness<sup>14</sup>-<in-perspective—epistemic-abnormalcy/preconvergence<sup>31</sup>> contemplative  
 capacity as of recurrent-utter-uninstitutionalisation, ununiversalisation, non-  
 positivism/medievalism and <sup>80</sup>procrypticism—or—disjointedness-as-of-<sup>83</sup>reference-of-thought  
 respectively in contemplating such prospective  
 psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively—

~~implicated\_attendant-ontological-contiguity ' ~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—conflatedness<sup>13</sup>-in-{preconverging-ment-by}-  
 postconverging-entailment implications; with the true reality of such a question and its  
 discursivity rather translating/metaphorising as a notion of manifest 'implicated\_attendant-  
 ontological-contiguity<sup>67</sup>' ~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>'<sup>40</sup> induced 'epistemic-growth/disquiet/discomfort-{induced-  
 sublimation,-as-from-existence's—effusing/ecstatic-inlining-as-<sup>4</sup> historicity-  
 {science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-<sup>4</sup> historicity-  
 tracing- {science-ideology/fashionability/distraction}} as to construction-of-the-Self in  
 dispensing-with-immediacy-for-relative-ontological-completeness<sup>37</sup>-by-  
 reification/contemplative-distension<sup>27</sup>' respectively as towards base-institutionalisation,  
<sup>103</sup>universalisation, positivism/rational-empiricism and prospective <sup>18</sup>deprocrpticism—or-  
 preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought (thus validating the contention that the  
 'communicable contemplative veracity of such transcendence-and-  
 sublimity/sublimation/supererogatory-de-mentativity thought' can only be 'glimpsed of,  
 countenance/appreciated in the margins and communicated rather as of prospective  
 metaphoricity<sup>57</sup>' with pretenses of 'self-presence/self-constitutedness<sup>4</sup>-<in-perspective-  
 epistemic-abnormalcy/preconvergence<sup>31</sup>> prospectively in relative-ontological-  
 incompleteness<sup>88</sup> psychologism~apriorising/axiomatising/referencing- {of-'prospectively-  
 implicated\_attendant-ontological-contiguity ' ~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—constitutedness<sup>14</sup>-in-preconverging-entailment' in-many-  
 ways just pompous ignorance at best and at worst deliberate pedantising/muddling/formulaic-~~

hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-  
 totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-  
 relative-ontological-completeness<sup>87</sup> ) especially so-manifested in the wanton cultivation of mere-  
 formulaic institutional-imprimaturing<sup>7</sup> blurriness-<sterilising/anecdotalising/trivialising-of-  
 prospective-re-ontologising\_by-preconverging,-in-disontologising-formulaic-dragging-  
 out/hollowing-out>) and institutional-legalism over genuine knowledge interest). The more  
 fundamental point here is to reflect upon the fact and implications that beyond the accompanying  
 ‘distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> of  
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
 (blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup> )’ in the  
 human notional~philosophy-<as-to-the-veridical-conception-of-philosophy-as-englobing-all-  
 human-prospective-organic-knowledge-generation-in-relative-ontological-completeness<sup>87</sup>,-  
 beyond-a-convenient-division-of-labour-conception-of-knowledge> existentialising-frame-of-  
 entailment-of-motif-and-apriorising/axiomatising/referencing of transcendence-and-  
 sublimity/sublimation/supererogatory~de-mentativity, the very possibility for prospective  
 human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as to angling-  
 of-imaginary lies with the reality of human ‘epistemic-growth/disquiet/discomfort-(induced-  
 sublimation,-as-from-existence’s—effusing/ecstatic-inlining-as-<sup>4</sup>historiality-  
 {science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-<sup>4</sup>historicity-  
 tracing-{science-ideology/fashionability/distraction})} as to construction-of-the-Self in  
 dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-  
 reification/contemplative-distension<sup>27</sup>’ as overcoming psychical-nascency; as so-conveyed from  
 the implication of underlying human ‘social-functioning-and-accordance—as-of-social-stake-  
 contention-or-confliction imbuing existentialising-frame-of-entailment-of-motif-and-

~~apriorising/axiomatising/referencing~~ of ~~disontologising/ontologising-and-re-ontologising~~ that ontologising is veridically about ‘expansion of human ontologising possibilities so-construed as ~~postconverging~aporeticism~overcoming/unovercoming~~’ speaking critically of an exercise of ~~psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring~~. This ‘ahistorical-emancipation as to archaeological/deconstructive~conceptualisation of prior/present/prospective human ontologising insight as of <sup>61</sup>nonpresencing-<perspective~ontological-normalcy/postconvergence> epistemic-projection of notional-contiguity/epistemic-contiguity<sup>62</sup> <profound-supererogation<sup>86</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>~qualia-schema> conceptualisation as to prior/present/prospective epistemic-projection’ contrasts with flawed ‘theoretical conceptualisations of the social as to <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> epistemic-projection devoid of notional-contiguity/epistemic-contiguity<sup>62</sup> <profound-supererogation<sup>86</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>~qualia-schema> conceptualisation as to prior/present/prospective epistemic-projection’ (as the latter puts into question the veracity of this very same notion of ontologising as in the natural sciences with regards to prospective human ~~postconverging~aporeticism~overcoming/unovercoming~~) and is herein construed as manifesting ‘beholdening <sup>47</sup>historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition lacking in the capacity for <sup>61</sup>nonpresencing-<perspective~ontological-normalcy/postconvergence> epistemic-projection of ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~~’. Critically, it can be appreciated that the fundamental dimensionality-of-sublimating<sup>25</sup> <&del>amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness<sup>12</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation) (undergirding the ‘psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity’~duced-

~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }~~—conflatedness<sup>13</sup>-in-~~{preconverging-ment-by}~~—  
~~postconverging-entailment~~ implications on human <sup>83</sup>reference-of-thought as grandest-  
 axiomatic-construct of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> existentialising-decisionality-<as-to-  
~~disontologising/re-ontologising—aporeticism>’~~ of transcendence-and-  
 sublimity/sublimation/~~supererogatory—de-mentativity~~ inducing the given registry-  
 worldview/dimension contextualising/existentialising~attendant-ontological-contiguity<sup>67</sup> with  
 regards to its ~~Being-development/ontological-framework-expansion-as-to-depth-of-  
 ontologising-development-as-infrastructure-of- meaningfulness-and-teleology~~ , institutional-  
 development-as-to-social-function-development and living-development-as-to-personality-  
 development ~~psychologismic epistemic acutisation—difficulty <for, residualising-  
 {decompulsing} delinearity~for-cogency>—magnitudes~~<sup>{of-experientiality/experiment}</sup>), is existentialisingly  
 ‘downgraded/demoted along beholdening-existentialising-echelons of human <sup>79</sup>presencing—  
 absolutising-identitive-constitutedness<sup>14</sup> social-vestedness/normativity-<discretely-implicit-  
 functionalism>’ (in ‘in-effect ~~absolution-<as-to-apriorising/axiomatising/referencing- {of-  
 ‘prospectively-implicated-attendant-ontological-contiguity’ ~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }~~—constitutedness<sup>14</sup>-in-~~preconverging-entailment~~>’ adherence  
 to the given registry-worldview/dimension conceptivity/epistemic-reflexivity/epistemicity-  
 relativism-determinism-<reifying {as-to-knowledge-developing}-and-empowering> imbued  
 theoretical/conceptual/operant implications’ as to psychical-nascency) which ‘assume a  
 beholdening self-purposefulness’ that ‘ultimately renders irrelevant/unquestioned the manifest  
 instigation/incipience of prior undergirding dimensionality-of-sublimating<sup>25</sup>—  
 <amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness-equalisation) induced translation/metaphorising for prospective <sup>61</sup>nonpresencing-  
 <perspective-ontological-normalcy/postconvergence> epistemic-projection of relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> (with such ‘in-effect absolutio-  
 <as-to-apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-  
 ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>13</sup> -in-preconverging-entailment>’  
 manifestation of beholdening self-purposefulness in prospective disontologising, as to its  
 implied <amplituding/formative>disposedness/psychologismic-construct-(as-to-  
 orientation/value-construct/valuation-and-derived-parameterising) and  
 <amplituding/formative>entailment-(as-to-totalising-contiguous/coherent-factuality-of-  
 variability) of the registry-worldview/dimension, underscoring its given ‘social-functioning-  
 and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising-frame-  
 of-entailment-of-motif-and-apriorising/axiomatising/referencing of  
 disontologising/ontologising-and-re-ontologising’ uninstitutionalised-threshold<sup>102</sup>). The  
 psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated-attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in-{preconverging-ment-by}-  
 postconverging-entailment implications here being that the  
 <cumulating/recomposuring~attendant-ontological-contiguity >-successive registry-  
 worldviews/dimensions as to the overall relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> involve successively induced  
 apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-  
 contiguity ’~educed-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’ }—re-originariness/re-origination as of the-very-same  
 fundamental dimensionality-of-sublimating<sup>25</sup> -(<amplituding/formative>supererogatory~de-  
 mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation). This  
 speaks to a relatively poor human capacity (as to psychical-nascency) to constructively integrate  
 as of limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-  
 ‘educated-unlimitedness/existence-sublimating-nascence’<sup>23</sup> the  
 ‘psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity’ ~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-ment-by-  
 postconverging-entailment implications as of the-very-same fundamental dimensionality-of-  
 sublimating<sup>25</sup> -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-  
 or-conflatedness<sup>13</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness–equalisation)’ in ‘implicated\_attendant-ontological-contiguity’<sup>67</sup> ~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup> induced ‘epistemic-growth/disquiet/discomfort-(<induced-  
 sublimation,-as-from-existence’s—effusing/ecstatic-inlining-as-<sup>4</sup> historicity-  
 {science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-<sup>4</sup> historicity-  
 tracing- {science-ideology/fashionability/distraction})} as to construction-of-the-Self in  
 dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup> -by-  
 reification/contemplative-distension<sup>27</sup> instigating the <cumulating/recomposing~attendant-  
 ontological-contiguity >-succession of registry-worldviews/dimensions (as to angling-of-  
 imaginary). In this regards, the very central notion of singularisation-<as-to-the-

nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing<sup>92</sup> as to postmodern <sup>48</sup>human-  
 subject-emancipating-relativism-driven-recomposuring-constructivism-towards-  
 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing<sup>92</sup> is  
 so-fundamentally underlied by the-very-same dimensionality-of-sublimating<sup>25</sup> -  
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation) (that effectively supersedes/attends-to underlying desublimating  
 human preconverging-existential-extrication-as-of-existential-unthought). It is effectively the  
 lack of dimensionality-of-sublimating<sup>25</sup> -(<amplituding/formative>supererogatory~de-  
 mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) (so-  
 reflected in the psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity’ ~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup> -in-preconverging-entailment implications  
 of ‘preconverging-existential-extrication-as-of-existential-unthought downgrading/demoting of  
 human ontological-performance<sup>72</sup> -<including-virtue-as-ontology>/morality/ethics/justice/etc.  
 along beholdening-existentialising-echelons of human <sup>70</sup>presencing—absolutising-identitive-  
 constitutedness<sup>14</sup> social-vestedness/normativity-<discretely-implied-functionalism>’ in human  
 distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> as  
 to manifest dimensionality-of-desublimating-lack-of<sup>26</sup> -  
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation)), that underlies human desublimating ‘beholdening as sovereignising-  
 imbued-subontologisation/subpotentiation’ over the sublimating-nascence of ‘unbeholdening

ontologising-depth as to backdrop-of-inherent-immanent-existence's—sublimation-structure-  
 <of-'unsurrealistic-as-real'—ontological-normalcy/postconvergence>' (in the conflation  
 between human psychical-nascency shallow-supererogation<sup>96</sup> and angling-of-imaginary  
 profound-supererogation<sup>96</sup> respectively). As to human conceptivity/epistemic-  
 reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing} -and-  
 empowering>-<exuding—<sup>{epistemic-</sup>  
<sup>totalising<sup>33</sup>}</sup>hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, -  
<sup>{decompulsing}</sup>delinearity~for-cogency:-as-from-'existence's~effusing/ecstatic-inlining';-as-  
 'interlay/organicalism/aestheticising-handle-<of-'psychologismic-transfixity {residualising-  
<sup>{decompulsing}</sup>delinearity over nonresidualising—<sup>{compulsing}</sup>linearity}'>- {manifest-  
 supererogatory~de-mentative-amplituding—or-mental-aestheticising-attuning}'?,-in-  
 supererogatory~projective-arbitrariness/waywardness-  
 of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—for-  
 'aestheticising—re-margining/re-edging/re-acuity—in-  
 postconverging/preconverging\_circumscriptive/totalitative—restructuring'—educing—  
 sublimation/desublimation> (driving <sup>15</sup>de-mentation-(supererogatory—ontological—de-  
 mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) dynamics), the  
 'psychologismic~apriorising/axiomatising/referencing- {of-'prospectively—  
 implicated\_attendant—ontological-contiguity '—~duced—  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>' }—conflatedness<sup>13</sup> -in- {preconverging-ment-by}-  
 postconverging-entailment implications of the fundamental dimensionality-of-sublimating<sup>25</sup> -  
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness—equalisation)' in 'implicated\_attendant—ontological-contiguity<sup>67</sup>?~duced—

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup> induced ‘epistemic-growth/disquiet/discomfort-⟨induced-  
 sublimation,-as-from-existence’s—effusing/ecstatic—inlining-as-<sup>4</sup> historicity-  
 {science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-<sup>4</sup> historicity-  
 tracing- {science-ideology/fashionability/distraction}⟩ as to construction-of-the-Self in  
 dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-  
 reification/contemplative-distension<sup>27</sup>’ rather speaks to the ontological-veracity of  
<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
 ontologising~conceptualisation over <sup>51</sup>incrementalism-in-relative-ontological-  
 incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation; as to fact that ‘human-  
 decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation>  
 omni-potential commensurability with inherent immanent-existence’s sublimation-  
 structure’/omnipotentiality is effectively an ‘already achieved potential as to the fundamental  
 dimensionality-of-sublimating <sup>25</sup>-⟨<amplituding/formative>supererogatory-de-  
 mentativeness/epistemic-growth-or-conflatedness /transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩’ beyond  
 any ‘mere-formulaicity/ritualisation-<as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 ‘epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination’> of existentialising/contextualising/textualising actualisation of  
 reproducibility—mathesis/motif/throwness-disposition,—as–reproducibility-of-  
 aestheticisation’. Such that existentialising/contextualising/textualising as to actualisation is  
 rather effectively about ‘postconverging–de-mentating/structuring/paradigming to fundamental  
 dimensionality-of-sublimating <sup>25</sup>-⟨<amplituding/formative>supererogatory-de-  
 mentativeness/epistemic-growth-or-conflatedness /transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) potential’  
 for ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-  
 sublimation/desublimation> omni-potential commensurability with inherent immanent-  
 existence’s sublimation-structure’/omnipotentiality; with such a ‘de-  
 mentating/structuring/paradigming ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’  
 being of apriorising/axiomatising/referencing- {of-‘prospectively implicated attendant-  
 ontological-contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’ }—conflatedness<sup>13</sup> in {preconverging ment by}—  
 postconverging entailment implied <sup>55</sup>maximalising-recomposuring-for-relative-ontological-  
 completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation and not  
 apriorising/axiomatising/referencing- {of-‘prospectively implicated attendant-ontological-  
 contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’ }—constitutedness<sup>14</sup> in preconverging entailment implied  
<sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—  
 enframed/disontologising~conceptualisation (with the latter inducing a flawed ‘in-effect  
 absoluton-<as-to-apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated attendant-ontological-contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’ }—constitutedness<sup>14</sup> in preconverging entailment>  
 intelligibility reflex’ for aestheticisation—and-aestheticisation-towards-ontology-<elicited-  
 idiomatization> since it fails to factor the epistemic-projection as to projective-insights that must  
 necessarily arise given human limited-mentation-capacity—as-subjecting-‘educated-  
 unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency before

predicative-insights, and so out of shallow-supererogation<sup>96</sup> with respect to
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness). Thus human
 intelligibility ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. is an ‘exercise of epistemic—projective-equalisation of
 human station of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> as to prospective
 <sup>61</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence> epistemic—projective-
 equalisation’ (so-construed as <amplituding/formative—epistemicity>totalising~conflatedness<sup>13</sup>
 of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> involving the ‘epistemic-
 totalising<sup>33</sup>~resubjecting\_or\_totalising-entailing~reconstrual-<of-the-whole/purview-of-the-
 whole/oneness-of-ontology> of motif-as-to-aestheticisation-<imbued-projective-
 arbitrariness/waywardness> to existence—as-sublimating-withdrawal/unenframing/re-
 ontologising,-elicited-from-prospective—profound-supererogation<sup>96</sup> in
 preconverging/postconverging—rede-mentating/restructuring/reparadigmig intelligibility-<as-
 to-human-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-
 axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-process,-in-
 <amplituding/formative—epistemicity>totalising~conceptualisation>’; wherein the ‘epistemic-
 totalising<sup>33</sup>~resubjecting\_or\_totalising-entailing~reconstrual-<of-the-whole/purview-of-the-
 whole/oneness-of-ontology> of motif-as-to-aestheticisation-<imbued-projective-
 arbitrariness/waywardness> to existence—as-sublimating-withdrawal/unenframing/re-
 ontologising,-elicited-from-prospective—profound-supererogation<sup>96</sup> in inducing aestheticisation-
 towards-ontology’ necessarily implies that intelligibility itself is seedingly/incipiently
 encumbered with ‘presublimating relic/artifactual—beholdening-constitutedness<sup>14 47</sup> historicity-
 tracing—in-presencing—hyperrealisation/hyperreal-transposition’ when it comes to eliciting
 ‘prospective/nascent sublimating supererogatory~unbeholdening-conflatedness<sup>13</sup> momentous
 <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective—

ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’, and  
 so all along from the very seeding/incipient aestheticisation–and–aestheticisation-towards-  
 ontology-<elicited-idiomatisation> and so-perpetuative as to human Being-  
 development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-  
 infrastructure-of- meaningfulness-and-teleology , institutional-development–as-to-social-  
 function-development and living-development–as-to-personality-development psychologism-  
 epistemic-acutisation—difficulty-<for, residualising-<sup>{decompulsing}</sup>delinearity~for-cogency>  
 magnitudes<sup>{of-experientiality/experiment}</sup>). This epistemic—projective-equalisation exercise (‘exercise  
 of the epistemic—projective-equalisation of human station of <sup>79</sup>presencing—absolutising-  
 identitive-constitutedness<sup>14</sup> as to prospective <sup>61</sup>nonpresencing-<perspective–ontological-  
 normalcy/postconvergence> epistemic—projective-equalisation’) underlying ‘veridical  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. of  
 human intelligibility’ (as of apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-~~{preconverging-ment-by}~~-  
 postconverging-entailment implied <sup>55</sup>maximalising-recomposuring-for-relative-ontological-  
 completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation ontological-veracity) is  
 effectively undergirded by ‘various notional~asceticism<sup>4</sup> implied-and-instigated dispensing-  
 with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-  
 distension<sup>27</sup>’ so-associated with ‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’–as-  
 conflatedness<sup>13</sup>-or-ontological-reprojecting (expounded as ‘intemporal-prioritisation-of-  
<sup>83</sup>reference-of-thought’–as-conflatedness<sup>13</sup>-or-ontological-reprojecting emphasising  
<sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> as rather about  
 intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-

normalcy/postconvergence); and so as to the ('postconverging-de-mentating/structuring/paradigming to fundamental dimensionality-of-sublimating<sup>25</sup> ~~<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation~~) potential' for 'human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence's sublimation-structure'/omnipotentiality) and so-parrhesiastically educated 'sublimating reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation methodologising/mutualising/organising/institutionalising (with regards to human Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development-as-to-social-function-development and living-development-as-to-personality-development ~~psychologismic-epistemic-acutisation—difficulty <for, residualising-<sup>{decompulsing}</sup>delinearity-for-cogency> magnitudes<sup>{of-experientiality/experiment}</sup>~~)'. Critically the 'exercise of the epistemic—projective-equalisation of human station of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> as to prospective <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic—projective-equalisation' allows no room for any human ~~preconverging~~-existential-extrication-as-of-existential-unthought supposed conception of knowledge (which necessarily points to deficient human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. but for a naïve conceptualisation lacking in prospective <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection); as so-naively and nombrilistically associated with our <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> practices of ontologically-flawed 'normalised/stereotyped/selfhelping/feel-good knowledge being brought at the protracted-social—as-to-individual-by-institutional-by-social sovereign's service lacking in the underlying

conception of epistemic-growth/disquiet/discomfort-~~(induced-sublimation,-as-from-~~  
~~existence's—effusing/ecstatic—inlining-as-~~<sup>46</sup> ~~historiality- {science/authenticity/nonextrication}-~~  
~~beyond-mere-formulaicity/ritualisation-as-~~<sup>47</sup> ~~historicity-tracing- {science-~~  
~~ideology/fashionability/distractio~~~~n}}~~ as to construction-of-the-Self in dispensing-with-  
 immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup>  
 which supposedly supersedes the veracity of  
 'psychologismic~apriorising/axiomatising/referencing- {of-~~prospectively-~~

~~implicated\_attendant\_ontological-contiguity~~<sup>67</sup> ~duced-  
~~existentialising/contextualising/textualising~~ 'intelligibility/epistemicity/reflexivity~contiguity-  
~~<imbued-notional~cogency>' }~~—conflatedness<sup>13</sup>-in-~~{preconverging-ment-by}-~~  
~~postconverging-entailment~~ implications as of the-very-same fundamental dimensionality-of-  
 sublimating<sup>25</sup>-~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-~~  
~~or-conflatedness~~<sup>13</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness~equalisation)' in 'implicated\_attendant\_ontological-contiguity<sup>67</sup>' ~duced-  
~~existentialising/contextualising/textualising~~ 'intelligibility/epistemicity/reflexivity~contiguity-  
~~<imbued-notional~cogency>'<sup>40</sup> induced 'epistemic-growth/disquiet/discomfort-~~(induced-~~~~

~~sublimation,-as-from-existence's—effusing/ecstatic—inlining-as-~~<sup>46</sup> ~~historiality-~~  
~~{science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-~~<sup>47</sup> ~~historicity-~~  
~~tracing- {science-ideology/fashionability/distractio~~~~n}}~~ as to construction-of-the-Self in  
 dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-  
 reification/contemplative-distension<sup>27</sup>' (and as so-reflected from a prospective<sup>61</sup> nonpresencing-  
~~<perspective-ontological-normalcy/postconvergence>~~ epistemic-projection). The latter  
 basically underlines the 'preconverging/postconverging~de-mentative/structural/paradigmatic  
~~postconverging-nonextricatory-existential-preempting-of-existential-unthought~~ historial  
 knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-~~<in-~~

~~prospective Psychologismic~apriorising/axiomatising/referencing- {of- 'prospectively-  
 implicated attendant ontological-contiguity ' ~educed-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—conflatedness<sup>13</sup> -in- {preconverging-ment-by}-  
 postconverging-entailment>~~ that enabled the attainment of our present-level  
 emancipation/sublimation (so-gleanable as to angling-of-imaginary implied 'multicenturies-  
 long human crossgenerational Being-development/ontological-framework-expansion-as-to-  
 depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology  
 psychologismic-epistemic-acutisation—difficulty <for, residualising-  
 {decompulsing} delinearity~for-cogency>—magnitude<sup>{of-experientiality/experiment}</sup> of prospective  
 transcendence-and-sublimity/sublimation/supererogatory~de-mentativity')' whereas the  
 'former is rather our self-importance in-effect absolutio- <as-to-  
 apriorising/axiomatising/referencing- {of- 'prospectively- implicated attendant ontological-  
 contiguity ' ~educed-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—constitutedness<sup>13</sup> -in- preconverging-entailment> ment  
 ignoring of the preconverging/postconverging~de-mentative/structural/paradigmatic  
 postconverging-nonextricatory-existential-preempting-of-existential-unthought historical  
 knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective Psychologismic~apriorising/axiomatising/referencing- {of- 'prospectively-  
 implicated attendant ontological-contiguity ' ~educed-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—conflatedness<sup>13</sup> -in- {preconverging-ment-by}-  
 postconverging-entailment> of human limited-mentation-capacity-deepening—as-subjecting-  
 limitedness/human-subpotency to 'educed-unlimitedness/existence-sublimating-nascence'<sup>253</sup>

(manifested as to our present ‘disjointing totalisingly-ing—discretion/whim-of-thought disontologising’ ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> as of ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’). This critical but counter-intuitive insight of such ing (as to ontologically-flawed ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the protracted-social—as-to-individual-by-institutional-by-social sovereign’s service lacking in the underlying conception of epistemic-growth/disquiet/discomfort-~~(induced-sublimation,-as-from-existence’s—effusing/ecstatic-inlining-as-<sup>4</sup>historiality-  
{science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-<sup>4</sup>historicity-tracing-  
{science-ideology/fashionability/distraction})~~ as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup>’ as so-recurrent along the ~~<cumulating/recomposuring~attendant-ontological-contiguity >~~-succession of registry-worldviews/dimensions) is that ‘referencing any given registry-worldview/dimension in-effect absoluton-~~<as-to-apriorising/axiomatising/referencing-  
{of-‘prospectively-implicated\_attendant-ontological-contiguity’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—constitutedness<sup>14</sup>-in-preconverging-entailment>~~ self-conception of ontological-performance<sup>72</sup>-~~<including-virtue-as-ontology>/morality/ethics/justice/etc.~~ as to its ~~apriorising/axiomatising/referencing-  
{of-‘prospectively-implicated\_attendant-ontological-contiguity’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—constitutedness<sup>14</sup>-in-preconverging-entailment~~ implied<sup>51</sup> incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation’ speaks of a preconverging/postconverging-de-

mentative/structural/paradigmatic ontological-deficiency (that cannot account for the possibility of the ~~<cumulating/recomposing~attendant~ontological-contiguity >~~-succession of registry-worldviews/dimensions as to its projected self-presence/self-constitutedness<sup>14</sup>-<in-perspective-epistemic-abnormalcy/preconvergence<sup>31</sup>> <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>), with such a ~~<cumulating/recomposing~attendant~ontological-contiguity >~~-succession of registry-worldviews/dimensions arising only as of ~~apriorising/axiomatising/referencing- {of-‘prospectively implicated attendant ontological-contiguity ’~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity~contiguity-<imbued~notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-ment-by}-postconverging-entailment~~ implied <sup>55</sup>maximalising-recomposing-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation ontological-veracity of ~~postconverging-nonextricatory-existential-preempting-of-existential-unthought~~ of human Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- ~~meaningfulness-and-teleology~~ . Hence given human limited-mentation-capacity—~~as subjecting ‘educated unlimitedness/existence sublimating-nascence’ to limitedness/human subpotency~~ (as to the reality of deficient human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. ‘in the exercise of the epistemic—projective-equalisation of human station of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> as to prospective <sup>61</sup>nonpresencing-<perspective~ontological-normalcy/postconvergence> epistemic—projective-equalisation’), the possibility of human ~~postconverging-nonextricatory-existential-preempting-of-existential-unthought~~ rather lies in ‘human intemporal-individuation threading/relaying succession of sublimating gesturings’ as of ‘various notional~asceticism<sup>4</sup> implied-and-instigated dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup>’ so-associated with

‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’-as-conflatedness<sup>13</sup>-or-ontological-  
 reprojecting (expounded as ‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’-as-  
 conflatedness<sup>13</sup>-or-ontological-reprojecting emphasising <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup> as rather about intemporal-preservation-entropy-or-  
 contiguity-or-ontological-preservation as of ontological-normalcy/postconvergence) and in so-  
 parrhesiastically educating ‘sublimating reproducibility—mathesis/motif/thrownness-  
 disposition,—as-reproducibility-of-aestheticisation  
 methodologising/mutualising/organising/institutionalising (as to human Being-  
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-  
 infrastructure-of- meaningfulness-and-teleology , institutional-development-as-to-social-  
 function-development and living-development-as-to-personality-development psychologismic-  
 epistemic acutisation—difficulty <for, residualising-<sup>{decompulsing}</sup>delinearity~for-cogency>  
 magnitudes<sup>{of-experientiality/experiment}</sup>’. It is critical to note here that such postconverging-  
 nonextricatory-existential-preempting-of-existential-unthought ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>/morality/ethics/justice/etc. (‘in the exercise of epistemic—  
 projective-equalisation of human station of <sup>79</sup>presencing—absolutising-identitive-  
 constitutedness<sup>14</sup> as to prospective <sup>61</sup>nonpresencing-<perspective-ontological-  
 normalcy/postconvergence> epistemic—projective-equalisation’) rather lies with manifest  
 ‘psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-ment-by}—  
postconverging-entailment implications as of the-very-same fundamental dimensionality-of-  
 sublimating<sup>25</sup> -{<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-  
 or-conflatedness<sup>13</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness-equalisation)' in 'implicated-attendant-ontological-contiguity<sup>67</sup>'~duced-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>'<sup>40</sup> induced 'epistemic-growth/disquiet/discomfort-(induced-sublimation,-as-from-existence's—effusing/ecstatic-inlining-as-<sup>4</sup> historicity-{science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as- historicity-tracing- {science-ideology/fashionability/distractio}) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup>' (so-critically eliciting/prompting/stimulating 'multicenturies-long human crossgenerational Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology psychologismic epistemic acutisation—difficulty <for, residualising-{decompulsing} delinearity- for cogency>—magnitude<sup>{of-experientiality/experiment}</sup> of prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity'), and not the epochal in-effect absolutio-<as-to-apriorising/axiomatising/referencing- {of- 'prospectively-implicated-attendant-ontological-contiguity ' ~duced-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>' }—constitutedness<sup>14</sup> -in-preconverging-entailment> conception of 'human lifespan extricatory punctuality/immediacy of depth-of-thought' as practically reflected in the 'existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of supposed friendship/family/social/professional values that-fail/if-failing the possibility for fundamental dimensionality-of-sublimating<sup>25</sup> (<amplituding/formativ>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness<sup>13</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)'. Even as the human psychologismic~apriorising/axiomatising/referencing- {of- 'prospectively-

~~implicated\_attendant\_ontological-contiguity 'reduced-~~  
~~existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>' }—constitutedness<sup>14</sup>-in-preconverging-entailment~~ implications  
 as to 'human lifespan extricator punctuality/immediacy of depth-of-thought' of the self-  
 presence/self-constitutedness<sup>14</sup>-<in-perspective-epistemic-abnormalcy/preconvergence<sup>31</sup>> of  
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> is relatively unsophisticated/narrow-  
 minded/parochial/of-short-attention-span/susceptible-to-disontologising-gimmickiness-and-  
 numbing when it comes to projecting/countenancing (as to the ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>/morality/ethics/justice/etc. of 'lifespan  
 existentialising/contextualising/textualising veracity of conceptualisation') the 'veridical  
~~psychologismic~apriorising/axiomatising/referencing- {of-'prospectively-~~  
~~implicated\_attendant\_ontological-contiguity 'reduced-~~  
~~existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>' }—conflatedness<sup>13</sup>-in-{preconverging-ment-by}-~~  
~~postconverging-entailment~~ implications of ~~postconverging-nonextricator-existential-~~  
~~preempting-of-existential-unthought~~ ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. as to re-ontologising prospective **Being-**  
~~development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-~~  
~~infrastructure-of- meaningfulness-and-teleology~~ aetiologisation/ontological-escalation-  
 <ontological-veridicality\_commitment/otherliness\_transcending/compulsions-  
 encumbered\_transcending> conceptivity/epistemic-reflexivity/epistemicity-relativism-  
 determinism-<reifying {as-to-knowledge-developing}-and-empowering> beyond lifespan  
 mental-projection', (whereas with the-very-same requisite sublimating gesturing/accounting—  
 of-epistemic-phenomenalism but rather within the existentialising-frame-of-entailment-of-  
~~motif-and-apriorising/axiomatising/referencing~~ of any given registry-worldview/dimension

<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> as to its institutional-development-as-to-social-function-development and living-development-as-to-personality-development psychologismic epistemic acutisation—difficulty <for, residualising—  
~~{decompulsing} delinearity~for-cogency>~~—magnitudes<sup>{of-experientiality/experiment}</sup> ‘even as to lifespan existentialising/contextualising/textualising veracity of conceptualisation’ it can be appreciated/gleaned that our base limited-mentation-capacity—~~as-subjecting ‘educated-unlimitedness/existence-sublimating nascence’ to-limitedness/human-subpotency~~ effectively appreciates the adequacy of cultivation/learning/practice/investment over time in many a concern or domain-of-interest or subject-matter imbued technicity/profundity as to requisite dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup> for appropriately sublimating ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.). The bigger point here is that the notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> associated with all the <cumulating/recomposuring~attendant—ontological-contiguity >-successive registry-worldviews/dimensions re-ontologising prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology is particularly challenging to human limited-mentation-capacity—~~as-subjecting ‘educated-unlimitedness/existence-sublimating nascence’ to-limitedness/human-subpotency~~ psychologismic~apriorising/axiomatising/referencing-~~{of- ‘prospectively implicated\_ attendant—ontological-contiguity ’~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-ment-by}—postconverging-entailment~~ implications contemplation as to the fact that any given registry-worldview/dimension (as to human limited-mentation-capacity—~~as-subjecting ‘educated-unlimitedness/existence-sublimating nascence’ to-limitedness/human-subpotency~~) is limited in

its notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> reflected as its prospectively uninstitutionalised-threshold<sup>102</sup>, as at this point in practical terms it manifests a disontologising desublimation relation to its human ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising—frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising’; and thus reflecting its human preconverging-existential-extrication-as-of-existential-unthought failing of postconverging-nonextricatory-existential-preempting-of-existential-unthought ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. (‘in the exercise of epistemic—projective-equalisation of human station of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> as to prospective <sup>61</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence> epistemic—projective-equalisation’). The further implication here is that human aestheticisation—and-aestheticisation-towards-ontology-<elicited-idiomatisation> (as to social-setups imbued ‘supposed reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> underlied by language, culture, social institutions, technical knowhow, etc., and so as to human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development—as-to-social-function-development and living-development—as-to-personality-development psychologismic-epistemic-acutisation—difficulty-<for-residualising-<sup>{decompulsing}</sup>delinearity~for-cogency>————magnitudes<sup>{of-experientiality/experiment}</sup>’), fundamentally speaks to the ‘exercise of epistemic—projective-equalisation of human station of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> as to prospective <sup>61</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence> epistemic—projective-equalisation’ as to the attained/achieved underlying ‘veridical ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. of human intelligibility’ (as so-undergirding human

institutional-cumulation/institutional-recomposure-~~(as-to-<sup>46</sup>historiality/ontological-~~  
~~eventfulness<sup>3</sup> /ontological-aesthetic-tracing-<perspective-ontological-~~  
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)); and so in  
 reflecting the attained/achieved manifest  
 ‘psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
~~implicated\_attendant-ontological-contiguity’~duced-~~  
~~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-ment-by}-~~  
 postconverging-entailment implications as of the-very-same fundamental dimensionality-of-  
 sublimating<sup>25</sup> -(<amplituding/formativ>supererogatory~de-mentativeness/epistemic-growth-  
~~or-conflatedness<sup>3</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-~~  
~~drivenness-equalisation)’~~ in ‘implicated\_attendant-ontological-contiguity<sup>67</sup>’~duced-  
~~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’<sup>40</sup> induced ‘epistemic-growth/disquiet/discomfort- {induced-~~  
~~sublimation,-as-from-existence’s—effusing/ecstatic-inlining-as-<sup>4</sup> historiality-~~  
~~{science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-<sup>4</sup> historicity-~~  
~~tracing- {science-ideology/fashionability/distraction} } as to construction-of-the-Self in~~  
 dispensing-with-immediacy-for-relative-ontological-completeness<sup>37</sup>-by-  
 reification/contemplative-distension<sup>27</sup> (as attained/achieved elicited/prompted/stimulated  
 ‘multicenturies-long human crossgenerational Being-development/ontological-framework-  
~~expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-~~  
~~and-teleology psychologismic epistemic acutisation—difficulty<for, residualising-~~  
~~{decompulsing} delinearity~for cogency>—magnitude<sup>{of-experientiality/experiment}</sup> of prospective~~  
 transcendence-and-sublimity/sublimation/supererogatory~de-mentativity’). But then the very  
 dilemma here for the possibility of prospective human transcendence-and-

sublimity/sublimation/~~supererogatory~~~de-mentativity as to angling-of-imaginary is that ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ has an all-englobing hold of ~~<preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>~~-  
 existentialising—enframing/imprintedness-~~<as-to-<sup>4</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>~~) upon any given registry-worldview/dimension that is ‘naturally de-mentated/structured/paradigmed not to reflect beyond its <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>’ (notwithstanding existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-ontologising, -elicited-from-prospective—profound-supererogation<sup>96</sup>-~~<as-to-perspective—ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>~~). While the human mind can chippingly/fragmentingly/peripherally project of prospective psychologismic~apriorising/axiomatising/referencing-~~{of-‘prospectively-implicated\_attendant-ontological-contiguity’~duced—existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’}~~—conflatedness<sup>13</sup>-in-~~{preconverging-ment-by}—postconverging-entailment~~ (as to prospective deliverance/liberation/emancipation from ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ as an all-englobing hold of ~~<preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>~~-  
 existentialising—enframing/imprintedness-~~<as-to-<sup>4</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>~~) when it comes to prospective nascent-particular/incipient-and-material/technical-sublimations-~~<blinded-to-their-relative-ontological-completeness<sup>87-88</sup>-reference-of-thought-<sup>89</sup>devolving>~~ (backed with effectively constraining existence—as-sublimating-withdrawal/unenframing/re-ontologising, -elicited-from-

prospective–profound-supererogation<sup>96</sup>), it is of an altogether different scale projection with regards to ‘prospective human<sup>83</sup> reference-of-thought conception as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation<sup>96</sup>’ (in response to the ‘blinded-to-their-relative-ontological-completeness<sup>87</sup>–<sup>83</sup>reference-of-thought-<sup>84</sup>devolving’ of prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness<sup>87</sup>–reference-of-thought-<sup>84</sup>devolving>) explaining the higher human existentialising–frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing emotional-involvement and associated blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out> of such a more comprehensive<sup>83</sup>reference-of-thought projection of psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~duced-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-ment-by}-postconverging-entailment (eliciting institutionalised pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness } desublimation with its associated dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism> in undermining re-originary–as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking<sup>21</sup>-‘projective-insights’/‘epistemic-projection-in-conflatedness<sup>13</sup>’-of-notional~<sup>18</sup>deprocrypticism-prospective-sublimation)<sup>90</sup> for prospective sublimation possibilities as to the given registry-worldview/dimension ‘social-functioning-and-accordance—as-of-

social-stake-contention-or-confliction imbuing existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising’). The difficulty of such a more comprehensive <sup>83</sup>reference-of-thought projection of psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~duced-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-ment-by}-postconverging-entailment can be appreciated in the sense that in-the-bigger-picture ‘all the life and rational of life that is/exists’ of the respective existential-<disontologising/re-ontologising—aporeticism> mental-states of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and <sup>80</sup>procrypticism—or-disjointedness-as-of-<sup>83</sup>reference-of-thought as of their respectively attained/achieved human aestheticisation—and-aestheticisation-towards-ontology-<elicited-idiomatisation> (as to social-setups imbued ‘supposed reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> underlied by language, culture, social institutions, technical knowhow, etc., and so as to human Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development-as-to-social-function-development and living-development-as-to-personality-development psychologismic-epistemic-acutisation—difficulty<for-residualising-<sup>{decompulsing}</sup>delinearity~for-cogency>—magnitudes<sup>{of-experientiality/experiment}</sup>’), ‘can hardly fathom of the prospective superseding translation/metaphorising of the same epistemicity scope’ (arising from superseding human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘duced-unlimitedness/existence-sublimating-nascence’<sup>233</sup> as to the prospective ‘exercise of epistemic—projective-equalisation of human station of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> as to prospective <sup>61</sup>nonpresencing-

<perspective—ontological-normalcy/postconvergence> epistemic—projective-equalisation’) as  
 so-supersedingly-translating/metaphorising respectively as of prospectively explicated base-  
 institutionalisation, <sup>103</sup>universalisation, positivism/rational-empiricism and <sup>18</sup>deprocrypticism—  
 or—preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought. This insight critically explains  
 why ‘we don’t truly grasp the meaning and organic-knowledge of the Socrates, Platos, Galileos,  
 Descartes, Newtons, Diderots, Nietzsches, etc. of the world on the basis of projected mere-  
 formulaicity/ritualisation-<as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 {epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination’> of reproducibility—mathesis/motif/throwness-disposition,—as-  
 reproducibility-of-aestheticisation’ (underlying their implicated re-ontologising prospective  
 Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-  
 development-as-infrastructure-of- meaningfulness-and-teleology ) but rather their true  
 meaning and organic-knowledge as metaphoricity<sup>57</sup> are inscribed in their originariness-  
 parrhesia,—as-spontaneity-of-aestheticisation projected prospective human ‘relative-  
 ontological-incompleteness<sup>88</sup>/relative-ontological-completeness<sup>87</sup>’  
 <sublimating~referencing/registering/decisioning,—as-self-becoming/self-  
 conflatedness<sup>1</sup> /formative—supererogating-<projective/reprojective—aestheticising-re-motif-  
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-  
 normalcy/postconvergence> } as to human-and-social—expectations/anticipations—  
 metaphoricity<sup>57</sup>—as-preconverging/postconverging—rede-  
 mentating/restructuring/reparadigming—psychologism’<sup>89</sup> aestheticisation—and-aestheticisation-  
 towards-ontology-<elicited—idiomatisation> (with regards to social-setups imbued ‘supposed  
 reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation  
 of<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> underlied by language, culture, social institutions, technical

knowhow, etc., and so as to human Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development-as-to-social-function-development and living-development-as-to-personality-development ~~psychologismic-epistemic-acutisation—difficulty-<for-residualising-<sup>{decompulsing}</sup>delinearity-for-cogency>—magnitudes<sup>{of-experientiality/experiment}</sup>’); and so with respect to their implicated prospective ‘psychologismic~apriorising/axiomatising/referencing-~~{of-‘prospectively-implicated-attendant-ontological-contiguity’~educed-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’}~~—conflatedness<sup>13</sup>-in-~~{preconverging-ment-by}~~—postconverging-entailment implications as of the-very-same fundamental dimensionality-of-sublimating<sup>25</sup>-~~{<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness<sup>3</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation}~~’ in ‘implicated-attendant-ontological-contiguity<sup>67</sup>’~educed-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup> induced ‘epistemic-growth/disquiet/discomfort-~~{induced-sublimation,-as-from-existence’s—effusing/ecstatic-inlining-as-<sup>4</sup>historiality-<sup>4</sup>{science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-<sup>4</sup>historicity-tracing-<sup>4</sup>{science-ideology/fashionability/distraction}}~~’ as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness<sup>37</sup>-by-reification/contemplative-distension<sup>27</sup>. That said, the reality as to human limited-mentation-capacity—~~as-subjecting-‘educed-unlimitedness/existence-sublimating-naseence’ to-limitedness/human-subpotency~~ is that a registry-worldview/dimension conception of ‘all the life and rational of life that is/exists’ is ever always sub-par to the requisite human intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’—as-conflatedness<sup>13</sup>-or-ontological-reprojecting~~

potential for the prospective ‘exercise of epistemic—projective-equalisation of human station of  
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> as to prospective <sup>61</sup>nonpresencing-  
<perspective—ontological-normalcy/postconvergence> epistemic—projective-equalisation’  
(explaining why such a possibility can only arise as to intemporal-prioritisation-of-<sup>83</sup>reference-  
of-thought’—as-conflatedness<sup>13</sup>-or-ontological-reprojecting eliciting/prompting/stimulating  
angling-of-imaginary implied ‘multicenturies-long human crossgenerational **Being-**  
**development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-**  
**infrastructure-of—** meaningfulness-and-teleology **psychologismic-epistemic-acutisation—**  
**difficulty** <for, residualising <sup>{decompulsing}</sup> **delinearity-for-cogency**>—————magnitude<sup>{of-</sup>  
experientiality/experiment} of prospective transcendence-and-sublimity/sublimation/**supererogatory-de-**  
**mentativity**’ and not the epochal in-effect **absolution-<as-to-**  
**apriorising/axiomatising/referencing-** {of-‘**prospectively-implicated-attendant-ontological-**  
**contiguity**’ ~educated-  
**existentialising/contextualising/textualising** ‘intelligibility/epistemicity/reflexivity—contiguity-  
<imbued-notional~cogency>’ }—constitutedness **-in-preconverging-entailment**> conception  
of psychical-nascency implied ‘human lifespan extricatority punctuality/immediacy of depth-of-  
thought’ as practically reflected in the ‘existentialising—frame-of-entailment-of-motif-and-  
**apriorising/axiomatising/referencing** of supposed friendship/family/social/professional values  
that-fail/if-failing the possibility for the-very-same fundamental dimensionality-of-  
sublimating<sup>25</sup> -(<**amplituding/formative**>**supererogatory-de-mentativeness/epistemic-growth-**  
**or-conflatedness** /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
**drivenness-equalisation**)’); and as so-reflected with successive registry-worldview/dimension  
conception of ‘all the life and rational of life that is/exists’ as to their given <sup>79</sup>presencing—  
absolutising-identitive-constitutedness<sup>14</sup> imbued  
‘<**amplituding/formative**>**disposedness/psychologismic-construct-<as-to-orientation/value-**

construct/valuation-and-derived-parameterising) and <amplituding/formative>entailment-<as-  
 to-totalising-contiguous/coherent-factuality-of-variability> of 'punctual  
 <amplituding/formative-epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> rather measuring-up  
 success/accomplishment/aspiration in shallow-supererogation<sup>96</sup> of manifest in-effect absolutio-  
 <as-to-apriorising/axiomatising/referencing- {of- 'prospectively-implicated-attendant-  
 ontological-contiguity ' ~educed-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—constitutedness 'in-preconverging-entailment> as to the  
 given registry-worldview/dimension <preconverging~'motif-and-  
 apriorising/axiomatising/referencing'-entailing>-existentialising—enframing/imprintedness-  
 <as-to- historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition>' (which is  
 prospectively in relative-ontological-incompleteness<sup>88</sup>—presublimation-construct-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> desublimating~existentialising—decisionality-<as-to-  
 disontologising/re-ontologising—aporeticism>, and so as from blatant brutish  
 conquest/subjugation conception associated with 'measuring-up  
 success/accomplishment/aspiration in its warring/bellicosity shallow-supererogation<sup>96</sup> of  
 manifest in-effect absolutio-<as-to-apriorising/axiomatising/referencing- {of- 'prospectively-  
 implicated-attendant-ontological-contiguity ' ~educed-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—constitutedness 'in-preconverging-entailment>', dominion  
 protection conception associated with 'measuring-up success/accomplishment/aspiration in its  
 paramountcy shallow-supererogation<sup>96</sup> of manifest in-effect absolutio-<as-to-  
 apriorising/axiomatising/referencing- {of- 'prospectively-implicated-attendant-ontological-  
 contiguity ' ~educed-

~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogeny>’ }—constitutedness<sup>14</sup> -in-preconverging-entailment>’, to the  
 very natural-order-of-things conception associated with ‘measuring-up  
 success/accomplishment/aspiration in its patricianism/aristocratism shallow-supererogation<sup>96</sup> of  
 manifest in-effect absolutio-~~as-to-apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educed-~~  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogeny>’ }—constitutedness<sup>14</sup> -in-preconverging-entailment>’ and to our  
 subtle modern-day institutionally-distorted/disjointed conception associated with ‘measuring-up  
 success/accomplishment/aspiration in its presencing—institutional-and-economic shallow-  
 supererogation<sup>96</sup> of manifest in-effect absolutio-~~as-to-apriorising/axiomatising/referencing-  
 {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~educed-~~  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogeny>’ }—constitutedness<sup>14</sup> -in-preconverging-entailment>’). What is  
 of central pragmatic contemplative relevance here is that ‘human aestheticisation—and-  
 aestheticisation-towards-ontology-<elicited-idiomatisation> is more readily skewed/facilitated  
 with respect to punctual/immediacy/constituted/compulsions-encumbered purposefulness  
 underlying human ~~institutional-development-as-to-social-function-development and living-  
 development-as-to-personality-development~~ psychologismic-epistemic-acutisation—  
 difficulty <for, residualising-<sup>{decompulsing}</sup> delinearity~for-cogeny>—————magnitudes<sup>{of-  
 experientiality/experiment}</sup>’ given human limited-mentation-capacity—as-subjecting-‘educed-  
 unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency (as to the  
 given registry-worldview/dimension institutionalisation-threshold in <sup>79</sup>presencing—  
 absolutising-identitive-constitutedness<sup>14</sup> arising as of their less challenging level of  
 ‘~~psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-~~~~

~~implicated\_attendant~~ ontological-contiguity <sup>7</sup> ~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in {preconverging-ment-by}-  
 postconverging-entailment implications but notionally as of the-very-same fundamental  
 dimensionality-of-sublimating<sup>25</sup> -{<amplituding/formative>supererogatory~de-  
 mentativeness/epistemic-growth-or-conflatedness /transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)’ in  
 ‘~~implicated\_attendant~~ ontological-contiguity<sup>67</sup>’ ~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> induced ‘epistemic-growth/disquiet/discomfort-~~induced-~~  
 sublimation,-as-from-existence’s—effusing/ecstatic-inlining-as-<sup>4</sup> historicity-  
 {science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-<sup>4</sup> historicity-  
 tracing- {science-ideology/fashionability/distracti} } as to construction-of-the-Self in  
 dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-  
 reification/contemplative-distension<sup>27</sup> required for re-ontologising prospective **Being-**  
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-  
 infrastructure-of- meaningfulness-and-teleology ) but that such facileness of human  
 aestheticisation-and-aestheticisation-towards-ontology-<elicited-idiomatization> associated  
 with with human institutional-development-as-to-social-function-development and living-  
 development-as-to-personality-development psychologismic epistemic acutisation—  
 difficulty <for, residualising-<sup>{decompulsing}</sup> delinearity~for cogency>—————magnitudes<sup>{of-</sup>  
 experientiality/experiment} (which rather relies-on/is-propped-by/is-supported-by the priorly induced  
 profound-supererogation<sup>96</sup> for **Being-development/ontological-framework-expansion-as-to-**  
 depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology  
 ‘exercise of epistemic—projective-equalisation of human station of<sup>79</sup> presencing—absolutising-

identitive-constitutedness<sup>14</sup> as to prospective <sup>61</sup>nonpresencing-<perspective-ontological-  
 normalcy/postconvergence> epistemic—projective-equalisation imbued  
 psychologismic~apriorising/axiomatising/referencing- {of- ~~prospectively-~~  
~~implicated\_attendant-ontological-contiguity~~ '~duced-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—conflatedness<sup>13</sup> in {preconverging ment by}-  
 postconverging-entailment implications') doesn't dispense the human from prospectively  
 contemplating about its more profound-supererogation<sup>96</sup> potential of notional~self-distantiation-  
 <imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> as to re-ontologising  
 prospective ~~Being-development/ontological-framework-expansion-as-to-depth-of-  
 ontologising-development-as-infrastructure-of- meaningfulness-and-teleology~~ anchoring  
 (and particularly as the modern-day 'living and institutional all-englobing  
 sales/merchandising/materiality logic/rationale/mentality' threatens to invade/subvert all other  
 human conception of value and worth especially as to the implications for re-ontologising  
 prospective ~~Being-development/ontological-framework-expansion-as-to-depth-of-  
 ontologising-development-as-infrastructure-of- meaningfulness-and-teleology~~  
 notwithstanding its requisite notional~asceticism<sup>4</sup> imbued difficulty/challenge given our more  
 complex and global modern-day ~~'social-functioning-and-accordance—as-of-social-stake-  
 contention-or-confliction~~ imbuing ~~existentialising-frame-of-entailment-of-motif-and-  
 apriorising/axiomatising/referencing~~ of ~~disontologising/ontologising-and-re-ontologising'~~  
 poorly cognisant of its prospective disontologising and even when apparently so-cognisant is  
 susceptible to 'superficial mere-formulaic—  
 conformity/trending/voguing/fashionability/resonance relation to <sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup>' that at best projects of charade in lieu of the full veridical prospective ontologising-  
 and-re-ontologising possibilities). The veracity of human <sup>15</sup>de-mentation-

~~<supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>~~ with regards to the underlying rescheduling of the human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> (implied psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-conflatedness<sup>13</sup>/formative—supererogating—~~<projective/reprojective—~~aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence>) speaks to the fact that the human/human-mind/human-subpotency ‘is inevitably aporetically bound-to/fated-to/unescapable-from its ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to its existentially-~~<disontologising/re-ontologising—aporeticism>~~ manifest disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging-de-mentating/structuring/paradigming \_\_or\_\_ desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging—de-mentating/structuring/paradigming ’ (whether of direct-capacity or deferential-capacity as to the possibility for sound/virtuous/veracity-of human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. or human vices-and-impediments<sup>105</sup>) ‘with no room for any human neutral mental-state conception of human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ as to the reality of the postconverging—~~aporeticism-overcoming/unovercoming~~ implications of human ~~<amplituding/formative—epistemicity>~~-totalising~thrownness-in-existence<sup>35</sup>. Thus the epistemic veracity of human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. implies that the human as to its existentially-~~<disontologising/re-ontologising—aporeticism>~~ manifest human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. can only ever be (consciously or unconsciously) of ontological-good-faith/authenticity<sup>59</sup>~postconverging-de-

mentating/structuring/paradigming<sup>70</sup>

imbued

~~psychologismic~apriorising/axiomatising/referencing- {of- prospectively-~~

~~implicated\_attendant-ontological-contiguity '~educed-~~

~~existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-~~

~~<imbued-notional~cogency>' }—conflatedness<sup>13</sup>-in- {preconverging-ment- by}-~~

~~postconverging-entailment or ontological-bad-faith/inauthenticity<sup>64</sup>~preconverging-de-~~

mentating/structuring/paradigming<sup>65</sup>

imbued

~~psychologismic~apriorising/axiomatising/referencing- {of- prospectively-~~

~~implicated\_attendant-ontological-contiguity '~educed-~~

~~existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-~~

~~<imbued-notional~cogency>' }—constitutedness<sup>14</sup>-in- preconverging-entailment; with~~

regards to 'human ontological-performance<sup>72</sup>-<including-virtue-as-

ontology>/morality/ethics/justice/etc. in the 'implicated\_attendant-ontological-

contiguity<sup>67</sup>~educed-

~~existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-~~

~~<imbued-notional~cogency>' <sup>40</sup> of existentially-instantiated human~~

~~aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>'~~

~~as so-underlined with human self-reflexive~instigative-eventuating-(as-to-teleological-~~

~~instigative/incipient~willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-~~

~~human-intelligibility,-preceding-existence's-eventuating-sublimating-validation/desublimating-~~

~~invalidation) for its veracity/inveracity of ontological-performance<sup>72</sup>-<including-virtue-as-~~

ontology>. This point is ontologically critical in the sense that, as so-manifested as to when

prospective relative-ontological-completeness<sup>87</sup> avails, the-human/humankind cannot covertly

or overtly claim to avoid its prospective human postconverging~aporeticism~

overcoming/unovercoming and then pretend not to be prospectively in 'ontological-bad-

faith/inauthenticity<sup>64</sup>~preconverging~de-mentating/structuring/paradigming<sup>65</sup> imbued  
 psychologismic~apriorising/axiomatising/referencing- {of- 'prospectively-  
 implicated\_attendant-ontological-contiguity ' ~educed-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—constitutedness<sup>14</sup>-in-preconverging-entailment'; so-  
 underlying and pointing to the fundamental drivenness of ontology/science as to dimensionality-  
 of-sublimating<sup>25</sup>-<amplituding/formative>supererogatory~de-mentativeness/epistemic-  
 growth-or-conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-  
 residuality/spirit-drivenness-equalisation) and so rendering the aspiration for prospective human  
 profound-supererogation<sup>96</sup> the most central element of ontology/science (beyond mere-  
 formulaicity/ritualisation-<as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 'epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination') which is rather so-invented/formed/created from prior human  
 profound-supererogation<sup>96</sup> and ever always in want for prospective human profound-  
 supererogation<sup>96</sup>). Saliently thus the articulation of knowledge as to its more and more human  
 profound-supererogation<sup>96</sup> exigency of the 'exercise of the epistemic—projective-equalisation  
 of human station of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> as to prospective  
<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic—projective-  
 equalisation' (as from living-development-as-to-personality-development to institutional-  
 development-as-to-social-function-development to Being-development/ontological-  
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-  
 meaningfulness-and-teleology ) is much more than just 'passive transference of mere-  
 formulaicity/ritualisation-<as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-

‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination’> as to secondnatured reproducibility—mathesis/motif/throwness-  
 disposition,—as—reproducibility-of-aestheticisation’ but more critically and potentially speaks to  
 the ‘requisite protracted-social—as-to-individual-by-institutional-by-social notional~self-  
 distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> appraisal  
 for veridical organic-knowledge’; such that in reality knowledge as to organic-knowledge can  
 only be truly construed as to ‘its human profound-supererogation<sup>96</sup> imbuing  
 ownership/staking/purchase’ associated veridically with implicated-and-explicated  
 ‘implicated\_attendant—ontological-contiguity<sup>67</sup>~educated—  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’<sup>40</sup> induced ‘epistemic-growth/disquiet/discomfort-<induced-  
 sublimation,-as-from-existence’s—effusing/ecstatic—inlining-as-<sup>4</sup>historiality-  
 {science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-<sup>4</sup>historicity-  
 tracing-{science-ideology/fashionability/distraction}} as to construction-of-the-Self in  
 dispensing-with-immediacy-for-relative-ontological-completeness<sup>37</sup>-by-  
 reification/contemplative-distension<sup>27</sup>. Effectively, organic-knowledge as to veridical  
 ‘conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-  
 knowledge-developing}-and-empowering> imbued theoretical/conceptual/operant  
 implications’ is rather of a more and more human profound-supererogation<sup>96</sup> exigency of the  
 ‘exercise of the epistemic—projective-equalisation of human station of <sup>79</sup>presencing—  
 absolutising-identitive-constitutedness<sup>14</sup> as to prospective <sup>61</sup>nonpresencing-<perspective-  
 ontological-normalcy/postconvergence> epistemic—projective-equalisation’ implications (as  
 from living-development—as-to-personality-development to institutional-development—as-to-  
 social-function-development to Being-development/ontological-framework-expansion—as-to-  
 depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology ).

This further underlines the fact that the <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection veracity of human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. (as to the ‘full incipient supererogating breadth of human intelligibility transmutation’ involving ‘<supererogatory~human-subpotency>-effecting imbued epistemic-totalising<sup>33</sup> preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,-as-spontaneity-of-aestheticisation’ before the incipience of metaphoricity<sup>57</sup> and then <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as to existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing), rather lies with ~~postconverging~~-nonextricatory-existential-preempting-of-existential-unthought ‘human intemporal-individuation threading/relaying succession of sublimating gesturings’ of ‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’-as-conflatedness<sup>13</sup>-or-ontological-reprojecting as to human direct-capacity/deferential-capacity for dimensionality-of-sublimating<sup>25</sup> | <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation); and so in prospectively induced transversality-<for-sublimating-existential-eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’-as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> with respect to any social-setup given ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising’. This point is critical because the ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising’ as to

its second-natured reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation is operantly of an underlying positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> relation to the institutionalisation-threshold of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> and is not necessarily beholdening to prospective human profound-supererogation<sup>96</sup> but rather in-many-ways secondnatured mere-formulaicity/ritualisation-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination’> (notwithstanding that existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation<sup>96</sup> -<as-to-perspective—ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> can only enable prospective human profound-supererogation<sup>96</sup> sublimation potential as to a <sup>61</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence> epistemic-projection beyond such mere-formulaicity/ritualisation-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination’> in prospective human shallow-supererogation<sup>96</sup>). In this regards, the ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising—frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising’ doesn’t carry/contain ‘any inherent-and-collective social approbative/sanctioning secondnatured reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation institutionalisation-threshold’ that effectively drive prospective human profound-supererogation<sup>96</sup>. The ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising—frame-of-entailment-of-motif-and-

~~apriorising/axiomatising/referencing~~ of ~~disontologising/ontologising-and-re-ontologising~~' is rather the secondnatured outcrop of prior human profound-supererogation<sup>96</sup> as to the latter prompting of 'constraining existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation<sup>96</sup> imbuing human ontological-commitment<sup>66</sup>-<implied—self-assuredness-of-ontological-good-faith/authenticity<sup>99</sup>~postconverging—de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality>' and '<sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup>> as available-to/elicitable-to-<as-to-human-consciousness/collective-consciousness—distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising—decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic—epistemic-acutisation—residualising,-{decompulsing+}delinearity~for-cogency>> the social-functioning-and-accordance—as-of—social-stake-contention-or-confliction conception of any given registry-worldview/dimension <preconverging~‘motif-and-apriorising/axiomatising/referencing’—entailing>-existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>’); and so in such prospective human profound-supererogation<sup>96</sup> manifestation (as to ~~postconverging~~-nonextricatory-existential-preempting-of-existential-unthought 'human intemporal-individuation threading/relaying succession of sublimating gesturings' of 'intemporal-prioritisation-of-<sup>83</sup>reference-of-thought'—as-conflatedness<sup>13</sup>-or-ontological-reprojecting as to human direct-capacity/deferential-capacity for dimensionality-of-sublimating<sup>25</sup>-<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) prospectively induced transversality-<for-sublimating—existential-eventuating/denouement,—from—'thinking-at-first/pure-predisposition-preemptive-of-prospective-

~~disontologising/subontologising~~<sup>2</sup>—as-of-prospectively-disambiguated—affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’<sup>101</sup>). In this respect, the coherence of the sublimating limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘~~educed-unlimitedness/existence-sublimating-nascence~~<sup>2,53</sup>’ underlying human history (as to ~~Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology~~, institutional-development—as-to-social-function-development and living-development—as-to-personality-development ~~psychologismic-epistemic-acutisation—difficulty~~ <for, residualising-~~{decompulsing}delinearity—for-cogency~~>—magnitudes<sup>{of-experientiality/experiment}</sup>) is more readily underscored with the ‘<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> anarchistic-growth/anarchisation—for-re-ontologisation-~~(as-to-conscious/unconscious epistemically-sound induced ‘demoronisation-<sublimating-nascence, nonextricatory-sublimating-upstreaming/‘amontée’> postconverging/dialectical-thinking<sup>71</sup> conception of residual\_re-originary\_anarchistic incipency of human social-functioning-and-accordance—as-of-social-stake-contention-or-confliction~~<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>)’ reflected sparingly/thinly with the Socrates, Copernicuses, Galileos, Descartes, Kants, Newtons, Leibniz, Rousseaux, Diderots, Pasteurs, Lavoisiers, Teslas, Einsteins, etc. of the world intellectual-and-moral profound-supererogation<sup>96</sup> so-underlined as to their respectively elicited ~~re-originary—as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking<sup>21</sup>-‘projective-insights’/‘epistemic-projection-in-conflatedness<sup>13</sup>-of-notional~<sup>18</sup>deprocrypticism-prospective-sublimation)~~<sup>90</sup> transversality-<for-sublimating-existential-eventuating/denouement, from-‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising<sup>2</sup>—as-of-prospectively-disambiguated—affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup>; as to the fact that it is only the ‘protensive-consciousness implied as of such dimensionality-of-

sublimating<sup>25</sup> -(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-  
 or-conflatedness<sup>3</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation) conception of human history' that can reflect human sublimating  
<sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-  
 ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>  
 (whereas the shallow-supererogation<sup>96</sup> of all <sup>79</sup>presencing—absolutising-identitive-  
 constitutedness<sup>14</sup> social-vestedness/normativity-<discretely-implicit-functionalism> conception  
 of human history are rather exercises in their notional~totalisingly-ing—discretion/whim-of-  
 thought elicited desublimating <sup>47</sup>historicity-tracing—in-presencing—hyperrealisation/hyperreal-  
 transposition as to their given underlying metaphysics-of-presence-(implicated-  
 'nondescript/ignorable-void<sup>60</sup>'-as-to-<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> )  
 epistemic apriorising/axiomatising/referencing-{of-'prospectively-implicated-attendant-  
 ontological-contiguity '~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogeny>' }—constitutedness<sup>14</sup> in-preconverging-entailment).  
 Insightfully (as to Being-development/ontological-framework-expansion-as-to-depth-of-  
 ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-  
 development-as-to-social-function-development and living-development-as-to-personality-  
 development psychologismic-epistemic-acutisation—difficulty<for-residualising-  
 {decompulsing}delinearity-for-cogeny>—magnitudes<sup>{of-experientiality/experiment}</sup>), the very notion of  
 human limited-mentation-capacity—as-subjecting-'educated-unlimitedness/existence-  
 sublimating-naseence'<sup>2</sup> to limitedness/human-subpotency implies that in-effect human  
 intelligibility (as it is underlied-and-developed in the sublimating—postconverged 'substantive  
 abstract-tissue-of-social-emanance †epistemic-  
 totalising<sup>33</sup>) hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, -

~~{decompulsing}~~ delinearity~for-cogency—cumulated/recomposed as to cumulating/recomposing  
of                    ‘prospectively implicated attendant ontological-contiguity<sup>67</sup>’~duced—  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity—  
<imbued—notional~cogency>’<sup>40</sup> with human limited-mentation-capacity-deepening—as-  
subjecting limitedness/human subpotency to ‘duced unlimitedness/existence sublimating—  
nascence<sup>53</sup>) is as of prospective ‘<sup>61</sup>nonpresencing-<perspective—ontological-  
normalcy/postconvergence>                    manifest                    re-originary—as-unenframed/re-  
ontologising/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-  
thinking<sup>21</sup>-‘projective-insights’/‘epistemic-projection-in-conflatedness<sup>13</sup>’-of-  
notional~<sup>18</sup>deprocrypticism-prospective-sublimation)<sup>90</sup>                    transversality-<for-sublimating—  
existential-eventuating/denouement, from ‘thinking-at-first/pure predisposition preemptive of  
prospective-disontologising/subontologising’—as-of-prospectively-disambiguated—affirmed—  
and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> (as so-immersed  
notionally in a continuous ‘implicated attendant ontological-contiguity<sup>67</sup>’~duced—  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity—  
<imbued—notional~cogency>’<sup>40</sup>                    of                    psychoanalytic-unshackling/memetic-  
reordering/institutional-recomposing                    self-becoming/self-conflatedness<sup>13</sup>/formative—  
supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-  
axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence>’); and so-  
reflected                    in                    prospective                    ‘<sup>61</sup>nonpresencing-<perspective—ontological-  
normalcy/postconvergence>                    manifest                    re-originary—as-unenframed/re-  
ontologising/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-  
thinking<sup>21</sup>-‘projective-insights’/‘epistemic-projection-in-conflatedness<sup>13</sup>’-of-  
notional~<sup>18</sup>deprocrypticism-prospective-sublimation)<sup>90</sup>                    transversality-<for-sublimating—  
existential-eventuating/denouement, from ‘thinking-at-first/pure predisposition preemptive of

prospective-disontologising/subontologising'—as-of-prospectively-disambiguated-affirmed-  
 and-unaffirmed-'motif-and-apriorising/axiomatising/referencing'<sup>101</sup> (as so-immersed  
 notionally in a continuous 'implicated-attendant-ontological-contiguity'<sup>67</sup>~duced-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>'<sup>40</sup> of psychoanalytic-unshackling/memetic-  
 reordering/institutional-recomposuring self-becoming/self-conflatedness<sup>13</sup>/formative-  
 supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-  
 axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence>)' induced  
 prospective human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity in  
 voiding/annulling the successive prior registry-worldview's/dimension's supposedly 'inherent-  
 and-collective social approbative/sanctioning secondnatured reproducibility—  
 mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation  
 institutionalisation-threshold' which rather speaks of their successively given 'social-  
 functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing  
 existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of  
 disontologising/ontologising-and-re-ontologising' uninstitutionalised-threshold<sup>102</sup>. In order  
 words, it is self-deceptive to contend that any given registry-worldview/dimension has an  
 internal/inherent <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> prior\_knowledge-  
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prior-psychologismic~apriorising/axiomatising/referencing- {of-'prior-implicated-attendant-  
 ontological-contiguity ' ~duced-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—constitutedness 'in-preconverging-entailment> (as to  
 mere-formulaicity/ritualisation-<as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-

‘epistemic-totalising } re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination’> of secondnatured reproducibility—mathesis/motif/throwness-  
 disposition,—as—reproducibility-of-aestheticisation) accounting-for-and-enabling its prospective  
 human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as to the reality  
 of the <cumulating/recomposuring~attendant—ontological-contiguity >-successive registry-  
 worldviews/dimensions as herein elucidated. The implication here is that prospective human  
 transcendence-and-sublimity/sublimation/supererogatory~de-mentativity (especially as to re-  
 ontologising prospective Being-development/ontological-framework-expansion—as-to-depth-  
 of-ontologising-development-as-infrastructure-of— meaningfulness-and-teleology more  
 human profound-supererogation<sup>96</sup> exigency of the ‘exercise of the epistemic—projective-  
 equalisation of human station of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> as to  
 prospective <sup>61</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence>  
 epistemic—projective-equalisation’) ‘is not and has never been a coherent continuum between  
 any prior registry-worldview/dimension knowledge-reification~gesturing-and-accounting—of-  
 epistemic—phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant—ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’ }—conflatedness <sup>3</sup>-in- {preconverging-ment-by}-  
 postconverging-entailment> and its prospective registry-worldview/dimension knowledge-  
 reification~gesturing-and-accounting—of-epistemic—phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant—ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’ }—conflatedness <sup>3</sup>-in- {preconverging-ment-by}-

~~postconverging-entailment~~>’ (as so-manifested by ancient-sophists ‘non-universalising disontologising’ in the face of the Socratic-philosophers ‘<sup>103</sup>universalising-idealisation ontologising/re-ontologising’ or medieval-scholasticism ‘non-positivising disontologising’ in the face of budding-positivists ‘positivism/rational-empiricism ontologising/re-ontologising’ or as herein contended modern-day ‘manifestation of disparateness-of-conceptualisation-  
~~<unforegrounding-ment,-failing-prospectively-to-reflect-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>61</sup>>~~’> disontologising’ in the face of postmodern thought ‘nondisjointing totalising-entailing ontologising/re-ontologising as to <sup>48</sup>human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-~~<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>~~’); and so because the reality of a registry-worldview/dimension (with regards to its given re-ontologising prospective ~~Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—~~ ~~meaningfulness-and-teleology~~ more human profound-supererogation<sup>96</sup> exigency of the ‘exercise of the epistemic—projective-equalisation of human station of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> as to prospective <sup>61</sup>nonpresencing-~~<perspective—ontological-normalcy/postconvergence>~~ epistemic—projective-equalisation’ and the fact that a registry-worldview/dimension is rather a secondnatured reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation operantly of an underlying positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> relation with the institutionalisation-threshold of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> mostly as to mere-formulaicity/ritualisation-~~<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-‘epistemic-totalising~~ ~~re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination’>~~ in prospective ~~<preconverging~‘motif-and-apriorising/axiomatising/referencing’—entailing>~~-existentialising—enframing/imprintedness-

(as-to-<sup>4</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)) means that in-many-ways prospective human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is preconverging/postconverging—de-mentatively/structurally/paradigmatically beyond-the-contemplation of any given registry-worldview/dimension (as of its human psychologismic~apriorising/axiomatising/referencing-  
 {of-<sup>6</sup> prospectively implicated attendant ontological-contiguity }~duced—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’ }—constitutedness<sup>14</sup>-in-preconverging-entailment implications as to ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ of the self-presence/self-constitutedness<sup>14</sup>-<in-perspective—epistemic-abnormalcy/preconvergence<sup>31</sup>> of  
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> of relatively unsophisticated/narrow-minded/parochial/of-short-attention-span/susceptible-to-disontologising-gimmickiness-and-numbing. Such that it is veridically the exposure (to ‘constraining existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation<sup>96</sup> imbuing human ontological-commitment<sup>66</sup>-<implied—self-assuredness-of-ontological-good-faith/authenticity<sup>99</sup>~postconverging—de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality>’ and ‘<sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative—epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup> } as available-to/elicitable-to-<as-to-human-consciousness/collective-consciousness—distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising—decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic—epistemic-acutisation—residualising,-{decompulsing}delinearity~for-cogency>’} the social-functioning-and-accordance—as-of-social-stake-contention-or-confliction conception of any given registry-worldview/dimension <preconverging~‘motif-and-apriorising/axiomatising/referencing’—entailing>-existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-

presencing–hyperrealisation/hyperreal-transposition’) of the human ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising–frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising’ uninstitutionalised-threshold<sup>102</sup> that (as of prospective ‘<sup>61</sup>nonpresencing-<perspective–ontological-normalcy/postconvergence> manifest re-originary—as-unframed/re-ontologising/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking<sup>21</sup>-‘projective-insights’/‘epistemic-projection-in-conflatedness<sup>13</sup>’-of-notional~<sup>18</sup>deprocrypticism-prospective-sublimation)<sup>90</sup> transversality-<for-sublimating-existential-eventuating/denouement,—from-‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated–affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> (as so-immersed notionally in a continuous ‘implicated-attendant-ontological-contiguity<sup>67</sup>’~duced-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional~cogency>’<sup>40</sup> of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-conflatedness<sup>13</sup>/formative–supererogating-<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>) induces prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity. The bigger point here, is to draw-out-the-dividing-line/make-the-distinguo between ‘notional~philosophy-<as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness<sup>87</sup>,-beyond-a-convenient-division-of-labour-conception-of-knowledge> as to its human sublimating<sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> assignment’ and ‘pedantising/muddling/formulaic-hollowing-out—in-

subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-  
as-to-entailing-⟨amplituding/formative-epistemicity⟩totalising~in-relative-ontological-  
completeness<sup>87</sup>⟩ as to its human desublimating <sup>47</sup>historicity-tracing—in-presencing—  
hyperrealisation/hyperreal-transposition’; as so-reflecting the fact that  
thinking/thought/notional~philosophy-⟨as-to-the-veridical-conception-of-philosophy-as-  
englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-  
completeness<sup>87</sup>,-beyond-a-convenient-division-of-labour-conception-of-knowledge⟩  
veridically commences only after a developed sense of ‘<sup>61</sup>nonpresencing-⟨perspective-  
ontological-normalcy/postconvergence⟩ manifest re-originary-as-unenframed/re-  
ontologising/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-  
thinking<sup>21</sup>-‘projective-insights’/‘epistemic-projection-in-conflatedness<sup>13</sup>’-of-  
notional~<sup>18</sup>deprocrypticism-prospective-sublimation)⟩<sup>90</sup> transversality-⟨for-sublimating-  
existential-eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-preemptive-of-  
prospective-disontologising/subontologising’-as-of-prospectively-disambiguated-affirmed-  
and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’⟩<sup>101</sup> (as so-immersed  
notionally in a continuous ‘implicated\_attendant-ontological-contiguity<sup>67</sup>~duced-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
⟨imbued-notional~cogency⟩<sup>240</sup> of psychoanalytic-unshackling/memetic-  
reordering/institutional-recomposuring self-becoming/self-conflatedness<sup>13</sup>/formative-  
supererogating-⟨projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-  
axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence⟩), and as  
underlied by dimensionality-of-sublimating<sup>25</sup>-⟨⟨amplituding/formative⟩supererogatory-de-  
mentativeness/epistemic-growth-or-conflatedness<sup>13</sup>/transvaluative-  
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) imbued  
profound-supererogation<sup>96</sup> as to postconverging-nonextricatory-existential-preempting-of-

existential-unthought ‘human intemporal-individuation threading/relaying succession of  
 sublimating gesturings’ as of ‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’-as-  
 conflatedness<sup>13</sup>-or-ontological-reprojecting, and so-implicit with regards to the ‘ontological-  
 good-faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigm<sup>70</sup> imbued  
 psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-ment-by}-  
 postconverging-entailment of the sublimating~existentialising-decisionality-<as-to-  
 disontologising/re-ontologising—aporeticism> of implicated nascent-particular/incipient-and-  
 material/technical-sublimations-<blinded-to-their-relative-ontological-completeness<sup>87</sup>—  
 reference-of-thought-<sup>84</sup>devolving> or explicated social-and-institutional-frameworks-of—  
 referencing/registering/decisioning of human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ (as to Being-  
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-  
 infrastructure-of- meaningfulness-and-teleology , institutional-development-as-to-social-  
 function-development and living-development-as-to-personality-development psychologismic-  
 epistemic-acutisation—difficulty <for, residualising-<sup>{decompulsing}</sup>delinearity~for-cogency>  
 magnitudes<sup>{of-experientiality/experiment}</sup>). With the absence of such an implicated/explicated  
 conceptualisation of ‘<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>  
 manifest re-originary—as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-  
 {imbued-postconverging/dialectical-thinking<sup>1</sup>-‘projective-insights’/‘epistemic-projection-in-  
 conflatedness<sup>13</sup>’-of-notional~<sup>18</sup>deprocrypticism-prospective-sublimation)<sup>90</sup> transversality-<for-  
 sublimating-existential-eventuating/denouement,—from-‘thinking-at-first/pure-predisposition-  
 preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-  
 disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup>

(as so-immersed notionally in a continuous ‘~~implicated\_attendant~~-ontological-contiguity<sup>67</sup>?~educed-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup> of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-conflatedness<sup>13</sup>/formative-supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence>) the very hallmark of pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>8</sup> } reflected in the ‘ontological-bad-faith/inauthenticity<sup>64</sup>~preconverging-de-mentating/structuring/paradigming<sup>65</sup> imbued psychologismic~apriorising/axiomatising/referencing- {of- ‘prospectively-~~implicated\_attendant~~-ontological-contiguity ’~educed-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—constitutedness<sup>14</sup> in preconverging-entailment of desublimating~existentialising-decisionality-<as-to-disontologising/re-ontologising—aporeticism> as prospectively failing to reflect implicated nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness<sup>8</sup>—reference-of-thought-<sup>84</sup>devolving> or explicated social-and-institutional-frameworks-of—referencing/registering/decisioning of human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ (as to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development—as-to-social-function-development and living-development—as-to-personality-development psychologismic—epistemic-acutisation—difficulty <for, residualising—{decompulsing} delinearity~for-cogency>

magnitudes<sup>{of-experientiality/experiment}</sup>). Critically, even the claim made (as to <sup>79</sup>presencing—  
 absolutising-identitive-constitutedness<sup>14</sup> social-vestedness/normativity-<discretely-implicit-  
 functionalism>) for such psychologism~apriorising/axiomatising/referencing- {of-  
 ‘prospectively-implicated-attendant-ontological-contiguity’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup> in-preconverging-entailment is  
 veridically in-many-ways the manifestation of the failure (as to prospective distractive-  
 alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup>) to reflect the  
 more human supererogatory~wholesomeness/profound-supererogation<sup>96</sup> exigency of the  
 ‘exercise of the epistemic—projective-equalisation of human station of <sup>79</sup>presencing—  
 absolutising-identitive-constitutedness<sup>14</sup> as to prospective <sup>61</sup>nonpresencing-<perspective-  
 ontological-normalcy/postconvergence> epistemic—projective-equalisation’ associated with re-  
 ontologising prospective Being-development/ontological-framework-expansion-as-to-depth-  
 of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology . In the  
 sense that human intelligibility is rather notionally (as to protracted-social—as-to-individual-by-  
 institutional-by-social notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-  
 axiomatising/re-referencing>) veridically reflected as of  
 psychologism~apriorising/axiomatising/referencing- {of- ‘prospectively-  
 implicated-attendant-ontological-contiguity’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in- {preconverging-ment-by}-  
 postconverging-entailment (beyond-the-consciousness-awareness-teleology<sup>99</sup> <of-  
 preconverging-existential-extrication-as-of-existential-unthought> ) when it comes to human  
 institutional-development-as-to-social-function-development and living-development-as-to-  
 personality-development psychologism-epistemic-acutisation—difficulty <for-

residualising<sup>{decompulsing}</sup> delinearity~for-cogency> magnitudes<sup>{of-experientiality/experiment}</sup> enabled by  
 the prior Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-  
 development-as-infrastructure-of- meaningfulness-and-teleology as so-manifested in the  
<sup>{epistemic-totalising 11}</sup> re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination-(as to human profound-supererogation<sup>96</sup> for prospective  
 apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-  
 contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in-{preconverging-ment-by}-  
 postconverging-entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation-  
 <as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-  
 prospectively-losing-track-of-<sup>{epistemic-totalising 11}</sup> re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination’> of prior  
 apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-  
 contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup> -in-preconverging-entailment) (and so as  
 to dimensionality-of-sublimating<sup>25</sup> -(<amplituding/formative>supererogatory-de-  
 mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation))  
 underlying all human intelligibility that speaks to the more  
 supererogatory~wholesomeness/profound-supererogation<sup>96</sup> of human intelligibility. For  
 instance, such <sup>{epistemic-totalising 33}</sup> re-apriorising/re-axiomatising/re-referencing~residuality—in-  
 re-originariness/re-origination-(as to human profound-supererogation<sup>96</sup> for prospective  
 apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-

contiguity ' ~educated-

existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>' }—conflatedness<sup>13</sup> in {preconverging-ment-by}-

postconverging-entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation-

<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-

prospectively-losing-track-of- 'epistemic-totalising } re-apriorising/re-axiomatising/re-

referencing~residuality—in-re-originariness/re-origination'> of prior

apriorising/axiomatising/referencing- {of- 'prospectively-implicated\_attendant-ontological-

contiguity ' ~educated-

existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>' }—constitutedness<sup>14</sup> in-preconverging-entailment) is conflated

in the meaning of say the word seat circumstantially as to four-legged seat, three-legged seat,

backless seat, legless seat etc. or even just the recurrent use of a surface as a seat or as purposed

as a seat (even if it is technically less convenient for such a sitting purpose but for enhancing the

aesthetics of its environment say for instance aesthetically displayed concrete blocks acting both

as public seats and for public safety compared to another structure not purposed as a seat say for

instance a carpeted stairway), and so-implicits that all 'supposedly constituted' human words

and terms are rather so-conflatable residually as to the driving

supererogatory~wholesomeness/profound-supererogation<sup>96</sup> of human intelligibility reflected as

to psychologismic~apriorising/axiomatising/referencing- {of- 'prospectively-

implicated\_attendant-ontological-contiguity ' ~educated-

existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>' }—conflatedness<sup>13</sup> in {preconverging-ment-by}-

postconverging-entailment in epistemic-totalising<sup>33</sup>~resubjecting\_or\_totalising-

entailing~reconstrual<of-the-whole/purview-of-the-whole/oneness-of-ontology>. This

supererogation                      elucidation                      of                      human–textuality-<as-to-  
 existentialising/contextualising/textualising> herein is specific as it construes of epistemic-  
 totality<sup>37</sup> rather as of epistemic-totalising<sup>33</sup>~resubjecting\_or\_totalising-entailing~reconstrual-  
 <of the whole/purview of the whole/oneness of ontology> as so-reflecting a ‘connoting  
 supererogation-drivenness construal of the epistemic-totality<sup>37</sup> of human–textuality-<as-to-  
 existentialising/contextualising/textualising>                      in                      epistemic-  
 totalising<sup>33</sup>~resubjecting\_or\_totalising-entailing~reconstrual<of the whole/purview of the  
 whole/oneness of ontology>’ (and so over-and-overriding as ontologically-impertinent a  
 ‘punctual absolutising denoting/citation epistemic-totality<sup>37</sup> construal of human–textuality-<as-  
 to-existentialising/contextualising/textualising>’) with a ‘connoting supererogation-drivenness  
 construal                      of                      the                      epistemic-totality<sup>37</sup>                      of                      human–textuality-<as-to-  
 existentialising/contextualising/textualising>                      in                      epistemic-  
 totalising<sup>33</sup>~resubjecting\_or\_totalising-entailing~reconstrual<of the whole/purview of the  
 whole/oneness of ontology>’                      implying                      notionally                      that  
 supererogatory~wholesomeness/profound-supererogation<sup>96</sup> of human intelligibility supersedes a  
 ‘punctual absolutising denoting/citation epistemic-totality<sup>37</sup> construal of human–textuality-<as-  
 to-existentialising/contextualising/textualising>’ (as so-reflecting <sup>46</sup>historiality/ontological-  
 eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective–ontological-  
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) and as such a  
 ‘connoting supererogation-drivenness construal of the epistemic-totality<sup>37</sup> of human–textuality-  
 <as-to-existentialising/contextualising/textualising>                      in                      epistemic-  
 totalising<sup>33</sup>~resubjecting\_or\_totalising-entailing~reconstrual<of the whole/purview of the  
 whole/oneness of ontology>’ rather speaks to wholesome conflatedness<sup>13</sup> (manifested as  
 protracted-social—as-to-individual-by-institutional-by-social                      notional~self-distantiation-  
 <imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>)                      of                      human

aestheticisation-and-aestheticisation-towards-ontology-<elicited-idiomatisation>’ with regards  
to Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-  
development-as-infrastructure-of- meaningfulness-and-teleology , institutional-  
development-as-to-social-function-development and living-development-as-to-personality-  
development ~~psychologismic epistemic acutisation~~ difficulty <for, residualising-  
{decompulsing} delinearity-for-cogency> magnitudes {of-experientiality/experiment}. This further speaks to the  
fact that the conception of citation as of academic practicalities (with derived social and  
institutional conception) is in-many-ways rather a practicality out of a <sup>79</sup>presencing—  
absolutising-identitive-constitutedness<sup>14</sup> <sup>7</sup>blurriness-<sterilising/anecdotalising/trivialising-of-  
prospective-re-ontologising\_by-preconverging,-in-disontologising-formulaic-dragging-  
out/hollowing-out> (so-reflected as from prospective knowledge generation ‘imbued  
intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’-as-conflatedness<sup>13</sup>-or-ontological-  
reprojecting superseding/transcending intemporal-projection-and-appraisal of social-stake-  
contention-or-confliction’ as to <sup>61</sup>nonpresencing-<perspective-ontological-  
normalcy/postconvergence> epistemic-projection) underlying the fact that the veridical notional  
contemplation of notional~citationality (as to a ‘connoting supererogation-drivenness construal  
of the epistemic-totality<sup>37</sup> of human-textuality-<as-to-  
existentialising/contextualising/textualising> in epistemic-  
totalising<sup>33</sup>~resubjecting\_or\_totalising-entailing~reconstrual-<of-the-whole/purview-of-the-  
whole/oneness-of-ontology>’) is effectively as from the relative-ontological-completeness<sup>87</sup>-  
<sup>83</sup>reference-of-thought-<sup>84</sup>devolving implied ‘supererogatory~wholesomeness/profound-  
supererogation<sup>96</sup> as of prospective <sup>83</sup>reference-of-thought—point-of-  
devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-<as-to-the-grandest-  
axiomatic-construct-~~{epistemic-totalising}~~ }re-apriorising/re-axiomatising/re-  
referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency

prospective re-encountering/re-confrontation with unlimitedness/existence>’ for any such specific conception of notional~citationality as to <amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup> epistemic-projection of prospective apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity’ ~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-ment- by}-  
 postconverging-entailment in <amplituding/formative-epistemicity>-totalising~renewing-  
 realisation/re-perception/re-thought’. Such that the veracity of say an Einsteinian notional~citationality (for prospective knowledge generation ‘imbued intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’-as-conflatedness<sup>13</sup>-or-ontological-reprojecting  
 superseding/transcending intemporal-projection-and-appraisal of social-stake-contention-or-confliction’ as to <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection) of Newton is veridically way more than just about an academic textbook denoting/citation exercise of any denoted/designated text by Newton but rather notionally such a supererogatory~wholesomeness/profound-supererogation<sup>96</sup> of notional~citationality (as to a ‘connoting supererogation-drivenness construal of the epistemic-totality<sup>37</sup> of human-textuality-<as-to-existentialising/contextualising/textualising> in epistemic-totalising<sup>33</sup>~resubjecting\_or\_totalising-entailing~reconstrual-<of-the-whole/purview-of-the-whole/oneness-of-ontology>’) will imply veridical notional~citationality lies with the ‘relative-ontological-completeness<sup>37-83</sup>reference-of-thought-<sup>84</sup>devolving’ as of the ‘supererogatory~wholesomeness/profound-supererogation<sup>96</sup> sublimating-nascence reflected from the positivism/rational-empiricism registry-worldview/dimension (consequent cumulating/recomposuring aestheticisation-and-aestheticisation-towards-ontology-<elicited-idiomatization>) infused with overall physics as so-influenced-and-shaped by Newtonian

physics' in so-imbuing Einstein's ~~<amplituding/formative-epistemicity>~~-  
 totalising~thrownness-in-existence<sup>35</sup> <sup>83</sup>reference-of-thought-<sup>84</sup>devolving as to his  
~~<amplituding/formative-epistemicity>~~-totalising~renewing-realisation/re-perception/re-  
 thought epistemic-projection of prospective physics ~~apriorising/axiomatising/referencing-~~{of-  
~~'prospectively implicated attendant-ontological-contiguity' ~educated-~~  
~~existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>' }~~—conflatedness<sup>13</sup>-in-{preconverging-ment-by}-  
~~postconverging-entailment~~. Thus notionally a ~~supererogatory~wholesomeness/profound-~~  
 supererogation<sup>96</sup> of notional~citationality (as to a 'connoting supererogation-drivenness  
 construal of the epistemic-totality<sup>37</sup> of human-textuality-<as-to-  
 existentialising/contextualising/textualising> in epistemic-  
 totalising<sup>33</sup> ~resubjecting\_or\_totalising-entailing~reconstrual-<of-the-whole/purview-of-the-  
 whole/oneness-of-ontology>') very much explains why prospective knowledge generation is not  
 associated with an absolutising conception of denoting/citation as to the fact that it can hardly  
 be said Einstein was among the best Newtonian physics scholar when analysed in terms of mere  
 academic 'presublimating relic/artifactual-beholdening-constitutedness<sup>14</sup> <sup>47</sup>historicity-tracing—  
 in-presencing-hyperrealisation/hyperreal-transposition' Newtonian physics (but rather it is his  
 appropriate notional~citationality emplacement as to <sup>61</sup>nonpresencing-<perspective-  
 ontological-normalcy/postconvergence> epistemic-projection that so-decisively enabled his  
 pioneering of prospective physics). Such a relation with prospective knowledge generation today  
 particularly in domains-of-study susceptible to blurriness-  
~~<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-~~  
~~disontologising-formulaic-dragging-out/hollowing-out>~~ induces a markedly desublimating  
 conception of notional~citationality as to when the 'artifice of academic and institutional  
 politics' leads to a conception of knowledge as of an 'institutional and academic nombrilism of

self-presence/self-constitutedness<sup>14</sup>-<in-perspective-epistemic-abnormalcy/preconvergence<sup>31</sup>>  
to which prospective human postconverging~aporeticism-overcoming/unovercoming is  
relatively irrelevant' such that the construal of knowledge as to denoting/citation implications  
carries its very own 'academic and institutional politics of knowledge' undermining organic-  
knowledge notional~citationality (with notional~citationality so-implied in self-becoming/self-  
conflatedness<sup>13</sup>/formative~supererogating-<projective/reprojective—aestheticising-re-motif-  
and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-  
normalcy/postconvergence> psychoanalytic-unshackling/memetic-reordering/institutional-  
recomposuring as to <sup>81</sup>reference-of-thought postconverging~de-  
mentating/structuring/paradigming). This further explains overall the fundamental ontological  
and purposeful deficiency of a <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> notion of  
denoting/citation as to the fact that 'full notional~citationality' will rather speak of the scalarising  
<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic construal of  
the sublimating~postconverged 'substantive abstract-tissue-of-social-emanance {epistemic-  
totalising<sup>33</sup>}hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
{decompulsing}delinearity~for-cogency—cumulated/recomposed as to cumulating/recomposuring  
of 'prospectively implicated\_attendant\_ontological-contiguity<sup>67</sup>?~duced-  
existentialising/contextualising/textualising\_'intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>' <sup>40</sup> of 'human consciousness notional~protensivity imbuing  
prospective psychologismic-epistemic-acutisation-<as-to-postconverging-de-  
mentating/structuring/paradigming,-eliciting-of-existence's-sublimating-nascence-in-  
prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing}delinearity~for-  
eogeneity' so-undergirding the 'full experientiality/experiment-<as-to-existentially-formative-

~~{epistemic-totalising } re-apriorising/re-axiomatising/re-referencing~residuality—in-re-~~  
~~originariness/re-origination’,—so-‘notionally/epistemically/bindingnessly<as-to-~~  
~~determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>—implicated-and-articulated’\_as-from-~~  
~~nonextricatory-‘prospective-re-ontologising-Being-then-Institutional-then-Living—magnitudes-~~  
~~of-{hermeneutic/reprojection-protraction-of}reframing-and-reformulation}’> that is the human~~  
~~abstract-tissue-of-social-emanance’, herein reflected as to the overall relative-~~  
~~unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-~~  
~~process<sup>68</sup> of the <cumulating/recomposuring~attendant—ontological-contiguity >-successive~~  
~~registry-worldviews/dimensions. In other words, notional~citationality cannot veridically be~~  
~~removed from manifest human limited-mentation-capacity-deepening—as-subjecting-~~  
~~limitedness/human-subpotency to ‘duced-unlimitedness/existence-sublimating-nascence’<sup>2,33</sup>~~  
~~exercise of apriorising/axiomatising/referencing- {of-‘prospectively implicated \_attendant-~~  
~~ontological-contiguity ’~duced-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-~~  
~~<imbued—notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-ment-by}-~~  
~~postconverging-entailment and so-explaining the fundamental ontological deficiency of~~  
~~construing knowledge as elaboration-as-to-mere-~~  
~~extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—~~  
~~‘prospectively implicated \_attendant—ontological-contiguity<sup>67</sup>~duced-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-~~  
~~<imbued—notional~cogency>’<sup>40</sup> (as readily associated with pedantising/muddling/formulaic-~~  
~~hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-~~  
~~totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-~~  
~~relative-ontological-completeness } susceptibility to mere conceptual-patterning-(as-devoid-of-~~  
~~‘prospectively implicated \_attendant—ontological-contiguity ’~duced-~~

~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>’s-reifying-or-elucidating-of-‘prospective-relative-ontological-  
 completeness<sup>87</sup>’;-so-rather-enabled-<by-a-<sup>61</sup>nonpresencing-divulging-of-momentous-  
<sup>4</sup>historiality/ontological-eventfulness<sup>88</sup>/ontological-aesthetic-tracing-<perspective-  
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)).~~

Effectively thus the more profound-supererogation<sup>96</sup> ‘exercise of the epistemic—projective-  
 equalisation of human station of<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> as to  
 prospective<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>  
 epistemic—projective-equalisation’ associated with ~~Being-development/ontological-  
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-  
 meaningfulness-and-teleology~~ (as to such  
 psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant\_ontological-contiguity’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-ment-by}-  
 postconverging-entailment in epistemic-totalising<sup>33</sup>~resubjecting\_or\_totalising-  
 entailing~reconstrual-<of-the-whole/purview-of-the-whole/oneness-of-ontology> for profound  
 human intelligibility) is exactly what underlies-and-reflects the sublimating-postconverged  
 ‘substantive abstract-tissue-of-social-emanance <sup>†epistemic-</sup>  
 totalising<sup>33</sup>†hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
 †decompulsing†delinearity~for-cogency—cumulated/recomposed as to cumulating/recomposuring  
 of ‘prospectively implicated\_attendant\_ontological-contiguity<sup>67</sup>’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> with human limited-mentation-capacity-deepening—as-  
 subjecting-limitedness/human-subpotency-to-‘duced-unlimitedness/existence-sublimating-

nascence<sup>253</sup> psychoanalytic-unshackling/memetic-reordering/institutional-recomposing as to  
 self-becoming/self-conflatedness<sup>13</sup>/formative-supererogating-<projective/reprojective—  
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—  
 ontological-normalcy/postconvergence>). Such a dividing-line/distinguo between  
 ‘notional~philosophy-<as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-  
 prospective-organic-knowledge-generation-in-relative-ontological-completeness<sup>8</sup>,-beyond-a-  
 convenient-division-of-labour-conception-of-knowledge> and pedantising/muddling/formulaic-  
 hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-  
 totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising-in-  
 relative-ontological-completeness<sup>8</sup>) is very much a reflection of the fact that the more profound  
 appreciation of human intelligibility as to human limited-mentation-capacity-deepening—as-  
 subjecting-limitedness/human-subpotency-to-‘duced-unlimitedness/existence-sublimating-  
 nascence<sup>253</sup> rather lies with ‘<sup>61</sup>nonpresencing-<perspective-ontological-  
 normalcy/postconvergence> manifest re-originary-as-unenframed/re-  
 ontologising/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-  
 thinking<sup>21</sup>-‘projective-insights’/‘epistemic-projection-in-conflatedness<sup>13</sup>’-of-  
 notional~<sup>18</sup>deprocrypticism-prospective-sublimation)<sup>90</sup> transversality-<for-sublimating-  
 existential-eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-preemptive-of-  
 prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-  
 and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> (as so-immersed  
 notionally in a continuous ‘implicated-attendant-ontological-contiguity<sup>67</sup>?~duced-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> of psychoanalytic-unshackling/memetic-  
 reordering/institutional-recomposing self-becoming/self-conflatedness<sup>13</sup>/formative-  
 supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-

axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence>). The seeming/apparent counterintuition that human intelligibility is necessarily of mutual-intelligibility/dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~educd-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-ment by}-postconverging-entailment,-in-self-becoming/self-conflatedness<sup>13</sup>/formative-supererogating> rather arises as to the ‘mental-reflex effect of our collective secondnature institutionalisation-threshold or any given registry-worldview/dimension collective secondnature institutionalisation-threshold’ (as so-reflecting registry-worldviews/dimensions imbued prior-institutionalisation-threshold-by-prospective-uninstitutionalised-threshold<sup>02</sup> ‘self-referencing-syncretising forward-facing-supposedly~postconverging-or-dialectical-thinking<sup>01</sup>-apriorising-psychologism epistemic-projection as of prior mere-formulaicity/ritualisation-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing-residuality—in-re-originariness/re-origination’>’ and so-reflecting their ‘disontologising preconverging/dementing<sup>20</sup>-<as-to-prospective-uninstitutionalised-threshold<sup>02</sup>> ignoring/biased inclination’ for the sake of ‘their given present minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’ while qualifying their prospectively uninstitutionalised-threshold<sup>102</sup> actually as nondescript/ignorable-void<sup>60</sup> as to their<sup>70</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-<as-to-<sup>4</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>)), but that will formatively drift into



ontologising/re-ontologising; and so-effectively validating human intelligibility veridical  
 conception as to <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>  
 manifest re-originary-as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-  
 <imbued-postconverging/dialectical-thinking<sup>1</sup>-‘projective-insights’/‘epistemic-projection-in-  
 conflatedness<sup>12</sup>’-of-notional~<sup>18</sup>deprocrypticism-prospective-sublimation)><sup>90</sup> transversality-<for-  
 sublimating-existential-eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-  
 preemptive-of-prospective-disontologising/subontologising’-as-of-prospectively-  
 disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup>  
 (as so-immersed notionally in a continuous ‘implicit-attendant-ontological-  
 contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> of psychoanalytic-unshackling/memetic-  
 reordering/institutional-recomposuring self-becoming/self-conflatedness<sup>13</sup>/formative-  
 supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-  
 axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence>), and so  
 as to the prospective prompting of ‘constraining existence—as-sublimating-  
 withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup>  
 imbuing human ontological-commitment<sup>66</sup>-<implied—self-assuredness-of-ontological-good-  
 faith/authenticity<sup>99</sup>~postconverging-de-mentating/structuring/paradigming<sup>0</sup>-as-being-as-of-  
 existential-reality>’ and <sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-  
 to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-  
 completeness<sup>8</sup>> as available-to/elicitable-to-<as-to-human-consciousness/collective-  
 consciousness-distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising-  
 decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic-epistemic-  
 acutisation—residualising,-{decompulsing}delinearity~for-cogency>> the social-functioning-and-

accordance—as-of-social-stake-contention-or-confliction conception of any given registry-  
 worldview/dimension ~~<preconverging~‘motif-and-apriorising/axiomatising/referencing’-  
 entailing>-existentialising—enframing/imprintedness-(as-to-<sup>4</sup> historicity-tracing—in-  
 presencing—hyperrealisation/hyperreal-transposition)’. With regards to the fact that the  
 sublimating—postconverged ‘substantive abstract-tissue-of-social-emanance {epistemic-  
 totalising<sup>33</sup>}hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
 {decompulsing}delinearity~for-cogency—cumulated/recomposed as to cumulating/recomposuring  
 of ‘prospectively implicated\_attendant\_ontological-contiguity<sup>67</sup>’~duced-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency><sup>40</sup> (as to <cumulating/recomposuring~attendant\_ontological-  
 contiguity >-successive registry-worldviews/dimensions Being-development/ontological-  
 framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-  
 meaningfulness-and-teleology ) is rather the outcome of human limited-mentation-capacity-  
 deepening—as-subjecting limitedness/human-subpotency-to-‘duced-unlimitedness/existence-  
 sublimating\_nascence<sup>23</sup> apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant\_ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-ment-by}-  
 postconverging-entailment, it is critical to appreciate the veracity of the successive ‘epistemic-  
 break or notional-discontiguity/epistemic-discontiguity<sup>63</sup>-<between—prior-shallow-  
 supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>30</sup>—qualia-  
 schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-  
 aestheticised~postconverging/dialectical-thinking<sup>31</sup>—qualia-schema> as to difference-in-  
 nature/difference-in-apriorising-or-axiomatising-or-referencing<sup>24</sup>’ successive prompting of a  
 dividing-line/distinguo between ‘notional~philosophy-<as-to-the-veridical-conception-of-~~

philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-  
ontological-completeness<sup>7</sup>,-beyond-a-convenient-division-of-labour-conception-of-  
knowledge> and pedantising/muddling/formulaic-hollowing-out—in-  
subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-  
as-to-entailing-⟨amplifying/formative-epistemicity⟩totalising~in-relative-ontological-  
completeness<sup>87</sup>⟩ as to <sup>61</sup>nonpresencing-⟨perspective-ontological-normalcy/postconvergence⟩  
epistemic-projection (as so-manifested by ancient-sophists ‘non-universalising disontologising’  
in the face of the Socratic-philosophers ‘<sup>103</sup>universalising-idealisation ontologising/re-  
ontologising’ or medieval-scholasticism ‘non-positivising disontologising’ in the face of  
budding-positivists ‘positivism/rational-empiricism ontologising/re-ontologising’ or as herein  
contended modern-day ‘manifestation of disparateness-of-conceptualisation-⟨unforegrounding-  
ment,-failing-prospectively-to-reflect-‘immanent~relative-unreflexivity/relative-reflexivity—  
ontological-contiguity<sup>67</sup>’⟩ disontologising’ in the face of postmodern thought ‘nondisjointing  
totalising-entailing ontologising/re-ontologising as to <sup>48</sup>human-subject-emancipating-relativism-  
driven-recomposuring-constructivism-towards-singularisation-⟨as-to-the-  
nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing⟩<sup>92</sup>’). Fundamentally, the reason  
for these successive ‘epistemic-break or notional-discontiguity/epistemic-discontiguity<sup>63</sup>’  
⟨between—prior-shallow-supererogation<sup>96</sup>-of-mentally-  
aestheticised~preconverging/dementing<sup>90</sup>-qualia-schema\_and\_prospective-profound-  
supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>91</sup>-qualia-  
schema⟩ as to difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing<sup>24</sup>’  
lies in the fact that the re-ontologising prospective Being-development/ontological-framework-  
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-  
and-teleology so-arising from the knowledge-reification~gesturing-and-accounting—of-  
epistemic-phenomenalism-⟨in-

~~prospective Psychologismic~apriorising/axiomatising/referencing- {of- 'prospectively-  
 implicated attendant-ontological-contiguity }~educed-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—conflatedness -in-{preconverging ment by}-  
 postconverging entailment>~~ in prospective ontologising/re-ontologising is being construed as  
 from the prospective disontologising perspective as an 'existentially-<disontologising/re-  
 ontologising—aporeticism> constraining hindrance/encumbrance (upon the prior 'social-  
 functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing  
 existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of  
 disontologising/ontologising-and-re-ontologising')' and rather eliciting (consciously or  
 unconsciously) ontological-bad-faith/inauthenticity<sup>64</sup>~preconverging-de-  
 mentating/structuring/paradigming<sup>65</sup>; so-reflected as to the fact that such disontologising fails  
 the very first and preceding step for genuine knowledge which is a 'prior commitment to inherent  
 knowledge above all else' including above any theoretical/philosophical/thought postures as so-  
 allowing for the full human knowledge-reification~gesturing-and-accounting—of-epistemic-  
 phenomenism-<in-prospective Psychologismic~apriorising/axiomatising/referencing- {of-  
 'prospectively implicated attendant-ontological-contiguity }~educed-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—conflatedness -in-{preconverging ment by}-  
 postconverging entailment> potential as to be able to 'respond in prospective sublimation-over-  
 desublimation upon the educing—and-availing—and-re-availing of relative-ontological-  
 completeness<sup>87</sup>'. This insight moreover points out that with regards to the 'potential for absolute  
 knowledge as to human intellectual-and-moral responsibility/relative-reflexivity implications'  
 all humans are 'technically-speaking' in ontological-bad-faith/inauthenticity<sup>64</sup>~preconverging-  
 de-mentating/structuring/paradigming<sup>65</sup> to the 'absolute knowledge so-implied as from

<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection’  
 (as so-reflected ‘from a notional-<sup>18</sup>deprocrypticism <sup>61</sup>nonpresencing-<perspective-ontological-  
 normalcy/postconvergence> epistemic-projection in a protensive-consciousness  
 ratiocontiguity/ratiocination-as-referentialism—‘~~implicated\_attendant~~-ontological-  
 contiguity<sup>67</sup>~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> knowledge-notionalisation construal’ of the  
 ‘<cumulating/recomposuring~attendant-ontological-contiguity >-successive registry-  
 worldviews/dimensions specific <sup>83</sup>reference-of-thought preconverging/dementing<sup>20</sup>-qualia-  
 schema’ reflecting their ‘specific prospectively ontologically-flawed nondescript/ignorable-  
 void imbued self-presence/self-constitutedness<sup>14</sup>-<in-perspective-epistemic-  
 abnormalcy/preconvergence<sup>31</sup>> specific ontological-bad-faith/inauthenticity<sup>64</sup>~preconverging-  
 de-mentating/structuring/paradigming<sup>65</sup>’ as so-underlining the manifest specific <sup>83</sup>reference-of-  
 thought preconverging/dementing<sup>20</sup>-qualia-schema>). The saving grace here (with regards to the  
 ‘technically-speaking’ inherent human ontological-bad-faith/inauthenticity<sup>64</sup>~preconverging-  
 de-mentating/structuring/paradigming<sup>65</sup> implications ‘as to inherent human limited-mentation-  
 capacity—as subjecting ‘educated-unlimitedness/existence-sublimating-nascence’ to-  
 limitedness/human-subpotency induced <amplifying/formative-epistemicity>-  
 totalising~thrownness-in-existence<sup>35</sup> manifested as to the  
 <cumulating/recomposuring~attendant-ontological-contiguity >-successive registry-  
 worldviews/dimensions respective self-presence/self-constitutedness<sup>14</sup>-<in-perspective-  
 epistemic-abnormalcy/preconvergence<sup>31</sup>> underwhelming levels of ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>) when it comes to the ‘potential for absolute knowledge in  
 reflection of human limited-mentation-capacity-deepening—as subjecting limitedness/human-  
 subpotency to ‘educated-unlimitedness/existence-sublimating-nascence’<sup>233</sup> potential’ as so-

enabling the expansion of human knowledge, is rather the ontological-good-faith/authenticity<sup>69</sup>~postconverging~de-mentating/structuring/paradigming<sup>70</sup> for intemporal-prioritisation-of-<sup>83</sup>reference-of-thought?~as-conflatedness<sup>13</sup>-or-ontological-reprojecting (as to when relative-ontological-completeness<sup>87</sup> is-educed~and~avails~and~re-avails); as so-reflected in the cultivation of a prospective openness as to a ‘prior commitment to inherent knowledge above all else’ including above any theoretical/philosophical/thought postures as to be able to ‘respond in prospective sublimation-over-desublimation upon the educating~and~availing~and~re-availing of relative-ontological-completeness<sup>87</sup>’ (as so-underlined by fundamental dimensionality-of-sublimating<sup>25</sup> -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation)). It is in this respect for instance that in-many-ways the Encyclopédistes involved even ‘aristocrats’ and socially well-off persons beholdened to knowledge/veridicality above and preceding any other allegiances and likewise many a positive revolutionary struggle including civil rights movements, social emancipations, decolonisations, the American civil war, etc. could hardly be envisioned without appreciating human prior commitment to knowledge/veridicality above and preceding any other temporal allegiances along the lines of mere identitive group/gender/class/race/nation/etc. as to intemporal-prioritisation-of-<sup>83</sup>reference-of-thought?~as-conflatedness<sup>13</sup>-or-ontological-reprojecting (as to when relative-ontological-completeness<sup>87</sup> is-educed~and~avails~and~re-avails); with such an ontologising construal at the very center in the appreciation of social deconstruction beyond ‘accentuated identitive conceptions’ as of {flawed/unsound}~relative-unreflexivity~in-existence/absolutising~from-limited-mentation/psychologismic~epistemic-acutisation~nonresidualising~imbued-~~{compulsing}~linearity~in~eclecticism~of~prior~mere~formulaicity/ritualisation~~ and un-recreative dispositions in the circularity of mere <sup>79</sup>presencing~absolutising~identitive~constitutedness<sup>14</sup>

purposes turning out to be manifestations of ‘superficial mere-formulaic—  
 conformity/trending/voguing/fashionability/resonance relation to <sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup>’ (rather than veridically of implicated-and-explicated ‘implicated\_attendant-  
 ontological-contiguity<sup>67</sup>~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> induced ‘epistemic-growth/disquiet/discomfort-~~(induced-  
 sublimation,-as-from-existence’s—effusing/ecstatic-inlining-as-<sup>4</sup>historiality-  
 {science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-<sup>4</sup>historicity-  
 tracing-{science-ideology/fashionability/distraction})~~ as to construction-of-the-Self in  
 dispensing-with-immediacy-for-relative-ontological-completeness<sup>37</sup>-by-  
 reification/contemplative-distension<sup>27</sup>). Pedantising/muddling/formulaic-hollowing-out—in-  
 subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-entailing,-  
 as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-  
 completeness<sup>87</sup>)~~ manifestation of prospective ontological-bad-  
 faith/inauthenticity<sup>64</sup>~preconverging-de-mentating/structuring/paradigming<sup>65</sup> in the face of  
 ‘constraining existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-  
 from-prospective-profound-supererogation<sup>96</sup> imbuing human ontological-commitment<sup>66</sup>-  
 <implied—self-assuredness-of-ontological-good-faith/authenticity<sup>89</sup>~postconverging-de-  
 mentating/structuring/paradigming<sup>70</sup>-as-being-as-of-existential-reality>’ is more readily  
 associated with ‘social-and-institutional-frameworks-of—referencing/registering/decisioning  
 existentialising-decisionality-<as-to-disontologising/re-ontologising—aporeticism>’ than  
 ‘nascent-particular/incipient-and-material/technical-sublimations-~~<blinded-to-their-relative-  
 ontological-completeness<sup>87-83</sup>—reference-of-thought-<sup>84</sup>devolving>~~ existentialising-decisionality-  
 <as-to-disontologising/re-ontologising—aporeticism>’ and so with respect to the former’s less-  
 potently-imbued and the latter’s more-potently-imbued ‘<sup>103</sup>universal-transparency<sup>104</sup>

<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness > ) as available-to/elicitable-to-<as-to-human-consciousness/collective-consciousness—distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising—decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic—epistemic-acutisation—residualising,-{decompulsing}delinearity~for-cogency>>

the social-functioning-and-accordance—as-of—social-stake-contention-or-confliction conception of any given registry-worldview/dimension <preconverging~‘motif-and-apriorising/axiomatising/referencing’—entailing>-existentialising—enframing/imprintedness- <as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)>. The very fact that the-human/human-mind/human-subpotency ‘is inevitably aporetically bound-to/fated-to/unescapable-from its ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality (as to its existentially-<disontologising/re-ontologising—aporeticism> manifest disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming \_\_or\_\_ desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging—de-mentating/structuring/paradigming ’ whether of direct-capacity or deferential-capacity as to the possibility for sound/virtuous/veracity-of human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. or human vices-and-impediments<sup>105</sup>) ‘with no room for any human neutral mental-state conception of human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ (as to the reality of the postconverging-aporeticism-overcoming/unovercoming implications of human <amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>); rather speaks to both the ‘prospective entailing and prior ing implications of all prospective knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-

prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated-attendant-ontological-contiguity’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in-{preconverging-ment-by}-  
 postconverging-entailment> as to knowledge-notionalisation’ (as to the fact that prior recurrent-  
 utter-uninstitutionalisation ‘non-rules—apriorising/axiomatising/referencing-psychologism  
 entailment of knowledge’ is ed by prospective base-institutionalisation ‘rulemaking-over-non-  
 rules—apriorising/axiomatising/referencing-psychologism entailment of knowledge’, just as  
 the latter is ed by prospective<sup>103</sup> universalisation-non-positivism/medievalism  
 ‘<sup>103</sup>universalisation-directed-rulemaking-over-non-rules—  
 apriorising/axiomatising/referencing-psychologism entailment of knowledge’, just as the latter  
 is ed by prospective positivism/rational-empiricism ‘positivising/rational-empiricism-based-  
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-  
 psychologism entailment of knowledge’, and prospectively the latter is ed by prospective  
<sup>18</sup>deprocrypticism-or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought,-as-to-  
 ‘<sup>32</sup><amplituding/formative-epistemicity>growth-or-conflatedness<sup>13</sup>/transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-  
 mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-  
 over-non-rules—apriorising/axiomatising/referencing-psychologism entailment of  
 knowledge’). This underlines the relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> recurrent dividing-line/distinguo  
 between ‘notional~philosophy-<as-to-the-veridical-conception-of-philosophy-as-englobing-all-  
 human-prospective-organic-knowledge-generation-in-relative-ontological-completeness<sup>87</sup>,-  
 beyond-a-convenient-division-of-labour-conception-of-knowledge> and  
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-

<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-

<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness >

(especially when it comes to the more difficult/challenging profound-supererogation<sup>96</sup> ‘exercise of the epistemic—projective-equalisation of human station of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> as to prospective <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic—projective-equalisation’ associated with Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology ). The ‘entailment of prospective knowledge as transversally inducing prior knowledge ment’ as so-implied, is effectively what is reflected in the successive ‘epistemic-break or notional-discontiguity/epistemic-discontiguity<sup>63</sup> <between—prior-shallow-supererogation<sup>96</sup> -of-mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema\_and\_prospective-profound-supererogation<sup>96</sup> -of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-schema> as to difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing<sup>24</sup>’ in the sense that the <cumulating/recomposuring~attendant—ontological-contiguity >-successive registry-worldviews/dimensions are ‘successive Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant—ontological-contiguity ’~duced-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>’ }—conflatedness<sup>13</sup> -in-{preconverging-ment-by}-postconverging-entailment’ as to their implied existentialising—frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of ‘ontological-good-faith/authenticity<sup>69</sup>~postconverging—de-mentating/structuring/paradigming<sup>70</sup> allowing for their self-reflexive~instigative-eventuating-<as-to-teleological-instigative/incipient-

willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-  
preceding-existence's-eventuating-sublimating-validation/desublimating-invalidations) in  
prospective 'implicated\_attendant-ontological-contiguity<sup>67</sup>?~educated-  
existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency><sup>40</sup> induced knowledge-reification~gesturing-and-accounting—of-  
epistemic-phenomenalism-<in-  
prospective\_psychologismic~apriorising/axiomatising/referencing- {of-'prospectively-  
implicated\_attendant-ontological-contiguity ' ~educated-  
existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>' }—conflatedness<sup>13</sup>-in-{preconverging-ment-by}-  
postconverging-entailment> expansion' (with this elucidation so-implied at the <sup>83</sup>reference-of-  
thought/grandest-axiomatic-construct level also succinctly understood on an axiomatic-construct  
level of elucidation wherein for instance the mindset for engaging theory-of-relativity-together-  
with-quantum-mechanics—axiomatic-constructs speaks already of its inherent existentialising-  
frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of 'ontological-good-  
faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup> allowing for its  
self-reflexive~instigative-eventuating-<as-to-teleological-instigative/incipient-  
willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-  
preceding-existence's-eventuating-sublimating-validation/desublimating-invalidations) in  
prospective 'implicated\_attendant-ontological-contiguity<sup>67</sup>?~educated-  
existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency><sup>40</sup> induced knowledge-reification~gesturing-and-accounting—of-  
epistemic-phenomenalism-<in-  
prospective\_psychologismic~apriorising/axiomatising/referencing- {of-'prospectively-  
implicated\_attendant-ontological-contiguity ' ~educated-

~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>3</sup> -in-{~~preconverging-ment-by~~—  
~~postconverging-entailment~~> expansion’ that cannot be contemplated in terms of the mindset as  
 to knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~duced-  
~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>3</sup> -in-{~~preconverging-ment-by~~—  
~~postconverging-entailment~~> of prior classical-mechanics—axiomatic-constructs with such a  
 mixup in the mindsets of contemplation rather ‘speaking to such a prior classical-mechanics—  
 axiomatic-constructs mindset prospective ontological-bad-  
 faith/inauthenticity<sup>64</sup>~preconverging-de-mentating/structuring/paradigming<sup>65</sup> for engaging with  
 theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs’ and bound to  
 rather pedantise/muddle/formulaicly-hollowing-out—in-subontologisation/subpotentiation the  
 latter); and as herein implied explaining why the ‘entailment of prospective knowledge as  
 transversally inducing prior knowledge ment’ is associated with the recurrent dividing-  
 line/distinguo between ‘notional~philosophy-<as-to-the-veridical-conception-of-philosophy-as-  
 englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-  
 completeness<sup>87</sup>,-beyond-a-convenient-division-of-labour-conception-of-knowledge> and  
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup>>’. The  
 further insight here is that a pedantising/muddling/formulaic-hollowing-out—in-  
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-  
 as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-

completeness } disontologising construal of prospective knowledge-reification~gesturing-and-  
 accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant—ontological-contiguity ’~educed—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’ }—conflatedness -in- {preconverging-ment by}-  
 postconverging-entailment> as rather as an ‘existentially-<disontologising/re-ontologising—  
 aporeticism> constraining hindrance/encumbrance (upon the prior ‘social-functioning-and-  
 accordance—as-of-social-stake-contention-or-confliction imbuing existentialising—frame-of-  
 entailment of motif and apriorising/axiomatising/referencing of disontologising/ontologising-  
 and-re-ontologising’), speaks to a lack of organic-knowledge as to ‘human profound-  
 supererogation<sup>96</sup> imbuing ownership/staking/purchase’ (as to lack of cultivation of a prospective  
 openness as to a ‘prior commitment to inherent knowledge above all else’ including above any  
 theoretical/philosophical/thought postures as to be able to ‘respond in prospective sublimation-  
 over-desublimation upon the educing—and-availing—and-re-availing of relative-ontological-  
 completeness<sup>87</sup>’); and so cannot be construed as associated veridically with the requisite  
 implicated-and-explicated ‘implicated\_attendant—ontological-contiguity<sup>67</sup>’~educed—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’<sup>40</sup> induced ‘epistemic-growth/disquiet/discomfort- {induced-  
 sublimation,-as-from-existence’s—effusing/ecstatic—inlining-as-<sup>4</sup> historicity-  
 {science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-<sup>4</sup> historicity-  
 tracing- {science-ideology/fashionability/distraction} } as to construction-of-the-Self in  
 dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-  
 reification/contemplative-distension<sup>27</sup>’ associated with prospective knowledge reification. As it  
 is rather bent to adopt a prospective distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-

apriorising/axiomatising/referencing><sup>30</sup> posturing to such prospective knowledge reification  
 gesturing/accounting—of-epistemic-phenomenalism associated with a cynicism that is  
 unresponsive to the educating-and-availing-and-re-availing of relative-ontological-  
 completeness<sup>87</sup> as to dimensionality-of-desublimating-lack-of<sup>6</sup>  
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>1</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation) impliciting that ‘afterall all the human world and mentality that exists’  
 is-as-of-their-given-registry-worldview/dimension however its preconverging-de-  
 mentating/structuring/paradigming notional~ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/vices-and-impediments<sup>105</sup> respectively in recurrent-utter-uninstitutionalisation, base-  
 institutionalisation–ununiversalisation, <sup>103</sup>universalisation–non-positivism/medievalism and  
 positivism–<sup>80</sup>procrpticism as not about prospective transcendence-and-  
 sublimity/sublimation/supererogatory~de-mentativity and so-reflected respectively as not of  
 prospective ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism  
 entailment of knowledge’ but rather as of prior ‘non-rules—  
 apriorising/axiomatising/referencing–psychologism entailment of knowledge of recurrent-utter-  
 uninstitutionalisation’, as not of prospective ‘<sup>103</sup>universalisation-directed-rulemaking-over-non-  
 rules—apriorising/axiomatising/referencing–psychologism entailment of knowledge’ but rather  
 as of prior ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism  
 entailment of knowledge of base-institutionalisation–ununiversalisation’, as not of prospective  
 ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—  
 apriorising/axiomatising/referencing–psychologism entailment of knowledge’ but rather as of  
 prior ‘<sup>103</sup>universalisation-directed-rulemaking-over-non-rules—  
 apriorising/axiomatising/referencing–psychologism entailment of knowledge of  
<sup>103</sup>universalisation–non-positivism/medievalism’ and as not of prospective ‘preempting—

disjointedness-as-of-<sup>83</sup>reference-of-thought,-as-to-<sup>32</sup><amplifying/formative-  
 epistemicity>growth-or-conflatedness<sup>13</sup>/transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-  
 mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-  
 over-non-rules—apriorising/axiomatising/referencing—psychologism entailment of knowledge’  
 but rather as of prior ‘positivising/rational-empiricism-based-universalisation-directed-  
 rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism entailment of  
 knowledge of positivism—<sup>80</sup>procrysticism’; as to a ~~preconverging~~-existential-extrication-as-of-  
 existential-unthought normalising mentality (‘usurping intellectual purpose/veracity’ as to  
 inherent ~~postconverging~~-nonextricatory-existential-preempting-of-existential-unthought  
 ‘human intemporal-individuation threading/relaying succession of sublimating gesturings’).  
 Furthermore an ‘epistemic-break or notional-discontiguity/epistemic-discontiguity<sup>63</sup>’  
 <between—prior-shallow-supererogation<sup>96</sup>-of-mentally-  
 aestheticised~preconverging/dementing<sup>30</sup>—qualia-schema\_and\_prospective-profound-  
 supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>31</sup>—qualia-  
 schema> as to difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing<sup>24</sup>’  
 arises since a ‘constraint is not a value’ (as to the fact that an ‘~~preconverging~~-existential-  
 extrication-as-of-existential-unthought normalising mentality’ reflects a contraining orientation  
 in contrast to ‘inherent ~~postconverging~~-nonextricatory-existential-preempting-of-existential-  
 unthought’ reflecting a value orientation). Thus knowledge carries its very own value (with  
 knowledge value implied as to its inherent <sup>64</sup>nonpresencing-<perspective—ontological-  
 normalcy/postconvergence> existentialising—frame-of-entailment-of-motif-and-  
 apriorising/axiomatising/referencing of ‘ontological-good-faith/authenticity<sup>69</sup>~postconverging-  
 de-mentating/structuring/paradigm<sup>70</sup> allowing for its self-reflexive~instigative-eventuating-  
 <as-to-teleological-instigative/incipient-

willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-  
 preceding-existence's-eventuating-sublimating-validation/desublimating-invalidation) in  
 prospective 'implicated\_attendant-ontological-contiguity<sup>67</sup>'~duced-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency><sup>40</sup> induced knowledge-reification~gesturing-and-accounting—of-  
 epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-'prospectively-  
 implicated\_attendant-ontological-contiguity ' ~duced-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—conflatedness<sup>13</sup>-in-{preconverging-ment-by}-  
 postconverging-entailment> expansion'); such that the requisite 'knowledge value as of  
<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection'  
 (theoretically/conceptually/operantly articulated herein as  
 '<amplituding/formative>disposedness/psychologismic-construct-(as-to-orientation/value-  
 construct/valuation-and-derived-parameterising)') can be cultivated-and-articulated for  
 'knowledge entailment as of <sup>61</sup>nonpresencing-<perspective-ontological-  
 normalcy/postconvergence> epistemic-projection' (theoretically/conceptually/operantly  
 articulated herein as <amplituding/formative>entailment-(as-to-totalising-contiguous/coherent-  
 factuality-of-variability)), and so-reflected overall as knowledge <sup>45</sup>foregrounding\_\_entailment-  
 <in-succession-of-profound-supererogation<sup>96</sup>>-(postconverging-narrowing-  
 down~sublimation-as-to-'existence—as-sublimating-withdrawal/unenframing/re-ontologising,-  
 elicited-from-prospective-profound-supererogation<sup>96</sup>'-in-reflecting-'immanent~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>';-as-operative-  
 notional~<sup>18</sup>deprocrypticism). The insight here as well is that 'knowledge carries its very own  
 value' (as to its prospective <sup>61</sup>nonpresencing-<perspective-ontological-

normalcy/postconvergence> epistemic-projection) since there is no limitedness/human-subpotency neutral <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> mental-state of human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. but for the appraisal from <sup>61</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence> epistemic-projection. This is so-equally graspable for instance in the patent case of say a God-of-plane conception or superstitious conception of modern medicine in an animistic social-setup that cannot simply be construed as supposedly ‘explained away by a circumstantial thorough positivism/rational-empiricism elucidation of how a plane or modern medicine works’ since such an animistic social-setup existentialising—frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing is so-thoroughly beholdening to its ‘mystical/spirits nonpositivistic conception of things rationalisation-of-contentivity/argumentativity/dialecticism/discursivity’ going by its ingrained <sup>88</sup>reference-of-thought specific preconverging/dementing<sup>20</sup>—qualia-schema’ that at best only a circumstantial constraining is induced (and not a positivism/rational-empiricism knowledge value as to its prospective <sup>61</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence> epistemic-projection) since the animistic mindset is bound to psychologismically fallback/relapse into such a ‘mystical/spirits nonpositivistic conception of things rationalisation-of-contentivity/argumentativity/dialecticism/discursivity’ (so-reflected ‘in the generationally ingrained animistic **psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—constitutedness<sup>14</sup> in preconverging-entailment’ from which it has to crossgenerationally undergo psychoanalytic-unshackling/memetic-reordering/institutional-recomposing as from the positivism/rational-empiricism epistemic-projection of ‘constraining existence—as-sublimating-withdrawal/unenframing/re-**

ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup> imbuing human  
 ontological-commitment<sup>66</sup> <implied—self-assuredness-of-ontological-good-  
 faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup>-as-being-as-of-  
 existential-reality>’) as it can hardly be expected that the systematicity/entailment of a  
 positivism/rational-empiricism intelligibility (as to such a circumstantial demonstration of  
 positivism/rational-empiricism knowledge) will instantly prevail in the animistic social-setup as  
 adopted knowledge value (‘knowledge value’ so-reflected herein as  
 <amplituding/formative>disposedness/psychologismic-construct-<as-to-orientation/value-  
 construct/valuation-and-derived-parameterising>); and this insight is reflected in the  
 crossgenerational underlying psychologismic~apriorising/axiomatising/referencing- {of-  
 ‘prospectively-implicated-attendant-ontological-contiguity’ ~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-ment-by}-  
 postconverging-entailment as of psychoanalytic-unshackling/memetic-reordering/institutional-  
 recomposuring exercise of ‘implicated-attendant-ontological-contiguity<sup>67</sup>?~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> induced ‘epistemic-growth/disquiet/discomfort-<induced-  
 sublimation,-as-from-existence’s—effusing/ecstatic-inlining-as-<sup>4</sup> historicity-  
 {science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-<sup>4</sup> historicity-  
 tracing- {science-ideology/fashionability/distraction} } as to construction-of-the-Self in  
 dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-  
 reification/contemplative-distension<sup>27</sup> (in transversality-<for-sublimating-existential-  
 eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-preemptive-of-  
 prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-  
 and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> as to self-becoming/self-

conflatedness<sup>13</sup>/formative–supererogating–<projective/reprojective—aestheticising-re-motif–  
 and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-  
 normalcy/postconvergence>) associated with all prospective transcendence-and-  
 sublimity/sublimation/supererogatory–de-mentativity. It can be garnered from this analysis that  
 once the conception–of–<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> raises up the prospective human  
 postconverging–aporeticism–overcoming/unovercoming issue of human ‘social-functioning-  
 and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising–frame-  
 of-entailment-of-motif-and-apriorising/axiomatising/referencing of  
 disontologising/ontologising-and-re-ontologising’ uninstitutionalised-threshold<sup>102</sup>, the  
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
 <amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness }  
 ‘pretense of possessing an existentialising–frame-of-entailment-of-motif-and-  
 apriorising/axiomatising/referencing of contemplation’ (in <sup>79</sup>presencing—absolutising-  
 identitive-constitutedness<sup>14</sup> social-vestedness/normativity–<discretely-implied-functionalism>)  
 amenable to such a contemplation crumbles/collapses; just as it can be appreciated that the non-  
 universalising, non-positivising and totalisingly-ing—discretion/whim-of-thought respectively  
 of ancient-sophists, medieval-scholasticism and our modern-day manifestation of disparateness-  
 of-conceptualisation–<unforegrounding-ment,-failing-prospectively-to-reflect-  
 ‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>57</sup>’>  
 ‘existentialising–frame-of-entailment-of-motif-and-apriorising/axiomatising/referencings of  
 contemplation’ cannot veridically contemplatively handle the ontological-veracity of  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> respectively as to prospective <sup>103</sup>universalising-idealisation,  
 positivism/rational-empiricism and postmodern <sup>48</sup>human-subject-emancipating-relativism-  
 driven-recomposuring-constructivism-towards-singularisation–<as-to-the-

nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing<sup>92</sup>'. In-many-ways the reality of  
 such a pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
 ⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
 <amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>97</sup>⟩  
 'pretense of possessing an existentialising-frame-of-entailment-of-motif-and-  
 apriorising/axiomatising/referencing of contemplation' is rather about (a conscious or  
 unconscious) elaborate exercise of distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-  
 apriorising/axiomatising/referencing><sup>30</sup> to the prospective knowledge-reification~gesturing-  
 and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-'prospectively-  
 implicated\_attendant-ontological-contiguity'<sup>7</sup>~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—conflatedness<sup>13</sup>-in- {preconverging-ment-by}-  
 postconverging-entailment> (that has to be understood as to its cynical targeting of the 'human  
 mental-reflex of self-presence/self-constitutedness<sup>14</sup>-<in-perspective-epistemic-  
 abnormalcy/preconvergence<sup>31</sup>> in <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>  
 social-vestedness/normativity-<discretely-implied-functionalism>' to misportray and derride  
 the potential for human crossgenerational psychoanalytic-unshackling/memetic-  
 reordering/institutional-recomposuring exercise of 'implicated\_attendant-ontological-  
 contiguity<sup>67</sup>'~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>'<sup>40</sup> induced 'epistemic-growth/disquiet/discomfort-<induced-  
 sublimation,-as-from-existence's—effusing/ecstatic-inlining-as-<sup>4</sup>historiality-  
 {science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-<sup>4</sup>historicity-  
 tracing- {science-ideology/fashionability/distraction} } as to construction-of-the-Self in

dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-  
 reification/contemplative-distension<sup>27</sup>). Critical to such an insight and as previously emphasised  
 is pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
 <amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>7</sup>> } lack  
 of a sense of metaphysics-of-absence-<implicated-epistemic-veracity-of-<sup>61</sup>nonpresencing-  
 <perspective-ontological-normalcy/postconvergence>> (as the more centrally defining element  
 of human angling-of-imaginary) as to a disposition to a conscious or unconscious<sup>79</sup> presencing—  
 absolutising-identitive-constitutedness<sup>14</sup> social-vestedness/normativity-<discretely-implied-  
 functionalism>. For instance, such a <sup>61</sup>nonpresencing-<perspective-ontological-  
 normalcy/postconvergence> epistemic-projection reflected of such a term like metaphoricity<sup>57</sup>  
 herein as to an exercise of ‘opening the human mind’ to projectively see that what the Socrates,  
 Copernicuses, Galileos, Descartes, Kants, Newtons, Leibniz, Rousseaux, Diderots, Pasteurs,  
 Lavoisiers, Teslas, Einsteins, etc. of the world as to their intellectual-and-moral profound-  
 supererogation<sup>96</sup> are doing tangibly is metaphoricity<sup>57</sup> as to  
 psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity’ ~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-ment-by}-  
 posteconverging-entailment in ultimately producing prospective sublimating<sup>56</sup> meaningfulness-  
 and-teleology<sup>99</sup> (and in this regards there is no vague interpretation associated with the word  
 metaphor as to the fact that the literary/poetic metaphor is the more basic ‘sign-associated  
 conception of metaphor as to aestheticisation’ while the very practice of ‘science is an  
 advancement of the conception of metaphor however implicated in the natural sciences as to  
 aestheticisation-towards-ontology imbued intolerance<of-

~~disparateness>/exactifying\_precisioning-of-sublimation-<as-to-postconverging-narrowing-~~  
~~down~apriorising/axiomatising/referencing-entailing-theoretical,-conceptual-and-operant-~~  
~~implications>’ explaining the recurrent psychologism~apriorising/axiomatising/referencing-~~  
~~{of-‘prospectively-implicated-attendant-ontological-contiguity’~duced-~~  
~~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-ment-by}-~~  
 posteconverging-entailment            reflecting            science            <sup>46</sup>historiality/ontological-  
 eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-  
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>). But the  
 possibility to induce blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-  
~~ontologising\_by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out>~~ is  
 pedantically taken up in a blurring conception of the ‘literary/poetic metaphor’ as to obfuscate  
 with the literary trope as to what such thinkers like Derrida and Foucault ‘meant or can mean as  
 metaphor’ failing to factor in that their lifetime work is ‘all their metaphor’ they are talking about  
 (as to their eliciting of prospective epistemic-growth,-as—{veridical/sound}-relative-  
 reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-  
~~epistemic-acutisation—residualising,~~<sup>{decompulsing}</sup>~~delinearity~for-cogency as re-originary-as-~~  
~~unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-(imbued-~~  
~~postconverging/dialectical-thinking<sup>21</sup>-‘projective-insights’/‘epistemic-projection-in-~~  
~~conflatedness<sup>13</sup>’-of-notional~<sup>18</sup>deprocrypticism-prospective-sublimation)<sup>90</sup> limitedness/human-~~  
 subpotency prospective re-encountering/re-confrontation with existence—as-the-absolute-a-  
 priori-of-conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-  
 ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup>-<as-to-perspective-  
~~ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-~~  
~~overcoming/unovercoming’>). It is herein contended that such postmodern thinkers like Derrida~~

and Foucault were very well consciously aware of this institutionally ingrained distorted thought and motives as reflected in their intellectual demeanour and apprehension within the scope of such institutional ~~‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction~~ ~~imbuing~~ ~~existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing~~ of disontologising/ontologising-and-re-ontologising’ (to which threshold of disontologising the textualising herein is not of prospective ~~apriorising/axiomatising/referencing~~-sublimating-reflexivity—beholdening and effectively makes explicit as part-and-parcel of prospective knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-

~~prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~educed-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-ment-by}-postconverging-entailment~~). In-many-ways it is herein contended that with the appropriate contemplative patience and distance such thought as to their implicated knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-

~~prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~educed-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-ment-by}-postconverging-entailment~~> is no more difficult to contemplate but for pedantic consciously or unconsciously elicited misanalysis and <sup>7</sup>blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out>. With such pedantic <sup>7</sup>blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-disontologising-formulaic-dragging-

out/hollowing-out> undergirded by such a ‘statement that certain things are unspeakable’ rather herein construed as the very hallmark of such institutional disontologising undermining of prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity implications because human civilisation/enlightenment/progress is exactly about metaphorising as ‘making unspeakable things speak’ (as tangible like the metaphors of Newton making abstract forces conception to speak, Einstein making spacetime conception speak, Mendel making hereditary characteristics to speak, etc. and in all such cases not only counterintuitive-and-idiosyncratic to their epochal minds but initially also to their instigators very own minds, and just as herein as tangible as to the explicated veracity of the <cumulating/recomposuring~attendant~ontological-contiguity >-successive registry-worldviews/dimensions ‘<sup>83</sup>reference-of-thought specific preconverging/dementing<sup>20</sup>–qualia-schema reflecting their specific prospectively ontologically-flawed nondescript/ignorable–void imbued self-presence/self-constitutedness<sup>14</sup>-<in-perspective–epistemic-abnormalcy/preconvergence<sup>31</sup>>’ as from prospective <sup>61</sup>nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection so-implicit as human <sup>15</sup>dementation-~~(supererogatory~ontological–de-mentation–or–dialectical–de-mentation—stranding–or–attributive-dialectics)~~ as to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology , institutional-development–as-to-social-function-development and living-development–as-to-personality-development psychologismic epistemic acutisation—difficulty <for, residualising—<sup>4</sup>decompulsing< delinearity~for-cogeny>—magnitudes {of-experientiality/experiment}>}. This in-many-ways is rather telling about the nombrilistic <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> of such ‘statement that certain things are unspeakable’ as effectively expliciting by itself the lack of a sense of metaphysics-of-absence-~~(implicated-epistemic-veracity-of-<sup>6</sup>nonpresencing-<perspective–ontological-normalcy/postconvergence>}~~ conception as to

profound                    ‘conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-  
~~<reifying {as-to-knowledge-developing}-and-empowering>~~                    imbued  
 theoretical/conceptual/operant implications’; and so as to the fact that the issue of history is not  
 about ‘presublimating relic/artifactual-beholdening-constitutedness<sup>14 47</sup> historicity-tracing—in-  
 presencing—hyperrealisation/hyperreal-transposition’ of no effective prospective ontological  
 elucidation insight but rather the ‘issue of history is philosophically epistemic and about human  
 limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-  
~~‘educated-unlimitedness/existence-sublimating-nascence<sup>2 33</sup>~~ implications’ so-reflecting the  
 sublimating momentous<sup>40</sup> historicity/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-  
~~<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-  
 determinism’>~~ underlying history (as so-enabled only by a developed sense of metaphysics-of-  
 absence-~~<implicated-epistemic-veracity-of-<sup>1</sup> nonpresencing-<perspective—ontological-  
 normalcy/postconvergence>~~)). But then across the ~~<cumulating/recomposuring~attendant—  
 ontological-contiguity >~~-successive                    registry-worldviews/dimensions                    the                    true  
 postconverging~aporeticism-overcoming/unovercoming problem of prospective knowledge-  
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-~~<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant—ontological-contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-ment-by}-  
 postconverging-entailment>~~ is laconically and surprisingly not between notional~philosophy-  
~~<as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-  
 knowledge-generation-in-relative-ontological-completeness<sup>87</sup> ,-beyond-a-convenient-division-  
 of-labour-conception-of-knowledge>~~ and pedantising/muddling/formulaic-hollowing-out—in-  
 subontologisation/subpotentiation-~~<blurring/undermining-of-prospective-totalising-entailing,-~~

~~as-to-entailing-<sup><amplituding/formative-epistemicity></sup>totalising~in-relative-ontological-completeness<sup>87</sup>~~ ) (since in the depths of their mind both proclivities are already very much ‘subconsciously aware’ of their respective ontological-good-faith/authenticity<sup>69</sup>~postconverging~de-mentating/structuring/paradigming<sup>70</sup> and ontological-bad-faith/inauthenticity<sup>64</sup>~preconverging~de-mentating/structuring/paradigming<sup>55</sup> as can be appreciated with the Galileo telescope demonstration situation implied transversality-~~<for-sublimating-existential-eventuating/denouement, from ‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’<sup>101</sup>~~ in the selectivity of prospective knowledge), but rather in-many-ways (beyond the inherent valid knowledge determination as to such a transversality-~~<for-sublimating-existential-eventuating/denouement, from ‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’<sup>101</sup>~~ in the selectivity of prospective knowledge) the relevant postconverging~~~aporeticism-overcoming/unovercoming~~ problem of prospective knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-~~<in-prospective-psychologistic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in {preconverging-ment-by}-postconverging-entailment>~~ lies with the prompting of the postconverging epistemic—projective-equalisation social dynamics of veridical social knowledge percolation-channelling-~~<in-deferential-formalisation-transference>~~ within the scope of the collective-social human limited-mentation-capacity—as-subjecting-‘educated-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency ‘social-functioning-and-accordance—as-of-

~~social-stake-contention-or-confliction~~ ~~imbuing~~ ~~existentialising-frame-of-entailment-of-motif~~  
~~and-apriorising/axiomatising/referencing~~ of ~~disontologising/ontologising-and-re-ontologising~~  
 (and so in ‘reflection of the prerequisite social-functioning-and-accordance of that collective-  
 social as to human limited-mentation-capacity—~~as-subjecting-‘educated-unlimitedness/existence-~~  
~~sublimating-nascence’-to-limitedness/human-subpotency~~’ prior to the eliciting of prospective  
 ontologising-and-re-ontologising over prior disontologising, and so as to its prospective  
 ‘~~implicit-ed-attendant-ontological-contiguity~~<sup>67</sup>’~~~educated-~~  
~~existentialising/contextualising/textualising~~ ‘~~intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>~~<sup>40</sup> induced ‘epistemic-growth/disquiet/discomfort-~~(induced-~~  
~~sublimation,-as-from-existence’s—effusing/ecstatic-inlining-as-~~<sup>4</sup> ~~historiality-~~  
~~{science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-~~<sup>4</sup> ~~historicity-~~  
~~tracing- {science-ideology/fashionability/distractio~~’) as to construction-of-the-Self in  
 dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-  
 reification/contemplative-distension<sup>27</sup>’). It can be appreciated (as of an anthropological insight)  
 that a positivism/rational-empiricism mindset encounter with say an animistic social-setup  
 cannot relate to the latter in ‘absolute terms of effectively demonstrable positivism/rational-  
 empiricism systematicity/entailment of sublimating’ (as it will so-relate to a fellow  
 positivism/rational-empiricism mindset) as this will induce excessive mental alienation to the  
 ‘point of the positivistic-with-animistic mutualising mental shutdown’. But rather such a relation  
 will be ‘within the scope of the animistic collective-social implications of human limited-  
 mentation-capacity—~~as-subjecting-‘educated-unlimitedness/existence-sublimating-nascence’-~~  
~~to-limitedness/human-subpotency~~’ (or within the scope of the ‘debarking positivistic community  
 and animistic social-setup shared/mutual collective-social implications of human limited-  
 mentation-capacity—~~as-subjecting-‘educated-unlimitedness/existence-sublimating-nascence’-~~  
~~to-limitedness/human-subpotency~~’) to integrate prospective positivising ontologising-and-re-

ontologising over the animistic social-setup prior non-positivising disontologising; as to the positivising mindset projection of ‘constraining existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation<sup>96</sup> imbuing human ontological-commitment<sup>66</sup>—<implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging–de-mentating/structuring/paradigming<sup>70</sup>–as-being-as-of-existential-reality>’ but then at the same time this equally allows for the possibility for an anti-positivising disontologising as to temporal social-stake-contention-or-confliction. This so-explains more elaborately (with respect to re-ontologising prospective **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology**) the crossgenerational nature of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise of ‘**implicated\_attendant\_ontological-contiguity<sup>67</sup>**’~educated–**existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup>** induced ‘**epistemic-growth/disquiet/discomfort-~~induced-sublimation,-as-from-existence’s—effusing/ecstatic-inlining-as-<sup>4</sup>historiality-  
{science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-<sup>4</sup>historicity-tracing-  
{science-ideology/fashionability/distraction}~~**’} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup> for human prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity. In-many-ways the knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective\_psychologismic~apriorising/axiomatising/referencing-  
{of-‘**prospectively-implicated\_attendant\_ontological-contiguity**’~educated–**existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’** }—conflatedness<sup>13</sup>-in-~~{preconverging-ment-by}~~

~~postconverging-entailment~~ of the Socrates, Galileos, Descartes, Rousseaux, Diderots, etc. of the world (in the face of their respective pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness~~ ) desublimation and beyond just their respectively implied transversality-~~(for-sublimating-existential-eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’>~~<sup>101</sup> in the selectivity of prospective knowledge); rather extended to such a secondary ‘crusading relation to prospective knowledge’ (involving their prompting of the postconverging epistemic—projective-equalisation social dynamics of veridical social knowledge percolation-channelling-~~(in-deferential-formalisation-transference)~~ within the scope of their social-setups collective-social human limited-mentation-capacity—as-subjecting-‘educated-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency ~~‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction~~ imbuing ~~existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing~~ of ~~disontologising/ontologising-and-re-ontologising~~). Whereas the effective result of a positivising/rational-empiricism registry-worldview/dimension made this secondary ‘crusading relation to prospective knowledge’ rather mostly irrelevant to the Einsteins, Lavoisiers, etc. of the world (with the institutionalisation/enculturation of the positivising/rational-empiricism re-ontologising prospective ~~Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-~~ ~~meaningfulness-and-teleology~~ induced ~~‘~~<sup>103</sup>universal-transparency<sup>104</sup>~~-<(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness~~ ) as available-to/elicitable-to-~~(as-to-human-consciousness/collective-consciousness-~~

distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising-decentering\_of-  
 consciousness/collective-consciousness,-as-to-psychologismic-epistemic-acutisation—  
 residualising,-<sup>1</sup>decompulsing<sup>1</sup>delinearity~for-cogency>} the social-functioning-and-accordance—  
 as-of-social-stake-contention-or-confliction conception of any given registry-  
 worldview/dimension <preconverging~‘motif-and-apriorising/axiomatising/referencing’-  
 entailing>-existentialising—enframing/imprintedness-<as-to-<sup>4</sup> historicity-tracing—in-  
 presencing—hyperrealisation/hyperreal-transposition>’); such that in-many-ways as well the  
 opposing pedantic activity undermining prospective knowledge is effectively reflected in the  
 conscious or unconscious surreptitious anti-intellectualism distracting from all such re-  
 originary-as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-<imbued-  
 postconverging/dialectical-thinking<sup>21</sup>-‘projective-insights’/‘epistemic-projection-in-  
 conflatedness<sup>17</sup>-of-notional~<sup>18</sup> deprocrypticism-prospective-sublimation><sup>90</sup> instigative  
 conceptions of re-ontologising prospective Being-development/ontological-framework-  
 expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-  
 and-teleology . The notion of ontology (science) is utterly unholdening to human-subpotency  
 (and with regards to the ‘relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> as of Being-development/ontological-  
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-  
 meaningfulness-and-teleology ’), ontology thus speaks of the increasing human limited-  
 mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency to-‘euded-  
 unlimitedness/existence-sublimating-nasence<sup>233</sup> ontological-performance<sup>72</sup>-<including-virtue-  
 as-ontology>/morality/ethics/justice/etc. as of the-very-same-immanent-existence/intrinsic-  
 reality/ontological-veridicality,-as-to-‘human<amplituding/formative-  
 epistemicity>totalising~purview-of-construal’ underlying the development of human  
 sublimating/transcendental/emancipative re-rationalisations as to postconverging-

nonextricatory-existential-preempting-of-existential-unthought. Critically, notional~philosophy-<as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness<sup>87</sup>,-beyond-a-convenient-division-of-labour-conception-of-knowledge> is that exercise bent on recurrently re-affirming the ‘mortal littleness of human-subpotency’ while re-affirming the ‘intemporal grandeur of existence-potency as sublimation/transcendental/emancipation enabling for human-subpotency’ (and so as to its recurrent profound-supererogation<sup>96</sup> ‘exercise of the epistemic—projective-equalisation of human station of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> as to prospective <sup>61</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence> epistemic—projective-equalisation’ as so-underlying human Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology ); and so projecting the veracity of the fact that ontology (science) is wholly of the sublimating purview of notional~philosophy-<as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness<sup>87</sup>,-beyond-a-convenient-division-of-labour-conception-of-knowledge> and so notwithstanding the flawed antithetical underlying preconverging-existential-extrication-as-of-existential-unthought of pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplifying/formative—epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup>> ) only arising as to the blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-disontologising-formulaic—dragging-out/hollowing-out> of successive human registry-worldviews/dimensions ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising—frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising’

uninstitutionalised-threshold<sup>102</sup> that then allows for the possibility of disontologising (as of an ontologically-flawed disontologising desublimating gesturing/accounting—of-epistemic—phenomenalism across the <cumulating/recomposuring~attendant—ontological-contiguity >-successive registry-worldviews/dimensions while wrongly projecting an in-effect absolutisation—<as-to—apriorising/axiomatising/referencing- {of-‘prospectively implicated\_attendant—ontological-contiguity ’~educated—existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional~cogency>’ }—constitutedness<sup>14</sup> -in-preconverging-entailment><sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> that conveniently stymies the conception of human re-rationalisations and so-explaining why it-cannot-account,-nor-is-it-interested-in-accounting-for the ‘full experientiality/experiment-<as-to-existentially-formative-‘epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination’,—so-‘notionally/epistemically/bindingnessly-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>—implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-Being-then-Institutional-then-Living—magnitudes-of-hermeneutic/reprojection~protraction-of}reframing-and-reformulation}’> that is the human abstract-tissue-of-social-emanance’ herein construed as to the overall relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> as reflecting the sublimating—postconverged ‘substantive abstract-tissue-of-social-emanance epistemic-totalising<sup>33</sup> }hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-{decompulsing}delinearity~for-cogency—cumulated/recomposed as to cumulating/recomposuring of ‘prospectively implicated\_attendant—ontological-contiguity<sup>67</sup>’~educated—existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional~cogency>’<sup>40</sup>). In this respect ‘human consciousness notional~protensivity

imbuing prospective psychologismic-epistemic-acutisation-<as-to-postconverging-de-  
 mentating/structuring/paradigming,-eliciting-of-existence's-sublimating-nascence-in-  
 prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as-  
 {veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing}delinearity-for-  
 eogeneity' (as undergirding the 'full experientiality/experiment-<as-to-existentially-formative-  
 {epistemic-totalising}re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination',—so-'notionally/epistemically/bindingnessly-<as-to-  
 determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>—implicated-and-articulated' \_as-from-  
 nonextricatory-'prospective-re-ontologising-Being-then-Institutional-then-Living-magnitudes-  
 of-{hermeneutic/reprojection~protraction-of}reframing-and-reformulation}')> that is the human  
 abstract-tissue-of-social-emanance' herein reflected as to the overall relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-  
 process<sup>68</sup> of the <cumulating/recomposuring~attendant-ontological-contiguity >-successive  
 registry-worldviews/dimensions) can only be definedly underlied by the 'exercise of the  
 epistemic—projective-equalisation of human station of <sup>79</sup>presencing—absolutising-identitive-  
 constitutedness<sup>14</sup> as to prospective <sup>61</sup>nonpresencing-<perspective-ontological-  
 normalcy/postconvergence> epistemic—projective-equalisation' of notional~philosophy-<as-  
 to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-  
 knowledge-generation-in-relative-ontological-completeness<sup>87</sup>,-beyond-a-convenient-division-  
 of-labour-conception-of-knowledge>. Otherwise the resultant conception of the  
 human/humanity can only be a false conception that is incidental to any given station-of/epochal  
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> notwithstanding its very own appraisal  
 of its 'human limited-mentation-capacity—as-subjecting 'educed-unlimitedness/existence-  
 sublimating-nascence' to-limitedness/human-subpoteney implications of

apriorising/axiomatising/referencing as to its prospectively disontologising ontological-  
 performance<sup>72</sup>-<including-virtue-as-ontology>' to then go on to articulate an in-effect  
 absolutio-~~as-to-apriorising/axiomatising/referencing- {of- 'prospectively-~~  
~~implicated\_attendant-ontological-contiguity ' ~educed-~~  
~~existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>' }—constitutedness<sup>14</sup> in-preconverging-entailment~~ conception  
 that fails to factor in the ~~{epistemic-totalising<sup>33</sup>}~~re-apriorising/re-axiomatising/re-  
 refereneing~residuality—in-re-originariness/re-origination-(as to human profound-  
 supererogation<sup>96</sup> for prospective ~~apriorising/axiomatising/referencing- {of- 'prospectively-~~  
~~implicated\_attendant-ontological-contiguity ' ~educed-~~  
~~existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>' }—conflatedness<sup>13</sup> in-{preconverging-ment-by}-  
~~postconverging-entailment~~ that cannot be unshrouded by prior mere-formulaicity/ritualisation-  
~~<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-~~  
~~prospectively-losing-track-of- '{epistemic-totalising<sup>33</sup>}~~re-apriorising/re-axiomatising/re-  
~~refereneing~residuality—in-re-originariness/re-origination'>~~ of prior  
~~apriorising/axiomatising/referencing- {of- 'prospectively-implicated\_attendant-ontological-~~  
~~contiguity ' ~educed-~~  
~~existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>' }—constitutedness<sup>14</sup> in-preconverging-entailment~~ associated  
 with its limited-mentation-capacity—as subjecting 'educed-unlimitedness/existence-  
 sublimating-nascence'<sup>2</sup> to limitedness/human-subpotency implications of disontologising  
 ('which so-validates an epistemicity-relativism-determinism ontologising conceptualisation'<sup>7</sup> as  
 veridically accounting for this ~~{epistemic-totalising<sup>33</sup>}~~re-apriorising/re-axiomatising/re-  
 refereneing~residuality—in-re-originariness/re-origination-(as to human profound-~~

supererogation<sup>96</sup> for prospective apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-ment- by}-  
 postconverging-entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation-  
 <as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-  
 prospectively-losing-track-of- ‘epistemic-totalising }re-apriorising/re-axiomatising/re-  
 referencing-residuality—in-re-originariness/re-origination’> of prior  
 apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-  
 contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup> -in- preconverging-entailment) given  
 human limited-mentation-capacity—as-subjecting-‘educed-unlimitedness/existence-  
 sublimating-naseence’ to limitedness/human-subpotency and thus requiring for prospectively  
 sublimating ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. the need for human limited-mentation-capacity-  
 deepening—as-subjecting-limitedness/human-subpotency to ‘educed-unlimitedness/existence-  
 sublimating-naseence<sup>253</sup> as to epistemicity-relativism-determinism prospectively implied  
 psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-ment- by}-  
 postconverging-entailment). Thus an ‘incidental to any given station-of/epochal<sup>79</sup> presencing—  
 absolutising-identitive-constitutedness<sup>14</sup> conception of the-human/humanity as to an in-effect  
 absolutio- <as-to-apriorising/axiomatising/referencing- {of-‘prospectively-

~~implicated\_attendant~~—ontological-contiguity ’~duced—  
~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity—contiguity-  
<imbued—notional~cogency>’ }—constitutedness ~~in preconverging entailment~~’ divulges a  
convenient technically-speaking ontological-bad-faith/inauthenticity<sup>64</sup>~preconverging—de-  
mentating/structuring/paradigming<sup>65</sup> that can hardly be qualified as prospective ontology-  
aspiring since its veridical preconverging/postconverging—de-mentative/structural/paradigmatic  
relation to prospective sublimation/transcendence/emancipation is of the-very-same  
dimensionality-of-desublimating-lack-of<sup>26</sup>—{<amplituding/formative>supererogatory—de-  
mentativeness/epistemic-growth-or-conflatedness /transvaluative-  
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} that may  
just as well justify prior <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> incidental  
station-of/epochal in-effect absolution—<as-to—apriorising/axiomatising/referencing—{of-  
‘prospectively implicated\_attendant—ontological-contiguity ’~duced—  
~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity—contiguity-  
<imbued—notional~cogency>’ }—constitutedness ~~in preconverging entailment~~ as to prior  
desublimation/non-transcendence/non-emancipation and in-effect speaks to the  
notional~distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-  
apriorising/axiomatising/referencing><sup>30</sup> to the overall relative-unreflexivity/relative-  
reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process. By  
‘remaining-blind/not-seeing the ontologising-drive of the successive human registry-  
worldviews/dimensions’ reflected in the ‘full experientiality/experiment-<as-to-existentially-  
formative-‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing—residuality—in-re-  
originariness/re-origination’,—so-‘notionally/epistemically/bindingnessly<as-to-  
determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>—implicated-and-articulated’\_as-from-  
nonextricatory-‘prospective-re-ontologising-Being-then-Institutional-then-Living—magnitudes-

of-~~{hermeneutic/reprojection~protraction-of}~~reframing-and-reformulation}'> that is the human abstract-tissue-of-social-emanance' (with the ontologising-drive enabled as of dimensionality-of-sublimating<sup>25</sup>-~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness~~<sup>3</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) as to 'profound-supererogation'<sup>96</sup> elicited cumulating/recomposing of successive reproducibility—mathesis/motif/throwness-disposition,-as-reproducibility-of-aestheticisation'), pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness ) conveniently projects futurally a 'representation of the human/humanity which potential is supposedly only as veridical as to the mortal's conveniently mortal threshold of ~~preconverging~~-existential-extrication-as-of-existential-unthought'. In other words, the notional~philosophy-<as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness<sup>87</sup>,-beyond-a-convenient-division-of-labour-conception-of-knowledge> exercise can thus be construed as rather involved in 'human existential-<disontologising/re-ontologising—aporeticism> re-creativity' with regards to the incipient veracity of a human preconverging/postconverging-de-mentative/structural/paradigmatic 'notional~reflexivity-<{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-<residualising-~~{decompulsing}~~delinearity~for-cogeny>-by-~~{flawed/unsound}~~-relative-unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-acutisation-nonresidualising-imbued-~~{compulsing}~~linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation> dualising' of notional~firstnatureddness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-

ontological-normalcy/postconvergence> as to shallow-supererogation<sup>96</sup> to profound-  
 supererogation<sup>96</sup> threshold of constraining sublimation over desublimation. Such a ‘human  
 existential-<disontologising/re-ontologising—aporeticism> re-creativity’ of prospective  
 ontologising-and-re-ontologising possibilities (reflecting the full human ontologising-drive  
 scope as to the ‘exercise of the epistemic—projective-equalisation of human station of  
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> as to prospective <sup>61</sup>nonpresencing-  
 <perspective—ontological-normalcy/postconvergence> epistemic—projective-equalisation’)
 necessarily has to address what is herein construed as ‘fundamental taboo against prospective  
 ontologising-and-re-ontologising’ (underlying any human registry-worldviews/dimensions  
 ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing  
 existentialising—frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of  
 disontologising/ontologising-and-re-ontologising’ uninstitutionalised-threshold<sup>102</sup>) so-  
 involving: the fact that prospective ontologising-and-re-ontologising (as to re-ontologising  
 prospective Being-development/ontological-framework-expansion-as-to-depth-of-  
 ontologising-development-as-infrastructure-of-meaningfulness-and-teleology ) necessarily  
 implies a ‘prospective <sup>61</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence>  
 change in knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-  
 <in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated-attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in- {preconverging-ment-by}-  
 postconverging-entailment> as to educed psychologismic~apriorising/axiomatising/referencing-  
 {of-‘prospectively-implicated-attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in- {preconverging-ment-by}-

postconverging entailment' that is in-many-ways inherently  
 'problematic/troublemaking/challenging and ing' to any given <sup>79</sup>presencing—absolutising-  
 identitive-constitutedness<sup>14</sup> social-vestedness/normativity-<discretely-implicit-functionalism>  
 and its prior\_knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-  
 <in-prior\_psychologismic~apriorising/axiomatising/referencing- {of-'prior-  
 implicated\_attendant-ontological-contiguity '~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—constitutedness<sup>14</sup> -in-preconverging-entailment>; and in  
 another respect such a prospective ontologising knowledge-reification~gesturing-and-  
 accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-'prospectively-  
 implicated\_attendant-ontological-contiguity '~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—conflatedness<sup>13</sup> -in-{preconverging-ment-by}-  
 postconverging-entailment> implication of an 'epistemic-break or notional-  
 discontiguity/epistemic-discontiguity<sup>63</sup> -<between—prior-shallow-supererogation<sup>96</sup> -of-  
 mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema\_and prospective-profound-  
 supererogation<sup>96</sup> -of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-  
 schema> as to difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing<sup>24</sup>,  
 inevitably lays a claim to the prior\_knowledge-reification~gesturing-and-accounting—of-  
 epistemic-phenomenalism-<in-prior\_psychologismic~apriorising/axiomatising/referencing-  
 {of-'prior-implicated\_attendant-ontological-contiguity '~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—constitutedness<sup>14</sup> -in-preconverging-entailment>  
 prospective 'epistemic-decadence' or teleological-decadence-<-in-dimensionality-of-

desublimating-lack-of<sup>26</sup>-~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-  
 growth-or-conflatedness<sup>3</sup>/transvaluative-rationalising/transepistemicity/anamnestic-  
 residuality/spirit-drivenness-equalisation)~~ (not for an idle purpose as to a ‘presence social-stake-  
 contention-or-confliction’ implication) but rather as to the fact that such prior\_knowledge-  
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prior\_psychologismic~apriorising/axiomatising/referencing- {of-‘prior-implicated\_attendant-  
 ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup>-in-preconverging-entailment> has-  
 failed/is-failing prospectively (given its psychologismic~apriorising/axiomatising/referencing-  
 {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup>-in-preconverging-entailment) the  
 requisite profound-supererogation<sup>96</sup> associated with the prospective knowledge-  
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>3</sup>-in-{preconverging-ment-by}-  
 postconverging-entailment> (beyond any projected mere-formulaicity/ritualisation-<as-to-  
 mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-  
 losing-track-of-‘epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-  
 re-originariness/re-origination’>)) ‘and so technically-speaking to its underlying ontological-bad-  
 faith/inauthenticity<sup>64</sup>~preconverging-de-mentating/structuring/paradigmig<sup>65</sup> as to when  
 manifest relative-ontological-completeness<sup>87</sup> is-educed-and-avails-and-re-avails’ (so-

construed as being in epistemic-decadence with respect to prospective <sup>61</sup>nonpresencing-  
 <perspective-ontological-normalcy/postconvergence> epistemic-projection of ‘knowledge  
 value’ so-reflected herein as ‘<amplituding/formative>disposedness/psychologismic-construct-  
 <as-to-orientation/value-construct/valuation-and-derived-parameterising>’ for  
 <amplituding/formative>entailment-<as-to-totalising-contiguous/coherent-factuality-of-  
 variability>, and so-reflected overall as knowledge <sup>45</sup>foregrounding\_\_entailment-<in-succession-  
 of-profound-supererogation<sup>96</sup>>-<postconverging-narrowing-down~sublimation-as-to-  
 ‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-  
 prospective-profound-supererogation<sup>96</sup>-in-reflecting-‘immanent~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>96</sup>’;-as-operative-  
 notional~<sup>18</sup>deprocrypticism)), as to the critical fact that prospective knowledge-  
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective-psychologismic~apriorising/axiomatising/referencing-{of-‘prospectively-  
 implicated\_attendant-ontological-contiguity’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-ment-by}-  
 postconverging-entailment> educated sublimating/transcendence/emancipation cannot be  
 construed as of the prior\_knowledge-reification~gesturing-and-accounting—of-epistemic-  
 phenomenalism-<in-prior-psychologismic~apriorising/axiomatising/referencing-{of-‘prior-  
 implicated\_attendant-ontological-contiguity’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup>-in-preconverging-entailment> (as this is  
 bound to merely induce more and more of a complexification of the latter as so-reflected in our  
 modern-day <sup>80</sup>procrypticism-or-disjointedness-as-of-<sup>83</sup>reference-of-thought totalisingly-ing—  
 discretion/whim-of-thought increasingly underlied with dynamic, sophisticated and networking

institutionalised pedantising/muddling/formulaic-hollowing-out—in-  
 subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-entailing,-~~  
~~as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-~~  
~~completeness~~ )) with such complexification rendering the possibility for prospective  
 sublimation/transcendence/emancipation rather tedious as to the requisite ‘crusading relation to  
 prospective knowledge’ for its postconverging-~~aporeticism-overcoming/unovercoming;~~  
 besides the prior\_knowledge-reification~gesturing-and-accounting—of-epistemic-  
 phenomenalism-~~<in-prior\_psychologismic~apriorising/axiomatising/referencing- {of-‘prior-~~  
~~implicated\_attendant\_ontological-contiguity ’~duced-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—constitutedness<sup>1</sup> -in-preconverging-entailment>~~ ing and  
 complexification elements of the ‘fundamental taboo against prospective ontologising-and-re-  
 ontologising’, the third element arises as to the preconverging/postconverging–de-  
 mentative/structural/paradigmatic implication of ‘what is the-human/humanity’ with regards to  
 the possibility for prospective ontologising-and-re-ontologising as only the  
 preconverging/postconverging–de-mentative/structural/paradigmatic reflection of human  
 destructuring-threshold-~~(uninstitutionalised-threshold<sup>02</sup>/presublimating–desublimating-~~  
~~decisionality)~of-ontological-performance<sup>72</sup>-<including-virtue-as-~~  
~~ontology>/morality/ethics/justice/etc. then allows for the postconverging-aporeticism-~~  
~~overcoming/unovercoming~~ for prospective human sublimating/transcendence/emancipation (as  
 to ~~Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-~~  
~~development-as-infrastructure-of– meaningfulness-and-teleology , institutional-~~  
~~development–as-to-social-function-development and living-development–as-to-personality-~~  
~~development~~ ~~psychologismic-epistemic-acutisation—difficulty<for-residualising-~~  
~~{decompulsing}delinearity~for-cogency>—magnitudes<sup>{of-experientiality/experiment}</sup>)~~ but with such a

conception as to its ‘implicated human limited-mentation-capacity—~~as-subjecting-‘educated-unlimitedness/existence-sublimating-nasence’-to-limitedness/human-subpotency~~ and consequent human limited-mentation-capacity-deepening—~~as-subjecting-limitedness/human-subpotency-to-‘educated-unlimitedness/existence-sublimating-nasence’~~<sup>253</sup> as to psychologism~apriorising/axiomatising/referencing-~~{of-‘prospectively-implicated-attendant-ontological-contiguity’~educated-existentialising/contextualising/textualising-‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’}~~—conflatedness<sup>13</sup>-~~in-~~{preconverging-ment-by}-postconverging-entailment’~~~~ necessarily projecting of a human ‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’-as-conflatedness<sup>13</sup>-or-ontological-reprojecting as to human direct-capacity/deferential-capacity for dimensionality-of-sublimating<sup>25</sup>—~~<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness<sup>1</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)~~ that challenges the conceptualisation of the-human/humanity as about the ‘collective notion of the-human/humanity as to the mere construal of any given registry-worldview/dimension institutionalisation-threshold’ (and so as of an ontologically potent reflection of the-human/humanity as to the profound ‘conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-~~<reifying {as-to-knowledge-developing} -and-empowering>~~ imbued theoretical/conceptual/operant implications’ arising from the dynamic and contrasting relation of ‘human intemporal-individuation threading/relaying succession of sublimating gesturings’ of ‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’-as-conflatedness<sup>13</sup>-or-ontological-reprojecting ~~postconverging-nonextricatory-existential-preempting-of-existential-unthought~~ on-the-one-hand and ~~preconverging-existential-extrication-as-of-existential-unthought~~ circumventive/distractive-temporal-prioritisation-of-<sup>83</sup>reference-of-thought on-the-other-hand, as so manifestable in varying psychologism—

~~epistemic acutisation—difficulty—<for, residualising—{decompulsing} delinearity—for cogency>~~  
 magnitudes<sup>{of-experientiality/experiment}</sup> within the same human individual, collective individuals,  
 institutions and society as to manifest/lack-of human limited-mentation-capacity-deepening—  
 as subjecting limitedness/human subpotency to ‘~~duced unlimitedness/existence sublimating-  
 nascence~~’<sup>53</sup> as of transversality-<for-sublimating—existential-eventuating/denouement, from-  
 ‘~~thinking at first/pure predisposition preemptive of prospective-  
 disontologising/subontologising~~’—as-of-prospectively-disambiguated—affirmed-and-  
 unaffirmed-‘~~motif-and-apriorising/axiomatising/referencing~~’><sup>101</sup> underlying the broad reality of  
 both a human institutionalisation-threshold and a human uninstitutionalised-threshold<sup>62</sup> in  
 comprehensively reflecting the <cumulating/recomposuring~attendant—ontological-  
 contiguity >-successive registry-worldviews/dimensions as to the overall relative-  
 unreflexivity/relative reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-  
 process<sup>68</sup>) with the further ontological-veracity herein that the-human/humanity can be defined  
 at its barest as to transversality-<for-sublimating—existential-eventuating/denouement, from-  
 ‘~~thinking at first/pure predisposition preemptive of prospective-  
 disontologising/subontologising~~’—as-of-prospectively-disambiguated—affirmed-and-  
 unaffirmed-‘~~motif-and-apriorising/axiomatising/referencing~~’><sup>101</sup> as there is notionally no  
 ontologically-coherent possibility for the-human/humanity otherwise; and the final element of  
 the ‘fundamental taboo against prospective ontologising-and-re-ontologising’ lies in the very  
 non-scalarly/beholdening-<as-to-what-has-gone-before-aesthetically-de-  
 mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation> of the  
 ‘full incipient supererogating breadth of human intelligibility transmutation’ underlying human  
 aestheticisation—and-aestheticisation-towards-ontology-<elicited—idiomatisation> (as to Being-  
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-  
 infrastructure-of—meaningfulness-and-teleology , institutional-development—as-to-social-

function-development and living-development-as-to-personality-development psychologism-  
 epistemic-acutisation—difficulty-<for-residualising-(decompulsing)-delinearity-for-cogeny>  
 magnitudes<sup>{of-experientiality/experiment}</sup>) and so (with the implication that a central and potent force of  
 human ontologising-and-re-ontologising so-reflected in the overall relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-  
 process<sup>68</sup> rather lied historically with the possibility for human cultural diffusion given the human  
 limited-mentation-capacity—as-subjecting-‘educed-unlimitedness/existence-sublimating-  
 nascence’-to-limitedness/human-subpotency problem of aestheticisation—beholdening-out-of-  
 bechancing/taxingness-of-originariness) and this insight prospectively raises the issue as it is  
 herein contended of the under-utilisation of human aestheticisation—and-aestheticisation-  
 towards-ontology-<elicited-idiomatisation> potential with regards to our modern-day  
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> social-vestedness/normativity-  
 <discretely-implied-functionalism> institutional and social <preconverging~‘motif-and-  
 apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
 <as-to- historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition>, and we  
 can further appreciate abstractly (as to the full possibilities of ‘human-decisionality-<as-to-play-  
 of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential  
 commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality)  
 as herein contended that ‘our very recurrent subconscious-level infused/imparted aestheticisation  
 motifs’ as to the possibilities for aestheticisation—and-aestheticisation-towards-ontology-  
 <elicited-idiomatisation> are even more radically beyond our passive or active contemplation  
 of prospective re-originariness/re-origination as to our consciously developed human  
 intelligibility and purposes imbued non-scalarity/beholdening-<as-to-what-has-gone-before-  
 aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-  
 ontologisation>. In-many-ways, this ‘fundamental taboo against prospective ontologising-and-

re-ontologising' is effectively just the human ~~<amplifying/formative-epistemicity>~~-totalising~thrownness-in-existence<sup>35</sup> implications (given human limited-mentation-capacity—as subjecting—'educed-unlimitedness/existence-sublimating-nascence' to limitedness/human-subpotency requiring human limited-mentation-capacity-deepening—as subjecting-limitedness/human-subpotency to—'educed-unlimitedness/existence-sublimating-nascence'<sup>233</sup> for prospective sublimation), so-reflected as to human limited projective epistemic capacity (as to the 'exercise of the epistemic—projective-equalisation of human station of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> as to prospective <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic—projective-equalisation') for prospective sublimating-nascence poorly going all the way (as of prospectively dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup> for re-ontologising prospective ~~Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology~~ ) to the 'supererogatory~wholesomeness/profound-supererogation<sup>96</sup> as of prospective <sup>83</sup>reference-of-thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-<as-to-the-grandest-axiomatic-construct-~~epistemic-totalising~~<sup>33</sup>>re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence>' rather as so-being comprehensively about prospective <sup>83</sup>reference-of-thought postconverging-de-mentating/structuring/paradigming (with such a poor construal so-reflected with the relatively temporal ~~preconverging~~-existential-extrication-as-of-existential-unthought human readiness relationship with prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness – reference-of-thought-devolving> that is poorly appreciative of the accompanying 'supererogatory~wholesomeness/profound-supererogation<sup>96</sup> as of prospective <sup>83</sup>reference-of-thought—point-of-

devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-<as-to-the-grandest-  
 axiomatic-construct-<sup>f</sup>epistemic-totalising<sup>83</sup>}re-apriorising/re-axiomatising/re-  
 refereneing-residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with unlimitedness/existence> as to  
 postconverging-nonextricatory-existential-preempting-of-existential-unthought’); and so  
 manifested as to a human temporal implicated conception of knowledge poorly appreciative of  
 the veracity of knowledge as effectively about notional~philosophy-<as-to-the-veridical-  
 conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-  
 in-relative-ontological-completeness<sup>7</sup>,-beyond-a-convenient-division-of-labour-conception-of-  
 knowledge> ‘supererogatory~wholesomeness/profound-supererogation<sup>96</sup> as of prospective  
<sup>83</sup>reference-of-thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating-  
 nascence-<as-to-the-grandest-axiomatic-construct-<sup>f</sup>epistemic-totalising<sup>83</sup>}re-apriorising/re-  
 axiomatising/re-refereneing-residuality—in-re-originariness/re-origination of  
 limitedness/human-subpotency prospective re-encountering/re-confrontation with  
 unlimitedness/existence>’ (as to human Being-development/ontological-framework-expansion-  
 as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-  
 teleology ) and thus failing to reflect that the division-of-labour-conception-of-knowledge  
 underlying nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-  
 relative-ontological-completeness – reference-of-thought- devolving> needs its ‘appropriate  
 fundamental perspective/framing/reference/horizon/projection of prospective<sup>56</sup> meaningfulness-  
 and-teleology<sup>99</sup>’ to derive the ‘supererogatory~wholesomeness/profound-supererogation<sup>96</sup> as of  
 prospective <sup>83</sup>reference-of-thought—point-of-  
 devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-<as-to-the-grandest-  
 axiomatic-construct-<sup>f</sup>epistemic-totalising<sup>83</sup>}re-apriorising/re-  
 refereneing-residuality—in-re-originariness/re-origination of limitedness/human-subpotency

prospective re-encountering/re-confrontation with unlimitedness/existence> as to  
~~postconverging-nonextricatory-existential-preempting-of-existential-unthought~~' (and so in  
 reflection of the 'supererogatory~wholesomeness/profound-supererogation'<sup>96</sup> conception of  
 existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-  
 withdrawal/unenframing/re-ontologising, -elicited-from-prospective~profound-  
 supererogation'<sup>96</sup> -<as-to-perspective~ontological-normalcy/postconvergence-implied-  
 'prospective-aporeticism-overcoming/unovercoming?'> inherent ontological  
 coherence/contiguity' since existence in its 'superseding~oneness-of-ontology/ontological-  
 veridicality/relative-unreflexivity/relative-reflexivity—ontological-contiguity'<sup>67</sup> doesn't  
 recognise the accompanying human desublimation arising from our convenient division-of-  
 labour-conception-of-knowledge flawed/incomplete conception of sublimating~nascence as to a  
 human readiness for ~~preconverging-existential-extrication-as-of-existential-unthought~~ and it is  
 up to the human to {epistemic-  
 totalising<sup>33</sup>} hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutely, -  
 {decompulsing} delinearity~for-cogency contemplate and re-align such a 'practicality desublimating  
 effect of convenient division-of-labour-conception-of-knowledge' to a  
 'supererogatory~wholesomeness/profound-supererogation'<sup>96</sup> as of prospective<sup>83</sup> reference-of-  
 thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating~nascence-<as-to-  
 the-grandest-axiomatic-construct- {epistemic-totalising<sup>33</sup>} re-apriorising/re-axiomatising/re-  
 referencin~residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with unlimitedness/existence>'). This human  
 readiness for ~~preconverging-existential-extrication-as-of-existential-unthought~~ is effectively  
 what is addressed by the notion of human 'epistemic-growth/disquiet/discomfort- {induced-  
 sublimation,-as-from-existence's—effusing/ecstatic~inlining-as-<sup>4</sup> historiality-  
 {science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-<sup>4</sup> historicity-

tracing- {science-ideology/fashionability/distraction}} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup>. It can be appreciated in this regards as to a <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection that the ‘supererogatory~wholesomeness/profound-supererogation<sup>96</sup> as of prospective <sup>83</sup>reference-of-thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-<as-to-the-grandest-axiomatic-construct-<sup>{epistemic-totalising}</sup> }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence>’ respectively of base-institutionalisation, universalisation and positivism imbued nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness<sup>8</sup> – reference-of-thought-<sup>8</sup> devolving> can only be poorly appreciated existentialisingly/contextualisingly/textualisingly respectively as of a recurrent-utter-uninstitutionalisation, ununiversalisation and non-positivism/medievalism desublimating <sup>83</sup>reference-of-thought—point-of-devolving/departure/anchoring/backdrop inveracity/impertinence; and likewise such a requisite ‘supererogatory~wholesomeness/profound-supererogation<sup>96</sup> as of prospective <sup>83</sup>reference-of-thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-<as-to-the-grandest-axiomatic-construct-<sup>{epistemic-totalising}</sup> }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence>’ insight can projectively be grasped when it comes to our positivism/rational-empiricism and prospective <sup>18</sup>deprocrypticism—or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought. Critically thus, it is in the very nature of all <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> social-vestedness/normativity-<discretely-implied-functionalism> to falsely imply (beyond-the-

consciousness-awareness-teleology<sup>99</sup> <of-preconverging-existential-extrication-as-of-existential-unthought> ) to demarcate what can be of sublimating-nascence especially as so-  
construed within the ambits of its ‘mortal/temporal existentialising-frame-of-entailment-of-  
motif-and-apriorising/axiomatising/referencing’ readily enclosing prospective nascent-  
particular/incipient-and-material/technical-sublimations <blinded-to-their-relative-ontological-  
completeness<sup>87-88</sup> – reference-of-thought-<sup>88</sup> devolving> to then undermine their requisite  
prospectively implied ‘supererogatory~wholesomeness/profound-supererogation<sup>96</sup> as of  
prospective <sup>83</sup>reference-of-thought—point-of-  
devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-<as-to-the-grandest-  
axiomatic-construct-<sup>{epistemic-totalising}</sup> }re-apriorising/re-axiomatising/re-  
referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
prospective re-encountering/re-confrontation with unlimitedness/existence>’ (whereas this is  
exactly the enabler of ‘human consciousness notional~protensivity imbuing prospective  
psychologismic-epistemic-acutisation-<as-to-postconverging-de-  
mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-  
prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as-  
{veridical/sound}-relative-reflexivity-in-existence/relativising from limited-mentation-as-its-  
deepening/psychologismic-epistemic-acutisation—residualising-<sup>{decompulsing}</sup> delinearity~for-  
eogeneity’ as undergirding the ‘full experientiality/experiment-<as-to-existentially-formative-  
<sup>{epistemic-totalising}</sup> }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
originariness/re-origination’,—so-‘notionally/epistemically/bindingnessly-<as-to-  
determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>—implicated-and-articulated’\_as-from-  
nonextricatory-‘prospective-re-ontologising-Being-then-Institutional-then-Living-magnitudes-  
of-{hermeneutic/reprojection~protraction-of}reframing-and-reformulation}>’> that is the human  
abstract-tissue-of-social-emanance’ herein reflected as to the overall relative-

~~unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-  
 process<sup>68</sup> of the ~~<cumulating/recomposuring~attendant~ontological-contiguity >~~-successive  
 registry-worldviews/dimensions). Thus in-many-ways such <sup>79</sup>presencing—absolutising-  
 identitive-constitutedness<sup>14</sup> social-vestedness/normativity-<discretely-implied-functionalism>  
 adopt a pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
 <amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness )  
 desublimation in overt or covert denial (as to mere-formulaicity/ritualisation-as-<sup>4</sup>historicity-  
 tracing- {science-ideology/fashionability/distraction}) with respect to the ontological-veracity of  
 ‘human consciousness notional~protensivity imbuing prospective psychologismic-epistemic-  
 acutisation-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-  
 existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to  
 epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising-from-  
 limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-  
 {decompulsing}delinearity~for-cogency’ (as of existence’s—effusing/ecstatic-inlining-as-  
<sup>4</sup>historicity- {science/authenticity/nonextrication}) as so-reflected in the postmodern  
 notional~philosophy-<as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-  
 prospective-organic-knowledge-generation-in-relative-ontological-completeness<sup>87</sup>,-beyond-a-  
 convenient-division-of-labour-conception-of-knowledge> contention of human perpetual re-  
 rationalisations for emancipation so-underlying prospective transcendence-and-  
 sublimity/sublimation/supererogatory-de-mentativity (herein construed as to <sup>61</sup>nonpresencing-  
 <perspective-ontological-normalcy/postconvergence> epistemic-projection implications of  
 human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-  
 to-‘educated-unlimitedness/existence-sublimating-nascence<sup>253</sup> implied conceptivity/epistemic-  
 reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing} -and-

empowering>); and so as to when it comes to the need for requisite prospective profound-supererogation<sup>96</sup> with regards to human prospective destructuring-threshold-~~(uninstitutionalised-threshold<sup>102</sup>/presublimating-desublimating-decisionality)~~~of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>. ‘human consciousness notional~protensivity imbuing prospective ~~psychologismic-epistemic-acutisation-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>~~ as to epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising from limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,<sup>{decompulsing}</sup>delinearity~for eogeneity’ thus speaks to notional~philosophy-<as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness<sup>87</sup>,-beyond-a-convenient-division-of-labour-conception-of-knowledge> inherent notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> with regards to human aestheticisation—and-aestheticisation-towards-ontology-<elicited-idiomatisation> in so-reflecting sublimating<sup>83</sup> reference-of-thought translative appraisal of prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness<sup>87-88</sup> reference-of-thought<sup>84</sup> devolving>; speaking to the requisite ‘human psychologismic-epistemic-acutisation-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising from limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,<sup>{decompulsing}</sup>delinearity~for eogeneity’ (as to originariness-parrhesia,-as-spontaneity-of-aestheticisation—supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness ‘projection of aestheticising-re-margining/re-edging/re-acuity—as-

postconverging\_circumscriptive/totalitative-restructuring' as of overall existential-  
 <disontologising/re-ontologising—aporeticism> dimensionality-of-sublimating<sup>25</sup> |  
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation) in transversality-<for-sublimating-existential-  
 eventuating/denouement, from 'thinking-at-first/pure-predisposition-preemptive-of  
 prospective-disontologising/subontologising'—as-of-prospectively-disambiguated-affirmed-  
 and-unaffirmed-'motif-and-apriorising/axiomatising/referencing'><sup>101</sup> enabling the relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-  
 process<sup>68</sup>), with this requisite 'human psychologismic-epistemic-acutisation-<as-to-  
 postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence's-sublimating-  
 nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation—residualising,-{decompulsing}delinearity-for-  
 eogeneity' (underlied by a supererogatory~wholesomeness/profound-supererogation<sup>96</sup> of  
 notional~citationality as to a 'connoting supererogation-drivenness construal of the epistemic-  
 totality<sup>37</sup> of human-textuality-<as-to-existentialising/contextualising/textualising> in epistemic-  
 totalising<sup>33</sup>~resubjecting\_or\_totalising-entailing~reconstrual<of-the-whole/purview-of-the-  
 whole/oneness-of-ontology>') so-rather devolving from the  
 'supererogatory~wholesomeness/profound-supererogation<sup>96</sup> as of prospective<sup>83</sup> reference-of-  
 thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-<as-to-  
 the-grandest-axiomatic-construct-{epistemic-totalising<sup>33</sup>}re-apriorising/re-axiomatising/re-  
 refereneing-residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with unlimitedness/existence>' (even as the reality  
 of human limited-mentation-capacity—as-subjecting-‘duced-unlimitedness/existence-

~~sublimating-nascence~~ to limitedness/human-subpotency distortively means that the ‘incipient precedence of nascent-particular/incipient-and-material/technical-sublimations-~~<blinded-to-their-relative-ontological-completeness~~<sup>87-83</sup> reference-of-thought-~~devolving~~<sup>84</sup>>’ is bound to be wrongly construed as projecting of its very own incipient ~~supererogatory-wholesomeness/profound-supererogation~~<sup>96</sup> whereas in so-doing is actually distortively reflecting the ‘prior relative-ontological-incompleteness<sup>88-83</sup> reference-of-thought-~~devolving~~<sup>84</sup>’ while failing to appreciate the veracity that the veridical ~~supererogatory-wholesomeness/profound-supererogation~~<sup>96</sup> of such nascent-particular/incipient-and-material/technical-sublimations-~~<blinded-to-their-relative-ontological-completeness~~<sup>87-83</sup> reference-of-thought-~~devolving~~<sup>84</sup>> should rather devolve from the ‘~~supererogatory-wholesomeness/profound-supererogation~~<sup>96</sup> as of prospective relative-ontological-completeness<sup>87-83</sup> reference-of-thought-~~devolving~~<sup>84</sup> point-of-devolving/departure/anchoring/backdrop of sublimating-nascence’). Thus ‘human ~~psychologismic-epistemic-acutisation-~~<as-to-postconverging-de-~~mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>~~ as to epistemic-growth,-as-~~{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising,-~~{decompulsing}~~delinearity-for-eogeny~~’ (implied ~~supererogatory-wholesomeness/profound-supererogation~~<sup>96</sup> of notional~citationality) as it prospectively reflects-and-divulges in re-originariness/re-origination existence’s—effusing/ecstatic—inlining-as-~~historiality~~-{science/authenticity/nonextrication} is effectively what allows for the profundity of the human ‘exercise of the epistemic—projective-equalisation of human station of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> as to prospective <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic—projective-equalisation’ for prospective sublimating-nascence (as of prospectively

dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-  
 reification/contemplative-distension<sup>27</sup> for re-ontologising prospective **Being-**  
**development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-**  
**infrastructure-of- meaningfulness-and-teleology** ); and in so-doing addressing the  
 ‘fundamental taboo against prospective ontologising-and-re-ontologising’ (underlying any  
 human registry-worldviews/dimensions **‘social-functioning-and-accordance—as-of-social-**  
**stake-contention-or-confliction** imbuing **existentialising-frame-of-entailment-of-motif-and-**  
**apriorising/axiomatising/referencing** of **disontologising/ontologising-and-re-ontologising’**  
 uninstitutionalised-threshold<sup>102</sup>). In-many-ways such an exercise (and as it is sublimatingly so-  
 manifested with regards to the overall human momentous <sup>46</sup>historiality/ontological-  
 eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-  
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> of the **relative-**  
**unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-**  
**process<sup>68</sup>**) speaks of the translative-accordance of prospective nascent-particular/incipient-and-  
 material/technical-sublimations-<blinded-to-their-relative-ontological-completeness<sup>87</sup>—  
**reference-of-thought-<sup>84</sup> devolving>** implications (as to their incipient/seeding existentialising-  
**frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing** of the ‘shallow-  
 supererogation<sup>96</sup> as of prior <sup>83</sup>reference-of-thought—point-of-  
 devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-<as-to-the-grandest-  
 axiomatic-construct-<sup>epistemic-totalising<sup>33</sup></sup> re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with unlimitedness/existence>’ of human  
 <amplifying/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup> in  
 psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant\_ontological-contiguity ’~duced-

~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup> in preconverging-entailment)~~ into their  
 true ‘supererogatory~wholesomeness/profound-supererogation<sup>96</sup> as of prospective<sup>83</sup> reference-  
 of-thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating-nascent-<as-  
 to-the-grandest-axiomatic-construct-<sup>epistemic-totalising</sup><sup>33</sup> } re-apriorising/re-axiomatising/re-  
 referencing-residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with unlimitedness/existence> imbued  
 psychologismic~apriorising/axiomatising/referencing- {of- ‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in {preconverging-ment-by}-  
 postconverging-entailment’ (so-reflected as to the overarching human social-and-institutional-  
 frameworks-of—referencing/registering/decisioning sublimating~existentialising-  
 decisionality-<as-to-disontologising/re-ontologising—aporeticism>); and so given the reality  
 that it is human social-and-institutional-frameworks-of—referencing/registering/decisioning  
 existentialising-decisionality-<as-to-disontologising/re-ontologising—aporeticism> that  
 ‘incipiently/seedingly translate (either in shallow-supererogation<sup>96</sup> as to their prior<sup>83</sup> reference-  
 of-thought—point-of-devolving/departure/anchoring/backdrop or  
 supererogatory~wholesomeness/profound-supererogation<sup>96</sup> as to their prospective<sup>83</sup> reference-  
 of-thought—point-of-devolving/departure/anchoring/backdrop)’ the social and institutional  
 implications of prospective nascent-particular/incipient-and-material/technical-sublimations-  
 <blinded-to-their-relative-ontological-completeness<sup>87-83</sup> — reference-of-thought-<sup>84</sup> devolving> and  
 so-reflected respectively as of ‘prospectively desublimating institutional and social  
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
 (blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-

<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup> } (in  
 prior ‘human aestheticisation-and-aestheticisation-towards-ontology-<elicited-idiomatisation>  
 beholdening, non-transcendence, complexification as to mechanical-knowledge and non-ment  
 of prior apriorising/axiomatising/referencing’) or ‘prospectively sublimating institutional and  
 social notional~philosophy-<as-to-the-veridical-conception-of-philosophy-as-englobing-all-  
 human-prospective-organic-knowledge-generation-in-relative-ontological-completeness<sup>87</sup>,-  
 beyond-a-convenient-division-of-labour-conception-of-knowledge> (in prospective ‘human  
 aestheticisation-and-aestheticisation-towards-ontology-<elicited-idiomatisation>  
 unbeholdening, transcendence, decomplexification for organic-knowledge and ment of prior  
 apriorising/axiomatising/referencing’)’. This is so-reflected for instance with the insight that the  
 ‘enlightenment struggle against feudalism and slavery as advocated say with such a thinker like  
 Rousseau’ as to the fact that the technical and scientific progress as to relative-ontological-  
 completeness<sup>87</sup> weren’t the occasion to put such technical and scientific progress like  
 shipbuilding and other ocean voyage technologies at the service of the prior medievally clouded  
 immaterial/social overall relative-ontological-incompleteness<sup>88</sup>-presublimation-construct-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> value-construct and shallow-supererogating  
 methodologising/mutualising/organising/institutionalising <preconverging~‘motif-and-  
 apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
 {as-to-<sup>4</sup> historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition}, but rather  
 called for a renewed conceptualisation of humanity beyond a mentality of immediate  
 subsistence/survival/advantage. Critically, ‘human psychologismic-epistemic-acutisation-<as-  
 to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-  
 nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing}delinearity-for

eogeneity' (implied supererogatory~wholesomeness/profound-supererogation<sup>96</sup> of notional~citationality) notionally speaks to the veracity of a translative-accordance between nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness – reference-of-thought-<sup>84</sup> devolving> and social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality-<as-to-disontologising/re-ontologising—aporeticism> (so-notionally reflected as of 'supererogatory~wholesomeness/profound-supererogation<sup>96</sup> as of prospective <sup>83</sup>reference-of-thought—point-of-devolving/departure/anchoring/backdrop for social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising—decisionality-<as-to-disontologising/re-ontologising—aporeticism>' or 'shallow-supererogation<sup>96</sup> of prior <sup>83</sup>reference-of-thought—point-of-devolving/departure/anchoring/backdrop of social-and-institutional-frameworks-of—referencing/registering/decisioning desublimating~existentialising—decisionality-<as-to-disontologising/re-ontologising—aporeticism>') and so with respect to the effective human 'exercise of the epistemic—projective-equalisation of human station of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> as to prospective <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic—projective-equalisation'. Thus 'human psychologismic-epistemic-acutisation-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence's-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as-{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing}-delinearity-for eogeneity' thus notionally delineates the manifest possibility for human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. (with regards to 'prospective human postconverging~aporeticism-overcoming/unovercoming existentialising—

~~frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing~~ of sublimation or  
~~existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing~~ of  
desublimation’); and precisely-so rather as of the existentialising/contextualising/textualising  
dynamic of prospective human postconverging-~~aporeticism-overcoming/unovercoming~~  
fundamentally underlied correspondingly by either ~~supererogatory-wholesomeness/profound-~~  
supererogation<sup>96</sup> or shallow-supererogation<sup>96</sup> in relation to human prospective destructuring-  
threshold-~~(uninstitutionalised-threshold<sup>102</sup>/presublimating-desublimating-decisionality)~~-of-  
ontological-performance<sup>72</sup>-~~<including-virtue-as-ontology>/morality/ethics/justice/etc.~~ for  
prospective transcendence-and-sublimity/sublimation/~~supererogatory-de-mentativity~~’ (and so-  
construed as beyond-and-different from an issue of human ontological-performance<sup>72</sup>-  
~~<including-virtue-as-ontology>/morality/ethics/justice/etc.~~ rather reflecting the  
‘existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of  
priorly secondnatured institutionalisation-threshold of mere-formulaicity/ritualisation-~~<as-to-~~  
~~mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-~~  
~~losing-track-of-‘(epistemic-totalising)re-apriorising/re-axiomatising/re-referencing-residuality—in-~~  
~~re-originariness/re-origination’>~~ positive-opportunism—of-social-functioning-and-  
accordance<sup>75</sup> as not speaking to prospective human disruptive postconverging-~~aporeticism-~~  
~~overcoming/unovercoming~~’). In this regards, it can be appreciated that the  
existentialising/contextualising/textualising dynamic of prospective human  
postconverging-~~aporeticism-overcoming/unovercoming~~ (when it comes to re-ontologising  
prospective ~~Being-development/ontological-framework-expansion-as-to-depth-of-~~  
~~ontologising-development-as-infrastructure-of- meaningfulness-and-teleology~~ ) speaks to  
‘human ~~psychologismic-epistemic-acutisation-~~<as-to-postconverging-de-~~~~  
~~mentating/structuring/paradigmig,-eliciting-of-existence’s-sublimating-nascence-in-~~  
~~prospective-aporeticism-overcoming/unovercoming>~~ as to epistemic-growth,-as—

~~{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing}delinearity-for-  
 eogeneity'~~ (implied ~~supererogatory-wholesomeness/profound-supererogation~~<sup>96</sup> of  
 notional~citationality) as effectively allowing for the 'exercise of the epistemic—projective-  
 equalisation of human station of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> as to  
 prospective <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>  
 epistemic—projective-equalisation' of sublimating human ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>/morality/ethics/justice/etc. for prospective transcendence-and-  
 sublimity/sublimation/~~supererogatory-de-mentativity~~; wherein out of  
~~supererogatory-wholesomeness/profound-supererogation~~<sup>96</sup> the respective <sup>83</sup>reference-of-  
 thought (mental-states) of prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-  
 positivism/medievalism and <sup>80</sup>procrypticism—or-disjointedness-as-of-<sup>83</sup>reference-of-thought in  
 their psychoanalytic-unshackling/memetic-reordering/institutional-recompositing self-  
 becoming/self-conflatedness<sup>13</sup>/formative-supererogating-<projective/reprojective—  
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—  
 ontological-normalcy/postconvergence> come to terms respectively with the <sup>83</sup>reference-of-  
 thought (mental-states) of prospective base-institutionalisation, <sup>103</sup>universalisation,  
 positivism/rational-empiricism and <sup>18</sup>deprocrypticism—or-preempting—disjointedness-as-of-  
<sup>83</sup>reference-of-thought as so-speaking to prospective human disruptive  
 postconverging-aporeticism-overcoming/unovercoming for prospective transcendence-and-  
 sublimity/sublimation/~~supererogatory-de-mentativity~~ (and so-construed as beyond-and-  
 different from prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-  
 positivism/medievalism and <sup>80</sup>procrypticism—or-disjointedness-as-of-<sup>83</sup>reference-of-thought  
 respectively inherent <sup>83</sup>reference-of-thought issue of human ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>/morality/ethics/justice/etc. reflecting their 'existentialising-

~~frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing~~ of ~~priorly~~  
~~secondnatured~~ institutionalisation-threshold of ~~mere-formulaicity/ritualisation-<as-to-mere-~~  
~~formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-~~  
~~track-of-<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-referencing~residuality—in-re-~~  
~~originariness/re-origination’>~~ ~~positive-opportunism—of-social-functioning-and-accordance~~<sup>75</sup>  
 as not speaking to prospective human disruptive postconverging~~~aporeticism—~~  
~~overcoming/unovercoming~~). The existentialising/contextualising/textualising dynamic of  
 prospective human postconverging~~~aporeticism—overcoming/unovercoming~~ requiring ‘human  
~~psychologismic-epistemic-acutisation-<as-to-postconverging-de-~~  
~~mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-~~  
~~prospective-aporeticism-overcoming/unovercoming>~~ as to epistemic-growth,-as—  
~~{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-~~  
~~deepening/psychologismic-epistemic-acutisation—residualising,-<sup>{decompulsing}</sup>delinearity~for-~~  
~~eogeny~~’ equally conceptualises human ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. notionally as to  
~~supererogatory~wholesomeness/profound-supererogation~~<sup>96</sup> or shallow-supererogation<sup>96</sup> with  
 respect to human ~~institutional-development-as-to-social-function-development~~ and living-  
~~development-as-to-personality-development~~ ~~psychologismic-epistemic-acutisation—~~  
~~difficulty-<for,-residualising-<sup>{decompulsing}</sup>delinearity~for-eogeny>~~—————magnitudes<sup>{of-</sup>  
~~experientiality/experiment}~~ prospective ~~destructuring-threshold-(uninstitutionalised-~~  
~~threshold~~<sup>02</sup>/presublimating-desublimating-decisionality)~of-ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>/morality/ethics/justice/etc. for prospective transcendence-and-  
 sublimity/sublimation/~~supererogatory~de-mentativity~~ (and so equally beyond-and-different  
 from an issue of human ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. reflecting the ‘existentialising-frame-of-entailment-of-

~~motif and apriorising/axiomatising/referencing~~ of priorly secondnatured institutionalisation-  
 threshold of mere-formulaicity/ritualisation-~~<as-to-mere-formulaic—~~  
~~methodologising/mutualising/organising/institutionalising, -prospectively-losing-track-of-~~  
~~{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-~~  
~~originariness/re-origination’>~~ positive-opportunism—of-social-functioning-and-accordance<sup>75</sup>  
 as not speaking to prospective human disruptive postconverging-~~aporeticism—~~  
~~overcoming/unovercoming~~). The fundamental point being made here is that the ordinary reality  
 of a human conception of ontological-performance<sup>72</sup>-~~<including-virtue-as-~~  
~~ontology>/morality/ethics/justice/etc.~~ is much more fundamentally beholdening to an ‘issue of  
 human ontological-performance<sup>72</sup>-~~<including-virtue-as-ontology>/morality/ethics/justice/etc.~~  
 reflecting the ‘existentialising—frame-of-entailment-of-motif-and-  
~~apriorising/axiomatising/referencing~~ of priorly secondnatured institutionalisation-threshold of  
 mere-formulaicity/ritualisation-~~<as-to-mere-formulaic—~~  
~~methodologising/mutualising/organising/institutionalising, -prospectively-losing-track-of-~~  
~~{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-~~  
~~originariness/re-origination’>~~ positive-opportunism—of-social-functioning-and-accordance<sup>75</sup>  
 as not speaking to prospective human disruptive postconverging-~~aporeticism—~~  
~~overcoming/unovercoming~~’ in reflection of ‘human lifespan extricatority punctuality/immediacy  
 of depth-of-thought’ (and particularly so ontologically-deficient when it comes to re-  
 ontologising prospective Being-development/ontological-framework-expansion-as-to-depth-  
 of-ontologising-development-as-infrastructure-of-~~meaningfulness-and-teleology~~ as to the  
 requisite ~~postconverging-nonextricatority-existential-preempting-of-existential-unthought~~  
 contemplating underlying the ~~<cumulating/recomposuring~attendant—ontological-~~  
~~contiguity >~~-successive registry-worldviews/dimensions); with the veracity of the  
 existentialising/contextualising/textualising dynamic of prospective human

postconverging~aporeticism~overcoming/unovercoming requiring ‘human psychologism~  
 epistemic-acutisation-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-  
 of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>  
 as to epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising—  
 from limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—  
 residualising, {decompulsing} delinearity~for-cogency’ involving intemporal ‘projection of  
 aestheticising-re-margining/re-edging/re-acuity—as-  
 postconverging\_circumscriptive/totalitative-restructuring’ as to prospective  
 supererogatory~wholesomeness/profound-supererogation<sup>96</sup> re-originary—as-unenframed/re-  
 ontologising/unbeholdening/outlier-conceptualisation-<imbued-postconverging/dialectical-  
 thinking<sup>21</sup>-‘projective-insights’/‘epistemic-projection-in-conflatedness<sup>13</sup>’-of-  
 notional~<sup>8</sup>deprocrypticism-prospective-sublimation) (as prospectively eliciting human  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. in so-  
 superseding/transcending the ‘existentialising-frame-of-entailment-of-motif-and-  
 apriorising/axiomatising/referencing of priorly secondnature institutionalisation-threshold of  
 mere-formulaicity/ritualisation-<as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 ‘epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination’> positive-opportunism—of-social-functioning-and-accordance<sup>75</sup>  
 as not speaking to prospective human disruptive postconverging~aporeticism~  
 overcoming/unovercoming’). Thus the blunt fact of the matter explaining the in-effect  
 absoluton-<as-to-apriorising/axiomatising/referencing- {of-‘prospectively—  
 implicated\_attendant-ontological-contiguity ’~educated—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>11</sup>-in-preconverging-entailment>

ontologically-flawed manifestations of registry-worldviews/dimensions as to their relative-  
 ontological-incompleteness<sup>88</sup> is that human ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. reflecting their ‘existentialising-frame-of-entailment-of-  
 motif-and-apriorising/axiomatising/referencing of priorly secondnature institutionalisation-  
 threshold of mere-formulaicity/ritualisation-<as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 {epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination’> positive-opportunism—of-social-functioning-and-accordance<sup>75</sup>  
 as not speaking to prospective human disruptive postconverging~aporeticism—  
 overcoming/unovercoming’ turn out to be rather ineffectual when it comes to the  
 existentialising/contextualising/textualising dynamic of prospective human  
 postconverging~aporeticism~overcoming/unovercoming as rather requiring ‘human  
 psychologismic~epistemic-acutisation-<as-to-postconverging-de-  
 mentating/structuring/paradigmimg,-eliciting-of-existence’s-sublimating-nascence-in-  
 prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity-in-existence/relativising from limited-mentation-as-its-  
 deepening/psychologismic epistemic acutisation—residualising,-{decompulsing}delinearity-for-  
 eogeneity’ (particularly so with regards to re-ontologising prospective Being-  
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-  
 infrastructure-of- meaningfulness-and-teleology ); and so-telling by registry-  
 worldviews/dimensions beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of-preconverging-  
 existential-extrication-as-of-existential-unthought><sup>5</sup> imbued ‘human lifespan extricatory  
 punctuality/immediacy of depth-of-thought’ and poor angling-of-imaginary implied  
 ‘multicenturies-long human crossgenerational Being-development/ontological-framework-  
 expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-

and-teleology psychologismic-epistemic-acutisation—difficulty <for, residualising—  
 {decompulsing} delinearity—for-eogeneity>—magnitude<sup>{of-experientiality/experiment}</sup> of prospective  
 transcendence-and-sublimity/sublimation/supererogatory~de-mentativity’ epistemic-projection.  
 But then if existence is effectively of manifest relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup> it can only be an ‘epistemic falsehood’ (the fundamental ‘epistemic  
 falsehood’ arising from human <amplituding/formative-epistemicity>-totalising~thrownness-  
 in-existence<sup>35</sup>) to epistemically imply ‘implicited\_attendant—ontological-contiguity<sup>67</sup>?~educed—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogeneity>’<sup>40</sup> veracity can be reflected/construed without implying  
 postconverging-nonextricatory-existential-preempting-of-existential-unthought (and as so-tied  
 to the existentialising/contextualising/textualising relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup> dynamic of prospective human postconverging~aporeticism—  
 overcoming/unovercoming requiring ‘human psychologismic-epistemic-acutisation—<as-to-  
 postconverging—de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-  
 nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity—in-existence/relativising—from limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation—residualising,—{decompulsing} delinearity—for-  
 eogeneity’ so-associated with angling-of-imaginary) more like an animistic or medieval non-  
 positivising social-setup as to the constraints of its <amplituding/formative-epistemicity>-  
 totalising~thrownness-in-existence<sup>35</sup> going on to conceptualise of a positivising/rational-  
 empiricism social-setup as to imply the ‘positivising/rational-empiricism knowledge-  
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicited\_attendant—ontological-contiguity ’~educed—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-

~~<imbued-notional-cogency>’ } —conflatedness<sup>13</sup> in {preconverging-ment-by}~~  
~~postconverging-entailment~~ as to knowledge value’ is somehow strictly not necessary as the  
enabler of the positivising/rational-empiricism social-setup. Since the very manifest failing in  
the human ‘exercise of the epistemic—projective-equalisation of human station of  
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> (as to requisite prospective  
<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic—projective-  
equalisation’ for prospective sublimating–nascence) is always ‘defined-by and tied-to human  
preconverging-existential-extrication-as-of-existential-unthought that breaks with prospective  
notional-contiguity/epistemic-contiguity<sup>62</sup> -<profound-supererogation<sup>96</sup> -of-mentally-  
aestheticised~postconverging/dialectical-thinking<sup>31</sup>—qualia-schema> as to temporal/mortal  
advantageousness and purposefulness’; as so-reflecting human fundamental ‘epistemic  
falsehood’ prospectively imbuing of preconverging-existential-extrication-as-of-existential-  
unthought manifest <amplituding/formative><sup>8</sup> wooden-language-(imbued—temporal-merc-  
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup> —  
narratives—of-the-<sup>83</sup>reference-of-thought—<sup>5</sup>categorical-imperatives/axioms/registry-  
teleology<sup>99</sup>). In-many-ways ‘human psychologismic-epistemic-acutisation-<as-to-  
postconverging-de-mentating/structuring/paradigmig,-eliciting-of-existence’s-sublimating-  
nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
deepening/psychologismic-epistemic-acutisation—residualising,-{decompulsing} delinearity-for-  
eogency’ notional delineating of the manifest possibility for human ontological-performance<sup>72</sup>-  
<including-virtue-as-ontology>/morality/ethics/justice/etc. for prospective transcendence-and-  
sublimity/sublimation/supererogatory-de-mentativity (with regards to ‘prospective human  
postconverging-aporeticism-overcoming/unovercoming existentialising-frame-of-entailment-  
of-motif-and-apriorising/axiomatising/referencing of sublimation or existentialising-frame-of-

entailment of motif and apriorising/axiomatising/referencing of desublimation') is reflected in the fact that the <cumulating/recomposuring~attendant~ontological-contiguity >-successive registry-worldviews/dimensions of the relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> rather speaks to their 'preconverging/postconverging—de-mentating/structuring/paradigming notional~preconverging-existential-extrication-as-of-existential-unthought-by—postconverging-nonextricatory-existential-preempting-of-existential-unthought enabling their given human institutional-development-as-to-social-function-development and living-development-as-to-personality-development psychologismic epistemic acutisation—difficulty <for, residualising {decompulsing} delinearity-for-cogency>—————magnitudes {of-experientiality/experiment} ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. for prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity'; so-reflected with their accompanying notional~shiftiness-of-the-Self/construction-of-the-Self as to recurrent-utter-uninstitutionalisation 'non-rules—apriorising/axiomatising/referencing—psychologism notional~shiftiness-of-the-Self/construction-of-the-Self', base-institutionalisation—ununiversalisation 'rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism notional~shiftiness-of-the-Self/construction-of-the-Self', <sup>103</sup>universalisation—non-positivism/medievalism <sup>103</sup>universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism notional~shiftiness-of-the-Self/construction-of-the-Self', positivism—<sup>80</sup>procrypticism 'positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism notional~shiftiness-of-the-Self/construction-of-the-Self' and <sup>18</sup>deprocrypticism—or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought,-as-to-<sup>32</sup><amplituding/formativ-epistemicity>growth-or-



prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as-  
~~{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-~~  
~~deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing}delinearity-for-~~  
 eogeneity' fundamentally underlied notionally by either  
 supererogatory-wholesomeness/profound-supererogation<sup>96</sup> or shallow-supererogation<sup>96</sup> in  
 relation to human prospective destructuring-threshold-~~(uninstitutionalised-~~  
~~threshold<sup>02</sup>/presublimating-desublimating-decisionality)~~-of-ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>' and on-the-other-hand human ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>/morality/ethics/justice/etc. reflecting the 'existentialising-  
~~frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing~~ of priorly  
 secondnatured institutionalisation-threshold of mere-formulaicity/ritualisation-<as-to-mere-  
~~formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-~~  
~~track-of-<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-referencing-residuality—in-re-~~  
~~originariness/re-origination'~~> positive-opportunism—of-social-functioning-and-accordance<sup>75</sup>  
 as not speaking to prospective human disruptive postconverging-aporeticism-  
~~overcoming/unovercoming~~' and thus effectively of shallow-supererogation<sup>96</sup> in relation to  
 human prospective destructuring-threshold-~~(uninstitutionalised-threshold<sup>02</sup>/presublimating-~~  
~~desublimating-decisionality)~~-of-ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. when wrongly construed as of prospective  
 postconverging-aporeticism-overcoming/unovercoming); speaks to the two fundamental  
 undergirding elements of the social (as of its 'social-functioning-and-accordance—as-of-social-  
~~stake-contention-or-confliction~~ imbuing ~~existentialising-frame-of-entailment-of-motif-and-~~  
~~apriorising/axiomatising/referencing~~ of disontologising/ontologising-and-re-ontologising')  
 involved in human ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. (and so given manifest human <amplituding/formative-

epistemicity>-totalising~thrownness-in-existence<sup>35</sup> prior-institutionalisation-threshold-by-  
 prospective-uninstitutionalised-threshold<sup>102</sup>). The very possibility for undermining 'blurriness-  
 <sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-  
 disontologising-formulaic-dragging-out/hollowing-out> (for prospective knowledge-  
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-'prospectively-  
 implicated\_attendant\_ontological-contiguity\_ '~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—conflatedness<sup>3</sup> -in-{preconverging-ment-by}-  
 postconverging-entailment> and prospective sublimating~existentialising-decisionality-<as-to-  
 disontologising/re-ontologising—aporeticism>) can only arise as to such a clear  
 distinction/demarcation between 'human psychologismic-epistemic-acutisation-<as-to-  
 postconverging-de-mentating/structuring/paradigmimg,-eliciting-of-existence's-sublimating-  
 nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity-in-existence/relativising—from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation—residualising,{decompulsing} delinearity-for-  
 eogeneity' exercise and naïve secondnature'd construct of positive-opportunism—of-social-  
 functioning-and-accordance<sup>75</sup> ontologically-flawed conception being passed for prospective  
 human postconverging~aporeticism-overcoming/unovercoming; wherein the latter is a  
 disontolging turn to the least-common-denominator-of-social-functioning-and-accordance-  
 effecting (as to temporally-motivated emphasis on human-subpotency 'existentialising—frame-  
 of-entailment-of-motif-and-apriorising/axiomatising/referencing of priorly secondnature'd  
 institutionalisation-threshold of mere-formulaicity/ritualisation-<as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 {epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-

originariness/re-origination'<sup>75</sup> positive-opportunism—of-social-functioning-and-accordance  
 as not speaking to prospective human disruptive postconverging-aporeticism—  
 overcoming/unovercoming' reflected with its prospective preconverging-existential-extrication-  
 as-of-existential-unthought manifest <amplifying/formative> wooden-language-(imbued—  
 temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-  
 dementing<sup>70</sup>—narratives—of-the-<sup>83</sup> reference-of-thought—<sup>84</sup> categorical-  
 imperatives/axioms/registry-teleology<sup>90</sup>)) while the former is an ontologising turn to the highest-  
 common-denominator-of-social-functioning-and-accordance—effecting (in prospective  
 intemporal emphasis on aetiologisation/ontological-escalation-<ontological-  
 veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>  
 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-  
 knowledge-developing}-and-empowering> with regards to 'human psychologismic-epistemic-  
 acutisation-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-  
 existence's-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to  
 epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising from-  
 limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-  
 {decompulsing} delinearity-for-cogeny' conceptivity/epistemic-reflexivity/epistemicity-relativism-  
 determinism-<reifying {as-to-knowledge-developing}-and-empowering> as to postconverging-  
 nonextricatory-existential-preempting-of-existential-unthought prospective sublimating  
 implications of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-  
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-  
 supererogation<sup>96</sup>—<as-to-perspective—ontological-normalcy/postconvergence-implied-  
 'prospective-aporeticism-overcoming/unovercoming'> and so-prompting human ontological-  
 commitment<sup>66</sup>—<implied—self-assuredness-of-ontological-good-  
 faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-

existential-reality>). Critically, given that the social is necessarily of ~~social-functioning-and-accordance—as-of-social-stake-contention-or-confliction~~ imbuing ~~existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing~~ of ~~disontologising/ontologising-and-re-ontologising~~, induced prospective sublimating-nascence is inevitably bound to elicit prospectively its very own ~~‘existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing~~ of priorly secondnatured institutionalisation-threshold of mere-formulaicity/ritualisation-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-~~{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing-residuality—in-re-~~originariness/re-origination’> positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> as not speaking to prospective human disruptive postconverging-~~aporeticism-overcoming/unovercoming~~’ which then becomes prospectively susceptible to a desublimating least-common-denominator-of-social-functioning-and-accordance-effecting as to human shallow-supererogation<sup>96</sup> ontologically-flawed projection of prospective human postconverging-~~aporeticism-overcoming/unovercoming~~; with this insight very much explaining how and why human social-and-institutional-frameworks-of—referencing/registering/decisioning ~~existentialising-decisionality-<as-to-disontologising/re-ontologising—aporeticism>~~ (given human limited-mentation-capacity—as-subjecting-‘~~educed-unlimitedness/existence-sublimating-nascence~~’ to limitedness/human-subpotency in want for limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘~~educed-unlimitedness/existence-sublimating-nascence~~’<sup>233</sup>) develop into self-sufficient and self-presence/self-constitutedness<sup>14</sup>-<in-perspective-epistemic-abnormalcy/preconvergence<sup>31</sup>> constructs (manifesting their <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> incidental station-of/epochal in-effect ~~absolution-<as-to-apriorising/axiomatising/referencing- {of-~~prospectively implicated\_attendant\_ontological-contiguity ’~educed-

~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity–~~  
~~<imbued–notional~cogency>’ }—constitutedness<sup>14</sup> -in preconverging-entailment>)~~ as so-  
 construable from <sup>61</sup>nonpresencing-<perspective–ontological-normalcy/postconvergence>  
 epistemic-projection of prospective human postconverging–aporeticism–  
~~overcoming/unovercoming~~. Critically, the veracity of ‘human psychologism–epistemic-  
 acutisation-<as-to-postconverging–de-mentating/structuring/paradigming,-eliciting-of-  
 existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to  
 epistemic-growth,-as—{veridical/sound}-relative-reflexivity–in-existence/relativising–from-  
~~limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-~~  
~~{decompulsing} delinearity–for-cogency’~~ underlying the overall relative-unreflexivity/relative-  
 reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> is effectively  
 graspable rather as from notional~<sup>18</sup>deprocrypticism deneuterising<sup>17</sup>—referentialism (as so-  
 reflected ‘from a notional~<sup>18</sup>deprocrypticism <sup>61</sup>nonpresencing-<perspective–ontological-  
 normalcy/postconvergence> epistemic-projection in a protensive-consciousness  
 ratiocontiguity/ratiocination-as-referentialism—‘implicated\_attendant\_ontological-  
 contiguity<sup>67</sup>?~educated–  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup> knowledge-notionalisation construal’ of the  
 ‘<cumulating/recomposuring~attendant\_ontological-contiguity >-successive registry-  
 worldviews/dimensions specific <sup>83</sup>reference-of-thought preconverging/dementing<sup>20</sup>–qualia-  
 schema’ reflecting their ‘specific prospectively ontologically-flawed nondescript/ignorable–  
 void imbued self-presence/self-constitutedness<sup>14</sup> -<in-perspective–epistemic-  
 abnormalcy/preconvergence<sup>31</sup>> specific ontological-bad-faith/inauthenticity<sup>64</sup>~preconverging–  
 de-mentating/structuring/paradigming<sup>65</sup>’ as so-underlining the manifest specific <sup>83</sup>reference-of-  
 thought preconverging/dementing<sup>20</sup>–qualia-schema>); and so with regards to ‘human

psychologismic-epistemic-acutisation-<as-to-postconverging-de-  
 mentating/structuring/paradigming,-eliciting-of-existence's-sublimating-nascence-in-  
 prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation-residualising,{decompulsing}delinearity-for-  
 cogency' (implied supererogatory-wholesomeness/profound-supererogation<sup>96</sup> of  
 notional~citationality) in postconverging-nonextricatory-existential-preempting-of-existential-  
 unthought prospective notional-contiguity/epistemic-contiguity<sup>62</sup>-<profound-supererogation<sup>96</sup>-  
 of-mentally-aestheticised~postconverging/dialectical-thinking -qualia-schema> as {epistemic-  
 totalising<sup>33</sup>}hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
 {decompulsing}delinearity~for-cogency factoring in overall human limited-mentation-capacity-  
 deepening—as-subjecting-limitedness/human-subpotency-to-'euded-unlimitedness/existence-  
 sublimating-nascence'<sup>233</sup> in the human 'exercise of the epistemic—projective-equalisation of  
 human station of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> as to prospective  
<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic—projective-  
 equalisation'. In this regards, the relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> fundamentally reflects 'differing  
 'implicated-attendant-ontological-contiguity<sup>67</sup> notional~preconverging-existential-extrication-  
 as-of-existential-unthought-by-postconverging-nonextricatory-existential-preempting-of-  
 existential-unthought of human <amplituding/formative-epistemicity>-totalising~thrownness-  
 in-existence<sup>35</sup> prior-institutionalisation-threshold-by-prospective-uninstitutionalised-  
 threshold<sup>102</sup>' (as imbued human prospective destructuring-threshold-{uninstitutionalised-  
 threshold<sup>02</sup>/presublimating-desublimating-decisionality}~of-ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>/morality/ethics/justice/etc. for prospective transcendence-and-  
 sublimity/sublimation/supererogatory~de-mentativity as to prospective

postconverging~aporeticism~overcoming/unovercoming), as of; <amplituding/formative-epistemicity>totalising~random-as-impulsive—‘implicated\_attendant\_ontological-contiguity<sup>67?</sup>~educated—existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity~contiguity-<imbued~notional~cogency>’<sup>40</sup>;-phenomenal-abstractiveness-of-presencing-in-‘trepidatious-consciousness’ with recurrent-utter-uninstitutionalisation, <amplituding/formative-epistemicity>totalising~nominal-as-tendentious—‘implicated\_attendant\_ontological-contiguity<sup>67?</sup>~educated—existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity~contiguity-<imbued~notional~cogency>’<sup>40</sup>;-phenomenal-abstractiveness-of-presencing-in-‘warped-consciousness’ with base-institutionalisation~ununiversalisation, <amplituding/formative-epistemicity>totalising~ordinal-as-qualifying—‘implicated\_attendant\_ontological-contiguity<sup>67?</sup>~educated—existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity~contiguity-<imbued~notional~cogency>’<sup>40</sup>;-phenomenal-abstractiveness-of-presencing-in-‘preclusive-consciousness’ with <sup>103</sup>universalisation~non-positivism/medieval, <amplituding/formative-epistemicity>totalising~intervalist-as-categorising—‘implicated\_attendant\_ontological-contiguity<sup>67?</sup>~educated—existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity~contiguity-<imbued~notional~cogency>’<sup>40</sup>;-phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’ with positivism~<sup>80</sup>procrypticism, and <amplituding/formative-epistemicity>totalising~ratiocontiguity/ratiocination-as-referentialism—‘implicated\_attendant\_ontological-contiguity<sup>67?</sup>~educated—existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity~contiguity-<imbued~notional~cogency>’<sup>40</sup>;-phenomenal-abstractiveness-of-presencing-in-‘protensive-

consciousness' with <sup>18</sup>deprocrpticism-or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-  
 thought. The inherent manifestation of <sup>7</sup>blurriness-<sterilising/anecdotalising/trivialising-of-  
 prospective-re-ontologising\_by-preconverging,-in-disontologising-formulaic-dragging-  
 out/hollowing-out> (as undermining the <cumulating/recomposuring~attendant-ontological-  
 contiguity >-successive registry-worldviews/dimensions prospective knowledge-  
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness <sup>13</sup>-in-{preconverging-ment-by}-  
 postconverging-entailment> and prospective sublimating~existentialising-decisionality-<as-to-  
 disontologising/re-ontologising—aporeticism>) is so-inherently associated with their  
 preconverging/postconverging-de-mentating/structuring/paradigming knowledge-  
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness <sup>13</sup>-in-{preconverging-ment-by}-  
 postconverging-entailment> reflecting respectively their notional~shiftiness-of-the-  
 Self/construction-of-the-Self as to recurrent-utter-uninstitutionalisation random-as-impulsive—  
 ‘implicated\_attendant-ontological-contiguity<sup>67?</sup>~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> non-rules—apriorising/axiomatising/referencing-  
 psychologism notional~shiftiness-of-the-Self/construction-of-the-Self, base-  
 institutionalisation-universalisation nominal-as-tendentious—‘implicated\_attendant-

ontological-contiguity<sup>67</sup>~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> rulemaking-over-non-rules—  
 apriorising/axiomatising/referencing-psychologism notional~shiftiness-of-the-  
 Self/construction-of-the-Self, <sup>103</sup>universalisation-non-positivism/medievalism ordinal-as-  
 qualifying—‘implicated\_attendant-ontological-contiguity<sup>67</sup>~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> <sup>103</sup>universalisation-directed-rulemaking-over-non-rules—  
 apriorising/axiomatising/referencing-psychologism notional~shiftiness-of-the-  
 Self/construction-of-the-Self, positivism—<sup>80</sup>procrypticism intervalist-as-categorising—  
 ‘implicated\_attendant-ontological-contiguity<sup>67</sup>~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> positivising/rational-empiricism-based-universalisation-  
 directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism  
 notional~shiftiness-of-the-Self/construction-of-the-Self and <sup>18</sup>deprocrypticism-or-  
 preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought ratiocontiguity/ratiocination-as-  
 referentialism—‘implicated\_attendant-ontological-contiguity<sup>67</sup>~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought,-as-  
 to-<sup>32</sup><amplituding/formativ-epistemicity>growth-or-conflatedness<sup>13</sup>/transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-  
 mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-  
 over-non-rules—apriorising/axiomatising/referencing-psychologism notional~shiftiness-of-  
 the-Self/construction-of-the-Self; and so speaking to the increasing human limited-mentation-  
 capacity-deepening—as subjecting limitedness/human-subpotency to ‘educated-

unlimitedness/existence-sublimating-nasceence<sup>23</sup> ontological-performance<sup>72</sup>-<including-virtue-  
 as-ontology>/morality/ethics/justice/etc. for prospective transcendence-and-  
 sublimity/sublimation/supererogatory~de-mentativity as of the-very-same-immanent-  
 existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-  
 epistemicity>totalising~purview-of-construal. Critically, <sup>18</sup>deprocrypticism-or-preempting—  
 disjointedness-as-of-<sup>83</sup>reference-of-thought ratiocontiguity/ratiocination-as-referentialism—  
 ‘implicated\_attendant\_ontological-contiguity<sup>67</sup>’~educed-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> knowledge-reification~gesturing-and-accounting—of-  
 epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant\_ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness <sup>3</sup>-in-{preconverging-ment-by}-  
 postconverging-entailment> (as to its knowledge-notionalisation ‘undermining of totalisingly-  
 ing—discretion/whim-of-thought’ and as to an emphasis on difference-conflatedness<sup>13</sup>-as-to-  
 totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-  
 prospective-<sup>61</sup>nonpresencing> <sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup> implied  
 <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-  
 prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup> involving ‘understanding notionally’ as to the most profound  
 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-  
 knowledge-developing}-and-empowering> arising from understanding both human  
 individuate ‘ignorances’/desublimation/temporal-dispositions and  
 knowledge/sublimation/intemporal-disposition manifestation), reflects the more ontologically

pertinent/profound 'human ~~<amplifying/formative-epistemicity>~~-totalising~thrownness-in-  
 existence<sup>35</sup> knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-  
~~<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of- 'prospectively-  
 implicated\_attendant-ontological-contiguity ' ~educed-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—conflatedness<sup>13</sup> in- {preconverging-ment-by}-  
 postconverging-entailment>~~ ontological-performance<sup>72</sup>-<including-virtue-as-ontology>' for  
 prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as to  
 prospective human postconverging~aporeticism-overcoming/unovercoming; and so-critically  
 as to its translative-accordance of prospective nascent-particular/incipient-and-  
 material/technical-sublimations-<blinded-to-their-relative-ontological-completeness<sup>87</sup> -  
 reference-of-thought-<sup>84</sup> devolving> implications into their true  
 'supererogatory~wholesomeness/profound-supererogation<sup>96</sup> as of prospective<sup>83</sup> reference-of-  
 thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating-nascent-<as-to-  
 the-grandest-axiomatic-construct-<sup>epistemic-totalising<sup>13</sup></sup> }re-apriorising/re-axiomatising/re-  
 referencing-residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with unlimitedness/existence> imbued  
 psychologismic~apriorising/axiomatising/referencing- {of- 'prospectively-  
 implicated\_attendant-ontological-contiguity ' ~educed-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—conflatedness<sup>13</sup> in- {preconverging-ment-by}-  
 postconverging-entailment' as of<sup>18</sup> deprocrypticism-or-preempting—disjointedness-as-of-  
<sup>83</sup>reference-of-thought (in so-reflecting the more veridically profound possibility for overarching  
 human social-and-institutional-frameworks-of—referencing/registering/decisioning  
 sublimating~existentialising-decisionality-<as-to-disontologising/re-ontologising—

aporeticism>). The translative-accordance of prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness<sup>87</sup> –<sup>83</sup>reference-of-thought-<sup>84</sup>devolving> implications (as to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/formative–epistemicity>totalising~purview-of-construal) into their ‘notional shallow-supererogation<sup>96</sup> of prior <sup>83</sup>reference-of-thought—point-of-devolving/departure/anchoring/backdrop or supererogatory~wholesomeness/profound-supererogation<sup>96</sup> as of prospective <sup>83</sup>reference-of-thought—point-of-devolving/departure/anchoring/backdrop’, effectively underlies the given registry-worldview/dimension <sup>7</sup>blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-disontologising-formulaic–dragging-out/hollowing-out>/unblurriness-<re-ontologising\_by-postconverging-as-to-dragged-out-supererogatory~wholesomeness/profound-supererogation<sup>96</sup>,-while-anecdotalising-prior-disontologising-thresholding> of knowledge-reification~gesturing-and-accounting—of epistemic–phenomenalism-<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant\_ontological-contiguity ’~duced-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional~cogency>’ }—conflatedness<sup>83</sup> in-{preconverging-ment by}-postconverging-entailment>; speaking fundamentally to the fact that knowledge is all about human epistemic-growth/disquiet/discomfort-<induced-sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as-<sup>46</sup>historiality- {science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-<sup>4</sup>historicity-tracing- {science-ideology/fashionability/distraction}> as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup> so-accruing onto the supererogatory~wholesomeness/profound-supererogation<sup>96</sup> as of prospective <sup>83</sup>reference-of-

thought—point-of-devolving/departure/anchoring/backdrop (undergirded as of human  
 protracted-social—as-to-individual-by-institutional-by-social notional~self-distantiation-  
 <imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> induced  
 psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-  
 becoming/self-conflatedness<sup>13</sup>/formative—supererogating-<projective/reprojective—  
 aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,-in-perspective—  
 ontological-normalcy/postconvergence>). This insight contrastively explains the antithetical  
 epistemic postures of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> and  
<sup>61</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence>; as the latter veridically  
 grasp that existence’s sublimating—nascence is inherently given with all that is left for the human  
 to do being rather about developing appropriate epistemic-projection/epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity-in-existence/relativising—from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation—residualising,-{decompulsing}delinearity~for-  
 eogeneity as of psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively—  
 implicated\_attendant-ontological-contiguity ’~educated—  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued—notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-ment-by}-  
 postconverging-entailment while the former is rather reflexively of  
 psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively—  
 implicated\_attendant-ontological-contiguity ’~educated—  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued—notional~cogency>’ }—constitutedness<sup>14</sup>-in-preconverging-entailment. The overall  
 implication here is fundamentally that ‘human conceiving-~~{as-to-conceptivity/epistemic-  
 reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing}-and-  
 empowering}>~~ of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-

their-relative-ontological-completeness<sup>78</sup> – reference-of-thought-<sup>84</sup> devolving> is basically what induces existence's sublimating-nascence' as rather so-arising as of the <cumulating/recomposuring~attendant-ontological-contiguity >-successive registry-worldviews/dimensions imbued supererogatory~wholesomeness/profound-supererogation<sup>96</sup> as of prospective<sup>83</sup> reference-of-thought—point-of-devolving/departure/anchoring/backdrop as of dimensionality-of-sublimating<sup>25</sup> -(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) conceiving-(as-to-conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism- <reifying {as-to-knowledge-developing} -and-empowering>) (in so-reflecting their respectively given overarching human social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating/desublimating~existentialising—decisionality- <as-to-disontologising/re-ontologising—aporeticism>). In-many-ways human limited-mentation-capacity—as-subjecting ‘duced-unlimitedness/existence-sublimating-nascence’<sup>2</sup> to-limitedness/human-subpotency rather implies a relative flux of epistemic-projection caught between<sup>79</sup> presencing—absolutising-identitive-constitutedness<sup>14</sup> and<sup>61</sup> nonpresencing- <perspective—ontological-normalcy/postconvergence> ‘human <amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup> knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity’ ~duced-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity- <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in {preconverging-ment-by}-postconverging-entailment> ontological-performance<sup>72</sup> -<including-virtue-as-ontology>/morality/ethics/justice/etc. for prospective transcendence-and-

sublimity/sublimation/supererogatory~de-mentativity' (as of 'relative-ontological-  
 incompleteness<sup>88</sup>/relative-ontological-completeness<sup>87</sup>;  
 <sublimating~referencing/registering/decisioning,-as-self-becoming/self-  
 conflatedness<sup>1</sup> /formative~supererogating-<projective/reprojective—aestheticising-re-motif-  
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-  
 normalcy/postconvergence>}) as to human-and-social—expectations/anticipations—  
 metaphoricity<sup>57</sup>—as-preconverging/postconverging—rede-  
 mentating/restructuring/reparadigming—psychologism<sup>89</sup>); such that the-very-same-immanent-  
 existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplifying/formative-  
 epistemicity>totalising~purview-of-construal apparently takes on differing substantivity (as  
 different registry-worldviews/dimensions<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>) as to human  
 limited-mentation-capacity—as-subjecting-‘educated-unlimitedness/existence-sublimating-  
 nascence’ to limitedness/human-subpotency and limited-mentation-capacity-deepening—as-  
 subjecting-limitedness/human-subpotency to-‘educated-unlimitedness/existence-sublimating-  
 nascence’<sup>53</sup> implications of<sup>7</sup> blurriness-<sterilising/anecdotalising/trivialising-of-prospective-  
 re-ontologising\_by-preconverging,-in-disontologising-formulaic—dragging-out/hollowing-  
 out>/unblurriness-<re-ontologising\_by-postconverging-as-to-dragged-out-  
 supererogatory~wholesomeness/profound-supererogation<sup>96</sup>,-while-anecdotalising-prior-  
 disontologising-thresholding>. As to the underlying existentialising—frame-of-entailment-of-  
 motif-and-apriorising/axiomatising/referencing (of the relative flux of human epistemic-  
 projection caught between<sup>79</sup> presencing—absolutising-identitive-constitutedness<sup>14</sup> and  
<sup>61</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence>), the translative-  
 accordance of ‘our present’ prospective nascent-particular/incipient-and-material/technical-  
 sublimations-<blinded-to-their-relative-ontological-completeness<sup>7</sup>—reference-of-thought-  
<sup>84</sup>devolving> implications into their true ‘supererogatory~wholesomeness/profound-

supererogation<sup>96</sup> as of prospective<sup>83</sup> reference-of-thought—point-of-  
 devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-<as-to-the-grandest-  
 axiomatic-construct-<sup>epistemic-totalising</sup> } re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with unlimitedness/existence> imbued  
 psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant\_ontological-contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in- {preconverging-ment-by}-  
 postconverging-entailment’ (in so-reflecting the overarching human social-and-institutional-  
 frameworks-of—referencing/registering/decisioning sublimating~existentialising-  
 decisionality-<as-to-disontologising/re-ontologising—aporeticism>), is increasingly bound to a  
<sup>18</sup>deprocrypticism—or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought  
 ratiocontiguity/ratiocination-as-referentialism—‘implicated\_attendant\_ontological-  
 contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> knowledge-reification~gesturing-and-accounting—of-  
 epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant\_ontological-contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in- {preconverging-ment-by}-  
 postconverging-entailment> (as to its knowledge-notionalisation ‘undermining of totalisingly-  
 ing—discretion/whim-of-thought’ and as to an emphasis on difference-conflatedness<sup>13</sup>-as-to-  
 totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-

prospective-<sup>6</sup> nonpresencing<sup>92</sup> -as-veridical-epistemicity-relativism-determinism<sup>22</sup> implied  
~~<amplituding/formative-epistemicity>causality<sup>6</sup> ~as-to-projective-totalitative-implications-of-~~  
~~prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—~~  
 ontological-contiguity<sup>67</sup> involving ‘understanding notionally’ as to the conceptivity/epistemic-  
 reflexivity/epistemicity-relativism-determinism-~~<reifying {as-to-knowledge-developing} -and-~~  
~~empowering>~~ arising from understanding both human individuating  
 ‘ignorances’/desublimation/temporal-dispositions and knowledge/sublimation/intemporal-  
 disposition manifestation). In this regards, physics with the ‘supposed monotony’ of differential  
 equations on physical variables, in chemistry with the ‘supposed monotony’ of valence bonding  
 explaining chemical reactions or in biology with the ‘supposed monotony’ of gene regulation  
 rather ultimately central to all biological processes, etc. speaks to a conception of true science  
 ‘undermining of totalisingly-ing—discretion/whim-of-thought’ as to requisite ‘relative-  
~~unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> -<as-from-prospective-ontological-~~  
~~normalcy/postconvergence-epistemic-or-notional~projective-perspective>~~ in ~~postconverging-~~  
 nonextricatory-existential-preempting-of-existential-unthought’ of conceptualisation that not  
 only explains in entailment but equally in ment as to their manifest  
~~psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-~~  
~~implicated\_attendant-ontological-contiguity ’~educated-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-ment-by}-~~  
~~postconverging-entailment~~ (with intervalist-as-categorising—‘implicated\_attendant-  
 ontological-contiguity<sup>67</sup>’~educated-  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’<sup>40</sup>,~~ ordinal-as-qualifying—‘implicated\_attendant-ontological-  
 contiguity<sup>67</sup>’~educated-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
<imbued–notional~cogency>’<sup>40</sup>, nominal-as-tendentious—‘~~implicit~~\_attendant–ontological-  
contiguity<sup>67</sup>?~educated–

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
<imbued–notional~cogency>’<sup>40</sup> and random-as-impulsive—‘~~implicit~~\_attendant–ontological-  
contiguity<sup>67</sup>?~educated–

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
<imbued–notional~cogency>’<sup>40</sup> rather ‘punctually subsumed aestheticising gesturings’ into  
overall ratiocontiguity/ratiocination-as-referentialism—‘~~implicit~~\_attendant–ontological-  
contiguity<sup>67</sup>?~educated–

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
<imbued–notional~cogency>’<sup>40</sup> knowledge-notionalisation aestheticisation–and–  
aestheticisation-towards-ontology-<elicited–idiomatisation> as the underlying  
‘~~implicit~~\_attendant–ontological-contiguity<sup>67</sup>?~educated–

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
<imbued–notional~cogency>’<sup>40</sup>). It is herein contended that inappropriate expliciting of the  
translative-accordance of ‘our present’ prospective nascent-particular/incipient-and-  
material/technical-sublimations-<blinded-to-their-relative-ontological-completeness<sup>87</sup> –

reference-of-thought-<sup>84</sup> devolving> implications into their true  
‘~~supererogatory~~~wholesomeness/profound-supererogation<sup>96</sup> as of prospective<sup>83</sup> reference-of-  
thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating–nascence-<as-to-  
the-grandest-axiomatic-construct-<sup>epistemic-totalising<sup>33</sup></sup> } re-apriorising/re-axiomatising/re-

referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
prospective re-encountering/re-confrontation with unlimitedness/existence>’ as to prospective

<sup>18</sup>deprocrypticism–or–preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought is bound to

induce a mechanical-knowledge misconstrual of the veracity of ‘punctually subsumed  
 aestheticising gesturings (as of intervalist-as-categorising—‘implicated\_attendant—ontological-  
 contiguity<sup>67?</sup>~educated—  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
<imbued—notional~cogency>’<sup>40</sup>, ordinal-as-qualifying—‘implicated\_attendant—ontological-  
 contiguity<sup>67?</sup>~educated—  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
<imbued—notional~cogency>’<sup>40</sup>, nominal-as-tendentious—‘implicated\_attendant—ontological-  
 contiguity<sup>67?</sup>~educated—  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
<imbued—notional~cogency>’<sup>40</sup> and random-as-impulsive—‘implicated\_attendant—ontological-  
 contiguity<sup>67?</sup>~educated—  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
<imbued—notional~cogency>’<sup>40</sup>)’ as to the underlying requisite ‘implicated\_attendant—  
 ontological-contiguity<sup>67?</sup>~educated—  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
<imbued—notional~cogency>’<sup>40</sup> (rather reflected herein as of <sup>48</sup>human-subject-emancipating-  
 relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-  
nondisjointedness/entailment-of-prospective-<sup>31</sup>nonpresencing><sup>92</sup> overall  
 ratiocontiguity/ratiocination-as-referentialism—‘implicated\_attendant—ontological-  
 contiguity<sup>67?</sup>~educated—  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
<imbued—notional~cogency>’<sup>40</sup> knowledge-notionalisation aestheticisation—and-  
 aestheticisation-towards-ontology-<elicited-idiomatisation>); and this failure as to our  
 positivism/rational-empiricism occlusiveness disposition (of intervalist-as-categorising—

‘implicated\_attendant-ontological-contiguity<sup>67</sup>~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> flawed underlying ‘implicated\_attendant-ontological-  
 contiguity<sup>67</sup>~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>) in-many-ways accounts for the manifestation of science-  
 ideology whether in the natural sciences themselves or more often blurred domains like the social  
 domain as to a poor construal and appraisal of supererogatory~wholesomeness/profound-  
 supererogation<sup>96</sup> as of prospective<sup>83</sup>reference-of-thought—point-of-  
 devolving/departure/anchoring/backdrop (which has to be of appropriate ‘relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>-<as-from-prospective-ontological-  
 normalcy/postconvergence-epistemic-or-notional~projective-perspective> in postconverging-  
 nonextricatory-existential-preempting-of-existential-unthought’). In-many-ways it is up to such  
 blurred domains to effectively explicit ‘supererogatory~wholesomeness/profound-  
 supererogation<sup>96</sup> as of prospective<sup>83</sup>reference-of-thought—point-of-  
 devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-<as-to-the-grandest-  
 axiomatic-construct-<sup>epistemic-totalising</sup>re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with unlimitedness/existence>’ as to the fact that  
 the natural sciences inherently tied to the sublimating-nascence  
 incipience/instantaneity/directness before fundamental<sup>83</sup>reference-of-thought appraisal of  
 sublimating-nascence comprehensiveness/nonimmediacy/indirectness (as to the artifice of our  
 human convenient division-of-labour-conception-of-knowledge flawed/incomplete conception  
 of sublimating-nascence notwithstanding that existence in its ‘superseding~oneness-of-  
 ontology/ontological-veridicality/relative-unreflexivity/relative-reflexivity—ontological-

contiguity<sup>67</sup> is not constrained/subjected by that artifice) may be oblivious as a matter of practicality and focus about the explicated ‘supererogatory~wholesomeness/profound-supererogation<sup>96</sup> as of prospective<sup>83</sup> reference-of-thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating–nascence-<as-to-the-grandest-axiomatic-construct-<sup>{epistemic-totalising<sup>33</sup>}</sup>re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence>’ as ‘comprehensive conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing}-and-empowering> grounds’ for such existence’s sublimating–nascence incipience/instantaneity/directness in the natural sciences. In this regards, it is herein contended (as to underlying ‘relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> <as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional~projective-perspective> in postconverging-nonextricatory-existential-preempting-of-existential-unthought’) that such a conception like 1+1=2 in relatively<sup>7</sup> unblurriness-<re-ontologising\_by-postconverging-as-to-dragged-out-supererogatory~wholesomeness/profound-supererogation<sup>96</sup>, -while-anecdotalising-prior-disontologising-thresholding> domains-of-study as the natural and exact sciences (of sublimating–nascence incipience/instantaneity/directness) speaks to an ‘implicated\_attendant\_ontological-contiguity<sup>67</sup>?~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional~cogency>’<sup>40</sup> knowledge-notionalisation that can be missed when construed simplistically in relatively blurred domains-of-study (requiring sublimating–nascence comprehensiveness/nonimmediacy/indirectness) where the ‘implicated\_attendant\_ontological-contiguity<sup>67</sup>?~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional~cogency>’<sup>40</sup> is misconstrued in terms of in-effect absoluton-<as-to-

apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>3</sup>-in-preconverging-entailment> of ‘human-  
 subpotency supposed preconverging-existential-extrication-as-of-existential-unthought  
 conception of ‘implicated-attendant-ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> (and so-misconstrued over ‘inherent existence’s  
 postconverging-nonextricatory-existential-preempting-of-existential-unthought  
 phenomenal/manifest relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’).  
 This conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-  
 knowledge-developing}-and-empowering> (as to the ‘veracity of prospective knowledge-  
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated-attendant-ontological-contiguity’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>3</sup>-in- {preconverging-ment-by}-  
 postconverging-entailment> and prospective sublimating~existentialising-decisionality-<as-to-  
 disontologising/re-ontologising—aporeticism>’ as rather being as of ‘relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’-<as-from-prospective-ontological-  
 normalcy/postconvergence-epistemic-or-notional~projective-perspective> in postconverging-  
 nonextricatory-existential-preempting-of-existential-unthought’) is reflected in the difference  
 between ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>> upon inherent existence’s sublimating~nascence inducing of  
 ontologisation/omnipotentiality’ and ‘human sublimating/desublimating—modalisation-<as-to-

absolute-referencing-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>> upon social-vestedness/normativity-<discretely-implicit-functionalism> inducing of subontologisation/subpotentiation’ and can be compared in allegorical terms to say having a highway with poor signalling and construction bound to induce a given level of accidents (as to possibility of sublimation/desublimation), with the former rather construing of the inherent nature of the highway from ~~postconverging~~-nonextricatory-existential-preempting-of-existential-unthought insight of foundational problematic ~~postconverging~~-aporeticism-overcoming/unovercoming and the latter rather ignoring the inherent foundational problematic ~~postconverging~~-aporeticism-overcoming/unovercoming nature of the highway and adopting extricatory stratagems as to ~~preconverging~~-existential-extrication-as-of-existential-unthought orientation for dealing with the highway in its given state ‘with the implicated expectation of accidents’; and in this respect deconstruction and genealogy analyses (and notional-<sup>18</sup>deprocrypticism suprastructuralism analysis as expressed herein with regards to the ~~relative-unreflexivity/relative-reflexivity~~-ontological-contiguity<sup>67</sup>-of-the-human-institutionalisation-process<sup>68</sup>) as to ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>> upon inherent existence’s sublimating-nascence inducing of ontologisation/omnipotentiality’ sublimating-existentialising-decisionality is bound to a ~~postconverging~~-nonextricatory-existential-preempting-of-existential-unthought knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicit-attendant-ontological-contiguity’ ~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-ment-by}-~~postconverging-entailment~~> for tackling the more foundational problematic

~~postconverging-aporeticism-overcoming/unovercoming~~ issues underlying say the present decadal economic crises, media and information crises, political accountability, etc., whereas ‘human ~~sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>>~~ upon social-vestedness/normativity-~~<discretely-implied-functionalism>~~ inducing of subontologisation/subpotentiation’ supposedly of sublimating-existentialising-decisionality as implied not only with regards to overall social-and-institutional-frameworks-of—referencing/registering/decisioning reflex but manifested with many a subject-matter like economics theory, psychological theory and social theory which tend to implicitly ignore/consider this more foundational problematic ~~postconverging-aporeticism-overcoming/unovercoming~~ reality of present decadal economic crises, media and information crises, political accountability, etc. (as to their <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> shallow-supererogation<sup>96</sup> of manifest in-effect absolutism-~~<as-to-apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity’ ~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—constitutedness~~ ~~in-preconverging-entailment~~ inclinations) as a given as to its ~~preconverging~~-existential-extrication-as-of-existential-unthought orientation and rather come-up-with/reflect ‘stratagems of extricatory solutions considered of sublimating-existentialising-decisionality’ and paradoxically validating the very inherence of the decadal economic crises, media and information crises, political accountability, etc. as to a winners-and-losers implicated conceptualisation of social-vestedness/normativity-~~<discretely-implied-functionalism>~~ and thus incapable of an orientation for addressing fundamental ontology as to veridical ~~postconverging-aporeticism-overcoming/unovercoming~~ (as of the ‘requisite profound-supererogation<sup>96</sup> entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness<sup>87</sup> <sup>46</sup>historiality/ontological-

eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-  
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> implications of  
 postconverging-aporeticism-overcoming/unovercoming’). It is critically this ‘human-  
 subpotency supposed preconverging-existential-extrication-as-of-existential-unthought  
 conception of ‘implicated-attendant-ontological-contiguity<sup>67</sup>’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency><sup>70</sup> that underlies in all registry-worldviews/dimensions  
 ‘prospectively desublimating institutional and social pedantising/muddling/formulaic-  
 hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-  
 totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-  
 relative-ontological-completeness } (in prior ‘human aestheticisation-and-aestheticisation-  
 towards-ontology-<elicited-idiomatisation> beholdening, non-transcendence, complexification  
 as to mechanical-knowledge and non-ment of prior apriorising/axiomatising/referencing’). But  
 then (and as to the fact that human prospective postconverging-aporeticism-  
 overcoming/unovercoming for prospective transcendence-and-  
 sublimity/sublimation/supererogatory~de-mentativity does not fundamentally lies with the  
 ‘existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of  
 priorly secondnatured institutionalisation-threshold of mere-formulaicity/ritualisation-<as-to-  
 mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-  
 losing-track-of-‘epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-  
 re-originariness/re-origination’> positive-opportunism—of-social-functioning-and-  
 accordance<sup>75</sup> as not speaking to prospective human disruptive postconverging-aporeticism-  
 overcoming/unovercoming’ as to its prospective preconverging-existential-extrication-as-of-  
 existential-unthought manifest <amplituding/formative> wooden-language-<imbued—  
 temporal-mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-

dementing<sup>20</sup>—narratives—of-the-<sup>83</sup> reference-of-thought—<sup>8</sup> categorical-  
imperatives/axioms/registry-teleology<sup>99</sup>)), ‘prospectively sublimating institutional and social  
notional~philosophy-<as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-  
prospective-organic-knowledge-generation-in-relative-ontological-completeness<sup>87</sup>,-beyond-a-  
convenient-division-of-labour-conception-of-knowledge> (in prospective ‘human  
aestheticisation—and-aestheticisation-towards-ontology-<elicited-idiomatisation>  
unbeholdening, transcendence, decomplexification for organic-knowledge and ment of prior  
apriorising/axiomatising/referencing’)’ is necessarily and decisively an issue of ever always  
tracking-and-tackling human protracted-social—as-to-individual-by-institutional-by-social  
manifest <amplituding/formative><sup>8</sup> wooden-language-(imbued—temporal—mere-  
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—  
narratives—of-the-<sup>83</sup> reference-of-thought—<sup>8</sup> categorical-imperatives/axioms/registry-  
teleology<sup>99</sup>) so-reflected in the <cumulating/recomposuring~attendant—ontological-  
contiguity >-successive registry-worldviews/dimensions transcendence-and-  
sublimity/sublimation/supererogatory~de-mentativity. In this regards, the veracity of  
thinking/thought/notional~philosophy-<as-to-the-veridical-conception-of-philosophy-as-  
englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-  
completeness<sup>87</sup>,-beyond-a-convenient-division-of-labour-conception-of-knowledge> starts and  
is veridically indissociable from the contemplation of the human protracted-social—as-to-  
individual-by-institutional-by-social manifest <amplituding/formative><sup>8</sup> wooden-language-  
(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-  
drag/denatured/preconverging-or-dementing<sup>20</sup>—narratives—of-the-<sup>83</sup> reference-of-thought—  
<sup>8</sup> categorical-imperatives/axioms/registry-teleology<sup>99</sup>). The fact of the matter is that what the  
Socrates, Copernicuses, Galileos, Descartes, Kants, Newtons, Leibniz, Rousseaux, Diderots,  
Pasteurs, Lavoisiers, Teslas, Einsteins, etc. of the world are contemplating has to do with their

Ages and societies <amplituding/formative> wooden-language-(imbued—temporal—mere-  
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—  
 narratives—of-the-<sup>83</sup> reference-of-thought-<sup>8</sup> categorical-imperatives/axioms/registry-  
 teleology<sup>99</sup>). On the same vein the question can be asked what is veridically our modern-day  
 human protracted-social—as-to-individual-by-institutional-by-social manifest  
 <amplituding/formative><sup>8</sup> wooden-language-(imbued—temporal—mere-  
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—  
 narratives—of-the-<sup>83</sup> reference-of-thought-<sup>8</sup> categorical-imperatives/axioms/registry-  
 teleology<sup>99</sup>)? It is herein contended that our modern-day <preconverging~‘motif-and-  
 apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
 (as-to-<sup>4</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) (with  
 respect to the potential for prospective human transcendence-and-  
 sublimity/sublimation/supererogatory—de-mentativity) is ‘drowning’ in its very own ‘epistemic-  
 decadence’ or teleological-decadence-<-in-dimensionality-of-desublimating-lack-of<sup>26</sup>-  
 (<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>1</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness—equalisation) increasingly as to an underpinning—suprasocial-construct that as of its  
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
 (blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
 <amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness<sup>7</sup>) (in  
 prior ‘human aestheticisation—and-aestheticisation-towards-ontology-<elicited—idiomatisation>  
 beholdening, non-transcendence, complexification as to mechanical-knowledge and non-ment  
 of prior apriorising/axiomatising/referencing’) prospectively speaks fundamentally of a poor  
 ‘knowledge value’ for which contemplation beyond ‘human lifespan extricatory  
 punctuality/immediacy of depth-of-thought’ is in-many-ways a non sequitur as to patent

dimensionality-of-desublimating-lack-of <sup>26</sup> -{<amplituding/formative>supererogatory~de-  
mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-  
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation} lack of  
angling-of-imaginary ~~postconverging~~ nonextricatory-existential-preempting-of-existential-  
unthought wherein even remnants of ‘profound organic-knowledge value’ are increasingly being  
subject to a prosaic/popularity/fashionability/merchandising substitutive mentality of knowledge  
value and worth; poorly entertaining prospective human epistemic-growth/disquiet/discomfort-  
{induced-sublimation,-as-from-existence’s—effusing/ecstatic~inlining-as-<sup>46</sup> historicity-  
{science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-<sup>4</sup> historicity-  
tracing- {science-ideology/fashionability/distraction}} as to construction-of-the-Self in  
dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-  
reification/contemplative-distension<sup>27</sup> accruing onto the  
‘supererogatory~wholesomeness/profound-supererogation<sup>96</sup> as of prospective <sup>83</sup>reference-of-  
thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating~nascence-<as-to-  
the-grandest-axiomatic-construct-<sup>4</sup>epistemic-totalising<sup>33</sup> }re-apriorising/re-axiomatising/re-  
referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
prospective re-encountering/re-confrontation with unlimitedness/existence>’ (as to human  
protracted-social—as-to-individual-by-institutional-by-social notional~self-distantiation-  
<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> induced  
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-  
becoming/self-conflatedness<sup>13</sup>/formative~supererogating-<projective/reprojective—  
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective~  
ontological-normalcy/postconvergence>). The core vocation of notional~philosophy-<as-to-the-  
veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-  
generation-in-relative-ontological-completeness<sup>87</sup>,-beyond-a-convenient-division-of-labour-

conception-of-knowledge> (as to the ‘~~supererogatory~~-wholesomeness/profound-  
 supererogation<sup>96</sup> as of prospective <sup>83</sup>reference-of-thought—point-of-  
 devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-<as-to-the-grandest-  
 axiomatic-construct-~~{epistemic-totalising }re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with unlimitedness/existence>’ aspect of overall  
 existence’s sublimating-nascence) is rather to enable the ‘accrual of the prospective <sup>83</sup>reference-  
 of-thought appraisal of sublimating-nascence comprehensiveness/nonimmediacy/indirectness’  
 doing-so even in disregard of the ‘punctual/immediacy/constituted/compulsions-encumbered  
 valuation of sublimating-nascence’ made by ‘~~existentialising-frame-of-entailment-of-motif-  
 and-apriorising/axiomatising/referencing~~ of priorly secondnatured institutionalisation-threshold  
 of mere-formulaicity/ritualisation-<as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 {epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination’> positive-opportunism—of-social-functioning-and-accordance<sup>75</sup>  
 as not speaking to prospective human disruptive postconverging-~~aporeticism-  
 overcoming/unovercoming~~’; and so-reflected in the fact that prospective sublimating-nascence  
 can only poorly be accommodated in prior <sup>83</sup>reference-of-thought—point-of-  
 devolving/departure/anchoring/backdrop. Prospective sublimating-nascence is much more than  
 just prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-  
 their-relative-ontological-completeness –<sup>8</sup>reference-of-thought- devolving> but is made  
 comprehensive and complete with its appropriate ‘~~supererogatory~~-wholesomeness/profound-  
 supererogation<sup>96</sup> as of prospective <sup>83</sup>reference-of-thought—point-of-  
 devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-<as-to-the-grandest-  
 axiomatic-construct-~~{epistemic-totalising }re-apriorising/re-axiomatising/re-~~~~

referencing-residuality—in-re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence>’ as to the requisite induced human epistemic-growth/disquiet/discomfort-(induced-sublimation,-as-from-existence’s—effusing/ecstatic—inlining-as-<sup>46</sup>historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-<sup>47</sup>historicity-tracing-{science-ideology/fashionability/distraction}} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup>. In this regards, it can be appreciated that the veridically comprehensive and complete sublimating-nascence of technical and scientific progress like shipbuilding and other ocean voyage technologies rather came into their full realisation as to a healthy global commercial relations these enabled over their initial pirating, warring and exploitative dehumanising pursuits (speaking of their requisite human epistemic-growth/disquiet/discomfort-(induced-sublimation,-as-from-existence’s—effusing/ecstatic—inlining-as-<sup>46</sup>historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-<sup>47</sup>historicity-tracing-{science-ideology/fashionability/distraction}} that is rather decisive and indispensable to all ‘sublimating-nascence incipience/instantaneity/directness’ as to their requisite ‘prospective <sup>83</sup>reference-of-thought appraisal of sublimating-nascence comprehensiveness/nonimmediacy/indirectness’). Such an insight as to the supererogatory-wholesomeness/profound-supererogation<sup>96</sup> of organic-knowledge for say present-day institutional-development-as-to-social-function-development can be garnered with the patent case of say knowledge for the management of a nuclear facility which is much more than its mere inherent processive technicalities (‘knowledge as a mere doable thing’) but equally with the technicity/profundity extending to the facility operators reflexive and contemplative appreciation of the dangerousness of nuclear materials and processes and ability to critically take appropriately conservative and cooperative or autonomous decisions to stave off any potential

crises (with these associated elements including their mental/psychological suitability construed as the requisite epistemic-growth/disquiet/discomfort-(induced-sublimation,-as-from-existence's—effusing/ecstatic—inlining-as-<sup>46</sup>historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-<sup>47</sup>historicity-tracing-{science-ideology/fashionability/distraction}) tied to that knowledge and so within the framework of the facility thought-out/contemplated operational and designing conception integrative of such sublimating operation). This reality about the ~~supererogatory~~-wholesomeness/profound-supererogation<sup>96</sup> of organic-knowledge is relevant in all institutional domains as well but for when it comes to conveniencing, popularising, merchandising and media-ratings driven purposes which may be innocuous in other contexts but turn out to be particularly consequential when permeating and undermining the political process as to when human sovereign participation is in-effect construed as utterly dissociated with ontological-veracity; as to the fact that there can be a 'thin-and-tenuous line between ontological-good-faith/authenticity<sup>69</sup> imbuing sublimation and ontological-bad-faith/inauthenticity<sup>64</sup> imbuing gimmickiness/desublimation' as to human aestheticisation—and-aestheticisation-towards-ontology-<elicited-idiomatisation>, wherein apparently 'gimmicky techniques' are effectively sublimating as to their specific aestheticising/creative/artistic existentialising—frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing but are rather desublimating when poorly aestheticised out of such specific aestheticising/creative/artistic existentialising—frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing or when 'circumstantially appreciatively aesthetically shallow/encumbering/vague/bland/incomplete/etc.' or when poorly reflected in domains of aestheticisation-towards-ontology where profound ontological-pertinence is important (requiring in all such cases the appraisal of appropriate ~~supererogatory~~-wholesomeness/profound-supererogation<sup>96</sup> in postconverging-de-mentating/structuring/paradigming<sup>70</sup>). This underlies the very ontological-

normalcy/postconvergence epistemic-projection with regards to the conception of ‘ontological-  
good-faith/authenticity<sup>69</sup> as to ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-  
mentating/structuring/paradigming<sup>70</sup>’ wherein communication and marketing strategies in  
eliciting human interest as to ontologically relevant ways for instance associated with useful  
public information and promotion in health, business, etc. (construed as of ontological-good-  
faith/authenticity<sup>69</sup>), when poorly and cynically projected as to subvert the requisite ontological-  
veracity and human epistemic-growth/disquiet/discomfort-(induced-sublimation,-as-from-  
existence’s—effusing/ecstatic—inlining-as-<sup>46</sup>historiality-{science/authenticity/nonextrication}-  
beyond-mere-formulaicity/ritualisation-as-<sup>47</sup>historicity-tracing-{science-  
ideology/fashionability/distraction}) in-the-very-same-and/or-other domains of human  
existentialising-decisionality-<as-to-disontologising/re-ontologising—aporeticism> (including  
citizenry and other institutional sovereignising—by—ontologising-depth existentialising-  
frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of existentialising-  
decisionality-<as-to-disontologising/re-ontologising—aporeticism>) become manifestly of  
‘ontological-bad-faith/inauthenticity<sup>64</sup> as to ontological-bad-  
faith/inauthenticity<sup>64</sup>~preconverging-de-mentating/structuring/paradigming<sup>65</sup>’ in need for  
appropriate supererogatory~wholesomeness/profound-supererogation<sup>96</sup> (in accounting-  
for/enabling genuine institutional ontological-performance<sup>72</sup>-<including-virtue-as-  
ontology>/morality/ethics/justice/etc. imbued {epistemic-totalising<sup>13</sup>} re-apriorising/re-  
axiomatising/re-referencing~residuality—in-re-originariness/re-origination-(as to human  
profound-supererogation<sup>96</sup> for prospective apriorising/axiomatising/referencing-{of-  
‘prospectively implicated attendant ontological-contiguity’ ~educated-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in-{preconverging-ment-by}-  
postconverging-entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation-

~~<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-~~  
~~prospectively-losing-track-of-<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-~~  
~~referencing~residuality—in-re-originariness/re-origination’>~~ of prior  
~~apriorising/axiomatising/referencing- {of-~~prospectively-implicated\_attendant\_ontological-~~~~  
~~contiguity ’~educated-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity~contiguity-~~  
~~<imbued~notional~cogency>’ }—constitutedness<sup>14</sup>-in-preconverging-entailment)~~ as of  
 implied <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—  
 unenframed/re-ontologising~conceptualisation and so beyond-and-over a defaulting mentality  
 of prior mere-formulaicity/ritualisation-<as-to-mere-formulaic—  
~~methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-~~  
~~<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-referencing~residuality—in-re-~~  
~~originariness/re-origination’>~~ as of prior apriorising/axiomatising/referencing- {of-  
~~‘prospectively-implicated\_attendant\_ontological-contiguity ’~educated-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity~contiguity-~~  
~~<imbued~notional~cogency>’ }—constitutedness<sup>14</sup>-in-preconverging-entailment~~ implied  
<sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—  
 enframed/disontologising~conceptualisation). Such a dynamic notional conception of  
 ‘ontological-good-faith/authenticity<sup>69</sup> as to ontological-good-  
 faith/authenticity<sup>69</sup>~postconverging~de-mentating/structuring/paradigming<sup>70</sup>’ is very much  
 relevant with respect to human Being-development/ontological-framework-expansion-as-to-  
 depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology ,  
 institutional-development-as-to-social-function-development and living-development-as-to-  
 personality-development psychologismic-epistemic-acutisation—difficulty<for-  
 residualising-<sup>{decompulsing}</sup>delinearity~for-cogency>magnitudes<sup>{of-experientiality/experiment}</sup> wherein for

instance while say celebrity and other persons-driven efforts bringing attention to human crisis speaks to a manifestation of ontological-good-faith/authenticity<sup>69</sup> with regards to **living-development-as-to-personality-development** however such attention when construed as of punctual ‘mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ as well as ‘so-discharging institutions and society from the more veridically profound level for the contemplation and resolution of such human crisis (as to human **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology** and **institutional-development-as-to-social-function-development** **psychologismic epistemic acutisation—difficulty <for, residualising—<sup>{decompulsing}</sup> delinearity— for cogency>**—————magnitudes<sup>{of-experientiality/experiment}</sup> postconverging—de-mentating/structuring/paradigming<sup>70</sup>)’ is effectively of manifest ‘ontological-bad-faith/inauthenticity<sup>64</sup> as to ontological-bad-faith/inauthenticity<sup>64</sup>~preconverging—de-mentating/structuring/paradigming<sup>65</sup>’; especially as so-accompanied by a generalised out-of-sight-out-of-mind **preconverging-existential-extrication-as-of-existential-unthought civil society** ‘**social-functioning-and-accordance—as-of-social-stake-contention-or-confliction** imbuing **existentialising—frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing** of disontologising/ontologising-and-re-ontologising’. In another regards, a generalised cultivated public distraction/indifference/passivity/debased relation to the political process as to imply it is discretionary, remotely-sovereignising, inconsequential and doesn’t warrant a certain requisite level of protracted-social—as-to-individual-by-institutional-by-social **epistemic-growth/disquiet/discomfort—<sup>{induced-sublimation,-as-from-existence’s—effusing/ecstatic—inlining-as-<sup>4</sup>historiality-<sup>4</sup></sup>** **{science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-<sup>4</sup>historicity-tracing-<sup>4</sup>** **{science-ideology/fashionability/distraction}**}} very much underlies the crisis of participation, misinformation and impotence marring the democratic process in want for its

creative ontologising renewal to rekindle ‘human sovereign–function/posture–~~as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology~~ with regards to public-sovereignty–giving function/posture’. Critically, this postconverging–~~aporeticism-overcoming/unovercoming~~ issue is fundamentally one of translative-accordance of ‘our present’ prospective nascent-particular/incipient-and-material/technical-sublimations–~~blinded-to-their-relative-ontological-completeness~~ –<sup>82</sup> reference-of-thought-<sup>84</sup> devolving> implications as to <amplituding/formative>disposedness/psychologismic-construct–~~as-to-orientation/value-construct/valuation–and–derived-parameterising~~ into their true ‘supererogatory~wholesomeness/profound-supererogation<sup>96</sup> as of prospective <sup>83</sup> reference-of-thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating–nascence–~~as-to-the-grandest-axiomatic-construct-<sup>epistemic-totalising</sup> }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence> imbued psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant\_ontological-contiguity ’~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity- <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in {preconverging-ment-by}—postconverging-entailment’ (in so-reflecting the overarching human social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising–decisionality–~~as-to-disontologising/re-ontologising—aporeticism~~) as to <amplituding/formative>disposedness/psychologismic-construct–~~as-to-orientation/value-construct/valuation–and–derived-parameterising~~, as so-underlied by the fact that humankind relates differently to the inherent epistemic-growth/disquiet/discomfort–~~induced-sublimation,-~~~~

as-from-existence's—effusing/ecstatic—inlining-as-<sup>72</sup>historiality-  
 {science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-<sup>73</sup>historicity-  
 tracing-<sup>74</sup>{science-ideology/fashionability/distraction}); as warranted for prospective nascent-  
 particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-  
 completeness<sup>75</sup>—reference-of-thought<sup>76</sup>-<sup>77</sup>devolving> and with respect to the warranted  
 'supererogatory~wholesomeness/profound-supererogation<sup>96</sup> as of prospective<sup>83</sup>reference-of-  
 thought—point-of-devolving/departure/anchoring/backdrop social-and-institutional-  
 frameworks-of—referencing/registering/decisioning sublimating~existentialising—  
 decisionality-<as-to-disontologising/re-ontologising—aporeticism>' as to social-and-  
 institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality-  
 <as-to-disontologising/re-ontologising—aporeticism> disruptive blurriness-  
 <sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-  
 disontologising-formulaic-dragging-out/hollowing-out> and emotional-involvement with  
 regards to social-functioning-and-accordance—as-of-social-stake-contention-or-confliction  
 (with such blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-  
 ontologising\_by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out>  
 just a reflection of deficient human ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. in the human 'exercise of the epistemic—projective-  
 equalisation of human station of<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> as to  
 prospective<sup>61</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence>  
 epistemic—projective-equalisation' when it comes to re-ontologising prospective Being-  
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-  
 infrastructure-of-<sup>80</sup>meaningfulness-and-teleology ). It can be appreciated in this regards as to  
 the archetypal case of Galileo prosecution that in-many-ways the technical demonstrations with  
 his telescope were more or less accommodable to his persocutors with their grander issue being

the implications of his interpretations on their overall non-positivising/non-rational-empiricism conception of the world; and in-many-ways such an attitude is not exclusive to any one Age and society, and our very own positivism<sup>80</sup> procrysticism as to its occlusiveness is very much bound to turn a blind eye to its inconvenient truths in a collateralising predisposition overlooking the prospectively requisite ~~<amplifying/formative>~~disposedness/psychologismic-construct-~~(as-to-orientation/value-construct/valuation-and-derived-parameterising)~~ and ~~<amplifying/formative>~~entailment-~~(as-to-totalising-contiguous/coherent-factuality-of-variability)~~. Whilst in effect the sublimating-nascence of ‘prospective nascent-particular/incipient-and-material/technical-sublimations-~~<blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving>~~’ like the natural sciences is construed relatively as to its cumulating/recomposuring prospective ‘human aestheticisation-and-aestheticisation-towards-ontology-~~<elicited-idiomatisation>~~ unbeholdening, transcendence, decomplexification for organic-knowledge and ment of prior apriorising/axiomatising/referencing’ with respect to ‘prior nascent-particular/incipient-and-material/technical-sublimations-~~<blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving>~~’ (and so as the very central insight about the natural sciences postconverging-~~aporeticism-overcoming/unovercoming~~ when it comes to human limited-mentation-capacity-deepening—~~as-subjecting-limitedness/human-subpotency-to-‘duced-unlimitedness/existence-sublimating-nascence’<sup>253</sup>~~), in-many-ways such sublimating cumulating/recomposuring prospective ‘human aestheticisation-and-aestheticisation-towards-ontology-~~<elicited-idiomatisation>~~ unbeholdening, transcendence, decomplexification for organic-knowledge and ment of prior apriorising/axiomatising/referencing’ when it comes to the warranted ‘~~supererogatory~wholesomeness/profound-supererogation~~<sup>96</sup> as of prospective <sup>83</sup>reference-of-thought—point-of-devolving/departure/anchoring/backdrop for social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising—

decisionality-<as-to-disontologising/re-ontologising—aporeticism>' turns out to be resistant-  
 and-tenuous and rather of crossgenerational occurrence (and particularly so as to an apathetic  
 human mental-complex that practically tends to relate to the social as non-ontological in nature  
 even as to when ontological-veracity is demonstrated and thus speaking to the veridical fact that  
 prospective knowledge in this respect is one of the psychoanalytic-unshackling/memetic-  
 reordering/institutional-recomposuring of human underlying elaborate  
 <amplituding/formative> wooden-language-<imbued—temporal—mere-  
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—  
 narratives—of-the-<sup>83</sup>reference-of-thought—categorical-imperatives/axioms/registry-  
 teleology<sup>99</sup>) so-associated successively with recurrent-utter-uninstitutionalisation trepidation-  
 consciousness disontologising, base-institutionalisation—ununiversalisation warped-  
 consciousness disontologising, <sup>103</sup>universalisation—non-positivism/medievalism preclusive-  
 consciousness disontologising and our present positivism—<sup>80</sup>procrypticism occlusive-  
 consciousness disontologising). In this respect and as reflected across the  
 <cumulating/recomposuring~attendant—ontological-contiguity >-successive registry-  
 worldviews/dimensions, pedantising/muddling/formulaic-hollowing-out—in-  
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-  
 as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-  
 completeness<sup>87</sup>) disontologising (as to preconverging-existential-extrication-as-of-existential-  
 unthought temporal/mortal advantageousness and purposefulness) involves an ontologically-  
 flawed shallow-supererogation<sup>96</sup> upholding of the 'existentialising—frame-of-entailment-of-  
 motif-and-apriorising/axiomatising/referencing of priorly secondnature institutionalisation-  
 threshold of mere-formulaicity/ritualisation-<as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 {epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-

originariness/re-origination’> positive-opportunism—of-social-functioning-and-accordance<sup>75</sup>  
 as not speaking to prospective human disruptive postconverging~aporeticism~  
 overcoming/unovercoming’ conception in relation to prospective nascent-particular/incipient-  
 and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness<sup>77</sup> -  
<sup>83</sup>reference-of-thought-<sup>84</sup>devolving> as so-failing to reflect the veridical comprehensiveness and  
 completeness of prospective sublimating~nascence (requiring  
 ‘supererogatory~wholesomeness/profound-supererogation<sup>96</sup> as of prospective <sup>83</sup>reference-of-  
 thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating~nascence-<as-to-  
 the-grandest-axiomatic-construct-<sup>†</sup>epistemic-totalising<sup>83</sup>†re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with unlimitedness/existence>’) as to its  
 prospective <amplituding/formative>disposedness/psychologismic-construct-<as-to-  
 orientation/value-construct/valuation—and-derived-parameterising) and  
 <amplituding/formative>entailment-<(as-to-totalising-contiguous/coherent~factuality-of-  
 variability); as underlined by a cynical station of human <sup>79</sup>presencing—absolutising-identitive-  
 constitutedness<sup>14</sup> demand for ‘philosophical concreteness’ (and cynically so notwithstanding the  
 ‘dragged-out nature or psychologismic~epistemic-acutisation-<as-to-postconverging~de-  
 mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-  
 prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity-in-existence/relativising from limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation—residualising-<sup>†</sup>decompulsing†delinearity~for-  
 eogeneity’ of ‘prospective <sup>83</sup>reference-of-thought appraisal of sublimating~nascence  
 comprehensiveness/nonimmediacy/indirectness’) thus undermining the notion of prospective  
 human epistemic-growth/disquiet/discomfort-<(induced-sublimation,-as-from-existence’s—  
 effusing/ecstatic~inlining-as-<sup>†</sup>historiality-{science/authenticity/nonextrication}-beyond-mere-

formulaicity/ritualisation-as-<sup>4</sup> historicity-tracing-~~{science-ideology/fashionability/distraction}}~~  
 while cultivating ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the  
 protracted-social—as-to-individual-by-institutional-by-social sovereign’s service’ and in so-  
 reflecting temporally-motivated human protracted-social—as-to-individual-by-institutional-by-  
 social manifest ~~<amplituding/formative>~~ wooden-language-~~{imbued—temporal—mere-~~  
~~form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing~~<sup>20</sup>—  
 narratives—of-the-<sup>8</sup> reference-of-thought—~~categorical-imperatives/axioms/registry-~~  
 teleology<sup>99</sup>). Such an in-effect absolution-~~<as-to-apriorising/axiomatising/referencing- {of-~~  
~~‘prospectively implicated attendant ontological-contiguity ’~educated-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }~~—constitutedness<sup>1</sup> ~~-in preconverging-entailment>~~ projection  
 of<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> (underlined by the cynical cultivation of a ~~preconverging-~~  
 existential-extrication-as-of-existential-unthought mentality as to imply all the world that exists  
 is respectively either as of recurrent-utter-uninstitutionalisation, base-institutionalisation—  
 ununiversalisation, <sup>103</sup>universalisation—non-positivism/medievalism or our positivism—  
<sup>80</sup>procrypticism in a close-mindedness to the ‘human consciousness notional~protensivity  
 imbuing prospective ~~psychologismic-epistemic-acutisation-<as-to-postconverging-de-~~  
~~mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-~~  
~~prospective-aporeticism-overcoming/unovercoming>~~ as to epistemic-growth,-as—  
~~{veridical/sound}-relative-reflexivity-in-existence/relativising from limited-mentation-as-its-~~  
~~deepening/psychologismic-epistemic-acutisation—residualising,-<sup>{decompulsing}</sup>delinearity~for-~~  
~~eogeny’~~ undergirding the ‘full experientiality/experiment-~~<as-to-existentially-formative-~~  
~~‘epistemic-totalising }~~re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination’,—so-‘notionally/epistemically/bindingnessly-~~<as-to-~~  
~~determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>~~—implicated-and-articulated’\_as-from-

nonextricatory-‘prospective-re-ontologising-Being-then-Institutional-then-Living–magnitudes-  
 of-~~{hermeneutic/reprojection~protraction-of}~~reframing-and-reformulation}’> that is the human  
 abstract-tissue-of–social-emanance’ as to dimensionality-of-sublimating<sup>25</sup>–  
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>1</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness–equalisation)) is very much fundamentally manifest with the preconverging–de-  
 mentating/structuring/paradigming<sup>7</sup>blurriness-<sterilising/anecdotalising/trivialising-of-  
 prospective-re-ontologising\_by-preconverging,-in-disontologising-formulaic–dragging-  
 out/hollowing-out> undermining of prospective human sublimation/emancipation in need for  
 prospective ‘human psychologismic–epistemic-acutisation-<as-to-postconverging–de-  
 mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-  
 prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as–  
 {veridical/sound}-relative-reflexivity-in-existence/relativising–from-limited-mentation-as-its-  
 deepening/psychologismic–epistemic-acutisation–residualising,<sup>{decompulsing}</sup>delinearity~for-  
 eogeneity’<sup>7</sup>unblurriness-<re-ontologising\_by-postconverging-as-to-dragged-out-  
 supererogatory~wholesomeness/profound-supererogation<sup>96</sup>,-while-anecdotalising-prior-  
 disontologising-thresholding>. The fact remains though that any pretense to understanding  
 cannot escape ontology/science however unsavoury/savoury as to the full picture of prospective  
<sup>45</sup>foregrounding\_\_entailment-<in-succession-of–profound-supererogation<sup>96</sup>>-<postconverging–  
 narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal/unenframing/re-  
 ontologising,-elicited-from-prospective–profound-supererogation<sup>96</sup>’-in-reflecting-  
 ‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>97</sup>’;-as-operative-  
 notional~<sup>18</sup>deprocrypticism) required for genuine understanding and doesn’t allow for any  
 excepting as to human temporal/mortal convenience; such that there is no circumventing  
 knowledge strategy but rather for pointing out and highlighting the nature and manifestation of

such ~~<amplituding/formative>~~ wooden-language-~~(imbued—temporal—mere-~~  
~~form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing~~<sup>20</sup>—  
narratives—of-the-<sup>83</sup> reference-of-thought—~~category-imperatives/axioms/registry-~~  
teleology<sup>99</sup> } as to its cynical cultivation of social dumbing-down and/or ~~numbing-traction—of-~~  
~~desublimating—~~<sup>56</sup> ~~meaningfulness-and-teleology~~<sup>99</sup> ~~-(as-perspective-lost-of-~~  
~~‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-~~  
~~postconverging/dialectical-thinking~~<sup>21</sup> ~~-of-notional~~~<sup>1</sup> ~~deprocrypticism-{in-dimensionality-of-~~  
~~sublimating~~<sup>25</sup> — ~~<amplituding/formative-epistemicity>~~ growth-or-  
~~conflatedness~~<sup>1</sup> /~~scalarisation-as-to-rescalarisation-as-re-ontologisation}~~<sup>7</sup> } as the enabling basis  
for its ~~preconverging-existential-extrication-as-of-existential-unthought~~ temporal/mortal  
advantageousness and purposefulness in ~~distractive-alignment-to-~~<sup>83</sup> ~~reference-of-thought-<of-~~  
~~apriorising/axiomatising/referencing>~~<sup>30</sup>. But then the reality of the social equally speaks to the  
‘overall social intellection-aptitude body’ to which the veridical unblurring of human prospective  
~~postconverging~aporeticism-overcoming/unovercoming~~ elicits prospective intellectual  
responsiveness that is in-many-ways (however the ‘dragged-out nature or ~~psychologismic-~~  
~~epistemic-acutisation-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-~~  
~~of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>~~  
as to epistemic-growth,-as—{~~veridical/sound}~~—relative-reflexivity—in-existence/~~relativising-~~  
~~from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—~~  
~~residualising,~~<sup>{decompulsing}</sup> ~~delinearity~for-cogency~~’) up to the task of taking on ~~desublimating~~  
~~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-~~  
~~(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-~~  
~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness<sup>7</sup> }  
cultivated distraction/indifference/passivity/debased relation to prospective transcendence-and-  
sublimity/sublimation/~~supererogatory-de-mentativity~~; explaining the totalisingly-ing—

discretion/whim-of-thought reality of such manifest blurriness-  
~~<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-~~  
~~disontologising-formulaic-dragging-out/hollowing-out>~~. But then such a challenge become  
more prescient and acute when mere sterile/anecdotal institutional-prescience/imprimatur-ing-  
~~<dullness-of-the-spirit/psychologismic-epistemic-acutisation—nonresidualising imbued-~~  
~~{compulsing}linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation>~~ displays a  
deficient/poor aptitudinal re-ontologising—incompetence gesturing/accounting—of-epistemic—  
phenomenalism (that can effectively be so-construed as incompetent by the fact that critical  
members of the ‘overall social intellection-aptitude body’ are able to grasp the requisite  
appropriateness of profound aptitudinal re-ontologising—competence gesturing/accounting—of-  
epistemic—phenomenalism as to their relevant generalised profound aptitudinal re-ontologising—  
competence gesturing/accounting—of-epistemic—phenomenalism associated with the mastery of  
their various specialisms as well as their general knowledge interests); as so-implied herein and  
so-appreciated in relatively unblurriness-~~<re-ontologising\_by-postconverging-as-to-dragged-~~  
~~out-supererogatory~wholesomeness/profound-supererogation<sup>96</sup>, -while-anecdotalising-prior-~~  
~~disontologising-thresholding>~~ domains-of-study with regards to requisite ‘~~postconverging-~~  
nonextricatory-existential-preempting-of-existential-unthought prospective notional-  
contiguity/epistemic-contiguity<sup>62</sup>-~~<profound-supererogation<sup>96</sup>-of-mentally-~~  
~~aestheticised~postconverging/dialectical-thinking<sup>9</sup>-qualia-schema>~~ profound aptitudinal re-  
ontologising—competence gesturing/accounting—of-epistemic—phenomenalism’ while avoiding  
‘~~preconverging-~~existential-extrication-as-of-existential-unthought notional~totalisingly-ing—  
discretion/whim-of-thought deficient/poor aptitudinal re-ontologising—incompetence  
gesturing/accounting—of-epistemic—phenomenalism’ (and so-specifically elaborated herein as  
to projective-insights for the appraisal of sublimating momentous<sup>46</sup>historiality/ontological-  
eventfulness<sup>38</sup>/ontological-aesthetic-tracing-~~<perspective—ontological-~~

normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> so-enabled only  
 by a developed sense of metaphysics-of-absence-(implicated-epistemic-veracity-of-  
 ° nonpresencing-<perspective-ontological-normalcy/postconvergence>) in contrast to a  
 ‘circular perpetually-unknowing ° presencing—absolutising-identitive-constitutedness<sup>14</sup>  
 deficient/poor aptitudinal re-ontologising—incompetence gesturing/accounting—of-epistemic-  
 phenomenality’). Human ° meaningfulness-and-teleology<sup>99</sup> (as herein construed) as of its  
 implied ontologising conception is effectively reflective of the reality of the social as to its  
 manifest human ‘social-functioning-and-accordance—as-of-social-stake-contention-or-  
 confliction ° imbuing ° existentialising—frame-of-entailment-of-motif-and-  
 apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising’ as to  
 thus correspondingly and contrastively implying a disontologising conception (herein construed  
 as <amplitudin/formative> wooden-language-(imbued—temporal-mere-  
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—  
 narratives—of-the- ° reference-of-thought- ° categorical-imperatives/axioms/registry-  
 teleology °)) with the latter explaining the ‘fundamental taboo against prospective ontologising-  
 and-re-ontologising’; as so-reflecting registry-worldviews/dimensions imbued prior-  
 institutionalisation-threshold-by-prospective-uninstitutionalised-threshold °<sup>02</sup> ‘self-referencing-  
 syncretising forward-facing-supposedly~postconverging-or-dialectical-thinking °<sup>1</sup>—apriorising-  
 psychologism epistemic-projection as of prior mere-formulaicity/ritualisation-<as-to-mere-  
 formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-  
 track-of- ° {epistemic-totalising } re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination’>’ and so-reflecting their ‘disontologising  
 preconverging/dementing<sup>20</sup>-<as-to-prospective-uninstitutionalised-threshold °<sup>02</sup>>  
 ignoring/biased inclination’ for the sake of ‘their given present minimum-and-balancing  
 expectations/anticipations ° of social-functioning-and-accordance—as-of-social-stake-

contention-or-confliction' while qualifying their prospectively uninstitutionalised-threshold<sup>102</sup>
 actually as nondescript/ignorable-void<sup>60</sup> as to their <sup>79</sup>presencing—absolutising-identitive-
 constitutedness<sup>14</sup> <preconverging~'motif-and-apriorising/axiomatising/referencing'—
 entailing>-existentialising—enframing/imprintedness-<as-to-<sup>4</sup> historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition>. So-insightfully understood by the fact that
 the ordinary state of recurrent-utter-uninstitutionalisation, ununiversalisation, non-
 positivism/medievalism and <sup>80</sup>procrypticism—or-disjointedness-as-of-<sup>83</sup>reference-of-thought
 (with regards to the 'exercise of the epistemic—projective-equalisation of human station of
 <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> as to prospective <sup>61</sup>nonpresencing-
 <perspective—ontological-normalcy/postconvergence> epistemic—projective-equalisation') do
 not inherently epistemically contemplatively project of themselves respectively as of base-
 institutionalisation, <sup>103</sup>universalisation, positivism/rational-empiricism and prospective
 <sup>18</sup>deprocrypticism—or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought (as so-
 warranted with the ~~postconverging~~-nonextricatory-existential-preempting-of-existential-
 unthought core vocation of notional~philosophy-<as-to-the-veridical-conception-of-
 philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-
 ontological-completeness<sup>7</sup>,-beyond-a-convenient-division-of-labour-conception-of-
 knowledge> as to the projected 'human consciousness notional~protensivity imbuing
 prospective ~~psychologismic-epistemic-acutisation~~-<as-to-postconverging-de-
 mentating/structuring/paradigming,-eliciting-of-existence's-sublimating-nascence-in-
 prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—
 {veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-
 deepening/psychologismic-epistemic-acutisation—residualising,-<sup>{decompulsing}</sup>delinearity-for-
 eogeneity' undergirding the 'full experientiality/experiment-<as-to-existentially-formative-
 {epistemic-totalising} re-apriorising/re-axiomatising/re-referencing~residuality—in-re-

originariness/re-origination',—so-~~'notionally/epistemically/bindingnessly~~<as-to-  
 determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>-implicated-and-articulated' \_as-from-  
 nonextricatory-'prospective-re-ontologising-Being-then-Institutional-then-Living-magnitudes-  
 of-~~{hermeneutic/reprojection-protraction-of}~~reframing-and-reformulation}'> that is the human  
 abstract-tissue-of-social-emanance'); speaking to the circularly recurring issue for prospective  
 sublimating explanation (in the face of circularly recurring prospective desublimating  
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>) with regards to the fact that  
 'sublimating explanation' itself (as to dimensionality-of-sublimating<sup>25</sup>—  
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>1</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation)) doesn't escape from the in-effect absolution-<as-to-  
 apriorising/axiomatising/referencing-~~{of-'prospectively-implicated-attendant-ontological-  
 contiguity' ~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }~~—constitutedness<sup>1</sup> ~~in preconverging-entailment~~> fixated  
 notional~nonprotensivity (whether fixated trepidatious, fixated warped, fixated preclusive or  
 fixated occlusive as to fixated dimensionality-of-desublimating-lack-of<sup>26</sup>—  
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>1</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation)) to which it explains as to human limited-mentation-capacity-  
 deepening—as subjecting limitedness/human subpotency to 'educated-unlimitedness/existence-  
 sublimating-naseence<sup>253</sup> developing notional~protensivity (highlighting the relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-  
 process<sup>68</sup> imbued relative-ontological-completeness<sup>87</sup> <cumulating/recomposuring~attendant-  
 ontological-contiguity >-succession developing process as from trepidatious, warped,

preclusive, occlusive to protensive as to developing dimensionality-of-sublimating<sup>25</sup> (~~<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness<sup>1</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation~~). Thus the postconverging-~~aporeticism-overcoming/unovercoming~~ issue associated with an ontologising construal of human ~~<amplituding/formative>~~ wooden-language-~~(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—narratives—of-the-<sup>33</sup>reference-of-thought—categorical-imperatives/axioms/registry-teleology<sup>95</sup>)~~ is fundamentally one of disruption to ‘their given present minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of—social-stake-contention-or-confliction’; as can be appreciated with the stark elucidation further above with regards to the fact that a positivism/rational-empiricism mindset encounter with say an animistic social-setup cannot relate to the latter in ‘absolute terms of effectively demonstrable positivism/rational-empiricism systematicity/entailment of sublimating’ (and so since inherent existence’s ontological-veracity precedes/supersedes human ~~<amplituding/formative—epistemicity>~~-totalising~thrownness-in-existence<sup>35</sup>, with ontologising-and-re-ontologising rather about optimising human aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-~~<reifying {as-to-knowledge-developing}-and-empowering>~~ with respect to educating existence’s—effusing/ecstatic—inlining-as-<sup>46</sup>historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-<sup>47</sup>historicity-tracing- {science-ideology/fashionability/distraction}). But then human limited-mentation-capacity—as-subjecting-‘~~educated-unlimitedness/existence-sublimating-nascence~~’ to ~~limitedness/human-subpotency~~ imbued ‘preconverging/postconverging—de-mentative/structural/paradigmatic formative-risk of disontologisation associated with the

prospect for veridical human ontologising/re-ontologising' for appropriate human sovereign  
 'epistemic-growth/disquiet/discomfort-(induced-sublimation,-as-from-existence's—  
 effusing/ecstatic—inlining-as-<sup>16</sup>historiality-{science/authenticity/nonextrication}-beyond-mere-  
 formulaicity/ritualisation-as-<sup>4</sup>historicity-tracing-{science-ideology/fashionability/distraction}}  
 as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-  
 completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup>' means paradoxically that the prospect  
 for ontologising <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> cannot be divorced from the formative-risk  
 of disontologising <amplituding/formative><sup>8</sup> wooden-language-(imbued—temporal—mere-  
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—  
 narratives—of-the-<sup>38</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-  
 teleology<sup>99</sup>) (so-associated with the reality of human limited-mentation-capacity—as-  
 subjecting—'educated-unlimitedness/existence-sublimating-nascence' to limitedness/human-  
 subpotency and limited-mentation-capacity-deepening—as subjecting limitedness/human-  
 subpotency to—'educated-unlimitedness/existence-sublimating-nascence'<sup>253</sup> implications). This  
 critically means that both pedantising/muddling/formulaic-hollowing-out—in-  
 subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-  
 as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-  
 completeness<sup>87</sup>) and notional~philosophy-<as-to-the-veridical-conception-of-philosophy-as-  
 englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-  
 completeness<sup>87</sup>,-beyond-a-convenient-division-of-labour-conception-of-knowledge> are  
 susceptible to disontologising <amplituding/formative><sup>8</sup> wooden-language-(imbued—  
 temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-  
 dementing<sup>20</sup>—narratives—of-the-<sup>38</sup>reference-of-thought-<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>); with the fundamental difference of their  
 disontologising possibilities rather arising respectively as to the former's ontological-bad-

faith/inauthenticity<sup>64</sup>~preconverging–de-mentating/structuring/paradigming<sup>65</sup> and the latter’s  
 ontological-good-faith/authenticity<sup>69</sup>~postconverging–de-mentating/structuring/paradigming<sup>70</sup>  
 (in their self-reflexive~instigative-eventuating-(as-to-teleological-instigative/incipient-  
 willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-  
 preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation)). Thus  
 the possibility for such an effective disambiguation is rather as of ‘<sup>61</sup>nonpresencing-  
 <perspective–ontological-normalcy/postconvergence> epistemic-projection of transversality-  
 <for-sublimating–existential-eventuating/denouement, from ‘thinking-at-first/pure-  
 predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-  
 prospectively-disambiguated–affirmed-and-unaffirmed-‘motif-and-  
 apriorising/axiomatising/referencing’><sup>101</sup>’ in so-elucidating notional~philosophy-<as-to-the-  
 veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-  
 generation-in-relative-ontological-completeness<sup>87</sup>,-beyond-a-convenient-division-of-labour-  
 conception-of-knowledge> ontologising ‘intradimensional sublimating–nascence  
 incipience/instantaneity/directness’ and/or ontologising ‘interdimensional/transdimensional  
 prospective <sup>83</sup>reference-of-thought appraisal of sublimating–nascence  
 comprehensiveness/nonimmediacy/indirectness’ given its <sup>61</sup>nonpresencing-<perspective–  
 ontological-normalcy/postconvergence> epistemic-projection predisposition; and so, in contrast  
 to pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
 <amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup>>  
 disontologising relation to prospective sublimating–nascence given its <sup>79</sup>presencing—  
 absolutising-identitive-constitutedness<sup>14</sup> epistemic-projection predisposition. Thus reflecting the  
 fact that <amplituding/formative><sup>8</sup> wooden-language-(imbued—temporal—mere-  
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—

narratives—of-the-<sup>83</sup> reference-of-thought—~~category-imperatives/axioms/registry-~~  
teleology<sup>99</sup>) construal is rather achieved by its ‘disambiguative-overriding/<sup>7</sup> unblurriness-<re-  
ontologising\_by-postconverging-as-to-dragged-out-supererogatory~wholesomeness/profound-  
supererogation<sup>96</sup>,-while-anecdotalising-prior-disontologising-thresholding> arising in the  
course of <sup>61</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence> epistemic-  
projection of transversality-<for-sublimating—existential-eventuating/denouement,—from-  
‘thinking-at-first/pure-predisposition-preemptive-of-prospective-  
disontologising/subontologising’—as-of-prospectively-disambiguated—affirmed-and-  
unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> elucidation’ (as to more and  
more profound underlying ‘implicated\_attendant—ontological-contiguity<sup>67</sup>?~educed—  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
<imbued—notional~cogency>’<sup>40</sup> and as herein reflected with the underlying  
ratiocontiguity/ratiocination-as-referentialism—‘implicated\_attendant—ontological-  
contiguity<sup>67</sup>?~educed—  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
<imbued—notional~cogency>’<sup>40</sup> in a knowledge-notionalisation profound  
aetiologisation/ontological-escalation-<ontological-  
veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>  
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-  
knowledge-developing}-and-empowering> involving understanding both human individuate  
‘ignorances’/desublimation/temporal-dispositions and knowledge/sublimation/intemporal-  
disposition manifestation as to ‘undermining of totalisingly-ing—discretion/whim-of-thought’).  
Critically such a ‘disambiguative-overriding/<sup>7</sup> unblurriness-<re-ontologising\_by-  
postconverging-as-to-dragged-out-supererogatory~wholesomeness/profound-supererogation<sup>96</sup>,-  
while-anecdotalising-prior-disontologising-thresholding> arising in the course of

<sup>61</sup> nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection of transversality-<for-sublimating-existential-eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’-as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> elucidation’ is meant to accommodate social-functioning-and-accordance—as-of-social-stake-contention-or-confliction in so-allowing for the prospective prompting of ‘constraining existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup> imbuing human ontological-commitment<sup>66</sup>-<implied-self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup>-as-being-as-of-existential-reality>’ and ‘<sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup>> as available-to/elicitable-to-<as-to-human-consciousness/collective-consciousness-distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising-decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic-epistemic-acutisation—residualising,-{decompulsing}delinearity~for-cogency>> the social-functioning-and-accordance—as-of-social-stake-contention-or-confliction conception of any given registry-worldview/dimension <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-<as-to-<sup>4</sup>historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition>’. This insight basically explains-and-accounts for the impersonalisation and objectification underlying all ontology/science existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of knowledge-discursivity-<in-determining-human-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>>, as without such ontological-normalcy/postconvergence epistemic-projection disambiguative process of aetiologisation/ontological-escalation-<ontological-

veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>  
 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-  
 knowledge-developing}-and-empowering> (as explained and justified above) then the claim to  
 an objective existentialising-frame-of-entailment-of-motif-and-  
 apriorising/axiomatising/referencing of knowledge-discursivity-<in-determining-human-  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>) is fundamentally flawed; given the  
 inherent specifically manifestable disontologising <amplifying/formative> wooden-language-  
 <imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-  
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-  
 prospective-apriorising-implications>) accompanying the claim to prospective ontologising  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> inherent to any given registry-worldview/dimension with  
 regards to the implications of human limited-mentation-capacity—as-subjecting-‘educated-  
 unlimitedness/existence-sublimating-nasence’-to-limitedness/human-subpotency and limited-  
 mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educated-  
 unlimitedness/existence-sublimating-nasence’<sup>233</sup> (so-summarily reflected as to recurrent-utter-  
 uninstitutionalisation trepidatious-consciousness manifestable disontologising, base-  
 institutionalisation-universalisation warped-consciousness manifestable disontologising,  
<sup>103</sup>universalisation-non-positivism/medievalism preclusive-consciousness manifestable  
 disontologising and our present positivism-<sup>80</sup>procrpticism occlusive-consciousness  
 manifestable disontologising). This speaks to the fact that there is no inherently neutral/objective  
 human existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing  
 of knowledge-discursivity-<in-determining-human-ontological-performance<sup>72</sup>-<including-  
 virtue-as-ontology>) as to any <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>  
 epistemic-projection and supposedly attempting to objectify knowledge-discursivity-<in-  
 determining-human-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>) this way for

prospective sublimating <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> will mean contemplatively accounting for the ‘plausible/contemplatable conspiratorial motives of meaningfulness and purposefulness’ (as to the given registry-worldview/worldview ~~<amplifying/formative>~~ wooden-language-~~<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>~~) associable with all parties partaking/interested/commenting/elucidating with regards to the said knowledge-discursivity-~~<in-determining-human-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>~~) (which will inherently render such supposed knowledge-discursivity-~~<in-determining-human-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>~~) chaotic together with the more fundamental circular issue of lacking ontological-normalcy/postconvergence epistemic-projection disambiguative process of aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-~~<reifying {as-to-knowledge-developing}-and-empowering>~~). An ontological/scientific construct ‘escalates’ specific/particular manifest instances of phenomena into a <sup>103</sup>universal or totalising-entailing conceptualisation (as ~~supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting~~ ~~for-conceptualisation~~) which ‘knowledge principle conceptualisation’ then addresses (percolates into) the ‘infinity of related incidental phenomena and cases’ (as ~~aposteriorising/logicising/deriving/intelligising/measuring—~~<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>); and in this respect, Newton articulates the science of mechanics metaphorically from an ‘initial apple that hits his head while under a tree’ not because the science of mechanics will revolve around an apple that hit his head (so-construed as metaphysics-of-presence-~~<implicated-~~

‘nondescript/ignorable–void<sup>60</sup>’-as-to-<sup>79</sup> presencing—absolutising-identitive-constitutedness }  
 epistemic-projection perspective involving a ‘mostly disconnected analysis of all the possible  
 circumstantial factual and self-interest motives implications as to an apple that hit his head to so-  
 derive supposedly the science of mechanics which is actually circularly irrelevant because such  
 an exercise doesn’t still reflect the relevant recurrent/totalising-entailing existence  
 manifestations across time and space of the science of mechanics as aetiologisation/ontological-  
 escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-  
 encumbered\_transcending>      conceptivity/epistemic-reflexivity/epistemicity-relativism-  
 determinism-<reifying {as-to-knowledge-developing}-and-empowering>’ as to its sublimating–  
 nascence incipience/instantaneity/directness) but because he’ll grasp the projective-insights ‘as  
 from prior reflection and as to the punctual circumstantial insight of an apple that hit his head’  
 to understand the myriad and infinity of instances requiring those laws of physics he articulates  
 as to his Principia imbued    psychologismic~apriorising/axiomatising/referencing- {of-  
 ‘prospectively implicated\_attendant\_ontological-contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’ }—conflatedness<sup>13</sup> in {preconverging ment by}—  
 postconverging entailment (so-construed as <sup>61</sup>nonpresencing–or–withdrawal/unenframing/re-  
 ontologising–or–metaphysics-of-absence- {implicated-epistemic-veracity-of-<sup>61</sup> nonpresencing-  
 <perspective–ontological-normalcy/postconvergence>}—or–transcendental-reasoning-of-  
 event<sup>38</sup>-as-prospective-ontology-origination epistemic-projection perspective requiring rather  
 the ‘critical analysis and/or criticism of relevant recurrent/totalising-entailing existence  
 manifestations across time and space available/potentially-available to all humans  
 experientiality/experiment-<as-to-existentially-formative- {epistemic-totalising }re-apriorising/re-  
 axiomatising/re-referencing–residuality—in–re-originariness/re-origination’,—so-  
 ‘notionally/epistemically/bindingnessly-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>—

implicated-and-articulated' \_as-from-nonextricatory-'prospective-re-ontologising-Being-then-  
 Institutional-then-Living-magnitudes-of-~~{hermeneutic/reprojection-protraction-of}~~reframing-  
 and-reformulation}'> in limited-mentation-capacity-deepening—as subjecting-  
 limitedness/human-subpotency-to-~~'educated-unlimitedness/existence-sublimating-nascence'~~<sup>233</sup> to  
 so-derive effectively the science of mechanics as aetiologisation/ontological-escalation-  
 <ontological-veridicality\_commitment/otherliness\_transcending/compulsions-  
 encumbered\_transcending> conceptivity/epistemic-reflexivity/epistemicity-relativism-  
 determinism-<reifying {as-to-knowledge-developing}-and-empowering>' as to its sublimating-  
 nascence incipience/instantaneity/directness). Actually, the above elucidation of the <sup>103</sup>universal  
 or totalising-entailing conceptualisation implications of <sup>61</sup>nonpresencing—or-  
 withdrawal/unenframing/re-ontologising—or-metaphysics-of-absence-(~~implicated-epistemic-  
 veracity-of- nonpresencing-<perspective-ontological-normalcy/postconvergence>~~)—or-  
 transcendental-reasoning-of-event<sup>38</sup>-as-prospective-ontology-origination is just partial; when  
 factoring in as highlighted above both the fact that there is no inherently neutral/objective human  
 existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of  
 knowledge-discursivity-(~~in-determining-human-ontological-performance<sup>72</sup>-<including-virtue-  
 as-ontology>~~) as to any <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> epistemic-  
 projection and thus subsequently the requisite ontological-normalcy/postconvergence epistemic-  
 projection disambiguative process of aetiologisation/ontological-escalation-<ontological-  
 veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>  
 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-  
 knowledge-developing}-and-empowering> to resolve human limited-mentation-capacity—as-  
 subjecting-~~'educated-unlimitedness/existence-sublimating-nascence'~~ to limitedness/human-  
 subpotency implications of <amplifying/formative-epistemicity>-totalising~thrownness-in-  
 existence<sup>35</sup> with regards to 'human psychologismic-epistemic-acutisation-<as-to-

postconverging–de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-  
 nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation—residualising,-{decompulsing}delinearity-for-  
 eogeneity’ undergirding prospective sublimating human ontological-performance<sup>72</sup>-<including-  
 virtue-as-ontology>. The full/comprehensive/dragged-out <sup>103</sup>universal or totalising-entailing  
 conceptualisation implications of <sup>61</sup>nonpresencing-or-withdrawal/unenframing/re-  
 ontologising-or-metaphysics-of-absence-⟨implicated-epistemic-veracity-of-<sup>61</sup>nonpresencing-  
 <perspective-ontological-normalcy/postconvergence>⟩-or-transcendental-reasoning-of-  
 event<sup>38</sup>-as-prospective-ontology-origination speaks to its dragging-out elucidation (in three  
 concomitant epistemic-projection perspectives with regards to human <amplituding/formative-  
 epistemicity>-totalising~thrownness-in-existence<sup>35</sup>,-imbued-projective-  
 arbitrariness/waywardness-⟨as-to-the-human-projective/reprojective—aestheticising-re-motif-  
 and-re-apriorising/re-axiomatising/re-referencing-process-of-‘<amplituding/formative-  
 epistemicity>totalising~conceptualisation’) developing/cultivated psychologismic-epistemic-  
 acutisation-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-  
 existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> for  
 prospective sublimating-nascence in prospective <sup>45</sup>foregrounding\_\_entailment-<in-succession-  
 of-profound-supererogation<sup>96</sup>>-⟨postconverging-narrowing-down~sublimation-as-to-  
 ‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-  
 prospective-profound-supererogation <sup>96</sup>-in-reflecting-‘immanent~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’;-as-operative-  
 notional~<sup>18</sup>deprocrypticism)⟩):

- firstly, as from the epistemic-projection perspective of the sublimating-nascence  
 incipience/instantaneity/directness of nascent-particular/incipient-and-material/technical-

sublimations-<blinded-to-their-relative-ontological-completeness<sup>87-88</sup> – reference-of-thought-  
 devolving> projective-insights of sublimating-nascence which is intradimensional to any  
 given registry-worldview/dimension (such as ‘positivism/rational-empiricism registry-  
 worldview/dimension ‘implicated\_attendant-ontological-contiguity<sup>67</sup>? ~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency><sup>40</sup> as to Newtonian physics projective-insights of sublimating-  
 nascence incipience/instantaneity/directness’ and as so-effectively construable protractively in  
 the course of the crossgenerational psychoanalytic-unshackling/memetic-  
 reordering/institutional-recomposuring self-becoming/self-conflatedness<sup>13</sup>/formative-  
 supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-  
 axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence> from the  
 then non-positivism/medievalism registry-worldview/dimension self-presence/self-  
 constitutedness<sup>14</sup>-<in-perspective—epistemic-abnormalcy/preconvergence<sup>31</sup>> in which it was  
 instigated in punctual/immediacy/constituted/compulsions-encumbered projective-insights of  
 sublimating-nascence to-then-be-reflected-upon-the-fully-attained positivism/rational-  
 empiricism ‘prospective<sup>83</sup> reference-of-thought appraisal of sublimating-nascence  
 comprehensiveness/nonimmediacy/indirectness’ imbued  
 ‘supererogatory~wholesomeness/profound-supererogation<sup>96</sup> as of prospective<sup>83</sup> reference-of-  
 thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-<as-to-  
 the-grandest-axiomatic-construct-<sup>epistemic-totalising</sup><sup>133</sup> re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with unlimitedness/existence>’ as to the overall  
 positivism/rational-empiricism<sup>83</sup> reference-of-thought projective-insights of sublimating-  
 nascence);

- secondly, overall transcendental/interdimensional/transdimensional registry-

worldviews/dimensions-level dragged-out projective-insights of sublimating–nascence as to overall human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘duced-unlimitedness/existence-sublimating-nascence’<sup>53</sup> underlied by the <cumulating/recomposuring~attendant-ontological-contiguity >-successive registry-worldviews/dimensions in reflection of the overall relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> (with the dragged-out projective-insights of sublimating–nascence rather specifically reflecting the ontologising-depthing of the prospective ‘notional~<sup>18</sup>deprocrypticism <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> ratiocontiguity/ratiocination-as-referentialism—‘implicated-attendant-ontological-contiguity<sup>67</sup>~duced-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogeny>’<sup>40</sup> knowledge-notionalisation epistemic-projection perspective’ as to ‘human consciousness notional~protensivity imbuing prospective psychologismic-epistemic-acutisation-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing}delinearity-for-cogeny’ undergirding the ‘full experientiality/experiment-<as-to-existentially-formative-‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination’,—so-‘notionally/epistemically/bindingnessly<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>—implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-Being-then-Institutional-then-Living-magnitudes-of-{hermeneutic/reprojection-protraction-of}reframing-and-reformulation}’> that is the human abstract-tissue-of-social-emanance’);

- thirdly, human ‘existentially-<disontologising/re-ontologising—aporeticism> applicative self-

reflexivity as of notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> about inherent existence’s imbued experientiality/experiment-<as-to-existentially-formative-‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination’,—so-‘notionally/epistemically/bindingnessly’<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>—implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-Being-then-Institutional-then-Living—magnitudes-of-~~{hermeneutic/reprojection-protraction-of}~~reframing-and-reformulation}’> implicated/elicited projective-insights of sublimating–nascence as when the human mortal subjects itself to existence’s sublimating–nascence’ underlied by the fundamental existential-<disontologising/re-ontologising—aporeticism> framework of inherent human teleology or human ‘phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing}-and-empowering> in existence as ontological’ (with regards to reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility/panreflexivity<sup>73</sup> -<existentially-imbued-and-educing-<{epistemic-totalising }hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-{decompulsing}delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,-as-herein-specifically-relevant-to-human-subpotency)) and coherently/cogently implicated ~~postconverging~~nonextricatory-existential-preempting-of-existential-unthought implications (with respect to human Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology , institutional-development-as-to-social-function-development and living-development-as-to-personality-development psychologismie-epistemic-acutisation—difficulty<for, residualising -{decompulsing}delinearity~for-cogency> magnitudes<sup>{of-experientiality/experiment}</sup>).

Thus the elaborate conception of <sup>61</sup>nonpresencing-or-withdrawal/unenframing/re-ontologising-or-metaphysics-of-absence-(~~implicated-epistemic-veracity-of-<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>~~)-or-transcendental-reasoning-of-event<sup>38</sup>-as-prospective-ontology-origination (as to its full/comprehensive/dragged-out <sup>103</sup>universal or totalising-entailing conceptualisation implications of aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>) rather reflects the ‘requisite human limited-mentation-capacity-deepening—as subjecting limitedness/human subpotency to ‘~~duced-unlimitedness/existence-sublimating-nascence~~<sup>253</sup> implied conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing}-and-empowering> of overarching ‘~~implicated\_attendant-ontological-contiguity~~<sup>67</sup>~duced-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup> (as of more and more ~~supererogatory~wholesomeness/profound-supererogation~~<sup>96</sup> <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection of ~~sublimating-nascence~~’); so construed as from the ‘~~supererogatory~wholesomeness/profound-supererogation~~<sup>96</sup> as of prospective <sup>83</sup>reference-of-thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-<as-to-the-grandest-axiomatic-construct-~~{epistemic-totalising}~~re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence>’ reflecting the requisite prospective human ~~psychologismic-epistemic-acutisation-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence~~’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> dragged-out projective-insights of sublimating-nascence, in so-enabling the veridical ‘prospective <sup>83</sup>reference-of-thought appraisal

of sublimating–nascence comprehensiveness/nonimmediacy/indirectness’ of the ‘sublimating–nascence incipience/instantaneity/directness of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness<sup>87</sup> – reference-of-thought- devolving> manifestation/phenomenality’ (rather susceptible to <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> ontologically-flawed desublimating~existentialising–decisionality-<as-to-disontologising/re-ontologising—aporeticism> in the shallow-supererogation<sup>96</sup> of prior <sup>83</sup>reference-of-thought—point-of-devolving/departure/anchoring/backdrop). It is this elaborate conception of <sup>61</sup>nonpresencing—or–withdrawal/unenframing/re-ontologising—or–metaphysics-of-absence-(implicated-epistemic-veracity-of- <sup>61</sup>nonpresencing-<perspective–ontological-normalcy/postconvergence>)-or–transcendental-reasoning-of-event<sup>38</sup>-as-prospective-ontology-origination that achieves/realises the ontological-veracity-<as-to-prospective-ontologising-and-re-ontologising> of the epistemic—projective-equalisation exercise (‘exercise of the epistemic—projective-equalisation of human station of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> as to prospective <sup>61</sup>nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic—projective-equalisation’) with regards to prospective human social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising–decisionality-<as-to-disontologising/re-ontologising—aporeticism>; with this further (as to the induced <postconverging~‘motif-and-apriorising/axiomatising/referencing’–entailing>-existentialising—framing/imprinting-(as-to-prospective–<sup>40</sup>historiality/ontological-eventfulness<sup>3</sup> /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)) circularly reinforcing the prospect for prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness<sup>87</sup> – reference-of-thought-<sup>8</sup>devolving>. In-the-bigger-scheme-of-things, the finality of the elaborate conception of

<sup>61</sup>nonpresencing—or—withdrawal/unenframing/re-ontologising—or—metaphysics-of-absence—  
 {implicated-epistemic-veracity-of-<sup>61</sup>nonpresencing-<perspective-ontological-  
 normalcy/postconvergence>}—or—transcendental-reasoning-of-event<sup>38</sup>-as-prospective-ontology-  
 origination (as to its full/comprehensive/dragged-out <sup>103</sup>universal or totalising-entailing  
 conceptualisation implications of aetiologisation/ontological-escalation-<ontological-  
 veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>)  
 thus doesn't truly lie with the 'punctual particularities of sublimating—nascence  
 incipience/instantaneity/directness' (as to an ontologically-flawed  
 'normalised/stereotyped/selfhelping/feel-good knowledge being brought at the protracted-  
 social—as-to-individual-by-institutional-by-social sovereign's service' in human self-  
 presence/self-constitutedness<sup>14</sup>-<in-perspective—epistemic-abnormalcy/preconvergence<sup>31</sup>>  
 ontological-bad-faith/inauthenticity<sup>64</sup>~preconverging—de-mentating/structuring/paradigming<sup>65</sup>)  
 but rather effectively lie with the 'prospective <sup>83</sup>reference-of-thought appraisal of sublimating—  
 nascence comprehensiveness/nonimmediacy/indirectness' as to 'dragged-out nature or  
 psychologismic—epistemic-acutisation-<as-to-postconverging—de-  
 mentating/structuring/paradigming,-eliciting-of-existence's-sublimating-nascence-in-  
 prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-  
 deepening/psychologismic—epistemic-acutisation—residualising,-{decompulsing}-delinearity~for-  
 eogeneity' imbued 'supererogatory~wholesomeness/profound-supererogation<sup>96</sup> as of prospective  
<sup>83</sup>reference-of-thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating—  
 nascence-<as-to-the-grandest-axiomatic-construct-{epistemic-totalising}-re-apriorising/re-  
 axiomatising/re-referencing—residuality—in-re-originariness/re-origination of  
 limitedness/human-subpotency prospective re-encountering/re-confrontation with  
 unlimitedness/existence>' (that fundamentally so-foregathers/so-underlines-the-incipient-

wholeness of sublimating-nascence as reflected by the underlying soundness of human  
 placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-  
 teleology<sup>99</sup> with regards to all the relevant ‘punctual particularities of sublimating-nascence  
 incipience/instantaneity/directness’ in so-emphasising the appropriate underlying ‘human  
 protracted-social—as-to-individual-by-institutional-by-social notional~self-distantiation-  
 <imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> induced  
 crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring  
 self-becoming/self-conflatedness<sup>13</sup>/formative-supererogating-<projective/reprojective—  
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—  
 ontological-normalcy/postconvergence>’). In this regards (and as to the fact that there is no  
 inherently neutral/objective human existentialising-frame-of-entailment-of-motif-and-  
 apriorising/axiomatising/referencing of knowledge-discursivity-<in-determining-human-  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>} as to any <sup>79</sup>presencing—  
 absolutising-identitive-constitutedness<sup>14</sup> epistemic-projection and thus necessitating the  
 ontological-normalcy/postconvergence epistemic-projection disambiguative process of  
 aetiologisation/ontological-escalation-<ontological-  
 veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>  
 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-  
 knowledge-developing}-and-empowering> to resolve human limited-mentation-capacity—as-  
 subjecting-‘~~duced-unlimitedness/existence-sublimating-nascence~~’-to-limitedness/human-  
 subpotency implications of <amplifying/formative-epistemicity>-totalising~thrownness-in-  
 existence) and as so-underlying the elaborate conception of <sup>61</sup>nonpresencing-or-  
 withdrawal/unenframing/re-ontologising-or-metaphysics-of-absence-<implicated-epistemic-  
 veracity-of-<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>}—or-  
 transcendental-reasoning-of-event<sup>38</sup>-as-prospective-ontology-origination (as to its

full/comprehensive/dragged-out <sup>103</sup>universal or totalising-entailing conceptualisation  
 implications of aetiologisation/ontological-escalation-<ontological-  
 veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>;  
 the relation between notional~philosophy-<as-to-the-veridical-conception-of-philosophy-as-  
 englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-  
 completeness<sup>87</sup>,-beyond-a-convenient-division-of-labour-conception-of-knowledge> as of its  
 core vocation advancing of prospective human psychologismic-epistemic-acutisation-<as-to-  
 postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence's-sublimating-  
 nascence-in-prospective-aporeticism-overcoming/unovercoming> and  
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness }  
 induced distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-  
 apriorising/axiomatising/referencing><sup>30</sup> circularly to that core vocation, rather speaks to their  
 very 'incipient/seeding preconverging/postconverging-de-mentating/structuring/paradigming'  
 respectively either of human sublimating ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. of manifest prospective secondnatured institutionalisation  
 or of human desublimating vices-and-impediments<sup>105</sup> of manifest <mere-  
 formulaicity/ritualisation-of>-prior secondnatured institutionalisation. The 'so-defined  
 existentialising/contextualising/textualising framework of human notional~ontological-  
 performance<sup>72</sup>-<including-virtue-as-ontology>/vices-and-impediments<sup>105</sup>' (as to the 'all-  
 englobing knowledge-notionalisation conceptivity/epistemic-reflexivity/epistemicity-  
 relativism-determinism-<reifying{as-to-knowledge-developing}-and-empowering> of  
 ratiocontiguity/ratiocination-as-referentialism—'implicated\_attendant-ontological-  
 contiguity<sup>67</sup>?~educated-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> disambiguation of both manifest ~~postconverging-~~  
 nonextricatory-existential-preempting-of-existential-unthought and ~~preconverging-~~existential-  
 extrication-as-of-existential-unthought’) leaves no room for any other supposedly ontologically  
 profound abstract contemplation/consideration of human notional~ontological-performance<sup>72-</sup>  
 <including-virtue-as-ontology>/vices-and-impediments<sup>105</sup> as can flawedly arise  
 subontologically by elaboration-as-to-mere-  
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
 ‘~~prospectively-implicated-attendant-ontological-contiguity~~<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> (as so-implicit from a subontologising naïve <sup>79</sup>presencing—  
 absolutising-identitive-constitutedness<sup>14</sup> epistemic-projection perspective in  
 <amplifying/formative-epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> that as to its fundamental ~~preconverging-~~  
 existential-extrication-as-of-existential-unthought threshold manifests its given ontologically-  
 deficient ~~preconverging~~ epistemic—projective-equalisation). The elaborate conception of  
<sup>61</sup>nonpresencing—or-withdrawal/unenframing/re-ontologising—or-metaphysics-of-absence-  
 {implicated-epistemic-veracity-of-<sup>61</sup>nonpresencing-<perspective-ontological-  
 normalcy/postconvergence>}—or-transcendental-reasoning-of-event<sup>38</sup>-as-prospective-ontology-  
 origination (as to its full/comprehensive/dragged-out <sup>103</sup>universal or totalising-entailing  
 conceptualisation implications of aetiologisation/ontological-escalation-<ontological-  
 veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>)  
 necessarily lies with human angling-of-imaginary implied ‘multicenturies-long human  
 crossgenerational Being-development/ontological-framework-expansion-as-to-depth-of-  
 ontologising-development-as-infrastructure-of- meaningfulness-and-teleology

~~psychologismic epistemic acutisation—difficulty <for, residualising—~~  
~~{decompulsing} delinearity—for cogency>—magnitude~~<sup>{of-experientiality/experiment}</sup> of prospective  
transcendence-and-sublimity/sublimation/~~supererogatory—de-mentativity~~’ epistemic-projection  
of knowledge-value and knowledge-discursivity, and so over human psychical-nascency implied  
‘human lifespan extricatority punctuality/immediacy of depth-of-thought’ epistemic-projection of  
knowledge-value and knowledge-discursivity. It can be appreciated that it is utterly unimportant  
ontologically-speaking that the prospective knowledge-value and knowledge-discursivity  
projected by Socrates or Galileo or Diderot be acknowledged/recognised/take-a-back-seat-to  
their given social-setup pedantising/muddling/formulaic-hollowing-out—in-  
subontologisation/subpotentiation-~~<blurring/undermining-of-prospective-totalising-entailing,-~~  
~~as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-~~  
~~completeness >~~ respectively as of non-universalising or non-positivising  
existentialising/contextualising/textualising framework of knowledge-value and knowledge-  
discursivity in the given ~~<mere-formulaicity/ritualisation-of>~~ prior secondnatured  
institutionalisation human psychical-nascency implied ‘human lifespan extricatority  
punctuality/immediacy of depth-of-thought’ epistemic-projection of knowledge-value  
entailment, and so warranting in lieu their veridical prospective notional~philosophy-~~<as-to-the-~~  
~~veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-~~  
~~generation-in-relative-ontological-completeness >~~, -~~beyond-a-convenient-division-of-labour-~~  
~~conception-of-knowledge>~~ respectively as of <sup>103</sup>universalising-idealisation or positivism  
existentialising/contextualising/textualising framework of knowledge-value and knowledge-  
discursivity as to prospective secondnatured institutionalisation human angling-of-imaginary  
implied ‘multicenturies-long human crossgenerational ~~Being-development/ontological-~~  
~~framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—~~  
~~meaningfulness-and-teleology~~ psychologismic epistemic acutisation—difficulty <for,

residualising—<sup>{decompulsing}</sup>delinearity~for-cogency>——magnitude<sup>{of-experientiality/experiment}</sup> of  
 prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity'  
 postconverging epistemic—projective-equalisation of knowledge-value entailment; and so in  
 reflection of the requisite 'supererogatory~wholesomeness/profound-supererogation'<sup>96</sup> as of  
 prospective <sup>83</sup>reference-of-thought—point-of-  
 devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-<as-to-the-grandest-  
 axiomatic-construct-<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with unlimitedness/existence>' that cannot be  
 made to succumb to the human mortal scope of contemplation of sublimating-nascence (as of  
 the prior 'human aestheticisation—and-aestheticisation-towards-ontology-<elicited-  
 idiomatisation> beholdening, non-transcendence, complexification as to mechanical-knowledge  
 and non-ment of prior apriorising/axiomatising/referencing' as to human self-presence/self-  
 constitutedness<sup>14</sup>-<in-perspective-epistemic-abnormalcy/preconvergence<sup>31</sup>> ontological-bad-  
 faith/inauthenticity<sup>64</sup>~preconverging-de-mentating/structuring/paradigming<sup>65</sup>) and rather  
 warrants prospective cumulating/recomposuring as to prospective 'human aestheticisation—and-  
 aestheticisation-towards-ontology-<elicited-idiomatisation> unbeholdening, transcendence,  
 decomplexification for organic-knowledge and ment of prior  
 apriorising/axiomatising/referencing' as of human self-becoming/self-  
 conflatedness<sup>13</sup>/formative-supererogating-<projective/reprojective—aestheticising-re-motif-  
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-  
 normalcy/postconvergence> ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-  
 mentating/structuring/paradigming<sup>70</sup>. This very much underlines the requisite  
 notional~asceticism<sup>4</sup> in the elaborate conception of <sup>61</sup>nonpresencing—or-  
 withdrawal/unenframing/re-ontologising—or-metaphysics-of-absence-(implicated-epistemic-

veracity-of-<sup>61</sup> nonpresencing-<perspective-ontological-normalcy/postconvergence>-or-  
 transcendental-reasoning-of-event<sup>38</sup>-as-prospective-ontology-origination (as to its  
 full/comprehensive/dragged-out <sup>103</sup>universal or totalising-entailing conceptualisation  
 implications of aetiologisation/ontological-escalation-<ontological-  
 veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>),  
 as so-involving intemporal-prioritisation-of-<sup>83</sup>reference-of-thought'-as-conflatedness<sup>13</sup>-or-  
 ontological-reprojecting; as rather arising not because of discrete choice of notional~asceticism<sup>†</sup>  
 intemporal-projection but rather speaking to the fundamental intellectual-and-moral  
 inadequacy/desublimating of prior Being-development/ontological-framework-expansion-as-  
 to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology  
 as to its manifest prior institutional-development-as-to-social-function-development and living-  
 development-as-to-personality-development psychologismic epistemic acutisation—  
 difficulty <for, residualising-<sup>{decompulsing}</sup>delinearity~for-cogency>—————magnitudes<sup>{of-  
 experientiality/experiment}</sup> as of the 'relevant social-setup and/or institutional imbued self-presence/self-  
 constitutedness<sup>14</sup>-<in-perspective-epistemic-abnormalcy/preconvergence<sup>31</sup>> ontological-bad-  
 faith/inauthenticity<sup>64</sup>~preconverging-de-mentating/structuring/paradigming<sup>65</sup>' that veridically  
 renders inadequate/of-irrelevance a veridical dialogical-equivalence-<as-to-  
 psychologismic~apriorising/axiomatising/referencing- {of- 'prospectively-  
 implicated\_attendant-ontological-contiguity '~duced-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—conflatedness<sup>13</sup> in-{preconverging-ment-by}-  
 postconverging-entailment,-in-self-becoming/self-conflatedness<sup>13</sup>/formative-supererogating>  
 exercise of contemplative engagement because of manifest 'epistemic-break or notional-  
 discontiguity/epistemic-discontiguity<sup>63</sup>-<between—prior-shallow-supererogation<sup>66</sup>-of-  
 mentally-aestheticised~preconverging/dementing<sup>20</sup>-qualia-schema\_and\_prospective-profound-

supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>31</sup>-qualia-  
 schema> as to difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing<sup>24</sup>'.  
 Thus more critically warranting for prospective sublimation the more fundamental 'Derridean  
 underdetermination-imbued force/violence conception' and 'Foucauldian knowledge/power  
 conception construed as knowledge-empowerment/ignorance-disempowerment' as of  
 notional~asceticism<sup>4</sup> reasoning-through/messianic-reasoning prospective existential-  
 <disontologising/re-ontologising—aporeticism> deployment of transversality-<for-  
 sublimating—existential-eventuating/denouement, from 'thinking-at-first/pure-predisposition-  
 preemptive-of-prospective-disontologising/subontologising'—as-of-prospectively-  
 disambiguated—affirmed-and-unaffirmed-'motif-and-apriorising/axiomatising/referencing'<sup>101</sup>  
 elucidation' meant to accommodate social-functioning-and-accordance—as-of-social-stake-  
 contention-or-confliction within an existentialising—frame-of-entailment-of-motif-and-  
 apriorising/axiomatising/referencing of manifest notional~asceticism<sup>4</sup> sublimation in so-  
 allowing for the prospective prompting of 'constraining existence—as-sublimating-  
 withdrawal/unenframing/re-ontologising, -elicited-from-prospective—profound-supererogation<sup>96</sup>  
 imbuing human ontological-commitment<sup>66</sup>-<implied—self-assuredness-of-ontological-good-  
 faith/authenticity<sup>69</sup>~postconverging—de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-  
 existential-reality>' and '<sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing, -as-  
 to-entailing-<amplifying/formative—epistemicity>totalising~in-relative-ontological-  
 completeness<sup>87</sup>> as available-to/elicitable-to-<as-to-human-consciousness/collective-  
 consciousness—distendedness/detruncating-<beyond-selfpresencing, -as-re-ontologising—  
 decentering\_of-consciousness/collective-consciousness, -as-to-psychologismic—epistemic-  
 acutisation—residualising, -{decompulsing}delinearity~for-cogency>> the social-functioning-and-  
 accordance—as-of-social-stake-contention-or-confliction conception of any given registry-  
 worldview/dimension <preconverging~'motif-and-apriorising/axiomatising/referencing'—

entailing>-existentialising—enframing/imprintedness-(as-to-<sup>4</sup> historicity-tracing—in-  
 presencing—hyperrealisation/hyperreal-transposition)'). Notional~asceticism<sup>†</sup> as such  
 undergirds human momentous sublimating <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-  
 aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-  
 relativism-determinism’> as wholly reflecting the ‘notional~protensivity retention that is  
 enabling of prospective human civilisation’ as to ‘human consciousness notional~protensivity  
 imbuing prospective psychologismic-epistemic-acutisation-<as-to-postconverging-de-  
 mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-  
 prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity-in-existence/relativising—from limited mentation as its  
 deepening/psychologismic-epistemic-acutisation—residualising,<sup>{decompulsing}</sup> delinearity~for-  
 eogeneity’, and so over the variously fixated notional~nonprotensivity (whether fixated  
 trepidatious, fixated warped, fixated preclusive or fixated occlusive as to fixated dimensionality-  
 of-desublimating-lack-of<sup>6</sup>-<amplituding/formative>supererogatory~de-  
 mentativeness/epistemic-growth-or-conflatedness /transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)) which as  
 to desublimating <sup>47</sup>historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition  
 recurrently arises with-respect-to and in-undermining-of prospective human  
 postconverging~aporeticism-overcoming/unovercoming (while remaining unaccounted-for  
 after prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity and  
 so unaccounted-for due to registry-worldviews/dimensions imbued prior-institutionalisation-  
 threshold-by-prospective-uninstitutionalised-threshold<sup>02</sup> ‘self-referencing-syncretising  
 forward-facing-supposedly~postconverging-or-dialectical-thinking<sup>31</sup>—apriorising-  
 psychologism epistemic-projection as of prior mere-formulaicity/ritualisation-<as-to-mere-  
 formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-

track-of-<sup>6</sup>{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination’>’ so-reflecting their ‘disontologising preconverging/dementing<sup>20</sup>-  
 <as-to-prospective-uninstitutionalised-threshold<sup>102</sup>> ignoring/biased inclination’ for the sake of  
 ‘their given present minimum-and-balancing expectations/anticipations of social-functioning-  
 and-accordance—as-of-social-stake-contention-or-confliction’ while qualifying their  
 prospectively uninstitutionalised-threshold<sup>102</sup> actually as nondescript/ignorable-void<sup>60</sup> as to  
 their <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> <preconverging~‘motif-and-  
 apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
 (as-to-<sup>4</sup> historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition)). Thus as  
 to the elaborate conception of <sup>61</sup>nonpresencing—or-withdrawal/unenframing/re-ontologising-  
 or-metaphysics-of-absence-(implicated-epistemic-veracity-of-<sup>61</sup> nonpresencing-<perspective-  
 ontological-normalcy/postconvergence>)-or-transcendental-reasoning-of-event<sup>38</sup>-as-  
 prospective-ontology-origination (as to its full/comprehensive/dragged-out <sup>103</sup>universal or  
 totalising-entailing conceptualisation implications of aetiologisation/ontological-escalation-  
 <ontological-veridicality\_commitment/otherliness\_transcending/compulsions-  
 encumbered\_transcending>), the notional~asceticism<sup>4</sup> underlying prospective  
<sup>18</sup>deprocrypticism—or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought speaks of a  
 conceptualisation that is much more than about prospective mere-formulaicity/ritualisation-<as-  
 to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-  
 losing-track-of-<sup>6</sup>{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-  
 re-originariness/re-origination’> of prospective positive-opportunism—of-social-functioning-  
 and-accordance<sup>75</sup> but prospectively warrants for dimensionality-of-sublimating<sup>25</sup>-  
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation) rather as of ‘manifest ontologically-veridical existential-

~~<disontologising/re-ontologising—aporeticism>~~ prospective postconverging—aporeticism—  
 overcoming/unovercoming implications as to ~~postconverging-nonextricatory-existential-~~  
 preempting-of-existential-unthought’ and not a ‘naïve formulaic conception reflected in the  
 vagueness of the articulation of say the notion of spirituality as to existential-  
~~<disontologising/re-ontologising—aporeticism>~~ hyperrealisation implications of the  
 metaphysical/ideological in manifest ~~preconverging-existential-extrication-as-of-existential-~~  
 unthought’; reflected in the fact that such <sup>18</sup> ~~deprocrypticism—or-preempting—disjointedness-as-~~  
 of-<sup>83</sup> reference-of-thought is rather (priorly and incipiently) critically about the veracity as of  
 dimensionality-of-sublimating <sup>25</sup> ~~-(<amplituding/formative>supererogatory~de-~~  
~~mentativeness/epistemic-growth-or-conflatedness <sup>3</sup> /transvaluative-~~  
~~rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)~~ before  
 any pretense to veridical dialogical-equivalence ~~-<as-to-~~  
~~psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-~~  
~~implicated\_attendant—ontological-contiguity ’~duced—~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-~~  
~~<imbued—notional~cogency>’ }—conflatedness <sup>13</sup> in {preconverging-ment-by}-~~  
~~postconverging-entailment,-in-self-becoming/self-conflatedness <sup>3</sup> /formative—supererogating>~~  
 can arise in the-very-first-place. Critically, the veracity of ‘human conception of  
~~<amplituding/formative—epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative—implications-of-~~  
~~prospectively-<sup>61</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—~~  
~~ontological-contiguity<sup>61</sup>’~~ in view of articulating ‘existential postconverging—aporeticism—  
 overcoming/unovercoming relevant ontological explanation’ is more pertinently underscored as  
 of the understanding enabled by the <sup>61</sup> nonpresencing—or-withdrawal/unenframing/re-  
 ontologising—or-metaphysics-of-absence-~~(implicated-epistemic-veracity-of-<sup>61</sup> nonpresencing-~~  
~~<perspective—ontological-normalcy/postconvergence>)-or-transcendental-reasoning-of-~~

event<sup>38</sup>-as-prospective-ontology-origination epistemic-projection (as so-comprehensively elucidated above), as reflecting the ~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity’ ~duced-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity- <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-ment- by}-postconverging-entailment~~ undergirding human limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency-to-‘duced-unlimitedness/existence-sublimating-nasence<sup>253</sup> (and as so-veridically indissociable with prospective human psychologism-epistemic-acutisation- <as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nasence-in-prospective-aporeticism-overcoming/unovercoming> induced epistemic-growth/disquiet/discomfort- {induced-sublimation,-as-from-existence’s-effusing/ecstatic-inlining-as-<sup>6</sup>historiality- {science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-<sup>4</sup>historicity-tracing- {science-ideology/fashionability/distraction} })). Such a ‘human conception of ~~amplifying/formative-epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-<sup>6</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>6</sup>’ further reflects the fact that the notion of experientiality/experiment- <as-to-existentially-formative- ‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination’,—so-‘notionally/epistemically/bindingnessly- <as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>—implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-Being-then-Institutional-then-Living-magnitudes-of- {hermeneutic/reprojection~protraction-of} reframing-and-reformulation}’> is undissociated from immanent-existence with ‘being-in-existence already the bigger ongoing/undergone experientiality/experiment- <as-to-existentially-formative- ‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-~~

originariness/re-origination',—so-~~'notionally/epistemically/bindingnessly~~<sup><as-to-</sup>  
~~determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>~~—implicated-and-articulated' \_as-from-  
 nonextricatory-'prospective-re-ontologising-Being-then-Institutional-then-Living—magnitudes-  
 of-~~{hermeneutic/reprojection~protraction-of}~~reframing-and-reformulation}'>'; as so-underlied  
 by 'human ~~<amplituding/formative—epistemicity>~~-totalising~thrownness-in-existence imbued  
 priorly\_cumulated/recomposed—bequeathed <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of human  
 preconverging/postconverging—de-mentating/structuring/paradigming (from whence  
 prospective sublimating experientiality/experiment~~<as-to-existentially-formative-~~<sup>{epistemic-</sup>  
~~totalising~~ }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-  
 origination',—so-~~'notionally/epistemically/bindingnessly~~<sup><as-to-determinism/conceptivity-of-relative-</sup>  
~~unreflexivity/relative-reflexivity>~~—implicated-and-articulated' \_as-from-nonextricatory-'prospective-re-  
 ontologising-Being-then-Institutional-then-Living—magnitudes-of-  
~~{hermeneutic/reprojection~protraction-of}~~reframing-and-reformulation}'> is postconvergingly  
 elicited as to prospective ~~{epistemic-totalising<sup>33</sup>}~~re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with the 'constraining/defining intersolipsistic  
 reflexive~sublimating/unreflexive~desublimating measure/objectification that is  
 unlimitedness/existence—~~as-ontological-normalcy/postconvergence-~~~~<in-validation-of-~~  
 'metaphysics-of-absence\_epistemic-projection'>'), and so in expanding the overall  
 sublimating~postconverged 'substantive abstract-tissue-of-social-emanance ~~{epistemic-~~  
~~totalising<sup>33</sup>}~~hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
~~{decompulsing}~~delinearity~for-cogency—cumulated/recomposed as to cumulating/recomposuring  
 of 'prospectively implicated\_attendant\_ontological-contiguity<sup>67</sup>'~duced-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity~contiguity-  
 <imbued~notional~cogency>' <sup>40</sup>. This insight goes beyond a naïve conception of the scientific

experimentation as all about a given natural or other science experimental/observational/survey
 designing/setup ‘wrongly seeming to exclude contiguity with the insight from the fact of already
 being-in-existence’ (as to the requisite postconvergently elicited prospective <sup>{epistemic-totalising<sup>33</sup>}</sup>re-
 apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination of
 limitedness/human-subpotency prospective re-encountering/re-confrontation with the
 ‘constraining/defining intersolipsistic reflexive~sublimating/unreflexive~desublimating
 measure/objectification that is unlimitedness/existence—as-ontological-
 normalcy/postconvergence-<in-validation-of-‘metaphysics-of-absence\_epistemic-
 projection’>’). Such experimental/observational/survey designing/setup are rather appreciable
 ‘in extenso of already being-in-existence’ (and as rather ‘notionally/epistemically/bindingnessly
 <as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>~implicated-and-articulated’\_as-from-
 nonextricatory-‘prospective-re-ontologising-Being-then-Institutional-then-Living~magnitudes-
 of-~~{hermeneutic/reprojection~protraction-of}~~reframing-and-reformulation}); and so, in overall
 human re-ontologising acquiescence as to ‘protracted-social—as-to-individual-by-institutional-
 by-social relative direct/deferential~responsibility/relative-reflexivity to
 cogency\_chronicularity/annality~of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’ (with
 regards to prospective re-ontologising ‘dynamic cumulating/recomposuring psychologismic~
 epistemic-acutisation—residualising,-~~{decompulsing}~~delinearity~for-cogency phasing of
 limitedness/human-subpotency onto unlimitedness/existence-<full-potency-of~sublimating-
 naseene>’) as ever always prospectively opened to the human exercise of ‘psychologismic~
 epistemic-acutisation—residualising~<sup>{epistemic-
 totalising<sup>33</sup>}</sup>hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-
 ~~{decompulsing}~~delinearity~for-cogency’ (as of
 ‘<nonextricatory/postconverging/unaccommodating/questioning>-re-ontologising\_prompting~
 prospective\_extended/prolonged~re-ontologising-enabling—in-order-to-enable-<as-of-the-

~~untenability-of-induced~7unblurriness>—prospective\_constricted/narrowingdown—re-  
ontologising-enabling?) so-underlying the ‘circular dynamics in human-  
consciousness/collective-consciousness—distendedness/detruncating-<beyond-selfpresencing,-  
as-re-ontologising—decentering\_of-consciousness/collective-consciousness,-as-to-  
psychologismic—epistemic-acutisation—residualising,-{decompulsing}delinearity~for-cogency>’.~~

As to when such natural science manifestations like physical, chemical and biological processes are effectively articulated rather as from the imbued being-in-existence ‘notional~nonextricatory positivism/rational-empiricism implicated mindset of Being-development/ontological-  
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-  
meaningfulness-and-teleology psychologismic—epistemic-acutisation—difficulty<for,-  
residualising\_{decompulsing}delinearity~for-cogency>—magnitude {of-experientiality/experiment}’ from whence are educed the institutional-development—as-to-social-function-development and living-  
development—as-to-personality-development practices as of their psychologismic—epistemic-acutisation—difficulty<for,-residualising\_{decompulsing}delinearity~for-cogency>—magnitudes {of-experientiality/experiment}, and further as such scientific processes are not contemplable in our mere ‘ordinary/common given positivism/rational-empiricism registry-worldview/dimension perceptual existential-<disontologising/re-ontologising—aporeticism> framework’ requiring the extension of our already overall positivism/rational-empiricism being-in-existence by such natural science experimental/observational/survey designing/setup (as a ‘supererogatory~wholesomeness/profound-supererogation<sup>96</sup> continuity of <sublimation-educing—{epistemic-totalising }hermeneutic/textuality/reprojecting/supererogating/zeroing/re-  
acuting,-{decompulsing}delinearity~for-cogency>-interpretation’); and so ‘as to the given natural science human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency to ‘educed-unlimitedness/existence-sublimating-nasence<sup>2,53</sup> specifically and/or generally cultivated arts/skills and time investment’, in want for ‘appropriate human

contemplative projective-insights of sublimating–nascence aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing}-and-empowering>’ (so-reflected as to human aestheticisation–and–aestheticisation-towards-ontology-<elicited–idiomatisation> educating existence’s—effusing/ecstatic–inlining-as-<sup>46</sup>historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-<sup>47</sup>historicity-tracing-{science-ideology/fashionability/distraction}). It can thus be appreciated that prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness –<sup>87, 83</sup> reference-of-thought-<sup>84</sup> devolving> implicitly make assumptions about human overarching Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology ~~psychologismic epistemic acutisation—difficulty <for, residualising–{decompulsing} delinearity–for cogency>—magnitude {of-experientiality/experiment}~~ (beyond the immediate and naïve conception of the scientific experiment as all about a given natural or other science experimental/observational/survey designing/setup ‘wrongly seeming to exclude contiguity with insight from the fact of already being-in-existence’ which are of veridical scientific/unscientific implications); as to the requisite coherence of such experimental/observational/survey designing/setup with the veracity of their appropriate reflection of overarching Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology ~~psychologismic epistemic acutisation—difficulty <for, residualising–{decompulsing} delinearity–for cogency>—magnitude {of-experientiality/experiment}~~. This can be relatively inconsequential with many a natural sciences as to their relatively constraining punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable and low

emotional-involvement whereas this is not readily the case with the social domain given the relatively punctual/immediacy/constituted/compulsions-encumbered and high emotional-involvement. Further, the social domain is more directly ‘recurrently warranted’ as to the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising (with respect to ‘overall prospective re-ontologising acquiescence’ as to ‘protracted-social—as-to-individual-by-institutional-by-social relative direct/deferential-responsibility/relative-reflexivity to cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’) to effectively elucidate the prospective re-ontologising implications of its supposedly elicited ‘specific existential-<disontologising/re-ontologising—aporeticism> sublimating <constricted/narrowingdown—re-ontologising-enabling>—~~psychologismic epistemic acutisation—residualising~~—<sup>{epistemic-</sup>totalising }hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,—~~{decompulsing} delinearity~for cogency~~ intelligibility’;—(imbued underlying untenability-of-induced~unblurriness as ‘<prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable prompted constricted/narrowingdown—re-ontologising-enabling>—~~psychologismic epistemic acutisation—residualising~~—<sup>{epistemic-</sup>totalising }hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,—~~{decompulsing} delinearity~for cogency~~’). So-eliciting with regards to the given ‘specific institutionalising/organising/mutualising/methodologising <constricted/narrowingdown—re-ontologising-enabling>—~~psychologismic epistemic acutisation—residualising~~—<sup>{epistemic-</sup>totalising }hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,—~~{decompulsing} delinearity~for cogency~~ intelligibility’;—(imbued underlying untenability-of-induced~unblurriness as ‘<prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable

prompted constricted/narrowingdown-re-ontologising-enabling> ~~psychologismic epistemic~~  
~~acutisation~~ residualising~<sup>{epistemic}</sup>  
totalising }hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,  
<sup>{decompulsing}</sup>~~delinearity-for-cogency~~) and ultimately its given overall-overarching ‘registry-  
worldview/dimension <constricted/narrowingdown-re-ontologising-enabling>—  
~~psychologismic epistemic acutisation~~ residualising~<sup>{epistemic}</sup>  
totalising }hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,  
<sup>{decompulsing}</sup>~~delinearity-for-cogency~~ intelligibility’;—(imbued overall-overarching untenability-  
of-induced~ unblurriness as ‘<prospective\_punctual/immediacy/constituted/compulsions-  
encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable  
prompted constricted/narrowingdown-re-ontologising-enabling> ~~psychologismic epistemic~~  
~~acutisation~~ residualising~<sup>{epistemic}</sup>  
totalising }hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,  
<sup>{decompulsing}</sup>~~delinearity-for-cogency~~); and so, as to the social domain overall protracted  
knowledge claim-for-and-habitation/enculturation-of untenability-of-induced~ unblurriness  
as ‘<prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-  
ideologising/deformulaicity/à-contrecoup/unsettling/unarguable prompted  
constricted/narrowingdown-re-ontologising-enabling> ~~psychologismic epistemic~~  
~~acutisation~~ residualising~<sup>{epistemic}</sup>  
totalising }hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,  
<sup>{decompulsing}</sup>~~delinearity-for-cogency~~’ with respect to ‘the-very-same purview/devolved-  
purview/devolving-purview-of-unlimitedness/existence<full-potency-of-sublimating-  
nascence>;—‘implicated\_attendant\_ontological-contiguity<sup>67</sup>?~duced-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup>. Concretly, such an exercise will highlight that the

conception/interpretation of social experimentation and knowledge necessarily has to re-ontologisingly cover explicitly/implicitly the full ambit of human experientiality/experiment-  
~~<as-to-existentially-formative-‘{epistemic-totalising }re-apriorising/re-axiomatising/re-~~  
~~referencing~residuality—in-re-originariness/re-origination’,—so-~~  
~~‘notionally/epistemically/bindingnessly’<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>—~~  
~~implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-Being-then-~~  
~~Institutional-then-Living—magnitudes-of-‘{hermeneutic/reprojection~protraction-of}reframing-~~  
~~and-reformulation}’> as of superseding~oneness-of-ontology/ontological-veridicality/relative-~~  
~~unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>; with such sublimating ontological~~  
~~coherence/contiguity rather veridically (as of the ‘notional/epistemic/bindingness’<as-to-~~  
~~determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> reflection of relative-unreflexivity/relative-~~  
~~reflexivity in existence implications’) being the more overarching relevant notion about~~  
~~science/ontology. In this regards, it should be noted that such wording/formulations like ‘by-~~  
~~and-large’, ‘in-many-ways’, etc. made herein specifically speak of such~~  
~~‘notional/epistemic/bindingness’<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> reflection~~  
~~of relative-unreflexivity/relative-reflexivity in existence implications’ as to the very ‘reflexivity~~  
~~mesh’ that is existence (rather undergirded as of ‘<sup>61</sup>nonpresencing-<perspective~ontological-~~  
~~normalcy/postconvergence> relativism/relative-scope for epistemic-growth,-as—~~  
~~{veridical/sound}~relative-reflexivity-in-existence/relativising~from-limited-mentation-as-its-~~  
~~deepening/psychologismic~epistemic-acutisation—residualising,~{decompulsing}~delinearity~for-~~  
~~eogeny’); and such wording/formulation are effectively articulable as of their given~~  
~~notional/epistemic/bindingness’<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>~~  
~~‘notional~difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-~~  
~~nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>62</sup>-as-veridical-epistemicity-~~  
~~relativism-determinism<sup>22</sup> in reflection of underlying superseding~oneness-of-~~

ontology/ontological-veridicality/~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup> and ‘not just mere wording/formulation without a sense of underlying ontological/scientific elucidation’, as so-reflecting the fact that the possibilities of the human/humanity are underlined existentially-<disontologising/re-ontologising—aporeticism> as of ‘human relative-unreflexivity/relative-reflexivity’ (‘there is nothing outside the text of human textuality of relative-unreflexivity/relative-reflexivity’ as to the fact that ‘existence preceding/defining essence’ inherently implies ‘preconverging/postconverging—re-mentating/restructuring/reparadigming as of limitedness/human-subpotency supererogating<sup>96</sup> {affirmation/projection/assertion/notional~self-distantiation-by—unaffirmation/deprojection/deassertion/epistemic-decadence}—towards~omnipotential—affirmation/projection/assertion/notional~self-distantiation’, as so-guaranteeing the ‘conceivability and deterministic notional/epistemic/bindingness<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup>—articulation’ of the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising). For instance, laudable social experimentations like the Milgram experiments, as of their elicited ‘specific existential-<disontologising/re-ontologising—aporeticism> sublimating <constricted/narrowingdown—re-ontologising-enabling> ~~psychologismic epistemic acutisation residualising~~<sup>{epistemic-totalising}</sup> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,<sup>{decompulsing}</sup> delinearity~for~cogency intelligibility’;—(imbued underlying untenability-of-induced~7 unblurriness as ‘<prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-ideologising/deformulaicity/à-contre-coup/unsettling/unarguable prompted constricted/narrowingdown—re-ontologising-enabling> ~~psychologismic epistemic-acutisation residualising~~<sup>{epistemic-totalising}</sup> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,<sup>{decompulsing}</sup> delinearity~for~cogency’), wrongly/incompletely seem to be interpreted as to exclude

the ‘veracity of elucidation’ as of the given ‘specific institutionalising/organising/mutualising/methodologising <constricted/narrowingdown–re-ontologising-enabling> ~~psychologismic epistemic acutisation—residualising~~ <sup>{epistemic-}</sup> ~~totalising~~ <sup>{hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,</sup> ~~{decompulsing} delinearity~for cogency~~ intelligibility’;—(imbued underlying untenability-of-induced~<sup>7</sup>unblurriness as ‘<prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable prompted constricted/narrowingdown–re-ontologising-enabling> ~~psychologismic epistemic acutisation—residualising~~ <sup>{epistemic-}</sup> ~~totalising~~ <sup>{hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,</sup> ~~{decompulsing} delinearity~for cogency~~’) and ultimately overall-overarching ‘registry-worldview/dimension <constricted/narrowingdown–re-ontologising-enabling> ~~psychologismic epistemic acutisation—residualising~~ <sup>{epistemic-}</sup> ~~totalising~~ <sup>{hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,</sup> ~~{decompulsing} delinearity~for cogency~~ intelligibility’;—(imbued overall-overarching untenability-of-induced~<sup>7</sup>unblurriness as ‘<prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable prompted constricted/narrowingdown–re-ontologising-enabling> ~~psychologismic epistemic acutisation—residualising~~ <sup>{epistemic-}</sup> ~~totalising~~ <sup>{hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,</sup> ~~{decompulsing} delinearity~for cogency~~’). In this respect, for instance the elucidation of overall construct of ‘protracted-social—as-to-individual-by-institutional-by-social relative direct/deferential–responsibility/relative-reflexivity-or-irresponsibility/relative-unreflexivity to cogency\_chronicularity/annality–of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’ (as to appropriate prospective re-ontologising overarching and overall-overarching elucidation) is

critical, in the sense that ‘effective responsibility/~~relative-reflexivity~~ of social narrative warrants deference to authority’ whereas ‘effective irresponsibility/~~relative-unreflexivity~~ of social narrative warrants resistance to authority’; such that the mere human mental-reflex attitudinal disposition elucidation is incomplete as to the overall warrant for ‘underlying human protracted-social—~~as-to-individual-by-institutional-by-social~~ direct/deferential epistemic-growth,-as—~~{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising,~~<sup>{decompulsing}</sup> delinearity~for-eogeneity’ which has to be addressed by the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising. This overall warrant (as to appropriate prospective re-ontologising overarching and overall-overarching elucidation) is often overlooked while expecting by some ‘miracle of conducting social experimentation and using scientific methods’ to naively resolve socially induced ‘epistemic-decadence’ or teleological-decadence-<in-dimensionality-of-desublimating-lack-of<sup>26</sup>—

~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness<sup>1</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)~~ as of <extricatory/preconverging/accommodating/unquestioning>-disontologising/subontologising\_prompting perspective; and so-reflected as to ‘underlying human protracted-social—~~as-to-individual-by-institutional-by-social~~ direct/deferential ~~{flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-acutisation-nonresidualising-imbued-~~<sup>{compulsing}</sup>linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation’ (as so-manifesting ‘shallow-supererogation<sup>96</sup>~framing/formulation/catchmenting/truncating/compulsing/linearising\_scale—of-opaque/contentious/un-nominalised/flawed-interpretations/domains of manifest blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-

preconverging, -in-disontologising-formulaic-dragging-out/hollowing-out>'). Such that in both the natural sciences and the social domain the challenge for re-ontologising prospective **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology** ~~psychologismic epistemic acutisation~~ **difficulty** <for, residualising-<sup>{decompulsing}</sup> delinearity- for cogency>—magnitude<sup>{of-experientiality/experiment}</sup> is a perpetual one as to the possibility of entrenched knowledge-deadends-<as-preconverging-de-mentating/structuring/paradigming> practices (as failing such protracted overarching claim-for-and-habitation/enculturation-of **untenability-of-induced~ unblurriness** as '<prospective\_punctual/immediacy/constituted/compulsions-encumbered—~~disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable~~ prompted constricted/narrowingdown-re-ontologising-enabling> ~~psychologismic epistemic acutisation~~ residualising-<sup>{epistemic}</sup> totalising }hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-<sup>{decompulsing}</sup> delinearity- for cogency?'). Such that in effect the possibility of sublimating science/ontology vary as of the differing overarching registry-worldviews/dimensions projected <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> (as from recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, <sup>103</sup>universalisation–non-positivism/medievalism, positivism–<sup>80</sup>procrypticism and prospective <sup>18</sup>deprocrypticism–or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought); that cannot be overlooked/ignored by the given registry-worldview/dimension <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> conception and construed practice of science/ontology (given **unlimitedness/existence-<full-potency-of-sublimating-nascence>** prospective **apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening** under which **limitedness/human-subpotency** submits in profound-supererogation for prospective **sublimating**). This overall elucidation of prospective human ontologising <sup>56</sup>meaningfulness-and-

teleology<sup>99</sup> and human disontologising <amplifying/formative> wooden-language-(imbued—  
averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-  
teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-  
implications> (as so-fundamentally tied to human ‘social-functioning-and-accordance—as-of—  
social-stake-contention-or-confliction imbuing existentialising—frame-of-entailment-of-motif-  
and-apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising’)  
critically underlies the fundamental inseparable relationship between human sovereignising (as  
to social-functioning-and-accordance—as-of-social-stake-contention-or-confliction) and  
human ontologising/disontologising; and so effectively emphasising both with regards to  
‘human sovereign-function/posture-<as-to-existentially-manifest-‘embodied-  
subject-consciousness-and-direct/deferential-consciousness’,-as-of-its-‘epistemic-  
reflexivity/unreflexivity-in-existence’/teleology> with regards to public-sovereignty-giving  
function/posture’ as well as the genuine social intellectual-function/posture as keeping  
opened/alive the ‘scularity/immanency of existence’s ontological-normalcy/postconvergence’.  
In other words, ‘prospective knowledge warrants its very own aptly human sovereignising  
existentialising—frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing as not  
subjected surreptitiously to a human desovereignising existentialising—frame-of-entailment-of-  
motif-and-apriorising/axiomatising/referencing disenfranchising/subjugating-it as of an  
underlying non-ontologising/disontologising surreptitious knowledge-without-  
knowledge/knowledge-outside-knowledge/extra-knowledge manifestation’ bound to  
close/deaden the ‘scularity/immanency of existence’s ontological-normalcy/postconvergence’;  
and with such a non-ontologising/disontologising surreptitious knowledge-without-  
knowledge/knowledge-outside-knowledge/extra-knowledge manifestation effectively construed  
as ‘pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-

~~<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness~~ }

ontologically-flawed claim upon human prospective ontologising possibilities as supposedly superseding/overriding existence—as-the-absolute-a-priori-of-

conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-ontologising,-

elicited-from-prospective-profound-supererogation<sup>96</sup> ~~-<as-to-perspective-ontological-~~

~~normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>~~’

(so-manifested as of various ~~psychologismic-epistemic-acutisation—difficulty~~ <for,-

~~residualising-<sup>{decompulsing}</sup>delinearity~for-cogency>~~ magnitudes<sup>{of-experientiality/experiment}</sup> of human

self-presence/self-constitutedness<sup>14</sup> ~~-<in-perspective-epistemic-abnormalcy/preconvergence<sup>31</sup>>~~

ontological-bad-faith/inauthenticity<sup>54</sup> ~preconverging-de-mentating/structuring/paradigming<sup>65</sup>

and it is herein contended that as to underlying ~~Being-development/ontological-framework-~~

~~expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-~~

~~and-teleology~~ ~~psychologismic-epistemic-acutisation—difficulty~~ <for,-residualising-

~~<sup>{decompulsing}</sup>delinearity~for-cogency>~~ magnitude<sup>{of-experientiality/experiment}</sup> this took the form of a

surreptitious quasi-geostrategic turn during the course of the Cold War and further re-instilled

with the demise of communism in Eastern Europe as to latent/dormant socio-econo-political ideological postures of non-ontologising/disontologising claim for social sovereign ascendancy).

Critically and as to the fact that ontology/science doesn’t allow for any exception/excepting-influence, foolhardily striving to contemplate-and-articulate prospective sublimating knowledge

possibilities while failing to establish the ‘aptly sovereignising existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of the prospective organic-

knowledge as not subjected to any surreptitiously desovereignising existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing disenfranchising/subjugating it

as of an underlying non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge manifestation’ (as to human self-

presence/self-constitutedness<sup>14</sup> <in-perspective–epistemic-abnormalcy/preconvergence<sup>31</sup>>  
ontological-bad-faith/inauthenticity<sup>64</sup> ~preconverging–de-mentating/structuring/paradigming<sup>65</sup>  
and especially-so with regards to requisite ‘supererogatory~wholesomeness/profound-  
supererogation<sup>96</sup> as of prospective<sup>83</sup> reference-of-thought—point-of-  
devolving/departure/anchoring/backdrop\_of\_sublimating–nascence-<as-to-the-grandest-  
axiomatic-construct-<sup>{epistemic-totalising}</sup> re-apriorising/re-axiomatising/re-  
referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
prospective re-encountering/re-confrontation with unlimitedness/existence>’ when it comes to  
the ‘dragged-out nature or psychologismic–epistemic-acutisation-<as-to-postconverging–de-  
mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-  
prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
{veridical/sound}-relative-reflexivity–in-existence/relativising from limited-mentation-as-its-  
deepening/psychologismic–epistemic-acutisation—residualising-<sup>{decompulsing}</sup> delinearity~for-  
eogeneity’ of ‘prospective<sup>83</sup> reference-of-thought appraisal of sublimating–nascence  
comprehensiveness/nonimmediacy/indirectness’); is bound to induce a ‘fundamental paradox of  
contemptuous distractive-alignment-to-<sup>83</sup> reference-of-thought-<of-  
apriorising/axiomatising/referencing><sup>30</sup>’ as to ontologically-flawed equivalence/correspondence  
relation of pedantising/muddling/formulaic-hollowing-out—in-  
subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-  
as-to-entailing-<amplifying/formative–epistemicity>totalising~in-relative-ontological-  
completeness<sup>87</sup> ) and notional~philosophy-<as-to-the-veridical-conception-of-philosophy-as-  
englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-  
completeness<sup>87</sup> ,-beyond-a-convenient-division-of-labour-conception-of-knowledge>, and  
rather warranting the veridical degradation of the former as being of ‘epistemic-decadence’ or  
teleological-decadence-<-in-dimensionality-of-desublimating-lack-of<sup>26</sup>

<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>12</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation) (as of its veridically imbued ment of  
 apriorising/axiomatising/referencing- {of-~~prospectively-implicated-attendant-ontological-~~  
 contiguity<sup>9</sup>~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup>-in-preconverging-entailment). This  
 further explains why ultimately the veracity of any ontologically/scientifically veridical claims  
 can only come about as of a ‘disambiguative-overriding/<sup>7</sup>unblurriness-<re-ontologising-by-  
 postconverging-as-to-dragged-out-supererogatory~wholesomeness/profound-supererogation<sup>96</sup>,-  
 while-anecdotalising-prior-disontologising-thresholding> arising in the course of  
<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection of  
 transversality-<for-sublimating-existential-eventuating/denouement,-from-‘thinking-at-  
 first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-  
 prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-  
 apriorising/axiomatising/referencing’><sup>101</sup> elucidation’ meant to accommodate social-  
 functioning-and-accordance—as-of-social-stake-contention-or-confliction in so-allowing for  
 the prospective prompting of ‘constraining existence—as-sublimating-  
 withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup>  
 imbuing human ontological-commitment<sup>66</sup>-<implied—self-assuredness-of-ontological-good-  
 faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup>-as-being-as-of-  
 existential-reality>’ and ‘<sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-  
 to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-  
 completeness<sup>87</sup> ) as available-to/elicitable-to-<as-to-human-consciousness/collective-  
 consciousness-distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising-

decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic-epistemic-  
acutisation—residualising,-{decompulsing}delinearity~for-cogency>} the social-functioning-and-  
accordance—as-of-social-stake-contention-or-confliction conception of any given registry-  
worldview/dimension <preconverging~‘motif-and-apriorising/axiomatising/referencing’-  
entailing>-existentialising—enframing/imprintedness-⟨as-to- historicity-tracing—in-  
presencing—hyperrealisation/hyperreal-transposition⟩’ (in so-relegating human-subpotency  
imbued <amplituding/formative> wooden-language-(imbued—temporal—mere-  
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—  
narratives—of-the-<sup>83</sup>reference-of-thought— categorical-imperatives/axioms/registry-  
teleology<sup>99</sup>) from prospective knowledge generation exercise). Most telling of such fundamental  
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness } is a  
cynical orientation to blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-  
ontologising\_by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out> for  
undermining prospective knowledge while relating in-effect to prospective social knowledge as  
socially inconsequential and adopting an imprimaturing blurriness-  
<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-  
disontologising-formulaic-dragging-out/hollowing-out>) purposefulness. Paradoxically such  
non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-  
outside-knowledge/extra-knowledge manifestation as to their surreptitious claim of supposedly  
upholding given societal, cultural and economic values have in-many-ways because of their  
prospective surreptitious non-ontologising/disontologising undermining of veridical and  
consequential social criticism left the door open to surreptitious socio-econo-political  
disenfranchising with hardly any response to the recurrent aspirational crises underlying decadal

institutional crises and social malaises. In-many-ways the inherent latency/lumbering/passivity of the public institutional form (increasingly bereft of veridical thoroughgoing/profound civil society social criticism) has effectively been enabling for such quick-moving and numbing/thought-deadening ‘socially radiating sway of non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge desublimation (substituting over prospective veridical knowledge sublimation possibilities of social and institutional constructs as reflexively construable from veridical prospective ‘~~implicated\_attendant\_ontological-contiguity~~<sup>67</sup>’~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity- <imbued-notional~cogency>’<sup>40</sup>)’. Such a foiling of veridical social criticism in the present-day it is herein contended comes with substitutive pop-intellection stooges/foils in muddying the ontological-veracity-<as-to-prospective-ontologising-and-re-ontologising> of genuine thought as of its true human sublimating/emancipating implications and associated with a numbing enculturation of the social devaluation of intellection (reflected in ingrained patterns of ‘process/processive mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> devoid of requisite ~~supererogatory~wholesomeness/profound-supererogation~~<sup>96</sup> as of prospective <sup>83</sup>reference-of-thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating\_nascence-<as-to-the-grandest-axiomatic-construct-~~{epistemic-totalising 33}~~re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence>’ as appropriately underlied by ~~{epistemic-totalising 33}~~re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination-(as to human profound-supererogation<sup>96</sup> for prospective apriorising/axiomatising/referencing- {of-‘prospectively implicated\_attendant\_ontological-contiguity ’~educated-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in-{preconverging-ment-by}-  
 postconverging-entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation-  
 <as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-  
 prospectively-losing-track-of-<sup>{epistemic-totalising}</sup> }re-apriorising/re-axiomatising/re-  
 referencing-residuality—in-re-originariness/re-origination’> of prior  
 apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-  
 contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup> -in-preconverging-entailment) as to human  
 limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-  
 ‘educated-unlimitedness/existence-sublimating-nasence<sup>2 33</sup>’, and so not only with regards to the  
 media but critically underlies the crisis of academia being surreptitiously quieted or turned into  
 a validation giving institution with respect to prospective non-ontologising/disontologising as to  
 temporal advantageousness of dominance/vested-interest-subontologising-skewed-influence-as-  
 to-social-vestedness/normativity-<discretely-implied-functionalism>). Thus effectively closing  
 the circle for profound social criticism appraisal as thought supposedly becomes re-oriented and  
 recognised rather in the realm of its ‘punctual conveniencing, popularising, merchandising and  
 media-ratings of shallow-supererogation<sup>96</sup>’ while circularly relegating such a profound notion  
 like requisite ‘supererogatory~wholesomeness/profound-supererogation<sup>96</sup> as of prospective  
<sup>83</sup>reference-of-thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating-  
 nascence-<as-to-the-grandest-axiomatic-construct-<sup>{epistemic-totalising}</sup> }re-apriorising/re-  
 axiomatising/re-referencing-residuality—in-re-originariness/re-origination of  
 limitedness/human-subpotency prospective re-encountering/re-confrontation with  
 unlimitedness/existence>’ protracted-social—as-to-individual-by-institutional-by-social

epistemic-growth/disquiet/discomfort-~~induced-sublimation,-as-from-existence's—~~  
 effusing/ecstatic-inlining-as-<sup>96</sup>historiality-~~{science/authenticity/nonextrication}-beyond-mere-~~  
 formulaicity/ritualisation-as-<sup>4</sup>historicity-tracing-~~{science-ideology/fashionability/distraction}}~~  
 (as to the enculturation of a pedantised and mediatised exercise of a 'circular perpetually-  
 unknowing <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> deficient/poor aptitudinal  
 re-ontologising-incompetence gesturing/accounting—of-epistemic-phenomenalism'). Further  
 such non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-  
 outside-knowledge/extra-knowledge conception of thought fails to recognise the very  
<sup>103</sup>universal-transparency<sup>104</sup>-~~{transparency-of-totalising-entailing,-as-to-entailing-~~  
~~amplifying/formative-epistemicity}>totalising~in-relative-ontological-completeness }~~  
 implications upon true thinking as to when it claims to rather belonging to given societal and  
 cultural traditions (rather than the pertinence of claiming prospective sublimation short-and-  
 simple); and speaks of a ridiculous twist to the conception of knowledge as if there can be (as to  
 the manifest sublimating-nascence incipience/instantaneity/directness of the natural sciences)  
 any given specific societal and cultural chemistry, biology, geology, etc. or is it the case that  
 Einsteins physics applies only to his Germanic/Swiss tradition or Lavoisier chemistry applies  
 only to his French tradition or Newtons physics applies only to his British tradition or Galileo's  
 physics applies only to his Italian tradition, etc.? In-many-ways such a surreptitious claim to  
 veridical societal and cultural traditions that have to 'supposedly be protected from prospective  
 existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-  
 withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-  
 supererogation<sup>96</sup>-~~as-to-perspective-ontological-normalcy/postconvergence-implied-~~  
~~prospective-aporeticism-overcoming/unovercoming'>~~' speaks of a surreptitious self-  
 anointedness that do not veridically reflect advantageously upon prospective individual,  
 institutional and social emancipation/sublimation possibilities but rather speaks to an

undercurrent of vague domineering that is not socially accounted-for (especially as can be reflected as from the ‘dragged-out nature or ~~psychologismic-epistemic-acutisation-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>~~ as to epistemic-growth,-as-~~{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing}delinearity-for-eogeneity~~’ of ‘prospective <sup>83</sup>reference-of-thought appraisal of sublimating-nascence comprehensiveness/nonimmediacy/indirectness’) but for a mere sense of social ascendancy which paradoxically leaves in its ‘non-ontologising/disontologising wake’ socio-econo-political crises and malaises to which the majority of the citizenry only come across in serenity as to their numbed/manipulatable/gullible underlying sense of common nation-belonging (and most critically manifests of a veridically suboptimal human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> capacity). In this regards, it is herein contended that veridical thought do not need any protection from itself with such covert/underhanded/minioning attitude of non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge manifestation which is very much paradoxical as it is rather more socially dangerous (as to when it implicitly posits to ‘covertly police’ right/sound thought) in the sense that it is exactly the need for right/sound thought that can protect society against unsound thought and there is no neutral/objective <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> state of thought that knows of unsound thought beforehand without the prior opened cultivation of right/sound thought (with such non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge enculturation as to its ‘unevaluated/uncritical supposedly right/sound thought’ thus leading rather to a collateralising mentality in the face of its prospective desublimation and there is no telling to which extent

prospective human sublimating potential becomes shunted perpetually into this desublimating collateralising mode and its collateralising dearth). The opened cultivation of right/sound thought is the appropriate existential ~~<disontologising/re-ontologising—aporeticism>~~ social validation of sublimation/emancipation (rather than a non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge substitutive subterfuge of ‘process/processive mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> devoid of ~~supererogatory~~~wholesomeness/profound-supererogation<sup>96</sup> as of prospective <sup>83</sup>reference-of-thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating—nascence-<as-to-the-grandest-axiomatic-construct-~~{epistemic-totalising}~~ }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence>’) as to underlining protracted-social—as-to-individual-by-institutional-by-social epistemic-growth/disquiet/discomfort-(induced-sublimation,-as-from-existence’s—effusing/ecstatic—inlining-as-<sup>4</sup>historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-<sup>4</sup>historicity-tracing-{science-ideology/fashionability/distraction})). In-the-bigger-scheme-of-things the idea so-implicated by such non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge (in its pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplitudinal/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup> ) manifestation) that all the effective human progress that can arise as to angling-of-imaginary does not require appropriate translative-accordance of ‘our present’ prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-

ontological-completeness<sup>78</sup> – reference-of-thought-<sup>34</sup> devolving> implications as to  
 <amplifying/formative>disposedness/psychologismic-construct-<as-to-orientation/value-  
 construct/valuation-and-derived-parameterising> and <amplifying/formative>entailment-<as-  
 to-totalising-contiguous/coherent-factuality-of-variability> into their true ontologising/non-  
 disontologising ‘supererogatory~wholesomeness/profound-supererogation<sup>96</sup> as of prospective  
<sup>83</sup>reference-of-thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating-  
 nascence-<as-to-the-grandest-axiomatic-construct-<sup>{epistemic-totalising}</sup> }re-apriorising/re-  
 axiomatising/re-referencing~residuality—in-re-originariness/re-origination of  
 limitedness/human-subpotency prospective re-encountering/re-confrontation with  
 unlimitedness/existence> imbued psychologismic~apriorising/axiomatising/referencing-<sup>{of-</sup>  
 ‘prospectively implicated\_attendant\_ontological-contiguity’ ~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-<sup>{preconverging-ment-by}</sup>-  
 postconverging-entailment?; rather effectively speaks to a human self-presence/self-  
 constitutedness<sup>14</sup> -<in-perspective-epistemic-abnormalcy/preconvergence<sup>31</sup>> psychological  
 complex warranting prospective postconverging~aporeticism-overcoming/unovercoming. Such  
 ‘socially radiating sway of non-ontologising/disontologising surreptitious knowledge-without-  
 knowledge/knowledge-outside-knowledge/extra-knowledge desublimation (substituting over  
 prospective veridical knowledge sublimation possibilities of social and institutional constructs  
 as reflexively construable from veridical prospective ‘implicated\_attendant\_ontological-  
 contiguity<sup>67</sup>? ~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>)’, with regards to the ‘exercise of the epistemic—projective-  
 equalisation of human station of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> as to  
 prospective <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>

epistemic—projective-equalisation’ so-manifested in human social-and-institutional-  
frameworks-of—referencing/registering/decisioning existentialising—decisionality-<as-to-  
disontologising/re-ontologising—aporeticism>; in-many-ways involves the eliciting of the  
‘existentialising—frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of  
priorly secondnated institutionalisation-threshold of mere-formulaicity/ritualisation-<as-to-  
mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-  
losing-track-of-‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-  
re-originariness/re-origination’> positive-opportunism—of-social-functioning-and-  
accordance<sup>75</sup> as not speaking to prospective human disruptive postconverging~aporeticism-  
overcoming/unovercoming’ to wrongly imply it is of appropriate prospective ‘human  
psychologismic—epistemic-acutisation-<as-to-postconverging-de-  
mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-  
prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
{veridical/sound}-relative-reflexivity-in-existence/relativising—from-limited-mentation-as-its-  
deepening/psychologismic-epistemic-acutisation—residualising,-{decompulsing}delinearity-for-  
eogency’. The inherent outcome then is that the registry-worldview/dimension  
‘implicated\_attendant\_ontological-contiguity<sup>67</sup>’~educated-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup> (as to its manifest in-effect absolution-<as-to-  
apriorising/axiomatising/referencing- {of-‘prospectively implicated\_attendant\_ontological-  
contiguity ’~educated-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—constitutedness ‘in-preconverging-entailment>) goes on to  
wrongly imply either ‘paradoxically the non-ontological nature of the social (paradoxical  
because there is nothing that is not of existence and hence nothing is effectively non-ontological

but for human limited-mentation-capacity—as subjecting ‘~~educated-unlimitedness/existence-~~  
~~sublimating-nascence~~’ to limitedness/human-subpotency of appraisal which reflexive  
 deficiency notionally transforms-into/reveals its manifest metaphysical/ideological  
 conceptualisation)’ or wrongly imply effectively that such ad-hocness is rather of prospective  
 postconverging-~~aporeticism-overcoming/unovercoming~~ as enabling prospective  
 ontologising/re-ontologising while failing to factor in its <sup>79</sup>presencing—absolutising-identitive-  
 constitutedness<sup>14</sup> social-vestedness/normativity-~~<discretely-implicit-functionalism>~~ imbued  
~~<amplituding/formative-epistemicity>~~totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> (thus undermining prospective  
 postconverging-~~aporeticism-overcoming/unovercoming~~ when its registry-  
 worldview/dimension ‘~~implicated-attendant-ontological-contiguity~~<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
~~<imbued-notional-cogency>~~’<sup>40</sup> self-presence/self-constitutedness<sup>14</sup>-<in-perspective-  
 epistemic-abnormalcy/preconvergence<sup>31</sup>> notions of institutional access and success default  
 conception of human ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. ‘supposedly-and-manifestly override the exercise of  
 prospective veridical ontologising-and-re-ontologising as to prospective ‘~~implicated-attendant-  
 ontological-contiguity~~<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
~~<imbued-notional-cogency>~~’<sup>40</sup> with regards to the prospectively requisite  
 ‘~~supererogatory-wholesomeness/profound-supererogation~~<sup>96</sup> as of prospective <sup>83</sup>reference-of-  
 thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-~~<as-to-  
 the-grandest-axiomatic-construct-<sup>epistemic-totalising</sup>~~ }re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with unlimitedness/existence>’ underlied by

~~epistemic-totalising~~<sup>33</sup> } ~~re-apriorising/re-axiomatising/re-referencing-residuality—in-re-~~  
 originariness/re-origination-(as to human profound-supererogation<sup>66</sup> for prospective  
~~apriorising/axiomatising/referencing- {of-‘prospectively implicated\_attendant\_ontological-~~  
~~contiguity ’~educed-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-ment by}-~~  
~~postconverging-entailment~~ that cannot be unshrouded by prior mere-formulaicity/ritualisation-  
~~<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-~~  
~~prospectively-losing-track-of-‘~~epistemic-totalising~~ } ~~re-apriorising/re-axiomatising/re-~~~~  
~~referencing-residuality—in-re-originariness/re-origination’>~~ of prior  
~~apriorising/axiomatising/referencing- {of-‘prospectively implicated\_attendant\_ontological-~~  
~~contiguity ’~educed-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—constitutedness<sup>14</sup> -in- preconverging-entailment) as to human~~  
 limited-mentation-capacity-deepening—~~as-subjecting-limitedness/human-subpotency-to-~~  
~~‘educed-unlimitedness/existence-sublimating-nascence’<sup>33</sup>~~). Such ‘socially radiating sway of  
 non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-  
 outside-knowledge/extra-knowledge desublimation (substituting over prospective veridical  
 knowledge sublimation possibilities of social and institutional constructs as reflexively  
 construable from veridical prospective ‘~~implicated\_attendant\_ontological-contiguity~~<sup>67</sup>’~educed-  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’<sup>40</sup>~~’ very much explains the very paradox of human civilisation  
 reflected with the ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>67</sup>~of-the  
 human-institutionalisation-process<sup>68</sup> wherein paradoxically incipient/seeding prospective  
 knowledge value (as to their given prospective ~~epistemic-totalising~~<sup>33</sup> } ~~re-apriorising/re-~~

axiomatising/re-referencing~residuality—in-re-originariness/re-origination-(as to human  
 profound-supererogation<sup>96</sup> for prospective apriorising/axiomatising/referencing-{of-  
 ‘prospectively implicated\_attendant\_ontological-contiguity’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-ment-by}-  
 postconverging-entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation-  
 <as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-  
 prospectively-losing-track-of-‘epistemic-totalising’}re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination’> of prior  
 apriorising/axiomatising/referencing-{of-‘prospectively implicated\_attendant\_ontological-  
 contiguity’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup>-in-preconverging-entailment))  
 respectively as of prospective<sup>103</sup> universalising-idealisation, budding-positivism and budding  
 postmodern-thought are actually devalued (as to the manifest prospective ‘epistemic-decadence’  
 or teleological-decadence-<in-dimensionality-of-desublimating-lack-of<sup>16</sup>-  
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation) of prior non-universalising, non-positivising and totalisingly-ing—  
 discretion/whim-of-thought respectively of ancient-sophists, medieval-scholasticism and our  
 modern-day manifestation of disparateness-of-conceptualisation-<unforegrounding-ment,-  
 failing-prospectively-to-reflect-‘immanent~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup>>’>). This elucidation highlights that human prospective veridical  
 ontologising/re-ontologising necessarily speaks to the precedence of requisite  
 ‘supererogatory~wholesomeness/profound-supererogation<sup>96</sup> as of prospective<sup>83</sup> reference-of-

thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating–nascence<as-to-  
 the-grandest-axiomatic-construct-<sup>{epistemic-totalising 33}</sup> }re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with unlimitedness/existence>’ (as of  
 cumulating/recomposuring as to prospective ‘human aestheticisation–and–aestheticisation-  
 towards-ontology-<elicited–idiomatisation> unbeholding, transcendence, decomplexification  
 for organic-knowledge and ment of prior apriorising/axiomatising/referencing’ as so-reflecting  
<sup>{epistemic-totalising 33}</sup> }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination-(as to human profound-supererogation<sup>96</sup> for prospective  
 apriorising/axiomatising/referencing- {of-‘prospectively implicated\_attendant\_ontological-  
 contiguity ’~educated–  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-ment-by}-  
 postconverging-entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation-  
 <as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-  
 prospectively-losing-track-of-<sup>{epistemic-totalising 33}</sup> }re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination’> of prior  
 apriorising/axiomatising/referencing- {of-‘prospectively implicated\_attendant\_ontological-  
 contiguity ’~educated–  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’ }—constitutedness<sup>14</sup> -in-preconverging-entailment) as to human  
 limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-  
 ‘educated-unlimitedness/existence-sublimating–nascence<sup>233</sup>) and so over prior  
 ‘implicated\_attendant\_ontological-contiguity<sup>67</sup>?~educated–  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-

<imbued-notional~cogency><sup>40</sup> (as to prior ‘human aestheticisation-and-aestheticisation-towards-ontology-<elicited-idiomatisation> beholdening, non-transcendence, complexification as to mechanical-knowledge and non-ment of prior apriorising/axiomatising/referencing’). With this being patently the case as to when manifest relative-ontological-completeness<sup>57</sup> is-educed-and-avails-and-re-avails, as so-enabled by the prospective prompting of ‘constraining existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup> imbuing human ontological-commitment<sup>66</sup> <implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup> ~postconverging-de-mentating/structuring/paradigming<sup>70</sup> –as-being-as-of-existential-reality>’ and ‘<sup>103</sup>universal-transparency<sup>104</sup> <transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>8</sup> } as available-to/elicitable-to-<as-to-human-consciousness/collective-consciousness–distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising–decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic-epistemic-acutisation—residualising,-{decompulsing} delinearity~for-cogency>’ the social-functioning-and-accordance—as-of-social-stake-contention-or-confliction conception of any given registry-worldview/dimension <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-<as-to-‘historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition)’; as so-underlining/emphasising the ontological-veracity that a social-setup-as-a-subpotency epistemic-conception is preconverging/postconverging-de-mentatively/structurally/paradigmatically opened to prospective metaphoricity<sup>57</sup> from existential-constraining/conflatedness<sup>13</sup>-of-its-commitment-with-existence as of its inherently implied supposedly coherent ontological-commitment<sup>66</sup> <implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup> ~postconverging-de-mentating/structuring/paradigming<sup>70</sup> –as-being-as-of-existential-reality> as its individuals and social groups are naturally involved in a dynamic

relationship of perceived social-stake-contention-or-confliction striving in apriorising/axiomatising/referencing- {of-~~prospectively-implicated-attendant-ontological-contiguity~~ }<sup>66</sup> ~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—conflatedness<sup>13</sup> in {preconverging-ment-by}-  
 postconverging-entailment to draw in various ways the optimum as of perceived existential-  
 <disontologising/re-ontologising—aporeticism> possibilities such that a social-setup is already  
 involved internally however restricted in its very own reinvention/circumventing/adaptation as  
 of its implied supposedly coherent ontological-commitment<sup>66</sup> -<implied—self-assuredness-of-  
 ontological-good-faith/authenticity<sup>69</sup> ~postconverging-de-  
 mentating/structuring/paradigming<sup>70</sup> —as-being-as-of-existential-reality> on the basis of  
 <amplituding/formative-epistemicity>causality<sup>6</sup> ~as-to-projective-totalitative-implications-of-  
 prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup> validatory implications as to existence-potency<sup>39</sup> ~sublimating-  
 nascence,-disclosed-from-prospective-epistemic-digression. Thus the manifestation of 'socially  
 radiating sway of non-ontologising/disontologising surreptitious knowledge-without-  
 knowledge/knowledge-outside-knowledge/extra-knowledge desublimation (substituting over  
 prospective veridical knowledge sublimation possibilities of social and institutional constructs  
 as reflexively construable from veridical prospective 'implicated-attendant-ontological-  
 contiguity<sup>67</sup> } ~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>'<sup>40</sup> } speaks to the fact that (and as so-avowed by indirect and  
 surreptitious pronouncements manifesting such non-ontologising/disontologising) the 'very  
 social manifestation of human intellection itself displays of its very own  
 stealthy/surreptitious/underhanded desublimating thresholding of anti-intellection non-

ontologising/disontologising'; however counterintuitive to our 'existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of priorly secondnature institutionalisation-threshold of mere-formulaicity/ritualisation-<as-to-mere-formulaic-methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-referencing-residuality—in-re-<sup>originariness/re-origination</sup>> positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> as not speaking to prospective human disruptive postconverging~aporeticism~overcoming/unovercoming' which seem to represent by default that 'public-facing social and institutional setups as to their mere-formulaicity/ritualisation-<as-to-mere-formulaic-methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-referencing-residuality—in-re-<sup>originariness/re-origination</sup>> of intellection' necessarily and absolutely avoid/do-not-manifest a desublimating thresholding of anti-intellection non-ontologising/disontologising. This insight effectively underlies that ontology/science is actually a postconverging~birthing/nascency within prospective <sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-referencing-residuality—in-re-originariness/re-origination-(as to human profound-supererogation<sup>96</sup> for prospective apriorising/axiomatising/referencing- {of- 'prospectively-implicated-attendant-ontological-contiguity' ~educated-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>' }—conflatedness<sup>13</sup> in- {preconverging-ment-by}-postconverging-entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-referencing-residuality—in-re-originariness/re-origination}> of prior apriorising/axiomatising/referencing- {of- 'prospectively-implicated-attendant-ontological-

contiguity ' ~educated-

existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>' }—constitutedness 'in-preconverging-entailment); and this

insight is critical in order to preserve-and-prolong human prospective ontologising-and-re-

ontologising and thus uphold the prospective sublimating/emancipative/enfranchising

possibilities so-underlying 'human consciousness notional~protensivity imbuing prospective

psychologismic-epistemic-acutisation-<as-to-postconverging-de-

mentating/structuring/paradigming,-eliciting-of-existence's-sublimating-nascence-in-

prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as-

{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-

deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing}delinearity-for-

eogeny' undergirding the 'full experientiality/experiment-<as-to-existentially-formative-

{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing-residuality—in-re-

originariness/re-origination',—so-'notionally/epistemically/bindingnessly-<as-to-

determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>-implicated-and-articulated' \_as-from-

nonextricatory-'prospective-re-ontologising-Being-then-Institutional-then-Living-magnitudes-

of-{hermeneutic/reprojection-protraction-of}reframing-and-reformulation}'> that is the human

abstract-tissue-of-social-emanance' (ever always at the threat and mercy of prospective non-

ontologising/disontologising as to temporal advantageousness of dominance/vested-interest-

subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-IMPLIED-

functionalism>). Such an elucidation of 'socially radiating sway of non-

ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-

knowledge/extra-knowledge desublimation (substituting over prospective veridical knowledge

sublimation possibilities of social and institutional constructs as reflexively construable from

veridical prospective 'implicated-attendant-ontological-contiguity<sup>67</sup>? ~educated-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40)</sup> as herein exposed has to do with the fact that engaging  
 profoundly in notional~philosophy-<as-to-the-veridical-conception-of-philosophy-as-  
 englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-  
 completeness<sup>87</sup>,-beyond-a-convenient-division-of-labour-conception-of-knowledge> (and  
 particularly as to its core vocation of ‘supererogatory~wholesomeness/profound-  
 supererogation<sup>96</sup> as of prospective<sup>83</sup>reference-of-thought—point-of-  
 devolving/departure/anchoring/backdrop\_of\_sublimating–nascence-<as-to-the-grandest-  
 axiomatic-construct-<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with unlimitedness/existence>’ with regards to the  
 ‘dragged-out nature or psychologismic–epistemic-acutisation-<as-to-postconverging–de-  
 mentating/structuring/paradigmimg,-eliciting-of-existence’s-sublimating-nascence-in-  
 prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity–in-existence/relativising—from-limited-mentation-as-its-  
 deepening/psychologismic–epistemic-acutisation—residualising,-<sup>{decompulsing}</sup>delinearity~for-  
 eogeneity’ of ‘prospective<sup>83</sup>reference-of-thought appraisal of sublimating–nascence  
 comprehensiveness/nonimmediacy/indirectness’) cannot allow for any non-  
 ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-  
 knowledge/extra-knowledge pretense of intellectual engagement (as falsely projecting  
 dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-  
 ‘prospectively implicated attendant ontological-contiguity ’~educated–  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging ment by}—  
 posteconverging-entailment,-in-self-becoming/self-conflatedness<sup>13</sup>/formative–supererogating>))

in a ‘fundamental paradox of contemptuous distractive-alignment-to-<sup>83</sup>reference-of-thought-  
 <of-apriorising/axiomatising/referencing><sup>30</sup>’; as such pedantising/muddling/formulaic-  
 hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-  
 totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising-in-  
 relative-ontological-completeness ) incipient/seeding non-ontologising/disontologising  
 desublimation itself then warrants its very own prior fundamental analysis, and so as to the  
 requisite fundamental equanimity/balance for veridical thought elucidation which is exactly  
 what acts as the bedrock for other fundamental sublimating/emancipative/enfranchising  
 protracted-social—as-to-individual-by-institutional-by-social equanimity/balance elucidations  
 (and this insight is critically of ‘prospective ontological-pertinence and ontological-necessity’ in  
 the sense that manifest veridical human sublimation/emancipation/enfranchisement actually  
 ‘accrues to the grander prospective sublimating ontologising-and-re-ontologising capacity of all  
 humans/humanity beyond just about the perception of  
 sublimation/emancipation/enfranchisement accruing punctually/immediately upon any specific  
 subgroup/subcategory of humans/humanity’ as so-reflected insightfully as from the ‘dragged-  
 out nature or psychologismic-epistemic-acutisation-<as-to-postconverging-de-  
 mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-  
 prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing}delinearity-for-  
 eogeneity’ of ‘prospective <sup>83</sup>reference-of-thought appraisal of sublimating-nascence  
 comprehensiveness/nonimmediacy/indirectness’ imbued  
 ‘supererogatory-wholesomeness/profound-supererogation<sup>96</sup> as of prospective <sup>83</sup>reference-of-  
 thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-<as-to-  
 the-grandest-axiomatic-construct-<sup>epistemic-totalising</sup> } re-apriorising/re-axiomatising/re-

referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence>’). In this respect, the ontologically-veridical elucidation of the ‘socially radiating sway of non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge desublimation (substituting over prospective veridical knowledge sublimation possibilities of social and institutional constructs as reflexively construable from veridical prospective ‘implicated\_attendant\_ontological-contiguity<sup>67</sup>~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency><sup>70</sup>’ effectively speaks to the given registry-worldview/dimension manifest human and social notional~ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/vices-and-impediments<sup>105</sup> with regards to its epistemic—projective-equalisation exercise (‘exercise of the epistemic—projective-equalisation of human station of<sup>79</sup> presencing—absolutising-identitive-constitutedness<sup>14</sup> as to prospective<sup>61</sup> nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic—projective-equalisation’); as can be veridically construed (and as so-profoundly elucidated further above) rather as from the elaborate conception of<sup>61</sup> nonpresencing—or-withdrawal/unenframing/re-ontologising—or-metaphysics-of-absence-(implicated-epistemic-veracity-of-<sup>61</sup> nonpresencing-<perspective-ontological-normalcy/postconvergence>)-or-transcendental-reasoning-of-event<sup>38</sup>-as-prospective-ontology-origination (as to its full/comprehensive/dragged-out<sup>103</sup> universal or totalising-entailing conceptualisation implications of aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>). Prior to such an elucidation, it can be appreciated pertinently that human <amplifying/formative-epistemicity>-totalising~thrownness-in-existence as to limited-mentation-capacity—as subjecting ‘educated-unlimitedness/existence-sublimating\_nascence<sup>2</sup>-to-limitedness/human-subpotency implications necessarily/inevitably burdens/weights-on

human intelligibility with an ‘incipient/seeding contradiction of passion’ (with passion so-being incipient/seeding given human ‘germinative intensification—amplituding of aestheticisation—beholdening-out-of-bechancing’ / ‘taxingness-of-originariness,-imbued–sublimating-by-desublimating–amplituding as to the backdrop-of-inherent-immanent-existence’s–sublimation-structure-<of-‘unsurrealistic-as-real’–ontological-normalcy/postconvergence>’ as so-speaking to the ‘fundamental/underlying human consciousness in-its-embodiment’ as the potent ‘phenomenological transcendental-point-of-departure handle’ for human self-conscious existence and <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> construal/conceptualisation as of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue). The paradox between human limited-mentation-capacity—as-subjecting–‘~~educed-unlimitedness/existence-sublimating-nasence~~’ to limitedness/human-subpotency (as to epistemic–impassion) and omnipotentiality (as to epistemic–dispassion) ‘embroils human intelligibility in its limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to–‘~~educed-unlimitedness/existence-sublimating-nasence~~<sup>233</sup> exercise’ (as reflected upon its social-functioning-and-accordance—as-of-social-stake-contention-or-confliction as to manifest human ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising–frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising’); as so-reflecting requisite prospective ontologising-and-re-ontologising accompanying psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-conflatedness<sup>13</sup>/formative–supererogating-<projective/reprojective–aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence> (such that in-many-ways the immediately ensuing text herein about this ‘epistemic–impassion and epistemic–dispassion embroiling of human intelligibility as to human notional~ontological-performance<sup>72</sup>-<including-virtue-as-

ontology>/vices-and-impediments<sup>105</sup> carries a psychoanalytic element as to prospective ‘requisite taxing psychologismic-epistemic-acutisation-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as-~~{veridical/sound}~~-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising,-~~{decompulsing}~~delinearity-for-eogeney’ so-reflected in the ‘markedly repetitional textual re-elaborating’ hereafter meant to veridically relay the accompanying psychoanalytic ontologising-depth of the text imbued ‘self-becoming/self-conflatedness<sup>13</sup>/formative-supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence> conceptual appraisal’ just like say a prospective positivising text in a non-positivising context ‘is more than just about a straightforward textual conceptual appraisal’ but actually carries along its ‘requisite taxing psychologismic-epistemic-acutisation-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as-~~{veridical/sound}~~-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising,-~~{decompulsing}~~delinearity-for-eogeney’ for the possibility of the beginning of a true understanding ‘as from the non-positivising epistemic-projection perspective incipience/seediness of prospective requisite ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup> for such an understanding to begin arising’). While existence (as to its sublimating-nascence exuding) is utterly of dispassionate/detached/unflustered seediness/incipience, human limited-mentation-capacity—as-subjecting ‘educated-unlimitedness/existence-sublimating-nascence’ to-limitedness/human-subpotency means that human-subpotency can only educe as much

intelligibility (as to its conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-  
 <reifying {as-to-knowledge-developing}-and-empowering>—for—inlining with phenomenal  
 existence) as from human sublimating epistemic-dispassion (so-construed as ‘appropriate  
 human dosage of self-reflexivity tempered/distempered projective-insights with respect to the  
 sublimating-nascence of existence—as-the-absolute-a-priori-of-  
 conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-ontologising,-  
 elicited-from-prospective-profound-supererogation<sup>96</sup> <as-to-perspective-ontological-  
 normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>’);  
 as so-underlying achieved human psychologismic-epistemic-acutisation-<as-to-  
 postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-  
 nascence-in-prospective-aporeticism-overcoming/unovercoming> (as reflected with the  
 <cumulating/recomposuring~attendant-ontological-contiguity >-successive registry-  
 worldviews/dimensions epistemic-dispassion levels of postconverging epistemic—projective-  
 equalisation). It is herein contended that while all such being-in-the-  
 world/<amplituding/formative-epistemicity>-totalising~thrownness-in-existence seem to  
 condemn human conception and notional~ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/vices-and-impediments<sup>105</sup> of its social-functioning-and-accordance—as-of-social-  
 stake-contention-or-confliction as to their given being-in-the-world/<amplituding/formative-  
 epistemicity>-totalising~thrownness-in-existence<sup>70</sup> presencing—absolutising-identitive-  
 constitutedness<sup>14</sup> knowledge-value and knowledge-discursivity, the prospective re-  
 originariness/re-origination possibility for sublimating epistemic-dispassion is ever always  
 available to appropriate notional~asceticism<sup>4</sup> which construes of social-functioning-and-  
 accordance—as-of-social-stake-contention-or-confliction rather as of prospective angling-of-  
 imaginary conceptualisation and so over an epistemic-impassion psychical-nascency ‘human  
 lifespan extricatority punctuality/immediacy of depth-of-thought’ construal of social-functioning-

and-accordance—as-of-social-stake-contention-or-confliction (and so-specifically as to enabling re-ontologising prospective ~~Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology~~ ); with such a prospective epistemic-dispassion underlying the serene possibilities for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as to the fact that epistemic-dispassion projects of a ‘clarity/intelligibility that is not veridically of a human construction exercise (as to an undertone/hint associated with the term construction as of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> normalising functionalism conception as to ~~{flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-~~{compulsing}~~linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation~~’ that wrongly seem to normalise the present’s prospectively disontologising epistemic-abnormalcy/preconvergence<sup>31</sup> epistemic-projection perspective) but rather veridically of a wholly prospective human mental liberation/empowerment exercise’ as so-liberated/empowered from the cloudiness of prior epistemic-impassion (as can be appreciated with limited-mentation-capacity-deepening—as ~~subjecting-limitedness/human-subpotency-to-‘duced-unlimitedness/existence-sublimating-nasence~~<sup>253</sup> implied ontological-normalcy/postconvergence epistemic-projection perspective ‘so-reflectable projectively as the normal that is unfreed/unliberated in want for its prospective freeing/liberating’ as construable from the more advantageous postconverging relative-ontological-completeness<sup>87</sup> epistemic-projection perspective over preconverging relative-ontological-incompleteness<sup>88</sup> epistemic-projection perspective). It is with this explanatory backdrop that a ‘prospective <sup>18</sup>deprocrypticism—or-preempting—disjointedness-as-of<sup>83</sup>reference-of-thought sublimating epistemic-dispassion given epistemic—projective-equalisation conception’ can be perceptibly-and-pensively be understood; as of its prospectively requisite ‘appropriate human dosage of self-reflexivity tempered/distempered projective-insights

with respect to the sublimating–nascence of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation<sup>96</sup>-<as-to-perspective–ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>’ and so-reflected by its epistemic–dispassion given epistemic—projective-equalisation conception (beyond our positivism–<sup>80</sup>procrypticism epistemic–impassion given epistemic—projective-equalisation ontologically-deficient level of human conception of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction). Basically, human limited-mentation-capacity—as-subjecting-‘~~duced-unlimitedness/existence-sublimating–nascence<sup>2</sup> to-limitedness/human-subpotency~~’ speaks of the social-construct’s ‘dynamic epistemic—projective-equalisation social differentiation of social knowledge-value and knowledge-discursivity as of sublimating/desublimating notional~ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/vices-and-impediments<sup>105</sup>’ (as reflected from the underlying human and social difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup> implied <amplifying/formative–epistemicity>causality<sup>3</sup>~as-to-projective-totalitative–implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>61</sup>’); so-reflecting an ‘imbued passioning of human social-functioning-and-accordance—as-of–social-stake-contention-or-confliction at the confrontation/encounter of human-subpotency postconverging/preconverging epistemic—projective-equalisation social dynamics and the constraining full-potency of existence as to its exuding/exudable sublimating–nascence’ as this prompts preconverging/postconverging–de-mentating/structuring/paradigming formation of ‘social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of

disontologising/ontologising-and-re-ontologising' in a lock-in of desublimating epistemic-impassion and sublimating epistemic-dispassion. Actually, sublimating human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. manifestly arises-and-is-expanded-upon in the 'postconverging epistemic—projective-equalisation social dynamics of human limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency to 'educed-unlimitedness/existence-sublimating-nascence'<sup>53</sup> (as to domains-of-interests of specifically and/or generally cultivated arts/skills and time investment)' and as to their overall notional~philosophy-<as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness> , -beyond-a-convenient-division-of-labour-conception-of-knowledge> induced 'epistemic-dispassion munificence/notional~protensivity/re-ontologising~dragging-out-<as-to-prospective-profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema> implied continuous/re-originating/dragged-out social-construct—postconverging-nonextricatory-existential-preempting-of-existential-unthought~sublimation accruable—and-derivable percolation-channelling-<in-deferential-formalisation-transference> of secondnatured institutionalisation (as 'so-transfusively determinant to overall sublimating human and social ontological-performance -<including-virtue-as-ontology>'); and so rather than the shallow conception of an 'epistemic-impassion measliness/notional~nonprotensivity/disontologising~formulaic-dragging-out-or-formulaic-hollowing-out-<as-to-prior-shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>91</sup>-qualia-schema> implied discrete/fixated abstractly contemplable individualised conceptualisation of ontological-performance -<including-virtue-as-ontology>/morality/ethics/justice/etc. underiving—and-unaccruing to the social-construct—postconverging-nonextricatory-existential-preempting-of-existential-unthought~sublimation' as can be wrongly implied intuitively within the purview of in-effect

absolutism-<as-to-apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated-attendant-ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup> -in-preconverging-entailment> in  
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> (which in so-doing is rather in an ‘in-  
 effect <sup>7</sup>blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-  
 preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out> relation with both  
 prior and prospective registry-worldviews/dimensions’ as failing-to or poorly recognising  
 human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-  
 to-‘duced-unlimitedness/existence-sublimating-nascence’<sup>53</sup> cumulated/recomposed  
 continuity so-implicit as of the relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>’ thus failing to reflect the registry-  
 worldviews/dimensions as being successive profound  
 ‘supererogatory~wholesomeness/profound-supererogation<sup>96</sup> as of prospective <sup>83</sup>reference-of-  
 thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-<as-to-  
 the-grandest-axiomatic-construct-<sup>epistemic-totalising</sup> }re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with unlimitedness/existence>’ as herein  
 undergirded by <sup>15</sup>de-mentation-(supererogatory~ontological-de-mentation-or-dialectical-de-  
 mentation—stranding-or-attributive-dialectics) of underlying human Being-  
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-  
 infrastructure-of- meaningfulness-and-teleology ’ involving the differentiated knowledge-  
 value and knowledge discursivity as associated with the successive psychologismic-epistemic-  
 acutisation-<as-to-postconverging-de-mentating/structuring/paradigmising,-eliciting-of-  
 existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as

of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation,  
<sup>103</sup>universalisation–non-positivism/medievalism, positivism–<sup>80</sup>procrypticism and prospective  
<sup>18</sup>deprocrypticism–or–preempting–disjointedness-as-of-<sup>83</sup>reference-of-thought as so-reflecting  
the overall ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup>~of-the-human-  
institutionalisation-process<sup>68</sup> overall ‘grander ~~supererogatory~~~wholesomeness/profound-  
supererogation<sup>96</sup> as of prospective <sup>83</sup>reference-of-thought—point-of-  
devolving/departure/anchoring/backdrop\_of\_sublimating–nascence-<as-to-the-grandest-  
axiomatic-construct-~~{epistemic-totalising}~~ }~~re-apriorising/re-axiomatising/re-~~  
referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
prospective re-encountering/re-confrontation with unlimitedness/existence>’). This fundamental  
insight of <sup>61</sup>nonpresencing–or–withdrawal/unenframing/re-ontologising–or–metaphysics-of-  
absence-<implicated-epistemic-veracity-of-<sup>91</sup>nonpresencing-<perspective-ontological-  
normalcy/postconvergence>}–or–transcendental-reasoning-of-event<sup>38</sup>-as-prospective-ontology-  
origination (as to its full/comprehensive/dragged-out <sup>103</sup>universal or totalising-entailing  
conceptualisation implications of aetiologisation/ontological-escalation-<ontological-  
veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>)  
can be garnered from the fact that the sublimating–postconverged ‘substantive abstract-tissue-  
of–social-emanance ~~{epistemic-~~  
totalising<sup>33</sup> }hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
~~{decompulsing}~~delinearity~for-cogency—cumulated/recomposed as to cumulating/recomposuring  
of ‘prospectively implicated\_attendant\_ontological-contiguity<sup>67</sup>?~duced-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity–contiguity-  
<imbued–notional~cogency>’<sup>40</sup> is a much more critical ‘cumulated/recomposed–  
postconverged behind-the-scenes/firmament’ aspect of human and social notional~ontological-  
performance<sup>72</sup>-<including-virtue-as-ontology>/vices-and-impediments<sup>105</sup> as to its

notional~protensivity of ‘prior~present~prospective ~~postconverging~~-nonextricatory-existential-  
 preempting-of-existential-unthought’ (notwithstanding the naivety of any given <sup>79</sup>presencing—  
 absolutising-identitive-constitutedness<sup>14</sup> manifestly implied ‘beyond-the-consciousness-  
 awareness-teleology<sup>99</sup> ~~<of-preconverging-existential-extrication-as-of-existential-unthought>~~<sup>6</sup>  
 conception’) with regards to the fact that it is the ‘existentialising~firmament thresholding for  
 the social-construct—~~postconverging~~-nonextricatory-existential-preempting-of-existential-  
 unthought~sublimation accruing~and~deriving of prospective secondnatured institutionalisation  
 aestheticisation~and~aestheticisation-towards-ontology-<elicited-idiomatisation>’; as so-  
 reflected intradimensionally with the ‘postconverging epistemic—projective-equalisation social  
 dynamics of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-  
 subpotency to ‘~~educated-unlimitedness/existence-sublimating-nascence~~’<sup>53</sup> (as to domains-of-  
 interests of specifically and/or generally cultivated arts/skills and time investment)’ and as to  
 their overall notional~philosophy-<as-to-the-veridical-conception-of-philosophy-as-englobing-  
 all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness<sup>87</sup>,-  
 beyond-a-convenient-division-of-labour-conception-of-knowledge> induced ‘epistemic-  
 dispassion                      munificence/notional~protensivity/re-ontologising~dragging-out-<as-to-  
 prospective-profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-  
 thinking<sup>21</sup>-qualia-schema> implied continuous/re-originating/dragged-out social-construct—  
~~postconverging~~-nonextricatory-existential-preempting-of-existential-unthought~sublimation  
 accruable~and~derivable    percolation-channelling-<in-deferential-formalisation-transference>  
 of secondnatured institutionalisation (as ‘so-transfusively determinant to overall sublimating  
 human and social ontological-performance -<including-virtue-as-ontology>’)’ which so-  
 reflects the ‘veridical social preeminent directedness of knowledge-value and knowledge-  
 discursivity orientation (‘dragged-out nature or psychologismic-epistemic-actisation-<as-to-  
 postconverging~de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-

nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
{veridical/sound}-relative-reflexivity-in-existence/relativising from limited-mentation-as-its-  
deepening/psychologismic-epistemic-acutisation—residualising,-{decompulsing}delinearity~for-  
eogency’ imbued ‘supererogatory~wholesomeness/profound-supererogation as of prospective  
reference-of-thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating—  
nascence-<as-to-the-grandest-axiomatic-construct-<sup>{epistemic-totalising}</sup> }re-apriorising/re-  
axiomatising/re-referencing~residuality—in-re-originariness/re-origination of  
limitedness/human-subpotency prospective re-encountering/re-confrontation with  
unlimitedness/existence>’). Hence, the sublimating-postconverged ‘substantive abstract-tissue-  
of-social-emanance <sup>{epistemic-  
totalising<sup>33</sup>}</sup>hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
<sup>{decompulsing}</sup>delinearity~for-cogency—cumulated/recomposed as to cumulating/recomposuring  
of ‘prospectively-implicated\_attendant-ontological-contiguity<sup>67</sup>’~duced-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup> as the ‘existentialising-firmament thresholding for the social-  
construct—postconverging-nonextricatory-existential-preempting-of-existential-  
unthought~sublimation accruing—and-deriving of prospective secondnatured institutionalisation  
aestheticisation—and-aestheticisation-towards-ontology-<elicited-idiomatisation>’ necessarily  
implies that all the registry-worldviews/dimensions (recurrent-utter-uninstitutionalisation, base-  
institutionalisation-ununiversalisation, <sup>103</sup>universalisation-non-positivism/medievalism,  
positivism—<sup>80</sup>procrypticism and prospective <sup>18</sup>deprocrypticism—or-preempting—disjointedness-  
as-of-<sup>83</sup>reference-of-thought) have as common a basic incipient/seeding susceptibility (as of  
‘their specific underlying human prior limited-mentation-capacity—as-subjecting-‘duced-  
unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency in need for  
prospective limited-mentation-capacity-deepening—as-subjecting-limitedness/human-

subpotency to ‘~~duced unlimitedness/existence sublimating nascence~~<sup>53</sup>’) for their manifestation of ‘epistemic–impassion measliness/notional~nonprotensivity/disontologising~formulaic-dragging-out–or–formulaic-hollowing-out-<as-to-prior-shallow-supererogation<sup>6</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>-qualia-schema> implied discrete/fixated abstractly contemplable individualised conceptualisation of ontological-performance -<including-virtue-as-ontology>/morality/ethics/justice/etc. underiving–and–unaccruing to the social-construct—postconverging-nonextricatory-existential-preempting-of-existential-unthought~sublimation’ (which is rather ‘blurred/fuzzy as to the specific blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-disontologising-formulaic–dragging-out/hollowing-out> of the respective registry-worldviews/dimensions <mere-formulaicity/ritualisation-of>-prior secondnatured institutionalisation in-the-face-of-failing their prospective postconverging–aporeticism–overcoming/unovercoming’); speaking to the ‘underlying commonness of the abstract individual human-potential/human-subpotency’ across all Ages ‘beyond the phenomenologically distorting effect of secondnatured institutionalisation induced distinction’ which rather arise from registry-worldviews/dimensions implications of ‘merely cumulated/recomposed secondnatured institutionalisation as of mere-formulaicity/ritualisation-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-~~epistemic-totalising~~ }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-~~originariness/re-origination~~’>’ (without distinguishing the ‘recurring preconverging/postconverging epistemic—projective-equalisation dynamics of failing or succeeding with respect to the postconverging~aporeticism–overcoming/unovercoming of prospective–existentialising/contextualising/textualising’ as the actively incipient/seeding element of human and social notional~ontological-performance<sup>72</sup>-<including-virtue-as-

ontology>/vices-and-impediments<sup>105</sup> as so-relevant for prospective ‘appropriate human contemplative projective-insights of sublimating-nascence aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying{as-to-knowledge-developing}-and-empowering>’). Thus the succession of secondnature institutionalisation with regards to their prospective human and social notional~ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/vices-and-impediments<sup>105</sup> are more truly the outcome of the ‘postconverging epistemic—projective-equalisation social dynamics of human limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency-to-‘~~duced-unlimitedness/existence-sublimating-nascence~~’<sup>233</sup> (as to domains-of-interests of specifically and/or generally cultivated arts/skills and time investment)’ and as to their overall notional~philosophy-<as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness<sup>87</sup>, -beyond-a-convenient-division-of-labour-conception-of-knowledge> induced ‘epistemic-dispassion munificence/notional~protensivity/re-ontologising~dragging-out-<as-to-prospective-profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema> implied continuous/re-originating/dragged-out social-construct—postconverging-nonextricatory-existential-preempting-of-existential-unthought~sublimation accruable-and-derivable percolation-channelling-<in-deferential-formalisation-transference> of secondnature institutionalisation (as ‘so-transfusively determinant to overall sublimating human and social ontological-performance -<including-virtue-as-ontology>’)’ which so-reflects the ‘veridical social preminent directedness of knowledge-value and knowledge-discursivity orientation (‘dragged-out nature or psychologismic-epistemic-acutisation-<as-to-postconverging-de-mentating/structuring/paradigmig,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—

~~{veridical/sound}~~-relative-reflexivity-in-existence/~~relativising~~ from limited-mentation-as-its-  
 deepening/~~psychologismic~~ epistemic-acutisation—residualising,~~{decompulsing}~~ delinearity~for-  
 eogeneity’ imbued ‘~~supererogatory~~~wholesomeness/profound-supererogation as of prospective  
 reference-of-thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating—  
 nascence-<as-to-the-grandest-axiomatic-construct-~~{epistemic-totalising}~~ }re-apriorising/re-  
 axiomatising/re-referencing~residuality—in-re-originariness/re-origination of  
 limitedness/human-subpotency prospective re-encountering/re-confrontation with  
 unlimitedness/existence>’). Such that in reality part-and-parcel of our positivism-  
<sup>80</sup>procrypticism ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. accrues as from recurrent-utter-uninstitutionalisation,  
 base-institutionalisation~ununiversalisation and <sup>103</sup>universalisation~non-  
 positivism/medievalism cumulated/recomposed ‘epistemic~dispassion  
 munificence/notional~protensivity/re-ontologising~dragging-out-<as-to-prospective-profound-  
 supererogation<sup>96</sup> -of-mentally-aestheticised~postconverging/dialectical-thinking<sup>91</sup>—qualia-  
 schema> implied continuous/re-originating/dragged-out social-construct—~~postconverging~~-  
 nonextricatory-existential-preempting-of-existential-unthought~sublimation accruable—and-  
 derivable percolation-channelling-<in-deferential-formalisation-transference> of secondnatured  
 institutionalisation (as ‘so-transfusively determinant to overall sublimating human and social  
 ontological-performance -<including-virtue-as-ontology>’); critically implying that the  
 conception of human and social notional~ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/vices-and-impediments<sup>105</sup> can only be poorly construed when failing to so-factor-in  
 this sublimating~postconverged ‘substantive abstract-tissue-of-social-emanance ~~{epistemic-  
 totalising}~~ }hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
~~{decompulsing}~~ delinearity~for-cogeneity—cumulated/recomposed as to cumulating/recomposuring  
 of ‘prospectively implicated\_attendant ontological-contiguity<sup>67</sup>’~duced-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> as being the ‘existentialising-firmament thresholding for the  
 social-construct—postconverging-nonextricatory-existential-preempting-of-existential-  
 unthought~sublimation accruing—and—deriving of prospective secondnature institutionalisation  
 aestheticisation—and—aestheticisation-towards-ontology-<elicited-idiomatisation>’ (as to the  
 <cumulating/recomposuring~attendant-ontological-contiguity >-successive registry-  
 worldviews/dimensions ‘recurring preconverging/postconverging epistemic—projective-  
 equalisation dynamics of failing or succeeding with respect to the postconverging~aporeticism-  
 overcoming/unovercoming of prospective—existentialising/contextualising/textualising’). This  
 reality of ‘human social and socio-psychological immanence historial tangibility with respect to  
 prospective human and social notional~ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/vices-and-impediments<sup>105</sup>’ carries the implications that a hypothetical instantaneous  
 erasure of all present humans’ memories and knowledge will lead to humankind’s retrograding  
 to its most basic animalistic background potential for social emanence as of the earliest of  
 humans and so rather counterintuitive to what we may intuitively think as to an instant or  
 transitory recovery of our mental-capacities as of our present positivism—<sup>80</sup>procrypticism  
 (potentially warranting the re-historialisation of humankind as to a recommencement of the  
 relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-  
 institutionalisation-process<sup>68</sup> in order to ‘potentially’ re-achieve generations later the present  
 positivism—<sup>80</sup>procrypticism mental-capacities), as to the veracity that our present  
 incipient/seeding ‘epistemic—impassion  
 measliness/notional~nonprotensivity/disontologising~formulaic-dragging-out—or—formulaic-  
 hollowing-out-<as-to-prior-shallow-supererogation<sup>96</sup>-of-mentally-  
 aestheticised~preconverging/dementing<sup>91</sup>—qualia-schema> implied discrete/fixated abstractly  
 contemplable individualised conceptualisation of ontological-performance -<including-

~~virtue-as-ontology>/morality/ethics/justice/etc. underiving-and-unaccruing to the social-~~  
~~construct—postconverging-nonextricatory-existential-preempting-of-existential-~~  
~~unthought~sublimation~~’ is no more fundamentally different to that of any other given registry-  
worldview/dimension as to the ‘underlying incipient/seeding human limited-mentation-  
capacity—~~as-subjecting-‘educed-unlimitedness/existence-sublimating-nascence’ to-~~  
~~limitedness/human-subpotency~~ of postconverging/preconverging—intelligibility-construal’ (as  
of ‘recurring preconverging/postconverging epistemic—projective-equalisation dynamics of  
failing or succeeding with respect to the postconverging~~~aporeticism-~~  
~~overcoming/unovercoming~~ of prospective~existentialising/contextualising/textualising’), but  
for the ‘time immemorial accrued limited-mentation-capacity-deepening—~~as-subjecting-~~  
~~limitedness/human-subpotency to-‘educed-unlimitedness/existence-sublimating-nascence’~~<sup>53</sup>  
abstract-tissue-of-social-emanance perpetually enhancing for postconverging—intelligibility-  
construal’ as so-accruing to the station/locus of ~~<amplituding/formative-epistemicity>-~~  
totalising~thrownness-in-existence<sup>35</sup> of our cumulated/recomposed positivism/rational-  
empiricism registry-worldview/dimension (undermining the ontological-veracity of a  
conceptualisation of human and social ontological-performance<sup>72</sup>-~~<including-virtue-as-~~  
~~ontology>/morality/ethics/justice/etc. as of the ‘mere-formulaicity/ritualisation-~~<as-to-mere-~~~~  
~~formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-~~  
~~track-of-‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-~~  
~~originariness/re-origination’>~~ generalised conception of the merely cumulated/recomposed  
secondnatured institutionalisation of any registry-worldview/dimension’ without appreciating  
the underlying human-subpotency ‘incipient/seeding supererogating epistemic-projection  
perspectives of postconverging/preconverging—intelligibility-construal’ as of ‘recurring  
preconverging/postconverging epistemic—projective-equalisation dynamics of failing or  
succeeding with respect to the postconverging~~~aporeticism-overcoming/unovercoming~~ of

prospective–existentialising/contextualising/textualising’). This so-validates the veracity of the altogether sublimating–postconverged ‘substantive abstract-tissue-of–social-emanance <sup>†epistemic-</sup>totalising<sup>33</sup> hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, -<sup>†decompulsing</sup> delinearity~for-cogency—cumulated/recomposed as to cumulating/recomposuring of ~~‘prospectively implicated attendant~~ ontological-contiguity<sup>67</sup>?~duced–existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity- <imbued–notional~cogency>’<sup>40</sup> postconverging—intelligibility-construal enhancing of human-subpotency ‘incipient/seeding supererogating epistemic-projection perspectives of postconverging/preconverging—intelligibility-construal’ (as of ‘recurring preconverging/postconverging epistemic—projective-equalisation dynamics of failing or succeeding with respect to the postconverging–aporeticism–overcoming/unovercoming of prospective–existentialising/contextualising/textualising’) for conceptualising human and social ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as the critical ‘cumulated/recomposed–postconverged behind-the-scenes/firmament’ aspect of human and social notional~ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/vices-and-impediments<sup>105</sup> as to its notional~protensivity of ‘prior–present–prospective ~~postconverging~~-nonextricatory-existential-preempting-of-existential-unthought’; upon which ‘cumulated/recomposed–postconverged behind-the-scenes/firmament’ takes place a ‘recurring preconverging/postconverging epistemic—projective-equalisation dynamics of failing or succeeding with respect to the postconverging–aporeticism–overcoming/unovercoming of prospective–existentialising/contextualising/textualising’, rendering human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. decisively about the construal of prospective ~~postconverging~~-nonextricatory-existential-preempting-of-existential-unthought sublimation over prospective ~~preconverging~~-existential-extrication-as-of-existential-unthought

desublimation with respect to the ‘recurring preconverging/postconverging epistemic—  
 projective-equalisation dynamics of failing or succeeding with respect to the  
 postconverging~aporeticism~overcoming/unovercoming of prospective—  
 existentialising/contextualising/textualising’ (and speaking rather of the requisite ontological-  
 good-faith/authenticity<sup>69</sup>~postconverging~de-mentating/structuring/paradigming<sup>70</sup> as to when  
 manifest relative-ontological-completeness<sup>87</sup> is-duced-and-avails-and-re-avails for  
 ‘prospective postconverging epistemic—projective-equalisation succeeding with respect to  
 prospective postconverging~aporeticism~overcoming/unovercoming’). Thus our human and  
 social notional~ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/vices-and-  
 impediments<sup>105</sup> as of a positivism/rational-empiricism registry-worldview/dimension is  
 veridically much more than just the supposed performance of humans existing thereafter the  
 positivism/rational-empiricism incipient/seeding contemplation and realisation (as to a shallow  
 conception of ‘epistemic~impassion  
 measliness/notional~nonprotensivity/disontologising~formulaic-dragging-out-or~formulaic-  
 hollowing-out-<as-to-prior-shallow-supererogation<sup>96</sup>-of-mentally-  
 aestheticised~preconverging/dementing<sup>90</sup>-qualia-schema> implied discrete/fixated abstractly  
 contemplable individualised conceptualisation of ontological-performance -<including-  
 virtue-as-ontology>/morality/ethics/justice/etc. underiving~and~unaccruing to the social-  
 construct—postconverging-nonextricatory-existential-preempting-of-existential-  
 unthought~sublimation’ as can be wrongly implied intuitively within the purview of in-effect  
 absolutism-<as-to~apriorising/axiomatising/referencing- {of-‘prospectively~  
 implicated\_attendant ontological-contiguity ’~duced~  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity~contiguity-  
 <imbued~notional~cogency>’ }—constitutedness<sup>14</sup>-in~preconverging~entailment> in  
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> failing to appreciate its very own

‘recurring preconverging/postconverging epistemic—projective-equalisation dynamics of failing or succeeding with respect to the postconverging~aporeticism~overcoming/unovercoming of prospective~existentialising/contextualising/textualising’); but speaks to the cumulated/recomposed~postconverged human effort/experientiality/experiment-  
~~<as-to-existentially-formative-‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination’,—so-~~  
~~‘notionally/epistemically/bindingnessly’<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>—~~  
~~implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-Being-then-Institutional-then-Living-magnitudes-of-{hermeneutic/reprojection~protraction-of}reframing-and-reformulation}>~~ since time immemorial with regards to human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educated-unlimitedness/existence-sublimating-nasence’<sup>23</sup> as to successive re-originary epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-  
~~{decompulsing}delinearity~for-cogency~~ encounters/confrontations with existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective~profound-supererogation<sup>96</sup> -<as-to-prospective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> as so-reflecting prospective {epistemic-totalising<sup>13</sup>}re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination-(as to human profound-supererogation<sup>96</sup> for prospective apriorising/axiomatising/referencing-{of-‘prospectively implicated attendant ontological-contiguity ’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-ment-by}-  
 postconverging-entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation-

~~<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-~~  
~~prospectively-losing-track-of-<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-~~  
~~referencing-residuality—in-re-originariness/re-origination’>~~ of prior  
~~apriorising/axiomatising/referencing-<sup>{of-‘prospectively-implicated-attendant-ontological-</sup>~~  
~~contiguity }~educated-~~  
~~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }~~—constitutedness<sup>14</sup>~~-in-preconverging-entailment)~~ (and so  
with regards to human ~~Being-development/ontological-framework-expansion-as-to-depth-of-~~  
~~ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-~~  
~~development-as-to-social-function-development and living-development-as-to-personality-~~  
~~development~~ ~~psychologismic-epistemic-acutisation—difficulty<for-residualising-~~  
~~{decompulsing}delinearity-for-cogency>—magnitudes<sup>{of-experientiality/experiment}</sup>).~~ But then human  
‘epistemic-impassion ~~measliness/notional~nonprotensivity/disontologising~formulaic-~~  
~~dragging-out-or-formulaic-hollowing-out-<as-to-prior-shallow-supererogation<sup>96</sup>-of-mentally-~~  
~~aestheticised~preconverging/dementing<sup>20</sup>-qualia-schema>~~ implied discrete/fixated abstractly  
~~contemplatable individualised conceptualisation of ontological-performance -<including-~~  
~~virtue-as-ontology>/morality/ethics/justice/etc. underiving—and-unaccruing to the social-~~  
~~construct—postconverging-nonextricatory-existential-preempting-of-existential-~~  
~~unthought~sublimation’~~ (even as it is ‘blurred/fuzzy as to the specific ~~blurriness-~~  
~~<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-~~  
~~disontologising-formulaic-dragging-out/hollowing-out>~~ of the respective registry-  
worldviews/dimensions ~~<mere-formulaicity/ritualisation-of>-prior~~ secondnatured  
institutionalisation ~~in-the-face-of-failing their prospective postconverging-aporeticism-~~  
~~overcoming/unovercoming’)~~ does effectively manifests as-outside/as-untamed-by prospective  
‘epistemic-dispassion munificence/notional~protensivity/re-ontologising~dragging-out-<as-to-

prospective-profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-  
 thinking<sup>21</sup>-qualia-schema> implied continuous/re-originating/dragged-out social-construct—  
 postconverging-nonextricatory-existential-preempting-of-existential-unthought~sublimation  
 accruable—and-derivable percolation-channelling-<in-deferential-formalisation-transference>  
 of secondnature institutionalisation (as ‘so-transfusively determinant to overall social  
 sublimating human ontological-performance -<including-virtue-as-ontology>’); as the latter is  
 not prospectively all-pervasive/all-englobing with regards to the prospectively  
 uninstitutionalised-threshold<sup>102</sup> (especially-so given human formative self-drivenness reflex  
 predisposition of poor limited-mentation-capacity-deepening—as-subjecting-  
 limitedness/human-subpotency-to-‘duced-unlimitedness/existence-sublimating-nascence<sup>233</sup> as  
 to extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-  
 incompleteness-to-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) manifestation of supposedly sublimating  
 knowledge-value and knowledge-discursivity induced desublimating implications upon human  
 and social ontological-performance<sup>72</sup>-<including-virtue-as-ontology>). In-many-ways,  
 ‘epistemic-impassion measliness/notional~nonprotensivity/disontologising~formulaic-  
 dragging-out-or-formulaic-hollowing-out-<as-to-prior-shallow-supererogation<sup>96</sup>-of-mentally-  
 aestheticised~preconverging/dementing<sup>21</sup>-qualia-schema> implied discrete/fixated abstractly  
 contemplable individualised conceptualisation of ontological-performance -<including-  
 virtue-as-ontology>/morality/ethics/justice/etc. underiving—and-unaccruing to the social-  
 construct—postconverging-nonextricatory-existential-preempting-of-existential-  
 unthought~sublimation’ is/can-be consciously-appreciated in the prospective self-realisation by  
 any individual of their potential desublimating ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. with respect to their very own lack of requisite knowledge-  
 value and knowledge-discursivity imbued notional~self-distantiation-<imbued—re-motif-and-  
 re-apriorising/re-axiomatising/re-referencing> involved in other ‘postconverging epistemic—

projective-equalisation social dynamics of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘~~duced-unlimitedness/existence-sublimating-nasence~~<sup>253</sup> (as to other domains-of-interests of specifically and/or generally cultivated arts/skills and time investment) but for the given individual’s relevant postconverging epistemic—projective-equalisation social dynamics of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘~~duced-unlimitedness/existence-sublimating-nasence~~<sup>253</sup> (as to the individual’s relevant domains-of-interests of specifically and/or generally cultivated arts/skills and time investment)’. But then such a self-realisation arises relatively easily with nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness<sup>87, 83</sup> – reference-of-thought-<sup>84</sup> devolving> as to their constraining manifest sublimating–nasence incipience/instantaneity/directness even within the existentialising–frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of human self-presence/self-constitutedness<sup>14</sup>-<in-perspective-epistemic-abnormalcy/preconvergence<sup>31</sup>> (consider that rocket science for instance doesn’t give room for any wrong calculations as to the pre-eminence of inherent immanent-existence) whereas such a self-realisation is often unforthcoming as to the dragged-out ‘prospective<sup>83</sup> reference-of-thought appraisal of sublimating–nasence comprehensiveness/nonimmediacy/indirectness’ so-associated with human social-and-institutional-frameworks-of–referencing/registering/decisioning existentialising–decisionality-<as-to-disontologising/re-ontologising–aporeticism> requiring prospective epistemic-growth/disquiet/discomfort-~~{induced-sublimation,-as-from-existence’s—effusing/ecstatic-inlining-as-<sup>46</sup> historicity-  
{science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-<sup>4</sup> historicity-tracing-  
{science-ideology/fashionability/distraction}}~~ (consider contrastively the commission report on the Challenger disaster with Feynman being pressed to provide ‘politically acceptable conclusions as to a desublimating dragged-out/hollowing-out’ of the ontological-veracity of

rocket science manifest sublimating–nascence incipience/instantaneity/directness and warranting in the end Feynman’s expression of ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’ as of notional~asceticism<sup>4</sup> reasoning-through/messianic-reasoning prospective existential-<disontologising/re-ontologising—aporeticism> deployment of transversality-<for-sublimating-existential-eventuating/denouement, from-‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> elucidation as of notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> implied formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-meaningfulness-and-teleology<sup>99</sup> in <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection’). This distinction is made to highlight the fact that given human <amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup> the individual and social are ever always caught up in existential-<disontologising/re-ontologising—aporeticism> situations requiring appropriate ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as to implicated existentialising-decisionality-<as-to-disontologising/re-ontologising—aporeticism>; and with respect to human reifying-and-empowering-reflexivity-of-ecstatic-existence, (going beyond mere-formulaicity/ritualisation-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising, -prospectively-losing-track-of-epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination’> generalised conception of mere secondnatured institutionalisation) this insight points to the underlying human-subpotency ‘incipient/seeding

supererogating epistemic-projection perspectives of postconverging/preconverging—  
 intelligibility-construal’ (as of ‘recurring preconverging/postconverging epistemic—projective-  
 equalisation dynamics of failing or succeeding with respect to the postconverging—aporeticism—  
 overcoming/unovercoming of prospective—existentialising/contextualising/textualising’)   
 involved and so as of both desublimating ‘epistemic—impassion  
 measliness/notional~nonprotensivity/disontologising~formulaic-dragging-out-or-formulaic-  
 hollowing-out-<as-to-prior-shallow-supererogation<sup>96</sup>-of-mentally-  
 aestheticised~preconverging/dementing<sup>30</sup>-qualia-schema> implied discrete/fixated abstractly  
 contemplable individualised conceptualisation of ontological-performance -<including-  
 virtue-as-ontology>/morality/ethics/justice/etc. underiving—and-unaccruing to the social-  
 construct—postconverging-nonextricatory-existential-preempting-of-existential-  
 unthought~sublimation’ and sublimating ‘epistemic—dispassion  
 munificence/notional~protensivity/re-ontologising~dragging-out-<as-to-prospective-profound-  
 supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>31</sup>-qualia-  
 schema> implied continuous/re-originating/dragged-out social-construct—postconverging-  
 nonextricatory-existential-preempting-of-existential-unthought~sublimation accruable—and-  
 derivable percolation-channelling-<in-deferential-formalisation-transference> of secondnatured  
 institutionalisation (as ‘so-transfusively determinant to overall social sublimating human  
 ontological-performance -<including-virtue-as-ontology>’). This reality as a translation of the  
 fact of human limited-mentation-capacity—as-subjecting—‘educed-unlimitedness/existence-  
 sublimating-nasence’ to limitedness/human-subpotency (as to its fundamental ‘lost cause’ that  
 speaks of the reality of human ‘notional~firstnaturedness-formativeness-<as-to-  
 eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-  
 <so-construed-as-from-perspective—ontological-normalcy/postconvergence>’ and not of human  
 ‘<sup>103</sup>universal intemporal-disposition’) implies that human ontological-performance<sup>72</sup>-

~~<including-virtue-as-ontology>/morality/ethics/justice/etc. (to cover for that limited-mentation-capacity—as-subjecting-‘educated-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency)~~ is about the ‘preservation of the underlying sublimating postconverging epistemic—projective-equalisation social dynamics’ for human limited-mentation-capacity-deepening—~~as-subjecting-limitedness/human-subpotency-to-‘educated-unlimitedness/existence-sublimating-nascence’<sup>233</sup>~~ (in the face of ‘recurring preconverging/postconverging epistemic—projective-equalisation dynamics of failing or succeeding with respect to the postconverging-~~aporeticism-overcoming/unovercoming~~ of prospective-existentialising/contextualising/textualising’); and this regards implies that ‘overall human and social limited-mentation-capacity-deepening—~~as-subjecting-limitedness/human-subpotency-to-‘educated-unlimitedness/existence-sublimating-nascence’<sup>233</sup>~~’ necessarily calls for an element of appropriate human limited-mentation-capacity—~~as-subjecting-‘educated-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency~~ percolation-channelling-~~<in-deferential-formalisation-transference>~~ of secondnatured institutionalisation (since no individual can undertake/be-involved in all the directly requisite limited-mentation-capacity-deepening—~~as-subjecting-limitedness/human-subpotency-to-‘educated-unlimitedness/existence-sublimating-nascence’<sup>233</sup>~~). However, this ‘implicated insight for human limited-mentation-capacity—~~as-subjecting-‘educated-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency~~ percolation-channelling-~~<in-deferential-formalisation-transference>~~ of secondnatured institutionalisation’ is itself ever always caught up in a tangle (as to appropriate/inappropriate percolation-channelling-~~<in-deferential-formalisation-transference>~~ of secondnatured institutionalisation) between sublimating-and-unblurring notional~philosophy-~~<as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness<sup>87</sup>, -beyond-a-convenient-division-of-labour-conception-of-knowledge>~~ intemporal individuate

eliciting of limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency to—‘duced-unlimitedness/existence-sublimating-nascence’<sup>233</sup> and desublimating-and-blurring pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>8</sup>)~~ temporal individuative advantageous overt/covert undermining of human limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency to—‘duced-unlimitedness/existence-sublimating-nascence’<sup>233</sup>; and so-entangled as of relevance to our present with regards to a ‘veil of knowledge associated with subterfuges’ reflected say in an ambiguous continuity between genuine-knowledge and chicanery, social/institutional intellectualism and social/institutional sycophantic-sophistry, alchemy and chemistry, quackery and medicine, technological-advancement and technical-mystification, flawed-industrial-analyses-and-certifications and disinterested-scientific-analyses-and-certifications, etc. All such instances (with regards to institutional-development—as-to-social-function-development and living-development—as-to-personality-development psychologismic-epistemic-acutisation—difficulty <for, residualising—~~{decompulsing}~~ delinearity~for eogeneity>—————magnitudes<sup>{of-experientiality/experiment}</sup>), of ‘non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge frameworks’ involve a dynamic relation with the extended-informality-~~(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—<sup>8</sup>meaningfulness-and-teleology<sup>9</sup>)~~ as underlied not just as of spontaneous/incidental/accidental manifestations but rather with ‘thoroughgoing/actively-cultivated way-of-being-and-acting repertoire of temporal meaningfulness and purposefulness within the existentialising—frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction as informally enculturated social foils, lures and ploys of

disontologising’ in the face of prospectively assertive ontologising-and-re-ontologising (as herein explicated notwithstanding any given registry-worldviews/dimensions imbued prior-institutionalisation-threshold-by-prospective-uninstitutionalised-threshold<sup>102</sup> ‘self-referencing-syncretising forward-facing-supposedly~postconverging-or-dialectical-thinking<sup>1</sup>-apriorising-psychologism epistemic-projection as of prior mere-formulaicity/ritualisation-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-<sup>{epistemic-totalising }</sup>re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination’>’ so-reflecting their ‘disontologising preconverging/dementing<sup>20</sup>-<as-to-prospective-uninstitutionalised-threshold<sup>102</sup>> ignoring/biased inclination’ for the sake of ‘their given present minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’ while qualifying their prospectively uninstitutionalised-threshold<sup>102</sup> actually as nondescript/ignorable-void<sup>60</sup> as to their<sup>79</sup> presencing—absolutising-identitive-constitutedness<sup>14</sup> <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
(as-to-<sup>1</sup> historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition)), and as so-reflected in the ‘socially radiating sway of non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge desublimation (substituting over prospective veridical knowledge sublimation possibilities of social and institutional constructs as reflexively construable from veridical prospective ‘implicated-<sup>79</sup> attendant—ontological-contiguity<sup>67</sup>~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency><sup>40</sup>’). Obviously, human <amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup> inherently means that it is an ‘open-secret fallacy’ (given the inherently manifest preconverging/postconverging-de-mentating/structuring/paradigmizing of ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing

~~existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing~~ of  
~~disontologising/ontologising-and-re-ontologising~~) to imply that any given registry-  
worldview/dimension is devoid of ‘non-ontologising/disontologising surreptitious knowledge-  
without-knowledge/knowledge-outside-knowledge/extra-knowledge frameworks’ (as will  
probably be claimed by ancient-sophists, medieval-scholasticism or our modern-day  
manifestation of ~~disparateness-of-conceptualisation-<unforegrounding-ment,-failing-~~  
~~prospectively-to-reflect-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-~~  
~~contiguity~~’>). There can’t then truly be a serious conception of human ontologising-capacity  
that fails to address the ~~abstract-and-concrete possibilities-and-manifestations~~ of ‘non-  
ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-  
knowledge/extra-knowledge frameworks’ as it bears upon human prospective  
~~postconverging-aporeticism-overcoming/unovercoming~~; as prospective  
~~postconverging-aporeticism-overcoming/unovercoming~~ is exactly what enables prospective  
organic-knowledge in ~~postconverging epistemic—projective-equalisation~~ exercise (‘exercise of  
the epistemic—projective-equalisation of human station of <sup>79</sup>presencing—absolutising-  
identitive-constitutedness<sup>14</sup> as to prospective <sup>61</sup>nonpresencing-<perspective—ontological-  
normalcy/postconvergence> epistemic—projective-equalisation’) for prospective sublimating-  
nascence as to ‘appropriate human contemplative projective-insights of sublimating-nascence  
aetiologisation/ontological-escalation-<ontological-  
veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>  
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-  
~~knowledge-developing}-and-empowering>’. This further translates into the fact that  
<sup>103</sup>universalising-idealisation, budding-positivism or budding postmodern-thought in their  
respective existential-<disontologising/re-ontologising—aporeticism> relation with non-  
universalising, non-positivising or totalisingly-ing—discretion/whim-of-thought do not share a~~

common postconverging ‘dragged-out nature or psychologismic-epistemic-acutisation-<as-to-  
 postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-  
 nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as-  
 {veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing} delinearity-for-  
 eogeneity’ imbued ‘supererogatory-wholesomeness/profound-supererogation<sup>96</sup> as of prospective  
<sup>83</sup>reference-of-thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating-  
 nascence-<as-to-the-grandest-axiomatic-construct-{epistemic-totalising}-re-apriorising/re-  
 axiomatising/re-referencing-residuality—in-re-originariness/re-origination of  
 limitedness/human-subpotency prospective re-encountering/re-confrontation with  
 unlimitedness/existence>’; as so-undermining the idea that the promise of an ontologically  
 coherent prospective postconverging~aporeticism-overcoming/unovercoming  
<sup>103</sup>universalising-idealisation, budding-positivism or budding postmodern-thought knowledge-  
 value and knowledge-discursivity can profoundly (beyond superficiality/shalowness) be  
 undertaken as to their respective existential-<disontologising/re-ontologising-aporeticism>  
 relation within the flawed registry-worldview/dimension underpinning-suprasocial-construct  
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-  
 existentialising—enframing/imprintedness-<as-to-<sup>4</sup> historicity-tracing—in-presencing—  
 hyperrealisation/hyperreal-transposition) of non-universalising, non-positivising or totalisingly-  
 ing—discretion/whim-of-thought. Thus implying that there can’t be any true  
 thinking/thought/notional~philosophy-<as-to-the-veridical-conception-of-philosophy-as-  
 englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-  
 completeness<sup>87</sup>,-beyond-a-convenient-division-of-labour-conception-of-knowledge> lacking in  
 prospective postconverging~aporeticism-overcoming/unovercoming existential-  
 <disontologising/re-ontologising-aporeticism> commitment as such a lack otherwise speaks to

an imprimatur blurriness <sterilising/anecdotalising/trivialising-of-prospective-re-  
 ontologising-by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out>  
 ‘that doesn’t or poorly make contact with prospective existential <disontologising/re-  
 ontologising—aporeticism> sublimation possibilities’ but for ‘sterile/anecdotal mere  
 institutional imprimatur projection of the possibility for prospective human sublimation’  
 critically characterised by a relatively underdeveloped conception of <sup>61</sup>nonpresencing—or—  
 withdrawal/unenframing/re-ontologising—or—metaphysics-of-absence-(implicated-epistemic-  
 veracity-of-<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>)-or—  
 transcendental-reasoning-of-event<sup>38</sup>-as-prospective-ontology-origination. Ontology/science  
 inherently warrants that the limits arrived as of human presciences in institutional frameworks  
 are unbeholding upon inherent existence’s sublimating-nascence as the  
 preconverging/postconverging-de-mentating/structuring/paradigming of human  
 desublimation/sublimation renders nonsensical browbeating institutional-  
 prescience/imprimatur <dullness-of-the-spirit/psychologismic-epistemic-acutisation—  
 nonresidualising-imbued-<sup>(compulsing)</sup>linearity-in-eclecticism-of-prior-mere-  
 formulaicity/ritualisation> reflex of falling back to disontologising  
 <amplifying/formative> wooden-language-(imbued—temporal-mere-  
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—  
 narratives—of-the-<sup>83</sup>reference-of-thought-<sup>83</sup>categorical-imperatives/axioms/registry-  
 teleology<sup>99</sup>) with such statements like ‘this is not perfect’, etc. as to a paradoxical impliciting of  
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> ignoring of prospective ontological-  
 veracity-<as-to-prospective-ontologising-and-re-ontologising>/possibilities-of-ontological-  
 veracity as to a defaulting gesture of inherent pre-eminence over prospective existence  
 sublimating-nascence. Ontology/science is a frame-up of human sublimating-over-  
 desublimating ontological-performance<sup>72</sup>-<including-virtue-as-

ontology>/morality/ethics/justice/etc. within the existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of 'relative-ontological-incompleteness<sup>88</sup>/relative-ontological-completeness<sup>87</sup>-  
 <sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness<sup>12</sup>/formative-supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence> as to human-and-social-expectations/anticipations—metaphoricity<sup>57</sup>-as-preconverging/postconverging-rede-mentating/restructuring/reparadigming-psychologism'<sup>89</sup> and so as of inherent transversality-<for-sublimating-existential-eventuating/denouement,-from 'thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising'—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-'motif-and-apriorising/axiomatising/referencing'><sup>101</sup>; allowing for no imprimatur outside of this existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of sublimation/desublimation underlied by its appropriate prospective 'implicated-attendant-ontological-contiguity<sup>67</sup>~educated-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency'><sup>40</sup> as herein implied historically whether as of <sup>103</sup>universalising-idealisation, budding-positivism or budding postmodern-thought (respectively as to their prospectively given postconverging~aporeticism-overcoming/unovercoming knowledge-value and knowledge-discursivity implied prospective <postconverging~'motif-and-apriorising/axiomatising/referencing'-entailing>-existentialising—framing/imprinting-(as-to-prospective-<sup>4</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>)). In such a bigger picture of the manifestation of 'non-

ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-  
 knowledge/extra-knowledge frameworks' with respect to Being-development/ontological-  
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-  
 meaningfulness-and-teleology (as to 'dragged-out nature or psychologismic-epistemic-  
 acutisation-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-  
 existence's-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to  
 epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising from-  
 limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising-  
 {decompulsing}-delinearity-for-cogency' imbued 'supererogatory~wholesomeness/profound-  
 supererogation<sup>96</sup> as of prospective<sup>83</sup> reference-of-thought—point-of-  
 devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-<as-to-the-grandest-  
 axiomatic-construct-<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-  
 referencing-residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with unlimitedness/existence>'), such efforts for  
 human emancipation eliciting from the perspective of their times as dispensing-with-immediacy-  
 for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup> like ending  
 Slavery and the Slave-Trade in the United States culminating in the American civil war or the  
 French Revolution for instance (in sublimating 'epistemic-dispassion  
 munificence/notional~protensivity/re-ontologising~dragging-out-<as-to-prospective-profound-  
 supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-  
 schema> implied continuous/re-originating/dragged-out social-construct—postconverging-  
 nonextricatory-existential-preempting-of-existential-unthought~sublimation accruable—and-  
 derivable percolation-channelling-<in-deferential-formalisation-transference> of secondnature  
 institutionalisation as so-transfusively determinant to overall social sublimating human  
 ontological-performance -<including-virtue-as-ontology>') met with sophistic/pedantic

eliciting-of-immediacy-as-of-relative-ontological-incompleteness<sup>88</sup>-dereification for  
 <amplifying/formative> wooden-language-(imbued—averaging-of-thought-<as-to-  
 leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-  
 ‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>)  
 dispositions like ‘in-many-ways the slaves lives are better off than their kindreds in the darkness  
 of Africa or that their conditions will be worse off when freed’, that the ‘toll of the American  
 civil war was unnecessary’, or ‘in-many-ways the outcome of the French Revolution was far  
 worse than was worth the struggle’ and as so-equally echoed and adhered-to even by many from  
 the specific subgroups/subcategories of humans/humanity to which such prospective  
 sublimation/emancipation/enfranchisement would punctually/immediately accrue-to and so out  
 of the mere fact of the given registry-worldview/dimension underpinning—suprasocial-construct  
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-  
 existentialising—enframing/imprintedness-<as-to-<sup>4</sup> historicity-tracing—in-presencing—  
 hyperrealisation/hyperreal-transposition) as the ‘already pragmatically deferring into religiosity  
 of the underpinning—suprasocial-construct catchmenting-by-rejection of value and value-  
 possibilities’ (in desublimating ‘epistemic—impassion  
 measliness/notional~nonprotensivity/disontologising~formulaic-dragging-out—or—formulaic-  
 hollowing-out-<as-to-prior-shallow-supererogation<sup>96</sup>-of-mentally-  
 aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema> implied discrete/fixated abstractly  
 contemplable individualised conceptualisation of ontological-performance -<including-  
 virtue-as-ontology>/morality/ethics/justice/etc. underiving—and—unaccruing to the social-  
 construct—postconverging-nonextricatory-existential-preempting-of-existential-  
 unthought~sublimation’). This so-underlies the ‘ontologically-deficient human retention of  
 history/the-past as failing to reflect upon the veridical human dual psychological dispositions  
 surrounding prospective postconverging~aporeticism—overcoming/unovercoming which is

exactly what is of critical relevance to prospective ontologising-and-re-ontologising (as of
 ‘recurring preconverging/postconverging epistemic—projective-equalisation dynamics of
 failing or succeeding with respect to the postconverging~aporeticism~
 overcoming/unovercoming of prospective~existentialising/contextualising/textualising’) since
 such an ontologically-flawed retention of history/the-past is poorly appreciative of ‘both prior~
 and~prospective prospective postconverging~aporeticism~overcoming/unovercoming as the
 creative driver of prospective human civilisation’; as such an ontologically-flawed retention of
 history/the-past is merely implicitly appreciative of the manifestly postconvergingly accruing
 sublimating outcome of ‘epistemic~dispassion munificence/notional~protensivity/re-
 ontologising~dragging-out-<as-to-prospective-profound-supererogation<sup>96</sup>-of-mentally-
 aestheticised~postconverging/dialectical-thinking<sup>2</sup>~qualia-schema> implied continuous/re-
 originating/dragged-out social-construct~postconverging-nonextricatory-existential-
 preempting-of-existential-unthought~sublimation accruable~and~derivable percolation-
 channelling-<in-deferential-formalisation-transference> of secondnature institutionalisation as
 so-transfusively determinant to overall social sublimating human ontological-performance -
 <including-virtue-as-ontology>’ (as effectively reflecting human prospective aestheticisation~
 and~aestheticisation-towards-ontology-<elicited-idiomatisation>). But then subtly ignores that
 it is so-manifestly the outcome of prior prospective postconverging~aporeticism~
 overcoming/unovercoming (as of ‘recurring preconverging/postconverging epistemic—
 projective-equalisation dynamics of failing or succeeding with respect to the
 postconverging~aporeticism~overcoming/unovercoming of prospective~
 existentialising/contextualising/textualising’), as it rather relates to its own prospective
 prospective postconverging~aporeticism~overcoming/unovercoming as of human
 desublimating ‘epistemic~impassion
 measliness/notional~nonprotensivity/disontologising~formulaic-dragging-out~or~formulaic-

hollowing-out-<as-to-prior-shallow-supererogation<sup>96</sup>-of-mentally-  
aestheticised~preconverging/dementing<sup>91</sup>-qualia-schema> implied discrete/fixated abstractly  
contemplatable individualised conceptualisation of ontological-performance -<including-  
virtue-as-ontology>/morality/ethics/justice/etc. underiving-and-unaccruing to the social-  
construct—~~postconverging~~-nonextricatory-existential-preempting-of-existential-  
unthought~sublimation’. Hence such an ontologically-flawed retention of history/the-past fails  
to prospectively reflect the comprehensively ‘appropriate human contemplative projective-  
insights of sublimating~nascence aetiologisation/ontological-escalation-<ontological-  
veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>  
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-  
knowledge-developing}-and-empowering>’ (as of ‘recurring preconverging/postconverging  
epistemic—projective-equalisation dynamics of failing or succeeding with respect to the  
postconverging~~~aporeticism~~-overcoming/unovercoming of prospective-  
existentialising/contextualising/textualising’), as it doesn’t or poorly factor in the ‘systematic  
association of both prior-and-prospective prospective postconverging~~~aporeticism~~-  
overcoming/unovercoming’ with the recurrent element of human desublimating ‘epistemic-  
impassion measliness/notional~nonprotensivity/disontologising~formulaic-dragging-out-or-  
formulaic-hollowing-out-<as-to-prior-shallow-supererogation<sup>96</sup>-of-mentally-  
aestheticised~preconverging/dementing<sup>91</sup>-qualia-schema> implied discrete/fixated abstractly  
contemplatable individualised conceptualisation of ontological-performance -<including-  
virtue-as-ontology>/morality/ethics/justice/etc. underiving-and-unaccruing to the social-  
construct—~~postconverging~~-nonextricatory-existential-preempting-of-existential-  
unthought~sublimation’ as the systematic drawback for all given prospective  
postconverging~~~aporeticism~~-overcoming/unovercoming (as it thus falsely implies that  
epistemic~impassion is not manifested by the relevant present registry-worldview/dimension

with regards to its prospective postconverging~aporeticism~overcoming/unovercoming as the contemplative veracity of any such prospective postconverging~aporeticism~overcoming/unovercoming itself is actually poorly recognised by mere mental-reflex); and so, given registry-worldviews/dimensions imbued prior-institutionalisation-threshold-by-prospective-uninstitutionalised-threshold<sup>102</sup> ‘self-referencing-syncretising forward-facing~supposedly~postconverging-or-dialectical-thinking<sup>31</sup>~apriorising-psychologism epistemic-projection as of prior mere-formulaicity/ritualisation-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-‘epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination’>’ so-reflecting their ‘disontologising preconverging/dementing<sup>20</sup> -<as-to-prospective-uninstitutionalised-threshold<sup>102</sup>> ignoring/biased inclination’ for the sake of ‘their given present minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’ while qualifying their prospectively uninstitutionalised-threshold<sup>102</sup> actually as nondescript/ignorable-void<sup>60</sup> as to their <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-⟨as-to-<sup>1</sup> historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition⟩. The overall implication here as of overall secondnature institutionalisation is that human and social ontological-performance<sup>72</sup>-⟨including-virtue-as-ontology⟩/morality/ethics/justice/etc. is much less than the potential for sublimating ‘epistemic-dispassion munificence/notional~protensivity/re-ontologising~dragging-out-<as-to-prospective-profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>31</sup>~qualia-schema> implied continuous/re-originating/dragged-out social-construct—postconverging-nonextricatory-existential-preempting-of-existential-unthought~sublimation accruable—and-derivable percolation-channelling-<in-deferential-formalisation-transference> of secondnature

institutionalisation (as ‘so-transfusively determinant to overall social sublimating human ontological-performance -<including-virtue-as-ontology>’) and so given human prospectively uninstitutionalised-threshold<sup>102</sup> manifestation of desublimating ‘epistemic–impassion measliness/notional~nonprotensivity/disontologising~formulaic-dragging-out–or–formulaic-hollowing-out-<as-to-prior-shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>–qualia-schema> implied discrete/fixated abstractly contemplable individualised conceptualisation of ontological-performance -<including-virtue-as-ontology>/morality/ethics/justice/etc. underiving–and–unaccruing to the social-construct—postconverging-nonextricatory-existential-preempting-of-existential-unthought~sublimation’ (manifesting as ‘blurred/fuzzy as to the specific blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out> of the respective registry-worldviews/dimensions <mere-formulaicity/ritualisation-of>-prior secondnatured institutionalisation in-the-face-of-failing their prospective postconverging~aporeticism~overcoming/unovercoming’). This speaks to the fact that sublimating human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. notionally lies with the supererogating/messianic/parrhesiastic expansion of ‘epistemic–dispassion munificence/notional~protensivity/re-ontologising~dragging-out-<as-to-prospective-profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>3</sup>–qualia-schema> implied continuous/re-originating/dragged-out social-construct—postconverging-nonextricatory-existential-preempting-of-existential-unthought~sublimation accruable–and–derivable percolation-channelling-<in-deferential-formalisation-transference> of secondnatured institutionalisation (as ‘so-transfusively determinant to overall social sublimating human ontological-performance -<including-virtue-as-ontology>’) which so-reflects the ‘veridical social preminent directedness of knowledge-value and knowledge-discursivity orientation

('dragged-out nature or psychologismic-epistemic-acutisation-<as-to-postconverging-de-  
 mentating/structuring/paradigming,-eliciting-of-existence's-sublimating-nascence-in-  
 prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as-  
 {veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation-residualising,{decompulsing}delinearity-for-  
 eogeneity' imbued 'supererogatory-wholesomeness/profound-supererogation as of prospective  
 reference-of-thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating-  
 nascence-<as-to-the-grandest-axiomatic-construct-{epistemic-totalising }re-apriorising/re-  
 axiomatising/re-referencing-residuality—in-re-originariness/re-origination of  
 limitedness/human-subpotency prospective re-encountering/re-confrontation with  
 unlimitedness/existence>'). This though doesn't override/exclude the incipient/seeding  
 formative manifestation of 'epistemic-impassion  
 measliness/notional~nonprotensivity/disontologising~formulaic-dragging-out-or-formulaic-  
 hollowing-out-<as-to-prior-shallow-supererogation<sup>96</sup>-of-mentally-  
 aestheticised~preconverging/dementing<sup>90</sup>-qualia-schema> implied discrete/fixated abstractly  
 contemplable individualised conceptualisation of ontological-performance -<including-  
 virtue-as-ontology>/morality/ethics/justice/etc. underiving-and-unaccruing to the social-  
 construct—postconverging-nonextricatory-existential-preempting-of-existential-  
 unthought~sublimation' (especially with human formative self-drivenness reflex predisposition  
 of poor limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-  
 to-'educated-unlimitedness/existence-sublimating-nascence'<sup>253</sup> as to extended-informality-  
 {susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> } manifestation of supposedly sublimating knowledge-value  
 and knowledge-discursivity induced desublimating implications upon human and social  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. and as it

is naively and paradoxically represented wrongly as from self-presence/self-constitutedness<sup>14</sup>-  
 <in-perspective-epistemic-abnormalcy/preconvergence<sup>31</sup>> epistemic-projection perspective in  
 ‘self-referencing-syncretising forward-facing-supposedly~postconverging-or-dialectical-  
 thinking<sup>21</sup>-apriorising-psychologism epistemic-projection as of prior mere-  
 formulaicity/ritualisation-<as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 {epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination’>’); as so-reflected in the desublimating unconstrained  
 manifestation of <amplituding/formative> wooden-language-(imbued—temporal-mere-  
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—  
 narratives—of-the-<sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-  
 teleology<sup>99</sup>), and as further elicitable with pedantising/muddling/formulaic-hollowing-out—in-  
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-  
 as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-  
 completeness<sup>87</sup>> desublimation in its undermining of prospective epistemic-dispassion. In-  
 many-ways the ‘postconverging-nonextricatory-existential-preempting-of-existential-unthought  
 prospective notional-contiguity/epistemic-contiguity<sup>62</sup>-<profound-supererogation<sup>96</sup>-of-  
 mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema> profound  
 aptitudinal re-ontologising-competence gesturing/accounting—of-epistemic-phenomenalism’  
 of ‘epistemic-dispassion munificence/notional~protensivity/re-ontologising~dragging-out-<as-  
 to-prospective-profound-supererogation<sup>96</sup>-of-mentally-  
 aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema> implied continuous/re-  
 originating/dragged-out social-construct—postconverging-nonextricatory-existential-  
 preempting-of-existential-unthought~sublimation accruable-and-derivable percolation-  
 channelling-<in-deferential-formalisation-transference> of secondnature institutionalisation

(as ‘so-transfusively determinant to overall social sublimating human ontological-performance -<including-virtue-as-ontology>’) which so-reflects the ‘veridical social preeminent directedness of knowledge-value and knowledge-discursivity orientation (‘dragged-out nature or psychologismic-epistemic-acutisation-<as-to-postconverging-dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as-~~{veridical/sound}~~-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising-~~{decompulsing}~~delinearity-for-eogeneity’ imbued ‘supererogatory-wholesomeness/profound-supererogation as of prospective reference-of-thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-<as-to-the-grandest-axiomatic-construct-~~{epistemic-totalising}~~re-apriorising/re-axiomatising/re-referencing-residuality—in-re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence>’); is mostly/relatively as intelligible (to a human ‘epistemic-impassion measliness/notional~nonprotensivity/disontologising~formulaic-dragging-out-or-formulaic-hollowing-out-<as-to-prior-shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>90</sup>-qualia-schema> implied discrete/fixated abstractly contemplable individualised conceptualisation of ontological-performance -<including-virtue-as-ontology>/morality/ethics/justice/etc. underiving-and-unaccruing to the social-construct—postconverging-nonextricatory-existential-preempting-of-existential-unthought~sublimation’ in the shallow-supererogation of the ‘mere-formulaicity/ritualisation-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-~~{epistemic-totalising}~~re-apriorising/re-axiomatising/re-referencing-residuality—in-re-originariness/re-origination’> imbued elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—

~~‘prospectively implicated attendant ontological-contiguity’ ~educated-~~  
~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> of the prior reference-of-thought—point-of-  
 devolving/departure/anchoring/backdrop) as of the direct or ‘promised’ positive-opportunism—  
 of-social-functioning-and-accordance<sup>75</sup>. Speaking to a human susceptibility to desublimating  
~~preconverging~~ existential-extrication-as-of-existential-unthought (as to ‘lifespan  
 extricator/preconverging psychical-nascency moronisation-<sublimating-nascence,-  
 extricator-desublimating-downstreaming/‘avalage’>’) in dimensionality-of-desublimating-  
 lack-of<sup>26</sup> -<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation) (bound to undermine the requisite dimensionality-of-sublimating<sup>25</sup> -  
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation) for prospective<sup>18</sup> deprocrypticism—or-preempting—disjointedness-as-  
 of-<sup>83</sup>reference-of-thought sublimating epistemic-dispassion conception of ‘appropriate human  
 contemplative projective-insights of sublimating-nascence aetiologisation/ontological-  
 escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-  
 encumbered\_transcending> conceptivity/epistemic-reflexivity/epistemicity-relativism-  
 determinism-<reifying {as-to-knowledge-developing}-and-empowering>’). The overall insight  
 here is that (along the same lines that ontology/science is actually a postconverging-  
 birthing/nascency within prospective ~~epistemic-totalising<sup>33</sup>~~ re-apriorising/re-axiomatising/re-  
 referencing-residuality—in-re-originariness/re-origination-(as to human profound-  
 supererogation<sup>96</sup> for prospective apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated attendant ontological-contiguity’ ~educated-  
 existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>' }—conflatedness<sup>13</sup> in {preconverging-ment-by}-  
 postconverging-entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation-  
 <as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-  
 prospectively-losing-track-of-<sup>{epistemic-totalising}</sup> †re-apriorising/re-axiomatising/re-  
 referencing-residuality—in-re-originariness/re-origination'> of prior  
 apriorising/axiomatising/referencing- {of-<sup>prospectively-implicated-attendant-ontological-</sup>  
 contiguity '~duced-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—constitutedness<sup>14</sup> in preconverging-entailment)); human  
 and social ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. is fundamentally 'prospectively in epistemic—projective-  
 equalisation lockstep' with the sublimating-postconverged 'substantive abstract-tissue-of-  
 social-emanance <sup>{epistemic-</sup>  
<sup>totalising<sup>33</sup> †</sup>hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
<sup>{decompulsing}</sup>delinearity~for-cogency—cumulated/recomposed as to cumulating/recomposuring  
 of 'prospectively-implicated-attendant-ontological-contiguity<sup>67</sup>'~duced-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>'<sup>40</sup> reflecting its very human-subpotency supererogating  
 incipience/seedingness as of dimensionality-of-sublimating<sup>25</sup> -  
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation). Such an insight translates into the fact that since the mere-conception  
 of the 'human sovereign-function/posture-<as-to-existentially-manifest-'embodied-  
 subject~consciousness-and-direct/deferential-conscientiousness',-as-of-its-'epistemic-  
 reflexivity/unreflexivity-in-existence'/teleology> with regards to public-sovereignty-giving

function/posture' is incomplete (as to its failing of prospective postconverging~aporeticism~overcoming/unovercoming in desublimating 'epistemic~impassion measliness/notional~nonprotensivity/disontologising~formulaic-dragging-out-or-formulaic-hollowing-out-<as-to-prior-shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>-qualia-schema> implied discrete/fixated abstractly contemplable individualised conceptualisation of ontological-performance -<including-virtue-as-ontology>/morality/ethics/justice/etc. underiving~and~unaccruing to the social-construct—postconverging-nonextricatory-existential-preempting-of-existential-unthought~sublimation'); such a mere-conception of the 'human sovereign~function/posture-<as-to-existentially-manifest-'embodied-subject~consciousness-and-direct/deferential-conscientiousness',-as-of-its-'epistemic-reflexivity/unreflexivity-in-existence'/teleology> with regards to public-sovereignty~giving function/posture' necessarily integrates (towards the 'enhancement of the prospective ontologising-capacity of the human sovereign-function/posture-<as-to-existentially-manifest-'embodied-subject~consciousness-and-direct/deferential-conscientiousness',-as-of-its-'epistemic-reflexivity/unreflexivity-in-existence'/teleology> within the existentialising~frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of its direct and/or deferential acquiescence for its prospective sublimation/emancipation/enfranchisement') the genuine social intellectual-function/posture (as it projects prospective ontologising-and-re-ontologising as of sublimating 'epistemic~dispassion munificence/notional~protensivity/re-ontologising~dragging-out-<as-to-prospective-profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema> implied continuous/re-originating/dragged-out social-construct—postconverging-nonextricatory-existential-preempting-of-existential-unthought~sublimation accruable~and~derivable percolation-channelling-<in-deferential-formalisation-transference> of secondnatured institutionalisation as so-transfusively determinant to overall social

sublimating human ontological-performance -<including-virtue-as-ontology>'). In-many-ways this is again veridically uncontested as to the manifest sublimating-nascence incipience/instantaneity/directness of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness – reference-of-thought-<sup>8</sup> devolving> wherein for instance the 'enhancement of the prospective ontologising-capacity of the human sovereign-function/posture-<as-to-existentially-manifest-'embodied-subject~consciousness-and-direct/deferential-conscientiousness',-as-of-its-'epistemic-reflexivity/unreflexivity-in-existence'/teleology> within the existentialising-frame-of-entailment-of-motif-and-priorising/axiomatising/referencing of its direct and/or deferential acquiescence for its prospective sublimation/emancipation/enfranchisement' involved in the profound-supererogation<sup>96</sup>/messianic/parrhesiastic curative science of say a Pasteur or mechanical science of a Newton/Galileo speaks of a genuine social intellectual-function/posture which is literally otherworldly as to its angling-of-imaginary projection relative to their given social-setup 'poor—supererogating/messianic/parrhesiastic mere-conception of human sovereign-function/posture-<as-to-existentially-manifest-'embodied-subject~consciousness-and-direct/deferential-conscientiousness',-as-of-its-'epistemic-reflexivity/unreflexivity-in-existence'/teleology>' as of 'human lifespan extricatory punctuality/immediacy of depth-of-thought inherent psychical-nascency' (and let alone relative to all other human societies of the time 'human lifespan extricatory punctuality/immediacy of depth-of-thought inherent psychical-nascency') to which such profound-supererogation<sup>96</sup>/messianic/parrhesiastic curative and mechanical sublimation/emancipation/enfranchisement will ultimately accrue. Likewise, such profound-supererogation<sup>96</sup>/messianic/parrhesiastic enterprises as undertaken by the enlightenment revolutionaries and Encyclopédistes mostly directly and others as to disseminative/knock-on enculturation speaks of the genuine social intellectual-function/posture (as to its projection of the 'dragged-out nature or psychologismic-epistemic-acutisation-<as-to-

postconverging–de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-  
 nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity-in-existence/relativising—from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation—residualising,-{decompulsing}delinearity-for-  
 eogeneity’ imbued ‘supererogatory~wholesomeness/profound-supererogation<sup>96</sup> as of prospective  
<sup>83</sup>reference-of-thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating-  
 nascence-<as-to-the-grandest-axiomatic-construct-{epistemic-totalising }re-apriorising/re-  
 axiomatising/re-referencing-residuality—in-re-originariness/re-origination of  
 limitedness/human-subpotency prospective re-encountering/re-confrontation with  
 unlimitedness/existence>’) and can hardly be construed as inherently driven by the prospective  
 ontologising-and-re-ontologising predisposition of ‘poor—  
 supererogating/messianic/parrhesiastic mere-conception of human sovereign-function/posture-  
 <as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-  
 conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>’ to  
 which such social sublimation/emancipation/enfranchisement will ultimately accrue. This  
 supererogatory–progressivity insight very much contrasts with the ‘poor—  
 supererogating/messianic/parrhesiastic usurpatory conception as of <sup>79</sup>presencing—absolutising-  
 identitive-constitutedness<sup>14</sup> social-vestedness/normativity-<discretely-implied-functionalism>’  
 with which pedantising/muddling/formulaic-hollowing-out—in-  
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-  
 as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-  
 completeness<sup>87</sup> ) historically relates to the human sovereign-function/posture-<as-to-  
 existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-  
 conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> (as of  
 the desublimating percolation-channelling-<in-deferential-formalisation-transference> of the

given registry-worldview/dimension underpinning-suprasocial-construct  
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-  
 existentialising—enframing/imprintedness-⟨as-to- historicity-tracing—in-presencing—  
 hyperrealisation/hyperreal-transposition) as the ‘already pragmatically deferring into religiosity  
 of the underpinning-suprasocial-construct catchmenting-by-rejection of value and value-  
 possibilities’). But then the latter posture is ontologically flawed by the simple token that the  
 momentous historial veracity speaks to the fact that thus the human sovereign-function/posture-  
 <as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-  
 conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> as  
 well (along the same lines with regards to human and social ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>/morality/ethics/justice/etc. as underlied by the implication that  
 ontology/science is actually a postconverging-birthing/nascency within prospective †epistemic-  
 totalising<sup>33</sup> re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-  
 origination-(as to human profound-supererogation<sup>96</sup> for prospective  
 apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-  
 contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in-{preconverging-ment-by}-  
 postconverging-entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation-  
 <as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-  
 prospectively-losing-track-of- †epistemic-totalising †re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination’> of prior  
 apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-  
 contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>’ }—constitutedness<sup>14</sup>—in-preconverging-entailment)); is  
 fundamentally ‘prospectively in epistemic—projective-equalisation lockstep’ with the genuine  
 social intellectual—function/posture as to prospective human-subpotency profound-  
 supererogation<sup>96</sup>/messianic/parrhesiastic incipience/seediness of prospective  
 sublimating/emancipating/enfranchisement as of dimensionality-of-sublimating<sup>25</sup> |  
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation). Whereas such a pedantising/muddling/formulaic-hollowing-out—in-  
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-  
 as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-  
 completeness<sup>87</sup> } implicated interpretation of mere-formulaicity/ritualisation-<as-to-mere-  
 formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-  
 track-of-<sup>{epistemic-totalising }</sup>re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination’> of prior apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated-attendant-ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup>—in-preconverging-entailment (as so-  
 readily emphasised in any <sup>70</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> imbued  
 blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-  
 preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out>) if taken to its true  
 conclusion will wrongly seem to imply that there is an inherently ‘profound-  
 supererogation<sup>96</sup>/messianic/parrhesiastic mere-conception of human sovereign-  
 function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-  
 direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-  
 existence’/teleology>’ of respectively recurrent-utter-uninstitutionalisation, base-

institutionalisation–ununiversalisation, <sup>103</sup>universalisation–non-positivism/medievalism and positivism–<sup>80</sup>procrypticism as enabling the prospective attainment of respectively base-institutionalisation–ununiversalisation, <sup>103</sup>universalisation–non-positivism/medievalism, positivism–<sup>80</sup>procrypticism and <sup>18</sup>deprocrypticism–or–preempting–disjointedness-as-of-<sup>83</sup>reference-of-thought; as so-ignoring that it is the genuine social intellectual–function/posture across the successive registry-worldviews/dimensions that of its profound-supererogation<sup>96</sup>/messianicity/parrhesia undergirds such a ‘postconverging epistemic—projective-equalisation social dynamics of human limited-mentation-capacity-deepening—as subjecting limitedness/human subpotency to ‘~~duced unlimitedness/existence sublimating–nascence~~<sup>253</sup>’ (as to its continuous/re-originating/dragged-out social-construct—~~postconverging–nonextricatory-existential-preempting-of-existential-unthought~sublimation~~).

Counterintuitively, the ‘genuine social intellectual–function/posture is so-manifested as of an ontologising ~~intolerance<of disparateness>/exactifying\_precisioning~~ (as of notional~reflexivity-<{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic<residualising-<sup>{decompulsing}</sup>delinearity-for-eogeneity>-by-~~{flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-acutisation-nonresidualising-imbued-<sup>{compulsing}</sup>linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation~~) for prospective disontologising which it inherently s most critically due to disontologising imbued incipient/seeding ~~ontological-bad-faith/inauthenticity~~<sup>64</sup>~preconverging–de-mentating/structuring/paradigming<sup>65</sup> and so in line with the inherently uncompromising nature of existence-potency over the mortal human-subpotency’ (wherein prior non-universalising, non-positivising and totalisingly-ing—discretion/whim-of-thought respectively of ancient-sophists, medieval-scholasticism and our modern-day manifestation of disparateness-of-conceptualisation-~~<unforegrounding-ment,-failing-prospectively-to-reflect-~~

~~'immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity'<sup>67</sup>~~> are related to  
in transversality-<for-sublimating-existential-eventuating/denouement,-from-'thinking-at-  
first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising'-as-of-  
prospectively-disambiguated-affirmed-and-unaffirmed-'motif-and-  
apriorising/axiomatising/referencing'<sup>101</sup> as to the sublimating manifestation of the prospective  
genuine social intellectual-function/posture of respectively <sup>103</sup>universalising-idealisation,  
budding-positivism and budding postmodern-thought); and so notwithstanding a  
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness'<sup>87</sup> }  
desublimation to undermine the prospective genuine social intellectual-function/posture  
paradoxically by overtly or covertly cultivating the given registry-worldview/dimension  
<amplituding/formative><sup>8</sup> wooden-language-<imbued—temporal-mere-  
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing'<sup>20</sup>—  
narratives—of-the-<sup>88</sup>reference-of-thought- categorical-imperatives/axioms/registry-  
teleology'<sup>99</sup> } (implicated along the lines 'afterall all the human world and mentality that exists'  
is-as-of-their-given-registry-worldview/dimension however its preconverging-de-  
mentating/structuring/paradigming notional~ontological-performance'<sup>72</sup>-<including-virtue-as-  
ontology>/vices-and-impediments'<sup>105</sup> respectively in recurrent-utter-uninstitutionalisation, base-  
institutionalisation-ununiversalisation, <sup>103</sup>universalisation-non-positivism/medievalism and  
positivism—<sup>80</sup>procrypticism and so as supposedly not veridically about prospective  
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity and so-reflected  
respectively as not of prospective 'rulemaking-over-non-rules—  
apriorising/axiomatising/referencing-psychologism entailment of knowledge' but rather as of  
prior 'non-rules—apriorising/axiomatising/referencing-psychologism entailment of knowledge

of recurrent-utter-uninstitutionalisation’, as not of prospective ‘<sup>103</sup>universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism entailment of knowledge’ but rather as of prior ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism entailment of knowledge of base-institutionalisation—ununiversalisation’, as not of prospective ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism entailment of knowledge’ but rather as of prior ‘<sup>103</sup>universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism entailment of knowledge of <sup>103</sup>universalisation—non-positivism/medievalism’ and as not of prospective ‘preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought,-as-to-<sup>32</sup><amplituding/formative—epistemicity>growth-or-conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism entailment of knowledge’ but rather as of prior ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism entailment of knowledge of positivism—<sup>80</sup>procrypticism’). This imbued profound-supererogation<sup>96</sup>/messianicity/parrhesia of the ‘genuine social intellectual—function/posture attachment-and-commitment beyond a poor—supererogating/messianic/parrhesiastic mere-conception of human sovereign—function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>’ as enabling to the veridical human sovereign-function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-

~~existence'/teleology>~~ is effectively what is warranted in 'deconstruction analysis as more than just a balancing act between supposedly dominant and the supposedly dominated' but it more profoundly speaks to a human communion arising as from inherent existence sublimating-nascency as of notional~self-distanciation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> imbued transversality-<for-sublimating—existential-eventuating/denouement, from 'thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising'—as-of-prospectively-disambiguated—affirmed-and-unaffirmed-'motif-and-apriorising/axiomatising/referencing'><sup>101</sup> involved in 'postconverging epistemic—projective-equalisation social dynamics of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-'educed-unlimitedness/existence-sublimating-nasence'<sup>233</sup>; readily appreciable with the unbeholding of the profound-supererogation<sup>96</sup>/messianic/parrhesiastic curative science of say a Pasteur or mechanical science of a Newton/Galileo accruing to the entirety of humanity sovereign-function/posture-<as-to-existentially-manifest-'embodied-subject~consciousness-and-direct/deferential-conscientiousness',-as-of-its-'epistemic-reflexivity/unreflexivity-in-existence'/teleology> with regards to nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness<sup>87-83</sup>—reference-of-thought-devolving> and equally reflected in the notion that human and social sublimation/emancipation/enfranchisement is more critically undertaken in relation to the 'existential-<disontologising/re-ontologising—aporeticism> human potential for sovereign-function/posture-<as-to-existentially-manifest-'embodied-subject~consciousness-and-direct/deferential-conscientiousness',-as-of-its-'epistemic-reflexivity/unreflexivity-in-existence'/teleology> enhancement as of cultivated epistemic-growth/disquiet/discomfort-<induced-sublimation,-as-from-existence's—effusing/ecstatic—inlining-as-<sup>46</sup>historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-<sup>4</sup>historicity-

tracing- {science-ideology/fashionability/distraction}}’, than just  
punctual/immediacy/constituted/compulsions-encumbered dominance-driven poor—  
supererogating/messianic/parrhesiastic mere-conception of human sovereign–function/posture-  
<as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-  
conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>  
(whether of manifesting as of appropriate/advantageous sovereign–function/posture-<as-to-  
existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-  
conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>  
ontologising-capacity or manifesting as of disadvantageous sovereign–function/posture-<as-to-  
existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-  
conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>  
ontologising-capacity eliciting dominance-driven disontologising/subontologising—imbuing—  
prospectively-of-human-desublimating/subjugation/disenfranchisement). But the veridical  
human sovereign–function/posture-<as-to-existentially-manifest-‘embodied-  
subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-  
reflexivity/unreflexivity-in-existence’/teleology> rather warrants the profound-  
supererogation<sup>96</sup>/messianicity/parrhesia of the genuine social intellectual–function/posture in all  
instances whether in the case of punctual/immediacy/constituted/compulsions-encumbered  
disadvantageous sovereign–function/posture-<as-to-existentially-manifest-‘embodied-  
subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-  
reflexivity/unreflexivity-in-existence’/teleology> ontologising-capacity as may be manifested  
with the highs-and-lows of the sovereign democratic process and exercise or with the inherently  
disadvantageous sovereign–function/posture-<as-to-existentially-manifest-‘embodied-  
subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-  
reflexivity/unreflexivity-in-existence’/teleology> ontologising-capacity coming with say

class/racial/gender/decolonial emancipations as to historically manifested relatively disadvantaged formative sovereign–function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> ontologising-capacity warranting for instance an accompanying sovereign–function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> ontologising-capacity propping-up beyond just the supposed ‘political proclamation-and-reckoning about such class/racial/gender/decolonial emancipations’. Ultimately in this regards, the idea of ontology/science (unlike can be wrongly projected consciously or unconsciously as to a mere-formulaicity/ritualisation-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination’> predisposition associated with science-ideology) is necessarily tied to the ‘formative enhancement of the human sovereign–function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>’ whether as of the direct-capacity/deferential-capacity for human cultivated epistemic-growth/disquiet/discomfort-(induced-sublimation,-as-from-existence’s—effusing/ecstatic—inlining-as- historicity- {science/authenticity/nonextrication} -beyond-mere-formulaicity/ritualisation-as- historicity-tracing- {science-ideology/fashionability/distraction} ) as to prospective sublimating epistemic–dispassion conception of ‘appropriate human contemplative projective-insights of sublimating–nascence aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> conceptivity/epistemic-reflexivity/epistemicity-relativism-

determinism-~~<reifying {as-to-knowledge-developing} -and-empowering>~~’ as to  
‘supererogatory~wholesomeness/profound-supererogation<sup>96</sup> as of prospective<sup>88</sup> reference-of-  
thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-~~<as-to-  
the-grandest-axiomatic-construct-<sup>†epistemic-totalising</sup>†re-apriorising/re-axiomatising/re-  
referencing-residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
prospective re-encountering/re-confrontation with unlimitedness/existence>~~’; with the human  
never outside the direct-accountability/indirect-accountability loop of ontology/science (as can  
be disenfranchisingly be projected by a certain flawed conception of future science and  
technology by the mere token that such a pretense is fallacious since the instigator of say such  
an organisational/technological development as a given human/human-institution can at best not  
keep themselves out of such a loop of direct-accountability/deferential-accountability but rather  
keep all-other/selected-other humans out of the loop thus manifestly enfranchising themselves  
while disenfranchising all-other/selected-other humans). In epistemic lockstep with  
notional~philosophy-~~<as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-  
prospective-organic-knowledge-generation-in-relative-ontological-completeness<sup>87</sup>, -beyond-a-  
convenient-division-of-labour-conception-of-knowledge>~~ and its associated intolerance-~~<of  
disparateness>/exactifying\_precisioning-of-sublimation-~~<as-to-postconverging-narrowing-  
down~apriorising/axiomatising/referencing-entailing-theoretical,-conceptual-and-operant-  
implications>~~~~ construed as science, is the fundamental issue of human limited-mentation-  
capacity—as subjecting-‘~~educed-unlimitedness/existence-sublimating-nascence~~’ to-  
~~limitedness/human-subpotency~~ and limited-mentation-capacity-deepening—as subjecting-  
~~limitedness/human-subpotency~~ to-‘~~educed-unlimitedness/existence-sublimating-nascence~~’<sup>233</sup> as  
to human ~~<amplituding/formative-epistemicity>~~-totalising~thrownness-in-existence<sup>35</sup>;  
speaking of the ontological inextricability of the human as sovereign-subject and  
ontology/science imbuing conceptivity/epistemic-reflexivity/epistemicity-relativism-

determinism-<reifying {as-to-knowledge-developing}-and-empowering> upon the human (as of the ‘psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-conflatedness<sup>13</sup>/formative-supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence>’ underlying human ‘epistemic-growth/disquiet/discomfort-(induced-sublimation,-as-from-existence’s—effusing/ecstatic—~~inlining-as-<sup>4</sup>historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-<sup>4</sup>historicity-tracing-{science-ideology/fashionability/distraction}}~~) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup>’). The implication here is that there is no ontology/science without the human since fundamentally existence is inherently given with the issue of human knowledge adding nothing to inherent existence but rather about the existentialising/contextualising/textualising optimising of human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> for its derived sublimating <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>. The implication here is that the human sovereign-subject can only exist as of its limitedness (imbued thresholding of ontological-performance<sup>72</sup>-<including-virtue-as-ontology>) in the extensive unlimitedness that is existence; but with the human sovereign-subject a reflexive part of the unlimitedness that is existence, thus imbuing the human with omnipotentiality (as to epistemic-dispassion) enabling prospective limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-~~‘educed-unlimitedness/existence-sublimating-nasence’<sup>53</sup>~~ however human punctually manifest limited-mentation-capacity—as-subjecting-~~‘educed-unlimitedness/existence-sublimating-nasence’~~ to-limitedness/human-subpotency (as to epistemic-impassion); with human omnipotentiality particularly potent as to the specific human consciousness in-its-embodiment as the potent ‘phenomenological transcendental-point-of-departure handle’ for human self-

conscious existence and <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> construal/conceptualisation as of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue. Existence thus as to its prospective exuding sublimating/desublimating so-enables ‘human epistemic-growth,-as—{veridical/sound}—relative-reflexivity—in-existence/relativising—from limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,—<sup>{decompulsing}</sup>delinearity—for-eogeneity induced transcendental and emancipative possibilities/potential’ (construed as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue) and so over human {flawed/unsound}—relative-unreflexivity—in-existence/absolutising—from limited-mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued—<sup>{compulsing}</sup>linearity—in-eclecticism-of-prior-mere-formulaicity/ritualisation overall <amplituding/formative> wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>0</sup>—narratives—of-the-<sup>8</sup>reference-of-thought—categorical-imperatives/axioms/registry-teleology<sup>99</sup>): underlied by the simple fact that the extensive unlimitedness that is existence exudes sublimating/desublimating validative/invalidative thresholds; so-arising as from the relative sublimating validation manifestation of human epistemic-growth,-as—{veridical/sound}—relative-reflexivity—in-existence/relativising—from limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,—<sup>{decompulsing}</sup>delinearity—for-eogeneity (as to prospective ‘apriorising/axiomatising/referencing disambiguating/de-leveling/de-ressentiment/opened-construct-of—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> demoronisation-<sublimating—nascence,—nonextricatory-sublimating—upstreaming/‘amontée?’>) ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as superseding/transcending the relative desublimating invalidation manifestation of human {flawed/unsound}—relative-unreflexivity—in-

~~existence/absolutising from limited-mentation/psychologismic-epistemic-acutisation—~~  
~~nonresidualising-imbued-<sup>{compulsing}</sup>linearity-in-eclecticism-of-prior-mere-~~  
~~formulaicity/ritualisation~~ ‘apriorising/axiomatising/referencing—  
equating/leveling/ressentiment/closed-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
moronisation-<sublimating-nascence,-extricatory-desublimating-downstreaming/‘avalage’>  
undifferentiation of both the prior relative-ontological-incompleteness<sup>88</sup> and the prospective  
relative-ontological-completeness<sup>87</sup>, as so-effectively disambiguating/differentiating human  
sovereign-subjects epistemic-reflexivities respective thresholds of ontological-performance<sup>72</sup>-  
<including-virtue-as-ontology>/morality/ethics/justice/etc. as to relative exuded  
sublimating/desublimating as validation/invalidation. This so-fundamentally undermines the  
‘naivety of the human subjectivity argument as of a disparateness-of-conceptualisation-  
<unforegrounding-ment,-failing-prospectively-to-reflect-‘immanent~relative-  
unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>>’ induced implication of a general  
equating/leveling-down conception of human ontological-performance<sup>72</sup>-<including-virtue-as-  
ontology>’ that fails to factor in that ‘epistemic-dispassion supposed subjectivity associated with  
limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-  
‘~~duced-unlimitedness/existence-sublimating-nascence<sup>233</sup>~~’ ontologically overrides ‘epistemic-  
impassion supposed subjectivity associated with limited-mentation-capacity—as-subjecting-  
‘~~duced-unlimitedness/existence-sublimating-nascence~~’ to limitedness/human-subpotency’  
and so as to the varying ~~psychologismic-epistemic-acutisation—difficulty~~ <for, residualising-  
~~{decompulsing}delinearity-for-cogency>~~ magnitudes<sup>{of-experientiality/experiment}</sup> of aestheticisation—and-  
aestheticisation-towards-ontology-<elicited-idiomatisation> (for instance as to their relevant  
domains-of-interest the ontological-performance<sup>72</sup>-<including-virtue-as-  
ontology>/morality/ethics/justice/etc. arising from the supposed subjectivity of the astronomer,  
engineer, doctor, etc. as of our present-day professional ~~psychologismic-epistemic-acutisation—~~

~~difficulty <for, residualising {decompulsing} delinearity~ for cogency> magnitude {of-  
experientiality/experiment} of ‘epistemic–dispassion supposed subjectivity imbued limited-mentation-  
capacity-deepening—as subjecting limitedness/human-subpotency to ‘educated-  
unlimitedness/existence-sublimating-nascence’<sup>233</sup> ontologically overrides the supposed  
subjectivity of the layman as to the latter’s ‘epistemic–impassion supposed subjectivity imbued  
relative limited-mentation-capacity—as subjecting ‘educated-unlimitedness/existence-  
sublimating-nascence’ to limitedness/human-subpotency’). Speaking to the naive paradox that  
the very notion of subjectivity seems to imply that ‘supposed-subjects’/subpotencies as  
phenomenal/manifest~subpotencies-(in-transitive-conflatedness<sup>3</sup>-reflexivity,-in-the-full-  
potency-of-existence’s~sublimating-nascence)~~ are in absolute dissociation from overall  
existence’s exuding sublimating/desublimating manifestation (instead of the reality rather of  
‘supposed-subjects’/subpotencies in notional~reflexivity-<{veridical/sound}-relative-  
reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-  
<residualising {decompulsing} delinearity~ for cogency> by—{flawed/unsound}-relative-  
unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-  
acutisation—nonresidualising-imbued {compulsing} linearity-in-eclecticism-of-prior-mere-  
formulaicity/ritualisation> imbued sublimating/desublimating in existence), such that the  
‘constraining/defining intersolipsistic reflexive–sublimating/unreflexive–desublimating  
measure/objectification that is unlimitedness/existence—as-ontological-  
normalcy/postconvergence-<in-validation-of-‘metaphysics-of-absence-epistemic-projection’>’  
is enabling of all apparent ‘supposed-subjects’/subpotencies in their notional~reflexivity-  
<{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-  
its-deepening/psychologismic-<residualising {decompulsing} delinearity~ for cogency> by—  
{flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-  
mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-

~~{compulsing} linearity~in~eclecticism~of~prior~mere~formulaicity/ritualisation>~~ imbued  
 sublimating/desublimating in existence; as notional~reflexivity~<{veridical/sound}>~relative-  
 reflexivity~in~existence/~relativising~from~limited~mentation~as~its~deepening/~psychologismic-  
 <residualising~{decompulsing} delinearity~for~cogeny>~by~{flawed/unsound}~relative-  
 unreflexivity~in~existence/~absolutising~from~limited~mentation/~psychologismic~epistemic-  
 acutisation~nonresidualising~imbued~{compulsing}~linearity~in~eclecticism~of~prior~mere-  
 formulaicity/ritualisation> means that ‘supposed-subjects’/subpotencies cannot exist out of  
 existence but are merely notional~reflexive manifestations in existence with varying  
 sublimating~over~desublimating ontological-performance<sup>72</sup>-<including~virtue~as~ontology>.  
 This further explains ‘human originary~and~re-orginary impliciting of the necessity of a  
 projective construal of ~~relative~unreflexivity/relative~reflexivity—ontological-  
 contiguity<sup>67</sup>/immanent~relative~unreflexivity/relative~reflexivity—ontological-contiguity<sup>67</sup>~~’ in  
 reflection of the ‘very contiguity of existence’ as to the underlying ‘existentially-  
 <disontologising/re-ontologising—aporeticism> assessable~and~reassessable overall  
 expectation of consistency/coherence of existence that enables the intelligibilities of  
 phenomenal/manifest~subpotencies~(in~transitive~conflatedness<sup>13</sup>~reflexivity,~in~the~full-  
 potency-of-existence’s~sublimating~nascence) to arise’ in the-very-first-place (so assessable~  
 and~reassessable in the sense for instance that we expect one and one book to ever always add  
 up to two books going by the overall expectation of consistency/coherence of existence and if  
 on turning around we found four books our overall expectation of consistency/coherence of  
 existence will require that we provide an explanation for the four books along the lines two more  
 books were added or three more books were added and one book taken away or there are still  
 two books but for a mirage effect in the room making it seem there are four books, etc., and so  
 as to the overall expectation of consistency/coherence of existence that enables intelligibility to  
 arise in the-very-first-place). It is this ‘human originary~and~re-orginary epistemic impliciting

of the necessity of a projective construal of ~~relative-unreflexivity/relative-reflexivity—~~  
ontological-contiguity<sup>67</sup>/immanent~~~relative-unreflexivity/relative-reflexivity—~~ontological-  
contiguity<sup>67</sup> in reflection of the ‘very contiguity of existence’ that effectively underlies the  
‘~~cumulating/recomposuring~attendant—ontological-contiguity~~ >-successive registry-  
worldviews/dimensions ‘~~implicated\_attendant—ontological-contiguity<sup>67</sup>~educed-~~  
~~existentialising/contextualising/textualising\_~~ ‘~~intelligibility/epistemicity/reflexivity—contiguity-~~  
~~<imbued—notional~cogency>~~’<sup>40</sup> in so-reflecting the overall ~~relative-unreflexivity/relative-~~  
~~reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>~~ (as to the  
operative diametricality of ‘human-epistemicity/human-epistemicity—developing-<limited-  
mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency to-‘educed-  
~~unlimitedness/existence-sublimating\_nascence<sup>233</sup>~~’,-as-to-transcendence-and-  
sublimity/sublimation/~~supererogatory—de-mentativity>~~’ on-the-one-hand and on-the-other-hand  
‘inherent existence’s immanence which is already given at all times as to its inherent full-  
potency—independence in its superseding—oneness-of-ontology/ontological-veridicality/~~relative-~~  
~~unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~~ so full-potency-independent of  
abstractly/potentially manifestable human-epistemicity/human-epistemicity—developing’). By  
extension, the ‘very contiguity of existence’ also underlines/emphasises that the ‘overall  
phenomenal/manifest~subpotencies-~~(in-transitive-conflatedness<sup>13</sup>—reflexivity,-in-the-full-~~  
~~potency-of-existence’s~sublimating\_nascence)~~ in existence’ are of ~~relative-~~  
~~unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>/immanent~relative-~~  
~~unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~~ so-reflected as the overall reifying-  
and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility/~~panreflexivity<sup>73</sup>~~ |  
~~(existentially—imbued-and-educing—<{epistemic-~~  
~~totalising~~ }hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
~~{decompulsing}~~ delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—

aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,-  
as herein specifically relevant to human subpotency). It is this insight about  
(phenomenal/manifest~subpotencies-(in-transitive-conflatedness<sup>13</sup>-reflexivity,-in-the-full-  
potency-of-existence's~sublimating-nascence) including human-subpotency)/limitedness  
'originary-and-re-orginary impliciting of the necessity of a projective construal of relative-  
unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>/immanent~relative-  
unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>' of unlimitedness/existence-or-any-  
purview-of-unlimitedness/existence-<full-potency-of-sublimating-nascence> that explains  
why ontology/science is actually a postconverging~birthing/nascency within prospective  
{epistemic-totalising<sup>13</sup>}re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
originariness/re-origination-(as to human profound-supererogation<sup>96</sup> for prospective  
apriorising/axiomatising/referencing- {of-'prospectively-implicated-attendant-ontological-  
contiguity' ~educated-  
existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>' }—conflatedness<sup>13</sup>-in-{preconverging-ment-by}-  
postconverging-entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation-  
<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-  
prospectively-losing-track-of- {epistemic-totalising }re-apriorising/re-axiomatising/re-  
referencing~residuality—in-re-originariness/re-origination'> of prior  
apriorising/axiomatising/referencing- {of-'prospectively-implicated-attendant-ontological-  
contiguity' ~educated-  
existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>' }—constitutedness<sup>14</sup>-in-preconverging-entailment), and so  
given 'limitedness/human-subpotency incompleteness-<as-to-prospective-residuality-of-  
apriorising/axiomatising/referencing> of ontological-performance<sup>72</sup>-<including-virtue-as-

ontology>/morality/ethics/justice/etc. in its construal of unlimitedness/existence-or-any-purview-of-unlimitedness/existence-<full-potency-of-sublimating-nascence>’.

Limitedness/human-subpotency is then ever always veridically warranted to reflexively catch-up with unlimitedness/existence-<full-potency-of-sublimating-nascence> as to ‘originary-and-re-orginary\_aporeticism\_elucidating of the perpetually\_ensuing\_incompleteness-<as-to-prospective\_residuality-of-apriorising/axiomatising/referencing> of ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as of limitedness\_cumulating/recomposuring-epistemic-reflexivities for its epistemic-growth,-as-~~{veridical/sound}~~-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising,<sup>{decompulsing}</sup>delinearity-for-eogeneity sublimating-syncing with unlimitedness/existence-<full-potency-of-sublimating-nascence>’ (so-construed as limitedness/human-subpotency epistemic-growth,-as-~~{veridical/sound}~~-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising,<sup>{decompulsing}</sup>delinearity-for-eogeneity as of prospective psychologismic-epistemic-acutisation-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>). This reflects the ‘inevitable limitedness/human-subpotency incompleteness-<as-to-prospective\_residuality-of-apriorising/axiomatising/referencing> of ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. in its construal of unlimitedness/existence-or-any-purview-of-unlimitedness/existence-<full-potency-of-sublimating-nascence>’, as the ‘constraining/defining intersolipsistic reflexive-sublimating/unreflexive-desublimating measure/objectification that is unlimitedness/existence-as-ontological-normalcy/postconvergence-<in-validation-of-‘metaphysics-of-absence\_epistemic-projection’>’ enables limitedness\_cumulating/recomposuring-epistemic-reflexivities (as to the ‘overall

potential of the sublimating/desublimating validative/invalidative thresholds of limitedness\_cumulating/recomposuring-epistemic-reflexivities'). This so-undermines a 'paradoxically desublimating {flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-<sup>{compulsing}</sup>linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation impliciting of limitedness/human-subpotency (as if it is rather of unlimitedness/existence-<full-potency-of-sublimating-nascence> or outside unlimitedness/existence-<full-potency-of-sublimating-nascence> or greater than unlimitedness/existence-<full-potency-of-sublimating-nascence>)', when limitedness/human-subpotency ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. is implied 'as being of prior mere-formulaicity/ritualisation-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination'> imbued elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—'prospectively-implicated-attendant-ontological-contiguity<sup>67</sup>'~educated-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogeny>'<sup>40</sup> (as so-failing to attend to limitedness/human-subpotency 'originary-and-re-originary\_aporeticism\_elucidating of the perpetually\_ensuing\_incompleteness-<as-to-prospective\_residuality-of-apriorising/axiomatising/referencing> of ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as of limitedness\_cumulating/recomposuring-epistemic-reflexivities for its epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising-<sup>{decompulsing}</sup>delinearity-for-

eogeneity sublimating-syncing with unlimitedness/existence-~~<full-potency-of-sublimating-nasence>~~ so-reflecting 'limitedness/human-subpotency sublimating constraining by unlimitedness/existence-~~<full-potency-of-sublimating-nasence>~~ for ontological-veracity-<as-to-prospective-ontologising-and-re-ontologising> to arise'); and it is rather this effective 'sublimating constraining of limitedness/human-subpotency by unlimitedness/existence-~~<full-potency-of-sublimating-nasence>~~ for ontological-veracity-<as-to-prospective-ontologising-and-re-ontologising> to arise' that is veridically reflected (with respect to conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-~~<reifying {as-to-knowledge-developing}-and-empowering>~~) as existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup>-~~<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'>~~. Ultimately, the sublimating/desublimating exuding emanance of inherent existence (as existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup>-~~<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'>~~) with regards to the 'human sovereign-subject limited-mentation-capacity—as-subjecting-'~~educed-unlimitedness/existence-sublimating-nasence~~' to limitedness/human-subpotency notional~reflexivity-~~<{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-<residualising-<sup>{decompulsing}</sup>delinearity-for-cogeneity>-by-~~<{flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-acutisation-nonresidualising-imbued-<sup>{compulsing}</sup>linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation>~~' as of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-~~

~~‘duced-unlimitedness/existence-sublimating-nasence’<sup>53</sup>~~, rather speaks to the undergirding  
ontological-veracity-<as-to-prospective-ontologising-and-re-ontologising> in transversality-  
<for-sublimating-existential-eventuating/denouement, from ‘thinking-at-first/pure-  
predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-  
prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-  
apriorising/axiomatising/referencing’<sup>101</sup> as of notional~self-distantiation-<imbued—re-motif-  
and-re-apriorising/re-axiomatising/re-referencing> implied formativeness-<as-to-  
intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-  
deferentialism>-of-<sup>50</sup> meaningfulness-and-teleology<sup>99</sup> in <sup>61</sup>nonpresencing-<perspective-  
ontological-normalcy/postconvergence> epistemic-projection for the conceptualising of human  
relative ontological-performance<sup>72</sup>-<including-virtue-as-ontology>; and so similar to a  
Derridean ‘heterogeneous genesis’ implicated epistemic conception implication of varying  
human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.  
over the ‘naivety of the human subjectivity argument as of a disparateness-of-conceptualisation-  
<unforegrounding-ment,-failing-prospectively-to-reflect-‘immanent~relative-  
unreflexivity/relative-reflexivity—ontological-contiguity<sup>61</sup>’> induced implicated implication of  
a general equating/leveling-down conception of human ontological-performance<sup>72</sup>-<including-  
virtue-as-ontology>’ (as to the latter’s relatively underdeveloped reflection of the fact that the  
‘constraining/defining intersolipsistic reflexive-sublimating/unreflexive-desublimating  
measure/objectification that is unlimitedness/existence-as-ontological-  
normalcy/postconvergence-<in-validation-of-‘metaphysics-of-absence\_epistemic-projection’>’  
is rather enabling of all apparent ‘supposed-subjects’/subpotencies in ‘their notional~reflexivity-  
<{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-  
its-deepening/psychologismic-<residualising-<sup>{decompulsing}</sup>delinearity-for-cogency>—by—  
{flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-

~~mentation/psychologismic-epistemic-acutisation-nonresidualising-imbued-~~

~~{compulsing}linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation>~~ imbued

sublimating/desublimating in existence’ and thus as requiring appropriate conceptualisation of

<sup>61</sup>nonpresencing-or-withdrawal/unenframing/re-ontologising-or-metaphysics-of-absence-

~~{implicated-epistemic-veracity-of-<sup>61</sup>nonpresencing-<perspective-ontological-~~

~~normalcy/postconvergence>}-or-transcendental-reasoning-of-event<sup>38</sup>-as-prospective-ontology-~~

origination to disambiguatingly/differentiatingly account for ‘their notional~reflexivity-

~~<{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-~~

~~its-deepening/psychologismic-<residualising-~~{decompulsing}~~delinearity-for-cogeny>-by-~~

~~{flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-~~

~~mentation/psychologismic-epistemic-acutisation-nonresidualising-imbued-~~

~~{compulsing}linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation>~~ imbued

sublimating/desublimating in existence’). This human notional~reflexivity-<{veridical/sound}-

~~relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-~~

~~deepening/psychologismic-<residualising-~~{decompulsing}~~delinearity-for-cogeny>-by-~~

~~{flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-~~

~~mentation/psychologismic-epistemic-acutisation-nonresidualising-imbued-~~

~~{compulsing}linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation>~~ conception of the

sublimating/desublimating exuding emanance of inherent existence effectively translates, with

regards to the ‘potential for absolute knowledge (absolute knowledge as so-relevant as to

‘effective ontologising-and-re-ontologising epistemic-projective reference-of-

conceptualisation’) as to human intellectual-and-moral responsibility/relative-reflexivity

implications’ wherein all humans are ‘technically-speaking’ in ontological-bad-

faith/inauthenticity<sup>64</sup>~preconverging-de-mentating/structuring/paradigming<sup>65</sup> to the ‘absolute

knowledge so-implied as from <sup>61</sup>nonpresencing-<perspective-ontological-

normalcy/postconvergence> epistemic-projection perspective (providing the ‘effective ontologising-and-re-ontologising epistemic-projective reference-of-conceptualisation’); into the fact that ‘what is of prospective sublimating concern has to do with human prospective postconverging~aporeticism~overcoming/unovercoming of prior-perspective—falsity/falseness/fallaciousness’. This so-undermines the undertone/hint associated with the term construction as in construction-of-the-Self as of ‘<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> normalising functionalism conception as to {flawed/unsound}~relative-unreflexivity~in-existence/absolutising~from-limited-mentation/psychologismic~epistemic-acutisation~nonresidualising~imbued-<sup>{compulsing}</sup>linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation’, wrongly implying a direct limited-mentation-capacity—as-subjecting~‘educed-unlimitedness/existence~sublimating~nascence’ to limitedness/human-subpotency ontological accessing to the Truth (as to mere-formulaicity/ritualisation-~as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-‘<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination’> imbued elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—‘prospectively~implicated~attendant~ontological-contiguity<sup>67</sup>’~educed-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity~contiguity-~<imbued~notional~cogency>’<sup>40</sup>), rather than an indirect limited-mentation-capacity—as-subjecting~‘educed-unlimitedness/existence~sublimating~nascence’ to limitedness/human-subpotency ontological undermining of prior-perspective—falsity/falseness/fallaciousness, that wrongly seem to normalise the present’s prospectively disontologising epistemic-abnormalcy/preconvergence<sup>31</sup> epistemic-projection perspective. But rather what is veridically warranted is a wholly prospective human mental liberation/empowerment exercise’ as so-liberated/empowered from the cloudiness of prior-perspective—falsity/falseness/fallaciousness;

as can be appreciated with limited-mentation-capacity-deepening—~~as subjecting-  
 limitedness/human-subpotency-to-‘educated-unlimitedness/existence-sublimating-nascence’<sup>23</sup>~~  
 implied ontological-normalcy/postconvergence epistemic-projection perspective ‘so-reflectable  
 projectively as the normal that is prospectively unfreed/unliberated in want for its  
 freeing/liberating’ as construable from the more advantageous postconverging relative-  
 ontological-completeness<sup>87</sup> epistemic-projection perspective over preconverging relative-  
 ontological-incompleteness<sup>88</sup> epistemic-projection perspective. This fundamental insight with  
 regards to notional~philosophy-~~<as-to-the-veridical-conception-of-philosophy-as-englobing-  
 all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness>,-  
 beyond-a-convenient-division-of-labour-conception-of-knowledge>~~ and its associated  
~~intolerance<of disparateness>/exactifying\_precisioning-of-sublimation-<as-to-  
 postconverging-narrowing-down~apriorising/axiomatising/referencing-entailing-theoretical,-  
 conceptual-and-operant-implications>~~ construed as science/ontology, as being about ‘human  
 prospective postconverging~aporeticism-overcoming/unovercoming of prior-perspective—  
 falsity/falseness/fallaciousness’, speaks to a ‘deconstructive knowledge-reification~gesturing-  
 and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant ontological-contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in- {preconverging-ment-by}-  
 postconverging-entailment>’ that is altogether counterintuitive to a <sup>79</sup>presencing—absolutising-  
 identitive-constitutedness<sup>14</sup> social-vestedness/normativity-<discretely-implied-functionalism>.

In this regards, it can be appreciated that <sup>103</sup>universalising-idealisation, budding-positivism and  
 budding postmodern-thought respectively assumed their specific ‘deconstruction conception as  
 to epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising—from-

~~limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,—~~  
~~{decompulsing}delinearity~for-cogency~~’ of knowledge over the respective <sup>79</sup>presencing—  
 absolutising-identitive-constitutedness<sup>14</sup> social-vestedness/normativity-<discretely-implied-  
 functionalism> of non-universalising, non-positivising and our totalisingly-ing—  
 discretion/whim-of-thought presumed <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>  
 normalising functionalism conception as to {flawed/unsound}-relative-unreflexivity-in-  
 existence/absolutising-from-limited-mentation/psychologismic-epistemic-acutisation—  
 nonresidualising-imbued-~~{compulsing}linearity~in-eclecticism-of-prior-mere-~~  
 formulaicity/ritualisation’. In other words (in relation to grasping the unlimitedness/existence-  
 <full-potency-of-sublimating-nascence> epistemic-projection perspective) the very abstractly  
 inherent paradox of a limited epistemic-projection perspective (as to its ‘requisite epistemic-  
 growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-  
 mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,—  
~~{decompulsing}delinearity~for-cogency~~ as of prospective psychologismic-epistemic-acutisation-  
 <as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-  
 sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-  
 growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-  
 mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,—  
~~{decompulsing}delinearity~for-cogency~~’ for ultimately grasping ontological-veracity-<as-to-  
 prospective-ontologising-and-re-ontologising> reflexively by a direct gesturing/accounting—  
 of-epistemic-phenomenalism of existential-instantiation  
 aposteriorising/logicising/deriving/intelligising/measuring predicative-insights), calls for  
 prospective re-ontologising ‘deconstruction conception as to epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation—residualising,—~~{decompulsing}delinearity~for-~~

eogeneity’, so-underlied by projective-insights of ‘requisite human <sup>{epistemic-  
 totalising<sup>33</sup>}</sup>hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, -  
<sup>{decompulsing}</sup>delinearity~for-cogency—cumulated/recomposed—and/or—designed/redesigned  
 experientiality/experiment-<as-to-existentially-formative-<sup>{epistemic-totalising}</sup> }re-apriorising/re-  
 axiomatising/re-referencing~residuality—in-re-originariness/re-origination’,—so-  
 ‘notionally/epistemically/bindingnessly<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup>—  
 implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-Being-then-  
 Institutional-then-Living—magnitudes-of-<sup>{hermeneutic/reprojection~protraction-of}</sup>reframing-  
 and-reformulation}>’ in existence’ on the basis of a postconverging~birthing/nascency within  
 prospective <sup>{epistemic-totalising<sup>33</sup>}</sup>re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination-(as to human profound-supererogation<sup>96</sup> for prospective  
 apriorising/axiomatising/referencing-<sup>{of-‘prospectively-implicated\_attendant-ontological-  
 contiguity’~educated—  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity~contiguity-  
 <imbued~notional~cogency>’ }</sup>—conflatedness<sup>13</sup>-in-<sup>{preconverging-ment-by}</sup>—  
 postconverging-entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation-  
 <as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-  
 prospectively-losing-track-of-<sup>{epistemic-totalising}</sup> }re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination’> of prior  
 apriorising/axiomatising/referencing-<sup>{of-‘prospectively-implicated\_attendant-ontological-  
 contiguity’~educated—  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity~contiguity-  
 <imbued~notional~cogency>’ }</sup>—constitutedness<sup>14</sup>-in-<sup>preconverging-entailment</sup>) (so-  
 construed as <sup>61</sup>nonpresencing—or—withdrawal/unenframing/re-ontologising—or—metaphysics-of-  
 absence-<implicated-epistemic-veracity-of-<sup>61</sup>nonpresencing-<perspective-ontological-

normalcy/postconvergence>}—or—transcendental-reasoning-of-event<sup>38</sup>-as-prospective-ontology-
origination); and so superseding a direct gesturing/accounting—of-epistemic—phenomenalism of
existential-instantiation aposteriorising/logicising/deriving/intelligising/measuring predicative-
insights undertaken by a mere <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>
normalising functionalism conception as to {flawed/unsound}-relative-unreflexivity—in-
existence/absolutising—from-limited-mentation/psychologismic-epistemic-acutisation—
nonresidualising-imbued-<sup>{compulsing}</sup>linearity~in-eclecticism-of-prior-mere-
formulaicity/ritualisation’ (as wrongly implicated/unthought projective-insights on the basis of
prior ~~apriorising/axiomatising/referencing-{of-‘prospectively-implicated-attendant-
ontological-contiguity’ ~educated-
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogeny>’ }~~—constitutedness<sup>14</sup>-in-preconverging-entailment failing to
prospectively track existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
elicited-from-prospective—profound-supererogation<sup>96</sup>). Such a ‘deconstruction conception as to
epistemic-growth,-as—{veridical/sound}-relative-reflexivity—in-existence/relativising—from-
limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-
<sup>{decompulsing}</sup>delinearity~for-cogeny’ implies a <sup>55</sup>maximalising-recomposuring-for-relative-
ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation (over a
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> normalising functionalism conception
as to {flawed/unsound}-relative-unreflexivity—in-existence/absolutising—from-limited-
mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-
<sup>{compulsing}</sup>linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation’ as of
<sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—
unenframed/disontologising~conceptualisation); so unenframed/re-ontologising as to inherent
existence’s withdrawal/unenframing/re-ontologising exuding sublimating—nascence.

~~‘Deconstruction conception as to epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising-<sup>{decompulsing}</sup>delinearity-for-cogeneity’~~ implies that there is no point dodging the manifest underlying prior-perspective—falsity/falseness/fallaciousness and then by some miracle expecting prospective postconverging-~~aporeticism-overcoming/unovercoming~~ as of mere <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> normalising functionalism conception as to ~~{flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-acutisation-nonresidualising-imbued-<sup>{compulsing}</sup>linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation’~~ (speaking rather of superficiality/shalowness), as such an ontologically-flawed gesturing/accounting—of epistemic-phenomenalism underlies all the ~~<cumulating/recomposuring~attendant-ontological-contiguity >-successive registry-worldviews/dimensions notional~collateralising (in lieu of their requisite self-surpassing—existentialism-form-factor,-in-overcoming-‘notional~collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality<sup>98</sup>/shortness <amplituding/formative> wooden-language-~~imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>)).~~ Human ‘prospective postconverging-~~aporeticism-overcoming/unovercoming~~ of prior-perspective—falsity/falseness/fallaciousness’ is ineluctably tied to prospective epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising-<sup>{decompulsing}</sup>delinearity-for-cogeneity as to psychologismic-epistemic-acutisation-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>;~~

reflecting in the bigger ~~psychologismic epistemic acutisation~~ difficulty <for, residualising-  
 {decompulsing} delinearity-for-cogency>—magnitude {of-experientiality/experiment} of human Being-  
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-  
 infrastructure-of- meaningfulness-and-teleology the fact that it is an impossibility to assume  
 the underlying <amplituding/formative>disposedness/psychologismic-construct-<as-to-  
 orientation/value-construct/valuation-and-derived-parameterising) and  
 <amplituding/formative>entailment-<as-to-totalising-contiguous/coherent-factuality-of-  
 variability) respectively of recurrent-utter-uninstitutionalisation, base-institutionalisation-  
 ununiversalisation, <sup>103</sup>universalisation-non-positivism/medievalism and positivism-  
<sup>80</sup>procrypticism in blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-  
 ontologising\_by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out>  
 and by some miracle prospectively generate the imbued <sup>7</sup>unblurriness-<re-ontologising\_by-  
 postconverging-as-to-dragged-out-supererogatory-wholesomeness/profound-supererogation <sup>96</sup>,-  
 while-anecdotalising-prior-disontologising-thresholding> of manifest sublimating existential-  
 <disontologising/re-ontologising—aporeticism> human ontological-performance<sup>72</sup>-<including-  
 virtue-as-ontology>/morality/ethics/justice/etc. as of respectively base-institutionalisation-  
 ununiversalisation, <sup>103</sup>universalisation-non-positivism/medievalism, positivism-  
<sup>80</sup>procrypticism and <sup>18</sup>deprocrypticism-or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-  
 thought. The overall insight here is that a (notional~philosophy-<as-to-the-veridical-conception-  
 of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-  
 ontological-completeness<sup>37</sup>,-beyond-a-convenient-division-of-labour-conception-of-  
 knowledge> and its associated intolerance-<of-disparateness>/exactifying\_precisioning-of-  
 sublimation-<as-to-postconverging-narrowing-down~apriorising/axiomatising/referencing-  
 entailing-theoretical,-conceptual-and-operant-implications> construed as science) conception of  
 human ‘prospective postconverging~aporeticism-overcoming/unovercoming of prior-

perspective—falsity/falseness/fallaciousness’ is necessarily one that is bound to undermine a counterintuitive and wrong reflex mentality of ‘presumed incontrovertibility of the ontological-veracity-<as-to-prospective-ontologising-and-re-ontologising> of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’; with veridical prospective ‘deconstruction conception as to epistemic-growth,-as—{veridical/sound}-relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,—{decompulsing}delinearity~for-cogency’ of knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity ’~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>3</sup>-in-{preconverging-ment-by}-postconverging-entailment> rather operating on the ‘assumed controvertibility of the ontological-veracity-<as-to-prospective-ontologising-and-re-ontologising> of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’ (as reflected as of manifest preconverging/postconverging-de-mentating/structuring/paradigmizing of ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising’). Such a ‘presumed incontrovertibility of the ontological-veracity-<as-to-prospective-ontologising-and-re-ontologising> of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’ (as to ‘<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> normalising functionalism conception as to {flawed/unsound}-relative-unreflexivity—in-existence/absolutising—from-limited-mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-{compulsing}linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation’) is underlied by a

‘flawed-prior-purposefulness of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> before supposedly-prospective-thinking-purpose,-as-precalculated-purpose-<as-prospectively-losing-track-of-‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination’-of-thinking>’ exercise ultimately developing into a predisposition for pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-⟨amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness ⟩ wherein there is ‘inappropriate notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> from social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’ (required for the transversality-⟨for-sublimating-existential-eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> exercise of notional~philosophy-⟨as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness<sup>87</sup>,-beyond-a-convenient-division-of-labour-conception-of-knowledge> and its associated intolerance-⟨of-disparateness>/exactifying\_precisioning-of-sublimation-⟨as-to-postconverging-narrowing-down~apriorising/axiomatising/referencing-entailing-theoretical,-conceptual-and-operant-implications> construed as ontology/science). The reality of a ‘flawed-prior-purposefulness of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> before supposedly-prospective-thinking-purpose,-as-precalculated-purpose-<as-prospectively-losing-track-of-‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination’-of-thinking>’ critically means that manifest sublimating-nascent incipience/instantaneity/directness of nascent-particular/incipient-and-material/technical-sublimations-⟨blinded-to-their-relative-ontological-completeness<sup>87-83</sup>—reference-of-thought-

~~devolving~~> are only construed as reinforcing the <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> normalising functionalism conception as to ~~{flawed/unsound}~~-relative-unreflexivity-in-existence/~~absolutising—from limited mentation/psychologismic epistemic acutisation—nonresidualising imbued-<sup>{compulsing}</sup>linearity—in eclecticism-of prior mere formulaicity/ritualisation~~’ prospectively ontologically-flawed desublimating rather as the ‘shallow-supererogation<sup>96</sup> as of prior <sup>83</sup>reference-of-thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating—nascence-<as-to-the-grandest-axiomatic-construct-<sup>{epistemic-totalising}</sup> }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence>’ as to social-functioning-and-accordance—as-of-social-stake-contention-or-confliction of prior ‘implicated\_attendant—ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogeny>’<sup>40</sup> (and not as of veridical ‘supererogatory~wholesomeness/profound-supererogation<sup>96</sup> as of prospective <sup>83</sup>reference-of-thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating—nascence-<as-to-the-grandest-axiomatic-construct-<sup>{epistemic-totalising}</sup> }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence>’). In-the-bigger-scheme-of-things as to Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology psychologismic epistemic acutisation—difficulty <for, residualising-<sup>{decompulsing}</sup>delinearity~for cogeny>—magnitude<sup>{of-experientiality/experiment}</sup>, this ‘shallow-supererogation<sup>96</sup> as of prior prior <sup>83</sup>reference-of-thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating—nascence-<as-to-the-grandest-

~~axiomatic-construct-<sup>{epistemic-totalising}</sup> }re-apriorising/re-axiomatising/re-~~  
~~referencing-residuality—in-re-originariness/re-origination of limitedness/human-subpotency~~  
~~prospective re-encountering/re-confrontation with unlimitedness/existence>~~ imbued  
 desublimating construal of ‘prospective manifest sublimating-nascence  
 incipience/instantaneity/directness of nascent-particular/incipient-and-material/technical-  
 sublimations-~~<blinded-to-their-relative-ontological-completeness<sup>87-88</sup> – reference-of-thought-~~  
~~devolving>~~’, rather speaks to a ‘prospective sublimating-  
 nascence\_incipience/instantaneity/directness-~~{ontologically-flawed\_prior\_mere\_social-~~  
~~functioning-and-accordance—as-of-social-stake-contention-or-confliction}~~~associative-  
 distortion-of-referencing/registering/decisioning’ (as can be appreciated with the fact that the  
 veridically comprehensive and complete sublimating-nascence of technical and scientific  
 progress like shipbuilding and other ocean voyage technologies rather came into their full  
 realisation as to a healthy global commercial relations these enabled over their initial pirating,  
 warring and exploitative dehumanising pursuits). As the given <sup>79</sup>presencing—absolutising-  
 identitive-constitutedness<sup>14</sup> normalising functionalism conception as to ~~{flawed/unsound}-~~  
~~relative-unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-~~  
~~epistemic-acutisation—nonresidualising-imbued-<sup>{compulsing}</sup> }linearity-in-eclecticism-of-prior-~~  
~~mere-formulaicity/ritualisation~~’ of human social-and-institutional-frameworks-of—  
 referencing/registering/decisioning existentialising-decisionality-~~<as-to-disontologising/re-~~  
~~ontologising—aporeticism>~~ (in reflecting the ‘shallow-supererogation<sup>96</sup> as of prior <sup>83</sup>reference-  
 of-thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-~~<as-~~  
~~to-the-grandest-axiomatic-construct-<sup>{epistemic-totalising}</sup> }re-apriorising/re-axiomatising/re-~~  
~~referencing-residuality—in-re-originariness/re-origination of limitedness/human-subpotency~~  
~~prospective re-encountering/re-confrontation with unlimitedness/existence>~~’ imbued  
 desublimating construal) wrongly paradoxically implies/implicits it is of the requisite

corresponding ‘~~supererogatory~wholesomeness/profound-supererogation~~<sup>96</sup> as of prospective  
<sup>83</sup>reference-of-thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating–  
 nascence-<as-to-the-grandest-axiomatic-construct-~~epistemic-totalising~~ }re-apriorising/re-  
 axiomatising/re-referencing~residuality—in-re-originariness/re-origination of  
 limitedness/human-subpotency prospective re-encountering/re-confrontation with  
 unlimitedness/existence>’ by the mere social-functioning-and-accordance—as-of-social-stake-  
 contention-or-conflict association from which existentially-<disontologising/re-  
 ontologising—aporeticism> arises such ‘prospective manifest sublimating–nascence  
 incipience/instantaneity/directness of nascent-particular/incipient-and-material/technical-  
 sublimations-<blinded-to-their-relative-ontological-completeness<sup>87-83</sup> – reference-of-thought-  
 devolving>’ with which it effectively enters into a catchmenting-by-rejection/lip-  
 servicing/monopolising/gaming-of-the-system/charade/distraction relation of prospectively  
 desublimating~existentialising–decisionality-<as-to-disontologising/re-ontologising—  
 aporeticism> (that critically undermines the truly requisite prospective re-ontologising as to the  
 dragged-out ‘prospective <sup>83</sup>reference-of-thought appraisal of sublimating–nascence  
 comprehensiveness/nonimmediacy/indirectness’ for prospective social-and-institutional-  
 frameworks-of—referencing/registering/decisioning sublimating~existentialising–  
 decisionality-<as-to-disontologising/re-ontologising—aporeticism>). This ‘prospective  
 sublimating–nascence\_incipience/instantaneity/directness-~~ontologically-~~  
 flawed\_prior\_mere\_social-functioning-and-accordance—as-of-social-stake-contention-or-  
 conflict}~associative-distortion-of-referencing/registering/decisioning’ tends to arise in all  
 registry-worldviews/dimensions as a reflection of the fact that the ‘prospective manifest  
 sublimating–nascence incipience/instantaneity/directness of nascent-particular/incipient-and-  
 material/technical-sublimations-<blinded-to-their-relative-ontological-completeness<sup>87-</sup>  
<sup>83</sup>reference-of-thought-~~devolving~~>’ induced as of ‘~~postconverging-nonextricatory-existential-~~

preempting-of-existential-unthought prospective notional-contiguity/epistemic-contiguity<sup>62</sup>—  
 <profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>91</sup>—  
 qualia-schema> profound aptitudinal re-ontologising—competence gesturing/accounting—of  
 epistemic—phenomenalism’ of ‘epistemic—dispassion munificence/notional~protensivity/re-  
 ontologising~dragging-out-<as-to-prospective-profound-supererogation<sup>96</sup>-of-mentally-  
 aestheticised~postconverging/dialectical-thinking<sup>91</sup>—qualia-schema> implied continuous/re-  
 originating/dragged-out social-construct—postconverging-nonextricatory-existential-  
 preempting-of-existential-unthought~sublimation accruable—and-derivable percolation-  
 channelling-<in-deferential-formalisation-transference> of secondnature institutionalisation  
 (as ‘so-transfusively determinant to overall social sublimating human ontological-  
 performance -<including-virtue-as-ontology>’) which so-reflects the ‘veridical social  
 preeminent directedness of knowledge-value and knowledge-discursivity orientation (‘dragged-  
 out nature or psychologismic—epistemic-acutisation-<as-to-postconverging-de-  
 mentating/structuring/paradigmimg,-eliciting-of-existence’s-sublimating-nascence-in-  
 prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation—residualising,-{decompulsing}delinearity-for-  
 eogeneity’ imbued ‘supererogatory~wholesomeness/profound-supererogation as of prospective  
 reference-of-thought—point-of-devolving/departure/anchoring/backdrop\_of-sublimating-  
 nascence-<as-to-the-grandest-axiomatic-construct-{epistemic-totalising }re-apriorising/re-  
 axiomatising/re-referencing-residuality—in-re-originariness/re-origination of  
 limitedness/human-subpotency prospective re-encountering/re-confrontation with  
 unlimitedness/existence>’); is mostly/relatively as intelligible (to a human ‘epistemic-  
 impassion measliness/notional~nonprotensivity/disontologising~formulaic-dragging-out-or-  
 formulaic-hollowing-out-<as-to-prior-shallow-supererogation<sup>96</sup>-of-mentally-

aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema> implied discrete/fixated abstractly  
contemplable individualised conceptualisation of ontological-performance -<including-  
virtue-as-ontology>/morality/ethics/justice/etc. underiving—and—unaccruing to the social-  
construct—~~postconverging-nonextricatory-existential-preempting-of-existential-~~  
unthought~sublimation’ in the shallow-supererogation of the ‘mere-formulaicity/ritualisation-  
<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-  
prospectively-losing-track-of-<sup>{epistemic-totalising}</sup> }re-apriorising/re-axiomatising/re-  
referencing~residuality—in-re-originariness/re-origination’> imbued elaboration-as-to-mere-  
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
‘prospectively implicated attendant ontological-contiguity ’~educated—  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency><sup>40</sup> of the prior reference-of-thought—point-of-  
devolving/departure/anchoring/backdrop) as of the direct or ‘promised’ positive-opportunism—  
of-social-functioning-and-accordance<sup>75</sup> conception (and so instead of deferred-to ‘prospective  
<sup>83</sup>reference-of-thought appraisal of sublimating~nascence  
comprehensiveness/nonimmediacy/indirectness’ which rather circularly requires its very own  
manifest prospective ‘~~postconverging-nonextricatory-existential-preempting-of-existential-~~  
unthought prospective notional-contiguity/epistemic-contiguity<sup>62</sup>—<profound-supererogation<sup>96</sup>-  
of-mentally-aestheticised~postconverging/dialectical-thinking<sup>3</sup>—qualia-schema> profound  
aptitudinal re-ontologising~competence gesturing/accounting—of-epistemic-phenomenalism’  
of ‘epistemic~dispassion munificence/notional~protensivity/re-ontologising~dragging-out-<as-  
to-prospective-profound-supererogation<sup>96</sup>-of-mentally-  
aestheticised~postconverging/dialectical-thinking<sup>3</sup>—qualia-schema> implied continuous/re-  
originating/dragged-out social-construct—~~postconverging-nonextricatory-existential-~~  
preempting-of-existential-unthought~sublimation accruable—and—derivable percolation-

channelling-<in-deferential-formalisation-transference> of secondnatured institutionalisation  
 (as 'so-transfusively determinant to overall sublimating human and social ontological-  
 performance -<including-virtue-as-ontology>'). This 'prospective sublimating-  
 nascence\_incipience/instantaneity/directness-{ontologically-flawed\_prior\_mere\_social-  
 functioning-and-accordance—as-of-social-stake-contention-or-confliction}~associative-  
 distortion-of-referencing/registering/decisioning' preconverging/postconverging-de-  
 mentatively/structurally/paradigmatically underlies the 'socially radiating sway of non-  
 ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-  
 knowledge/extra-knowledge desublimation (substituting over prospective veridical knowledge  
 sublimation possibilities of social and institutional constructs as reflexively construable from  
 veridical prospective 'implicated\_attendant-ontological-contiguity'<sup>67</sup>~educated-  
 existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>'<sup>40</sup>). Wherein as to Being-development/ontological-framework-  
 expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-  
 and-teleology , institutional-development-as-to-social-function-development and living-  
 development-as-to-personality-development psychologismic-epistemic-acutisation—  
 difficulty <for, residualising {decompulsing} delinearity~for-cogency>————magnitudes {of-  
 experientiality/experiment} , the so-induced catchmenting-by-rejection/lip-  
 servicing/monopolising/gaming-of-the-system/charade/distraction manifested as 'prospective  
 sublimating-nascence\_incipience/instantaneity/directness-{ontologically-  
 flawed\_prior\_mere\_social-functioning-and-accordance—as-of-social-stake-contention-or-  
 confliction}~associative-distortion-of-referencing/registering/decisioning' (as relating to  
 'prospective manifest sublimating-nascence incipience/instantaneity/directness of nascent-  
 particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-  
 completeness<sup>87-83</sup>—reference-of-thought-<sup>84</sup>devolving>' rather on the ontologically-flawed basis of

‘prospectively desublimating~existentialising–decisionality-<as-to-disontologising/re-ontologising—aporeticism> of social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality-<as-to-disontologising/re-ontologising—aporeticism> as so-reflecting the ‘mere-formulaicity/ritualisation-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising, -prospectively-losing-track-of-<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination’> imbued elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—‘prospectively-implicated\_attendant—ontological-contiguity<sup>67</sup>’~educated—existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>’<sup>40</sup> of the ‘shallow-supererogation<sup>96</sup> as of prior<sup>83</sup> reference-of-thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating–nascence-<as-to-the-grandest-axiomatic-construct-<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence>’ as to induced desublimating construal); critically speaks to a counterintuitive and ontologically-flawed reflexivity of ‘presumed incontrovertibility of the ontological-veracity-<as-to-prospective-ontologising-and-re-ontologising> of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’. This underlines a manifest human prospective threshold of ‘non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge frameworks’ (however the sterile/anecdotal institutional-and-social imprimatur) as to the need for ‘prospective postconverging~aporeticism—overcoming/unovercoming of prior-perspective—falsity/falseness/fallaciousness’ for veridical prospective ontologising-and-re-ontologising (as so-reflected in a substitutive positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> ontologically-flawed conception of

ontological-veracity-<as-to-prospective-ontologising-and-re-ontologising> that doesn't speak to  
 'prospective postconverging~aporeticism~overcoming/unovercoming of prior-perspective—  
 falsity/falseness/fallaciousness' which then goes on to substitute for prospective ontological-  
 veracity-<as-to-prospective-ontologising-and-re-ontologising> that rather warrants candid  
 ontological analysis for enabling 'prospective <sup>83</sup>reference-of-thought appraisal of sublimating-  
 nascence comprehensiveness/nonimmediacy/indirectness'); and so-manifested as of registry-  
 worldviews/dimensions 'implicated\_attendant\_ontological-contiguity<sup>67</sup>~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' <sup>40</sup> self-presence/self-constitutedness <sup>4</sup>-<in-perspective-  
 epistemic-abnormalcy/preconvergence<sup>31</sup>> notions of institutional access and success default  
 conception of human ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. 'supposedly-and-manifestly overriding the exercise of  
 prospective veridical ontologising-and-re-ontologising as to prospective 'implicated\_attendant-  
 ontological-contiguity<sup>67</sup>~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' <sup>40</sup> (with respect to the prospectively requisite  
 'supererogatory~wholesomeness/profound-supererogation<sup>96</sup> as of prospective <sup>83</sup>reference-of-  
 thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating\_nascence-<as-to-  
 the-grandest-axiomatic-construct-<sup>epistemic-totalising</sup> }re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with unlimitedness/existence>' underlied by  
<sup>epistemic-totalising</sup> }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination-(as to human profound-supererogation<sup>96</sup> for prospective  
 apriorising/axiomatising/referencing- {of-'prospectively implicated\_attendant\_ontological-  
 contiguity ' ~educated-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-ment-by}-  
 postconverging-entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation-  
 <as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-  
 prospectively-losing-track-of-‘{epistemic-totalising }re-apriorising/re-axiomatising/re-  
 referencing-residuality—in-re-originariness/re-origination’> of prior  
 apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-  
 contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup>-in-preconverging-entailment) in  
 reflection of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-  
 subpotency-to-‘educed-unlimitedness/existence-sublimating-nascence<sup>2</sup>’<sup>53</sup>). The fundamental  
 drive here is to point out that the very possibility for prospective ontologising-and-re-  
 ontologising (as to the conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-  
 <reifying {as-to-knowledge-developing}-and-empowering> enabling prospective human  
 transcendence-and-sublimity/sublimation/supererogatory~de-mentativity) is fundamentally  
 caught-up/disrupted in-a-big-way by the given registry-worldview/dimension threshold of  
 ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing  
 existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of  
 disontologising/ontologising-and-re-ontologising’ (rendering a naïve pursuit of ontologising  
 profundity beyond that threshold of disontologising/ontologising-and-re-ontologising while  
 expecting the requisite ontological-good-faith/authenticity<sup>59</sup>~postconverging-de-  
 mentating/structuring/paradigming<sup>70</sup> in-many-ways rather self-deceptive as can so be  
 appreciated in-the-bigger-picture of the overall relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>, underlied by the

‘epistemic-break or notional-discontiguity/epistemic-discontiguity<sup>63</sup> -<between—prior-shallow-  
 supererogation<sup>96</sup> -of-mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-  
 schema\_and\_prospective-profound-supererogation<sup>96</sup> -of-mentally-  
 aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-schema> as to difference-in-  
 nature/difference-in-apriorising-or-axiomatising-or-referencing<sup>24</sup>’ between <sup>103</sup>universalising-  
 idealisation and non-universalising ancient-sophists, budding-positivism and non-positivising  
 medieval-scholasticism as well as budding postmodern-thought and our totalisingly-ing—  
 discretion/whim-of-thought as to our modern-day manifestation of disparateness-of-  
 conceptualisation-<unforegrounding-ment,-failing-prospectively-to-reflect-  
 ‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’>). Such that  
 in-many-ways the pretense to a prospective profundity of ontological-veracity-<as-to-  
 prospective-ontologising-and-re-ontologising> can only arise from putting-into-question such a  
 ‘disontologising/ontologising-and-re-ontologising threshold’ herein construed as the ‘overall  
 underpinning—suprasocial-construct subontologisation/ideology-over-ontology  
 diversely/variously manifested implicated projects/projections of temporal social-functioning-  
 and-accordance—as-of—social-stake-contention-or-confliction disontologising as to their  
 implications upon the-human/humanity omnipotential prospects’ (manifested as of various  
 psychologismic epistemic-acutisation—difficulty-<for,—residualising—  
 {decompulsing} delinearity—for-cogency>—magnitudes {of-experientiality/experiment} of human self-  
 presence/self-constitutedness<sup>14</sup> -<in-perspective—epistemic-abnormalcy/preconvergence<sup>31</sup>>  
 ontological-bad-faith/inauthenticity<sup>64</sup>~preconverging—de-mentating/structuring/paradigming<sup>65</sup>  
 whether consciously or unconsciously pursued subontologising purposefulness going beyond  
 just formal frameworks but equally-and-dynamically with surreptitious frameworks of extended-  
 informality-<susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-  
<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> } subontologising purposefulness). This can take the form of a

mental reflex that seem to imply wrongly that all the human prospective ontologising-capacity with respect to ‘prospective manifest sublimating–nascence incipience/instantaneity/directness of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness – reference-of-thought-<sup>83</sup> devolving>’ merely comes down to an arbitrary-and-punctual filling-in of the associated space/gap of their corresponding social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality-<as-to-disontologising/re-ontologising—aporeticism> without or with-a-poor contemplation of the ‘requisite epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising—from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,—{decompulsing}-delinearity~for-eogeny as of prospective psychologismic-epistemic-acutisation-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising—from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,—{decompulsing}-delinearity~for-eogeny’ for such social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising–decisionality-<as-to-disontologising/re-ontologising—aporeticism> (rather as of ‘prospective <sup>83</sup>reference-of-thought appraisal of sublimating–nascence comprehensiveness/nonimmediacy/indirectness’ for ‘supererogatory~wholesomeness/profound-supererogation<sup>96</sup> as of prospective <sup>83</sup>reference-of-thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating–nascence-<as-to-the-grandest-axiomatic-construct—{epistemic-totalising<sup>133</sup>}-re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence>’). This reflects in-many-ways registry-worldviews/dimensions relatively accidented relation with the

‘sublimating/desublimating re-thinking/re-rationalisation of what is the-human/humanity’ and so across the varying ~~psychologismic epistemic acutisation—difficulty~~ ~~<for, residualising—~~ ~~{decompulsing} delinearity—for cogency>~~ magnitudes<sup>{of-experientiality/experiment}</sup> of human aestheticisation—and-aestheticisation-towards-ontology-<elicited-idiomatisation>. This insight is underlied by ‘prospective sublimating—nascence\_incipience/instantaneity/directness—~~{ontologically flawed prior mere social functioning and accordance—as of social stake—~~ ~~contention-or-confliction}~~~associative-distortion—of-referencing/registering/decisioning’ arising with say a merely positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> ontologically-flawed conception substituting for ontological-veracity-<as-to-prospective-ontologising-and-re-ontologising> that doesn’t speak to ‘prospective postconverging—~~aporeticism—overcoming/unovercoming~~ of prior-perspective—falsity/falseness/fallaciousness’. This is so-reflected geopolitically in many a developing country ‘relatively poorly-detached social enculturation of intellectualising/thinking-out/ontologising conception of overall sovereign polity design-and-implementation substantivity’ as to the manifest enculturating of suboptimal/desublimating punctual polity interventions and nepotic/tribalistic associated ends (reflecting a positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> ontologically-flawed conception substituting for ontological-veracity-<as-to-prospective-ontologising-and-re-ontologising>) that in-many-ways critically undermine and renders relatively redundant/ineffective such a developing country’s ‘supposedly relatively detached social enculturation of intellectualising/thinking-out/ontologising conception of overall sovereign polity design-and-implementation substantivity’ (as rather failing ‘prospective postconverging—~~aporeticism—overcoming/unovercoming~~ of prior-perspective—falsity/falseness/fallaciousness’). This effectively speaks to the need for the social-setup self-reflexivity as to a ‘requisite formation of an overall communioning socially-enculturated direct/indirect ontologising-capacity of good governance polity’ rather than an ontologically-

flawed ‘presumed incontrovertibility of the ontological-veracity-<as-to-prospective-ontologising-and-re-ontologising> of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’ that seem to wrongly imply that by the mere governmental projection that a given developing country is of ‘supposedly relatively detached social enculturation of intellectualising/thinking-out/ontologising conception of overall sovereign polity design-and-implementation substantivity’ there is hardly any prospective need for a ‘requisite formation of an overall communioning socially-enculturated direct/indirect ontologising-capacity of good governance polity’ (as reflecting its ‘prospective postconverging-aporeticism—overcoming/unovercoming of prior-perspective—falsity/falseness/fallaciousness’); with this misrecognition critically central to the ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction jeopardising/perilous nature of the political process’ in many a developing country especially during moments of political transition as to an ontologically-flawed notion that veridical sovereignty can afford to ignore a requisite basic ‘overall communioning socially-enculturated direct/indirect ontologising-capacity of good governance polity’ as so-enabling a prospering/self-sustaining/emancipating social-functioning-and-accordance—as-of-social-stake-contention-or-confliction (a reality which even many a developed country seem to be oblivious-to as to a naïve emphasis of an international relations largely skewed on the basis of mere governmental projection that a given developing country is of ‘supposedly relatively detached social enculturation of intellectualising/thinking-out/ontologising conception of overall sovereign polity design-and-implementation substantivity’ and in-many-ways such an orientation is relatively of poor assistance with regards to such a ‘requisite formation of an overall communioning socially-enculturated direct/indirect ontologising-capacity of good governance polity’ and rather sometimes ending up inducing a generalised political paranoia magnifying the poor dynamics of ‘overall communioning socially-enculturated direct/indirect ontologising-capacity of good governance polity’ as so-undermining

the possibility of a prospectively prospering/self-sustaining/emancipating social-functioning-and-accordance—as-of-social-stake-contention-or-confliction). This again fundamentally underlines the patchwork nature of international relations that fails to delve into a sound appraisal of a coherent and creative global and multilateral institutions and systems ontologising-capacity expansion as to a sublimating re-thinking/re-rationalisation of what is the-human/humanity; as international politics and its attendant crises rather arises/manifests as of a crises-driven ‘secondary and mitigating contemplative concern’. Unsurprisingly, this is in-many-ways the reflection of the political and institutional processes of many a developing country ontologically-flawed ‘presumed incontrovertibility of the ontological-veracity-<as-to-prospective-ontologising-and-re-ontologising> of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’ in the face of their manifest palliative and collateralising ‘vague normalised/stereotyped/selfhelping/feel-good narratives’ of institutional and media contrivance as of ‘process/processive mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> devoid of ~~supererogatory~~~wholesomeness/profound-supererogation<sup>96</sup> as of prospective <sup>83</sup>reference-of-thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating\_nascence-<as-to-the-grandest-axiomatic-construct-<sup>†epistemic-totalising</sup> re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence>’ (as so-reflecting their ‘prospective postconverging~aporeticism-overcoming/unovercoming of prior-perspective—falsity/falseness/fallaciousness’); increasingly bent upon overlooking ‘appropriately sublimating technicity/profundity capable of veridically responding to social and institutional postconverging~aporeticism-overcoming/unovercoming’, and so-inducing ‘individuals reflective estrangement and disinterest with regards to optimal public outcomes of

social-stake-contention-or-confliction'. In-the-bigger-scheme-of-things of this overall analysis, prospective re-ontologising 'deconstruction conception as to epistemic-growth,-as—~~{veridical/sound}~~-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,<sup>{decompulsing}</sup>delinearity~for-eogeneity' underlines/emphasises the requisite prospective epistemic-growth,-as—~~{veridical/sound}~~-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,<sup>{decompulsing}</sup>delinearity~for-eogeneity as to psychologismic-epistemic-acutisation-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence's-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> for supererogatory~wholesomeness/profound-supererogation<sup>96</sup> of notional~citationality (as to a 'connoting supererogation-drivenness construal of the epistemic-totality<sup>37</sup> of human~textuality-<as-to-existentialising/contextualising/textualising> in epistemic-totalising<sup>33</sup>~resubjecting\_or\_totalising-entailing~reconstrual-<of-the-whole/purview-of-the-whole/oneness-of-ontology>'); as so-reflecting the 'centrality of postconverging~aporeticism-overcoming/unovercoming in prospective<sup>45</sup> foregrounding\_\_entailment-<in-succession-of-profound-supererogation<sup>96</sup>>-<postconverging-narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup>'-in-reflecting-'immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>;-as-operative-notional~<sup>18</sup>deprocrypticism)' and as so-underlying the transitioning from notional~philosophy-<as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness<sup>87</sup>,-beyond-a-convenient-division-of-labour-conception-of-knowledge> into its associated intolerance-<of-disparateness>/exactifying\_precisioning-of-sublimation-<as-to-postconverging-narrowing-down~apriorising/axiomatising/referencing-entailing-theoretical,-

~~conceptual-and-operant-implications>~~ as ontology-<with-respect-to-‘generalised-knowledge’-  
intolerance-<of-disparateness>/exactifying\_precisioning-of-sublimation;-in-  
‘~~supererogatory~wholesomeness/profound-supererogation~~<sup>96</sup>-of-prospective-~~83~~reference-of-  
thought—point-of-devolving/departure/anchoring/backdrop-of-sublimating-nascence’> and  
science-<with-respect-to-‘nascent-particular/incipient-and-material/technical-sublimations’-  
~~intolerance-<of-disparateness>/exactifying\_precisioning-of-sublimation>~~. Critically in this  
regards, the sublimation-producing scientific exercise is veridically one of ‘assumed  
controvertibility of the ontological-veracity-<as-to-prospective-ontologising-and-re-  
ontologising> of social-functioning-and-accordance—as-of-social-stake-contention-or-  
confliction’ rather than ontologically-flawed ‘presumed incontrovertibility of the ontological-  
veracity-<as-to-prospective-ontologising-and-re-ontologising> of social-functioning-and-  
accordance—as-of-social-stake-contention-or-confliction’ (as to scientific relevant domains-of-  
interests of specifically and/or generally cultivated arts/skills and time investment as limited-  
~~mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘euded-~~  
~~unlimitedness/existence-sublimating-nascence~~<sup>233</sup>); and critically such  
apriorising/axiomatising/referencing notions like space and time, atomicity, etc. as pertains in  
the domain of physics for instance have been sublimatingly reanalysed historically (as to  
requisite limitedness/human-subpotency intolerance-<of-  
~~disparateness>/exactifying\_precisioning-of-sublimation-<as-to-postconverging-narrowing-~~  
~~down~apriorising/axiomatising/referencing-entailing-theoretical,-conceptual-and-operant-~~  
~~implications>~~) in a gesturing/accounting—of-epistemic-phenomenalism reflexive of  
‘prospective postconverging-~~aporeticism-overcoming/unovercoming~~ of prior-perspective—  
falsity/falseness/fallaciousness’ for a ‘disruptive re-originariness/re-origination  
reconceptualisation’ in the diametric apriorising/axiomatising/referencing terms of spacetime,  
quantum, etc. as to their aptly implicated <sup>61</sup>nonpresencing-<perspective-ontological-

normalcy/postconvergence> epistemic-projection perspective (and so manifested with similar disruptive re-originariness/re-origination reconceptualisations in say the chemistry and biology domains however their greater elaborateness). The bigger point here is that the grander promise of prospective re-ontologising ‘deconstruction conception as to epistemic-growth,-as-  
~~{veridical/sound}~~-relative-reflexivity-in-existence/~~relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising,~~<sup>{decompulsing}</sup> delinearity~for-eogeneity’ arises rather as of its ‘intolerance-<of-disparateness>/exactifying\_precisioning-of-sublimation-<as-to-postconverging-narrowing-down~apriorising/axiomatising/referencing-entailing-theoretical,-conceptual-and-operant-implications> exercise’ (so-underlied unassailably as to ‘constraining existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup> imbuing human ontological-commitment<sup>66</sup> <implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup> -as-being-as-of-existential-reality>’ and ‘<sup>103</sup>universal-transparency<sup>104</sup> -<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup> ) as available-to/elicitable-to-<as-to-human-consciousness/collective-consciousness-distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising-decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic-epistemic-acutisation—residualising,<sup>{decompulsing}</sup> delinearity~for-cogeneity>} the social-functioning-and-accordance—as-of-social-stake-contention-or-confliction conception of any given registry-worldview/dimension <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-<as-to-<sup>4</sup> historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition>’). In other words, the very existentialising/contextualising/textualising framework of notional~philosophy-<as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-

generation-in-relative-ontological-completeness<sup>67</sup>, -beyond-a-convenient-division-of-labour-  
 conception-of-knowledge> (as not shutting-off, as-of-its-demonstrative-prospective-  
 sublimation 'by the intolerance<of disparateness>/exactifying\_precisioning-of-sublimation-  
 <as-to-postconverging-narrowing-down~apriorising/axiomatising/referencing-entailing-  
 theoretical,-conceptual-and-operant-implications> exercise', the possibility for  
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>68</sup> )  
 desublimation) is effectively what ultimately warrants the grander promise of prospective re-  
 ontologising 'deconstruction conception as to epistemic-growth,-as—{veridical/sound}-  
 relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation—residualising, {decompulsing} delinearity~for-  
 eogeneity' arising rather as of its 'intolerance<of disparateness>/exactifying\_precisioning-of-  
 sublimation-<as-to-postconverging-narrowing-down~apriorising/axiomatising/referencing-  
 entailing-theoretical,-conceptual-and-operant-implications> exercise'; as to the genuine social  
 intellectual-function/posture ontologising intolerance<of  
 disparateness>/exactifying\_precisioning (as of notional~reflexivity-<{veridical/sound}-  
 relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-  
 deepening/psychologismic-<residualising—{decompulsing} delinearity~for eogeneity> by—  
 {flawed/unsound}-relative-unreflexivity—in-existence/absolutising—from-limited-  
 mentation/psychologismic-epistemic-acutisation—nonresidualising imbued  
 {compulsing} linearity—in-eclecticism-of-prior-mere-formulaicity/ritualisation> ) for prospective  
 disontologising which it inherently s most critically due to disontologising imbued  
 incipient/seeding ontological-bad-faith/inauthenticity<sup>64</sup>~preconverging-de-  
 mentating/structuring/paradigmimg<sup>65</sup> and so in line with the inherently uncompromising nature

of existence-potency over the mortal human-subpotency’, and so-reflected as to the fact that prior non-universalising, non-positivising and totalisingly-ing—discretion/whim-of-thought respectively of ancient-sophists, medieval-scholasticism and our modern-day manifestation of disparateness-of-conceptualisation-<unforegrounding-ment,-failing-prospectively-to-reflect-  
‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’> are related to in transversality-<for-sublimating-existential-eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’-as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> as to the sublimating manifestation of the prospective genuine social intellectual-function/posture of respectively <sup>103</sup>universalising-idealisation, budding-positivism and budding postmodern-thought. In this regards, what is veridically enabling for the prospectively desublimating ‘socially radiating sway of non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge desublimation (substituting over prospective veridical knowledge sublimation possibilities of social and institutional constructs as reflexively construable from veridical prospective ‘implicated-attendant-ontological-contiguity<sup>67</sup>’~educed-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup>)’ is rather lack of veridical prospective re-ontologising ‘deconstruction conception as to epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing}delinearity-for-cogency’ induced ‘intolerance-<of-disparateness>/exactifying-precisioning-of-sublimation-<as-to-postconverging-narrowing-down~apriorising/axiomatising/referencing-entailing-theoretical,-conceptual-and-operant-implications> exercise’. In-many-ways this explains across human history the ‘seeding/incipient antagonistic insight from the manifest pedantising/muddling/formulaic-hollowing-out—in-

subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-entailing,-~~  
~~as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-~~  
~~completeness<sup>87</sup>)~~’ about the ‘prospective re-ontologising subversive implications’ arising from  
any such ‘deconstruction conception as to epistemic-growth,-as—{veridical/sound}-relative-  
reflexivity~in-existence/~~relativising from limited-mentation-as-its-deepening/psychologismic-~~  
~~epistemic-acutisation—residualising,-<sup>{decompulsing}</sup>delinearity~for-eogeny~~’ induced ‘intolerance-  
~~<of-disparateness>/exactifying\_precisioning-of-sublimation-<as-to-postconverging-~~  
~~narrowing-down~apriorising/axiomatising/referencing-entailing-theoretical,-conceptual-and-~~  
~~operant-implications>~~ exercise’ (as underlied by the ‘intolerance-<of-  
~~disparateness>/exactifying\_precisioning-of-sublimation-<as-to-postconverging-narrowing-~~  
~~down~apriorising/axiomatising/referencing-entailing-theoretical,-conceptual-and-operant-~~  
~~implications>~~ exercise’ in <sup>45</sup>foregrounding\_\_entailment-<in-succession-of-profound-  
supererogation<sup>96</sup>>-~~<postconverging-narrowing-down~sublimation-as-to-‘existence—as-~~  
~~sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-~~  
~~supererogation<sup>96</sup>’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—~~  
~~ontological-contiguity<sup>67</sup>;—as-operative-notional~<sup>18</sup>deprocrypticism)~~ enabling the overall  
~~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-~~  
institutionalisation-process<sup>68</sup> ‘grander supererogatory~wholesomeness/profound-  
supererogation<sup>96</sup> as of prospective <sup>83</sup>reference-of-thought—point-of-  
devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-<as-to-the-grandest-  
axiomatic-construct-<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-  
referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
prospective re-encountering/re-confrontation with unlimitedness/existence>’, and so-reflected  
as to the superseding of successive registry-worldviews/dimensions <sup>79</sup>presencing—absolutising-  
identitive-constitutedness<sup>14</sup> <amplituding/formative-epistemicity>totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>). Prospective re-ontologising ‘deconstruction conception as to epistemic-growth, as—{veridical/sound}-relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising, <sup>{decompulsing}</sup>delinearity~for-cogeny’ imbued ‘intolerance-<of-disparateness>/exactifying\_precisioning-of-sublimation-<as-to-postconverging-narrowing-down~apriorising/axiomatising/referencing-entailing-theoretical,-conceptual-and-operant-implications> exercise’ (as to both ontology-<with-respect-to-‘generalised-knowledge’-intolerance-<of-disparateness>/exactifying\_precisioning-of-sublimation> and science-<with-respect-to-‘nascent-particular/incipient-and-material/technical-sublimations’-intolerance-<of-disparateness>/exactifying\_precisioning-of-sublimation>) is inevitably embroiled with ‘prospective sublimating-nascence\_incipience/instantaneity/directness-{ontologically-flawed\_prior\_mere\_social-functioning-and-accordance—as-of-social-stake-contention-or-confliction}~associative-distortion-of-referencing/registering/decisioning’ (underlied by the given <sup>70</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> normalising functionalism conception as to {flawed/unsound}-relative-unreflexivity—in-existence/absolutising—from-limited-mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-<sup>{compulsing}</sup>linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation’); and so given that prospective human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity (implied as of notions like construction-of-the-Self or ‘surrealising-<as-to-supererogation<sup>96</sup>> as to the <sup>97</sup>surrealising nature of the <cumulating/recomposuring~attendant-ontological-contiguity>-successive registry-worldviews/dimensions’, etc.) can only arise as being freed/liberated from the ‘very incipient/seeding {flawed/unsound}-relative-unreflexivity—in-existence/absolutising—from-limited-mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-<sup>{compulsing}</sup>linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation residual human <amplituding/formative-epistemicity>-

totalising~thrownness-in-existence<sup>35</sup> imbued prior <preconverging~‘motif-and-  
apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
<as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> to then  
project of the epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-  
existence/relativising from limited-mentation-as-its-deepening/psychologismic-epistemic-  
acutisation—residualising—<sup>{decompulsing}</sup>delinearity~for-cogeneity prospective  
<postconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-  
existentialising—framing/imprinting-<as-to-prospective—<sup>46</sup>historicity/ontological-  
eventfulness<sup>3</sup> /ontological-aesthetic-tracing-<perspective—ontological-  
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}. Insightfully, it  
can thus be grasped herein that the very central element of intelligibility (arising as to the  
‘reflexive epistemic relation of limitedness/human-subpotency to unlimitedness/existence-<full-  
potency-of-sublimating-nasence>’) is notional~reflexivity-<{veridical/sound}-relative-  
reflexivity-in-existence/relativising from limited-mentation-as-its-deepening/psychologismic-  
<residualising—<sup>{decompulsing}</sup>delinearity~for-cogeneity> by—{flawed/unsound}-relative-  
unreflexivity-in-existence/absolutising from limited-mentation/psychologismic-epistemic-  
acutisation—nonresidualising-imbued—<sup>{compulsing}</sup>linearity~in-eclecticism-of-prior-mere-  
formulaicity/ritualisation> imbued sublimating/desublimating in existence, as so-warranting  
appropriate <sup>61</sup>nonpresencing—or-withdrawal/unenframing/re-ontologising—or-metaphysics-of-  
absence-<implicated-epistemic-veracity-of-<sup>9</sup>nonpresencing-<perspective—ontological-  
normalcy/postconvergence>}>—or-transcendental-reasoning-of-event<sup>38</sup>-as-prospective-ontology-  
origination for ‘deconstruction conception as to epistemic-growth,-as—{veridical/sound}-  
relative-reflexivity-in-existence/relativising from limited-mentation-as-its-  
deepening/psychologismic-epistemic-acutisation—residualising—<sup>{decompulsing}</sup>delinearity~for-  
cogeneity’ imbued ‘intolerance-<of-disparateness>/exactifying\_precisioning-of-sublimation-

~~<as-to-postconverging~narrowing-down~apriorising/axiomatising/referencing~entailing-~~  
~~theoretical,-conceptual-and-operant-implications>~~ exercise'. This insight can be further  
expanded upon as to the inherent fact that the 'epistemic relation of limitedness/human-  
subpotency to unlimitedness/existence-~~<full-potency-of-sublimating-nasceence>~~' can only  
necessarily speak to limitedness/human-subpotency (as to its ~~<amplituding/formative-~~  
~~epistemicity>~~-totalising~thrownness-in-existence<sup>35</sup>) ontological-faith-notion-or-ontological-  
fideism—~~imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-~~  
~~so-being-as-of-existential-reality~~ (as to ontological-good-faith/authenticity<sup>69</sup> or ontological-bad-  
faith/inauthenticity<sup>64</sup>) epistemic relation to unlimitedness/existence-~~<full-potency-~~  
~~of-sublimating-nasceence>~~ (as the 'constraining/defining intersolipsistic reflexive-  
sublimating/unreflexive~desublimating measure/objectification that is unlimitedness/existence-  
as-ontological-normalcy/postconvergence-~~<in-validation-of-'metaphysics-of-~~  
~~absence\_epistemic-projection'>~~' as to manifest sublimation/desublimation). Thus  
limitedness/human-subpotency cumulating/recomposuring 'intolerance-~~<of-~~  
~~disparateness>~~/exactifying\_precisioning-of-sublimation-~~<as-to-postconverging~narrowing-~~  
~~down~apriorising/axiomatising/referencing~entailing-theoretical,-conceptual-and-operant-~~  
~~implications>~~ exercise' is rather as to the 'constraining/defining intersolipsistic reflexive-  
sublimating/unreflexive~desublimating measure/objectification that is unlimitedness/existence-  
as-ontological-normalcy/postconvergence-~~<in-validation-of-'metaphysics-of-~~  
~~absence\_epistemic-projection'>~~' as to manifest sublimation/desublimation; so-translated as  
'constraining existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-  
from-prospective~profound-supererogation<sup>96</sup> imbuing human ontological-commitment<sup>66</sup> ~~—~~  
~~<implied—self-assuredness-of-ontological-good-faith/authenticity<sup>99</sup>~postconverging~de-~~  
~~mentating/structuring/paradigmig<sup>71</sup>—as-being-as-of-existential-reality>~~' and <sup>103</sup>universal-  
transparency<sup>104</sup>-~~(transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding/formative-~~~~

epistemicity>totalising~in-relative-ontological-completeness } as available-to/elicitable-to-<as-to-human-consciousness/collective-consciousness—distendedness/detruncating-<beyond-selfpresencing, -as-re-ontologising—decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic—epistemic-acutisation—residualising, -{decompulsing+}delinearity~for-cogency>>

the social-functioning-and-accordance—as-of—social-stake-contention-or-confliction conception of any given registry-worldview/dimension <preconverging~‘motif-and-apriorising/axiomatising/referencing’—entailing>-existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)>. But then this ‘constraining’ as to elicitable sublimation/desublimation doesn’t escape the incipient/seeding/foundational reality of limitedness/human-subpotency (as to its <amplituding/formative—epistemicity>-totalising~thrownness-in-existence<sup>35</sup>) ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality (reflected as of ontological-good-faith/authenticity<sup>69</sup> or ontological-bad-faith/inauthenticity<sup>64</sup>); such that there is no absolutely deterministic ontological basis for existentially-<disontologising/re-ontologising—aporeticism> overcoming manifest ontological-bad-faith/inauthenticity<sup>64</sup> by the ‘mere token of limitedness/human-subpotency <amplituding/formative—epistemicity>-totalising~thrownness-in-existence<sup>35</sup>’, so-reflected as to tacit or conscious limitedness/human-subpotency ontological-bad-faith/inauthenticity<sup>64</sup> (for instance nothing inherently stops me ‘technically’ to insist  $5+3=11$  and so in both respects of ontological-bad-faith/inauthenticity<sup>64</sup> as elaborated with the BODMAS characters elsewhere herein in reflection of the incipient/seeding self-reflexive~instigative-eventuating-<as-to-teleological-instigative/incipient—willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) of human<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>). Critically, it is wrong to construe of ontology/science

as about this more fundamental limitedness/human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality (reflected as of ontological-good-faith/authenticity<sup>69</sup> or ontological-bad-faith/inauthenticity<sup>64</sup>) per se but rather while ontology/science is rather foundationally/incipiently/seedingly derivational as from ontological-good-faith/authenticity<sup>69</sup> (as to the self-reflexive~instigative-eventuating-<as-to-teleological-instigative/incipient-willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation> of human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>); ontology/science effectively arises as of the projection of limitedness/human-subpotency sublimation possibilities manifestly elicitable out of the ‘constraining/defining intersolipsistic reflexive–sublimating/unreflexive–desublimating measure/objectification that is unlimitedness/existence—as-ontological-normalcy/postconvergence-<in-validation-of-‘metaphysics-of-absence\_epistemic-projection’>’ (as so-translated as ‘constraining existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation<sup>96</sup> imbuing human ontological-commitment<sup>66</sup>-<implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging–de-mentating/structuring/paradigming<sup>70</sup>–as-being-as-of-existential-reality>’ and ‘<sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup>>’ as available-to/elicitable-to-<as-to-human-consciousness/collective-consciousness–distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising–decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic–epistemic-acutisation—residualising,-{decompulsing}delinearity~for-cogency>> the social-functioning-and-accordance—as-of-social-stake-contention-or-confliction conception of any given registry-

worldview/dimension ~~<preconverging~‘motif-and-apriorising/axiomatising/referencing’-  
entailing>-existentialising—enframing/imprintedness-⟨as-to-<sup>4</sup> historicity-tracing—in-  
presencing—hyperrealisation/hyperreal-transposition⟩’). This distinction is made in order to  
avoid pursuing a wrong purpose ‘supposedly as of ontology/science’ as to when overt or covert  
ontological-bad-faith/inauthenticity<sup>64</sup> arises that undermines the  
‘foundationally/incipiently/seedingly derivational ontological-good-faith/authenticity<sup>69</sup>  
projected notional-contiguity/epistemic-contiguity<sup>62</sup>-⟨profound-supererogation<sup>96</sup>-of-mentally-  
aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema⟩ basis’ of ontology/science;  
and so-explaining why intellectual-and-moral dialogical-equivalence-⟨as-to-  
psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
implicated\_attendant-ontological-contiguity ’~duced-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
⟨imbued-notional~cogency⟩’ }—conflatedness<sup>13</sup>-in- {preconverging-ment-by}-  
postconverging-entailment,-in-self-becoming/self-conflatedness<sup>13</sup>/formative-supererogating>  
doesn’t necessarily arise by default where there is manifest overt or covert ontological-bad-  
faith/inauthenticity<sup>64</sup> notional-discontiguity/epistemic-discontiguity<sup>63</sup>-⟨between—prior-  
shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>-qualia-  
schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-  
aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema⟩ as so-speaking of manifest  
prospective ‘epistemic-decadence’ or teleological-decadence-⟨in-dimensionality-of-  
desublimating-lack-of<sup>26</sup>-⟨amplifying/formative>supererogatory~de-mentativeness/epistemic-  
growth-or-conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-  
residuality/spirit-drivenness-equalisation⟩. This insight speaks to the fact that ontology/science  
as to its proper prospective ‘disontologising/ontologising-and-re-ontologising threshold’ cannot  
arise without its requisite basic/foundational ontological-good-faith/authenticity<sup>69</sup> as to~~

ontological-good-faith/authenticity<sup>69</sup>~postconverging–de-mentating/structuring/paradigming<sup>70</sup>.  
 It is critical to appreciate in this regards that the <cumulating/recomposuring~attendant–  
 ontological-contiguity>-successive registry-worldviews/dimensions (unlike can be wrongly  
 construed intuitively as to a naïve mere-formulaicity/ritualisation-<as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 ‘epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination’> imbued elaboration-as-to-mere-  
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
 ‘prospectively-implicated\_attendant\_ontological-contiguity<sup>67</sup>’~educated–  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup> of the ‘shallow-supererogation<sup>96</sup> as of prior <sup>83</sup>reference-of-  
 thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating–nascence-<as-to-  
 the-grandest-axiomatic-construct-‘epistemic-totalising }re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with unlimitedness/existence>’ implied  
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>) rather arose as of the driving  
 dimensionality-of-sublimating<sup>25</sup>-(<amplituding/formative>supererogatory~de-  
 mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) in that  
 ‘invents’/‘creates’–and–‘nurtures’ (out of ontological-good-  
 faith/authenticity<sup>69</sup>~postconverging–de-mentating/structuring/paradigming<sup>70</sup> as to profound-  
 supererogation<sup>96</sup>) the <postconverging~‘motif-and-apriorising/axiomatising/referencing’–  
 entailing>-existentialising—framing/imprinting-<as-to-prospective–<sup>46</sup>historiality/ontological-  
 eventfulness<sup>3</sup> /ontological-aesthetic-tracing-<perspective–ontological-  
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) of the given

‘prospectively re-ontologising re-rationalisation-of-contentivity/argumentativity/dialecticism/discursivity’; and so as to dimensionality-of-sublimating<sup>25</sup>-(~~amplituding/formative~~supererogatory~de-mentativeness/epistemic-growth-or-conflatedness<sup>3</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) induced limitedness/human-subpotency cumulating/recomposuring ‘intolerance<of disparateness>/exactifying\_precisioning-of-sublimation-<as-to-postconverging-narrowing-down~apriorising/axiomatising/referencing-entailing-theoretical,-conceptual-and-operant-implications> exercise of intelligibility’ (as to imbued ‘developing epistemic sense of<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>relativism/relative-scope as projective-insights’) of the relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>. As so-reflected successively as of ‘<sup>103</sup>universalising-idealisation prospectively re-ontologising re-rationalisation-of-contentivity/argumentativity/dialecticism/discursivity’ (postconvergently-habituated out of profound-supererogation<sup>96</sup> from ‘non-universalising base-institutionalisation-universalisation rationalisation-of-contentivity/argumentativity/dialecticism/discursivity’), ‘positivism/rational-empiricism prospectively re-ontologising re-rationalisation-of-contentivity/argumentativity/dialecticism/discursivity’ (postconvergently-habituated out of profound-supererogation<sup>96</sup> from ‘non-positivising<sup>103</sup>universalisation-non-positivism/medievalism rationalisation-of-contentivity/argumentativity/dialecticism/discursivity’) and prospective ‘postmodern<sup>48</sup>human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup> prospectively re-ontologising re-rationalisation-of-contentivity/argumentativity/dialecticism/discursivity’ (postconvergently-habituated out of profound-supererogation<sup>96</sup> from ‘disjointing positivism—<sup>80</sup>procrypticism rationalisation-of-

contentivity/argumentativity/dialecticism/discursivity’); and so speaking of the ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> as a postconverging~birthing/nascency within prospective ~~{epistemic-totalising<sup>33</sup>}~~re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination-(as to human profound-supererogation<sup>96</sup> for prospective apriorising/axiomatising/referencing-{of-‘prospectively-implicated\_attendant-ontological-contiguity’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-ment-by}-postconverging-entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination’> of prior apriorising/axiomatising/referencing-{of-‘prospectively-implicated\_attendant-ontological-contiguity’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—constitutedness<sup>14</sup>-in-preconverging-entailment). This insight effectively highlights the ‘constraining/defining intersolipsistic reflexive~sublimating/unreflexive~desublimating measure/objectification that is unlimitedness/existence~as-ontological-normalcy/postconvergence-<in-validation-of-‘metaphysics-of-absence\_epistemic-projection’>’ upon which limitedness/human-subpotency self-reflexive~instigative-eventuating projects re-rationalisations as of more and more intolerance-<of-disparateness>/exactifying\_precisioning-of-sublimation-<as-to-postconverging~narrowing-down~apriorising/axiomatising/referencing~entailing-theoretical,-conceptual-and-operant-implications> (as to Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology ,

institutional-development-as-to-social-function-development and living-development-as-to-  
 personality-development                      psychologismic-epistemic-acutisation—difficulty-⟨for-  
 residualising-<sup>{decompulsing}</sup>delinearity~for-cogency⟩—magnitudes<sup>{of-experientiality/experiment}</sup>) in so-  
 enabling the sublimating-postconverged ‘substantive abstract-tissue-of-social-emanance  
<sup>{epistemic-totalising}</sup>hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-  
 acutingly,-<sup>{decompulsing}</sup>delinearity~for-cogency—cumulated/recomposed as to  
 cumulating/recomposuring of ‘prospectively-implicated-attendant-ontological-  
 contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>. When so-implicit as to nascent-particular/incipient-and-  
 material/technical-sublimations-<blinded-to-their-relative-ontological-completeness –  
 reference-of-thought- devolving> it can be appreciated that the ‘constraining/defining  
 intersolipsistic reflexive-sublimating/unreflexive-desublimating measure/objectification that is  
 unlimitedness/existence-as-ontological-normalcy/postconvergence-<in-validation-of-  
 ‘metaphysics-of-absence-epistemic-projection’>’ rather so-construed as of ‘the-very-same  
 physics <amplifying/formative-epistemicity>totalising~devolved—purview/domain-of-  
 construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ speaks to the fact that  
 the veridically limitedness/human-subpotency cumulating/recomposuring intolerance-⟨of-  
 disparateness>/exactifying\_precisioning-of-sublimation-<as-to-postconverging-narrowing-  
 down~apriorising/axiomatising/referencing-entailing-theoretical,-conceptual-and-operant-  
 implications> of classical-mechanics—axiomatic-constructs (as to a  
 contentivity/argumentativity/dialecticism/discursivity along the ‘defining  
 apriorising/axiomatising/referencing’ of space and time, atomicity, etc. implications) rather  
 ended up ‘intolerance-⟨of-disparateness>/exactifying\_precisioning in prospective sublimation’  
 as theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs (as to a

‘prospectively re-ontologising re-rationalisation-of-contentivity/argumentativity/dialecticism/discursivity’ along the ‘re-defining apriorising/axiomatising/referencing’ of spacetime, quantum, etc. implications); and this is perfectly in contrast to a wrong intuition of the implications of intolerance<of disparateness>/exactifying\_precisioning-of-sublimation-<as-to-postconverging-narrowing-down~apriorising/axiomatising/referencing-entailing-theoretical,-conceptual-and-operant-implications> strongly associated with human social-and-institutional-frameworks-of-referencing/registering/decisioning existentialising-decisionality-<as-to-disontologising/re-ontologising—aporeticism> rather falling back upon the mere-formulaicity/ritualisation-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-‘epistemic-totalising †re-apriorising/re-axiomatising/re-referencing-residuality—in-re-originariness/re-origination’> imbued elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—‘prospectively implicated\_attendant\_ontological-contiguity<sup>67</sup>~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup> of the ‘shallow-supererogation<sup>96</sup> as of prior<sup>83</sup> reference-of-thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-<as-to-the-grandest-axiomatic-construct-‘epistemic-totalising †re-apriorising/re-axiomatising/re-referencing-residuality—in-re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence>’ as to a ‘flawed-prior-purposefulness of<sup>79</sup> presencing—absolutising-identitive-constitutedness<sup>14</sup> before supposedly-prospective-thinking-purpose,-as-precalculated-purpose-<as-prospectively-losing-track-of-‘epistemic-totalising †re-apriorising/re-axiomatising/re-referencing-residuality—in-re-originariness/re-origination’-of-thinking>’ exercise ultimately developing into a predisposition for pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-

<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
 <amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness > (thus  
 failing to reflect prospectively the ‘constraining/defining intersolipsistic reflexive-  
 sublimating/unreflexive-desublimating measure/objectification that is unlimitedness/existence-  
 as-ontological-normalcy/postconvergence-<in-validation-of-‘metaphysics-of-  
 absence\_epistemic-projection’>’ which is what is sublimatingly enabling for ontology/science  
 as so-warranted for an appropriate <sup>61</sup>nonpresencing-or-withdrawal/unenframing/re-  
 ontologising-or-metaphysics-of-absence-<implicated-epistemic-veracity-of-<sup>61</sup>nonpresencing-  
 <perspective-ontological-normalcy/postconvergence>)-or-transcendental-reasoning-of-  
 event<sup>38</sup>-as-prospective-ontology-origination implied ‘deconstruction conception as to epistemic-  
 growth,-as-~~{veridical/sound}~~-relative-reflexivity-in-existence/relativising-from-limited-  
 mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising,-  
 {decompulsing}delinearity-for-cogency’). Such a failure of limitedness/human-subpotency  
 cumulating/recomposuring intolerance-<of-disparateness>/exactifying\_precisioning-of-  
 sublimation-<as-to-postconverging-narrowing-down~apriorising/axiomatising/referencing-  
 entailing-theoretical,-conceptual-and-operant-implications> as relatively associated with human  
 social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising-  
 decisionality-<as-to-disontologising/re-ontologising—aporeticism> is merely the manifestation  
 of the lack of ‘prospective <sup>83</sup>reference-of-thought appraisal of sublimating-nascence  
 comprehensiveness/nonimmediacy/indirectness’ for  
 ‘supererogatory-wholesomeness/profound-supererogation<sup>96</sup> as of prospective <sup>83</sup>reference-of-  
 thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-<as-to-  
 the-grandest-axiomatic-construct-<sup>{epistemic-totalising 33}</sup>re-apriorising/re-axiomatising/re-  
 referencing-residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with unlimitedness/existence>’; and as so-

reflected as to ‘prospective sublimating–nascence\_incipience/instantaneity/directness-  
~~{ontologically-flawed\_prior\_mere\_social-functioning-and-accordance—as-of-social-stake-  
contention-or-confliction}~~~associative-distortion-of-referencing/registering/decisioning’  
arising with say a merely positive-opportunism—of-social-functioning-and-accordance<sup>75</sup>  
ontologically-flawed conception substituting for ontological-veracity-<as-to-prospective-  
ontologising-and-re-ontologising> that doesn’t speak to ‘prospective  
postconverging~aporeticism-overcoming/unovercoming of prior-perspective—  
falsity/falseness/fallaciousness’. Contrastively, while even nascent-particular/incipient-and-  
material/technical-sublimations-<blinded-to-their-relative-ontological-completeness<sup>87</sup> –  
<sup>87</sup>reference-of-thought-<sup>84</sup>devolving> equally do face such ontologising misconstrual about  
requisite limitedness/human-subpotency cumulating/recomposuring intolerance<of-  
disparateness>/exactifying\_precisioning-of-sublimation-<as-to-postconverging-narrowing-  
down~apriorising/axiomatising/referencing-entailing-theoretical,-conceptual-and-operant-  
implications> as more pointedly associated for instance with issues of science-ideology, in-  
many-ways as to the natural sciences sublimating–nascence incipience/instantaneity/directness  
the ‘constraining/defining intersolipsistic reflexive–sublimating/unreflexive–desublimating  
measure/objectification that is unlimitedness/existence-as-ontological-  
normalcy/postconvergence-<in-validation-of-‘metaphysics-of-absence\_epistemic-projection’>’  
is more decisively potent in undermining such induced desublimating; such that such  
ontologising misconstrual in the natural sciences is rather of a ‘tepid problem-of-direction of  
sublimation’ that hover in many scientific fields given inherent human limited-mentation-  
capacity—as subjecting ‘educated unlimitedness/existence sublimating nascence’ to-  
limitedness/human-subpotency. On-the-other-hand, such an ontologising misconstrual about  
requisite limitedness/human-subpotency cumulating/recomposuring intolerance<of-  
disparateness>/exactifying\_precisioning-of-sublimation-<as-to-postconverging-narrowing-

~~down~apriorising/axiomatising/referencing~entailing-theoretical,-conceptual-and-operant-~~  
~~implications>~~ associated with many a social domain can actually go unthought/unnoticed as to  
the overt or covert non-ontologising/disontologising motive arising from the strong emotional-  
involvement of social-functioning-and-accordance—as-of-social-stake-contention-or-  
confliction as to a ‘generalised vacillating quasi-nonontologising by punctual-ontologising’  
relation to social <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> and so as merely a reflection of the greater  
aestheticisation—beholdening-out-of-bechancing/taxingness-of-originariness drawback of  
social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—  
decisionality<as-to-disontologising/re-ontologising—aporeticism>, and thus critically  
speaking of a ‘more profound problem-of-driving for sublimation’ wherein common/mutual re-  
ontologising purpose and terms of sublimation can be questionable/uncertain as so-associated  
with an overemphasis on institutionalised prescience as of intellectual entitlement induced  
blurriness.<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-  
preconverging,-in-disontologising-formulaic—dragging-out/hollowing-out>. Ultimately, (as to  
prospective conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-  
<reifying {as-to-knowledge-developing}-and-empowering> imbued epistemic-growth,-as—  
{veridical/sound}-relative-reflexivity-in-existence/relativising—from-limited-mentation-as-its-  
deepening/psychologismic-epistemic-acutisation—residualising,—{decompulsing} delinearity—for-  
eogeneity) such an elucidation of limitedness/human-subpotency cumulating/recomposuring  
intolerance<of-disparateness>/exactifying\_precisioning\_of-sublimation-<as-to-  
postconverging~narrowing-down~apriorising/axiomatising/referencing~entailing-theoretical,-  
conceptual-and-operant-implications> is vital given the ‘requisite mutual reinforcement of both  
nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-  
ontological-completeness<sup>7-83</sup>—reference-of-thought-<sup>84</sup>devolving> and social-and-institutional-  
frameworks-of—referencing/registering/decisioning existentialising—decisionality<as-to-

~~disontologising/re-ontologising—aporeticism>~~’ for their respective prospective sublimation. Along this line, it is important to effectively elucidate the veridical ontologising implications of the ‘constraining/defining intersolipsistic reflexive—sublimating/unreflexive—desublimating measure/objectification that is unlimitedness/existence—~~as-ontological-normalcy/postconvergence—<in-validation-of-‘metaphysics-of-absence\_epistemic-projection’>~~’ with regards to limitedness/human-subpotency epistemic-growth,—as—{veridical/sound}—relative-reflexivity—in-existence/relativising—~~from-limited-mentation-as-its-deepening/psychologismic—epistemic-acutisation—residualising,—{decompulsing} delinearity—for-eogeneity as to psychologismic—epistemic-acutisation—<as-to-postconverging-de-mentating/structuring/paradigming,—eliciting-of-existence’s-sublimating-nasence-in-prospective-aporeticism-overcoming/unovercoming>~~. It can be appreciated herein that the postmodern notion of <sup>61</sup>nonpresencing—<perspective—ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-growth,—as—{veridical/sound}—relative-reflexivity—in-existence/relativising—~~from-limited-mentation-as-its-deepening/psychologismic—epistemic-acutisation—residualising,—{decompulsing} delinearity—for-eogeneity~~’ (as not a ‘metaphysical/ideological advocacy’ but rather ontologically-veridical observations/remarks/‘constatations’ of limitedness/human-subpotency relative ontological-performance<sup>72</sup>—<including-virtue-as-ontology>/morality/ethics/justice/etc. as to when striving to reflect unlimitedness/existence—<full-potency-of—sublimating—nasence>) is merely the natural reflection of the implication of the ‘reflexive epistemic relation of limitedness/human-subpotency to unlimitedness/existence—<full-potency-of—sublimating—nasence>’; and so as to the operative diametricality of ‘human-epistemicity/human-epistemicity—developing—<limited-mentation-capacity-deepening—~~as-subjecting-limitedness/human-subpotency-to-‘euded-unlimitedness/existence—sublimating—nasence’>~~<sup>233</sup>,—as-to-transcendence-and-sublimity/sublimation/~~supererogatory—de-mentativity>~~’ and ‘inherent existence’s immanence

which is already given at all times as to its inherent full-potency–independence in its superseding–oneness-of-ontology/ontological-veridicality/~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup> so full-potency–independent of abstractly/potentially manifestable human-epistemicity/human-epistemicity–developing’. The simple implication here is that the ‘constraining/defining intersolipsistic reflexive–sublimating/unreflexive–desublimating measure/objectification that is unlimitedness/existence–~~as-ontological-normalcy/postconvergence-<in-validation-of-‘metaphysics-of-absence\_epistemic-projection’>~~’ is ever always absolutely given and limitedness/human-subpotency is ever always just in a relativistic epistemic relation to unlimitedness/existence; as ‘so-interjected by the ~~<cumulating/recomposuring~attendant–ontological-contiguity>~~-successive registry-worldviews/dimensions defining ‘~~implicated\_attendant–ontological-contiguity<sup>67</sup>~~’~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-~~<imbued–notional~cogency>~~’<sup>40</sup> epistemic-totalising<sup>33</sup> frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing imbued ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. (as to limitedness/human-subpotency epistemic relative-ontological-completeness<sup>37</sup> construal of ‘the-very-same unlimitedness/existence-~~<full-potency-of-sublimating-nascence>~~’). Just as the ‘the-very-same physics ~~<amplituding/formative-epistemicity>~~totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ is absolutely given inherently whether-and-whatever the Newtons and Einsteins or any human-beings reflexively theorise about it (as to the fact that valid physical manifestations as explained by the Newtons and the Einsteins did not wait for their axiomatic explanations to start manifesting and had been manifesting long before and so including physical manifestations that are not yet known and explained) and their respective theoretical axiomatic-constructs carry their given epistemic-totalising<sup>33</sup> frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing imbued ontological-

performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. (as to their limitedness/human-subpotency epistemic relative-ontological-completeness<sup>87</sup> construal of ‘the-very-same physics purview-of-unlimitedness/existence-<full-potency-of-sublimating-nascence>;—‘implicated-attendant-ontological-contiguity<sup>67</sup>~duced-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogeny>’<sup>40</sup>). It can thus be appreciated that such a postmodern notion of ‘<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising-<sup>{decompulsing}</sup>delinearity-for-cogeny’ (as to ‘developed epistemic sense of <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> relativism/relative-scope as projective-insights’) epistemic-projectively grasps ‘limitedness/human-subpotency possibilities of epistemic-totalising<sup>33</sup> frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing imbued ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. with respect to their construal of unlimitedness/existence-or-any-purview-of-unlimitedness/existence-<full-potency-of-sublimating-nascence>’ while avoiding a general equating/leveling-down of limitedness/human-subpotency possibilities by ‘mixing-up both relative-ontological-incompleteness<sup>38</sup> and relative-ontological-completeness<sup>87</sup> in-effect differing apriorising/axiomatising/referencing epistemic-totalising<sup>33</sup> frames-of-entailment-of-motif-and-apriorising/axiomatising/referencing’ (as it can be appreciated that a modern day physicist cannot seriously engage discursively as to expected breakthroughs in equating/leveling-down say ‘theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs epistemic-totalising<sup>33</sup> frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ with ‘classical-mechanics—

axiomatic-constructs                      epistemic-totalising<sup>33</sup>                      frame-of-entailment-of-motif-and-  
 apriorising/axiomatising/referencing                      ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>’); and so as it is such a notion of ‘<sup>61</sup>nonpresencing-<perspective-ontological-  
 normalcy/postconvergence>                      relativism/relative-scope                      for                      epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation—residualising,-<sup>{decompulsing}</sup>delinearity-for-  
 eogeneity’ (as to ‘developed epistemic sense of <sup>61</sup>nonpresencing-<perspective-ontological-  
 normalcy/postconvergence>                      relativism/relative-scope as projective-insights’) that enables  
 delineating/differentiating                      of                      sublimation/desublimation                      in  
 ‘apriorising/axiomatising/referencing                      disambiguating/de-leveling/de-ressentiment/opened-  
 construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>                      demoronisation-<sublimating-nascence,-  
 nonextricatory-sublimating-upstreaming/‘amontée’>’ as of appropriate ‘deconstruction  
 conception                      as                      to                      epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-  
 existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-  
 acutisation—residualising,-<sup>{decompulsing}</sup>delinearity-for-eogeneity’ of <sup>61</sup>nonpresencing-or-  
 withdrawal/unenframing/re-ontologising-or-metaphysics-of-absence-(**implicated-epistemic-  
 veracity-of-<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>**)-or-  
 transcendental-reasoning-of-event<sup>38</sup>-as-prospective-ontology-origination (with regards to ‘the-  
 very-same                      physics                      purview-of-unlimitedness/existence-<full-potency-of-sublimating-  
 nascence>;—‘**implicated-attendant-ontological-contiguity<sup>67</sup>**’~educated-  
 existentialising/contextualising/textualising\_‘**intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>**’<sup>40</sup>). Thus the effective limitedness/human-subpotency  
 cumulating/recompositing                      ‘**intolerance-<of-disparateness>/exactifying-precisioning-of-  
 sublimation-<as-to-postconverging-narrowing-down~apriorising/axiomatising/referencing-  
 entailing-theoretical,-conceptual-and-operant-implications>**’ exercise of intelligibility’ (as to

imbued ‘developing epistemic sense of <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> relativism/relative-scope as projective-insights’) necessarily speaks to limitedness/human-subpotency varying ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. with respect to ‘the-very-same purview-of-unlimitedness/existence-<full-potency-of-sublimating-nascence>;—‘implicated-attendant-ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogeny>’<sup>40</sup> as to the ‘warranted capacity for epistemic-totalising<sup>33</sup>~resubjecting\_or\_totalising-entailing~reconstrual-<of-the-whole/purview-of-the-whole/oneness-of-ontology>’ (as human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency to ‘educated-unlimitedness/existence-sublimating-nascence’<sup>33</sup>) as to successive re-originary epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising—from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising, <sup>{decompulsing}</sup>delinearity~for-cogeny encounters/confrontations with existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup> <as-to-perspective-ontological-normalcy/postconvergence-implicit-‘prospective-aporeticism-overcoming/unovercoming’> (with regards Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology , institutional-development-as-to-social-function-development and living-development-as-to-personality-development psychologismic-epistemic-acutisation—difficulty <for, residualising—<sup>{decompulsing}</sup>delinearity~for-cogeny> magnitudes<sup>{of-experientiality/experiment}</sup>). The postmodern notion of relativism/relative-scope as to limitedness/human-subpotency cumulating/recomposuring ‘intolerance-<of-disparateness>/exactifying\_precisioning-of-sublimation-<as-to-postconverging-narrowing-

~~down~apriorising/axiomatising/referencing~entailing-theoretical,-conceptual-and-operant-implications>~~ exercise of intelligibility’ (imbued ‘developing epistemic sense of <sup>61</sup>nonpresencing-<perspective~ontological-normalcy/postconvergence> relativism/relative-scope as projective-insights’) underlies the veracity of limitedness/human-subpotency epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/~~relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-{decompulsing}delinearity-for-eogeny~~ as to psychologismic-epistemic-acutisation-~~as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>~~, as so-undergirded herein by <sup>15</sup>de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~. <sup>61</sup>nonpresencing-<perspective~ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/~~relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-{decompulsing}delinearity-for-eogeny~~’ (as to manifest ‘developing epistemic sense of <sup>61</sup>nonpresencing-<perspective~ontological-normalcy/postconvergence> relativism/relative-scope as projective-insights’) as critiqued by many a postmodern thinker distractors is rather a reflection of these distractors <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> normalising functionalism conception as to {flawed/unsound}-relative-unreflexivity-in-existence/~~absolutising-from-limited-mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-{compulsing}linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation~~’ manifesting an underdeveloped conception of <sup>61</sup>nonpresencing-or-withdrawal/unenframing/re-ontologising-or-metaphysics-of-absence-~~(implicated-epistemic-veracity-of-<sup>61</sup>nonpresencing-<perspective~ontological-normalcy/postconvergence>)~~—or-transcendental-reasoning-of-event<sup>38</sup>-as-prospective-ontology-origination. This is further reflected in a confused misconstruing of

<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> relativism/relative-  
scope for epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-  
existence/relativising from limited-mentation-as-its-deepening/psychologismic-epistemic-  
acutisation—residualising,—<sup>{decompulsing}</sup>delinearity~for-cogeneity’ with such a notion as  
relationalism which has no relation to the epistemic-growth,-as—{veridical/sound}-relative-  
reflexivity-in-existence/relativising from limited-mentation-as-its-deepening/psychologismic-  
epistemic-acutisation—residualising,—<sup>{decompulsing}</sup>delinearity~for-cogeneity insight (as to human  
psychologismic-epistemic-acutisation-<as-to-postconverging-de-  
mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-  
prospective-aporeticism-overcoming/unovercoming>) underlying a (notional~reflexivity-  
<{veridical/sound}-relative-reflexivity-in-existence/relativising from limited-mentation-as-  
its-deepening/psychologismic-<residualising—<sup>{decompulsing}</sup>delinearity~for-cogeneity>—by—  
{flawed/unsound}-relative-unreflexivity-in-existence/absolutising from limited-  
mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-  
<sup>{compulsing}</sup>linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation>) <sup>61</sup>nonpresencing-  
<perspective-ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-  
growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising from limited-  
mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,—  
<sup>{decompulsing}</sup>delinearity~for-cogeneity’ conception of ‘limitedness/human-subpotency potential’  
with respect to ‘both the prior relative-ontological-incompleteness<sup>88</sup> as classical-mechanics—  
axiomatic-constructs and the prospective relative-ontological-completeness<sup>87</sup> as theory-of-  
relativity-together-with-quantum-mechanics—axiomatic-constructs’ construing of ‘the-very-  
same unlimitedness/existence-<full-potency-of-sublimating-nascence>’ (as the  
‘constraining/defining intersolipsistic reflexive-sublimating/unreflexive-desublimating  
measure/objectification that is unlimitedness/existence—as-ontological-

~~normalcy/postconvergence-<in-validation-of-‘metaphysics-of-absence\_epistemic-  
 projection’>’); as it is such a relativism/relative-scope that veridically embraces  
 (phenomenal/manifest~subpotencies-<in-transitive-conflatedness<sup>3</sup>-reflexivity,-in-the-full-  
 potency-of-existence’s~sublimating~nascence) including human-subpotency)/limitedness  
 implied notional~reflexivity-<{veridical/sound}-relative-reflexivity-in-existence/relativising-  
 from limited-mentation-as-its-deepening/psychologismic-<residualising-  
 {decompulsing}delinearity-for-cogency> by—{flawed/unsound}-relative-unreflexivity-in-  
 existence/absolutising-from-limited-mentation/psychologismic-epistemic-acutisation—  
 nonresidualising-imbued-<sup>{compulsing}</sup>linearity-in-eclecticism-of-prior-~~mere-  
 formulaicity/ritualisation~~> as to unlimitedness/existence-<full-potency-of-sublimating-  
 nascence>. Fundamentally, it is herein contended such a confusion speaks of presumptively  
 striving to grasp of prospective relative-ontological-completeness<sup>87</sup>-of-  
 apriorising/axiomatising/referencing as from prior relative-ontological-incompleteness<sup>88</sup>  
 apriorising/axiomatising/referencing (more like striving to understand theory-of-relativity-  
 together-with-quantum-mechanics—axiomatic-constructs as from the ‘classical-mechanics—  
 axiomatic-constructs epistemic-totalising<sup>33</sup> frame-of-entailment-of-motif-and-  
 apriorising/axiomatising/referencing ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>’ with notions like space and time, atomicity, etc. held in absolutism rather than the  
 ‘former as appropriate epistemic-totalising<sup>33</sup> frame-of-entailment-of-motif-and-  
 apriorising/axiomatising/referencing ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>’ projection as to spacetime, quantum, etc.). The notion of ‘<sup>61</sup>nonpresencing-  
 <perspective-ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-  
 growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-  
 mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising-  
 {decompulsing}delinearity-for-cogency’ (underlied by ‘limitedness/human-subpotency relative-~~

ontological-incompleteness<sup>88</sup> by relative-ontological-completeness<sup>87</sup> varying projectively implied ‘epistemic-totalising<sup>33</sup> frames-of-entailment-of-motif-and-apriorising/axiomatising/referencing’ ontological-performance<sup>72</sup>-<including-virtue-as-ontology>) with respect to the ‘very contiguity of unlimitedness/existence-<full-potency-of-sublimating-nascence>’ (as the-very-same unlimitedness/existence-<full-potency-of-sublimating-nascence>) is effectively what provides the insightful backdrop for projectively construing of the relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>; reflected as the sublimating-postconverged ‘substantive abstract-tissue-of-social-emanance <sup>{epistemic-totalising<sup>33</sup>}</sup>hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, -<sup>{decompulsing}</sup>delinearity~for-cogency—cumulated/recomposed as to cumulating/recomposuring of ‘prospectively-implicated-attendant-ontological-contiguity<sup>67</sup>~duced-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup>, as so-enabled by limitedness/human-subpotency cumulating/recomposuring ‘intolerance-<of-disparateness>/exactifying\_precisioning-of-sublimation-<as-to-postconverging-narrowing-down~apriorising/axiomatising/referencing-entailing-theoretical,-conceptual-and-operant-implications> exercise of intelligibility’ (as to imbued ‘developing epistemic sense of <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> relativism/relative-scope as projective-insights’); and that is exactly what allows for the ontological-veracity of a sublimating <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> ‘conception of the-very-same unlimitedness/existence-<full-potency-of-sublimating-nascence>’ over an ontologically-flawed desublimating <sup>47</sup>historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition ‘conception of the-very-same unlimitedness/existence-

~~<full-potency-of-sublimating-nascence>~~. Such that the ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>67</sup> ~of-the-human-institutionalisation-process<sup>68</sup> (as of reference unlimitedness/existence~~<full-potency-of-sublimating-nascence>~~ epistemic-projection perspective) points out the ~~notional/epistemic/bindingness~~<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup> ‘<sup>61</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-growth,-as—{veridical/sound}-relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,—{decompulsing}delinearity—for-eogeneity’ (as to ‘developed epistemic sense of <sup>61</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence> relativism/relative-scope as projective-insights’) of limitedness/human-subpotency<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> (as so insightfully divulgeable rather from the epistemic-projection perspective of the relative-ontological-completeness<sup>37</sup> as of its perspective difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup> insight of ‘the-very-same unlimitedness/existence-<full-potency-of-sublimating-nascence>’ with regards to human **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology** , **institutional-development-as-to-social-function-development and living-development-as-to-personality-development psychologismic-epistemic-acutisation—difficulty-<for,—residualising—{decompulsing}delinearity—for-eogeneity>—————magnitudes**<sup>{of-experientiality/experiment}</sup> as so-reflecting their varying ‘**epistemic-totalising**<sup>33</sup> **frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing** ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ with respect to ‘the-very-same unlimitedness/existence-<full-potency-of-sublimating-nascence>’). Such that with regards to **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-**

meaningfulness-and-teleology the ‘prospective <sup>18</sup>deprocrypticism-or-preempting—  
 disjointedness-as-of-<sup>83</sup>reference-of-thought epistemic-projection perspective’ is effectively  
~~notionally/epistemically/bindingnessly~~<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup>  
 reflective of the overall ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>67</sup>~of-  
 the-human-institutionalisation-process<sup>68</sup> (so-construed as notional~<sup>18</sup>deprocrypticism), as to the  
 ‘~~cumulating/recomposuring~attendant—ontological-contiguity~~ >-successive registry-  
 worldviews/dimensions ~~epistemic-totalising~~<sup>33</sup> ~~frame-of-entailment-of-motif-and-~~  
~~apriorising/axiomatising/referencing~~ ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>’ (as from non-rules of recurrent-utter-uninstitutionalisation, non-universalising rules  
 of base-institutionalisation–ununiversalisation, universalising rules of <sup>103</sup>universalisation–non-  
 positivism/medievalism, positivising rules of positivism–<sup>80</sup>procrypticism and prospective  
 nondisjointing rules of <sup>18</sup>deprocrypticism-or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-  
 thought); and so with all the prior registry-worldviews/dimensions construable as of their  
 relativistic ‘~~epistemic-totalising~~<sup>33</sup> ~~frame-of-entailment-of-motif-and-~~  
~~apriorising/axiomatising/referencing~~ ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>’ (with respect to ‘the-very-same unlimitedness/existence-<full-potency-  
 of-sublimating-nascence>’) as ‘~~notional/epistemic/bindingness~~<sup><as-to-determinism/conceptivity-of-relative-</sup>  
~~unreflexivity/relative-reflexivity>~~ variants’ of notional~<sup>18</sup>deprocrypticism (so-implied as to their  
 respectively given ‘limitedness/human-subpotency relative-ontological-incompleteness<sup>88</sup> by  
 relative-ontological-completeness<sup>87</sup>’ varying projectively implied ‘~~epistemic-totalising~~<sup>33</sup>  
~~frames-of-entailment-of-motif-and-apriorising/axiomatising/referencing~~’ ontological-  
 performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. with respect to ‘the-  
 very-same unlimitedness/existence-<full-potency-of-sublimating-nascence>’). Likewise, with  
 regards to nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-  
 relative-ontological-completeness <sup>87</sup> <sup>83</sup>reference-of-thought-<sup>84</sup>devolving> in-many-ways for

instance with respect to ‘the-very-same physics purview-of-unlimitedness/existence-~~<full-potency-of-sublimating-nascence>~~;—‘~~implicated-attendant-ontological-contiguity~~<sup>67</sup>?~educated-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup>, ‘theory-of-relativity-together-with-quantum-mechanics—  
axiomatic-constructs epistemic-totalising<sup>33</sup> frame-of-entailment-of-motif-and-  
apriorising/axiomatising/referencing ontological-performance<sup>72</sup>-<including-virtue-as-  
ontology>’ (as the relative-ontological-completeness<sup>87</sup>) rather underlines that in-effect  
‘classical-mechanics—axiomatic-constructs epistemic-totalising<sup>33</sup> frame-of-entailment-of-  
motif-and-apriorising/axiomatising/referencing ontological-performance<sup>72</sup>-<including-virtue-  
as-ontology>’ (as the relative-ontological-incompleteness<sup>88</sup>) is rather the former’s lower  
‘notional/epistemic/bindingness<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup> variant’  
as to their respectively given ‘limitedness/human-subpotency relative-ontological-  
incompleteness<sup>88</sup> by relative-ontological-completeness<sup>87</sup>’ varying projectively implied  
‘epistemic-totalising<sup>33</sup> frames-of-entailment-of-motif-and-apriorising/axiomatising/referencing  
ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ with respect to ‘the-very-same  
physics purview-of-unlimitedness/existence-~~<full-potency-of-sublimating-nascence>~~;—  
‘~~implicated-attendant-ontological-contiguity~~<sup>67</sup>?~educated-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup>; and so as to the fact that for instance ‘classical-mechanics—  
axiomatic-constructs epistemic-totalising<sup>33</sup> frame-of-entailment-of-motif-and-  
apriorising/axiomatising/referencing ontological-performance<sup>72</sup>-<including-virtue-as-  
ontology>’ apriorising/axiomatising/referencing conceptions of space and time, atomicity, etc.  
can be construed as a poorer notional/epistemic/bindingness<sup><as-to-determinism/conceptivity-of-relative-  
unreflexivity/relative-reflexivity></sup> apriorising/axiomatising/referencing conceptions of spacetime, quantum,

etc. respectively of ‘theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs epistemic-totalising<sup>33</sup> frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ (as to a difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup> insight of ‘the-very-same physics purview-of-unlimitedness/existence-<full-potency-of-sublimating-nascence>;—‘implicated-attendant-ontological-contiguity<sup>67</sup>~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogeny>’<sup>40</sup>) and so as both are effectively underlied notionally/epistemically/bindingnessly-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> by ‘the-very-same physics purview-of-unlimitedness/existence-<full-potency-of-sublimating-nascence>;—‘implicated-attendant-ontological-contiguity<sup>67</sup>~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogeny>’<sup>40</sup> (as the ‘constraining/defining intersolipsistic reflexive-sublimating/unreflexive-desublimating measure/objectification that is unlimitedness/existence-as-ontological-normalcy/postconvergence-<in-validation-of-‘metaphysics-of-absence-epistemic-projection’>’) as to their implicated notional~reflexivity-<{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-<residualising-<sup>{decompulsing}</sup> delinarity-for-cogeny> by—{flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-<sup>{compulsing}</sup>linarity-in-eclecticism-of-prior-mere-formulaicity/ritualisation>. In this regards it is important to grasp here that the more profound philosophical insight derived from ‘theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs epistemic-totalising<sup>33</sup>

~~frame of entailment of motif and apriorising/axiomatising/referencing~~ ontological-  
 performance<sup>72</sup>-<including-virtue-as-ontology>’ rather has to do with this ‘developed epistemic  
 sense of <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>  
 relativism/relative-scope as projective-insights’ for delineating/differentiating of  
 sublimation/desublimation by ‘apriorising/axiomatising/referencing disambiguating/de-  
 leveling/de-ressentiment/opened-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
 demoronisation-<sublimating-nascence,-nonextricatory-sublimating-upstreaming/‘amontée’>’  
 (and so as of appropriate ‘deconstruction conception as to epistemic-growth,-as-  
 {veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing}delinearity-for-  
 eogeneity’ of <sup>61</sup>nonpresencing-or-withdrawal/unenframing/re-ontologising-or-metaphysics-of-  
 absence-<implicated-epistemic-veracity-of-<sup>91</sup>nonpresencing-<perspective-ontological-  
 normalcy/postconvergence>)-or-transcendental-reasoning-of-event<sup>38</sup>-as-prospective-ontology-  
 origination with regards to ‘the-very-same physics purview-of-unlimitedness/existence-<full-  
 potency-of-sublimating-nascence>;—‘implicated-attendant-ontological-  
 contiguity<sup>67</sup>?~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogeneity>’<sup>40</sup>) and not as to a naïve ‘<sup>70</sup>presencing—absolutising-identitive-  
 constitutedness<sup>14</sup> normalising functionalism conception as to {flawed/unsound}-relative-  
 unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-  
 acutisation-nonresidualising-imbued-<sup>70</sup>compulsing}linearity-in-eclecticism-of-prior-mere-  
 formulaicity/ritualisation’ manifesting an underdeveloped conception of <sup>61</sup>nonpresencing-or-  
 withdrawal/unenframing/re-ontologising-or-metaphysics-of-absence-<implicated-epistemic-  
 veracity-of-<sup>91</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>)-or-  
 transcendental-reasoning-of-event<sup>38</sup>-as-prospective-ontology-origination which in-many-ways

will seem to imply a ‘relationalism misconstrual’ as so naively conceived philosophically with respect to general relativity (failing to philosophically reflect the delineating/differentiating of sublimation/desublimation by ‘apriorising/axiomatising/referencing disambiguating/de-leveling/de-ressentiment/opened-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> demoronisation-<sublimating-nascence, nonextricatory-sublimating-upstreaming/‘amontée’>’ as to the difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>91</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup> of ‘the-very-same physics purview-of-unlimitedness/existence-<full-potency-of-sublimating-nascence>;—‘implicated-attendant-ontological-contiguity<sup>67</sup>~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup> between the prior relative-ontological-incompleteness<sup>88</sup> as classical-mechanics—axiomatic-constructs and the prospective relative-ontological-completeness<sup>87</sup> as theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs). But actually unlimitedness/existence-<full-potency-of-sublimating-nascence> is effectively contiguous as to the ‘constraining/defining intersolipsistic reflexive-sublimating/unreflexive-desublimating measure/objectification that is unlimitedness/existence-as-ontological-normalcy/postconvergence-<in-validation-of-‘metaphysics-of-absence-epistemic-projection’>’ (and so contiguously reflected with limitedness/human-subpotency diametrical notional~reflexivity-<{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-<residualising-<sup>{decompulsing}</sup>delinearity~for-cogency> by—{flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-acutisation-nonresidualising-imbued-<sup>{compulsing}</sup>linearity~in-eclecticism-of-prior-mer-formulaicity/ritualisation> imbued sublimation/desublimation as to ‘limitedness/human-

subpotency relative-ontological-incompleteness<sup>88</sup> by relative-ontological-completeness<sup>87</sup> varying projectively implied ‘epistemic-totalising<sup>33</sup> frames-of-entailment-of-motif-and-apriorising/axiomatising/referencing’ ontological-performance<sup>72</sup>-<including-virtue-as-ontology>), and the idea that things are relational in existence is ‘of vague epistemic implications with regards to prospective sublimation (as failing to account for notional~reflexivity-~~<{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-<sup>{decompulsing}</sup>residualising-delinearity-for-cogeny>~~ by ~~{flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-acutisation-nonresidualising-imbued-<sup>{compulsing}</sup>linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation>~~ as to the ‘<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-growth,-as-~~{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising-<sup>{decompulsing}</sup>delinearity-for-cogeny~~’ of relative-ontological-incompleteness<sup>88</sup> and relative-ontological-completeness<sup>87</sup>)’ because all existential-~~<disontologising/re-ontologising-aporeticism>~~ manifestations/phenomena as to their conceptualisation are necessarily relational (whether as to direct phenomenality sublimation/desublimation or indirect/transitive epiphenomenality sublimation/desublimation as so-comprehensively reflecting ecstatic-existence-supervening-conflatedness<sup>13</sup>) and doesn’t epistemically add anything to ‘limitedness/human-subpotency sublimating epistemicity/epistemic-insight’ as the latter rather requires ‘appropriate limitedness/human-subpotency notional~reflexivity-~~<{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-<sup>{decompulsing}</sup>residualising-delinearity-for-cogeny>~~ by ~~{flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-~~

~~acutisation—nonresidualising imbued—<sup>{compulsing}</sup>linearity—in-eclecticism-of-prior-mere-~~  
~~formulaicity/ritualisation>~~ as to relative-ontological-completeness<sup>87</sup> construed as  
 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-  
~~knowledge-developing}-and-empowering>~~’ with regards to ‘the-very-same  
 unlimitedness/existence-<full-potency-of-sublimating-nascence>’ (with  
 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-  
~~knowledge-developing}-and-empowering>~~ only sublimatingly arising by appropriate  
 ‘deconstruction conception as to epistemic-growth,-as—{veridical/sound}-relative-reflexivity-  
 in-existence/relativising—from-limited-mentation-as-its-deepening/psychologismic-epistemic-  
~~acutisation—residualising,—<sup>{decompulsing}</sup>delinearity—for-eogeneity’ of <sup>61</sup>nonpresencing—or-  
 withdrawal/unenframing/re-ontologising—or-metaphysics-of-absence-(implicated-epistemic-  
~~veracity-of-<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>~~)—or-  
 transcendental-reasoning-of-event<sup>38</sup>-as-prospective-ontology-origination with regards to ‘the-  
 very-same unlimitedness/existence-<full-potency-of-sublimating-nascence>’). In this regards,  
 such a ‘relationalism misconstrual’ (as to philosophical and epistemic implications) is rather a  
 philosophical misconception of the epistemic implications of Einsteinian relativity notion (as to  
 the reality that both Newtonian physics and Einsteinian physics are ‘epistemically relational’ but  
 with the epistemic relevance arising as of their respective {flawed/unsound}-relative-  
 unreflexivity—in-existence/absolutising—from-limited-mentation/psychologismic-epistemic-  
~~acutisation—nonresidualising imbued—<sup>{compulsing}</sup>linearity—in-eclecticism-of-prior-mere-~~  
~~formulaicity/ritualisation>~~ in prior relative-ontological-incompleteness<sup>88</sup> and {veridical/sound}-  
 relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-~~acutisation—residualising,—<sup>{decompulsing}</sup>delinearity—for-~~  
~~eogeneity~~ in prospective relative-ontological-completeness<sup>87</sup> as of varying ‘limitedness/human-  
 subpotency epistemic sublimation implications’ and not arising as of the ‘vague epistemic~~

implications with regards to prospective sublimation' of such a 'relationalism misconstrual' that manifests ontologically-flawed 'apriorising/axiomatising/referencing—equating/leveling/ressentiment/closed-construct-of—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> moronisation-<sublimating—nascence, ~~extricatory~~-desublimating—downstreaming/'avalage'' undifferentiation of both the prior relative-ontological-incompleteness<sup>88</sup> and the prospective relative-ontological-completeness<sup>87</sup>), as to the fact that relativity (as to Einstein's 'developed epistemic sense of <sup>61</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence> relativism/relative-scope as projective-insights') speaks of Einstein's ~~notional/epistemic/bindingness~~<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup> impliciting of a difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>2</sup> of 'the-very-same physics purview-of-unlimitedness/existence-<full-potency-of-sublimating-nascence>;—'implicated\_attendant-ontological-contiguity<sup>67</sup>'~educated-existentialising/contextualising/textualising\_'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogeny>'<sup>40</sup> (for his prospective developing of general relativity and so in metaphoricity<sup>57</sup> from prior 'classical-mechanics—axiomatic-constructs epistemic-totalising<sup>33</sup> frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing ontological-performance<sup>72</sup>-<including-virtue-as-ontology>' as so-notably associated specifically with his transformation of the 'defining conception of space and time apriorising/axiomatising/referencing implications' into the 'defining conception of spacetime apriorising/axiomatising/referencing implications'); and so-reflected as of appropriate 'deconstruction conception as to epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising—from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,—<sup>{decompulsing}</sup>delinearity~for-cogeny' of <sup>61</sup>nonpresencing—or—

withdrawal/unenframing/re-ontologising—or—metaphysics-of-absence—(implicated-epistemic-  
 veracity-of-<sup>91</sup> nonpresencing—<perspective—ontological-normalcy/postconvergence>—)—or—  
 transcendental-reasoning-of-event<sup>38</sup>-as-prospective-ontology-origination with regards to ‘the-  
 very-same physics purview-of-unlimitedness/existence—<full-potency-of-sublimating-  
 nascence>;—‘implicated—attendant—ontological-contiguity<sup>67</sup>’~educated—  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’<sup>40</sup> equally available to Newtonian physics (as so encapsulating the  
 overall ‘limitedness/human-subpotency notional~reflexivity—<{veridical/sound}—relative-  
 reflexivity—in-existence/relativising—from-limited-mentation-as-its-deepening/psychologismic-  
 <residualising—{decompulsing}—delinearity~for-cogency>—by—{flawed/unsound}—relative-  
 unreflexivity—in-existence/absolutising—from-limited-mentation/psychologismic-epistemic-  
 acutisation—nonresidualising-imbued—{compulsing}—linearity—in-eclecticism-of-prior-mere-  
 formulaicity/ritualisation> of the-very-same physics purview-of-unlimitedness/existence—<full-  
 potency-of-sublimating-nascence>;—‘implicated—attendant—ontological-  
 contiguity<sup>67</sup>’~educated—  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’<sup>40</sup>). It is important to note in this regards that whatever the domain  
 of concern the diametricality of limitedness/human-subpotency and unlimitedness/existence-  
 <full-potency-of-sublimating-nascence> speaks respectively of the ‘possibility of  
 transcendence of limitedness/human-subpotency’ as rendered potential by the ‘already given  
 immanence of unlimitedness/existence—<full-potency-of-sublimating-nascence>’; as in fact  
 transcendence, as of notional~sublimation or sublimation/desublimation, is simply  
 ‘(limitedness/human-subpotency) notional~reflexivity—<{veridical/sound}—relative-reflexivity-  
 in-existence/relativising—from-limited-mentation-as-its-deepening/psychologismic-  
 <residualising—{decompulsing}—delinearity~for-cogency>—by—{flawed/unsound}—relative-

~~unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-acutisation-nonresidualising-imbued-<sup>{compulsing}</sup>linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation~~ of immanence (immanent-existence)’. Such that all potential possibilities of limitedness/human-subpotency transcendence/sublimation are rather as of epistemic-growth,-as-~~{veridical/sound}~~-relative-reflexivity-in-existence/~~relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising,-<sup>{decompulsing}</sup>delinearity-for-cogeneity~~’ with such a ‘relationalism misconstrual’ as to its ~~{flawed/unsound}~~-relative-unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-acutisation-nonresidualising-imbued-<sup>{compulsing}</sup>linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation rather implying an exercise of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-‘prospectively-implicated-attendant-ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogeneity>’<sup>40</sup>. But then given their impliciting nature the use of the term relation/relational/relationalism in the natural sciences and mathematics is often ‘undergirded in-effect epistemically by reflexivity as to epistemic-growth,-as-~~{veridical/sound}~~-relative-reflexivity-in-existence/~~relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising,-<sup>{decompulsing}</sup>delinearity-for-cogeneity~~’ which is the compulsory rule-of-thump for ontological-veracity; and so, of ontological-veracity, when such ‘impliciting of relation/relational/relationalism’ is as of the ‘conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying{as-to-knowledge-developing}-and-empowering> of prospectively ‘implicated-attendant-ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogeneity>’<sup>40</sup> and not prior mere-formulaicity/ritualisation-<as-to-mere-formulaic-methodologising/mutualising/organising/institutionalising,-prospectively-losing-

~~track-of-<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-referencing-residuality—in-re-~~  
~~originariness/re-origination’>~~ imbued elaboration-as-to-mere-  
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
~~‘prospectively-implicated-attendant-ontological-contiguity<sup>67</sup>~educated-~~  
~~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency><sup>40</sup>~~ (as the latter is thus unreflexive as of ~~{flawed/unsound}~~-  
relative-unreflexivity—in-existence/absolutising—from-limited-mentation/psychologismic—  
~~epistemic-acutisation—nonresidualising-imbued-<sup>{compulsing}</sup>linearity~in-eclecticism-of-prior-~~  
~~mere-formulaicity/ritualisation~~ with respect to the prospectively ~~‘implicated-attendant-~~  
~~ontological-contiguity<sup>67</sup>~educated-~~  
~~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency><sup>40</sup>~~ from whence veridical conceptivity/epistemic-  
reflexivity/epistemicity-relativism-determinism-~~<reifying {as-to-knowledge-developing} -and-~~  
~~empowering>~~ can arise). In other words, the natural sciences sublimating—nascence  
incipience/instantaneity/directness (in reflecting the ‘constraining/defining intersolipsistic  
reflexive—sublimating/unreflexive—desublimating measure/objectification that is  
unlimitedness/existence—~~as-ontological-normalcy/postconvergence-<in-validation-of-~~  
~~‘metaphysics-of-absence-epistemic-projection’>’)~~ speaks of the ‘constraining  
incipience/instantaneity/directness of their manifest sublimation/desublimation’ that inherently  
correct their conceptualising (as quite often in the natural sciences ‘initial manifest sublimation  
tends to precede initial overall insightful conceptualisation of the reason for the manifest  
sublimation’); however ultimately and as equally required with social-and-institutional-  
frameworks-of—referencing/registering/decisioning existentialising—decisionality-~~<as-to-~~  
~~disontologising/re-ontologising—aporeticism>~~, such initial nascent-particular/incipient-and-  
material/technical-sublimations-~~<blinded-to-their-relative-ontological-completeness<sup>87</sup>—~~

reference-of-thought-<sup>84</sup> devolving> needs to reflexively be reconceptualised as of its ‘supererogatory~wholesomeness/profound-supererogation<sup>96</sup> as of prospective <sup>83</sup>reference-of-thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-<as-to-the-grandest-axiomatic-construct-<sup>fepistemic-totalising</sup> }re-apriorising/re-axiomatising/re-referencing-residuality—in-re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence>’ (so-underlied by the reflexivity as of epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising—from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-<sup>fdecompulsing</sup>delinearity~for-cogeny of the prospectively ‘implicated\_attendant—ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogeny><sup>40</sup> from whence veridical conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing} -and-empowering> can arise). This overall limitedness/human-subpotency cumulating/recomposuring ‘intolerance-<of-disparateness>/exactifying\_precisioning-of-sublimation-<as-to-postconverging-narrowing-down~apriorising/axiomatising/referencing-entailing-theoretical,-conceptual-and-operant-implications> exercise of intelligibility’ (as to imbued ‘developing epistemic sense of <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> relativism/relative-scope as projective-insights’) underlies the statement: the veracity of say an Einsteinian notional~citationality (for prospective knowledge generation ‘imbued intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’-as-conflatedness<sup>13</sup>-or-ontological-reprojecting superseding/transcending intemporal-projection—and-appraisal of social-stake-contention-or-confliction’ as to <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection) of Newton is veridically way more than just about an academic textbook denoting/citation exercise of any denoted/designated text by Newton

but rather notionally such a ~~supererogatory~wholesomeness/profound-supererogation~~<sup>96</sup> of notional~citationality (as to a ‘connoting supererogation-drivenness construal of the epistemic-totality<sup>37</sup> of human~textuality-<as-to-existentialising/contextualising/textualising> in epistemic-totalising<sup>33</sup>~resubjecting\_or\_totalising-entailing~reconstrual-<of-the-whole/purview-of-the-whole/oneness-of-ontology>’) will imply veridical notional~citationality lies with the ‘relative-ontological-completeness<sup>87-83</sup> reference-of-thought-<sup>84</sup>devolving’ as of the ‘~~supererogatory~wholesomeness/profound-supererogation~~<sup>96</sup> sublimating~nascence reflected from the positivism/rational-empiricism registry-worldview/dimension (consequent cumulating/recomposuring aestheticisation~and~aestheticisation-towards-ontology-<elicited~idiomatisation>) infused with overall physics as so-influenced-and-shaped by Newtonian physics’ in so-imbuing Einstein’s ~~<amplituding/formative~epistemicity>~~-totalising~thrownness-in-existence<sup>35</sup> <sup>83</sup>reference-of-thought-<sup>84</sup>devolving as to his ~~<amplituding/formative~epistemicity>~~-totalising~renewing-realisation/re-perception/re-thought epistemic-projection of prospective physics ~~apriorising/axiomatising/referencing-  
{of-  
'prospectively implicated\_attendant\_ontological-contiguity'~educated-  
existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity~contiguity-  
<imbued~notional~cogency>' }—conflatedness<sup>13</sup>-in-{preconverging ment by}—  
postconverging~entailment.~~ Such a limitedness/human-subpotency cumulating/recomposuring ‘intolerance-<of-disparateness>/exactifying\_precisioning-of-sublimation-<as-to-  
postconverging~narrowing-down~apriorising/axiomatising/referencing~entailing-theoretical,-  
conceptual-and-operant-implications> exercise of intelligibility’ (as to imbued ‘developing epistemic sense of <sup>61</sup>nonpresencing-<perspective~ontological-normalcy/postconvergence> relativism/relative-scope as projective-insights’) can be similarly reflected with the disruptive re-originariness/re-origination reconceptualisations in say the chemistry and biology domains however their greater elaborateness and equally speaking of their appropriate

limitedness/human-subpotency ‘deconstruction conception as to epistemic-growth,-as—  
~~{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation—residualising,—{decompulsing}delinearity-for-  
 eogeny’ of <sup>61</sup>nonpresencing-or-withdrawal/unenframing/re-ontologising-or-metaphysics-of-  
 absence-~~{implicated-epistemic-veracity-of-<sup>61</sup>nonpresencing-<perspective-ontological-  
 normalcy/postconvergence>}~~—or-transcendental-reasoning-of-event<sup>38</sup>-as-prospective-ontology-  
 origination (with regards to ‘their very same chemistry purview-of-unlimitedness/existence-  
~~<full-potency-of-sublimating-nascence>};—‘implicated-attendant-ontological-  
 contiguity<sup>67</sup>?~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
~~<imbued-notional~cogeny>’<sup>40</sup> or biology purview-of-unlimitedness/existence-<full-potency-  
 of-sublimating-nascence>};—‘implicated-attendant-ontological-contiguity<sup>67</sup>?~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
~~<imbued-notional~cogeny>’<sup>40</sup>). In this regards, a similar notional/epistemic/bindingness<sup>40</sup>-~~<as-to-  
 determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>~~ difference-conflatedness<sup>13</sup>-as-to-totalitative-  
 reification-in-singularisation-~~<as-to-the-nondisjointedness/entailment-of-prospective-  
<sup>61</sup>nonpresencing><sup>62</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup> of ‘the-very-same  
 chemistry purview-of-unlimitedness/existence-<full-potency-of-sublimating-nascence>};—  
 ‘implicated-attendant-ontological-contiguity<sup>67</sup>?~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
~~<imbued-notional~cogeny>’<sup>40</sup> can equally be appreciated with the ‘conceptualisation,  
 experimental-design and interpretative transformative sublimation  
 apriorising/axiomatising/referencing implications’ of Lavoisier’s introduction of systematic-  
 and-precise measurements in chemistry ultimately paving the way for the defining insight of  
 valence bonding in modern day chemistry (and so as to ‘chemistry epistemic-totalising<sup>33</sup> frame-~~~~~~~~~~~~

of entailment of motif and apriorising/axiomatising/referencing ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>'). Insightfully, limitedness/human-subpotency  
 cumulating/recomposing 'intolerance<of-disparateness>/exactifying\_precisioning-of-  
 sublimation-<as-to-postconverging-narrowing-down~apriorising/axiomatising/referencing-  
 entailing-theoretical,-conceptual-and-operant-implications> exercise of intelligibility' (as to  
 imbued 'developing epistemic sense of <sup>61</sup>nonpresencing-<perspective-ontological-  
 normalcy/postconvergence> relativism/relative-scope as projective-insights') speaks of  
 limitedness/human-subpotency epistemic-growth,-as—{veridical/sound}-relative-reflexivity-  
 in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-  
 acutisation—residualising,—<sup>{decompulsing}</sup>delinearity-for-cogeny as to psychologismic-epistemic-  
 acutisation-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-  
 existence's-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>, as  
 so-undergirded herein by <sup>15</sup>de-mentation-<supererogatory-ontological-de-mentation-or-  
 dialectical-de-mentation—stranding-or-attributive-dialectics>; and this reality reflected  
 implicitly by postmodern thought doesn't speak to a 'disparateness-of-conceptualisation-  
 <unforegrounding-ment,-failing-prospectively-to-reflect-'immanent~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity'<sup>6</sup>> implied vague pluralism of  
 thoughts' but rather a 'non-disjointing conceptualisation and purposefulness of human epistemic-  
 growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-  
 mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-  
<sup>{decompulsing}</sup>delinearity-for-cogeny' as to 'prospective postconverging-aporeticism-  
 overcoming/unovercoming of prior-perspective—falsity/falseness/fallaciousness' and critically  
 so in a fundamental recognition of the human potential for self-becoming/self-  
 conflatedness<sup>13</sup>/formative-supererogating-<projective/reprojective—aestheticising-re-motif-  
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-

normalcy/postconvergence>. In this regards, postmodern notion of <sup>61</sup>nonpresencing-  
 <perspective-ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-  
 growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising—from-limited-  
 mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-  
 {decompulsing}delinearity~for-cogency’ as to limitedness/human-subpotency  
 cumulating/recomposuring ‘intolerance-<of-disparateness>/exactifying\_precisioning-of-  
 sublimation-<as-to-postconverging-narrowing-down~apriorising/axiomatising/referencing-  
 entailing-theoretical,-conceptual-and-operant-implications> exercise of intelligibility’ (imbued  
 ‘developing epistemic sense of <sup>61</sup>nonpresencing-<perspective-ontological-  
 normalcy/postconvergence> relativism/relative-scope as projective-insights’) effectively  
 underlies (as variously stated above) overall ontological-veracity as a postconverging-  
 birthing/nascency within prospective {epistemic-totalising<sup>33</sup>}re-apriorising/re-axiomatising/re-  
 refereneing~residuality—in-re-originariness/re-origination-(as to human profound-  
 supererogation<sup>96</sup> for prospective apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-ment-by}-  
 postconverging-entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation-  
 <as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-  
 prospectively-losing-track-of- {epistemic-totalising }re-apriorising/re-axiomatising/re-  
 refereneing~residuality—in-re-originariness/re-origination’> of prior  
 apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-  
 contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup>-in-preconverging-entailment). This

insight (in a diametrical rejection of any ontologically-flawed exercise of elaboration-as-to-  
mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
‘prospectively implicated attendant ontological-contiguity<sup>67</sup>’~educated—  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup>) critically further elucidates the ‘tepid problem-of-direction of  
sublimation’ issue associated with <sup>7</sup>unblurriness-<re-ontologising\_by-postconverging-as-to-  
dragged-out-supererogatory~wholesomeness/profound-supererogation<sup>96</sup>,-while-anecdotalising-  
prior-disontologising-thresholding> and the ‘more profound problem-of-driving for  
sublimation’ associated with <sup>7</sup>blurriness-<sterilising/anecdotalising/trivialising-of-prospective-  
re-ontologising\_by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out>.  
The knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
implicated attendant ontological-contiguity ’~educated—  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-ment-by}-  
postconverging-entailment> implications here is that ‘there is no neutral <sup>79</sup>presencing—  
absolutising-identitive-constitutedness<sup>14</sup> point-of-devolving/departure/anchoring/backdrop for  
conceptualising ontological-veracity/ontological-inveracity (as so-failing to reflect the  
‘dynamics of apriorising/axiomatising/referencing as to preconverging/postconverging-de-  
mentating/structuring/paradigming’ associated with human limited-mentation-capacity—as-  
subjecting ‘educated-unlimitedness/existence-sublimating-nascence’ to limitedness/human-  
subpotency and limited-mentation-capacity-deepening—as-subjecting-limitedness/human-  
subpotency-to-‘educated-unlimitedness/existence-sublimating-nascence’<sup>53</sup>’); as rather any  
sublimating ‘limitedness/human-subpotency conceptualisation/aestheticisation—and-  
aestheticisation-towards-ontology-<elicited-idiomatisation> of unlimitedness/existence—or-

any-purview-of-unlimitedness/existence-<full-potency-of-sublimating-nasence>' is  
 notionally/epistemically/bindingnessly-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>  
 about the '61nonpresencing-<perspective-ontological-normalcy/postconvergence>  
 relativism/relative-scope for epistemic-growth,-as-{veridical/sound}-relative-reflexivity-in-  
 existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-  
 acutisation-residualising,-{decompulsing}delinearity-for-cogeney' of prospective 'human  
 aestheticisation-and-aestheticisation-towards-ontology-<elicited-idiomatisation>  
 unbeholdening, transcendence, decomplexification for organic-knowledge and ment of prior  
 apriorising/axiomatising/referencing' in epistemic-totalising<sup>33</sup> disambiguating/delineating with  
 prior 'human aestheticisation-and-aestheticisation-towards-ontology-<elicited-idiomatisation>  
 beholdening, non-transcendence, complexification as to mechanical-knowledge and non-ment  
 of prior apriorising/axiomatising/referencing' as profound-supererogation<sup>96</sup> prolongation of  
 ontological-veracity over ontological-inveracity' (as to 'relevant difference-conflatedness<sup>13</sup>-as-  
 to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-  
 prospective-61nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup>' reflection  
 of limitedness/human-subpotency cumulating/recomposuring 'intolerance-<of-  
 disparateness>/exactifying-precisioning-of-sublimation-<as-to-postconverging-narrowing-  
 down~apriorising/axiomatising/referencing-entailing-theoretical,-conceptual-and-operant-  
 implications> exercise of intelligibility' as to imbued 'developing epistemic sense of  
 61nonpresencing-<perspective-ontological-normalcy/postconvergence> relativism/relative-  
 scope as projective-insights'). In-many-ways the possibility for blurriness-  
 <sterilising/anecdotalising/trivialising-of-prospective-re-ontologising-by-preconverging,-in-  
 disontologising-formulaic-dragging-out/hollowing-out> arises as to the failure to articulate this  
 'relevant difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-  
 nondisjointedness/entailment-of-prospective-61nonpresencing><sup>92</sup>-as-veridical-epistemicity-

relativism-determinism<sup>22</sup>, as of the ‘<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-growth,-as-  
 {veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation—residualising,-{decompulsing}delinearity~for-  
 cogency of prospective ‘human aestheticisation—and-aestheticisation-towards-ontology-  
 <elicited-idiomatisation> unbeholdening, transcendence, decomplexification for organic-  
 knowledge and ment of prior apriorising/axiomatising/referencing’ disambiguating/delineating  
 with prior ‘human aestheticisation—and-aestheticisation-towards-ontology-<elicited-  
 idiomatisation> beholdening, non-transcendence, complexification as to mechanical-knowledge  
 and non-ment of prior apriorising/axiomatising/referencing’ as profound-supererogation<sup>96</sup>  
 prolongation of ontological-veracity over ontological-inveracity’. Critically, the natural sciences  
 sublimating–nascence incipience/instantaneity/directness in reflecting the  
 ‘constraining/defining intersolipsistic reflexive–sublimating/unreflexive–desublimating  
 measure/objectification that is unlimitedness/existence—as-ontological-  
 normalcy/postconvergence-<in-validation-of-‘metaphysics-of-absence\_epistemic-projection’>’,  
 more decisively potently implicits such a difference-conflatedness<sup>13</sup>-as-to-totalitative-  
 reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-  
<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup> which is often massively  
 overlooked in the <sublimation-educing—{epistemic-  
 totalising }hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
 {decompulsing}delinearity~for-cogency>-interpretation of natural sciences sublimation (given that  
 the natural sciences sublimating–nascence incipience/instantaneity/directness in reflecting the  
 ‘constraining/defining intersolipsistic reflexive–sublimating/unreflexive–desublimating  
 measure/objectification that is unlimitedness/existence—as-ontological-  
 normalcy/postconvergence-<in-validation-of-‘metaphysics-of-absence\_epistemic-projection’>’,

rather ‘provides an enculturated/practiced lower threshold of explanations that renders ridiculous ontologically-flawed distraction/scepticism’). In this regards the expliciting of say Einsteinian general relativity is ‘much more than just the brevity of his presentation of general relativity’ but further speaks rather explicitly of general relativity induced difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>6</sup> nonpresencing><sup>92</sup> -as-veridical-epistemicity-relativism-determinism<sup>22</sup> of prior ‘classical-mechanics—axiomatic-constructs epistemic-totalising<sup>33</sup> frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’; as so-reflecting limitedness/human-subpotency cumulating/recomposuring ‘intolerance-<of-disparateness>/exactifying\_precisioning-of-sublimation-<as-to-postconverging-narrowing-down~apriorising/axiomatising/referencing-entailing-theoretical,-conceptual-and-operant-implications> exercise of intelligibility’ (as to imbued ‘developing epistemic sense of <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> relativism/relative-scope as projective-insights’). While such an elaborateness of conception is often not necessary (with respect to the natural sciences sublimating-nascence incipience/instantaneity/directness in reflecting the ‘constraining/defining intersolipsistic reflexive-sublimating/unreflexive-desublimating measure/objectification that is unlimitedness/existence-as-ontological-normalcy/postconvergence-<in-validation-of-‘metaphysics-of-absence\_epistemic-projection’>’) which by their sublimating-nascence incipience/instantaneity/directness (providing an enculturated/practiced lower threshold of explanations that renders ridiculous ontologically-flawed distraction/scepticism) inherently preempts the possibility for natural sciences ontologically-flawed disparateness-of-conceptualisation-<unforegrounding-ment,-failing-prospectively-to-reflect-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>77</sup>>’, the lack of such an exercise (of ‘relevant difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-

singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup> -as-  
 veridical-epistemicity-relativism-determinism<sup>22</sup>’ as of the ‘<sup>61</sup>nonpresencing-<perspective-  
 ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation—residualising,<sup>{decompulsing}</sup> delinearity> for-  
 eogeneity of prospective ‘human aestheticisation—and-aestheticisation-towards-ontology-  
 <elicited-idiomatisation> unbeholdening, transcendence, decomplexification for organic-  
 knowledge and ment of prior apriorising/axiomatising/referencing’ in epistemic-totalising<sup>33</sup>  
 disambiguating/delineating with prior ‘human aestheticisation—and-aestheticisation-towards-  
 ontology-<elicited-idiomatisation> beholdening, non-transcendence, complexification as to  
 mechanical-knowledge and non-ment of prior apriorising/axiomatising/referencing’ as  
 profound-supererogation<sup>96</sup> prolongation of ontological-veracity over ontological-inveracity’) in  
 domains of relative ‘blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-  
 ontologising\_by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out>  
 including the social domain, wrongly implicits a ‘neutral<sup>79</sup>presencing—absolutising-identitive-  
 constitutedness<sup>14</sup> point-of-devolving/departure/anchoring/backdrop for conceptualising  
 ontological-veracity/ontological-inveracity (as so-failing to reflect the ‘dynamics of  
 apriorising/axiomatising/referencing as to preconverging/postconverging-de-  
 mentating/structuring/paradigming’ associated with human limited-mentation-capacity—as-  
 subjecting-‘educated-unlimitedness/existence-sublimating-nascence’ to limitedness/human-  
 subpotency and limited-mentation-capacity-deepening—as subjecting limitedness/human-  
 subpotency to-‘educated-unlimitedness/existence-sublimating-nascence<sup>253</sup>’)’ so-inducing  
 ontologically-flawed disparateness-of-conceptualisation-<unforegrounding-ment,-failing-  
 prospectively-to-reflect-‘immanent-relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>6</sup>’> (reflected in the fact that such domains do not project of ontological-veracity as a

postconverging–birthing/nascency within prospective <sup>{epistemic-totalising<sup>13</sup>}</sup> re-apriorising/re-  
 axiomatising/re-referencing–residuality—in-re-originariness/re-origination-(as to human  
 profound-supererogation<sup>96</sup> for prospective apriorising/axiomatising/referencing- {of-  
 ‘prospectively implicated attendant ontological-contiguity ’~educated–  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’ }—conflatedness<sup>13</sup> -in-{preconverging-ment by}—  
 posteconverging-entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation-  
 <as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-  
 prospectively-losing-track-of-<sup>{epistemic-totalising }</sup> re-apriorising/re-axiomatising/re-  
 referencing–residuality—in-re-originariness/re-origination’> of prior  
 apriorising/axiomatising/referencing- {of- ‘prospectively implicated attendant ontological-  
 contiguity ’~educated–  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’ }—constitutedness<sup>14</sup> -in-preconverging-entailment) and rather  
 characteristically marked by various individual and institutional desublimating  
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
 {blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
 <amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness<sup>17</sup> }  
 manifestations and eliciting of <sup>7</sup>blurriness-<sterilising/anecdotalising/trivialising-of-  
 prospective-re-ontologising\_by-preconverging,-in-disontologising-formulaic–dragging-  
 out/hollowing-out>). Critically in this regards as to the implications of limitedness/human-  
 subpotency cumulating/recomposuring ‘intolerance-<of-  
 disparateness>/exactifying\_precisioning–of-sublimation-<as-to-postconverging–narrowing-  
 down~apriorising/axiomatising/referencing–entailing-theoretical,-conceptual-and-operant-  
 implications> exercise of intelligibility’ (as to imbued ‘developing epistemic sense of

<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> relativism/relative-  
scope as projective-insights’); the very potency for limitedness/human-subpotency sublimation  
possibilities manifestly elicitable out of the ‘constraining/defining intersolipsistic reflexive-  
sublimating/unreflexive-desublimating measure/objectification that is unlimitedness/existence-  
as-ontological-normalcy/postconvergence-<in-validation-of-‘metaphysics-of-  
absence\_epistemic-projection’>’ rather lie with the incipient/seeding human ontological-faith-  
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-  
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality (reflected as of  
ontological-good-faith/authenticity<sup>69</sup> or ontological-bad-faith/inauthenticity<sup>64</sup>) from when  
ontological-veracity is derivational (as to the self-reflexive~instigative-eventuating-(as-to-  
teleological-instigative/incipient-  
willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-  
preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) of  
human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>). The implication here is that the very potent natural  
sciences sublimating-nascence incipience/instantaneity/directness in reflecting the  
‘constraining/defining intersolipsistic reflexive-sublimating/unreflexive-desublimating  
measure/objectification that is unlimitedness/existence-as-ontological-  
normalcy/postconvergence-<in-validation-of-‘metaphysics-of-absence\_epistemic-projection’>’  
(as to ‘providing an enculturated/practiced lower threshold of explanations that renders  
ridiculous ontologically-flawed distraction/scepticism’) is rather the result of the  
‘positivism/rational-empiricism prospectively re-ontologising re-rationalisation-of-  
contentivity/argumentativity/dialecticism/discursivity’ (postconvergently-habituated out of  
profound-supererogation<sup>96</sup> from ‘non-positivising <sup>103</sup>universalisation-non-  
positivism/medievalism rationalisation-of-  
contentivity/argumentativity/dialecticism/discursivity’ as of dimensionality-of-sublimating<sup>25</sup>

(<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation)); so-reflected with the fact that budding-positivists like the  
 Copernicuses, Galileos, Descartes, Newtons, Leibnizes, etc. introduced out of profound-  
 supererogation<sup>96</sup> this ‘positivism/rational-empiricism prospectively re-ontologising re-  
 rationalisation-of-contentivity/argumentativity/dialecticism/discursivity’ which was not a given  
 back then (since back then it wasn’t psychologically related to as ‘providing an  
 enculturated/practiced lower threshold of explanations that renders ridiculous ontologically-  
 flawed distraction/scepticism’) as we may seem to imply now as to our modern-day scientific  
 rationalisation-of-contentivity/argumentativity/dialecticism/discursivity. In this respect ‘human  
 rationalisation-of-contentivity/argumentativity/dialecticism/discursivity is not sublimatingly  
 given’ (so-implied when of prior mere-formulaicity/ritualisation-<as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 {epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination’> imbued elaboration-as-to-mere-  
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
 ‘prospectively implicated\_attendant\_ontological-contiguity<sup>67</sup>~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> of the ‘shallow-supererogation<sup>96</sup> as of prior <sup>88</sup>reference-of-  
 thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-<as-to-  
 the-grandest-axiomatic-construct-<sup>epistemic-totalising }re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with unlimitedness/existence>’); with the  
 profound-supererogation<sup>96</sup> that precedingly ‘invents’/‘creates’-and-‘nurtures’ prospective  
 human re-rationalisation-of-contentivity/argumentativity/dialecticism/discursivity being more</sup>

fundamental/incipient/seeding as to its inducing of prospective secondnatured institutionalisation (in ‘providing an enculturated/practiced lower threshold of explanations that renders ridiculous ontologically-flawed distraction/scepticism’). This is so-validated by the inherent fact that a prior registry-worldview/dimension in relative-ontological-incompleteness<sup>88</sup> ‘doesn’t has/carry within itself sufficient rationale as of its mere/inherent rationalisation-of-contentivity/argumentativity/dialecticism/discursivity’ to validate the prospective registry-worldview/dimension sublimating re-rationalisation-of-contentivity/argumentativity/dialecticism/discursivity but for instigated underlying human profound-supererogation<sup>96</sup> as to dimensionality-of-sublimating<sup>25</sup>

(<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation) in a prospective cumulating/recomposuring~eliciting of the ‘constraining/defining intersolipsistic reflexive~sublimating/unreflexive~desublimating measure/objectification that is unlimitedness/existence~as-ontological-normalcy/postconvergence-<in-validation-of-‘metaphysics-of-absence\_epistemic-projection’>’ (as to prospectively ‘providing an enculturated/practiced lower threshold of explanations that renders ridiculous ontologically-flawed distraction/scepticism’); and so-implied as of ‘epistemic~dispassion munificence/notional~protensivity/re-ontologising~dragging-out~as-to-prospective-profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>~qualia-schema> implied continuous/re-originating/dragged-out social-construct—postconverging-nonextricatory-existential-preempting-of-existential-unthought~sublimation accruable~and~derivable percolation-channelling-<in-deferential-formalisation-transference> of secondnatured institutionalisation (as ‘so-transfusively determinant to overall social sublimating human ontological-performance -<including-virtue-as-ontology>’)’ which so-reflects the ‘veridical social preminent directedness of knowledge-value and knowledge-

discursivity orientation (~~'dragged-out nature or psychologismic-epistemic-acutisation~~ <as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence's-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as-{veridical/sound}-relative-reflexivity-in-existence/relativising from limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing} delinearity-for-eogeneity' imbued 'supererogatory-wholesomeness/profound-supererogation as of prospective reference-of-thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-<as-to-the-grandest-axiomatic-construct-{epistemic-totalising}-re-apriorising/re-axiomatising/re-referencing-residuality—in-re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence>'). This rather reflects the reality that the <cumulating/recomposuring~attendant-ontological-contiguity >-successive registry-worldviews/dimensions are not incipiently/seedingly the direct outcome of 'merely produced sublimating re-rationalisation-of-contentivity/argumentativity/dialecticism/discursivity' (which is not the existentially-<disontologising/re-ontologising-aporeticism> sufficient re-ontologising basis to aporetically supersede/overcome 'dominance/vested-interest structure in relative-ontological-incompleteness<sup>88</sup>-presublimation-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> prospective desublimating rationalisation-of-contentivity/argumentativity/dialecticism/discursivity of social-and-institutional-frameworks-of—referencing/registering/decisioning and the derived value-construction' induced moronisation-<sublimating-nascence,-extricatory-desublimating-downstreaming/'avalage'>).

It is rather the 'existential constraining of the produced sublimating re-rationalisation-of-contentivity/argumentativity/dialecticism/discursivity' (as for instance the existential-<disontologising/re-ontologising-aporeticism> constraining of positivistic prospective cure from the doctor, positivistic prospective technical transformation from the technician/engineer,

positivistic prospective scientific breakthrough from the researcher, positivistic prospective social transformation from the social scientist/advocate/policymaker, etc.) that is ultimately bound cross-generationally to produce the prospective positivistic secondnatured institutionalisation superseding/overcoming of the human ontological-bad-faith/inauthenticity<sup>64</sup>~preconverging~de-mentating/structuring/paradigming<sup>65</sup> of non-positivising ‘dominance/vested-interest structure in relative-ontological-incompleteness<sup>88</sup>—presublimation-construct-of—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> prospective desublimating rationalisation-of—contentivity/argumentativity/dialecticism/discursivity of social-and-institutional-frameworks-of—referencing/registering/decisioning and the derived value-construction’ induced disontologising/subontologising moronisation-<sublimating—nascence,-extricatory-desublimating—downstreaming/‘avalage’>. In other words, the ‘prompting of supposed rationalisation-of—contentivity/argumentativity/dialecticism/discursivity’ is secondary-to-and-derived-from ‘prospective existentially-<disontologising/re-ontologising—aporeticism> exuding sublimating—nascence’ with the implications that it is naïve to construe of ‘rationalisation-of—contentivity/argumentativity/dialecticism/discursivity of social-and-institutional-frameworks-of—referencing/registering/decisioning’ as superseding ‘prospective existentially-<disontologising/re-ontologising—aporeticism> exuding sublimating—nascence’; as rather ‘rationalisations-of—contentivity/argumentativity/dialecticism/discursivity of social-and-institutional-frameworks-of—referencing/registering/decisioning’ are the secondnatured institutionalisation outcrop of ‘prospective existentially-<disontologising/re-ontologising—aporeticism> exuding sublimating—nascence’ and their prospective validation arises as of demonstrable ‘prospective existentially-<disontologising/re-ontologising—aporeticism> exuding sublimating—nascence’ validation of the given ‘rationalisation-of—contentivity/argumentativity/dialecticism/discursivity of social-and-institutional-frameworks-of—referencing/registering/decisioning’. The historicity of the matter (as of the undergirding

overall ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>) speaks to the very fact that ‘prospective existentially-~~<disontologising/re-ontologising—aporeticism>~~ exuding sublimating–nascence’ is exactly what (as undergirded by human profound-supererogation<sup>96</sup>) precedingly and recurrently ‘invents’/‘creates’–and–‘nurtures’ prospective human re-rationalisations–of–contentivity/argumentativity/dialecticism/discursivity as of the ~~<cumulating/recomposuring~attendant—ontological-contiguity >~~-successive registry-worldviews/dimensions; with the onus of veracity rather incumbent to the given ‘rationalisation–of–contentivity/argumentativity/dialecticism/discursivity of social-and-institutional-frameworks-of—referencing/registering/decisioning’ with respect to ‘prospective existentially-~~<disontologising/re-ontologising—aporeticism>~~ exuding sublimating–nascence’. Critically in this regards, sublimating ‘rationalisations–of–contentivity/argumentativity/dialecticism/discursivity of social-and-institutional-frameworks-of—referencing/registering/decisioning’ are more readily acquiescent to demonstrate their ‘prospective existentially-~~<disontologising/re-ontologising—aporeticism>~~ exuding sublimating–nascence’ (as of demoronisation-~~<sublimating–nascence, nonextricatory–sublimating–upstreaming/‘amontée’>~~ however their ‘tepid problem-of-direction of sublimation’) whereas desublimating ‘rationalisations–of–contentivity/argumentativity/dialecticism/discursivity of social-and-institutional-frameworks-of—referencing/registering/decisioning’ are more readily prone to strategies undermining the demonstration of ‘prospective existentially-~~<disontologising/re-ontologising—aporeticism>~~ exuding sublimating–nascence’ (as of moronisation-~~<sublimating–nascence, extricatory–desublimating–downstreaming/‘avalage’>~~ induced blurriness-~~<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-~~disontologising-formulaic–dragging-out/hollowing-out> speaking of a ‘more profound problem-

of-driving for sublimation’). This explains why the ‘genuine social intellectual–function/posture claim for prospective sublimating re-rationalisation–of–contentivity/argumentativity/dialecticism/discursivity of social-and-institutional-frameworks–of–referencing/registering/decisioning and the derived value-construction’ as of successive ‘demoronisation-<sublimating–nascence, ~~nonextricatory~~–sublimating–upstreaming/‘amontée’> breaks’ is necessarily cross-generational as to the existential-<disontologising/re-ontologising–aporeticism> impact of ‘prospective existentially-<disontologising/re-ontologising–aporeticism> exuding sublimating–nascence’ rather than a naïve exercise of ‘punctual aposteriorising/logicising/deriving convincing wrongly implying the same pedestal of prospective re-ontologising contemplation with the prior desublimating rationalisation–of–contentivity/argumentativity/dialecticism/discursivity’. This is rather bound to induce ontologically-flawed ‘apriorising/axiomatising/referencing—equating/leveling/ressentiment/closed-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> moronisation-<sublimating–nascence, ~~extricatory~~–desublimating–downstreaming/‘avalage’>’ undifferentiation of both the prior relative-ontological-incompleteness<sup>88</sup> and the prospective relative-ontological-completeness<sup>87</sup>, as thus failing to put-into-question that the very ‘prior desublimating relative-ontological-incompleteness<sup>88</sup> apriorising/axiomatising/referencing imbued rationalisation–of–contentivity/argumentativity/dialecticism/discursivity’ (of respectively non-universalising ancient-sophists, non-positivising medieval-scholasticism and our totalisingly-ing—discretion/whim-of-thought as to our modern-day manifestation of disparateness-of-conceptualisation-<unforegrounding-ment, -failing-prospectively-to-reflect-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>87</sup>’>’) which are consequently existentially/ontologically problematic as to the ontological-veracity of prospective ‘sublimating relative-ontological-completeness<sup>87</sup> apriorising/axiomatising/referencing imbued sublimating re-rationalisation–of–

contentivity/argumentativity/dialecticism/discursivity’ (respectively of <sup>103</sup>universalising-idealisation, budding-positivism and budding postmodern-thought); so-underlied as of the ontological-veracity of prospective ~~epistemic-totalising~~<sup>33</sup>re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination-(as to human profound-supererogation<sup>96</sup> for prospective apriorising/axiomatising/referencing-{of-‘prospectively-implicated\_attendant-ontological-contiguity’~duced-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-ment-by}-postconverging-entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-‘epistemic-totalising’ re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination’> of prior apriorising/axiomatising/referencing-{of-‘prospectively-implicated\_attendant-ontological-contiguity’~duced-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—constitutedness<sup>14</sup>-in-preconverging-entailment). The bigger idea here is to point out for instance that our positivism—<sup>80</sup>procrypticism ‘insinuation that its mere projecting of a rationalisation—of—contentivity/argumentativity/dialecticism/discursivity is supposedly prospectively sublimating or prospectively sublimation-inducing (as being in reflection of ‘prospective existentially-<disontologising/re-ontologising—aporeticism> exuding sublimating~nascence’)’ is in-many-ways a manifestation of its nombrilistic naivety and is ontologically-flawed (as to when manifesting shallow-supererogation<sup>96</sup> when it comes to its prospectively uninstitutionalised-threshold<sup>102</sup> limitedness/human-subpotency prospective re-encountering/re-confrontation with the ‘constraining/defining intersolipsistic reflexive~sublimating/unreflexive~desublimating measure/objectification that is unlimitedness/existence—

as-ontological-normalcy/postconvergence-<in-validation-of-‘metaphysics-of-  
 absence\_epistemic-projection’>’); and in-many-ways speaking of prospective ‘epistemic-  
 decadence’ or teleological-decadence-<in-dimensionality-of-desublimating-lack-of<sup>66</sup>  
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>1</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation) when such shallowness (of prior mere-formulaicity/ritualisation-<as-  
 to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-  
 losing-track-of-‘epistemic-totalising’-re-apriorising/re-axiomatising/re-referencing-residuality—in-  
 re-originariness/re-origination’> imbued elaboration-as-to-mere-  
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
 ‘prospectively-implicated\_attendant\_ontological-contiguity<sup>67</sup>~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> of the ‘shallow-supererogation<sup>96</sup> as of prior<sup>83</sup> reference-of-  
 thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating-nasence-<as-to-  
 the-grandest-axiomatic-construct-‘epistemic-totalising’-re-apriorising/re-axiomatising/re-  
 referencing-residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with unlimitedness/existence>’) wrongly pretend  
 to be engaged at the same sublimating pedestal of the profound-supererogation<sup>96</sup> for prospective  
 re-rationalisation-of-contentivity/argumentativity/dialecticism/discursivity (as so-implied  
 herein as of the specific<sup>18</sup> deprocrypticism-or-preempting—disjointedness-as-of-<sup>83</sup> reference-of-  
 thought imbued prospective sublimating psychologismic-element-<as-of-diametrical-  
 conflatedness<sup>1</sup>-towards-‘already-given-unlimitedness/existence-<full-potency-  
 of\_sublimating\_nasence>’-of-‘limitedness/human-subpotency-as-to-its-imbued-  
 {veridical/sound}-relative-reflexivity-in-existence/relativising\_from\_limited\_mentation\_as\_its-  
 deepening/psychologismic\_epistemic\_acutisation—residualising-‘decompulsing’-delinearity-for-

eogeneity'>). This more 'fundamental/incipient/seeding profound-supererogation<sup>96</sup> insight with regards to prospective sublimating re-rationalisation-of-contentivity/argumentativity/dialecticism/discursivity (as rather secondary-to-and-derived-from 'prospective existentially-<disontologising/re-ontologising—aporeticism> exuding sublimating-nascence')' is critically relevant for appropriate limitedness/human-subpotency cumulating/recomposuring 'intolerance-<of disparateness>/exactifying\_precisioning-of-sublimation-<as-to-postconverging-narrowing-down~apriorising/axiomatising/referencing—entailing-theoretical,-conceptual-and-operant-implications> exercise of intelligibility' (as to imbued 'developing epistemic sense of <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> relativism/relative-scope as projective-insights') with respect to the prospective <sup>{epistemic-totalising 33}</sup>re-apriorising/re-axiomatising/re-referencing-residuality—in-re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with the 'constraining/defining intersolipsistic reflexive-sublimating/unreflexive-desublimating measure/objectification that is unlimitedness/existence—as-ontological-normalcy/postconvergence-<in-validation-of-'metaphysics-of-absence\_epistemic-projection'>'; and so as rather unbeholdening to the mere-formulaicity/ritualisation-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-<sup>{epistemic-totalising 33}</sup>re-apriorising/re-axiomatising/re-referencing-residuality—in-re-originariness/re-origination'> imbued elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—'prospectively-implicated\_attendant\_ontological-contiguity<sup>67</sup>~educated-existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogeny>'<sup>40</sup> of the 'shallow-supererogation<sup>96</sup> as of prior <sup>83</sup>reference-of-thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-<as-to-the-grandest-axiomatic-construct-<sup>{epistemic-totalising 33}</sup>re-apriorising/re-axiomatising/re-

referencing-residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with unlimitedness/existence>’ of our positivism-  
<sup>80</sup>procrypticism. In other words, the ‘more profound problem-of-driving for sublimation’  
 associated with blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-  
 ontologising\_by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out>,  
 speaks of aptly relevant prospective ‘fundamental/incipient/seeding profound-supererogation<sup>96</sup>  
 insight with regards to prospective sublimating re-rationalisation-of-  
 contentivity/argumentativity/dialecticism/discursivity’ and so as to ‘postmodern <sup>48</sup>human-  
 subject-emancipating-relativism-driven-recomposuring-constructivism-towards-  
 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>  
 prospectively re-ontologising re-rationalisation-of-  
 contentivity/argumentativity/dialecticism/discursivity’ (postconvergently-habituated out of  
 profound-supererogation<sup>96</sup> from ‘disjointing positivism-<sup>80</sup>procrypticism rationalisation-of-  
 contentivity/argumentativity/dialecticism/discursivity’); as herein elucidated as of  
<sup>18</sup>deprocrypticism-or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought ‘relevant  
 difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-  
 nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-  
 relativism-determinism<sup>22</sup>’ as of the ‘<sup>61</sup>nonpresencing-<perspective-ontological-  
 normalcy/postconvergence> relativism/relative-scope for epistemic-growth,-as-  
 {veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation—residualising, {decompulsing} delinearity-for-  
 eogeneity of prospective ‘human aestheticisation—and-aestheticisation-towards-ontology-  
 <elicited-idiomatisation> unbeholdening, transcendence, decomplexification for organic-  
 knowledge and ment of prior apriorising/axiomatising/referencing’ in epistemic-totalising<sup>33</sup>  
 disambiguating/delineating with prior ‘human aestheticisation—and-aestheticisation-towards-

ontology-<elicited-idiomatisation> beholdening, non-transcendence, complexification as to mechanical-knowledge and non-ment of prior apriorising/axiomatising/referencing' as profound-supererogation<sup>96</sup> prolongation of ontological-veracity over ontological-inveracity' (as so-underlying <sup>18</sup>deprocrypticism-or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought implied prospective epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising—from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-{decompulsing}delinearity~for-cogency as re-originary-as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking<sup>21</sup>-‘projective-insights’/‘epistemic-projection-in-conflatedness<sup>13</sup>’-of-notional~<sup>18</sup>deprocrypticism-prospective-sublimation)<sup>90</sup> limitedness/human-subpotency prospective re-encountering/re-confrontation with existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup>-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>)). As implicated throughout herein (as to the undergirding overall relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> sublimating insight herein), as so-underlying limitedness/human-subpotency cumulating/recomposuring ‘intolerance<of-disparateness>/exactifying\_precisioning-of-sublimation-<as-to-postconverging-narrowing-down~apriorising/axiomatising/referencing—entailing-theoretical,-conceptual-and-operant-implications> exercise of intelligibility’ (as to imbued ‘developing epistemic sense of <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> relativism/relative-scope as projective-insights’) with respect to prospective {epistemic-totalising<sup>13</sup>}re-apriorising/re-axiomatising/re-referencing-residuality—in-re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with the

‘constraining/defining intersolipsistic reflexive–sublimating/unreflexive–desublimating  
 measure/objectification that is unlimitedness/existence–as-ontological-  
 normalcy/postconvergence-~~<in-validation-of-‘metaphysics-of-absence\_ epistemic-  
 projection’>~~; limitedness/human-subpotency transcendence-and-  
 sublimity/sublimation/supererogatory~de-mentativity rather speaks to the fact that the veridical  
 knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-~~<in-  
 prospective Psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in {preconverging-ment-by}  
 postconverging-entailment> holding all the ‘possibilities/omnipotentiality of  
 limitedness/human-subpotency transcendence-and-sublimity/sublimation/supererogatory~de-  
 mentativity’ is rather a reflection of the overall relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> ‘grandeur  
 supererogatory~wholesomeness/profound-supererogation<sup>96</sup> as of prospective<sup>83</sup> reference-of-  
 thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating-nascent—~~as-to-  
 the-grandest-axiomatic-construct-<sup>epistemic-totalising</sup> }re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with unlimitedness/existence>~~’ (and so-reflected  
 as to the superseding of the ‘relative-desublimating–gesturings of the successive registry-  
 worldviews/dimensions<sup>79</sup> presencing—absolutising-identitive-constitutedness<sup>14</sup>  
 <amplituding/formative–epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>’ as to their mere-  
 formulaicity/ritualisation-~~as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-~~~~

‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination’> imbued elaboration-as-to-mere-  
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
 ‘prospectively implicated\_attendant\_ontological-contiguity<sup>67</sup>~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity~contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> of their ‘shallow-supererogation<sup>96</sup> as of prior<sup>83</sup> reference-of-  
 thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-<as-to-  
 the-grandest-axiomatic-construct-~~{epistemic-totalising }re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with unlimitedness/existence>’). The above  
 articulation is basically a reflection of ‘human consciousness notional~protensivity imbuing  
 prospective psychologismic-epistemic-acutisation-<as-to-postconverging-de-  
 mentating/structuring/paradigmimg,-eliciting-of-existence’s-sublimating-nascence-in-  
 prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity-in-existence/relativising\_from\_limited\_mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation—residualising,~~{decompulsing}~~delinearity\_for-  
 eogeneity’; as to the fact that ‘possibility-levels of limitedness/human-subpotency transcendence-  
 and-sublimity/sublimation/supererogatory~de-mentativity’ are veridically varying abstractly  
 ‘foregathered sublimating-levels of supererogatory~wholesomeness/profound-supererogation<sup>96</sup>  
 as of prospective<sup>83</sup> reference-of-thought—point-of-  
 devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-<as-to-the-grandest-  
 axiomatic-construct-~~{epistemic-totalising }re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with unlimitedness/existence>’ beyond  
 delusionary conception of sublimation as to the desublimating-levels of ‘shallow-~~~~

supererogation<sup>96</sup> as of prior<sup>83</sup> reference-of-thought—point-of-  
 devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-<as-to-the-grandest-  
 axiomatic-construct-<sup>{epistemic-totalising}</sup> }re-apriorising/re-axiomatising/re-  
 refereneing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with unlimitedness/existence>’ as to their mere-  
 formulaicity/ritualisation-<as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 ‘<sup>{epistemic-totalising}</sup> }re-apriorising/re-axiomatising/re-refereneing~residuality—in-re-  
 originariness/re-origination’> imbued elaboration-as-to-mere-  
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
 ‘prospectively implicated\_attendant\_ontological-contiguity<sup>67</sup>~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity~contiguity-  
 <imbued-notional~cogeny>’<sup>40</sup>. The bigger point of this elucidation is rather to articulate and  
 nurture the appropriate and warranted ‘psychologismic-epistemic-acutisation-<as-to-  
 postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-  
 nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as-  
 {veridical/sound}-relative-reflexivity-in-existence/relativising from limited mentation as its-  
 deepening/psychologismic-epistemic-acutisation—residualising-<sup>{decompulsing}</sup> delinearity~for-  
 eogeny’ of requisite angling-of-imaginary epistemic-projection perspective for prospective  
 ontologising-and-re-ontologising sublimating projective-insights beyond and contrasted with the  
 cloudiness of ‘human lifespan extricatority punctuality/immediacy of depth-of-thought inherent  
 psychical-nascency’ deficient contemplative capacity for prospective sublimating projective-  
 insights. Critically, this is merely a reflection of the fact that unlimitedness/existence-<full-  
 potency-of\_sublimating\_nascence> ‘objectively holds upstream/en-amont’ (as to the ‘grandeur  
 supererogatory~wholesomeness/profound-supererogation<sup>96</sup> as of prospective<sup>83</sup> reference-of-

thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating–nascence-<as-to-  
 the-grandest-axiomatic-construct-<sup>{epistemic-totalising 83}</sup> }re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with unlimitedness/existence>’ for  
 limitedness/human-subpotency omnipotentiality underlying the relative-unreflexivity/relative-  
 reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>) the fuller  
 sublimating projective-insights potential of limitedness/human-subpotency epistemic-growth,-  
 as—{veridical/sound}-relative-reflexivity-in-existence/relativising—from-limited-mentation-  
 as-its-deepening/psychologismic-epistemic-acutisation—residualising,-  
<sup>{decompulsing}</sup>delinearity~for-cogency, speaking of requisite sublimating~‘upstreaming’/‘amontée’  
 so-construed as of ‘supererogatory~wholesomeness/profound-supererogation<sup>96</sup> as of prospective  
<sup>83</sup>reference-of-thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating–  
 nascence-<as-to-the-grandest-axiomatic-construct-<sup>{epistemic-totalising 83}</sup> }re-apriorising/re-  
 axiomatising/re-referencing~residuality—in-re-originariness/re-origination of  
 limitedness/human-subpotency prospective re-encountering/re-confrontation with  
 unlimitedness/existence>’; as in reality human sublimation is critically about the  
 sublimating~‘upstreaming’/‘amontée’ of the implications of nascent-particular/incipient-and-  
 material/technical-sublimations-<blinded-to-their-relative-ontological-completeness<sup>87</sup> –  
 reference-of-thought- devolving> into their true ‘supererogatory~wholesomeness/profound-  
 supererogation<sup>96</sup> as of prospective <sup>83</sup>reference-of-thought—point-of-  
 devolving/departure/anchoring/backdrop\_of\_sublimating–nascence-<as-to-the-grandest-  
 axiomatic-construct-<sup>{epistemic-totalising 83}</sup> }re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with unlimitedness/existence>’ and so as to the  
 enabling of human social-and-institutional-frameworks-of—referencing/registering/decisioning

sublimating~existentialising~decisionality~<as to disontologising/re-ontologising~  
 aporeticism> (even as such an ontologically-veridical appraisal is more readily intelligible as of  
 the more profound sublimation appreciable from an angling-of-imaginary perspective  
 ‘multicenturies-long human crossgenerational **Being-development/ontological-framework-  
 expansion~as-to-depth-of-ontologising-development-as-infrastructure-of-  
 meaningfulness-  
 and-teleology**      **psychologismic epistemic acutisation**~difficulty~<for, residualising~  
 {decompulsing} delinearity~for cogency>~magnitude<sup>{of-experientiality/experiment}</sup> of prospective  
 transcendence-and-sublimity/sublimation/supererogatory~de-mentativity’ and more difficultly  
 intelligible as of superficial and fashionability relation to sublimation as of ‘human lifespan  
 extricatority punctuality/immediacy of depth-of-thought inherent psychical-nascency’). Such a  
 sublimating~‘upstreaming’/‘amontée’ ultimately reflects **holographically-<conjugatively-and-  
 transfusively>** the **relative-unreflexivity/relative-reflexivity**~ontological-contiguity ~of-the  
**human-institutionalisation-process** (as the ‘grander supererogatory~wholesomeness/profound-  
 supererogation<sup>96</sup> as of prospective <sup>83</sup>reference-of-thought~point-of-  
 devolving/departure/anchoring/backdrop\_of\_sublimating~nascence~<as-to-the-grandest-  
 axiomatic-construct-<sup>{epistemic-totalising}</sup>~re-apriorising/re-axiomatising/re-  
 referencin~residuality~in-re-originariness/re-origination of limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with unlimitedness/existence>’); and so-reflected  
 beyond a mere prosaic conception of ‘holographically-<conjugatively-and-transfusively>’ but  
 speaking to a sublimating~‘upstreaming’/‘amontée’ analytical dragging-out/projective  
 intellection (which ‘possible apparent unconventionality/eccentricity’ is rather a reflection of the  
 ontological-inveracity of the ‘relative-desublimating~gesturing of limitedness/human-  
 subpotency station/locus of **<amplituding/formative-epistemicity>**~totalising~thrownness-in-  
 existence<sup>35</sup>’ but rather effectively reflects the fuller ontological-veracity of the  
 ‘constraining/defining intersolipsistic reflexive~sublimating/unreflexive~desublimating

measure/objectification that is unlimitedness/existence-as-ontological-  
 normalcy/postconvergence-<in-validation-of-‘metaphysics-of-absence epistemic-projection’>,  
 as to prospective relative-sublimating-gesturing). Such a sublimating~‘upstreaming’/‘amontée’  
 is rather the ‘veridical profound-supererogation<sup>96</sup> which is uncircumventable/indispensable for  
 prospective sublimating intellection (as of its imbued psychologismic-epistemic-acutisation-  
 <as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-  
 sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-  
 growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-  
 mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-  
 {decompulsing}delinearity-for-eogeny)’ for the prospect for prospective human Being-  
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-  
 infrastructure-of- meaningfulness-and-teleology ; and as the psychologismic-element-<as-of-  
 diametrical-conflatedness<sup>13</sup>-towards-‘already-given-unlimitedness/existence-<full-potency-  
 of-sublimating-nascence>’-of-‘limitedness/human-subpotency-as-to-its-imbued-  
 {veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation—residualising,-{decompulsing}delinearity-for-  
 eogeny’> of prospective sublimating<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> speaks of such a  
 foundational/incipient/seeding sublimating transformation from say a ‘non-positivising mindset  
 into a positivising mindset (and so beyond a ‘mere-formulaicity/ritualisation-<as-to-mere-  
 formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-  
 track-of-‘{epistemic-totalising}re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination’> imbued elaboration-as-to-mere-  
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
 ‘prospectively-implicated-attendant-ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-

<imbued~notional~cogeny><sup>40</sup> predisposition' of the prior registry-worldview/dimension as it fails to reflect prospective <sup>{epistemic-totalising<sup>83</sup>}</sup>re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with the 'constraining/defining intersolipsistic reflexive~sublimating/unreflexive~desublimating measure/objectification that is unlimitedness/existence~as-ontological-normalcy/postconvergence-<in-validation-of-  
 'metaphysics-of-absence\_epistemic-projection'>' as of the requisite sublimating~'upstreaming'/'amontée' as to 'supererogatory~wholesomeness/profound-supererogation<sup>96</sup> as of prospective <sup>83</sup>reference-of-thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating~nascence-<as-to-the-grandest-axiomatic-construct-<sup>{epistemic-totalising<sup>83</sup>}</sup>re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence>'. The 'requisite prospective sublimating psychologismic-element-<as-of-diametrical-conflatedness<sup>83</sup>-towards-'already-given-unlimitedness/existence-<full-potency-of\_sublimating\_nascence>'-of-'limitedness/human-subpotency-as-to-its-imbued-<sup>{veridical/sound}</sup>-relative-reflexivity-in-existence/relativising from limited mentation as its deepening/psychologismic epistemic-acutisation~residualising-<sup>{decompulsing}</sup>delinearity~for-cogeny'> of prospective sublimating <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>' is easily missed as to the fact for instance that our positivism~<sup>80</sup>procrpticism/disjointedness-as-of-<sup>83</sup>reference-of-thought prospective relative-desublimating~gesturing in-many-ways 'implicitly forecloses by its mere-formulaicity/ritualisation-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-<sup>{epistemic-totalising<sup>83</sup>}</sup>re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination'> imbued elaboration-as-to-mere-

extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
 ‘prospectively implicated attendant ontological-contiguity<sup>67</sup>’ ~educated—  
 existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> predisposition’ the ontological-veracity that part-and-parcel of  
 prospective knowledge involves the ‘prospective trampling-upon of prior mindset to beget  
 prospective mindset (as to the accompanying re-ontologising prospective sublimating  
 psychologismic-element-<as-of-diametrical-conflatedness<sup>1</sup> -towards-‘already-given-  
 unlimitedness/existence-<full-potency-of-sublimating-nascence>’-of-‘limitedness/human-  
 subpotency-as-to-its-imbued-{veridical/sound}-relative-reflexivity-in-existence/relativising-  
 from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-  
 residualising\_{decompulsing} delinearity~for-cogency’> of the said prospective knowledge from  
 prospective {epistemic-totalising<sup>33</sup>} re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-  
 confrontation with the ‘constraining/defining intersolipsistic reflexive-sublimating/unreflexive-  
 desublimating measure/objectification that is unlimitedness/existence-as-ontological-  
 normalcy/postconvergence-<in-validation-of-‘metaphysics-of-absence-epistemic-  
 projection’>’); as more conspicuously construable with respect to prospective human Being-  
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-  
 infrastructure-of- meaningfulness-and-teleology as herein implied-and-underlied by the full  
 comprehension of the term <sup>15</sup>de-mentation-(supererogatory~ontological-de-mentation-or-  
 dialectical-de-mentation—stranding-or-attributive-dialectics) (underlining/emphasising the  
 ‘requisite prospective sublimating psychologismic-element-<as-of-diametrical-conflatedness<sup>1</sup> -  
 towards-‘already-given-unlimitedness/existence-<full-potency-of-sublimating-nascence>’-of-  
 ‘limitedness/human-subpotency-as-to-its-imbued-{veridical/sound}-relative-reflexivity-in-  
 existence/relativising from-limited-mentation-as-its-deepening/psychologismic-epistemic-

~~acutisation—residualising—<sup>{decompulsing}</sup>delinearity—for eogeneity~~'> of prospective sublimating  
<sup>56</sup>'meaningfulness-and-teleology<sup>99</sup>' of the ~~<cumulating/recompositing~attendant~ontological-~~  
~~contiguity >-successive registry-worldviews/dimensions~~). This 'psychologismic-element-<as-  
of-diametrical-conflatedness<sup>33</sup>-towards-'already-given-unlimitedness/existence-<full-potency-  
of sublimating nascence>'-of-'limitedness/human-subpotency-as-to-its-imbued-  
~~{veridical/sound}~~-relative-reflexivity-in-existence/relativising from limited mentation as its  
deepening/psychologismic epistemic acutisation—residualising—<sup>{decompulsing}</sup>delinearity—for  
eogeneity'> of prospective sublimating <sup>56</sup>'meaningfulness-and-teleology<sup>99</sup>' is exactly what renders  
ontologically-flawed the notion of <sup>51</sup>'incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—  
enframed/disontologising~conceptualisation given that 'limitedness/human-subpotency  
diametrical epistemic projection of apriorising/axiomatising/referencing about  
unlimitedness/existence-<full-potency-of-sublimating nascence> (as to the contiguity-of-  
existence reflected as ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~~' is  
inherently epistemic-totalising<sup>33</sup> thus speaking to the necessary 'psychologismic-epistemic-  
acutisation-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-  
existence's-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to  
epistemic-growth,-as—~~{veridical/sound}~~-relative-reflexivity-in-existence/relativising from  
limited-mentation-as-its-deepening/psychologismic epistemic acutisation—residualising—  
<sup>{decompulsing}</sup>delinearity—for eogeneity' in grasping epistemic-totalisingly<sup>33</sup>/acutely the 'diametrical  
epistemic projection of apriorising/axiomatising/referencing' (whether so-reflecting  
limitedness/human-subpotency ontological-performance<sup>72</sup>-<including-virtue-as-  
ontology>/morality/ethics/justice/etc. about unlimitedness/existence—or-any-purview-of-  
unlimitedness/existence-<full-potency-of-sublimating nascence> as of 'relative-ontological-  
incompleteness<sup>88</sup> diametrical epistemic projection of apriorising/axiomatising/referencing' or as  
of 'relative-ontological-completeness<sup>87</sup> diametrical epistemic projection of

apriorising/axiomatising/referencing'). The 'psychologismic-element-<as-of-diametrical-conflatedness<sup>13</sup>-towards-'already-given-unlimitedness/existence-<full-potency-of-sublimating-nascence>'-of-'limitedness/human-subpotency-as-to-its-imbued-{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising, {decompulsing} delinearity-for-eogeneity'> of prospective sublimating<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>' rather validates the ontological-veracity of<sup>55</sup> maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation (even when reflecting limitedness/human-subpotency ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. about unlimitedness/existence—or-any-purview-of-unlimitedness/existence-<full-potency-of-sublimating-nascence> as of 'relative-ontological-incompleteness<sup>88</sup> diametrical epistemic projection of apriorising/axiomatising/referencing') since the very notion of relative-ontological-incompleteness<sup>88</sup> requires a relative-ontological-completeness<sup>87</sup> epistemic-projection perspective to assess/implicit that it is of relative-ontological-incompleteness<sup>88</sup> (as to the implied warranted epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising, {decompulsing} delinearity-for-eogeneity as of difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>51</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup> to avoid the ontologically-flawed 'apriorising/axiomatising/referencing—equating/leveling/ressentiment/closed-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> moronisation-<sublimating-nascence,-extricatory-desublimating-downstreaming/'avalage'>' undifferentiation of both the prior relative-ontological-incompleteness<sup>88</sup> and the prospective relative-ontological-completeness<sup>87</sup>, that will arise as from such a {flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-

~~limited-mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-~~  
~~{compulsing}linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation~~ manifestation of  
<sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—  
 enframed/disontologising~conceptualisation induced blurriness—  
~~<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-~~  
~~disontologising-formulaic-dragging-out/hollowing-out>).~~ But then the  
 ‘~~cumulating/recomposuring~attendant—ontological-contiguity~~ >-successive registry-  
 worldviews/dimensions are ever always successive challenges of profound-supererogation<sup>96</sup> for  
 prospective re-ontologising’ (with regards to requisite sublimating~‘upstreaming’/‘amontée’ as  
 to ‘~~supererogatory~wholesomeness/profound-supererogation~~<sup>96</sup> as of prospective<sup>83</sup> reference-of-  
 thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating—nascence-<as-to-  
~~the-grandest-axiomatic-construct-<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-~~  
~~referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency~~  
~~prospective re-encountering/re-confrontation with unlimitedness/existence>’, as rather the~~  
 ‘veridical profound-supererogation<sup>96</sup> which is uncircumventable/indispensible for prospective  
 sublimating intellection as of its imbued ~~psychologismic-epistemic-acutisation-<as-to-~~  
~~postconverging—de-mentating/structuring/paradigmig,-eliciting-of-existence’s-sublimating-~~  
~~nascence-in-prospective-aporeticism-overcoming/unovercoming>~~ as to epistemic-growth,-as—  
~~{veridical/sound}-relative-reflexivity-in-existence/relativising—from-limited-mentation-as-its-~~  
~~deepening/psychologismic-epistemic-acutisation—residualising,-<sup>{decompulsing}</sup>delinearity~for-~~  
~~eogeny’)~~ and so in the process of limitedness/human-subpotency cumulating/recomposuring  
 ‘~~intolerance-<of-disparateness>/exactifying\_precisioning—of-sublimation-<as-to-~~  
~~postconverging—narrowing-down~apriorising/axiomatising/referencing—entailing-theoretical,-~~  
~~conceptual-and-operant-implications>~~ exercise of intelligibility’ (as to imbued ‘developing  
 epistemic sense of <sup>61</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence>

relativism/relative-scope as projective-insights') with respect to prospective <sup>{epistemic-totalising<sup>33</sup>}</sup>re-  
 apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination of  
 limitedness/human-subpotency prospective re-encountering/re-confrontation with the  
 'constraining/defining intersolipsistic reflexive~sublimating/unreflexive~desublimating  
 measure/objectification that is unlimitedness/existence—as-ontological-  
 normalcy/postconvergence-<in-validation-of-'metaphysics-of-absence\_epistemic-  
 projection'>'. The fact that the '<cumulating/recomposuring~attendant—ontological-  
 contiguity >-successive registry-worldviews/dimensions are ever always successive challenges  
 of profound-supererogation<sup>96</sup> for prospective re-ontologising' speaks to the epistemic-veracity  
 of the ontological-normalcy/postconvergence of unlimitedness/existence-<full-potency-  
 of\_sublimating\_nascence> (as so-reflecting prospective overall ontological-veracity as a  
 postconverging~birthing/nascency within prospective <sup>{epistemic-totalising<sup>33</sup>}</sup>re-apriorising/re-  
 axiomatising/re-referencing~residuality—in-re-originariness/re-origination-(as to human  
 profound-supererogation<sup>96</sup> for prospective apriorising/axiomatising/referencing-{of-  
 'prospectively implicated\_attendant—ontological-contiguity '~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity~contiguity-  
 <imbued~notional~cogency>' }—conflatedness<sup>13</sup>-in-{preconverging-ment-by}-  
 postconverging-entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation-  
 <as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-  
 prospectively-losing-track-of-<sup>{epistemic-totalising<sup>33</sup>}</sup>re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination'> of prior  
 apriorising/axiomatising/referencing-{of-'prospectively implicated\_attendant—ontological-  
 contiguity '~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity~contiguity-  
 <imbued~notional~cogency>' }—constitutedness<sup>14</sup>-in-preconverging-entailment)). The

further implication here is that the ‘epistemic-veracity of notional~citationality cannot be detached from the requisite profound-supererogation<sup>96</sup> for prospective re-ontologising’ and so rather than a ‘nombriistic and self-serving institutional-prescience/imprimaturing<del>dullness-of-the-spirit/psychologismic-epistemic-acutisation—nonresidualising-imbued-96 ontologically-flawed conception of notional~citationality as to a cultivation of blurriness<del>sterilising/anecdotalising/trivialising-of-prospective-re-ontologising-by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out</del> while failing prospective ontologising-and-re-ontologising’. In this regards, the ‘epistemic-veracity of notional~citationality cannot be devoid of the prospective psychologismic-element<del>as-of-diametrical-conflatedness<sup>13</sup>-towards-‘already-given-unlimitedness/existence<del>full-potency-of-sublimating-nascence</del>>’-of-‘limitedness/human-subpotency-as-to-its-imbued-56 meaningfulness-and-teleology<sup>99</sup>’. It can be appreciated that the sublimating<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> respectively of base-institutionalisation–ununiversalisation, <sup>103</sup>universalisation–non-positivism/medievalism, positivism–<sup>80</sup>procrypticism and <sup>18</sup>deprocrypticism–or–preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought cannot ‘technically be citationally–‘plundered’/‘looted’ as to veridical notional~citationality implications’ as from respectively recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, <sup>103</sup>universalisation–non-positivism/medievalism and positivism–<sup>80</sup>procrypticism since the latter fundamentally/incipiently/seedingly fail the requisite profound-supererogation<sup>96</sup> (as to such a self-presence/self-constitutedness<sup>14</sup>-<del>in-perspective–epistemic-abnormalcy/preconvergence<sup>71</sup>> ontologically-flawed conception of notional~citationality) for prospective re-ontologising enabling

sublimating~‘upstreaming’/‘amontée’ (‘supererogatory~wholesomeness/profound-  
 supererogation<sup>96</sup> as of prospective <sup>83</sup>reference-of-thought—point-of-  
 devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-<as-to-the-grandest-  
 axiomatic-construct-<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with unlimitedness/existence>’). Such a supposed  
 citational-‘plundering’/‘looting’ is merely a circular manifestation of lack of the requisite  
 prospective sublimation psychologismic-element-<as-of-diametrical-conflatedness<sup>13</sup>-towards-  
 ‘already-given-unlimitedness/existence-<full-potency-of-sublimating-nascence>’-of-  
 ‘limitedness/human-subpotency-as-to-its-imbued-<sup>{veridical/sound}</sup>relative-reflexivity-in-  
 existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-  
 acutisation-residualising,<sup>{decompulsing}</sup>delinearity-for-cogeny’> manifested for instance with  
 the contradiction of a non-positivising apriorising/axiomatising/referencing mindset supposedly  
 mastering positivistic knowledge in a ‘manifestly non-positivising <sup>79</sup>presencing—absolutising-  
 identitive-constitutedness<sup>14</sup> gesturing/accounting—of-epistemic-phenomenalism’ poorly  
 cognisant of the requisite prospective positivistic apriorising/axiomatising/referencing  
 metaphoricity<sup>57</sup> (as so-rather redundant upon the non-positivising social-setup prospectively  
 desublimating rationalisation-of-contentivity/argumentativity/dialecticism/discursivity of  
 social-and-institutional-frameworks-of—referencing/registering/decisioning and the derived  
 value-construction); and this explains why (beyond human temporal mental-complexes and  
 emotional-involvement) prospective organic-knowledge is veridically rather a profound-  
 supererogation<sup>96</sup> uncircumventable/indispensible exercise of psychoanalytic-  
 unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-  
 conflatedness<sup>13</sup>/formative-supererogating-<projective/reprojective—aestheticising-re-motif-  
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-

normalcy/postconvergence>. These ‘successive challenges of profound-supererogation<sup>96</sup> for prospective re-ontologising’ are a reflection of the specific human consciousness in-its-embodiment as the potent ‘phenomenological transcendental-point-of-departure handle’ for human self-conscious existence and <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> construal/conceptualisation (as of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue); as so-underlied by human <amplituding/formativ-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>,-imbued-projective-arbitrariness/waywardness-<as-to-the-human-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing-process-of-‘<amplituding/formativ-epistemicity>totalising~conceptualisation’> and as so-reflecting the station/locus of human limited-mentation-capacity—as subjecting ‘educed-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency as to ‘veridical existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing becoming of human consciousness in-its-embodiment’ as from prior <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-<as-to-<sup>4</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) to prospective <postconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—framing/imprinting-<as-to-<sup>4</sup> prospectiv-<sup>4</sup> historicity/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>). The ‘veridical existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing becoming of human consciousness in-its-embodiment’ (as to embodied-vitality/survival/subsistence—existential-<disontologising/re-ontologising—aporeticism>—becoming with regards to human Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-

and-teleology , institutional-development-as-to-social-function-development and living-  
 development-as-to-personality-development      psychologismic-epistemic-acutisation—  
 difficulty <for, residualising-<sup>{decompulsing}</sup>delinearity-for-cogency>————magnitudes<sup>{of-  
 experientiality/experiment}</sup> as so-defining the social or human-social-potency) speaks to the ‘emanative  
 human notional~reflexivity-<{veridical/sound}-relative-reflexivity-in-existence/relativising-  
 from limited-mentation-as-its-deepening/psychologismic-<residualising-  
<sup>{decompulsing}</sup>delinearity-for-cogency> by—{flawed/unsound}-relative-unreflexivity-in-  
 existence/absolutising-from-limited-mentation/psychologismic-epistemic-acutisation—  
 nonresidualising-imbued-<sup>{compulsing}</sup>linearity-in-eclecticism-of-prior-mere-  
 formulaicity/ritualisation>’ educing of human conceptivity/epistemic-reflexivity/epistemicity-  
 relativism-determinism-<reifying{as-to-knowledge-developing}-and-empowering> as of  
 ‘dynamic sublimation and desublimation implications of human limited-mentation-capacity—  
 as-subjecting-‘educed-unlimitedness/existence-sublimating-nascence’ to limitedness/human-  
 subpotency’ in want for ‘human limited-mentation-capacity-deepening—as-subjecting-  
 limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating-nascence’<sup>23</sup>  
 skewing (as to postconverging-de-mentating/structuring/paradigming) for the  
 sublimating~‘upstreaming’/‘amontée’ of human ontological-performance<sup>72</sup>-<including-virtue-  
 as-ontology>. This limitedness/human-subpotency of consciousness implies human ontological-  
 performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. is ever always  
 constrained to its ‘<amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>  
 of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing  
 existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of  
 disontologising/ontologising-and-re-ontologising’; speaking to the ‘<amplituding/formative-  
 epistemicity>-totalising/circumscribing/delineating perpetuative manifestation of human  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. along the

thresholds of its desublimating limited-mentation-capacity—as subjecting ‘educated-unlimitedness/existence-sublimating-nasence’ to limitedness/human-subpotency (underlied as of prior <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-~~{as-to-<sup>4</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}~~ human consciousness in-its-embodiment) and sublimating limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency to ‘educated-unlimitedness/existence-sublimating-nasence’<sup>2,53</sup> (underlied as of prospective <postconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—framing/imprinting-~~{as-to-prospective-<sup>4</sup> historicity/ontological-eventfulness<sup>3</sup> /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~ human consciousness in-its-embodiment), and so-construed as from <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection perspective’. Critically, the very ‘emanative human notional~reflexivity-~~{veridical/sound}~~-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-<residualising-<sup>{decompulsing}</sup>delinearity-for-cogency> by-~~{flawed/unsound}~~-relative-unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-acutisation-nonresidualising-imbued-<sup>{compulsing}</sup>linearity-in-eclecticism-of-prior-mer-formulaicity/ritualisation>’ (as to ‘veridical existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing becoming of human consciousness in-its-embodiment’) educating of human conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying{as-to-knowledge-developing}-and-empowering> (as of ‘dynamic sublimation and desublimation implications of human limited-mentation-capacity—as subjecting ‘educated-unlimitedness/existence-sublimating-nasence’ to limitedness/human-subpotency’ in want for ‘human limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency-

to ‘~~duced-unlimitedness/existence-sublimating-nascence~~’<sup>53</sup> skewing for the  
 sublimating~‘upstreaming’/‘amontée’ of human ontological-performance<sup>72</sup>-<including-virtue-  
 as-ontology>), speaks to a human self-consciousness ‘seeding/incipient pre-eminence of human  
 embodied-vitality/survival/subsistence—existential-<disontologising/re-ontologising—  
 aporeticism>—becoming driving human consciousness complexifying-<transcending-in-  
 elaborateness as to human aestheticisation—and-aestheticisation-towards-ontology-<elicited-  
 idiomatisation> dynamics of lifespan extricatory/preconverging psychical-nascency and  
 nonextricatory/postconverging ontologising-and-re-ontologising angling-of-imaginary>’  
 underlied as of ‘subconscious—and-conscious\_perceptible-and-reperceptible/actionable-and-  
 reactionable—dynamics of effectively\_manifestable-and-remanifestable/attainable-and-  
 reattainable loss and gain existential-<disontologising/re-ontologising—aporeticism>  
 sublimating-upstreaming/‘amontée’—by—desublimating-downstreaming/‘avalage’  
 possibilities’ (so-underlied by the ‘<amplituding/formative-epistemicity>-  
 totalising~thrownness-in-existence<sup>35</sup> of social-functioning-and-accordance—as-of-social-  
 stake-contention-or-confliction imbuing existentialising—frame-of-entailment-of-motif-and-  
 apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising’); and  
 so underlying the ‘seeding/incipient pre-eminence of human embodied-  
 vitality/survival/subsistence—existential-<disontologising/re-ontologising—aporeticism>—  
 becoming driving human consciousness complexifying-<transcending-in-elaborateness as to  
 human aestheticisation—and-aestheticisation-towards-ontology-<elicited-idiomatisation>  
 dynamics of lifespan extricatory/preconverging psychical-nascency and  
 nonextricatory/postconverging ontologising-and-re-ontologising angling-of-imaginary>’  
 manifest ‘educing of human conceptivity/epistemic-reflexivity/epistemicity-relativism-  
 determinism-<reifying {as-to-knowledge-developing}-and-empowering> in formativeness-<as-  
 to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-

deferentialism>-of-<sup>56</sup> meaningfulness-and-teleology'. The 'seeding/incipient pre-eminence of human embodied-vitality/survival/subsistence—existential-<disontologising/re-ontologising—aporeticism>—becoming driving human consciousness complexifying-<transcending-in-elaborateness as to human aestheticisation—and-aestheticisation-towards-ontology-<elicited-idiomatization> dynamics of lifespan extricatory/preconverging psychical-nascency and nonextricatory/postconverging ontologising-and-re-ontologising angling-of-imaginary>' is thus effectively the 'idiosyncratic recomposuring—summative/additory/snowballing driver of human consciousness as to developing epistemic-growth,-as—{veridical/sound}-relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-{decompulsing}delinearity~for-cogeneity (so-reflected in human psychologismic-epistemic-acutisation-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence's-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>) as manifested existentially-<disontologising/re-ontologising—aporeticism> with regards to human living-development-as-to-personality-development psychologismic-epistemic-acutisation—difficulty <for,-residualising,-{decompulsing}delinearity~for-cogeneity> magnitude {of-experientiality/experiment}' ; and as it relates to underlying collective social consciousness as to Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology psychologismic-epistemic-acutisation—difficulty <for,-residualising,-{decompulsing}delinearity~for-cogeneity> magnitude {of-experientiality/experiment} (reflecting the sublimating-postconverged 'substantive abstract-tissue-of-social-emanance {epistemic-totalising<sup>33</sup>}hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-{decompulsing}delinearity~for-cogeneity—cumulated/recomposed as to cumulating/recomposuring of 'prospectively-implicated-attendant-ontological-contiguity<sup>67</sup>?~duced-existentialising/contextualising/textualising\_'intelligibility/epistemicity/reflexivity-contiguity-

~~<imbued-notional~cogency>~~<sup>40)</sup> and ~~institutional-development-as-to-social-function-development~~ ~~psychologismic-epistemic-acutisation—difficulty~~ ~~<for, residualising—~~  
~~{decompulsing} delinearity~for-cogency>~~ magnitude<sup>{of-experientiality/experiment}</sup>. Thus such notions like human imagination and thought are merely metaphysics-of-presence-~~(implicated-~~  
~~‘nondescript/ignorable-void<sup>60</sup>’-as-to-<sup>71</sup> presencing—absolutising-identitive-constitutedness~~ )  
conceptions of the ‘seeding/incipient pre-eminence of human embodied-  
vitality/survival/subsistence—existential-~~<disontologising/re-ontologising—aporeticism>~~—  
becoming driving human consciousness complexifying-~~<transcending—in-elaborateness as to~~  
human aestheticisation—and-aestheticisation-towards-ontology-~~<elicited—idiomatisation>~~  
dynamics of lifespan extricatory/preconverging psychical-nascency and  
nonextricatory/postconverging ontologising-and-re-ontologising angling-of-imaginary>’; and  
this in-many-ways explain why the ‘supposed abstract-and-abrupt givenness/determinism’ of  
such notions like human imagination and thought do not ‘absolutely pan out existentially-  
~~<disontologising/re-ontologising—aporeticism>~~ as to a fully deterministic abstraction without  
an accompanying ineffable-and-arbitrary idiosyncratic element’ as so-reflecting the more  
profound veracity of the ‘seeding/incipient pre-eminence of human embodied-  
vitality/survival/subsistence—existential-~~<disontologising/re-ontologising—aporeticism>~~—  
becoming driving human consciousness complexifying-~~<transcending—in-elaborateness as to~~  
human aestheticisation—and-aestheticisation-towards-ontology-~~<elicited—idiomatisation>~~  
dynamics of lifespan extricatory/preconverging psychical-nascency and  
nonextricatory/postconverging ontologising-and-re-ontologising angling-of-imaginary>’ as  
underlying existentialisingly/contextualisingly/textualisingly such notions like human  
imagination and thought (which are in-many-ways rather caught up as of ~~{flawed/unsound}~~-  
relative-unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-  
epistemic-acutisation—nonresidualising-imbued-~~{compulsing}~~ linearity~in-eclecticism-of-prior-

~~mere-formulaicity/ritualisation~~ in the manifest idiosyncrasy of the ‘seeding/incipient pre-eminence of human embodied-vitality/survival/subsistence—existential-~~<disontologising/re-ontologising—aporeticism>~~becoming driving human consciousness complexifying-  
~~<transcending—in-elaborateness as to human aestheticisation—and-aestheticisation-towards-ontology-<elicited-idiomatisation>~~ dynamics of lifespan extricatory/preconverging psychical-nascency and nonextricatory/postconverging ontologising-and-re-ontologising angling-of-imaginary>’). Insightfully the ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>~~ (as to its veridically implied <sup>61</sup>~~nonpresencing—or-withdrawal/unenframing/re-ontologising—or-metaphysics-of-absence-  
{implicated-epistemic-veracity-of-<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>}~~—or-transcendental-reasoning-of-event<sup>38</sup>-as-prospective-ontology-origination epistemic-projection perspective) rather reflects that this ‘seeding/incipient pre-eminence of human embodied-vitality/survival/subsistence—existential-~~<disontologising/re-ontologising—aporeticism>~~becoming driving human consciousness complexifying-  
~~<transcending—in-elaborateness as to human aestheticisation—and-aestheticisation-towards-ontology-<elicited-idiomatisation>~~ dynamics of lifespan extricatory/preconverging psychical-nascency and nonextricatory/postconverging ontologising-and-re-ontologising angling-of-imaginary>’ is undergirded by human <sup>15</sup>~~de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ imbued human preconverging/dementing and postconverging/dialectical-thinking predisposition as to preconverging/postconverging-de-mentating/structuring/paradigming ‘notional~reflexivity-  
~~<{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-<residualising-<sup>{decompulsing}</sup>delinearity-for-cogeny>~~—by—  
~~{flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-acutisation-nonresidualising-imbued-~~

~~{compulsing} linearity~in~eclecticism~of~prior~mere~formulaicity/ritualisation>~~ dualising’  
ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as  
intercalated by shallow-supererogation<sup>96</sup> and profound-supererogation<sup>96</sup> (so-reflecting the  
various metaphysics-of-presence-~~{implicated-‘nondescript/ignorable-void<sup>60</sup>’-as-to-  
<sup>79</sup>presencing—absolutising-identitive-constitutedness }~~ dynamic/developing conceptions of  
‘what is human imagination and thought’ as so-varying as of preconverging/dementing-by-  
postconverging/dialectical-thinking with respect to the <cumulating/recomposuring~attendant-  
ontological-contiguity >-successive registry-worldviews/dimensions). This as well speaks to  
the fact that the very notions of human imagination and thought are rather a postconverging-  
birthing/nascency within prospective ~~{epistemic-totalising<sup>33</sup>}~~re-apriorising/re-axiomatising/re-  
referencing~residuality—in-re-originariness/re-origination-(as to human profound-  
supererogation<sup>96</sup> for prospective apriorising/axiomatising/referencing- {of-‘prospectively-  
implicated\_attendant ontological-contiguity ’~educated-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity~contiguity-  
<imbued~notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-ment-by}-  
postconverging-entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation-  
<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-  
prospectively-losing-track-of-~~{epistemic-totalising }~~re-apriorising/re-axiomatising/re-  
referencing~residuality—in-re-originariness/re-origination’> of prior  
apriorising/axiomatising/referencing- {of-‘prospectively implicated\_attendant ontological-  
contiguity ’~educated-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity~contiguity-  
<imbued~notional~cogency>’ }—constitutedness<sup>14</sup>-in-preconverging-entailment). The  
‘seeding/incipient pre-eminence of human embodied~vitality/survival/subsistence—existential-  
<disontologising/re-ontologising—aporeticism>’ becoming driving human consciousness

complexifying-<transcending-in-elaborateness as to human aestheticisation-and-  
 aestheticisation-towards-ontology-<elicited-idiomatisation> dynamics of lifespan  
 extricatory/preconverging psychological-nascency and nonextricatory/postconverging ontologising-  
 and-re-ontologising angling-of-imaginary>’ critically underlies  
 notionally/epistemically/bindingnessly-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>  
 that both the ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction  
 aspect’ and the ‘disontologising/ontologising-and-re-ontologising aspect’ are mutually  
 reinforcing as to limited-mentation-capacity-deepening—as-subjecting-limitedness/human-  
 subpotency-to-‘educated-unlimitedness/existence-sublimating-nascence’<sup>253</sup> educating  
 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-  
 knowledge-developing}-and-empowering>; notwithstanding the prospective thresholding of  
 limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-  
 ‘educated-unlimitedness/existence-sublimating-nascence’<sup>253</sup> underlied on-the-one-hand by  
 sublimating knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-  
 <in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated-attendant-ontological-contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in-{preconverging-ment-by}-  
 postconverging-entailment> inducing of epistemic-growth,-as- {veridical/sound}-relative-  
 reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-  
 epistemic-acutisation—residualising- {decompulsing} delinarity-for-cogency (so-reflected as  
 ‘demoronisation-<sublimating-nascence, nonextricatory-sublimating-upstreaming/‘amontée’>  
 epistemic-break or notional-discontiguity/epistemic-discontiguity<sup>63</sup> -<between—prior-shallow-  
 supererogation<sup>96</sup> -of-mentally-aestheticised-preconverging/dementing<sup>90</sup> -qualia-  
 schema\_and\_prospective-profound-supererogation<sup>96</sup> -of-mentally-

aestheticised~postconverging/dialectical-thinking<sup>91</sup>~qualia-schema>’ with regards to nascent-  
 particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-  
 completeness<sup>87-83</sup>~reference-of-thought-<sup>84</sup>devolving> incipient sublimating-  
 upstreaming/‘amontée’ as to ‘supererogatory~wholesomeness/profound-supererogation<sup>96</sup> as of  
 prospective <sup>83</sup>reference-of-thought—point-of-  
 devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-<as-to-the-grandest-  
 axiomatic-construct-<sup>†epistemic-totalising<sup>83</sup></sup>re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with unlimitedness/existence>’) and on-the-other-  
 hand desublimating overall <amplituding/formative><sup>9</sup> wooden-language-(imbued—temporal-  
 mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>90</sup>—  
 narratives—of-the-<sup>83</sup>reference-of-thought~categorical-imperatives/axioms/registry-  
 teleology<sup>99</sup>) and associated pedantising/muddling/formulaic-hollowing-out—in-  
 subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-  
 as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-  
 completeness<sup>87</sup>) inducing of moronisation-<sublimating-nascence,-~~extricatory~~desublimating-  
 downstreaming/‘avalage’> (as of nascent-particular/incipient-and-material/technical-  
 sublimations-<blinded-to-their-relative-ontological-completeness<sup>87-83</sup>~reference-of-thought-  
 devolving> incipient desublimating-downstreaming/‘avalage’ as to ‘shallow-supererogation<sup>96</sup>  
 as of prior <sup>83</sup>reference-of-thought—point-of-  
 devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-<as-to-the-grandest-  
 axiomatic-construct-<sup>†epistemic-totalising<sup>83</sup></sup>re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with unlimitedness/existence>’ imbued  
 ‘desublimating rationalisation-of-contentivity/argumentativity/dialecticism/discursivity of

social-and-institutional-frameworks-of—referencing/registering/decisioning and the derived value-construction’). Insightfully, ‘prospective thresholding of limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating-naseence<sup>253</sup> (as to prospectively uninstitutionalised-threshold<sup>02</sup>)’ speaks to the discordance between ‘prospective existentialising—postconverging\_framing/imprinting re-ontologising’ and ‘prior existentialising—preconverging\_enframing/imprintedness social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’ underlying respectively the ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>~~ imbued ~~dimensionality-of-sublimating<sup>25</sup>~~ ~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)~~ and ~~dimensionality-of-desublimating-lack-of<sup>26</sup>~~ ~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)~~. Critically the veracity of ‘prospective existentialising—postconverging\_framing/imprinting re-ontologising’ (as to ~~dimensionality-of-sublimating<sup>25</sup>~~ ~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)~~) over ‘prior existentialising—preconverging\_enframing/imprintedness social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’ (as to ~~dimensionality-of-desublimating-lack-of<sup>26</sup>~~ ~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)~~), lies in the fact that the latter is ‘incoherent with itself at its given station/locus of ~~<amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>~~’ by its mere



unlimitedness/existence—~~as-ontological-normalcy/postconvergence-<in-validation-of-~~  
~~‘metaphysics-of-absence\_epistemic-projection’>~~’ (as so-translated as ‘constraining existence—  
 as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-  
 supererogation<sup>96</sup> imbuing human ontological-commitment<sup>66</sup> -<implied—self-assuredness-of-  
 ontological-good-faith/authenticity<sup>90</sup> ~postconverging—de-  
 mentating/structuring/paradigming<sup>70</sup> —as-being-as-of-existential-reality>’ and ‘<sup>103</sup>universal-  
 transparency<sup>104</sup> -<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-  
 epistemicity>totalising~in-relative-ontological-completeness<sup>89</sup> ) as available-to/elicitable-to-<as-  
 to-human-consciousness/collective-consciousness—distendedness/detruncating-<beyond-  
 selfpresencing,-as-re-ontologising—decentering\_of-consciousness/collective-consciousness,-as-  
 to-psychologismic—epistemic-acutisation—residualising,-<sup>{decompulsing}</sup> delinearity~for-cogency>)>  
 the social-functioning-and-accordance—as-of—social-stake-contention-or-confliction  
 conception of any given registry-worldview/dimension <preconverging~‘motif-and-  
 apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
 <as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>’); and in  
 this regards, in-many-ways the prospective<sup>18</sup> deprocrypticism—or—preempting—disjointedness-  
 as-of-<sup>83</sup>reference-of-thought registry-worldview/dimension as warranting ‘appropriate  
 profound-supererogation<sup>96</sup> for prospective re-ontologising’ effectively needs to attend to the  
 fundamental psychological process undergirding ‘<preconverging~‘motif-and-  
 apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
 <as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)> human  
 consciousness in-its-embodiment’ (as to the prospective<sup>18</sup> deprocrypticism—or—preempting—  
 disjointedness-as-of-<sup>83</sup>reference-of-thought process of limitedness/human-subpotency  
 cumulating/recomposuring ‘intolerance-<of-disparateness>/exactifying\_precisioning—of-  
 sublimation-<as-to-postconverging—narrowing-down~apriorising/axiomatising/referencing—

entailing-theoretical,-conceptual-and-operant-implications> exercise of intelligibility’, as to imbued ‘developing epistemic sense of <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> relativism/relative-scope as projective-insights’, with respect to prospective ~~{epistemic-totalising<sup>33</sup>}~~re-apriorising/re-axiomatising/re-referencing-residuality—in-re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with the ‘constraining/defining intersolipsistic reflexive–sublimating/unreflexive–desublimating measure/objectification that is unlimitedness/existence–as-ontological-normalcy/postconvergence-<in-validation-of-‘metaphysics-of-absence\_epistemic-projection’>’). In this regards, the very ‘prospective thresholding of limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘~~duced-unlimitedness/existence-sublimating-nasence~~<sup>2 53</sup> (as to prospectively uninstitutionalised-threshold<sup>102</sup>) with respect to educating conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing}-and-empowering> is merely the reflection of the formation of the human self (reflecting protracted-social—as-to-individual-by-institutional-by-social self) as to limitedness/human-subpotency and so in its prospective ~~{epistemic-totalising<sup>33</sup>}~~re-apriorising/re-axiomatising/re-referencing-residuality—in-re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with the ‘constraining/defining intersolipsistic reflexive–sublimating/unreflexive–desublimating measure/objectification that is unlimitedness/existence–as-ontological-normalcy/postconvergence-<in-validation-of-‘metaphysics-of-absence\_epistemic-projection’>’ (that speaks of the other as to the ‘appropriate human contemplative projective-insights of sublimating–nascence aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing}-and-empowering>’); as so-reflecting appropriate notional~self-

distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> as the veridical process of limitedness/human-subpotency cumulating/recomposuring ‘intolerance-<of-disparateness>/exactifying\_precisioning-of-sublimation-<as-to-postconverging—narrowing-down~apriorising/axiomatising/referencing—entailing-theoretical,-conceptual-and-operant-implications> exercise of intelligibility’ in undermining/overriding shallow-supererogation<sup>96</sup> {flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-~~{compulsing}linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation~~ and so as from profound-supererogation<sup>96</sup> epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,~~{decompulsing}delinearity-for-cogeny~~ for prospective re-ontologising imbued sublimating~‘upstreaming’/‘amontée’ (‘supererogatory~wholesomeness/profound-supererogation<sup>96</sup> as of prospective<sup>83</sup> reference-of-thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-<as-to-the-grandest-axiomatic-construct-~~{epistemic-totalising}~~re-apriorising/re-axiomatising/re-referencing—residuality—in-re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence>’). Thus the fact that ‘human self-conscious existence and<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> construal/conceptualisation (as of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue)’ is not detached from ‘embodiment whether as of existentialising—preconverging\_enframing/imprintedness or existentialising—postconverging\_framing/imprinting’, speaks to the fundamentality/incipience/seediness of human preconverging and postconverging predispositions as to preconverging/postconverging-de-mentating/structuring/paradigmig ‘notional~reflexivity-<{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-

~~<residualising-<sup>{decompulsing}</sup>delinearity~for cogency> by—{flawed/unsound}-relative-~~  
~~unreflexivity~in-existence/absolutising from limited-mentation/psychologismic epistemic-~~  
~~acutisation—nonresidualising imbued-<sup>{compulsing}</sup>linearity~in eclecticism-of prior mere-~~  
~~formulaicity/ritualisation> dualising’ ontological-performance<sup>72</sup>-<including-virtue-as-~~  
~~ontology>/morality/ethics/justice/etc. as intercalated by shallow-supererogation<sup>96</sup> and profound-~~  
~~supererogation<sup>96</sup> (so-reflected herein as human notional~firstnatureddness-formativeness-<as-to-~~  
~~eventualising~inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-~~  
~~<so-construed-as-from-perspective~ontological-normalcy/postconvergence>); as so-~~  
~~independent seedingly/incipiently of any attained/achieved secondnaturedd institutionalisation~~  
~~upon which prospectively uninstitutionalised-threshold<sup>102</sup> this ‘notional~reflexivity-~~  
~~<{veridical/sound}-relative-reflexivity~in-existence/relativising from limited-mentation-as-~~  
~~its-deepening/psychologismic-<residualising-<sup>{decompulsing}</sup>delinearity~for cogency> by—~~  
~~{flawed/unsound}-relative-unreflexivity~in-existence/absolutising from limited-~~  
~~mentation/psychologismic epistemic acutisation—nonresidualising imbued-~~  
~~<sup>{compulsing}</sup>linearity~in eclecticism-of prior mere formulaicity/ritualisation> dualising’ may~~  
~~manifest existentially/contextually/textually (either as to dimensionality-of-sublimating<sup>25</sup>-~~  
~~<<amplituding/formativ>supererogatory~de-mentativeness/epistemic-growth-or-~~  
~~conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-~~  
~~drivenness~equalisation) or dimensionality-of-desublimating-lack-of<sup>26</sup>-~~  
~~<<amplituding/formativ>supererogatory~de-mentativeness/epistemic-growth-or-~~  
~~conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-~~  
~~drivenness~equalisation)). But then the ontological-veracity of this human ‘notional~reflexivity-~~  
~~<{veridical/sound}-relative-reflexivity~in-existence/relativising from limited-mentation-as-~~  
~~its-deepening/psychologismic-<residualising-<sup>{decompulsing}</sup>delinearity~for cogency> by—~~  
~~{flawed/unsound}-relative-unreflexivity~in-existence/absolutising from limited-~~

~~mentation/psychologismic epistemic acutisation — nonresidualising imbued~~  
~~{compulsing} linearity in eclecticism of prior mere formulaicity/ritualisation~~ dualising' is  
 not/poorly/hardly reflected at prospectively uninstitutionalised-threshold<sup>102</sup> (given registry-  
 worldviews/dimensions imbued prior-institutionalisation-threshold-by-prospective-  
 uninstitutionalised-threshold<sup>102</sup> 'self-referencing-syncretising forward-facing-  
 supposedly~postconverging-or-dialectical-thinking'—apriorising-psychologism epistemic-  
 projection as of prior mere-formulaicity/ritualisation-<as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 {epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination'>' so-reflecting their 'disontologising preconverging/dementing<sup>20</sup>-  
 <as-to-prospective-uninstitutionalised-threshold<sup>102</sup>> ignoring/biased inclination' for the sake of  
 'their given present minimum-and-balancing expectations/anticipations of social-functioning-  
 and-accordance—as-of-social-stake-contention-or-confliction' while qualifying their  
 prospectively uninstitutionalised-threshold<sup>102</sup> actually as nondescript/ignorable-void<sup>90</sup> as to  
 their <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> <preconverging~'motif-and-  
 apriorising/axiomatising/referencing'—entailing>-existentialising—enframing/imprintedness-  
 (<as-to- historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition)) and this  
 effectively undermines the ontological-veracity for prospective re-ontologising (as to  
 prospective {epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-  
 confrontation with the 'constraining/defining intersolipsistic reflexive—sublimating/unreflexive—  
 desublimating measure/objectification that is unlimitedness/existence—as-ontological-  
 normalcy/postconvergence-<in-validation-of-'metaphysics-of-absence \_epistemic-  
 projection'>'); thus requiring 'successive challenges of profound-supererogation<sup>96</sup> for  
 prospective re-ontologising' as of 'prospective postconverging~aporeticism—

overcoming/unovercoming of prior-perspective—falsity/falseness/fallaciousness (of registry-  
 worldviews/dimensions imbued prior-institutionalisation-threshold-by-prospective-  
 uninstitutionalised-threshold<sup>102</sup> ‘self-referencing-syncretising forward-facing-  
 supposedly~postconverging-or-dialectical-thinking’-apriorising-psychologism epistemic-  
 projection as of prior mere-formulaicity/ritualisation-<as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 {epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination’>’ so-reflecting their ‘disontologising preconverging/dementing<sup>20</sup>-  
 <as-to-prospective-uninstitutionalised-threshold<sup>102</sup>> ignoring/biased inclination’ for the sake of  
 ‘their given present minimum-and-balancing expectations/anticipations of social-functioning-  
 and-accordance—as-of-social-stake-contention-or-confliction’ while qualifying their  
 prospectively uninstitutionalised-threshold<sup>102</sup> actually as nondescript/ignorable-void<sup>60</sup> as to  
 their <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> <preconverging~‘motif-and-  
 apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
 (as-to- historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition))’. This  
 inherent manifestation of registry-worldviews/dimensions prior-perspective—  
 falsity/falseness/fallaciousness fundamentally/incipiently/seedingly undermines the process of  
 limitedness/human-subpotency cumulating/recomposuring ‘intolerance-<of-  
 disparateness>/exactifying\_precisioning-of-sublimation-<as-to-postconverging-narrowing-  
 down~apriorising/axiomatising/referencing-entailing-theoretical,-conceptual-and-operant-  
 implications> exercise of intelligibility’ (as to imbued ‘developing epistemic sense of  
<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> relativism/relative-  
 scope as projective-insights’) with respect to prospective {epistemic-totalising }re-apriorising/re-  
 axiomatising/re-referencing~residuality—in-re-originariness/re-origination of  
 limitedness/human-subpotency prospective re-encountering/re-confrontation with the

‘constraining/defining intersolipsistic reflexive–sublimating/unreflexive–desublimating  
 measure/objectification that is unlimitedness/existence–as-ontological-  
 normalcy/postconvergence–<in-validation-of-‘metaphysics-of-absence\_epistemic-  
 projection’>’. This takes the form of prospectively uninstitutionalised-threshold<sup>02</sup> shallow-  
 supererogation<sup>96</sup> {flawed/unsound}–relative-unreflexivity–in-existence/absolutising–from-  
 limited-mentation/psychologismic–epistemic-acutisation–nonresidualising–imbued-  
 {compulsing}linearity–in-eclecticism-of-prior-mere-formulaicity/ritualisation induced  
 ‘moronisation–<sublimating–nascence,–extricatory–desublimating–downstreaming/‘avalage’>  
 of<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> construal/conceptualisation’ (as of knowledge-  
 constructs/theories/intersolipsistic-intercessory-notions/notional~referential-  
 notions/articulations/virtue) as to the conscious or unconscious deriving/eliciting of  
 <amplituding/formative> wooden-language–{imbued–temporal–mere-  
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>–  
 narratives—of-the-<sup>8</sup> reference-of-thought–categorical-imperatives/axioms/registry-  
 teleology<sup>99</sup>) and associated pedantising/muddling/formulaic-hollowing-out—in-  
 subontologisation/subpotentiation–{blurring/undermining-of-prospective-totalising-entailing,-  
 as-to-entailing–<amplituding/formative–epistemicity>totalising~in-relative-ontological-  
 completeness<sup>87</sup>) desublimation as undermining epistemic-growth,-as–{veridical/sound}-  
 relative-reflexivity–in-existence/relativising–from-limited-mentation-as-its-  
 deepening/psychologismic–epistemic-acutisation–residualising,-{decompulsing}delinearity~for-  
 eogeneity as to psychologismic–epistemic-acutisation–<as-to-postconverging–de-  
 mentating/structuring/paradigmimg,-eliciting-of-existence’s-sublimating-nascence-in-  
 prospective-aporeticism-overcoming/unovercoming>. The result is the  
 ‘apriorising/axiomatising/referencing—equating/leveling/ressentiment/closed-construct-of-  
<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> moronisation–<sublimating–nascence,–extricatory-

desublimating–downstreaming/‘avalage’>’ undifferentiation of both the prior relative-ontological-incompleteness<sup>88</sup> and the prospective relative-ontological-completeness<sup>87</sup> (in terms of the prior registry-worldview/dimension social-and-institutional-frameworks-of—referencing/registering/decisioning <sup>7</sup>blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out>) thus undermining prospective ontologising-and-re-ontologising; as so-undermining the prospective sublimation ‘effective entailment of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> enculturation/habitation’ as to the prospective process of limitedness/human-subpotency cumulating/recomposuring ‘intolerance-<of-disparateness>/exactifying\_precisioning-of-sublimation-<as-to-postconverging-narrowing-down~apriorising/axiomatising/referencing-entailing-theoretical,-conceptual-and-operant-implications> exercise of intelligibility’ (as to imbued ‘developing epistemic sense of <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> relativism/relative-scope as projective-insights’) with respect to prospective <sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with the ‘constraining/defining intersolipsistic reflexive–sublimating/unreflexive–desublimating measure/objectification that is unlimitedness/existence-as-ontological-normalcy/postconvergence-<in-validation-of-‘metaphysics-of-absence\_epistemic-projection’>’. Moronisation-<sublimating–nascence,-extricatory-desublimating–downstreaming/‘avalage’> is thus an undermining of the prospectively requisite ‘veridical profound-supererogation<sup>96</sup> epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising—from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-{decompulsing}delinearity~for-cogeny which is uncircumventable/indispensable for prospective sublimating intellection (as of its imbued

~~psychologismic-epistemic-acutisation-  
 mentating/structuring/paradigming,-eliciting-of-existence's-sublimating-nascence-in-  
 prospective-aporeticism-overcoming/unovercoming>~~ as to epistemic-growth,-as—  
~~{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing}delinearity-for-  
 eogeneity)~~ with regards to its sublimating~'upstreaming'/'amontée' (as to  
 'supererogatory~wholesomeness/profound-supererogation'<sup>96</sup> as of prospective <sup>83</sup>reference-of-  
 thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-~~as-to-  
 the-grandest-axiomatic-construct-<sup>{epistemic-totalising 83}</sup>re-apriorising/re-axiomatising/re-  
 referencing-residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with unlimitedness/existence>'). Moronisation-  
 <sublimating-nascence,-extricatory-desublimating-downstreaming/'avalage'> can thus be  
 construed as to prior registry-worldview/dimension shallow-supererogation'<sup>96</sup>  
~~{flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-  
 mentation/psychologismic-epistemic-acutisation-nonresidualising-imbued-  
 {compulsing}linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation~~  
 disabling/undermining of the 'requisite profound-supererogation'<sup>96</sup> for prospective registry-  
 worldview/dimension sublimating re-rationalisation-of-  
 contentivity/argumentativity/dialecticism/discursivity' as of 'requisite prospectively induced  
~~psychologismic-epistemic-acutisation-  
 mentating/structuring/paradigming,-eliciting-of-existence's-sublimating-nascence-in-  
 prospective-aporeticism-overcoming/unovercoming>~~ as to epistemic-growth,-as—  
~~{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing}delinearity-for-  
 eogeneity~~ of intolerance-<of-disparateness>/exactifying\_precisioning-of-sublimation-~~as-to-~~~~

~~postconverging–narrowing-down~apriorising/axiomatising/referencing–entailing-theoretical,-  
conceptual-and-operant-implications>~~ entailment of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
enculturation/habitation’; wherein the states of recurrent-utter-uninstitutionalisation, base-  
institutionalisation–ununiversalisation, <sup>103</sup>universalisation–non-positivism/medievalism and  
positivism–<sup>80</sup>procrypticism respectively are construed as in moronisation-<sublimating–  
nascence,~~extricatory~~-desublimating–downstreaming/‘avalage’> with regards to the ‘requisite  
prospectively induced psychologismic–epistemic-acutisation-<as-to-postconverging–de-  
mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-  
prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as–  
{veridical/sound}-relative-reflexivity–in-existence/relativising from limited-mentation-as-its-  
deepening/psychologismic–epistemic-acutisation–residualising,~~-(decompulsing)~~delinearity-for-  
eogeneity of intolerance-<of-disparateness>/exactifying\_precisioning–of-sublimation-<as-to-  
postconverging–narrowing-down~apriorising/axiomatising/referencing–entailing-theoretical,-  
conceptual-and-operant-implications> entailment of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
enculturation/habitation’ respectively of base-institutionalisation–ununiversalisation,  
<sup>103</sup>universalisation–non-positivism/medievalism, positivism–<sup>80</sup>procrypticism and  
<sup>18</sup>deprocrypticism–or–preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought. This  
insightfully highlights that ‘unlimitedness/existence-<full-potency-of-sublimating-nascence>  
holds in its fold all the sublimating–nascence’ for limitedness/human-subpotency  
omnipotentiality (so-construed as the ‘constraining/defining intersolipsistic reflexive–  
sublimating/unreflexive–desublimating measure/objectification that is unlimitedness/existence–  
as-ontological-normalcy/postconvergence-<in-validation-of-‘metaphysics-of-  
absence\_epistemic-projection’>’); but that the unleashing of this potential is merely an issue of  
the ‘referencing-<apriorising/axiomatising> psychoanalytic-unshackling/memetic-  
reordering/institutional-recomposuring’ as of limitedness/human-subpotency sublimating–

upstreaming/‘amontée’ (‘supererogatory~wholesomeness/profound-supererogation<sup>96</sup> as of  
 prospective <sup>83</sup>reference-of-thought—point-of-  
 devolving/departure/anchoring/backdrop\_of\_sublimating–nascence-<as-to-the-grandest-  
 axiomatic-construct-<sup>{epistemic-totalising}</sup> }re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with unlimitedness/existence>’); with  
 limitedness/human-subpotency comprehensive sublimating–upstreaming/‘amontée reflected as  
 the relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-  
 institutionalisation-process<sup>68</sup> ‘grander supererogatory~wholesomeness/profound-  
 supererogation<sup>96</sup> as of prospective <sup>83</sup>reference-of-thought—point-of-  
 devolving/departure/anchoring/backdrop\_of\_sublimating–nascence-<as-to-the-grandest-  
 axiomatic-construct-<sup>{epistemic-totalising}</sup> }re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with unlimitedness/existence>’. Critically, the  
 term moronisation-<sublimating–nascence,-extricatory-desublimating–  
 downstreaming/‘avalage’> as herein articulated is again about grasping the accompanying  
 requisite sublimating psychologismic-element-<as-of-diametrical-conflatedness<sup>9</sup>-towards-  
 ‘already-given-unlimitedness/existence-<full-potency-of\_sublimating\_nascence>’-of-  
 ‘limitedness/human-subpotency-as-to-its-imbued-{veridical/sound}-relative-reflexivity-in-  
 existence/relativising from limited-mentation-as-its-deepening/psychologismic-epistemic-  
 acutisation—residualising,<sup>{decompulsing}</sup> delinearity~for-cogeny?> (beyond ‘mere-  
 formulaicity/ritualisation-<as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 {epistemic-totalising}re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originality/re-origination’> imbued elaboration-as-to-mere-

extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
 ‘prospectively implicated\_attendant\_ontological-contiguity<sup>67</sup>’~educated—  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> predisposition’ of the prior registry-worldview/dimension as it  
 fails by its manifest desublimation to reflect prospective ~~epistemic-totalising<sup>33</sup>~~re-apriorising/re-  
 axiomatising/re-referencing-residuality—in-re-originariness/re-origination of  
 limitedness/human-subpotency prospective re-encountering/re-confrontation with the  
 ‘constraining/defining intersolipsistic reflexive-sublimating/unreflexive-desublimating  
 measure/objectification that is unlimitedness/existence-as-ontological-  
 normalcy/postconvergence-<in-validation-of-‘metaphysics-of-absence\_epistemic-  
 projection’>’) involved for instance in the psychologismic fact of <sup>15</sup>de-mentation-  
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-  
 attributive-dialectics> that for instance (and as it applies to all registry-worldviews/dimensions  
 in prior relative-ontological-incompleteness<sup>88</sup> including our positivism—<sup>80</sup>procrypticism with  
 respect to prospective <sup>18</sup>deprocrypticism-or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-  
 thought) our positivism supposedly normal/expected ‘intolerance-<of-  
 disparateness>/exactifying\_precisioning-of-sublimation-<as-to-postconverging-narrowing-  
 down~apriorising/axiomatising/referencing-entailing-theoretical,-conceptual-and-operant-  
 implications> entailment of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> enculturation/habitation’ is not  
 necessarily construed as normal/expected by a non-positivising mindset (which is thus in a non-  
 positivising moronisation-<sublimating-nascence,-extricatory-desublimating-  
 downstreaming/‘avalage’> state to such positivising ‘intolerance-<of-  
 disparateness>/exactifying\_precisioning-of-sublimation-<as-to-postconverging-narrowing-  
 down~apriorising/axiomatising/referencing-entailing-theoretical,-conceptual-and-operant-  
 implications> entailment of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> enculturation/habitation’

implied prospective demoronisation-<sublimating-nascence, ~~non~~extricatory-sublimating-upstreaming/'amontée'>). This validates the fact that it is ontologically-flawed to reflect of the prospectively uninstitutionalised-threshold<sup>102</sup> (especially as to re-ontologising prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology ) as of a 'prospective mere-formulaicity/ritualisation-<as-to-mere-formulaic-methodologising/mutualising/organising/institutionalising, -prospectively-losing-track-of-epistemic-totalising } re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination'> imbued elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—'prospectively implicated\_attendant\_ontological-contiguity<sup>67</sup>~educated-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>'<sup>40</sup> exercise' without factoring in the ontological-veracity that prospectively uninstitutionalised-threshold<sup>102</sup> manifests its given moronisation-<sublimating-nascence, ~~extricatory~~-desublimating-downstreaming/'avalage'> as elucidated above (and so as of manifest <amplituding/formative> wooden-language-(imbued—temporal-mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—narratives—of-the-<sup>83</sup> reference-of-thought— categorical-imperatives/axioms/registry-teleology<sup>99</sup> ) and associated pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing, -as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>8</sup> ) desublimation); as not reflective of the requisite prospective 'intolerance-<of-disparateness>/exactifying\_precisioning-of-sublimation-<as-to-postconverging-narrowing-down~apriorising/axiomatising/referencing—entailing-theoretical,-conceptual-and-operant-implications> entailment of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> enculturation/habitation'

implied prospective demoronisation-~~<sublimating-nascence, nonextricatory-sublimating-upstreaming/‘amontée’>~~. In this respect, accompanying requisite sublimating psychologismic-element-~~<as-of-diametrical-conflatedness<sup>13</sup>-towards-‘already-given-unlimitedness/existence-<full-potency-of-sublimating-nascence>’-of-‘limitedness/human-subpotency-as-to-its-imbued-{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising-~~{decompulsing}delinearity-for-eogeny’>~~~~ is merely a reflection of ‘nonextricatory/postconverging ontologising-and-re-ontologising angling-of-imaginary demoronisation-~~<sublimating-nascence, nonextricatory-sublimating-upstreaming/‘amontée’>~~’ (imbued profound-supererogation<sup>96</sup> for prospective re-ontologising)’ over ‘lifespan extricatory/preconverging psychical-nascency moronisation-~~<sublimating-nascence, extricatory-desublimating-downstreaming/‘avalage’>~~’ (imbued prior ‘re-ontologising-by-disontologising\_threshold’); with no room for a ‘neutral<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> point-of-devolving/departure/anchoring/backdrop for conceptualising ontological-veracity/ontological-inveracity (as so-failing to reflect the ‘dynamics of apriorising/axiomatising/referencing as to preconverging/postconverging-de-mentating/structuring/paradigming’ associated with human limited-mentation-capacity—as-subjecting-‘educed-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency and limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating-nascence’<sup>53</sup>)’ which rather induces ontologically-flawed disparateness-of-conceptualisation-~~<unforegrounding-ment,-failing-prospectively-to-reflect-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’>~~. Thus the accompanying requisite sublimating psychologismic-element-~~<as-of-diametrical-conflatedness<sup>13</sup>-towards-‘already-given-unlimitedness/existence-<full-potency-of-sublimating-nascence>’-of-‘limitedness/human-subpotency-as-to-its-imbued-{veridical/sound}-relative-reflexivity-in-~~

~~existence/relativising from limited mentation as its deepening/psychologismic epistemic-  
 acutisation residualising, {decompulsing} delinearity for eogeneity~~> as to  
 ‘nonextricatory/postconverging ontologising-and-re-ontologising angling-of-imaginary  
 demoronisation-<sublimating-nascence, nonextricatory-sublimating-upstreaming/‘amontée’>’  
 (imbued profound-supererogation<sup>96</sup> for prospective re-ontologising)’, is critically about  
 prospective ontologising-and-re-ontologising undermining/superseding of the prospective  
 disontologising ‘lifespan extricatory/preconverging psychical-nascency moronisation-  
 <sublimating-nascence, extricatory-desublimating-downstreaming/‘avalage’>’ (imbued prior  
 ‘re-ontologising-by-disontologising\_threshold’) <amplituding/formative> wooden-language-  
 {imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-  
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-  
 prospective-apriorising-implications>} and associated pedantising/muddling/formulaic-  
 hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-  
 totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-  
 relative-ontological-completeness ) dispositions; as to the requisite epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity-in-existence/relativising from limited mentation as its  
 deepening/psychologismic epistemic acutisation residualising, {decompulsing} delinearity for  
 eogeneity elicited prospective re-ontologising conceptivity/epistemic-reflexivity/epistemicity-  
 relativism-determinism-<reifying {as-to-knowledge-developing}-and-empowering> for  
 prospective ontologising-and-re-ontologising sublimation/emancipation/enfranchisement. But  
 then such prior ‘lifespan extricatory/preconverging psychical-nascency moronisation-  
 <sublimating-nascence, extricatory-desublimating-downstreaming/‘avalage’>’ (imbued prior  
 ‘re-ontologising-by-disontologising\_thresholds’)’ manifestations and arguments of their times  
 (like ‘in-many-ways the slaves lives are better off than their kindreds in the darkness of Africa  
 or that their conditions will be worse off when freed’, that the ‘toll of the American civil war

was unnecessary’, or ‘in-many-ways the outcome of the French Revolution was far worse than was worth the struggle’ and as so-equally echoed and adhered-to even by many from the specific subgroups/subcategories of humans/humanity to which such prospective ontologising-and-re-ontologising sublimation/emancipation/enfranchisement would punctually/immediately accrue-to), speaks to the fact that the ‘seeding/incipient pre-eminence of human embodied-vitality/survival/subsistence—existential-~~<disontologising/re-ontologising—aporeticism>~~—becoming driving human consciousness complexifying-~~<transcending—in-elaborateness as to human aestheticisation—and-aestheticisation-towards-ontology-<elicited-idiomatisation>~~ dynamics of lifespan extricatory/preconverging psychical-nascency and nonextricatory/postconverging ontologising-and-re-ontologising angling-of-imaginary>’ is underlied as of human lifespan ‘subconscious—and-conscious\_perceptible—and-reperceptible/actionable-and-reactionable—dynamics of effectively\_manifestable-and-remanifestable/attainable-and-reattainable loss and gain existential-~~<disontologising/re-ontologising—aporeticism>~~ sublimating—upstreaming/‘amontée’—by—desublimating—downstreaming/‘avalage’ possibilities’; speaking of a human ‘re-ontologising-by-disontologising\_existential-calculus-(between ‘prospective existentialising—postconverging\_framing/imprinting re-ontologising’ and ‘prior existentialising—preconverging\_enframing/imprintedness social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’)’ which is just as well likely to existentially-~~<disontologising/re-ontologising—aporeticism>~~ acquiesce to prospective disontologising/subontologising—imbuing—prospectively-of-human-desublimating/subjugation/disenfranchisement (as to the lack of an ‘existentially-~~<disontologising/re-ontologising—aporeticism>~~ convincing/plausible’ prospective requisite epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising—from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,—

~~{decompulsing} delinquency-for-cogency~~ elicited prospective re-ontologising conceptivity/epistemic-  
 reflexivity/epistemicity-relativism-determinism-~~<reifying {as-to-knowledge-developing} -and-  
 empowering>~~ for prospective ontologising-and-re-ontologising  
 sublimation/emancipation/enfranchisement). In this regards, we may fail to appreciate the  
 veracity of such a human ‘re-ontologising-by-disontologising\_existential-calculus-(between  
 ‘prospective existentialising—postconverging\_framing/imprinting re-ontologising’ and ‘prior  
 existentialising—preconverging\_enframing/imprintedness social-functioning-and-  
 accordance—as-of-social-stake-contention-or-confliction’)’ when we fail to grasp that the  
 ‘prospective ontologising-and-re-ontologising possibility/prospect for  
 sublimation/emancipation/enfranchisement’ of past eras/epochs/ages social struggles came with  
 the risk of the ‘prospective worsening of their given disontologising/subontologising—imbuing-  
 prospectively-of-human-desublimating/subjugation/disenfranchisement associated for instance  
 with lynchings/mass-murdering/genocides’ (and so with respect to the  
 dominated/disenfranchised ‘habituated prior mere-or-basic-surviving/subsistence’ as of the  
 overarching/defining/devolving ‘prior existentialising—  
 preconverging\_enframing/imprintedness social-functioning-and-accordance—as-of-social-  
 stake-contention-or-confliction’)’ and on-the-other-hand as equally reflecting the fact that the  
 dominance/vested-interest structure of those ages/epochs/eras possibility/prospect for  
 undermining the dominated/disenfranchised ‘prospective ontologising-and-re-ontologising  
 possibility for sublimation/emancipation/enfranchisement’ came with the risk of revolts and riots  
 of the dominated/disenfranchised together with the overall social contestation and opprobrium  
 of the dominance/vested-interest structure. This so-underlied the given ‘dominance/vested-  
 interest structure by dominated/disenfranchised re-ontologising-by-disontologising\_threshold  
 of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’ (and so-  
 inducing the dominated/disenfranchised ‘habituated prior mere-or-basic-surviving/subsistence’

as of ‘prior existentialising—preconverging\_enframing/imprintedness social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’). This so-reflected the given eras/epochs/ages existential-<disontologising/re-ontologising—aporeticism> context of ‘lifespan extricator/preconverging psychical-nascency moronisation-<sublimating—nascence,-extricator-desublimating—downstreaming/‘avalage’>’ (imbued prior ‘re-ontologising-by-disontologising\_threshold’)’ as to their ‘re-ontologising-by-disontologising\_existential-calculus-(between ‘prospective existentialising—postconverging\_framing/imprinting re-ontologising’ and ‘prior existentialising—preconverging\_enframing/imprintedness social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’)’; as so-underlying the ‘prior existentialising—preconverging\_enframing/imprintedness social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’ in reflection of the ‘re-ontologising-by-disontologising\_threshold of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’ (as of both the ‘dominated/disenfranchised relatively passive/submissive relation to the possibility/prospect for their prospective re-ontologising sublimation/emancipation/enfranchisement’ and the ‘dominance/vested-interest structure preemptive anticipation in relation to the possibility/prospect for the prospective re-ontologising sublimation/emancipation/enfranchisement of the dominated/disenfranchised’). With this starker elucidation in mind, it is equally important to factor in that all eras/ages/epochs including our present thus manifest ‘lifespan extricator/preconverging psychical-nascency moronisation-<sublimating—nascence,-extricator-desublimating—downstreaming/‘avalage’>’ (imbued prior ‘re-ontologising-by-disontologising\_threshold’)’ as to ‘re-ontologising-by-disontologising\_existential-calculus-(between ‘prospective existentialising—postconverging\_framing/imprinting re-ontologising’ and ‘prior existentialising—preconverging\_enframing/imprintedness social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’)’ notwithstanding the apparently stark or tepid or otherwise

differently manifested (as of the various ~~psychologismic epistemic acutisation—difficulty—~~  
~~<for, residualising—{decompulsing} delinearity—for eogeneity>~~—magnitudes<sup>{of-experientiality/experiment}</sup> of  
‘re-ontologising—by—disontologising\_thresholds’ passively/actively—developing  
existentialising—~~frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing~~) with  
regards to the overarching/defining/devolving ‘re-ontologising—by—disontologising\_threshold’  
of the given era/epoch/age; as so-underlying the overarching/defining/devolving ‘prior  
existentialising—preconverging\_enframing/imprintedness social-functioning-and-  
accordance—as-of-social-stake-contention-or-confliction’ in reflection of the ‘re-ontologising—  
by—disontologising\_threshold of social-functioning-and-accordance—as-of-social-stake-  
contention-or-confliction’ (as of both the overarching/defining/devolving ‘generally given  
relatively passive/submissive relation to prospective re-ontologising’ and  
overarching/defining/devolving ‘corresponding overt/covert preemptive anticipation relation to  
prospective re-ontologising’). This carries insightful implications for prospective ontologising-  
and-re-ontologising possibilities (as of the requisite epistemic-growth,-as—{veridical/sound}-  
relative-reflexivity-in-existence/relativising—~~from-limited-mentation-as-its-~~  
~~deepening/psychologismic epistemic acutisation—residualising,—{decompulsing} delinearity—for-~~  
~~eogeneity~~ elicited prospective re-ontologising conceptivity/epistemic-reflexivity/epistemicity-  
relativism-determinism-<reifying{as-to-knowledge-developing}-and-empowering> for  
prospective ontologising-and-re-ontologising sublimation/emancipation/enfranchisement) as  
required with the ‘nonextricatory/postconverging ontologising-and-re-ontologising angling-of-  
imaginary demoronisation-<sublimating—nascence,—nonextricatory-sublimating—  
upstreaming/‘amontée’>’ (imbued profound-supererogation<sup>96</sup> for prospective re-ontologising)’  
prospective requisite sublimating psychologismic-element-<as-of-diametrical-conflatedness—  
towards-‘already-given-unlimitedness/existence-<full-potency-of-sublimating-nascence>’-of-  
‘limitedness/human-subpotency-as-to-its-imbued-{veridical/sound}-relative-reflexivity-in-

existence/relativising from limited mentation as its deepening/psychologismic epistemic-  
 acutisation residualising, <sup>{decompulsing}</sup> delinearity~for-cogeneity?>. In effect, the manifestation of  
 overall <amplituding/formative> wooden-language-(imbued—temporal—mere-  
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—  
 narratives—of-the-<sup>18</sup> reference-of-thought—categorical-imperatives/axioms/registry-  
 teleology<sup>99</sup>) in-many-ways is a ‘human <amplituding/formative—epistemicity>-  
 totalising~thrownness-in-existence<sup>35</sup> summary appraisal’ of ‘re-ontologising-by-  
 disontologising\_existential-calculus-(between ‘prospective existentialising—  
 postconverging\_framing/imprinting re-ontologising’ and ‘prior existentialising—  
 preconverging\_enframing/imprintedness social-functioning-and-accordance—as-of-social-  
 stake-contention-or-confliction’)’ as to ‘lifespan extricatory/preconverging psychical-nascency  
 moronisation-<sublimating—nascence,-extricatory-desublimating—downstreaming/‘avalage’>’  
 (imbued prior ‘re-ontologising-by-disontologising\_threshold’); and so-reflects the underlying  
 social susceptibility to moronisation-<sublimating—nascence,-extricatory-desublimating-  
 downstreaming/‘avalage’> in undermining prospective ontologising-and-re-ontologising (and so  
 given registry-worldviews/dimensions imbued prior-institutionalisation-threshold-by-  
 prospective-uninstitutionalised-threshold<sup>102</sup> ‘self-referencing-syncretising forward-facing-  
 supposedly~postconverging-or-dialectical-thinking<sup>31</sup>—apriorising-psychologism epistemic-  
 projection as of prior mere-formulaicity/ritualisation-<as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 ‘epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination’>’ so-reflecting their ‘disontologising preconverging/dementing<sup>20</sup>-  
 <as-to-prospective-uninstitutionalised-threshold<sup>102</sup>> ignoring/biased inclination’ for the sake of  
 ‘their given present minimum-and-balancing expectations/anticipations of social-functioning-  
 and-accordance—as-of-social-stake-contention-or-confliction’ while qualifying their

prospectively uninstitutionalised-threshold<sup>102</sup> actually as nondescript/ignorable-void<sup>60</sup> as to their <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness- (as-to- historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition)).

Moronisation-<sublimating-nascence, ~~extricatory~~-desublimating-downstreaming/‘avalage’> is so-easily promptable by ‘dominance/vested-interest structure in relative-ontological-incompleteness<sup>88</sup>-presublimation-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> prospective desublimating rationalisation-of-contentivity/argumentativity/dialecticism/discursivity of social-and-institutional-frameworks-of—referencing/registering/decisioning and the derived value-construction’ and associated pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing, -as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup>> desublimation. It is important to grasp in here that moronisation-<sublimating-nascence, ~~extricatory~~-desublimating-downstreaming/‘avalage’> as such arises as of preconverging/postconverging-de-mentating/structuring/paradigming dynamics of ‘individual-by-institutional-by-social summary appraisal of what-is-ontologisingly/disontologisingly-conceivable—by—what-is-ontologisingly/disontologisingly-expectable’; as critically inducing ‘varying protracted-social—as-to-individual-by-institutional-by-social ‘re-ontologising-by-disontologising\_existential-calculus-<between ‘prospective existentialising—postconverging\_framing/imprinting re-ontologising’ and ‘prior existentialising—preconverging\_enframing/imprintedness social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’>’ for consciously or unconsciously resorting to ‘mere-formulaicity/ritualisation-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of- (epistemic-totalising }re-apriorising/re-axiomatising/re-referencing-residuality—in-re-

originariness/re-origination’> imbued elaboration-as-to-mere-  
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
 ‘prospectively implicated attendant ontological-contiguity<sup>67</sup>~educated—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> in order to enable ‘minimum-and-balancing  
 expectations/anticipations of social-functioning-and-accordance—as-of-social-stake-  
 contention-or-confliction’/least-common-denominator-of-social-functioning-and-accordance—  
 effecting (and so overlooking/ignoring the possibility/prospect of prospective  
 disontologising/subontologising moronisation-<sublimating-nascence,-extricatory-  
 desublimating-downstreaming/‘avalage’>). This is so-reflected variedly/diversely in  
 generalised public opinion making (as associated with the media),  
 specific/professional/trades/institutions specialised public opinion making as well as with  
 respect to the overall extended-informality-(<susceptible-to-effecting-parsimony-as-of-  
 shoddiness-and-incompleteness-to-<sup>56</sup> meaningfulness-and-teleology<sup>9</sup> ) (in reflection of the given  
 registry-worldview/dimension prospectively uninstitutionalised-threshold<sup>102</sup> overall  
 disontologising/subontologising moronisation-<sublimating-nascence,-extricatory-  
 desublimating-downstreaming/‘avalage’> as to its underlying desublimating rationalisation-of-  
 contentivity/argumentativity/dialecticism/discursivity of social-and-institutional-frameworks-  
 of—referencing/registering/decisioning and the derived value-construction). This  
 preconverging/postconverging-de-mentating/structuring/paradigming dynamics of ‘individual-  
 by-institutional-by-social summary appraisal of what-is-ontologisingly/disontologisingly-  
 conceivable—by—what-is-ontologisingly/disontologisingly-expectable’ is inherent to ‘lifespan  
 extricatory/preconverging psychical-nascency moronisation-<sublimating-nascence,-  
 extricatory-desublimating-downstreaming/‘avalage’>’ (imbued prior ‘re-ontologising-by-  
 disontologising\_threshold’)’ as to ‘re-ontologising-by-disontologising\_existential-calculus-

⟨between ‘prospective existentialising—postconverging\_framing/imprinting re-ontologising’  
 and ‘prior existentialising—preconverging\_enframing/imprintedness social-functioning-and-  
 accordance—as-of—social-stake-contention-or-confliction’⟩. It can be appreciated in this  
 regards that moronisation-⟨sublimating—nascence,-~~extricatory~~-desublimating—  
 downstreaming/‘avalage’⟩ is in-many-ways a manifestation of aestheticisation—beholdening-  
 out-of-bechancing/taxingness-of-originariness (so-reflecting human shallow-supererogation<sup>96</sup>  
 of a desublimating least-common-denominator-of-social-functioning-and-accordance—  
 effecting); as to the directly/indirectly—and—overtly/covertly conscious and unconscious  
 ‘dominance/vested-interest structure in relative-ontological-incompleteness<sup>88</sup>—presublimation-  
 construct-of—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> prospective desublimating rationalisation—of-  
 contentivity/argumentativity/dialecticism/discursivity of social-and-institutional-frameworks-  
 of—referencing/registering/decisioning and the derived value-construction’. Moronisation-  
 ⟨sublimating—nascence,-~~extricatory~~-desublimating—downstreaming/‘avalage’⟩, underlied as of  
 ‘lifespan extricatory/preconverging psychical-nascency moronisation-⟨sublimating—nascence,-  
~~extricatory~~-desublimating—downstreaming/‘avalage’⟩’ (imbued prior ‘re-ontologising-by-  
 disontologising\_threshold’)’ as to ‘re-ontologising-by-disontologising\_existential-calculus-  
 ⟨between ‘prospective existentialising—postconverging\_framing/imprinting re-ontologising’  
 and ‘prior existentialising—preconverging\_enframing/imprintedness social-functioning-and-  
 accordance—as-of—social-stake-contention-or-confliction’⟩’, is herein so-construed more or less  
 along a Foucauldian biopower desublimation implications arising as of human prospectively  
 uninstitutionalised-threshold<sup>102</sup> and so-analysed rather as from <sup>61</sup>nonpresencing-⟨perspective-  
 ontological-normalcy/postconvergence⟩ epistemic-projection perspective (as to Being-  
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-  
 infrastructure-of—meaningfulness-and-teleology , institutional-development—as-to-social-  
 function-development and living-development—as-to-personality-development psychologismic—

~~epistemic acutisation—difficulty~~ <for, residualising—<sup>{decompulsing}</sup> delinearity~for cogency>  
 magnitudes<sup>{of-experientiality/experiment}</sup>); in reflection not only of dominance/vested-interest structure  
 but overall social-setup protracted-social—as-to-individual-by-institutional-by-social  
 ‘prospective disontologising/subontologising—imbuing—prospectively-of-human-  
 desublimating/subjugation/disenfranchisement imbued <preconverging~‘motif-and-  
 apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
 <as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)>’.  
 Effectively the various ‘re-ontologising-by-disontologising\_existential-calculus-(between  
 ‘prospective existentialising—postconverging\_framing/imprinting re-ontologising’ and ‘prior  
 existentialising—preconverging\_enframing/imprintedness social-functioning-and-  
 accordance—as-of-social-stake-contention-or-confliction’)’ of moronisation-<sublimating-  
 nascence,~~extricatory~~-desublimating-downstreaming/‘avalage’> (in reflection of the relative-  
~~unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-  
 process<sup>68</sup> epistemic-projection perspective of Being-development/ontological-framework-  
 expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-  
 and-teleology ) are manifested as to prospectively uninstitutionalised-threshold<sup>102</sup> associated  
 with ‘dominance/vested-interest structure in relative-ontological-incompleteness<sup>88</sup>—  
 presublimation-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> prospective desublimating  
 rationalisation—of—contentivity/argumentativity/dialecticism/discursivity of social-and-  
 institutional-frameworks-of—referencing/registering/decisioning and the derived value-  
 construction’: and so, as from ‘blatant brutish conquest/subjugation desublimating  
 rationalisation—of—contentivity/argumentativity/dialecticism/discursivity of social-and-  
 institutional-frameworks-of—referencing/registering/decisioning and the derived value-  
 construction (as to its given ‘re-ontologising-by-disontologising\_existential-calculus-(between  
 ‘prospective existentialising—postconverging\_framing/imprinting re-ontologising’ and ‘prior

existentialising—preconverging\_enframing/imprintedness social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’) of moronisation-<sublimating-nascence, ~~extricatory~~-desublimating-downstreaming/‘avalage’> as of ‘individual-by-institutional-by-social existentialising—enframing/imprintedness to blatant brutish conquest/subjugation imbued prospective disontologising/subontologising’), ‘dominion protection desublimating rationalisation-of-contentivity/argumentativity/dialecticism/discursivity of social-and-institutional-frameworks-of—referencing/registering/decisioning and the derived value-construction (as to its given ‘re-ontologising-by-disontologising\_existential-calculus-(between ‘prospective existentialising—postconverging\_framing/imprinting re-ontologising’ and ‘prior existentialising—preconverging\_enframing/imprintedness social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’)’ of moronisation-<sublimating-nascence, ~~extricatory~~-desublimating-downstreaming/‘avalage’> as of ‘individual-by-institutional-by-social existentialising—enframing/imprintedness to dominion protection imbued prospective disontologising/subontologising’), to the ‘very natural-order-of-things desublimating rationalisation-of-contentivity/argumentativity/dialecticism/discursivity of social-and-institutional-frameworks-of—referencing/registering/decisioning and the derived value-construction’ (as to its given ‘re-ontologising-by-disontologising\_existential-calculus-(between ‘prospective existentialising—postconverging\_framing/imprinting re-ontologising’ and ‘prior existentialising—preconverging\_enframing/imprintedness social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’)’ of moronisation-<sublimating-nascence, ~~extricatory~~-desublimating-downstreaming/‘avalage’> as of ‘individual-by-institutional-by-social existentialising—enframing/imprintedness to the very natural-order-of-things imbued prospective disontologising/subontologising’) and to ‘our subtle modern-day prospective institutionally-distorted/disjointed-and-collateralising desublimating

rationalisation-of-contentivity/argumentativity/dialecticism/discursivity of social-and-institutional-frameworks-of—referencing/registering/decisioning and the derived value-construction’ (as to its given ‘re-ontologising-by-disontologising\_existential-calculus-(between ‘prospective existentialising—postconverging\_framing/imprinting re-ontologising’ and ‘prior existentialising—preconverging\_enframing/imprintedness social-functioning-and-accordance—as-of-social-stake-contention-or-confliction?’)’ of moronisation-<sublimating-nascence, ~~extricatory~~-desublimating-downstreaming/‘avalage’> as of ‘individual-by-institutional-by-social existentialising—enframing/imprintedness to our subtle modern-day prospective institutionally-distorted/disjointed—and-collateralising imbued prospective disontologising/subontologising’). Despite all these manifest instances of dominance/vested-interest structure ‘desublimating rationalisation-of-contentivity/argumentativity/dialecticism/discursivity of social-and-institutional-frameworks-of—referencing/registering/decisioning and the derived value-construction’ (as of their respective ‘re-ontologising-by-disontologising\_existential-calculus-(between ‘prospective existentialising—postconverging\_framing/imprinting re-ontologising’ and ‘prior existentialising—preconverging\_enframing/imprintedness social-functioning-and-accordance—as-of-social-stake-contention-or-confliction?’)’ of moronisation-<sublimating-nascence, ~~extricatory~~-desublimating-downstreaming/‘avalage’> as of ‘individual-by-institutional-by-social existentialising—enframing/imprintedness to their given prospective disontologising/subontologising’), this however never existentially-<disontologising/re-ontologising—aporeticism> invalidated the ‘genuine social intellectual-function/posture claim for prospective sublimating re-rationalisations-of-contentivity/argumentativity/dialecticism/discursivity of social-and-institutional-frameworks-of—referencing/registering/decisioning and the derived value-construction’ (as of successive ‘demoronisation-<sublimating-nascence, ~~nonextricatory~~-sublimating-upstreaming/‘amontée’>

breaks’ of ‘individual-by-institutional-by-social existentialising—enframing/imprintedness to their given prospective disontologising/subontologising’) with regards to prospective ‘intolerance<of disparateness>/exactifying\_precisioning—of-sublimation-<as-to-postconverging—narrowing-down~apriorising/axiomatising/referencing—entailing-theoretical,-conceptual-and-operant-implications> entailment of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> enculturation/habitation’ (and so in prospective {epistemic-totalising<sup>13</sup>}re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with the ‘constraining/defining intersolipsistic reflexive~sublimating/unreflexive~desublimating measure/objectification that is unlimitedness/existence—as-ontological-normalcy/postconvergence-<in-validation-of-‘metaphysics-of-absence\_epistemic-projection’>’). The veracity of the manifestation of moronisation-<sublimating~nascence,-extricatory-desublimating~downstreaming/‘avalage’> (as to the relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> epistemic-projection perspective) is what underlies the fact that there is no continuity of knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant ontological-contiguity ’~duced-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity~contiguity-<imbued~notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-ment-by}-postconverging-entailment> as of ‘mere-formulaicity/ritualisation-<as-to-mere-formulaic-methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination’> imbued elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—

‘prospectively implicated attendant ontological-contiguity<sup>67</sup> ~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> between the <cumulating/recompositing~attendant-  
 ontological-contiguity >-successive registry-worldviews/dimensions; but for the  
 ‘demoronisation-<sublimating-nascence, nonextricatory-sublimating-upstreaming/‘amontée’>  
 epistemic-break or notional-discontiguity/epistemic-discontiguity<sup>63</sup> -<between—prior-shallow-  
 supererogation<sup>96</sup> -of-mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-  
 schema\_and\_prospective-profound-supererogation<sup>96</sup> -of-mentally-  
 aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-schema>’ (by the ‘genuine social  
 intellectual-function/posture claim for prospective sublimating re-rationalisation-of-  
 contentivity/argumentativity/dialecticism/discursivity of social-and-institutional-frameworks-  
 of—referencing/registering/decisioning and the derived value-construction’) with prior registry-  
 worldviews/dimensions. Such ‘demoronisation-<sublimating-nascence, nonextricatory-  
 sublimating-upstreaming/‘amontée’> epistemic-break or notional-discontiguity/epistemic-  
 discontiguity<sup>63</sup> -<between—prior-shallow-supererogation<sup>96</sup> -of-mentally-  
 aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema\_and\_prospective-profound-  
 supererogation<sup>96</sup> -of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-  
 schema>’ between <sup>103</sup>universalising-idealisation and non-universalising ancient-sophists,  
 budding-positivism and non-positivising medieval-scholasticism as well as budding  
 postmodern-thought and our totalisingly-ing—discretion/whim-of-thought as to our modern-day  
 manifestation of disparateness-of-conceptualisation-<unforegrounding-ment,-failing-  
 prospectively-to-reflect-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup>’> rather take the form of ‘successive challenges of profound-supererogation<sup>96</sup> for  
 prospective re-ontologising’; so-underlying the ‘intolerance-<of-  
 disparateness>/exactifying\_precisioning-of-sublimation-<as-to-postconverging-narrowing-

~~down~apriorising/axiomatising/referencing—entailing-theoretical,-conceptual-and-operant-~~  
~~implications>~~ exercise of intelligibility’ (as to imbued ‘developing epistemic sense of  
<sup>61</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence> relativism/relative-  
scope as projective-insights’) of the overall ~~relative-unreflexivity/relative-reflexivity—~~  
ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> as to limitedness/human-  
subpotency cumulating/recomposuring in epistemic-growth,-as—{veridical/sound}-relative-  
reflexivity—in-existence/~~relativising—from-limited-mentation-as-its-deepening/psychologismic—~~  
~~epistemic-acutisation—residualising,—{decompulsing}delinearity~for-eogeny~~ for ‘prospective  
postconverging~aporeticism-overcoming/unovercoming of prior-perspective—  
falsity/falseness/fallaciousness (given registry-worldviews/dimensions imbued prior-  
institutionalisation-threshold—by—prospective-uninstitutionalised-threshold <sup>102</sup> ‘self-referencing-  
syncretising forward-facing—supposedly~postconverging-or-dialectical-thinking<sup>71</sup>—apriorising-  
psychologism epistemic-projection as of prior mere-formulaicity/ritualisation-<as-to-mere-  
formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-  
track-of-<sup>6</sup>{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
originariness/re-origination’>’ so-reflecting their ‘disontologising preconverging/dementing<sup>20</sup>-  
<as-to-prospective-uninstitutionalised-threshold<sup>102</sup>> ignoring/biased inclination’ for the sake of  
‘their given present minimum-and-balancing expectations/anticipations of social-functioning-  
and-accordance—as-of-social-stake-contention-or-confliction’ while qualifying their  
prospectively uninstitutionalised-threshold<sup>102</sup> actually as nondescript/ignorable-void<sup>60</sup> as to  
their <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> <preconverging~‘motif-and-  
apriorising/axiomatising/referencing’—entailing>-existentialising—enframing/imprintedness-  
(as-to-<sup>6</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition))’).

Insightfully, it can be appreciated (contrary to the ontological-inveracity of ‘human lifespan  
extricatory punctuality/immediacy of depth-of-thought inherent psychical-nascency intuition of

objectivity’ in its appraisal of human ‘social and institutional practices of knowledge as to the possibility for prospective sublimation/emancipation/enfranchisement’) that actually a registry-worldview/dimension ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising’ speaks to the reality of ‘both knowledge cultivating and knowledge subverting purposes’ to which ‘genuine intellection must be very much aware of and factor-in with regards to the direct/indirect and overt/covert relevance to the intellectual enterprise’ (as to the need for prospective ‘relevant difference-conflatedness<sup>33</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>2</sup>’ as of the ‘<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-growth,-as-{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-{decompulsing}delinearity-for-eogeneity of prospective ‘human aestheticisation—and-aestheticisation-towards-ontology-<elicited-idiomatisation> unbeholdening, transcendence, decomplexification for organic-knowledge and ment of prior apriorising/axiomatising/referencing’ in epistemic-totalising<sup>33</sup> disambiguating/delineating with prior ‘human aestheticisation—and-aestheticisation-towards-ontology-<elicited-idiomatisation> beholdening, non-transcendence, complexification as to mechanical-knowledge and non-ment of prior apriorising/axiomatising/referencing’ as profound-supererogation<sup>96</sup> prolongation of ontological-veracity over ontological-inveracity’). In this regards, the human ‘social and institutional practices of knowledge as to the possibility for prospective sublimation/emancipation/enfranchisement’ are and have always effectively been subject to the manifestation of disontologising/subontologising moronisation-<sublimating-nascence,-extrietary-desublimating-downstreaming/‘avalage’> by ‘dominance/vested-interest

structure in relative-ontological-incompleteness<sup>88</sup>—presublimation-construct—of—  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> prospective desublimating rationalisation—of—  
contentivity/argumentativity/dialecticism/discursivity of social-and-institutional-frameworks-  
of—referencing/registering/decisioning and the derived value-construction’; as to  
‘dominance/vested-interest structure of socially-expansive implicitly-and-explicitly negotiated-  
arbitrariness’ with regards to prospective disontologising/subontologising  
desublimation/subjugation/disfranchisement or prospective re-ontologising  
sublimation/emancipation/enfranchisement possibilities’ underlied as of ‘social-functioning-  
and-accordance—as-of—social-stake-contention-or-confliction imbuing existentialising—frame-  
of-entailment-of-motif-and-apriorising/axiomatising/referencing of  
disontologising/ontologising-and-re-ontologising’ (as so-reflected across the ‘criss-crossing  
spectrum of geostrategic, political, class, racial, gender, postcolonial, etc. negotiated-  
arbitrariness’ and defining prospective disontologising/subontologising  
desublimation/subjugation/disfranchisement or prospective re-ontologising  
sublimation/emancipation/enfranchisement possibilities). In-the-bigger-scheme-of-things,  
human secondnature institutionalisation (in-many-ways hanging on its elicited positive-  
opportunism—of-social-functioning-and-accordance<sup>75</sup>) as to the possibility for prospective  
knowledge cultivating and knowledge subverting (within the scope of social-and-institutional-  
frameworks-of—referencing/registering/decisioning existentialising—decisionality—<as-to-  
disontologising/re-ontologising—aporeticism> ever always in want for prospective  
‘supererogatory—wholesomeness/profound-supererogation<sup>96</sup> as of prospective <sup>83</sup>reference-of-  
thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating—nascence—<as-to-  
the-grandest-axiomatic-construct—<sup>epistemic-totalising</sup> } re-apriorising/re-axiomatising/re-  
referencing—residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
prospective re-encountering/re-confrontation with unlimitedness/existence>’) cannot be

construed merely as a badge of ‘mere-formulaicity/ritualisation-~~as-to-mere-formulaic—~~  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 ‘~~epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-~~  
 originariness/re-origination’> imbued elaboration-as-to-mere-  
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
 ‘prospectively-implicated-attendant-ontological-contiguity<sup>67</sup>~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> but ‘warrants the prospective sublimating cultivation of the-  
 very-same profound-supererogation<sup>96</sup> underlying the prior sublimating secondnatured  
 institutionalisation’ rather than a mere shallow-supererogation<sup>96</sup> desublimating mechanic-  
 knowledge usurpation (as to catchmenting-by-rejection/lip-servicing/monopolising/gaming-of-  
 the-system/charade/distraction) relation to such prior sublimating secondnatured  
 institutionalisation. In-many-ways postmodern thought is critically a reflection of the  
 sublimating <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-  
 <perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-  
 determinism’> of human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as to  
 ‘apriorising/axiomatising/referencing disambiguating/de-leveling/de-ressentiment/opened-  
 construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> demoronisation-<sublimating-nascence,-  
 nonextricatory-sublimating-upstreaming/‘amontée’>’ along the natural lines of an  
 ontology/science construal of the process of limitedness/human-subpotency  
 cumulating/recomposuring ‘intolerance-<of-disparateness>/exactifying\_precisioning-of-  
 sublimation-<as-to-postconverging-narrowing-down~apriorising/axiomatising/referencing-  
 entailing-theoretical,-conceptual-and-operant-implications> exercise of intelligibility’ (as to  
 imbued ‘developing epistemic sense of <sup>61</sup>nonpresencing-<perspective-ontological-  
 normalcy/postconvergence> relativism/relative-scope as projective-insights’) with respect to

prospective ~~{epistemic-totalising<sup>33</sup>}~~ re-apriorising/re-axiomatising/re-referencing-residuality—in-re-  
 originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-  
 confrontation with the ‘constraining/defining intersolipsistic reflexive–sublimating/unreflexive–  
 desublimating measure/objectification that is unlimitedness/existence–as-ontological-  
 normalcy/postconvergence–<in-validation-of-‘metaphysics-of-absence\_epistemic-projection’>’  
 and so-critically as of ‘successive challenges of profound-supererogation<sup>96</sup> for prospective re-  
 ontologising’ in undermining prospective moronisation-<sublimating–nascence,-extricatory-  
 desublimating–downstreaming/‘avalage’> imbued shallow-supererogation<sup>96</sup> {flawed/unsound}-  
 relative-unreflexivity-in-existence/absolutising–from-limited-mentation/psychologismic–  
 epistemic-acutisation–nonresidualising-imbued-~~{compulsing}~~ linearity-in-eclecticism-of-prior-  
 mere-formulaicity/ritualisation as to prospective knowledge subverting implications (as to the  
 usurpative ‘mere-formulaicity/ritualisation–<as-to-mere-formulaic–  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 {epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination’> imbued elaboration-as-to-mere-  
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
 ‘prospectively implicated\_attendant\_ontological-contiguity<sup>67</sup>’~educated–  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> manifestation of moronisation-<sublimating–nascence,-  
 extricatory-desublimating–downstreaming/‘avalage’> by ‘dominance/vested-interest structure  
 in relative-ontological-incompleteness<sup>88</sup>–presublimation-construct-of-<sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup> prospective desublimating rationalisation-of-  
 contentivity/argumentativity/dialecticism/discursivity of social-and-institutional-frameworks-  
 of—referencing/registering/decisioning and the derived value-construction’) and enabling  
 veridical prospective sublimation/emancipation/enfranchisement possibilities. Such a

postmodern (notional~<sup>18</sup>deprocrpticism) imbued ‘re-ontologising demoronisation-  
 <sublimating–nascence, nonextricatory–sublimating–upstreaming/‘amontée’>  
 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-  
 knowledge-developing}-and-empowering>’ is a prospective ontologising-and-re-ontologising  
 reflection upon the ‘psychoanalytic implications of abnormality-<as-to-epistemic-  
 abnormalcy/preconvergence> associated with human prospective  
 disontologising/subontologising moronisation-<sublimating–nascence, extricatory-  
 desublimating–downstreaming/‘avalage’>’; and rather underscores a <sup>61</sup>nonpresencing-  
 <perspective–ontological-normalcy/postconvergence> epistemic-projection perspective  
 aetiologisation/ontological-escalation-<ontological-  
 veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>  
 construal of ‘human psychoanalysis in reflection of the requisite prospective sublimating  
 psychologismic-element<as-of-diametrical-conflatedness<sup>13</sup>-towards-‘already-given-  
 unlimitedness/existence-<full-potency-of-sublimating-nascence>-of-‘limitedness/human-  
 subpotency-as-to-its-imbued-{veridical/sound}-relative-reflexivity-in-existence/relativising-  
 from limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-  
 residualising, {decompulsing} delinearity~for-cogeny’>’ as fundamentally speaking of ‘prospective  
 ontologising-and-re-ontologising as from prospective sublimating re-rationalisations-of-  
 contentivity/argumentativity/dialecticism/discursivity of social-and-institutional-frameworks-  
 of—referencing/registering/decisioning in inducing protracted-social—as-to-individual-by-  
 institutional-by-social existentialising—framing/imprinting of demoronisation-<sublimating-  
 nascence, nonextricatory–sublimating–upstreaming/‘amontée’>’ (and so beyond-and-  
 superseding ‘any given <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> conception of  
 human psychoanalysis’ that poorly/hardly reflect upon the bigger picture of prior human  
 disontologising/subontologising thresholds so-manifested as of ‘prior desublimating

rationalisations-of-contentivity/argumentativity/dialecticism/discursivity of social-and-institutional-frameworks-of—referencing/registering/decisioning’ as so-rather inducing prospectively ‘individual-by-institutional-by-social existentialising—enframing/imprintedness of disontologising/subontologising moronisation-<sublimating-nascence,-extricatory-desublimating-downstreaming/‘avalage’>’). Such a ‘re-ontologising demoronisation-<sublimating-nascence,-nonextricatory-sublimating-upstreaming/‘amontée’> conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing}-and-empowering> of human psychoanalysis in reflection of the requisite prospective sublimating psychologismic-element-<as-of-diametrical-conflatedness<sup>3</sup> -towards-‘already-given-unlimitedness/existence-<full-potency-of-sublimating-nascence>’-of-‘limitedness/human-subpotency-as-to-its-imbued-{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing}delinearity-for-cogeny’>’ (as to prospective ontologising-and-re-ontologising epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing}delinearity-for-cogeny elicited prospective re-ontologising conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing}-and-empowering>) ‘operationally focusses’ on the ‘implications of prospective disontologising/subontologising moronisation-<sublimating-nascence,-extricatory-desublimating-downstreaming/‘avalage’> as this reflects protracted-social—as-to-individual-by-institutional-by-social relatively manifest psychoanalytic abnormality-<as-to-epistemic-abnormalcy/preconvergence>’; and so-operationally-focusses on the preconverging/postconverging—de-mentating/structuring/paradigming dynamics of ‘individual-by-institutional-by-social summary appraisal of what-is-ontologisingly/disontologisingly-conceivable—by—what-is-ontologisingly/disontologisingly—

'expectable' as so-critically eliciting 'varying protracted-social—as-to-individual-by-  
 institutional-by-social re-ontologising-by-disontologising\_existential-calculus-(between  
 'prospective existentialising—postconverging\_framing/imprinting re-ontologising' and 'prior  
 existentialising—preconverging\_enframing/imprintedness social-functioning-and-  
 accordance—as-of-social-stake-contention-or-confliction?')' for consciously or unconsciously  
 resorting to 'mere-formulaicity/ritualisation-<as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 {epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination?> imbued elaboration-as-to-mere-  
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
 'prospectively implicated\_attendant\_ontological-contiguity<sup>67</sup>~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity~contiguity-  
 <imbued~notional~cogency>'<sup>40</sup> in order to enable 'minimum-and-balancing  
 expectations/anticipations of social-functioning-and-accordance—as-of-social-stake-  
 contention-or-confliction'/least-common-denominator-of-social-functioning-and-accordance-  
 effecting (and so overlooking/ignoring the possibility/prospect of prospective  
 disontologising/subontologising moronisation-<sublimating~nascence,-extricatory-  
 desublimating~downstreaming/'avalage'>). In other words, such a 'human psychoanalysis in  
 reflection of the requisite prospective sublimating psychologismic-element-<as-of-diametrical-  
 conflatedness<sup>13</sup>-towards-'already-given-unlimitedness/existence-<full-potency-  
 of\_sublimating\_nascence>'-of-'limitedness/human-subpotency-as-to-its-imbued-  
 {veridical/sound}-relative-reflexivity-in-existence/relativising\_from\_limited\_mentation-as-its-  
 deepening/psychologismic\_epistemic-acutisation—residualising\_{decompulsing}delinearity~for-  
 eogeneity?>' (as to its veridically implied <sup>61</sup>nonpresencing—or-withdrawal/unenframing/re-  
 ontologising—or-metaphysics-of-absence-(implicated-epistemic-veracity-of-<sup>61</sup>nonpresencing-

<perspective-ontological-normalcy/postconvergence>} or-transcendental-reasoning-of-  
 event<sup>38</sup>-as-prospective-ontology-origination epistemic-projection perspective) fundamentally  
 has to do with re-ontologising demoronisation-<sublimating-nascence, ~~non~~extricatory-  
 sublimating-upstreaming/‘amontée’> as to <sup>{epistemic-totalising<sup>33</sup>}</sup>re-apriorising/re-axiomatising/re-  
 referencing-residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with the ‘constraining/defining intersolipsistic  
 reflexive-sublimating/unreflexive-desublimating measure/objectification that is  
 unlimitedness/existence-as-ontological-normalcy/postconvergence-<in-validation-of-  
 ‘metaphysics-of-absence\_epistemic-projection’>’ and so-contrasted to  
 disontologising/subontologising moronisation-<sublimating-nascence, ~~extricatory~~-  
 desublimating-downstreaming/‘avalage’>’ as to ‘mere-formulaicity/ritualisation-<as-to-mere-  
 formulaic—methodologising/mutualising/organising/institutionalising, -prospectively-losing-  
 track-of-<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-referencing-residuality—in-re-  
 originariness/re-origination’> imbued elaboration-as-to-mere-  
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
 ‘prospectively-implicated\_attendant-ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>. That is moronisation-<sublimating-nascence, ~~extricatory~~-  
 desublimating-downstreaming/‘avalage’> speaks to the human psyche preconverging-de-  
 mentating/structuring/paradigming (given human aestheticisation—beholdening-out-of-  
 bechancing/taxingness-of-originariness) around prior ‘mere-formulaicity/ritualisation-<as-to-  
 mere-formulaic—methodologising/mutualising/organising/institutionalising, -prospectively-  
 losing-track-of-<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-referencing-residuality—in-  
 re-originariness/re-origination’> imbued elaboration-as-to-mere-  
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—

~~‘prospectively implicated attendant ontological-contiguity<sup>67</sup>’ ~educated-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’<sup>40</sup> implications of shallow-supererogation<sup>96</sup> for ‘minimum-and-~~  
~~balancing expectations/anticipations of social-functioning-and-accordance—as-of-social-stake-~~  
~~contention-or-confliction’/least-common-denominator-of-social-functioning-and-accordance-~~  
~~effecting (and so overlooking/ignoring the possibility/prospect of prospective~~  
~~disontologising/subontologising moronisation-<sublimating-nascence,-extricatory-~~  
~~desublimating-downstreaming/‘avalage’>). Demoronisation-<sublimating-nascence,-~~  
~~nonextricatory-sublimating-upstreaming/‘amontée’> is thus about re-emphasising a human~~  
~~psyche of postconverging-de-mentating/structuring/paradigming (notwithstanding human~~  
~~aestheticisation—beholdening-out-of-bechancing/taxingness-of-originariness) as to a~~  
~~postconverging-birthing/nascency within prospective {epistemic-totalising<sup>33</sup>} re-apriorising/re-~~  
~~axiomatising/re-referencing-residuality—in-re-originariness/re-origination-(as to human~~  
~~profound-supererogation<sup>96</sup> for prospective apriorising/axiomatising/referencing-{of-~~  
~~‘prospectively implicated attendant ontological-contiguity ’~educated-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in-{preconverging-ment-by}-~~  
~~postconverging-entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation-~~  
~~<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-~~  
~~prospectively-losing-track-of-‘{epistemic-totalising } re-apriorising/re-axiomatising/re-~~  
~~referencing-residuality—in-re-originariness/re-origination’> of prior~~  
~~apriorising/axiomatising/referencing-{of-‘prospectively implicated attendant ontological-~~  
~~contiguity ’~educated-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—constitutedness<sup>14</sup> -in-preconverging-entailment) as so-~~

underlied by its requisite prospective sublimating psychologismic-element-<as-of-diametrical-  
 conflatedness<sup>5</sup>-towards-‘already-given-unlimitedness/existence-<full-potency-  
 of\_sublimating\_nascence>’-of-‘limitedness/human-subpotency-as-to-its-imbued-  
 {veridical/sound}-relative-reflexivity-in-existence/relativising\_from\_limited\_mentation\_as\_its-  
 deepening/psychologismic\_epistemic\_acutisation—residualising\_{decompulsing} delinearity\_for-  
 eogeny’>; and as so-reflecting limitedness/human-subpotency cumulating/recomposuring  
 ‘intolerance-<of-disparateness>/exactifying\_precisioning-of-sublimation-<as-to-  
 postconverging~narrowing-down~apriorising/axiomatising/referencing~entailing-theoretical,-  
 conceptual-and-operant-implications> exercise of intelligibility’ (as to imbued ‘developing  
 epistemic sense of <sup>61</sup>nonpresencing-<perspective~ontological-normalcy/postconvergence>  
 relativism/relative-scope as projective-insights’) with respect to prospective {epistemic-totalising<sup>33</sup>}re-  
 apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination of  
 limitedness/human-subpotency prospective re-encountering/re-confrontation with the  
 ‘constraining/defining intersolipsistic reflexive~sublimating/unreflexive~desublimating  
 measure/objectification that is unlimitedness/existence—as-ontological-  
 normalcy/postconvergence-<in-validation-of-‘metaphysics-of-absence\_epistemic-projection’>’,  
 and so-critically as of ‘successive challenges of profound-supererogation<sup>96</sup> for prospective re-  
 ontologising’ in undermining prospective moronisation-<sublimating~nascence,-extricatory-  
 desublimating~downstreaming/‘avalage’> (so-construed as to Being-development/ontological-  
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-  
 meaningfulness-and-teleology , institutional-development-as-to-social-function-  
 development and living-development-as-to-personality-development psychologismic-  
 epistemic\_acutisation—difficulty-<for,\_residualising\_{decompulsing} delinearity\_for\_eogeny>  
 magnitudes {of-experientiality/experiment}). Critically, demoronisation-<sublimating~nascence,-  
 nonextricatory~sublimating~upstreaming/‘amontée’> (as to its underlying prospective

sublimating psychologismic-element-<as-of-diametrical-conflatedness<sup>13</sup>-towards-‘already-given-unlimitedness/existence-<full-potency-of-sublimating-nasceance>’-of-  
 ‘limitedness/human-subpotency-as-to-its-imbued-{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising,{decompulsing}delinearity-for-cogeneity’>) implies grasping how the  
 ‘given station/locus of <amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup> as to its overall <amplituding/formative> wooden-language-(imbued-temporal-mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>30</sup>-narratives—of-the-<sup>83</sup>reference-of-thought-categorical-imperatives/axioms/registry-teleology<sup>99</sup>)’ is precedingly problematic for prospective re-ontologising (as to the elicibility of the pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>-totalising~in-relative-ontological-completeness<sup>7</sup>)  
 desublimation of its given social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising-decisionality-<as-to-disontologising/re-ontologising—aporeticism>); so-reflected as to ‘mere-formulaicity/ritualisation-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination’> imbued elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
 ‘prospectively-implicated-attendant-ontological-contiguity<sup>67</sup>~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogeneity>’<sup>40</sup> implications of shallow-supererogation<sup>96</sup> for ‘minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’/least-common-denominator-of-social-functioning-and-accordance—

effecting (and so overlooking/ignoring the possibility/prospect of prospective disontologising/subontologising moronisation-<sublimating-nascence,-extricatory-desublimating-downstreaming/‘avalage’>). Insightfully, demoronisation-<sublimating-nascence,-nonextricatory-sublimating-upstreaming/‘amontée’> points out that ‘there is no neutral <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> point-of-devolving/departure/anchoring/backdrop for conceptualising ontological-veracity/ontological-inveracity (as so-failing to reflect the ‘dynamics of apriorising/axiomatising/referencing as to preconverging/postconverging—de-mentating/structuring/paradigming’ associated with human limited-mentation-capacity—as subjecting—‘educated-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency and limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency to—‘educated-unlimitedness/existence-sublimating-nascence’<sup>253</sup>)’ with respect to prospective re-ontologising but for the need to elucidate (as of <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection perspective) the ‘postconverging—birthing/nascency within prospective {epistemic-totalising<sup>33</sup>}re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination-(as to human profound-supererogation<sup>96</sup> for prospective apriorising/axiomatising/referencing-{of-‘prospectively-implicated-attendant-ontological-contiguity’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-ment-by}-postconverging-entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination’> of prior apriorising/axiomatising/referencing-{of-‘prospectively-implicated-attendant-ontological-contiguity’~educated-

~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogeny>’ } —constitutedness<sup>14</sup> ~~in pre-converging-entailment~~). Thus re-  
 ontologising demoronisation-<sublimating-nascence, ~~non~~extricatory-sublimating-  
 upstreaming/‘amontée’> is directly concerned (as so-underlied by its requisite prospective  
 sublimating psychologismic-element-<as-of-diametrical-conflatedness<sup>13</sup>-towards-‘already-  
 given-unlimitedness/existence-<full-potency-of-sublimating-nascence>’-of-  
 ‘limitedness/human-subpotency-as-to-its-imbued-{veridical/sound}-relative-reflexivity-in-  
 existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-  
 acutisation-residualising, {decompulsing} delinearity~for-cogeny?’>) with undermining the ‘prior  
 desublimating rationalisations-of-contentivity/argumentativity/dialecticism/discursivity of  
 social-and-institutional-frameworks-of—referencing/registering/decisioning’ (as ‘mere-  
 formulaicity/ritualisation-<as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 {epistemic-totalising } re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination?’> imbued elaboration-as-to-mere-  
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
 ‘prospectively-implicated-attendant-ontological-contiguity<sup>67</sup>’~educated-  
~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogeny>’<sup>40</sup>); as inducing protracted-social—as-to-individual-by-  
 institutional-by-social existentialising—enframing/imprintedness of  
 disontologising/subontologising moronisation-<sublimating-nascence, ~~extricatory-~~  
 desublimating-downstreaming/‘avalage’>. The implication here is that the ‘overall relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-  
 process<sup>68</sup> induced re-ontologising demoronisation-<sublimating-nascence, ~~non~~extricatory-  
 sublimating-upstreaming/‘amontée’> while superseding/overcoming disontologising

moronisation-<sublimating-nascence, ~~extricatory~~-desublimating-downstreaming/‘avalage’>’  
 speaks to the ‘overall human protracted-social—as-to-individual-by-institutional-by-social  
 notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-  
 referencing>’; as so-enabling the sublimating-postconverged ‘substantive abstract-tissue-of-  
 social-emanance †epistemic-  
 totalising<sup>33</sup>†hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
 †decompulsing†delinearity~for-cogency—cumulated/recomposed as to cumulating/recomposuring  
 of ‘prospectively-implicated-attendant-ontological-contiguity<sup>67</sup>’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>. This fundamentally speaks to the ‘disontologising/re-  
 ontologising centrality’ of human protracted-social—as-to-individual-by-institutional-by-social  
 notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-  
 referencing> as notionally undergirding the recurrent manifestations of ‘human moronisation-  
 <sublimating-nascence, ~~extricatory~~-desublimating-downstreaming/‘avalage’> and human  
 demoronisation-<sublimating-nascence, ~~nonextricatory~~-sublimating-upstreaming/‘amontée’>’  
 (as to the ‘seeding/incipient pre-eminence of human embodied-vitality/survival/subsistence—  
 existential-<disontologising/re-ontologising—aporeticism>—becoming driving human  
 consciousness complexifying-<transcending-in-elaborateness as to human aestheticisation-  
 and-aestheticisation-towards-ontology-<elicited-idiomatisation> dynamics of lifespan  
 extricatory/preconverging psychical-nascency and nonextricatory/postconverging ontologising-  
 and-re-ontologising angling-of-imaginary>’); as so-fundamentally underlied respectively as of  
 dimensionality-of-desublimating-lack-of<sup>26</sup> -(<amplituding/formative>supererogatory-de-  
 mentativeness/epistemic-growth-or-conflatedness /transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) and  
 dimensionality-of-sublimating<sup>25</sup> -(<amplituding/formative>supererogatory-de-

mentativeness/epistemic-growth-or-conflatedness /transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation). Such a  
 re-ontologising      conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-  
 <reifying {as-to-knowledge-developing} -and-empowering> of ‘overall human protracted-  
 social—as-to-individual-by-institutional-by-social      notional~self-distantiation-<imbued—re-  
 motif-and-re-apriorising/re-axiomatising/re-referencing>’ is underlied by the construction-of-  
 the-Self      elements      (-      akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-  
 Self<sup>91</sup>/ontological-fracturing/desublimation/gimmickiness      complex, - repression      and  
 releasement as subconsciousness, and - ‘recurrently mediative-<in-expectation/in-anticipation>  
 unconsciousness/potential-of-conscionability-<anxiety-as-to-reconstitution/reparation,-  
 including-dreaming/psychical-reshuffling>’, and so as of a psychological analysis of direct  
 mental-processing      ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. implications with respect to the constructiveness-of-  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. of the  
 social      epistemic-totality<sup>37</sup> of      <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> so-undergirding the  
 construction-of-the-Self all along      in reflecting holographically-<conjugatively-and-  
 transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-  
 human-institutionalisation-process      ); pointing out that human subconsciousness is what is most-  
 prospectively-conscious in the-human, and so as ‘human subconsciousness is the backdrop-for-  
 the-Lacanian-real      enabling      the      effective      formativeness-<as-to-intersolipsism-of-  
 preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> of consciousness surrealising-<as-to-supererogation<sup>96</sup>>’ (as  
 so-manifested with human subconsciousness most-prospectively-conscious ‘re-ontologising-  
 by—disontologising\_existential-calculus-(between      ‘prospectively      existentialising—  
 postconverging\_framing/imprinting      re-ontologising’ and      ‘prior      existentialising—

preconverging\_enframing/imprintedness social-functioning-and-accordance—as-of-social-  
stake-contention-or-confliction’ of consciousness surrealising-<as-to-supererogation<sup>96</sup>> for  
‘prospective re-ontologising demoronisation-<sublimating-nascence, nonextricatory-  
sublimating-upstreaming/‘amontée’> psychologismic-element-<as-of-diametrical-  
conflatedness<sup>7</sup>-towards-‘already-given-unlimitedness/existence-<full-potency-  
of\_sublimating\_nascence>’-of-‘limitedness/human-subpotency-as-to-its-imbued-  
{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
deepening/psychologismic-epistemic-acutisation-residualising, {decompulsing}delinearity-for-  
eogeneity’> imbued prospective psychologismic-epistemic-acutisation-<as-to-postconverging-  
de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-  
prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
deepening/psychologismic-epistemic-acutisation-residualising, {decompulsing}delinearity-for-  
eogeneity’). Central to the recurrent manifestations of ‘human demoronisation-<sublimating-  
nascence, nonextricatory-sublimating-upstreaming/‘amontée’> and human moronisation-  
<sublimating-nascence, extricatory-desublimating-downstreaming/‘avalage’>’ respectively is  
whether the-human-do-not-project-of or the-human-projects-of a ‘flawed-prior-purposefulness  
of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> before supposedly-prospective-  
thinking-purpose,-as-precalculated-purpose-<as-prospectively-losing-track-of-‘{epistemic-  
totalising }re-apriorising/re-axiomatising/re-referencing-residuality—in-re-originariness/re-  
origination’-of-thinking>’ exercise; so-reflecting respectively on-the-one-hand human  
contemplation imbued demoronisation-<sublimating-nascence, nonextricatory-sublimating-  
upstreaming/‘amontée’> (as to the very core of notional-philosophy-<as-to-the-veridical-  
conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-  
in-relative-ontological-completeness<sup>87</sup>,-beyond-a-convenient-division-of-labour-conception-of-

knowledge> as so-reflected historically in ‘successive challenges of profound-supererogation<sup>96</sup> for prospective re-ontologising’ with regards to the very notions of human imagination and thought as to prospective re-ontologising implications) which can only truly arise as of a ‘postconverging–birthing/nascency within prospective <sup>{epistemic-totalising<sup>13</sup>}</sup>re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination-(as to human profound-supererogation<sup>96</sup> for prospective apriorising/axiomatising/referencing-{of-  
 ‘prospectively implicated attendant ontological-contiguity’ ~educated–  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’ }—conflatedness<sup>13</sup> in-{preconverging ment by}–  
 postconverging-entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation-  
 <as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-  
 prospectively-losing-track-of-<sup>{epistemic-totalising<sup>13</sup>}</sup>re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination’> of prior  
 apriorising/axiomatising/referencing-{of-‘prospectively implicated attendant ontological-  
 contiguity’ ~educated–  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’ }—constitutedness<sup>14</sup> in-preconverging-entailment)’ and as  
 superseding/overcoming on-the-other-hand ‘supposed contemplation’ of prior mere-  
 formulaicity/ritualisation-<as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
<sup>{epistemic-totalising<sup>13</sup>}</sup>re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination’> imbued elaboration-as-to-mere-  
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
 ‘prospectively implicated attendant ontological-contiguity<sup>67</sup>’~educated–  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-

~~<imbued-notional~cogency>~~<sup>40</sup> induced moronisation-~~<sublimating-nascence,-extricatory-~~  
~~desublimating-downstreaming/‘avalage’>~~ (which rather speaks of  
~~<amplituding/formative>~~<sup>9</sup> wooden-language-~~<imbued—averaging-of-thought-<as-to-~~  
~~leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-~~  
~~‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>~~ and  
 associated pedantising/muddling/formulaic-hollowing-out—in-  
 subontologisation/subpotentiation-~~<blurring/undermining-of-prospective-totalising-entailing,-~~  
~~as-to-entailing-<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-  
~~completeness<sup>8</sup> }~~ dispositions as to prospective disontologising implications) as failing to  
 emphasise the ontologically-veridical requisite prospective ~~{epistemic-totalising<sup>13</sup>}~~re-apriorising/re-  
 axiomatising/re-referencing~residuality—in-re-originariness/re-origination of  
 limitedness/human-subpotency prospective re-encountering/re-confrontation with the  
 ‘constraining/defining intersolipsistic reflexive~sublimating/unreflexive~desublimating  
 measure/objectification that is unlimitedness/existence-as-ontological-  
 normalcy/postconvergence-~~<in-validation-of-‘metaphysics-of-absence-epistemic-~~  
~~projection’>~~’. Critically in this regards, ‘human demoronisation-~~<sublimating-nascence,-~~  
~~nonextricatory-sublimating-upstreaming/‘amontée’>~~ and human moronisation-~~<sublimating-~~  
~~nascence,-extricatory-desublimating-downstreaming/‘avalage’>~~’ can be appreciated as to the  
 imbued sublimating/desublimating intelligibility gesturing; wherein moronisation-  
~~<sublimating-nascence,-extricatory-desublimating-downstreaming/‘avalage’>~~ is a construal of  
 prior mere-formulaicity/ritualisation-~~<as-to-mere-formulaic—~~  
~~methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-~~  
~~{epistemic-totalising }~~re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
~~originariness/re-origination’>~~ as wrongly supposedly-and-inherently providing in its  
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> absolution/absolute-scope

~~{flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-  
 mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-  
 {compulsing}linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation~~ conception’ veridical  
 educating of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> ignoring/overlooking the prospect of ‘prospective  
~~{epistemic-totalising<sup>33</sup>}re-apriorising/re-axiomatising/re-referencing-residuality—in-re-~~  
 originariness/re-origination relative-ontological-completeness<sup>87</sup> implications’ (as so-implying  
 an ‘apriorising/axiomatising/referencing—equating/leveling/ressentiment/closed-construct-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> demoronisation-<sublimating-nascence,-extricatory-  
 desublimating-downstreaming/‘avalage’>’ undifferentiation of both the prior relative-  
 ontological-incompleteness<sup>88</sup> and the prospective relative-ontological-completeness<sup>87</sup>, wherein  
 limitedness/human-subpotency wrongly supposedly-and-inherently prospectively supersedes  
 unlimitedness/existence-<full-potency-of-sublimating-nascence>) while demoronisation-  
 <sublimating-nascence,-nonextricatory-sublimating-upstreaming/‘amontée’> rather assumes a  
 ‘<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> relativism/relative-  
 scope for epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-  
 existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-  
 acutisation—residualising,-{decompulsing}delinearity-for-cogeny’ for educating <sup>56</sup>meaningfulness-  
 and-teleology<sup>99</sup> as to the prospect of ‘prospective {epistemic-totalising<sup>33</sup>}re-apriorising/re-  
 axiomatising/re-referencing-residuality—in-re-originariness/re-origination relative-  
 ontological-completeness<sup>87</sup> implications’ (as so-implying an  
 ‘apriorising/axiomatising/referencing disambiguating/de-leveling/de-ressentiment/opened-  
 construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> demoronisation-<sublimating-nascence,-  
 nonextricatory-sublimating-upstreaming/‘amontée’>’ wherein limitedness/human-subpotency  
 is prospectively subjected-<for-its-‘epistemic-growth,-as—{veridical/sound}-relative-  
 reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-

~~epistemic acutisation—residualising—<sup>{decompulsing}</sup>delinearity~for cogency~~'> to  
 unlimitedness/existence-<full-potency-of-sublimating-nascence>). Thus derivatively, the  
 human existentialising prospect (of demoronisation-<sublimating-nascence, ~~nonextricatory-~~  
 sublimating-upstreaming/'amontée'>) for prospectively 'prompting unlimitedness/existence-  
 <full-potency-of-sublimating-nascence>' (as to the possibility of limitedness/human-  
 subpotency omnipotentiality) is effectively devolutively-enjoined upon human notional~self-  
 distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> (as of the  
~~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>67</sup>~of-the-human-  
 institutionalisation-process<sup>68</sup>); and thus so-underlied fundamentally/incipiently/seedingly as to  
 '61nonpresencing-or-withdrawal/unenframing/re-ontologising-or-metaphysics-of-absence-  
 <implicated-epistemic-veracity-of-<sup>61</sup>nonpresencing-<perspective-ontological-  
 normalcy/postconvergence>}-or-transcendental-reasoning-of-event<sup>38</sup>-as-prospective-ontology-  
 origination devolutive enjoiment' of human protracted-social—as-to-individual-by-  
 institutional-by-social construction-of-the-Self as to undergirding construction-of-the-Self  
 elements (- akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self<sup>71</sup>/ontological-  
 fracturing/desublimation/gimmickiness complex, - repression and releasement as  
 subconsciousness, and - 'recurrently mediative-<in-expectation/in-anticipation>  
 unconsciousness/potentialisation-of-conscionability-<anxiety-as-to-reconstitution/reparation,-  
 including-dreaming/psychical-reshuffling>', and so as of a psychological analysis of direct  
 mental-processing ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. implications with respect to the constructiveness-of-  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. of the  
 social epistemic-totality<sup>37</sup> of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> so-undergirding the  
 construction-of-the-Self all along in reflecting holographically-<conjugatively-and-  
 transfusively> the ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~ ~of-the-

human-institutionalisation-process ). Human formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> as to ‘overall human protracted-social—as-to-individual-by-institutional-by-social notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ (as so-underlying recurrent manifestations of ‘human demoronisation-<sublimating–nascence,–~~extricatory~~–desublimating–downstreaming/‘avalage’> and human demoronisation-<sublimating–nascence,–~~nonextricatory~~–sublimating–upstreaming/‘amontée’>’) effectively reflect the reality that ‘there is no neutral <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> point-of-devolving/departure/anchoring/backdrop for conceptualising the ontological-veracity/ontological-inveracity of human rationalisation–of-contentivity/argumentativity/dialecticism/discursivity’ (as wrongly assumed by all registry-worldviews/dimensions imbued prior-institutionalisation-threshold–by–prospective-uninstitutionalised-threshold<sup>102</sup> ‘self-referencing-syncretising forward-facing–supposedly~postconverging-or-dialectical-thinking<sup>31</sup>–apriorising-psychologism epistemic-projection as of prior mere-formulaicity/ritualisation-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-~~{epistemic-totalising}~~ re-apriorising/re-axiomatising/re-referencing~residuality—in-re-<sup>20</sup>–originariness/re-origination’>’) so-reflecting their ‘disontologising preconverging/dementing<sup>20</sup>–<as-to-prospective-uninstitutionalised-threshold<sup>102</sup>> ignoring/biased inclination’ for the sake of ‘their given present minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction’ while qualifying their prospectively uninstitutionalised-threshold<sup>102</sup> actually as nondescript/ignorable–void<sup>60</sup> as to their <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> <preconverging~‘motif-and-apriorising/axiomatising/referencing’–entailing>-existentialising—enframing/imprintedness–<as-to-<sup>4</sup> historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition>). The

implication here is that the ‘overall human protracted-social—as-to-individual-by-institutional-by-social notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ (as so-speaking to the ‘overall ~~relative-unreflexivity/relative-reflexivity—~~ontological-contiguity<sup>67</sup> ~of-the-human-institutionalisation-process<sup>68</sup> induced re-ontologising demoronisation-<sublimating–nascence,~~nonextricatory~~-sublimating–upstreaming/‘amontée’> while superseding/overcoming disontologising moronisation-<sublimating–nascence,~~extricatory~~-desublimating–downstreaming/‘avalage’>’) implies the ‘manifest conscious and/or unconscious pervasiveness’ of both ‘demoronisation-<sublimating–nascence,~~nonextricatory~~-sublimating–upstreaming/‘amontée’> and moronisation-<sublimating–nascence,~~extricatory~~-desublimating–downstreaming/‘avalage’> inclinations (so-associated with the ‘inherently recurrent limitedness/human-subpotency cumulating/recomposuring–apriorising/axiomatising/referencing of the-very-same unlimitedness/existence-<full-potency-of-sublimating-nascence>’ by which limitedness/human-subpotency achieves epistemic-growth,-as—{veridical/sound}-relative-reflexivity–in-existence/relativising—from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,~~{decompulsing}delinearity—for-cogency~~ in prospective demoronisation-<sublimating–nascence,~~nonextricatory~~-sublimating–upstreaming/‘amontée’>’); which must be effectively understood as to re-ontologising conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-**<reifying {as-to-knowledge-developing}-and-empowering>** for prospective ontologising-and-re-ontologising sublimation/emancipation/enfranchisement. In this respect, the conception of ‘overall human protracted-social—as-to-individual-by-institutional-by-social notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ (as it relates to demoronisation-<sublimating–nascence,~~nonextricatory~~-sublimating–upstreaming/‘amontée’> while superseding/overcoming moronisation-<sublimating–nascence,~~extricatory~~-desublimating–downstreaming/‘avalage’>) can effectively be construed as of

‘human aestheticisation-and-aestheticisation-towards-ontology-<elicited-idiomatization>  
 interstitial—disontologising-by-re-ontologising of ontological-performance<sup>72</sup>-<including-  
 virtue-as-ontology>’; as ‘so-recurrently of aestheticisation-and-aestheticisation-towards-  
 ontology-<elicited-idiomatization> interstitial—disontologising-by-re-ontologising’ (so-  
 underlining ‘human interstitially recurrent limited-mentation-capacity—as-subjecting-‘educated-  
 unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency-by-limited-  
 mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educated-  
 unlimitedness/existence-sublimating-nascence’<sup>233</sup> variance\_in-epistemic-projection’  
 respectively as of disontologising ‘prior mere-formulaicity/ritualisation-<as-to-mere-  
 formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-  
 track-of-‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination’> imbuement elaboration-as-to-mere-  
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
 ‘prospectively-implicated\_attendant\_ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> induced moronisation-<sublimating-nascence,-extricatory-  
 desublimating-downstreaming/‘avalage’>’ and re-ontologising ‘prospective {epistemic-totalising<sup>33</sup>}re-  
 apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination-<as  
 to human profound-supererogation<sup>76</sup> for prospective apriorising/axiomatising/referencing-{of-  
 ‘prospectively-implicated\_attendant\_ontological-contiguity ’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-ment-by}-  
 postconverging-entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation-  
 <as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-  
 prospectively-losing-track-of-‘{epistemic-totalising }re-apriorising/re-axiomatising/re-

~~referencing-residuality-in-re-originariness/re-origination'~~> of prior  
~~apriorising/axiomatising/referencing- {of- 'prospectively- implicated- attendant- ontological-~~  
~~contiguity ' ~educated-~~  
~~existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>' }—constitutedness<sup>14</sup> in-preconverging-entailment) induced~~  
demoronisation-<sublimating-nascence,-nonextricatory-sublimating-  
upstreaming/'amontée'>'). What thus underlies demoronisation-<sublimating-nascence,-  
nonextricatory-sublimating-upstreaming/'amontée'> as to the full human omnipotentiality in  
relation to unlimitedness/existence-<full-potency-of-sublimating-nascence> is the 'full  
spectrum of contemplable<sup>61</sup>nonpresencing-<perspective-ontological-  
normalcy/postconvergence> relativism/relative-scope for epistemic-growth,-as-  
{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing}delinearity-for-  
eogeneity' as to 'apriorising/axiomatising/referencing disambiguating/de-leveling/de-  
ressentiment/opened-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> demoronisation-  
<sublimating-nascence,-nonextricatory-sublimating-upstreaming/'amontée'>' and so over a  
moronisation-<sublimating-nascence,-extricatory-desublimating-downstreaming/'avalage'>  
'<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> absolution/absolute-scope  
{flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-  
mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-  
{compulsing}linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation conception' closeting  
of the full human omnipotentiality in relation to unlimitedness/existence-<full-potency-  
of-sublimating-nascence> as to its 'apriorising/axiomatising/referencing—  
equating/leveling/ressentiment/closed-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
moronisation-<sublimating-nascence,-extricatory-desublimating-downstreaming/'avalage'>'

undifferentiation of both the prior relative-ontological-incompleteness<sup>88</sup> and the prospective relative-ontological-completeness<sup>87</sup>; and so-manifested effectively as of ‘overall human protracted-social—as-to-individual-by-institutional-by-social notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’. In this regards, the ‘overall ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> is overarchingly/definedly/devolvingly underlied by superseded/overcome successive ‘apriorising/axiomatising/referencing—equating/leveling/ressentiment/closed-construct-of—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> moronisation-<sublimating–nascence,~~-extricatory~~-desublimating–downstreaming/‘avalage’>’ along the lines of blatant brutish conquest/subjugation imbued prospective disontologising/subontologising, dominion protection imbued prospective disontologising/subontologising, natural-order-of-things imbued prospective disontologising/subontologising and our subtle modern-day prospective institutionally-distorted/disjointed—and-collateralising imbued prospective disontologising/subontologising (as to ‘recurrently human aestheticisation—and-aestheticisation-towards-ontology-<elicited-idiomatisation> interstitial—disontologising-by-re-ontologising’ so-underlining ‘human interstitially recurrent limited-mentation-capacity—as-subjecting-‘educed-unlimitedness/existence-sublimating–nascence’ to-limitedness/human-subpotency–by-limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency to-‘educed-unlimitedness/existence-sublimating–nascence’<sup>233</sup> variance\_in-epistemic-projection’, as associated specifically with **Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology** ).

Critically, in this respect demoronisation-<sublimating–nascence,~~-nonextricatory~~-sublimating–upstreaming/‘amontée’> effectively enables prospective re-ontologising by way of its prospective superseding/overcoming of the ‘recurrently human aestheticisation—and-

aestheticisation-towards-ontology-<elicited-idiomatisation> interstitial—disontologising-by-  
re-ontologising’ (so-underlining ‘human interstitially recurrent limited-mentation-capacity—as-  
subjecting—‘~~educated-unlimitedness/existence-sublimating-nascence~~’ to limitedness/human-  
subpotency—by-limited-mentation-capacity-deepening—as-subjecting-limitedness/human-  
subpotency to ‘~~educated-unlimitedness/existence-sublimating-nascence~~’<sup>53</sup> variance\_in-  
epistemic-projection’ respectively as of disontologising ‘prior mere-formulaicity/ritualisation-  
<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-  
prospectively-losing-track-of-‘~~{epistemic-totalising }re-apriorising/re-axiomatising/re-  
referencing~residuality—in-re-originariness/re-origination’> imbued elaboration-as-to-mere-  
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
‘prospectively-implicated\_attendant\_ontological-contiguity’<sup>67</sup>~educated-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup> induced moronisation-<sublimating-nascence,-~~extricatory-~~  
desublimating-downstreaming/‘avalage’>’ and re-ontologising ‘prospective ~~{epistemic-totalising}~~<sup>33</sup>re-  
apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination-⟨as  
to human profound-supererogation<sup>96</sup> for prospective apriorising/axiomatising/referencing-⟨of-  
‘prospectively-implicated\_attendant\_ontological-contiguity ’~educated-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in-⟨preconverging-ment-by⟩—  
postconverging-entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation-  
<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-  
prospectively-losing-track-of-‘~~{epistemic-totalising }re-apriorising/re-axiomatising/re-  
referencing~residuality—in-re-originariness/re-origination’> of prior  
apriorising/axiomatising/referencing-⟨of-‘prospectively-implicated\_attendant\_ontological-  
contiguity ’~educated-~~~~

~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup> in preconverging entailment)~~ induced  
 demoronisation-<sublimating-nascence, ~~nonextricatory~~-sublimating-  
 upstreaming/‘amontée’>’). This re-ontologising superseding/overcoming of any <sup>79</sup>presencing—  
 absolutising-identitive-constitutedness<sup>14</sup> ‘human aestheticisation—and-aestheticisation-towards-  
 ontology-<elicited-idiomatisation> interstitial—disontologising-by-re-ontologising of  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ (so-underlining ‘human  
 interstitially recurrent limited-mentation-capacity—as-subjecting-‘educated-  
 unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency-by-limited-  
 mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency to ‘educated-  
 unlimitedness/existence-sublimating-nascence’<sup>233</sup> variance\_in-epistemic-projection’) is so-  
 achieved as from the induced difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-  
 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-  
 veridical-epistemicity-relativism-determinism<sup>27</sup> of prospective re-ontologising demoronisation-  
 <sublimating-nascence, ~~nonextricatory~~-sublimating-upstreaming/‘amontée’> (in ‘prospective  
 {epistemic-totalising<sup>133</sup>} re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination-(as to human profound-supererogation<sup>96</sup> for prospective  
 apriorising/axiomatising/referencing-{of-‘prospectively-implicated\_attendant-ontological-  
 contiguity’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in {preconverging ment by}-  
 postconverging entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation-  
 <as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-  
 prospectively-losing-track-of-‘{epistemic-totalising } re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination’> of prior

apriorising/axiomatising/referencing- {of-~~prospectively implicated attendant ontological-  
contiguity~~ } ~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup> ~~in preconverging entailment~~’); as so-  
 reflecting limitedness/human-subpotency cumulating/recomposuring ‘intolerance<of-  
 disparateness>/exactifying\_precisioning-of-sublimation-<as-to-postconverging-narrowing-  
 down~apriorising/axiomatising/referencing-entailing-theoretical,-conceptual-and-operant-  
 implications>’ exercise of intelligibility’ (as to imbued ‘developing epistemic sense of  
<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> relativism/relative-  
 scope as projective-insights’), as what effectively enables the re-ontologising  
 superseding/overcoming of ‘human aestheticisation-and-aestheticisation-towards-ontology-  
 <elicited-idiomatisation> interstitial—disontologising-by-re-ontologising of ontological-  
 performance<sup>72</sup>-<including-virtue-as-ontology>’ (so-underlining ‘human interstitially recurrent  
 limited-mentation-capacity—as-subjecting-‘educated-unlimitedness/existence-sublimating-  
 nascence’ to limitedness/human-subpotency-by-limited-mentation-capacity-deepening—as-  
 subjecting-limitedness/human-subpotency-to-‘educated-unlimitedness/existence-sublimating-  
 nascence<sup>253</sup> variance\_in-epistemic-projection’). The veracity of this elucidation (of re-  
 ontologising superseding/overcoming of any <sup>79</sup>presencing—absolutising-identitive-  
 constitutedness<sup>14</sup> ‘human aestheticisation-and-aestheticisation-towards-ontology-<elicited-  
 idiomatisation> interstitial—disontologising-by-re-ontologising of ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>’ so-underlining ‘human interstitially recurrent limited-  
 mentation-capacity—as-subjecting-‘educated-unlimitedness/existence-sublimating nascence’-  
 to limitedness/human-subpotency-by-limited-mentation-capacity-deepening—as-subjecting-  
 limitedness/human-subpotency-to-‘educated-unlimitedness/existence-sublimating nascence<sup>253</sup>  
 variance\_in-epistemic-projection’)) can be appreciated for instance (as so-construed

aetiologically/in-ontological-escalation as from a cross-generational angling-of-imaginary epistemic-projection perspective for prospective ontologising-and-re-ontologising) in the sense that the overarching/defining/devolving difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>6</sup> nonpresencing><sup>2</sup> -  
as-veridical-epistemicity-relativism-determinism<sup>2</sup> of ‘non-positivising moronisation-  
<sublimating–nascence, ~~extricatory~~-desublimating–downstreaming/‘avalage’>  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ in enabling the prospective re-ontologising of ‘positivising demoronisation-<sublimating–nascence, ~~nonextricatory~~-sublimating–upstreaming/‘amontée’>  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ (as so-reflecting limitedness/human-subpotency cumulating/recomposing ‘intolerance-<of-disparateness>/exactifying\_precisioning-of-sublimation-<as-to-postconverging–narrowing-down~apriorising/axiomatising/referencing–  
entailing-theoretical,-conceptual-and-operant-implications> exercise of intelligibility’ as to imbued ‘developing epistemic sense of <sup>61</sup>nonpresencing-<perspective–ontological-normalcy/postconvergence> relativism/relative-scope as projective-insights’); explains the very untenability/unsoundness/ontological-inveracity of the ‘prior mere-formulaicity/ritualisation-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-  
prospectively-losing-track-of-‘~~epistemic-totalising~~ }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination’> of non-positivising moronisation-  
<sublimating–nascence, ~~extricatory~~-desublimating–downstreaming/‘avalage’>  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ within the ‘prospective positivising demoronisation-  
<sublimating–nascence, ~~nonextricatory~~-sublimating–upstreaming/‘amontée’>  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ existentialising—framing/imprinting’ (and so as of positivising ‘prospective ~~epistemic-totalising~~ }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination-(as to human profound-supererogation<sup>96</sup> for prospective apriorising/axiomatising/referencing- {of-‘prospectively-

~~implicated\_attendant-ontological-contiguity ' ~educed-~~  
~~existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>' }—conflatedness<sup>13</sup> in-{preconverging-ment-by}~~  
~~postconverging-entailment~~ that cannot be unshrouded by prior mere-formulaicity/ritualisation-  
~~<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-~~  
~~prospectively-losing-track-of- 'epistemic-totalising } re-apriorising/re-axiomatising/re-~~  
~~referencing~residuality—in-re-originariness/re-origination'>~~ of prior  
~~apriorising/axiomatising/referencing- {of- 'prospectively-implicated\_attendant-ontological-~~  
~~contiguity ' ~educed-~~  
~~existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>' }—constitutedness<sup>14</sup> in-preconverging-entailment' ). This  
fundamental insight (with regards to any <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>  
'human aestheticisation-and-aestheticisation-towards-ontology-<elicited-idiomatisation>  
interstitial—disontologising-by-re-ontologising of ontological-performance<sup>72</sup>-<including-  
virtue-as-ontology>' so-underlining 'human interstitially recurrent limited-mentation-  
capacity—as-subjecting- 'educed-unlimitedness/existence-sublimating-nascence' to-  
limitedness/human-subpotency-by-limited-mentation-capacity-deepening—as-subjecting-  
limitedness/human-subpotency to- 'educed-unlimitedness/existence-sublimating-nascence'<sup>233</sup>  
variance\_in-epistemic-projection') underlines the fact that the secondnatured institutionalisation  
of registry-worldviews/dimensions as to their 'human social-and-institutional-frameworks-of—  
referencing/registering/decisioning existentialising-decisionality-<as-to-disontologising/re-  
ontologising—aporeticism>' necessarily (given limitedness/human-subpotency imbued limited-  
mentation-capacity—as-subjecting- 'educed-unlimitedness/existence-sublimating-nascence'<sup>2</sup>-  
to-limitedness/human-subpotency) 'projects-of-apriorising/axiomatising/referencing in  
reflection of their given 're-ontologising-by-disontologising\_existential-calculus-(between~~

'prospective existentialising—postconverging\_framing/imprinting re-ontologising' and 'prior  
 existentialising—preconverging\_enframing/imprintedness social-functioning-and-  
 accordance—as-of—social-stake-contention-or-confliction')' (as to 'lifespan  
 extricatory/preconverging psychical-nascency moronisation-<sublimating—nascence,-  
 extricatory-desublimating—downstreaming/'avalage'>') as of prior mere-  
 formulaicity/ritualisation-<as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 'epistemic-totalising †re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination'>'; which supposed epistemic '79presencing—absolutising-  
 identitive-constitutedness<sup>14</sup> absolution/absolute-scope {flawed/unsound}-relative-  
 unreflexivity—in-existence/absolutising—from-limited-mentation/psychologismic-epistemic-  
 acutisation—nonresidualising-imbued-†compulsing†linearity~in-eclecticism-of-prior-mere-  
 formulaicity/ritualisation conception' underlies the given registry-worldview/dimension  
 prospective desublimating 'human aestheticisation—and-aestheticisation-towards-ontology-  
 <elicited-idiomatisation> interstitial—disontologising-by-re-ontologising of ontological-  
 performance<sup>72</sup>-<including-virtue-as-ontology>' (so-underlining 'human interstitially recurrent  
 limited-mentation-capacity—as-subjecting-‘educated-unlimitedness/existence-sublimating-  
 nascence’ to-limitedness/human-subpotency by-limited-mentation-capacity-deepening—as-  
 subjecting-limitedness/human-subpotency-to-‘educated-unlimitedness/existence-sublimating-  
 nascence’<sup>53</sup> variance\_in-epistemic-projection'). The bigger picture here is that prospective  
 disontologising moronisation-<sublimating—nascence,-extricatory-desublimating-  
 downstreaming/'avalage'> seedingly/incipiently arises out of <mere-formulaicity/ritualisation-  
 of>-prior secondnatured institutionalisation imbued mere-formulaicity/ritualisation-<as-to-  
 mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-  
 losing-track-of- 'epistemic-totalising †re-apriorising/re-axiomatising/re-referencing~residuality—in-

re-originariness/re-origination' > as interjected by 'human aestheticisation—and-aestheticisation-  
 towards-ontology-<elicited-idiomatisation> disontologising catchmenting-by-rejection/lip-  
 servicing/monopolising/gaming-of-the-system/charade/distraction (due to poor protracted-  
 social—as-to-individual-by-institutional-by-social notional~self-distantiation-<imbued—re-  
 motif-and-re-apriorising/re-axiomatising/re-referencing> anticipation, contestation and  
 preempting out of human limited-mentation-capacity—as-subjecting-‘educated-  
 unlimitedness/existence-sublimating-nasence’-to-limitedness/human-subpotency imbued ‘re-  
 ontologising-by-disontologising\_existential-calculus-(between ‘prospective existentialising—  
 postconverging\_framing/imprinting re-ontologising’ and ‘prior existentialising—  
 preconverging\_enframing/imprintedness social-functioning-and-accordance—as-of-social-  
 stake-contention-or-confliction’))’; as wrongly supposedly superseding ‘prospective †epistemic-  
 totalising<sup>33</sup> re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-  
 origination-(as to human profound-supererogation<sup>96</sup> for prospective  
 apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-  
 contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in-{preconverging-ment-by}-  
 postconverging-entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation-  
 <as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-  
 prospectively-losing-track-of-‘†epistemic-totalising } re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination’> of prior  
 apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-  
 contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup> -in-preconverging-entailment)’. But then

any <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> ‘human aestheticisation—and-aestheticisation-towards-ontology-<elicited-idiomatisation> interstitial—disontologising-by-re-ontologising of ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ (so-underlining ‘human interstitially recurrent limited-mentation-capacity—as-subjecting-‘educated-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency-by-limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency to ‘educated-unlimitedness/existence-sublimating-nascence’<sup>233</sup> variance\_in-epistemic-projection’) is critically not beyond its prospective superseding/overcoming re-ontologising reconstrual as to human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educated-unlimitedness/existence-sublimating-nascence’<sup>53</sup> prospective reappraisal of ‘re-ontologising-by-disontologising\_existential-calculus-(between ‘prospective existentialising—postconverging\_framing/imprinting re-ontologising’ and ‘prior existentialising—preconverging\_enframing/imprintedness social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’)’ (as starkly associated with the notional~asceticism<sup>4</sup> for re-ontologising prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology as so-underlying ‘successive challenges of profound-supererogation<sup>96</sup> for prospective re-ontologising’ as so ‘inventing’/‘creating’-and-‘nurturing’ prospective sublimating re-rationalisations-of-contentivity/argumentativity/dialecticism/discursivity of social-and-institutional-frameworks-of—referencing/registering/decisioning); and as so-manifested veridically for overall prospective re-ontologising sublimation/emancipation/enfranchisement with overall ‘prospective {epistemic-totalising<sup>333</sup>} re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination-(as to human profound-supererogation<sup>96</sup> for prospective apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant\_ontological-contiguity ’~educated-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-ment-by}-  
 postconverging-entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation-  
 <as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-  
 prospectively-losing-track-of-<sup>{epistemic-totalising}</sup> }re-apriorising/re-axiomatising/re-  
 referencing-residuality—in-re-originariness/re-origination’> of prior  
 apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-  
 contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup>-in-preconverging-entailment)’ (as to  
 Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-  
 development-as-infrastructure-of- meaningfulness-and-teleology , institutional-  
 development-as-to-social-function-development and living-development-as-to-personality-  
 development psychologismic-epistemic-acutisation—difficulty <for, residualising-  
<sup>{decompulsing}</sup> delinearity~for-cogency>—magnitudes<sup>{of-experientiality/experiment}</sup>). Critically,  
 demoronisation-<sublimating-nascence,-nonextricatory-sublimating-upstreaming/‘amontée’>  
 (in reflection of the requisite ‘successive challenges of profound-supererogation<sup>96</sup> for  
 prospective re-ontologising’ as so ‘inventing’/‘creating’-and-‘nurturing’ prospective  
 sublimating re-rationalisations-of-contentivity/argumentativity/dialecticism/discursivity of  
 successive Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-  
 development-as-infrastructure-of- meaningfulness-and-teleology ) is rather a reflection of the  
 fact that the <cumulating/recomposuring~attendant-ontological-contiguity >-successive  
 registry-worldviews/dimensions arise fundamentally/incipiently/seedingly out of ontological-  
 good-faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigm<sup>70</sup> as so-  
 validated as to (their postconverging-birthing/nascency within) prospective <sup>{epistemic-totalising<sup>33</sup>}</sup>re-

apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with the ‘constraining/defining intersolipsistic reflexive~sublimating/unreflexive~desublimating measure/objectification that is unlimitedness/existence~as-ontological-normalcy/postconvergence~<in-validation-of-‘metaphysics-of-absence\_ epistemic-projection’>’; from whence their so ‘invented’/‘created’~and~‘nurtured’ rationalisations~of~contentivity/argumentativity/dialecticism/discursivity prospective re-ontologising validity allows for their prospectively imbued ‘systematic <amplituding/formative>disposedness/psychologismic-construct~<as-to-orientation/value-construct/valuation~and~derived-parameterising> and <amplituding/formative>entailment~<as-to-totalising-contiguous/coherent~factuality-of-variability>’ (as so-carrying their given existentialising possibility for prospective re-ontologising sublimation/emancipation/enfranchisement), in reflection of the <sup>45</sup> foregrounding\_\_ entailment~<in-succession-of~profound-supererogation<sup>96</sup>>~<postconverging~narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective~profound-supererogation<sup>96</sup>’-in-reflecting~‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’;~as-operative-notional~<sup>18</sup> deprocrypticism) of the relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>. Insightfully, this overall <sup>61</sup>nonpresencing~or~withdrawal/unenframing/re-ontologising~or~metaphysics-of-absence~<implicated-epistemic-veracity-of-<sup>61</sup> nonpresencing~<perspective~ontological-normalcy/postconvergence>~or~transcendental-reasoning-of-event<sup>38</sup>-as-prospective-ontology-origination ‘more profound-and-veridical aetiologisation/ontological-escalation conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism~<reifying {as-to-knowledge-developing}-and-empowering> of human psychology’ (as to its ‘profound-

~~supererogation<sup>96</sup> epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-  
existence/relativising—from-limited-mentation-as-its-deepening/psychologismic-epistemic-  
acutisation—residualising,—{decompulsing}delinearity~for-cogeny of the human psychology  
purview-of-unlimitedness/existence-<full-potency-of-sublimating-nascence>;—  
‘implicated-attendant-ontological-contiguity<sup>67</sup>’~educated-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogeny>’<sup>40</sup> implying limitedness/human-subpotency  
cumulating/recomposuring) puts into question a modern-day conception of psychology which is  
rather in a ‘shallow-supererogation<sup>96</sup> {flawed/unsound}-relative-unreflexivity-in-  
existence/absolutising—from-limited-mentation/psychologismic-epistemic-acutisation—  
nonresidualising-imbued,—{compulsing}linearity~in-eclecticism-of-prior-mere-  
formulaicity/ritualisation of the human psychology purview-of-unlimitedness/existence-<full-  
potency-of-sublimating-nascence>;—‘implicated-attendant-ontological-  
contiguity<sup>67</sup>’~educated-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogeny>’<sup>40</sup>; as so-failing to effectively reflect the ‘requisite epistemic-  
totalising<sup>33</sup> notional~symmetrisation-<as-to-symmetrisation-by-desymmetrisation,-in-  
reflecting-postconverging-or-dialectical-thinking<sup>21</sup>-by-preconverging-or-  
dementing<sup>20</sup>~perspectives-of-human-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ of the relative-  
unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-  
process<sup>68</sup>, as of the ‘<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>  
relativism/relative-scope for epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-  
existence/relativising—from-limited-mentation-as-its-deepening/psychologismic-epistemic-  
acutisation—residualising,—{decompulsing}delinearity~for-cogeny’ for educating <sup>56</sup>meaningfulness-  
and-teleology<sup>99</sup> as to the prospect of ‘prospective {epistemic-totalising<sup>33</sup>}re-apriorising/re-~~

axiomatising/re-referencing-residuality—in-re-originariness/re-origination relative-  
 ontological-completeness<sup>87</sup> implications’ (so-underlying human ‘prospective re-ontologising  
 demoronisation-<sublimating-nascence, nonextricatory-sublimating-upstreaming/‘amontée’>  
 psychologismic-element-<as-of-diametrical-conflatedness<sup>8</sup>-towards-‘already-given-  
 unlimitedness/existence-<full potency of sublimating nascence>’-of-‘limitedness/human-  
 subpotency-as-to-its-imbued-{veridical/sound}-relative-reflexivity-in-existence/relativising-  
 from limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-  
 residualising, {decompulsing} delinearity-for-eogeny’> imbued prospective psychologismic-  
 epistemic-acutisation-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-  
 of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>  
 as to epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising-  
 from limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-  
 residualising, {decompulsing} delinearity-for-eogeny’). This failing of the modern-day conception  
 of psychology is particularly manifest as to its critical lack of the construction-of-the-Self  
 element identified herein as ‘akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-  
 Self<sup>91</sup>/ontological-fracturing/desublimation/gimmickiness complex’ since this is effectively  
 what notionally/epistemically/bindingnessly-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-  
 reflexivity> undergirds the possibility for protracted-social—as-to-individual-by-institutional-by-  
 social self prospective re-ontologising (as to the postconverging-aporeticism-  
 overcoming/unovercoming of any <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>  
 relatively manifest psychoanalytic abnormality-<as-to-epistemic-  
 abnormalcy/preconvergence>). Whereas such a modern-day conception of psychology operates  
 on a ‘fundamental/incipient/seeding apriorising/axiomatising/referencing ontological-flaw’ that  
 wrongly implicits the apriorising/axiomatising/referencing ontological-  
 normalcy/postconvergence of the modern-day <sup>79</sup>presencing—absolutising-identitive-

constitutedness<sup>14</sup> psyche; and thus wrongly projecting a construal (as of our positivism–  
<sup>80</sup>procrypticism/disjointedness-as-of-<sup>83</sup>reference-of-thought moronisation-<sublimating–  
 nascence,~~extricatory~~-desublimating–downstreaming/‘avalage’>) of prior mere-  
 formulaicity/ritualisation-<as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 ‘~~epistemic-totalising~~ }~~re-apriorising/re-axiomatising/re-referencing~~~residuality—in-re-  
 originariness/re-origination’> as wrongly supposedly-and-inherently providing in its  
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> the absolution/absolute-scope for  
 educating human psychology sublimating<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> ignoring/overlooking  
 the prospect of ‘prospective<sup>18</sup> ~~deprocrypticism–or–preempting—disjointedness-as-of-~~  
<sup>83</sup>reference-of-thought as of notional~<sup>18</sup> ~~deprocrypticism~~ {~~epistemic-totalising~~ }~~re-apriorising/re-~~  
~~axiomatising/re-referencing~~~residuality—in-re-originariness/re-origination relative-  
 ontological-completeness<sup>87</sup> implications’ (as so-implying an  
 ‘apriorising/axiomatising/referencing—equating/leveling/ressentiment/closed-construct-of–  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> moronisation-<sublimating–nascence,~~extricatory~~-  
 desublimating–downstreaming/‘avalage’>’ undifferentiation of both the prior relative-  
 ontological-incompleteness<sup>88</sup> and the prospective relative-ontological-completeness<sup>87</sup>, wherein  
 limitedness/human-subpotency wrongly supposedly-and-inherently prospectively supersedes  
 unlimitedness/existence-<full-potency-of-sublimating-nascence>). Such that such a modern-  
 day conception of human psychology effectively fails to grasp what is effectively meant by  
 human limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency-  
 to ‘~~duced-unlimitedness/existence-sublimating-nascence~~’<sup>53</sup> as to when it paradoxically  
 psychoanalyses as from the ‘abstract backdrop of a wrongly supposed ontological-  
 normalcy/postconvergence<sup>79</sup> presencing—absolutising-identitive-constitutedness<sup>14</sup> psyche’  
 failing to reflect the ontological-veracity of ‘our positivism–<sup>80</sup>procrypticism prospective

disontologising preconverging–de-mentating/structuring/paradigming’ (and this is exactly what renders problematic the very scientific nature of such a modern-day conception of psychoanalysis); as in-the-bigger-scheme-of-things, psychoanalysis concretely reflects the human psychoanalytic-unshackling respectively from its disontologising desublimating recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and <sup>80</sup>procrypticism–or–disjointedness-as-of-<sup>83</sup>reference-of-thought into respectively re-ontologising sublimating base-institutionalisation, <sup>103</sup>universalisation, positivism/rational-empiricism and prospective <sup>18</sup>deprocrypticism–or–preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought (as-so translated as of human **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology** ~~psychologismic epistemic acutisation—difficulty~~ <for, residualising—<sup>{decompulsing}</sup>delinearity~for-cogency>—magnitude<sup>{of-experientiality/experiment}</sup> and institutional-development-as-to-social-function-development and living-development-as-to-personality-development ~~psychologismic epistemic acutisation—difficulty~~ <for, residualising—<sup>{decompulsing}</sup>delinearity~for-cogency>—magnitudes<sup>{of-experientiality/experiment}</sup>).

Critically, it is effectively such a prospective <sup>18</sup>deprocrypticism–or–preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought as of notional~<sup>18</sup>deprocrypticism construal (as to overall <sup>61</sup>nonpresencing–or–withdrawal/unenframing/re-ontologising–or–metaphysics-of-absence-~~{implicated-epistemic-veracity-of-<sup>61</sup>nonpresencing-~~<perspective-ontological-normalcy/postconvergence>~~~~—or–transcendental-reasoning-of-event<sup>38</sup>-as-prospective-ontology-origination ‘more profound-and-veridical aetiologisation/ontological-escalation conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-~~<reifying {as-to-knowledge-developing}-and-empowering>~~ of human psychology’ as to its ‘profound-supererogation<sup>96</sup> epistemic-growth,-as—~~{veridical/sound}~~—relative-reflexivity—in-existence/relativising—~~from-limited-mentation-as-its-deepening/psychologismic-epistemic-~~

~~acutisation—residualising—<sup>{decompulsing}</sup>delinearity—for—cogeneity~~ of the human psychology  
 purview-of-unlimitedness/existence-<full-potency-of-sublimating-nascence>;—  
 ‘~~implicated—attendant—ontological-contiguity~~<sup>67</sup>’~educated—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogeneity>’<sup>40</sup> implying limitedness/human-subpotency  
 cumulating/recomposuring); that effectively attends to the veridical conception of psychological  
 science/ontology as actually a postconverging—birthing/nascency within prospective <sup>{epistemic-  
 totalising<sup>33</sup>}</sup>re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-  
 origination-(as to human profound-supererogation<sup>96</sup> for prospective  
 apriorising/axiomatising/referencing- {of-‘prospectively—implicated—attendant—ontological-  
 contiguity ’~educated—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogeneity>’ }—conflatedness<sup>13</sup> in-{preconverging-ment-by}-  
 postconverging-entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation-  
 <as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-  
 prospectively-losing-track-of-<sup>{epistemic-totalising }</sup>re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination’> of prior  
 apriorising/axiomatising/referencing- {of-‘prospectively—implicated—attendant—ontological-  
 contiguity ’~educated—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogeneity>’ }—constitutedness<sup>14</sup> in-preconverging-entailment), and so  
 given ‘limitedness/human-subpotency incompleteness-<as-to-prospective—residuality—of-  
 apriorising/axiomatising/referencing> of ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. in its construal of the human psychology purview-of-  
 unlimitedness/existence-<full-potency-of-sublimating-nascence>;—‘implicated—attendant—

ontological-contiguity<sup>67?</sup>~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogeny>’<sup>40</sup> (implying prospective re-ontologising ‘deconstruction  
 conception as to epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-  
 existence/relativising—from-limited-mentation-as-its-deepening/psychologismic-epistemic-  
 acutisation—residualising,-<sup>{decompulsing}</sup>delinearity~for-cogeny’, so-underlied by projective-  
 insights of ‘requisite human <sup>{epistemic-  
 totalising<sup>33}</sup>}</sup>hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
<sup>{decompulsing}</sup>delinearity~for-cogeny—cumulated/recomposed—and/or—designed/redesigned  
 experientiality/experiment-<as-to-existentially-formative-<sup>{epistemic-totalising }</sup>re-apriorising/re-  
 axiomatising/re-referencing—residuality—in-re-originariness/re-origination’,—so-  
 ‘notionally/epistemically/bindingnessly<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup>-  
 implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-Being-then-  
 Institutional-then-Living—magnitudes-of-{hermeneutic/reprojection~protraction-of}reframing-  
 and-reformulation}’> in existence’). Critically in this respect, a modern-day conception of  
 human psychology fails to reflect the ‘requisite epistemic-totalising<sup>33</sup> notional~symmetrisation-  
 <as-to-symmetrisation-by-desymmetrisation,-in-reflecting-postconverging-or-dialectical-  
 thinking<sup>21</sup>—by-preconverging-or-dementing<sup>20</sup>~perspectives-of-human—<sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup>> of human psychology purview-of-unlimitedness/existence-<full-potency-  
 of-sublimating-nascence>;—‘implicated\_attendant\_ontological-contiguity<sup>67?</sup>~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogeny>’<sup>40</sup> and so fundamentally/incipiently/seedingly by a ‘positivism-  
<sup>80</sup>procrypticism/disjointedness-as-of-<sup>83</sup>reference-of-thought <sup>79</sup>presencing—absolutising-  
 identitive-constitutedness<sup>14</sup> epistemic-projection’ imbued reductionist misconstrual of the  
 ‘existentialising—frame-of-entailment—of-motif-and-apriorising/axiomatising/referencing of

experientiality/experiment-~~as-to-existentially-formative-~~ <sup>‘epistemic-totalising</sup> } ~~re-apriorising/re-~~  
~~axiomatising/re-referencing-residuality—in-re-originariness/re-origination’~~,—so-  
~~‘notionally/epistemically/bindingnessly~~ <sup>as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup>—  
 implicated-and-articulated’ ~~as-from-nonextricatory-~~ ‘prospective-re-ontologising-Being-then-  
 Institutional-then-Living-magnitudes-of-~~{hermeneutic/reprojection-protraction-of}~~reframing-  
 and-reformulation}’>’ for eliciting the human psychology purview-of-unlimitedness/existence-  
~~<full-potency-of-sublimating-nascence>~~;—‘implicated\_attendant\_ontological-  
 contiguity<sup>67</sup>~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity~contiguity-  
 <imbued~notional~cogency>’<sup>40</sup>.      Wherein      the      requisite      <sup>‘epistemic-</sup>  
~~totalising<sup>33</sup>~~ } ~~hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-~~  
~~{decompulsing}~~ delinearity~for-cogency—cumulated/recomposed—and/or—designed/redesigned  
 notional~reflexivity-~~<{veridical/sound}~~relative-reflexivity—in-existence/relativising—from  
~~limited-mentation-as-its-deepening/psychologismic-<residualising-<sup>{decompulsing}</sup>delinearity~for-~~  
~~cogency>~~—by—~~{flawed/unsound}~~relative-unreflexivity—in-existence/absolutising—from  
~~limited-mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-~~  
~~{compulsing}~~linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation>’ is overlooked  
 (not/poorly factoring any given station/locus of ~~<amplituding/formative-epistemicity>~~-  
 totalising~thrownness-in-existence<sup>35</sup> as so-bound to ‘apriorising/axiomatising/referencing—  
 equating/leveling/ressentiment/closed-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
 moronisation-<sublimating-nascence,-extricatory-desublimating-downstreaming/‘avalage’>’  
 undifferentiation of both the prior relative-ontological-incompleteness<sup>88</sup> and the prospective  
 relative-ontological-completeness<sup>87</sup>,      wherein      limitedness/human-subpotency      wrongly  
 supposedly-and-inherently prospectively supersedes unlimitedness/existence-~~<full-potency-~~  
~~of-sublimating-nascence>~~); and failing to appreciate in-the-bigger-picture that the notion of

experientiality/experiment-~~as-to-existentially-formative-~~<sup>{epistemic-totalising}</sup> ~~re-apriorising/re-~~  
~~axiomatising/re-referencing-residuality—in-re-originariness/re-origination~~’,—so-  
~~notionally/epistemically/bindingnessly~~<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup>—  
 implicated-and-articulated’ ~~as-from-nonextricatory-~~‘prospective-re-ontologising-Being-then-  
 Institutional-then-Living—magnitudes-of-~~{hermeneutic/reprojection-protraction-of}~~reframing-  
 and-reformulation}’> is undissociated from immanent-existence with ‘being-in-existence  
 already the bigger ongoing/undergone experientiality/experiment-~~as-to-existentially-~~  
~~formative-~~<sup>{epistemic-totalising}</sup> ~~re-apriorising/re-axiomatising/re-referencing-residuality—in-re-~~  
~~originariness/re-origination~~’,—so-~~notionally/epistemically/bindingnessly~~<sup><as-to-</sup>  
~~determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>—implicated-and-articulated’ ~~as-from-~~  
~~nonextricatory-~~‘prospective-re-ontologising-Being-then-Institutional-then-Living—magnitudes-  
 of-~~{hermeneutic/reprojection-protraction-of}~~reframing-and-reformulation}’>’ (beyond a naïve  
 conception of the scientific experiment as all about a given natural or other science  
 experimental/observational/survey designing/setup ‘wrongly seeming to exclude contiguity with  
 insight from the fact of already being-in-existence’ as such experimental/observational/survey  
 designing/setup are rather appreciable in extenso of already being-in-existence as to when such  
 natural science manifestations like physical, chemical and biological processes are not  
 contemplable in our ordinary/common perceptual existential-~~disontologising/re-~~  
~~ontologising—aporeticism~~> framework requiring the extension of our already being-in-  
 existence by such natural science experimental/observational/survey designing/setup as a  
~~supererogatory—wholesomeness/profound-supererogation~~<sup>96</sup> continuity of ~~<sublimation-~~  
~~educing—~~<sup>{epistemic-totalising}</sup> ~~hermeneutic/textuality/reprojecting/supererogating/zeroing/re-~~  
~~aeuting-~~<sup>{decompulsing}</sup> ~~delinearity~for-cogency~~>-interpretation and so ‘as to the given natural  
 science human limited-mentation-capacity-deepening—~~as-subjecting-limitedness/human-~~  
~~subpotency-to-educed-unlimitedness/existence-sublimating-nascence~~<sup>253</sup> specifically and/or~~

generally cultivated arts/skills and time investment'), in want for 'appropriate human contemplative projective-insights of sublimating-nascence aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying{as-to-knowledge-developing}-and-empowering>' (and so-reflected as to human aestheticisation-and-aestheticisation-towards-ontology-<elicited-idiomatisation> educating existence's—effusing/ecstatic-inlining-as-<sup>46</sup>historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as-<sup>47</sup>historicity-tracing- {science-ideology/fashionability/distraction}). Critically, the human sciences are misled when naively failing to realise that the natural sciences are founded and driven as from a most profound sense of '<sublimation-educing—{epistemic-totalising }hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting, -{decompulsing}delinearity~for-cogency>-interpretation by the supererogatory~wholesomeness/profound-supererogation<sup>96</sup> experientiality/experiment-<as-to-existentially-formative-<sup>{epistemic-totalising }</sup>re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination',—so-<sup>{epistemic-totalising }</sup>notionally/epistemically/bindingnessly<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>-implicated-and-articulated' \_as-from-nonextricatory-'prospective-re-ontologising-Being-then-Institutional-then-Living-magnitudes-of-{hermeneutic/reprojection~protraction-of}reframing-and-reformulation}'> of already being-in-existence' with their experimentation arising mostly because 'physical, chemical and biological processes are not contemplable in our ordinary/common perceptual existential-<disontologising/re-ontologising—aporeticism> framework requiring the extension of our already being-in-existence by such natural science experimental/observational/survey designing/setup as a supererogatory~wholesomeness/profound-supererogation<sup>96</sup> continuity of <sublimation-

educing—{epistemic-totalising }hermeneutic/textuality/reprojecting/supererogating/zeroing/re-  
acuting,-{decompulsing}delinearity~for-cogency>-interpretation'; and when such contemplation  
avails as to when such natural science experimental/observational/survey designing/setup are not  
specifically required and/or the prior insight is understood, the critical activity of science is  
continually one of ' <sublimation-educing—{epistemic-  
totalising }hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
{decompulsing}delinearity~for-cogency>-interpretation by the  
supererogatory~wholesomeness/profound-supererogation<sup>96</sup> experientiality/experiment-<as-to-  
existentially-formative- {epistemic-totalising }re-apriorising/re-axiomatising/re-  
referencing~residuality—in-re-originariness/re-origination',—so-  
'notionally/epistemically/bindingnessly<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>-  
implicated-and-articulated' \_as-from-nonextricatory-'prospective-re-ontologising-Being-then-  
Institutional-then-Living—magnitudes-of-{hermeneutic/reprojection~protraction-of}reframing-  
and-reformulation}'> of already being-in-existence' as enabling both prospective sublimation  
and insight about prospective natural science experimental/observational/survey  
designing/setup. In this respect, it is the effectively cultivated theoretical, conceptual and  
operational <sublimation-educing—{epistemic-  
totalising }hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
{decompulsing}delinearity~for-cogency>-interpretation conceptualisation of natural sciences  
purviews-of-unlimitedness/existence-<full-potency-of-sublimating-nasceence> that provides  
the coherencing/contiguous backdrop for eliciting prospective sublimation so-reflected as of  
'implicated\_attendant\_ontological-contiguity<sup>67</sup>'~educated-  
existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity~contiguity-  
<imbued~notional~cogency><sup>40</sup> imbued sublimation-educing—{epistemic-  
totalising<sup>33</sup>}hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-

~~{decompulsing}~~ delinearity~for-cogency~as-to-possibilities-of-self-becoming-as-of-‘existential-  
 interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence’<sup>95</sup>. This  
 elucidation is made notwithstanding the very epistemic implicating nature of the natural sciences  
 to highlight explicitly the very nature of science in order not to naively adopt a science-ideology  
 conception of experimentation ‘that fails-to/poorly perceive and link-up (as to lack of epistemic-  
 totalising<sup>33</sup> contiguity projective-insights as to <sup>61</sup>nonpresencing-<perspective-ontological-  
 normalcy/postconvergence> relativism/relative-scope for epistemic-growth,-as—  
~~{veridical/sound}~~-relative-reflexivity-in-existence/relativising—from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation—residualising,~~{decompulsing}~~ delinearity~for-  
 cogency) to the notional~protensivity backdrop for exuding sublimation that is the-very-same  
 purview-of-unlimitedness/existence-<full-potency-of-sublimating-nasence>;—  
 ‘implicated\_attendant\_ontological-contiguity<sup>67</sup>’~educated—  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> (as to a shallow-supererogation<sup>96</sup> of mere-  
 formulaicity/ritualisation-<as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
~~{epistemic-totalising}~~ re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination’> conception of experimentation as of elaboration-as-to-mere-  
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
 ‘prospectively implicated\_attendant\_ontological-contiguity<sup>67</sup>’~educated—  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>) that fails to effectively conceptualise the driving role of  
 ‘<sublimation-educing—~~{epistemic-~~  
~~totalising}~~ hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
~~{decompulsing}~~ delinearity~for-cogency>-interpretation by the

supererogatory~wholesomeness/profound-supererogation<sup>96</sup> experientiality/experiment-<as-to-  
 existentially-formative-<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination’,—so-  
 ‘notionally/epistemically/bindingnessly<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup>—  
 implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-Being-then-  
 Institutional-then-Living—magnitudes-of-~~{hermeneutic/reprojection-protraction-of}~~reframing-  
 and-reformulation}>’ of already being-in-existence’ (as effectively enabling postconverging-  
 birthing/nascency within prospective <sup>{epistemic-totalising<sup>33</sup>}</sup>re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination-(as to human profound-  
 supererogation<sup>96</sup> for prospective apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant\_ontological-contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity~contiguity-  
 <imbued~notional~cogency>’ }—conflatedness<sup>13</sup>-in-~~{preconverging-ment-by}~~-  
 postconverging-entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation-  
 <as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-  
 prospectively-losing-track-of-<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination’> of prior  
 apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant\_ontological-  
 contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity~contiguity-  
 <imbued~notional~cogency>’ }—constitutedness<sup>14</sup>-in-~~preconverging-entailment~~)). In-the-  
 bigger-scheme-of-things, the very implication of notional~philosophy-<as-to-the-veridical-  
 conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-  
 in-relative-ontological-completeness<sup>37</sup>,-beyond-a-convenient-division-of-labour-conception-of-  
 knowledge> and its associated ontology/science implied intolerance-<of-

disparate>/exactifying\_precisioning-of-sublimation-<as-to-postconverging-narrowing-  
 down~apriorising/axiomatising/referencing-entailing-theoretical,-conceptual-and-operant-  
 implications> underlines the fact that whilst in-many-ways the implicitness of the very potent  
 natural sciences sublimating-nascence incipience/instantaneity/directness in reflecting the  
 ‘constraining/defining intersolipsistic reflexive-sublimating/unreflexive-desublimating  
 measure/objectification that is unlimitedness/existence-as-ontological-  
 normalcy/postconvergence-<in-validation-of-‘metaphysics-of-absence\_epistemic-projection’>’  
 may seem to imply their dispensation from such a requisite philosophical elucidation of  
 prospective knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-  
 <in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in- {preconverging-ment-by}-  
 postconverging-entailment>; inevitably all ‘artificially created domains-of-study’ are effectively  
 limited as to their prospective re-ontologising without their conscious/explicit and/or  
 unconscious/implicit epistemic anchoring within ‘notional~<sup>18</sup>deprocrpticism  
 supererogatory~wholesomeness/profound-supererogation<sup>96</sup> implied experientiality/experiment-  
 <as-to-existentially-formative- {epistemic-totalising }re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination’,—so-  
 ‘notionally/epistemically/bindingnessly<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>-  
 implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-Being-then-  
 Institutional-then-Living-magnitudes-of- {hermeneutic/reprojection~protraction-of}reframing-  
 and-reformulation}>’ of human epistemic<sup>45</sup> foregrounding\_\_entailment-<in-succession-of-  
 profound-supererogation<sup>96</sup>>-<postconverging-narrowing-down~sublimation-as-to-‘existence—  
 as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-

supererogation<sup>96</sup>-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup>’;-as-operative-notional~<sup>18</sup>deprocrpticism) (as to sublimating—  
 postconverged ‘substantive abstract-tissue-of-social-emanance {epistemic-  
 totalising<sup>33</sup>}hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
 {decompulsing}delinearity~for-cogency—cumulated/recomposed as to cumulating/recomposuring  
 of ‘prospectively-implicated-attendant-ontological-contiguity<sup>67</sup>’~educed—  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’<sup>40</sup>), in reflection of the ‘constraining/defining intersolipsistic  
 reflexive—sublimating/unreflexive—desublimating measure/objectification that is  
 unlimitedness/existence—as-ontological-normalcy/postconvergence-<in-validation-of-  
 ‘metaphysics-of-absence-epistemic-projection>’. In this regards, the very notion of  
 experientiality/experiment-<as-to-existentially-formative-‘{epistemic-totalising }re-apriorising/re-  
 axiomatising/re-referencing~residuality—in-re-originariness/re-origination’,—so-  
 ‘notionally/epistemically/bindingnessly<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>—  
 implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-Being-then-  
 Institutional-then-Living-magnitudes-of-{hermeneutic/reprojection~protraction-of}reframing-  
 and-reformulation}> requires its appropriate ‘<sublimation-educing—{epistemic-  
 totalising }hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
 {decompulsing}delinearity~for-cogency>-interpretation by the  
 supererogatory~wholesomeness/profound-supererogation<sup>96</sup> experientiality/experiment-<as-to-  
 existentially-formative-‘{epistemic-totalising }re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination’,—so-  
 ‘notionally/epistemically/bindingnessly<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>—  
 implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-Being-then-  
 Institutional-then-Living-magnitudes-of-{hermeneutic/reprojection~protraction-of}reframing-

and-reformulation}'> of already being-in-existence' to be scientifically/ontologically pertinent;

as so-reflecting the 'notional~protensivity backdrop for the exuding sublimation that is the-very-

same purview-of-unlimitedness/existence-<full-potency-of-sublimating-nasence>;—

'implicated\_attendant-ontological-contiguity<sup>67</sup>?~educated-

existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>' <sup>40</sup> that underlies theorising and experimentation in the natural

sciences (which do not achieve historial epistemic-growth,-as—{veridical/sound}-relative-

reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-

epistemic-acutisation—residualising,-{decompulsing}delinearity-for-cogency by a naïve conception

of just carrying out experimentation as to a shallow-supererogation<sup>96</sup> of mere-

formulaicity/ritualisation-<as-to-mere-formulaic—

methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-

'{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-

originariness/re-origination'> conception of experimentation as of elaboration-as-to-mere-

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

'prospectively implicated\_attendant-ontological-contiguity<sup>67</sup>?~educated-

existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>' <sup>40</sup> failing to grasp that ontology/science is actually a

postconverging-birthing/nascency within prospective {epistemic-totalising<sup>13</sup>}re-apriorising/re-

axiomatising/re-referencing~residuality—in-re-originariness/re-origination-(as to human

profound-supererogation<sup>96</sup> for prospective apriorising/axiomatising/referencing-{of-

'prospectively implicated\_attendant-ontological-contiguity }~educated-

existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>' }—conflatedness<sup>13</sup>-in-{preconverging-ment-by}-

postconverging-entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation-

<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-  
 prospectively-losing-track-of-<sup>{epistemic-totalising}</sup> }re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination’> of prior  
 apriorising/axiomatising/referencing- {of-<sup>prospectively-implicated-attendant-ontological-  
 contiguity</sup> }~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity~contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup>-in-preconverging-entailment)) but require  
 appropriate <sup>{decompulsing}</sup> <sublimation-educing—<sup>epistemic-</sup>  
<sup>totalising}</sup> }hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
 {decompulsing} delinearity~for-cogency>-interpretation by the  
 supererogatory~wholesomeness/profound-supererogation<sup>96</sup> experientiality/experiment-<as-to-  
 existentially-formative-<sup>{epistemic-totalising}</sup> }re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination’,—so-  
 ‘notionally/epistemically/bindingnessly<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup>—  
 implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-Being-then-  
 Institutional-then-Living—magnitudes-of-{hermeneutic/reprojection~protraction-of}reframing-  
 and-reformulation}’> of already being-in-existence’. Critically, thus it should be explicated that  
 ‘experientiality/experiment-<as-to-existentially-formative-<sup>{epistemic-totalising}</sup> }re-apriorising/re-  
 axiomatising/re-referencing~residuality—in-re-originariness/re-origination’,—so-  
 ‘notionally/epistemically/bindingnessly<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup>—  
 implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-Being-then-  
 Institutional-then-Living—magnitudes-of-{hermeneutic/reprojection~protraction-of}reframing-  
 and-reformulation}’>, including scientific experimentation/observation/survey, as already  
 being-in-existence’ rather speaks of its <sublimation-educing—<sup>epistemic-</sup>  
<sup>totalising}</sup> }hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-



and-reformulation}'>' as a postconverging~birthing/nascency within prospective {epistemic-  
totalising<sup>33</sup>}re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-  
origination-(as to human profound-supererogation<sup>96</sup> for prospective  
apriorising/axiomatising/referencing- {of- 'prospectively implicated\_ attendant\_ ontological-  
contiguity '~educated-  
existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity~contiguity-  
<imbued~notional~cogency>' }—conflatedness<sup>13</sup> -in- {preconverging ment by}-  
postconverging-entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation-  
<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising, -  
prospectively-losing-track-of- {epistemic-totalising }re-apriorising/re-axiomatising/re-  
referencing~residuality—in-re-originariness/re-origination'> of prior  
apriorising/axiomatising/referencing- {of- 'prospectively implicated\_ attendant\_ ontological-  
contiguity '~educated-  
existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity~contiguity-  
<imbued~notional~cogency>' }—constitutedness<sup>14</sup> -in- preconverging-entailment)) but require  
appropriate {sublimation-educing—{epistemic-  
totalising }hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting, -  
{decompulsing}delinearity~for-cogency>-interpretation by the  
supererogatory~wholesomeness/profound-supererogation<sup>96</sup> experientiality/experiment-<as-to-  
existentially-formative- {epistemic-totalising }re-apriorising/re-axiomatising/re-  
referencing~residuality—in-re-originariness/re-origination',—so-  
'notionally/epistemically/bindingnessly<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>-  
implicated-and-articulated' \_as-from-nonextricatory-'prospective-re-ontologising-Being-then-  
Institutional-then-Living—magnitudes-of- {hermeneutic/reprojection~protraction-of}reframing-  
and-reformulation}'> of already being-in-existence' (with this insight about veridical

experientiality/experiment-~~as-to-existentially-formative-~~<sup>{epistemic-totalising}</sup> ~~re-apriorising/re-~~  
~~axiomatising/re-referencing-residuality—in-re-originariness/re-origination~~’,—so-  
~~notionally/epistemically/bindingnessly~~<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup>—  
 implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-Being-then-  
 Institutional-then-Living—magnitudes-of-~~{hermeneutic/reprojection-protraction-of}~~reframing-  
 and-reformulation}’> critically damning of the ‘prevalence of subterfuges of scientific  
 experimentation’ that fundamentally fail to even establish/elucidate the ‘being-in-existence  
 implied existential-~~disontologising/re-ontologising—aporeticism~~’ backdrop epistemic  
 veracity’ for their experimentation/observation/survey undertaking and conclusions and rather  
 merely relying on the ‘mysticism/religiosity of the pronouncement of scientific  
 experimentation/observation/survey’ giving room for ineptitudes, platitudes, totalisingly-ing—  
 discretion/whim-of-thought and mere imprimaturing conception of supposedly scientific  
 experimentation/observation/survey particularly in blurred domains-of-study poorly constrained  
 to the ‘constraining/defining intersolipsistic reflexive—sublimating/unreflexive—desublimating  
 measure/objectification that is unlimitedness/existence—~~as-ontological-~~  
~~normalcy/postconvergence-~~~~in-validation-of-‘metaphysics-of-absence~~\_epistemic-  
 projection’>’). It is this notion of appropriate ‘~~sublimation-educing—~~<sup>{epistemic-</sup>  
<sup>totalising}</sup> ~~hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-~~  
~~{decompulsing}~~delinearity~for-cogency>-interpretation by the  
 supererogatory~wholesomeness/profound-supererogation<sup>96</sup> experientiality/experiment-~~as-to-~~  
~~existentially-formative-~~<sup>{epistemic-totalising}</sup> ~~re-apriorising/re-axiomatising/re-~~  
~~referencing-residuality—in-re-originariness/re-origination~~’,—so-  
~~notionally/epistemically/bindingnessly~~<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup>—  
 implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-Being-then-  
 Institutional-then-Living—magnitudes-of-~~{hermeneutic/reprojection-protraction-of}~~reframing-

and-reformulation} ’> of already being-in-existence’ (as underlied implicitly or explicitly by the ‘overarching/defining/devolving notional~philosophy-<as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness<sup>37</sup>,-beyond-a-convenient-division-of-labour-conception-of-knowledge> and its associated ontology/science implied intolerance<of-disparateness>/exactifying\_precisioning-of-sublimation-<as-to-postconverging-narrowing-down~apriorising/axiomatising/referencing-entailing-theoretical,-conceptual-and-operant-implications> epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-{decompulsing}-delinearity-for-cogeneity implications’ as of ‘notional~<sup>18</sup>deprocrypticism implied supererogatory-wholesomeness/profound-supererogation<sup>96</sup> experientiality/experiment-<as-to-existentially-formative-‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination’,—so-‘notionally/epistemically/bindingnessly-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>—implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-Being-then-Institutional-then-Living-magnitudes-of-{hermeneutic/reprojection~protraction-øf}-reframing-and-reformulation} ’> as of human epistemic <sup>45</sup>foregrounding\_\_entailment-<in-succession-of-profound-supererogation<sup>96</sup>>-<postconverging-narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup>-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’;-as-operative-notional~<sup>18</sup>deprocrypticism>’) that precedingly reflect how any given ‘artificial domain-of-study’ sublimatingly develops as to its given ‘station/locus of limitedness/human-subpotency <amplifying/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup> for prospective epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising-from-

~~limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,—~~  
~~{decompulsing} delinearity—for-eogeny~~ (as to prospective ~~{epistemic-totalising<sup>33</sup>}~~ ~~re-apriorising/re-~~  
~~axiomatising/re-referencing—residuality—in-re-originariness/re-origination~~ of  
 limitedness/human-subpotency prospective re-encountering/re-confrontation with the  
 ‘constraining/defining intersolipsistic reflexive—sublimating/unreflexive—desublimating  
 measure/objectification that is unlimitedness/existence—**as-ontological-**  
**normalcy/postconvergence—<in-validation-of-‘metaphysics-of-absence-epistemic-**  
**projection’>’)**. This overall conceptivity/epistemic-reflexivity/epistemicity-relativism-  
 determinism—**<reifying {as-to-knowledge-developing}-and-empowering>** of human ontological-  
 performance<sup>72</sup>-**<including-virtue-as-ontology>/morality/ethics/justice/etc.** with regards to  
 prospective epistemic-growth,-as—~~{veridical/sound}~~-relative-reflexivity—in-  
 existence/~~relativising from limited-mentation-as-its-deepening/psychologismic-epistemic-~~  
~~acutisation—residualising,—{decompulsing} delinearity—for-eogeny~~ (as to demoronisation-  
 <sublimating—nascence,-nonextricatory-sublimating—upstreaming/‘amontée’><sup>61</sup> nonpresencing-  
 <perspective—ontological-normalcy/postconvergence> <sup>61</sup> nonpresencing-<perspective—  
 ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-growth,-as—  
~~{veridical/sound}~~-relative-reflexivity—in-existence/~~relativising from limited-mentation-as-its-~~  
~~deepening/psychologismic-epistemic-acutisation—residualising,—{decompulsing} delinearity—for-~~  
 eogeny’ for educating <sup>56</sup> meaningfulness-and-teleology<sup>99</sup> as to the prospect of ‘prospective  
~~{epistemic-totalising<sup>33</sup>}~~ ~~re-apriorising/re-axiomatising/re-referencing—residuality—in-re-~~  
 originariness/re-origination relative-ontological-completeness<sup>87</sup> implications’ and so in  
 reflection of the underlying inherent manifestation of ‘human aestheticisation—and-  
 aestheticisation-towards-ontology-<elicited-idiomatisation> interstitial—disontologising-by-  
 re-ontologising of ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ so-underlining  
 ‘human interstitially recurrent limited-mentation-capacity—as-subjecting—‘~~educed-~~

~~unlimitedness/existence-sublimating-nascence~~ to limitedness/human-subpotency-by-limited-  
 mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘~~educated-~~  
~~unlimitedness/existence-sublimating-nascence~~<sup>23</sup> variance\_in-epistemic-projection’), speaks to  
 the ontological-veracity of a ‘human aestheticisation—and-aestheticisation-towards-ontology-  
 <elicited-idiomatisation> moronisation-<sublimating-nascence, -extricatory-desublimating-  
 downstreaming/‘avalage’>—by—demoronisation-<sublimating-nascence, -nonextricatory-  
 sublimating-upstreaming/‘amontée’> existentialising/emanance/becoming—  
 constraint/pressure’ ~~notionally/epistemically/bindingnessly~~-<as-to-determinism/conceptivity-of-relative-  
 unreflexivity/relative-reflexivity> underlied by the construction-of-the-Self element identified herein as  
 ‘recurrently mediative-<in-expectation/in-anticipation> unconsciousness/potentialisation-of-  
 conscionability-<anxiety-as-to-reconstitution/reparation,-including-dreaming/psychical-  
 reshuffling>’; so-construed (with respect to unlimitedness/existence-<full-potency-  
 of-sublimating-nascence>) as the ‘notional~reflexivity-<{veridical/sound}-relative-  
 reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-  
 <residualising-<sup>{decompulsing}</sup>delinearity~for-cogency> by—{flawed/unsound}-relative-  
 unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-  
 acutisation-nonresidualising-imbued-<sup>{compulsing}</sup>linearity-in-eclecticism-of-prior-mere-  
 formulaicity/ritualisation> existential-<disontologising/re-ontologising—aporeticism>  
 backdrop’ potentiating limitedness/human-subpotency as to ‘the-human/humanity  
 omnipotentiality possibility of existentialising/emanance/becoming’ with regards to underlying  
 human <sup>15</sup>de-mentation-(~~supererogatory-ontological-de-mentation-or-dialectical-de-  
 mentation—stranding-or-attributive-dialectics~~) ‘inventing’/‘creating’—and—‘nurturing’ of  
 prospective sublimating re-rationalisations-of-  
 contentivity/argumentativity/dialecticism/discursivity (as of Being-development/ontological-  
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-

meaningfulness-and-teleology , institutional-development-as-to-social-function-  
 development and living-development-as-to-personality-development psychologism-  
 epistemic-acutisation—difficulty <for, residualising—<sup>{decompulsing}</sup>delinearity~for-cogeneity>  
 magnitudes<sup>{of-experientiality/experiment}</sup> and so-manifesting as of human consciousness in-its-  
 embodiment ‘existentialising—preconverging\_enframing/imprintedness by existentialising—  
 postconverging\_framing/imprinting imbuing of existentialising—frame-of-entailment-of-motif-  
 and-apriorising/axiomatising/referencing’). <sup>15</sup>De-mentation-(~~supererogatory-ontological-de-  
 mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics~~) thus wholly speaks  
 of ‘recurrently mediative-<in-expectation/in-anticipation> unconsciousness/potential-of-  
 conscionability-<anxiety-as-to-reconstitution/reparation,-including-dreaming/psychical-  
 reshuffling>’ (as the ‘psychoanalytic boundlessness of human notional~reflexivity-  
 <{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-  
 its-deepening/psychologismic-<residualising—<sup>{decompulsing}</sup>delinearity~for-cogeneity>-by—  
 {flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-  
 mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-  
<sup>{compulsing}</sup>linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation> existential-  
 <disontologising/re-ontologising—aporeticism> backdrop’ elicitable/exuding as of  
 subconsciousness knowingly/unknowingly-manifest human ontological-good-  
 faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup>—by—  
 ontological-bad-faith/inauthenticity<sup>64</sup>~preconverging-de-mentating/structuring/paradigming<sup>65</sup>)  
 as so-potentiating ‘human subconsciousness as backdrop-for-the-Lacanian-real enabling the  
 effective formativeness-<as-to-intersolipsism-of-  
 preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-  
 meaningfulness-and-teleology<sup>99</sup> of consciousness surrealising-<as-to-supererogation<sup>96</sup>>’ (as  
 so-manifested with human subconsciousness most-prospectively-conscious ‘re-ontologising-

by-disontologising\_existential-calculus-(between 'prospective existentialising—  
 postconverging\_framing/imprinting re-ontologising' and 'prior existentialising—  
 preconverging\_enframing/imprintedness social-functioning-and-accordance—as-of-social-  
 stake-contention-or-confliction')' of consciousness surrealising-<as-to-supererogation<sup>96</sup>>; and  
 as so-underlied dynamically as to human notional~reflexivity-<{veridical/sound}-relative-  
 reflexivity-in-existence/relativising\_from\_limited\_mentation-as-its-deepening/psychologismic-  
 <residualising\_{decompulsing}delinearity~for-cogency> by—{flawed/unsound}-relative-  
 unreflexivity-in-existence/absolutising\_from\_limited\_mentation/psychologismic\_epistemic-  
 acutisation—nonresidualising-imbued\_{compulsing}linearity-in-eclecticism-of-prior-mere-  
 formulaicity/ritualisation> about 'constraining existence—as-sublimating-  
 withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation<sup>96</sup>  
 imbuing human ontological-commitment<sup>66</sup>-<implied—self-assuredness-of-ontological-good-  
 faith/authenticity<sup>69</sup>~postconverging—de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-  
 existential-reality>' and '103 universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-  
 to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-  
 completeness<sup>87</sup>> as available-to/elicitable-to-<as-to-human-consciousness/collective-  
 consciousness—distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising—  
 decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic\_epistemic-  
 acutisation—residualising\_{decompulsing}delinearity~for-cogency>} the social-functioning-and-  
 accordance—as-of-social-stake-contention-or-confliction conception of any given registry-  
 worldview/dimension <preconverging~'motif-and-apriorising/axiomatising/referencing'—  
 entailing>-existentialising—enframing/imprintedness-<as-to-<sup>4</sup> historicity-tracing—in-  
 presencing—hyperrealisation/hyperreal-transposition)>'. <sup>15</sup>De-mentation-  
 <supererogatory~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-  
 attributive-dialectics> (as reflecting the manifest 'human aestheticisation—and-aestheticisation-

towards-ontology-<elicited-idiomatisation> moronisation-<sublimating-nascence, extricatory-  
desublimating-downstreaming/'avalage'>—by—demoronisation-<sublimating-nascence,-  
nonextricatory-sublimating-upstreaming/'amontée'> existentialising/emanance/becoming—  
constraint/pressure') underlies 'human aestheticisation—and-aestheticisation-towards-ontology-  
<elicited-idiomatisation> interstitial—disontologising-by-re-ontologising of ontological-  
performance<sup>72</sup>-<including-virtue-as-ontology>', as so-underlining 'human interstitially  
recurrent limited-mentation-capacity—as-subjecting-‘educed-unlimitedness/existence-  
sublimating-nascence’ to limitedness/human-subpotency-by-limited-mentation-capacity-  
deepening—as-subjecting-limitedness/human-subpotency to ‘educed-unlimitedness/existence-  
sublimating-nascence’<sup>233</sup> variance\_in-epistemic-projection’ (as to Being-  
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-  
infrastructure-of- meaningfulness-and-teleology , institutional-development—as-to-social-  
function-development and living-development—as-to-personality-development psychologismic-  
epistemic-acutisation—difficulty-<for, residualising-<sup>{decompulsing}</sup>delinearity~for-cogeny>  
magnitudes<sup>{of-experientiality/experiment}</sup>); as so-reflecting the ‘recurrently mediative-<in-  
expectation/in-anticipation> unconsciousness/potentiation-of-conscionability-<anxiety-as-to-  
reconstitution/reparation,-including-dreaming/psychical-reshuffling>’ (as the ‘psychoanalytic  
boundlessness of human notional~reflexivity-<{veridical/sound}-relative-reflexivity-in-  
existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-  
<residualising-<sup>{decompulsing}</sup>delinearity~for-cogeny> by—{flawed/unsound}-relative-  
unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-  
acutisation—nonresidualising-imbued-<sup>{compulsing}</sup>linearity-in-eclecticism-of-prior-mere-  
formulaicity/ritualisation> existential-<disontologising/re-ontologising—aporeticism>  
backdrop’ elicitable/exuding as of subconsciousness knowingly/unknowingly—manifest human  
ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-

mentating/structuring/paradigming<sup>70</sup>—by—ontological-bad-faith/inauthenticity<sup>64</sup>~preconverging–de-mentating/structuring/paradigming<sup>65</sup>) with regards to ‘interstitially—disontologising-by-re-ontologising anarchistic outgrowing formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> of human sublimating <sup>56</sup> meaningfulness-and-teleology<sup>99</sup>’. The bigger point here with respect to ‘limitedness/human-subpotency prospectively sublimating conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing}-and-empowering>’ is the fact that the ‘prospective interstitial—disontologising-by-re-ontologising (as to ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising–frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising’)’ prospectively encapsulates the postconverging~aporeticism~overcoming/unovercoming possibility for prospective re-ontologising sublimation (as to ‘relevant difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup>’ reflection of limitedness/human-subpotency cumulating/recomposuring ‘intolerance-<of-disparateness>/exactifying\_precisioning-of-sublimation-<as-to-postconverging–narrowing-down~apriorising/axiomatising/referencing–entailing-theoretical,-conceptual-and-operant-implications> exercise of intelligibility’ as to imbued ‘developing epistemic sense of <sup>61</sup>nonpresencing-<perspective–ontological-normalcy/postconvergence> relativism/relative-scope as projective-insights’); with regards to the underlying ‘recurrently mediative-<in-expectation/in-anticipation> unconsciousness/potential-of-conscionability-<anxiety-as-to-reconstitution/reparation,-including-dreaming/psychical-reshuffling>’ (as the ‘psychoanalytic boundlessness of human notional~reflexivity-<{veridical/sound}-relative-reflexivity–in-existence/relativising-from-

~~limited-mentation-as-its-deepening/psychologismic-<residualising-<sup>{decompulsing}</sup>delinearity-for-~~  
~~eogeny> by—{flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-~~  
~~limited-mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-~~  
~~<sup>{compulsing}</sup>linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation>~~ existential-  
~~<disontologising/re-ontologising—aporeticism>~~ backdrop’ elicitable/exuding as of  
subconsciousness knowingly/unknowingly—manifest human ontological-good-  
faith/authenticity<sup>69</sup>~postconverging—de-mentating/structuring/paradigming<sup>70</sup>—by—  
ontological-bad-faith/inauthenticity<sup>64</sup>~preconverging—de-mentating/structuring/paradigming<sup>65</sup>).  
Human <sup>15</sup>de-mentation-(~~supererogatory-ontological-de-mentation-or-dialectical-de-~~  
~~mentation—stranding-or-attributive-dialectics)~~ implications (as to underlying ‘recurrently  
mediative-<in-expectation/in-anticipation> unconsciousness/potentiality-of-conscionability-  
<anxiety-as-to-reconstitution/reparation,-including-dreaming/psychical-reshuffling>’ as the  
‘psychoanalytic boundlessness of human notional~reflexivity-<{veridical/sound}-relative-  
reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-  
<residualising-<sup>{decompulsing}</sup>delinearity-for-eogeny> by—{flawed/unsound}-relative-  
unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-  
acutisation—nonresidualising-imbued-<sup>{compulsing}</sup>linearity-in-eclecticism-of-prior-mere-  
formulaicity/ritualisation> existential-<disontologising/re-ontologising—aporeticism>  
backdrop’ elicitable/exuding as of subconsciousness knowingly/unknowingly—manifest human  
ontological-good-faith/authenticity<sup>69</sup>~postconverging—de-  
mentating/structuring/paradigming<sup>70</sup>—by—ontological-bad-  
faith/inauthenticity<sup>64</sup>~preconverging—de-mentating/structuring/paradigming<sup>65</sup>), rather point out  
that ‘limitedness/human-subpotency prospectively sublimating conceptivity/epistemic-  
reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing}-and-  
empowering>’ is necessarily overarched in priority/precedence/primacy respectively as of (so-

underlining the ‘veracity of the epistemic-projection perspective of unlimitedness/existence-as-ontological-normalcy/postconvergence-<in-validation-of-‘metaphysics-of-absence\_epistemic-projection’> with respect to ‘limitedness/human-subpotency imputed Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development-as-to-social-function-development and living-development-as-to-personality-development psychologismic-epistemic-acutisation—difficulty-<for, residualising\_{decompulsing} delinearity~for-eogeny> magnitudes\_{of-experientiality/experiment}’ as to imbued difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>62</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup>’ reflection of limitedness/human-subpotency cumulating/recomposuring ‘intolerance-<of-disparateness>/exactifying\_precisioning-of-sublimation-<as-to-postconverging-narrowing-down~apriorising/axiomatising/referencing-entailing-theoretical,-conceptual-and-operant-implications> exercise of intelligibility’ across ‘successive relative-ontological-completeness<sup>87</sup> stations/loci of limitedness/human-subpotency <amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup> for prospective epistemic-growth,-as-~~{veridical/sound}~~-relative-reflexivity-in-existence/relativising-~~from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising\_{decompulsing} delinearity~for-eogeny~~’):

- firstly, ‘ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup>—by—ontological-bad-faith/inauthenticity<sup>64</sup>~preconverging-de-mentating/structuring/paradigming<sup>65</sup>’ as to when manifest relative-ontological-completeness<sup>87</sup> is-educed-and-avails-and-re-avails for ‘prospective postconverging epistemic—projective-equalisation succeeding with respect to prospective postconverging~aporeticism-overcoming/unovercoming’ so-underlied as to

prospective <sup>{epistemic-totalising<sup>13</sup>}</sup> re-apriorising/re-axiomatising/re-referencing-residuality—in-re-  
 originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-  
 confrontation with the ‘constraining/defining intersolipsistic reflexive–sublimating/unreflexive–  
 desublimating measure/objectification that is unlimitedness/existence–as-ontological-  
 normalcy/postconvergence–<in-validation-of-‘metaphysics-of-absence\_epistemic-projection’>’  
 (in reflection of the fact that ‘there is no neutral <sup>79</sup>presencing—absolutising-identitive-  
 constitutedness<sup>14</sup> point-of-devolving/departure/anchoring/backdrop for conceptualising the  
 ontological-veracity/ontological-inveracity of human rationalisation–of-  
 contentivity/argumentativity/dialecticism/discursivity’ since all human <sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup> is rather already caught-up in ‘limitedness/human-subpotency overall  
 notional~reflexivity–<{veridical/sound}~relative-reflexivity–in-existence/relativising from  
 limited-mentation-as-its-deepening/psychologismic–<residualising–<sup>{decompulsing}</sup>delinearity for-  
 eogeneity>–by–{flawed/unsound}~relative-unreflexivity–in-existence/absolutising from  
 limited-mentation/psychologismic–epistemic-acutisation–nonresidualising-imbued-  
<sup>{compulsing}</sup>linearity–in-eclecticism-of-prior-mere-formulaicity/ritualisation> imbued overall  
 difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation–<as-to-the-  
 nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-  
 relativism-determinism<sup>22</sup>’ and so-caught-up ‘whether sublimatingly manifesting  
<sup>61</sup>nonpresencing–<perspective–ontological-normalcy/postconvergence> relativism/relative-  
 scope for epistemic-growth,-as–{veridical/sound}~relative-reflexivity–in-  
 existence/relativising from limited-mentation-as-its-deepening/psychologismic–epistemic-  
 acutisation–residualising–<sup>{decompulsing}</sup>delinearity for eogeneity’ or ‘whether desublimatingly  
 manifesting any <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> absolution/absolute-  
 scope {flawed/unsound}~relative-unreflexivity–in-existence/absolutising from limited-  
 mentation/psychologismic–epistemic-acutisation–nonresidualising-imbued-

~~{compulsing} linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation~~, as to the given station/locus of limitedness/human-subpotency ~~<amplituding/formative-epistemicity>~~-totalising~thrownness-in-existence<sup>35</sup> as so-bound to ‘apriorising/axiomatising/referencing—equating/leveling/ressentiment/closed-construct-of—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> moronisation-<sublimating-nascence, ~~extricatory~~-desublimating-downstreaming/‘avalage’>’ undifferentiation of both the prior relative-ontological-incompleteness<sup>88</sup> and the prospective relative-ontological-completeness<sup>87</sup>), with ‘ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup>—by—ontological-bad-faith/inauthenticity<sup>64</sup>~preconverging-de-mentating/structuring/paradigming<sup>65</sup>’ so-overarched in priority/precedence/primacy (as the very fundamental/incipient/seeding notion of human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.) because what is truly of ‘<sup>103</sup>universal prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity implications for all humans across all the times’ (as to ‘limitedness/human-subpotency prospectively sublimating conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing} -and-empowering>’) is dimensionality-of-sublimating<sup>25</sup> -<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness<sup>1</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) which ‘invents’/‘creates’-and-‘nurtures’ (out of ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup> as to profound-supererogation<sup>96</sup>) re-rationalisations-of-contentivity/argumentativity/dialecticism/discursivity (as to when manifest relative-ontological-completeness<sup>87</sup> is-educed-and-avails-and-re-avails as of limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-educed-unlimitedness/existence-sublimating-nascence<sup>253</sup> for ‘prospective postconverging epistemic—projective-equalisation succeeding with respect to prospective

postconverging~aporeticism~overcoming/unovercoming') so-underlied as of the  
 '61 nonpresencing-<perspective~ontological-normalcy/postconvergence> relativism/relative-  
 scope for epistemic-growth,-as~{veridical/sound}~relative-reflexivity~in-  
 existence/relativising~from~limited~mentation-as-its-deepening/psychologismic~epistemic-  
 acutisation~residualising,~{decompulsing}~delinearity~for~cogeny' of the overall relative-  
 unreflexivity/relative-reflexivity~ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-  
 process<sup>68</sup> (speaking as well to the fact that the very fundamental/incipient/seeding notion of  
 human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. is  
 rather a postconverging~birthing/nascency within prospective {epistemic-totalising<sup>13</sup>}~re-apriorising/re-  
 axiomatising/re-referencing~residuality~in~re-originariness/re-origination-(as to human  
 profound-supererogation<sup>96</sup> for prospective apriorising/axiomatising/referencing-~of-  
 'prospectively~implicated~attendant~ontological-contiguity'~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity~contiguity-  
 <imbued~notional~cogeny>' }~conflatedness<sup>13</sup>~in~{preconverging~ment~by}~  
 postconverging~entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation-  
 <as-to-mere-formulaic~methodologising/mutualising/organising/institutionalising,-  
 prospectively-losing-track-of-~{epistemic-totalising<sup>13</sup>}~re-apriorising/re-axiomatising/re-  
 referencing~residuality~in~re-originariness/re-origination'> of prior  
 apriorising/axiomatising/referencing-~of-~'prospectively~implicated~attendant~ontological-  
 contiguity'~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity~contiguity-  
 <imbued~notional~cogeny>' }~constitutedness<sup>14</sup>~in~preconverging~entailment), as so-  
 reflecting the reality that there is 'no neutral<sup>79</sup> presencing~absolutising-identitive-  
 constitutedness<sup>14</sup> point-of-devolving/departure/anchoring/backdrop conceptualisation of human  
 sublimating ontological-performance<sup>72</sup>-<including-virtue-as-

ontology>/morality/ethics/justice/etc. as to human rationalisation-of-  
contentivity/argumentativity/dialecticism/discursivity’ due to ‘human  
preconverging/postconverging-de-mentating/structuring/paradigming interstitial  
<amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>’ since otherwise  
any given station/locus of limitedness/human-subpotency <amplituding/formative-  
epistemicity>-totalising~thrownness-in-existence<sup>35</sup> will simply implicitly or explicitly declare  
by its prior-perspective—falsity/falseness/fallaciousness its own ‘<sup>79</sup>presencing—absolutising-  
identitive-constitutedness<sup>14</sup> absolution/absolute-scope {flawed/unsound}-relative-  
unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-  
acutisation—nonresidualising-imbued-<sup>{compulsing}</sup>linearity-in-eclecticism-of-prior-mere-  
formulaicity/ritualisation conception’ as absolutely determinant of human ontological-  
performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. while ‘patently  
ignoring/overlooking its prospective institutionally-distorted/disjointed—and-collateralising  
imbued prospective disontologising/subontologising’ with the true test of human ontological-  
performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. across all times  
rather lying with their given prospective postconverging-aporeticism—  
overcoming/unovercoming as of underlying dimensionality-of-sublimating<sup>25</sup> █  
<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
drivenness-equalisation) imbuing ‘<sup>61</sup>nonpresencing-<perspective-ontological-  
normalcy/postconvergence> relativism/relative-scope for epistemic-growth,-as—  
{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
deepening/psychologismic-epistemic-acutisation—residualising-<sup>{decompulsing}</sup>delinearity-for-  
eogeny’ of the overall relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-  
the-human-institutionalisation-process<sup>68</sup> and so-manifested with the

‘supererogatory-wholesomeness/profound-supererogation<sup>96</sup> as of prospective<sup>83</sup> reference-of-thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-<as-to-the-grandest-axiomatic-construct-<sup>{epistemic-totalising<sup>13</sup>}</sup>re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence>’);

- and thereafter, implied psychoanalytic-unshackling (as to ‘prospective re-ontologising demoronisation-<sublimating-nascence,-nonextricatory-sublimating-upstreaming/‘amontée’> psychologismic-element-<as-of-diametrical-conflatedness<sup>13</sup>-towards-‘already-given-unlimitedness/existence-<full-potency-of-sublimating-nascence>’-of-‘limitedness/human-subpotency-as-to-its-imbued-<sup>{veridical/sound}</sup>relative-reflexivity-in-existence/relativising-from limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,<sup>{decompulsing}</sup>delinearity~for-cogeny’> imbued prospective psychologismic-epistemic-acutisation-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—<sup>{veridical/sound}</sup>relative-reflexivity-in-existence/relativising-from limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,<sup>{decompulsing}</sup>delinearity~for-cogeny’) in reflection of the psychologismic fact of<sup>15</sup> de-mentation-<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics> that for instance (and as it applies to all registry-worldviews/dimensions in prior relative-ontological-incompleteness<sup>88</sup> including our positivism-<sup>80</sup>procrypticism with respect to prospective<sup>18</sup>deprocrypticism—or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought) our positivism supposedly normal/expected ‘intolerance-<of-disparateness>/exactifying\_precisioning-of-sublimation-<as-to-postconverging-narrowing-down~apriorising/axiomatising/referencing-entailing-theoretical,-conceptual-and-operant-implications> entailment of<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> enculturation/habitation’ is not

necessarily construed as normal/expected by a non-positivising mindset (which is thus in a non-positivising demoronisation-<sublimating-nascence,-extricatory-desublimating-downstreaming/'avalage'> state to such positivising 'intolerance-<of-disparateness>/exactifying\_precisioning-of-sublimation-<as-to-postconverging-narrowing-down~apriorising/axiomatising/referencing-entailing-theoretical,-conceptual-and-operant-implications> entailment of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> enculturation/habituatation' implied prospective demoronisation-<sublimating-nascence,-nonextricatory-sublimating-upstreaming/'amontée'>), and this is concretely reckonable with the patent case of say a God-of-plane conception or superstitious conception of modern medicine in an animistic social-setup that cannot simply be construed as supposedly 'explained away by a circumstantial thorough positivism/rational-empiricism elucidation of how a plane or modern medicine works' since such an animistic social-setup existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing is so-thoroughly beholdening to its 'mystical/spirits nonpositivistic conception of things rationalisation-of-contentivity/argumentativity/dialecticism/discursivity' going by its ingrained <sup>83</sup>reference-of-thought specific preconverging/dementing<sup>20</sup>-qualia-schema' that at best only a circumstantial constraining is induced (and not a positivism/rational-empiricism knowledge value as to its prospective <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection) since the animistic mindset is bound to psychologismically fallback/relapse into such a 'mystical/spirits nonpositivistic conception of things rationalisation-of-contentivity/argumentativity/dialecticism/discursivity' (so-reflected 'in the generationally ingrained animistic psychologismic~apriorising/axiomatising/referencing- {of-'prospectively-implicated\_attendant-ontological-contiguity' ~duced-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>' }—constitutedness<sup>14</sup>-in-preconverging-entailment' from which

it has to crossgenerationally undergo psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as from the positivism/rational-empiricism epistemic-projection of ‘constraining existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation<sup>96</sup> imbuing human ontological-commitment<sup>66</sup>-<implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging—de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality>’) as it can hardly be expected that the systematicity/entailment of a positivism/rational-empiricism intelligibility (as to such a circumstantial demonstration of positivism/rational-empiricism knowledge) will instantly prevail in the animistic social-setup as adopted knowledge value (‘knowledge value’ so-reflected herein as <amplituding/formative>disposedness/psychologismic-construct-<as-to-orientation/value-construct/valuation—and-derived-parameterising>));

- and only thereof, the associated prospectively ‘invented’/‘created’—and—‘nurtured’ rationalisation—of—contentivity/argumentativity/dialecticism/discursivity imbued <amplituding/formative>disposedness/psychologismic-construct-<as-to-orientation/value-construct/valuation—and-derived-parameterising> and <amplituding/formative>entailment-<as-to-totalising-contiguous/coherent—factuality-of-variability> as to a conception’ of re-rationalisations—of—contentivity/argumentativity/dialecticism/discursivity so-underlied as of the ‘<sup>61</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-growth,-as—{veridical/sound}-relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,—{decompulsing}-delinearity—for-cogeney’ of the overall relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> (as of the <cumulating/recomposuring~attendant—ontological-contiguity >-successive registry-worldviews/dimensions prospective {epistemic-totalising<sup>73</sup>}re-apriorising/re-

axiomatising/re-referencing~residuality—in-re-originariness/re-origination of  
 limitedness/human-subpotency prospective re-encountering/re-confrontation with the  
 ‘constraining/defining intersolipsistic reflexive~sublimating/unreflexive~desublimating  
 measure/objectification that is unlimitedness/existence—as-ontological-  
 normalcy/postconvergence-<in-validation-of-‘metaphysics-of-absence\_ epistemic-projection’>’  
 so-reflected as ‘notional~<sup>18</sup>deprocrypticism implied supererogatory~wholesomeness/profound-  
 supererogation<sup>96</sup> experientiality/experiment-<as-to-existentially-formative-‘{epistemic-totalising }re-  
 apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination’,—  
 so-‘notionally/epistemically/bindingnessly-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-  
 reflexivity>-implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-  
 Being-then-Institutional-then-Living—magnitudes-of-{hermeneutic/reprojection~protraction  
 of}reframing-and-reformulation}>’ as of human epistemic <sup>45</sup>foregrounding\_\_entailment-<in-  
 succession-of-profound-supererogation<sup>96</sup>>-<postconverging~narrowing-down~sublimation-as-  
 to-‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-  
 prospective~profound-supererogation<sup>96</sup>’-in-reflecting-‘immanent~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’;-as-operative-  
 notional~<sup>18</sup>deprocrypticism)’), and thus overriding a ‘<sup>70</sup>presencing—absolutising-identitive-  
 constitutedness<sup>14</sup> absolution/absolute-scope {flawed/unsound}-relative-unreflexivity-in-  
 existence/absolutising—from-limited-mentation/psychologismic-epistemic-acutisation—  
 nonresidualising-imbued-<sup>{compulsing}</sup>linearity~in-eclecticism-of-prior-mere-  
 formulaicity/ritualisation conception’ of ‘human rationalisation—of-  
 contentivity/argumentativity/dialecticism/discursivity as of ontologically-flawed prior mere-  
 formulaicity/ritualisation-<as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 ‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-

originariness/re-origination’> imbued elaboration-as-to-mere-  
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
 ‘prospectively implicated attendant ontological-contiguity<sup>67</sup>~educated—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’<sup>40</sup> that overlooks/ignores prospective {epistemic-totalising<sup>33</sup>}re-  
 apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination of  
 limitedness/human-subpotency prospective re-encountering/re-confrontation with the  
 ‘constraining/defining intersolipsistic reflexive—sublimating/unreflexive—desublimating  
 measure/objectification that is unlimitedness/existence—as-ontological-  
 normalcy/postconvergence-<in-validation-of-‘metaphysics-of-absence\_epistemic-projection’>’  
 (as so-reflected by the paradoxically implicated/explicated reality that such ‘<sup>79</sup>presencing—  
 absolutising-identitive-constitutedness<sup>14</sup> absolution/absolute-scope {flawed/unsound}-relative-  
 unreflexivity—in-existence/absolutising—from-limited-mentation/psychologismic-epistemic-  
 acutisation—nonresidualising-imbued-<sup>{compulsing}</sup>linearity~in-eclecticism-of-prior-mere-  
 formulaicity/ritualisation conception’ whether as of non-universalising ancient-sophists, non-  
 positivising medieval-scholasticism and our totalisingly-ing—discretion/whim-of-thought as to  
 our modern-day manifestation of disparateness-of-conceptualisation-<unforegrounding-ment,-  
 failing-prospectively-to-reflect-‘immanent~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup>’>’ are critically characterised by a ‘mere referring, mentioning and  
 synonymisation of concepts and conceptualisations mere\_apriorising/axiomatising/referencing  
 of hardly any prospective profound existential-<disontologising/re-ontologising—aporeticism>  
 implications but for institutional-prescience/imprimaturing-<dullness-of-the-  
 spirit/psychologismic-epistemic-acutisation—nonresidualising-imbued-<sup>{compulsing}</sup>linearity~in-  
 eclecticism-of-prior-mere-formulaicity/ritualisation>’ in <amplituding/formative-  
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>

that do not know-of/acknowledge ‘prospective ~~{epistemic-totalising<sup>13</sup>}~~ re-apriorising/re-axiomatising/re-referencing-residuality—in-re-originariness/re-origination relative-ontological-completeness<sup>87</sup> implications’ as of requisite ‘<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-growth,-as-~~{veridical/sound}~~-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,~~{decompulsing}~~ delinearity-for-eogeneity of prospective re-rationalisation-of-contentivity/argumentativity/dialecticism/discursivity for educating <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ as to prospective ‘apriorising/axiomatising/referencing disambiguating/leveling/de-ressentiment/opened-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> demoronisation-<sublimating-nascence,-~~non~~extricatory-sublimating-upstreaming/‘amontée’>’ wherein say with regards to the ‘historical conception of scepticism’ the prospectively requisite and developed appropriate <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> notion of postconverging~aporeticism~overcoming/unovercoming as to its relativism/relative-scope is rather overlooked in such an absolution/absolute-scope desublimating manifestation of ‘apriorising/axiomatising/referencing—equating/leveling/ressentiment/closed-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> moronisation-<sublimating-nascence,-~~extricatory~~-desublimating-downstreaming/‘avalage’>’ undifferentiation of prior relative-ontological-incompleteness<sup>88</sup> and the prospective relative-ontological-completeness<sup>87</sup>, and so-patently explaining why such ‘non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge projected limited-mentation-capacity—as-subjecting-‘educated-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency’ self-congratulatory approach to notional~philosophy-<as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-

ontological-completeness<sup>37</sup>, -beyond-a-convenient-division-of-labour-conception-of-  
 knowledge> as to <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> absolution/absolute-  
 scope {flawed/unsound} relative-unreflexivity-in-existence/absolutising-from-limited-  
 mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-  
 {compulsing} linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation conception’ with  
 regards to drawing out prospective sublimation implications unscientifically ignores/overlooks  
 the contiguity/coherence across all times of ‘human experientiality/experiment-<as-to-  
 existentially-formative-‘{epistemic-totalising }re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination’,—so-  
 ‘notionally/epistemically/bindingnessly<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>-  
 implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-Being-then-  
 Institutional-then-Living-magnitudes-of-{hermeneutic/reprojection~protraction-of}reframing-  
 and-reformulation}>’ as of human epistemic <sup>45</sup>foregrounding\_\_entailment-<in-succession-of-  
 profound-supererogation<sup>96</sup>>-{postconverging~narrowing-down~sublimation-as-to-‘existence—  
 as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective~profound-  
 supererogation<sup>96</sup>’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup>’;-as-operative-notional~<sup>18</sup>deprocrypticism)’ underlying the  
 sublimating~postconverged ‘substantive abstract-tissue-of-social-emanance {epistemic-  
 totalising<sup>33</sup>}hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
 {decompulsing}delinearity~for-cogency—cumulated/recomposed as to cumulating/recomposuring  
 of ‘prospectively-implicated\_attendant-ontological-contiguity<sup>67</sup>’~duced-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity~contiguity-  
 <imbued~notional~cogency>’<sup>40</sup>).

In this regards, ‘limitedness/human-subpotency prospectively sublimating  
 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-

knowledge-developing} -and-empowering>' (as to prospective <sup>{epistemic-totalising<sup>33</sup>}</sup>re-  
 apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination of  
 limitedness/human-subpotency prospective re-encountering/re-confrontation with the  
 'constraining/defining intersolipsistic reflexive~sublimating/unreflexive~desublimating  
 measure/objectification that is unlimitedness/existence—as-ontological-  
 normalcy/postconvergence-<in-validation-of-'metaphysics-of-absence\_epistemic-  
 projection'>') underlies the veracity of notional~philosophy-<as-to-the-veridical-conception-of-  
 philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-  
 ontological-completeness<sup>77</sup>, -beyond-a-convenient-division-of-labour-conception-of-  
 knowledge> and its associated ontology/science implied intolerance-<of-  
 disparateness>/exactifying\_precisioning~of-sublimation-<as-to-postconverging~narrowing-  
 down~apriorising/axiomatising/referencing~entailing-theoretical,-conceptual-and-operant-  
 implications> as 'arising exclusively at acknowledged/recognised human destructuring-  
 threshold-<uninstitutionalised-threshold<sup>102</sup>/presublimating~desublimating-decisionality>~of-  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. in want  
 for prospective postconverging~aporeticism~overcoming/unovercoming'. Such that pretenses of  
 a catchmenting-by-rejection/lip-servicing/monopolising/gaming-of-the-  
 system/charade/distraction prior mere-formulaicity/ritualisation-<as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 {epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination'> ignoring/overlooking of human destructuring-threshold-  
 <uninstitutionalised-threshold<sup>102</sup>/presublimating~desublimating-decisionality>~of-ontological-  
 performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. are but a  
 superficial/shallow manifest prior-perspective—falsity/falseness/fallaciousness  
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-

<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
 <amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness >  
 desublimation (requiring appropriate ‘epistemic-break or notional-discontiguity/epistemic-  
 discontiguity<sup>63</sup> <between—prior-shallow-supererogation<sup>96</sup>-of-mentally-  
 aestheticised~preconverging/dementing<sup>70</sup>-qualia-schema\_and\_prospective-profound-  
 supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>71</sup>-qualia-  
 schema> as to difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing<sup>24</sup>’),  
 as so-reflecting the manifest moronisation-<sublimating-nascence,-extricatory-desublimating-  
 downstreaming/‘avalage’> respectively of <sup>103</sup>universalising-idealisation ancient-sophists, non-  
 positivising medieval-scholasticism as well as our totalisingly-ing—discretion/whim-of-thought  
 as to our modern-day manifestation of disparateness-of-conceptualisation-<unforegrounding-  
 ment,-failing-prospectively-to-reflect-‘immanent~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup>’> (as to their ‘fundamental/incipient/seeding ontological-bad-  
 faith/inauthenticity<sup>64</sup>~preconverging-de-mentating/structuring/paradigming<sup>65</sup>’) in want for  
 ‘successive challenges of profound-supererogation<sup>96</sup> for prospective re-ontologising’  
 respectively as of the ‘demoronisation-<sublimating-nascence,-nonextricatory-sublimating-  
 upstreaming/‘amontée’> epistemic-break or notional-discontiguity/epistemic-discontiguity<sup>63</sup> <  
 <between—prior-shallow-supererogation<sup>96</sup>-of-mentally-  
 aestheticised~preconverging/dementing<sup>70</sup>-qualia-schema\_and\_prospective-profound-  
 supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>71</sup>-qualia-  
 schema>’ of <sup>103</sup>universalising-idealisation, budding-positivism as well as budding postmodern-  
 thought (as to their requisite ‘fundamental/incipient/seeding ontological-good-  
 faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup>’ as setting-up their  
 prospective psychologismic-element-<as-of-diametrical-conflatedness<sup>13</sup>-towards-‘already-  
 given-unlimitedness/existence-<full-potency-of-sublimating-nascence>’-of-

~~‘limitedness/human-subpotency-as-to-its-imbued-{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing}delinearity-for-eogeney’>~~ upon which their re-rationalisation-of-contentivity/argumentativity/dialecticism/discursivity for educating prospective <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> can be sublimatingly anchored); as to underlying human <sup>15</sup>de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ that has to reflect the appropriate sublimating ‘psychologismic-epistemic-acutisation-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as-{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing}delinearity-for-eogeney’ as a requisite for veridical organic-knowledge (as not implied gratuitously but rather necessarily as to the fact that the Socratic-philosophers and budding-positivists respective dismissal of the moronisation-<sublimating-nascence,-extricatory-desublimating-downstreaming/‘avalage’> of both non-universalising ancient-sophists and non-positivising medieval-scholasticism were of ‘core necessity’ as to the ‘impossibility for prospective sublimating rationalisation-of-contentivity/argumentativity/dialecticism/discursivity on a common basis of both non-universalising apriorising/axiomatising/referencing and universalising apriorising/axiomatising/referencing as well as positivising apriorising/axiomatising/referencing and non-positivising apriorising/axiomatising/referencing’ as <sup>103</sup>universalising-idealisation apriorising/axiomatising/referencing and positivism/rational-empiricism apriorising/axiomatising/referencing respectively imbued demoronisation-<sublimating-nascence,-nonextricatory-sublimating-upstreaming/‘amontée’> had to supersede as prospectively re-ontologising, as so-implied as of prospective ~~{epistemic-totalising<sup>333</sup>}~~ re-

~~apriorising/re-axiomatising/re-referencing~~~residuality—in-re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with the ‘constraining/defining intersolipsistic reflexive~sublimating/unreflexive~desublimating measure/objectification that is unlimitedness/existence~as-ontological-normalcy/postconvergence~<in-validation-of-‘metaphysics-of-absence\_epistemic-projection’>’). It can further be appreciated in this regards that all registry-worldviews/dimensions in their <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> project of an ontologically-flawed conception that all the possibility for ‘prospective knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism~<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~duced-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity~contiguity-<imbued-notional~cogency>’ }~conflatedness<sup>13</sup> in {preconverging-ment-by}~postconverging-entailment> and human progress’ lies within their given <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> absolution/absolute-scope {flawed/unsound}~relative-unreflexivity~in-existence/absolutising\_from\_limited\_mentation/psychologismic\_epistemic-acutisation—nonresidualising-imbued-<sup>{compulsing}</sup>linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation conception’ of rationalisation~of-contentivity/argumentativity/dialecticism/discursivity for educating <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> (as so-implying an ‘apriorising/axiomatising/referencing—equating/leveling/ressentiment/closed-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> moronisation-<sublimating-nascence,-extrietary-desublimating-downstreaming/‘avalage’>’ undifferentiation of both the prior relative-ontological-incompleteness<sup>88</sup> and the prospective relative-ontological-completeness<sup>87</sup> imbued <sup>83</sup>reference-of-thought as grandest-axiomatic-construct and <sup>83</sup>reference-of-thought-<sup>84</sup>devolving, wherein limitedness/human-subpotency

wrongly supposedly-and-inherently prospectively supersedes unlimitedness/existence-<full-potency-of-sublimating-nascence>); ignoring/overlooking the prospect of ‘prospective <sup>{epistemic-totalising<sup>33</sup>}</sup>re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination relative-ontological-completeness<sup>87</sup> implications’ as of the ‘<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising from limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-<sup>{decompulsing}</sup>delinearity~for-cogency’ of prospective re-rationalisation-of-contentivity/argumentativity/dialecticism/discursivity for educating <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> (as to the prospect of prospective ‘apriorising/axiomatising/referencing disambiguating/de-leveling/de-ressentiment/opened-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> demoronisation-<sublimating-nascence,-nonextricatory-sublimating-upstreaming/‘amontée’>’ in reflection of ‘prospective <sup>{epistemic-totalising<sup>33</sup>}</sup>re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination relative-ontological-completeness<sup>87</sup> implications’). Thus, human <sup>15</sup>de-mentation-~~<supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>~~ implied ‘limitedness/human-subpotency prospectively sublimating conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-~~<reifying {as-to-knowledge-developing}-and-empowering>~~’ (as to underlying ‘recurrently mediative-<in-expectation/in-anticipation> unconsciousness/potential-of-conscionability-<anxiety-as-to-reconstitution/reparation,-including-dreaming/psychical-reshuffling>’ as the ‘psychoanalytic boundlessness of human notional~reflexivity-~~<{veridical/sound}-relative-reflexivity-in-existence/relativising from limited-mentation-as-its-deepening/psychologismic-~~<residualising-<sup>{decompulsing}</sup>delinearity~for-cogency>~~ by—{flawed/unsound}-relative-unreflexivity-in-existence/absolutising from limited-mentation/psychologismic-epistemic-~~

~~acutisation—nonresidualising—imbued—<sup>{compulsing}</sup>linearity—in—eclecticism—of—prior—mere—  
formulaicity/ritualisation>~~ existential-<disontologising/re-ontologising—aporeticism>  
backdrop’ elicitable/exuding as of subconsciousness knowingly/unknowingly—manifest human  
ontological-good-faith/authenticity<sup>69</sup>~postconverging—de-  
mentating/structuring/paradigming<sup>70</sup>—by—ontological-bad-  
faith/inauthenticity<sup>64</sup>~preconverging—de-mentating/structuring/paradigming<sup>65</sup>), is effectively  
what reflects the ‘veridical sublimating-reflexivity of the ‘<sup>61</sup>nonpresencing-<perspective—  
ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-growth,-as—  
{veridical/sound}-relative-reflexivity—in-existence/relativising—~~from—limited—mentation—as—its—  
deepening/psychologismic—epistemic—acutisation—residualising—<sup>{decompulsing}</sup>delinearity—  
for—  
eogeneity’~~ of prospective re-rationalisations—of—  
contentivity/argumentativity/dialecticism/discursivity’ with regards to the overall relative-  
unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-  
process<sup>68</sup> as to ‘prospective postconverging~aporeticism—overcoming/unovercoming as the-  
Good/knowledge-reification~gesturing-and-accounting—of-epistemic—phenomenalism—~~in—  
prospective—psychologismic~apriorising/axiomatising/referencing—{of—‘prospectively—  
implicated—attendant—ontological-contiguity—’~duced—  
existentialising/contextualising/textualising—‘intelligibility/epistemicity/reflexivity—contiguity—  
<imbued—notional~cogeneity>’ }~~—conflatedness<sup>3</sup>—~~in—{preconverging—ment—by}—  
postconverging—entailment>/understanding/<amplituding/formative—  
epistemicity>causality<sup>9</sup>~as-to-projective-totalitative—implications-of-prospective-  
<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>67</sup>’ (and so over the ontologically-flawed desublimating-reflexivity of any of the given  
‘<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> absolute/absolute-scope  
{flawed/unsound}-relative-unreflexivity—in-existence/absolutising—~~from—limited—~~~~

~~mentation/psychologismic epistemic acutisation — nonresidualising imbued-~~  
~~{compulsing} linearity — in-eclecticism-of-prior-mere-formulaicity/ritualisation~~ conception' prior  
rationalisations—of—contentivity/argumentativity/dialecticism/discursivity of the succession of  
registry-worldviews/dimensions superficiality/vacuity and nombrilism of mere-and-vague  
impression-driven/good-naturedness/wishfulness ~~<amplituding/formative>~~ wooden-language-  
~~{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-~~  
~~meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-~~  
~~prospective-apriorising-implications>}~~). It can further be appreciated (concerning the  
‘potentiating of limitedness/human-subpotency as of the-human/humanity omnipotentiality  
possibility of existentialising/emanance/becoming with respect to unlimitedness/existence-<full-  
potency-of-sublimating-naseence>’), that the ~~<cumulating/recomposuring~attendant-~~  
~~ontological-contiguity >-successive~~ registry-worldviews/dimensions  
fundamentally/incipiently/seedingly arise as the epistemic-projection of ‘successive challenges  
of profound-supererogation<sup>96</sup> for prospective re-ontologising’ as of their ‘associated  
foundational ontological-good-faith/authenticity<sup>59</sup>~postconverging-de-  
mentating/structuring/paradigming<sup>70</sup>’ that precedingly ‘invent’/‘create’—and—‘nurture’ the  
associated re-rationalisations—of—contentivity/argumentativity/dialecticism/discursivity; as to  
the fact that unlimitedness/existence-<full-potency-of-sublimating-naseence> is not of  
prospective ~~apriorising/axiomatising/referencing~~-sublimating-reflexivity—beholdening to any  
given limitedness/human-subpotency prior rationalisation—of—  
contentivity/argumentativity/dialecticism/discursivity as to when the latter fails to reflect  
prospective ~~{epistemic-totalising<sup>33</sup>}~~-re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-  
confrontation with the ‘constraining/defining intersolipsistic reflexive—sublimating/unreflexive—  
desublimating measure/objectification that is unlimitedness/existence—as-ontological-

normalcy/postconvergence-<in-validation-of-‘metaphysics-of-absence\_epistemic-projection’>  
 (and so underlied, as to the epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-  
 existence/relativising—from-limited-mentation-as-its-deepening/psychologismic-epistemic-  
 acutisation—residualising,—{decompulsing}-delinearity~for-cogeny implications of  
 ‘overarching/defining/devolving notional~philosophy-<as-to-the-veridical-conception-of-  
 philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-  
 ontological-completeness<sup>87</sup>,-beyond-a-convenient-division-of-labour-conception-of-  
 knowledge> and its associated ontology/science implied intolerance-<of-  
 disparateness>/exactifying\_precisioning-of-sublimation-<as-to-postconverging-narrowing-  
 down~apriorising/axiomatising/referencing—entailing-theoretical,-conceptual-and-operant-  
 implications>’ in so-reflecting ‘notional~<sup>18</sup>deprocrypticism implied  
 supererogatory~wholesomeness/profound-supererogation<sup>96</sup> experientiality/experiment-<as-to-  
 existentially-formative-‘{epistemic-totalising }re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination’,—so-  
 ‘notionally/epistemically/bindingnessly-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>—  
 implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-Being-then-  
 Institutional-then-Living—magnitudes-of-{hermeneutic/reprojection~protraction-of}reframing-  
 and-reformulation}>’ of human epistemic <sup>45</sup>foregrounding\_\_entailment-<in-succession-of-  
 profound-supererogation<sup>96</sup>>-{postconverging-narrowing-down~sublimation-as-to-‘existence—  
 as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-  
 supererogation<sup>96</sup>’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup>’;-as-operative-notional~<sup>18</sup>deprocrypticism}’). Critically, the  
 psychoanalytic-unshackling veridically warranted for all prospective human re-ontologising  
 demoronisation-<sublimating-nascence,-nonextricatory-sublimating-upstreaming/‘amontée’>  
 (as putting-into-question any given registry-worldview/dimension ‘wrongly implied

ontological-normalcy/postconvergence' as to its given '79 presencing—absolutising-identitive-constitutedness<sup>14</sup> absolution/absolute-scope {flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-<sup>{compulsing}</sup>linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation conception' manifest psychoanalytic abnormality-<as-to-epistemic-abnormalcy/preconvergence>) requires the full/complete human psychological uninhibitedness/decomplexification of requisite prospective psychologismic-epistemic-acutisation-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence's-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-<sup>{decompulsing}</sup>delinearity—for-eogeny. In this regards, 'limitedness/human-subpotency prospectively sublimating conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing}-and-empowering>' (as of human construction-of-the-Self reflected as protracted-social—as-to-individual-by-institutional-by-social notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> as so-concerning the 'potentiating of limitedness/human-subpotency as of the human/humanity omnipotentiality possibility of existentialising/emanance/becoming with respect to unlimitedness/existence-<full-potency-of-sublimating-nascence>'), is critically underlied as of: 'recurrently mediative-<in-expectation/in-anticipation> unconsciousness/potentiality-of-conscionability-<anxiety-as-to-reconstitution/reparation,-including-dreaming/psychical-reshuffling>' as the 'psychoanalytic boundlessness of human notional~reflexivity-<{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-<residualising-<sup>{decompulsing}</sup>delinearity—for-eogeny>—by—{flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-

~~limited-mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-~~  
~~{compulsing}linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation>~~ existential-  
 <disontologising/re-ontologising—aporeticism> backdrop’ elicitable/exuding as of  
 subconsciousness knowingly/unknowingly—manifest human ontological-good-  
 faith/authenticity<sup>69</sup>~postconverging—de-mentating/structuring/paradigming<sup>70</sup>—by—  
 ontological-bad-faith/inauthenticity<sup>64</sup>~preconverging—de-mentating/structuring/paradigming<sup>65</sup>,  
 and so-overarching/defining/devoluting upon human <amplituding/formative—epistemicity>-  
 totalising~thrownness-in-existence<sup>35</sup>, -imbued-projective-arbitrariness/waywardness-<as-to-the-  
 human—projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-  
 referencing-process-of-‘<amplituding/formative—epistemicity>totalising~conceptualisation’>  
 attendant/associated ‘social-functioning-and-accordance—as-of-social-stake-contention-or-  
 confliction imbuing existentialising—frame-of-entailment-of-motif-and-  
 apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising’ (as to  
 Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-  
 development-as-infrastructure-of- meaningfulness-and-teleology , institutional-  
 development—as-to-social-function-development and living-development—as-to-personality-  
 development psychologismic-epistemic-acutisation—difficulty <for, residualising-  
 {decompulsing}delinearity—for-cogency> magnitudes<sup>{of-experientiality/experiment}</sup>). Insightfully, it can be  
 garnered here that the above articulation reconstrued as ‘interstitially—disontologising-by-re-  
 ontologising anarchistic outgrowing formativeness-<as-to-intersolipsism-of-  
 preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-  
<sup>55</sup> meaningfulness-and-teleology<sup>99</sup> of human sublimating <sup>56</sup> meaningfulness-and-teleology<sup>99</sup>’ is  
 so-critically interlaced of varying stations/loci of limitedness/human-subpotency  
 <amplituding/formative—epistemicity>-totalising~thrownness-in-existence<sup>35</sup>, -imbued-  
 projective-arbitrariness/waywardness-<as-to-the-human—projective/reprojective—

aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing-process-of-  
‘<amplituding/formativ-epistemicity>totalising~conceptualisation’) attendant/associated  
‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing  
existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of  
disontologising/ontologising-and-re-ontologising’; as so-reflecting the very  
‘fundamental/incipient/seeding <sup>15</sup>de-mentation-(supererogatory~ontological-de-mentation-or-  
dialectical-de-mentation—stranding-or-attributive-dialectics) as to  
preconverging/postconverging-de-mentating/structuring/paradigming’ of human construction-  
of-the-Self (wherein the human self is undergirded anarchistically by the dualising dynamics of  
social-functioning-and-accordance—as-of-social-stake-contention-or-confliction and  
‘developing sense of notional~ontology/notional~ontological-veracity/notional~ontological-  
commitment as to contiguity/coherence in social-stake-contention-or-confliction  
expectation/anticipation’). Thus, human sublimating/desublimating <sup>56</sup>meaningfulness-and-  
teleology<sup>99</sup> can only be ‘initially educed anarchistically in projective arbitrariness/waywardness’  
as of human <amplituding/formativ-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>,-  
imbued-projective-arbitrariness/waywardness-(as-to-the-human-projective/reprojective—  
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing-process-of-  
‘<amplituding/formativ-epistemicity>totalising~conceptualisation’); in want for its  
confirmation/enculturation as from prospective {epistemic-totalising<sup>13</sup>}re-apriorising/re-  
axiomatising/re-referencing-residuality—in-re-originariness/re-origination of  
limitedness/human-subpotency prospective re-encountering/re-confrontation with the  
‘constraining/defining intersolipsistic reflexive~sublimating/unreflexive~desublimating  
measure/objectification that is unlimitedness/existence-as-ontological-  
normalcy/postconvergence-<in-validation-of-‘metaphysics-of-absence\_epistemic-projection’>’  
to thereof confirm/enculturate its social-functioning-and-accordance—as-of-social-stake-

contention-or-confliction (and so-reflected as ‘constraining existence—as-sublimating-  
 withdrawal/unenframing/re-ontologising, -elicited-from-prospective—profound-supererogation<sup>96</sup>  
 imbuing human ontological-commitment<sup>66</sup> -<implied—self-assuredness-of-ontological-good-  
 faith/authenticity<sup>99</sup> ~postconverging—de-mentating/structuring/paradigming<sup>101</sup> —as-being-as-of-  
 existential-reality>’ and ‘<sup>103</sup>universal-transparency<sup>104</sup> -<transparency-of-totalising-entailing, -as-  
 to-entailing-<amplifying/formative—epistemicity>totalising~in-relative-ontological-  
 completeness<sup>8</sup> ) as available-to/elicitable-to-<as-to-human-consciousness/collective-  
 consciousness—distendedness/detruncating-<beyond-selfpresencing, -as-re-ontologising—  
 decentering\_of-consciousness/collective-consciousness, -as-to-psychologismic—epistemic-  
 acutisation—residualising, -{decompulsing}delinearity~for-cogency>’ the social-functioning-and-  
 accordance—as-of—social-stake-contention-or-confliction conception of any given registry-  
 worldview/dimension <preconverging~‘motif-and-apriorising/axiomatising/referencing’—  
 entailing>-existentialising—enframing/imprintedness-<as-to-<sup>105</sup>historicity-tracing—in-  
 presencing—hyperrealisation/hyperreal-transposition>’). This underlies the fact that human  
 sublimating/desublimating<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> is inevitably instigatingly  
 anarchistic as to the anarchistic self-reflexive~instigative-eventuating-<as-to-teleological-  
 instigative/incipient—willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-  
 human-intelligibility, -preceding-existence’s-eventuating-sublimating-validation/desublimating-  
 invalidation> for the ‘percolation-channelling-<in-deferential-formalisation-transference> of the  
 cumulated/recomposed secondnatured institutionalisation social-functioning-and-  
 accordance—as-of—social-stake-contention-or-confliction’ ultimately construed as social  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> (so-underlying the sublimating—postconverged ‘substantive  
 abstract-tissue-of—social-emanance {epistemic-  
 totalising<sup>33</sup>}hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, -  
 {decompulsing}delinearity~for-cogency—cumulated/recomposed as to cumulating/recomposuring

of ~~‘prospectively implicated attendant ontological-contiguity<sup>67</sup>’~~ ~educated-existentialising/contextualising/textualising\_ ~~‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup>~~; with ‘secondnatured-institutionalisation social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’ arising critically (as of human subconsciousness most-prospectively-conscious ‘re-ontologising-by-disontologising\_existential-calculus-~~{between ‘prospective existentialising—postconverging\_framing/imprinting re-ontologising’ and ‘prior existentialising—preconverging\_enframing/imprintedness social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’}~~’ of consciousness surrealising-<as-to-supererogation<sup>96</sup>>) rather as to effectively imbued ‘moronisation-<sublimating-nascence,-~~extricatory-desublimating-downstreaming/‘avalage’>—by—demoronisation-<sublimating-nascence,-nonextricatory-sublimating-upstreaming/‘amontée’> station/locus of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’. Human anarchistic self-reflexive~instigative-eventuating-~~{as-to-teleological-instigative/incipient-willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation}~~ is thus effectively what undergirds the ‘wrongly supposed inherent social-functioning-and-accordance—as-of-social-stake-contention-or-confliction incipiency of human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ (whilst in reality the ‘social as to its social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’ is rather the effective outcome of the ‘dynamic of human self-reflexive~instigative-eventuating-~~{as-to-teleological-instigative/incipient-willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation}~~ induced re-ontologising-by-disontologising\_existential-calculus-~~{between ‘prospective existentialising—postconverging\_framing/imprinting re-ontologising’ and ‘prior~~~~

existentialising—preconverging\_enframing/imprintedness social-functioning-and-accordance—~~as-of-social-stake-contention-or-confliction~~’); with human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> effectively undergirded anarchistically (as of self-reflexive~instigative-eventuating-~~(as-to-teleological-instigative/incipient-willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation)~~)

whether as of ‘~~{flawed/unsound}~~-relative-unreflexivity-in-existence/absolutising-from-limited-mentation/~~psychologismic-epistemic-acutisation—nonresidualising-imbued-~~{compulsing}~~linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation~~ insidious-anarchy-~~(as-to-conscious/unconscious epistemically-flawed induced ‘moronisation-~~(sublimating-nascence,-extoriatory-desublimating-downstreaming/‘avalage’> preconverging/dementing~~~~
<sup>20</sup>
 conception of prior mere-formulaicity/ritualisation incipency of human social-functioning-and-accordance—~~as-of-social-stake-contention-or-confliction~~ <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’>’

or ‘~~{veridical/sound}~~-relative-reflexivity-in-existence/~~relativising-from-limited-mentation-as-its-deepening/~~psychologismic-epistemic-acutisation—residualising,-~~{decompulsing}~~delinearity-for-eogeny~~ anarchistic-growth/anarchisation-for-re-ontologisation-~~(as-to-conscious/unconscious epistemically-sound induced ‘demoronisation-~~(sublimating-nascence,-nonextoriatory-sublimating-upstreaming/‘amontée’> postconverging/dialectical-thinking~~~~~~
<sup>21</sup>
 conception of residual\_re-originary\_anarchistic incipency of human social-functioning-and-accordance—~~as-of-social-stake-contention-or-confliction~~ <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ (with the latter so-reflecting the projective/reprojective regenerativity of human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> in relative-ontological-completeness<sup>87</sup> as so-operantly associated with prospective human aestheticising—<sup>97</sup>surrealising/supererogating-drive). The implication here is the profound reality that supposed institutional and bureaucratic projection of human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> are rather actually of the undergirding-veracity of

germinal/inceptive/formative anarchistic manifestation (with regards to underlying human <sup>15</sup> de-  
 mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-  
 or-attributive-dialectics)~~ as to preconverging/postconverging~de-  
 mentating/structuring/paradigming implications) of human self-reflexive~instigative-  
 eventuating-~~(as-to-teleological-instigative/incipient-  
 willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-  
 preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation)~~  
 (inherently preceding any given social-functioning-and-accordance—as-of-social-stake-  
 contention-or-confliction conception of re-originariness/re-origination as  
 institutional/bureaucratic setup as rather the outcome of human self-reflexive~instigative-  
 eventuating-~~(as-to-teleological-instigative/incipient-  
 willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-  
 preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation)~~ induced  
 re-ontologising~by~disontologising\_existential-calculus-~~(between ‘prospective  
 existentialising—postconverging\_framing/imprinting re-ontologising’ and ‘prior  
 existentialising—preconverging\_enframing/imprintedness social-functioning-and-  
 accordance—as-of-social-stake-contention-or-confliction’)~~). This misconstrual in-many-ways  
 explains institutional/bureaucratic ‘proneness/susceptibility to disorientation/to-be-  
 overwhelmed/crisis’ as to when the ‘notional~ontological-veracity of projection/re-projection~  
 and~anticipation/re-anticipation’ as of their prior mere-formulaicity/ritualisation-~~(as-to-mere-  
 formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-  
 track-of-‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination’>~~ fail to recognise/integrate the ontological-veracity of human  
 anarchistic self-reflexive~instigative-eventuating-~~(as-to-teleological-instigative/incipient-  
 willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-~~

preceding-existence's-eventuating-sublimating-validation/desublimating-invalidation) of  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> and the dynamic implications upon institutional/bureaucratic  
functions, processes and purpose operating by mere re-ontologising-by-  
disontologising\_existential-calculus-(between 'prospective existentialising—  
postconverging\_framing/imprinting re-ontologising' and 'prior existentialising—  
preconverging\_enframing/imprintedness social-functioning-and-accordance—as-of-social-  
stake-contention-or-confliction') given unlimitedness/existence-<full-potency-of-sublimating-  
nascence> prospective apriorising/axiomatising/referencing-sublimating-reflexivity—  
beholdening under which limitedness/human-subpotency submits in profound-supererogation  
for prospective sublimating; and so, notwithstanding the given underlying centralising-  
totalitarianism or decentralising-totalitarianism <sup>79</sup>presencing—absolutising-identitive-  
constitutedness<sup>14</sup> underpinning-suprasocial-construct <preconverging~'motif-and-  
apriorising/axiomatising/referencing'—entailing>-existentialising—enframing/imprintedness-  
(as-to- historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition) failing  
with regards to prospective re-ontologising as to requisite '{veridical/sound}-relative-  
reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-  
epistemic-acutisation—residualising-<sup>{decompulsing}</sup>delinearity-for-cogeny anarchistic-  
growth/anarchisation—for-re-ontologisation-(as-to-conscious/unconscious epistemically-sound  
induced 'demoronisation-<sublimating-nascence, nonextricatory-sublimating-  
upstreaming/'amontée'> postconverging/dialectical-thinking<sup>1</sup> conception of residual\_re-  
originary\_anarchistic incipency of human social-functioning-and-accordance—as-of-social-  
stake-contention-or-confliction <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>)', and in lieu rather  
manifesting a prospectively disontologising '{flawed/unsound}-relative-unreflexivity-in-  
existence/absolutising-from-limited-mentation/psychologismic-epistemic-acutisation—  
nonresidualising-imbued-<sup>{compulsing}</sup>linearity-in-eclecticism-of-prior-mere-

~~formulaicity/ritualisation~~ insidious-anarchy-~~<as-to-conscious/unconscious epistemically-flawed~~  
induced ~~'moronisation-<sublimating-nascence,-extricatory-desublimating-~~  
~~downstreaming/'avalage'>~~ preconverging/dementing<sup>30</sup> conception of prior mere-  
~~formulaicity/ritualisation~~ incipency of human social-functioning-and-accordance—as-of-  
~~social-stake-contention-or-confliction~~ <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>>' conception of  
limitedness/human-subpotency prior rationalisation-of-  
contentivity/argumentativity/dialecticism/discursivity (to which unlimitedness/existence-<full-  
~~potency-of-sublimating-nascence>~~ is not of prospective ~~apriorising/axiomatising/referencing-~~  
~~sublimating-reflexivity—beholdening~~ as so-patently manifested in our modern-day naïve  
portrayal of issues that seem to imply their mere institutional/bureaucratic/mediatic procession  
is 'their effective ontological veracity and resolution'). The veridicality of 'human anarchistic  
self-reflexive~instigative-eventuating-~~<as-to-teleological-instigative/incipient-~~  
~~willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-~~  
~~preceding-existence's-eventuating-sublimating-validation/desublimating-invalidation)~~ of  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> critically calls for requisite  
institutional/bureaucratic/mediatic/social prospective 'apriorising/axiomatising/referencing  
disambiguating/de-leveling/de-ressentiment/opened-construct-of-<sup>56</sup>meaningfulness-and-  
teleology<sup>99</sup> demoronisation-<sublimating-nascence,-~~nonextricatory~~-sublimating-  
upstreaming/'amontée'>' in reflection of 'prospective ~~{epistemic-totalising<sup>13</sup>}~~ re-apriorising/re-  
axiomatising/re-referencing-residuality—in-re-originariness/re-origination relative-  
ontological-completeness<sup>87</sup> implications', as to the '<sup>61</sup>nonpresencing-<perspective-ontological-  
normalcy/postconvergence> relativism/relative-scope for epistemic-growth,-as—  
~~{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-~~  
~~deepening/psychologismic-epistemic-acutisation—residualising,-{decompulsing}-delinearity-for-~~  
eogeneity' of prospective re-rationalisation-of-

contentivity/argumentativity/dialecticism/discursivity for educing <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>; with manifest prospectively disontologising ‘{flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-acutisation-nonresidualising-imbued-<sup>†compulsing†</sup>linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation insidious-anarchy-<as-to-conscious/unconscious epistemically-flawed-induced ‘moronisation-<sublimating-nascence,-extricatory-desublimating-downstreaming/‘avalage’> preconverging/dementing<sup>30</sup> conception of prior mere-formulaicity/ritualisation incipency of human social-functioning-and-accordance—as-of-social-stake-contention-or-confliction <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>>’ rather a reflection of the defaulting social and institutional predisposition to the given preconverging-dementating/structuring/paradigming<sup>65</sup> associated protracted-social—as-to-individual-by-institutional-by-social pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup>>). A germinal/inceptive/formative elucidation highlights that human sublimating/desublimating <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as rather ‘instigatingly educed anarchistically in projective arbitrariness/waywardness’ is effectively what reflects the fact that human intelligibility-<as-to-human-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-process,-in-<amplituding/formative-epistemicity>totalising~conceptualisation) embryonically starts out as ‘aestheticising motif/re-motif in the projection/re-projection—and-anticipation/re-anticipation of human existential-<disontologising/re-ontologising—aporeticism> backdrop of coherent/contiguous <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ (so-underlied as to human ‘recurrently mediative-<in-expectation/in-anticipation> unconsciousness/potentiation-of-conscionability-<anxiety-as-to-

reconstitution/reparation,-including-dreaming/psychical-reshuffling>’ as the ‘psychoanalytic boundlessness of human notional~reflexivity-<{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-~~<residualising-<sup>{decompulsing}</sup>delinearity-for-cogeny>~~ by-~~{flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-acutisation-nonresidualising-imbued-<sup>{compulsing}</sup>linearity-in-eclecticism-of-prior-mer-formulaicity/ritualisation>~~ existential-<disontologising/re-ontologising-aporeticism> backdrop’ elicitable/exuding as of subconsciousness knowingly/unknowingly~manifest human ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup>—by—ontological-bad-faith/inauthenticity<sup>64</sup>~preconverging-de-mentating/structuring/paradigming<sup>65</sup>); with ‘human aestheticisation-and-aestheticisation-towards-ontology-<elicited-idiomatisation> interstitial—disontologising-by-re-ontologising of ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ (so-underlining ‘human interstitially recurrent limited-mentation-capacity—as-subjecting-‘~~educed-unlimitedness/existence-sublimating-nascence~~’ to-limitedness/human-subpotency-by-limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘~~educed-unlimitedness/existence-sublimating-nascence~~’<sup>253</sup> variance\_in-epistemic-projection’) thus exuding as of the construction-of-the-Self ‘developing sense of notional~ontology/notional~ontological-veracity/notional~ontological-commitment as to contiguity/coherence in social-stake-contention-or-conflict expectation/anticipation’. The implication here is that given that it is the human construction-of-the-Self ‘developing sense of notional~ontology/notional~ontological-veracity/notional~ontological-commitment as to contiguity/coherence in social-stake-contention-or-conflict expectation/anticipation’ that exudes coherent/contiguous <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, and even the artistic or aestheticising is imbued of an underlying ‘notional~ontological-veracity of projection/re-

projection–and–anticipation/re-anticipation’ exuded as of ‘human existential-  
~~<disontologising/re-ontologising—aporeticism>~~ backdrop of coherent/contiguous  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ as so-enabling the intelligible appreciation of any given  
 motif/motif-construct as aesthetics/arts (such that a Duchamp fountain motif-construct is  
 artistic/aesthetical only as to the artistic/aesthetical ‘notional~ontological-veracity of  
 projection/re-projection–and–anticipation/re-anticipation’ underlied as of ‘human existential-  
~~<disontologising/re-ontologising—aporeticism>~~ backdrop of coherent/contiguous  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’); with the further implication that no motif/motif-construct  
 can be construed as artistic/aesthetical without the underlying ‘notional~ontological-veracity of  
 projection/re-projection–and–anticipation/re-anticipation’ exuded as of ‘human existential-  
~~<disontologising/re-ontologising—aporeticism>~~ backdrop of coherent/contiguous  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’. This elucidation of the ‘interstitially—disontologising-by-  
 re-ontologising anarchistic outgrowing formativeness-~~<as-to-intersolipsism-of-~~  
~~preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-~~  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> of human sublimating <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ (so-  
 implied as of its ‘dragged-out nature or psychologismic-epistemic-acutisation-~~<as-to-~~  
~~postconverging–de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-~~  
~~nascence-in-prospective-aporeticism-overcoming/unovercoming>~~ as to epistemic-growth,-as—  
~~{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-~~  
~~deepening/psychologismic-epistemic-acutisation—residualising-<sup>{decompulsing}</sup>delinearity-for-~~  
~~eogeny~~’ imbued ‘~~supererogatory~wholesomeness/profound-supererogation~~<sup>96</sup> as of prospective  
<sup>83</sup>reference-of-thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating–  
 nascence-~~<as-to-the-grandest-axiomatic-construct-<sup>{epistemic-totalising}</sup>-re-apriorising/re-~~  
~~axiomatising/re-referencing~residuality—in-re-originariness/re-origination~~ of  
 limitedness/human-subpotency prospective re-encountering/re-confrontation with

~~unlimitedness/existence~~>'), speaks to the diametrical relation between limited-mentation-  
 capacity-deepening—as subjecting limitedness/human subpotency to 'educated-  
~~unlimitedness/existence sublimating nascence~~<sup>233</sup> (as to the genuine social intellectual-  
 function/posture specifically induced deferential-formalisation-transference as to its cultivated  
 arts/skills and time investment) imbued '{veridical/sound}-relative-reflexivity-in-  
 existence/relativising from limited-mentation-as-its-deepening/psychologismic-epistemic-  
 acutisation—residualising,<sup>{decompulsing}</sup>delinearity~for-cogeny anarchistic-  
 growth/anarchisation—for-re-ontologisation-<as-to-conscious/unconscious epistemically-sound  
 induced 'demoronisation-<sublimating-nascence,-nonextricatory-sublimating-  
 upstreaming/'amontée'> postconverging/dialectical-thinking<sup>1</sup> conception of residual\_re-  
 originary\_anarchistic incipency of human social-functioning-and-accordance—as-of-social-  
 stake-contention-or-confliction<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>' on-the-one-hand (as of its  
 requisite prospective psychologismic-epistemic-acutisation-<as-to-postconverging-de-  
 mentating/structuring/paradigming,-eliciting-of-existence's-sublimating-nascence-in-  
 prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity-in-existence/relativising from limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation—residualising,<sup>{decompulsing}</sup>delinearity~for-  
 cogeny) and on-the-other-hand limited-mentation-capacity—as subjecting 'educated-  
~~unlimitedness/existence sublimating nascence~~' to limitedness/human subpotency (as to  
 <amplituding/formative> wooden-language-<imbued—averaging-of-thought-<as-to-  
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-  
 'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications> readily  
 elicitable by pedantising/muddling/formulaic-hollowing-out—in-  
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-  
 as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-

completeness )) imbued of ~~{flawed/unsound}~~-relative-unreflexivity-in-  
 existence/absolutising-from-limited-mentation/psychologismic-epistemic-acutisation—  
 nonresidualising-imbued-<sup>{compulsing}</sup>linearity-in-eclecticism-of-prior-~~mere-~~  
~~formulaicity/ritualisation~~ insidious-anarchy-<as-to-conscious/unconscious-epistemically-flawed  
 induced ~~'moronisation-<sublimating-nascence,-extricatory-desublimating-~~  
~~downstreaming/'avalage'>~~ preconverging/dementing<sup>30</sup> conception of prior ~~mere-~~  
~~formulaicity/ritualisation~~ incipency of human social-functioning-and-accordance—as-of-  
~~social-stake-contention-or-confliction~~ <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>>'. Such that the  
 socially protracted limited-mentation-capacity-deepening—as-subjecting-limitedness/human-  
 subpotency-to-~~'educed-unlimitedness/existence-sublimating-nascence'~~<sup>23</sup> and its induced  
 deferential-formalisation-transference abstractly speaks to all-and-sundry (as of their effective  
 intemporal individuation sphere of limited-mentation-capacity-deepening—as-subjecting-  
 limitedness/human-subpotency-to-~~'educed-unlimitedness/existence-sublimating-nascence'~~<sup>23</sup>  
 and deferentialism/deferential-formalisation-transference implications of re-ontologising) and  
 likewise limited-mentation-capacity—as-subjecting-~~'educed-unlimitedness/existence-~~  
~~sublimating-nascence'~~ to limitedness/human-subpotency rather speaking to all-and-sundry (but  
 as of their effective temporal individuations sphere of limited-mentation-capacity—as-  
 subjecting-~~'educed-unlimitedness/existence-sublimating-nascence'~~ to limitedness/human-  
 subpotency implications of disontologising/subontologising); and so-reflected as to human  
 Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-  
 development-as-infrastructure-of- ~~meaningfulness-and-teleology~~ , institutional-  
 development-as-to-social-function-development and living-development-as-to-personality-  
 development psychologismic-epistemic-acutisation—difficulty <for, residualising-  
~~{decompulsing}delinearity-for-cogeny>~~—magnitudes <sup>{of-experientiality/experiment}</sup>. Critically, the  
 psychoanalytic-unshackling implications of prospective demoronisation-<sublimating-

nascence, ~~nonextricatory~~-sublimating-upstreaming/‘amontée’> (as to anarchistic-growth/anarchisation-for-re-ontologisation-~~(as-to-conscious/unconscious epistemically-sound induced~~ ‘demoronisation-<sublimating-nascence, ~~nonextricatory~~-sublimating-upstreaming/‘amontée’> postconverging/dialectical-thinking<sup>1</sup> conception of residual\_re-originary\_anarchistic incipency of human social-functioning-and-accordance—as-of-social-stake-contention-or-confliction<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>’)), simply portray the ‘paradox of prospective re-rationalisation-of-contentivity/argumentativity/dialecticism/discursivity for educating<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>’ with the incongruity of construing respectively of the ‘sublimating re-rationalisations-of-contentivity/argumentativity/dialecticism/discursivity of base-institutionalisation,<sup>103</sup> universalisation, positivism/rational-empiricism and prospective<sup>18</sup> deprocrypticism-or-preempting—disjointedness-as-of-<sup>83</sup> reference-of-thought’ rather as from the respective ‘desublimating rationalisations-of-contentivity/argumentativity/dialecticism/discursivity of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and<sup>80</sup> procrypticism-or-disjointedness-as-of-<sup>83</sup> reference-of-thought’ (but for the<sup>103</sup> universal human possibility of underlying human dimensionality-of-sublimating<sup>25</sup> ~~-(<sup>25</sup>amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness<sup>18</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)~~ imbued ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup> as eliciting prospective<sup>83</sup> reference-of-thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-~~(as-to-the-grandest-axiomatic-construct-<sup>13</sup>epistemic-totalising<sup>13</sup> } re-apriorising/re-axiomatising/re-referencing-residuality—in-re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence>).~~ But then this

‘paradox of prospective re-rationalisation-of-contentivity/argumentativity/dialecticism/discursivity for educing <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ is effectively what exposes prospectively the genuine social intellectual-function/posture to protracted-social—as-to-individual-by-institutional-by-social pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—  
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness >  
 eliciting of the given registry-worldview/dimension ‘lifespan extricator/preconverging psychological-nascency moronisation-<sublimating-nascence,-extricator-desublimating-downstreaming/‘avalage’>’ as to ontological-bad-faith/inauthenticity<sup>64</sup>~preconverging-de-mentating/structuring/paradigming<sup>65</sup> implied ‘<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> absolution/absolute-scope {flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-<sup>{compulsing}</sup>linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation conception’ (as to lack-of/undermining-of the ‘<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising-<sup>{decompulsing}</sup>delinearity~for-cogency’ that allows for ‘appropriate human contemplative projective-insights of sublimating-nascence aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing}-and-empowering’) and so-enabling-and-sustaining the desublimating implications of the given registry-worldview/dimension overall  
 <amplituding/formative> wooden-language-<imbued—averaging-of-thought-<as-to-

leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-  
‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>}. The  
psychoanalytic-unshackling implications of prospective demoronisation-<sublimating-  
nascence,-nonextricatory-sublimating-upstreaming/‘amontée’> warrants the ‘effective  
full/complete human psychological uninhibitedness/decomplexification’ with regards to the  
prior registry-worldview/dimension imbued ‘lifespan extricatory/preconverging psychical-  
nascency moronisation-<sublimating-nascence,-extricatory-desublimating-  
downstreaming/‘avalage’>’ as to the requisite prospective registry-worldview/dimension  
organic-knowledge ‘apriorising/axiomatising/referencing disambiguating/de-leveling/de-  
ressentiment/opened-construct-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> demoronisation-  
<sublimating-nascence,-nonextricatory-sublimating-upstreaming/‘amontée’>’ imbued  
prospective psychologismic-element-<as-of-diametrical-conflatedness<sup>13</sup>-towards-‘already-  
given-unlimitedness/existence-<full-potency-of-sublimating-nascence>’-of-  
‘limitedness/human-subpotency-as-to-its-imbued-{veridical/sound}-relative-reflexivity-in-  
existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-  
acutisation-residualising,-{decompulsing}-delinearity-for-cogeny’> (in superseding the prior  
registry-worldview/dimension ‘apriorising/axiomatising/referencing—  
equating/leveling/ressentiment/closed-construct-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>  
moronisation-<sublimating-nascence,-extricatory-desublimating-downstreaming/‘avalage’>’);  
as so-validated by the mere fact that manifest sublimation-inducing concern for relative-  
ontological-completeness<sup>87</sup> ‘existentially-<disontologising/re-ontologising—aporeticism>  
attributes effective drive and guidance to the profound-supererogation<sup>96</sup> so-directed at the  
concern’ undermining contradictory implications of pedantising/muddling/formulaic-  
hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-  
totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-

relative-ontological-completeness } pretenses to prospective sublimation directedness/directing which effectively rather manifest non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge notion. The further reality here is that the requisite psychoanalytic-unshackling for such a prospective re-ontologising metaphoricity<sup>57</sup> as herein articulated is in-many-ways necessarily lenient/accommodative for the sake of crossgenerational psychoanalytic-unshackling by not-fully/indirectly/passively elucidating the ‘desublimating <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-〈as-to-<sup>1</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition〉 of the prior registry-worldview/dimension disontologising social-functioning-and-accordance—as-of-social-stake-contention-or-confliction<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>’; and so given the fact of all registry-worldviews/dimensions imbued prior-institutionalisation-threshold-by—prospective-uninstitutionalised-threshold<sup>102</sup> ‘self-referencing-syncretising forward-facing—supposedly~postconverging-or-dialectical-thinking<sup>1</sup>—apriorising-psychologism epistemic-projection as of prior mere-formulaicity/ritualisation-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-‘epistemic-totalising } re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination’>’ so-reflecting their ‘disontologising preconverging/dementing<sup>20</sup>-<as-to-prospective-uninstitutionalised-threshold<sup>102</sup>> ignoring/biased inclination’ for the sake of ‘their given present minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’ while qualifying their prospectively uninstitutionalised-threshold<sup>102</sup> actually as nondescript/ignorable-void<sup>60</sup> as to their<sup>79</sup> presencing—absolutising-identitive-constitutedness<sup>14</sup> <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-〈as-to-<sup>1</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition〉. In other

words, this is just like a ‘positivistic mindset not engaging a non-positivistic social-setup categorically/absolutely/inflexibly as if of positivistic mindset implications of prospective <sup>83</sup>reference-of-thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-<as-to-the-grandest-axiomatic-construct-<sup>{epistemic-totalising}</sup> }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence>’; and so for the sake of ‘acknowledging the crossgenerational epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-<sup>{decompulsing}</sup>delinearity—for-cogency of the non-positivistic social-setup as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring into grasping positivistic <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’. But then the possibility for all such ‘crossgenerational tactical psychoanalytic-unshackling’ (as to ‘demoronisation-<sublimating-nascence,-nonextricatory-sublimating-upstreaming/‘amontée’> epistemic-break or notional-discontiguity/epistemic-discontiguity<sup>63</sup>-<between—prior-shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>-qualia-schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema>’ for ‘prospective social-functioning-and-accordance—as-of-social-stake-contention-or-confliction <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> existentialising—postconverging\_framing/imprinting of re-ontologising’ as so-projecting rather altogether beyond the ‘prior social-functioning-and-accordance—as-of-social-stake-contention-or-confliction <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> existentialising—preconverging\_enframing/imprintedness of disontologising’) is critically ‘not a question of non-ontology as to a metaphysical/ideological advocacy’ but rather a question of ontology-<as-to-relative-ontological-completeness<sup>87</sup>-induced-re-ontologising> as eliciting the underlying

‘constraining existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup> imbuing human ontological-commitment<sup>66</sup> <implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality>’ and ‘<sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>8</sup> > as available-to/elicitable-to-<as-to-human-consciousness/collective-consciousness—distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising—decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic-epistemic-acutisation—residualising,-{decompulsing}delinearity~for-cogency>’

the social-functioning-and-accordance—as-of-social-stake-contention-or-confliction conception of any given registry-worldview/dimension <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)>’ that applies to all humans across all times (along the lines for instance that a sublimating conception of positivistic medicine as cure is not of indifference to a non-positivistic mindset who will be more inclined to choose the positivistic medicine cure rather than passing away and just as our present scientific culture operates on the basis of scientific knowledge as to its ‘appropriate human contemplative projective-insights of sublimating—nascence aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing}-and-empowering’ will induce our prospective sublimation/emancipation/enfranchisement). In this regards and across all the registry-worldviews/dimensions, the ‘pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-

completeness<sup>87</sup> } desublimation' rather strives to tactically-and-strategically undermine the core philosophy projection (of ontology-<as-to-relative-ontological-completeness<sup>87</sup>-induced-re-ontologising> eliciting the underlying 'constraining existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation<sup>96</sup> imbuing human ontological-commitment<sup>66</sup> <implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging—de-mentating/structuring/paradigming<sup>70</sup> —as-being-as-of-existential-reality>' and '<sup>103</sup>universal-transparency<sup>104</sup> -<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative—epistemicity>totalising—in-relative-ontological-completeness<sup>87</sup> } as available-to/elicitable-to-<as-to-human-consciousness/collective-consciousness—distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising—decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic—epistemic-acutisation—residualising,-{decompulsing}delinearity~for-cogency> } the social-functioning-and-accordance—as-of-social-stake-contention-or-confliction conception of any given registry-worldview/dimension <preconverging~'motif-and-apriorising/axiomatising/referencing'—entailing>-existentialising—enframing/imprintedness-<as-to-<sup>4</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>') by rather engaging such prospective ontology-<as-to-relative-ontological-completeness<sup>87</sup>-induced-re-ontologising> in fraudulent terms of 'non-ontology as to a metaphysical/ideological advocacy' for the sake of undermining the 'sublimating entailment of such prospective re-ontologising and in lieu induce disparateness-of-conceptualisation-<unforegrounding-ment,-failing-prospectively-to-reflect-immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>>' (that cannot be falsified as of limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-potency-of-sublimating-nascence> by its projection of human limited-mentation-capacity—as-subjecting—'educed-unlimitedness/existence-sublimating-nascence' to limitedness/human-subpotency'). This 'exactly speaks to the manifest

disontologising-threshold of prior-perspective—falsity/falseness/fallaciousness’ upon which prospective psychoanalytic-unshackling has to work for prospective re-ontologising; in relation to such pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—~~blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-~~ ~~<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness~~ } desublimation pretense-of-annulling ‘prospective educing—and-availing—and-re-availing of relative-ontological-completeness<sup>87</sup> as to dimensionality-of-sublimating<sup>25</sup>—~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness~~ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)’. It is important to understand here that the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising is exactly what supersedes-and-provides the backdrop for the advocacy/political/applicative—scope as to the fact for instance that advocacy/political/applicative assertions do not overtly project of disontologising/unscientificity; such that while the advocacy/political/applicative—scope having to do with say advocacy campaigns, political decisions or engineering/technical choices can be construed as of a discretionary and contestable exercise however the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising is rather involved in elucidating the sublimating possibilities as of prospective ~~epistemic-totalising~~ } re-apriorising/re-axiomatising/re-referencing—residuality—in-re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with the ‘constraining/defining intersolipsistic reflexive—sublimating/unreflexive—desublimating measure/objectification that is unlimitedness/existence—as-ontological-normalcy/postconvergence-<in-validation-of-‘metaphysics-of-absence\_epistemic-projection’>’, as critically defined by unlimitedness/existence-<full-potency-of-sublimating-nasceence> and

not limitedness/human-subpotency and so as we can only ‘submit-to or demonstrate’ limited-  
 mentation-capacity-deepening—~~as-subjecting-limitedness/human-subpotency-to-‘eudeed-~~  
~~unlimitedness/existence-sublimating-nascence~~<sup>233</sup> when it comes to  
 ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-  
 ontologising (and even then where the advocacy/political/applicative—scope is intercalated with  
 the backdrop of the ontologising/scientific/existence-<honesty-constraining>—  
 scope\_for\_prospective\_re-ontologising as to ‘prospective sovereign  
 sublimation/emancipation/enfranchisement possibilities’ then the  
 ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-  
 ontologising is effectively directly of relevance in advancing such  
 advocacy/political/applicative—scope as of necessity and incontestable and not as of discretion  
 and contestable, as so-reflected with prospective re-ontologising conceptivity/epistemic-  
 reflexivity/epistemicity-relativism-determinism-~~<reifying {as-to-knowledge-developing} -and-~~  
~~empowering~~ as to the dragged-out ‘prospective<sup>88</sup> reference-of-thought appraisal of sublimating-  
 nascence comprehensiveness/nonimmediacy/indirectness’ for prospective social-and-  
 institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising-  
 decisionality-<as-to-disontologising/re-ontologising—aporeticism> as so-markly associated say  
 with the ending of serfdom and human slavery which inveracity much more profoundly lied  
 beyond their advocacy/political/applicative—scope but rather the prospective re-ontologising as  
 of ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-  
 ontologising). The articulation herein effectively projects of such an  
 ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-  
 ontologising re-ontologising conceptivity/epistemic-reflexivity/epistemicity-relativism-  
 determinism-~~<reifying {as-to-knowledge-developing} -and-empowering~~ as to its elucidation of  
 human notional~reflexivity-~~<{veridical/sound}-relative-reflexivity-in-existence/relativising-~~

~~from limited mentation as its deepening/psychologismic <residualising~~  
~~{decompulsing} delinearity~for cogency> by {flawed/unsound} relative-unreflexivity-in-~~  
~~existence/absolutising from limited mentation/psychologismic epistemic acutisation~~  
~~nonresidualising imbued {compulsing} linearity~in eclecticism of prior mere-~~  
~~formulaicity/ritualisation>~~ on the basis of ‘prospective postconverging~aporeticism~  
overcoming/unovercoming as the-Good/knowledge-reification~gesturing-and-accounting—of  
epistemic~phenomenalism-<in-  
prospective psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively  
implicated attendant ontological-contiguity ’~duced-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity~contiguity-  
<imbued notional~cogency>’ }—conflatedness<sup>3</sup> in {preconverging ment by}  
postconverging entailment>/understanding/<amplituding/formative-  
epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative implications-of-prospective-  
<sup>9</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>6</sup>’ and not mere-and-vague impression-driven/good-naturedness/wishfulness. In  
many-ways (with regards to Being-development/ontological-framework-expansion-as-to-  
depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology ,  
institutional-development-as-to-social-function-development and living-development-as-to-  
personality-development                      psychologismic epistemic acutisation—difficulty <for-  
residualising {decompulsing} delinearity~for cogency>—magnitudes<sup>{of-experientiality/experiment}</sup>) all  
humans ‘are well unconsciously/unknowingly-entitled to ignorance/lack-of-knowledge as to  
when prospective relative-ontological-completeness<sup>87</sup> is not educed—and-availing—and-re-  
availing as to prospective re-ontologising and deferentialism/deferential-formalisation-  
transference implications of re-ontologising’; and this is effectively reflected say from  
‘childhood to adulthood levels-of-responsibilities’, from ‘non-specialists to specialists levels-of-

responsibilities as equally articulated in the latter codes-of-conduct' and in-the-bigger-scheme-of-things as well between 'lifespan extricator/preconverging psychical-nascency moronisation-~~<sublimating-nascence,-extricator-desublimating-downstreaming/'avalage'>~~' and 'nonextricator/postconverging ontologising-and-re-ontologising angling-of-imaginary demoronisation-~~<sublimating-nascence,-nonextricator-sublimating-upstreaming/'amontée'>~~' levels-of-responsibilities with regards to human intemporal/ontological/social/species/<sup>103</sup>universal/transcendental/<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation postconverging~de-mentating/structuring/paradigming. All this notwithstanding, there is one fundamental/incipient/seeding element upon which no human can abscond from (with regards to sublimating human ontological-performance<sup>72</sup>-~~<including-virtue-as-ontology>~~) and that is exactly what in-the-very-core underlies the 'crossgenerational notional~firstnatureddness-formativeness-~~<as-to-eventualising-inkling-drive-or-seeding-misprising>~~—mental-processing-parity for ontological-performance<sup>72</sup>-~~<including-virtue-as-ontology>/morality/ethics/justice/etc.'~~ of all sovereign humans as to the potentiation of sublimating-over-desublimating across all times and this has to do with 'human ontological-good-faith/authenticity<sup>69</sup>~postconverging~de-mentating/structuring/paradigming<sup>70</sup>—by—ontological-bad-faith/inauthenticity<sup>64</sup>~preconverging~de-mentating/structuring/paradigming<sup>65</sup> and so relative to the given station/locus of limitedness/human-subpotency ~~<amplituding/formative-epistemicity>~~-totalising~thrownness-in-existence<sup>35</sup> (and so-constructed as from limited-mentation-capacity-deepening—~~as-subjecting-limitedness/human-subpotency-to-'educated-unlimitedness/existence-sublimating-nascence'~~<sup>53</sup> and not the nonbrillistic naivety of limited-mentation-capacity—~~as-subjecting-'educated-unlimitedness/existence-sublimating-nascence'~~ to-limitedness/human-subpotency given that the 'human condition by its limitedness/human-subpotency, is like a classroom-~~<as-of-limitedness/human-subpotency>~~

with no teacher-<as-of-the-sublimating-nascence-of-unlimitedness/existence> that has to produce sublimating <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> ever always at risk of being prospectively distorted/desublimated by the ‘blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out> dynamics of limited-mentation-capacity—as-subjecting-‘~~educed-unlimitedness/existence-sublimating-nascence~~’ to limitedness/human-subpotency’).

Notwithstanding ‘any given station/locus of our limitedness/human-subpotency <amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup> imbued relative-ontological-incompleteness<sup>88</sup>’ our ‘sovereign human existential-<disontologising/re-ontologising—aporeticism> valour’ is effectively deciphered as of our projected human ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup>—by—ontological-bad-faith/inauthenticity<sup>64</sup>~preconverging-de-mentating/structuring/paradigming<sup>65</sup> (beyond the delusion of any secondnature institutionalisation conception of human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. subject to its manifest ‘blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out> dynamics of limited-mentation-capacity—as-subjecting-‘~~educed-unlimitedness/existence-sublimating-nascence~~’ to limitedness/human-subpotency’ poorly entertaining dimensionality-of-sublimating<sup>25</sup>-(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)). Critically (with respect to prospective psychoanalytic-unshackling implications of re-ontologising), pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-

completeness<sup>87</sup> } desublimation pretense-of-annulling ‘prospective educating-and-availing-and-re-availing of relative-ontological-completeness<sup>87</sup> as to dimensionality-of-sublimating<sup>25</sup> } <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)’ effectively voids its consideration as of ‘unconsciously/unknowingly-entitled to ignorance/lack-of-knowledge as to when prospective relative-ontological-completeness<sup>87</sup> is not educed-and-availing-and-re-availing as to prospective re-ontologising and deferentialism/deferential-formalisation-transference implications of re-ontologising’ and so-renders the ontological-bad-faith/inauthenticity<sup>64</sup>~preconverging-dementating/structuring/paradigming<sup>65</sup> part-and-parcel of the exercise of prospective re-ontologising (in so-reflecting the fact that prospective re-ontologising involves the postconverging-aporeticism-overcoming/unovercoming of such manifest underlying dimensionality-of-desublimating-lack-of<sup>26</sup> <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)).

Critically, any such manifest registry-worldview/dimension pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness<sup>87</sup> } eliciting of overall <amplituding/formative><sup>8</sup> wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—narratives—of-the-<sup>33</sup> reference-of-thought—categorical-imperatives/axioms/registry-teleology<sup>95</sup> ) (as to ‘{flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-<sup>{compulsing}</sup>linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation insidious-anarchy-<as-to-conscious/unconscious epistemically-flawed

induced ~~‘moronisation-<sublimating-nascence, extirpatory-desublimating-  
downstreaming/‘avalage’>~~ preconverging/dementing<sup>30</sup> conception of prior mere-  
formulaicity/ritualisation incipency of human social-functioning-and-accordance—as-of-  
social-stake-contention-or-confliction ~~‘meaningfulness-and-teleology<sup>30</sup>’>~~), is effectively  
construed rather as of a disontologising-aggravation-(in-want-for-prospective-  
aetiologisation/ontological-escalation-<ontological-  
veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>)  
manifestation of dimensionality-of-desublimating-lack-of<sup>26</sup>  
<~~amplifying/formative>supererogatory-de-mentativeness/epistemic-growth-or-  
conflatedness<sup>1</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
drivenness-equalisation~~). This is tantamount to presenting a true mathematician with the  
argument that 5+7 is not equal to 12 ‘for one human mortal consideration or the other as to  
limited-mentation-capacity—as-subjecting-‘~~duced-unlimitedness/existence-sublimating-  
nascence~~’ to limitedness/human-subpotency, such that the mere insinuation of such a human  
mortal consideration will rather turn out to be the more profound threat to mathematics as to the  
priority/precedence/primacy of the mathematics purview-of-unlimitedness/existence-<full-  
potency-of-sublimating-nascence>;—‘~~implicated\_attendant\_ontological-  
contiguity<sup>67</sup>~duced-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency><sup>2</sup>’<sup>40</sup>~~ (as the true mathematician energy can only be directed as of  
overarching priority/precedence/primacy to establishing/re-establishing the  
‘fundamental/incipient/seeding prospective ontological-good-  
faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup> of mathematics as  
to human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-  
subpotency to-‘~~duced-unlimitedness/existence-sublimating-nascence~~’<sup>2</sup>’<sup>53</sup>’) and ‘no human

individual/institutional/social mortal as to limitedness/human-subpotency is big enough in that regards' but rather such an insinuation manifests a disontologising-aggravation-(in-want-for-prospective-aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>) that needs emphatically to be trampled upon (and that is exactly what is meant by 'constraining existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation<sup>96</sup> imbuing human ontological-commitment<sup>66</sup> -<implied—self-assuredness-of-ontological-good-faith/authenticity<sup>99</sup>~postconverging—de-mentating/structuring/paradigming<sup>70</sup> —as-being-as-of-existential-reality>' and '103universal-transparency<sup>104</sup> -<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup> ) as available-to/elicitable-to-<as-to-human-consciousness/collective-consciousness—distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising—decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic—epistemic-acutisation—residualising,-{decompulsing} delinearity~for-cogency>)

the social-functioning-and-accordance—as-of—social-stake-contention-or-confliction conception of any given registry-worldview/dimension <preconverging~'motif-and-apriorising/axiomatising/referencing'—entailing>-existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>' and this has nothing to do with 'non-ontology as to a metaphysical/ideological advocacy'). In this regards, it can be appreciated that both the Socratic-philosophers as to their 103universalising-idealisation apriorising/axiomatising/referencing and budding-positivists as to their positivism/rational-empiricism apriorising/axiomatising/referencing effectively and naturally voided the consideration as of 'unconsciously/unknowingly-entitled to ignorance/lack-of-knowledge as to when prospective relative-ontological-completeness<sup>87</sup> is not educed—and-availing—and-re-availing as to prospective re-ontologising and deferentialism/deferential-

formalisation-transference implications of re-ontologising' with regards to respectively the non-  
 universalising ancient-sophists apriorising/axiomatising/referencing and non-positivising  
 medieval-scholasticism apriorising/axiomatising/referencing, and effectively related to them as  
 of a fundamental/incipient/seeding issue of ontological-bad-  
 faith/inauthenticity<sup>64</sup>~preconverging~de-mentating/structuring/paradigming<sup>65</sup> in want for  
 prospectively requisite psychoanalytic-unshackling as to so-precedingly 'invent'/'create'~and~  
 'nurture' the associated re-rationalisations~of~  
 contentivity/argumentativity/dialecticism/discursivity that 'supersedes the ontological-bad-  
 faith/inauthenticity<sup>64</sup>~preconverging~de-mentating/structuring/paradigming<sup>65</sup>' for prospective  
 sublimating <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> to arise; so-underlying <sup>103</sup>universalising-  
 idealisation apriorising/axiomatising/referencing and budding-positivists  
 apriorising/axiomatising/referencing manifestations of 'Derridean underdetermination-imbued  
 force/violence conception' and 'Foucauldian knowledge/power conception construed as  
 knowledge-empowerment/ignorance-disempowerment' as of notional~asceticism<sup>4</sup> reasoning-  
 through/messianic-reasoning prospective existential-<disontologising/re-ontologising~  
 aporeticism> deployment of transversality-<for-sublimating~existential-  
 eventuating/denouement, from 'thinking at first/pure predisposition preemptive of  
 prospective disontologising/subontologising' as-of-prospectively-disambiguated-affirmed-  
 and-unaffirmed-'motif-and-apriorising/axiomatising/referencing'><sup>101</sup> elucidation as of  
 notional~self-distantiation-<imbued~re-motif-and-re-apriorising/re-axiomatising/re-  
 referencing> implied formativeness-<as-to-intersolipsism-of-  
 preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> in <sup>61</sup>nonpresencing-<perspective~ontological-  
 normalcy/postconvergence> epistemic-projection'). In this respect, it is important to grasp that  
 with respect to the ontologising/scientific/existence-<honesty-constraining>—

scope\_for\_prospective\_re-ontologising, unlimitedness/existence-<full-potency-  
of\_sublimating\_nascence> is not of prospective apriorising/axiomatising/referencing-  
sublimating-reflexivity—beholdening to the ‘human mortal’ as of its limitedness/human-  
subpotency conception of compromise and so as an ontologically-flawed inclination or  
subjection to another limitedness/human-subpotency mortal’s whim’; as the mortals that we are  
are rather bound to ‘submit-to or demonstrate’ limited-mentation-capacity-deepening—as-  
subjecting\_limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating-  
nascence’<sup>53</sup> as we most often readily do in our limitedness/human-subpotency prospective re-  
encountering/re-confrontation with nascent-particular/incipient-and-material/technical-  
sublimations-<blinded-to-their-relative-ontological-completeness<sup>87-83</sup>—reference-of-thought-  
devolving> (while increasingly trying to pervert/distort with social-and-institutional-  
frameworks-of—referencing/registering/decisioning as of ‘{flawed/unsound}-relative-  
unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-  
acutisation—nonresidualising-imbued-<sup>(compulsing)</sup>linearity-in-eclecticism-of-prior-mere-  
formulaicity/ritualisation insidious-anarchy-<as-to-conscious/unconscious epistemically-flawed  
induced ‘moronisation-<sublimating-nascence, extricator-desublimating-  
downstreaming/‘avalage’> preconverging/dementing<sup>30</sup> conception of prior mere-  
formulaicity/ritualisation incipency of human social-functioning-and-accordance—as-of-  
social-stake-contention-or-confliction<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>>’). It is important not  
to confuse the value appraisal within any social-setup (reflecting the ‘human condition as of a  
classroom-<as-of-limitedness/human-subpotency> with no teacher-<as-of-the-sublimating-  
nascence-of-unlimitedness/existence> that has to produce sublimating<sup>56</sup> meaningfulness-and-  
teleology<sup>99</sup>’) as being of absolute re-ontologising value (besides its  
advocacy/political/applicative—scope of value), given that the possibility for prospective human  
re-ontologising arises in-many-ways ‘by ignoring/overlooking the punctual social-setups

preconvergently–de-mentating/structuring/paradigming implicated/explicated desublimating pretenses of the possibility of prospective re-ontologising’ in order to be able to project of the requisite human psychologismic–epistemic-acutisation-<as-to-postconverging–de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> acting as the ‘postconverging–de-mentating/structuring/paradigming reference for requisite psychoanalytic-unshackling of the relative-ontological-incompleteness<sup>88</sup>–of–apriorising/axiomatising/referencing’; in reflection of prospective <sup>83</sup>reference-of-thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating–nascence-<as-to-the-grandest-axiomatic-construct-<sup>epistemic-totalising</sup> re-apriorising/re-axiomatising/re-referencing~residuality—in–re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence> (and this is so-  
reflected in the fact that the <cumulating/recomposuring~attendant–ontological-contiguity >-successive registry-worldviews/dimensions occurred exactly ‘inspite of their conscious self-presence/self-constitutedness<sup>14</sup>-<in-perspective–epistemic-abnormalcy/preconvergence<sup>31</sup>>-desublimating~existentialising–decisionality-<as-to-disontologising/re-ontologising–aporeticism>’ as validated by the fact that ‘when illumination abounds as to prospectively achieved secondnature institutionalisation’ we can effectively reflect upon the fact that prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity could only avail for instance as of the succession of <sup>103</sup>universalising-idealisation and positivism/rational-empiricism over their preconverging–de-mentating/structuring/paradigming as non-universalising and non-positivising and ‘our presence is no more different in this regards by its preconverging–de-mentating/structuring/paradigming which it doesn’t represent to itself by mental-reflex’). This further explains-why what is most fundamental as of limitedness/human-subpotency prospective re-encountering/re-confrontation with the

‘constraining/defining intersolipsistic reflexive–sublimating/unreflexive–desublimating  
measure/objectification that is unlimitedness/existence–as-ontological-  
normalcy/postconvergence–<in-validation-of-‘metaphysics-of-absence\_epistemic-projection’>’  
is rather ontological-good-faith/authenticity<sup>69</sup>~postconverging–de-  
mentating/structuring/paradigming<sup>70</sup> as to enable human limited-mentation-capacity-  
deepening—as-subjecting-limitedness/human-subpotency-to–‘~~duced-unlimitedness/existence-  
sublimating-naseence~~<sup>2 33</sup>’ from whence ‘sublimating rationalisations–of–  
contentivity/argumentativity/dialecticism/discursivity can be beget’. Critically, the  
fundamental/incipient/seeding ontological-bad-faith/inauthenticity<sup>64</sup>~preconverging–de-  
mentating/structuring/paradigming<sup>65</sup> fraudulent representation of the  
ontologising/scientific/existence–<honesty-constraining>—scope\_for\_prospective\_re-  
ontologising as ‘non-ontology as to a metaphysical/ideological advocacy’ is one that  
‘strategically strives consciously/unconsciously to undermine an existential–<disontologising/re-  
ontologising—aporeticism> entailment conception of the social’ while paradoxically claiming  
itself to be of entailment (by ‘mere referring, mentioning and synonymisation of concepts and  
conceptualisations mere\_apriorising/axiomatising/referencing of hardly any prospective  
profound existential–<disontologising/re-ontologising—aporeticism> implications but for  
institutional-prescience/imprimaturing–<dullness-of-the-spirit/psychologismic-epistemic-  
acutisation—nonresidualising-imbued–<sup>(compulsing)</sup>linearity~in-eclecticism-of-prior-mere-  
formulaicity/ritualisation>’ and it is herein claimed that ‘veridical entailment is inlined with the  
knowledge gesturing/accounting—of-epistemic-phenomenalism projected epistemic-  
totalising<sup>33</sup> implications’ as implied with say a Deridean deconstruction or Foucauldian  
genealogy or for that matter any scientific knowledge, and not a discretionary conception of  
knowledge that relies on the totalisingly-ing—discretion/whim-of-thought wherein the supposed  
sublimation cannot be separated-and-falsifiable from the discretion of its supposed author’s

absolutism/absolute-scope ignoring/overlooking the need for ‘coherence/contiguity with the vast  
 expanses of human experientiality/experiment-~~as-to-existentially-formative-~~‘epistemic-  
~~totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-~~  
 origination’,—so-‘~~notionally/epistemically/bindingnessly~~’-~~as-to-determinism/conceptivity-of-relative-~~  
~~unreflexivity/relative-reflexivity>~~—implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-  
 ontologising-Being-then-Institutional-then-Living—magnitudes-of-  
 {hermeneutic/reprojection~protraction-of}reframing-and-reformulation}’>’ and in-many-ways  
 manifesting a fundamental confusion between outright advocacy/political/applicative—scope  
 and ontologising/scientific/existence-~~honesty-constraining~~>—scope\_for\_prospective\_re-  
 ontologising further explaining a discretionary conception of knowledge lacking the capacity to  
 draw out the veridical relative-ontological-completeness<sup>87</sup> entailment exudable as from  
 unlimitedness/existence-~~full-potency-of\_sublimating\_nascence~~>); but then how can there be  
 any veridical existential-~~disontologising/re-ontologising—aporeticism~~> entailment lacking a  
 conception of ‘<sup>61</sup>nonpresencing-~~perspective—ontological-normalcy/postconvergence~~>  
 relativism/relative-scope for epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-  
 existence/~~relativising—from-limited-mentation-as-its-deepening/psychologismic-epistemic-~~  
~~acutisation—residualising,~~{decompulsing}delinearity~for-cogeny?’ This effectively speaks of a  
 ‘flawed-prior-purposefulness of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> before  
 supposedly-prospective-thinking-purpose,-as-precaculated-purpose-~~as-prospectively-losing-~~  
 track-of-‘epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination’-of-thinking>’ exercise to which it is herein construed as delusional  
 to relate to as coherent/contiguous with an exercise of prospective ‘appropriate human  
 contemplative projective-insights of sublimating–nascence aetiologisation/ontological-  
 escalation-~~ontological-veridicality\_commitment/otherliness\_transcending/compulsions-~~  
 encumbered\_transcending> conceptivity/epistemic-reflexivity/epistemicity-relativism-

determinism-~~reifying {as-to-knowledge-developing}-and-empowering~~’ as to its implicit/explicit manifest fundamental/incipient/seeding ontological-bad-faith/inauthenticity<sup>64</sup>~preconverging–de-mentating/structuring/paradigming<sup>65</sup>; as so-delusional as naively thinking that budding-positivist positivistic/sciencific thought apriorising/axiomatising/referencing could effectively be undertaken as continuous/contiguous with the fundamental/incipient/seeding ontological-bad-faith/inauthenticity<sup>64</sup>~preconverging–de-mentating/structuring/paradigming<sup>65</sup> of medieval-scholasticism apriorising/axiomatising/referencing (even as in-many-ways there is a ‘blurred continuum between budding-positivists positivising apriorising/axiomatising/referencing and medieval-scholasticism non-positivising apriorising/axiomatising/referencing manifested confusingly in many thinkers and persons then’ it is rather the ‘requisite positivistic supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness–of-~~apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting~~ –for-~~conceptualisation~~ as displayed by the Galileos, Descarteses, Newtons, Diderots, etc.’ that provides/acts-as the ‘postconverging–de-mentating/structuring/paradigming reference for requisite psychoanalytic-unshackling of the relative-ontological-incompleteness<sup>88</sup>–of-~~apriorising/axiomatising/referencing~~’ in transforming the ‘blurred continuum between budding-positivists positivising apriorising/axiomatising/referencing and medieval-scholasticism non-positivising apriorising/axiomatising/referencing’ decisively into ‘prospective positivism/rational-empiricism apriorising/axiomatising/referencing psychologismic–epistemic-acutisation-~~as-to-postconverging–de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming~~ as to epistemic-growth,-as—{veridical/sound}-relative-reflexivity–in-existence/relativising–from-limited-mentation-as-its-deepening/psychologismic–epistemic-acutisation—residualising, {decompulsing} delinearity~for-cogeney’ and so as of their ‘implicitly/explicitly

projected prospective positivism/rational-empiricism <sup>83</sup>reference-of-thought—point-of-  
 devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-<as-to-the-grandest-  
 axiomatic-construct-<sup>epistemic-totalising</sup><sup>33</sup>re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with unlimitedness/existence>’). In other words,  
 appropriate psychologismic-epistemic-acutisation-<as-to-postconverging-de-  
 mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-  
 prospective-aporeticism-overcoming/unovercoming> acting as ‘postconverging-de-  
 mentating/structuring/paradigming reference for requisite psychoanalytic-unshackling of the  
 relative-ontological-incompleteness<sup>88</sup>—of-apriorising/axiomatising/referencing’, speaks to the  
 fact that (as to limitedness/human-subpotency) the human psyche is rather ‘of mutable  
 placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-  
 teleology<sup>99</sup> about immutable unlimitedness/existence-<full-potency-of-sublimating-nascence>’  
 (and so with respect to sublimating limitedness/human-subpotency prospective re-  
 encountering/re-confrontation with the ‘constraining/defining intersolipsistic reflexive-  
 sublimating/unreflexive-desublimating measure/objectification that is unlimitedness/existence-  
 as-ontological-normalcy/postconvergence-<in-validation-of-‘metaphysics-of-  
 absence\_epistemic-projection’>’); so-implied as to limited-mentation-capacity-deepening—as-  
 subjecting-limitedness/human-subpotency-to-‘duced-unlimitedness/existence-sublimating-  
 nascence<sup>253</sup> induced mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-  
 schema. The human psyche being ‘of mutable placeholder-setup/mental-devising-  
 representation/mentation/consciousness-awareness-teleology<sup>99</sup> about immutable  
 unlimitedness/existence-<full-potency-of-sublimating-nascence>’ underscores that human  
 aestheticisation-<as-to-motif> and aestheticisation-towards-ontology-<as-to-  
 apriorising/axiomatising/referencing> effectively underlie the ‘epistemic-totalising<sup>33</sup>

formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-  
 mediativity-and-deferentialism>-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> of human  
<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> so-translated in underlying human mental-aestheticising-<as-  
 ‘psychologismic-existential-metaphoricity’-<sup>57</sup>{as-to-<sup>{epistemic-totalising}</sup>}re-apriorising/re-  
 axiomatising/re-referencing\_in\_becoming}>’-so-implicated-‘by-way-of-the-  
 existentially/contextually/textually-manifest-motif-construct-as-specific-language’-as-so-  
 reflecting-‘the-existentially/contextually/textually-manifest-moronisation/demoronisation’>;  
 recurrently-driven by limitedness/human-subpotency prospective re-encountering/re-  
 confrontation with the ‘constraining/defining intersolipsistic reflexive-sublimating/unreflexive-  
 desublimating measure/objectification that is unlimitedness/existence-as-ontological-  
 normalcy/postconvergence-<in-validation-of-‘metaphysics-of-absence\_epistemic-  
 projection’>’, as so-reflecting limited-mentation-capacity-deepening—as-subjecting-  
 limitedness/human-subpotency to-‘duced-unlimitedness/existence-sublimating-nascence’<sup>233</sup>.  
 The human psyche (as to Being-development/ontological-framework-expansion-as-to-depth-of-  
 ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-  
 development-as-to-social-function-development and living-development-as-to-personality-  
 development psychologismic epistemic acutisation—difficulty <for, residualising-  
<sup>{decompulsing}</sup>delinearity-for-cogency> magnitudes<sup>{of-experientiality/experiment}</sup>) imbued ‘human mental-  
 aestheticising-<as-‘psychologismic-existential-metaphoricity’-<sup>57</sup>{as-to-<sup>{epistemic-totalising}</sup>}re-  
 apriorising/re-axiomatising/re-referencing\_in\_becoming}>’-so-implicated-‘by-way-of-the-  
 existentially/contextually/textually-manifest-motif-construct-as-specific-language’-as-so-  
 reflecting-‘the-existentially/contextually/textually-manifest-moronisation/demoronisation’>  
 notionally/epistemically/bindingnessly<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>  
 involves ‘projective/affirmative apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity’~duced-

~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in {preconverging-ment-by}-  
 postconverging-entailment’ superseding of ‘disontologising-thresholds in  
 apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-  
 contiguity’ ~educated-  
~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup> in preconverging-entailment’ (as so-  
 manifesting ~~notionally/epistemically/bindingnessly~~ <as-to-determinism/conceptivity-of-relative-  
 unreflexivity/relative-reflexivity> human aestheticising—<sup>97</sup>surrealising/supererogating-drive’). This  
 basically reflects human notional~<sup>61</sup>nonpresencing-<perspective-ontological-  
 normalcy/postconvergence> relativism/relative-scope for epistemic-growth,-as-  
 {veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation—residualising-~~{decompulsing}~~delinearity~for-  
 eogeneity’ (so-construable as of effectively existential-<disontologising/re-ontologising—  
 aporeticism> notional~reflexivity-<{veridical/sound}-relative-reflexivity-in-  
 existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-  
 <residualising-~~{decompulsing}~~delinearity~for-eogeneity> by—{flawed/unsound}-relative-  
 unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-  
 acutisation—nonresidualising-imbued-~~{compulsing}~~linearity-in-eclecticism-of-prior-mere-  
 formulaicity/ritualisation>), hence speaking of the ‘human notional~difference-conflatedness<sup>13</sup>-  
 as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-  
 prospective-<sup>61</sup>nonpresencing><sup>97</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup> construable  
 as from the given projected relative-ontological-completeness<sup>87</sup>-of-  
 apriorising/axiomatising/referencing?’; with such a conception of relative-ontological-  
 completeness<sup>87</sup>-of-apriorising/axiomatising/referencing, as rather ‘existentially-

<disontologising/re-ontologising—aporeticism> understood <as-epistemic-  
 totalisingly /acutely\_translating-into-the-mental-aestheticising-metaphoricity<sup>57</sup>>’ by its given  
 <underlaid/substrated ‘thrownness-aestheticising’ {of relative-unreflexivity-in-existence}>—  
 profusion-of-preconverging-prior-relative-ontological-incompleteness<sup>88</sup>—of—  
 apriorising/axiomatising/referencing—by—<overlaying/superstrating ‘thrownness-  
 aestheticising’ {of relative-reflexivity-in-existence}>—sparsity-of-postconverging-prospective-  
 relative-ontological-completeness<sup>87</sup>—of—apriorising/axiomatising/referencing as to underlying  
 <amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup> mental-  
 aestheticising-<as-‘psychologismic-existential-metaphoricity’ {as-to-‘epistemic-totalising’}re-  
 apriorising/re-axiomatising/re-referencing\_in\_becoming}>’-so-implicated-‘by-way-of-the-  
 existentially/contextually/textually-manifest-motif-construct-as-specific-language’-as-so-  
 reflecting-‘the-existentially/contextually/textually-manifest-moronisation/demoronisation?’>  
 imbued re-ontologising-by-disontologising\_existential-calculus-‘(between ‘prospective  
 existentialising—postconverging\_framing/imprinting re-ontologising’ and ‘prior  
 existentialising—preconverging\_enframing/imprintedness social-functioning-and-  
 accordance—as-of-social-stake-contention-or-confliction?’)’ (but not understood as of  
 supposedly ‘unlimitedness/existence-<full-potency-of-sublimating-nasceance> absolute-  
 ontological-completeness-of-apriorising/axiomatising/referencing-<as-omnipotentiality>  
 <amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>’ imbued  
 absolute~difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-  
 nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-  
 relativism-determinism<sup>23</sup> so-construed as ‘absolute reference of identity’ as failing to project of  
 its own possible prospective relative-ontological-incompleteness<sup>88</sup>—of—  
 apriorising/axiomatising/referencing). It should be noted here that the emphasis placed on  
 relative-ontological-completeness<sup>87</sup>—of—apriorising/axiomatising/referencing (as rather

‘existentially-<disontologising/re-ontologising—aporeticism> understood-<as-epistemic-  
 totalisingly /acutely\_translating-into-the-mental-aestheticising-metaphoricity<sup>57</sup>>’ by its given  
 <underlaid/substrated ‘thrownness-aestheticising’ {of relative-unreflexivity-in-existence}>-  
 profusion-of-preconverging-prior-relative-ontological-incompleteness<sup>88</sup>-of-  
 apriorising/axiomatising/referencing—by—<overlaying/superstrating ‘thrownness-  
 aestheticising’ {of relative-reflexivity-in-existence}>-sparsity-of-postconverging-prospective-  
 relative-ontological-completeness<sup>87</sup>-of-apriorising/axiomatising/referencing as to underlying  
 <amplituding/formativ-epistemicity>-totalising~thrownness-in-existence<sup>35</sup> mental-  
 aestheticising-<as-‘psychologismic-existential-metaphoricity’ {as-to-‘epistemic-totalising’}re-  
 apriorising/re-axiomatising/re-referencing\_in-becoming}>-so-implicated-‘by-way-of-the-  
 existentially/contextually/textually-manifest-motif-construct-as-specific-language’-as-so-  
 reflecting-‘the-existentially/contextually/textually-manifest-morisation/demorisation’>  
 imbued re-ontologising-by-disontologising\_existential-calculus-(between ‘prospective  
 existentialising—postconverging\_framing/imprinting re-ontologising’ and ‘prior  
 existentialising—preconverging\_enframing/imprintedness social-functioning-and-  
 accordance—as-of-social-stake-contention-or-confliction?’), is to highlight that a wrong  
 conception as of ‘mere abstractly-elaborate apriorising/axiomatising/referencing’ is not truly  
 existential-<disontologising/re-ontologising—aporeticism> as of the ‘full incipient  
 supererogating breadth of human intelligibility transmutation’ exuding  
 ‘<supererogatory~human-subpotency>-effecting imbued epistemic-totalising<sup>33</sup>  
 preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,—as-  
 spontaneity-of-aestheticisation’ before the incipience of metaphoricity<sup>57</sup> and then  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as to existentialising-frame-of-entailment-of-motif-and-  
 apriorising/axiomatising/referencing; and so as a wrong conception as of ‘mere abstractly-  
 elaborate apriorising/axiomatising/referencing’ fails to reflect that relative-ontological-

completeness<sup>87</sup>—of—apriorising/axiomatising/referencing is rather effectively underlied as of:  
 the-human/humanity ‘recurrently mediative-<in-expectation/in-anticipation>  
 unconsciousness/potential-of-conscionability-<anxiety-as-to-reconstitution/reparation,-  
 including-dreaming/psychical-reshuffling>’ (as the ‘psychoanalytic boundlessness of human  
 notional~reflexivity-<{veridical/sound}-relative-reflexivity-in-existence/relativising-from-  
 limited-mentation-as-its-deepening/psychologismic-<residualising-<sup>{decompulsing}</sup>delinearity-for-  
 eogeny> by—{flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-  
 limited-mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-  
<sup>{compulsing}</sup>linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation> existential-  
 <disontologising/re-ontologising—aporeticism> backdrop’ elicitable/exuding as of  
 subconsciousness knowingly/unknowingly—manifest human ontological-good-  
 faith/authenticity<sup>69</sup>~postconverging—de-mentating/structuring/paradigming<sup>70</sup>—by—  
 ontological-bad-faith/inauthenticity<sup>64</sup>~preconverging—de-mentating/structuring/paradigming<sup>65</sup>)  
 as so-potentiating ‘human subconsciousness as backdrop-for-the-Lacanian-real enabling the  
 effective formativeness-<as-to-intersolipsism-of-  
 preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> of consciousness surrealising-<as-to-supererogation<sup>96</sup>>’ (as  
 so-manifested with human subconsciousness most-prospectively-conscious ‘re-ontologising—  
 by—disontologising\_existential-calculus-(between ‘prospective existentialising—  
 postconverging\_framing/imprinting re-ontologising’ and ‘prior existentialising—  
 preconverging\_enframing/imprintedness social-functioning-and-accordance—as-of-social-  
 stake-contention-or-confliction’)  
 of consciousness surrealising-<as-to-supererogation<sup>96</sup>>). The  
 critical point being made here is that human mental-aestheticising-<as-‘psychologismic-  
 existential-metaphoricity<sup>77</sup>—{as-to-<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-  
 referencing\_in\_becoming}>’-so-implicated-‘by-way-of-the-existentially/contextually/textually-

manifest-motif-construct-as-specific-language'-as-so-reflecting-'the-  
 existentially/contextually/textually-manifest-moronisation/demoronisation'> (whether 'mental-  
 aestheticising\_as\_of\_aestheticisation-<as-to-motif> as-merely-reflecting-of-the-backdrop-of  
 aestheticisation-towards-ontology-<as-to-apriorising/axiomatising/referencing>' with regards  
 to the artistic/aesthetical or 'mental-aestheticising\_as\_of\_aestheticisation-<as-to-motif> as-for  
 aestheticisation-towards-ontology-<as-to-apriorising/axiomatising/referencing>' with regards  
 to disontologising/ontologising), speaks to the fact that appropriate psychologismic-epistemic-  
 acutisation-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-  
 existence's-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>  
 (acting as 'postconverging-de-mentating/structuring/paradigming reference for requisite  
 psychoanalytic-unshackling of the relative-ontological-incompleteness<sup>88</sup>-of-  
 apriorising/axiomatising/referencing') is rather 'projectively/affirmatively prompted as the  
 superseding placeholder-setup/mental-devising-representation/mentation/consciousness-  
 awareness-teleology<sup>99</sup> of the relative-ontological-completeness<sup>87</sup>-of-  
 apriorising/axiomatising/referencing' existentially-<disontologising/re-ontologising-  
 aporeticism> (as rather reflecting limitedness/human-subpotency prospective re-  
 encountering/re-confrontation with the 'constraining/defining intersolipsistic reflexive-  
 sublimating/unreflexive-desublimating measure/objectification that is unlimitedness/existence-  
 as-ontological-normalcy/postconvergence-<in-validation-of-'metaphysics-of-  
 absence\_epistemic-projection'>'); such that the relative-ontological-completeness<sup>87</sup>-of-  
 apriorising/axiomatising/referencing concomitantly reflects existentially-<disontologising/re-  
 ontologising-aporeticism> its imbued 'notional~difference-conflatedness<sup>13</sup>-as-to-totalitative-  
 reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-  
 nonpresencing><sup>12</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup> construable as from the  
 given projected relative-ontological-completeness<sup>87</sup>-of-apriorising/axiomatising/referencing'

as ‘postconverging–de-mentating/structuring/paradigming reference for requisite psychoanalytic-unshackling of the relative-ontological-incompleteness<sup>88</sup>–of–apriorising/axiomatising/referencing’. The idea here is that in effect the mental-aestheticising-  
~~<as-‘psychologismic-existential-metaphoricity’-<sup>7</sup>{as-to-<sup>†</sup>epistemic-totalising<sup>†</sup>}re-apriorising/re-  
axiomatising/re-referencing\_in\_becoming}>~~’-so-implicated-‘by-way-of-the-  
~~existentially/contextually/textually-manifest-motif-construct-as-specific-language’-as-so-  
reflecting-‘the-existentially/contextually/textually-manifest–moronisation/demoronisation’>~~ of  
the ‘relative-ontological-completeness<sup>87</sup>–of–apriorising/axiomatising/referencing  
~~psychologismic–epistemic-acutisation-<sup>†</sup><as-to-postconverging–de-  
mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-  
prospective-aporeticism-overcoming/unovercoming>~~ as superseding placeholder-setup/mental-  
devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup>’ never actually  
represent the ‘inherent relative-ontological-incompleteness<sup>88</sup>–of–  
apriorising/axiomatising/referencing superseded placeholder-setup/mental-devising-  
representation/mentation/consciousness-awareness-teleology<sup>99</sup> as to the latter’s imaginable  
inherent mental-aestheticising-~~<as-‘psychologismic-existential-metaphoricity’-<sup>7</sup>{as-to-<sup>†</sup>epistemic-  
totalising<sup>†</sup>}re-apriorising/re-axiomatising/re-referencing\_in\_becoming}>~~’-so-implicated-‘by-way-  
of-the-existentially/contextually/textually-manifest-motif-construct-as-specific-language’-as-  
so-reflecting-‘the-existentially/contextually/textually-manifest–  
~~moronisation/demoronisation’>~~’. Rather the ‘relative-ontological-completeness<sup>87</sup>–of–  
apriorising/axiomatising/referencing psychologismic–epistemic-acutisation-<sup>†</sup><as-to-  
postconverging–de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-  
nascence-in-prospective-aporeticism-overcoming/unovercoming> as superseding placeholder-  
setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup>’  
projectively/affirmatively prompts concomitantly its very own ‘notional~difference-

conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-  
 nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup>-as-veridical-epistemicity-  
 relativism-determinism<sup>22</sup> construable as from its given projected relative-ontological-  
 completeness<sup>87</sup>-of-apriorising/axiomatising/referencing' in order to represent the relative-  
 ontological-incompleteness<sup>88</sup>-of-apriorising/axiomatising/referencing while foregoing of the  
 'mental-aestheticising-<as-'psychologismic-existential-metaphoricity<sup>57</sup> -{as-to-<sup>†epistemic-</sup>  
<sup>totalising</sup> }re-apriorising/re-axiomatising/re-referencing\_in\_becoming}'-so-implicated-'by-way-  
 of-the-existentially/contextually/textually-manifest-motif-construct-as-specific-language'-as-  
 so-reflecting-'the-existentially/contextually/textually-manifest-moronisation/demoronisation'>  
 of the relative-ontological-incompleteness<sup>88</sup>-of-apriorising/axiomatising/referencing'; so-  
 manifested as 'mental-aestheticising-<as-'psychologismic-existential-metaphoricity<sup>57</sup> -{as-to-  
<sup>†epistemic-totalising</sup> }re-apriorising/re-axiomatising/re-referencing\_in\_becoming}'-so-implicated-  
 'by-way-of-the-existentially/contextually/textually-manifest-motif-construct-as-specific-  
 language'-as-so-reflecting-'the-existentially/contextually/textually-manifest-  
 moronisation/demoronisation'> of the relative-ontological-completeness<sup>87</sup>-of-  
 apriorising/axiomatising/referencing' projectively/affirmatively prompted 'notional~difference-  
 conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-  
 nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup>-as-veridical-epistemicity-  
 relativism-determinism<sup>22</sup> construable as from its very own projected relative-ontological-  
 completeness<sup>87</sup>-of-apriorising/axiomatising/referencing' and so for the purpose of 'effectively  
 reflecting the relative-ontological-incompleteness<sup>88</sup>-of-apriorising/axiomatising/referencing  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>' (but doing-so while foregoing the  
 inherent mental-aestheticising-<as-'psychologismic-existential-metaphoricity<sup>57</sup> -{as-to-<sup>†epistemic-</sup>  
<sup>totalising</sup> }re-apriorising/re-axiomatising/re-referencing\_in\_becoming}'-so-implicated-'by-way-  
 of-the-existentially/contextually/textually-manifest-motif-construct-as-specific-language'-as-

so-reflecting-‘the-existentially/contextually/textually-manifest-moronisation/demoronisation’> of the relative-ontological-incompleteness<sup>88</sup>-of-apriorising/axiomatising/referencing, as can be appreciated by the fact that we can construe of a non-positivising social-setup deficient non-positivising <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> from a positivising mental-projection while not representing the non-positivising ‘mentally-aestheticised~preconverging/dementing<sup>20</sup>-qualia-schema reflected moronisation-<sublimating-nascence,-extricatory-desublimating-downstreaming/‘avalage’>’ manifested in the non-positivising social-setup). This is the case not only with regards to Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology psychologismic epistemic acutisation difficulty <for, residualising-  
{decompulsing} delinearity- for cogency>—magnitude {of-experientiality/experiment} as with the above elucidation but also applies with institutional-development-as-to-social-function-development and living-development-as-to-personality-development psychologismic epistemic acutisation difficulty <for, residualising- {decompulsing} delinearity- for cogency>—magnitudes {of-experientiality/experiment}. This insight, points out that human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is adduced as of the ‘notional~difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>93</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup> construable as from the given projected relative-ontological-completeness<sup>37</sup>-of-apriorising/axiomatising/referencing’ as to the ‘notional/epistemic/bindingness <as-to-determinism/conceptivity-of relative-unreflexivity/relative-reflexivity> developing of the given relative-ontological-completeness<sup>87</sup>-of-apriorising/axiomatising/referencing <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> mental-aestheticising-<as-‘psychologismic-existential-metaphoricity-<sup>57</sup> {as-to- {epistemic-totalising } re-apriorising/re-axiomatising/re-referencing-in-becoming}’-so-implicated-‘by-way-of-the-existentially/contextually/textually-manifest-motif-construct-as-specific-language’-as-so-

reflecting-‘the-existentially/contextually/textually-manifest–moronisation/demoronisation’>’.

Further implying that the idea of past ‘relative-ontological-incompleteness<sup>88</sup>–of–apriorising/axiomatising/referencing of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ is already caught-up in the present ‘notional~difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup>’ construable as from the present projected relative-ontological-completeness<sup>87</sup>–of–apriorising/axiomatising/referencing imbued <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> mental-aestheticising-<as-‘psychologismic-existential-metaphoricity <sup>7</sup>{as-to-<sup>epistemic-totalising</sup> }re-apriorising/re-axiomatising/re-referencing\_in-becoming}’-so-implicated-‘by-way-of-the-existentially/contextually/textually-manifest-motif-construct-as-specific-language’-as-so-reflecting-‘the-existentially/contextually/textually-manifest–moronisation/demoronisation’>’ (and so-effectively reflected as of the ‘present mental-aestheticising-<as-‘psychologismic-existential-metaphoricity <sup>7</sup>{as-to-<sup>epistemic-totalising</sup> }re-apriorising/re-axiomatising/re-referencing\_in-becoming}’-so-implicated-‘by-way-of-the-existentially/contextually/textually-manifest-motif-construct-as-specific-language’-as-so-reflecting-‘the-existentially/contextually/textually-manifest–moronisation/demoronisation’>’ mutable placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup>). And reiterated as to the veridical existential-<disontologising/re-ontologising—aporeticism> manifestation, this speaks to the given present relative-ontological-completeness<sup>87</sup>–of–apriorising/axiomatising/referencing; as rather ‘existentially-<disontologising/re-ontologising—aporeticism> understood-<as-epistemic-totalisingly <sup>33</sup>/acutely\_translating-into-the-mental-aestheticising-metaphoricity<sup>57</sup>>’ by its given <underlaid/substrated-‘thrownness-aestheticising’-‘of-relative-unreflexivity-in-existence’>-profusion-of-preconverging-prior-relative-ontological-incompleteness<sup>88</sup>–of–apriorising/axiomatising/referencing—by—<overlaying/superstrating-‘thrownness-

aestheticising' {of relative reflexivity in existence}> sparsity of postconverging prospective-  
 relative-ontological-completeness<sup>87</sup>—of-apriorising/axiomatising/referencing as to underlying  
 <amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup> mental-  
 aestheticising-<as-'psychologismic-existential-metaphoricity'—{as-to-epistemic-totalising}—re-  
 apriorising/re-axiomatising/re-referencing-in-becoming}>'—so-implicated-'by-way-of-the-  
 existentially/contextually/textually-manifest-motif-construct-as-specific-language'-as-so-  
 reflecting-'the-existentially/contextually/textually-manifest-moronisation/demoronisation?>  
 imbued re-ontologising-by-disontologising\_existential-calculus-<between 'prospective  
 existentialising—postconverging\_framing/imprinting re-ontologising' and 'prior  
 existentialising—preconverging\_enframing/imprintedness social-functioning-and-  
 accordance—as-of-social-stake-contention-or-confliction?>' (but not understood as of  
 supposedly 'unlimitedness/existence-<full-potency-of-sublimating-nasceance> absolute-  
 ontological-completeness—of-apriorising/axiomatising/referencing-<as-omnipotentiality>  
 <amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>' imbued  
 absolute~difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-  
 nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-  
 relativism-determinism<sup>22</sup> so-construed as 'absolute reference of identity' as failing to project of  
 its own possible prospective relative-ontological-incompleteness<sup>88</sup>—of-  
 apriorising/axiomatising/referencing). This is effectively what  
 notionally/epistemically/bindingnessly-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>  
 warrants a '<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>  
 relativism/relative-scope for epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-  
 existence/relativising—from-limited-mentation-as-its-deepening/psychologismic-epistemic-  
 acutisation—residualising,—{decompulsing}-delinearity-for-cogeny?' that can grasp of human  
 sublimating 'mental-aestheticising-<as-'psychologismic-existential-metaphoricity'—{as-to-

~~{epistemic-totalising } re-apriorising/re-axiomatising/re-referencing\_in-becoming}~~’-so-implicated-  
~~‘by-way-of-the-existentially/contextually/textually-manifest-motif-construct-as-specific-~~  
~~language’-as-so-reflecting-‘the-existentially/contextually/textually-manifest-~~  
~~moronisation/demoronisation’>~~ as to limited-mentation-capacity-deepening—as subjecting-  
~~limitedness/human-subpotency to ‘duced-unlimitedness/existence-sublimating-nascence’<sup>33</sup>~~  
 (as to limitedness/human-subpotency prospective re-encountering/re-confrontation with the  
 ‘constraining/defining intersolipsistic reflexive-sublimating/unreflexive-desublimating  
 measure/objectification that is unlimitedness/existence—as-ontological-  
 normalcy/postconvergence-<in-validation-of-‘metaphysics-of-absence\_epistemic-  
 projection’>’); and so, as ‘existentially-<disontologising/re-ontologising—aporeticism>  
 understood-<as-epistemic-totalisingly /acutely\_translating-into-the-mental-aestheticising-  
 metaphoricity >’ by the given <underlaid/substrated-‘thrownness-aestheticising’-{of-relative-  
 unreflexivity\_in-existence}>-profusion-of-preconverging-prior-relative-ontological-  
 incompleteness<sup>38</sup>-of-apriorising/axiomatising/referencing—by—<overlaying/superstrating-  
 ‘thrownness-aestheticising’-{of-relative-reflexivity\_in-existence}>-sparsity-of-  
 postconverging-prospective-relative-ontological-completeness<sup>37</sup>-of-  
 apriorising/axiomatising/referencing as to underlying <amplituding/formative-epistemicity>-  
 totalising~thrownness-in-existence<sup>35</sup> mental-aestheticising-<as-‘psychologismic-existential-  
 metaphoricity’-~~{as-to-~~{epistemic-totalising } re-apriorising/re-axiomatising/re-referencing\_in-  
 becoming}~~~~’-so-implicated-‘by-way-of-the-existentially/contextually/textually-manifest-motif-  
 construct-as-specific-language’-as-so-reflecting-‘the-existentially/contextually/textually-  
 manifest-moronisation/demoronisation’> traces of ~~{epistemic-totalising<sup>33</sup> } re-apriorising/re-  
 axiomatising/re-referencing-residuality—in-re-originariness/re-origination (as so-reflecting the  
 mental-aestheticising-<as-‘psychologismic-existential-metaphoricity’-~~{as-to-~~{epistemic-  
 totalising } re-apriorising/re-axiomatising/re-referencing\_in-becoming}~~~~’-so-implicated-‘by-way-~~

of-the-existentially/contextually/textually-manifest-motif-construct-as-specific-language'-as-  
so-reflecting-'the-existentially/contextually/textually-manifest-moronisation/demoronisation'>  
successions of relative-ontological-completeness<sup>87</sup>-of-apriorising/axiomatising/referencing as  
to an 'epistemic-growth,-as-{veridical/sound}-relative-reflexivity-in-existence/relativising-  
from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-  
residualising,<sup>{decompulsing}</sup>delinearity-for-cogency notional~difference-conflatedness<sup>13</sup>-as-to-  
totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-  
prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup>' imbued  
'apriorising/axiomatising/referencing disambiguating/de-leveling/de-ressentiment/opened-  
construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> demoronisation-<sublimating-nascence,-  
nonextricatory-sublimating-upstreaming/'amontée'>'). This  
notionally/epistemically/bindingnessly<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>  
contrasts with a '<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> absolution/absolute-  
scope {flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-  
mentation/psychologismic-epistemic-acutisation-nonresidualising-imbued-  
{compulsing}linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation conception' bound to  
absolutise the 'mental-aestheticising-<as-'psychologismic-existential-metaphoricity'<sup>17</sup>-{as-to-  
{epistemic-totalising}re-apriorising/re-axiomatising/re-referencing\_in-becoming}'-so-implicated-  
'by-way-of-the-existentially/contextually/textually-manifest-motif-construct-as-specific-  
language'-as-so-reflecting-'the-existentially/contextually/textually-manifest-  
moronisation/demoronisation'> of its prospectively given relative-ontological-  
incompleteness<sup>88</sup>-of-apriorising/axiomatising/referencing that wrongly projects of a naïve  
conception as of 'mere abstractly-elaborate apriorising/axiomatising/referencing' failing to  
grasp that it is rather 'existentially-<disontologising/re-ontologising-aporeticism> understood-  
<as-epistemic-totalisingly<sup>33</sup>/acutely\_translating-into-the-mental-aestheticising-

metaphoricity >' by the given <underlaid/substrated 'thrownness-aestheticising' {of relative-unreflexivity in-existence}>-profusion-of-preconverging-prior-relative-ontological-incompleteness<sup>88</sup>-of-apriorising/axiomatising/referencing—by—<overlaying/superstrating 'thrownness-aestheticising' {of relative-reflexivity in-existence}>-sparsity-of-postconverging-prospective-relative-ontological-completeness<sup>87</sup>-of-apriorising/axiomatising/referencing as to underlying <amplituding/formativ-epistemicity>-totalising~thrownness-in-existence<sup>35</sup> mental-aestheticising-<as-'psychologismic-existential-metaphoricity'<sup>7</sup> {as-to-<sup>epistemic-totalising</sup> } re-apriorising/re-axiomatising/re-referencing\_in\_becoming}'-so-implicated-'by-way-of-the-existentially/contextually/textually-manifest-motif-construct-as-specific-language'-as-so-reflecting-'the-existentially/contextually/textually-manifest-moronisation/demoronisation'> traces of <sup>epistemic-totalising</sup> re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination; as wrongly implicating that it is in-effect of 'unlimitedness/existence-<full-potency-of-sublimating-nascence> absolute-ontological-completeness-of-apriorising/axiomatising/referencing-<as-omnipotentiality> <amplituding/formativ-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>' imbued absolute~difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>2</sup> so-construed as 'absolute reference of identity' as failing to project of its 'own possible prospective relative-ontological-incompleteness<sup>88</sup>-of-apriorising/axiomatising/referencing', thus leading to human desublimating<sup>47</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as to the consequently implied 'apriorising/axiomatising/referencing—equating/leveling/ressentiment/closed-construct-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> moronisation-<sublimating-nascence,-extricatory-desublimating-downstreaming/'avalage'>' which is bound to induce 'blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-

~~disontologising-formulaic-dragging-out/hollowing-out~~; and hence not reflecting an  
 ‘epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising-from-  
 limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising-  
 {decompulsing}delinearity~for-cogency      notional~difference-conflatedness<sup>13</sup>-as-to-totalitative-  
 reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-  
<sup>6</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup>’. In-the-bigger-scheme-  
 of-things,      the      succession      of      relative-ontological-completeness<sup>87</sup>-of-  
 apriorising/axiomatising/referencing      (as      ‘existentially-<disontologising/re-ontologising—  
 aporeticism>      understood-<as-epistemic-totalisingly /acutely\_translating-into-the-mental-  
 aestheticising-metaphoricity<sup>57</sup>>’ by their given <underlaid/substrated-‘thrownness-  
 aestheticising’ {of relative unreflexivity in existence}>-profusion-of-preconverging-prior-  
 relative-ontological-incompleteness<sup>88</sup>-of-apriorising/axiomatising/referencing—by—  
 <overlaying/superstrating-‘thrownness-aestheticising’ {of relative reflexivity in existence}>-  
 sparsity-of-postconverging-prospective-relative-ontological-completeness<sup>87</sup>-of-  
 apriorising/axiomatising/referencing as to underlying <amplituding/formative-epistemicity>-  
 totalising~thrownness-in-existence<sup>35</sup>      mental-aestheticising-<as-‘psychologismic-existential-  
 metaphoricity<sup>57</sup>’-as-to-<sup>{epistemic-totalising<sup>33</sup>}</sup>re-apriorising/re-axiomatising/re-referencing\_in-  
 becoming}>-so-implicated-‘by-way-of-the-existentially/contextually/textually-manifest-motif-  
 construct-as-specific-language’-as-so-reflecting-‘the-existentially/contextually/textually-  
 manifest-moronisation/demoronisation’>      traces      of      <sup>{epistemic-totalising<sup>33</sup>}</sup>re-apriorising/re-  
 axiomatising/re-referencing~residuality—in-re-originariness/re-origination)      so-enabling  
 human sublimating-postconverged ‘substantive abstract-tissue-of-social-emanance <sup>{epistemic-  
 totalising<sup>33</sup>}</sup>hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
 {decompulsing}delinearity~for-cogency—cumulated/recomposed as to cumulating/recomposuring  
 of      ‘prospectively-implicated\_attendant-ontological-contiguity<sup>67</sup>’~duced-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>, is the effective manifestation of the  
 ‘cumulating/recomposuring prospective appraisal/reappraisal of human relative-ontological-  
 completeness<sup>87</sup>—of—apriorising/axiomatising/referencing’ (as to varying ‘human  
 notional~difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-  
 nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup>-as-veridical-epistemicity-  
 relativism-determinism<sup>22</sup> construable as from the given projected relative-ontological-  
 completeness<sup>87</sup>—of—apriorising/axiomatising/referencing’). Such relative-ontological-  
 completeness<sup>87</sup>—of—apriorising/axiomatising/referencing (as rather ‘existentially-  
 <disontologising/re-ontologising—aporeticism> understood-<as-epistemic-  
 totalisingly<sup>3</sup> /acutely\_translating-into-the-mental-aestheticising-metaphoricity<sup>5</sup>>’ by its given  
 <underlaid/substrated-‘thrownness-aestheticising’-{of-relative-unreflexivity-in-existence}>-  
 profusion-of-preconverging-prior-relative-ontological-incompleteness<sup>88</sup>—of—  
 apriorising/axiomatising/referencing—by—<overlaying/superstrating-‘thrownness-  
 aestheticising’-{of-relative-reflexivity-in-existence}>-sparsity-of-postconverging-prospective-  
 relative-ontological-completeness<sup>87</sup>—of—apriorising/axiomatising/referencing as to underlying  
 <amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup> mental-  
 aestheticising-<as-‘psychologismic-existential-metaphoricity<sup>7</sup>—{as-to-‘epistemic-totalising’}re-  
 apriorising/re-axiomatising/re-referencing-in-becoming}>-so-implicated-‘by-way-of-the-  
 existentially/contextually/textually-manifest-motif-construct-as-specific-language’-as-so-  
 reflecting-‘the-existentially/contextually/textually-manifest—moronisation/demoronisation’>  
 imbued re-ontologising—by—disontologising\_existential-calculus-‘between ‘prospective  
 existentialising—postconverging\_framing/imprinting re-ontologising’ and ‘prior  
 existentialising—preconverging\_enframing/imprintedness social-functioning-and-  
 accordance—as-of-social-stake-contention-or-confliction?’) is ‘existentially-

~~<disontologising/re-ontologising—aporeticism>~~ encircled/bordered/influenced  
 directly/indirectly by both the ‘overall ~~<underlaid/substrated—‘thrownness-aestheticising’—{of-  
 relative-unreflexivity-in-existence}>~~ profusion-of-preconverging-prior-relative-ontological-  
 incompleteness<sup>88</sup>—of-apriorising/axiomatising/referencing conceptions’ and ‘overall associated  
~~<overlaying/superstrating—‘thrownness-aestheticising’—{of relative-reflexivity-in-existence}>~~  
 sparsity-of-postconverging-prospective-relative-ontological-completeness<sup>87</sup>—of-  
 apriorising/axiomatising/referencing conceptions’ (whether perceived as  
 sound/unsound/obsolete/superficial/profound/etc. as to the ‘initial mentally-  
 aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema reflected moronisation-<sublimating-  
 nascence,~~extricatory~~-desublimating—downstreaming/‘avalage’>’ or the ‘subsequent mentally-  
 aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-schema reflected demoronisation-  
 <sublimating—nascence,~~nonextricatory~~-sublimating—upstreaming/‘amontée’>’, and so-  
 reflected for instance respectively with the ‘initial shipbuilding and other ocean voyage  
 technologies at the service of the prior mediinally clouded immaterial/social overall relative-  
 ontological-incompleteness<sup>88</sup>—presublimation-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
 value-construct and shallow-supererogating  
 methodologising/mutualising/organising/institutionalising’ and the ‘subsequent veridically  
 comprehensive and complete sublimating—nascence of technical and scientific progress of  
 shipbuilding and other ocean voyage technologies rather came into their full realisation as to a  
 healthy global commercial relations these enabled over their initial pirating, warring and  
 exploitative dehumanising pursuits’); as so-underlying epistemic-totalisingly<sup>33</sup>/acutely the  
 mental-aestheticising-<as-‘psychologismic-existential-metaphoricity<sup>17</sup>—{as-to-~~epistemic~~  
~~totalising~~ }re-apriorising/re-axiomatising/re-referencing-in-becoming}’-so-implicated-‘by-way-  
 of-the-existentially/contextually/textually-manifest-motif-construct-as-specific-language’-as-  
 so-reflecting-‘the-existentially/contextually/textually-manifest—moronisation/demoronisation’>

of the given relative-ontological-completeness<sup>87</sup>—of—apriorising/axiomatising/referencing as to its overarching epochal/societal/institutional/milieu existentialising—frame-of-entailment-of—motif-and-apriorising/axiomatising/referencing enabling of its prospective metaphoricity<sup>57</sup>. The implication here (as to human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> imbued mental-aestheticising—~~<as-‘psychologismic-existential-metaphoricity’—{as-to—<sup>7</sup>epistemic-totalising—<sup>3</sup>re-apriorising/re-axiomatising/re-referencing\_in\_becoming}~~’-so-implicated-‘by-way-of-the-existentially/contextually/textually-manifest-motif-construct-as-specific-language’-as-so-reflecting-‘the-existentially/contextually/textually-manifest—moronisation/demoronisation’>) is that the ‘very same ~~<overlaying/superstrating ‘thrownness-aestheticising’ {of relative reflexivity in existence}>~~ sparsity of postconverging prospective relative-ontological-completeness<sup>87</sup>—of—apriorising/axiomatising/referencing specific conception’ end up having varying/different existential—~~<disontologising/re-ontologising—aporeticism>~~ consequences as to mental-aestheticising—~~<as-‘psychologismic-existential-metaphoricity’—{as-to—<sup>7</sup>epistemic-totalising—<sup>3</sup>re-apriorising/re-axiomatising/re-referencing\_in\_becoming}~~’-so-implicated-‘by-way-of-the-existentially/contextually/textually-manifest-motif-construct-as-specific-language’-as-so-reflecting-‘the-existentially/contextually/textually-manifest—moronisation/demoronisation’> across the succession of overarching epochal/societal/institutional/milieu existentialising—frame-of-entailment-of—motif-and-apriorising/axiomatising/referencing enabling of its prospective metaphoricity<sup>57</sup>. This is critically the case because in reality the ‘mere ~~<overlaying/superstrating ‘thrownness-aestheticising’ {of relative reflexivity in existence}>~~ sparsity of postconverging prospective relative-ontological-completeness<sup>87</sup>—of—apriorising/axiomatising/referencing specific conception’ is not the existential—~~<disontologising/re-ontologising—aporeticism>~~ <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> (so-construable wrongly as to a naïve ‘mere abstractly-elaborate

apriorising/axiomatising/referencing’); but rather the existential-~~<disontologising/re-ontologising—aporeticism>~~ <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> attributable to the ‘mere ~~<overlaying/superstrating—‘thrownness-aestheticising’—{of relative reflexivity in existence}>~~ sparsity-of-postconverging-prospective-relative-ontological-completeness<sup>87</sup>—of—apriorising/axiomatising/referencing specific conception’ is captured in the mental-aestheticising-~~<as-‘psychologismic-existential-metaphoricity’—{as-to—{epistemic-totalising—}re-apriorising/re-axiomatising/re-referencing in-becoming}>~~’-so-implicated-‘by-way-of-the-existentially/contextually/textually-manifest-motif-construct-as-specific-language’-as-so-reflecting-‘the-existentially/contextually/textually-manifest—moronisation/demoronisation?’> as it reflects the ‘~~<overlaying/superstrating—‘thrownness-aestheticising’—{of relative reflexivity in existence}>~~ sparsity-of-postconverging-prospective-relative-ontological-completeness<sup>87</sup>—of—apriorising/axiomatising/referencing specific conception’ as rather being ‘existentially-~~<disontologising/re-ontologising—aporeticism>~~ encircled/bordered/influenced directly/indirectly by both the ‘overall ~~<underlaid/substrated—‘thrownness-aestheticising’—{of relative unreflexivity in existence}>~~ profusion-of-preconverging-prior-relative-ontological-incompleteness<sup>88</sup>—of—apriorising/axiomatising/referencing conceptions’ and ‘overall associated ~~<overlaying/superstrating—‘thrownness-aestheticising’—{of relative reflexivity in existence}>~~ sparsity-of-postconverging-prospective-relative-ontological-completeness<sup>87</sup>—of—apriorising/axiomatising/referencing conceptions’. This reality is underlined by the fact that even budding practitioners of science like Newton were caught up preconverging/postconverging—de-mentatively/structurally/paradigmatically in-between/in-transition-with a medieval alchemy and occultism as to non-positivising <sup>83</sup>reference-of-thought-<sup>84</sup>devolving apriorising/axiomatising/referencing-~~{of-‘prospectively-implicated—attendant—ontological-contiguity’—~educated—existentialising/contextualising/textualising—‘intelligibility/epistemicity/reflexivity—contiguity-~~

~~<imbued-notional~cogency>' }~~—relation-to-the-world and the prospective budding  
 positivism/rational-empiricism science <sup>83</sup>reference-of-thought-<sup>84</sup>devolving  
 apriorising/axiomatising/referencing- {of-~~prospectively-implicated-attendant-ontological-~~  
 contiguity '~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
~~<imbued-notional~cogency>' }~~—relation-to-the-world. Along the same lines in-many-ways a  
 conception as of the 'mere ~~<overlaying/superstrating- 'thrownness-aestheticising'- {of relative-~~  
~~reflexivity-in-existence}>~~ sparsity-of-postconverging-prospective-relative-ontological-  
 completeness<sup>87</sup>—of-apriorising/axiomatising/referencing specific conception' is not the  
 existential-~~<disontologising/re-ontologising—aporeticism>~~ <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
 (so-construable wrongly as to a naïve 'mere abstractly-elaborate  
 apriorising/axiomatising/referencing?') tends to be even more misleading with regards to the  
 social domain. It is herein contended that such a naïve focussing on 'mere referring, mentioning  
 and synonymisation of concepts and conceptualisations  
 mere\_apriorising/axiomatising/referencing of hardly any prospective profound existential-  
~~<disontologising/re-ontologising—aporeticism>~~ implications but for institutional-  
 prescience/imprimaturising-~~<dullness-of-the-spirit/psychologismic-epistemic-acutisation—~~  
~~nonresidualising-imbued-<sup>{compulsing}</sup>linearity-in-eclecticism-of-prior-mere-~~  
~~formulaicity/ritualisation>~~' in the social domain is critically central to the tendency for a  
 disparateness-of-conceptualisation-~~<unforegrounding-ment,-failing-prospectively-to-reflect-~~  
~~'immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>87</sup>'>~~  
 'apriorising/axiomatising/referencing—equating/leveling/ressentiment/closed-construct-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> moronisation-~~<sublimating-nascence,-extricatory-~~  
 desublimating-downstreaming/'avalage'>' which is bound to induce blurriness-  
~~<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-~~

~~disontologising-formulaic-dragging-out/hollowing-out~~. In this regards, it is further contended herein for instance that in-many-ways the prospective ‘~~overlaying/superstrating~~–~~thrownness-aestheticising~~’ {of relative reflexivity in existence} > sparsity of postconverging prospective relative-ontological-completeness<sup>87</sup>–of–apriorising/axiomatising/referencing specific conception’ of Sartrean thought (as to its incipient/seeding <sup>103</sup>universalising re-orientation as to its imbued ‘mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>–qualia-schema reflected demoronisation-<sublimating–nascence, ~~non~~extricatory-sublimating–upstreaming/‘amontée’>’ beyond Heideggerien thought implications of thrownness as to the latter’s ‘specific tradition constraint/restriction’) is critically what paved the way to postmodern thought <sup>103</sup>universalising implications as so-reflected by the ‘incipient/seeding existential-~~<disontologising/re-ontologising—aporeticism>~~ <sup>103</sup>universalising entailment implications of Sartrean thought’ more profoundly developed in latter postmodern thinkers (even as many of such postmodern thinkers by a naïve focussing on ‘mere referring, mentioning and synonymisation of concepts and conceptualisations mere\_apriorising/axiomatising/referencing of hardly any prospective profound existential-~~<disontologising/re-ontologising—aporeticism>~~ implications but for institutional-prescience/imprimaturing-~~<dullness-of-the-spirit/psychologismic-epistemic-acutisation—nonresidualising-imbued-<sup>{compulsing}</sup>linearity—in-eclecticism-of-prior-mere-formulaicity/ritualisation>~~’ will come to overlook the more central and prospective possibility enabled by Sartrean thought explicited <sup>103</sup>universalising re-orientation of Heideggerian thought implications of thrownness). Even then it is further contended herein that such a ‘ridiculous circularity of misconstruing in the social’ (arising as of such ‘apriorising/axiomatising/referencing—equating/leveling/ressentiment/closed-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> moronisation-<sublimating–nascence, ~~extricatory~~-desublimating–downstreaming/‘avalage’>’ which is bound to induce blurriness-  
~~<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-~~

~~disontologising-formulaic-dragging-out/hollowing-out~~), is such that even such latter thinkers (whose thought is even much more profound) come to be naively analysed from the much less profound prior thought as to a flawed institutional-prescience/imprimaturing-~~dullness-of-the-spirit/psychologismic-epistemic-acutisation—nonresidualising-imbued-<sup>{compulsing}</sup>linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation~~ stake driven conception of knowledge (that fails to factor in the patent veracity that such prior thinkers thought is instigated within a poorer ‘overall ~~underlaid/substrated-‘thrownness-aestheticising’-{of relative-unreflexivity-in-existence}~~’ ~~profusion-of-preconverging-prior-relative-ontological-incompleteness<sup>88</sup>-of-apriorising/axiomatising/referencing conceptions~~’ which the latter thinkers are better placed to elucidate as of the ‘cumulating/recomposuring prospective appraisal/reappraisal of human relative-ontological-completeness<sup>87</sup>-of-apriorising/axiomatising/referencing’ reflected in their more profound cumulated/recomposed ‘overall ~~overlaying/superstrating-‘thrownness-aestheticising’-{of relative-reflexivity-in-existence}~~’ ~~sparsity-of-postconverging-prospective-relative-ontological-completeness<sup>87</sup>-of-apriorising/axiomatising/referencing conceptions~~’); and thus leading to a <sup>47</sup> historicity-tracing—~~in-presencing—hyperrealisation/hyperreal-transposition~~ conception as of ‘apriorising/axiomatising/referencing—equating/leveling/ressentiment/closed-construct-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> moronisation-~~sublimating-nascence,-extreatory-desublimating-downstreaming/‘avalage’>~~’. The consequence of this blurriness-~~sterilising/anecdotalising/trivialising-of-prospective-re-ontologising-by-preconverging,in-~~ ~~disontologising-formulaic-dragging-out/hollowing-out~~ is reflected in the prospective lost of requisite ~~overlaying/superstrating-‘thrownness-aestheticising’-{of relative-reflexivity-in-existence}~~’ ~~sparsity-of-postconverging-prospective-relative-ontological-completeness<sup>87</sup>-of-apriorising/axiomatising/referencing~~ imbued ‘~~psychologismic-epistemic-acutisation-~~as-to-postconverging-de-mentating/structuring/paradigmig,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming~~~~’ as to epistemic-growth,-as—

~~{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising,~~ ~~{decompulsing}delinearity-for-eogeneity~~

and so with respect to prospective transcendence-and-sublimity/sublimation/~~supererogatory-de-mentativity~~; as to the fact that critically the ‘grander purpose’ of all human thinking is rather to act as ‘relays of human intemporal-individuation epistemic-projection radicalities~in-chronicular/annalistic-cogeneity-<as-of-notional~protensivity>-~~(as-to-limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘duced-unlimitedness/existence-sublimating-nascence’<sup>3</sup>)~~

so-construed as cogeneity\_chronicularity/annality-of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup> (with regards to limitedness/human-subpotency prospective re-encountering/re-confrontation with the ‘constraining/defining intersolipsistic reflexive-sublimating/unreflexive-desublimating measure/objectification that is unlimitedness/existence-as-ontological-normalcy/postconvergence-<in-validation-of-‘metaphysics-of-absence\_epistemic-projection’>’). It can be appreciated contrastively that the <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-growth,-as—~~{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising,~~

~~{decompulsing}delinearity-for-eogeneity~~’ as implicitly manifested in the natural sciences undermines such a detrimental ‘apriorising/axiomatising/referencing—equating/leveling/ressentiment/closed-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> moronisation-<sublimating-nascence,-extricatory-desublimating-downstreaming/‘avalage’>’ of <underlaid/substrated-‘thrownness-aestheticising’-~~{of-relative-unreflexivity-in-existence}>-profusion-of-preconverging-prior-relative-ontological-incompleteness<sup>88</sup>-of-apriorising/axiomatising/referencing and <overlaying/superstrating-‘thrownness-aestheticising’-~~{of-relative-reflexivity-in-existence}>-sparsity-of-postconverging-prospective-~~~~

relative-ontological-completeness<sup>87</sup>—of—apriorising/axiomatising/referencing; wherein but for the overall epistemic-projection perspective of ‘formativeness—~~as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism~~—of—<sup>5</sup>meaningfulness-and-teleology<sup>9</sup> of training or introductory/background—articulation’, it is hardly the case that contemporary physics or chemistry or biology will be analysed as of the ‘same supposedly prospective states-of-the-art sublimation pedestal’ with their past developments (more like claiming an apriorising equivalence between Newtonian physics and string theory, etc.). Such institutional-prescience reflexes manifested in social-and-institutional-frameworks-of—referencing/registering/decisioning as to lack of defined ‘<sup>61</sup>nonpresencing—~~<perspective—ontological-normalcy/postconvergence>~~ relativism/relative-scope for epistemic-growth,-as—{veridical/sound}—relative-reflexivity—in-existence/~~relativising—from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-{decompulsing}delinearity—for-cogency~~’ inevitably saps/embroils the prospect of construing of veridical prospective relative-ontological-completeness<sup>87</sup>—of—apriorising/axiomatising/referencing implications and in-many-ways underline the predisposition for the totalisingly-ing—discretion/whim-of-thought as to our modern-day manifestation of disparateness-of-conceptualisation—~~unforegrounding-ment,-failing-prospectively-to-reflect-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity’~~’>. Thus the rule-of-thump for veridical conception of <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing—~~<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’~~’> rather lies with a thorough sense of the underlying ‘crossgenerational notional~firstnaturedness-formativeness—~~as-to-eventualising-inkling-drive-or-seeding-misprising~~—mental-processing-parity for ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.’ of all sovereign humans as to the potentiation of sublimating—over—desublimating across all times

which has to do with ‘human ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-  
 mentating/structuring/paradigming<sup>70</sup>—by—ontological-bad-  
 faith/inauthenticity<sup>64</sup>~preconverging-de-mentating/structuring/paradigming’ and so relative to  
 the given station/locus of limitedness/human-subpotency ~~amplituding/formative-~~  
~~epistemicity~~>-totalising~thrownness-in-existence<sup>35</sup>; in so-reflecting (as of ‘<sup>61</sup>nonpresencing-  
 <perspective-ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-  
 growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising from limited-  
 mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-  
 {decompulsing}delinearity-for-cogency’) the effective succession of relative-ontological-  
 completeness<sup>87</sup>—of-apriorising/axiomatising/referencing (as ‘existentially-<disontologising/re-  
 ontologising—aporeticism> understood-<as-epistemic-totalisingly /acutely\_translating-into-  
 the-mental-aestheticising-metaphoricity >’ by their given <underlaid/substrated-‘thrownness-  
 aestheticising’-{of relative-unreflexivity-in-existence}>-profusion-of-preconverging-prior-  
 relative-ontological-incompleteness<sup>88</sup>—of-apriorising/axiomatising/referencing—by—  
 <overlaying/superstrating-‘thrownness-aestheticising’-{of relative-reflexivity-in-existence}>-  
 sparsity-of-postconverging-prospective-relative-ontological-completeness<sup>87</sup>—of-  
 apriorising/axiomatising/referencing as to underlying ~~amplituding/formative-epistemicity~~>-  
 totalising~thrownness-in-existence<sup>35</sup> mental-aestheticising-<as-‘psychologismic-existential-  
 metaphoricity’-{as-to-~~epistemic-totalising~~ }re-apriorising/re-axiomatising/re-referencing\_in-  
 becoming}’-so-implicated-‘by-way-of-the-existentially/contextually/textually-manifest-motif-  
 construct-as-specific-language’-as-so-reflecting-‘the-existentially/contextually/textually-  
 manifest-moronisation/demoronisation’> traces of {epistemic-totalising<sup>33</sup>}re-apriorising/re-  
 axiomatising/re-referencing~residuality—in-re-originariness/re-origination). It is this  
 veridically sound exercise that effectively reflects the fact that prospective  
<sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-



institutionalisation given ~~unlimitedness/existence~~ ~~<full potency of sublimating nascence>~~  
 prospective ~~apriorising/axiomatising/referencing~~ ~~sublimating-reflexivity~~—~~beholdening~~ under  
 which ~~limitedness/human-subpotency~~ submits in ~~profound-supererogation~~ for prospective  
~~sublimating~~<sup>7</sup>). In-many-ways our present-day overarching epochal/societal/institutional/milieu  
 existentialising—~~frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing~~  
 ‘human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-  
 teleology<sup>99</sup> imbued mental-aestheticising—~~as-‘psychologismic-existential-metaphoricity’<sup>57</sup>—{as-~~  
~~to-epistemic-totalising<sup>13</sup>—re-apriorising/re-axiomatising/re-referencing\_in\_becoming}~~’-so-implicated-  
 ‘by-way-of-the-existentially/contextually/textually-manifest-motif-construct-as-specific-  
 language’-as-so-reflecting-‘the-existentially/contextually/textually-manifest-  
 moronisation/demoronisation’<sup>></sup> of past science’ (as to our present-day cumulated/recomposed  
 ‘overall ~~<overlaying/superstrating ‘thrownness-aestheticising’—{of relative reflexivity in-~~  
~~existence}>~~ sparsity-of-postconverging-prospective-relative-ontological-completeness<sup>87</sup>—of-  
 apriorising/axiomatising/referencing conceptions’ of positivism/rational-empiricism science) is  
 now mostly devoid of much of the ‘overall ~~<underlaid/substrated ‘thrownness-aestheticising’—~~  
~~{of relative unreflexivity in existence}>~~ profusion-of-preconverging-prior-relative-  
 ontological-incompleteness<sup>88</sup>—of-apriorising/axiomatising/referencing conceptions’ associated  
 with the seeding/incipient/budding positivism/rational-empiricism science; and this insight  
 doesn’t only applies to science specifically but overall human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
 mental-aestheticising—~~as-‘psychologismic-existential-metaphoricity’<sup>57</sup>—{as-to-epistemic-~~  
~~totalising<sup>13</sup>—re-apriorising/re-axiomatising/re-referencing\_in\_becoming}~~’-so-implicated-‘by-way-  
 of-the-existentially/contextually/textually-manifest-motif-construct-as-specific-language’-as-  
 so-reflecting-‘the-existentially/contextually/textually-manifest-  
 moronisation/demoronisation’<sup>></sup>. The veracity of this elucidation of human ‘human placeholder-  
 setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> imbued

mental-aestheticising-<as-‘psychologismic-existential-metaphoricity’-~~{as-to-<sup>f</sup>epistemic-~~  
~~totalising }re-apriorising/re-axiomatising/re-referencing\_in-becoming}~~’-so-implicated-‘by-way-  
 of-the-existentially/contextually/textually-manifest-motif-construct-as-specific-language’-as-  
 so-reflecting-‘the-existentially/contextually/textually-manifest-moronisation/demoronisation’>  
 (whether as of ‘mentally-aestheticised~preconverging/dementing<sup>20</sup>-qualia-schema reflected  
 moronisation-<sublimating-nascence,-~~extricatory~~-desublimating-downstreaming/‘avalage’>’  
 or ‘mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema reflected  
 demoronisation-<sublimating-nascence,-~~nonextricatory~~-sublimating-upstreaming/‘amontée’>’  
 as to the existential-<disontologising/re-ontologising—aporeticism> implications of  
 limitedness/human-subpotency prospective re-encountering/re-confrontation with the  
 ‘constraining/defining intersolipsistic reflexive-sublimating/unreflexive-desublimating  
 measure/objectification that is unlimitedness/existence-as-ontological-  
 normalcy/postconvergence-<in-validation-of-‘metaphysics-of-absence\_epistemic-  
 projection’>’, and so as not just bound-up in a naïve conception of ‘mere abstractly-elaborate  
 apriorising/axiomatising/referencing’) can be garnered with regards to any specific domain-of-  
 study (which is not/hardly subject to ‘apriorising/axiomatising/referencing—  
 equating/leveling/ressentiment/closed-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
 moronisation-<sublimating-nascence,-~~extricatory~~-desublimating-downstreaming/‘avalage’>’  
 bound to induce ‘blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-  
 ontologising\_by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out>’) in  
 its given ‘prospective renewal of apriorising/axiomatising/referencing’. In this regards, we can  
 appreciate the transformational existentialising-frame-of-entailment-of-motif-and-  
 apriorising/axiomatising/referencing of human mental-aestheticising-<as-‘psychologismic-  
 existential-metaphoricity’-~~{as-to-<sup>f</sup>epistemic-totalising }re-apriorising/re-axiomatising/re-  
 referencing\_in-becoming}~~’-so-implicated-‘by-way-of-the-existentially/contextually/textually-

~~manifest-motif-construct-as-specific-language’-as-so-reflecting-‘the-  
 existentially/contextually/textually-manifest-moronisation/demoronisation’>~~ (rather as  
 ‘existentially-<del>disontologising/re-ontologising—aporeticism> understood-<del>as-epistemic-  
 totalisingly /acutely\_translating-into-the-mental-aestheticising-metaphoricity >’ by the  
 ‘prospectively renewal of apriorising/axiomatising/referencing’ given <del>underlaid/substrated-  
 ‘thrownness-aestheticising’ {of relative-unreflexivity-in-existence}>-profusion-of  
 preconverging-prior-relative-ontological-incompleteness<sup>88</sup>-of-  
 apriorising/axiomatising/referencing—by—<del>overlaying/superstrating-‘thrownness-  
 aestheticising’ {of relative-reflexivity-in-existence}>-sparsity-of-postconverging-prospective-  
 relative-ontological-completeness<sup>87</sup>-of-apriorising/axiomatising/referencing as to underlying  
 <del>amplifying/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup> mental-  
 aestheticising-<del>as-‘psychologismic-existential-metaphoricity’ {as-to-<sup>epistemic-totalising</sup> }re-  
 apriorising/re-axiomatising/re-referencing\_in-becoming}’-so-implicated-‘by-way-of-the-  
 existentially/contextually/textually-manifest-motif-construct-as-specific-language’-as-so-  
 reflecting-‘the-existentially/contextually/textually-manifest-moronisation/demoronisation’>  
 traces of <sup>epistemic-totalising</sup> }re-apriorising/re-axiomatising/re-referencing-residuality—in-re-  
 originariness/re-origination); wherein the implications of theories/axioms/concepts  
 apriorising/axiomatising/referencing take unpredictable/unexpected turns educed from  
 unlimitedness/existence-<del>full-potency-of-sublimating-nascence> ‘as to the <sup>epistemic-totalising</sup> }re-  
 apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination  
 postconverging’ (as patently manifested for instance with say the radical redevelopment and  
 reconception of say astronomy in the past 40 years as of prospectively defining  
 <del>overlaying/superstrating-‘thrownness-aestheticising’ {of relative-reflexivity-in-existence}>-  
 sparsity-of-postconverging-prospective-relative-ontological-completeness<sup>87</sup>-of-  
 apriorising/axiomatising/referencing as to its specific ‘apriorising/axiomatising/referencing

disambiguating/de-leveling/de-ressentiment/opened-construct-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> demoronisation-<sublimating-nascence,-nonextricatory-sublimating-upstreaming/‘amontée’>’). We can generally appreciate this ‘unpredictability/unexpectation-<as-to-prospective-re-apriorising/re-axiomatising/re-referencing>’ of ‘apriorising/axiomatising/referencing disambiguating/de-leveling/de-ressentiment/opened-construct-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> demoronisation-<sublimating-nascence,-nonextricatory-sublimating-upstreaming/‘amontée’>’ educed from unlimitedness/existence-<full-potency-of-sublimating-nascence> with regards to the general transformation of human mentalities over time as new sublimating possibilities are engendered as from prospectively defining <overlaying/superstrating-‘thrownness-aestheticising’-{of relative reflexivity in existence}>-sparsity-of-postconverging-prospective-relative-ontological-completeness<sup>87</sup>-of-apriorising/axiomatising/referencing. Human limited-mentation-capacity—as-subjecting-‘educed-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency inherently means that the individual can hardly wholly reassess ‘all such explicit/implicit apriorising/axiomatising/referencing of overarching epochal/societal/institutional/milieu existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing’ (as rather ‘existentially-<disontologising/re-ontologising-aporeticism> understood-<as-epistemic-totalisingly<sup>33</sup>/acutely-translating-into-the-mental-aestheticising-metaphoricity>’ by the given <underlaid/substrated-‘thrownness-aestheticising’-{of relative unreflexivity in existence}>-profusion-of-preconverging-prior-relative-ontological-incompleteness<sup>88</sup>-of-apriorising/axiomatising/referencing—by—<overlaying/superstrating-‘thrownness-aestheticising’-{of relative reflexivity in existence}>-sparsity-of-postconverging-prospective-relative-ontological-completeness<sup>87</sup>-of-apriorising/axiomatising/referencing as to underlying <amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup> mental-aestheticising-<as-‘psychologismic-existential-metaphoricity’-{as-to-epistemic-totalising}>-re-

~~apriorising/re-axiomatising/re-referencing\_in\_becoming}~~’-so-implicated-‘by-way-of-the-  
 existentially/contextually/textually-manifest-motif-construct-as-specific-language’-as-so-  
 reflecting-‘the-existentially/contextually/textually-manifest-moronisation/demoronisation’>  
 traces of ~~{epistemic-totalising<sup>33</sup>}~~re-apriorising/re-axiomatising/re-referencing-residuality—in-re-  
 originariness/re-origination); with the implication that in-many-ways the individual human  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. is  
 overachingly by-and-large epochal/social/institutional/milieu-determined (as to their  
 deferentialism/deferential-formalisation-transference implications) but for the individual’s  
 relevant priorities, interests and effective prospects-and-capacity for eliciting prospectively  
 defining <overlying/superstrating-‘thrownness-aestheticising’-{of relative reflexivity in-  
 existence}>-sparsity-of-postconverging-prospective-relative-ontological-completeness<sup>87</sup>-of-  
 apriorising/axiomatising/referencing as of dimensionality-of-sublimating<sup>25</sup> |  
 <<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness | /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation) (so-reflecting their human subconsciousness most-prospectively-  
 conscious ‘re-ontologising-by-disontologising\_existential-calculus-⟨between ‘prospective  
 existentialising—postconverging\_framing/imprinting re-ontologising’ and ‘prior  
 existentialising—preconverging\_enframing/imprintedness social-functioning-and-  
 accordance—as-of-social-stake-contention-or-confliction?’)’ of consciousness surrealising-<as-  
 to-supererogation<sup>96</sup>>). This insight (as to the ‘cumulating/recomposuring prospective  
 appraisal/reappraisal of human relative-ontological-completeness<sup>87</sup>-of-  
 apriorising/axiomatising/referencing’ so-reflecting the ‘overall relative-unreflexivity/relative-  
 reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> activity of  
 limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-  
 ‘duced-unlimitedness/existence-sublimating-nasceence<sup>233</sup>’ with regards to limitedness/human-

subpotency prospective re-encountering/re-confrontation with the ‘constraining/defining intersolipsistic reflexive–sublimating/unreflexive–desublimating measure/objectification that is unlimitedness/existence–as-ontological-normalcy/postconvergence–<in-validation-of-‘metaphysics-of-absence\_epistemic-projection’>’), is important in the sense that in-many-ways learning from history is critically and mostly about understanding the eliciting of ‘human sublimating prospectively defining <overlying/superstrating ‘thrownness aestheticising’ {of relative-reflexivity in-existence}> sparsity-of-postconverging-prospective-relative-ontological-completeness<sup>87</sup>–of–apriorising/axiomatising/referencing’ (as to a human mental-aestheticising–<as-‘psychologismic-existential-metaphoricity’ {as-to-‘epistemic-totalising’} re-apriorising/re-axiomatising/re-referencing in-becoming}’-so-implicated-‘by-way-of-the-existentially/contextually/textually-manifest-motif-construct-as-specific-language’-as-so-reflecting-‘the-existentially/contextually/textually-manifest–moronisation/demoronisation’> that veridically reflects the ‘<overlying/superstrating ‘thrownness aestheticising’ {of relative-reflexivity in-existence}> sparsity-of-postconverging-prospective-relative-ontological-completeness<sup>87</sup>–of–apriorising/axiomatising/referencing specific conception’ as rather being ‘existentially–<disontologising/re-ontologising–aporeticism> encircled/bordered/influenced directly/indirectly by both the ‘overall <underlaid/substrated ‘thrownness aestheticising’ {of relative-unreflexivity in-existence}> profusion-of-preconverging-prior-relative-ontological-incompleteness<sup>38</sup>–of–apriorising/axiomatising/referencing conceptions’ and ‘overall associated <overlying/superstrating ‘thrownness aestheticising’ {of relative-reflexivity in-existence}> sparsity-of-postconverging-prospective-relative-ontological-completeness<sup>37</sup>–of–apriorising/axiomatising/referencing conceptions’); in so-inducing <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as of dimensionality-of-sublimating<sup>25</sup>–(<amplituding/formative>supererogatory–de-

mentativeness/epistemic-growth-or-conflatedness /transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness=equalisation) (as to the  
 underlying ‘crossgenerational notional~firstnatureddness-formativeness-<as-to-  
~~eventualising-inkling-drive-or-seeding-misprising~~>—mental-processing-parity for  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.’ of all  
 sovereign humans as to the potentiation of sublimating-over-desublimating across all times  
 which has to do with ‘human ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-  
 mentating/structuring/paradigming<sup>70</sup>—by—ontological-bad-  
 faith/inauthenticity<sup>64</sup>~preconverging-de-mentating/structuring/paradigming’ and so relative to  
 the given station/locus of limitedness/human-subpotency <amplituding/formative-  
 epistemicity>-totalising~thrownness-in-existence<sup>35</sup>), and so while more-or-less holding-in-  
 abeyance the inherent human limited-mentation-capacity—as-subjecting-‘educated-  
 unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency implications  
 associated with the ‘overarching epochal/social/institutional/milieu preconverging-de-  
 mentating/structuring/paradigming ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’  
 (as ‘station/locus of limitedness/human-subpotency <amplituding/formative-epistemicity>-  
 totalising~thrownness-in-existence<sup>35</sup> imbued desublimating overall <underlaid/substrated-  
 ‘thrownness-aestheticising’-{of-relative-unreflexivity-in-existence}>—profusion-of-  
~~preconverging-prior~~-relative-ontological-incompleteness<sup>88</sup>—of-  
 apriorising/axiomatising/referencing’ so-construed as of ‘crossgenerational  
 notional~firstnatureddness-formativeness-<as-to-~~eventualising-inkling-drive-or-seeding-  
 misprising~~>—mental-processing-parity for ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc.’ of all sovereign humans as to the potentiation of  
 sublimating-over-desublimating across all times as of implied ‘unconsciously/unknowingly-  
 entitled to ignorance/lack-of-knowledge as to when prospective relative-ontological-

completeness<sup>87</sup> is not educed—and-availing—and-re-availing as to prospective re-ontologising and differentialism/differential-formalisation-transference implications of re-ontologising’). Critically, such capacity for requisite human psychologismic-epistemic-acutisation-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> acting as ‘postconverging-de-mentating/structuring/paradigming reference for requisite psychoanalytic-unshackling of the relative-ontological-incompleteness<sup>88</sup>-of-apriorising/axiomatising/referencing’ is in-many-ways ‘elusive to the possible epistemic-projection radicalities~in-chronicular/annalistic-cogency-<as-of-notional~protensivity>-<as-to-limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency to ‘educed-unlimitedness/existence-sublimating-nascence’> } so-construed as cogency\_chronicularity/annality-of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup> of any single individuals’ with its veracity rather manifesting as to ‘relays of human intemporal-individuation epistemic-projection radicalities~in-chronicular/annalistic-cogency-<as-of-notional~protensivity>-<as-to-limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency to ‘educed-unlimitedness/existence-sublimating-nascence’> } so-construed as cogency\_chronicularity/annality-of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’ (with regards to limitedness/human-subpotency prospective re-encountering/re-confrontation with the ‘constraining/defining intersolipsistic reflexive-sublimating/unreflexive-desublimating measure/objectification that is unlimitedness/existence-as-ontological-normalcy/postconvergence-<in-validation-of-‘metaphysics-of-absence\_epistemic-projection’>’); as to the fact that Galileo, Descartes, Newton, Leibniz, etc. actually reached their respective positivism/rational-empiricism sublimating limits by the mere fact that they were not of sufficient positivism/rational-empiricism relative-ontological-completeness<sup>87</sup>-of-apriorising/axiomatising/referencing epistemic-projection radicalities~in-

chronicular/annalistic–cogency-<as-of-notional~protensivity>-<as-to-limited-mentation-  
 capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educated-  
 unlimitedness/existence-sublimating-nascence’<sup>2</sup> } so-construed as  
 cogency\_chronicularity/annality–of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup> as  
 ‘still caught up in their various successive extents in medieval-scholasticism relative-  
 ontological-incompleteness<sup>88</sup>–of–apriorising/axiomatising/referencing’ and as successive  
 successors further advancing in succession their prospective positivism/rational-empiricism  
 relative-ontological-completeness<sup>87</sup>–of–apriorising/axiomatising/referencing sublimating limits  
 as of ‘notional~difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-  
 to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-  
 epistemicity-relativism-determinism<sup>2</sup>’ construable as from their given projected relative-  
 ontological-completeness<sup>87</sup>–of–apriorising/axiomatising/referencing <sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup> mental-aestheticising-<as-‘psychologismic-existential-metaphoricity<sup>57</sup>’-<as-to-  
 {epistemic-totalising<sup>3</sup>}re-apriorising/re-axiomatising/re-referencing\_in-becoming}’-so-implicated-  
 ‘by-way-of-the-existentially/contextually/textually-manifest-motif-construct-as-specific-  
 language’-as-so-reflecting-‘the-existentially/contextually/textually-manifest-  
 moronisation/demoronisation’>’. Such an outcome could only occur within the scope of  
 budding-positivists ‘positivising ontological-faith-notion-or-ontological-fideism—imbued-  
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-  
 existential-reality’ and it is rather naïve to think that budding-positivists could entertain a  
 coherence/contiguity apriorising/axiomatising/referencing with medieval-scholasticism  
 apriorising/axiomatising/referencing existentialising—enframing/imprintedness to then be able  
 to achieve prospective positivism/rational-empiricism (and it is exactly this psychologismic-  
 epistemic-acutisation—difficulty-<for,-residualising-\_{decompulsing}\_delinearity~for-cogency>-<as-  
 of-requisite-profound-supererogation<sup>96</sup>-for-‘disposedness-or-psychologismic-construct’-

{imbued–demoronisation-<sublimating–nascence,–nonextricatory–sublimating–  
 upstreaming/‘amontée’>}} that explains/underlies the multiculturies long patchy  
 experientiality/experiment-<as-to-existentially-formative-‘{epistemic-totalising }re-apriorising/re-  
 axiomatising/re-referencing~residuality—in-re-originariness/re-origination’,—so-  
 ‘notionally/epistemically/bindingnessly<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>—  
 implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-Being-then-  
 Institutional-then-Living–magnitudes-of-‘{hermeneutic/reprojection–protraction-of}reframing-  
 and-reformulation}’> of human registry-worldviews/dimensions since human prehistoricity);  
 speaking to the fact that the ontological-good-faith/authenticity<sup>69</sup>~postconverging–de-  
 mentating/structuring/paradigming<sup>70</sup> for prospective apriorising/axiomatising/referencing has to  
 be projected/affirmed in overarching priority/precedence/primacy as to sublimating prospective  
<sup>83</sup>reference-of-thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating–  
 nascence-<as-to-the-grandest-axiomatic-construct-‘{epistemic-totalising }re-apriorising/re-  
 axiomatising/re-referencing~residuality—in-re-originariness/re-origination of  
 limitedness/human-subpotency prospective re-encountering/re-confrontation with  
 unlimitedness/existence>. In-the-bigger-scheme-of-things it is this ontological-good-  
 faith/authenticity<sup>69</sup>~postconverging–de-mentating/structuring/paradigming<sup>70</sup> for prospective  
 apriorising/axiomatising/referencing that establishes the ‘human psychoanalytic resilience’ (as  
 to more-and-more confident human subconsciousness most-prospectively-conscious ‘re-  
 ontologising–by–disontologising\_existential-calculus-‘(between ‘prospective existentialising—  
 postconverging\_framing/imprinting re-ontologising’ and ‘prior existentialising—  
 preconverging\_enframing/imprintedness social-functioning-and-accordance—as-of-social-  
 stake-contention-or-confliction’)’ of consciousness surrealising-<as-to-supererogation<sup>96</sup>>)

enabling the <cumulating/recomposuring~attendant–ontological-contiguity >-successive  
 registry-worldviews/dimensions (in their successive sublimating prospective <sup>83</sup>reference-of-

thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-<as-to-  
 the-grandest-axiomatic-construct-<sup>{epistemic-totalising}</sup> }re-apriorising/re-axiomatising/re-  
 referenc~~ing~~-residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with unlimitedness/existence>); as it can be  
 appreciated in-many-ways that the respective mental states of recurrent-utter-  
 uninstitutionalisation, ununiversalisation, non-positivism/medievalism and <sup>80</sup>procrypticism—or-  
 disjointedness-as-of-<sup>83</sup>reference-of-thought do not effectively have the prior  
 experientiality/experiment-<as-to-existentially-formative-<sup>{epistemic-totalising}</sup> }re-apriorising/re-  
 axiomatising/re-referenc~~ing~~-residuality—in-re-originariness/re-origination’,—so-  
 ‘~~notionally/epistemically/bindingnessly~~<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>-  
 implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-Being-then-  
 Institutional-then-Living-magnitudes-of-~~{hermeneutic/reprojection-protraction-of}~~reframing-  
 and-reformulation}’> to respectively acquiesce to prospective base-institutionalisation,  
<sup>103</sup>universalisation, positivism/rational-empiricism and prospective <sup>18</sup>deprocrypticism—or-  
 preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought (but for prospective ontological-good-  
 faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup> inducing of  
 prospective relative-ontological-completeness<sup>87</sup> as educed—and-availing—and-re-availing as to  
 prospective re-ontologising and deferentialism/deferential-formalisation-transference  
 implications of re-ontologising). It is important to grasp in here that such a re-ontologising  
 insight of the critical importance of the appropriate psychologismic-epistemic-acutisation-<as-  
 to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-  
 nascence-in-prospective-aporeticism-overcoming/unovercoming> acting as ‘postconverging-  
 de-mentating/structuring/paradigming reference for requisite psychoanalytic-unshackling of the  
 relative-ontological-incompleteness<sup>88</sup>—of-apriorising/axiomatising/referencing’ (as dismissive  
 of our ordinary ‘lifespan extricatory/preconverging psychical-nascency moronisation-

~~<sublimating–nascence,–extricatory–desublimating–downstreaming/‘avalage’>~~ level-of-  
responsibility/~~relative–reflexivity~~ imbued limited-mentation-capacity—~~as–subjecting–‘educed–  
unlimitedness/existence–sublimating–nascence’–to–limitedness/human–subpotency’~~ and rather  
projective/affirmative of ‘nonextricatory/postconverging ontologising-and-re-ontologising  
angling-of-imaginary demoronisation-~~<sublimating–nascence,–nonextricatory–sublimating–  
upstreaming/‘amontée’>~~ level-of-responsibility/~~relative–reflexivity~~ imbued limited-mentation-  
capacity-deepening—~~as–subjecting–limitedness/human–subpotency–to–‘educed–  
unlimitedness/existence–sublimating–nascence’<sup>233</sup>~~ and so as of sublimating prospective  
<sup>83</sup>reference-of-thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating–  
nascence-~~<as-to-the-grandest-axiomatic-construct–{epistemic–totalising}–re–apriorising/re–  
axiomatising/re–referencing–residuality—in–re–originariness/re–origination~~ of  
limitedness/human-subpotency prospective re-encountering/re-confrontation with  
unlimitedness/existence> rather speaks to the requisite prospective ontological-good-  
faith/authenticity<sup>69</sup>~postconverging–de-mentating/structuring/paradigming<sup>70</sup> for expliciting our  
‘<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> absolution/absolute-scope  
{flawed/unsound}–relative-unreflexivity–in–existence/absolutising–from–limited–  
mentation/psychologismic–epistemic–acutisation—nonresidualising–imbued–  
{compulsing}–linearity–in–eclecticism–of–prior–mere–formulaicity/ritualisation’ manifest  
psychoanalytic abnormality-~~<as-to-epistemic-abnormalcy/preconvergence>~~; which admission  
is effectively from whence the possibility for prospective thought can arise as to core philosophy  
‘beyond the formulaic portrayal-and-parade in our present social-and-institutional-frameworks-  
of—referencing/registering/decisioning as thought for lifespan extricatory/preconverging  
psychical-nascency moronisation-~~<sublimating–nascence,–extricatory–desublimating–  
downstreaming/‘avalage’>~~ level-of-responsibility/~~relative–reflexivity’~~ articulated in limited-  
mentation-capacity—~~as–subjecting–‘educed–unlimitedness/existence–sublimating–nascence’–~~

~~to limitedness/human subpotency~~ as to shadow and blur the possibility of veridical thoughtfulness ‘nonextricatory/postconverging ontologising-and-re-ontologising angling-of-imaginary demoronisation-<sublimating-nascence,~~nonextricatory~~-sublimating-upstreaming/‘amontée’> level-of-responsibility/~~relative-reflexivity~~ imbued limited-mentation-capacity-deepening—~~as subjecting limitedness/human subpotency to ‘educated-unlimitedness/existence sublimating nascence’<sup>233</sup>~~. The appropriate psychologismic-epistemic-acutisation-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> acting as ‘postconverging-de-mentating/structuring/paradigming reference for requisite psychoanalytic-unshackling of the relative-ontological-incompleteness<sup>88</sup>—of-apriorising/axiomatising/referencing’ has to effectively project of the existential-<disontologising/re-ontologising—aporeticism> ‘epistemic-break or notional-discontiguity/epistemic-discontiguity<sup>63</sup>—<between—prior-shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-schema>’ in reflection of limited-mentation-capacity-deepening—~~as subjecting limitedness/human subpotency to ‘educated-unlimitedness/existence sublimating nascence’<sup>233</sup>~~ (and not of limited-mentation-capacity—~~as subjecting ‘educated-unlimitedness/existence sublimating nascence’ to limitedness/human subpotency~~). This doesn’t only applies with regards to the ‘<sup>83</sup>reference-of-thought implied transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity’ as the ‘grandest axiomatic-construct induced relative-ontological-completeness<sup>87</sup>’ (when it comes to ~~Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology~~ ) but it is equally the case with <sup>83</sup>reference-of-thought<sup>84</sup> devolving ‘axiomatic-constructs impliciting of relative-ontological-completeness<sup>87</sup>’ wherein

for instance theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs is of a wholly different psychologismic-construct from the approach to classical-mechanics—axiomatic-constructs (forbidding the amalgamation of their knowledge gesturing/accounting—of-epistemic-phenomenalism as of their respective ‘relative-ontological-completeness<sup>87</sup> and relative-ontological-incompleteness<sup>88</sup> of the-very-same physics purview-of-unlimitedness/existence-<full-potency-of-sublimating-nascence>;—‘implicated-attendant-ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup> even as within the scope of theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs a transcending-amalgamation of theory-of-relativity—axiomatic-constructs and quantum-mechanics—axiomatic-constructs is permitted for prospective relative-ontological-completeness<sup>87</sup> transcending purposes like string theory, loop quantum gravity, etc. with their own differing psychologismic-constructs); so-reflecting the fact that prospective relative-ontological-completeness<sup>87</sup> points to a requisite prospective ‘apriorising/axiomatising/referencing disambiguating/de-leveling/de-ressentiment/opened-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> demoronisation-<sublimating-nascence,-nonextricatory-sublimating-upstreaming/‘amontée’>’ for human epistemic-growth,-as-~~{veridical/sound}~~-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-~~{decompulsing}~~delinearity-for-eogeneity (by the mere fact of limitedness/human-subpotency prospective re-encountering/re-confrontation with the ‘constraining/defining intersolipsistic reflexive-sublimating/unreflexive-desublimating measure/objectification that is unlimitedness/existence-as-ontological-normalcy/postconvergence-<in-validation-of-‘metaphysics-of-absence-epistemic-projection’>’, as so-speaking to the human psyche as a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> that adjusts to ‘prospectively

educed-and-availing-and-re-availing of relative-ontological-completeness<sup>87</sup> exuding from
 unlimitedness/existence-<full-potency-of-sublimating-nascence>' and so-adjusting by way of
 the 'requisite psychologismic-epistemic-acutisation-<as-to-postconverging-de-
 mentating/structuring/paradigming,-eliciting-of-existence's-sublimating-nascence-in-
 prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as-
 {veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-
 deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing}delinearity-for-
 eogeneity'). It can thus be appreciated that (but for the ontologically-flawed interpretation of
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
 {blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
 <amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness } prior-
 perspective—falsity/falseness/fallaciousness) core philosophy is no more different from all
 domains-of-study construed as notional~philosophy-<as-to-the-veridical-conception-of-
 philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-
 ontological-completeness<sup>87</sup>,-beyond-a-convenient-division-of-labour-conception-of-
 knowledge>; and so similar rather in the simple sense that all domains-of-study attend-to/deal-
 with their given prospective postconverging~aporeticism-overcoming/unovercoming, with the
 specificity of core philosophy lying in the fact that its requisite projecting of 'human prospective
 <sup>83</sup>reference-of-thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating-
 nascence-<as-to-the-grandest-axiomatic-construct-{epistemic-totalising } re-apriorising/re-
 axiomatising/re-referencing-residuality—in-re-originariness/re-origination of
 limitedness/human-subpotency prospective re-encountering/re-confrontation with
 unlimitedness/existence>' (as core philosophy ambit of prospective 'existential-
 <disontologising/re-ontologising-aporeticism> postconverging~aporeticism-
 overcoming/unovercoming') is inherently problematic as to the 'constraining prospective

psychologismic-epistemic-acutisation-<as-to-postconverging-de-  
 mentating/structuring/paradigming,-eliciting-of-existence's-sublimating-nascence-in-  
 prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as-  
 {veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing}delinearity-for-  
 eogeneity' on limitedness/human-subpotency imbued limited-mentation-capacity—as-  
 subjecting-‘duced-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-  
 subpotency as so-inducing human emotional-involvement distorting/desublimation (so-  
 manifested with all registry-worldviews/dimensions ‘pedantising/muddling/formulaic-  
 hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-  
 totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-  
 relative-ontological-completeness } prior-perspective—falsity/falseness/fallaciousness’ in  
 distorting/desublimating the notion of core philosophy). It can be appreciated in this regards, that  
 the sublimating <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-  
 <perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-  
 determinism’> of core philosophy is one that has ever always been of profound existential-  
 <disontologising/re-ontologising—aporeticism> dimensionality-of-sublimating<sup>25</sup> |  
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation) as to ‘human prospective <sup>83</sup>reference-of-thought—point-of-  
 devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-<as-to-the-grandest-  
 axiomatic-construct-<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-  
 referencing-residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with unlimitedness/existence> implications of  
 transcendence-and-sublimity/sublimation/supererogatory~de-mentativity for

‘nonextricatory/postconverging ontologising-and-re-ontologising angling-of-imaginary demoronisation-<sublimating-nascence,-nonextricatory-sublimating-upstreaming/‘amontée’> level-of-responsibility/~~relative-reflexivity~~ imbued limited-mentation-capacity-deepening—as ~~subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating-nascence’<sup>53</sup>~~; with supposedly philosophical thematics ‘philosophically nonsensical’ when articulated as of ‘lifespan extricatory/preconverging psychical-nascency moronisation-<sublimating-nascence,-extricatory-desublimating-downstreaming/‘avalage’> level-of-responsibility/~~relative-reflexivity~~ imbued limited-mentation-capacity—as ~~subjecting-‘educed-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency~~’ (in reflection of the fact that core philosophy is veridically nonsensical for ‘lifespan extricatory/preconverging psychical-nascency moronisation-<sublimating-nascence,-extricatory-desublimating-downstreaming/‘avalage’> purposes’). In this regards, pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness } limited-mentation-capacity—as ~~subjecting-‘educed-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency~~ imbued fundamental/incipient/seeding ontological-bad-faith/inauthenticity<sup>64</sup>~preconverging-de-mentating/structuring/paradigming<sup>65</sup> is further portrayed in a disparateness-of-conceptualisation-<unforegrounding-ment,-failing-prospectively-to-reflect-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity’> naivety that ‘it is possible to veridically think-by-the-side as of a mere-thing in soullessness’ without the mind of profound existential-<disontologising/re-ontologising—aporeticism> dimensionality-of-sublimating<sup>65</sup>-(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) that

generates-and-follows thinking existential-<disontologising/re-ontologising—aporeticism>  
 entailment as herein elucidated beyond a conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of  
 prior ~~mere-formulaicity/ritualisation-<as-to-mere-formulaic—~~  
~~methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-~~  
~~{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-~~  
~~originariness/re-origination’>. In-many-ways such a manifestation of~~  
~~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-~~  
~~{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-~~  
~~<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness }~~ as to  
 when it elicits limited-mentation-capacity—as-subjecting-‘~~duced-unlimitedness/existence-~~  
~~sublimating-nascence’ to limitedness/human-subpotency~~ thrives in the ‘epistemic-decadence’  
 or teleological-decadence-<in-dimensionality-of-desublimating-lack-of<sup>66</sup>-  
~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-~~  
~~conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-~~  
~~drivenness-equalisation)~~ that afterall there is ‘no teacher-<as-of-the-sublimating-nascence-of-  
~~unlimitedness/existence> of base-institutionalisation, <sup>103</sup>universalisation, positivism/rational-~~  
~~empiricism and prospective <sup>18</sup>deprocrypticism—or-preempting—disjointedness-as-of-~~  
~~<sup>83</sup>reference-of-thought’ respectively in the ‘classroom-<as-of-limitedness/human-subpotency>~~  
~~of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and~~  
~~<sup>80</sup>procrypticism—or-disjointedness-as-of-<sup>83</sup>reference-of-thought’; and so as to sublimating~~  
~~limitedness/human-subpotency prospective re-encountering/re-confrontation with~~  
~~unlimitedness/existence-<full-potency-of-sublimating-nascence> ‘requisite prospective~~  
~~<sup>83</sup>reference-of-thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating-~~  
~~nascence-<as-to-the-grandest-axiomatic-construct-~~{epistemic-totalising }~~re-apriorising/re-~~  
~~axiomatising/re-referencing~residuality—in-re-originariness/re-origination of~~

limitedness/human-subpotency prospective re-encountering/re-confrontation with  
 unlimitedness/existence>'. But then the very psychoanalytic-unshackling 'paradox of  
 prospective re-rationalisation-of-contentivity/argumentativity/dialecticism/discursivity for  
 educating <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>' with the incongruity of construing respectively of the  
 'sublimating re-rationalisations-of-contentivity/argumentativity/dialecticism/discursivity of  
 base-institutionalisation, <sup>103</sup>universalisation, positivism/rational-empiricism and prospective  
<sup>18</sup>deprocrypticism-or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought' rather as from  
 the respective 'desublimating rationalisations-of-  
 contentivity/argumentativity/dialecticism/discursivity of recurrent-utter-uninstitutionalisation,  
 ununiversalisation, non-positivism/medievalism and <sup>80</sup>procrypticism-or-disjointedness-as-of-  
<sup>83</sup>reference-of-thought', means that an inclination for 'nonextricatory/postconverging  
 ontologising-and-re-ontologising angling-of-imaginary demoronisation-<sublimating-  
 nascence, ~~nonextricatory~~-sublimating-upstreaming/'amontée'> level-of-responsibility/relative-  
 reflexivity imbued limited-mentation-capacity-deepening—as-subjecting-limitedness/human-  
 subpotency-to-'educed-unlimitedness/existence-sublimating-nascence'<sup>53</sup>' is effectively socially  
 susceptible to the accusation of megalomania (as to pedantising/muddling/formulaic-hollowing-  
 out—in-subontologisation/subpotentiation-~~<blurring/undermining-of-prospective-totalising-  
 entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-  
 ontological-completeness~~> ) undergirding of limited-mentation-capacity—as-subjecting-  
 'educed-unlimitedness/existence-sublimating-nascence'<sup>2</sup>-to-limitedness/human-subpotency,  
 which by definition doesn't factor in its relative-ontological-incompleteness<sup>88</sup> as to its 'lifespan  
 extricatory/preconverging psychical-nascency moronisation-<sublimating-nascence,-  
~~extricatory~~-desublimating-downstreaming/'avalage'> purposes of non-intellection'); and in-  
 many-ways it is only natural that a mindset that doesn't know of core philosophy cannot project  
 of '<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> relativism/relative-

scope for epistemic-growth, as {veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologistic-epistemic-acutisation-residualising, {decompulsing} delinquency-for-cogency' which sublimatively translates such a misconception of megalomania as notional~asceticism<sup>1</sup>. In this regards, such 'nonextricatory/postconverging ontologising-and-re-ontologising angling-of-imaginary demoronisation-<sublimating-nascence, nonextricatory-sublimating-upstreaming/'amontée'> level-of-responsibility/relative-reflexivity imbued limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-'educed-unlimitedness/existence-sublimating-nascence'<sup>253</sup> notional~asceticism manifestation is in-many-ways rather damning of the prior relative-ontological-incompleteness<sup>88</sup> 'epistemic-decadence' or teleological-decadence-<in-dimensionality-of-desublimating-lack-of-~~<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation~~> as to its 'inadequacy of postconverging-de-mentating/structuring/paradigming and postconverging-aporeticism-overcoming/unovercoming' manifested as of its prospective projection of dimensionality-of-desublimating-lack-of-~~<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation~~ (with respect to the fact that the relative-ontological-incompleteness<sup>88</sup> future is being 'invented'/'created'-and-'nurtured' and so 'inspite of the conscious self-presence/self-constitutedness<sup>14</sup>-<in-perspective-epistemic-abnormalcy/preconvergence<sup>31</sup>> desublimating~existentialising-decisionality-<as-to-disontologising/re-ontologising-aporeticism>' that then pedantically turns around in projection of '<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> absolution/absolute-scope {flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-mentation/psychologistic-epistemic-

~~acutisation—nonresidualising imbued~~<sup>{compulsing}</sup>~~linearity—in eclecticism of prior mere~~  
~~formulaicity/ritualisation~~ conception' manifest psychoanalytic abnormality-<as-to-epistemic-  
abnormalcy/preconvergence>). Such notional~asceticism<sup>4</sup> reasoning-through/messianic-  
reasoning prospective existential-<~~disontologising/re-ontologising—aporeticism~~> deployment  
of transversality-<for-sublimating—existential-eventuating/denouement, from 'thinking-at-  
first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising'<sup>2</sup>—as-of-  
prospectively-disambiguated—affirmed-and-unaffirmed-‘motif-and-  
apriorising/axiomatising/referencing’><sup>101</sup> (contrary to a ‘<sup>79</sup>presencing—absolutising-identitive-  
constitutedness<sup>14</sup> absolution/absolute-scope {flawed/unsound}-relative-unreflexivity—in-  
existence/absolutising—~~from limited-mentation/psychologismic epistemic acutisation—~~  
~~nonresidualising imbued~~<sup>{compulsing}</sup>~~linearity—in eclecticism of prior mere~~-  
formulaicity/ritualisation conception’) is already notionally/epistemically/bindingnessly<sup><as-to-</sup>  
determinism/conceptivity—of relative-unreflexivity/relative-reflexivity> veridically manifest as to human Being-  
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-  
infrastructure-of- meaningfulness-and-teleology , institutional-development—as-to-social-  
function-development and living-development—as-to-personality-development psychologismic-  
epistemic acutisation—difficulty <for, residualising—<sup>{decompulsing}</sup>delinearity—for eogeny>  
magnitudes<sup>{of-experientiality/experiment}</sup> when so-construed as from ‘<sup>61</sup>nonpresencing-<perspective-  
ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-growth,-as—  
{veridical/sound}-relative-reflexivity—in-existence/relativising—~~from limited-mentation-as-its-~~  
~~deepening/psychologismic epistemic acutisation—residualising,~~<sup>{decompulsing}</sup>~~delinearity—for-~~  
eogeny’. In-the-bigger-scheme-of-things, notional~asceticism<sup>4</sup> is what we are already involved  
in with respect to ‘childhood to adulthood levels-of-responsibilities’ (as to living-development—  
as-to-personality-development), from ‘non-specialists to specialists levels-of-responsibilities as  
equally articulated in the latter codes-of-conduct’ (as to institutional-development—as-to-social-

function-development) and in the bigger frame as well between ‘lifespan extricatory/preconverging psychical-nascency moronisation-<sublimating-nascence,-extricatory-desublimating-downstreaming/‘avalage’>’ and ‘nonextricatory/postconverging ontologising-and-re-ontologising angling-of-imaginary demoronisation-<sublimating-nascence,-nonextricatory-sublimating-upstreaming/‘amontée’>’ levels-of-responsibilities (as to Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology ); with the latter being more problematic as to the greater dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension (as to protracted-social—as-to-individual-by-institutional-by-social notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>) that is in-many-ways difficultly appreciable as from ‘lifespan extricatory/preconverging psychical-nascency moronisation-<sublimating-nascence,-extricatory-desublimating-downstreaming/‘avalage’>’ and in-many-ways even when appreciated is construed as ‘sacrifice’. But then such a notion of notional~asceticism<sup>4</sup> as ‘sacrifice’ again is a naivety of any given ‘<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> absolution/absolute-scope {flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-<sup>{compulsing}</sup>linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation conception’ (and in-many-ways psychoanalytically held-up/encumbered by it) and it is contradictory in the sense that it seem to imply that ‘when prospective relative-ontological-completeness<sup>87</sup> is educed—and-availing—and-re-availing as to prospective re-ontologising and deferentialism/deferential-formalisation-transference implications of re-ontologising’ we still do have a choice for prospective disontologising/subontologising? This is tantamount to saying that if for instance a member of a non-positivising social-setup by one way or another found themselves in a positivism/rational-

empiricism social-setup and came to grasp the overall ‘positivism/rational-empiricism  
<sup>83</sup>reference-of-thought-<sup>84</sup>devolving imbued axiomatic-constructs impliciting of relative-  
 ontological-completeness<sup>87</sup> <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ as to ‘their positivism/rational-  
 empiricism sublimating existential-<disontologising/re-ontologising—aporeticism>  
 experientiality/experiment-<as-to-existentially-formative-‘<sup>epistemic-totalising</sup> }re-apriorising/re-  
 axiomatising/re-referencing-residuality—in-re-originariness/re-origination’,—so-  
 ‘<sup>notionally/epistemically/bindingnessly</sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>-  
 implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-Being-then-  
 Institutional-then-Living-magnitudes-of-{hermeneutic/reprojection-protraction-of}reframing-  
 and-reformulation}’>’ in the positivism/rational-empiricism social-setup (so-elicited as of their  
 limitedness/human-subpotency prospective re-encountering/re-confrontation with  
 unlimitedness/existence-<full-potency-of-sublimating-nascence> in reflection of ‘requisite  
 prospective <sup>83</sup>reference-of-thought—point-of-  
 devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-<as-to-the-grandest-  
 axiomatic-construct-<sup>epistemic-totalising</sup> }re-apriorising/re-axiomatising/re-  
 referencing-residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with unlimitedness/existence>’); they still do have  
 the choice for fully assuming a disontologising/subontologising ‘non-positivising <sup>83</sup>reference-  
 of-thought-<sup>84</sup>devolving imbued axiomatic-constructs impliciting of relative-ontological-  
 incompleteness<sup>88</sup> <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ within their prior non-positivising social-  
 setup? The historial reality speaks otherwise (as the central and potent force of ‘human  
 ontologising-and-re-ontologising as so-reflected in the overall ~~relative-unreflexivity/relative-  
 reflexivity—ontological-contiguity~~<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>’ rather lied  
 historically with the possibility for human cultural diffusion); as so-reflecting underlying  
 ‘constraining existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-

from-prospective-profound-supererogation<sup>96</sup> imbuing human ontological-commitment<sup>66</sup> -  
 <implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-  
 mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality>’ and ‘<sup>103</sup>universal-  
 transparency<sup>104</sup> -<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-  
 epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup> ) as available-to/elicitable-to-<as-  
 to-human-consciousness/collective-consciousness—distendedness/detruncating-<beyond-  
 selfpresencing,-as-re-ontologising—decentering\_of-consciousness/collective-consciousness,-as-  
 to-psychologismic—epistemic-acutisation—residualising,-<sup>{decompulsing}</sup>delinearity~for-cogency>’  
 the social-functioning-and-accordance—as-of-social-stake-contention-or-confliction  
 conception of any given registry-worldview/dimension <preconverging~‘motif-and-  
 apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
 <as-to-<sup>4</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>’. Such an  
 ontologically wrong conception of notional~asceticism<sup>4</sup> as ‘sacrifice’ again is rather the  
 reflection of paradoxically construing of the prospective relative-ontological-completeness<sup>87</sup> as  
 from the epistemic-projection perspective of the relative-ontological-incompleteness<sup>88</sup>  
 ‘<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> absolutum/absolute-scope  
 {flawed/unsound}-relative-unreflexivity—in-existence/absolutising—from-limited-  
 mentation/psychologismic—epistemic-acutisation—nonresidualising imbued-  
<sup>{compulsing}</sup>linearity—in-eclecticism-of-prior-mere-formulaicity/ritualisation’; further validating  
 the idea that the prospective relative-ontological-completeness<sup>87</sup> is necessarily subject to the  
 ‘overarching priority/precedence/primacy of its requisite prospective ontological-good-  
 faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup>’ induced  
 ‘prospective psychologismic—epistemic-acutisation-<as-to-postconverging-de-  
 mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-  
 prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—

~~{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing}delinearity-for-  
 eogeneity~~ as so-enabling the mental-aestheticising-<as-‘psychologismic-existential-  
 metaphoricity’-~~{as-to-<sup>7</sup>epistemic-totalising}~~re-apriorising/re-axiomatising/re-referencing\_in-  
 becoming}>-so-implicated-‘by-way-of-the-existentially/contextually/textually-manifest-motif-  
 construct-as-specific-language’-as-so-reflecting-‘the-existentially/contextually/textually-  
 manifest-moronisation/demoronisation’> of the relative-ontological-completeness<sup>87</sup>  
 prospective re-rationalisation-of-contentivity/argumentativity/dialecticism/discursivity. The  
 fact of the matter (with regards to the misconception of notional~asceticism<sup>4</sup> as megalomania)  
 is that such pedantising/muddling/formulaic-hollowing-out—in-  
 subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-entailing,-  
 as-to-entailing-<amplituding/formative-epistemicity>totalising-in-relative-ontological-  
 completeness<sup>87</sup>)~~ is not as of ‘unconsciously/unknowingly-entitled to ignorance/lack-of-  
 knowledge as to when prospective relative-ontological-completeness<sup>87</sup> is not educed—and-  
 availing—and-re-availing as to prospective re-ontologising and deferentialism/deferential-  
 formalisation-transference implications of re-ontologising’. It is rather involved in a  
 contemptuous ploy in a pretense of genuine social intellectual-function/posture which  
 ontological-bad-faith/inauthenticity<sup>64</sup>~preconverging-de-mentating/structuring/paradigming<sup>65</sup>  
 (as to ‘~~{flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-  
 mentation/psychologismic-epistemic-acutisation-nonresidualising-imbued-  
 {compulsing}linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation~~ insidious-anarchy-  
 <as-to-conscious/unconscious epistemically-flawed induced ‘moronisation-<sublimating-  
 nascence,-extrietary-desublimating-downstreaming/‘avalage’> preconverging/dementing<sup>20</sup>  
 conception of prior mere-formulaicity/ritualisation incipency of human social-functioning-and-  
 accordance—as-of-social-stake-contention-or-confliction<sup>56</sup> meaningfulness-and-teleology<sup>69</sup>’>’

and ~~distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup>~~ must be elucidated as part-and-parcel of prospective re-ontologising. Ultimately, any pretense to true genuine social intellectual–function/posture will have to ‘face up intellectually with sound ontologising arguments’ rather than ploys of ontological-bad-faith/inauthenticity<sup>64</sup>~preconverging–de-mentating/structuring/paradigming<sup>65</sup>, as to the fact that ‘no human mortal (including this one) has ownership on ontological-veracity’ but for ‘submitting-to or demonstrating’ limited-mentation-capacity-deepening—~~as-subjecting-limitedness/human-subpotency-to-‘educated-unlimitedness/existence-sublimating-nascence’<sup>233</sup>~~.

Along the same token no one gets to carve-out a space of ‘supposed knowledge that is unchallengeable/unconstestable’ as even the Einsteins were challenged/contested and rather took heart in enabling the possibility for prospective human progress, and for that matter ‘there is no veridical knowledge purpose as merely challenging/contesting but rather striving to elucidate divergences/differences and so along the course of an instigated drive–of–contentivity/argumentativity/dialecticism/discursivity as to the ‘requisite projection of the coherence/contiguity of the superseding–oneness-of-ontology/ontological-veridicality/~~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>67</sup>’ (as it can very much be argued in that sense that such a drive–of–contentivity/argumentativity/dialecticism/discursivity as herein articulated in different respects is equally making implicated challenges/contestations to budding-postmodern thought as to the ‘priority/precedence/primacy of prospective ontologising/scientific/existence-<honesty-constraining> purposefulness than just intellectually vague complimenting’). This speaks to the bigger issue of the underlying collective human intellectual exercise requiring that all knowledge reflects its positioning in the overall human knowledge project (speaking of human notional~reflexivity-~~<{veridical/sound}-relative-reflexivity-in-existence/relativising from limited-mentation-as-its-deepening/psychologismic-  
<residualising-<sup>{decompulsing}</sup>delinearity~for-cogeny> by—{flawed/unsound}-relative-~~

~~unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-acutisation-nonresidualising-imbued-<sup>{compulsing}</sup>linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation~~); as alternately, it is perfectly imaginable that many ideas articulated herein as to the ‘original drive-of-contentivity/argumentativity/dialecticism/discursivity’ could be represented as wholly original and positionally dissociated from other knowledge but then such an exercise will be paradoxically ‘plagiaristic/unreflective of existence’ (as failing to elucidate human notional~reflexivity-~~<{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-  
<residualising-<sup>{decompulsing}</sup>delinearity-for-cogeny> by-~~{flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-acutisation-nonresidualising-imbued-<sup>{compulsing}</sup>linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation~~~~ as so-required for articulating the ‘prospective knowledge existential-  
<disontologising/re-ontologising-aporeticism> imbued difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-~~as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup>~~’ in its depth-of-contentivity/argumentativity/dialecticism/discursivity); explaining why any such ‘original drive-of-contentivity/argumentativity/dialecticism/discursivity’ has to be ‘articulated in-phase/in-contact with similar/approximately-similar thought’ and as so-underlied by overall human knowledge contrastive intellectual postures. Such ontological-bad-faith/inauthenticity<sup>64</sup>~preconverging-de-mentating/structuring/paradigm<sup>65</sup> surreptitious and non-intellectual strategies of distractive-alignment-to-<sup>83</sup>reference-of-thought-~~of-apriorising/axiomatising/referencing><sup>30</sup> very much manifest limited-mentation-capacity—as subjecting-‘duced-unlimitedness/existence-sublimating-nascence’ to-limitedness/human-subpotency; as so-reflected in the ‘paradoxical readiness’ of such pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-~~

<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness } to  
 transform the remote and marginal/marginalised platforms of social contestation (however their  
 muddlement) into the defining-and-structural social problem of our times. Ultimately (as to the  
 inherent veracity of human generation/regeneration of ‘prospective  
 postconverging~aporeticism-overcoming/unovercoming as the-Good/knowledge-  
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness in {preconverging-ment-by}-  
 postconverging-entailment>/understanding/<amplituding/formative-  
 epistemicity>causality<sup>6</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>6</sup>’ as of the inherent human mental-aestheticising-<as-‘psychologismic-existential-  
 metaphoricity<sup>7</sup> {as-to-epistemic-totalising }re-apriorising/re-axiomatising/re-referencing\_in-  
 becoming}’-so-implicated-‘by-way-of-the-existentially/contextually/textually-manifest-motif-  
 construct-as-specific-language’-as-so-reflecting-‘the-existentially/contextually/textually-  
 manifest-moronisation/demoronisation’> recurrently-driven limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with the ‘constraining/defining intersolipsistic  
 reflexive~sublimating/unreflexive~desublimating measure/objectification that is  
 unlimitedness/existence-as-ontological-normalcy/postconvergence-<in-validation-of-  
 ‘metaphysics-of-absence\_epistemic-projection’>’ as so-reflecting limited-mentation-capacity-  
 deepening—as-subjecting-limitedness/human-subpotency-to-‘duced-unlimitedness/existence-  
 sublimating-nasencee<sup>233</sup>’), it can be appreciated that there are ever always two sides to this

process of human limited-mentation-capacity-deepening—~~as subjecting limitedness/human-subpotency to ‘educated-unlimitedness/existence-sublimating-nascence’<sup>2 33</sup>~~ (as so-associated with the human ~~Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development-as-to-social-function-development and living-development-as-to-personality-development~~ ~~psychologismic-epistemic-acutisation-difficulty~~ ~~<for, residualising-  
{decompulsing} delinearity-for-cogency>~~ magnitudes<sup>{of-experientiality/experiment}</sup> of the overall ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>~~). These two sides involve on-the-one-hand the desublimating/distorting recurrence of already induced ‘limitedness/human-subpotency prior rationalisation-of-contentivity/argumentativity/dialecticism/discursivity as to the prior mere-formulaicity/ritualisation-~~<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
originariness/re-origination’>~~ of ~~<mere-formulaicity/ritualisation-of>~~ prior secondnatured institutionalisation (notwithstanding ~~unlimitedness/existence-<full-potency-of-sublimating-nascence>~~ prospective ~~apriorising/axiomatising/referencing-sublimating-reflexivity—~~ beholdening under which limitedness/human-subpotency submits in profound-supererogation for prospective sublimating)’ and on-the-other-hand the sublimating recurrence of ‘prospective human incipient/seeding ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality imbued psychoanalytic-unshackling as of psychologismic-epistemic-acutisation-~~<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>~~ as to epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising-from-

~~limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising-~~  
~~{decompulsing} delinearity-for-cogency~~ that can elicit unlimitedness/existence-~~<full-potency-~~  
~~of-sublimating-nascence>~~ prospective ~~apriorising/axiomatising/referencing-sublimating-~~  
~~reflexivity-beholdening~~ under which limitedness/human-subpotency submits in profound-  
~~supererogation~~<sup>96</sup> for prospective sublimating'; as so-speaking of prospective human-  
~~subpotency-aporia/undecidability/dilemma/ought-~~  
~~indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firsnaturedness-~~  
~~formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-~~  
~~intemporal-dispositions-<so-construed-as-from-perspective-ontological-~~  
~~normalcy/postconvergence>’-existentialism-form-factor’]. But then the implication here is that~~  
~~the ‘human conscious/unconscious mental-reflex’ (that there ever always exist an ‘absolute~~  
~~rationalisation-of-contentivity/argumentativity/dialecticism/discursivity as to prior mere-~~  
~~formulaicity/ritualisation-<as-to-mere-formulaic—~~  
~~methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-~~  
~~‘epistemic-totalising } re-apriorising/re-axiomatising/re-referencing~residuality—in-re-~~  
~~originariness/re-origination’>~~ of ~~<mere-formulaicity/ritualisation-of>~~ prior secondnatured  
~~institutionalisation for prospective postconverging~aporeticism-overcoming/unovercoming’)~~ is  
~~in-many-ways false as to the requisite psychologismic-epistemic-acutisation—difficulty-<for-~~  
~~residualising—{decompulsing} delinearity-for-cogency>—magnitudes {of-experientiality/experiment}~~ of  
~~profound-supererogation~~<sup>96</sup> required for ‘prospective human incipient/seeding ontological-faith-  
~~notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-~~  
~~apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality~~ imbued  
~~psychoanalytic-unshackling~~ as of ~~psychologismic-epistemic-acutisation-<as-to-~~  
~~postconverging-de-mentating/structuring/paradigmig,-eliciting-of-existence’s-sublimating-~~  
~~nascence-in-prospective-aporeticism-overcoming/unovercoming>~~ as to epistemic-growth,-as—

~~{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising,~~ <sup>{decompulsing}</sup> ~~delinearity-for-cogency~~ that can elicit unlimitedness/existence ~~<full-potency-of-sublimating-nascence>~~ prospective ~~apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening~~ under which limitedness/human-subpotency submits in profound-supererogation<sup>96</sup> for prospective sublimating'; more-and-more demanding of profound-supererogation<sup>96</sup> as from human ~~living-development-as-to-personality-development~~ ~~psychologismic-epistemic-acutisation—difficulty~~ ~~<for, residualising,~~ <sup>{decompulsing}</sup> ~~delinearity-for-cogency>~~ ~~—magnitude~~ <sup>{of-experientiality/experiment}</sup> of profound-supererogation<sup>96</sup>, ~~institutional-development-as-to-social-function-development~~ ~~psychologismic-epistemic-acutisation—difficulty~~ ~~<for, residualising,~~ <sup>{decompulsing}</sup> ~~delinearity-for-cogency>~~ ~~—magnitude~~ <sup>{of-experientiality/experiment}</sup> of profound-supererogation<sup>96</sup> and ~~Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-~~ ~~meaningfulness-and-teleology~~ ~~psychologismic-epistemic-acutisation—difficulty~~ ~~<for, residualising,~~ <sup>{decompulsing}</sup> ~~delinearity-for-cogency>~~ ~~—magnitude~~ <sup>{of-experientiality/experiment}</sup>. This is reflected ~~notionally/epistemically/bindingnessly~~ ~~<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>~~ as to the requisite human '~~{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising,~~ <sup>{decompulsing}</sup> ~~delinearity-for-cogency~~ anarchistic-growth/anarchisation-for-re-ontologisation-~~(as-to-conscious/unconscious-epistemically-sound-induced-‘demoronisation-<sublimating-nascence, nonextricatory-sublimating-upstreaming/‘amontée’>~~ postconverging/dialectical-thinking<sup>21</sup> conception of residual re-originary anarchistic incipency of human social-functioning-and-accordance—~~as-of-social-stake-contention-or-confliction~~ <sup>56</sup> ~~meaningfulness-and-teleology~~<sup>98,99</sup>' for profound-supererogation<sup>96</sup> (since the very notion of supposed institutional and bureaucratic projection of human <sup>56</sup> ~~meaningfulness-and-teleology~~<sup>99</sup> are rather actually of the

undergirding-veracity of germinal/inceptive/formative individuals anarchistic self-  
 reflexive~instigative-eventuating-~~(as-to-teleological-instigative/incipient-~~  
~~willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-~~  
~~preceding-existence's-eventuating-sublimating-validation/desublimating-invalidation)~~  
 manifestation and when misconstrued otherwise as to virtual/illusory naivety of 'inherently  
 actualising institutional/bureaucratic/social self-embodying epistemic-projection' turn out to  
 induce '~~{flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-~~  
~~mentation/psychologismic-epistemic-acutisation—nonresidualising imbued-~~  
~~(compulsing)linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation~~ insidious-anarchy-  
~~<as-to-conscious/unconscious epistemically-flawed induced 'moronisation-<sublimating-~~  
~~nascence,-extirpatory-desublimating-downstreaming/'avalage'> preconverging/dementing~~<sup>20</sup>  
~~conception of prior mere-formulaicity/ritualisation incipency of human social-functioning-and-~~  
~~accordance—as-of-social-stake-contention-or-confliction~~ <sup>56</sup>meaningfulness-and-teleology<sup>69</sup>?>'  
 of shallow-supererogation<sup>96</sup>). The reality with regards to human prospective  
 postconverging~aporeticism-overcoming/unovercoming (in reflection of the underlying  
 'crossgenerational notional~firstnatureddness-formativeness-<as-to-eventualising-inkling-  
 drive-or-seeding-misprising>—mental-processing-parity for ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>/morality/ethics/justice/etc.' of all sovereign humans as to the  
 potentiation of sublimating~over~desublimating across all times which has to do with 'human  
 ontological-good-faith/authenticity<sup>69</sup>~postconverging~de-  
 mentating/structuring/paradigming<sup>70</sup>—by—ontological-bad-  
 faith/inauthenticity<sup>64</sup>~preconverging~de-mentating/structuring/paradigming' as to the given  
 station/locus of limitedness/human-subpotency ~~<amplituding/formative-epistemicity>-~~  
 totalising~thrownness-in-existence<sup>35</sup>) is thus veridically and fundamentally inhered upon human  
 notional~asceticism<sup>4</sup> reasoning-through/messianic-reasoning prospective existential-

<disontologising/re-ontologising—aporeticism> deployment of transversality-<for-  
 sublimating—existential-eventuating/denouement, from ‘thinking-at-first/pure-predisposition-  
 preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-  
 disambiguated—affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup>  
 elucidation as of notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-  
 axiomatising/re-referencing> implied formativeness-<as-to-intersolipsism-of-  
 preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> in <sup>61</sup>nonpresencing-<perspective—ontological-  
 normalcy/postconvergence> epistemic-projection (as to profound-supererogation<sup>96</sup> of the  
 genuine social intellectual—function/posture as of ‘Derridean underdetermination-imbued  
 force/violence conception’ and ‘Foucauldian knowledge/power conception construed as  
 knowledge-empowerment/ignorance-disempowerment’); and so over the shallow-  
 supererogation<sup>96</sup> of the overall <amplifying/formative><sup>8</sup> wooden-language-<imbued—  
 temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-  
 dementing<sup>20</sup>—narratives—of-the-<sup>83</sup>reference-of-thought—<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>90</sup>> of registry-worldviews/dimensions priorly  
 secondnatured institutionalisation as to a positive-opportunism—of-social-functioning-and-  
 accordance<sup>75</sup> reasoning-from-results/afterthought (with the latter across all human epochs  
 recurrently involved in falsely calling up its given registry-worldview/dimension imbued prior-  
 institutionalisation-threshold—by—prospective-uninstitutionalised-threshold<sup>02</sup> ‘self-referencing-  
 syncretising forward-facing—supposedly~postconverging-or-dialectical-thinking’<sup>1</sup>—apriorising-  
 psychologism epistemic-projection as of prior mere-formulaicity/ritualisation-<as-to-mere-  
 formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-  
 track-of-‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination’><sup>20</sup> so-reflecting its ‘disontologising preconverging/dementing<sup>20</sup>-

<as-to-prospective-uninstitutionalised-threshold<sup>102</sup>> ignoring/biased inclination' for the sake of  
 'its given present minimum-and-balancing expectations/anticipations of social-functioning-and-  
 accordance—as-of—social-stake-contention-or-confliction' while qualifying its prospectively  
 uninstitutionalised-threshold<sup>102</sup> actually as nondescript/ignorable—void<sup>50</sup> as to its <sup>79</sup>presencing—  
 absolutising-identitive-constitutedness<sup>14</sup> <preconverging~'motif-and-  
 apriorising/axiomatising/referencing'—entailing>-existentialising—enframing/imprintedness-  
 (as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)'. The  
 bigger point here (with respect to human prospective postconverging~aporeticism—  
 overcoming/unovercoming) is that in-many-ways the notion of 'rationalisation—of—  
 contentivity/argumentativity/dialecticism/discursivity as to prior mere-  
 formulaicity/ritualisation-<as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 'epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination'> of <mere-formulaicity/ritualisation-of>-prior secondnatured  
 institutionalisation for prospective postconverging~aporeticism—overcoming/unovercoming' is  
 at best subservient and at worst irrelevant to the determinative exercise of 'human profound-  
 supererogation<sup>96</sup> prospective postconverging~aporeticism—overcoming/unovercoming' as to  
 underlying 'constraining existence—as-sublimating-withdrawal/unenframing/re-ontologising,-  
 elicited-from-prospective—profound-supererogation<sup>96</sup> imbuing human ontological-  
 commitment<sup>66</sup>-<implied—self-assuredness-of-ontological-good-  
 faith/authenticity<sup>99</sup>~postconverging—de-mentating/structuring/paradigming<sup>10</sup>—as-being-as-of-  
 existential-reality>' and '<sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-  
 to-entailing-<amplifying/formative—epistemicity>totalising~in-relative-ontological-  
 completeness<sup>8</sup>> as available-to/elicitable-to-<as-to-human-consciousness/collective-  
 consciousness—distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising—

~~decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic-epistemic-  
 acutisation—residualising,-{decompulsing}delinearity~for-cogency>~~ the social-functioning-and-  
 accordance—as-of-social-stake-contention-or-confliction conception of any given registry-  
 worldview/dimension <preconverging~‘motif-and-apriorising/axiomatising/referencing’-  
 entailing>-existentialising—enframing/imprintedness-⟨as-to-<sup>4</sup> historicity-tracing—in-  
 presencing—hyperrealisation/hyperreal-transposition⟩’. This insight is important and relevant in  
 order to encourage intemporal-disposition inclinations for ‘human profound-supererogation<sup>96</sup>  
 prospective postconverging~aporeticism-overcoming/unovercoming’ that covert/overt  
 pretenses of ‘limits to veridical thought’ are just manifestations of ‘{flawed/unsound}-relative-  
 unreflexivity—in-existence/absolutising—from-limited-mentation/psychologismic-epistemic-  
 acutisation—nonresidualising-imbued-<sup>tecompulsing</sup>linearity~in-eclecticism-of-prior-mere-  
 formulaicity/ritualisation insidious-anarchy-⟨as-to-conscious/unconscious epistemically-flawed  
 induced ‘moronisation-⟨sublimating—nascence,-extrietary-desublimating—  
 downstreaming/‘avalage’> preconverging/dementing<sup>90</sup> conception of prior mere-  
 formulaicity/ritualisation incipency of human social-functioning-and-accordance—as-of-  
 social-stake-contention-or-confliction <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’>’ that do not define  
 the possibility/imagination of the-human/humanity by their mere ‘limitedness/human-  
 subpotency prior rationalisation—of—contentivity/argumentativity/dialecticism/discursivity as to  
 the prior mere-formulaicity/ritualisation-⟨as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 ‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination’> of <mere-formulaicity/ritualisation-of>-prior secondnatured  
 institutionalisation overlooking/ignoring unlimitedness/existence-⟨full-potency-  
 of-sublimating-nascence> prospective apriorising/axiomatising/referencing-sublimating-  
 reflexivity—beholdening under which limitedness/human-subpotency submits in profound-

supererogation for prospective sublimating (with such covert/overt pretenses of ‘limits to veridical thought’ not to be confused with requisite dimensionality-of-sublimating<sup>25</sup> <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) as to when a ‘wrong sense of graciousness/openness is liable to be demoralised/browbeaten for such limitedness/human-subpotency punctual/immediacy/constituted/compulsions-encumbered limited-mentation-capacity—as subjecting ‘duced-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency usurpation purposes’). Rather, the ‘very sublimating-tradition/constant of human progress’ (as to veridically requisite dimensionality-of-sublimating<sup>25</sup> <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)) effectively lies with the sublimating recurrence of ‘prospective human incipient/seeding ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality imbued psychoanalytic-unshackling as of psychologismic-epistemic-acutisation-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing}delinearity-for-cogency that can elicit unlimitedness/existence-<full-potency-of-sublimating-nascence> prospective apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening under which limitedness/human-subpotency submits in profound supererogation<sup>96</sup> for prospective sublimating’ (with regards to Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-

meaningfulness-and-teleology , institutional-development-as-to-social-function-  
 development and living-development-as-to-personality-development psychologism-  
 epistemic-acutisation—difficulty <for, residualising—<sup>{decompulsing}</sup>delinearity~for-cogency>  
 magnitudes<sup>{of-experientiality/experiment}</sup>). In this regards, human construction-of-the-Self (as reflecting  
 human psychologismic-epistemic-acutisation-<as-to-postconverging-de-  
 mentating/structuring/paradigming,-eliciting-of-existence's-sublimating-nascence-in-  
 prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation—residualising,—<sup>{decompulsing}</sup>delinearity~for-  
 cogency) speaks to the very 'existential-<disontologising/re-ontologising—aporeticism>  
 <amplituding/formativ-epistemicity>-totalising~thrownness-in-existence<sup>35</sup> of the overall  
 relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-  
 institutionalisation-process<sup>68</sup>' (so-undergirded as of 'human aestheticisation-and-  
 aestheticisation-towards-ontology-<elicited-idiomatization> moronisation-<sublimating-  
 nascence,-extricatory-desublimating-downstreaming/'avalage'>—by—demoronisation-  
 <sublimating-nascence,-nonextricatory-sublimating-upstreaming/'amontée'>  
 existentialising/emanance/becoming—constraint/pressure'). This construal of 'human  
 psychologismic-epistemic-acutisation-<as-to-postconverging-de-  
 mentating/structuring/paradigming,-eliciting-of-existence's-sublimating-nascence-in-  
 prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation—residualising,—<sup>{decompulsing}</sup>delinearity~for-  
 cogency' reflect the succession of 'human epistemic-projection radicalities~in-  
 chronicular/annalistic-cogency-<as-of-notional~protensivity>-<as-to-limited-mentation-  
 capacity-deepening—as-subjecting-limitedness/human-subpotency to 'educated

~~unlimitedness/existence-sublimating-nascence<sup>2</sup>~~ } so-constituted as  
 cogency\_chronicularity/annality-of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup> for  
 eliciting ~~unlimitedness/existence-<full-potency-of-sublimating-nascence>~~ prospective  
~~apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening~~ (as so-reflecting  
 prospective <sup>45</sup>foregrounding\_\_entailment-<in-succession-of-profound-supererogation<sup>96</sup>>—  
 <postconverging-narrowing-down~sublimation-as-to-‘existence—as-sublimating-  
 withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-  
 supererogation<sup>96</sup>-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup>;—as-operative-notional~<sup>18</sup>deprocrpticism>)). Critically this veridical  
 crossgenerational construal of ‘human ~~psychologismic-epistemic-acutisation-<as-to-~~  
~~postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-~~  
~~nascence-in-prospective-aporeticism-overcoming/unovercoming>~~ as to epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
~~deepening/psychologismic-epistemic-acutisation—residualising,-{decompulsing}delinearity-for~~  
 eogeneity’ (as caught up ‘between human limited-mentation-capacity—as-subjecting-‘educated-  
~~unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency~~ and the need  
 for human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-  
 subpotency-to-‘educated-unlimitedness/existence-sublimating-nascence<sup>253</sup>’ reflecting the reality  
 of the ‘human condition by its limitedness/human-subpotency as a classroom-<as-of-  
 limitedness/human-subpotency> with no teacher-<as-of-the-sublimating-nascence-of-  
 unlimitedness/existence> that has to produce sublimating <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’  
 ever always at risk of being prospectively distorted/desublimated by the ‘blurriness-  
 <sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-  
 disontologising-formulaic-dragging-out/hollowing-out> dynamics of limited-mentation-  
 capacity—as-subjecting-‘educated-unlimitedness/existence-sublimating-nascence’-to-

~~limitedness/human-subpotency~~) speaks to the self-reflexive~instigative-eventuating-<as-to-teleological-instigative/incipient-willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence's-eventuating-sublimating-validation/desublimating-invalidation> of 'relays of human intemporal-individuation epistemic-projection radicalities~in-chronicular/annalistic-cogency-<as-of-notional~protensivity>-<as-to-limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency to 'educated-unlimitedness/existence-sublimating-nascence' > so-construed as cogency\_chronicularity/annality-of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>' (as so-analysable as from the underlying 'crossgenerational notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—mental-processing-parity for ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.' of all sovereign humans as to the potentiation of sublimating-over-desublimating across all times which has to do with 'human ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup>—by—ontological-bad-faith/inauthenticity<sup>64</sup>~preconverging-de-mentating/structuring/paradigming' as to the given station/locus of limitedness/human-subpotency <amplifying/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>). In this respect the inherent preconverging/postconverging-de-mentative/structural/paradigmatic human 'notional~reflexivity-<{veridical/sound}-relative-reflexivity-in-existence/relativising from-limited-mentation-as-its-deepening/psychologismic-<residualising-{decompulsing}delinearity-for-cogency> by—{flawed/unsound}-relative-unreflexivity-in-existence/absolutising from-limited-mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-{compulsing}linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation> dualising' (as of underlying 'crossgenerational notional~firstnaturedness-formativeness-<as-to-

~~eventualising-inkling-drive-or-seeding-misprising~~—mental-processing-parity for  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.’ of all  
 sovereign humans as to the potentiation of sublimating-over-desublimating construal with  
 regards to the ‘notional~firstnatureddness-formativeness-<as-to-eventualising-inkling-drive-or-  
~~seeding-misprising~~—temporal-to-intemporal-dispositions-<so-construed-as-from-  
 perspective-ontological-normalcy/postconvergence> of human protracted-social—as-to-  
 individual-by-institutional-by-social ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>’ and so relative to the given station/locus of limitedness/human-subpotency  
 <amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>) speaks to a  
 desublimating/sublimating elucidation of ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. as of ‘human notional~difference-conflatedness<sup>13</sup>-as-to-  
 totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-  
 prospective-<sup>6</sup> nonpresencing><sup>92</sup> -as-veridical-epistemicity-relativism-determinism<sup>22</sup> construable  
 as from the given projected relative-ontological-completeness<sup>87</sup>—of-  
 apriorising/axiomatising/referencing’; in reflection of the ‘manifest implications for prospective  
 existential-<disontologising/re-ontologising—aporeticism> dimensionality-of-sublimating<sup>25</sup>—  
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation)’. Thus (just as human relative-ontological-completeness<sup>87</sup>—of-  
 apriorising/axiomatising/referencing is rather existentially-<disontologising/re-ontologising—  
 aporeticism> reflected as to underlying <amplituding/formative-epistemicity>-  
 totalising~thrownness-in-existence<sup>35</sup> mental-aestheticising-<as-‘psychologismic-existential-  
 metaphoricity {as-to-epistemic-totalising<sup>31</sup>} re-apriorising/re-axiomatising/re-referencing\_in-  
 becoming}’-so-implicated-‘by-way-of-the-existentially/contextually/textually-manifest-motif-  
 construct-as-specific-language’-as-so-reflecting-‘the-existentially/contextually/textually-

manifest-moronisation/demoronisation'> imbued re-ontologising-by-  
 disontologising\_existential-calculus-(between 'prospective existentialising—  
 postconverging\_framing/imprinting re-ontologising' and 'prior existentialising—  
 preconverging\_enframing/imprintedness social-functioning-and-accordance—as-of-social-  
 stake-contention-or-confliction')), its associated 'human psychologismic-epistemic-acutisation-  
 <as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence's-  
 sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-  
 growth,-as-{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-  
 mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising,-  
 {decompulsing}delinearity-for-cogeny' is rather reflected existentially-<disontologising/re-  
 ontologising—aporeticism> (as of underlying <amplituding/formative-epistemicity>-  
 totalising~thrownness-in-existence<sup>35</sup> mental-aestheticising-<as-'psychologismic-existential-  
 metaphoricity' {as-to-epistemic-totalising} re-apriorising/re-axiomatising/re-referencing\_in-  
 becoming}'-so-implicated-'by-way-of-the-existentially/contextually/textually-manifest-motif-  
 construct-as-specific-language'-as-so-reflecting-'the-existentially/contextually/textually-  
 manifest-moronisation/demoronisation'> imbued re-ontologising-by-  
 disontologising\_existential-calculus-(between 'prospective existentialising—  
 postconverging\_framing/imprinting re-ontologising' and 'prior existentialising—  
 preconverging\_enframing/imprintedness social-functioning-and-accordance—as-of-social-  
 stake-contention-or-confliction')); and rather underlined as to credibility/credulity-induced-  
 processive-assent-to-moronisation-<sublimating-nascence,-extricatory-desublimating-  
 downstreaming/'avalage'>—by—incapability/incapacity-induced-processive-dissent-in-  
 demoronisation-<sublimating-nascence,-nonextricatory-sublimating-upstreaming/'amontée'>  
 (which is so-underlied as of 'prior relative-ontological-incompleteness<sup>88</sup>-of-  
 apriorising/axiomatising/referencing existentially-invested advantage/interest/apathy with little

concern about the sublimating/emancipating/enfranchisement of prospective re-ontologising <sup>56</sup>‘meaningfulness-and-teleology<sup>99</sup>’, ‘obscurity/remoteness/uncertainty—as-failing-to-reflect-the-effective—‘existential-veracity-and-entailment-of~relative-unreflexivity/relative-reflexivity’ in the contemplation of prospective re-ontologising <sup>56</sup>‘meaningfulness-and-teleology<sup>99</sup>’ and ‘individual-by-institutional-by-social conscious-sense-of-empowerment/disempowerment about prospective re-ontologising <sup>56</sup>‘meaningfulness-and-teleology<sup>99</sup>’). These three ~~<amplituding/formative—epistemicity>~~-totalising~thrownness-in-existence<sup>35</sup> elements (with respect to human credibility/credulity-induced-processive-assent-to-moronisation-~~<sublimating—nascence,—extricator—desublimating—downstreaming/‘avalage’>~~—by— incredibility/incredulity-induced-processive-dissent-in—demoronisation-~~<sublimating—nascence,—nonextricator—sublimating—upstreaming/‘amontée’>~~) in-many-ways are exactly what consciously/unconsciously underlies any given registry-worldview/dimension ontologically-flawed projection/affirmation of its supposedly ‘neutral <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> point-of-devolving/departure/anchoring/backdrop conceptualisation of human ontological-performance<sup>72</sup>-~~<including-virtue-as-ontology>/morality/ethics/justice/etc.~~ as rationalisation—of— contentivity/argumentativity/dialecticism/discursivity and so-reflected in it flawed ‘~~implicated—attendant—ontological-contiguity<sup>67</sup>~—educated—~~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-~~<imbued—notional~cogency>~~’<sup>40</sup> (failing to factor in its ‘human preconverging/postconverging—de-mentating/structuring/paradigming interstitial ~~<amplituding/formative—epistemicity>~~-totalising~thrownness-in-existence<sup>35</sup>’); and this is exactly the backdrop of prospective deconstructive elucidation (as it put-into-question the manifest prospective ontologically-flawed ‘<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> absolutum/absolute-scope {flawed/unsound}-relative-unreflexivity—in-existence/absolutising—from-limited-

mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-  
 {compulsing}linearity—in-eclecticism-of-prior-mere-formulaicity/ritualisation conception'  
 epistemic-projection). Effectively the veracity of prospective re-ontologising is rather  
 deconstructive as of 'human notional~difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-  
 in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>82</sup>-  
 as-veridical-epistemicity-relativism-determinism<sup>2</sup> construable as from the prospectively  
 projected relative-ontological-completeness<sup>87</sup>-of-apriorising/axiomatising/referencing' that  
 supersedes/overcomes the above three <amplituding/formative-epistemicity>-  
 totalising~thrownness-in-existence<sup>35</sup> elements of prior registry-worldview/dimension  
 credibility/credulity-induced-processive-assent-to-moronisation-<sublimating-nascence,-  
 extrietary-desublimating-downstreaming/'avalage'>—by—incapability/incapacity-induced-  
 processive-dissent-in-demoronisation-<sublimating-nascence,-nonextrietary-sublimating-  
 upstreaming/'amontée'>; with these three <amplituding/formative-epistemicity>-  
 totalising~thrownness-in-existence<sup>35</sup> elements acting as the constraining re-ontologising-by-  
 disontologising\_existential-calculus-(between 'prospective existentialising—  
 postconverging\_framing/imprinting re-ontologising' and 'prior existentialising—  
 preconverging\_enframing/imprintedness social-functioning-and-accordance—as-of-social-  
 stake-contention-or-confliction') stifling/undermining prospective re-ontologising possibilities  
 (as to the given<sup>79</sup> presencing—absolutising-identitive-constitutedness<sup>14</sup>  
 institutional/bureaucratic/social insidious-anarchy-<as-to-conscious/unconscious epistemically-  
 flawed induced 'moronisation-<sublimating-nascence,-extrietary-desublimating-  
 downstreaming/'avalage'> preconverging/dementing<sup>30</sup> conception of prior mere-  
 formulaicity/ritualisation incipency of human social-functioning-and-accordance—as-of-  
 social-stake-contention-or-confliction<sup>50</sup> meaningfulness-and-teleology<sup>90</sup>'> and its prospective  
 ontologically-flawed eliciting of the registry-worldview/dimension 'prior existentialising—

preconverging\_enframing/imprintedness social-functioning-and-accordance—as-of-social-  
 stake-contention-or-confliction’ as the ‘neutral <sup>79</sup>presencing—absolutising-identitive-  
 constitutedness<sup>14</sup> point-of-devolving/departure/anchoring/backdrop conceptualisation of human  
 sublimating ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. as to human rationalisation-of-  
 contentivity/argumentativity/dialecticism/discursivity’). The inherent difficulty in breaking-out  
 from such a projection (of ‘prior existentialising—preconverging\_enframing/imprintedness  
 social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’ as the  
 ‘neutral <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> point-of-  
 devolving/departure/anchoring/backdrop conceptualisation of human sublimating ontological-  
 performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as to human  
 rationalisation-of-contentivity/argumentativity/dialecticism/discursivity’) is effectively what  
 explains the ‘multicenturies-long human crossgenerational Being-development/ontological-  
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-  
 meaningfulness-and-teleology psychologismic-epistemic-acutisation—difficulty <for-  
 residualising-<sup>{decompulsing}</sup>delinearity-for-cogeny>—magnitude<sup>{of-experientiality/experiment}</sup> of  
 prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’; with  
 regards to the requisite human mental-aestheticising-<as-‘psychologismic-existential-  
 metaphoricity’-<sup>{as-to-<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-referencing\_in-  
 becoming}</sup>’-so-implicated-‘by-way-of-the-existentially/contextually/textually-manifest-motif-  
 construct-as-specific-language’-as-so-reflecting-‘the-existentially/contextually/textually-  
 manifest-moronisation/demoronisation’> recurrently-driven limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with the ‘constraining/defining intersolipsistic  
 reflexive-sublimating/unreflexive-desublimating measure/objectification that is  
 unlimitedness/existence-as-ontological-normalcy/postconvergence-<in-validation-of-

‘metaphysics-of-absence\_epistemic-projection’>’ as so-reflecting limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘~~educated-unlimitedness/existence-sublimating-nascence~~’<sup>53</sup> (as to an abstract model of the ‘human condition by its limitedness/human-subpotency as a classroom-<as-of-limitedness/human-subpotency> with no teacher-<as-of-the-sublimating-nascence-of-unlimitedness/existence> that has to produce sublimating <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ ever always at risk of being prospectively distorted/desublimated by the ‘~~blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out>~~’ dynamics of limited-mentation-capacity—as-subjecting-‘~~educated-unlimitedness/existence-sublimating-nascence~~’-to-limitedness/human-subpotency’). In-many-ways there is a dynamic relationship between the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising (whether as of underlying material, technical, organisational and/or mastery/know-how sublimation possibilities of ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-potency-of-sublimating-nascence>’ and as it elicits prospective human demoronisation-<sublimating-nascence,-~~nonextricatory-sublimating-upstreaming/‘amontée’>~~) acting as the ‘existential-<disontologising/re-ontologising—~~aporeticism~~> enabling-backdrop’ for an advocacy/political/applicative—scope (arising as of ‘civilisational quest for social stability/variety/belonging’ with ancient civilisations, Faith practices, human emancipative practices with various human cultural renaissances, human enfranchisement advocacies specifically with regards to enlightenment humanisation associated with positivism/rational-empiricism induced demoronisation-<sublimating-nascence,-~~nonextricatory-sublimating-upstreaming/‘amontée’>~~ and the modern-day generalised expectation of material and human sublimation); in so-advancing the possibility for prospective re-ontologising and superseding/overcoming the respective epochal ‘prior existentialising—

preconverging\_enframing/imprintedness social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’ (construed in self-presence/self-constitutedness<sup>14</sup>-<in-perspective—epistemic-abnormalcy/preconvergence<sup>31</sup>> as the ‘neutral <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> point-of-devolving/departure/anchoring/backdrop conceptualisation of human sublimating ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as to human rationalisation—of-contentivity/argumentativity/dialecticism/discursivity’). In other words, only such an overall ‘detached insight’ highlights that the abstract possibility for prospective re-ontologising <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> of limitedness/human-subpotency is effectively potentiated as from constraining unlimitedness/existence-<full-potency-of-sublimating-nascence> in so-reflecting human ‘existentialising—firmament thresholding for the social-construct—postconverging-nonextricatory-existential-preempting-of-existential-unthought~sublimation accruing—and—deriving of prospective secondnature institutionalisation aestheticisation—and-aestheticisation-towards-ontology-<elicited-idiomatization>’ (as underlied by the inherent human mental-aestheticising-<as-‘psychologismic-existential-metaphoricity’<sup>7</sup>-{as-to-epistemic-totalising }re-apriorising/re-axiomatising/re-referencing\_in\_becoming}’-so-implicated-‘by-way-of-the-existentially/contextually/textually-manifest-motif-construct-as-specific-language’-as-so-reflecting-‘the-existentially/contextually/textually-manifest—moronisation/demoronisation’> recurrently-driven limitedness/human-subpotency prospective re-encountering/re-confrontation with the ‘constraining/defining intersolipsistic reflexive—sublimating/unreflexive—desublimating measure/objectification that is unlimitedness/existence—as-ontological-normalcy/postconvergence-<in-validation-of-‘metaphysics-of-absence\_epistemic-projection’>’ as so-reflecting limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency to ‘duced-unlimitedness/existence-sublimating-nascence<sup>2</sup>’<sup>33</sup>). In-many-ways, such epochal supposedly ‘neutral <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> point-of-

devolving/departure/anchoring/backdrop conceptualisation of human sublimating ontological-  
 performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as to human  
 rationalisation-of-contentivity/argumentativity/dialecticism/discursivity’ involves an active  
 exercise of the cultivation of ‘lifespan extricator/preconverging psychical-nascency  
 moronisation-<sublimating-nascence,-extricator-desublimating-downstreaming/‘avalage’>’  
 (as of its ‘<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> absolution/absolute-scope  
 {flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-  
 mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-  
 {compulsing}linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation conception’ in  
 preempting the possibility for prospective re-ontologising by a direct/indirect undermining of  
 prospective re-ontologising competence of the genuine social intellectual-function/posture  
 while cultivating in parallel pedantising/muddling/formulaic-hollowing-out—in-  
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-  
 as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-  
 completeness<sup>87</sup> ) desublimation). But then not even such insidious-anarchy-<as-to-  
 conscious/unconscious epistemically-flawed induced ‘moronisation-<sublimating-nascence,-  
 extricator-desublimating-downstreaming/‘avalage’> preconverging/dementing<sup>20</sup> conception  
 of prior mere-formulaicity/ritualisation incipency of human social-functioning-and-  
 accordance—as-of-social-stake-contention-or-confliction<sup>5</sup> meaningfulness-and-teleology<sup>99</sup>’>  
 escapes the veracity of underlying ‘constraining existence—as-sublimating-  
 withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup>  
 imbuing human ontological-commitment<sup>66</sup>-<implied—self-assuredness-of-ontological-good-  
 faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup>-as-being-as-of-  
 existential-reality>’ and ‘<sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-  
 to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-

completeness<sup>8</sup> ) as available-to/elicitable-to-~~(as-to-human-consciousness/collective-  
 consciousness—distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising—  
 decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic—epistemic-  
 acutisation—residualising,-<sup>{decompulsing}</sup>delinearity~for-cogency>}~~ the social-functioning-and-  
 accordance—as-of—social-stake-contention-or-confliction conception of any given registry-  
 worldview/dimension <preconverging~‘motif-and-apriorising/axiomatising/referencing’—  
 entailing>-existentialising—enframing/imprintedness-~~(as-to-<sup>4</sup> historicity-tracing—in-  
 presencing—hyperrealisation/hyperreal-transposition)’~~; by the mere fact that a social-setup ever  
 always exposes itself to prospective metaphoricity<sup>57</sup> in one way or the other when such  
 spontaneously arising disruptive<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> is not of poorer but rather of  
 a superseding <amplifying/formative—epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative—  
 implications-of-prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-  
 reflexivity—ontological-contiguity<sup>7</sup> as of the social-setup given supposedly coherent  
 ontological-commitment<sup>66</sup> -<implied—self-assuredness-of-ontological-good-  
 faith/authenticity<sup>99</sup>~postconverging—de-mentating/structuring/paradigming<sup>10</sup>—as-being-as-of-  
 existential-reality>. The historical consequence is that with an eventual shift in human and social  
 constraining re-ontologising-by-disontologising\_existential-calculus-~~(between ‘prospective  
 existentialising—postconverging\_framing/imprinting re-ontologising’ and ‘prior  
 existentialising—preconverging\_enframing/imprintedness social-functioning-and-  
 accordance—as-of—social-stake-contention-or-confliction?’)~~, quite often the ‘social prospect for  
 prospective re-ontologising is poorly thought-out or poorly countenancing/contemplative of  
 social-functioning-and-accordance—as-of—social-stake-contention-or-confliction’ with regards  
 to the consequent disorderly social irruptions associated with various revolutionary changes  
 (which in-many-ways ‘still have to re-do the thinking for prospective re-ontologising’). This  
 speaks to the fact that the manifest existential-<disontologising/re-ontologising—aporeticism>

veracity (as to effective human notional~firstnaturedness-formativeness-<as-to-  
 eventualising~inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-  
 <so-construed-as-from-perspective—ontological-normalcy/postconvergence> of human  
 protracted-social—as-to-individual-by-institutional-by-social ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>) as to the prospective manifesting of sublimating—over-  
 desublimating ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. for prospective re-ontologising <sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup> is rather of ‘conjugative/interstitial disontologising/re-ontologising skewing towards  
 prospective re-ontologising’ (as reflecting the underlying ‘crossgenerational  
 notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-  
 misprising>—mental-processing-parity for ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc.’ of all sovereign humans as to the potentiation of  
 sublimating—over—desublimating with regards to the ‘notional~firstnaturedness-formativeness-  
 <as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-  
 dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> of  
 human protracted-social—as-to-individual-by-institutional-by-social ontological-  
 performance<sup>72</sup>-<including-virtue-as-ontology>’ and so relative to the given station/locus of  
 limitedness/human-subpotency <amplifying/formative—epistemicity>-totalising~thrownness-  
 in-existence<sup>35</sup>); and so-underlied as to the imbued interwovenness of ‘prospective re-  
 ontologising and its induced positive-opportunism—of-social-functioning-and-accordance<sup>75</sup>’  
 and ‘prior disontologising and its induced mere-formulaicity/ritualisation complexification as of  
 disparateness-of-conceptualisation-<unforegrounding-ment,-failing-prospectively-to-reflect-  
 ‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’>’. This  
 reflects the requisite ontologising/scientific/existence-<honesty-constraining>—  
 scope\_for\_prospective\_re-ontologising for drawing out the veridical relative-ontological-

completeness<sup>87</sup> entailment exudable as from unlimitedness/existence-~~<full-potency-  
 of-sublimating-nascence>~~ and its punctually associated advocacy/political/applicative—scope  
 (as rather of ‘<sup>61</sup>nonpresencing-~~<perspective-ontological-normalcy/postconvergence>~~  
 relativism/relative-scope for epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-  
 existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-  
 acutisation—residualising,<sup>{decompulsing}</sup>delinearity-for-eogeny’ with respect to prospective re-  
 ontologising and so-undergirding the possibility for the overall relative-unreflexivity/relative-  
 reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> as to ‘human  
 interstitially recurrent limited-mentation-capacity—as-subjecting-‘educated-  
 unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency-by-limited-  
 mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency to ‘educated-  
 unlimitedness/existence-sublimating-nascence’<sup>233</sup> variance\_in-epistemic-projection’). ‘Human  
 psychologismic-epistemic-acutisation-<as-to-postconverging-de-  
 mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-  
 prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation—residualising,<sup>{decompulsing}</sup>delinearity-for-  
 eogeny’ as such rather speaks of ‘limitedness/human-subpotency ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>/morality/ethics/justice/etc. as to projected/affirmed relative-  
 ontological-completeness<sup>87</sup>’ about the-very-same purview/devolved-purview/devolving-  
 purview-of-unlimitedness/existence-~~<full-potency-of-sublimating-nascence>~~; as so-reflecting  
 epistemic-totalisingly<sup>33</sup>/acutely the prospective profound-supererogation<sup>96</sup> (as to ‘overarching  
 existential-<disontologising/re-ontologising—aporeticism> priority/precedence/primacy of  
 requisite prospective ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-  
 mentating/structuring/paradigming<sup>70</sup>’ inducing the psychoanalytic-unshackling for the relative-

ontological-completeness<sup>87</sup>—of—apriorising/axiomatising/referencing re-ontologising  
 prospective re-rationalisation—of—contentivity/argumentativity/dialecticism/discursivity so-  
 reflected with the ‘specific psychologismic-constructs of specific nascent-particular/incipient-  
 and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness<sup>87</sup>—  
<sup>83</sup>reference-of-thought-<sup>84</sup>devolving> projected/affirmed relative-ontological-completeness<sup>87</sup>  
 and the ‘overall psychologismic-construct of overall <sup>83</sup>reference-of-thought—and—<sup>83</sup>reference-of-  
 thought-<sup>84</sup>devolving projected/affirmed relative-ontological-completeness<sup>87</sup>’), and so as to  
 underlying existential-<disontologising/re-ontologising—aporeticism> credibility/credulity-  
 induced-processive-assent-to—moronisation-<sublimating—nascence,—extricatory—  
 desublimating—downstreaming/‘avalage’>—by—incredibility/incredulity-induced-processive-  
 dissent-in—demoronisation-<sublimating—nascence,—nonextricatory—sublimating—  
 upstreaming/‘amontée’>. Both instances of prospective profound-supererogation<sup>96</sup> effectively  
 put-into-question the ‘limitedness/human-subpotency prior rationalisation—of—  
 contentivity/argumentativity/dialecticism/discursivity as to the prior mere-  
 formulaicity/ritualisation-<as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising,—prospectively-losing-track-of-  
 {epistemic-totalising }re-apriorising/re-axiomatising/re-referencing—residuality—in-re-  
 originariness/re-origination’> of <mere-formulaicity/ritualisation—of>-prior secondnatured  
 institutionalisation’ with respect to unlimitedness/existence-<full-potency-of—sublimating—  
 nascence> prospective apriorising/axiomatising/referencing—sublimating-reflexivity—  
 beholdening under which limitedness/human-subpotency submits in profound-supererogation  
 for prospective sublimating; and thus exposing both instances of prospective profound-  
 supererogation<sup>96</sup> to the prior overall ~~amplifying~~/formative><sup>8</sup> wooden-language-(imbued—  
 temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-  
 dementing<sup>20</sup>—narratives—of-the-<sup>83</sup>reference-of-thought—<sup>8</sup>categorical-

imperatives/axioms/registry-teleology<sup>99</sup>) as opportunistically elicitable by pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—  
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
 <amplifying/formative—epistemicity>totalising~in-relative-ontological-completeness<sup>7</sup>>  
 desublimation. The prospective profound-supererogation<sup>96</sup> of the ‘specific psychologismic-constructs of specific nascent-particular/incipient-and-material/technical-sublimations—  
 <blinded-to-their-relative-ontological-completeness<sup>8</sup>—reference-of-thought-<sup>8</sup> devolving>  
 projected/affirmed relative-ontological-completeness<sup>87</sup>’ are however less susceptible to such desublimation (and as to when not explicitly imbued-with/projecting-of prospective ‘overall<sup>83</sup>reference-of-thought—and—<sup>83</sup>reference-of-thought-<sup>84</sup>devolving projected/affirmed relative-ontological-completeness<sup>87</sup> implications’) given the punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable of ‘their specifically projected/affirmed technical or scientific demonstration of contrastive validity’. However, the requisite prospective profound-supererogation<sup>96</sup> of the ‘overall psychologismic-construct of overall<sup>83</sup>reference-of-thought—and—<sup>83</sup>reference-of-thought-<sup>84</sup>devolving projected/affirmed relative-ontological-completeness<sup>87</sup>’ is inevitably susceptible to such desublimation as to the fact of its ‘very comprehensive existential—<disontologising/re-ontologising—aporeticism> ambit as of transformative implications of human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality—<as-to-disontologising/re-ontologising—aporeticism>’. In this respect, it can be appreciated that while the Copernican heliocentric model (as to prospective profound-supererogation<sup>96</sup> of the ‘specific psychologismic-constructs of specific nascent-particular/incipient-and-material/technical-sublimations—  
 <blinded-to-their-relative-ontological-completeness<sup>8</sup>—reference-of-thought-<sup>8</sup> devolving>  
 projected/affirmed relative-ontological-completeness<sup>87</sup>’) was even debatable/contemplable in its

epoch, in-many-ways what was truly problematic about it was not the notion in-of-itself (as could be demonstrated more or less explicitly by Galileo with his telescope punctual/immediacy/constituted/compulsions-encumbered—~~disarming/dis-~~ ~~ideologising/deformulaicity/à-contrecoup/unsettling/unarguable~~) but rather what was truly problematic was the prospective demoronisation-~~<sublimating-nascence, nonextricatory-~~ ~~sublimating-upstreaming/‘amontée’>~~ implications as of positivising/rational-empiricism of the ‘overall psychologismic-construct of overall <sup>83</sup>reference-of-thought-and-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving projected/affirmed relative-ontological-completeness<sup>87</sup>’ so- implied/entailed by the ‘very comprehensive existential-~~<disontologising/re-ontologising—~~ ~~aporeticism>~~ ambit of transformative implications of human social-and-institutional- frameworks-of—referencing/registering/decisioning existentialising—decisionality-~~<as to-~~ ~~disontologising/re-ontologising—aporeticism>~~’ upon the non-positivising medieval- scholasticism social-setup social-functioning-and-accordance—as-of-social-stake-contention- or-confliction. Such a susceptibility to pedantising/muddling/formulaic-hollowing-out—in- subontologisation/subpotentiation-~~<blurring/undermining-of-prospective-totalising-entailing,-~~ ~~as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-~~ ~~completeness<sup>87</sup>>~~ ) desublimation is inherent to the very nature of a registry-worldview/dimension (‘existentially-~~<disontologising/re-ontologising—aporeticism>~~ understood-~~<as-epistemic-~~ ~~totalisingly /acutely\_translating-into-the-mental-aestheticising-metaphoricity>~~’ by its given ~~<underlaid/substrated-‘thrownness-aestheticising’-{of-relative-unreflexivity-in-existence}>~~ ~~profusion-of-preconverging-prior-relative-ontological-incompleteness<sup>88</sup>-of-~~ ~~apriorising/axiomatising/referencing—by—<overlying/superstrating-‘thrownness-~~ ~~aestheticising’-{of-relative-reflexivity-in-existence}>~~ sparsity-of-postconverging-prospective- relative-ontological-completeness<sup>87</sup>-of-apriorising/axiomatising/referencing as to underlying ~~<amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>~~ mental-

aestheticising <as-‘psychologismic-existential-metaphoricity’-{as-to-‘epistemic-totalising’}re-  
apriorising/re-axiomatising/re-referencing-in-becoming}>-so-implicated-‘by-way-of-the-  
existentially/contextually/textually-manifest-motif-construct-as-specific-language’-as-so-  
reflecting-‘the-existentially/contextually/textually-manifest-moronisation/demoronisation’>  
imbued re-ontologising-by-disontologising\_existential-calculus-⟨between ‘prospective  
existentialising—postconverging\_framing/imprinting re-ontologising’ and ‘prior  
existentialising—preconverging\_enframing/imprintedness social-functioning-and-  
accordance—as-of-social-stake-contention-or-confliction’⟩); implying that ‘projected/affirmed  
relative-ontological-completeness<sup>87</sup>’ has to supersede/overcome-as-to-psychoanalytic-  
unshackling the profusion of ‘prior <underlaid/substrated-‘thrownness-aestheticising’-{of-  
relative-unreflexivity-in-existence}>-profusion-of-preconverging-prior-relative-ontological-  
incompleteness<sup>88</sup>-of-apriorising/axiomatising/referencing’ (available to be elicited by  
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness }  
desublimation). Such a profusion is massively incommensurable to a  
punctual/immediacy/constituted/compulsions-encumbered predisposition when it comes to  
contemplating of the requisite prospective profound-supererogation<sup>96</sup> of the ‘overall  
psychologismic-construct of overall <sup>83</sup>reference-of-thought—and-<sup>83</sup>reference-of-thought-  
<sup>84</sup>devolving projected/affirmed relative-ontological-completeness<sup>87</sup>’ explaining the very  
crossgenerational nature of registry-worldview/dimension overall transcendence-and-  
sublimity/sublimation/supererogatory-de-mentativity. In-many-ways, this reality of ‘human  
psychologismic-epistemic-acutisation-<as-to-postconverging-de-  
mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-  
prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—

~~{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing}delinearity-for-  
 cogency~~ associated with ‘prospective postconverging~aporeticism-overcoming/unovercoming  
 as the-Good/knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-  
 <in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated-attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-ment-by}-  
 postconverging-entailment>/understanding/<amplituding/formative-  
 epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>7</sup> as to <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>  
 epistemic-projection’ rather speaks to the deficiency of a ‘knowledge conception as of  
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> epistemic-projection’ rather susceptible  
 to its given threshold of human limited-mentation-capacity—as-subjecting-‘educed-  
 unlimitedness/existence-sublimating-nasence’ to limitedness/human-subpotency imbued  
<sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—  
 enframed/disontologising~conceptualisation; whereas it is the former (as to its limited-  
 mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educed-  
 unlimitedness/existence-sublimating-nasence’<sup>23</sup> <sup>55</sup>maximalising-recomposuring-for-relative-  
 ontological-completeness<sup>37</sup>—unenframed/re-ontologising~conceptualisation) that is bound to  
 elicit the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-  
 ontologising for prospective apriorising/axiomatising/referencing-sublimating-reflexivity—  
 beholdening of unlimitedness/existence-<full-potency-of-sublimating-nasence>. In other  
 words, this speaks to the fact that a conception of knowledge as to the ‘self-containing/self-

satisfying determination of any given registry-worldview/dimension is in-many-ways prospectively bogus (since it implies ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the protracted-social—as-to-individual-by-institutional-by-social sovereign’s service’ with a poor appreciation of prospective construction-of-the-Self)’; with knowledge effectively arising as to the ‘prospective existential-<disontologising/re-ontologising—aporeticism> deployment of transversality-<for-sublimating-existential-eventuating/denouement, from-‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> elucidation as of notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> implied formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> in <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection’ (with our ‘self-presence/self-constitutedness<sup>14</sup>-<in-perspective-epistemic-abnormalcy/preconvergence<sup>31</sup>> desublimating~existentialising-decisionality-<as-to-disontologising/re-ontologising—aporeticism>’ not construed as the apriorising/axiomatising/referencing determinative limit of the possibility of prospective knowledge just as was the case with all prior ‘self-presence/self-constitutedness<sup>14</sup>-<in-perspective-epistemic-abnormalcy/preconvergence<sup>31</sup>> desublimating~existentialising-decisionality-<as-to-disontologising/re-ontologising—aporeticism>’). It is this effectively that allows for a conception of knowledge beyond ‘lifespan extricatory/preconverging psychical-nascency moronisation-<sublimating-nascence,-extricatory-desublimating-downstreaming/‘avalage’>’ towards ‘nonextricatory/postconverging ontologising-and-re-ontologising angling-of-imaginary demoronisation-<sublimating-nascence,-nonextricatory-sublimating-upstreaming/‘amontée’>’; with the implication of a

requisite <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> consummated/forfeiting  
 posture’ in order to then outrightly commit to prospective transcendence-and-  
 sublimity/sublimation/~~supererogatory~~—de-mentativity value-aspiration à la Diderot and the  
 Encyclopédistes (as to a different pedestal from the desublimating/distorting recurrence of  
 already induced ‘limitedness/human-subpotency prior rationalisation—of—  
 contentivity/argumentativity/dialecticism/discursivity as to the prior mere-  
 formulaicity/ritualisation—~~as-to-mere-formulaic—~~  
~~methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-~~  
~~{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-~~  
~~originariness/re-origination’>~~ of ~~<mere-formulaicity/ritualisation-of>~~ prior secondnatured  
 institutionalisation in reflection of ~~unlimitedness/existence—<full-potency-of-sublimating-~~  
~~nascence>~~ prospective ~~apriorising/axiomatising/referencing—sublimating-reflexivity—~~  
 beholdening under which limitedness/human-subpotency submits in profound-supererogation  
 for prospective sublimating’ and as so-validated rather by the fact that it is the sublimating  
 recurrence of ‘prospective human incipient/seeding ontological-faith-notion-or-ontological-  
 fideism—~~imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-~~  
~~so-being-as-of-existential-reality~~ imbued psychoanalytic-unshackling as of ‘~~psychologismic—~~  
~~epistemic-acutisation—<as-to-postconverging—de-mentating/structuring/paradigming,-eliciting-~~  
~~of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>~~  
 as to epistemic-growth,-as—~~{veridical/sound}~~—relative-reflexivity—in-existence/~~relativising-~~  
~~from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—~~  
~~residualising,-{decompulsing}delinearity~for-cogency’~~ that can elicit unlimitedness/existence—~~<full-~~  
~~potency-of-sublimating-nascence>~~ prospective ~~apriorising/axiomatising/referencing-~~  
 sublimating-reflexivity—beholdening under which limitedness/human-subpotency submits in  
 profound-supererogation<sup>96</sup> for prospective sublimating). This equally reflects why profound

knowledge as to core philosophy is much more than the evanescence of any <sup>79</sup>presenting—  
 absolutising-identitive-constitutedness<sup>14</sup> framework but carry posterity implications (not to be  
 confused as to the ‘posterity of succession of <sup>79</sup>presenting—absolutising-identitive-  
 constitutedness<sup>14</sup> frameworks’ as of successive usurpatory dimensionality-of-desublimating-  
 lack-of<sup>26</sup>—(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness—equalisation)) and requires the possibility for profound detachment from any such  
 human generational nombrilistic conception of knowledge; the lack of which capacity for  
 detachment will directly/indirectly induce human limited-mentation-capacity—as-subjecting-  
 ‘educated-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency. In  
 this regards (when it comes more particularly to the requisite prospective profound-  
 supererogation<sup>96</sup> of the ‘overall psychologismic-construct of overall <sup>83</sup>reference-of-thought-  
 and-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving projected/affirmed relative-ontological-  
 completeness<sup>87</sup>’), the very idea of ‘human psychologismic-epistemic-acutisation-<as-to-  
 postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-  
 nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as-  
 {veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing}delinearity-for-  
 eogeny’ is much more than instantly induced ‘<overlaying/superstrating-‘thrownness-  
 aestheticising’- {of relative-reflexivity-in-existence}>-sparsity-of-postconverging-prospective-  
 relative-ontological-completeness<sup>87</sup>-of-apriorising/axiomatising/referencing as to underlying  
 <amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup> mental-  
 aestheticising-<as-‘psychologismic-existential-metaphoricity’- {as-to-epistemic-totalising }re-  
 apriorising/re-axiomatising/re-referencing-in-becoming}’-so-implicated-‘by-way-of-the-  
 existentially/contextually/textually-manifest-motif-construct-as-specific-language’-as-so-

reflecting-‘the-existentially/contextually/textually-manifest–moronisation/demoronisation’>;  
but rather speaks to the existential-<disontologising/re-ontologising–aporeticism> human  
crossgenerational process/project (as to ‘epistemic-break or notional-discontiguity/epistemic-  
discontiguity<sup>63</sup> -<between—prior-shallow-supererogation<sup>96</sup> -of-mentally-  
aestheticised~preconverging/dementing<sup>20</sup>–qualia-schema\_and\_prospective-profound-  
supererogation<sup>96</sup> -of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>–qualia-  
schema>’) for the prospective possibility for ‘nonextricatory/postconverging ontologising-and-  
re-ontologising angling-of-imaginary demoronisation-<sublimating–nascence, nonextricatory-  
sublimating–upstreaming/‘amontée’>’ (as herein implied with regards to prospective  
<sup>18</sup>deprocrypticism–or–preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought  
projected/affirmed relative-ontological-completeness<sup>37</sup> overall psychologismic-construct of  
overall <sup>83</sup>reference-of-thought–and–<sup>83</sup>reference-of-thought-<sup>84</sup>devolving). In this regards, the  
‘overall psychologismic-construct of overall <sup>83</sup>reference-of-thought–and–<sup>83</sup>reference-of-  
thought-<sup>84</sup>devolving projected/affirmed relative-ontological-completeness<sup>87</sup>’ (as appropriate  
psychologismic–epistemic-acutisation-<as-to-postconverging–de-  
mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-  
prospective-aporeticism-overcoming/unovercoming> acting as ‘postconverging–de-  
mentating/structuring/paradigming reference for requisite psychoanalytic-unshackling of the  
relative-ontological-incompleteness<sup>88</sup>–of–apriorising/axiomatising/referencing’) is so-  
construed as to the crossgenerational preconverging/postconverging–de-  
mentating/structuring/paradigming of human construction-of-the-Self in transversality-<for-  
sublimating–existential-eventuating/denouement, from ‘thinking-at-first/pure-predisposition-  
preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-  
disambiguated–affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup>.

Wherein the human self as of protracted-social—as-to-individual-by-institutional-by-social is

undergirded anarchistically by the dualising dynamics of social-functioning-and-accordance—  
 as-of-social-stake-contention-or-confliction (as susceptible to ‘{flawed/unsound}-relative-  
 unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-  
 acutisation—nonresidualising-imbued-<sup>{compulsing}</sup>linearity-in-eclecticism-of-prior-mere-  
 formulaicity/ritualisation insidious-anarchy-<as-to-conscious/unconscious epistemically-flawed  
 induced ‘moronisation-<sublimating-nascence,-extricatory-desublimating-  
 downstreaming/‘avalage’> preconverging/dementing<sup>30</sup> conception of prior mere-  
 formulaicity/ritualisation incipency of human social-functioning-and-accordance—as-of-  
 social-stake-contention-or-confliction <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>>’) and ‘developing  
 sense of notional~ontology/notional~ontological-veracity/notional~ontological-commitment as  
 to contiguity/coherence in social-stake-contention-or-confliction expectation/anticipation’ (as  
 amenable to ‘{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-  
 mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising-  
<sup>{decompulsing}</sup>delinearity-for-cogency anarchistic-growth/anarchisation-for-re-ontologisation-<as-  
 to-conscious/unconscious epistemically-sound induced ‘demoronisation-<sublimating-  
 nascence,-nonextricatory-sublimating-upstreaming/‘amontée’> postconverging/dialectical-  
 thinking<sup>21</sup> conception of residual re-originary anarchistic incipency of human social-  
 functioning-and-accordance—as-of-social-stake-contention-or-confliction <sup>56</sup>meaningfulness-  
 and-teleology<sup>99</sup>>’); and so-reflected beyond the delusions of underlying centralising-  
 totalitarianism or decentralising-totalitarianism <sup>79</sup>presencing—absolutising-identitive-  
 constitutedness<sup>14</sup> underpinning-suprasocial-construct <preconverging~‘motif-and-  
 apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
 <as-to-<sup>4</sup> historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition) failing  
 with regards to prospective re-ontologising. In this respect, it is critical to appreciate that  
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> projected/affirmed

advocacy/political/applicative—scope (as underlied by such underpinning—suprasocial-construct) do not override human prospective re-ontologising possibilities as often wrongly implicated as to ‘defaulting reasoning (of supposedly ‘neutral <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> point-of-devolving/departure/anchoring/backdrop conceptualisation of human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as rationalisation—of-contentivity/argumentativity/dialecticism/discursivity and so-reflected in the flawed ‘implicated—attendant—ontological-contiguity<sup>67</sup>’~educated—existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>’<sup>40</sup>) that paradoxically implies that the ‘social is both ontological and non-ontological at the same moment’ as to an inclination for disparateness-of-conceptualisation-<unforegrounding-ment,-failing-prospectively-to-reflect-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’>. But then such a poor construal of the advocacy/political/applicative—scope fails to factor in that it is ever always prior ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising induced prospective re-ontologising that undergirds the possibility for any advocacy/political/applicative—scope, and so whether such a profound-supererogation<sup>96</sup> of prior ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising (as to ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-potency-of-sublimating-nascence>’) has to do with prospective underlying material, technical, organisational and/or mastery/know-how sublimation possibilities providing the ‘existential-<disontologising/re-ontologising—aporeticism> enabling-backdrop’ for the advocacy/political/applicative—scope to arise; and as such advocacy/political/applicative—scope by its inclination for its given shallow-supererogation<sup>96</sup> in <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>

prospectively induces ‘apriorising/axiomatising/referencing—  
equating/leveling/ressentiment/closed-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
moronisation-<sublimating-nascence,-~~extricatory~~-desublimating-downstreaming/‘avalage’>  
in want for the profound-supererogation<sup>96</sup> of prospective ontologising/scientific/existence-  
<honesty-constraining>—scope\_for\_prospective\_re-ontologising in prospective  
‘apriorising/axiomatising/referencing disambiguating/de-leveling/de-ressentiment/opened-  
construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> demoronisation-<sublimating-nascence,-  
~~nonextricatory~~-sublimating-upstreaming/‘amontée’>’. ‘Human psychologismic-epistemic-  
acutisation-<as-to-postconverging-de-mentating/structuring/paradigmimg,-eliciting-of-  
existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to  
epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising-from-  
limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising,-  
{decompulsing}delinearity-for-cogency’ in this regards speaks again of the fact that (just as with their  
given knowledge gesturing/accounting—of-epistemic-phenomenalism) the  
<cumulating/recomposuring~attendant-ontological-contiguity >-successive registry-  
worldviews/dimensions project/affirm of their own given sense of  
advocacy/political/applicative—scope as to their respective ‘<sup>79</sup>presencing—absolutising-  
identitive-constitutedness<sup>14</sup> absolution/absolute-scope {flawed/unsound}-relative-  
unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-  
acutisation-nonresidualising-imbued-<sup>compulsing</sup>linearity-in-eclecticism-of-prior-mere-  
formulaicity/ritualisation conception’; but the truth-of-the-matter is that a ‘coherence/contiguity  
construal of effective human prospective re-ontologising’ can only be reflected by the underlying  
ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-  
ontologising as to its ‘<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>  
relativism/relative-scope for epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-

~~existence/relativising from limited mentation as its deepening/psychologismic epistemic-  
 acutisation—residualising, <sup>{decompulsing}</sup> delinearity~for eogeny?~~ as so-underlying the possibility  
 for the overall ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-  
 human-institutionalisation-process<sup>68</sup>~~. This elucidation is important with respect to the  
 nombrilistic inclination to view all human prospective re-ontologising possibilities arbitrarily  
 and unimaginatively as to our already given/presumed <sup>70</sup>presencing—absolutising-identitive-  
 constitutedness<sup>14</sup> underpinning—suprasocial-construct delusions of centralising-totalitarianism  
 or decentralising-totalitarianism without a sense of inherently cultivated conception of  
 ‘<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> anarchistic-  
 growth/anarchisation—for-re-ontologisation-~~{as-to-conscious/unconscious epistemically-sound  
 induced demoronisation-<sublimating-nascence, nonextricatory-sublimating-  
 upstreaming/‘amontée’> postconverging/dialectical-thinking<sup>1</sup> conception of residual\_re-  
 originary\_anarchistic incipency of human social-functioning-and-accordance—as-of-social-  
 stake-contention-or-confliction<sup>5</sup> meaningfulness-and-teleology<sup>99</sup>’}~~’ with regards to human  
 social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—  
 decisionality-<as-to-disontologising/re-ontologising—aporeticism> (just as is the practiced case  
 in the natural sciences which desublimating possibility for disparateness-of-conceptualisation-  
 <unforegrounding-ment,-failing-prospectively-to-reflect-‘immanent~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’> is more obvious/clearly  
 inhibited/constrained by unlimitedness/existence-<full-potency-of-sublimating-nascence>);  
 but for socio-econo-political domains existentially-<disontologising/re-ontologising—  
 aporeticism> ambiguous/vague <sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—  
 enframed/disontologising~conceptualisation more or less construed as substituting for a  
 thorough conception of prospective re-ontologising imbued ‘human psychologismic-epistemic-  
 acutisation-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-

~~existence's-sublimating-nasence-in-prospective-aporeticism-overcoming/unovercoming~~> as to  
~~epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising-from-~~  
~~limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,—~~  
~~{decompulsing}delinearity—for-cogency~~' (when it comes to human contemplation of overall Being-  
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-  
infrastructure-of—meaningfulness-and-teleology ). Thus 'human psychologismic-epistemic-  
acutisation—<as-to-postconverging—de-mentating/structuring/paradigming,—eliciting-of-  
existence's-sublimating-nasence-in-prospective-aporeticism-overcoming/unovercoming> as to  
epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising-from-  
limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,—  
{decompulsing}delinearity—for-cogency' (so-speaking to the human psyche as a placeholder-  
setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> that  
adjusts to 'prospectively educed—and-availing—and-re-availing of relative-ontological-  
completeness<sup>87</sup> exuding from unlimitedness/existence-<full-potency-of-sublimating-  
naseence>'), is reflected both with respect to the prospective profound-supererogation<sup>96</sup> of the  
'specific psychologismic-constructs of specific nascent-particular/incipient-and-  
material/technical-sublimations-<blinded-to-their-relative-ontological-completeness<sup>87</sup>—  
reference-of-thought-<sup>84</sup> devolving> projected/affirmed relative-ontological-completeness<sup>87</sup>' (as  
to the 'requisite formative and articulative mastery/grasp of technical profundity' prompting a  
sense of requisite notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-  
axiomatising/re-referencing> vis a vis 'ordinary laypersonhood arrogation/presumptuousness')  
as well as prospective profound-supererogation<sup>96</sup> of the 'overall psychologismic-construct of  
overall <sup>83</sup>reference-of-thought—and—<sup>83</sup>reference-of-thought-<sup>84</sup> devolving projected/affirmed  
relative-ontological-completeness<sup>87</sup>' (as to the 'overall requisite formative and articulative core  
philosophy angling-of-imaginary' existential-<disontologising/re-ontologising—aporeticism>

dimensionality-of-sublimating<sup>25</sup>-(~~<amplituding/formative>supererogatory-de-~~  
mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-  
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)  
notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-  
referencing> vis a vis ‘ordinary laypersonhood arrogation/presumptuousness’). In the latter  
respect, the veracity of ‘human psychologismic—epistemic-acutisation-<as-to-postconverging—  
de-mentating/structuring/paradigmimg,-eliciting-of-existence’s-sublimating-nascence-in-  
prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
deepening/psychologismic-epistemic-acutisation—residualising,-{decompulsing}delinearity-for-  
eogeneity’ is much more dramatically reflected as to the existential-<disontologising/re-  
ontologising—aporeticism> notional~self-distantiation-<imbued—re-motif-and-re-  
apriorising/re-axiomatising/re-referencing> undergirding the  
<cumulating/recomposuring~attendant—ontological-contiguity >-successive registry-  
worldviews/dimensions in reflection of ‘nonextricatory/postconverging ontologising-and-re-  
ontologising angling-of-imaginary demoronisation-<sublimating-nascence,-nonextricatory-  
sublimating—upstreaming/‘amontée’>’ (as to the redeveloping relative-ontological-  
completeness<sup>87</sup> prospective re-rationalisations-of-  
contentivity/argumentativity/dialecticism/discursivity of ‘base-institutionalisation from  
recurrent-utter-uninstitutionalisation’, ‘<sup>103</sup>universalisation from base-institutionalisation—  
ununiversalisation’, ‘positivism/rational-empiricism from <sup>103</sup>universalisation—non-  
positivism/medievalism’ and prospectively ‘deprocrypticism from positivism—<sup>80</sup>procrypticism’)  
with regards to the overall relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> (as so-underscored with  
‘multicenturies-long human crossgenerational Being-development/ontological-framework-

expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-  
 and-teleology      psychologismic-epistemic-acutisation—difficulty-⟨for-residualising-  
 {decompulsing}delinearity-for-cogency⟩—magnitude<sup>{of-experientiality/experiment}</sup> of prospective  
 transcendence-and-sublimity/sublimation/supererogatory~de-mentativity’ manifestations of  
 relative-ontological-completeness<sup>87</sup>-of-apriorising/axiomatising/referencing); and as so-rather  
 ‘existentially-⟨disontologising/re-ontologising—aporeticism⟩ understood-⟨as-epistemic-  
 totalisingly<sup>87</sup>/acutely-translating-into-the-mental-aestheticising-metaphoricity<sup>57</sup>⟩’ by the given  
 <underlaid/substrated-‘thrownness-aestheticising’-⟨of-relative-unreflexivity-in-existence⟩>-  
 profusion-of-preconverging-prior-relative-ontological-incompleteness<sup>88</sup>-of-  
 apriorising/axiomatising/referencing—by—⟨overlaying/superstrating-‘thrownness-  
 aestheticising’-⟨of-relative-reflexivity-in-existence⟩>-sparsity-of-postconverging-prospective-  
 relative-ontological-completeness<sup>87</sup>-of-apriorising/axiomatising/referencing as to underlying  
 <amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup> mental-  
 aestheticising-⟨as-‘psychologismic-existential-metaphoricity<sup>7</sup>-⟨as-to-⟨epistemic-totalising<sup>87</sup>⟩re-  
 apriorising/re-axiomatising/re-referencing-in-becoming⟩’-so-implicated-‘by-way-of-the-  
 existentially/contextually/textually-manifest-motif-construct-as-specific-language’-as-so-  
 reflecting-‘the-existentially/contextually/textually-manifest-moronisation/demoronisation’>  
 imbued re-ontologising-by-disontologising-existential-calculus-⟨between ‘prospective  
 existentialising—postconverging\_framing/imprinting re-ontologising’ and ‘prior  
 existentialising—preconverging\_enframing/imprintedness social-functioning-and-  
 accordance—as-of-social-stake-contention-or-confliction’⟩’. The prospective profound-  
 supererogation<sup>96</sup> of the ‘overall psychologismic-construct of overall<sup>83</sup> reference-of-thought-  
 and-<sup>83</sup> reference-of-thought-<sup>84</sup> devolving projected/affirmed relative-ontological-  
 completeness<sup>87</sup>’ (reflected evolutively as to the ‘progressive formative and articulative  
 disontologising/re-ontologising manifestations’ of human social-and-institutional-frameworks-



~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogeny>’ }—constitutedness<sup>14</sup> ~~in preconverging entailment~~ (as herein  
 implied as to requisite ‘epistemic-break or notional-discontiguity/epistemic-discontiguity<sup>63</sup>’  
 <between—prior-shallow-supererogation<sup>66</sup> -of-mentally-  
 aestheticised~preconverging/dementing<sup>70</sup>—qualia-schema\_and\_prospective-profound-  
 supererogation<sup>66</sup> -of-mentally-aestheticised~postconverging/dialectical-thinking<sup>71</sup>—qualia-  
 schema>’). Critically, central to the contemplation of ‘human psychologismic-epistemic-  
 acutisation-~~<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-  
 existence’s-sublimating-nasence-in-prospective-aporeticism-overcoming/unovercoming>~~ as to  
 epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising from  
 limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-  
 {decompulsing} delinearity~for-cogeny’ is necessarily an epistemic-projection of ‘<sup>61</sup>nonpresencing-  
 <perspective-ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-  
 growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising from limited-  
 mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-  
 {decompulsing} delinearity~for-cogeny’ that speaks to ‘limitedness/human-subpotency developing  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as to  
 projected/affirmed relative-ontological-completeness<sup>87</sup>’ about the-very-same  
 purview/devolved-purview/devolving-purview-of-unlimitedness/existence-<full-potency-  
 of-sublimating-nasence>. Otherwise human conceptualisation inevitably falls into a  
 predisposition for totalisingly-ing—discretion/whim-of-thought of ‘<sup>79</sup>presencing—absolutising-  
 identitive-constitutedness<sup>14</sup> absolution/absolute-scope {flawed/unsound}-relative-  
 unreflexivity-in-existence/absolutising from limited-mentation/psychologismic-epistemic-  
 acutisation—nonresidualising-imbued-~~{decompulsing} linearity~in-eclecticism-of-prior-mere-  
 formulaicity/ritualisation~~ conception’ epistemic-projection as critically failing to even formulate

the fundamental ontology veracity of recurrently-driven limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with the ‘constraining/defining intersolipsistic  
 reflexive–sublimating/unreflexive–desublimating measure/objectification that is  
 unlimitedness/existence–as-ontological-normalcy/postconvergence–<in-validation-of-  
 ‘metaphysics-of-absence\_epistemic-projection’>’ (which is effectively what underlies the  
 veridical epistemic-projection of ‘<sup>61</sup>nonpresencing-<perspective–ontological-  
 normalcy/postconvergence> relativism/relative-scope for epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity–in-existence/relativising–from-limited-mentation-as-its-  
 deepening/psychologismic\_epistemic-acutisation—residualising, {decompulsing} delinearity–for-  
 eogeneity’); as so-manifested with our modern-day disparateness-of-conceptualisation-  
 <unforegrounding-ment,-failing-prospectively-to-reflect-‘immanent~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>61</sup>>’ lacking in the veridical  
 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-  
 knowledge-developing}-and-empowering> for ‘prospective postconverging–aporetism-  
 overcoming/unovercoming as the-Good/knowledge-reification~gesturing-and-accounting—of-  
 epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in {preconverging-ment-by}-  
 postconverging-entailment>/understanding/<amplituding/formative-  
 epistemicity>causality<sup>61</sup>~as-to-projective-totalitative-implications-of-prospective-  
<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>61</sup>’. Thus the-very-same purview/devolved-purview/devolving-purview-of-  
 unlimitedness/existence-<full-potency-of\_sublimating\_nascence>;—‘implicated\_attendant-

ontological-contiguity<sup>67</sup> ~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> (as to the fundamental ontology veracity of recurrently-driven  
 limitedness/human-subpotency prospective re-encountering/re-confrontation with the  
 ‘constraining/defining intersolipsistic reflexive-sublimating/unreflexive-desublimating  
 measure/objectification that is unlimitedness/existence-as-ontological-  
 normalcy/postconvergence-<in-validation-of-‘metaphysics-of-absence\_epistemic-  
 projection’>’) speaks on-the-one-hand of ‘human limited-mentation-capacity—as-subjecting-  
 ‘educated-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency  
 tolerance-<of-disparateness>/inexactitude’ underlying the manifest failing-to-elicite prospective  
 apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening and on-the-other-  
 hand ‘human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-  
 subpotency to ‘educated-unlimitedness/existence-sublimating-nascence’<sup>53</sup> intolerance-<of-  
 disparateness>/exactifying\_precisioning’ underlying the manifest eliciting of  
 unlimitedness/existence-<full-potency-of-sublimating-nascence> prospective  
 apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening under which  
 limitedness/human-subpotency submits in profound-supererogation<sup>96</sup> for prospective  
 sublimating. The point here is to reflect upon the fact that human ‘interstitially—disontologising-  
 by-re-ontologising anarchistic outgrowing formativeness-<as-to-intersolipsism-of-  
 preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-  
 50 meaningfulness-and-teleology<sup>99</sup> of human sublimating 56 meaningfulness-and-teleology<sup>99</sup>’ (as  
 to ‘human interstitially recurrent limited-mentation-capacity—as-subjecting-‘educated-  
 unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency by-limited-  
 mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency to ‘educated-  
 unlimitedness/existence-sublimating-nascence’<sup>253</sup> variance\_in-epistemic-projection’) is

critically undergirded by the notion of ‘inherent unlimitedness/existence-~~full-potency~~  
~~of-sublimating-nascence~~> educed intolerance-~~of-disparateness~~/exactifying\_precisioning’  
associated with the possibility for ‘prospective postconverging-~~aporeticism~~-  
~~overcoming/unovercoming~~ as the-Good/knowledge-reification~gesturing-and-accounting—of-  
epistemic-phenomenalism-~~in-~~

~~prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-~~

~~implied\_attendant-ontological-contiguity ’~educed-~~

~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~

~~<imbued-notional~cogeny>’ }—conflatedness<sup>3</sup> in-{preconverging-ment-by}-~~

~~postconverging-entailment>/understanding/<amplituding/formative-~~

~~epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-~~

~~<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-~~

~~contiguity<sup>6</sup>’. This effectively reflects ‘human limited-mentation-capacity-deepening—as-~~

~~subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating-~~

~~nascence<sup>53</sup> intolerance-~~of-disparateness~~/exactifying\_precisioning’ as underlying the~~

~~sublimating recurrence of ‘prospective human incipient/seeding ontological-faith-notion-or-~~

~~ontological-fideism—imbued-underdetermination-of-motif-and-~~

~~apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality~~

imbued

psychoanalytic-unshackling as of ‘~~psychologismic-epistemic-acutisation-~~as-to-~~~~

~~postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-~~

~~nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—~~

~~{veridical/sound}-relative-reflexivity-in-existence/relativising from limited-mentation-as-its-~~

~~deepening/psychologismic-epistemic-acutisation—residualising,-<sup>{decompulsing}</sup>delinearity-for-~~

~~eogeny’ (with regards to prospective human-subpotency-~~

~~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-~~

~~'notional~firstnaturedness-formativeness-<as to eventualising~inkling drive or seeding~~~  
~~misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-~~  
~~ontological-normalcy/postconvergence>'—existentialism-form-factor~~); as so-superseding of the  
~~'human limited-mentation-capacity—as subjecting—'educed-unlimitedness/existence-~~  
~~sublimating-nascence' to limitedness/human-subpotency tolerance-<of-~~  
~~disparateness>/inexactitude' underlying the desublimating/distorting recurrence of already~~  
~~induced 'limitedness/human-subpotency prior rationalisation-of-~~  
~~contentivity/argumentativity/dialecticism/discursivity as to the prior mere-~~  
~~formulaicity/ritualisation-<as-to-mere-formulaic—~~  
~~methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-~~  
~~{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-~~  
~~originariness/re-origination'> of <mere-formulaicity/ritualisation-of>-prior secondnatured~~  
~~institutionalisation. The bigger point being made here is that 'human psychologismic-epistemic-~~  
~~acutisation-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-~~  
~~existence's-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to~~  
~~epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising-from-~~  
~~limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising,-~~  
~~{decompulsing}delinearity-for-cogency' (as associated with 'prospective~~  
~~postconverging~aporeticism-overcoming/unovercoming as the-Good/knowledge-~~  
~~reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-~~  
~~prospective-psychologismic~apriorising/axiomatising/referencing- {of-'prospectively-~~  
~~implicated-attendant-ontological-contiguity '~educed-~~  
~~existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>' }—conflatedness<sup>3</sup>-in-{preconverging-ment-by}-~~  
~~postconverging-entailment>/understanding/<amplituding/formative-~~

epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>9</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>9</sup>’ with regards to the-very-same purview/devolved-purview/devolving-purview-of-  
unlimitedness/existence-<full-potency-of-sublimating-nasence>), speaks fundamentally to the  
eliciting of prospective re-ontologising as to an exercise of ‘human limited-mentation-capacity-  
deepening—as subjecting limitedness/human-subpotency to ‘duced-unlimitedness/existence-  
sublimating-nasence<sup>2 33</sup> intolerance-<of-disparateness>/exactifying-precisioning’ (so-  
reflecting the profound-supererogation<sup>96</sup> of the genuine social intellectual-function/posture  
sublimation); as so-superseding ‘human limited-mentation-capacity—as subjecting-duced-  
unlimitedness/existence-sublimating-nasence’ to limitedness/human-subpotency tolerance-  
<of-disparateness>/inexactitude’ (as of the shallow-supererogation<sup>96</sup> of  
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness }  
desublimation). This critically reflects upon the fact that (with regards to underlying Being-  
development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-  
infrastructure-of- meaningfulness-and-teleology psychologismic-epistemic-acutisation—  
difficulty <for-residualising-{decompulsing}delinearity-for-cogeny>—————magnitude{of-  
experientiality/experiment}) prospective registry-worldviews/dimensions induced prospective  
transcendence-and-sublimity/sublimation/supererogatory~de-mentativity are  
<cumulating/recomposuring~attendant-ontological-contiguity >-successive manifestations of  
an exercise of ‘human limited-mentation-capacity-deepening—as subjecting-  
limitedness/human-subpotency to ‘duced-unlimitedness/existence-sublimating-nasence<sup>2 33</sup>  
intolerance-<of-disparateness>/exactifying-precisioning’ (as of the profound-supererogation<sup>96</sup>  
of the genuine social intellectual-function/posture sublimation); as so-reflected by any given

registry-worldview/dimension prospective profound-supererogation<sup>96</sup> of the ‘specific psychologismic-constructs of specific nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness<sup>87-83</sup> reference-of-thought-devolving> projected/affirmed relative-ontological-completeness<sup>87</sup>’ and as the latter is translated (as of prospective ‘apriorising/axiomatising/referencing disambiguating/de-leveling/de-ressentiment/opened-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> demoronisation-<sublimating-nascence,-nonextricatory-sublimating-upstreaming/‘amontée’>’) as the prospective profound-supererogation<sup>96</sup> of the ‘overall psychologismic-construct of overall <sup>83</sup>reference-of-thought-and-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving projected/affirmed relative-ontological-completeness<sup>87</sup>’ enabling the prospective registry-worldview/dimension to arise (as of prospective <sup>83</sup>reference-of-thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-<as-to-the-grandest-axiomatic-construct-<sup>epistemic-totalising</sup> }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence>’). It can thus be appreciated how the nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness<sup>87-83</sup> reference-of-thought-<sup>84</sup>devolving> of ‘budding positivism/rational-empiricism science’ and ‘<sup>103</sup>universalising occultic practices/sciences/mathematics of ancient Mediterranean civilisations’ respectively underlied the prospective ‘apriorising/axiomatising/referencing disambiguating/de-leveling/de-ressentiment/opened-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> demoronisation-<sublimating-nascence,-nonextricatory-sublimating-upstreaming/‘amontée’>’ of prospective positivism/rational-empiricism and <sup>103</sup>universalising-idealisation registry-worldviews/dimensions. The implication here is that prospective human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity (as to the

~~<cumulating/recomposuring~attendant~ontological-contiguity >-successive registry-~~  
 worldviews/dimensions) doesn't arise by the shallow-supererogation<sup>96</sup> contiguity/coherence  
 respectively 'in mere-extension of the <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>  
 as of recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation,  
<sup>103</sup>universalisation—non-positivism/medievalism and positivism—<sup>80</sup>procrypticism which are  
 dead-ends of prospective human ~~Being-development/ontological-framework-expansion—as-to-~~  
~~depth-of-ontologising-development-as-infrastructure-of—~~ meaningfulness-and-teleology  
 going by their 'human limited-mentation-capacity—as-subjecting—'educated-  
~~unlimitedness/existence-sublimating-nascence'~~ to limitedness/human-subpotency tolerance-  
~~<of-disparateness>/inexactitude'~~; as to the fact that 'unlimitedness/existence-~~<full-potency-~~  
~~of-sublimating-nascence>~~ is not of prospective ~~apriorising/axiomatising/referencing-~~  
 sublimating-reflexivity—beholdening to their ~~<mere-formulaicity/ritualisation-of>~~-prior  
 secondnatured institutionalisation of prospective shallow-supererogation<sup>96</sup>' with regards to  
 prospective <sup>83</sup>reference-of-thought—point-of-  
 devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-~~<as-to-the-grandest-~~  
~~axiomatic-construct-~~<sup>{epistemic-totalising }</sup>~~re-apriorising/re-axiomatising/re-~~  
~~referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency~~  
~~prospective re-encountering/re-confrontation with unlimitedness/existence>~~. But rather the  
 notion of '~~<cumulating/recomposuring~attendant~ontological-contiguity >-successive~~  
 registry-worldviews/dimensions' speaks to manifest prospective 'human limited-mentation-  
 capacity-deepening—as-subjecting-limitedness/human-subpotency-to—'educated-  
~~unlimitedness/existence-sublimating-nascence'~~<sup>233</sup> intolerance-~~<of-~~  
~~disparateness>/exactifying\_precisioning'~~ over prior 'human limited-mentation-capacity—as-  
 subjecting—'educated-unlimitedness/existence-sublimating-nascence' to limitedness/human-  
 subpotency tolerance-~~<of-disparateness>/inexactitude'~~ respectively as of: 'base-

institutionalisation over recurrent-utter-uninstitutionalisation’, ‘<sup>103</sup>universalisation over base-  
 institutionalisation–ununiversalisation’, ‘positivism over <sup>103</sup>universalisation–non-  
 positivism/medievalism’ and prospectively ‘<sup>18</sup>deprocrpticism–or–preempting–disjointedness-  
 as-of-<sup>83</sup>reference-of-thought over our positivism–<sup>80</sup>procrpticism’ (so-construed in profound-  
 supererogation<sup>96</sup> as ‘epistemic-break or notional-discontiguity/epistemic-discontiguity<sup>63</sup> ~~–~~  
~~<between—prior-shallow-supererogation<sup>96</sup>-of-mentally-~~  
~~aestheticised~preconverging/dementing<sup>91</sup>–qualia-schema\_and\_prospective-profound-~~  
~~supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>91</sup>–qualia-~~  
~~schema>’). This (‘human limited-mentation-capacity-deepening—as-subjecting-~~  
~~limitedness/human-subpotency-to–duced-unlimitedness/existence-sublimating\_nascence<sup>233</sup>~~  
~~intolerance<of disparateness>/exactifying\_precisioning’) is merely the reflection of the  
 underlying fundamental/incipient/seeding insight ‘of prospective ontological-good-  
 faith/authenticity<sup>69</sup>~postconverging–de-mentating/structuring/paradigming<sup>70</sup> implications’  
 (inherently arising from the ‘defining precedence of unlimitedness/existence–~~<full-potency-~~  
~~of\_sublimating\_nascence>~~ eliciting of limitedness/human-subpotency dynamically adjusting  
 placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-  
 teleology<sup>99</sup>’) and divulgeable/enlightening-giving as from the ‘requisite projection of the  
 coherence/contiguity of the superseding–oneness-of-ontology/ontological-veridicality/~~relative-~~  
~~unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’ (so-construed as the ‘fundamental  
 human conscious/unconscious sense/drive/disposition’ enabling experientiality/experiment–~~<as-~~  
~~to-existentially-formative-‘{epistemic-totalising }re-apriorising/re-axiomatising/re-~~  
~~referencing~residuality—in-re-originariness/re-origination’,—so-~~  
~~‘notionally/epistemically/bindingnessly<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>–~~  
 implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-Being-then-  
 Institutional-then-Living–magnitudes-of-{hermeneutic/reprojection–protraction-of}reframing-~~~~

and-reformulation}> with regards to ‘formative and articulative implications of apriorising/axiomatising/referencing and corresponding existentialising/contextualising/textualising aposteriorising/logicising/deriving’ underlying the possibility for human intelligibility-(as-to-human-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-process,-in-<amplituding/formative—epistemicity>totalising~conceptualisation)); so-enabling sublimating ‘conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing} -and-empowering> entailment’ as to fundamental ontology veracity of recurrently-driven limitedness/human-subpotency prospective re-encountering/re-confrontation with the ‘constraining/defining intersolipsistic reflexive—sublimating/unreflexive—desublimating measure/objectification that is unlimitedness/existence—as-ontological-normalcy/postconvergence-<in-validation-of-‘metaphysics-of-absence\_epistemic-projection’>’. This elucidation is critical in effectively appreciating what is effectively meant by ‘human psychologismic—epistemic-acutisation-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—{veridical/sound}-relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-deepening/psychologismic—epistemic-acutisation—residualising,-{decompulsing} delinearity~for-eogeny’ with respect to human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology , institutional-development—as-to-social-function-development and living-development—as-to-personality-development psychologismic—epistemic-acutisation—difficulty<for,-residualising -{decompulsing} delinearity~for-eogeny> magnitudes {of-experientiality/experiment} as to the ‘defining precedence of unlimitedness/existence-<full-potency-of-sublimating-nascence>

eliciting of limitedness/human-subpotency dynamically adjusting placeholder-setup/mental-  
 devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup>; and so-defined over  
 any given registry-worldview/dimension ‘human limited-mentation-capacity—~~as-subjecting-~~  
~~‘educated-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency~~  
~~tolerance-<of-disparateness>/inexactitude’~~ (as to its ‘<sup>70</sup>presencing—absolutising-identitive-  
 constitutedness<sup>14</sup>    absolution/absolute-scope    {~~flawed/unsound~~}—relative-unreflexivity—in-  
 existence/~~absolutising-from-limited-mentation/psychologismic-epistemic-acutisation—~~  
~~nonresidualising-imbued-<sup>{compulsing}</sup>linearity-in-eclecticism-of-prior-mere-~~  
~~formulaicity/ritualisation~~ conception’ implied non-adjustable/non-subjectable psyche as  
 placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-  
 teleology<sup>99</sup>) hypocritical notion of profound-supererogation<sup>96</sup> rather prospectively of shallow-  
 supererogation<sup>96</sup> (when so-assessed as of the underlying ‘crossgenerational  
 notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-  
~~misprising~~>—mental-processing-parity for ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc.’ of all sovereign humans as to the potentiation of  
 sublimating-over-desublimating with regards to the ‘notional~firstnaturedness-formativeness-  
 <as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-  
 dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> of  
 human    protracted-social—as-to-individual-by-institutional-by-social    ontological-  
 performance<sup>72</sup>-<including-virtue-as-ontology>’ and so relative to the given station/locus of  
 limitedness/human-subpotency    <amplifying/formative-epistemicity>-totalising~thrownness-  
 in-existence<sup>35</sup>). In this regards, it is herein contended that such an elucidation of ‘human  
~~psychologismic-epistemic-acutisation-<as-to-postconverging-de-~~  
~~mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-~~  
~~prospective-aporeticism-overcoming/unovercoming>~~ as to epistemic-growth,-as—

~~{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing}delinearity-for-eogeneity~~

'is effectively what differentiates the 'sublimating veracity of the existential-  
~~<disontologising/re-ontologising—aporeticism>~~ apriorising/axiomatising/referencing' (as  
 underlied by '61nonpresencing-<perspective-ontological-normalcy/postconvergence>  
 relativism/relative-scope for epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-  
 existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-  
~~acutisation-residualising,-{decompulsing}delinearity-for-eogeneity~~' framework of human profound-  
 supererogation<sup>96</sup>) over the 'desublimating inveracity of rhetorical vagueness of mere abstractly-  
 apriorising/axiomatising/referencing' (as caught up in '70presencing—absolutising-identitive-  
 constitutedness<sup>14</sup> absolution/absolute-scope {flawed/unsound}-relative-unreflexivity-in-  
 existence/absolutising-from-limited-mentation/psychologismic-epistemic-acutisation—  
 nonresidualising-imbued-{compulsing}linearity-in-eclecticism-of-prior-mere-  
 formulaicity/ritualisation conception' pretense of human profound-supererogation<sup>96</sup>). In this  
 regards 'human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-  
 subpotency-to-~~educated-unlimitedness/existence-sublimating-nascence~~<sup>253</sup> intolerance-<of-  
 disparateness>/exactifying\_precisioning' speaks of the 'effective existential-  
~~<disontologising/re-ontologising—aporeticism>~~ apriorising/axiomatising/referencing  
 construal' of the '45foregrounding\_\_entailment-<in-succession-of-profound-supererogation<sup>96</sup>>|  
 <postconverging-narrowing-down~sublimation-as-to-'existence—as-sublimating-  
 withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-  
 supererogation<sup>96</sup>'-in-reflecting-'immanent~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup>';-as-operative-notional~<sup>18</sup>deprocrypticism) (as to  
~~<amplituding/formative>~~disposedness/psychologismic-construct-<as-to-orientation/value-  
 construct/valuation-and-derived-parameterising) and ~~<amplituding/formative>~~entailment-<as-

~~to-totalising-contiguous/coherent-factuality-of-variability))~~ implications' of the overall ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>~~ (and not 'rhetorical vagueness of mere abstractly-apriorising/axiomatising/referencing' as to 'human limited-mentation-capacity—~~as-subjecting-  
'educated-unlimitedness/existence-sublimating-nascence'~~ to limitedness/human-subpotency tolerance-<of-disparateness>/inexactitude'). In other words, 'human limited-mentation-capacity-deepening—~~as-subjecting-limitedness/human-subpotency to 'educated-unlimitedness/existence-sublimating-nascence'<sup>233</sup>~~ intolerance-<of-disparateness>/exactifying\_precisioning' so-reflects a prospective pinning-down (as to profound-supererogation<sup>96</sup> of the genuine social intellectual-function/posture as of 'Derridean underdetermination-imbued force/violence conception' and 'Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment') that is preemptive of the possibility for the prospective manifestation of the shallow-supererogation<sup>96</sup> of pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness' }  
 desublimation manifest 'human limited-mentation-capacity—~~as-subjecting-  
'educated-unlimitedness/existence-sublimating-nascence'~~ to limitedness/human-subpotency tolerance-<of-disparateness>/inexactitude'; and so with regards to prospective human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-  
'notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-  
misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-  
ontological-normalcy/postconvergence>'—existentialism-form-factor' in want for the sublimating recurrence of 'prospective human incipient/seeding ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-

~~apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality~~ imbued  
 psychoanalytic-unshackling as of ~~‘psychologismic-epistemic-acutisation-<as-to-~~  
~~postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-~~  
~~nascence-in-prospective-aporeticism-overcoming/unovercoming>~~ as to epistemic-growth,-as—  
~~{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-~~  
~~deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing}delinearity-for-~~  
~~eogeneity’~~. This insight is validated by the fact that the ~~‘cumulating/recomposuring~attendant-~~  
~~ontological-contiguity >-~~successive superseding/overcoming (of ‘human limited-mentation-  
 capacity—as-subjecting-~~‘educed-unlimitedness/existence-sublimating-nascence’~~ to-  
~~limitedness/human-subpotency~~ tolerance-<of-disparateness>/inexactitude’ in  
 desublimating/distorting recurrence of already induced ‘limitedness/human-subpotency prior  
 rationalisation-of-contentivity/argumentativity/dialecticism/discursivity as to the prior mere-  
 formulaicity/ritualisation-<as-to-mere-formulaic—  
~~methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-~~  
~~{epistemic-totalising}re-apriorising/re-axiomatising/re-referencing-residuality—in-re-~~  
~~originariness/re-origination’>~~ of ~~<mere-formulaicity/ritualisation-of>~~ prior secondnatured  
 institutionalisation), speaks for instance to the fact that ‘base-institutionalisation rulemaking—  
 apriorising/axiomatising/referencing-psychologism’ over ‘recurrent-utter-uninstitutionalisation  
 non-rules—apriorising/axiomatising/referencing-psychologism’ (and as similarly reflected  
 across the overall ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-~~  
~~human-institutionalisation-process<sup>68</sup>~~) is fundamentally a question of intolerance-<of-  
~~disparateness>/exactifying\_precisioning~~ (‘human limited-mentation-capacity-deepening—as-  
 subjecting-limitedness/human-subpotency-to-~~‘educed-unlimitedness/existence-sublimating-~~  
~~nascence<sup>253</sup>~~ intolerance-<of-disparateness>/exactifying\_precisioning’) as to rulemaking-over-  
 non-rules—apriorising/axiomatising/referencing-psychologism, as so-enabling the prospective

re-ontologising. This ‘deterministic insight’ about the nature of prospective re-ontologising points out that in effect prospective re-ontologising is an exercise of ‘relays of human intemporal-individuation epistemic-projection radicalities~in-chronicular/annalistic–cogency-<as-of-notional~protensivity>-<as-to-limited-mentation-capacity-deepening—as subjecting limitedness/human subpotency to ‘educated unlimitedness/existence sublimating nascence’ > so-construed as cogency\_chronicularity/annality–of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’ meant at superseding/overcoming the ‘prior desublimating apriorising/axiomatising/referencing–psychologism’, as to the fact that: the ‘prospective leeway of ontologising-tolerance<of-disparateness>/inexactitude of base-institutionalisation’ doesn’t admit ‘lack of rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ (manifested by recurrent-utter-uninstitutionalisation); the ‘prospective leeway of ontologising-tolerance<of-disparateness>/inexactitude of <sup>103</sup>universalisation’ doesn’t admit ‘lack of <sup>103</sup>universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ (manifested by base-institutionalisation–ununiversalisation); the ‘prospective leeway of ontologising-tolerance<of-disparateness>/inexactitude of positivism/rational-empiricism’ doesn’t admit ‘lack of positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ (manifested by <sup>103</sup>universalisation–non-positivism/medievalism); and prospectively the ‘prospective leeway of ontologising-tolerance<of-disparateness>/inexactitude of <sup>18</sup>deprocrypticism–or–preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought (reflected as to budding-postmodern thought)’ doesn’t admit ‘lack of preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought,-as-to-<sup>32</sup><amplituding/formative–epistemicity>growth-or-conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-

over-non-rules—apriorising/axiomatising/referencing—psychologism’ (manifested by our positivism—<sup>80</sup> procrypticism/disjointedness-as-of-<sup>83</sup> reference-of-thought). The above articulation speaks to the ‘notional~<sup>18</sup> deprocrypticism—or—preempting—disjointedness-as-of-<sup>83</sup> reference-of-thought-<as-to-‘the-successive-stations/loci-of-limitedness/human-subpotency-<amplituding/formative—epistemicity>-totalising~thrownness-in-existence<sup>35</sup>’-imbued-epistemic-projections-of-‘the-coherence/contiguity-of-the-superseding—oneness-of-ontology/ontological-veridicality/relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’> of the overall relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>’ as of ‘effective existential-<disontologising/re-ontologising—aporeticism> apriorising/axiomatising/referencing construal’ and not ‘rhetorical vagueness of mere abstractly-elaborate apriorising/axiomatising/referencing (poorly/hardly reflecting upon the underlying <amplituding/formative—epistemicity>-totalising~thrownness-in-existence<sup>35</sup> mental-aestheticising-<as-‘psychologismic-existential-metaphoricity<sup>77</sup>—{as-to-<sup>†</sup>epistemic-totalising<sup>35</sup> }re-apriorising/re-axiomatising/re-referencing\_in-becoming}’-so-implicated-‘by-way-of-the-existentially/contextually/textually-manifest-motif-construct-as-specific-language’-as-so-reflecting-‘the-existentially/contextually/textually-manifest—moronisation/demoronisation’> that veridically exudes of apriorising/axiomatising/referencing)’ and so as to the manifestation of succession of relative-ontological-completeness<sup>37</sup>—of—apriorising/axiomatising/referencing of ‘human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating-nascence<sup>253</sup> intolerance-<of-disparateness>/exactifying\_precisioning; and as so-rather ‘existentially-<disontologising/re-ontologising—aporeticism> understood-<as-epistemic-totalisingly<sup>35</sup> /acutely\_translating-into-the-mental-aestheticising-metaphoricity>’ by the succession of given <underlaid/substrated-‘thrownness aestheticising’—{of relative-unreflexivity in existence}>-profusion-of

preconverging-prior-relative-ontological-incompleteness<sup>88</sup>-of-  
apriorising/axiomatising/referencing—by—<overlaying/superstrating-‘thrownness-  
aestheticising’-{of relative reflexivity in existence}>-sparsity-of-postconverging-prospective-  
relative-ontological-completeness<sup>87</sup>-of-apriorising/axiomatising/referencing as to succession of  
underlying <amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>  
mental-aestheticising-<as-‘psychologismic-existential-metaphoricity’-<sup>37</sup>{as-to-epistemic-  
totalising }re-apriorising/re-axiomatising/re-referencing-in-becoming}>-so-implicated-‘by-way-  
of-the-existentially/contextually/textually-manifest-motif-construct-as-specific-language’-as-  
so-reflecting-‘the-existentially/contextually/textually-manifest-moronisation/demoronisation’>  
imbued succession of re-ontologising-by-disontologising\_existential-calculus-(between  
‘prospective existentialising—postconverging\_framing/imprinting re-ontologising’ and ‘prior  
existentialising—preconverging\_enframing/imprintedness social-functioning-and-  
accordance—as-of-social-stake-contention-or-confliction?’). Thus the  
‘notional~<sup>18</sup>deprocrypticism-or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought-<as-  
to-‘the-successive-stations/loci-of-limitedness/human-subpotency-<amplituding/formative-  
epistemicity>-totalising~thrownness-in-existence<sup>35</sup>’-imbued-epistemic-projections-of-‘the-  
coherence/contiguity-of-the-superseding-oneness-of-ontology/ontological-  
veridicality/relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’> of the overall  
relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-  
institutionalisation-process<sup>68</sup> (speaking of ‘<sup>61</sup>nonpresencing-<perspective-ontological-  
normalcy/postconvergence> relativism/relative-scope for epistemic-growth,-as—  
{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
deepening/psychologismic-epistemic-acutisation—residualising-<sup>{decompulsing}</sup>delinearity-for-  
eogeneity’ epistemic-projection) is thus the ‘veridical neutral point-of-  
devolving/departure/anchoring/backdrop conceptualisation of human ontological-

performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as to re-  
 rationalisations-of-contentivity/argumentativity/dialecticism/discursivity so-reflecting  
 successive relative-ontological-completeness<sup>87</sup> ‘~~implicit-attendant-ontological-~~  
 contiguity<sup>67</sup>~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency><sup>40</sup>’; so-construed summarily as underlying-elucidative ‘requisite  
 sublimating/desublimating formulative-framing/fielding—of-entailment of human ontological-  
 performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. contemplation’ or  
 ‘overall human ontological-entrapment’ (as of notionally~implied<sup>45</sup> foregrounding\_\_entailment-  
 <in-succession-of-profound-supererogation<sup>96</sup>>-<postconverging-narrowing-  
 down~sublimation-as-to-‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-  
 elicited-from-prospective-profound-supererogation<sup>96</sup>’-in-reflecting-‘immanent~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’;-as-operative-  
 notional~<sup>18</sup>deprocrypticism)). This underlying-elucidative ‘requisite sublimating/desublimating  
 formulative-framing/fielding—of-entailment of human ontological-performance<sup>72</sup>-<including-  
 virtue-as-ontology>/morality/ethics/justice/etc. contemplation’ (as of notionally~implied  
<sup>45</sup>foregrounding\_\_entailment-<in-succession-of-profound-supererogation<sup>96</sup>>-<postconverging-  
 narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal/unenframing/re-  
 ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup>’-in-reflecting-  
 ‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’;-as-operative-  
 notional~<sup>18</sup>deprocrypticism)) underlies the entirety of ‘human psychologismic-epistemic-  
 acutisation-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-  
 existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to  
 epistemic-growth,-as—{veridical/sound}-relative-reflexivity—in-existence/relativising-from-  
 limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-

~~{decompulsing} delinearity-for-cogency~~ (in reflection of ‘human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘duced-unlimitedness/existence-sublimating-nascence’<sup>233</sup> intolerance-<of-disparateness>/exactifying-precisioning’) as to the ‘existential-<disontologising/re-ontologising—aporeticism> insight’ that ‘unlimitedness/existence-<full-potency-of-sublimating-nascence> prospective apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening under which limitedness/human-subpotency submits in profound-supererogation for prospective sublimating’ rather warrants its very ‘upfronting of prospective sublimating-nascence’ upon limitedness/human-subpotency psyche as adjustable/subjectable placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> as superseding/overcoming the ‘rhetorical vagueness of mere abstractly-elaborate apriorising/axiomatising/referencing (poorly/hardly reflecting upon the underlying <amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup> mental-aestheticising-<as-‘psychologismic-existential-metaphoricity’-as-to-~~{epistemic-totalising}~~ re-apriorising/re-axiomatising/re-referencing-in-becoming}’-so-implicated-‘by-way-of-the-existentially/contextually/textually-manifest-motif-construct-as-specific-language’-as-so-reflecting-‘the-existentially/contextually/textually-manifest-moronisation/demoronisation’> that veridically exudes of apriorising/axiomatising/referencing)’ of any ‘limitedness/human-subpotency prior rationalisation-of-contentivity/argumentativity/dialecticism/discursivity as to the prior mere-formulaicity/ritualisation-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-~~{epistemic-totalising}~~ re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination’> of <mere-formulaicity/ritualisation-of>-prior secondnatured institutionalisation’; and so-reflecting the warranted ‘overarching existential-<disontologising/re-ontologising—aporeticism> priority/precedence/primacy of requisite



<amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup> mental-  
 aestheticising-<as-‘psychologismic-existential-metaphoricity’-‘as-to-‘epistemic-totalising’-re-  
 apriorising/re-axiomatising/re-referencing\_in-becoming}’-so-implicated-‘by-way-of-the-  
 existentially/contextually/textually-manifest-motif-construct-as-specific-language’-as-so-  
 reflecting-‘the-existentially/contextually/textually-manifest-morisation/demorisation’>  
 that veridically exudes of apriorising/axiomatising/referencing)’ supposedly critical of budding-  
 postmodern and other critical thought (in-many-ways fail to existentially-<disontologising/re-  
 ontologising—aporeticism> countenance of the specific ‘prospectively anticipated/expected  
 sublimating<sup>18</sup> deprocrypticism-or-preempting—disjointedness-as-of-<sup>83</sup> reference-of-thought-  
 <as-to-‘its-specific-station/locus-of-limitedness/human-subpotency-<amplituding/formative-  
 epistemicity>-totalising~thrownness-in-existence<sup>35</sup>’-imbued-epistemic-projection-of-‘the-  
 coherence/contiguity-of-the-superseding-oneness-of-ontology/ontological-  
 veridicality/relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>77</sup>’> reflected as to  
 its given registry-worldview/dimension specific all-englobling/all-encompassing/all-  
 accounting-for/epistemic-totalising<sup>33</sup>—contiguity/coherence of re-rationalisation-of-  
 contentivity/argumentativity/dialecticism/discursivity’) and is rather cacophonic as to the  
 myriad of confusions and ‘flawed-prior-purposefulness of <sup>79</sup>presencing—absolutising-  
 identitive-constitutedness<sup>14</sup> before supposedly-prospective-thinking-purpose,-as-precaculated-  
 purpose-<as-prospectively-losing-track-of-‘epistemic-totalising’-re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination’-of-thinking>’. That said, it is  
 effectively the crossgenerational cultivation and enculturation of the specific relative-  
 ontological-completeness<sup>87</sup>—of-apriorising/axiomatising/referencing ‘prospectively  
 anticipated/expected sublimating notional~<sup>18</sup>deprocrypticism-or-preempting—disjointedness-  
 as-of-<sup>83</sup>reference-of-thought imbued registry-worldview/dimension specific all-englobling/all-  
 encompassing/all-accounting-for/epistemic-totalising<sup>33</sup>—contiguity/coherence of re-

rationalisation-of-contentivity/argumentativity/dialecticism/discursivity’ that underlies the prospect of the given registry-worldview/dimension ‘human limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency to ‘~~duced-unlimitedness/existence-sublimating-nascence~~<sup>253</sup> intolerance-<of-disparateness>/exactifying\_precisioning’ induced prospective re-ontologising (with respect to requisite ‘human psychologismic-epistemic-acutisation-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as-~~{veridical/sound}~~-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising,-~~{decompulsing}~~delinearity-for-cogeny’); as to ‘unlimitedness/existence-<full-potency-of-sublimating-nascence> prospective apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening under which limitedness/human-subpotency submits in profound-supererogation for prospective sublimating’ as ‘upfronting of prospective sublimating-nascence’ upon limitedness/human-subpotency psyche as adjustable/subjectable placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup>, and so upfronted prospectively as of ‘overarching existential-<disontologising/re-ontologising—aporeticism> priority/precedence/primacy of requisite prospective ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup> inducing of psychoanalytic-unshackling for the relative-ontological-completeness<sup>87</sup>-of-apriorising/axiomatising/referencing re-ontologising prospective re-rationalisation-of-contentivity/argumentativity/dialecticism/discursivity’ and so over a prior ‘self-presence/self-constitutedness<sup>14</sup>-<in-perspective-epistemic-abnormalcy/preconvergence<sup>31</sup>> desublimating~existentialising-decisionality-<as-to-disontologising/re-ontologising—aporeticism>’ naïve and ontologically-flawed supposed ‘backend—secondnatured-institutionalisation of prospective sublimating-nascence’ as from any given ‘limitedness/human-

subpotency prior rationalisation—of—contentivity/argumentativity/dialecticism/discursivity as to the prior mere-formulaicity/ritualisation—<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,—prospectively-losing-track-of—{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing—residuality—in-re-originariness/re-origination’> of <mere-formulaicity/ritualisation-of—prior secondnature institutionalisation’ elicited ‘rhetorical vagueness of mere abstractly-elaborate apriorising/axiomatising/referencing (poorly/hardly reflecting upon the underlying <amplituding/formative—epistemicity>-totalising~thrownness-in-existence<sup>35</sup> mental-aestheticising—<as-‘psychologismic-existential-metaphoricity 7—{as-to—{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing—in-becoming}’-so-implicated-‘by-way-of-the-existentially/contextually/textually-manifest-motif-construct-as-specific-language’-as-so-reflecting-‘the-existentially/contextually/textually-manifest—moronisation/demoronisation’> that veridically exudes of apriorising/axiomatising/referencing)’. This (‘human psychologismic—epistemic-acutisation—<as-to-postconverging—de-mentating/structuring/paradigmig,—eliciting—of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,—as—{veridical/sound}—relative-reflexivity—in-existence/relativising—~~from limited-mentation-as-its-deepening/psychologismic—epistemic-acutisation—residualising,—{decompulsing}—delinearity—for-eogeney~~’ insight) is merely a reflection of the fact that ‘human limited-mentation-capacity-deepening—~~as-subjecting-limitedness/human-subpotency—to—‘duced-unlimitedness/existence-sublimating-nascence’<sup>53</sup> intolerance—<of-disparateness>/exactifying-precisioning’ implies the sublimating—nascence of respectively base-institutionalisation, universalisation, positivism/rational-empiricism and <sup>18</sup>deprocrypticism—~~or—preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought~~ (as to prospective ‘apriorising/axiomatising/referencing disambiguating/de-leveling/de-ressentiment/opened-construct-of—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> demoronisation-~~

~~<sublimating-nascence, non-extricator-sublimating-upstreaming/‘amontée’>~~) cannot be elicited respectively as of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and <sup>80</sup>procrypticism-or-disjointedness-as-of-<sup>83</sup>reference-of-thought imbued prior rationalisations-of-contentivity/argumentativity/dialecticism/discursivity as to the prior ~~mere-formulaicity/ritualisation-<as-to-mere-formulaic-methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
{epistemic-totalising} re-apriorising/re-axiomatising/re-referencing-residuality—in-re-  
originariness/re-origination’>~~; and this ‘human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-~~‘educed-unlimitedness/existence-sublimating-nascence’~~<sup>53</sup> intolerance-<of-disparateness>/exactifying\_precisioning’ applies not only with regards to ~~Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-  
meaningfulness-and-teleology~~ ~~psychologismic-epistemic-acutisation—difficulty~~ <for, residualising-~~{decompulsing} delinearity-for-cogeny>~~ magnitude<sup>{of-experientiality/experiment}</sup> of apriorising/axiomatising/referencing but also ~~institutional-development-as-to-social-function-development~~ and ~~living-development-as-to-personality-development~~ ~~psychologismic-epistemic-acutisation—difficulty~~ <for, residualising-~~{decompulsing} delinearity-for-cogeny>~~ magnitudes<sup>{of-experientiality/experiment}</sup> of apriorising/axiomatising/referencing (in all such instances as of the implied ‘epistemic-growth,-as-~~{veridical/sound}~~-relative-reflexivity-in-existence/~~relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising-  
{decompulsing} delinearity-for-cogeny~~ as of notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ with respect to the-very-same purview/devolved-purview/devolving-purview-of-unlimitedness/existence-<full-potency-of-sublimating-nascence>). This prospective apriorising/axiomatising/referencing sublimating exercise (as of unlimitedness/existence-<full-potency-of-sublimating-nascence> prospective

~~apriorising/axiomatising/referencing~~—sublimating-reflexivity—beholdening ‘upfronting of prospective sublimating–nascence’ upon limitedness/human-subpotency psyche as adjustable/subjectable placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup>) speaks of prospective existential-~~<disontologising/re-ontologising—aporeticism>~~—counteracting/supplanting/alienating—of-prior-apriorising/axiomatising/referencing in contrast to prior processive—aposteriorising/logicising/deriving-<as-from-prior-apriorising/axiomatising/referencing>; as so-reflecting the psychoanalytic-unshackling for the relative-ontological-completeness<sup>87</sup>—of—apriorising/axiomatising/referencing re-ontologising prospective re-rationalisation—of—contentivity/argumentativity/dialecticism/discursivity’ imbued veridical ‘backend—secondnatured-institutionalisation of prospective sublimating–nascence’ (so-underlied as to the overall relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> imbued human consciousness/collective-consciousness notional~symmetrisation-<as-to-symmetrisation-by-desymmetrisation,-in-reflecting-postconverging-or-dialectical-thinking<sup>21</sup>—by-preconverging-or-dementing<sup>20</sup>~perspectives-of-human—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>>). Thus existential-~~<disontologising/re-ontologising—aporeticism>~~—counteracting/supplanting/alienating—of-prior-apriorising/axiomatising/referencing captures the fact that prospective re-ontologising is rather a ‘despite-the-self exercise of epistemic-projection in notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ and not a ‘self-exulting exercise of epistemic-projection in prior processive-motif-~~‘exuding—aestheticising-gesturing’~~—of-apriorising/axiomatising/referencing—imbued—notional~reductionism-<of-existential-prospection,-whether-as-of-trepidatious/warped/preclusive/occlusive/protensive—notional~reductionism>’ as to the ‘sublimating determination of educed—and-availing—and-re-availing of relative-ontological-completeness<sup>87</sup> exuding from unlimitedness/existence-~~<full-~~

potency-of-sublimating-nascence>' upon limitedness/human-subpotency psyche as adjustable/subjectable placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> (in reflection of underlying human <sup>15</sup>de-mentation-(~~supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics~~)). Thus the manifest human existential-<disontologising/re-ontologising—aporeticism>—counteracting/supplanting/alienating-of-prior-apriorising/axiomatising/referencing underlying the overall ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> effectively speaks to the latter notional~symmetrisation-<as-to-symmetrisation-by-desymmetrisation,-in-reflecting-postconverging-or-dialectical-thinking<sup>21</sup>—by-preconverging-or-dementing<sup>20</sup>~perspectives-of-human—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>>; so-reflecting the 'notional~firstnatureddness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> of human protracted-social—as-to-individual-by-institutional-by-social ontological-performance<sup>72</sup>-<including-virtue-as-ontology>' as so-underlied by the imbued interwovenness of 'prospective re-ontologising and its induced positive-opportunism—of-social-functioning-and-accordance<sup>75</sup>' and 'prior disontologising and its induced mere-formulaicity/ritualisation complexification as of disparateness-of-conceptualisation-<unforegrounding-ment,-failing-prospectively-to-reflect-~~'immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>67</sup>>'. Insightfully, human existential-<disontologising/re-ontologising—aporeticism>—counteracting/supplanting/alienating-of-prior-apriorising/axiomatising/referencing (as of 'human ~~psychologismic-epistemic-acutisation-<as-to-postconverging-de-mentating/structuring/paradigmimg,-eliciting-of-existence's-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>~~ as to epistemic-growth,-as—

~~{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing}delinearity-for-  
 eogeneity~~' implications) speaks to the fact that human consciousness/collective-consciousness is  
 a 'dynamical-construct of human mental-aestheticising-<as-'psychologismic-existential-  
 metaphoricity'<sup>77</sup>-{as-to-~~{epistemic-totalising}~~}re-apriorising/re-axiomatising/re-referencing-in-  
 becoming}'-so-implicated-'by-way-of-the-existentially/contextually/textually-manifest-motif-  
 construct-as-specific-language'-as-so-reflecting-'the-existentially/contextually/textually-  
 manifest-moronisation/demoronisation'>' (as of 'human aestheticisation-and-aestheticisation-  
 towards-ontology-<elicited-idiomatization> interstitial-disontologising-by-re-ontologising of  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>' so-reflecting 'human interstitially  
 recurrent limited-mentation-capacity—as-subjecting-'~~duced-unlimitedness/existence-  
 sublimating-nasence~~'-to-limitedness/human-subpotency-by-limited-mentation-capacity-  
 deepening—as-subjecting-limitedness/human-subpotency-to-'~~duced-unlimitedness/existence-  
 sublimating-nasence~~<sup>233</sup> variance\_in-epistemic-projection'); with the implication (as from  
<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection)  
 that human consciousness/collective-consciousness supposed  
 representation/unity/comprehensiveness is in-many-ways 'ontologically superfluous' with  
 respect to the 'dynamically manifest relative inveracity of human <underlaid/substrated-  
 'thrownness-aestheticising'-{of relative-unreflexivity-in-existence}>-profusion-of  
 preconverging-prior-relative-ontological-incompleteness<sup>88</sup>-of-  
 apriorising/axiomatising/referencing' and the 'dynamically manifest relative veracity of human  
 <overlaying/superstrating-'thrownness-aestheticising'-{of relative-reflexivity-in-existence}>-  
 sparsity-of-postconverging-prospective-relative-ontological-completeness<sup>87</sup>-of-  
 apriorising/axiomatising/referencing' (as to when it comes to limitedness/human-subpotency  
 psyche as adjustable/subjectable placeholder-setup/mental-devising-

representation/mentation/consciousness-awareness-teleology<sup>99</sup> with respect to ‘sublimating
 determination of educed–and–availing–and–re-availing of relative-ontological-completeness<sup>87</sup>
 exuding from unlimitedness/existence-~~<full-potency-of-sublimating-nascence>~~’). This
 ‘ontological-superfluity’ of human consciousness/collective-consciousness (as to its relation to
 human epistemic-growth,-as-~~{veridical/sound}~~-relative-reflexivity-in-existence/~~relativising-
 from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-
 residualising-<sup>{decompulsing}</sup>delinearity-for-cogeny~~) is in-many-ways what renders the conception
 of the-human/humanity sublimatingly omnipotentiable; as so-implying that the
 human/humanity possibility/imagination is defined by ‘unlimitedness/existence-~~<full-potency-
 of-sublimating-nascence>~~ prospective apriorising/axiomatising/referencing-sublimating-
 reflexivity—beholdening under which limitedness/human-subpotency submits in profound-
 supererogation for prospective sublimating’ as to the ontologising/scientific/existence-
 <honesty-constraining>—scope\_for\_prospective\_re-ontologising implications of existential-
 <disontologising/re-ontologising—aporeticism>—counteracting/supplanting/alienating-of-
 prior-apriorising/axiomatising/referencing inducing of human transcendence-and-
 sublimity/sublimation/~~supererogatory-de-mentativity~~. Concretely, human existential-
 <disontologising/re-ontologising—aporeticism>—counteracting/supplanting/alienating-of-
 prior-apriorising/axiomatising/referencing is underlied by the fact that the ‘manifest/prompt
 actualising’ of human consciousness/collective-consciousness is rather as of the undergirding-
 veracity of germinal/inceptive/formative individuals anarchistic self-reflexive~instigative-
 eventuating-~~<as-to-teleological-instigative/incipient-
 willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-
 preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidatoin>~~
 manifestations and ontological-performance<sup>72</sup>-<including-virtue-as-
 ontology>/morality/ethics/justice/etc. (rather than the virtual/illusory naivety of ‘inherently

actualising institutional/bureaucratic/social self-embodying epistemic-projection'). This underlies that 'human consciousness/collective-consciousness representation/unity/comprehensiveness of the institutional/bureaucratic/social and their purposefulness' is rather of constructive-veracity (so-construed 'as-if-of-inherently-actualising self-embodying representation/unity/comprehensiveness' for the purpose of institutional/bureaucratic/social procession-<as-to-constructive-veracity/inveracity\_of-apriorising/axiomatising/referencing>); and so-constructively processing (in processive—aposteriorising/logicising/deriving-<as-from-prior-apriorising/axiomatising/referencing>) notionally/epistemically/bindingnessly-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> as of credibility/credulity-induced-processive-assent-to-moronisation-<sublimating-nascence,-extricatory-desublimating-downstreaming/'avalage'>—by—incapability/incredulity-induced-processive-dissent-in-demoronisation-<sublimating-nascence,-nonextricatory-sublimating-upstreaming/'amontée'>. Such a constructive-veracity of 'human consciousness/collective-consciousness representation/unity/comprehensiveness of the institutional/bureaucratic/social and their purposefulness' is rather elicited by 'projectively blinding-out/screening-out the undergirding-veracity of germinal/inceptive/formative individuals anarchistic self-reflexive~instigative-eventuating-<as-to-teleological-instigative/incipient-willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence's-eventuating-sublimating-validation/desublimating-invalidation> manifestations and ontological-performance<sup>72</sup>-<including-virtue-as-ontology>' in order to 'superpose/imply/suggest/infer of the institutional/bureaucratic/social and their purposefulness'. Such that down-the-line, 'human consciousness/collective-consciousness representation/unity/comprehensiveness of the institutional/bureaucratic/social and their purposefulness' end up prospectively dislodging/disabling the undergirding-veracity of germinal/inceptive/formative individuals anarchistic self-reflexive~instigative-eventuating-<as-

~~to-teleological-instigative/incipient-~~

~~willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-~~

~~preceding-existence's-eventuating-sublimating-validation/desublimating-invalidation)~~

manifestations and ontological-performance<sup>72</sup>-<including-virtue-as-ontology>, as to when

prospectively succumbing to preconverging–de-mentating/structuring/paradigming (as of the

processing of prior mere-formulaicity/ritualisation-<as-to-mere-formulaic—

methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-

~~{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-~~

~~originariness/re-origination’> of prior rationalisation–of-~~

~~contentivity/argumentativity/dialecticism/discursivity); so-manifested as desublimating–and–~~

~~residually-unaccounted-for—apriorising/axiomatising/referencing processing as of prior~~

~~‘human consciousness/collective-consciousness representation/unity/comprehensiveness of the~~

~~institutional/bureaucratic/social and their purposefulness’ constructive-inveracity (and so-~~

~~reflected as to credibility/credulity-induced-processive-assent-to–moronisation-<sublimating–~~

~~nascence,extricatory–desublimating–downstreaming/‘avalage’>). In contrast to prior~~

~~processive—aposteriorising/logicising/deriving-<as-from-prior–~~

~~apriorising/axiomatising/referencing>, the notion of prospective existential-<disontologising/re-~~

~~ontologising—aporeticism>—counteracting/supplanting/alienating–of-prior-~~

~~apriorising/axiomatising/referencing with regards to human protracted-social—as-to-individual-~~

~~by-institutional-by-social psychoanalytic-unshackling (as of ‘human psychologismic–epistemic-~~

~~acutisation-<as-to-postconverging–de-mentating/structuring/paradigming,-eliciting-of-~~

~~existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to~~

~~epistemic-growth,-as—{veridical/sound}-relative-reflexivity—in-existence/relativising—from-~~

~~limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-~~

~~{decompulsing}delinearity–for-cogency’)~~ is rather ‘prospectively re-eliciting of the undergirding-

veracity of germinal/inceptive/formative individuals anarchistic self-reflexive~instigative-  
 eventuating-~~{as-to-teleological-instigative/incipient-  
 willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-  
 preceding-existence's-eventuating-sublimating-validation/desublimating-invalidation}~~  
 manifestations and ontological-performance<sup>72</sup>-<including-virtue-as-ontology>', and so re-  
 eliciting as to postconverging~de-mentating/structuring/paradigming prospective re-  
 ontologising imbued profound-supererogation<sup>96</sup> of re-rationalisation~of-  
 contentivity/argumentativity/dialecticism/discursivity (in superseding/overcoming the shallow-  
 supererogation<sup>96</sup> of the processing of the prior mere-formulaicity/ritualisation-~~<as-to-mere-  
 formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-  
 track-of-<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination'>~~ of prior rationalisation~of-  
 contentivity/argumentativity/dialecticism/discursivity); as to sublimating~and~residually-  
 accounted-for—apriorising/axiomatising/referencing processing of prospective 'human  
 consciousness/collective-consciousness representation/unity/comprehensiveness of the  
 institutional/bureaucratic/social and their purposefulness' constructive-veracity (so-reflected as  
 to incredibility/incredulity-induced-processive-dissent-in~demoronisation-<sublimating-  
 nascence,~~nonextirpatory~~sublimating~upstreaming/'amontée'>). In-the-bigger-scheme-of-  
 things this contrast between desublimating~and~residually-unaccounted-for—  
 apriorising/axiomatising/referencing processing as of prior 'human consciousness/collective-  
 consciousness representation/unity/comprehensiveness of the institutional/bureaucratic/social  
 and their purposefulness' constructive-inveracity and sublimating~and~residually-accounted-  
 for—apriorising/axiomatising/referencing processing of prospective 'human  
 consciousness/collective-consciousness representation/unity/comprehensiveness of the  
 institutional/bureaucratic/social and their purposefulness' constructive-veracity, speaks to the

fact that ‘procession-<as-to-constructive-veracity/inveracity\_of-  
apriorising/axiomatising/referencing> (with regards to ‘human consciousness/collective-  
consciousness representation/unity/comprehensiveness of the institutional/bureaucratic/social  
and their purposefulness’ constructive-veracity/inveracity) of human <sup>56</sup>meaningfulness-and-  
teleology<sup>99</sup>’ is ‘re-actable upon’ (as to human subconsciousness most-prospectively-conscious  
‘re-ontologising-by-disontologising\_existential-calculus-~~{between~~ ‘prospective  
existentialising—postconverging\_framing/imprinting re-ontologising’ and ‘prior  
existentialising—preconverging\_enframing/imprintedness social-functioning-and-  
accordance—as-of-social-stake-contention-or-confliction?’) of consciousness surrealising-<as-  
to-supererogation<sup>96</sup>>); and so ‘re-actable upon’ as of the undergirding-veracity of  
germinal/inceptive/formative individuals anarchistic self-reflexive~instigative-eventuating-~~{as-  
to-teleological-instigative/incipient-  
willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-  
preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation}~~  
(whether as of ‘~~{veridical/sound}~~-relative-reflexivity-in-existence/relativising-from-limited-  
mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-  
~~{decompulsing}delinearity-for-cogency~~ anarchistic-growth/anarchisation-for-re-ontologisation-~~{as-  
to-conscious/unconscious epistemically-sound induced ‘demoronisation-<sublimating-  
nascence,-nonextricatory-sublimating-upstreaming/‘amontée’> postconverging/dialectical-  
thinking<sup>21</sup> conception of residual\_re-originary\_anarchistic incipency of human social-  
functioning-and-accordance—as-of-social-stake-contention-or-confliction <sup>56</sup>meaningfulness-  
and-teleology<sup>99</sup>’}~~’ or as of ‘~~{flawed/unsound}~~-relative-unreflexivity-in-existence/absolutising-  
from-limited-mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-  
~~{compulsing}linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation~~ insidious-anarchy-  
<as-to-conscious/unconscious epistemically-flawed induced ‘moronisation-<sublimating-

~~nascence, extirpatory-desublimating-downstreaming/‘avalage’> preconverging/dementing<sup>20</sup>~~  
~~conception of prior mere-formulaicity/ritualisation incipency of human social-functioning-and-~~  
~~accordance—as-of-social-stake-contention-or-confliction~~<sup>56</sup> ~~meaningfulness-and-~~  
~~teleology<sup>99</sup>>’). Basically, the human reality of the ‘undergirding-veracity of~~  
~~germinal/inceptive/formative individuals anarchistic self-reflexive~instigative-eventuating-<as-~~  
~~to-teleological-instigative/incipient-~~  
~~willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-~~  
~~preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation>’ as such~~  
implies that the very same ambit/frame of human existentialising–decisionality-<as-to-  
~~disontologising/re-ontologising—aporeticism> is as of procession-<as-to-constructive-~~  
~~veracity/inveracity\_of-apriorising/axiomatising/referencing> available to both prospective~~  
~~sublimating re-ontologising and desublimating disontologising, and so-implicit as to the various~~  
~~psychologismic epistemic acutisation—difficulty <for, residualising—~~  
~~{decompulsing} delinearity~for cogency>—magnitudes {of-experientiality/experiment}~~ of ‘human  
consciousness/collective-consciousness representation/unity/comprehensiveness of the  
institutional/bureaucratic/social and their purposefulness’ (imbued  
‘superposing/implying/suggesting/infering of the institutional/bureaucratic/social and their  
purposefulness’ so-construed ‘as-if-of-inherently-actualising self-embodying  
representation/unity/comprehensiveness’ for the purpose of institutional/bureaucratic/social  
procession-<as-to-constructive-veracity/inveracity\_of-apriorising/axiomatising/referencing>);  
in their interrelatedness-dynamics-of-social-constructing (as from ‘catchmented-and-  
compulsed-<in-‘existential-dearth-of-demoronisation’,-so-construed-as-from-ontological-  
normalcy/postconvergence-perspective-reflection-of-the-‘destructuring-threshold\_of-the-  
given-level’s-conjugated-postlogism~as-dementing’> interpersonal, group, intergroup,  
community, local, national, political, geostrategic, etc. ~~psychologismic epistemic acutisation—~~

~~difficulty <for, residualising {decompulsing} delinearity~for eogeneity>~~ levels of interrelatedness-  
dynamics-of-social-constructing' of 'formativeness-<as-to-intersolipsism-of-  
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-  
~~meaningfulness-and-teleology~~<sup>9</sup> and existential-<disontologising/re-ontologising—  
aporeticism> articulation manifestations' as to the 'undergirding-veracity of  
germinal/inceptive/formative individuals anarchistic self-reflexive~instigative-eventuating-<as-  
to-teleological-instigative/incipient—  
willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-  
preceding-existence's-eventuating-sublimating-validation/desublimating-invalidation>') as  
sublimatingly/desublimatingly relevant with regards to human Being-development/ontological-  
framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-  
~~meaningfulness-and-teleology~~ , institutional-development-as-to-social-function-  
development and living-development-as-to-personality-development psychologismic-  
~~epistemic acutisation—difficulty <for, residualising {decompulsing} delinearity~for eogeneity>~~  
magnitudes<sup>{of-experientiality/experiment}</sup>. Thus (with respect to 'overarching omnipotentiable human  
constructive-veracity/inveracity of the overall relative-unreflexivity/relative-reflexivity—  
ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>' in reflection of 'human  
psychologismic-epistemic-acutisation-<as-to-postconverging-de-  
mentating/structuring/paradigming,-eliciting-of-existence's-sublimating-nascence-in-  
prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
deepening/psychologismic-epistemic-acutisation—residualising, {decompulsing} delinearity~for-  
eogeneity') it can be appreciated that prospective re-ontologising speaks to the fact that human  
'epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising-from-  
limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-

~~{decompulsing} delinearity~for cogency~~ as to limited-mentation-capacity-deepening—~~as subjecting-~~  
~~limitedness/human-subpotency to ‘duced-unlimitedness/existence-sublimating-nascence’<sup>233</sup>~~  
 arises as of existential-~~<disontologising/re-ontologising—aporeticism>~~—  
 counteracting/supplanting/alienating—of-prior-apriorising/axiomatising/referencing (as to a  
 ‘despite-the-self exercise of epistemic-projection in notional~self-distantiation-<imbued—re-  
 motif-and-re-apriorising/re-axiomatising/re-referencing>’) and doesn’t arise by a  
 ‘convincing/persuading/swaying along the course of prior processive—  
 aposteriorising/logicising/deriving-<as-from-prior-apriorising/axiomatising/referencing>’ (as  
 to an ontologically-flawed human ‘self-exulting exercise of epistemic-projection in prior  
 processive-motif-~~‘exuding-aestheticising-gesturing’ of apriorising/axiomatising/referencing—~~  
 imbued\_notional~reductionism-<of-existential-prospection,-whether-as-of-  
 trepidatious/warped/preclusive/occlusive/protensive—notional~reductionism>’); and so in  
 reflection of the ‘sublimating determination of educed—and-availing—and-re-availing of  
 relative-ontological-completeness<sup>87</sup> exuding from unlimitedness/existence-<full-potency-  
 of\_sublimating\_nascence>’ upon limitedness/human-subpotency psyche as  
 adjustable/subjectable placeholder-setup/mental-devising-  
 representation/mentation/consciousness-awareness-teleology<sup>99</sup>. This psychoanalytic-  
 unshackling insight (as to existential-~~<disontologising/re-ontologising—aporeticism>~~—  
 counteracting/supplanting/alienating—of-prior-apriorising/axiomatising/referencing) is  
 effectively and implicitly reflected broadly when it comes to relatively  
 uncontentious/nominalised frameworks of human personal/institutionalised/social practices,  
 learning and education as to human **institutional-development-as-to-social-function-**  
**development and living-development-as-to-personality-development** **psychologismic-**  
**epistemic-acutisation—difficulty** <for, residualising-~~{decompulsing} delinearity~for cogency~~>  
 magnitudes<sup>{of-experientiality/experiment}</sup> (of relatively unchallenging notional~self-distantiation-

<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>), as so-reflecting underlying ‘existential-<disontologising/re-ontologising—aporeticism> human supererogation<sup>96</sup>’ as to ‘human individual self-reflexive~instigative-eventuating-(as-to-teleological-instigative/incipient-willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidaiton)’ induced ‘notional self-becoming/self-conflatedness<sup>13</sup>/formative—supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence>’; so-speaking to the fact of a human underlying fundamental/incipient/seeding insight ‘of prospective ontological-good-faith/authenticity<sup>69</sup>~postconverging—de-mentating/structuring/paradigming<sup>70</sup> implications’ (inherently arising from the ‘defining precedence of unlimitedness/existence-<full-potency-of-sublimating-nasceence> eliciting of limitedness/human-subpotency dynamically adjusting placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup>’) and divulgeable/enlightening-giving as from the ‘requisite projection of the coherence/contiguity of the superseding—oneness-of-ontology/ontological-veridicality/relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’ (so-construed as the ‘fundamental human conscious/unconscious sense/drive/disposition’ enabling experientiality/experiment-<as-to-existentially-formative-‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination’,—so-‘notionally/epistemically/bindingnessly-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>—implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-Being-then-Institutional-then-Living—magnitudes-of-{hermeneutic/reprojection—protraction-of}reframing-and-reformulation}’> with regards to ‘formative and articulative implications of apriorising/axiomatising/referencing and corresponding

existentialising/contextualising/textualising aposteriorising/logicising/deriving’ underlying the possibility for human intelligibility-~~(as-to-human-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-process,-in-~~amplituding/formative—epistemicity>totalising~conceptualisation~~)~~), and so-enabling sublimating ‘conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-~~reifying {as-to-knowledge-developing}-and-empowering~~’ entailment’ as to fundamental ontology veracity of recurrently-driven limitedness/human-subpotency prospective re-encountering/re-confrontation with the ‘constraining/defining intersolipsistic reflexive—sublimating/unreflexive—desublimating measure/objectification that is unlimitedness/existence-~~as-ontological-normalcy/postconvergence-~~in-validation-of-‘metaphysics-of-absence\_epistemic-projection’>~~~~’. However, when it gets to appreciating the veracity of this psychoanalytic-unshackling insight (as to existential-~~disontologising/re-ontologising—aporeticism~~—counteracting/supplanting/alienating—of-prior-apriorising/axiomatising/referencing) as of ‘human ~~Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology psychologismic—epistemic-acutisation—difficulty-~~for, residualising-<sup>{decompulsing}</sup>delinearity~for-cogency~~~~ magnitude<sup>{of-experientiality/experiment}</sup> of relatively challenging notional~self-distantiation-~~imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing~~’ (with regards to ‘nonextricatory/postconverging ontologising-and-re-ontologising angling-of-imaginary demoronisation-~~sublimating—nascence,-nonextricatory-sublimating—upstreaming/‘amontée’>~~’ implications as to prospective <sup>83</sup>reference-of-thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating—nascence-~~as-to-the-grandest-axiomatic-construct-<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency~~

prospective re-encountering/re-confrontation with unlimitedness/existence>)), there is a conflictedness and an ontologically-flawed human inclination for shallow-supererogation<sup>96</sup> in prior ~~‘self-presence/self-constitutedness<sup>14</sup>-<in-perspective-epistemic-abnormalcy/preconvergence<sup>31</sup>>~~ desublimating~existentialising~decisionality<as-to-disontologising/re-ontologising—aporeticism>’; with this conflictedness and ontologically-flawed human inclination rather associated with the ‘dynamically manifest relative inveracity of human ~~<underlaid/substrated-‘thrownness-aestheticising’-{of relative-unreflexivity in-existence}>~~ profusion-of-preconverging-prior-relative-ontological-incompleteness<sup>88</sup>-of-apriorising/axiomatising/referencing’ (so-construed as from <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection) and ‘so-susceptible to the eliciting of pedantising/muddling/formulaic-hollowing-out—insubontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness > desublimation’ by way of a ‘convincing/persuading/swaying along the course of prior processive—aposteriorising/logicising/deriving-<as-from-prior-apriorising/axiomatising/referencing>’ (as to an ontologically-flawed human ‘self-exulting exercise of epistemic-projection in prior processive-motif-‘exuding-aestheticising-gesturing’-of-apriorising/axiomatising/referencing—imbued-notional~reductionism-<of-existential-prospection,-whether-as-of-trepidatious/warped/preclusive/occlusive/protensive—notional~reductionism>’). Critically, this elucidation of human ‘existential-<disontologising/re-ontologising—aporeticism>—counteracting/supplanting/alienating-of-prior-apriorising/axiomatising/referencing constructive-veracity’ (with regards to ‘human psychologismic-epistemic-acutisation-<as-to-postconverging-de-mentating/structuring/paradigmimg,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—

~~{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing}delinearity-for-  
 eogeneity~~) is effectively what underlies transversality-<for-sublimating-existential-  
 eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-preemptive-of-  
 prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-  
 and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> as rather an exercise about  
 the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-  
 ontologising with respect to ‘limitedness/human-subpotency prospective re-encountering/re-  
 confrontation with unlimitedness/existence-<full-potency-of-sublimating-nascence>’ (and as it  
 provides the ‘existential-<disontologising/re-ontologising-aporeticism> enabling-backdrop’  
 for prospective advocacy/political/applicative—scope to arise) in ‘subjecting the human mortal  
 as of limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-  
 ‘~~duced-unlimitedness/existence-sublimating-nascence~~’<sup>233</sup> to unlimitedness/existence-<full-  
 potency-of-sublimating-nascence>’ (and not an exercise of ‘human mortality purposefulness  
 accommodation/agreeing’ as of limited-mentation-capacity—as-subjecting-‘~~duced-  
 unlimitedness/existence-sublimating-nascence~~’ to limitedness/human-subpotency manifested  
 by any given <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>  
 advocacy/political/applicative—scope penchant for ‘convincing/persuading/swaying along the  
 course of prior processive—aposteriorising/logicising/deriving-<as-from-prior-  
 apriorising/axiomatising/referencing>’ given ~~unlimitedness/existence-<full-potency-  
 of-sublimating-nascence>~~ prospective ~~apriorising/axiomatising/referencing-sublimating-  
 reflexivity—beholdening under which limitedness/human-subpotency submits in profound-  
 supererogation for prospective sublimating~~). It is inevitably the case that human ‘existential-  
 <disontologising/re-ontologising-aporeticism>—counteracting/supplanting/alienating-of-  
 prior-apriorising/axiomatising/referencing constructive-veracity’ is associated with human

notional~asceticism<sup>4</sup> (as to requisite human notional~self-distantiation-<imbued—re-motif-and-  
 re-apriorising/re-axiomatising/re-referencing> for epistemic-growth,-as—{veridical/sound}-  
 relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation—residualising,<sup>{decompulsing}</sup>delinearity—for-  
 eogeneity, which is increasingly challenging getting to Being-development/ontological-  
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-  
 meaningfulness-and-teleology psychologismic-epistemic-acutisation—difficulty<for,-  
 residualising—<sup>{decompulsing}</sup>delinearity~for-eogeneity>—magnitude<sup>{of-experientiality/experiment}</sup>), and this  
 reality of notional~asceticism<sup>4</sup> has to be reflected by the profound-supererogation<sup>96</sup> of the  
 genuine social intellectual–function/posture as of ‘Derridean underdetermination-imbued  
 force/violence conception’ and ‘Foucauldian knowledge/power conception construed as  
 knowledge-empowerment/ignorance-disempowerment’ in an outright  
 apriorising/axiomatising/referencing dismissal of pedantising/muddling/formulaic-hollowing-  
 out—in-subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-  
 entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-  
 ontological-completeness<sup>97</sup>⟩ eliciting and supposed knowledge discourse along-the-lines-  
 of/blending-with ‘ordinary laypersonhood arrogation/presumptuousness’ (imbued  
 amplituding/formative<sup>98</sup> wooden-language-⟨imbued—temporal–mere-  
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—  
 narratives—of-the-<sup>98</sup>reference-of-thought—categorical-imperatives/axioms/registry-  
 teleology<sup>99</sup>)); as so-easily manifested in domains susceptible to blurriness-  
 <sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-  
 disontologising-formulaic-dragging-out/hollowing-out>. It is important here to appreciate that  
 the notion of ‘human epistemic-growth,-as—{veridical/sound}-relative-reflexivity—in-  
 existence/relativising—from-limited-mentation-as-its-deepening/psychologismic-epistemic-

~~acutisation—residualising—{decompulsing} delinearity—for—eogeneity~~’ (with regards to ‘human  
~~psychologismic—epistemic—acutisation—<as-to—postconverging—de-~~  
~~mentating/structuring/paradigming,—eliciting-of-existence’s—sublimating—nascence—in-~~  
~~prospective—aporeticism—overcoming/unovercoming>~~ as to epistemic-growth,—as—  
~~{veridical/sound}—relative-reflexivity—in-existence/relativising—from—limited—mentation—as—its—~~  
~~deepening/psychologismic—epistemic—acutisation—residualising—{decompulsing} delinearity—for—~~  
~~eogeneity~~’ in reflection of its manifest ontologising/scientific/existence-<honesty-  
constraining>—scope\_for\_prospective\_re-ontologising) doesn’t speak to any ‘existential-  
<disontologising/re-ontologising—aporeticism> substituting-for/taking-the-place-of the human  
sovereign—function/posture—<as-to—existentially-manifest-‘embodied-subject~consciousness-  
and—direct/deferential—conscientiousness’,—as-of-its-‘epistemic-reflexivity/unreflexivity—in-  
existence’/teleology> imbued protracted-social—<as-to—individual-by-institutional-by-social self  
supererogation<sup>96</sup>’ (apart from the fact that it is equally ‘human sovereign—function/posture—<as-  
to—existentially-manifest-‘embodied-subject~consciousness—and—direct/deferential-  
conscientiousness’,—as-of-its-‘epistemic-reflexivity/unreflexivity—in-existence’/teleology>  
subjects’ that are involved in elucidating any such manifest ontologising/scientific/existence-  
<honesty-constraining>—scope\_for\_prospective\_re-ontologising and as to the socially  
acknowledged/elicitable deferentialism/deferential-formalisation-transference implications of  
re-ontologising), but rather speaks to the inherent ‘prospective educating—and—availing—and—re-  
availing of relative-ontological-completeness<sup>87</sup>’ (as to underlying ‘constraining existence—<as-  
sublimating-withdrawal/unenframing/re-ontologising,—elicited-from—prospective—profound-  
supererogation<sup>96</sup> imbuing human ontological-commitment<sup>66</sup>—<implied—self-assuredness-of-  
ontological-good-faith/authenticity<sup>69</sup> ~postconverging—de-  
mentating/structuring/paradigming<sup>71</sup>—<as-being-as-of-existential-reality>’, and ‘<sup>103</sup>universal-  
transparency<sup>104</sup>—<transparency-of-totalising-entailing,—as-to-entailing—<amplifying/formative—

epistemicity>totalising~in-relative-ontological-completeness } as available-to/elicitable-to-<as-to-human-consciousness/collective-consciousness–distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising–decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic–epistemic-acutisation—residualising,-{decompulsing+}delinearity~for-cogency>>

the social-functioning-and-accordance—as-of–social-stake-contention-or-confliction conception of any given registry-worldview/dimension <preconverging~‘motif-and-apriorising/axiomatising/referencing’–entailing>-existentialising—enframing/imprintedness- <as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition>’). This clarification of the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising rather points out that beyond the ‘manifest accidentedness/occasioning of human ingenuity/lack-of-ingenuity with respect to prospective sublimation accruing/not-accruing to any social-construct’, there is as yet a more fundamental/incipient/seeding profound-supererogation<sup>96</sup> responsibility/relative-reflexivity that befalls all humans as to individual’s relevant priorities, interests and effective prospects-and-capacity for eliciting prospectively defining <overlaying/superstrating ‘thrownness-aestheticising’- {of relative-reflexivity in existence}>-sparsity-of-postconverging-prospective-relative-ontological-completeness<sup>87</sup>-of-apriorising/axiomatising/referencing (as so-reflecting the underlying ‘crossgenerational notional~firstnatureddness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-misprising>—mental-processing-parity for ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.’ of all sovereign humans as to the potentiation of sublimating–over–desublimating with regards to the ‘notional~firstnatureddness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> of human protracted-social—as-to-individual-by-institutional-by-social ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ and so

relative to the given station/locus of limitedness/human-subpotency ~~<amplituding/formative-epistemicity>~~-totalising~thrownness-in-existence<sup>35</sup>); and this is underscored with respect to all humans prospectively manifestable dimensionality-of-sublimating<sup>25</sup> ~~<amplituding/formative>~~supererogatory~de-mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation) effectively underlying the ‘potentiative/omnipotential correspondence of limitedness/human-subpotency to unlimitedness/existence-<full-potency-of-sublimating-nasence>’ (as to the epistemic-projection of ‘<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising, <sup>{decompulsing}</sup>delinearity-for-eogeneity’ imbued underlying-elucidative ‘requisite sublimating/desublimating formulative-framing/fielding—of-entailment of human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. contemplation’ as of notionally~implied<sup>45</sup> foregrounding\_\_entailment-<in-succession-of-profound-supererogation<sup>96</sup>>-<postconverging-narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup>’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’;-as-operative-notional~<sup>18</sup>deprocrypticism)); so-potentiative/omnipotential as to the fact that the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising inherently implies ‘prior relative-ontological-incompleteness<sup>88</sup> and prospective relative-ontological-completeness<sup>87</sup> of limitedness/human-subpotency’ with respect to preconverging/postconverging-de-mentating/structuring/paradigming possibility for ‘epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-

~~{decompulsing} delinearity-for-eogeny conceptualisation'~~ towards unlimitedness/existence-~~<full-potency-of-sublimating-nascence>~~ (and this 'epistemic-growth,-as-~~{veridical/sound}~~-relative-reflexivity-in-existence/~~relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising,~~{decompulsing} delinearity-for-eogeny conceptualisation' cannot be formulated-as-if-of-absolute-ontological-veracity-without-residuality-of-apriorising/axiomatising/referencing which will wrongly imply an ontologically-flawed conceptualisation as of 'unlimitedness/existence-~~<full-potency-of-sublimating-nascence>~~ absolute-ontological-completeness-of-apriorising/axiomatising/referencing-<as-omnipotentiality> ~~<amplituding/formative-epistemicity>~~-totalising~thrownness-in-existence<sup>35</sup>'), notwithstanding the fact that the 'ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising contiguously/coherently points' to the-very-same purview/devolved-purview/devolving-purview-of-unlimitedness/existence-~~<full-potency-of-sublimating-nascence>~~. The overall implication here is that 'human secondnatureddness (as to ~~Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology , institutional-development-as-to-social-function-development and living-development-as-to-personality-development psychologismic-epistemic-acutisation—difficulty-<for,-residualising-~~{decompulsing} delinearity-for-eogeny> magnitudes<sup>{of-experientiality/experiment}</sup>)' doesn't inherently carry 'prospective intemporal firstnatureddness-as-to-inkling implications of dimensionality-of-sublimating<sup>25</sup> ~~<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness<sup>1</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)~~' (as implying the inducing of prospectively requisite 'human psychologismic-epistemic-acutisation-<as-to-postconverging-de-mentating/structuring/paradigmimg,-eliciting-of-existence's-sublimating-nascence-in-

~~prospective-aporeticism-overcoming/unovercoming>~~ as to epistemic-growth,-as—  
~~{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-~~  
~~deepening/psychologismic-epistemic-acutisation—residualising,—{decompulsing}delinearity-for-~~  
 eogeneity’ in reflection of the requisite ‘ontologising/scientific/existence-<honesty-  
 constraining>—scope\_for\_prospective\_re-ontologising); and so as ‘unlimitedness/existence-  
 <full-potency-of-sublimating-nascence> is not of prospective  
 apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening to <mere-  
 formulaicity/ritualisation-of>-prior secondnatured institutionalisation of prospective shallow-  
 supererogation<sup>96</sup>’ (with such unlimitedness/existence-<full-potency-of-sublimating-nascence>  
 prospective apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening  
 potentiatively/omnipotentially rather accruing as of the epistemic-projection of  
 ‘<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> relativism/relative-  
 scope for epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-  
 existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-  
 acutisation—residualising,—{decompulsing}delinearity-for-eogeneity’ imbued underlying-elucidative  
 ‘requisite sublimating/desublimating formulative-framing/fielding—of-entailment of human  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.  
 contemplation’ as of notionally~implied <sup>45</sup>foregrounding\_\_entailment-<in-succession-of-  
 profound-supererogation<sup>96</sup>>-<postconverging-narrowing-down~sublimation-as-to-‘existence—  
 as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-  
 supererogation<sup>96</sup>’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup>’;-as-operative-notional~<sup>18</sup>deprocrypticism), as so-defining the  
 underlying ‘crossgenerational notional~firstnaturedness-formativeness<as-to-  
 eventualising~inkling-drive-or-seeding-misprising>—mental-processing-parity for  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.’ of all

sovereign humans as to the potentiation of sublimating-over-desublimating). This insight as it underlines/emphasises the ‘overall human institutional/bureaucratic/social procession-<as-to-constructive-veracity/inveracity\_of-apriorising/axiomatising/referencing>’ explains why ontological-veracity/ontological-pertinence is profoundly much more than just the ‘mere fact of simply being secondnatured/institutionalised at the backend of the ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> as of any relative-ontological-completeness<sup>87</sup> registry-worldview/dimension’; with ‘human ~~psychologismic-epistemic-acutisation-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>~~ as to epistemic-growth,-as—~~{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing}delinearity-for-eogeneity~~’ more critically speaking of the successive ‘prospective postconverging~aporeticism~overcoming/unovercoming as the-Good/knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>3</sup>-in-{preconverging-ment-by}-postconverging-entailment>/understanding/<amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>8</sup> nonpresencing,-for-explicating~~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>69</sup>’ (as to ‘successive challenges of profound-supererogation<sup>96</sup> for prospective re-ontologising’ as so ‘inventing’/‘creating’-and-‘nurturing’ prospective sublimating re-rationalisations-of-contentivity/argumentativity/dialecticism/discursivity of successive Being-

development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-  
 infrastructure-of- meaningfulness-and-teleology psychologismic-epistemic-acutisation—  
 difficulty <for, residualising-<sup>{decompulsing}</sup> delinearity-for-cogeneity>—————magnitude<sup>{of-  
 experientiality/experiment}</sup> and the consequent implications as to institutional-development-as-to-social-  
 function-development and living-development-as-to-personality-development psychologismic-  
 epistemic-acutisation—difficulty <for, residualising-<sup>{decompulsing}</sup> delinearity-for-cogeneity>  
 magnitudes<sup>{of-experientiality/experiment}</sup>). Thus the very profoundness of human ontological-  
 pertinence/ontological-veracity as to prospective re-ontologising implications is of an epistemic-  
 projection that goes well beyond any <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>  
 advocacy/political/applicative—scope penchant for ‘convincing/persuading/swaying along the  
 course of prior processive—aposteriorising/logicising/deriving-<as-from-prior-  
 apriorising/axiomatising/referencing>’ (as to an ontologically-flawed human ‘self-exulting  
 exercise of epistemic-projection in prior processive-motif-‘exuding-aestheticising-gesturing’  
 of-apriorising/axiomatising/referencing—imbued-notional-reductionism-<of-existential-  
 prospection,-whether-as-of-trepidatious/warped/preclusive/occlusive/protensive—  
 notional-reductionism>’) given unlimitedness/existence-<full-potency-of-sublimating-  
 nascence> prospective apriorising/axiomatising/referencing-sublimating-reflexivity—  
 beholdening under which limitedness/human-subpotency submits in profound-supererogation  
 for prospective sublimating imply that the requisite existential-<disontologising/re-  
 ontologising—aporeticism>—counteracting/supplanting/alienating-of-prior-  
 apriorising/axiomatising/referencing (as to a ‘despite-the-self exercise of epistemic-projection in  
 notional-self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-  
 referencing>’) for human limited-mentation-capacity-deepening—as-subjecting-  
 limitedness/human-subpotency to ‘duced-unlimitedness/existence-sublimating-nascence’<sup>233</sup>;  
 and so as to the full epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-

~~existence/relativising from limited mentation as its deepening/psychologismic epistemic-  
 acutisation—residualising, <sup>{decompulsing}</sup>delinearity~for cogency possibility arising as of  
 ‘nonextricatory/postconverging ontologising-and-re-ontologising angling-of-imaginary  
 demoronisation-<sublimating-nascence, nonextricatory-sublimating-  
 upstreaming/‘amontée’>’. In this regards, it can be appreciated that going by their <sup>79</sup>presencing—  
 absolutising-identitive-constitutedness<sup>14</sup> advocacy/political/applicative—scope penchant for  
 ‘convincing/persuading/swaying along the course of prior processive—  
 aposteriorising/logicising/deriving-<as-from-prior-apriorising/axiomatising/referencing>’, in-  
 many-ways the non-universalising ancient-sophists, non-positivising medieval-scholasticism  
 and our modern-day disparateness-of-conceptualisation-<unforegrounding-ment, -failing-  
 prospectively-to-reflect-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity’>’> are effectively of most advanced conception of the ‘given human secondnature  
 institutionalisation’ of their times respectively as to their base-institutionalisation,  
 universalisation and positivism/rational-empiricism ‘convincing/persuading/swaying along the  
 course of prior processive—aposteriorising/logicising/deriving-<as-from-prior-  
 apriorising/axiomatising/referencing>’ (such that along those ‘secondnature institutionalisation  
 terms of rationalisation-of-contentivity/argumentativity/dialecticism/discursivity’ effectively  
 there are respectively no base-institutionalisation, universalisation and positivism/rational-  
 empiricism reasons for contesting respectively non-universalising ancient-sophists, non-  
 positivising medieval-scholasticism and our modern-day disparateness-of-conceptualisation-  
 <unforegrounding-ment, -failing-prospectively-to-reflect-‘immanent~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity’>’>, with the contestation only arising  
 as of the ‘ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-  
 mentating/structuring/paradigming<sup>70</sup> epistemic-projection of prospective <sup>83</sup>reference-of-  
 thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-<as-to-~~

~~the-grandest-axiomatic-construct-<sup>epistemic-totalising</sup> re-apriorising/re-axiomatising/re-~~  
~~referencing-residuality—in-re-originariness/re-origination of limitedness/human-subpotency~~  
~~prospective re-encountering/re-confrontation with unlimitedness/existence>~~ induced relative-  
ontological-completeness<sup>37</sup>—of—apriorising/axiomatising/referencing re-ontologising  
prospective re-rationalisation—of—contentivity/argumentativity/dialecticism/discursivity’); and it  
is this reality that points out that the very notion of prospective ontologising-and-re-ontologising  
is rather captured in the ‘potentiation/omnipotentiality that is human dimensionality-of-  
sublimating<sup>25</sup>—(~~amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-~~  
~~or-conflatedness~~ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
~~drivenness-equalisation)~~’ (as it highlights the ‘defining sublimating/desublimating relationship-  
between-limitedness/human-subpotency—and-unlimitedness/existence—~~full-potency-~~  
~~of-sublimating-nascence>~~’ wherein ‘unlimitedness/existence—~~full-potency-of-sublimating-~~  
~~nascence>~~ is not of prospective ~~apriorising/axiomatising/referencing~~-sublimating-reflexivity—  
beholdening to ~~mere-formulaicity/ritualisation-of>~~ prior secondnatured institutionalisation of  
prospective shallow-supererogation<sup>96</sup>’). This is exactly what underlies the veridical manifest  
conception of prospective re-ontologising rather as of ‘overarching existential-  
~~disontologising/re-ontologising—aporeticism>~~ priority/precedence/primacy of requisite  
prospective ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-  
mentating/structuring/paradigming<sup>70</sup> inducing of psychoanalytic-unshackling for the relative-  
ontological-completeness<sup>37</sup>—of—apriorising/axiomatising/referencing re-ontologising  
prospective re-rationalisation—of—contentivity/argumentativity/dialecticism/discursivity’ going  
by the ‘defining sublimating/desublimating relationship-between-limitedness/human-  
subpotency—and-unlimitedness/existence—~~full-potency-of-sublimating-nascence>~~’ (as to  
‘limitedness/human-subpotency susceptibility to processing as of the prior mere-  
formulaicity/ritualisation—~~as-to-mere-formulaic—~~

methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 ‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination’> of prior rationalisation-of-  
 contentivity/argumentativity/dialecticism/discursivity’ that wrongly implicits ‘epistemic-  
 growth,-as—{veridical/sound}-relative-reflexivity—in-existence/relativising—from-limited-  
 mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-  
 {decompulsing}delinearity~for-cogeny conceptualisation’ can be formulated—as-if-of-absolute-  
 ontological-veracity-without-residuality-of-apriorising/axiomatising/referencing); with  
 prospective re-ontologising so-construed with respect to the undergirding profound-  
 supererogation<sup>96</sup> associated with Being-development/ontological-framework-expansion-as-to-  
 depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology ,  
 institutional-development-as-to-social-function-development and living-development-as-to-  
 personality-development psychologismic-epistemic-acutisation—difficulty <for,-  
 residualising—{decompulsing}delinearity~for-cogeny> magnitudes {of-experientiality/experiment}. It can thus  
 be appreciated that (beyond the ‘mere fact of simply being secondnatured/institutionalised at the  
 backend of the relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-  
 human-institutionalisation-process<sup>68</sup> as of any relative-ontological-completeness<sup>87</sup> registry-  
 worldview/dimension’) the more fundamental/incipient/seeding and recurrent issue for human  
 prospective re-ontologising has to do with the ‘potentiation/omnipotentiality that is human  
 dimensionality-of-sublimating<sup>25</sup> -(<amplituding/formative>supererogatory~de-  
 mentativeness/epistemic-growth-or-conflatedness /transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)’ as it  
 reflects existential-<disontologising/re-ontologising—aporeticism>—  
 counteracting/supplanting/alienating—of-prior-apriorising/axiomatising/referencing as to  
 ‘prospective re-eliciting of the undergirding-veracity of germinal/inceptive/formative

individuals anarchistic self-reflexive~instigative-eventuating-~~(as-to-teleological-~~  
~~instigative/incipient~willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-~~  
~~human-intelligibility,-preceding-existence's-eventuating-sublimating-validation/desublimating-~~  
~~invalidation)~~ manifestations and ontological-performance<sup>72</sup>-<including-virtue-as-ontology>  
 (inducing sublimating~and~residually-accounted-for~apriorising/axiomatising/referencing  
 processing of prospective 'human consciousness/collective-consciousness  
 representation/unity/comprehensiveness of the institutional/bureaucratic/social and their  
 purposefulness' constructive-veracity as of '{veridical/sound}-relative-reflexivity-in-  
 existence/relativising~from~limited-mentation-as-its-deepening/psychologismic-epistemic-  
 acutisation~residualising,~{decompulsing}delinearity~for~cogeny anarchistic-  
 growth/anarchisation~for~re-ontologisation-~~(as-to-conscious/unconscious epistemically-sound~~  
~~induced~~ 'demoronisation-<sublimating~nascence,~nonextricatory-sublimating~  
 upstreaming/'amontée'> postconverging/dialectical-thinking<sup>31</sup> conception of residual\_re-  
 originary\_anarchistic incipency of human social-functioning-and-accordance—as-of-social-  
 stake-contention-or-confliction<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>')). But then such a veridical  
 prospective re-ontologising conception as to human profound-supererogation<sup>96</sup> underlying the  
 ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-  
 ontologising is hardly countenanced as to the shallow-supererogation<sup>96</sup> of <sup>79</sup>presencing—  
 absolutising-identitive-constitutedness<sup>14</sup> advocacy/political/applicative—scope penchant for  
 'convincing/persuading/swaying along the course of prior processive—  
 aposteriorising/logicising/deriving-<as-from-prior~apriorising/axiomatising/referencing>' (in a  
 myopia that fails to appreciate that it is the profound-supererogation<sup>96</sup> of the  
 ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-  
 ontologising as to 'limitedness/human-subpotency prospective re-encountering/re-confrontation  
 with unlimitedness/existence-<full-potency-of~sublimating~nascence>' that brings about

prospective underlying material, technical, organisational and/or mastery/know-how sublimation possibilities providing the ‘existential-~~disontologising/re-ontologising—aporeticism~~> enabling-backdrop’ for the prospective advocacy/political/applicative—scope to arise); with this myopia so-manifested with human underpinning—suprasocial-constructs (historially involving ‘dominance/vested-interest structure in relative-ontological-incompleteness<sup>88</sup>—presublimation-construct-of—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> desublimating~existentialising—decisionality-~~as-to-disontologising/re-ontologising—aporeticism~~>’ as from blatant brutish conquest/subjugation conception of apportioning, dominion protection conception of apportioning, to the very natural-order-of-things conception of apportioning and to our subtle modern-day institutionally-distorted/disjointed conception of apportioning). Thus in-many-ways the prospective profundity of the ontologising/scientific/existence-~~honesty-constraining~~>—scope\_for\_prospective\_re-ontologising is very much absent to an underpinning—suprasocial-construct but for the prospective positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> it presents as to the underpinning—suprasocial-construct prior ‘self-presence/self-constitutedness<sup>14</sup>-~~in-perspective—epistemic-abnormalcy/preconvergence<sup>31</sup>~~> desublimating~existentialising—decisionality-~~as-to-disontologising/re-ontologising—aporeticism~~>’ naïve and ontologically-flawed supposed ‘backend—secondnatured-institutionalisation of prospective sublimating—nascence’; such that the ‘potentiation/omnipotentiality that is human dimensionality-of-sublimating<sup>25</sup> ~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation~~’ underlying the ontologising/scientific/existence-~~honesty-constraining~~>—scope\_for\_prospective\_re-ontologising (beyond secondnaturedness) is mostly of messianicity ‘ever always in want for its futural coming’ as to profound-supererogation<sup>96</sup> (with regards to ~~Being-development/ontological-framework-expansion—as-to-depth-of-~~

ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-  
 development-as-to-social-function-development and living-development-as-to-personality-  
 development ~~psychologismic epistemic acutisation—difficulty <for, residualising-  
 {decompulsing} delinearity~for cogency>—magnitudes {of-experientiality/experiment}~~). It can thus be  
 appreciated that profound-supererogation<sup>96</sup> basically speaks to the predisposition for  
 ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with  
 unlimitedness/existence-<full-potency-of-sublimating-nascence>’ (as to  
 incredibility/incredulity-induced-processive-dissent-in-demoronisation-<sublimating-  
 nascence,~~nonextricatory~~-sublimating-upstreaming/‘amontée’>) in contrast to shallow-  
 supererogation<sup>96</sup> predisposition for ‘limitedness/human-subpotency prior mere-  
 formulaicity/ritualisation-<as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising, -prospectively-losing-track-of-  
 ‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing-residuality—in-re-  
 originariness/re-origination’>’ (as to credibility/credulity-induced-processive-assent-to-  
 moronisation-<sublimating-nascence,~~extricatory~~-desublimating-downstreaming/‘avalage’>).  
 This paradox (as to the ‘defining sublimating/desublimating relationship-between-  
 limitedness/human-subpotency—and-unlimitedness/existence-<full-potency-of-sublimating-  
 nascence>’) implies that the ontologising/scientific/existence-<honesty-constraining>—  
 scope\_for\_prospective\_re-ontologising is veridically a ‘residualising exercise’ of (the genuine  
 social intellectual-function/posture) ‘apriorising/axiomatising/referencing disambiguating/de-  
 leveling/de-ressentiment/opened-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
 demoronisation-<sublimating-nascence,~~nonextricatory~~-sublimating-upstreaming/‘amontée’>’  
 (of pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>99</sup> ))

‘apriorising/axiomatising/referencing—equating/leveling/ressentiment/closed-construct-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> re-moronisation-<sublimating–nascence,–extricatory–  
 desublimating–downstreaming/‘avalage’>’ of (prior genuine social intellectual–  
 function/posture) ‘apriorising/axiomatising/referencing disambiguating/de-leveling/de-  
 ressentiment/opened-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> demoronisation-  
 <sublimating–nascence,–nonextricatory–sublimating–upstreaming/‘amontée’>’; and so, as to  
 when so-construed veridically (beyond human secondnature positive-opportunism—of-social-  
 functioning-and-accordance<sup>75</sup>) in reflecting the ‘play of human dimensionality-of-sublimating<sup>25</sup>’  
 <amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness–equalisation) and dimensionality-of-desublimating-lack-of<sup>26</sup>’  
 <amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness–equalisation)’. Basically, thus the ‘full experientiality/experiment-<as-to-  
 existentially-formative-‘{epistemic-totalising }re-apriorising/re-axiomatising/re-  
 referencing–residuality—in-re-originariness/re-origination’,—so-  
 ‘notionally/epistemically/bindingnessly<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>—  
 implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-Being-then-  
 Institutional-then-Living–magnitudes-of-‘{hermeneutic/reprojection–protraction-of}reframing-  
 and-reformulation}>’ of the overall relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> imbued epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity-in-existence/relativising–from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation—residualising,–{decompulsing}delinearity–for-  
 eogeneity’ rather speaks of the psychoanalytic-unshackling implications of limitedness/human-  
 subpotency ‘firstnaturedness–as-to-inkling profound-supererogation<sup>96</sup> for overarching

existential-<disontologising/re-ontologising—aporeticism> priority/precedence/primacy of  
 {epistemic-totalising<sup>13</sup>}re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination projection’ in ‘recurrent/perpetuating/continuity~recomposuring  
 existential-<disontologising/re-ontologising—aporeticism>—  
 counteracting/supplanting/alienating~of-prior-apriorising/axiomatising/referencing’ over  
 ‘secondnatured prior mere-formulaicity/ritualisation-<as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 {epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination’>’ that achieves prospective postconverging~aporeticism~  
 overcoming/unovercoming (as to the veracity of epistemic-projection of ‘<sup>61</sup>nonpresencing-  
 <perspective~ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-  
 growth,-as—{veridical/sound}-relative-reflexivity—in-existence/relativising from limited-  
 mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising-  
 {decompulsing}delinearity~for-cogeny’), and so in the face of an ever renewing limitedness/human-  
 subpotency ‘secondnaturedness of epistemic prior mere-formulaicity/ritualisation’ as of  
 ‘continuity of prior processive—aposteriorising/logicising/deriving-<as-from-prior-  
 apriorising/axiomatising/referencing>’ that fails prospective postconverging~aporeticism~  
 overcoming/unovercoming (as to the inveracity of epistemic-projection of ‘<sup>79</sup>presencing—  
 absolutising-identitive-constitutedness<sup>14</sup> absolution/absolute-scope {flawed/unsound}-relative-  
 unreflexivity—in-existence/absolutising from limited-mentation/psychologismic-epistemic-  
 acutisation—nonresidualising-imbued {compulsing}linearity~in-eclecticism-of-prior-mere-  
 formulaicity/ritualisation’); with this dual dimensionality manifestations respectively underlying  
 profound-supererogation<sup>96</sup> as dimensionality-of-sublimating<sup>25</sup> |  
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness-equalisation) and shallow-supererogation<sup>96</sup> as dimensionality-of-desublimating-  
lack-of-~~<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-~~  
conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
drivenness-equalisation), and critically-so as notionally/epistemically/bindingnessly~~<as-to-~~  
determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> underlying ‘human psychologismic-epistemic-  
acutisation-~~<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-~~  
existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to  
epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising from-  
limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-  
{decompulsing}delinearity-for-eogeny’. In this regards, the epistemic-growth,-as—  
{veridical/sound}-relative-reflexivity-in-existence/relativising from-limited-mentation-as-its-  
deepening/psychologismic-epistemic-acutisation—residualising,{decompulsing}delinearity-for-  
eogeny social contemplation (as to limitedness/human-subpotency ‘firstnatedness-as-to-  
inkling profound-supererogation<sup>96</sup> for overarching existential-<disontologising/re-  
ontologising—aporeticism> priority/precedence/primacy of {epistemic-totalising<sup>133</sup>}re-apriorising/re-  
axiomatising/re-referencing~residuality—in-re-originariness/re-origination projection’ in  
‘recurrent/perpetuating/continuity-recomposuring existential-<disontologising/re-  
ontologising—aporeticism>—counteracting/supplanting/alienating-of-prior-  
apriorising/axiomatising/referencing’ over ‘secondnated prior mere-formulaicity/ritualisation-  
<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-  
prospectively-losing-track-of-‘{epistemic-totalising }re-apriorising/re-axiomatising/re-  
referencing~residuality—in-re-originariness/re-origination’>’ that achieves prospective  
postconverging~aporeticism-overcoming/unovercoming) is relatively benign with ‘human  
institutional-development-as-to-social-function-development and living-development-as-to-  
personality-development psychologismic-epistemic-acutisation—difficulty <for-

~~residualising~~<sup>{decompulsing}</sup>~~delinearity-for-cogeneity~~>—magnitudes<sup>{of-experientiality/experiment}</sup> of  
 prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity’ wherein  
 the elicited <overlying/superstrating ‘thrownness-aestheticising’ {of relative reflexivity in-  
 existence}>—sparsity-of-postconverging-prospective-relative-ontological-completeness<sup>87</sup>—of-  
 apriorising/axiomatising/referencing involves a social-setup (circumscribed/bounded overall  
 human subconsciousness most-prospectively-conscious ‘re-ontologising-by-  
 disontologising\_existential-calculus-(between ‘prospective existentialising—  
 postconverging\_framing/imprinting re-ontologising’ and ‘prior existentialising—  
 preconverging\_enframing/imprintedness social-functioning-and-accordance—as-of-social-  
 stake-contention-or-confliction’)’ of consciousness surrealising-<as-to-supererogation<sup>96</sup>>) upon  
 which such an <overlying/superstrating ‘thrownness-aestheticising’ {of relative reflexivity-  
 in-existence}>—sparsity-of-postconverging-prospective-relative-ontological-completeness<sup>87</sup>—  
 of-apriorising/axiomatising/referencing is socially contemplable. However, it is an altogether  
 different ball game when it comes to ‘Being-development/ontological-framework-expansion-  
 as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-  
 teleology psychologismic-epistemic-acutisation—difficulty <for, residualising-  
~~residualising~~<sup>{decompulsing}</sup>~~delinearity-for-cogeneity~~>—magnitude<sup>{of-experientiality/experiment}</sup> of prospective  
 transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity’ as to the fact that a  
 social-setup (circumscribed/bounded overall human subconsciousness most-prospectively-  
 conscious ‘re-ontologising-by-disontologising\_existential-calculus-(between ‘prospective  
 existentialising—postconverging\_framing/imprinting re-ontologising’ and ‘prior  
 existentialising—preconverging\_enframing/imprintedness social-functioning-and-  
 accordance—as-of-social-stake-contention-or-confliction’)’ of consciousness surrealising-<as-  
 to-supererogation<sup>96</sup>>) in-many-ways is not grounded (as all registry-worldviews/dimensions  
 wrongly project of themselves) on ‘prospective profundity of the

ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-  
 ontologising as to a veridical absolute-ontological-completeness-of-  
 apriorising/axiomatising/referencing-<as-omnipotentiality>’ which is very much absent to an  
 underpinning-suprasocial-construct but is rather grounded on the “positive-opportunism—of-  
 social-functioning-and-accordance<sup>75</sup> of its <sup>79</sup>presencing—absolutising-identitive-  
 constitutedness<sup>14</sup> advocacy/political/applicative—scope induced as from the prior profundity of  
 the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-  
 ontologising’ (as to the effective reality that all registry-worldviews/dimensions effectively  
 assume their given prior ‘apriorising/axiomatising/referencing—  
 equating/leveling/ressentiment/closed-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
 moronisation-<sublimating-nascence,-~~extricatory~~-desublimating-downstreaming/‘avalage’>’  
 and not their prospective ‘apriorising/axiomatising/referencing disambiguating/de-leveling/de-  
 ressentiment/opened-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> demoronisation-  
 <sublimating-nascence,-~~nonextricatory~~-sublimating-upstreaming/‘amontée’>’ as the latter is  
 what will validate ‘prospective profundity of the ontologising/scientific/existence-<honesty-  
 constraining>—scope\_for\_prospective\_re-ontologising’ and as the latter is only instigatable as  
 from prospective profound-supererogation<sup>96</sup> as from ‘limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with unlimitedness/existence-<full-potency-  
 of-sublimating-nascence>’ so-reflected with regards to prospective <sup>83</sup>reference-of-thought—  
 point-of-devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-<as-to-the-  
 grandest-axiomatic-construct-<sup>†epistemic-totalising</sup> }re-apriorising/re-axiomatising/re-  
 referencing-residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with unlimitedness/existence>); such that  
 prospective <overlaying/superstrating ‘thrownness-aestheticising’ {of relative reflexivity in-  
 existence}> sparsity-of-postconverging-prospective-relative-ontological-completeness<sup>87</sup>-of-

apriorising/axiomatising/referencing can only be effected as of the crossgenerational  
 ‘encyclopedic ~~{epistemic-totalising<sup>33</sup>}~~re-apriorising/re-axiomatising/re-referencing~residuality—in-  
 re-originariness/re-origination’ superseding/overcoming of prior ~~<underlaid/substrated-  
 ‘thrownness-aestheticising’-{of relative-unreflexivity-in-existence}>~~profusion-of  
~~preconverging-prior-relative-ontological-incompleteness<sup>88</sup>—of-~~  
 apriorising/axiomatising/referencing, explaining why the possibility of the  
~~<cumulating/recomposuring~attendant—ontological-contiguity >~~successive registry-  
 worldviews/dimensions is underlied as of ‘encyclopedic ~~{epistemic-totalising<sup>33</sup>}~~re-apriorising/re-  
 axiomatising/re-referencing~residuality—in-re-originariness/re-origination’ relative-  
 ontological-completeness<sup>87</sup>—of-apriorising/axiomatising/referencing re-ontologising  
 prospective re-rationalisations—of—contentivity/argumentativity/dialecticism/discursivity (in  
 order to attain ~~Being-development/ontological-framework-expansion—as-to-depth-of-  
 ontologising-development-as-infrastructure-of—~~meaningfulness-and-teleology  
~~psychologismic-epistemic-acutisation—difficulty—<for,—residualising—  
 {decompulsing}delinearity~for-cogeny>~~—magnitude<sup>{of-experientiality/experiment}</sup> of prospective  
 transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~ with respect to  
 limitedness/human-subpotency ‘firstnatureddness—as-to-inkling profound-supererogation<sup>96</sup> for  
 overarching existential-<disontologising/re-ontologising—aporeticism>  
 priority/precedence/primacy of ~~{epistemic-totalising<sup>33</sup>}~~re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination projection’ in  
 ‘recurrent/perpetuating/continuity—recomposuring existential-<disontologising/re-  
 ontologising—aporeticism>—counteracting/supplanting/alienating—of-prior-  
 apriorising/axiomatising/referencing’ over ‘secondnaturedd prior mere-formulaicity/ritualisation-  
~~<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-  
 prospectively-losing-track-of-‘{epistemic-totalising<sup>33</sup>}~~re-apriorising/re-axiomatising/re-

referencing~residuality—in-re-originariness/re-origination’>’ that achieves prospective postconverging~aporeticism~overcoming/unovercoming). The bigger implication here (with regards to attaining Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology psychologismic epistemic acutisation—difficulty <for, residualising—{decompulsing} delinearity— for cogency>—magnitude {of-experientiality/experiment} of prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity with respect to limitedness/human-subpotency ‘firstnatureddness—as-to-inkling profound-supererogation<sup>96</sup> for overarching existential-<disontologising/re-ontologising—aporeticism> priority/precedence/primacy of {epistemic-totalising<sup>33</sup>}re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination projection’ in ‘recurrent/perpetuating/continuity—recomposuring existential-<disontologising/re-ontologising—aporeticism>—counteracting/supplanting/alienating—of-prior-apriorising/axiomatising/referencing’ over ‘secondnaturedd prior mere-formulaicity/ritualisation-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,- prospectively-losing-track-of- {epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination’>’ that achieves prospective postconverging~aporeticism~overcoming/unovercoming) is that every registry-worldview/dimension is thus effectively constrained as to the social-setup (circumscribed/bounded overall human subconsciousness most-prospectively-conscious ‘re-ontologising-by-disontologising\_existential-calculus-(between ‘prospective existentialising—postconverging\_framing/imprinting re-ontologising’ and ‘prior existentialising—preconverging\_enframing/imprintedness social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’))’ of consciousness surrealisising-<as-to-supererogation<sup>96</sup>>) in want for prospective profound-supererogation<sup>96</sup> induced psychoanalytic-unshackling for

‘epistemic-break or notional-discontiguity/epistemic-discontiguity<sup>63</sup> <between—prior-shallow-  
 supererogation<sup>96</sup> -of-mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-  
 schema\_and\_prospective-profound-supererogation<sup>96</sup> -of-mentally-  
 aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-schema>’. Such a ‘constraining (in  
 relative-ontological-incompleteness<sup>88</sup>—of—apriorising/axiomatising/referencing)’ is effectively  
 contemplable/assessable as from the ‘epistemic-projection ambit of the relative-ontological-  
 completeness<sup>87</sup>—of—apriorising/axiomatising/referencing (induced prospective  
 notional~difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-  
 nondisjointedness/entailment-of-prospective-<sup>91</sup> nonpresencing><sup>92</sup>-as-veridical-epistemicity-  
 relativism-determinism<sup>22</sup>)’, as to the fact that relative-ontological-completeness<sup>87</sup>—of—  
 apriorising/axiomatising/referencing is rather effectively underlied as of: the-human/humanity  
 ‘recurrently mediative-<in-expectation/in-anticipation> unconsciousness/potentialisation-of-  
 conscionability-<anxiety-as-to-reconstitution/reparation,-including-dreaming/psychical-  
 reshuffling>’ (as the ‘psychoanalytic boundlessness of human notional~reflexivity-  
 <{veridical/sound}-relative-reflexivity—in-existence/relativising from limited-mentation-as-  
 its-deepening/psychologismic-<residualising-<sup>{decompulsing}</sup> delinearity-for-cogeny>—by—  
 {flawed/unsound}-relative-unreflexivity—in-existence/absolutising from limited-  
 mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-  
<sup>{compulsing}</sup>linearity—in-eclecticism-of-prior-mere-formulaicity/ritualisation> existential-  
 <disontologising/re-ontologising—aporeticism> backdrop’ elicitable/exuding as of  
 subconsciousness knowingly/unknowingly—manifest human ontological-good-  
 faith/authenticity<sup>69</sup>~postconverging—de-mentating/structuring/paradigming<sup>70</sup>—by—  
 ontological-bad-faith/inauthenticity<sup>64</sup>~preconverging—de-mentating/structuring/paradigming<sup>65</sup>)  
 as so-potentiating ‘human subconsciousness as backdrop-for-the-Lacanian-real enabling the  
 effective formativeness-<as-to-intersolipsism-of-

preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-  
 5 meaningfulness-and-teleology<sup>99</sup> of consciousness surrealising-<as-to-supererogation<sup>96</sup>>’ (as  
 so-manifested with human subconsciousness most-prospectively-conscious ‘re-ontologising-  
 by-disontologising\_existential-calculus-(between ‘prospective existentialising—  
 postconverging\_framing/imprinting re-ontologising’ and ‘prior existentialising—  
 preconverging\_enframing/imprintedness social-functioning-and-accordance—as-of-social-  
 stake-contention-or-confliction’))’ of consciousness surrealising-<as-to-supererogation<sup>96</sup>>). In  
 other words, this illuminates that the-human/humanity ‘recurrently mediative-<in-  
 expectation/in-anticipation> unconsciousness/potentiality-of-conscionability-<anxiety-as-to-  
 reconstitution/reparation,-including-dreaming/psychical-reshuffling>’ rather speaks to the  
 ‘potentiality/omnipotentiality of human adjustable/subjectable placeholder-setup/mental-  
 devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> with respect to  
 unlimitedness/existence-<full-potency-of-sublimating-nascence>’ as ‘sublimating enabling-  
 backdrop of profound-supererogation<sup>96</sup>’ for ‘relative-ontological-completeness<sup>87</sup>—of-  
 apriorising/axiomatising/referencing induced prospective notional~difference-conflatedness<sup>13</sup>-  
 as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-  
 prospective-<sup>6</sup> nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup>’ (as to  
 manifest human subconsciousness most-prospectively-conscious ‘re-ontologising-by-  
 disontologising\_existential-calculus-(between ‘prospective existentialising—  
 postconverging\_framing/imprinting re-ontologising’ and ‘prior existentialising—  
 preconverging\_enframing/imprintedness social-functioning-and-accordance—as-of-social-  
 stake-contention-or-confliction’))’ of consciousness surrealising-<as-to-supererogation<sup>96</sup>>). In  
 this regards (as to the implications for ‘human psychologismic-epistemic-acutisation-<as-to-  
 postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-  
 nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—

~~{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing}delinearity-for-  
 eogeneity~~'), human 'sublimating mental-aestheticising-<as-'psychologismic-existential-  
 metaphoricity'<sup>7</sup>-{as-to-~~{epistemic-totalising}~~}re-apriorising/re-axiomatising/re-referencing\_in-  
 becoming}'-so-implicated-'by-way-of-the-existentially/contextually/textually-manifest-motif-  
 construct-as-specific-language'-as-so-reflecting-'the-existentially/contextually/textually-  
 manifest-moronisation/demoronisation'>' (as to limitedness/human-subpotency  
 'firstnaturedness-as-to-inkling profound-supererogation'<sup>96</sup> for overarching existential-  
 <disontologising/re-ontologising-aporeticism> priority/precedence/primacy of {epistemic-  
 totalising<sup>33</sup>}re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-  
 origination projection' in 'recurrent/perpetuating/continuity-recomposuring existential-  
 <disontologising/re-ontologising-aporeticism>—counteracting/supplanting/alienating-of-  
 prior-apriorising/axiomatising/referencing' over 'secondnatured prior mere-  
 formulaicity/ritualisation-<as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 {epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination'>' that achieves prospective postconverging~aporeticism-  
 overcoming/unovercoming) is what underlies 'reifying-mental-aestheticising-<as-of-  
 'prospective\_reformulating-of-mental-aestheticising'as-to-'residuality—in-re-originariness/re-  
 origination'-of-mental-aestheticising> educed processive-motif-'exuding-aestheticising-  
 gesturing' of apriorising/axiomatising/referencing as to re-aestheticisation—and-re-  
 aestheticisation-towards-ontology-<elicited-prospective-idiomatisation>' so-implicit as to  
 'limitedness/human-subpotency prospective re-encountering/re-confrontation with  
 unlimitedness/existence-<full-potency-of-sublimating-nascence>' (as so-enabling of the 'very  
 fundamental notion of knowledge reifying' as being about limitedness/human-subpotency

prospective re-encountering/re-confrontation with the ‘constraining/defining intersolipsistic  
 reflexive–sublimating/unreflexive–desublimating measure/objectification that is  
 unlimitedness/existence–as-ontological-normalcy/postconvergence–<in-validation-of-  
 ‘metaphysics-of-absence\_epistemic-projection’>’ for human epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity–in-existence/relativising–from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation—residualising, <sup>{decompulsing}</sup> delinearity–for-  
 eogeneity); and so-manifested with a ‘reifying–mental-aestheticising–<as-of-  
 ‘prospective\_reformulating-of-mental-aestheticising’ as-to-‘residuality—in-re-originariness/re-  
 origination’-of-mental-aestheticising>’ educed processive-motif-‘exuding\_aestheticising-  
 gesturing’ of apriorising/axiomatising/referencing as to re-aestheticisation–and-re-  
 aestheticisation-towards-ontology-<elicited–prospective-idiomatisation>’ associated  
 7unblurriness–<re-ontologising\_by-postconverging-as-to-dragged-out-  
 supererogatory~wholesomeness/profound-supererogation<sup>96</sup>,-while-anecdotalising-prior-  
 disontologising-thresholding>’ for engaging/reflecting about ‘limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with unlimitedness/existence–<full-potency-  
 of\_sublimating\_nascence>’ as to a re-rationalisation–of-  
 contentivity/argumentativity/dialecticism/discursivity that effectively projects of prospective  
 ‘human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-  
 to-‘educed-unlimitedness/existence-sublimating\_nascence’<sup>253</sup> intolerance–<of-  
 disparateness>/exactifying\_precisioning’ induced <sup>45</sup>foregrounding\_\_entailment–<in-succession-  
 of–profound-supererogation<sup>96</sup>>–{postconverging–narrowing-down~sublimation-as-to-  
 ‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-  
 prospective–profound-supererogation<sup>96</sup>’-in-reflecting-‘immanent~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>9</sup>’;-as-operative-  
 notional~<sup>18</sup>deprocrypticism} (in reflection of the epistemic-projection of ‘<sup>61</sup>nonpresencing-

<perspective—ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-  
 growth,-as—{veridical/sound}-relative-reflexivity—in-existence/relativising—from-limited-  
 mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,—  
 {decompulsing}delinearity—for-coagency’ imbued underlying-elucidative ‘requisite  
 sublimating/desublimating formulative—framing/fielding—of-entailment of human ontological-  
 performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. contemplation’ as of  
 notionally~implied <sup>45</sup>foregrounding\_\_entailment-<in-succession-of-profound-  
 supererogation<sup>96</sup>>-<postconverging—narrowing-down~sublimation-as-to-‘existence—as-  
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-  
 supererogation<sup>96</sup>’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup>’;-as-operative-notional~<sup>18</sup>deprocrypticism)). On-the-other-hand,  
 human ‘desublimating mental-aestheticising-<as-‘psychologismic-existential-metaphoricity’-  
 {as-to-<sup>†</sup>epistemic-totalising<sup>33</sup>}re-apriorising/re-axiomatising/re-referencing\_in-becoming}’-so-  
 implicated-‘by-way-of-the-existentially/contextually/textually-manifest-motif-construct-as-  
 specific-language’-as-so-reflecting-‘the-existentially/contextually/textually-manifest-  
 moronisation/demoronisation’>’ (as to limitedness/human-subpotency ‘secondnatureddness of  
 epistemic prior mere-formulaicity/ritualisation’ as of ‘continuity of prior processive—  
 aposteriorising/logicising/deriving-<as-from-prior—apriorising/axiomatising/referencing>’ that  
 fails prospective postconverging-aporeticism-overcoming/unovercoming) is what underlies  
 ‘dereifying-mental-aestheticising-<as-of-‘prior\_mere-formulaicity/ritualisation-of-mental-  
 aestheticising’-failing-‘residuality—in-re-originariness/re-origination’-of-mental-  
 aestheticising>’ as of the processive-motif-‘exuding-aestheticising-gesturing’-of-  
 apriorising/axiomatising/referencing of prior aestheticisation—and-aestheticisation-towards-  
 ontology-<elicited-idiomatisation>’ (as associated in our modern-day for instance with  
 ‘psychological and survey strategies of marketing/popular communication as to their mere

ratings purposes of sales, audience-numbers and entertainment' subtly-and-deceitfully  
 creeping/sliding/re-orientating into 'supposedly existential-<disontologising/re-ontologising—  
 aporeticism> elucidating pretenses of prospective knowledge reifying purpose' so-translated in  
 knowledge misrepresentation with manifestations of pop-intellectualism of shallow intellectual  
 investment, popular-driven/impression-making communication/media activities,  
 popular/impression politics and worst still the construal of inherent knowledge reifying in terms  
 of popularity/impression-driven and secondary interests purposes all in a predisposition to blur  
 or directly subvert the space of the ontologising/scientific/existence-<honesty-constraining>—  
 scope\_for\_prospective\_re-ontologising, thus failing the 'very fundamental notion of knowledge  
 reifying' as being about limitedness/human-subpotency prospective re-encountering/re-  
 confrontation with the 'constraining/defining intersolipsistic reflexive—sublimating/unreflexive—  
 desublimating measure/objectification that is unlimitedness/existence—as-ontological-  
 normalcy/postconvergence-<in-validation-of-'metaphysics-of-absence\_epistemic-projection'>',  
 for human epistemic-growth,-as—{veridical/sound}-relative-reflexivity—in-  
 existence/relativising—from-limited-mentation-as-its-deepening/psychologismic-epistemic-  
 acutisation—residualising, {decompulsing} delinearity-for-cogeny); and so-manifested with a  
 'dereifying-mental-aestheticising-<as-of-'prior\_mere-formulaicity/ritualisation-of-mental-  
 aestheticising'-failing-'residuality—in-re-originariness/re-origination'-of-mental-  
 aestheticising> as of the processive-motif-'exuding-aestheticising-gesturing' of  
 apriorising/axiomatising/referencing of prior aestheticisation—and-aestheticisation-towards-  
 ontology-<elicited-idiomatisation>' associated blurriness-  
 <sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-  
 disontologising-formulaic-dragging-out/hollowing-out> for engaging/reflecting about  
 'limitedness/human-subpotency prospective re-encountering/re-confrontation with  
 unlimitedness/existence-<full-potency-of-sublimating-nascence>' as to a rationalisation-of-

contentivity/argumentativity/dialecticism/discursivity that hardly/poorly projects of prospective ‘human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘~~duced-unlimitedness/existence-sublimating-nascence~~’<sup>53</sup> intolerance <of ~~disparateness~~>/exactifying\_precisioning’ induced <sup>45</sup> foregrounding\_\_entailment-<in-succession-of-profound-supererogation<sup>96</sup>>-~~(postconverging-narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup>-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’;-as-operative-notional~<sup>18</sup>deprocrypticism)~~ (in reflection of the epistemic-projection of ‘<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/~~relativising—from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-{decompulsing}delinearity~for-cogency~~’ imbued underlying-elucidative ‘requisite sublimating/desublimating formulative-framing/fielding—of-entailment of human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. contemplation’ as of notionally~implied <sup>45</sup> foregrounding\_\_entailment-<in-succession-of-profound-supererogation<sup>96</sup>>-~~(postconverging-narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup>-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’;-as-operative-notional~<sup>18</sup>deprocrypticism)~~). Thus with regards to human social-stake-contention-or-confliction, ‘dereifying-mental-aestheticising-<as-of-‘prior\_mere-formulaicity/ritualisation-of-mental-aestheticising’-failing-‘residuality—in-re-originariness/re-origination’-of-mental-aestheticising>’ as of the processive-motif-‘~~exuding-aestheticising-gesturing~~’ of apriorising/axiomatising/referencing of prior aestheticisation—and-aestheticisation-towards-ontology-<elicited-idiomatisation>’ speaks to a



gesturing<sup>7</sup> of apriorising/axiomatising/referencing as to re-aestheticisation—and-re-aestheticisation-towards-ontology-<elicited-prospective-idiomatisation> (in so-inducing the human sovereign-function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-consciousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> prospective ‘human consciousness/collective-consciousness representation/unity/comprehensiveness of the institutional/bureaucratic/social and their purposefulness’ constructive-veracity). This discrepancy (as a reflection of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> that is human consciousness in-its-embodiment ‘existentialising—preconverging\_enframing/imprintedness by existentialising—postconverging\_framing/imprinting imbuing of existentialising—frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing’) speaks to the fact that human<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> ‘is not merely abstractly-elaborate apriorising/axiomatising/referencing’ but ‘is reflected as to the underlying <amplifying/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup> mental-aestheticising-<as-‘psychologismic-existential-metaphoricity<sup>57</sup> -{as-to-epistemic-totalising } re-apriorising/re-axiomatising/re-referencing\_in\_becoming}’-so-implicated-‘by-way-of-the-existentially/contextually/textually-manifest-motif-construct-as-specific-language’-as-so-reflecting-‘the-existentially/contextually/textually-manifest-moronisation/demoronisation’> that veridically exudes of apriorising/axiomatising/referencing’; with the implication that the ‘prior <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)> (as to prior <underlaid/substrated-‘thrownness-aestheticising’-of-relative-unreflexivity-in-existence}>-profusion-of-preconverging-prior-relative-ontological-incompleteness<sup>88</sup>-of-apriorising/axiomatising/referencing) effectively renders registry-worldviews/dimensions

sharply susceptible to their manifest ‘dereifying–mental-aestheticising–~~as-of-‘prior\_mere-~~  
~~formulaicity/ritualisation-of-mental-aestheticising’-failing-‘residuality—in-re-originariness/re-~~  
~~origination’-of-mental-aestheticising>~~ as of the processive-motif–‘~~exuding\_aestheticising-~~  
~~gesturing’-of-apriorising/axiomatising/referencing~~ of prior aestheticisation–and–  
aestheticisation-towards-ontology–<elicited–idiomatisation>’ credibility/credulity-induced-  
processive-assent-to–moronisation–<sublimating–nascence, ~~extricatory~~–desublimating–  
downstreaming/‘avalage’> at their prospectively uninstitutionalised-threshold<sup>102</sup> (as to wrongly  
implicit in-effect of their ‘unlimitedness/existence–<full-potency-of-sublimating\_nascence>–  
absolute-ontological-completeness–of–apriorising/axiomatising/referencing–<as-  
omnipotentiality> <amplifying/formative–epistemicity>–totalising~thrownness-in-existence<sup>35</sup>’  
imbued absolute~difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation–  
<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup>-as-veridical-  
epistemicity-relativism-determinism<sup>9</sup> so-construed as ‘absolute reference of identity’ as failing  
to project of their ‘own possible prospective relative-ontological-incompleteness<sup>88</sup>–of-  
apriorising/axiomatising/referencing’). The implications here (as of ‘human psychologism–  
epistemic-acutisation–<as-to-postconverging–de-mentating/structuring/paradigming,–eliciting-  
of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>  
as to epistemic-growth,–as–{veridical/sound}–relative-reflexivity–in-existence/relativising–  
from-limited-mentation-as-its-deepening/psychologismic–epistemic-acutisation–  
residualising,–<sup>{decompulsing}</sup>delinearity~for-eogeny’) with regards to prospective transcendence-  
and-sublimity/sublimation/~~supererogatory~~–de-mentativity, effectively harkens-back to the  
human underlying fundamental/incipient/seeding insight ‘of prospective ontological-good-  
faith/authenticity<sup>69</sup>~postconverging–de-mentating/structuring/paradigming<sup>70</sup> implications’  
(inherently arising from the ‘defining precedence of unlimitedness/existence–<full-potency-  
of-sublimating\_nascence> eliciting of limitedness/human-subpotency dynamically adjusting

placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup>) and divulgeable/enlightening-giving as from the ‘requisite projection of the coherence/contiguity of the superseding-oneness-of-ontology/ontological-veridicality/relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’ (so-construed as the ‘fundamental human conscious/unconscious sense/drive/disposition’ enabling experientiality/experiment-<as-to-existentially-formative-‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination’,—so-‘notionally/epistemically/bindingnessly-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>—implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-Being-then-Institutional-then-Living—magnitudes-of-{hermeneutic/reprojection~protraction-of}reframing-and-reformulation}’> with regards to ‘formative and articulative implications of apriorising/axiomatising/referencing and corresponding existentialising/contextualising/textualising aposteriorising/logicising/deriving’ underlying the possibility for human intelligibility-‘(as-to-human-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-process,-in-<amplituding/formative—epistemicity>totalising~conceptualisation)), and so-enabling sublimating ‘conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing}-and-empowering> entailment’ as to fundamental ontology veracity of recurrently-driven limitedness/human-subpotency prospective re-encountering/re-confrontation with the ‘constraining/defining intersolipsistic reflexive—sublimating/unreflexive—desublimating measure/objectification that is unlimitedness/existence—as-ontological-normalcy/postconvergence-<in-validation-of-‘metaphysics-of-absence\_epistemic-projection’>’. So-translated as to the fact that a registry-worldview/dimension ‘variegated confusion of epistemic-totalising<sup>33 56</sup> meaningfulness-and-teleology<sup>99</sup>’ in-effect boils down to the

dynamics of its ‘debilitating <underlaid/substrated ‘thrownness-aestheticising’ {of relative-unreflexivity in-existence}>-profusion-of-preconverging-prior-relative-ontological-incompleteness<sup>88</sup>-of-apriorising/axiomatising/referencing’ and its ‘invigorating <overlaying/superstrating ‘thrownness-aestheticising’ {of relative-reflexivity in-existence}>-sparsity-of-postconverging-prospective-relative-ontological-completeness<sup>87</sup>-of-apriorising/axiomatising/referencing’, and so as to ‘its underlying <amplifying/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup> mental-aestheticising-<as-‘psychologismic-existential-metaphoricity’ -{as-to-<sup>{epistemic-totalising}</sup> re-apriorising/re-axiomatising/re-referencing-in-becoming}>’-so-implicated-‘by-way-of-the-existentially/contextually/textually-manifest-motif-construct-as-specific-language’-as-so-reflecting-‘the-existentially/contextually/textually-manifest-moronisation/demoronisation’> that veridically exudes of apriorising/axiomatising/referencing’ (as to its manifest human subconsciousness most-prospectively-conscious ‘re-ontologising-by-disontologising\_existential-calculus-  
{between ‘prospective existentialising—postconverging\_framing/imprinting re-ontologising’ and ‘prior existentialising—preconverging\_enframing/imprintedness social-functioning-and-accordance—as-of-social-stake-contention-or-confliction?’}’ of consciousness surrealising-<as-to-supererogation<sup>96</sup>>). Summarily, ‘human psychologismic-epistemic-acutisation-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nasence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as-{veridical/sound}-relative-reflexivity-in-existence/relativising\_from\_limited\_mentation\_as\_its-deepening/psychologismic-epistemic-acutisation—residualising,-<sup>{decompulsing}</sup> delinearity-for-eogeny’ is thus about reflecting ‘unlimitedness/existence-<full-potency-of-sublimating-nasence> prospective apriorising/axiomatising/referencing-sublimating-reflexivity-beholdening under which limitedness/human-subpotency submits in profound-supererogation for prospective sublimating’ as to the ontologising/scientific/existence-<honesty-

constraining>—scope\_for\_prospective\_re-ontologising implications of existential-  
 <disontologising/re-ontologising—aporeticism>—counteracting/supplanting/alienating—of-  
 prior-apriorising/axiomatising/referencing inducing of human transcendence-and-  
 sublimity/sublimation/supererogatory—de-mentativity (upon such registry-  
 worldview/dimension underpinning—suprasocial-construct prior ‘self-presence/self-  
 constitutedness<sup>14</sup>-<in-perspective—epistemic-abnormalcy/preconvergence<sup>31</sup>>  
 desublimating~existentialising—decisionality-<as-to-disontologising/re-ontologising—  
 aporeticism>’ imbued ‘variegated confusion of epistemic-totalising<sup>33</sup> <sup>56</sup> meaningfulness-and-  
 teleology<sup>99</sup>’); as to invigorating sublimating—and-residually-accounted-for—  
 apriorising/axiomatising/referencing processing of prospective ‘human  
 consciousness/collective-consciousness representation/unity/comprehensiveness of the  
 institutional/bureaucratic/social and their purposefulness’ constructive-veracity (as of  
 ‘{veridical/sound}-relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation—residualising,—{decompulsing} delinearity~for-  
 eogeneity anarchistic-growth/anarchisation—for-re-ontologisation-**<as-to-conscious/unconscious**  
**epistemically-sound induced ‘demoronisation-<sublimating—nascence, nonextricatory-**  
**sublimating—upstreaming/‘amontée’> postconverging/dialectical-thinking<sup>1</sup> conception of**  
**residual\_re-originary\_anarchistic incipency of human social-functioning-and-accordance—as-**  
**of—social-stake-contention-or-confliction <sup>36</sup> meaningfulness-and-teleology<sup>99</sup>’}**’) over debilitating  
 desublimating—and-residually-unaccounted-for—apriorising/axiomatising/referencing  
 processing as of prior ‘human consciousness/collective-consciousness  
 representation/unity/comprehensiveness of the institutional/bureaucratic/social and their  
 purposefulness’ constructive-inveracity (as of ‘{flawed/unsound}-relative-unreflexivity—in-  
 existence/absolutising—from-limited-mentation/psychologismic-epistemic-acutisation—  
 nonresidualising-imbued—{compulsing} linearity~in-eclecticism-of-prior-mere-

formulaicity/ritualisation insidious-anarchy-<as-to-conscious/unconscious epistemically-flawed  
 induced ‘moronisation-<sublimating-nascence,-extricatory-desublimating-  
 downstreaming/‘avalage’> preconverging/dementing<sup>30</sup> conception of prior mere-  
 formulaicity/ritualisation incipency of human social-functioning-and-accordance—as-of-  
 social-stake-contention-or-confliction <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>>’). The fundamental  
 issue of human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity (with  
 regards to reflecting ‘unlimitedness/existence-<full-potency-of-sublimating-nascence>  
 prospective apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening under  
 which limitedness/human-subpotency submits in profound-supererogation for prospective  
 sublimating’ as to the ontologising/scientific/existence-<honesty-constraining>—  
 scope\_for\_prospective\_re-ontologising implications of existential-<disontologising/re-  
 ontologising—aporeticism>—counteracting/supplanting/alienating-of-prior-  
 apriorising/axiomatising/referencing inducing of human transcendence-and-  
 sublimity/sublimation/supererogatory-de-mentativity) it is herein contended underlies the  
 succession of human ‘sublimating <amplituding/formative-epistemicity>-  
 totalising~thrownness-in-existence<sup>35</sup> mental-aestheticising-<as-‘psychologismic-existential-  
 metaphoricity’-{as-to-<sup>epistemic-totalising</sup>}re-apriorising/re-axiomatising/re-referencing\_in-  
 becoming}’-so-implicated-‘by-way-of-the-existentially/contextually/textually-manifest-motif-  
 construct-as-specific-language’-as-so-reflecting-‘the-existentially/contextually/textually-  
 manifest-moronisation/demoronisation’> that veridically exudes of  
 apriorising/axiomatising/referencing’ (as ‘reifying-mental-aestheticising-<as-of-  
 ‘prospective\_reformulating-of-mental-aestheticising’as-to-‘residuality—in-re-originariness/re-  
 origination’-of-mental-aestheticising> educed processive-motif-‘exuding-aestheticising-  
 gesturing’-of-apriorising/axiomatising/referencing as to re-aestheticisation-and-re-  
 aestheticisation-towards-ontology-<elicited-prospective-idiomatisation>’ underlied as of

manifest human subconsciousness most-prospectively-conscious ‘re-ontologising-by-  
 disontologising\_existential-calculus-(between ‘prospective existentialising—  
 postconverging\_framing/imprinting re-ontologising’ and ‘prior existentialising—  
 preconverging\_enframing/imprintedness social-functioning-and-accordance—as-of-social-  
 stake-contention-or-confliction’)’ of consciousness surrealising-<as-to-supererogation<sup>96</sup>>; and  
 so-reflected in the overall relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>, as from the  
 experientiality/experiment-<as-to-existentially-formative-‘{epistemic-totalising }re-apriorising/re-  
 axiomatising/re-referencing~residuality—in-re-originariness/re-origination’,—so-  
 ‘notionally/epistemically/bindingnessly<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>-  
 implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-Being-then-  
 Institutional-then-Living-magnitudes-of-{hermeneutic/reprojection-protraction-of}reframing-  
 and-reformulation}’> of tracing-processive-motif-‘exuding\_aestheticising\_gesturing’-of-  
 apriorising/axiomatising/referencing—as-to-trepidatious-  
 consciousness~moronisation/demoronisation, mysticising-processive-motif-‘exuding-  
 aestheticising\_gesturing’-of-apriorising/axiomatising/referencing—as-to-warped-  
 consciousness~moronisation/demoronisation, occulticising-processive-motif-‘exuding-  
 aestheticising\_gesturing’-of-apriorising/axiomatising/referencing—as-to-preclusive-  
 consciousness~moronisation/demoronisation,  
 procrypticising/subtranslational/subnotionality/subepistemicity-processive-motif-‘exuding-  
 aestheticising\_gesturing’-of-apriorising/axiomatising/referencing—as-to-occlusive-  
 consciousness~moronisation/demoronisation and prospectively  
 deprocrypticising/omnitranslational/omninothality/omniepistemicity-processive-motif-  
 ‘exuding\_aestheticising\_gesturing’-of-apriorising/axiomatising/referencing—as-to-protensive-  
 consciousness~moronisation/demoronisation successively imbued ‘reifying-mental-

aestheticising-<as-of-‘prospective\_reformulating-of-mental-aestheticising’as-to-‘residuality—  
in-re-originariness/re-origination’-of-mental-aestheticising>    educated    processive-motif-  
‘exuding\_aestheticising\_gesturing’-of-apriorising/axiomatising/referencing    as    to    re-  
aestheticisation—and-re-aestheticisation-towards-ontology-<elicited—prospective-  
idiomatisation>’ (speaking of their successive procession-<as-to-constructive-  
veracity/inveracity\_of-apriorising/axiomatising/referencing> as to human ‘undergirding-  
veracity of germinal/inceptive/formative individuals anarchistic self-reflexive~instigative-  
eventuating-<as-to-teleological-instigative/incipient—  
willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-  
preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation>  
manifestations and ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’). This so-  
underlies the <cumulating/recomposuring~attendant—ontological-contiguity >-successive  
registry-worldviews/dimensions given ~~psychologismic-epistemic-acutisation—difficulty~~ <for-  
residualising\_{decompulsing} delinearity~for-cogeny> magnitudes<sup>{of-experientiality/experiment}</sup> of ‘human  
consciousness/collective-consciousness representation/unity/comprehensiveness of the  
institutional/bureaucratic/social and their purposefulness’ imbued  
‘superposing/implying/suggesting/infering of the institutional/bureaucratic/social and their  
purposefulness’ so-construed ‘as-if-of-inherently-actualising self-embodying  
representation/unity/comprehensiveness’ for the purpose of institutional/bureaucratic/social  
procession-<as-to-constructive—veracity/inveracity\_of-apriorising/axiomatising/referencing>;  
as to their given interrelatedness-dynamics—of-social-constructing (as from ‘catchmented—and-  
compulsed-<in-‘existential-dearth-of-demoronisation’,-so-construed-as-from-ontological-  
normalcy/postconvergence-perspective-reflection-of-the-‘destructuring-threshold\_of-the-  
given-level’s-conjugated-postlogism~as-dementing’> interpersonal, group, intergroup,  
community, vassal, dominion, politico-strategic, etc. ~~psychologismic-epistemic-acutisation—~~

~~difficulty~~ ~~<for, residualising~~ ~~{decompulsing}~~ ~~delinearity~~ ~~~for cogency>~~ levels of interrelatedness-  
dynamics-of-social-constructing' of 'formativeness-~~<as-to-intersolipsism-of-~~  
~~preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-~~  
~~meaningfulness-and-teleology~~ and existential-~~<disontologising/re-ontologising-~~  
~~aporeticism>~~ articulation manifestations' as to the 'undergirding-veracity of  
germinal/inceptive/formative individuals anarchistic self-reflexive~instigative-eventuating-~~<as-~~  
~~to-teleological-instigative/incipient-~~  
~~willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-~~  
~~preceding-existence's-eventuating-sublimating-validation/desublimating-invalidation>')~~ as  
sublimatingly/desublimatingly relevant with regards to human Being-development/ontological-  
framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-  
~~meaningfulness-and-teleology~~ , ~~institutional-development-as-to-social-function-~~  
~~development~~ and ~~living-development-as-to-personality-development~~ ~~psychologismic-~~  
~~epistemic-acutisation~~ ~~—difficulty~~ ~~<for, residualising~~ ~~{decompulsing}~~ ~~delinearity~~ ~~~for cogency>~~  
magnitudes ~~{of-experientiality/experiment}~~. This elucidation (as to the inherent  
preconverging/postconverging-de-mentating/structuring/paradigming potential for human  
epistemic-growth,-as—~~{veridical/sound}~~-relative-reflexivity-in-existence/relativising-from-  
~~limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising-~~  
~~{decompulsing}~~ ~~delinearity~~ ~~~for cogency)~~ highlights that 'human  
apriorising/axiomatising/referencing sublimating' is itself enjoined in the 'human processive-  
motif-~~'exuding-aestheticising-gesturing'~~ of apriorising/axiomatising/referencing of  
sublimating mental-aestheticising-~~<as-'psychologismic-existential-metaphoricity'—{as-to-~~  
~~{epistemic-totalising}~~ ~~re-apriorising/re-axiomatising/re-referencing\_in-becoming}>~~-so-implicated-  
~~'by-way-of-the-existentially/contextually/textually-manifest-motif-construct-as-specific-~~  
~~language'-as-so-reflecting-'the-existentially/contextually/textually-manifest-~~

moronisation/demoronisation'>', and so-underlied as of: the-human/humanity 'recurrently  
 mediative-<in-expectation/in-anticipation> unconsciousness/potentiality-of-conscionability-  
 <anxiety-as-to-reconstitution/reparation,-including-dreaming/psychical-reshuffling>' as to the  
 'potentiality/omnipotentiality of human adjustable/subjectable placeholder-setup/mental-  
 devising-representation/mentation/consciousness-awareness-teleology'<sup>99</sup> with respect to  
 unlimitedness/existence-<full-potency-of-sublimating-nascence>' as 'sublimating enabling-  
 backdrop of profound-supererogation'<sup>96</sup> for 'relative-ontological-completeness'<sup>87</sup>-of-  
 apriorising/axiomatising/referencing induced prospective notional~difference-conflatedness<sup>13</sup>-  
 as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-  
 prospective-<sup>61</sup> nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism'<sup>22</sup>' (as to  
 manifest human subconsciousness most-prospectively-conscious 're-ontologising-by-  
 disontologising\_existential-calculus-(between 'prospective existentialising—  
 postconverging\_framing/imprinting re-ontologising' and 'prior existentialising—  
 preconverging\_enframing/imprintedness social-functioning-and-accordance—as-of-social-  
 stake-contention-or-confliction')' of consciousness surrealising-<as-to-supererogation'<sup>96</sup>>).  
 Thus (with regards to 'human psychologismic-epistemic-acutisation-<as-to-postconverging-de-  
 mentating/structuring/paradigmimg,-eliciting-of-existence's-sublimating-nascence-in-  
 prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing}delinearity-for-  
 eogeneity'), the ontologising/scientific/existence-<honesty-constraining>—  
 scope\_for\_prospective\_re-ontologising implications of existential-<disontologising/re-  
 ontologising—aporeticism>—counteracting/supplanting/alienating-of-prior-  
 apriorising/axiomatising/referencing speak to the fact that unlimitedness/existence-<full-  
 potency-of-sublimating-nascence> is already of givenness; and so, as the givenness of

existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-  
 withdrawal/unenframing/re-ontologising, -elicited-from-prospective—profound-  
 supererogation<sup>96</sup>—<as-to-perspective—ontological-normalcy/postconvergence-IMPLIED-  
 ‘prospective-aporeticism-overcoming/unovercoming’> that is not subjected to  
 limitedness/human-subpotency ontologically-flawed in-effect absolutation temporal-dispositions.  
 The further implication here is that thus limitedness/human-subpotency epistemic-growth,—as—  
 {veridical/sound}—relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-  
 deepening/psychologismic—epistemic-acutisation—residualising,—{decompulsing}—delinearity—for-  
 eogeneity speaks of a ‘clarity/intelligibility that is not veridically of a human construction exercise  
 (as to an undertone/hint associated with the term construction as of ‘<sup>79</sup>presencing—absolutising-  
 identitive-constitutedness<sup>14</sup> normalising functionalism conception as to {flawed/unsound}-  
 relative-unreflexivity—in-existence/absolutising—from-limited-mentation/psychologismic—  
 epistemic-acutisation—nonresidualising—imbued—{compulsing}—linearity—in-eclecticism-of-prior-  
 mere-formulaicity/ritualisation’ that wrongly seem to normalise the present’s prospectively  
 disontologising epistemic-abnormalcy/preconvergence<sup>31</sup> epistemic-projection perspective) but  
 rather veridically of a wholly prospective human mental liberation/empowerment exercise’ with  
 respect to the already givenness of unlimitedness/existence—<full-potency-of-sublimating-  
 naseence> (as so-liberating/empowering from the ‘experientiality/experiment—<as-to-  
 existentially-formative—{epistemic-totalising }—re-apriorising/re-axiomatising/re-  
 referencineg~residuality—in-re-originariness/re-origination’,—so-  
 ‘notionally/epistemically/bindingnessly—<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>—  
 implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-Being-then-  
 Institutional-then-Living—magnitudes-of-{hermeneutic/reprojection—protraction-of}—reframing-  
 and-reformulation}’> cloudiness’ of prior <amplituding/formative—epistemicity>-  
 totalising~thrownness-in-existence<sup>35</sup> mental-aestheticising—<as-‘psychologismic-existential-

metaphoricity <sup>7</sup> {as to {epistemic-totalising } re-apriorising/re-axiomatising/re-referencing\_in-  
 becoming}’-so-implicated-‘by-way-of-the-existentially/contextually/textually-manifest-motif-  
 construct-as-specific-language’-as-so-reflecting-‘the-existentially/contextually/textually-  
 manifest-moronisation/demoronisation’> institutional/bureaucratic/social procession-<as-to-  
 constructive-veracity/inveracity\_of-apriorising/axiomatising/referencing>); such that  
 prospective postconverging-aporeticism-overcoming/unovercoming is counterintuitively in-  
 effect rather a ‘passive-active human exercise of mental-aestheticising-<as-‘psychologismic-  
 existential-metaphoricity <sup>7</sup> {as to {epistemic-totalising } re-apriorising/re-axiomatising/re-  
 referencing\_in-becoming}’-so-implicated-‘by-way-of-the-existentially/contextually/textually-  
 manifest-motif-construct-as-specific-language’-as-so-reflecting-‘the-  
 existentially/contextually/textually-manifest-moronisation/demoronisation’>’ to  
 notionally/epistemically/bindingnessly <sup>6</sup> <as to determinism/conceptivity\_of relative-unreflexivity/relative-reflexivity>-  
 access the prospect of unlimitedness/existence-<full-potency-of-sublimating-nasence> (as  
 intelligibility-<as-to-human-projective/reprojective—aestheticising-re-motif-and-re-  
 apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-  
 measuringinstrumenting-process,-in-<amplituding/formative-  
 epistemicity>totalising~conceptualisation) reflected as of human manifest  
 liberating/empowering psychoanalytic-unshackling ‘play of <sup>79</sup>presencing—absolutising-  
 identitive-constitutedness<sup>14</sup> mental-representation and <sup>61</sup>nonpresencing-<perspective-  
 ontological-normalcy/postconvergence> mental-representation, as to existential-  
 <disontologising/re-ontologising—aporeticism>—counteracting/supplanting/alienating-of-  
 prior-apriorising/axiomatising/referencing’). Critically (with regards to ‘human  
 psychologismic-epistemic-acutisation-<as-to-postconverging-de-  
 mentating/structuring/paradigmimg,-eliciting-of-existence’s-sublimating-nasence-in-  
 prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—

~~{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation-residualising, {decompulsing} delinearity-for-  
 eogeneity’), the ontologising/scientific/existence-<honesty-constraining>—  
 scope\_for\_prospective\_re-ontologising implications of existential-<disontologising/re-  
 ontologising—aporeticism>—counteracting/supplanting/alienating-of-prior-  
 apriorising/axiomatising/referencing (as of its intolerance-<of-  
 disparateness>/exactifying\_precisioning-of-sublimation-<as-to-postconverging-narrowing-  
 down~apriorising/axiomatising/referencing-entailing-theoretical,-conceptual-and-operant-  
 implications>) liberates/empowers limitedness/human-subpotency (from its  
 ‘experientiality/experiment-<as-to-existentially-formative-‘{epistemic-totalising }re-apriorising/re-  
 axiomatising/re-referencing-residuality—in-re-originariness/re-origination’,—so-  
 ‘notionally/epistemically/bindingnessly<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>-  
 implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-Being-then-  
 Institutional-then-Living—magnitudes-of-{hermeneutic/reprojection-protraction-of}reframing-  
 and-reformulation}’> cloudiness’ of prior <amplituding/formative-epistemicity>-  
 totalising~thrownness-in-existence<sup>35</sup> mental-aestheticising-<as-‘psychologismic-existential-  
 metaphoricity’-‘as-to-‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing\_in-  
 becoming}’-so-implicated-‘by-way-of-the-existentially/contextually/textually-manifest-motif-  
 construct-as-specific-language’-as-so-reflecting-‘the-existentially/contextually/textually-  
 manifest-moronisation/demoronisation’> institutional/bureaucratic/social procession-<as-to-  
 constructive-veracity/inveracity\_of-apriorising/axiomatising/referencing>) going by the  
 ‘constraining/defining intersolipsistic reflexive-sublimating/unreflexive-desublimating  
 measure/objectification that is unlimitedness/existence?’; such that prospective human  
 sublimating is not construed as in any way dependent-on/defined-by any limitedness/human-  
 subpotency protracted-social—as-to-individual-by-institutional-by-social ‘covert/overt~~

privy/temporal/mortal terms of contemplation as to protracted-social—as-to-individual-by-  
 institutional-by-social supposedly-prospective-thinking-purpose,-as-precalculated-purpose-<as-  
 prospectively-losing-track-of-‘epistemic-totalising’ re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination’-of-thinking>’ but rather as to  
 unlimitedness/existence-<full-potency-of-sublimating-nascence> educating ‘constraining  
 existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-  
 prospective-profound-supererogation<sup>96</sup> imbuing human ontological-commitment<sup>66</sup> <implied—  
 self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup> ~postconverging-de-  
 mentating/structuring/paradigming<sup>70</sup> -as-being-as-of-existential-reality>’ and ‘<sup>103</sup>universal-  
 transparency<sup>104</sup> -<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-  
 epistemicity>totalising~in-relative-ontological-completeness<sup>8</sup> } as available-to/elicitable-to-<as-  
 to-human-consciousness/collective-consciousness—distendedness/detruncating-<beyond-  
 selfpresencing,-as-re-ontologising—decentering\_of-consciousness/collective-consciousness,-as-  
 to-psychologismic-epistemic-acutisation—residualising,-{decompulsing} delinearity~for-cogency>)  
 the social-functioning-and-accordance—as-of-social-stake-contention-or-confliction  
 conception of any given registry-worldview/dimension <preconverging~‘motif-and-  
 apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
 <as-to-historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition)>’. The  
 ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-  
 ontologising implications of existential-<disontologising/re-ontologising—aporeticism>—  
 counteracting/supplanting/alienating—of-prior-apriorising/axiomatising/referencing (with  
 regards to ‘human psychologismic-epistemic-acutisation-<as-to-postconverging-de-  
 mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-  
 prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity-in-existence/relativising—from-limited-mentation-as-its-

~~deepening/psychologismic epistemic acutisation—residualising—<sup>{decompulsing}</sup>delinearity—for  
eogeneity~~) translate into the fact that the respective prospective re-ontologising of  
<sup>103</sup>universalising-idealisation, positivism/rational-empiricism and <sup>18</sup>deprocrypticism—~~or—  
preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought~~ effectively relate to the respective  
prior disontologising non-universalising ancient-sophists, non-positivising medieval-  
scholasticism and our modern-day disparateness-of-conceptualisation—~~unforegrounding-ment,-  
failing-prospectively-to-reflect-‘immanent—relative-unreflexivity/relative-reflexivity—  
ontological-contiguity<sup>67</sup>’>~~ rather as of ‘existential—~~disontologising/re-ontologising—  
aporeticism~~>—counteracting/supplanting/alienating—of-prior-  
apriorising/axiomatising/referencing implied prospective <sup>83</sup>reference-of-thought—point-of-  
devolving/departure/anchoring/backdrop\_of\_sublimating—nascence—~~as-to-the-grandest-  
axiomatic-construct—<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-  
referencing—residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
prospective re-encountering/re-confrontation with unlimitedness/existence>~~ re-rationalisation—  
of—contentivity/argumentativity/dialecticism/discursivity’ (and not as to limitedness/human-  
subpotency ‘secondnatureddness of epistemic prior mere-formulaicity/ritualisation’ as of  
‘continuity of prior processive—aposteriorising/logicising/deriving—~~as-from-prior-  
apriorising/axiomatising/referencing~~>’ that fails prospective postconverging—~~aporeticism—  
overcoming/unovercoming~~); so-underlied as to ‘Derridean underdetermination-imbued  
force/violence conception’ and ‘Foucauldian knowledge/power conception construed as  
knowledge-empowerment/ignorance-disempowerment’ for prospective ‘human  
psychologismic—epistemic-acutisation—~~as-to-postconverging—de-  
mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-  
prospective-aporeticism-overcoming/unovercoming~~> as to epistemic-growth,-as—  
~~{veridical/sound}~~—relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-

~~deepening/psychologismic epistemic acutisation—residualising,~~<sup>{decompulsing}</sup> ~~delinearity— for~~  
~~eogeneity~~'. That said, such an ontologically-veridical construal is about inducing the inherent  
'prospective educing—and-availing—and-re-availing of relative-ontological-completeness<sup>87</sup>' but  
not 'existentially-<disontologising/re-ontologising—aporeticism> substituting-for/taking-the-  
place-of the human sovereign—function/posture-<as-to-existentially-manifest-‘embodied-  
subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-  
reflexivity/unreflexivity-in-existence’/teleology> imbued protracted-social—as-to-individual-  
by-institutional-by-social self supererogation<sup>96</sup>' (apart from the fact that it is equally 'human  
sovereign—function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-  
and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-  
existence’/teleology> subjects' that are involved in elucidating any such manifest  
ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-  
ontologising and as to the socially acknowledged/elicitable deferentialism/deferential-  
formalisation-transference implications of re-ontologising); with regards to the prospect of  
prospectively 'inventing'/'creating'—and—'nurturing' the-human/humanity as to the  
ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-  
ontologising. In this regards, the ontologising/scientific/existence-<honesty-constraining>—  
scope\_for\_prospective\_re-ontologising cannot be construed as of protracted-social—as-to-  
individual-by-institutional-by-social 'covert/overt privy/temporal/mortal terms of contemplation  
as to supposedly-prospective-thinking-purpose,-as-precalculated-purpose-<as-prospectively-  
losing-track-of-‘epistemic-totalising }re-apriorising/re-axiomatising/re-referencing-residuality—in-  
re-originariness/re-origination’-of-thinking>' from a genuine social intellectual—  
function/posture epistemic-projection perspective (as so-contesting the veracity of such  
protracted-social—as-to-individual-by-institutional-by-social 'covert/overt  
privy/temporal/mortal terms of contemplation as to supposedly-prospective-thinking-purpose,-

as-precalculated-purpose-<as-prospectively-losing-track-of-<sup>{epistemic-totalising}</sup>re-apriorising/re-  
 axiomatising/re-referencing-residuality—in-re-originariness/re-origination'-of-thinking>  
 associated with the epistemic-projection perspective of pedantising/muddling/formulaic-  
 hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-  
 totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-  
 relative-ontological-completeness } desublimation); such that such the idea of say 1+1 is not 2  
 because of x given protracted-social—as-to-individual-by-institutional-by-social 'covert/overt  
 privy/temporal/mortal terms of contemplation as to supposedly-prospective-thinking-purpose,-  
 as-precalculated-purpose-<as-prospectively-losing-track-of-<sup>{epistemic-totalising}</sup>re-apriorising/re-  
 axiomatising/re-referencing-residuality—in-re-originariness/re-origination'-of-thinking>' is  
 effectively 'ontologically not entertainable' and as rather of disontologising-aggravation-(in-  
 want-for-prospective-aetiologisation/ontological-escalation-<ontological-  
 veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>)  
 manifestation (and so-construed factoring in the given registry-worldview/dimension  
 attendant/associated 'social-functioning-and-accordance—as-of-social-stake-contention-or-  
 confliction imbuing existentialising-frame-of-entailment-of-motif-and-  
 apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising'  
 ontologically-flawed pretense to supersede 'unlimitedness/existence-<full-potency-  
 of-sublimating-nasceene> prospective apriorising/axiomatising/referencing-sublimating-  
 reflexivity—beholdening under which limitedness/human-subpotency submits in profound-  
 supererogation for prospective sublimating' as to the ontologising/scientific/existence-  
 <honesty-constraining>—scope\_for\_prospective\_re-ontologising implications of existential-  
 <disontologising/re-ontologising—aporeticism>—counteracting/supplanting/alienating-of-  
 prior-apriorising/axiomatising/referencing whether such a pretense is manifested as to trancing-  
 processive-motif-'exuding-aestheticising-gesturing'-of-apriorising/axiomatising/referencing

with recurrent-utter-uninstitutionalisation, mysticising-processive-motif-~~exuding-aestheticising-gesturing~~<sup>2</sup>-of-apriorising/axiomatising/referencing with base-institutionalisation, occulticising-processive-motif-~~exuding-aestheticising-gesturing~~<sup>2</sup>-of-apriorising/axiomatising/referencing with non-positivism/medievalism or subtranslational-processive-motif-~~exuding-aestheticising-gesturing~~<sup>2</sup>-of-apriorising/axiomatising/referencing with our procrypticism/disjointedness-as-of-<sup>83</sup>reference-of-thought). This fundamentally speaks to the fact that the ‘potentiation/omnipotentiality that is human dimensionality-of-sublimating<sup>25</sup>’

~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness~~ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)’ underlying the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising (beyond secondnatureddness) is mostly of messianicity ‘ever always in want for its futural coming’ as to profound-supererogation<sup>96</sup> (with regards to Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology, institutional-development-as-to-social-function-development and living-development-as-to-personality-development psychologismic-epistemic-acutisation—difficulty <for, residualising-~~{decompulsing}delinearity-for-cogency~~>—magnitudes<sup>{of-experientiality/experiment}</sup>) and cannot be compromised as to protracted-social—as-to-individual-by-institutional-by-social ‘covert/overt privy/temporal/mortal terms of contemplation as to supposedly-prospective-thinking-purpose,-as-precalculated-purpose-<as-prospectively-losing-track-of-~~{epistemic-totalising}~~ re-apriorising/re-axiomatising/re-referencing-residuality—in-re-originariness/re-origination’-of-thinking>’ which can only be recurrently trampled-upon as to the ‘requisite transversality-<for-sublimating-existential-eventuating/denouement,—from-~~thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising~~’—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup>

undergirding the ontologising/scientific/existence-<honesty-constraining>—  
 scope\_for\_prospective\_re-ontologising’ (as to the fact that the concern and advancing of  
 profound-supererogation<sup>96</sup> is by itself of ‘ontologising pride-of-place/preeminence’). In this  
 respect, the requisite ‘ontologising/scientific/existence-<honesty-constraining>—  
 scope\_for\_prospective\_re-ontologising implications of existential-<disontologising/re-  
 ontologising—aporeticism>—counteracting/supplanting/alienating—of-prior-  
 apriorising/axiomatising/referencing’ (with regards to ‘human psychologismic-epistemic-  
 acutisation-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-  
 existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to  
 epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising-from-  
 limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-  
 {decompulsing}delinearity—for-cogeny’) is effectively caught-up/tied-up with the given registry-  
 worldview/dimension attendant/associated ‘social-functioning-and-accordance—as-of-social-  
 stake-contention-or-confliction imbuing existentialising—frame-of-entailment-of-motif-and-  
 apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising’  
 manifest ‘human aestheticisation—and-aestheticisation-towards-ontology-<elicited-  
 idiomatisation> moronisation-<sublimating-nascence,-extricatory-desublimating-  
 downstreaming/‘avalage’>—by—demoronisation-<sublimating-nascence,-nonextricatory-  
 sublimating-upstreaming/‘amontée’> existentialising/emanance/becoming—  
 constraint/pressure’ (as to the ‘play of human dimensionality-of-sublimating<sup>25</sup>—  
 <amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>1</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation) and dimensionality-of-desublimating-lack-of<sup>26</sup>—  
 <amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>1</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness-equalisation) as to underlying 'crossgenerational notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—mental-processing-parity for ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.' of all sovereign humans as to the potentiation of sublimating-over-desublimating); with respect to which desublimating, 'notions of sublimation-by-desublimation / emancipation-by-subjugation / enfranchisement-by-disenfranchisement cannot be abstractly dissociated' (so-underlied as of the disontologising/subontologising—imbuing-prospectively-of-human-desublimating/subjugation/disenfranchisement implications associated with tracing-processive-motif-'exuding-aestheticising-gesturing'-of-apriorising/axiomatising/referencing recurrent-utter-uninstitutionalisation, mysticising-processive-motif-'exuding-aestheticising-gesturing'-of-apriorising/axiomatising/referencing base-institutionalisation, occulticising-processive-motif-'exuding-aestheticising-gesturing'-of-apriorising/axiomatising/referencing non-positivism/medievalism or our subtranslational-processive-motif-'exuding-aestheticising-gesturing'-of-apriorising/axiomatising/referencing procrypticism/disjointedness-as-of-<sup>83</sup>reference-of-thought). Critically, the requisite 'ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising implications of existential-<disontologising/re-ontologising—aporeticism>—counteracting/supplanting/alienating-of-prior-apriorising/axiomatising/referencing' (with regards to 'human psychologismic-epistemic-acutisation-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence's-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as-{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising-{decompulsing}delinearity-for eogeneity') cannot veridically be abstractly dissociated from the appraisal of manifest human subconsciousness most-prospectively-conscious 're-ontologising-by-

disontologising\_existential-calculus-(between 'prospective existentialising—  
 postconverging\_framing/imprinting re-ontologising' and 'prior existentialising—  
 preconverging\_enframing/imprintedness social-functioning-and-accordance—as-of-social-  
 stake-contention-or-confliction') of consciousness surrealsing-<as-to-supererogation<sup>96</sup>>; as  
 this ultimately leads to the ontological-inveracity of desublimating—and-residually-  
 unaccounted-for—apriorising/axiomatising/referencing processing as of prior 'human  
 consciousness/collective-consciousness representation/unity/comprehensiveness of the  
 institutional/bureaucratic/social and their purposefulness' constructive-inveracity (as of  
 '{flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-  
 mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-  
 {compulsing}linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation insidious-anarchy-  
 <as-to-conscious/unconscious epistemically-flawed induced 'moronisation-<sublimating-  
 nascence,-extreatory-desublimating-downstreaming/'avalage'> preconverging/dementing<sup>20</sup>  
 conception of prior mere-formulaicity/ritualisation incipency of human social-functioning-and-  
 accordance—as-of-social-stake-contention-or-confliction<sup>56</sup> meaningfulness-and-  
 teleology<sup>99</sup>>') as manifested with 'abstract institutional-prescience/imprimaturing-<dullness-  
 of-the-spirit/psychologismic-epistemic-acutisation—nonresidualising-imbued-  
 {compulsing}linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation>, experting and  
 academicism' untethered/poorly-tethered to core-philosophy/derivative-core-philosophy—  
 (imbued requisite 'inkling-drive of dimensionality-of-sublimating<sup>25</sup>—  
 <<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation') relevant existential-<disontologising/re-ontologising—aporeticism—  
 scale and issues of prospective human Being-development/ontological-framework-expansion—  
 as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-

teleology ~~psychologismic epistemic acutisation~~ difficulty <for, residualising-  
~~{decompulsing} delinearity-for-cogency~~> magnitude<sup>{of-experientiality/experiment}</sup>, and so rather than the  
 ontological-veracity of ~~sublimating-and-residually-accounted-for—~~  
 apriorising/axiomatising/referencing processing of prospective ‘human  
 consciousness/collective-consciousness representation/unity/comprehensiveness of the  
 institutional/bureaucratic/social and their purposefulness’ constructive-veracity as of  
 ‘~~{veridical/sound}-relative-reflexivity-in-existence/relativising from limited-mentation-as-its-~~  
~~deepening/psychologismic epistemic acutisation—residualising,~~ ~~{decompulsing} delinearity-for-~~  
~~eogency~~ anarchistic-growth/anarchisation-for-re-ontologisation-~~(as-to-conscious/unconscious~~  
~~epistemically-sound induced ‘demoronisation-<sublimating-nascence, nonextricatory-~~  
~~sublimating-upstreaming/‘amontée’>~~ postconverging/dialectical-thinking<sup>21</sup> conception of  
~~residual re-originary anarchistic incipency of human social-functioning-and-accordance—as-~~  
~~of-social-stake-contention-or-confliction~~ <sup>56</sup> ~~meaningfulness-and-teleology~~<sup>99</sup>’). In this regards,  
 ‘human segmentation and division-of-labour as of secondnature institutionalisation induced  
 prospective shallow-supererogation<sup>96</sup>’ doesn’t override the ‘requisite profound-supererogation<sup>96</sup>  
 prospective contemplation of overall human knowledge’ imbued ‘human psychologismic-  
~~epistemic-acutisation-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-~~  
~~of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>~~  
 as to epistemic-growth,-as—~~{veridical/sound}-relative-reflexivity-in-existence/relativising-~~  
~~from limited-mentation-as-its-deepening/psychologismic epistemic acutisation—~~  
~~residualising,~~ ~~{decompulsing} delinearity-for-cogency~~’; as to requisite core-philosophy/derivative-  
 core-philosophy—(imbued requisite ‘inkling-drive of dimensionality-of-sublimating<sup>25</sup> ~~■~~  
~~<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-~~  
~~conflatedness~~ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
~~drivenness-equalisation~~’) existential-<disontologising/re-ontologising—aporeticism>

sublimating appraisal. Furthermore, the manifest lack of epistemic-totalising<sup>33</sup> insight with respect to human recurrent ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-potency-of-sublimating-nasence>’ implications of epistemic-growth,-as-{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing}delinearity-for-cogency is very much associated with desublimating manifestations of ‘human rationalisation-of-contentivity/argumentativity/dialecticism/discursivity as of ontologically-flawed prior mere-formulaicity/ritualisation-<as-to-mere-formulaic-methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-‘epistemic-totalising re-apriorising/re-axiomatising/re-referencing-residuality-in-re-originariness/re-origination’> imbued elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-‘prospectively-implicated-attendant-ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup>; as to poorly operant or non-operant conceptual-patterning-<as-devoid-of-‘prospectively-implicated-attendant-ontological-contiguity’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup>’s-reifying-or-elucidating-of-‘prospective-relative-ontological-completeness<sup>87</sup>’;-so-rather-enabled-<by-a-‘nonpresencing-divulging-of-momentous-historiality/ontological-eventfulness’/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}> gesturing/accounting—of-epistemic-phenomenalism of mere-referring-confused-with-explicating, mere-mentioning-confused-with-deriving and mere-conceptual-synonymising-confused-for-prospective-knowledge-reification~gesturing-and-accounting—of-epistemic-

phenomenality—~~in-prospective-psychologismic~apriorising/axiomatising/referencing-~~{of-  
 ‘prospectively-implicated-attendant-ontological-contiguity’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogeny>’ }—conflatedness—~~in-{preconverging-ment-by}-  
 postconverging-entailment>~~ ending up projecting ‘ontologically-flawed existential-  
 <disontologising/re-ontologising—aporeticism> gesturing/accounting—of-epistemic-  
 phenomenality conceptualisation’, and so rather than the ‘ontologically-veridical existential-  
 <disontologising/re-ontologising—aporeticism> gesturing/accounting—of-epistemic-  
 phenomenality conceptualisation’ (as of the overarching epistemic-projection of  
 ‘<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> relativism/relative-  
 scope for epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-  
 existence/relativising—from-limited-mentation-as-its-deepening/psychologismic-epistemic-  
 acutisation—residualising,—{decompulsing}-delinearity~for-cogeny’ imbued underlying elucidation  
 ‘requisite sublimating/desublimating formulative—framing/fielding—of-entailment of human  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.  
 contemplation’ as of notionally~implied <sup>45</sup>foregrounding\_\_entailment-<in-succession-of-  
 profound-supererogation<sup>96</sup>>-<postconverging—narrowing-down~sublimation-as-to-‘existence—  
 as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-  
 supererogation<sup>96</sup>’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup>’;-as-operative-notional~<sup>18</sup>deprocrypticism)). Such deficiency in  
 gesturing/accounting—of-epistemic-phenomenality as failing/subpar-to the requisite  
 ‘ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-  
 ontologising implications of existential-<disontologising/re-ontologising—aporeticism>—  
 counteracting/supplanting/alienating—of-prior-apriorising/axiomatising/referencing’ (with  
 regards to ‘human psychologismic-epistemic-acutisation-<as-to-postconverging-de-

mentating/structuring/paradigming,-eliciting-of-existence's-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as-~~{veridical/sound}~~-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,<sup>{decompulsing}</sup>delinearity-for-eogeneity'), it is herein contended, is tantamount to say switching the construal of the-very-same purview-of-unlimitedness/existence-<full-potency-of-sublimating-nascence>;— 'implicated-attendant-ontological-contiguity'<sup>67</sup>~educated-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>'<sup>40</sup> of physics (rather into a 'supposedly reactivity notion of physics sublimation') with that of chemistry (rather into a 'supposedly action-and-reaction notion of chemistry sublimation') thus ending up rendering such supposed elucidation of physics and chemistry rather of 'ontologically-flawed existential-<disontologising/re-ontologising—aporeticism> gesturing/accounting—of-epistemic-phenomenalism conceptualisations' (even if both end up speaking of common terms associated with physics and chemistry like atoms, molecules, bonding, matter, measurements, etc.), with the result that both end up losing their 'veridical sublimating conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing}-and-empowering> entailment' (and it is herein implied that as to the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising necessity to abstractly account for-everything/epistemic-totalisingly<sup>33</sup>/acutely/in-intolerance-<of-disparateness>/exactifying\_precisioningly, such will hypothetically be the most effective way of undermining physics and chemistry as to the luring notion of effective overt investment in physics and chemistry knowledge elucidation on the supposed legitimate basis respectively of a 'supposedly reactivity notion of physics sublimation' and a 'supposedly action-and-reaction notion of chemistry sublimation' while consciously or unconsciously destroying the prospective

potential for physics and chemistry by such ontologically-flawed gesturing/accounting—of-epistemic-phenomenalism undermining of their ‘ontologically-veridical given gesturing/accounting—of-epistemic-phenomenalism for sublimating conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-~~reifying {as-to-knowledge-developing} -and-empowering~~> entailment’ as of the veridically ‘action-and-reaction notion of physics sublimation’ and ‘reactivity notion of chemistry sublimation’ as to their ‘phenomenological and associated epiphenomenological constructs’). In-many-ways it is herein asserted that the deficient/poor aptitudinal moronisation-~~sublimating-nascence,-extirpatory-desublimating-downstreaming/‘avalage’~~> with which the comprehensive work of many a budding-postmodern thinker has been engaged with cannot truly be considered as of legitimate intellection and critique but rather speaks of ‘blatant knowledge destroying strategising’ driven by mere institutional-prescience/imprimaturing-~~dullness-of-the-spirit/psychologismic-epistemic-acutisation—nonresidualising-imbued-<sup>(compulsing)</sup>linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation~~> (and in this regards, part-and-parcel of the requisite ‘ontologising/scientific/existence-~~honesty-constraining~~>—scope\_for\_prospective\_re-ontologising implications of existential-~~disontologising/re-ontologising—aporeticism~~>—counteracting/supplanting/alienating—of-prior-apriorising/axiomatising/referencing’ is to undermine disontologising-aggravation-(in-want-for-prospective-aetiologisation/ontological-escalation-~~ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending~~>) imbued ontological-bad-faith/inauthenticity<sup>64</sup>~preconverging-de-mentating/structuring/paradigming<sup>65</sup> by holding such prior-perspective—falsity/falseness/fallaciousness into account beyond the naivety and vague impressiveness of ‘ordinary laypersonhood arrogation/presumptuousness’ and media nonsensical conception of sublimating social intellection as to vague popular impression). Critically in this respect, ‘human psychologismic-epistemic-acutisation-~~as-to-postconverging-de-~~

mentating/structuring/paradigming,-eliciting-of-existence's-sublimating-nascence-in-  
 prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation—residualising,<sup>{decompulsing}</sup>delinearity-for-  
 eogeneity' is simply the 'reflection of core-philosophy/derivative-core-philosophy—(imbued  
 requisite 'inkling-drive of dimensionality-of-sublimating<sup>25</sup>—  
 <amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>12</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation)' implications of requisite profound-supererogation<sup>96</sup> contemplation of  
 overall human knowledge imbued experientiality/experiment-<as-to-existentially-formative-  
 {epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination',—so-'notionally/epistemically/bindingnessly-<as-to-  
 determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>—implicated-and-articulated'—as-from-  
 nonextricatory-'prospective-re-ontologising-Being-then-Institutional-then-Living—magnitudes-  
 of-{hermeneutic/reprojection-protraction-of}reframing-and-reformulation}'> (as beyond/so-  
 overriding human segmentation and division-of-labour as of secondnature institutionalisation  
 induced prospective shallow-supererogation<sup>96</sup> failing to reflect 'unlimitedness/existence-<full-  
 potency-of-sublimating-nascence> prospective apriorising/axiomatising/referencing-  
 sublimating-reflexivity—beholdening under which limitedness/human-subpotency submits in  
 profound-supererogation for prospective sublimating'); wherein {epistemic-totalising<sup>33</sup>}re-  
 apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination  
 eliciting of epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-  
 existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-  
 acutisation—residualising,<sup>{decompulsing}</sup>delinearity-for-eogeneity (as to cogent/tense/limpid-<as-  
 of-prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-origination>

~~epistemic-totalising~~<sup>33</sup> ‘apriorising/axiomatising/referencing disambiguating/de-leveling/de-  
 ressentiment/opened-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> demoronisation-  
 <sublimating-nascence,~~non~~~~extricatory~~-sublimating-upstreaming/‘amontée’>’) is effectively  
 what is central to ~~postconverging-aporeticism-overcoming/unovercoming~~ ‘ontologically-  
 veridical existential-<~~disontologising/re-ontologising—aporeticism~~> gesturing/accounting—of-  
 epistemic-phenomenalism conceptualisation’ (as of the overarching epistemic-projection of  
 ‘<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> relativism/relative-  
 scope for epistemic-growth,-as—{veridical/sound}-relative-reflexivity—in-  
 existence/~~relativising—from-limited-mentation-as-its-deepening/psychologismic-epistemic-~~  
~~acutisation—residualising,~~<sup>{decompulsing}</sup>~~delinearity—for-cogeneity’~~ imbued underlying-elucidative  
 ‘requisite sublimating/desublimating formulative-framing/fielding—of-entailment of human  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.  
 contemplation’ as of notionally~implied <sup>45</sup>foregrounding\_\_entailment-<in-succession-of-  
 profound-supererogation<sup>96</sup>>-<postconverging-narrowing-down~sublimation-as-to-‘existence—  
 as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-  
 supererogation<sup>96</sup>’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup>’;-as-operative-notional~<sup>18</sup>deprocrypticism)). The point here is that the  
 prospective re-ontologising-failsafe-<as to ‘relative-unreflexivity/relative-reflexivity—  
 bindingness/nondiscretionariness’ of totalising-entailment> that is the  
 ‘ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-  
 ontologising implications of existential-<~~disontologising/re-ontologising—aporeticism~~>—  
 counteracting/supplanting/alienating—of-prior-apriorising/axiomatising/referencing’ is  
 effectively driven as of ‘overarching existential-<~~disontologising/re-ontologising—~~  
~~aporeticism~~> priority/precedence/primacy of requisite prospective ontological-good-  
 faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup> inducing of

psychoanalytic-unshackling for the relative-ontological-completeness<sup>87</sup>—of—  
 apriorising/axiomatising/referencing re-ontologising prospective re-rationalisation—of—  
 contentivity/argumentativity/dialecticism/discursivity’; with the implication here that it is  
 profound-supererogation<sup>96</sup> (as to its ‘thinking at first/pure predisposition preemptive of  
 prospective disontologising/subontologising’) that can allow for prospective re-ontologising and  
 so different from the shallow-supererogation<sup>96</sup> of mere prior rationalisation—of—  
 contentivity/argumentativity/dialecticism/discursivity (which is not truly ‘thinking at first/pure  
 predisposition preemptive of prospective disontologising/subontologising but a  
 conscious/unconscious rationalising/calculating of the sublimating outcome of prior profound-  
 supererogation<sup>96</sup> rationalisation—of—contentivity/argumentativity/dialecticism/discursivity  
 imbued positive-opportunism—of-social-functioning-and-accordance<sup>75</sup>) as in-effect it is rather  
 a ‘logical eliciting of conscious/unconscious positive-opportunism—of-social-functioning-and-  
 accordance<sup>75</sup> as to constraining existential-<disontologising/re-ontologising—aporeticism>  
 postconverging-aporeticism-overcoming/unovercoming’ (so-underlied as of human  
 subconsciousness most-prospectively-conscious ‘re-ontologising-by—  
 disontologising\_existential-calculus-(between ‘prospective existentialising—  
 postconverging\_framing/imprinting re-ontologising’ and ‘prior existentialising—  
 preconverging\_enframing/imprintedness social-functioning-and-accordance—as-of-social-  
 stake-contention-or-confliction’)’ of consciousness surrealising-<as-to-supererogation<sup>96</sup>>). This  
 difference is critical because the condition for prospective re-ontologising as to the failsafe-<as-  
 to-‘relative-unreflexivity/relative-reflexivity—bindingness/nondiscretionariness’ of totalising-  
 entailment> that is ‘ontologising/scientific/existence-<honesty-constraining>—  
 scope\_for\_prospective\_re-ontologising implications of existential-<disontologising/re-  
 ontologising-aporeticism>—counteracting/supplanting/alienating—of-prior-  
 apriorising/axiomatising/referencing’ (especially as of the difficulty associated with prospective

sublimation of ~~Being-development/ontological-framework-expansion-as-to-depth-of-  
 ontologising-development-as-infrastructure-of-  
 meaningfulness-and-teleology~~  
~~psychologismic-epistemic-acutisation—difficulty <for, residualising—  
 {decompulsing} delinearity~for-cogency> magnitude~~<sup>{of-experientiality/experiment}</sup>) is not one of a shallow-  
 supererogation<sup>96</sup> ‘logical eliciting of conscious/unconscious positive-opportunism—of-social-  
 functioning-and-accordance<sup>75</sup> as to the constraining existential-<disontologising/re-  
 ontologising—aporeticism> postconverging~aporeticism-overcoming/unovercoming’ but  
 rather speaks of the need for prospective profound-supererogation<sup>96</sup> (as to its ‘thinking at  
 first/pure predisposition preemptive of prospective disontologising/subontologising’) which is  
 exactly what is apt at ~~{epistemic-totalising}~~ re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination with regards to the-very-same  
 purview/devolved-purview/devolving-purview-of-unlimitedness/existence-<full-potency-  
 of-sublimating-nascence>;—‘implicated-attendant-ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> (whereas the shallow-supererogation<sup>96</sup> of prior mere  
 rationalisation-of-contentivity/argumentativity/dialecticism/discursivity which is not truly  
 ‘thinking at first/pure predisposition preemptive of prospective disontologising/subontologising  
 but a conscious/unconscious rationalising/calculating of the sublimating outcome of prior  
 profound-supererogation<sup>96</sup> rationalisation-of-  
 contentivity/argumentativity/dialecticism/discursivity imbued positive-opportunism—of-social-  
 functioning-and-accordance<sup>75</sup>’ will rather prospectively digress into secondnature prior mere-  
 formulaicity/ritualisation-<as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 {epistemic-totalising } re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination’> in the face of prospective postconverging~aporeticism-

~~overcoming/unovercoming~~). In other words (as to the underlying ‘crossgenerational notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—mental-processing-parity for ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.’ of all sovereign humans as to the potentiation of sublimating-over-desublimating), it will be very naïve to imply that our present-day ‘mere positivism/rational-empiricism rationalisation-of-contentivity/argumentativity/dialecticism/discursivity contemplation of say a heliocentric model as from our present-day social-setup inherited positivism/rational-empiricism <amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup> (of positivism/rational-empiricism ‘reifying-mental-aestheticising-<as-of-‘prospective\_reformulating-of-mental-aestheticising’as-to-‘residuality—in-re-originariness/re-origination’-of-mental-aestheticising> educed processive-motif-‘exuding-aestheticising-gesturing’-of-apriorising/axiomatising/referencing as to re-aestheticisation-and-re-aestheticisation-towards-ontology-<elicited-prospective-idiomatisation>’)’ is of the same profound-supererogation<sup>96</sup> as from human ‘crossgenerational notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—mental-processing-parity for ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.’ with a ‘Galileo/Copernicus profound-supererogation<sup>96</sup> projection of prospective positivism/rational-empiricism re-ontologising but rather as from their social-setup inherited non-positivism/medievalism <amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup> (of non-positivism/medievalism prior ‘dereifying-mental-aestheticising-<as-of-‘prior\_mere-formulaicity/ritualisation-of-mental-aestheticising’-failing-‘residuality—in-re-originariness/re-origination’-of-mental-aestheticising> as of the processive-motif-‘exuding-aestheticising-gesturing’-of-apriorising/axiomatising/referencing of prior aestheticisation-and-aestheticisation-towards-ontology-<elicited-idiomatisation>’)’ as

prospectively ‘inventing’/‘creating’–and–‘nurturing’ heliocentric model positivism/rational-empiricism re-rationalisation–of–contentivity/argumentativity/dialecticism/discursivity; as to the fact that ‘prospective re-ontologising arises exactly out of profound-supererogation<sup>96</sup> in the face of lack of prospective requisite ~~<amplituding/formative–epistemicity>~~–totalising~thrownness-in-existence<sup>35</sup> re-rationalisation–of–contentivity/argumentativity/dialecticism/discursivity’, and not the naivety of supposedly projecting of prospective re-ontologising as from the ~~<amplituding/formative–epistemicity>~~–totalising~thrownness-in-existence<sup>35</sup> of prior rationalisation–of–contentivity/argumentativity/dialecticism/discursivity as to shallow-supererogation<sup>96</sup>. The further implication here is that (with regards to the-very-same purview/devolved–purview/devolving–purview-of-unlimitedness/existence–~~<full-potency-of-sublimating-nascence>~~;—‘implicated\_attendant\_ontological-contiguity<sup>67</sup>’~duced–existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity–contiguity–~~<imbued–notional~cogency>~~’<sup>40</sup> as to ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence–~~<full-potency-of-sublimating-nascence>~~’) ‘human psychologismic–epistemic-acutisation–~~<as-to-postconverging–de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>~~ as to epistemic-growth,-as–~~{veridical/sound}–relative-reflexivity–in-existence/relativising–from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation–residualising,-{decompulsing}–delinearity–for-eogeneity~~’ cannot be construed as of a naïve ‘eclecticism-of-prior-mere-formulaicity/ritualisation–~~<as-of-prior~rationalisation–of–contentivity/argumentativity/dialecticism/discursivity>~~ composition/blending–in–~~{compulsing}~~–linearity/linear-accretion of relative-ontological-completeness and relative-ontological-incompleteness apriorising/axiomatising/referencing as to secondnatured prior mere-formulaicity/ritualisation–~~<as-to-mere-formulaic–~~

methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 ‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination’>’ that doesn’t project of ‘coherent/contiguous  
 acuity/perspicacity/astuteness/edginess/incisiveness reflection of the-very-same  
 purview/devolved-purview/devolving-purview-of-unlimitedness/existence-<full-potency-  
 of\_sublimating\_nascence>;—‘implicated\_attendant\_ontological-contiguity<sup>67</sup>’~duced-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogeny>’<sup>40</sup> (as to cogent/tense/limpid-<as-of-prospective-profound-  
 supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-origination> implicated contrast of  
 relative-ontological-completeness<sup>87</sup> over relative-ontological-incompleteness<sup>88</sup>’); such that with  
 profound-  
 supererogation<sup>96</sup>~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear  
 ising\_scale—of-transparent/noncontentious/un-nominalised/sound-interpretations/domains of  
 manifest <sup>7</sup>unblurriness-<re-ontologising\_by-postconverging-as-to-dragged-out-  
 supererogatory~wholesomeness/profound-supererogation<sup>96</sup>,-while-anecdotalising-prior-  
 disontologising-thresholding> a requisite and core element of sublimating  
 gesturing/accounting—of-epistemic-phenomenalism is the cogent/tense/limpid-<as-of-  
 prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-origination>  
 elucidating of the precedence of the prospective-state-of-the-art over-and-thereafter the  
 ‘subordinating superseded successive prior-state-of-the-art as to the historial and formative  
 account of epistemic-growth,-as—{veridical/sound}-relative-reflexivity—in-  
 existence/relativising—from-limited-mentation-as-its-deepening/psychologismic-epistemic-  
 acutisation—residualising,-{decompulsing}delinearity~for-cogeny’ whereas with shallow-  
 supererogation<sup>96</sup>~framing/formulation/catchmenting/truncating/compulsing/linearising\_scale  
 —of-opaque/contentious/un-nominalised/flawed-interpretations/domains of manifest

blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-  
 preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out> the very notion of  
 such disambiguation is absent and so-underlies their manifestations of disparateness-of-  
 conceptualisation-<unforegrounding-ment,-failing-prospectively-to-reflect-  
 ‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>57</sup>’> as to  
 totalisingly-ing—discretion/whim-of-thought ‘apriorising/axiomatising/referencing—  
 equating/leveling/ressentiment/closed-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
 moronisation-<sublimating-nascence,-extirpatory-desublimating-downstreaming/‘avalage’>  
 (as to an emphasis on institutional-prescience/imprimaturing-<dullness-of-the-  
 spirit/psychologismic-epistemic-acutisation—nonresidualising-imbued-<sup>{compulsing}</sup>linearity-in-  
 eclecticism-of-prior-mere-formulaicity/ritualisation> and/or accessorising of ‘ordinary  
 laypersonhood arrogation/presumptuousness’ conception of supposedly prospective  
 sublimation). The ‘driving-seat/centrality (for prospective postconverging-aporeticism-  
 overcoming/unovercoming ‘ontologically-veridical existential-<disontologising/re-  
 ontologising—aporeticism> gesturing/accounting—of-epistemic-phenomenalism  
 conceptualisation’) as rather taken-up by ‘<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-  
 referencing-residuality—in-re-originariness/re-origination with regards to the-very-same  
 purview/devolved-purview/devolving-purview-of-unlimitedness/existence-<full-potency-  
 of-sublimating-nascence>;—‘implicated-attendant-ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> (as to the cogent/tense/limpid-<as-of-prospective-profound-  
 supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-origination> overlaying/superstrating-  
 ‘thrownness-aestheticising’-<sup>{of-relative-reflexivity-in-existence}</sup>>-sparsity-of-  
 postconverging-prospective-relative-ontological-completeness<sup>87</sup>-of-  
 apriorising/axiomatising/referencing over <underlaid/substrated-‘thrownness-aestheticising’-

~~{of relative-unreflexivity-in-existence}~~ > profusion-of-preconverging-prior-relative-  
ontological-incompleteness<sup>88</sup> -of-apriorising/axiomatising/referencing, that is more than just an  
‘eclecticism-of-prior-mere-formulaicity/ritualisation-~~<as-of-prior~rationalisation-of-~~  
~~contentivity/argumentativity/dialecticism/discursivity>~~ composition/blending-in-  
~~{compulsing}~~ linearity/linear-accretion of relative-ontological-completeness and relative-  
ontological-incompleteness apriorising/axiomatising/referencing as to secondnature prior  
mere-formulaicity/ritualisation-~~<as-to-mere-formulaic-~~  
methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
~~{epistemic-totalising}~~ re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
originariness/re-origination’>’ in moronisation-~~<sublimating-nascence,-extricatory-~~  
desublimating-downstreaming/‘avalage’>) can be appreciated in the sense that even though  
much of Newtonian physics was developed by Newton (as underlaid with the physics of Galileo,  
Descartes, etc.) the ‘cogent/tense/limpid-~~<as-of-prospective-profound-supererogation<sup>96</sup>,-for-~~  
residuality—in-re-originariness/re-origination> sublimation emphasis on ~~{epistemic-totalising<sup>33</sup>}~~re-  
apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination with  
regards to the-very-same purview/devolved-purview/devolving-purview-of-  
unlimitedness/existence-~~<full-potency-of-sublimating-nascence>~~;—‘implicated-attendant-  
ontological-contiguity<sup>67</sup>~educated-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup> meant that in-many-ways the prospect for still further  
prospective postconverging-~~aporeticism-overcoming/unovercoming~~ naturally required the  
adoption of Leibniz’s notational presentation over Newtonian notational presentation (and the  
further cogent/tense/limpid-~~<as-of-prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-~~  
re-originariness/re-origination> overlaying with say Maxwellian physics, Poincaréan physics,  
etc.). In this same respect, the previous theorising respectively of the Poincarés, Einsteins, Bohrs,

Feynmans, etc. (as to their epochal seminality) ‘could not be saved’ from the prospective ‘re-ontologising-<sup>{epistemic-totalising}</sup> †re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination <sup>{decompulsing}</sup> delinearity/delinear accreting/recomposuring cogency/tensing/limpidity-<as-of-prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-origination>;-prospective\_reifying mental aestheticising <as-of-‘prospective\_reformulating-of-mental-aestheticising’as-to-‘residuality—in-re-originariness/re-origination’-of-mental-aestheticising>’ with regards to the-very-same purview/devolved-purview/devolving-purview-of-unlimitedness/existence-<full-potency-of\_sublimating-nascence>;—‘implicated\_attendant-ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup> as from respectively the Einsteins, Bohrs, Feynmans and the latter succeeding generation of physicists (however such previous physicists human mortal framing of reputation); and so in effective reflection of the uncompromising precedence and postconverging-de-mentating/structuring/paradigmizing of ‘unlimitedness/existence-<full-potency-of\_sublimating\_nascence> prospective apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening under which limitedness/human-subpotency submits in profound-supererogation for prospective sublimating’ elicited as to transversality-<for-sublimating-existential-eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> (having nothing to do with protracted-social—as-to-individual-by-institutional-by-social ‘covert/overt privy/temporal/mortal terms of contemplation as to supposedly-prospective-thinking-purpose,-as-precaculated-purpose-<as-prospectively-losing-track-of-‘<sup>{epistemic-totalising}</sup> †re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination’-of-thinking>’). The above points out that it is exactly the-very-underlying—(as

inherently ‘defining-and-imbuing of limitedness/human-subpotency de-mentation-  
 (<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-  
 attributive-dialectics)’ as to preconverging/postconverging-de-  
 mentating/structuring/paradigming)—relationship-between-limitedness/human-subpotency-  
 and-unlimitedness/existence-<full-potency-of-sublimating-nascence> with respect to the pre-  
 eminence of the latter (as to ‘limitedness/human-subpotency prospective re-encountering/re-  
 confrontation with unlimitedness/existence-<full-potency-of-sublimating-nascence>’), as so-  
 manifested with profound-  
 supererogation<sup>96</sup>~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear-  
 ising\_scale—of-transparent/noncontentious/un-nominalised/sound-interpretations/domains of  
 manifest <sup>7</sup>unblurriness-<re-ontologising\_by-postconverging-as-to-dragged-out-  
 supererogatory~wholesomeness/profound-supererogation<sup>96</sup>,-while-anecdotalising-prior-  
 disontologising-thresholding>, that enables sublimating conceptivity/epistemic-  
 reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing} -and-  
 empowering> to arise; as to the fact that the sublimating is rather of ‘unlimitedness/existence-  
 <full-potency-of-sublimating-nascence> prospective apriorising/axiomatising/referencing-  
 sublimating-reflexivity—beholdening under which limitedness/human-subpotency submits in  
 profound-supererogation for prospective sublimating’ arising as to successive human mortals  
 submission/subjectation to unlimitedness/existence-<full-potency-of-sublimating-nascence> to  
 elicit prospective sublimating (and ‘not the inherent anointing of any human mortal/mortals as  
 supposedly superseding unlimitedness/existence-<full-potency-of-sublimating-nascence>’ and  
 so not even as of vague impression-driven/good-naturedness/wishfulness associated with  
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> advocacy/political/applicative—scope  
 that cannot be confused with the ‘more profound underlying sublimating potency of the  
 ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-

ontologising' as of its implied 'nonextricatory/postconverging ontologising-and-re-ontologising  
 angling-of-imaginary demoronisation-<sublimating-nascence, nonextricatory-sublimating-  
 upstreaming/'amontée'>'). The implication here is that the-very-same purview/devolved-  
 purview/devolving-purview-of-unlimitedness/existence-<full-potency-of-sublimating-  
 nascence>;—'implicated\_attendant-ontological-contiguity<sup>67</sup>~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' <sup>40</sup> (as to implicated 'requisite projection of the  
 coherence/contiguity of the superseding-oneness-of-ontology/ontological-veridicality/relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>') rather speaks of the 're-  
 ontologising\_{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing-residuality—in-re-  
 originariness/re-origination {decompulsing}delinearity/delinear-accreting/recomposuring  
 cogency/tensing/limpidity-<as-of-prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-  
 re-originariness/re-origination>;~prospective\_reifying-mental-aestheticising<as-of-  
 'prospective\_reformulating-of-mental-aestheticising'as-to 'residuality—in-re-originariness/re-  
 origination'of-mental-aestheticising>' underlying such an exercise of successive human  
 mortals submission/subjection to unlimitedness/existence-<full-potency-of-sublimating-  
 nascence> to elicit prospective sublimating and doesn't allow for discretion as of 'eclecticism-  
 of-prior-mere-formulaicity/ritualisation-<as-of-prior~rationalisation-of-  
 contentivity/argumentativity/dialecticism/discursivity> composition/blending-in-  
 {compulsing}linearity/linear-accretion of relative-ontological-completeness and relative-  
 ontological-incompleteness apriorising/axiomatising/referencing as to secondnature prior  
 mere-formulaicity/ritualisation-<as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 {epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination'>' (with the latter manifested as to 'lack of prospectively educated-

and-availing-and-re-availing of relative-ontological-completeness<sup>87</sup>-of-  
 apriorising/axiomatising/referencing from unlimitedness/existence-~~full-potency-  
 of-sublimating-nascence~~>'); such that inherently any prospective exercise of  
 postconverging-~~aporeticism-overcoming/unovercoming~~ has to demonstrate prospective  
 relative-ontological-completeness<sup>87</sup> and expose itself to be demonstrated as of either relative-  
 ontological-completeness<sup>87</sup> or relative-ontological-incompleteness<sup>88</sup> (as to the requisite  
 transversality-~~for-sublimating-existential-eventuating/denouement,-from-'thinking-at-  
 first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising'~~-as-of-  
 prospectively-disambiguated-affirmed-and-unaffirmed-'motif-and-  
 apriorising/axiomatising/referencing'<sup>101</sup> imbuing <sup>45</sup>foregrounding\_\_entailment-~~in-  
 succession-of-profound-supererogation<sup>96</sup>>-~~postconverging-narrowing-down~sublimation-as-  
 to-'existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-  
 prospective-profound-supererogation<sup>96</sup>-in-reflecting-'immanent~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>6</sup>'~~;—as-operative-  
 notional~<sup>18</sup>deprocrypticism) underlying 'human psychologismic-epistemic-acutisation-~~as-to-  
 postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence's-sublimating-  
 nascence-in-prospective-aporeticism-overcoming/unovercoming~~> as to epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation—residualising,-<sup>{decompulsing}</sup>delinearity~for-  
 eogeny'). This insight (as to the 're-ontologising—<sup>{epistemic-totalising}</sup>re-apriorising/re-  
 axiomatising/re-referencing-residuality—in-re-originariness/re-origination  
<sup>{decompulsing}</sup>delinearity/delinear-accreting/recomposuring cogency/tensing/limpidity-~~as-of-  
 prospective-profound-supererogation<sup>96</sup>, -for-residuality—in-re-originariness/re-  
 origination~~,-prospective-reifying-mental-aestheticising-~~as-of-'prospective-reformulating-  
 of-mental-aestheticising'~~as-to-'residuality—in-re-originariness/re-origination' of mental~~

~~aestheticising~~>’ implied with regards to ‘human psychologismic-epistemic-acutisation-~~as-to-~~  
~~postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-~~  
~~nascence-in-prospective-aporeticism-overcoming/unovercoming~~> as to epistemic-growth,-as—  
~~{veridical/sound}-relative-reflexivity-in-existence/relativising from limited-mentation-as-its-~~  
~~deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing} delinearity-for-~~  
~~eogeny~~’) covers the ambit of ‘human aestheticisation-and-aestheticisation-towards-ontology-  
<elicited-idiomatization> overall imbuing of human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ in the  
sense that even mere aestheticisation does manifest ~~re-aestheticising/re-motif-<in-~~  
~~postconverging-narrowing-down~‘sublimation-of-taste’-epistemic-~~  
~~totalising<sup>33</sup>~~ hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
~~{decompulsing} delinearity~for-cogeny-educing-conceptivity/epistemic-reflexivity/epistemicity-~~  
~~relativism-determinism-<reifying {as-to-knowledge-developing}-and-empowering>-of-~~  
<sup>4</sup>historiality/ontological-eventfulness<sup>18</sup>/ontological-aestheticising-tracing’,-as-to-existence—  
~~as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-~~  
~~supererogation<sup>96</sup>~~> (as to the fact that even the artistic or aestheticising is imbued of an underlying  
‘notional~ontological-veracity of projection/re-projection-and-anticipation/re-anticipation’  
exuded as of ‘human existential-<disontologising/re-ontologising-aporeticism> backdrop of  
coherent/contiguous <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ as so-enabling the intelligible  
appreciation of any given motif/motif-construct as aesthetics/arts and with the further  
implication that no motif/motif-construct can be construed as artistic/aesthetical without the  
underlying ‘notional~ontological-veracity of projection/re-projection-and-anticipation/re-  
anticipation’ exuded as of ‘human existential-<disontologising/re-ontologising-aporeticism>  
backdrop of coherent/contiguous <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’). In this respect, ‘lack of  
prospectively educed-and-availing-and-re-availing of relative-ontological-completeness<sup>87</sup>-of-  
apriorising/axiomatising/referencing from unlimitedness/existence-<full-potency-

of\_sublimating\_nascence> (as to the-very-same purview/devolved-purview/devolving-purview-of-unlimitedness/existence-<full-potency-of\_sublimating\_nascence>;—  
‘implicated\_attendant\_ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup>)’ should not be confused with shallow-supererogation<sup>96</sup>~framing/formulation/catchmenting/truncating/compulsing/linearising\_scale—of-opaque/contentious/un-nominalised/flawed-interpretations/domains of manifest blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out> that seem to imply that certain domains are supposedly excepted of the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising (as to the fact that failing or being incapable or unwilling to do one’s homework doesn’t mean that the resolution to the homework doesn’t exist as of potential prospective sublimating conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing} -and-empowering>). The ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising as such (as to its underlying educed sublimating ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as from experientiality/experiment-<as-to-existentially-formative-‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing-residuality—in-re-originariness/re-origination’,—so-‘notionally/epistemically/bindingnessly-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>—implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-Being-then-Institutional-then-Living-magnitudes-of-{hermeneutic/reprojection~protraction-of}reframing-and-reformulation}’>)) effectively implies that there is ‘no epistemic difference’ between ‘science as of its intolerance-<of-disparateness>/exactifying\_precisioning-of-sublimation-<as-to-postconverging-narrowing-down~apriorising/axiomatising/referencing-entailing-

theoretical,-conceptual-and-operant-implications>’ and ‘overall human  
<sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-  
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’ (as to  
 the implications of ‘limitedness/human-subpotency prospective re-encountering/re-  
 confrontation with unlimitedness/existence-<full-potency-of-sublimating-nascence>’ with  
 respect to ‘the-very-same purview/devolved-purview/devolving-purview-of-  
 unlimitedness/existence-<full-potency-of-sublimating-nascence>;—‘implicated-attendant-  
 ontological-contiguity<sup>67</sup>~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> in {epistemic-totalising<sup>33</sup>}re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination’ so-undergirding epistemic-  
 growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-  
 mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-  
 {decompulsing}delinearity-for-cogency); since both speak of the very same ‘cogent/tense/limpid-  
 <as-of-prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-  
 origination> overlaying/superstrating ‘thrownness-aestheticising’ {of relative reflexivity in-  
 existence}> sparsity-of-postconverging-prospective-relative-ontological-completeness<sup>87</sup>-of-  
 apriorising/axiomatising/referencing in demoronisation-<sublimating-nascence,-  
 nonextricatory-sublimating-upstreaming/‘amontée’> over <underlaid/substrated-‘thrownness-  
 aestheticising’-{of relative unreflexivity in existence}>-profusion-of-preconverging-prior-  
 relative-ontological-incompleteness<sup>88</sup>-of-apriorising/axiomatising/referencing (that is more  
 than just an ‘eclecticism-of-prior-mere-formulaicity/ritualisation-<as-of-prior-rationalisation-  
 of-contentivity/argumentativity/dialecticism/discursivity> composition/blending-in-  
 {compulsing}linearity/linear-accretion of relative-ontological-completeness and relative-  
 ontological-incompleteness apriorising/axiomatising/referencing as to secondnature prior

mere-formulaicity/ritualisation-<as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising, -prospectively-losing-track-of-  
 ‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination’>’ in moronisation-<sublimating~nascence, -extricatory-  
 desublimating~downstreaming/‘avalage’>’. Rather it is the secondnatured prior mere-  
 formulaicity/ritualisation-<as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising, -prospectively-losing-track-of-  
 ‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination’> of human social practices of the sciences on-the-one-hand and  
 social-sciences and humanities on-the-other-hand (construing of their ‘material difference’ with  
 respect to ‘their various nonhuman phenomena’ and the ‘various human consciousness-driven  
 phenomena’ as naively-and-wrongly implying their underlying ‘epistemic difference’ as to  
 overall knowledge requisite {epistemic-totalising }re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination) that induces an ‘epistemic  
 confusion’ with regards to the overall underlying ontologising/scientific/existence-<honesty-  
 constraining>—scope\_for\_prospective\_re-ontologising (as to their respective ‘ontologically-  
 veridical given gesturing/accounting—of-epistemic-phenomenalism for sublimating  
 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-  
 knowledge-developing}-and-empowering> entailment’); as the overall underlying  
 ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-  
 ontologising effectively speaks of the ‘experientiality/experiment-<as-to-existentially-  
 formative-‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination’,—so-‘notionally/epistemically/bindingnessly-<as-to-  
 determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>—implicated-and-articulated’\_as-from-  
 nonextricatory-‘prospective-re-ontologising-Being-then-Institutional-then-Living~magnitudes-

of-~~{hermeneutic/reprojection~protraction-of}~~reframing-and-reformulation}> fact' that intolerance-<of-disparateness>/exactifying\_precisioning-of-sublimation-<as-to-postconverging~narrowing-down~apriorising/axiomatising/referencing~entailing-theoretical,-conceptual-and-operant-implications>' is epistemically same as 'overall human<sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>' as to overall knowledge requisite ~~{epistemic-totalising<sup>33</sup>}~~re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination). The requisite 'ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising implications of existential-<disontologising/re-ontologising~aporeticism>—counteracting/supplanting/alienating—of-prior-apriorising/axiomatising/referencing' (with regards to 'human psychologismic-epistemic-acutisation-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence's-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as-~~{veridical/sound}~~-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,~~{decompulsing}~~delinearity-for eogeneity') is effectively underlied as of the above elucidated failsafe-<as-to-'relative-unreflexivity/relative-reflexivity—bindingness/nondiscretionariness' of-totalising-entailment> (as to underlying 'constraining existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup> imbuing human ontological-commitment<sup>66</sup>-<implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality>' and '<sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup>> as available-to/elicitable-to-<as-to-human-consciousness/collective-

consciousness—distendedness/detruncating—<beyond-selfpresenting,-as-re-ontologising—  
decentering\_of-consciousness/collective-consciousness,-as-to-psychologicmic—epistemic-  
acutisation—residualising,-{decompulsing}delinearity~for-cogency>> the social-functioning-and-  
accordance—as-of—social-stake-contention-or-confliction conception of any given registry-  
worldview/dimension <preconverging~‘motif-and-apriorising/axiomatising/referencing’—  
entailing>-existentialising—enframing/imprintedness—{as-to-<sup>4</sup> historicity-tracing—in-  
presencing—hyperrealisation/hyperreal-transposition}’); in so ‘de-privying/rendering—  
<sup>103</sup>universally-transparent ontological-veracity with regards to prospective  
postconverging~aporeticism—overcoming/unovercoming’ (however the manifestation of either  
‘blurriness—<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-  
preconverging,-in-disontologising-formulaic—dragging-out/hollowing-out> or ‘unblurriness-  
<re-ontologising\_by-postconverging-as-to-dragged-out-  
supererogatory~wholesomeness/profound-supererogation<sup>96</sup>,-while-anecdotalising-prior-  
disontologising-thresholding>). In this regards, ‘there can’t be a privy issue’ of the  
ontologising/scientific/existence—<honesty-constraining>—scope\_for\_prospective\_re-  
ontologising in the sense that ‘claims of ontological-veracity/ontological-inveracity’ are much  
more than ‘privy purposes claims’ as to the direct or indirect sublimating/desublimating effect  
on all humans (whether so conscious or unconscious of the sublimating/desublimating effect),  
and such that supposed technicians, experts, intellectuals, etc. (so-defined as of human socially  
expanded framework of deferential-formalisation-transference as to various cultivated skills/arts  
and time investment) cannot truly have ‘privy purposes disagreements of ontological-  
veracity/ontological-inveracity’ since the subsequent manifestation of defective products,  
regulations, practices, policies will ultimately directly or indirectly affect the general public (as  
to the human sovereign—function/posture—<as-to-existentially-manifest-‘embodied-  
subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-

reflexivity/unreflexivity-in-existence'/teleology>) however the latter levels of conscious or unconscious awareness of the sublimating/desublimating effect; thus implying that consciously cynical pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness }  
 inclination to undermine prospective sublimating are in-effect a surreptitious subverting of underlying human sovereign-function/posture-<as-to-existentially-manifest-‘embodied-  
 subject~consciousness-and-direct/deferential-consciousness’,-as-of-its-‘epistemic-  
 reflexivity/unreflexivity-in-existence’/teleology> prospective  
 sublimation/emancipation/enfranchisement. This in-many-ways explains why the respective prospective re-ontologising of <sup>103</sup>universalising-idealisation, positivism/rational-empiricism and <sup>18</sup>deprocrypticism—or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought effectively imply ‘notionally/epistemically/bindingnessly-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> locking-in’ their respective prior disontologising non-universalising ancient-sophists, non-positivising medieval-scholasticism and our modern-day disparateness-of-conceptualisation-<unforegrounding-ment,-failing-prospectively-to-reflect-  
 ‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity ’> in preempting such conscious/unconscious surreptitiously implicated ‘privy purposes disagreements of ontological-veracity/ontological-inveracity’ (and as to the overall relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> imbued ‘human psychologismic-epistemic-acutisation-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-  
 prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-{decompulsing} delinearity-for

eogeneity'). In this regards, the failsafe-<as-to-'relative-unreflexivity/relative-reflexivity—  
 bindingness/nondiscretionariness'-of-totalising-entailment> that is the  
 'ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-  
 ontologising implications of existential-<disontologising/re-ontologising—aporeticism>—  
 counteracting/supplanting/alienating-of-prior-apriorising/axiomatising/referencing' (with  
 regards to the overall relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-  
 the-human-institutionalisation-process<sup>68</sup>) can effectively be construed as 'driving prospective  
 intolerance-<of-disparateness>/exactifying\_precisioning-of-sublimation-<as-to-  
 postconverging~narrowing-down~apriorising/axiomatising/referencing~entailing-theoretical,-  
 conceptual-and-operant-implications>' of the overarching epistemic-projection of  
 '61nonpresencing-<perspective-ontological-normalcy/postconvergence> relativism/relative-  
 scope for epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-  
 existence/relativising—from-limited-mentation-as-its-deepening/psychologismic-epistemic-  
 acutisation—residualising, {decompulsing} delinearity~for-eogeneity' imbued underlying-elucidative  
 'requisite sublimating/desublimating formulative-framing/fielding—of-entailment of human  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.  
 contemplation' as of notionally~implied <sup>45</sup>foregrounding\_\_entailment-<in-succession-of-  
 profound-supererogation<sup>96</sup>>-<postconverging~narrowing-down~sublimation-as-to-'existence—  
 as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective~profound-  
 supererogation<sup>96</sup>'-in-reflecting-'immanent~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup>?'-as-operative-notional~<sup>18</sup>deprocrypticism). The uncompromising  
 precedence and postconverging~de-mentating/structuring/paradigming of  
 'unlimitedness/existence-<full-potency-of-sublimating-naseence> prospective  
 apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening under which  
 limitedness/human-subpotency submits in profound-supererogation for prospective

~~sublimating~~ implies that ‘ontologically-veridical existential-~~<disontologising/re-ontologising—aporeticism>~~ gesturing/accounting—of-epistemic-phenomenalism conceptualisation’ is not as of ‘eclecticism-of-prior-mere-formulaicity/ritualisation-~~<as-of-prior~rationalisation—of—contentivity/argumentativity/dialecticism/discursivity>~~ composition/blending-in-~~{compulsing}~~linearity/linear-accretion of ~~<underlaid/substrated-‘thrownness-aestheticising’—{of relative-unreflexivity-in-existence}>~~ profusion of ~~preconverging-prior-relative-ontological-incompleteness —of—apriorising/axiomatising/referencing and overlaying/superstrating-‘thrownness-aestheticising’—{of relative-reflexivity-in-existence}>~~ sparsity-of-postconverging-prospective-relative-ontological-completeness —of—apriorising/axiomatising/referencing’ but is rather utterly of prospective ~~‘re-ontologising—~~{epistemic-totalising}~~ re-apriorising/re-axiomatising/re-referencing—residuality—in-re-originariness/re-origination ~~{decompulsing}~~delinearity/delinear-accreting/recomposuring cogency/tensing/limpidity-<as-of-prospective-profound-supererogation<sup>96</sup>, -for-residuality—in-re-originariness/re-origination>~~, ~~prospective-reifying-mental-aestheticising-<as-of-‘prospective-reformulating-of-mental-aestheticising’as-to-‘residuality—in-re-originariness/re-origination’of-mental-aestheticising>~~ epistemic-projection (as to postconverging-de-mentating/structuring/paradigmizing overlaying/superstrating-‘thrownness-aestheticising’—{of relative-reflexivity-in-existence}> sparsity-of-postconverging-prospective-relative-ontological-completeness<sup>37</sup>—of—apriorising/axiomatising/referencing) induced psychoanalytic-unshackling; and as previously indicated the overly abundant/generous elucidation herein is critically to reflect this underlying effective psychoanalytic-unshackling depth of demoronisation-<sublimating-nascence,-nonextricatory-sublimating-upstreaming/‘amontée’> (as to implicated metaphoricity<sup>57</sup> beyond our natural positivism—<sup>80</sup>procrypticism predisposition of procession-<as-to-constructive-veracity/inveracity\_of-apriorising/axiomatising/referencing>). That said the ontological-

veracity of such underlying ‘existential-~~disontologising/re-ontologising~~ aporeticism—  
 counteracting/supplanting/alienating-of-prior-apriorising/axiomatising/referencing inducing of  
 human epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising—  
~~from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—~~  
 residualising,<sup>{decompulsing}</sup>delinearity~for-cogeney’ is effectively understandable with  
 institutional-development-as-to-social-function-development and living-development-as-to-  
 personality-development                      psychologismic-epistemic-acutisation—difficulty<for,-  
 residualising—<sup>{decompulsing}</sup>delinearity~for-cogeney>—————magnitudes<sup>{of-experientiality/experiment}</sup>  
 (notwithstanding the disinhibition/complexification arising when it comes to Being-  
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-  
 infrastructure-of- meaningfulness-and-teleology                      psychologismic-epistemic-acutisation—  
 difficulty<for,-residualising—<sup>{decompulsing}</sup>delinearity~for-cogeney>—————magnitude<sup>{of-  
 experientiality/experiment}</sup>). It is rather such an ontologically-flawed ‘eclecticism-of-prior-mere-  
 formulaicity/ritualisation-<as-of-prior~rationalisation-of-  
 contentivity/argumentativity/dialecticism/discursivity>                      composition/blending-in-  
<sup>{compulsing}</sup>linearity/linear-accretion of <underlaid/substrated ‘thrownness-aestheticising’-<sup>{of-  
 relative-unreflexivity-in-existence}>-profusion-of-preconverging-prior-relative-ontological-  
 incompleteness -of-apriorising/axiomatising/referencing and overlaying/superstrating-  
 ‘thrownness-aestheticising’-<sup>{of-relative-reflexivity-in-existence}>-sparsity-of-  
 postconverging-prospective-relative-ontological-completeness -of-  
 apriorising/axiomatising/referencing’ that effectively underlies any prospectively  
 uninstitutionalised-threshold<sup>102</sup>; as to the fact that the latter is fundamentally underlied by the  
 prior                      ‘dereifying-mental-aestheticising-<as-of-‘prior\_mere-formulaicity/ritualisation-of-  
 mental-aestheticising’-failing-‘residuality—in-re-originariness/re-origination’-of-mental-  
 aestheticising> as of the processive-motif-‘exuding-aestheticising-gesturing’-of-</sup></sup>

~~apriorising/axiomatising/referencing~~ of prior aestheticisation–and–aestheticisation-towards-ontology-<elicited–idiomatisation>’ (imbued credibility/credulity-induced-processive-assent-to–moronisation-<sublimating–nascence,~~-extricatory~~-desublimating–downstreaming/‘avalage’>) notwithstanding the accruing/accumulating ~~overlaying/superstrating~~ ‘~~thrownness aestheticising~~’ {of relative reflexivity in existence}>–sparsity-of-postconverging-prospective-relative-ontological-completeness<sup>87</sup>–of–apriorising/axiomatising/referencing in want for its very own prospective ‘reifying–mental-aestheticising-<as-of-‘prospective\_reformulating-of-mental-aestheticising’as-to-‘residuality—in-re-originariness/re-origination’-of-mental-aestheticising>’ educated processive-motif-‘~~exuding aestheticising-gesturing~~’-of-apriorising/axiomatising/referencing as to re-aestheticisation–and–re-aestheticisation-towards-ontology-<elicited–prospective-idiomatisation>’ (imbued incredibility/incredulity-induced-processive-dissent-in–demoronisation-<sublimating–nascence,~~-nonextricatory~~-sublimating–upstreaming/‘amontée’>). This explains why a mere circumstantial thorough positivism/rational-empiricism elucidation in animistic social-setup is not a positivism/rational-empiricism transformation of the said animistic social-setup knowledge value inclination (as to the animistic social-setup ‘dereifying–mental-aestheticising-<as-of-‘prior\_mere-formulaicity/ritualisation-of-mental-aestheticising’-failing-‘residuality—in-re-originariness/re-origination’-of-mental-aestheticising>’ as of the processive-motif-‘~~exuding aestheticising-gesturing~~’-of-apriorising/axiomatising/referencing of prior aestheticisation–and–aestheticisation-towards-ontology-<elicited–idiomatisation>’ imbued desublimating–and–residually-unaccounted-for—apriorising/axiomatising/referencing processing as of prior ‘human consciousness/collective-consciousness representation/unity/comprehensiveness of the institutional/bureaucratic/social and their purposefulness’ constructive-inveracity ‘associated with the animistic social-setup <sup>83</sup>reference-of-thought–and–<sup>83</sup>reference-of-thought-<sup>84</sup>devolving

~~mysticising-processive-motif-‘exuding-aestheticising-gesturing’-of-  
apriorising/axiomatising/referencing’)~~. Such that notwithstanding this elucidation of prospective  
re-ontologising-failsafe-~~as-to-‘relative-unreflexivity/relative-reflexivity—  
bindingness/nondiscretionariness’-of-totalising-entailment>~~ that is the  
‘ontologising/scientific/existence-~~<honesty-constraining>—scope\_for\_prospective\_re-  
ontologising~~ implications of existential-~~<disontologising/re-ontologising—aporeticism>—  
counteracting/supplanting/alienating-of-prior-apriorising/axiomatising/referencing’~~, that  
doesn’t cancel the fact that (as with the animistic social-setup example above) ‘abstract  
ontological-veracity is not the sufficient basis for registry-worldviews/dimensions  
contemplation of prospective re-ontologising-failsafe-~~as-to-‘relative-unreflexivity/relative-  
reflexivity—bindingness/nondiscretionariness’-of-totalising-entailment>~~ (that is the  
‘ontologising/scientific/existence-~~<honesty-constraining>—scope\_for\_prospective\_re-  
ontologising~~ implications of existential-~~<disontologising/re-ontologising—aporeticism>—  
counteracting/supplanting/alienating-of-prior-apriorising/axiomatising/referencing’)~~; as in  
effect the failsafe-~~as-to-‘relative-unreflexivity/relative-reflexivity—  
bindingness/nondiscretionariness’-of-totalising-entailment>~~ is rather underlied as of its  
constraining ramifications of crossgenerational existential-~~<disontologising/re-ontologising—  
aporeticism>~~ import upon ~~‘social-functioning-and-accordance—as-of-social-stake-contention-  
or-confliction~~ ~~imbuing~~ ~~existentialising-frame-of-entailment-of-motif-and-  
apriorising/axiomatising/referencing~~ of disontologising/ontologising-and-re-ontologising’ (à la  
Diderot and Encyclopédistes active crossgenerational epistemic-projection or overall budding-  
positivists passive crossgenerational epistemic-projection of the  
ontologising/scientific/existence-~~<honesty-constraining>—scope\_for\_prospective\_re-  
ontologising~~), as so-associated with the overall transformation of processive-motif-‘~~exuding-  
aestheticising-gesturing’-of-apriorising/axiomatising/referencing~~ so-underlying the relative-

ontological-completeness<sup>87</sup>—of—apriorising/axiomatising/referencing re-ontologising  
 prospective re-rationalisation—of—contentivity/argumentativity/dialecticism/discursivity. Thus  
 the uninstitutionalised-threshold<sup>102</sup> (as of such ‘eclecticism-of-prior-mere-  
 formulaicity/ritualisation—~~as-of-prior-rationalisation-of-~~  
~~contentivity/argumentativity/dialecticism/discursivity~~> composition/blending—in—  
~~{compulsing}linearity/linear-accretion of <underlaid/substrated ‘thrownness aestheticising’ {of~~  
~~relative-unreflexivity in existence}>~~ profusion-of-preconverging-prior-relative-ontological-  
 incompleteness —of—apriorising/axiomatising/referencing and ~~overlaying/superstrating-~~  
~~‘thrownness aestheticising’ {of relative-reflexivity in existence}>~~ sparsity-of  
~~postconverging-prospective-relative-ontological-completeness —of-~~  
 apriorising/axiomatising/referencing’) is a reflection of the ‘deficiency of the notion of  
 facticity/factness as to a <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>  
 conceptualisation’ (so-reflected historically as of ‘dominance/vested-interest structure in relative-  
 ontological-incompleteness<sup>88</sup>—presublimation-construct—of—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
 desublimating~existentialising—decisionality—~~as-to-disontologising/re-ontologising—~~  
~~aporeticism>~~’ as from the ‘dereifying—mental-aestheticising—~~as-of-‘prior\_mere-~~  
~~formulaicity/ritualisation-of-mental-aestheticising’-failing-‘residuality—in-re-originariness/re-~~  
~~origination’-of-mental-aestheticising~~> as of the processive-motif-‘~~exuding aestheticising-~~  
~~gesturing~~’-of-apriorising/axiomatising/referencing of prior aestheticisation—and-  
 aestheticisation-towards-ontology-<elicited-idiomatisation>’ of blatant brutish  
 conquest/subjugation conception of apportioning implied factness/fact, dominion protection  
 conception of apportioning implied factness/fact, to the very natural-order-of-things conception  
 of apportioning implied factness/fact and to our subtle modern-day institutionally-  
 distorted/disjointed conception of apportioning implied factness/fact); given that it fails to reflect  
 ‘unlimitedness/existence—~~full-potency-of-sublimating-nasceence~~> prospective

~~apriorising/axiomatising/referencing—sublimating-reflexivity—beholdening~~ under which  
~~limitedness/human-subpotency~~ submits in ~~profound-supererogation~~ for prospective  
~~sublimating~~’ and supposedly seem to imply that any notion of fact/factness can be segregated  
from the epistemic-projection of ‘<sup>61</sup>nonpresencing-<perspective—ontological-  
normalcy/postconvergence> relativism/relative-scope for epistemic-growth,-as—  
{veridical/sound}-relative-reflexivity-in-existence/relativising—~~from limited-mentation-as-its-  
deepening/psychologismic-epistemic-acutisation—residualising,~~ <sup>{decompulsing}</sup>delinearity~for-  
eogeneity’ and failing to then account for the human  
<amplituding/formative>disposedness/psychologismic-construct-<as-to-orientation/value-  
construct/valuation—and-derived-parameterising) and <amplituding/formative>entailment-<as-  
to-totalising-contiguous/coherent—factuality-of-variability) (so-underlying ‘human  
~~psychologismic-epistemic-acutisation-<as-to-postconverging-de-  
mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-  
prospective-aporeticism-overcoming/unovercoming>~~ as to epistemic-growth,-as—  
{veridical/sound}-relative-reflexivity-in-existence/relativising—~~from limited-mentation-as-its-  
deepening/psychologismic-epistemic-acutisation—residualising,~~ <sup>{decompulsing}</sup>delinearity~for-  
eogeneity’). In this regards, the notion of a rock speaks to its central significance as a potential  
weapon, a totem, a mineral resource, a construction material, etc. as of the  
‘ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-  
ontologising potential’ as to the indissociable level of epistemic-growth,-as—{veridical/sound}-  
relative-reflexivity-in-existence/relativising—~~from limited-mentation-as-its-  
deepening/psychologismic-epistemic-acutisation—residualising,~~ <sup>{decompulsing}</sup>delinearity~for-  
eogeneity attached to the conceptualisation of the rock. In-the-bigger-picture, such a defective  
conception of fact/factness (with regards to the ‘deficiency of the notion of facticity/factness as  
to a <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> conceptualisation’) is in-effect

consciously/unconsciously inherently manifested as to the uninstitutionalised-threshold<sup>102</sup> implications of the ‘eclecticism-of-prior-mere-formulaicity/ritualisation-<as-of-prior~rationalisation-of-contentivity/argumentativity/dialecticism/discursivity> composition/blending-in-<sup>{compulsing}</sup>linearity/linear-accretion of <underlaid/substrated-‘thrownness-aestheticising’-of relative-unreflexivity-in-existence}>-profusion-of preconverging-prior-relative-ontological-incompleteness -of- apriorising/axiomatising/referencing and overlaying/superstrating-‘thrownness-aestheticising’-of relative-reflexivity-in-existence}>-sparsity-of-postconverging-prospective-relative-ontological-completeness -of-‘apriorising/axiomatising/referencing’ underlied by the ‘dereifying-mental-aestheticising-<as-of-‘prior\_mere-formulaicity/ritualisation-of-mental-aestheticising’-failing-‘residuality—in-re-originariness/re-origination’-of-mental-aestheticising> as of the processive-motif-‘exuding-aestheticising-gesturing’-of apriorising/axiomatising/referencing of prior aestheticisation-and-aestheticisation-towards-ontology-<elicited-idiomatisation>’. In this respect, the lack of a ‘re-ontologising-<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-referencing-residuality-in-re-originariness/re-origination <sup>{decompulsing}</sup>delinearity/delinear-accreting/recomposuring cogency/tensing/limpidity-<as-of-prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-origination>,-prospective-reifying-mental-aestheticising-<as-of-‘prospective-reformulating-of-mental-aestheticising’as-to-‘residuality—in-re-originariness/re-origination’-of-mental-aestheticising>’ epistemic-projection about factness/fact as to ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-potency-of-sublimating-nascence>’ (as rather warranting ‘reifying-mental-aestheticising-<as-of-‘prospective-reformulating-of-mental-aestheticising’as-to-‘residuality—in-re-originariness/re-origination’-of-mental-aestheticising>’ educed processive-motif-‘exuding-aestheticising-gesturing’-of apriorising/axiomatising/referencing as to re-aestheticisation-and-re-

aestheticisation-towards-ontology-<elicited-prospective-idiomatisation>’) is effectively what prospectively induces {flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-~~{compulsing}~~linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation ‘apriorising/axiomatising/referencing—equating/leveling/ressentiment/closed-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> moronisation-<sublimating-nascence,extricatory-desublimating-downstreaming/‘avalage’>’; as to falsely calling up its given registry-worldview/dimension imbued prior-institutionalisation-threshold-by-prospective-uninstitutionalised-threshold<sup>102</sup> ‘self-referencing-syncretising forward-facing-supposedly~postconverging-or-dialectical-thinking<sup>31</sup>-apriorising-psychologism epistemic-projection as of prior mere-formulaicity/ritualisation-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-~~originariness/re-origination~~>’ so-reflecting its ‘disontologising preconverging/dementing<sup>20</sup>-<as-to-prospective-uninstitutionalised-threshold<sup>102</sup>> ignoring/biased inclination’ for the sake of ‘its given present minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’ while qualifying its prospectively uninstitutionalised-threshold<sup>102</sup> actually as nondescript/ignorable-void<sup>50</sup> as to its <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-~~{as-to-<sup>4</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}~~’. This is manifested in our modern-day disparateness-of-conceptualisation-<unforegrounding-ment,-failing-prospectively-to-reflect-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’> (factness/fact implications of our procrypticising/subtranslational/subnotionality/subepistemicity—processive-motif-‘exuding—

~~aestheticising-gesturing~~ of ~~apriorising/axiomatising/referencing~~—as-to-occlusive-  
 consciousness~moronisation/demoronisation      ‘derefying-mental-aestheticising-<as-of-  
 ‘prior\_mere-formulaicity/ritualisation-of-mental-aestheticising’-failing-‘residuality—in-re-  
 originariness/re-origination’-of-mental-aestheticising> as of the processive-motif-~~exuding-~~  
~~aestheticising-gesturing~~ of ~~apriorising/axiomatising/referencing~~ of prior aestheticisation—and-  
 aestheticisation-towards-ontology-<elicited-idiomatisation>’) associated for instance with  
 media, marketing and entertainment usage of ratings’ wherein a ‘mere numerative conception’  
 (as to the cultivation and enculturation of shallow attention-grabbing and superficial interest) is  
 in-many-ways increasingly translated into the undergirding-and-defining prospective possibility  
 of overall human aestheticising and imagination for prospective aestheticisation on-the-one-hand  
 and with regards to aestheticisation-towards-ontology on-the-other-hand is associated for  
 instance with the ‘mere conception of numbers/statistics/mathematics and scientific  
 experimentation/observation/survey designs in the social’ as inherently defining of sublimating  
 ontological-veracity (notwithstanding the poor elucidation of a ‘re-ontologising-<sup>{epistemic-</sup>  
<sup>totalising</sup> }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-~~originariness/re-~~  
~~origination~~ <sup>{decompulsing}</sup>delinearity/delinear-accreting/recomposuring cogency/tensing/limpidity-  
 <as-of-prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-re-~~originariness/re-~~  
~~origination~~>;-prospective\_reifying\_mental-aestheticising-<as-of-‘prospective\_reformulating-  
 of-mental-aestheticising’as-to-‘residuality—in-re-~~originariness/re-origination~~’-of-mental-  
~~aestheticising~~>’ epistemic-projection about factness/fact); and so as such factness/fact  
 implications ontologically-flawed processive-motif-~~exuding-aestheticising-gesturing~~ of  
~~apriorising/axiomatising/referencing~~ so define-and-undergird human ‘information crisis’ and  
 ‘crisis of contemplation/reflection’ as well as ‘institutional and social crises and malaises  
 manifested in the socio-econo-political domains’ (which are effectively all interlinked), as to  
 when such superficiality (of poor elucidation of a ‘re-ontologising-<sup>{epistemic-totalising</sup> }re-

~~apriorising/re-axiomatising/re-referencing-residuality—in-re-originariness/re-origination~~  
~~{decompulsing} delinearity/delinear-accreting/recomposuring~~ cogency/tensing/limpidity-<as-of-  
 prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-  
 origination>,-~~prospective-reifying-mental-aestheticising~~ <as-of-‘prospective-reformulating-  
 of-mental-aestheticising’as-to-‘residuality—in-re-originariness/re-origination’-of-mental-  
~~aestheticising~~>’ epistemic-projection about factness/fact) threatens to submerge the genuine  
 social intellectual–function/posture re-ontologising (as the ontologically-flawed factness/fact  
 practices of our <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> conceptualisation  
 increasingly substitute the ‘constraining/defining intersolipsistic reflexive–  
 sublimating/unreflexive–desublimating measure/objectification that is unlimitedness/existence’  
 derivation of factness/fact as to the requisite sublimating epistemic-projection of  
 ‘<sup>61</sup>nonpresencing-<perspective–ontological-normalcy/postconvergence> relativism/relative-  
 scope for epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-  
 existence/relativising—from-limited-mentation-as-its-deepening/psychologismic-epistemic-  
~~acutisation—residualising,-{decompulsing} delinearity-for-cogency~~’ inducing of appropriate  
 ‘reifying-mental-aestheticising-<as-of-‘prospective-reformulating-of-mental-aestheticising’as-  
 to-‘residuality—in-re-originariness/re-origination’-of-mental-aestheticising>’ educated  
 processive-motif-‘exuding-aestheticising-gesturing’-of-apriorising/axiomatising/referencing as  
 to re-aestheticisation-and-re-aestheticisation-towards-ontology-<elicited-prospective-  
 idiomatisation>’). Ultimately, the ‘ontologising/scientific/existence-<honesty-constraining>—  
 scope\_for\_prospective\_re-ontologising implications of existential-<disontologising/re-  
 ontologising—aporeticism>—counteracting/supplanting/alienating-of-prior-  
 apriorising/axiomatising/referencing’ (with regards to ‘human psychologismic-epistemic-  
~~acutisation~~-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-  
 existence’s-sublimating-nascent-in-prospective-aporeticism-overcoming/unovercoming> as to

epistemic-growth, -as—{veridical/sound}-relative-reflexivity-in-existence/relativising—from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,—{decompulsing} delinearity-for-cogency’), reflecting the-very-underlying—(as inherently ‘defining-and-imbuing of limitedness/human-subpotency de-mentation-⟨supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics⟩’ as to preconverging/postconverging-de-mentating/structuring/paradigming)—relationship-between-limitedness/human-subpotency-and-unlimitedness/existence-⟨full-potency-of-sublimating-nascence⟩ with respect to the pre-eminence of the latter (as to ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-⟨full-potency-of-sublimating-nascence⟩’), notionally/epistemically/bindingnessly-⟨as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity⟩ implies that a ‘human processive-motif-‘exuding-aestheticising-gesturing’-of-apriorising/axiomatising/referencing of prior processive—aposteriorising/logicising/deriving-⟨as-from-prior-apriorising/axiomatising/referencing⟩’ is inherently ever always prospectively disontologising/subontologising as of a ‘self-exulting exercise of epistemic-projection in prior processive-motif-‘exuding-aestheticising-gesturing’-of-apriorising/axiomatising/referencing—imbued-notional~reductionism-⟨of-existential-prospection,-whether-as-of-trepidatious/warped/preclusive/occlusive/protensive—notional~reductionism⟩’ (whether as to tracing-processive-motif-‘exuding-aestheticising-gesturing’-of-apriorising/axiomatising/referencing with recurrent-utter-uninstitutionalisation, mysticising-processive-motif-‘exuding-aestheticising-gesturing’-of-apriorising/axiomatising/referencing with base-institutionalisation, occulticising-processive-motif-‘exuding-aestheticising-gesturing’-of-apriorising/axiomatising/referencing with non-positivism/medievalism or subtranslational-processive-motif-‘exuding-aestheticising-gesturing’-of-apriorising/axiomatising/referencing with our procrypticism/disjointedness-as-of-reference-of-thought); with the bigger point here being that the ‘capacity to

notionally/epistemically/bindingnessly<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>

assume (not in reaction as with the prior <cumulating/recomposuring~attendant~ontological-contiguity >-successive registry-worldviews/dimensions) rather in anticipation/preemption' a

human processive-motif-~~'exuding-aestheticising-gesturing'~~ of apriorising/axiomatising/referencing of existential-<disontologising/re-ontologising—aporeticism>—counteracting/supplanting/alienating—of-prior-

apriorising/axiomatising/referencing (as to a 'despite-the-self exercise of epistemic-projection in notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-

referencing>') is effectively what undergirds a 'prospectively

deprocrypticising/omnitranslational/omninotuality/omniepistemicity—processive-motif-

~~'exuding-aestheticising-gesturing'~~ of apriorising/axiomatising/referencing—~~as-to-protensive-~~

consciousness~moronisation/demoronisation' as to its prospective 'reifying-mental-

aestheticising-<as-of-'prospective\_reformulating-of-mental-aestheticising'as-to-'residuality—

in-re-originariness/re-origination'-of-mental-aestheticising> educed processive-motif-

~~'exuding-aestheticising-gesturing'~~ of apriorising/axiomatising/referencing as to re-

aestheticisation—and-re-aestheticisation-towards-ontology-<elicited-prospective-

idiomatisation>' (so-elucidated as to a reflection of the imbued 'overarching existential-

<disontologising/re-ontologising—aporeticism> priority/precedence/primacy of requisite

prospective ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-

mentating/structuring/paradigming<sup>70</sup> inducing of psychoanalytic-unshackling for the relative-

ontological-completeness<sup>37</sup>—of—apriorising/axiomatising/referencing re-ontologising

prospective re-rationalisation—of—contentivity/argumentativity/dialecticism/discursivity'

associated with the <sup>18</sup>deprocrypticism—or—preempting—disjointedness-as-of-<sup>83</sup>reference-of-

thought warranted 'human psychologismic-epistemic-acutisation-<as-to-postconverging-de-

mentating/structuring/paradigming,-eliciting-of-existence's-sublimating-nascence-in-

prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as-  
~~{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation-residualising-<sup>{decompulsing}</sup>delinearity-for-  
 eogeneity~~'). Critically, the 'very germinal/inceptive/formative anarchistic manifestation of human  
 totalitarianism (as to human mental-totalitarianism, so-construed as to its lack of a 're-  
 ontologising-<sup>{epistemic-totalising}</sup>†re-apriorising/re-axiomatising/re-referencing-residuality-in-re-  
 originariness/re-origination <sup>{decompulsing}</sup>delinearity/delinear-accreting/recomposuring  
 cogency/tensing/limpidity-<as-of-prospective-profound-supererogation<sup>96</sup>,-for-residuality-in-  
 re-originariness/re-origination>,-prospective-reifying-mental-aestheticising-<as-of-  
 'prospective-reformulating-of-mental-aestheticising'as-to-'residuality-in-re-originariness/re-  
 origination'of-mental-aestheticising>' epistemic-projection) is preconvergently-de-  
 mentated/structured/paradigmed', and so-reflected manifestly on-the-one-hand as to the  
 'stunted-profusion of human mental-totalitarianism social manifestation' and on-the-other-hand  
 as to the 'unstunted-sparsity of human mental-totalitarianism social manifestation' (and so,  
 'respectively as from stunted-profusion to unstunted-sparsity manifestation' reflected in the  
 interrelatedness-dynamics-of-social-constructing as from 'catchmented-and-compulsed-<in-  
 'existential-dearth-of-demoronisation',-so-construed-as-from-ontological-  
 normalcy/postconvergence-perspective-reflection-of-the-'destructuring-threshold\_of-the-  
 given-level's-conjugated-postlogism~as-dementing'> interpersonal, group, intergroup,  
 community, local, national, political, geostrategic, etc. psychologismic-epistemic-acutisation-  
 difficulty-<for,-residualising-<sup>{decompulsing}</sup>delinearity-for-eogeneity>-levels of interrelatedness-  
 dynamics-of-social-constructing' of 'formativeness-<as-to-intersolipsism-of-  
 preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-  
 meaningfulness-and-teleology<sup>99</sup> and existential-<disontologising/re-ontologising-  
 aporeticism> articulation manifestations' as to the 'undergirding-veracity of

germinal/inceptive/formative individuals anarchistic self-reflexive~instigative-eventuating-~~(as-~~  
~~to-teleological-instigative/incipient-~~  
~~willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-~~  
~~preceding-existence's-eventuating-sublimating-validation/desublimating-invalidation)~~); and  
 so, as human totalitarianism (as to human mental-totalitarianism) speaks of 'human processive-  
 motif-~~'exuding-aestheticising-gesturing'~~ of ~~apriorising/axiomatising/referencing~~ of prior  
 processive—~~aposteriorising/logicising/deriving-~~~~as-from-prior-~~  
~~apriorising/axiomatising/referencing>~~' which is inherently ever always prospectively  
 disontologising/subontologising as of a 'self-exulting exercise of epistemic-projection in prior  
 processive-motif-~~'exuding-aestheticising-gesturing'~~ of ~~apriorising/axiomatising/referencing~~—  
 imbued ~~\_notional~reductionism-~~~~of-existential-prospection,-whether-as-of-~~  
~~trepidatious/warped/preclusive/occlusive/protensive—~~~~notional~reductionism>~~' (whether as to  
~~trancing-processive-motif-'exuding-aestheticising-gesturing' of-~~  
~~apriorising/axiomatising/referencing~~ with recurrent-utter-uninstitutionalisation, mysticising-  
 processive-motif-~~'exuding-aestheticising-gesturing'~~ of ~~apriorising/axiomatising/referencing~~  
 with base-institutionalisation, occulticising-processive-motif-~~'exuding-aestheticising-~~  
~~gesturing'~~ of ~~apriorising/axiomatising/referencing~~ with non-positivism/medievalism or  
 subtranslational-processive-motif-~~'exuding-aestheticising-gesturing'~~ of  
~~apriorising/axiomatising/referencing~~ with our procrypticism/disjointedness-as-of-<sup>83</sup> reference-  
 of-thought). Thus the mental-anti-totalitarianism of prospective <sup>18</sup>deprocrypticism—or  
 preempting—disjointedness-as-of-<sup>83</sup> reference-of-thought as to the 'capacity to  
~~notionally/epistemically/bindingnessly~~ ~~<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>~~  
 assume (not in reaction as with the prior ~~<cumulating/recomposuring~attendant-ontological-~~  
~~contiguity >~~-successive registry-worldviews/dimensions) rather in anticipation/preemption' a  
 human processive-motif-~~'exuding-aestheticising-gesturing'~~ of

apriorising/axiomatising/referencing of existential-<disontologising/re-ontologising—aporeticism>—counteracting/supplanting/alienating—of-prior-  
 apriorising/axiomatising/referencing (as to a ‘despite-the-self exercise of epistemic-projection in notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’) is effectively what undergirds a ‘prospectively deprocrypticising/omnitranslational/omninotationality/omniepistemicity—processive-motif-‘exuding aestheticising-gesturing’-of-apriorising/axiomatising/referencing—as-to-protensive-consciousness~moronisation/demoronisation’; and is so-translated as critically ‘adopting a relation to the social-setup <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> conception—of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> (underlied by its given notional/epistemic/bindingness—<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>

<amplituding/formative>disposedness/psychologismic-construct-<as-to-orientation/value-construct/valuation—and-derived-parameterising> and <amplituding/formative>entailment-<as-to-totalising-contiguous/coherent-factuality-of-variability>’ as not prospectively-superseding-but-rather-superseded by the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising. The implication of such a notional~<sup>18</sup>deprocrypticism here is that any registry-worldview/dimension social-setup can effectively be ‘looked down upon’ as ‘mentally underdeveloped as preconvergently—de-mentated/structured/paradigmed’ and so ‘only-for-the-requisite sake/prospect/purpose of its prospective re-ontologising sublimation/emancipation/enfranchisement’ as of prospectively ‘inventing’/‘creating’—and—‘nurturing’ the-human/humanity as to the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising thus so-making nonsensical ontologically-flawed ‘self-exulting exercise of epistemic-projection in prior processive-motif-‘exuding aestheticising-gesturing’-of-apriorising/axiomatising/referencing—imbued\_notional~reductionism-<of-existential-prospection,-whether-as-of-

trepidatious/warped/preclusive/occlusive/protensive—notional~reductionism>’ rather  
 fraudulently bent on immortalising the ‘mortal scale of perceived institutional access and success  
 default conception of human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ as to a  
 cooptation/subversion in shallow-supererogation<sup>96</sup> of the ontologising/scientific/existence-  
 <honesty-constraining>—scope\_for\_prospective\_re-ontologising as effectively detrimental to  
 the veridically requisite profound-supererogation<sup>96</sup> of ‘postconverging~de-  
 mentating/structuring/paradigming for prospective postconverging~aporeticism-  
 overcoming/unovercoming’). This merely reflects the requisite ‘reclamation/recovery of  
<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
 ontologising~conceptualisation (elicited/prompted <amplifying/formative~epistemicity>-  
 totalising~renewing-realisation/re-perception/re-thought as of ‘re-ontologising—{epistemic-  
 totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-  
 origination {decompulsing}delinearity/delinear-accreting/recomposuring cogency/tensing/limpidity-  
 <as-of-prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-  
 origination>,-prospective\_reifying\_mental\_aestheticising<as\_of\_‘prospective\_reformulating-  
 of\_mental\_aestheticising’as\_to\_‘residuality—in-re-originariness/re-origination’\_of\_mental-  
 aestheticising>’)’ undergirding the ontologising/scientific/existence-<honesty-constraining>—  
 scope\_for\_prospective\_re-ontologising (as so enabling the avoidance of <sup>51</sup>incrementalism-in-  
 relative-ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation reflected  
 as of ‘eclecticism-of-prior-mere-formulaicity/ritualisation-<as-of-prior~rationalisation-of-  
 contentivity/argumentativity/dialecticism/discursivity> composition/blending—in-  
 {compulsing}linearity/linear-accretion of <underlaid/substrated\_‘thrownness\_aestheticising’\_of-  
 relative-unreflexivity\_in-existence}>-profusion-of-preconverging-prior-relative-ontological-  
 incompleteness —of-apriorising/axiomatising/referencing and overlaying/superstrating-  
 ‘thrownness\_aestheticising’\_of-relative-reflexivity\_in-existence}>-sparsity-of-

~~postconverging-prospective-relative-ontological-completeness~~ -of-  
~~apriorising/axiomatising/referencing~~’ underlied by the ‘~~dereifying-mental-aestheticising-<as-~~  
~~of-‘prior\_mere-formulaicity/ritualisation-of-mental-aestheticising’-failing-‘residuality—in-re-~~  
~~originariness/re-origination’-of-mental-aestheticising>~~ as of the processive-motif-‘~~exuding-~~  
~~aestheticising-gesturing’-of-apriorising/axiomatising/referencing~~ of prior aestheticisation-and-  
aestheticisation-towards-ontology-<elicited-idiomatisation>’ in co-optation/subversion of the  
ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-  
ontologising). This speaks to the fact that human ‘existential-<disontologising/re-ontologising—  
~~aporeticism>~~ prospection’ so-construed as to ‘phenomenal/manifest human existing/living’ as to  
the-very-underlying—(as inherently ‘~~defining-and-imbuing of limitedness/human-subpotency~~  
~~de-mentation-(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—~~  
~~stranding-or-attributive-dialectics)’~~ as to ~~preconverging/postconverging-de-~~  
~~mentating/structuring/paradigming)~~—relationship-between-limitedness/human-subpotency-  
and-unlimitedness/existence-<full-potency-of-sublimating-nasceence> implied human  
<~~amplituding/formative-epistemicity>~~-totalising~thrownness-in-existence<sup>35</sup>,-imbued-  
projective-arbitrariness/waywardness-<as-to-the-human-projective/reprojective—  
~~aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing-process-of-~~  
‘<~~amplituding/formative-epistemicity>~~totalising~conceptualisation’), is underlied by the given  
registry-worldview/dimension processive-motif-‘~~exuding-aestheticising-gesturing’-of-~~  
~~apriorising/axiomatising/referencing~~ (imbued rationalisation-of-  
contentivity/argumentativity/dialecticism/discursivity which is not truly ‘thinking at first/pure  
predisposition preemptive of prospective disontologising/subontologising but a  
conscious/unconscious rationalising/calculating of the sublimating outcome of prior profound-  
supererogation<sup>96</sup> rationalisation-of-contentivity/argumentativity/dialecticism/discursivity  
imbued positive-opportunism—of-social-functioning-and-accordance<sup>75</sup>’); from whence human

‘crossgenerational notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>-mental-processing-parity for ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.’ existentially-<disontologising/re-ontologising-aporeticism> manifestable profound-supererogation<sup>96</sup> or shallow-supererogation<sup>96</sup> can be elicited prospectively (with respect to the possibility for prospectively ‘thinking at first/pure predisposition preemptive of prospective disontologising/subontologising’ as so-reflecting requisite profound-supererogation<sup>96</sup> as from human ‘crossgenerational notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>-mental-processing-parity for ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.’ with regards to ‘prospective <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection’ induced ‘human re-ontologising transcendence-and-sublimity/sublimation/supererogatory~de-mentativity’ notwithstanding priorly given <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> disontologising <amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>’), thus reflecting how the ‘sublimating or desublimating conception of the-human/humanity can be reaffirmed prospectively’ (respectively either as of prospective profound-supererogation<sup>96</sup> or prospective shallow-supererogation<sup>96</sup> as enabling or failing the prospect for the ontologising/scientific/existence-<honesty-constraining>-scope\_for\_prospective\_re-ontologising). This is exactly what provides the possibility for superseding/overcoming <mere-formulaicity/ritualisation-of>-prior secondnatured ‘dereifying-mental-aestheticising-<as-of-‘prior\_mere-formulaicity/ritualisation-of-mental-aestheticising’-failing-‘residuality—in-re-originariness/re-origination’-of-mental-aestheticising> as of the processive-motif-‘exuding-aestheticising-gesturing’-of-apriorising/axiomatising/referencing of prior aestheticisation-and-aestheticisation-towards-ontology-<elicited-idiomatisation>’ (whether manifested as of <mere-formulaicity/ritualisation-of>-prior secondnatured blatant brutish conquest/subjugation

conception of apportioning imbued shallow-supererogation<sup>96</sup>, ~~<mere-formulaicity/ritualisation-~~  
~~of>~~-prior secondnatured dominion protection conception of apportioning imbued shallow-  
 supererogation<sup>96</sup>, ~~<mere-formulaicity/ritualisation-of>~~-prior secondnatured the very natural-  
 order-of-things conception of apportioning imbued shallow-supererogation<sup>96</sup> and prospectively  
 our ~~<mere-formulaicity/ritualisation-of>~~-prior secondnatured subtle modern-day institutionally-  
 distorted/disjointed conception of apportioning imbued shallow-supererogation<sup>96</sup>), as to the  
 imbued underlying-elucidative ‘requisite sublimating/desublimating formulative-  
 framing/fielding—of-entailment of human ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. contemplation’ (as the ‘veridical neutral point-of-  
 devolving/departure/anchoring/backdrop conceptualisation of human ontological-  
 performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as to re-  
 rationalisations—of—contentivity/argumentativity/dialecticism/discursivity so-reflecting  
 successive relative-ontological-completeness<sup>87</sup> ‘~~implicit~~ed ~~attendant~~ed—ontological-  
 contiguity<sup>67</sup>?~educated—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’<sup>40</sup>); and so rather than the given prior-perspective—  
 falsity/falseness/fallaciousness of supposedly ‘neutral<sup>79</sup> presencing—absolutising-identitive-  
 constitutedness<sup>14</sup> point-of-devolving/departure/anchoring/backdrop conceptualisation of human  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as  
 rationalisation—of—contentivity/argumentativity/dialecticism/discursivity and so-reflected in the  
 flawed ‘~~implicit~~ed ~~attendant~~ed—ontological-contiguity<sup>67</sup>?~educated—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’<sup>40</sup>. It is effectively the mental—anti-totalitarianism imbued in the  
 ‘notional~<sup>18</sup> deprocrypticism—or—notional~preempting—disjointedness-as-of-<sup>83</sup> reference-of-  
 thought of the overall relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>?~of-

the-human-institutionalisation-process<sup>65</sup>, (as to successive registry-worldviews/dimensions  
 stations/loci of limitedness/human-subpotency ~~<amplituding/formative-epistemicity>~~-  
 totalising~thrownness-in-existence<sup>35</sup>) manifestation of a ‘human processive-motif-~~‘exuding-  
 aestheticising-gesturing’~~ of apriorising/axiomatising/referencing of existential-  
~~<disontologising/re-ontologising—aporeticism>~~—counteracting/supplanting/alienating—of-  
 prior-apriorising/axiomatising/referencing’ (as to a ‘despite-the-self exercise of epistemic-  
 projection in notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-  
 axiomatising/re-referencing>’), that is the very enabler of the ontologising/scientific/existence-  
 <honesty-constraining>—scope\_for\_prospective\_re-ontologising; as the latter mental~anti-  
 totalitarianism (in undermining prior mental-totalitarianism as of ‘human processive-motif-  
~~‘exuding-aestheticising-gesturing’~~ of apriorising/axiomatising/referencing of prior  
 processive—aposteriorising/logicising/deriving-<as-from-prior-  
 apriorising/axiomatising/referencing>’) elicits/prompts underlying ‘constraining existence—as-  
 sublimating-withdrawal/unenframing/re-ontologising, -elicited-from-prospective—profound-  
 supererogation<sup>96</sup> imbuing human ontological-commitment<sup>66</sup> ~~<implied—self-assuredness-of-  
 ontological-good-faith/authenticity<sup>9</sup>~postconverging-de-  
 mentating/structuring/paradigmig<sup>70</sup>—as-being-as-of-existential-reality>~~’ and ‘<sup>103</sup>universal-  
 transparency<sup>104</sup> ~~<transparency-of-totalising-entailing, -as-to-entailing-<amplituding/formative-  
 epistemicity>totalising~in-relative-ontological-completeness<sup>8</sup>~~ ) as available-to/elicitable-to-~~<as-  
 to-human-consciousness/collective-consciousness—distendedness/detruncating-<beyond-  
 selfpresencing, -as-re-ontologising—decentering\_of-consciousness/collective-consciousness, -as-  
 to-psychologismic-epistemic-acutisation—residualising, -{decompulsing} delinearity~for-cogency>~~)  
 the social-functioning-and-accordance—as-of—social-stake-contention-or-confliction  
 conception of any given registry-worldview/dimension ~~<preconverging~‘motif-and-  
 apriorising/axiomatising/referencing’—entailing>~~-existentialising—enframing/imprintedness-

<as-to-<sup>4</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)>. It is effectively by such <sup>7</sup>unblurriness-<re-ontologising\_by-postconverging-as-to-dragged-out-supererogatory~wholesomeness/profound-supererogation<sup>96</sup>,-while-anecdotalising-prior-disontologising-thresholding> induced sublimating conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing} -and-empowering> that the veridically profound prospective sublimating possibilities of the advocacy/political/applicative—scope can arise as it is so-undergirded by the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising. The ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising is thus the ‘sublimating conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing} -and-empowering> overarching-undergirding’ enabling the advocacy/political/applicative—scope to arise (but is not of ‘existential-<disontologising/re-ontologising—aporeticism> substituting-for/taking-the-place-of the human sovereign—function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> imbued protracted-social—as-to-individual-by-institutional-by-social self supererogation<sup>96</sup>’ as underlied-and-reflected with the manifest techno-socio-econo-political dynamics of the advocacy/political/applicative—scope); and so overarching-undergirding practically as to the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising imbued <sup>61</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence> anarchistic-growth/anarchisation—for-re-ontologisation-<as-to-conscious/unconscious epistemically-sound induced ‘demoronisation-<sublimating—nascence,-nonextrietary-sublimating—upstreaming/‘amontée’> postconverging/dialectical-thinking<sup>21</sup> conception of residual\_re-originary\_anarchistic incipency of human social-functioning-and-accordance—as-of-social-stake-contention-or-

confliction <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ (as so-reflecting <sup>61</sup>nonpresencing-  
 <perspective-ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-  
 growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising—from-limited-  
 mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-  
 {decompulsing}delinearity~for-cogency’ imbued underlying-elucidative ‘requisite  
 sublimating/desublimating formulative-framing/fielding—of-entailment of human ontological-  
 performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. contemplation’ as of  
 notionally~implied <sup>45</sup>foregrounding\_\_entailment-<in-succession-of-profound-  
 supererogation<sup>96</sup>>-<postconverging-narrowing-down~sublimation-as-to-‘existence—as-  
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-  
 supererogation<sup>96</sup>’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup>’;-as-operative-notional~<sup>8</sup>deprocrypticism)), as so effectively speaking  
 of the overarching-undergirding re-ontologising within which ‘human succession of  
 advocacy/political/applicative—scope arise’ as to the given station/locus of limitedness/human-  
 subpotency <amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>. In  
 other words, it is within the framework of the ontologising/scientific/existence-<honesty-  
 constraining>—scope\_for\_prospective\_re-ontologising successively induced  
 ‘apriorising/axiomatising/referencing disambiguating/de-leveling/de-ressentiment/opened-  
 construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> demoronisation-<sublimating-nascence,-  
 nonextricatory-sublimating-upstreaming/‘amontée’>’ that successive human  
 advocacy/political/applicative—scope arise; as to the fact that in-the-bigger-scheme-of-things,  
 the ‘social-stake-contention-or-confliction of the advocacy/political/applicative—scope as to  
 techno-socio-econo-political implications’ of any given epoch is effectively within the  
 framework of that epoch ‘prospectively debatable/discussable ontologising/scientific/existence-  
 <honesty-constraining>—scope\_for\_prospective\_re-ontologising’ (so-reflected by the fact that

for instance however the apparent discord manifested with the present-day political parties discourse there are inherent limits to the ‘possibility of disontologising/subontologising—imbuing—prospectively-of-human-desublimating/subjugation/disenfranchisement that are epochally untenable as of policy orientation no matter the politics’ as so-constrained by the epochal overarching-undergirding ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising). In this regards, the possibility for successive human ‘social-stake-contention-or-confliction of the advocacy/political/applicative—scope as to techno-socio-econo-political implications’ to develop (as from ~~<mere-formulaicity/ritualisation-of>~~ prior secondnatured blatant brutish conquest/subjugation conception of apportioning imbued shallow-supererogation<sup>96</sup>, ~~<mere-formulaicity/ritualisation-of>~~ prior secondnatured dominion protection conception of apportioning imbued shallow-supererogation<sup>96</sup>, ~~<mere-formulaicity/ritualisation-of>~~ prior secondnatured the very natural-order-of-things conception of apportioning imbued shallow-supererogation<sup>96</sup> and prospectively our ~~<mere-formulaicity/ritualisation-of>~~ prior secondnatured subtle modern-day institutionally-distorted/disjointed conception of apportioning imbued shallow-supererogation<sup>96</sup>) is effectively manifested as to the overarching-undergirding of developing ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising so-reflected historically with the very developing of human social formations as to their sublimating re-ontologising possibilities, re-ontologising developing sense for overcoming practices of human servitude, re-ontologising developing sense of common humanity as to sublimating emancipation and enfranchisement, re-ontologising developing sense of greater human egalitarianism as well as the underlying re-ontologising technical developments across successive epochs as to eventually overcoming a human mentality for punctual/immediacy/constituted/compulsions-encumbered perceived subsistence/survival/advantage which is undermining-of/detrimental-to prospective ‘apriorising/axiomatising/referencing disambiguating/de-leveling/de-ressentiment/opened-

construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> demoronisation-<sublimating-nascence,-  
~~non~~extricatory-sublimating-upstreaming/‘amontée’>’. That said, it is equally the case that such  
 overarching-undergirding by the ontologising/scientific/existence-<honesty-constraining>—  
 scope\_for\_prospective\_re-ontologising (of human ‘social-stake-contention-or-confliction of the  
 advocacy/political/applicative—scope as to techno-socio-econo-political implications’) has ever  
 always historically effectively been susceptible to a  
 punctual/immediacy/constituted/compulsions-encumbered predisposition misconstrual from the  
 advocacy/political/applicative—scope (as to a <sup>79</sup>presencing—absolutising-identitive-  
 constitutedness<sup>14</sup> ‘apriorising/axiomatising/referencing—  
 equating/leveling/ressentiment/closed-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
 moronisation-<sublimating-nascence,-~~extricatory~~-desublimating-downstreaming/‘avalage’>’)  
 as ‘supposedly being all-determinant with regards to the manifest possibility of human  
 sublimating/desublimating’; such that the reality is one where in-many-ways across all human  
 epochs as so-inherent to the implications of the-very-underlying—(as inherently ‘defining-and-  
 imbuing of limitedness/human-subpotency de-mentation-(~~supererogatory~~-ontological-de-  
 mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)’ as to  
 preconverging/postconverging-de-mentating/structuring/paradigming)—relationship-between-  
 limitedness/human-subpotency-and-unlimitedness/existence-<full-potency-of-sublimating-  
~~nascence~~> implied human <amplituding/formative-epistemicity>-totalising~thrownness-in-  
 existence<sup>35</sup>,-imbued-projective-arbitrariness/waywardness-(as-to-the-human-  
 projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-  
 referencing-process-of-‘<amplituding/formative-epistemicity>totalising~conceptualisation’),  
 human ‘social-stake-contention-or-confliction of the advocacy/political/applicative—scope as to  
 techno-socio-econo-political implications’ do not necessarily absolutely-and-overtly subscribe  
 to the notion of its overarching-undergirding of the ontologising/scientific/existence-<honesty-

constraining>—scope\_for\_prospective\_re-ontologising (as so-projecting of ‘non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge constructs out-of/besides human ontological-commitment<sup>66</sup>
~~<implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup> ~postconverging—de-~~
~~mentating/structuring/paradigm<sup>70</sup>—as-being-as-of-existential-reality>~~ and implicitly obviating the veracity of the <sup>103</sup>universal-transparency<sup>104</sup>
~~-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup>)~~
 ~~of knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective\_psychologismic~apriorising/axiomatising/referencing-{of-‘prospectively\_implicitated\_attendant\_ontological-contiguity’ ~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued—notional~cogency>’ }~~
~~—conflatedness<sup>3</sup> -in-{preconverging-ment-by}-~~postconverging-entailment>’)~~
~~’) and so as to self-serving<sup>70</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> social-vestedness/normativity-<discretely-implied-functionalism>). Such that in-many-ways the possibility for prospective human re-ontologising as to the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising has historically had to deal with confliction arising from social disagreements, contestations, revolutions, etc. so-inherently associated with the fact that ‘human <amplituding/formative—epistemicity>-totalising~thrownness-in-existence<sup>35</sup> by itself prospectively exudes of disontologising/subontologising as to human punctual/immediacy/constituted/compulsions-encumbered and ideology mental-totalitarianism’ (in want for prospective manifest mental-anti-totalitarianism imbued in the ‘notional~<sup>18</sup>deprocrypticism-or-notional~preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought of the overall relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>’ for the prospective perpetuating/upholding of the~~~~

ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-  
 ontologising). Such an inclination for the overriding of the ontologising/scientific/existence-  
 <honesty-constraining>—scope\_for\_prospective\_re-ontologising is manifested with present-  
 day centralising-totalitarianism or decentralising-totalitarianism ideological predispositions of  
 the advocacy/political/applicative—scope and as these surreptitiously strive to coopt-and-usurp  
 the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-  
 ontologising (especially manifested with contentious/un-nominalised ‘social-stake-contention-  
 or-confliction of the advocacy/political/applicative—scope as to techno-socio-econo-political  
 implications’), and so-increasingly manifested with the desublimating implications arising from  
 the curtailing of the autonomy of knowledge institutions and their increasing subjection to the  
 ‘prioritised overt/covert motives of both private interest and public dominance/vested-interest  
 advocacy/political/applicative—scope’ (so-associated with funding and sponsorship  
 implications of co-optation/usurpation); eventually leading to the ‘cultivation and enculturation  
 of practices of overt/covert prying of the supposed conception of the  
 ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-  
 ontologising’ (as so-associated with surreptitious and media-savvy political and economic think-  
 tanking and related pop-intellectualism) effective participation in inducing the overall  
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-  
 existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-presencing—  
 hyperrealisation/hyperreal-transposition) of the underpinning—suprasocial-construct  
 desublimating rationalisation—of—contentivity/argumentativity/dialecticism/discursivity (as to  
 desublimating eliciting/prompting of human subconsciousness most-prospectively-conscious  
 ‘re-ontologising—by—disontologising\_existential-calculus-(between ‘prospective  
 existentialising—postconverging\_framing/imprinting re-ontologising’ and ‘prior  
 existentialising—preconverging\_enframing/imprintedness social-functioning-and-

accordance—as-of-social-stake-contention-or-confliction<sup>7</sup>)’ of consciousness surrealising-<as-to-supererogation<sup>96</sup>>. Such that eventually a re-originary—as-unframed/re-ontologising/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking<sup>21</sup>-‘projective-insights’/‘epistemic-projection-in-conflatedness<sup>13</sup>’-of-notional~<sup>18</sup>deprocrypticism-prospective-sublimation)<sup>90</sup> conception of the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising is rather dissipated; as reflected with the elucidation above on-the-one-hand and on-the-other-hand as to the manifestation of mere competence/expertising (as of human socially expanded framework of deferential-formalisation-transference as to various cultivated skills/arts and time investment with regards to effectively manifest ‘underlying veracity of core-philosophy/derivative—core-philosophy prospective re-ontologising as relevantly superseding prior mere-formulaicity/ritualisation pedantism induced knowledge-deadends-<as-preconverging—de-mentating/structuring/paradigmimg>’) with regards to relatively uncontentious/nominalised social-stake-contention-or-confliction. But then this ‘supposed comprehensive conception of the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising’ is rather a ‘prospectively ontologically-flawed<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> conception of the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising’ that fails to effectively reflect ‘core-philosophy/derivative—core-philosophy (as of notional~philosophy-<as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness<sup>8</sup>, -beyond-a-convenient-division-of-labour-conception-of-knowledge>) implications of requisite supererogatory~wholesomeness/profound-supererogation<sup>96</sup> contemplation of overall human knowledge imbued experientiality/experiment-<as-to-existentially-formative-‘epistemic-totalising’>re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-

origination',—so-'~~notionally/epistemically/bindingnessly~~<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup>—implicated-and-articulated' \_as-from-nonextricatory-'prospective-re-ontologising-Being-then-Institutional-then-Living—magnitudes-of-~~{hermeneutic/reprojection-protraction-of}~~reframing-and-reformulation}'>' (with regards to reflecting the '~~re-ontologising~~—~~{epistemic-totalising}~~ re-apriorising/re-axiomatising/re-referencing-residuality—in-re-originariness/re-origination ~~{decompulsing}~~delinearity/delinear-accreting/recomposuring ~~cogency/tensing/limpidity~~-<as-of-prospective-profound-supererogation<sup>96</sup>, -for-residuality—in-re-originariness/re-origination>,—prospective-reifying—mental-aestheticising—<as-of-'prospective-reformulating-of-mental-aestheticising'as-to-'residuality—in-re-originariness/re-origination'-of-mental-aestheticising>' of 'unlimitedness/existence—~~full-potency-of-sublimating-nascence~~> prospective apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening under which limitedness/human-subpotency submits in profound-supererogation for prospective sublimating' as of 'human psychologismic-epistemic-acutisation—<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence's-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—~~{veridical/sound}~~relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,—~~{decompulsing}~~delinearity—for-eogeneity'), as so-underlining the requisite prospectively sublimating 'human processive-motif-~~exuding-aestheticising-gesturing~~' of apriorising/axiomatising/referencing of existential-~~<disontologising/re-ontologising—aporeticism>~~—counteracting/supplanting/alienating—of-prior-apriorising/axiomatising/referencing'; which is herein underlined as the mental—anti-totalitarianism of prospective <sup>18</sup>deprocrypticism—or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought as to the 'capacity to ~~notionally/epistemically/bindingnessly~~<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup> assume (not in reaction as with the prior

~~<cumulating/recomposuring~attendant~ontological-contiguity >~~-successive registry-  
 worldviews/dimensions) rather in anticipation/preemption' a human processive-motif-~~'exuding-  
 aestheticising-gesturing'~~ of ~~apriorising/axiomatising/referencing~~ of existential-  
~~<disontologising/re-ontologising~aporeticism>~~-counteracting/supplanting/alienating-of-  
 prior-apriorising/axiomatising/referencing (as to a 'despite-the-self exercise of epistemic-  
 projection in notional~self-distantiation-<imbued~re-motif-and-re-apriorising/re-  
 axiomatising/re-referencing>') as effectively what undergirds a 'prospectively  
 deprocrypticising/omnitranslational/omninotationality/omniepistemicity~processive-motif-  
~~'exuding-aestheticising-gesturing'~~ of ~~apriorising/axiomatising/referencing~~—as-to-protensive-  
 consciousness~moronisation/demoronisation' (over our <sup>79</sup>presencing—absolutising-identitive-  
 constitutedness<sup>14</sup> procrypticising/subtranslational/subnotationality/subepistemicity~processive-  
 motif-~~'exuding-aestheticising-gesturing'~~ of ~~apriorising/axiomatising/referencing~~—as-to-  
 occlusive-consciousness~moronisation/demoronisation'). This 'prospectively ontologically-  
 flawed <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> conception of the  
 ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-  
 ontologising' explains why the ontologising/scientific/existence-<honesty-constraining>—  
 scope\_for\_prospective\_re-ontologising-failsafe-<as-to-'relative-unreflexivity/relative-  
 reflexivity—bindingness/nondiscretionariness' of ~~totalising-entailment~~> is rather underlied as  
 of its constraining ramifications of crossgenerational existential-<disontologising/re-  
 ontologising~aporeticism> import upon ~~'social-functioning-and-accordance—as-of-social-  
 stake-contention-or-confliction~~ imbuing existentialising—frame-of-entailment-of-motif-and-  
~~apriorising/axiomatising/referencing~~ of ~~disontologising/ontologising-and-re-ontologising'~~ (à la  
 Diderot and Encyclopédistes active crossgenerational epistemic-projection or overall budding-  
 positivists passive crossgenerational epistemic-projection of the  
 ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-

ontologising). In contrast the punctual/immediacy/constituted/compulsions-encumbered nature of the ‘social-stake-contention-or-confliction of the advocacy/political/applicative—scope as to techno-socio-econo-political implications’ of any given epoch so-speaks to an intragenerational epistemic-projection (that is effectively beholdening to the ‘notional/epistemic/bindingness’<sup>38</sup>—<sup>as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity</sup> <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness—<sup>39</sup> <as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> of the underpinning—suprasocial-construct desublimating rationalisation—of-contentivity/argumentativity/dialecticism/discursivity’) however the ‘perceived relative ontological-veracity or relative ontological-inveracity orientation of the advocacy/political/applicative—scope’; whereas (more than just any given intragenerational epistemic-projection ‘perceived relative ontological-veracity or relative ontological-inveracity orientation of the advocacy/political/applicative—scope’) the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising is critically about ushering in prospective ‘notional/epistemic/bindingness’<sup>38</sup>—<sup>as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity</sup> <postconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—framing/imprinting—<sup>40</sup> <as-to-prospective- historicity/ontological-eventfulness<sup>39</sup>/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’ as rather re-defining of the prospective overarching-undergirding re-ontologising for prospective human ‘social-stake-contention-or-confliction of the advocacy/political/applicative—scope as to techno-socio-econo-political implications’. Critically, the very manifestation across the <cumulating/recomposuring~attendant—ontological-contiguity >-successive registry-worldviews/dimensions of notional~intellecion (as to the preconverging/postconverging—de-mentatively/structurally/paradigmatically dynamics of pedantising/muddling/formulaic-

hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-  
 totalising-entailing,-as-to-entailing-~~amplifying~~/formative-epistemicity>totalising-in-  
 relative-ontological-completeness<sup>95</sup> ) and the genuine social intellectual–function/posture re-  
 ontologising) is effectively underlied by such a differing appraisal (of the prospective  
 overarching-undergirding by the ontologising/scientific/existence-<honesty-constraining>—  
 scope\_for\_prospective\_re-ontologising of human ‘social-stake-contention-or-confliction of the  
 advocacy/political/applicative—scope as to techno-socio-econo-political implications’);  
 inducing respectively an inclination for ‘lifespan extricatory/preconverging psychical-nascency  
 moronisation-<sublimating–nascence,-extricatory-desublimating–downstreaming/‘avalage’>’  
 and ‘nonextricatory/postconverging ontologising-and-re-ontologising angling-of-imaginary  
 demoronisation-<sublimating–nascence,-nonextricatory-sublimating–  
 upstreaming/‘amontée’>’. This naivety (with regards to failing to grasp the ‘crossgenerational  
 nature of the ontologising/scientific/existence-<honesty-constraining>—  
 scope\_for\_prospective\_re-ontologising’) is effectively reflected with ‘intragenerational  
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> construal as supposedly in-effect  
 ontological in absolution’ with respect to successive human ‘social-stake-contention-or-  
 confliction of the advocacy/political/applicative—scope as to techno-socio-econo-political  
 implications’ (as from ~~mere formulaicity/ritualisation-of~~ prior secondnatured blatant brutish  
 conquest/subjugation conception of apportioning imbued shallow-supererogation<sup>96</sup>, ~~mere-  
 formulaicity/ritualisation-of~~ prior secondnatured dominion protection conception of  
 apportioning imbued shallow-supererogation<sup>96</sup>, ~~mere formulaicity/ritualisation-of~~ prior  
 secondnatured the very natural-order-of-things conception of apportioning imbued shallow-  
 supererogation<sup>96</sup> and prospectively our ~~mere formulaicity/ritualisation-of~~ prior  
 secondnatured subtle modern-day institutionally-distorted/disjointed conception of apportioning  
 imbued shallow-supererogation<sup>96</sup>), in an inclination to pedantising/muddling/formulaic-

hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-  
 totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising-in-  
 relative-ontological-completeness ) cooptation-and-usurpation of the  
 ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-  
 ontologising. Effectively, the ontologising/scientific/existence-<honesty-constraining>—  
 scope\_for\_prospective\_re-ontologising is about ~~supererogatory~~~wholesomeness/profound-  
 supererogation<sup>96</sup> as of prospectively ‘thinking at first/pure predisposition preemptive of  
 prospective disontologising/subontologising’ and so not on the basis of ‘rhetorical vagueness of  
 mere abstractly-elaborate apriorising/axiomatising/referencing’ (but rather as to the sublimating  
 eliciting/prompting of human subconsciousness most-prospectively-conscious ‘re-ontologising—  
 by-disontologising\_existential-calculus-(between ‘prospective existentialising—  
 postconverging\_framing/imprinting re-ontologising’ and ‘prior existentialising—  
 preconverging\_enframing/imprintedness social-functioning-and-accordance—as-of-social-  
 stake-contention-or-confliction’)’ of consciousness surrealising-<as-to-supererogation<sup>96</sup>>’ with  
 respect to prospective human crossgenerational ‘social-functioning-and-accordance—as-of-  
 social-stake-contention-or-confliction imbuing existentialising—frame-of-entailment-of-motif-  
 and-apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising’  
 in so-enabling prospectively the ‘sublimating conceptivity/epistemic-reflexivity/epistemicity-  
 relativism-determinism-<reifying{as-to-knowledge-developing}-and-empowering>  
 overarching-undergirding’ that is the ontologising/scientific/existence-<honesty-  
 constraining>—scope\_for\_prospective\_re-ontologising); as so sublimatingly transforming (by  
 the induced <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>  
 anarchistic-growth/anarchisation—for-re-ontologisation-(as-to-conscious/unconscious  
 epistemically-sound induced ‘demoronisation-<sublimating-nascence, nonextirpatory-  
 sublimating-upstreaming/‘amontée’> postconverging/dialectical-thinking<sup>1</sup> conception of

residual\_re-originary\_anarchistic incipency of human social-functioning-and-accordance—as-of-social-stake-contention-or-confliction <sup>56</sup> meaningfulness-and-teleology <sup>90</sup>’) the epochal ‘prospectively debatable/discussable ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising’ as overarching-undergirding re-ontologising for prospective human ‘social-stake-contention-or-confliction of the advocacy/political/applicative—scope as to techno-socio-econo-political implications’. In other words, latter epochal ‘social-stake-contention-or-confliction of the advocacy/political/applicative—scope as to techno-socio-econo-political implications’ arise from the sublimating expanding of the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising (underlied as of the overall ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> imbued <sup>45</sup> foregrounding\_\_entailment-<in-succession-of-profound-supererogation<sup>96</sup>>—<postconverging—narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation<sup>96</sup>’-in-reflecting-‘immanent~~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup>’;-as-operative-notional~<sup>18</sup>deprocrypticism)). In this regards (as to human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development—as-to-social-function-development and living-development—as-to-personality-development psychologismic epistemic acutisation—difficulty <for, residualising-~~decompulsingdelinearity~for-cogency>—magnitudes <sup>{of-experientiality/experiment}</sup> implications of moronisation/demoronisation), the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising is the effective translation of ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-potency-of-sublimating-nascence>’; so highlighting the~~

supererogatory~wholesomeness/profound-supererogation<sup>96</sup> of ‘overall human knowledge  
 imbued experientiality/experiment-<as-to-existentially-formative-<sup>{epistemic-totalising}</sup> }re-  
 apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination’,—  
 so-‘notionally/epistemically/bindingnessly-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-  
 reflexivity>-implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-  
 Being-then-Institutional-then-Living-magnitudes-of-{hermeneutic/reprojection~protraction  
 of}reframing-and-reformulation}’>’ (with regards to reflecting the ‘re-ontologising-<sup>{epistemic-  
 totalising}</sup> }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-  
 origination <sup>{decompulsing}</sup> delinearity/delinear-accreting/recomposuring cogency/tensing/limpidity-  
 <as-of-prospective-profound-supererogation<sup>96</sup>, -for-residuality—in-re-originariness/re-  
 origination>,-prospective\_reifying\_mental\_aestheticising<as of ‘prospective\_reformulating  
 of mental aestheticising’ as to ‘residuality—in-re-originariness/re-origination’-of mental  
 aestheticising>’ of ‘unlimitedness/existence-<full-potency-of\_sublimating\_nascence>  
 prospective apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening under  
 which limitedness/human-subpotency submits in profound-supererogation for prospective  
 sublimating’ as of ‘human psychologismic-epistemic-acutisation-<as-to-postconverging-de-  
 mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-  
 prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity-in-existence/relativising from limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation—residualising,-<sup>{decompulsing}</sup> delinearity~for-  
 eogeneity’). Thus the ontologising/scientific/existence-<honesty-constraining>—  
 scope\_for\_prospective\_re-ontologising can be construed as merely sublimatingly expanding  
 upon human <sup>{decompulsing}</sup> delinearity/delinear-accreting/recomposuring  
 cogency/tensing/limpidity-<as-of-prospective-profound-supererogation<sup>96</sup>, -for-residuality—in-  
 re-originariness/re-origination> (as of ‘human psychologismic-epistemic-acutisation-<as-to-

postconverging–de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-  
 nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation—residualising,-{decompulsing}delinearity-for-  
 eogeneity’); and so cogently/tensely/limpidly (as from the experientiality/experiment-<as-to-  
 existentially-formative-‘{epistemic-totalising }re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination’,—so-  
 ‘notionally/epistemically/bindingnessly-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>—  
 implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-Being-then-  
 Institutional-then-Living-magnitudes-of-~~{hermeneutic/reprojection-protraction-of}~~reframing-  
 and-reformulation}>’ of trancing/mysticising/occulticising/subtranslational/omnitranslational  
 processive-motif-‘exuding-aestheticising-gesturing’-of-apriorising/axiomatising/referencing as  
 to re-aestheticisation-and-re-aestheticisation-towards-ontology-<elicited-prospective-  
 idiomatisation>) with respect to ‘the-very-same purview/devolved-purview/devolving-  
 purview-of-unlimitedness/existence-<full-potency-of-sublimating-nascence>;—  
 ‘implicated\_attendant-ontological-contiguity<sup>67</sup>?~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> in {epistemic-totalising<sup>33</sup>}re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination’. Effectively, ‘re-ontologising  
 {epistemic-totalising }re-apriorising/re-axiomatising/re-referencing-residuality—in-re-  
 originariness/re-origination {decompulsing}delinearity/delinear-accreting/recomposuring  
 cogency/tensing/limpidity-<as-of-prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-  
 re-originariness/re-origination>,-prospective\_reifying-mental-aestheticising-<as-of-  
 ‘prospective\_reformulating-of-mental-aestheticising’as-to-‘residuality—in-re-originariness/re-  
 origination’-of-mental-aestheticising>’ speaks to the fact that the

~~<cumulating/recomposuring~attendant~ontological-contiguity >~~-successive registry-  
worldviews/dimensions (as to the overall ~~relative-unreflexivity/relative-reflexivity—~~  
ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>) are instigatingly ‘much  
more than just successions of prior mere secondnature institutionalisations (as of mere  
rationalisation~of~contentivity/argumentativity/dialecticism/discursivity devoid of prospective  
profound-supererogation<sup>96</sup>)’; with the implication that the possibility for the succession of  
human transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~ is rather of the  
veridical ‘fundamental/incipient/seeding experientiality/experiment-~~<as-to-existentially-~~  
formative-<sup>{epistemic-totalising}</sup> }~~re-apriorising/re-axiomatising/re-referencing~residuality—in-re-~~  
originariness/re-origination’,—so-~~notionally/epistemically/bindingnessly~~<sup><as-to-</sup>  
determinism/conceptivity~of~relative-unreflexivity/relative-reflexivity>—~~implicated-and-articulated’\_as-from-~~  
nonextricatory-~~‘prospective-re-ontologising-Being-then-Institutional-then-Living~magnitudes-~~  
of-~~{hermeneutic/reprojection~protraction-of}~~reframing-and-reformulation}’> that is human  
profound-supererogation<sup>96</sup> so-reflecting the ‘overarching existential-~~<disontologising/re-~~  
ontologising—aporeticism> priority/precedence/primacy of <sup>{epistemic-totalising}</sup> }~~re-apriorising/re-~~  
axiomatising/re-referencing~residuality—in-re-originariness/re-origination projection’ (as  
dimensionality-of-sublimating<sup>35</sup> -~~{<amplituding/formative>supererogatory~de-~~  
mentativeness/epistemic-growth-or-conflatedness /transvaluative-  
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation))’. This  
elucidation is to point out prospectively the ‘fundamental/incipient/seeding profound-  
supererogation<sup>96</sup> deficiency’ of a supposed conception of prospective human re-ontologising  
(especially as to re-ontologising prospective ~~Being-development/ontological-framework-~~  
expansion~as-to-depth-of-ontologising-development-as-infrastructure-of~ meaningfulness-  
and-teleology ~~psychologismic-epistemic-acutisation—difficulty~~ ~~<for, residualising-~~  
~~{decompulsing}~~ ~~delinearity~for-cogency>~~ magnitude<sup>{of-experientiality/experiment}</sup>) on the basis of ‘any given

registry-worldview/dimension overall <preconverging~‘motif-and-  
 apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
 <as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) of its  
 underpinning—suprasocial-construct desublimating rationalisation—of-  
 contentivity/argumentativity/dialecticism/discursivity’, as so-occurrent in our modern-day with  
 the ‘cultivation and enculturation of practices of overt/covert privying of the supposed  
 conception of the ontologising/scientific/existence-<honesty-constraining>—  
 scope\_for\_prospective\_re-ontologising (as so-associated prominently with surreptitious and  
 media-savvy political and economic think-tanking and related pop-intellectualism with regards  
 to relatively contentious/un-nominalised social-stake-contention-or-confliction) as well as mere  
 competence/expertising (as of human socially expanded framework of deferential-formalisation-  
 transference as to various cultivated skills/arts and time investment with regards to relatively  
 uncontentious/nominalised social-stake-contention-or-confliction with regards to effectively  
 manifest ‘underlying veracity of core-philosophy/derivative—core-philosophy prospective re-  
 ontologising as relevantly superseding prior mere-formulaicity/ritualisation pedantism induced  
 knowledge-deadends-<as-preconverging—de-mentating/structuring/paradigming>’); with such  
 an inclination to ‘prior mere secondnature institutionalisation rationalisation—of-  
 contentivity/argumentativity/dialecticism/discursivity’ bound to fundamentally fail to put-into-  
 question the given registry-worldview/dimension overall gesturing/accounting—of-epistemic-  
 phenomenalism as to prospective <sup>83</sup>reference-of-thought—point-of-  
 devolving/departure/anchoring/backdrop\_of\_sublimating—nascence-<as-to-the-grandest-  
 axiomatic-construct-<sup>†epistemic-totalising</sup> } re-apriorising/re-axiomatising/re-  
 referencing—residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with unlimitedness/existence> re-rationalisation—  
 of—contentivity/argumentativity/dialecticism/discursivity. In other words, ‘re-ontologising

~~{epistemic-totalising } re-apriorising/re-axiomatising/re-referencing-residuality—in re-~~  
~~originariness/re-origination~~ ~~{decompulsing} delinearity/delinear-accreting/recomposuring~~  
 cogency/tensing/limpidity-<as-of-prospective-profound-supererogation<sup>96</sup>, -for-residuality—in-  
 re-originariness/re-origination>, ~~prospective\_reifying\_mental\_aestheticising<as-of-~~  
~~‘prospective\_reformulating\_of\_mental\_aestheticising’ as to ‘residuality—in re-originariness/re-~~  
~~origination’ of mental\_aestheticising>’~~ (as to the reflection of the overall relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-  
 process<sup>68</sup>) highlights the centrality/driving-seat of human profound-supererogation<sup>96</sup> as the  
 altogether most requisite-and-defining element of prospective human  
 experientiality/experiment-<as-to-existentially-formative-~~{epistemic-totalising } re-apriorising/re-~~  
~~axiomatising/re-referencing-residuality—in-re-originariness/re-origination’,—so-~~  
~~‘notionally/epistemically/bindingnessly<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>-~~  
~~implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-Being-then-~~  
~~Institutional-then-Living—magnitudes-of-{hermeneutic/reprojection-protraction-of}reframing-~~  
~~and-reformulation}>’> (as to ‘overarching existential-<disontologising/re-ontologising—~~  
~~aporeticism> priority/precedence/primacy of requisite prospective ontological-good-~~  
~~faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup> inducing of~~  
 psychoanalytic-unshackling for the relative-ontological-completeness<sup>87</sup>—of-  
 apriorising/axiomatising/referencing re-ontologising prospective re-rationalisation—of-  
 contentivity/argumentativity/dialecticism/discursivity’); and so beyond a ‘human positive-  
 opportunism—of-social-functioning-and-accordance<sup>75</sup> integration as secondnature-  
 institutionalisation’ ontologically-flawed supposed reconstrual of prospective re-ontologising as  
 supposedly of prospective postconverging-~~aporeticism-overcoming/unovercoming~~ (but in-  
 effect in a ‘self-exulting exercise of epistemic-projection in prior processive-motif-~~‘exuding-~~  
~~aestheticising-gesturing’ of apriorising/axiomatising/referencing—~~

imbued\_notional~reductionism-<of-existential-prospection,-whether-as-of-trepidatious/warped/preclusive/occlusive/protensive—notional~reductionism>’), which is rather bound to stifle/undermine prospective re-ontologising (highlighting the inherently requisite consciousness elevation associated with prospective human re-ontologising as not ‘thinking-by-the-side as of a mere-thing in soullessness’ as to the requisite prospective sublimating by desublimating distinction between ‘nonextricatory/postconverging ontologising-and-re-ontologising angling-of-imaginary demoronisation-<sublimating–nascence,-nonextricatory-sublimating–upstreaming/‘amontée’>’ and ‘lifespan extricatory/preconverging psychical-nascency moronisation-<sublimating–nascence,-extricatory-desublimating–downstreaming/‘avalage’>’). That is exactly why it is herein contended that there is ‘no self-presence/self-constitutedness<sup>14</sup>-<in-perspective–epistemic-abnormalcy/preconvergence<sup>31</sup>> purposefulness of core philosophy (as to ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the protracted-social—as-to-individual-by-institutional-by-social sovereign’s service’)’ but rather core philosophy is about the ‘prospective educing—and-availing—and-re-availing of relative-ontological-completeness<sup>87</sup>’ and its implication as to ‘despite-the-self exercise of epistemic-projection in notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’; and so in reflecting ‘unlimitedness/existence-<full-potency-of-sublimating-nascence> prospective apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening under which limitedness/human-subpotency submits in profound-supererogation for prospective sublimating’. In the bigger scheme of things, it is ontologically-flawed to imply that the succession of registry-worldviews/dimensions are merely a succession of their ‘rationalisations—of-contentivity/argumentativity/dialecticism/discursivity (imbued processive-motif-‘exuding-aestheticising-gesturing’-of-apriorising/axiomatising/referencing as to re-aestheticisation—and-re-aestheticisation-towards-ontology-<elicited–prospective-idiomatisation>’), supposedly

excluding the veridical ‘fundamental/incipient/seeding experientiality/experiment-~~as-to-~~  
 existentially-formative-~~{epistemic-totalising}~~ re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination’,—so-  
 ‘~~notionally/epistemically/bindingnessly~~~~<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>~~  
 implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-Being-then-  
 Institutional-then-Living—magnitudes-of-~~{hermeneutic/reprojection-protraction-of}~~reframing-  
 and-reformulation}’> that is human profound-supererogation<sup>96</sup> (so-reflecting the ‘overarching  
 existential-~~<disontologising/re-ontologising—aporeticism>~~ priority/precedence/primacy of  
~~{epistemic-totalising}~~ re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination projection’); and it is this ontologically-flawed inclination that  
 underlies institutionalised pedantising/muddling/formulaic-hollowing-out—in-  
 subontologisation/subpotentiation-~~<blurring/undermining-of-prospective-totalising-entailing,-~~  
 as-to-entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-  
 completeness<sup>87</sup> ) desublimation as well as the accessorising of ‘ordinary laypersonhood  
 arrogation/presumptuousness’ conception of supposedly prospective re-ontologising. The  
 profound-supererogation<sup>96</sup> for re-ontologising (as to ‘overarching existential-  
~~<disontologising/re-ontologising—aporeticism>~~ priority/precedence/primacy of requisite  
 prospective ontological-good-faith/authenticity<sup>69</sup>~postconverging~de-  
 mentating/structuring/paradigm<sup>70</sup> inducing of psychoanalytic-unshackling for the relative-  
 ontological-completeness<sup>87</sup>—of-apriorising/axiomatising/referencing re-ontologising  
 prospective re-rationalisation—of—contentivity/argumentativity/dialecticism/discursivity’)
 effectively translates into the requisite prospective ~~<postconverging~‘motif-and-~~  
 apriorising/axiomatising/referencing’—entailing>-existentialising—framing/imprinting-~~<as-to-~~  
 prospective—<sup>4</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-  
 <perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-

determinism'>) (undergirding the prospective sublimating interrelatedness-dynamics-of-social-constructing as from 'catchmented-and-compulsed-<in-'existential-dearth-of-demoronisation',-so-constued-as-from-ontological-normalcy/postconvergence-perspective-reflection-of-the-'destructuring-threshold\_of-the-given-level's-conjugated-postlogism-as-dementing'> interpersonal, group, intergroup, community, local, national, political, geostrategic, etc. ~~psychologismic epistemic acutisation~~ difficulty <for, residualising-~~{decompulsing} delinearity-for-cogency~~>—levels of interrelatedness-dynamics-of-social-constructing' of 'formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> and existential-<disontologising/re-ontologising—aporeticism> articulation manifestations'); and so, in superseding/overcoming the underpinning-suprasocial-construct <preconverging~'motif-and-apriorising/axiomatising/referencing'-entailing>-existentialising—enframing/imprintedness-  
<as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> prospective disontologising/subontologising (as from <mere-formulaicity/ritualisation-of>-prior secondnatured blatant brutish conquest/subjugation conception of apportioning imbued shallow-supererogation<sup>96</sup>, <mere-formulaicity/ritualisation-of>-prior secondnatured dominion protection conception of apportioning imbued shallow-supererogation<sup>96</sup>, <mere-formulaicity/ritualisation-of>-prior secondnatured the very natural-order-of-things conception of apportioning imbued shallow-supererogation<sup>96</sup> and prospectively our <mere-formulaicity/ritualisation-of>-prior secondnatured subtle modern-day institutionally-distorted/disjointed conception of apportioning imbued shallow-supererogation<sup>96</sup>). All such underpinning-suprasocial-construct shallow-supererogation<sup>96</sup> merely reflect their epochal supposedly 'neutral <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> point-of-devolving/departure/anchoring/backdrop conceptualisation of human sublimating ontological-

performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as to human  
 rationalisation-of-contentivity/argumentativity/dialecticism/discursivity' (but for manifestable  
 prospective parrhesiastic/messianicity/profound-supererogation<sup>96</sup> which is what can  
 fundamentally/incipiently/seedingly instigate their prospective re-rationalisations-of-  
 contentivity/argumentativity/dialecticism/discursivity for prospective re-ontologising); and so,  
 as to 'the-very-same purview/devolved-purview/devolving-purview-of-  
 unlimitedness/existence-<full-potency-of-sublimating-nascence>;—'implicated-attendant-  
 ontological-contiguity<sup>67</sup>~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>'<sup>40</sup> in {epistemic-totalising<sup>33</sup>}re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination'. Insightfully, this means that  
 'social-stake-contention-or-confliction of the advocacy/political/applicative—scope as to  
 techno-socio-econo-political implications' (inevitably enjoined to its given epochal  
 underpinning-suprasocial-construct <preconverging~'motif-and-  
 apriorising/axiomatising/referencing'—entailing>-existentialising—enframing/imprintedness-  
 {as-to- historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition}) cannot be  
 construed as superseding/overriding the ontologising/scientific/existence-<honesty-  
 constraining>—scope\_for\_prospective\_re-ontologising which is rather of  
 'unlimitedness/existence-<full-potency-of-sublimating-nascence> prospective  
 apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening under which  
 limitedness/human-subpotency submits in profound-supererogation for prospective  
 sublimating' as so-enabling the possibility for prospective re-ontologising as to prospective  
 <postconverging~'motif-and-apriorising/axiomatising/referencing'—entailing>-  
 existentialising—framing/imprinting-  
 {as-to-prospective-<sup>40</sup>historicity/ontological-  
 eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}. In other words,
the ‘profound-supererogation<sup>96</sup> enabling the overall relative-unreflexivity/relative-reflexivity—
ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>’ (as to ‘the-very-same
purview/devolved-purview/devolving-purview-of-unlimitedness/existence-<full-potency-
of-sublimating-nascence>;—‘implicated-attendant-ontological-contiguity<sup>67</sup>~educated-
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>’<sup>40</sup> in {epistemic-totalising<sup>33</sup>}re-apriorising/re-axiomatising/re-
referencing~residuality—in-re-originariness/re-origination’ with regards to its imbued
cumulating/recomposuring ‘prospective re-ontologising as to prospective
<postconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-
existentialising—framing/imprinting-(as-to-prospective-<sup>40</sup>historicality/ontological-
eventfulness<sup>3</sup>/ontological-aesthetic-tracing-<perspective-ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}) effectively
speaks of the ‘re-ontologising——{epistemic-totalising }re-apriorising/re-axiomatising/re-
referencing~residuality—in-re-originariness/re-origination {decompulsing}delinearity/delinear-
accreting/recomposuring cogency/tensing/limpidity-<as-of-prospective-profound-
supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-origination>;-prospective-reifying-
mental-aestheticising<as-of-‘prospective-reformulating-of-mental-aestheticising’as-to-
‘residuality—in-re-originariness/re-origination’-of-mental-aestheticising>’ of the overall
relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-
institutionalisation-process<sup>68</sup>. Thus supererogatory~wholesomeness/profound-supererogation<sup>96</sup>
and ‘re-ontologising——{epistemic-totalising }re-apriorising/re-axiomatising/re-
referencing~residuality—in-re-originariness/re-origination {decompulsing}delinearity/delinear-
accreting/recomposuring cogency/tensing/limpidity-<as-of-prospective-profound-
supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-origination>;-prospective-reifying-

~~mental aestheticising <as of 'prospective reformulating of mental aestheticising' as to~~  
~~'residuality in re-originariness/re-origination' of mental aestheticising>~~' are in-effect  
indistinguishable as to the critical epistemic reflection/projection as from  
~~'unlimitedness/existence-<full-potency-of-sublimating-nasence>~~ prospective  
~~apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening~~ under which  
~~limitedness/human-subpotency submits in profound-supererogation~~ for prospective  
~~sublimating~~; as so-underlying <sup>61</sup>~~nonpresencing-<perspective-ontological-~~  
~~normalcy/postconvergence>~~ relativism/relative-scope for epistemic-growth,-as—  
~~{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-~~  
~~deepening/psychologismic-epistemic-acutisation—residualising,~~ <sup>{decompulsing}</sup>~~delinearity-for-~~  
~~eogeny~~' imbued underlying-elucidative 'requisite sublimating/desublimating formulative—  
framing/fielding—of-entailment of human ontological-performance<sup>72</sup>-<including-virtue-as-  
ontology>/morality/ethics/justice/etc. contemplation' as of notionally~implied  
<sup>45</sup>foregrounding\_\_entailment-<in-succession-of-profound-supererogation<sup>96</sup>>-~~(postconverging—~~  
~~narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal/unenframing/re-~~  
~~ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup>'-in-reflecting-~~  
~~'immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>77</sup>'~~;-as-operative-  
~~notional~<sup>18</sup>deprocrypticism)~~. Critically, this profound-supererogation<sup>96</sup> insight about 're-  
~~ontologising,~~ <sup>{epistemic-totalising}</sup>~~re-apriorising/re-axiomatising/re-referencing-residuality—in-re-~~  
~~originariness/re-origination~~ <sup>{decompulsing}</sup>~~delinearity/delinear-accreting/recomposuring~~  
~~cogeny/tensing/limpidity-<as-of-prospective-profound-supererogation<sup>96</sup>, -for-residuality—in-~~  
~~re-originariness/re-origination>~~;~~prospective-reifying-mental-aestheticising <as-of-~~  
~~'prospective reformulating of mental aestheticising' as to 'residuality in re-originariness/re-~~  
~~origination' of mental aestheticising>~~' contrastively highlights the inherent shallow-  
supererogation<sup>96</sup> with respect to 'eclecticism-of-prior-mere-formulaicity/ritualisation-<as-of-

prior~rationalisation~of~contentivity/argumentativity/dialecticism/discursivity>  
composition/blending~in~{compulsing}linearity/linear-accretion of relative-ontological-  
completeness and relative-ontological-incompleteness apriorising/axiomatising/referencing  
as to secondnature prior mere-formulaicity/ritualisation-<as-to-mere-formulaic—  
methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
originariness/re-origination’>’ in moronisation-<sublimating~nascence,-extricatory-  
desublimating~downstreaming/‘avalage’>; and as so-inherent to human desublimating  
interrelatedness-dynamics~of~social-constructing as from ‘catchmented~and~compulsed-<in-  
‘existential-dearth-of-demoronisation’,-so-construed-as-from-ontological-  
normalcy/postconvergence-perspective-reflection-of-the-‘destructuring-threshold\_of-the-  
given-level’s~conjugated-postlogism~as-dementing’> interpersonal, group, intergroup,  
community, local, national, political, geostrategic, etc. psychologismic~epistemic~acutisation—  
difficulty<for,-residualising~{decompulsing}delinearity~for~cogeny>—levels of interrelatedness-  
dynamics~of~social-constructing’ of ‘formativeness-<as-to-intersolipsism-of-  
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-  
<sup>56</sup>meaningfulness-and-teleology and existential-<disontologising/re-ontologising—  
aporeticism> articulation manifestations’ (in <preconverging~‘motif-and-  
apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
(as-to- historicity-tracing—in-presencing~hyperrealisation/hyperreal-transposition)). ‘re-  
ontologising~{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
originariness/re-origination {decompulsing}delinearity/delinear-accreting/recomposuring  
cogeny/tensing/limpidity-<as-of-prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-  
re-originariness/re-origination>~prospective\_reifying~mental\_aestheticising<as-of-  
‘prospective\_reformulating\_of\_mental\_aestheticising’as to ‘residuality—in-re-originariness/re-

origination' of mental aestheticising' underlies profound-  
 supererogation<sup>96</sup> ~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear  
 ising\_scale—of-transparent/noncontentious/un-nominalised/sound-interpretations/domains of  
 manifest unblurriness-<re-ontologising\_by-postconverging-as-to-dragged-out-  
 supererogatory~wholesomeness/profound-supererogation<sup>96</sup>, -while-anecdotalising-prior-  
 disontologising-thresholding> (implied notional~<sup>18</sup>deprocrypticism/notional~preempting—  
 disjointedness-as-of-<sup>83</sup>reference-of-thought as of intolerance-<of-  
 disparateness>/exactifying\_precisioning—of-sublimation-<as-to-postconverging—narrowing-  
 down~apriorising/axiomatising/referencing—entailing-theoretical,-conceptual-and-operant-  
 implications>) eliciting of sublimating conceptivity/epistemic-reflexivity/epistemicity-  
 relativism-determinism-<reifying {as-to-knowledge-developing}-and-empowering>. By the fact  
 that it projects of 'implicated\_attendant—ontological-contiguity<sup>67</sup>'~duced-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>'<sup>40</sup> (as so-implying 'unlimitedness/existence-<full-potency-  
 of\_sublimating\_nascence> prospective apriorising/axiomatising/referencing-sublimating-  
 reflexivity—beholdening under which limitedness/human-subpotency submits in profound-  
 supererogation for prospective sublimating?') in 'cogent/tense/limpid-<as-of-prospective-  
 profound-supererogation<sup>96</sup>, -for-residuality—in-re-originariness/re-origination> reflection of  
 the comprehensive coherence/contiguity/noncontradiction of overall experientiality/experiment-  
 <as-to-existentially-formative- {epistemic-totalising }re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination',—so-  
 'notionally/epistemically/bindingnessly-<as-to-determinism/conceptivity—of-relative-unreflexivity/relative-reflexivity>-  
 implicated-and-articulated' \_as-from-nonextricatory-'prospective-re-ontologising-Being-then-  
 Institutional-then-Living—magnitudes-of-{hermeneutic/reprojection~protraction-of}reframing-  
 and-reformulation}'> for elucidating relative—sublimating over relative—desublimating. This is

underlied by the fact that various ‘pieces of knowledge’ are squared-up/cross-examined with one another for arriving-at/eliciting sublimating–existential-eventuating/denouement of relative–sublimating over relative–desublimating’; in the sense for instance that ‘apart from breakthrough research’ the overall state-of-the-arts of such domains/interpretations are highly coherent/contiguous/noncontradictory as to their underlying practice of transversality-<for-sublimating–existential-eventuating/denouement, from ‘thinking-at first/pure predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated–affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup>.

In contrast shallow–supererogation<sup>96</sup>~framing/formulation/catchmenting/truncating/compulsing/linearising\_scale—of-opaque/contentious/un-nominalised/flawed-interpretations/domains of manifest blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-disontologising-formulaic–dragging-out/hollowing-out> (implied notional~procrypticism/notional~disjointedness-as-of<sup>83</sup>reference-of-thought as of tolerance-<of-disparateness>/inexactitude) poorly/hardly project of ‘implicated\_attendant\_ontological-contiguity<sup>67</sup>?~educated–existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional~cogency>’<sup>40</sup> (thus failing to imply ‘unlimitedness/existence-<full-potency-of-sublimating–nascence> prospective apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening under which limitedness/human-subpotency submits in profound-supererogation for prospective sublimating’) as to totalisingly-ing—discretion/whim-of-thought (underlied by the fact that various ‘pieces of knowledge’ are-not/hardly squared-up/cross-examined with one another for arriving-at/eliciting sublimating–existential-eventuating/denouement); and so-reflected in the broad disparity/incoherence/discontiguity/contradiction arising to the supposed knowledge ‘construed

as overall state-of-the-arts' as to an underlying practice that is-coy-on/shuns transversality-<for-  
sublimating-existential-eventuating/denouement, from 'thinking-at-first/pure-predisposition-  
preemptive-of-prospective-disontologising/subontologising'—as-of-prospectively-  
disambiguated-affirmed-and-unaffirmed-'motif-and-apriorising/axiomatising/referencing'><sup>101</sup>  
in favour of institutional-prescience/imprimaturing-<dullness-of-the-spirit/psychologismic-  
epistemic-acutisation—nonresidualising-imbued-<sup>(compulsing)</sup>linearity~in-eclecticism-of-prior-  
mere-formulaicity/ritualisation> and/or accessorising of 'ordinary laypersonhood  
arrogation/presumptuousness' conception of supposedly prospective sublimation. Such a  
divergence in sublimating and desublimating gesturing/accounting—of-epistemic-  
phenomenalism as to the manifestation of 'blurriness-<sterilising/anecdotalising/trivialising-of-  
prospective-re-ontologising\_by-preconverging,-in-disontologising-formulaic-dragging-  
out/hollowing-out> is tantamount to failing to grasp that prospective knowledge is as of  
prospective 'reifying-mental-aestheticising-<as-of-'prospective\_reformulating-of-mental-  
aestheticising'as-to-'residuality—in-re-originariness/re-origination'-of-mental-aestheticising>  
educated processive-motif-'exuding-aestheticising-gesturing' of  
apriorising/axiomatising/referencing as to re-aestheticisation—and-re-aestheticisation-towards-  
ontology-<elicited-prospective-idiomatisation>' and not prior 'dereifying-mental-  
aestheticising-<as-of-'prior\_mere-formulaicity/ritualisation-of-mental-aestheticising'-failing-  
'residuality—in-re-originariness/re-origination'-of-mental-aestheticising> as of the processive-  
motif-'exuding-aestheticising-gesturing' of apriorising/axiomatising/referencing of prior  
aestheticisation—and-aestheticisation-towards-ontology-<elicited-idiomatisation>' (as so-  
reflecting 'unlimitedness/existence-<full-potency-of-sublimating-nascence> prospective  
apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening under which  
limitedness/human-subpotency submits in profound-supererogation for prospective  
sublimating'); wherein for instance say Einsteinian relativity axiomatically imbued prospective

'reifying-mental-aestheticising-<as-of-'prospective\_reformulating-of-mental-aestheticising'as-  
 to-'residuality—in-re-originariness/re-origination'-of-mental-aestheticising> educed  
 processive-motif-'exuding\_aestheticising\_gesturing'-of-apriorising/axiomatising/referencing as  
 to re-aestheticisation—and-re-aestheticisation-towards-ontology-<elicited-prospective-  
 idiomatisation>' is supposedly being construed as of say prior Maxwellian conceptualisation (as  
 unilluminated by the Einsteinian conceptualisation as equally illuminating prior illuminations of  
 the Maxwellian conceptualisation including Poincaré, etc.) imbued prior 'dereifying-mental-  
 aestheticising-<as-of-'prior\_mere-formulaicity/ritualisation-of-mental-aestheticising'-failing-  
 'residuality—in-re-originariness/re-origination'-of-mental-aestheticising> as of the processive-  
 motif-'exuding\_aestheticising\_gesturing'-of-apriorising/axiomatising/referencing of prior  
 aestheticisation—and-aestheticisation-towards-ontology-<elicited-idiomatisation>'. In this  
 respect, profound-  
 supererogation<sup>96</sup>-reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear  
 ising\_scale—of-transparent/noncontentious/un-nominalised/sound-interpretations/domains of  
 manifest <sup>7</sup>unblurriness-<re-ontologising\_by-postconverging-as-to-dragged-out-  
 supererogatory-wholesomeness/profound-supererogation<sup>96</sup>,-while-anecdotalising-prior-  
 disontologising-thresholding> inherently constrain the adoption of the sublimating prospective  
 'reifying-mental-aestheticising-<as-of-'prospective\_reformulating-of-mental-aestheticising'as-  
 to-'residuality—in-re-originariness/re-origination'-of-mental-aestheticising> educed  
 processive-motif-'exuding\_aestheticising\_gesturing'-of-apriorising/axiomatising/referencing as  
 to re-aestheticisation—and-re-aestheticisation-towards-ontology-<elicited-prospective-  
 idiomatisation>'; as to the fact that it is just untenable to ignore/overlook Einsteinian relativity  
 axiomatically imbued prospective 'reifying-mental-aestheticising-<as-of-  
 'prospective\_reformulating-of-mental-aestheticising'as-to-'residuality—in-re-originariness/re-  
 origination'-of-mental-aestheticising> educed processive-motif-'exuding\_aestheticising-

gesturing<sup>2</sup> of apriorising/axiomatising/referencing as to re-aestheticisation—and-re-aestheticisation-towards-ontology-<elicited-prospective-idiomatisation>’ and then effectively grasp the sublimating it projects in immediacy/punctually/effectively like nuclear energy and prospective astronomical implications (on the basis of such a prior unilluminated Maxwellian conceptualisation failing the overall Einsteinian conceptualisation prospective ‘re-ontologising {epistemic-totalising } re-apriorising/re-axiomatising/re-referencing-residuality—in-re-originariness/re-origination {decompulsing} delinearity/delinear-accreting/recomposuring cogency/tensing/limpidity-<as-of-prospective-profound-supererogation<sup>96</sup>, -for-residuality—in-re-originariness/re-origination>, prospective-reifying-mental-aestheticising-<as-of-‘prospective-reformulating-of-mental-aestheticising’ as to-‘residuality—in-re-originariness/re-origination’ of-mental-aestheticising>’ imbued conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing}-and-empowering>). In contrast such constraining for prospective ‘reifying-mental-aestheticising-<as-of-‘prospective-reformulating-of-mental-aestheticising’ as to-‘residuality—in-re-originariness/re-origination’-of-mental-aestheticising>’ educed processive-motif-‘exuding-aestheticising-gesturing<sup>2</sup> of apriorising/axiomatising/referencing as to re-aestheticisation—and-re-aestheticisation-towards-ontology-<elicited-prospective-idiomatisation>’ can be weak with shallow-supererogation<sup>96</sup>-framing/formulation/catchmenting/truncating/compulsing/linearising\_scale—of-opaque/contentious/un-nominalised/flawed-interpretations/domains of manifest blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging, -in-disontologising-formulaic-dragging-out/hollowing-out> as to institutional-prescience/imprimaturing-<dullness-of-the-spirit/psychologismic-epistemic-acutisation—nonresidualising-imbued-{compulsing} linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation> investedness in prior ‘dereifying-mental-aestheticising-<as-of-

~~‘prior\_mere-formulaicity/ritualisation-of-mental-aestheticising’-failing-‘residuality—in-re-~~  
~~originariness/re-origination’-of-mental-aestheticising>~~ as of the processive-motif-~~‘exuding-~~  
~~aestheticising-gesturing’-of-apriorising/axiomatising/referencing~~ of prior aestheticisation—and-  
~~aestheticisation-towards-ontology-<elicited-idiomatisation>’~~ (in an ‘eclecticism-of-prior-mere-  
~~formulaicity/ritualisation-<as-of-prior~rationalisation-of-~~  
~~contentivity/argumentativity/dialecticism/discursivity>~~ composition/blending-in-  
~~{compulsing}linearity/linear-accretion~~ of relative-ontological-completeness and relative-  
~~ontological-incompleteness~~ apriorising/axiomatising/referencing as to secondnature prior  
~~mere-formulaicity/ritualisation-<as-to-mere-formulaic—~~  
~~methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-~~  
~~‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-~~  
~~originariness/re-origination’>’~~ in moronisation-<sublimating-nascence,-extricatory-  
~~desublimating-downstreaming/‘avalage’>’) and thus prospectively undermining ‘re-ontologising~~  
~~{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-~~  
~~originariness/re-origination~~ ~~{decompulsing}delinearity/delinear-accreting/recomposuring~~  
~~cogency/tensing/limpidity-<as-of-prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-~~  
~~re-originariness/re-origination>’-prospective\_reifying\_mental\_aestheticising<as-of-~~  
~~‘prospective\_reformulating-of-mental-aestheticising’as-to-‘residuality—in-re-originariness/re-~~  
~~origination’-of-mental-aestheticising>’;~~ which in-many-ways will explain the  
~~weak/inappropriate re-ontologising conceptivity/epistemic-reflexivity/epistemicity-relativism-~~  
~~determinism-<reifying {as-to-knowledge-developing}-and-empowering>~~ associated with a  
~~naïve predisposition to turn to overt/covert prying of the supposed conception of the~~  
~~ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-~~  
~~ontologising~~ while shunning transversality-<for-sublimating-existential-  
~~eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-preemptive-of-~~

prospective-disontologising/subontologising'—as-of-prospectively-disambiguated-affirmed-  
 and-unaffirmed-'motif-and-apriorising/axiomatising/referencing'<sup>101</sup>. Critically, the veridical  
 'fundamental/incipient/seeding experientiality/experiment-<as-to-existentially-formative-  
 {epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination',—so-'notionally/epistemically/bindingnessly-<as-to-  
 determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>-implicated-and-articulated'—as-from-  
 nonextricatory-'prospective-re-ontologising-Being-then-Institutional-then-Living—magnitudes-  
 of-{hermeneutic/reprojection~protraction-of}reframing-and-reformulation}'> that is human  
 profound-supererogation<sup>96</sup>' (so-reflecting the 'overarching existential-<disontologising/re-  
 ontologising—aporeticism> priority/precedence/primacy of {epistemic-totalising }re-apriorising/re-  
 axiomatising/re-referencing~residuality—in-re-originariness/re-origination projection') implies  
 that it is exactly the expansion of 're-ontologising—{epistemic-totalising }re-apriorising/re-  
 axiomatising/re-referencing~residuality—in-re-originariness/re-origination  
 {decompulsing}delinearity/delinear-accreting/recomposuring cogency/tensing/limpidity-<as-of-  
 prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-  
 origination>,-prospective-reifying-mental-aestheticising-<as-of-'prospective-reformulating-  
 of-mental-aestheticising'as-to-'residuality—in-re-originariness/re-origination'of-mental-  
 aestheticising>', as from overall nascent-particular/incipient-and-material/technical-  
 sublimations-<blinded-to-their-relative-ontological-completeness — reference-of-thought-  
 devolving> to overall social-and-institutional-frameworks-of—  
 referencing/registering/decisioning (so-underlied by the succession of <amplituding/formative-  
 epistemicity>-totalising~thrownness-in-existence<sup>35</sup>) that as of accreting-<accreting-substitutive-  
 subsumption-as-futural-différance-freeplay<sup>2</sup>> induces prospective  
 'apriorising/axiomatising/referencing disambiguating/de-leveling/de-ressentiment/opened-  
 construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> demoronisation-<sublimating-nascence,-

~~nonextricatory~~-sublimating-upstreaming/‘amontée’>’ undergirding both intradimensional and interdimensional human sublimating (reflected as to human ~~Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology~~ , ~~institutional-development-as-to-social-function-development~~ and ~~living-development-as-to-personality-development~~ ~~psychologismic-epistemic-acutisation—difficulty~~ <for, residualising-<sup>{decompulsing}</sup> delinearity-for-cogeny> magnitudes<sup>{of-experientiality/experiment}</sup>). However, the-very-underlying—(as inherently ‘defining-and-imbuing of limitedness/human-subpotency ~~de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~’ as to ~~preconverging/postconverging-de-mentating/structuring/paradigming~~)—relationship-between-limitedness/human-subpotency-and-unlimitedness/existence-<full-potency-of-sublimating-nasence> with respect to the pre-eminence of the latter (as to ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-potency-of-sublimating-nasence>’) implies that there is ever always an ‘imputable human blindedness-to-relative-ontological-completeness<sup>87-83</sup> reference-of-thought<sup>84</sup> devolving by which accreting-<accreting-substitutive-subsumption-as-futural-différance-freeplay<sup>2</sup>> occurs as to the given <amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>’ (rather as of ‘human notional~difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>2</sup>-as-veridical-epistemicity-relativism-determinism<sup>3</sup>’ construable as from the given projected and prospectively ~~educated-and-availing-and-re-availing~~ relative-ontological-completeness<sup>87</sup>-of-apriorising/axiomatising/referencing’); as so-reflecting the fact that limitedness/human-subpotency doesn’t manifest ‘unlimitedness/existence-<full-potency-of-sublimating-nasence> absolute-ontological-completeness-of-apriorising/axiomatising/referencing-<as-omnipotentiality> <amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>’

imbued absolute~difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-  
~~<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>72</sup>-as-veridical-~~  
 epistemicity-relativism-determinism<sup>74</sup> so-construed as ‘absolute reference of identity’ (which  
 misconstrual as supposedly veridical will lead to a failure to project/appreciate  
 limitedness/human-subpotency prospective relative-ontological-incompleteness<sup>88</sup>-of-  
 apriorising/axiomatising/referencing as implicating ‘there is supposedly no human prospective  
 epistemic-growth,-as—{veridical/sound}-relative-reflexivity—in-existence/relativising—from-  
 limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising-  
 {decompulsing}delinearity—for-cogency in superseding/overcoming the prior {flawed/unsound}-  
 relative-unreflexivity—in-existence/absolutising—from-limited-mentation/psychologismic-  
 epistemic-acutisation—nonresidualising-imbued-<sup>{compulsing}</sup>linearity—in-eclecticism-of-prior-  
 mere-formulaicity/ritualisation’). This elucidation effectively points out that limitedness/human-  
 subpotency prospective submitting to unlimitedness/existence-<full-potency-of-sublimating-  
 nascence> is what is reflected as the prospective ‘reifying-mental-aestheticising-<as-of-  
 ‘prospective\_reformulating-of-mental-aestheticising’as-to-‘residuality—in-re-originariness/re-  
 origination’-of-mental-aestheticising> educed processive-motif-‘exuding-aestheticising-  
 gesturing’ of apriorising/axiomatising/referencing as to re-aestheticisation-and-re-  
 aestheticisation-towards-ontology-<elicited-prospective-idiomatisation>’ (as to  
 limitedness/human-subpotency educed ‘re-ontologising—<sup>{epistemic-totalising}</sup>re-apriorising/re-  
 axiomatising/re-referencing-residuality—in-re-originariness/re-origination  
 {decompulsing}delinearity/delinear-accreting/recomposuring cogency/tensing/limpidity-<as-of-  
 prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-  
 origination>;-prospective\_reifying-mental-aestheticising-<as-of-‘prospective\_reformulating-  
 of-mental-aestheticising’as-to-‘residuality—in-re-originariness/re-origination’-of-mental-  
 aestheticising>’ from unlimitedness/existence-<full-potency-of-sublimating-nascence>); such

that such an educing cannot be confused with elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
‘prospectively implicated\_attendant\_ontological-contiguity<sup>67</sup>~educated—  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity—  
<imbued—notional~cogency>’<sup>40</sup>. This explains the use of ‘unlimitedness in reflection of  
existence/existence-potency’ herein which should not be confused with ‘infinity as reflecting  
existence/existence-potency’ as the latter will rather speak of the ‘mere-abstracted possibility for  
human-subpotency—constitutive—extrapolation as anchored to the given <sup>79</sup>presencing—  
absolutising-identitive-constitutedness<sup>14</sup> as of human-subpotency—constitutive-  
{compulsing}linearity epistemic-projection’ whereas ‘unlimitedness in reflection of  
existence/existence-potency’ veridically speaks of the ‘relative-unreflexivity/relative-  
reflexivity—ontological-contiguity<sup>67</sup> possibility for human-subpotency—conflative-  
{decompulsing}delinearity-of-re-originariness/re-origination as of <sup>61</sup>nonpresencing-<perspective—  
ontological-normalcy/postconvergence> epistemic-projection’ as so-translating into human  
sublimating cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-  
supererogation<sup>96</sup> (so-implied as to ‘limitedness/human-subpotency prospective re-  
encountering/re-confrontation with unlimitedness/existence-<full-potency-of-sublimating-  
naseence>’ in effectively accounting for limitedness/human-subpotency as ‘reflexively  
aspirative to omnipotential-affirmation/projection/assertion/notional~self-distantiation with  
regards to limitedness/human-subpotency relative-unreflexivity/relative-reflexivity—  
ontological-contiguity<sup>67</sup> dynamics of  
supererogating<sup>96</sup> {affirmation/projection/assertion/notional~self-distantiation-by—  
unaffirmation/deprojection/deassertion/epistemic-decadence}—towards~omnipotential—  
affirmation/projection/assertion/notional~self-distantiation’ so-underlined as to the ‘flow of  
human prospective profound-supererogation<sup>96</sup>—over—shallow-supererogation<sup>96</sup>’). This reflection

about limitedness/human-subpotency accreting-~~accreting-substitutive-subsumption-as-futural-différance-freeplay~~> is exactly what renders ‘a conceptualisation of prospective human re-ontologising not altogether straightforward (with regards to the accreting-~~accreting-substitutive-subsumption-as-futural-différance-freeplay~~> of human intelligibility-~~(as-to-human-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-process,-in-~~<amplifying/formative—epistemicity>totalising~conceptualisation~~)~~’; expanded upon as ‘human consciousness/collective-consciousness representation/unity/comprehensiveness of the institutional/bureaucratic/social and their purposefulness’ imbued ‘superposing/implying/suggesting/infering of the institutional/bureaucratic/social and their purposefulness’ so-construed ‘as-if-of-inherently-actualising self-embodying representation/unity/comprehensiveness’ for the purpose of institutional/bureaucratic/social procession-~~as-to-constructive—veracity/inveracity\_of-apriorising/axiomatising/referencing~~ (as to their given interrelatedness-dynamics—of-social-constructing as from ‘catchmented—and-compulsed-~~in-‘existential-dearth-of-demoronisation’,-so-construed-as-from-ontological-normalcy/postconvergence-perspective-reflection-of-the-‘destructuring-threshold\_of-the-given-level’s-conjugated-postlogism~as-dementing’~~> interpersonal, group, intergroup, community, local, national, political, geostrategic, etc. ~~psychologismic—epistemic-acutisation—difficulty<for,—residualising—{decompulsing}delinearity—for-cogeny~~>—levels of interrelatedness-dynamics—of-social-constructing’ of ‘formativeness-~~as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism~~>-of-~~56~~ ~~meaningfulness-and-teleology~~ and existential-~~disontologising/re-ontologising—aporeticism~~> articulation manifestations’ as to the ‘undergirding-veracity of germinal/inceptive/formative individuals anarchistic self-reflexive~instigative-eventuating-~~(as-to-teleological-instigative/incipient-~~

willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-  
 preceding-existence's-eventuating-sublimating-validation/desublimating-invalidations'). In  
 other words, human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> basically manifests either sublimating  
 constructive-veracity or desublimating constructive-inveracity so-arising as from the  
 'protracted-social—as-to-individual-by-institutional-by-social existential-<disontologising/re-  
 ontologising—aporeticism> accreting-<accreting-substitutive-subsumption-as-futural-  
 différance-freeplay<sup>7</sup>> relative-ontological-incompleteness<sup>88</sup>-of-  
 apriorising/axiomatising/referencing—by—relative-ontological-completeness<sup>87</sup>-of-  
 apriorising/axiomatising/referencing point-of-devolving/departure/anchoring/backdrop of  
 notional~difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-  
 nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-  
 relativism-determinism<sup>22</sup>' (and expanding upon as to the interrelatedness-dynamics-of-social-  
 constructing as from 'catchmented-and-compulsed-<in-'existential-dearth-of-  
 demoronisation',-so-construed-as-from-ontological-normalcy/postconvergence-perspective-  
 reflection-of-the-'destructuring-threshold\_of-the-given-level's-conjugated-postlogism~as-  
 dementing'> interpersonal, group, intergroup, community, local, national, political, geostrategic,  
 etc. psychologismic epistemic acutisation—difficulty <for, residualising—  
 {decompulsing} delinearity—for cogency>—levels of interrelatedness-dynamics-of-social-  
 constructing' of 'formativeness-<as-to-intersolipsism-of-  
 preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-  
<sup>5</sup>meaningfulness-and-teleology<sup>99</sup> and existential-<disontologising/re-ontologising—  
 aporeticism> articulation manifestations'). From the sublimating perspective of 're-ontologising  
 {epistemic-totalising } re-apriorising/re-axiomatising/re-referencing-residuality—in-re-  
 originariness/re-origination {decompulsing} delinearity/delinear-accreting/recomposuring  
 cogency/tensing/limpidity-<as-of-prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-

re-originariness/re-origination>~prospective\_reifying\_mental\_aestheticising<as-of-  
 'prospective\_reformulating-of-mental\_aestheticising'as-to-'residuality\_in\_re-originariness/re-  
 origination'of-mental\_aestheticising>' (as to relative-ontological-completeness<sup>87</sup>-of-  
 apriorising/axiomatising/referencing), this effectively speaks to prospective 'existential-  
 <disontologising/re-ontologising—aporeticism>  
 hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting  
 {decompulsing}delinearity/delinear-accreting/recomposuring—<sup>61</sup>nonpresencing-perceptualisation-of-  
 sublimating-over-desublimating-<as-'psychologismic-epistemic-acutisation—residualising,-  
 {decompulsing}delinearity~for-cogency'\_as-to-'prospective-profound-supererogation<sup>96</sup>-epistemic-  
 perspective'\_of-prospective-&-prior-differentiated\_apriorising/axiomatising/referencing>—  
 with-respect-to-the-prospect-of-prospective-human-re-ontologising' induced sublimating  
 constructive-veracity; as manifested with the relative profound-  
 supererogation<sup>96</sup>-reframing/reformulation/decachmenting/detruncating/decompulsing/delinear  
 ising\_scale—of-transparent/noncontentious/un-nominalised/sound-interpretations/domains of  
 manifest <sup>7</sup>unblurriness-<re-ontologising\_by-postconverging-as-to-dragged-out-  
 supererogatory~wholesomeness/profound-supererogation<sup>96</sup>,-while-anecdotalising-prior-  
 disontologising-thresholding> associated with nascent-particular/incipient-and-  
 material/technical-sublimations-<blinded-to-their-relative-ontological-completeness<sup>87</sup>—  
 reference-of-thought- devolving> punctual/immediacy/constituted/compulsions-  
 encumbered—disarming/dis-ideologising/deformulaicity/à-contrécoup/unsettling/unarguable.  
 Thus 'protracted-social—as-to-individual-by-institutional-by-social existential-  
 <disontologising/re-ontologising—aporeticism> accreting-<accreting-substitutive-  
 subsumption-as-futural-différance-freeplay<sup>2</sup>> relative-ontological-incompleteness<sup>88</sup>-of-  
 apriorising/axiomatising/referencing—by—relative-ontological-completeness<sup>87</sup>-of-  
 apriorising/axiomatising/referencing point-of-devolving/departure/anchoring/backdrop of

notional~difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-  
 nondisjointedness/entailment-of-prospective-<sup>91</sup> nonpresencing><sup>92</sup>-as-veridical-epistemicity-  
 relativism-determinism<sup>23</sup>’ (with regards to the very same social-stake-contention-or-confliction)  
 are not absolute/clear-cut; as to individuals socially prioritised ‘formativeness-<as-to-  
 intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-  
 deferentialism>-of-<sup>50</sup> meaningfulness-and-teleology<sup>99</sup> and existential-<disontologising/re-  
 ontologising—aporeticism> articulation of interest’. This is relatively bound to be manifested  
 with the shallow-  
 supererogation<sup>96</sup> ~framing/formulation/catchmenting/truncating/compulsing/linearising\_scale  
 —of-opaque/contentious/un-nominalised/flawed-interpretations/domains of manifest  
 blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-  
 preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out>’ together with  
 ‘unwieldy-contemplatable-disontologising/re-ontologising-implications,-with-regards-to-  
 human-sovereign-function/posture-<as-to-narrowness/evasiveness/vagueness-of-  
 disontologising/re-ontologising> with respect to contentious/un-nominalisedness of social-  
 stake-contention-or-confliction’ as to the punctual/immediacy/constituted/compulsions-  
 encumbered nature of the ‘social-stake-contention-or-confliction of the  
 advocacy/political/applicative—scope as to techno-socio-econo-political implications’; as so-  
 eliciting prior {compulsing}linearity/linear-accreting-<sup>79</sup>presencing-perceptualisation-of-  
 sublimating-over-desublimating-<as-‘psychologismic-epistemic-acutisation—  
 nonresidualising-imbued-{compulsing}linearity~in-eclecticism-of-prior-mere-  
 formulaicity/ritualisation’\_as-to-‘secondnatured-epistemic-perspective’-of-prospective-&-  
 prior-differentiated-apriorising/axiomatising/referencing>—and-as-developing-into-  
 interrelatedness-dynamics-of-social-constructing desublimating constructive-inveracity. This  
 though contrasts with profound-

supererogation<sup>96</sup>~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear  
 ising\_scale—of-transparent/noncontentious/un-nominalised/sound-interpretations/domains of  
 manifest                    ‘unblurriness-<re-ontologising\_by-postconverging-as-to-dragged-out-  
 supererogatory~wholesomeness/profound-supererogation<sup>96</sup>,-while-anecdotalising-prior-  
 disontologising-thresholding> in existentialising–decisionality-<as-to-disontologising/re-  
 ontologising—aporeticism>’ where ‘existential-<disontologising/re-ontologising—  
 aporeticism>                    hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting  
 {decompulsing}delinearity/delinear-accreting/recomposuring—<sup>61</sup>nonpresencing-perceptualisation-of-  
 sublimating-over-desublimating-<as-‘psychologismic-epistemic-acutisation—residualising,-  
 {decompulsing}delinearity~for-cogency’\_as-to-‘prospective-profound-supererogation<sup>96</sup>-epistemic-  
 perspective’\_of-prospective-&-prior-differentiated-apriorising/axiomatising/referencing>—  
 with-respect-to-the-prospect-of-prospective-human-re-ontologising’ induced sublimating  
 constructive-veracity is relatively straightforward; and so, as to the latter profound-  
 supererogation<sup>96</sup>~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear  
 ising\_scale—of-transparent/noncontentious/un-nominalised/sound-interpretations/domains  
 clearer projecting of the-very-same purview/devolved-purview/devolving-purview-of-  
 unlimitedness/existence-<full-potency-of-sublimating-nascence>;—‘implicated\_attendant—  
 ontological-contiguity<sup>67</sup>~educated—  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> (as so-implying ‘unlimitedness/existence-<full-potency-  
 of-sublimating-nascence> prospective apriorising/axiomatising/referencing-sublimating-  
 reflexivity—beholdening under which limitedness/human-subpotency submits in profound-  
 supererogation for prospective sublimating’ in ‘cogent/tense/limpid-<as-of-prospective-  
 profound-supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-origination> reflection of  
 the comprehensive coherence/contiguity/noncontradiction of overall experientiality/experiment-

<as-to-existentially-formative-<sup>{epistemic-totalising}</sup> †re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination’,—so-  
 ‘notionally/epistemically/bindingnessly<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup>—  
 implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-Being-then-  
 Institutional-then-Living-magnitudes-of-~~{hermeneutic/reprojection~protraction-of}~~reframing-  
 and-reformulation}’> for elucidating relative~sublimating over relative~desublimating’). It can  
 effectively be appreciated that the ontologising/scientific/existence-<honesty-constraining>—  
 scope\_for\_prospective\_re-ontologising is effectively about prospectively eliciting ‘re-  
 ontologising\_<sup>{epistemic-totalising}</sup> †re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination <sup>{decompulsing}</sup>delinearity/delinear-accreting/recomposuring  
 cogency/tensing/limpidity-<as-of-prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-  
 re-originariness/re-origination>,-prospective\_reifying\_mental\_aestheticising<as-of-  
 ‘prospective\_reformulating\_of\_mental\_aestheticising’as\_to\_‘residuality—in-re-originariness/re-  
 origination’\_of\_mental\_aestheticising>’ (as to its imbued <sup>45</sup>foregrounding\_\_entailment-<in-  
 succession-of-profound-supererogation<sup>96</sup>>-<postconverging~narrowing-down~sublimation-as-  
 to-‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-  
 prospective-profound-supererogation<sup>96</sup>-in-reflecting-‘immanent~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’;-as-operative-  
 notional~<sup>8</sup>deprocrypticism) protracted framework of dispensing-with-immediacy-for-relative-  
 ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup>) whereas in-many-ways  
 the ‘social-stake-contention-or-confliction of the advocacy/political/applicative—scope as to  
 techno-socio-econo-political implications’ is relatively under the constraint of prior  
<sup>{compulsing}</sup>linearity/linear-accreting—<sup>79</sup>presencing-perceptualisation-of-sublimating-over-  
 desublimating-<as-‘psychologismic-epistemic-acutisation—nonresidualising-imbued-  
<sup>{compulsing}</sup>linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation’\_as-to-

~~‘secondnatured-epistemic-perspective’-of-prospective-&-prior-differentiated-~~  
~~apriorising/axiomatising/referencing>—and-as-developing-into-interrelatedness-dynamics-of-~~  
~~social-constructing~~ as to its operating in an immediacy framework of relative lack of dispensing-  
~~with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-~~  
~~distension<sup>27</sup>. This disambiguation in-the-bigger-scheme-of-things explains why say punctual~~  
~~intragenerational orientations as to ‘social-stake-contention-or-confliction of the~~  
~~advocacy/political/applicative—scope as to techno-socio-econo-political implications’ such as~~  
~~the practices of human servitude across various historical epochs doesn’t render irrelevant the~~  
~~ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-~~  
~~ontologising prospective crossgenerational projection for bringing such practices of human~~  
~~servitude to an end. Inherently, the constraint of prior <sup>†compulsing†</sup>linearity/linear-accreting–~~  
<sup>79</sup>~~presencing-perceptualisation-of-sublimating-over-desublimating-<as-‘psychologismic-~~  
~~epistemic-acutisation—nonresidualising-imbued-<sup>†compulsing†</sup>linearity~in-eclecticism-of-prior-~~  
~~mere-formulaicity/ritualisation’ as-to-‘secondnatured-epistemic-perspective’-of-prospective-~~  
~~&-prior-differentiated-apriorising/axiomatising/referencing>—and-as-developing-into-~~  
~~interrelatedness-dynamics-of-social-constructing~~ is effectively what underlies the manifestation  
of institutionalised pedantising/muddling/formulaic-hollowing-out—in-  
subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-entailing,-~~  
~~as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-~~  
~~completeness<sup>87</sup>) desublimation as well as overall <amplituding/formative><sup>9</sup> wooden-language-~~  
~~(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-~~  
~~drag/denatured/preconverging-or-dementing<sup>20</sup>-narratives—of-the-<sup>3</sup>reference-of-thought–~~  
~~8categorical-imperatives/axioms/registry-teleology<sup>95</sup>); so-arising as to the fact that ‘abstractly~~  
perceptible contemplation of relative-ontological-completeness<sup>87</sup>—of-  
apriorising/axiomatising/referencing’ do not necessarily override human ingrained

~~presencing—absolutising—identitive—constitutedness~~ ‘existential-~~disontologising/re-ontologising—aporeticism~~> ~~preconverging—de-mentating/structuring/paradigming~~  
~~punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation~~  
~~rationalisation—of—contentivity/argumentativity/dialecticism/discursivity~~’ (reflected in the  
manifestation of the ~~notional/epistemic/bindingness~~<sup><as-to-determinism/conceptivity—of-relative-unreflexivity/relative-reflexivity></sup> overarching cultivated-and-enculturated interrelatedness-dynamics—of-  
social-constructing as from ‘catchmented—and-compulsed-~~in-‘existential-dearth-of-~~  
~~demonisation~~’,-so-construed-as-from-ontological-normalcy/postconvergence-perspective-  
reflection-of-the-‘destructuring-threshold\_of-the-given-level’s—conjugated-postlogism~as-  
~~dementing~~’> interpersonal, group, intergroup, community, local, national, political, geostrategic,  
etc. ~~psychologismic—epistemic—acutisation—difficulty~~ ~~<for, residualising—~~  
~~{decompulsing} delinearity~for-cogency>~~—levels of interrelatedness-dynamics—of-social-  
constructing’ of ‘formativeness-~~as-to-intersolipsism-of-~~  
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-  
<sup>56</sup> ~~meaningfulness-and-teleology~~<sup>99</sup> and existential-~~disontologising/re-ontologising—~~  
~~aporeticism~~> articulation manifestations’), but for the requisite profound-supererogation<sup>96</sup>  
induced psychoanalytic-unshackling of the protracted-social—~~as-to-individual-by-institutional-~~  
by-social self for prospective human re-rationalisation—of-  
contentivity/argumentativity/dialecticism/discursivity. This is the case as prior  
~~{compulsing} linearity/linear-accreting—~~<sup>79</sup> ~~presencing-perceptualisation-of-sublimating-over-~~  
~~desublimating-~~<sup><as-‘psychologismic—epistemic—acutisation—nonresidualising-imbued-  
~~{compulsing} linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation’\_as-to-~~  
~~‘secondnatured-epistemic-perspective’-of-prospective-&-prior-differentiated-~~  
~~apriorising/axiomatising/referencing>~~—and-as-developing-into—interrelatedness-dynamics—of-  
social-constructing is effectively constrained as of the ‘seeding/incipient pre-eminence of human</sup>

embodied—vitality/survival/subsistence—existential—~~disontologising/re-ontologising—~~  
~~aporeticism~~—becoming driving human consciousness complexifying—~~transcending—in-~~  
~~elaborateness~~ as to human aestheticisation—~~and—~~aestheticisation—~~towards-ontology—~~~~elicited—~~  
~~idiomatization~~—> dynamics of lifespan extricatory/preconverging psychological-nascency and  
nonextricatory/postconverging ontologising—and-re-ontologising angling-of-imaginary>’ so-  
underlied as of human lifespan ‘subconscious—~~and—~~conscious—perceptible—~~and—~~  
reperceptible/actionable—~~and—~~reactionable—dynamics of effectively—manifestable—~~and—~~  
remanifestable/attainable—~~and—~~re-attainable loss and gain existential—~~disontologising/re-~~  
~~ontologising—aporeticism~~—> sublimating—upstreaming/‘amontée’—by—desublimating—  
downstreaming/‘avalage’ possibilities’; speaking of a human ‘re-ontologising—by—  
disontologising—existential-calculus—(between ‘prospective existentialising—  
postconverging—framing/imprinting re-ontologising’ and ‘prior existentialising—  
preconverging—enframing/imprintedness social-functioning—and—accordance—~~as-of-social-~~  
~~stake-contention-or-confliction~~’)’ which is just as well likely to existentially-  
~~disontologising/re-ontologising—aporeticism~~—> acquiesce to prospective  
disontologising/subontologising—imbuing—prospectively-of-human-  
desublimating/subjugation/disenfranchisement (as to the lack of an ‘existentially-  
~~disontologising/re-ontologising—aporeticism~~—> convincing/plausible’ prospective requisite  
epistemic-growth,—as—{veridical/sound}—relative-reflexivity—in-existence/relativising—~~from-~~  
~~limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,—~~  
~~{decompulsing}—delinearity—for-cogency~~ elicited prospective re-ontologising conceptivity/epistemic-  
reflexivity/epistemicity-relativism-determinism—~~reifying {as-to-knowledge-developing}—~~and-~~~~  
~~empowering~~—> for prospective ontologising—and-re-ontologising  
sublimation/emancipation/enfranchisement. Interestingly, the ‘re-ontologising—~~epistemic-~~  
~~totalising~~—> re-apriorising/re-axiomatising/re-referencing—residuality—in-re-originariness/re-

~~origination~~ <sup>{decompulsing}</sup> ~~delinearity/delinear-accreting/recomposuring~~ cogency/tensing/limpidity-  
 <as-of-prospective-profound-supererogation<sup>96</sup>, -for-residuality—in-re-originariness/re-  
 origination>, ~~prospective-reifying-mental-aestheticising~~ <as-of-‘prospective-reformulating-  
 of-mental-aestheticising’ as-to-‘residuality—in-re-originariness/re-origination’ of-mental-  
 aestheticising>’ enabling the prospectively achieved/secondnatured transcendence-and-  
 sublimity/sublimation/~~supererogatory~~-de-mentativity render the prior registry-  
 worldview/dimension constraining <sup>{compulsing}</sup> ~~linearity/linear-accreting~~<sup>79</sup> presencing-  
 perceptualisation-of-sublimating-over-desublimating-~~as-‘psychologismic-epistemic-  
 acutisation—nonresidualising-imbued-~~ <sup>{compulsing}</sup> ~~linearity~in-eclecticism-of-prior-mere-  
 formulaicity/ritualisation’ as-to-‘secondnatured-epistemic-perspective’ of-prospective-&-  
 prior-differentiated-apriorising/axiomatising/referencing>—and-as-developing-into-  
 interrelatedness-dynamics-of-social-constructing~~ critically mostly irrelevant with respect to the  
 prospective registry-worldview/dimension requisite ‘existential-~~disontologising/re-  
 ontologising—aporeticism>~~ hermeneutic/textuality/reprojecting/supererogating/zeroing/re-  
 acuting <sup>{decompulsing}</sup> ~~delinearity/delinear-accreting/recomposuring~~<sup>61</sup> nonpresencing-  
 perceptualisation-of-sublimating-over-desublimating-~~as-‘psychologismic-epistemic-  
 acutisation—residualising,~~ <sup>{decompulsing}</sup> ~~delinearity~for-cogency’ as-to-‘prospective-profound-  
 supererogation<sup>96</sup>-epistemic-perspective’ of-prospective-&-prior-differentiated-  
 apriorising/axiomatising/referencing>—with-respect-to-the-prospect-of-prospective-human-re-  
 ontologising’ (as so-reflecting the already achieved/secondnatured transcendence-and-  
 sublimity/sublimation/~~supererogatory~~-de-mentativity want for profound-supererogation<sup>96</sup> for  
 prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity). This  
 translates into the fact that the very notion of ‘prospective transcendence-and-  
 sublimity/sublimation/~~supererogatory~~-de-mentativity’ is a reflection of the fact that the prior  
<sup>{compulsing}</sup> ~~linearity/linear-accreting~~<sup>79</sup> presencing-perceptualisation-of-sublimating-over-~~

desublimating-<as-‘psychologismic-epistemic-acutisation—nonresidualising-imbued-  
 {compulsing}linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation’\_as-to-  
 ‘secondnatured-epistemic-perspective’-of-prospective-&-prior-differentiated-  
 apriorising/axiomatising/referencing>—and-as-developing-into—interrelatedness-dynamics—of-  
 social-constructing (as to secondnatured prior mere-formulaicity/ritualisation-<as-to-mere-  
 formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-  
 track-of-‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination’>)) doesn’t carry the prospectively requisite ‘reifying-mental-  
 aestheticising-<as-of-‘prospective\_reformulating-of-mental-aestheticising’as-to-‘residuality—  
 in-re-originariness/re-origination’-of-mental-aestheticising> educed processive-motif-  
 ‘exuding-aestheticising-gesturing’ of apriorising/axiomatising/referencing as to re-  
 aestheticisation-and-re-aestheticisation-towards-ontology-<elicited-prospective-  
 idiomatisation>’ (imbuing ‘re-ontologising-‘{epistemic-totalising }re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination {decompulsing}delinearity/delinear-  
 accreting/recomposuring cogency/tensing/limpidity-<as-of-prospective-profound-  
 supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-origination>,-prospective\_reifying-  
 mental-aestheticising-<as-of-‘prospective\_reformulating-of-mental-aestheticising’as-to-  
 ‘residuality—in-re-originariness/re-origination’-of-mental-aestheticising>’) enabling the  
 ‘prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity’; as so-  
 explaining the prospectively manifest ‘existential-<disontologising/re-ontologising—  
 aporeticism> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting  
 {decompulsing}delinearity/delinear-accreting/recomposuring—<sup>61</sup> nonpresencing-perceptualisation-of-  
 sublimating-over-desublimating-<as-‘psychologismic-epistemic-acutisation—residualising,-  
 {decompulsing}delinearity~for-cogency’\_as-to-‘prospective-profound-supererogation<sup>96</sup>-epistemic-  
 perspective’-of-prospective-&-prior-differentiated-apriorising/axiomatising/referencing>—

with-respect-to-the-prospect-of-prospective-human-re-ontologising', such that it is as of the manifestable parrhesiastic/messianicity/profound-supererogation<sup>96</sup> of 'limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-potency-of-sublimating-nascence>' (as to prospectively sublimating 'human processive-motif-~~exuding-aestheticising-gesturing~~' of apriorising/axiomatising/referencing of existential-<disontologising/re-ontologising-aporeticism>-counteracting/supplanting/alienating-of-prior-apriorising/axiomatising/referencing' in so-reflecting prospectively 'sublimating-epistemic-imbricatedness/threadedness/recomposuring as of 'implicated-~~attendant~~-ontological-contiguity<sup>67</sup>~educated-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>'<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-reference-of-thought-<sup>88</sup>devolving-as-of-instantiative-context> as to existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality') that the prospective 'reifying-mental-aestheticising-<as-of-'prospective\_reformulating-of-mental-aestheticising'as-to-'residuality—in-re-originariness/re-origination'-of-mental-aestheticising> educated processive-motif-~~exuding-aestheticising-gesturing~~' of apriorising/axiomatising/referencing as to re-aestheticisation-and-re-aestheticisation-towards-ontology-<elicited-prospective-idiomatisation>' (imbuing 're-ontologising-<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-referencing-residuality—in-re-originariness/re-origination <sup>{decompulsing}</sup>delinearity/delinear-accreting/recomposuring cogency/tensing/limpidity-<as-of-prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-origination>,-prospective\_reifying-mental-aestheticising-<as-of-'prospective\_reformulating-of-mental-aestheticising'as-to-'residuality—in-re-originariness/re-origination'-of-mental-aestheticising>')

enables

‘prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity’ (and so, as to human ~~Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology~~ , institutional-development-as-to-social-function-development and living-development-as-to-personality-development ~~psychologismic-epistemic-acutisation—difficulty~~ <for, residualising-~~{decompulsing}delinearity~for-cogency~~>—magnitudes<sup>{of-experientiality/experiment}</sup> of relative-ontological-completeness<sup>87</sup>—of-apriorising/axiomatising/referencing). Hence ‘existential-~~<disontologising/re-ontologising—aporeticism>~~ hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting ~~{decompulsing}delinearity/delinear-accreting/recomposuring—<sup>61</sup>nonpresencing-perceptualisation-of-sublimating-over-desublimating-<as-‘psychologismic-epistemic-acutisation—residualising,-~~{decompulsing}delinearity~for-cogency’~~ as-to-‘prospective-profound-supererogation<sup>66</sup>-epistemic-perspective’-of-prospective-&-prior-differentiated-apriorising/axiomatising/referencing>—with-respect-to-the-prospect-of-prospective-human-re-ontologising’ is prospectively projected with respect to ‘prospective postconverging-~~aporeticism-overcoming/unovercoming~~ desublimating <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> prospectively in want for its postconverging-~~aporeticism-overcoming/unovercoming~~ as so-associated with destructuring-threshold-~~(uninstitutionalised-threshold<sup>102</sup>/presublimating-desublimating-decisionality)~~~of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ while ~~{compulsing}linearity/linear-accreting—<sup>79</sup>presencing-perceptualisation-of-sublimating-over-desublimating-<as-‘psychologismic-epistemic-acutisation—nonresidualising-imbued-~~{compulsing}linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation’~~ as-to-‘secondnatured-epistemic-perspective’-of-prospective-&-prior-differentiated-apriorising/axiomatising/referencing>—and-as-developing-into-interrelatedness-dynamics-of-social-constructing~~ is effectively manifested as of ‘prior postconverging-~~aporeticism-overcoming/unovercoming~~ sublimating~~

<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as to prior achieved/secondnatured transcendence-and-sublimity/sublimation/supererogatory~de-mentativity'. This inherently explains why the implicated or explicated prospective construal of human sublimating knowledge breakthroughs (before overcoming destructuring-threshold-(~~uninstitutionalised-threshold~~<sup>02</sup>/presublimating~desublimating-decisionality)~of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>) as rather supposedly as of <sup>{compulsing}</sup>linearity/linear-accreting~<sup>79</sup>presencing-perceptualisation-of-sublimating-over-desublimating-<as-'psychologismic-epistemic-acutisation—nonresidualising-imbued-<sup>{compulsing}</sup>linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation'\_as-to-'secondnatured-epistemic-perspective'\_of-prospective-&-prior-differentiated-apriorising/axiomatising/referencing>—and-as-developing-into-interrelatedness-dynamics-of-social-constructing is effectively ontologically-flawed with serious dereifying consequences; as to secondnatured prior mere-formulaicity/ritualisation-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-referencing-residuality—in-re-originariness/re-origination'> lacking prospectively requisite 'reifying-mental-aestheticising-<as-of-'prospective\_reformulating-of-mental-aestheticising'as-to-'residuality—in-re-originariness/re-origination'-of-mental-aestheticising> educed processive-motif-'exuding-aestheticising-gesturing'\_of-apriorising/axiomatising/referencing as to re-aestheticisation-and-re-aestheticisation-towards-ontology-<elicited-prospective-idiomatisation>' (imbuing '~~re-ontologising~~-<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-referencing-residuality—in-re-originariness/re-origination <sup>{decompulsing}</sup>delinearity/delinear-accreting/recomposuring cogency/tensing/limpidity-<as-of-prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-origination>,-prospective\_reifying-mental-aestheticising-<as-of-'prospective\_reformulating-of-mental-aestheticising'as-to-'residuality—in-re-originariness/re-origination'-of-mental-aestheticising>'). In reality,

prospective human sublimating knowledge breakthroughs effectively arise as of ‘comprehensive human ~~<amplituding/formative-epistemicity>~~-totalising~renewing-realisation/re-perception/re-thought epistemic-projection with respect to the-very-same purview/devolved-purview/devolving-purview-of-unlimitedness/existence-~~<full-potency-of-sublimating-nascence>~~;—‘~~implicitated-attendant-ontological-contiguity~~<sup>67</sup>’~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~<imbued-notional~cogency>~~’<sup>40</sup> (in so-reflecting the prospectively manifest ‘existential-~~<disontologising/re-ontologising—aporeticism>~~ hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting ~~{decompulsing}~~delinearity/delinear-accreting/recomposuring—<sup>61</sup>nonpresencing-perceptualisation-of-sublimating-over-desublimating-~~<as-‘psychologismic-epistemic-acutisation—residualising-~~{decompulsing}~~delinearity~for-cogency’\_as-to-‘prospectively-profound-supererogation~~<sup>66</sup>-epistemic-perspective’\_of-prospective-&-prior-differentiated-apriorising/axiomatising/referencing>—with-respect-to-the-prospect-of-prospective-human-re-ontologising’), and the implications here as well are counterintuitive as rather explaining ‘notional~citationality as ~~<amplituding/formative-epistemicity>~~-totalising~thrownness-in-existence<sup>35</sup> epistemic-projection of prospective ~~apriorising/axiomatising/referencing- {of-‘prospectively-implicitated-attendant-ontological-contiguity’\_~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~<imbued-notional~cogency>~~’ }~~—conflatedness<sup>13</sup>-in-~~{preconverging-ment-by}~~—postconverging-entailment in ~~<amplituding/formative-epistemicity>~~-totalising~renewing-realisation/re-perception/re-thought’; and thus revealing as nonsensical the mental-reflex of construing of notional~citationality for prospective sublimating knowledge breakthroughs as supposedly rather of ~~{compulsing}~~linearity/linear-accreting—<sup>79</sup>presencing-perceptualisation-of-sublimating-over-desublimating-~~<as-‘psychologismic-epistemic-acutisation—~~

~~nonresidualising-imbued-<sup>{compulsing}</sup>linearity~in-eclecticism-of-prior-mere-~~  
~~formulaicity/ritualisation’\_as-to-‘secondnatured-epistemic-perspective’-of-prospective-&-~~  
~~prior-differentiated-apriorising/axiomatising/referencing>—and-as-developing-into-~~  
interrelatedness-dynamics—of-social-constructing (and this translates simply and explains more  
profoundly why research is undertaken as prior linear understanding by itself cannot/can-hardly  
be projected as to a linear extrapolation for enabling prospective sublimating knowledge  
breakthroughs given that the ‘unlimitedness/existence-<full-potency-of-sublimating-nascence>  
ambit for prospective sublimating knowledge breakthroughs’ is in prospective delinearity with  
‘prior limitedness/human-subpotency linearity construable knowledge’ as can be appreciated for  
instance with the delinearity of ‘conceiving of spacetime as one’ over the prior linearity mental-  
reflex of ‘conceiving of space and time as separate’ with the latter not linearly extrapolatable  
into deriving the former but for ‘a wholly re-originary profound-supererogation<sup>96</sup> to conceive of  
spacetime’ as from the ‘point-of-departure of the ~~<amplituding/formative-epistemicity>-~~  
totalising~thrownness-in-existence<sup>35</sup> of the prior rationalisation—of-  
contentivity/argumentativity/dialecticism/discursivity’ as ‘conceiving of space and time as  
separate’). The manifest ‘existential-<disontologising/re-ontologising—aporeticism>  
hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting  
<sup>{decompulsing}</sup>delinearity/delinear-accreting/recomposuring—<sup>61</sup>nonpresencing-perceptualisation-of-  
sublimating-over-desublimating-<as-‘psychologismic-epistemic-acutisation—residualising,-  
<sup>{decompulsing}</sup>delinearity~for-cogency’\_as-to-‘prospective-profound-supererogation<sup>96</sup>-epistemic-  
perspective’-of-prospective-&-prior-differentiated-apriorising/axiomatising/referencing>—  
with-respect-to-the-prospect-of-prospective-human-re-ontologising’ associated with  
prospective human sublimating knowledge breakthroughs is effectively what renders the  
exercise of prospective human knowledge and transcendence-and-  
sublimity/sublimation/supererogatory~de-mentativity rather as of ‘<sup>61</sup>nonpresencing-

<perspective-ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-  
 growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-  
 mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-  
 {decompulsing}delinearity~for-cogency’ (and not ‘<sup>79</sup>presencing—absolutising-identitive-  
 constitutedness<sup>14</sup> absolution/absolute-scope {flawed/unsound}-relative-unreflexivity-in-  
 existence/absolutising-from-limited-mentation/psychologismic-epistemic-acutisation—  
 nonresidualising-imbued-<sup>†compulsing†</sup>linearity~in-eclecticism-of-prior-mere-  
 formulaicity/ritualisation conception’). Thus central to the ontologising/scientific/existence-  
 <honesty-constraining>—scope\_for\_prospective\_re-ontologising is the appraisal (as to the  
 ‘constraining/defining intersolipsistic reflexive-sublimating/unreflexive-desublimating  
 measure/objectification that is unlimitedness/existence’) of the <sup>79</sup>presencing—absolutising-  
 identitive-constitutedness<sup>14</sup> constraint of <sup>†compulsing†</sup>linearity/linear-accreting-<sup>79</sup>presencing-  
 perceptualisation-of-sublimating-over-desublimating-<as-‘psychologismic-epistemic-  
 acutisation—nonresidualising-imbued-<sup>†compulsing†</sup>linearity~in-eclecticism-of-prior-mere-  
 formulaicity/ritualisation’\_as-to-‘secondnatured-epistemic-perspective’-of-prospective-&-  
 prior-differentiated-apriorising/axiomatising/referencing>—and-as-developing-into-  
 interrelatedness-dynamics-of-social-constructing realisable re-ontologising in view of  
 prospective ‘existential-<disontologising/re-ontologising—aporeticism>  
 hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting  
 {decompulsing}delinearity/deliner-accreting/recomposuring-<sup>61</sup>nonpresencing-perceptualisation-of-  
 sublimating-over-desublimating-<as-‘psychologismic-epistemic-acutisation—residualising,-  
 {decompulsing}delinearity~for-cogency’\_as-to-‘prospective-profound-supererogation<sup>66</sup>-epistemic-  
 perspective’-of-prospective-&-prior-differentiated-apriorising/axiomatising/referencing>—  
 with-respect-to-the-prospect-of-prospective-human-re-ontologising’; as so-undergirded with  
 prospective ‘reifying-mental-aestheticising-<as-of-‘prospective\_reformulating-of-mental-

aestheticising' as to 'residuality—in-re-originariness/re-origination' of mental-aestheticising>  
 educated processive-motif 'exuding aestheticising-gesturing' of  
 apriorising/axiomatising/referencing as to re-aestheticisation—and-re-aestheticisation-towards-  
 ontology-<elicited-prospective-idiomatization>' (imbuing 're-ontologising-<sup>{epistemic-totalising}</sup> }re-  
 apriorising/re-axiomatising/re-referencing-residuality—in-re-originariness/re-origination  
<sup>{decompulsing}</sup> delinearity/delinear-accreting/recomposuring cogency/tensing/limpidity-<as-of-  
 prospective-profound-supererogation<sup>96</sup> ,-for-residuality—in-re-originariness/re-  
 origination>,-prospective-reifying-mental-aestheticising-<as-of-'prospective-reformulating-  
 of-mental-aestheticising' as to 'residuality—in-re-originariness/re-origination' of mental-  
 aestheticising>'). The ontologising/scientific/existence-<honesty-constraining>—  
 scope\_for\_prospective\_re-ontologising 'existential-<disontologising/re-ontologising—  
 aporeticism> projection of relative-ontological-completeness<sup>87</sup>—of-  
 apriorising/axiomatising/referencing' (as to the above elucidation) is effectively reflected with  
 human protracted-social—as-to-individual-by-institutional-by-social self imbued construction-  
 of-the-Self (as undergirded as of '{veridical/sound}-relative-reflexivity-in-  
 existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-  
 acutisation—residualising,<sup>{decompulsing}</sup> delinearity-for-cogency anarchistic-  
 growth/anarchisation—for-re-ontologisation-(as-to-conscious/unconscious epistemically-sound  
 induced 'demoronisation-<sublimating-nascence,-nonextricatory-sublimating-  
 upstreaming/'amontée'> postconverging/dialectical-thinking<sup>91</sup> conception of residual\_re-  
 originary\_anarchistic incipency of human social-functioning-and-accordance—as-of-social-  
 stake-contention-or-confliction<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>') over '{flawed/unsound}-  
 relative-unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-  
 epistemic-acutisation—nonresidualising-imbued<sup>{compulsing}</sup> linearity-in-eclecticism-of-prior-  
 mere-formulaicity/ritualisation insidious-anarchy-<as-to-conscious/unconscious epistemically-

flawed induced 'moronisation-<sublimating-nascence,-extricatory-desublimating-  
 downstreaming/'avalage'> preconverging/dementing<sup>30</sup> conception of prior mere-  
 formulaicity/ritualisation incipency of human social-functioning-and-accordance—as-of-  
 social-stake-contention-or-confliction <sup>50</sup>meaningfulness-and-teleology<sup>90</sup>>'); and so, as to  
 interrelatedness-dynamics-of-social-constructing as from 'catchmented-and-compulsed-<in-  
 'existential-dearth-of-demoronisation',-so-construed-as-from-ontological-  
 normalcy/postconvergence-perspective-reflection-of-the-'destructuring-threshold\_of-the-  
 given-level's-conjugated-postlogism~as-dementing'> interpersonal, group, intergroup,  
 community, local, national, political, geostrategic, etc. psychologismic epistemic acutisation—  
 difficulty <for, residualising {decompulsing} delinearity-for-cogency>—levels of interrelatedness-  
 dynamics-of-social-constructing' of 'formativeness-<as-to-intersolipsism-of-  
 preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-  
<sup>50</sup>meaningfulness-and-teleology<sup>90</sup> and existential-<disontologising/re-ontologising—  
 aporeticism> articulation manifestations' with regards to organisational, theoretical, conceptual  
 and operant sublimating implications of 'reifying-mental-aestheticising-<as-of-  
 'prospective\_reformulating-of-mental-aestheticising'as-to-'residuality—in-re-originariness/re-  
 origination'-of-mental-aestheticising> educed processive-motif-'exuding\_aestheticising-  
 gesturing' of apriorising/axiomatising/referencing as to re-aestheticisation—and-re-  
 aestheticisation-towards-ontology-<elicited-prospective-idiomatisation>' (imbuing 're-  
 ontologising {epistemic-totalising }re-apriorising/re-axiomatising/re-referencing-residuality—in-re-  
 originariness/re-origination {decompulsing} delinearity/delilinear-accreting/recomposuring  
 cogency/tensing/limpidity-<as-of-prospective-profound-supererogation<sup>96</sup>, -for-residuality—in-  
 re-originariness/re-origination>, ~prospective\_reifying\_mental-aestheticising-<as-of-  
 'prospective\_reformulating\_of-mental-aestheticising'as-to-'residuality—in-re-originariness/re-  
 origination'-of-mental-aestheticising>'). In this regards, the prospective 'reifying-mental-

aestheticising-<as-of-‘prospective\_reformulating-of-mental-aestheticising’as-to-‘residuality—  
in-re-originariness/re-origination’-of-mental-aestheticising>      educated      processive-motif-  
‘exuding\_aestheticising\_gesturing’-of-apriorising/axiomatising/referencing      as      to      re-  
aestheticisation—and-re-aestheticisation-towards-ontology-<elicited—prospective-  
idiomatisation>’ (imbuing ‘re-ontologising-<sup>{epistemic-totalising}</sup> }re-apriorising/re-axiomatising/re-  
referencing-residuality—in-re-originariness/re-origination      <sup>{decompulsing}</sup>delinearity/delinear-  
accreting/recomposuring      cogency/tensing/limpidity-<as-of-prospective-profound-  
supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-origination>,-prospective\_reifying-  
mental-aestheticising-<as-of-‘prospective\_reformulating-of-mental-aestheticising’as-to-  
‘residuality—in-re-originariness/re-origination’-of-mental-aestheticising>’)      reflecting  
‘existential-<disontologising/re-ontologising—aporeticism>  
hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting  
<sup>{decompulsing}</sup>delinearity/delinear-accreting/recomposuring—<sup>61</sup>nonpresencing-perceptualisation-of-  
sublimating-over-desublimating-<as-‘psychologismic-epistemic-acutisation—residualising,-  
<sup>{decompulsing}</sup>delinearity~for-cogency’\_as-to-‘prospective-profound-supererogation<sup>96</sup>-epistemic-  
perspective’-of-prospective-&-prior-differentiated-apriorising/axiomatising/referencing>—  
with-respect-to-the-prospect-of-prospective-human-re-ontologising’      associated      with  
prospective human sublimating knowledge breakthroughs and prospective transcendence-and-  
sublimity/sublimation/supererogatory-de-mentativity (as to ‘<sup>61</sup>nonpresencing-<perspective-  
ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-growth,-as—  
{veridical/sound}-relative-reflexivity-in-existence/relativising—from-limited-mentation-as-its-  
deepening/psychologismic-epistemic-acutisation—residualising,-<sup>{decompulsing}</sup>delinearity-for-  
eogeneity’) effectively projects of the ‘ontologically-veridical protracted-social—as-to-  
individual-by-institutional-by-social      self      organisational/theoretical/conceptual/operant  
sublimating      accreting-<accreting-substitutive-subsumption-as-futural-différance-freeplay<sup>?</sup>>’

(as of ‘human notional~difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-~~as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing<sup>92</sup>~~-as-veridical-epistemicity-relativism-determinism<sup>22</sup>’ construable as from the given projected and prospectively educed-and-availing-and-re-availing relative-ontological-completeness<sup>87</sup>-of-apriorising/axiomatising/referencing’), and thus effectively represents the appropriate/sublimating human ‘defining precedence of unlimitedness/existence-~~full potency of sublimating nascence~~> eliciting of limitedness/human-subpotency dynamically adjusting placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup>’. This effectively avoids a ‘<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> absolution/absolute-scope {flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-~~compulsing~~ linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation’ conception’ reflected ‘ontologically-flawed protracted-social—as-to-individual-by-institutional-by-social self organisational/theoretical/conceptual/operant sublimating accreting-~~accreting-substitutive-subsumption-as-futural-différance-freeplay<sup>2</sup>~~’ (supposedly as of ‘unlimitedness/existence-~~full potency of sublimating nascence~~> absolute-ontological-completeness-of-apriorising/axiomatising/referencing-~~as-omnipotentiality~~> ~~amplituding/formative-epistemicity~~>-totalising~thrownness-in-existence<sup>35</sup>’ imbued absolute~difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-~~as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing<sup>92</sup>~~-as-veridical-epistemicity-relativism-determinism<sup>22</sup>’ so-construed as ‘absolute reference of identity’ which misconstrual as supposedly veridical will lead to a failure to project/appreciate limitedness/human-subpotency prospective relative-ontological-incompleteness<sup>88</sup>-of-apriorising/axiomatising/referencing as impliciting there is no human epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-

~~acutisation—residualising—<sup>{decompulsing}</sup>delinearity—for-cogeneity~~ as to be prospectively elicited in  
 profound-supererogation<sup>96</sup>); as so-manifesting the desublimating prior ‘dereifying—mental-  
 aestheticising-<as-of-‘prior\_mere-formulaicity/ritualisation-of-mental-aestheticising’-failing-  
 ‘residuality—in-re-originariness/re-origination’-of-mental-aestheticising>’ as of the processive-  
 motif-‘exuding\_aestheticising\_gesturing’ of apriorising/axiomatising/referencing of prior  
 aestheticisation—and-aestheticisation-towards-ontology-<elicited-idiomatisation>’ (in an  
 ‘eclecticism-of-prior-mere-formulaicity/ritualisation-<as-of-prior~rationalisation-of-  
 contentivity/argumentativity/dialecticism/discursivity> composition/blending-in-  
<sup>{compulsing}</sup>linearity/linear-accretion of relative-ontological-completeness and relative-  
 ontological-incompleteness apriorising/axiomatising/referencing as to secondnatured prior  
 mere-formulaicity/ritualisation-<as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 ‘<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-referencing—residuality—in-re-  
 originariness/re-origination’>’ in moronisation-<sublimating—nascence,-extricatory-  
 desublimating—downstreaming/‘avalage’>), and thus prospectively undermining ‘re-  
 ontologising—<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-referencing—residuality—in-re-  
 originariness/re-origination—<sup>{decompulsing}</sup>delinearity/delinear-accreting/recomposuring  
 cogency/tensing/limpidity-<as-of-prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-  
 re-originariness/re-origination>,-prospective\_reifying\_mental\_aestheticising-<as-of-  
 ‘prospective\_reformulating\_of\_mental\_aestheticising’as-to-‘residuality—in-re-originariness/re-  
 origination’-of-mental\_aestheticising>’. In the bigger scheme of things, this explains the  
 conception of prospective human re-ontologising (as of the ‘fundamental/incipient/seeding  
 preconverging/postconverging—de-mentating/structuring/paradigming potential for human  
 epistemic-growth,-as—{veridical/sound}-relative-reflexivity—in-existence/relativising—from-  
 limited-mentation-as-its-deepening/psychologismic\_epistemic-acutisation—residualising,—

~~{decompulsing} delinearity~for-cogency~~) of the ontologising/scientific/existence-<honesty-  
 constraining>—scope\_for\_prospective\_re-ontologising (as to its eliciting of the  
 potential/prospect of ‘existential-<disontologising/re-ontologising—aporeticism>  
 hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting  
~~{decompulsing} delinearity/delinear-accreting/recomposuring—<sup>61</sup> nonpresencing-perceptualisation-of-  
 sublimating-over-desublimating—<as-‘psychologismic-epistemic-acutisation—residualising,-  
~~{decompulsing} delinearity~for-cogency’ as-to-‘prospective-profound-supererogation<sup>96</sup>-epistemic-  
 perspective’-of-prospective-&-prior-differentiated-apriorising/axiomatising/referencing>—  
 with-respect-to-the-prospect-of-prospective-human-re-ontologising’~~ rather as from  
 ‘<sup>61</sup> nonpresencing-<perspective-ontological-normalcy/postconvergence> relativism/relative-  
 scope for epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-  
 existence/relativising from limited-mentation-as-its-deepening/psychologismic-epistemic-  
 acutisation—residualising, ~~{decompulsing} delinearity~for-cogency~~’); in so-achieving ‘re-  
 ontologising—~~{epistemic-totalising} †re-apriorising/re-axiomatising/re-referencing-residuality—in-re-  
 originariness/re-origination ~~{decompulsing} delinearity/delinear-accreting/recomposuring~~  
 cogency/tensing/limpidity-<as-of-prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-  
 re-originariness/re-origination>,~prospective\_reifying\_mental\_aestheticising<as-of-  
 ‘prospective\_reformulating-of-mental-aestheticising’as-to-‘residuality—in-re-originariness/re-  
 origination’-of-mental-aestheticising>’ as to the ontologising/scientific/existence-<honesty-  
 constraining>—scope\_for\_prospective\_re-ontologising imbued underlying-elucidative  
 ‘requisite sublimating/desublimating formulative-framing/fielding—of-entailment of human  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.  
 contemplation’ as of notionally~implied <sup>45</sup> foregrounding\_\_entailment-<in-succession-of-  
 profound-supererogation<sup>96</sup>>-<postconverging-narrowing-down~sublimation-as-to-‘existence—  
 as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-~~~~



~~of~~-prior secondnatured dominion protection conception of apportioning imbued shallow-  
supererogation<sup>96</sup>, ~~<mere-formulaicity/ritualisation-of>~~-prior secondnatured the very natural-  
order-of-things conception of apportioning imbued shallow-supererogation<sup>96</sup> and prospectively  
our ~~<mere-formulaicity/ritualisation-of>~~-prior secondnatured subtle modern-day institutionally-  
distorted/disjointed conception of apportioning imbued shallow-supererogation<sup>96</sup>) effectively  
supplants any such conception of supposedly sublimating that preconvergently-de-  
mentating/structuring/paradigming uphold the given ~~<mere-formulaicity/ritualisation-of>~~-prior  
secondnatured shallow-supererogation<sup>96</sup> (as to its superficial/desublimating eliciting/prompting  
of human subconsciousness most-prospectively-conscious ‘re-ontologising-by-  
disontologising\_existential-calculus-(between ‘prospective existentialising—  
postconverging\_framing/imprinting re-ontologising’ and ‘prior existentialising—  
preconverging\_enframing/imprintedness social-functioning-and-accordance—as-of-social-  
stake-contention-or-confliction’)’ of consciousness surrealising-<as-to-supererogation<sup>96</sup>>’).  
This is the case as the prior human intragenerational <sup>79</sup>presencing—absolutising-identitive-  
constitutedness<sup>14</sup> ‘social-functioning-and-accordance—as-of-social-stake-contention-or-  
confliction imbuing existentialising-frame-of-entailment-of-motif-and-  
apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising’  
imbued desublimating <amplituding/formative>disposedness/psychologismic-construct-(as-to-  
orientation/value-construct/valuation-and-derived-parameterising) and  
<amplituding/formative>entailment-(as-to-totalising-contiguous/coherent-factuality-of-  
variability) (as reflected with its prior ‘dereifying-mental-aestheticising-<as-of-‘prior\_mere-  
formulaicity/ritualisation-of-mental-aestheticising’-failing-‘residuality—in-re-originariness/re-  
origination’-of-mental-aestheticising> as of the processive-motif-‘exuding-aestheticising-  
gesturing’-of-apriorising/axiomatising/referencing of prior aestheticisation-and-  
aestheticisation-towards-ontology-<elicited-idiomatisation>’) is associated say with the ‘priorly

implied-and-justified inequity' within which its <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> advocacy/political/applicative—scope magnanimity of say an autocrat or plutocrat or formulaic-fashionability <<'wholesome dearth'/shallowness—as-to-requisite—re-ontologising-rhizomatic-wholesomeness' for—postconverging rede-mentating/restructuring/reparadigming>> shallowly operates; as so-manifesting comprehensively as to the overall social-setup ~~presencing—absolutising-identitive-constitutedness~~ 'existential-<disontologising/re-ontologising—aporeticism> ~~preconverging de-mentating/structuring/paradigming~~ punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation rationalisation-of-contentivity/argumentativity/dialecticism/discursivity' (so-reflected in the manifestation of the ~~notional/epistemic/bindingness~~ <as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> overarching cultivated-and-enculturated interrelatedness-dynamics-of-social-constructing as from 'catchmented-and-compulsed-<in-'existential-dearth-of-demoronisation',-so-construed-as-from-ontological-normalcy/postconvergence-perspective-reflection-of-the-'destructuring-threshold\_of-the-given-level's-conjugated-postlogism~as-dementing'> interpersonal, group, intergroup, community, vassal, dominion, politico-strategic, etc. ~~psychologismic-epistemic-acutisation~~ difficulty <for, residualising {decompulsing} delinearity~for-cogency>—levels of interrelatedness-dynamics-of-social-constructing' of 'formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> and existential-<disontologising/re-ontologising—aporeticism> articulation manifestations'). Again human epistemic-projection as of {compulsing} linearity/linear-accreting—<sup>79</sup>presencing-perceptualisation-of-sublimating-over-desublimating-<as-'psychologismic-epistemic-acutisation—nonresidualising-imbued-~~{compulsing} linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation'~~ as-to-'secondnatured-epistemic-perspective'—of-prospective-&-prior-differentiated—

~~apriorising/axiomatising/referencing~~—and-as-developing-into—interrelatedness-dynamics-of-  
social-constructing and ‘existential-~~disontologising/re-ontologising~~—aporeticism  
hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting  
~~{decompulsing}~~delinearity/delinear-accreting/recomposuring—<sup>61</sup>nonpresencing-perceptualisation-of-  
sublimating-over-desublimating-~~as-‘psychologismic-epistemic-acutisation—residualising,-~~  
~~{decompulsing}~~delinearity~for-cogency’\_as-to-‘prospective-profound-supererogation<sup>96</sup>-epistemic-  
perspective’-of-prospective-&-prior-differentiated-~~apriorising/axiomatising/referencing~~—  
with-respect-to-the-prospect-of-prospective-human-re-ontologising’, is inherently the reflection  
of the-very-underlying—(as inherently ‘defining-and-imbuing of limitedness/human-  
subpotency de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-~~  
~~mentation—stranding-or-attributive-dialectics)’~~ as to preconverging/postconverging-de-  
mentating/structuring/paradigming)—relationship-between-limitedness/human-subpotency—  
and-unlimitedness/existence-~~full-potency-of-sublimating-nascence~~ with respect to the pre-  
eminence of the latter (as to ‘limitedness/human-subpotency prospective re-encountering/re-  
confrontation with unlimitedness/existence-~~full-potency-of-sublimating-nascence~~’). The  
implication is that ‘~~re-ontologising—{epistemic-totalising}~~ ~~re-apriorising/re-axiomatising/re-~~  
~~referencing-residuality—in-re-originariness/re-origination~~ ~~{decompulsing}~~delinearity/delinear-  
accreting/recomposuring cogency/tensing/limpidity-~~as-of-prospective-profound-~~  
supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-origination>,-prospective-reifying-  
mental-aestheticising-~~as-of-‘prospective-reformulating-of-mental-aestheticising’as-to-~~  
‘residuality—in-re-originariness/re-origination’ of mental-aestheticising>’ is induced as of  
‘unlimitedness/existence-~~full-potency-of-sublimating-nascence~~ prospective  
apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening under which  
limitedness/human-subpotency submits in profound-supererogation for prospective  
sublimating’; as so-translated as from Being-development/ontological-framework-expansion—

as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-  
 teleology                      psychologismic-epistemic-acutisation—difficulty-<for, residualising-  
 {decompulsing} delinearity~for-cogency>—————magnitude {of-experientiality/experiment}                      as  
 cogently/tensely/limpidly subsuming both institutional-development-as-to-social-function-  
 development and living-development-as-to-personality-development psychologismic-  
 epistemic-acutisation—difficulty-<for, residualising- {decompulsing} delinearity~for-cogency>  
 magnitudes {of-experientiality/experiment} (wherein for instance it can be appreciated that the inherent  
 disontologising/subontologising—imbuing—prospectively-of-human-  
 desublimating/subjugation/disenfranchisement as to vices-and-impediments<sup>105</sup> of non-  
 positivising social-setup is critically in want of the prospective human ontological-  
 performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. of a positivising  
 social-setup as of prospective ‘existential-<disontologising/re-ontologising—aporeticism>  
 hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting  
 {decompulsing} delinearity/delinear-accreting/recomposuring—<sup>61</sup> nonpresencing-perceptualisation-of-  
 sublimating-over-desublimating-<as-‘psychologismic-epistemic-acutisation—residualising,-  
 {decompulsing} delinearity~for-cogency’\_as-to-‘prospective-profound-supererogation<sup>96</sup>-epistemic-  
 perspective’-of-prospective-&-prior-differentiated-apriorising/axiomatising/referencing>—  
 with-respect-to-the-prospect-of-prospective-human-re-ontologising’ and so more than just a  
 naïve conceptualisation of prospective human ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. as rather within the very desublimating ambit of the given  
 non-positivising social-setup as of prior {compulsing} linearity/linear-accreting—<sup>79</sup> presencing-  
 perceptualisation-of-sublimating-over-desublimating-<as-‘psychologismic-epistemic-  
 acutisation—nonresidualising-imbued- {compulsing} linearity~in-eclecticism-of-prior-mere-  
 formulaicity/ritualisation’\_as-to-‘secondnatured-epistemic-perspective’-of-prospective-&-  
 prior-differentiated-apriorising/axiomatising/referencing>—and-as-developing-into-

interrelatedness-dynamics-of-social-constructing). This speaks to the fact that the ‘veridical neutral point-of-devolving/departure/anchoring/backdrop conceptualisation of human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as to re-rationalisations-of-contentivity/argumentativity/dialecticism/discursivity so-reflecting successive relative-ontological-completeness<sup>87</sup> ‘implicated\_attendant-ontological-contiguity<sup>67</sup>? ~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup> (as to the underlying-elucidative ‘requisite sublimating/desublimating formulative-framing/fielding—of-entailment of human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. contemplation’ of the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising) is necessarily about ‘Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology psychologismic-epistemic-acutisation—difficulty <for, residualising-~~decompulsing~~ delinearity~for-cogency>—magnitude<sup>{of-experientiality/experiment}</sup> prospective postconverging-aporeticism-overcoming/unovercoming induced aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>’ (as to ‘existential-<disontologising/re-ontologising—aporeticism> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting ~~decompulsing~~ delinearity/delinear-accreting/recomposuring—<sup>61</sup> nonpresencing-perceptualisation-of-sublimating-over-desublimating-<as-‘psychologismic-epistemic-acutisation—residualising,-~~decompulsing~~ delinearity~for-cogency’\_as-to-‘prospective-profound-supererogation<sup>96</sup>-epistemic-perspective’-of-prospective-&-prior-differentiated-apriorising/axiomatising/referencing>—with-respect-to-the-prospect-of-prospective-human-re-ontologising’); as so-reflecting the vagueness of conceptions of say morality/ethics/justice, etc. (construed as of <sup>79</sup>presencing—

absolutising-identitive-constitutedness<sup>14</sup>      institutional-development-as-to-social-function-  
 development      and      living-development-as-to-personality-development      psychologismic-  
 epistemic-acutisation—difficulty <for, residualising—<sup>{decompulsing}</sup>delinearity~for-cogency>  
 magnitudes<sup>{of-experientiality/experiment}</sup> rather caught up in their given prior registry-  
 worldview/dimension      <sup>{compulsing}</sup>linearity/linear-accreting—<sup>79</sup>presencing-perceptualisation-of-  
 sublimating-over-desublimating-<as-‘psychologismic-epistemic-acutisation—  
 nonresidualising-imbued-<sup>{compulsing}</sup>linearity~in-eclecticism-of-prior-mere-  
 formulaicity/ritualisation’\_as-to-‘secondnatured-epistemic-perspective’-of-prospective-&-  
 prior-differentiated-apriorising/axiomatising/referencing>—and-as-developing-into-  
 interrelatedness-dynamics-of-social-constructing) poorly reflective of prospective ‘re-  
 ontologising—<sup>{epistemic-totalising}</sup>†re-apriorising/re-axiomatising/re-referencing-residuality—in-re-  
 originariness/re-origination      <sup>{decompulsing}</sup>delinearity/delinear-accreting/recomposuring  
 cogency/tensing/limpidity-<as-of-prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-  
 re-originariness/re-origination>,~prospective-reifying-mental-aestheticising<as-of-  
 ‘prospective-reformulating-of-mental-aestheticising’as-to-‘residuality—in-re-originariness/re-  
 origination’-of-mental-aestheticising>’ epistemic-projection (as to the prospective ‘existential-  
 <disontologising/re-ontologising—aporeticism>  
 hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting  
<sup>{decompulsing}</sup>delinearity/delinear-accreting/recomposuring—<sup>61</sup>nonpresencing-perceptualisation-of-  
 sublimating-over-desublimating-<as-‘psychologismic-epistemic-acutisation—residualising,-  
<sup>{decompulsing}</sup>delinearity~for-cogency’\_as-to-‘prospective-profound-supererogation<sup>96</sup>-epistemic-  
 perspective’-of-prospective-&-prior-differentiated-apriorising/axiomatising/referencing>—  
 with-respect-to-the-prospect-of-prospective-human-re-ontologising’ for the requisite ‘Being-  
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-  
 infrastructure-of-      meaningfulness-and-teleology      psychologismic-epistemic-acutisation—

~~difficulty <for, residualising {decompulsing} delinearity~for cogency>—————magnitude {of-~~  
 experientiality/experiment} prospective postconverging~aporeticism~overcoming/unovercoming  
 induced aetiologisation/ontological-escalation-<ontological-  
 veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>  
 in sublimating redefining of institutional-development-as-to-social-function-development and  
 living-development-as-to-personality-development psychologismic epistemic acutisation—  
~~difficulty <for, residualising {decompulsing} delinearity~for cogency>—————magnitudes {of-~~  
 experientiality/experiment} ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc.). The implication here is that the projection of human  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. rather  
 veridically arises as from the ‘human psychologismic epistemic acutisation-<as-to-  
 postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-  
 nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity-in-existence/relativising from limited-mentation-as-its-  
 deepening/psychologismic epistemic acutisation residualising, {decompulsing} delinearity~for-  
 cogency’ for re-ontologising prospective Being-development/ontological-framework-  
 expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-  
 and-teleology psychologismic epistemic acutisation—difficulty <for, residualising-  
 {decompulsing} delinearity~for cogency>—————magnitude {of-experientiality/experiment}; in reflection of  
 ‘prospective <sup>83</sup>reference-of-thought—point-of-  
 devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-<as-to-the-grandest-  
 axiomatic-construct-<sup>{epistemic-totalising}</sup> re-apriorising/re-axiomatising/re-  
 referencing-residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with unlimitedness/existence> re-rationalisation-  
 of-contentivity/argumentativity/dialecticism/discursivity’ as to the-very-underlying—(as

inherently ‘defining-and-imbuing of limitedness/human-subpotency de-mentation-  
 (<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-  
 attributive-dialectics)’ as to preconverging/postconverging-de-  
 mentating/structuring/paradigming)—relationship-between-limitedness/human-subpotency-  
 and-unlimitedness/existence-<full-potency-of-sublimating-nascence> with respect to the pre-  
 eminence of the latter as to ‘limitedness/human-subpotency prospective re-encountering/re-  
 confrontation with unlimitedness/existence-<full-potency-of-sublimating-nascence>’. Such  
 that the postconverging-aporeticism-overcoming/unovercoming (respectively of <mere-  
 formulaicity/ritualisation-of>-prior secondnatured blatant brutish conquest/subjugation  
 conception of apportioning imbued shallow-supererogation<sup>96</sup>, <mere-formulaicity/ritualisation-  
 of>-prior secondnatured dominion protection conception of apportioning imbued shallow-  
 supererogation<sup>96</sup>, <mere-formulaicity/ritualisation-of>-prior secondnatured the very natural-  
 order-of-things conception of apportioning imbued shallow-supererogation<sup>96</sup> and prospectively  
 our <mere-formulaicity/ritualisation-of>-prior secondnatured subtle modern-day institutionally-  
 distorted/disjointed conception of apportioning imbued shallow-supererogation<sup>96</sup> as so  
 overcome as to the profound-supererogation<sup>96</sup> for ‘existential-<disontologising/re-  
 ontologising—aporeticism> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-  
 acuting {decompulsing} delinearity/delinear-accreting/recomposuring—<sup>61</sup> nonpresencing-  
 perceptualisation-of-sublimating-over-desublimating-<as-‘psychologismic-epistemic-  
 acutisation—residualising, -{decompulsing} delinearity~for-cogeny’\_as-to-‘prospective-profound-  
 supererogation<sup>96</sup>-epistemic-perspective’-of-prospective-&-prior-differentiated-  
 apriorising/axiomatising/referencing>—with-respect-to-the-prospect-of-prospective-human-re-  
 ontologising’ as underlied as of ‘nonextricatory/postconverging ontologising-and-re-  
 ontologising angling-of-imaginary demoronisation-<sublimating-nascence, nonextricatory-  
 sublimating-upstreaming/‘amontée’>’) is critically as of sublimating ‘re-ontologising-<sup>epistemic</sup>

~~totalising }re-apriorising/re-axiomatising/re-referencing-residuality-in-re-originariness/re-origination~~ <sup>{decompulsing}</sup> ~~delinearity/deliner-accreting/recomposuring~~ cogency/tensing/limpidity-  
 <as-of-prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-origination>,-~~prospective-reifying-mental-aestheticising~~ <as-of-‘prospective-reformulating-of-mental-aestheticising’as-to-‘residuality-in-re-originariness/re-origination’-of-mental-aestheticising>’ (as to ‘human psychologismic-epistemic-acutisation-~~<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>~~ as to epistemic-growth,-as-  
 {veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising,-<sup>{decompulsing}</sup> ~~delinearity-for-eogency~~’); and so over the ‘circular desublimating redundance’ of the given <sup>79</sup>presencing—  
 absolutising-identitive-constitutedness<sup>14</sup> ~~institutional-development-as-to-social-function-development~~ and ~~living-development-as-to-personality-development~~ ~~psychologismic-epistemic-acutisation—difficulty~~ <for, residualising-<sup>{decompulsing}</sup> ~~delinearity-for-eogency~~>  
 magnitudes<sup>{of-experientiality/experiment}</sup> desublimating conception of human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. (ontologically-flawed prior <sup>{compulsing}</sup>linearity/linear-accreting-<sup>79</sup>presencing-perceptualisation-of-sublimating-over-desublimating-<as-‘psychologismic-epistemic-acutisation—nonresidualising-imbued-<sup>{compulsing}</sup>linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation’\_as-to-  
 ‘secondnatured-epistemic-perspective’-of-prospective-&-prior-differentiated-apriorising/axiomatising/referencing>—and-as-developing-into-interrelatedness-dynamics-of-social-constructing as underlied as of ‘lifespan extricator/preconverging psychical-nascency moronisation-<sublimating-nascence,-extricator-desublimating-downstreaming/‘avalage’>’).  
 Inevitably, the cross-manifestation or juxtaposing-manifestation of human epistemic-projection as of ‘existential-<disontologising/re-ontologising—aporeticism>

hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting

{decompulsing} delinearity/delinear-accreting/recomposuring—<sup>61</sup> nonpresencing-perceptualisation-of-

sublimating-over-desublimating—<as-‘psychologismic-epistemic-acutisation—residualising,-

{decompulsing} delinearity~for-cogency’\_as-to-‘prospective-profound-supererogation<sup>96</sup>-epistemic-

perspective’-of-prospective-&-prior-differentiated-apriorising/axiomatising/referencing>—

with-respect-to-the-prospect-of-prospective-human-re-ontologising’

and

{compulsing} linearity/linear-accreting—<sup>79</sup> presencing-perceptualisation-of-sublimating-over-

desublimating—<as-‘psychologismic-epistemic-acutisation—nonresidualising-imbued-

{compulsing} linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation’\_as-to-

‘secondnatured-epistemic-perspective’-of-prospective-&-prior-differentiated-

apriorising/axiomatising/referencing>—and-as-developing-into-interrelatedness-dynamics-of-

social-constructing (as to the cross-dynamics of human profound-supererogation<sup>96</sup> and derived

secondnatured-institutionalisation on-the-one-hand and human destructuring-threshold-

{uninstitutionalised-threshold<sup>102</sup>/presublimating-desublimating-decisionality}~of-ontological-

performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. on-the-other-hand

reflected in the overall relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-

the-human-institutionalisation-process<sup>68</sup>) is actually critically important as not allowing for the

defining of the-human/humanity; and thus not constraining the ‘potential individual sublimating

conception’ of the-human/humanity by other humans (as mere mortals when

consciously/unconsciously manifesting a desublimating closed-construct-of—<sup>56</sup>meaningfulness-

and-teleology<sup>99</sup> of the-human/humanity) but rather implying the opened-construct-of-

<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> for eliciting unlimitedness/existence—<full-potency-

of-sublimating-naseene> as of the possibility for the educing—and-availing—and-re-availing of

relative-ontological-completeness<sup>87</sup> as of profound-supererogation<sup>96</sup> (as so-requisite for the

potential for veridical sublimating as rather in expansive derivation as from human socially

expanded framework of deferential-formalisation-transference as to various cultivated skills/arts and time investment). Profound-supererogation<sup>96</sup> (as to the ‘fundamental/incipient/seeding experientiality/experiment-~~<as-to-existentially-formative-<sup>{epistemic-totalising}</sup> †re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination~~’,—so-  
 ‘~~notionally/epistemically/bindingnessly~~<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup>—  
 implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-Being-then-Institutional-then-Living—magnitudes-of-~~{hermeneutic/reprojection~protraction-of}~~reframing-and-reformulation}’> that is human profound-supererogation<sup>96</sup>’ so-reflecting the ‘overarching existential-~~<disontologising/re-ontologising—aporeticism>~~ priority/precedence/primacy of <sup>{epistemic-totalising<sup>33</sup>}</sup>re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination projection’) as so-speaking of dimensionality-of-sublimating<sup>25</sup>—  
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation), is the effective sublimating-tradition/constant for human ‘re-ontologising-<sup>{epistemic-totalising}</sup> †re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination <sup>{decompulsing}</sup>delinearity/delinear-accreting/recomposuring cogency/tensing/limpidity-<as-of-prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-origination>~prospective\_reifying\_mental\_aestheticising<as-of  
 ‘prospective\_reformulating\_of\_mental\_aestheticising’as to ‘residuality—in-re-originariness/re-origination’-of\_mental\_aestheticising>’ (across the overall relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>); as prospectively unachieved human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is rather elucidated as of ‘existential-~~<disontologising/re-ontologising—aporeticism>~~ hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting <sup>{decompulsing}</sup>delinearity/delinear-accreting/recomposuring—<sup>61</sup>nonpresencing-perceptualisation-of-

sublimating-over-desublimating-<as-‘psychologismic-epistemic-acutisation—residualising,-  
~~{decompulsing}~~ delinearity~for-cogency’\_as-to-‘prospective-profound-supererogation<sup>96</sup>-epistemic-  
 perspective’\_of-prospective-&-prior-differentiated-apriorising/axiomatising/referencing>—  
 with-respect-to-the-prospect-of-prospective-human-re-ontologising’ while priorly achieved  
 human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is then  
 elucidated as of ~~{compulsing}~~linearity/linear-accreting-<sup>79</sup>presencing-perceptualisation-of-  
 sublimating-over-desublimating-<as-‘psychologismic-epistemic-acutisation—  
 nonresidualising-imbued-~~{compulsing}~~linearity~in-eclecticism-of-prior-mere-  
 formulaicity/ritualisation’\_as-to-‘secondnatured-epistemic-perspective’\_of-prospective-&-  
 prior-differentiated-apriorising/axiomatising/referencing>—and-as-developing-into-  
 interrelatedness-dynamics-of-social-constructing (as to the cross-dynamics of ‘firstnaturedness-  
 as-to-inkling profound-supererogation<sup>96</sup> for overarching existential-<disontologising/re-  
 ontologising—aporeticism> priority/precedence/primacy of ~~{epistemic-totalising}~~<sup>13</sup>re-apriorising/re-  
 axiomatising/re-referencing~residuality—in-re-originariness/re-origination projection’ in  
 ‘recurrent/perpetuating/continuity-recomposuring existential-<disontologising/re-  
 ontologising—aporeticism>—counteracting/supplanting/alienating-of-prior-  
 apriorising/axiomatising/referencing’ over ‘secondnatured prior mere-formulaicity/ritualisation-  
 <as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-  
 prospectively-losing-track-of-~~{epistemic-totalising}~~ }re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination’>’). Insightfully, this speaks to the  
 fact that human consciousness/collective-consciousness is most truly this cross-dynamics  
 induced potentiation across the overall relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> as in-many-ways the crossgenerational  
 cumulating/recomposuring (as from the experientiality/experiment-<as-to-existentially-  
 formative-~~{epistemic-totalising}~~ }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-

originariness/re-origination', —so 'notionally/epistemically/bindingnessly' <as-to-  
 determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> —implicated-and-articulated' \_as-from-  
 nonextricatory- 'prospective-re-ontologising-Being-then-Institutional-then-Living-magnitudes-  
 of- {hermeneutic/reprojection~protraction-of} reframing-and-reformulation}' > of tracing-  
 processive-motif- 'exuding-aestheticising-gesturing' of apriorising/axiomatising/referencing—  
 as-to-trepidatious-consciousness~moronisation/demoronisation, mysticising-processive-motif-  
 'exuding-aestheticising-gesturing' of apriorising/axiomatising/referencing— as-to-warped-  
 consciousness~moronisation/demoronisation, occulticising-processive-motif- 'exuding-  
 aestheticising-gesturing' of apriorising/axiomatising/referencing— as-to-preclusive-  
 consciousness~moronisation/demoronisation,  
 procrypticising/subtranslational/subnotionality/subepistemicity-processive-motif- 'exuding-  
 aestheticising-gesturing' of apriorising/axiomatising/referencing— as-to-occlusive-  
 consciousness~moronisation/demoronisation and prospectively  
 deprocrypticising/omnitranslational/omninothology/omniepistemicity-processive-motif-  
 'exuding-aestheticising-gesturing' of apriorising/axiomatising/referencing— as-to-protensive-  
 consciousness~moronisation/demoronisation successively imbued 'reifying-mental-  
 aestheticising- <as-of- 'prospective\_reformulating-of-mental-aestheticising' as-to- 'residuality—  
 in-re-originariness/re-origination' -of-mental-aestheticising> educed processive-motif-  
 'exuding-aestheticising-gesturing' of apriorising/axiomatising/referencing as to re-  
 aestheticisation—and-re-aestheticisation-towards-ontology-<elicited-prospective-  
 idiomatisation>') speaks to the very **notional/epistemic/bindingness** <as-to-determinism/conceptivity-of-  
 relative-unreflexivity/relative-reflexivity> 're-ontologising- {epistemic-totalising } re-apriorising/re-axiomatising/re-  
 referencing-residuality— in-re-originariness/re-origination {decompulsing} delinearity/delinear-  
 accreting/recomposuring cogency/tensing/limpidity-<as-of-prospective-profound-  
 supererogation<sup>96</sup> ,-for-residuality—in-re-originariness/re-origination> ,~prospective\_reifying—

~~mental-aestheticising~~ <as of ~~'prospective\_reformulating\_of\_mental-aestheticising'~~ as to  
~~'residuality\_in\_re-originariness/re-origination'~~ of human  
consciousness/collective-consciousness (so-arising dynamically as of epistemic-growth,-as—  
{veridical/sound}-relative-reflexivity-in-existence/relativising\_from\_limited-mentation-as-its-  
deepening/psychologismic\_epistemic\_acutisation—residualising, {decompulsing} delinearity—for-  
eogeneity over {flawed/unsound}-relative-unreflexivity-in-existence/absolutising\_from\_limited-  
mentation/psychologismic\_epistemic\_acutisation—nonresidualising-imbued-  
{compulsing} linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation). The bigger point  
here (as to the crossgenerational relevant manifestation of human consciousness/collective-  
consciousness as to its sublimating epistemic cumulating/recomposuring dynamics) is to  
highlight the 'shallowness of an absolute punctual/immediacy/constituted/compulsions-  
encumbered consciousness/collective-consciousness conception with respect to prospective  
human sublimation' whereas what is rather insightfully warranted is an overall appraisal-of and  
engagement-with the underlying consciousness/collective-consciousness backdrop over which  
human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity actively-and-  
passively ensues (as from underlying 'constraining existence—as-sublimating-  
withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation'<sup>96</sup>  
imbuing human ontological-commitment<sup>66</sup> <implied—self-assuredness-of-ontological-good-  
faith/authenticity<sup>99</sup>~postconverging—de-mentating/structuring/paradigming<sup>10</sup>—as-being-as-of-  
existential-reality>' and '<sup>103</sup>universal-transparency<sup>104</sup>-(transparency-of-totalising-entailing,-as-  
to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-  
completeness<sup>87</sup>) as available-to/elicitable-to-(as-to-human-consciousness/collective-  
consciousness—distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising—  
decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic—epistemic-  
acutisation—residualising,-{decompulsing} delinearity~for-cogeneity> the social-functioning-and-

accordance—as-of-social-stake-contention-or-confliction conception of any given registry-worldview/dimension <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’); as so-relevant to the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising ‘profound-supererogation<sup>96</sup> re-assessability of prospective human re-ontologising’ (as of overall ‘re-ontologising—{epistemic-totalising} re-apriorising/re-axiomatising/re-referencing-residuality—in-re-originariness/re-origination {decompulsing} delinearity/delinear-accreting/recomposuring cogency/tensing/limpidity-<as-of-prospective-profound-supererogation<sup>96</sup>, -for-residuality—in-re-originariness/re-origination>;-prospective\_reifying-mental-aestheticising-<as-of-‘prospective\_reformulating-of-mental-aestheticising’as-to-‘residuality—in-re-originariness/re-origination’-of-mental-aestheticising>’), and as so-educated as from ‘<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising—{decompulsing} delinearity-for-cogency’ epistemic-projection. Such a conception of human consciousness/collective-consciousness will rather speak of its ‘preconverging/postconverging—de-mentating/structuring/paradigming out’ into ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising—frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising’, as so-underlying the very formation/derivation/adherence to <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, so-underlied as of: the human/humanity ‘recurrently mediative-<in-expectation/in-anticipation> unconsciousness/potential-of-conscionability-<anxiety-as-to-reconstitution/reparation,-including-dreaming/psychical-reshuffling>’ (as the ‘psychoanalytic boundlessness of human

notional~reflexivity-<{veridical/sound}-relative-reflexivity-in-existence/relativising-from-  
 limited-mentation-as-its-deepening/psychologismic-<residualising-{decompulsing}delinearity-for-  
 eogeneity>-by-{flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-  
 limited-mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-  
 {compulsing}linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation> existential-  
 <disontologising/re-ontologising—aporeticism> backdrop’ elicitable/exuding as of  
 subconsciousness knowingly/unknowingly-manifest human ontological-good-  
 faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup>—by—  
 ontological-bad-faith/inauthenticity<sup>64</sup>~preconverging-de-mentating/structuring/paradigming<sup>65</sup>)  
 as so-potentiating ‘human subconsciousness as backdrop-for-the-Lacanian-real enabling the  
 effective formativeness-<as-to-intersolipsism-of-  
 preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> of consciousness surrealising-<as-to-supererogation<sup>96</sup>>’ (as  
 so-manifested with human subconsciousness most-prospectively-conscious ‘re-ontologising-  
 by-disontologising\_existential-calculus-(between ‘prospective existentialising—  
 postconverging\_framing/imprinting re-ontologising’ and ‘prior existentialising—  
 preconverging\_enframing/imprintedness social-functioning-and-accordance—as-of-social-  
 stake-contention-or-confliction’)’ of consciousness surrealising-<as-to-supererogation<sup>96</sup>>). This  
 in effect speaks to the very sovereign-emergence/becoming, ~~existentially-imbuing-human-~~  
~~freedom-as-to-supererogating/surrealising-for-‘knowledge-empowerment-over-ignorance-~~  
~~disempowerment’-<as-of-‘developing-and-availing-sovereign-~~  
~~sublimating\_potential/possibilities/options/choices’-as-to-the-‘credibility’/‘ontological-~~  
~~veracity’-underlying-the-‘sovereign-conscious/conscientious-backdrop’>~~ of the  
 human/humanity in its consciousness/collective-consciousness with respect to its successively  
 given and superseded <amplituding/formative-epistemicity>-totalising~thrownness-in-

existence<sup>35</sup>; further explaining a notional~<sup>18</sup>deprocrpticism prospective re-ontologising implication that any registry-worldview/dimension social-setup can effectively be ‘looked down upon’ as ‘mentally underdeveloped as preconvergently–de-mentated/structured/paradigmed’ and so ‘only-for-the-requisite sake/prospect/purpose of its prospective re-ontologising sublimation/emancipation/enfranchisement’ as of prospectively ‘inventing’/‘creating’–and– ‘nurturing’ the-human/humanity as to the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising. This re-ontologising ‘stance as preconvergently–de-mentated/structured/paradigmed’ with regards to the ‘mortal scale of perceived institutional access and success default conception of human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ (as to the latter cooptation/subversion in shallow-supererogation<sup>96</sup> of the prospect of the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising) is not idle but effectively a re-ontologising necessity; since such an overall consciousness/collective-consciousness is rather built onto the given registry-worldview <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> {compulsing}linearity/linear-accreting–<sup>79</sup>presencing-perceptualisation-of-sublimating-over-desublimating-<as-‘psychologismic-epistemic-acutisation—nonresidualising-imbued- {compulsing}linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation’\_as-to- ‘secondnatured-epistemic-perspective’-of-prospective-&-prior-differentiated- apriorising/axiomatising/referencing>—and-as-developing-into-interrelatedness-dynamics-of- social-constructing (respectively as of the ‘mortal scale of perceived institutional access and success default conception of human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ of <mere-formulaicity/ritualisation-of>-prior secondnatured blatant brutish conquest/subjugation conception of apportioning imbued shallow-supererogation<sup>96</sup>, <mere-formulaicity/ritualisation-of>-prior secondnatured dominion protection conception of apportioning imbued shallow-supererogation<sup>96</sup>, <mere-formulaicity/ritualisation-of>-prior

secondnatured the very natural-order-of-things conception of apportioning imbued shallow-  
supererogation<sup>96</sup> and prospectively our ~~<mere formulaicity/ritualisation-of>~~ prior  
secondnatured subtle modern-day institutionally-distorted/disjointed conception of apportioning  
imbued shallow-supererogation<sup>96</sup>); which is effectively in want for prospective<sup>61</sup> nonpresencing-  
<perspective-ontological-normalcy/postconvergence> appraisal as being of ‘existential-  
~~<disontologising/re-ontologising—aporeticism>~~  
hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting  
~~{decompulsing} delinearity/delinear-accreting/recomposuring—<sup>61</sup> nonpresencing-perceptualisation-of-~~  
sublimating-over-desublimating-~~<as-‘psychologismic-epistemic-acutisation—residualising,-~~  
~~{decompulsing} delinearity~for-cogency’\_as-to-‘prospective-profound-supererogation<sup>96</sup>-epistemic-~~  
perspective’\_of-prospective-&-prior-differentiated-apriorising/axiomatising/referencing>—  
with-respect-to-the-prospect-of-prospective-human-re-ontologising’ (and specifically-so as to  
‘prospective <sup>83</sup>reference-of-thought—point-of-  
devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-<as-to-the-grandest-  
axiomatic-construct-~~{epistemic-totalising}~~ }re-apriorising/re-axiomatising/re-  
referencing-residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
prospective re-encountering/re-confrontation with unlimitedness/existence> re-rationalisation-  
of-contentivity/argumentativity/dialecticism/discursivity’ induced Being-  
development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-  
infrastructure-of- meaningfulness-and-teleology psychologismic-epistemic-acutisation—  
difficulty <for, residualising-~~{decompulsing} delinearity~for-cogency>—magnitude{of-~~  
experientiality/experiment}). This is necessarily the case notwithstanding the ‘inherent dispensing-with-  
immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup>  
difficulty of profound-supererogation<sup>96</sup>’ for any social-setup to existentially-  
~~<disontologising/re-ontologising—aporeticism>~~ assume a consciousness/collective-conscious

of re-ontologising prospective ~~Being-development/ontological-framework-expansion-as-to~~  
~~depth-of-ontologising-development-as-infrastructure-of-~~ meaningfulness-and-teleology  
~~psychologismic-epistemic-acutisation-difficulty~~ <for, residualising  
~~{decompulsing} delinearity-for-cogency>~~——magnitude<sup>{of-experientiality/experiment}</sup> (as so-  
overriding/superseding its prior punctual/immediacy/constituted/compulsions-encumbered  
~~institutional-development-as-to-social-function-development~~ and ~~living-development-as-to~~  
~~personality-development~~ ~~psychologismic-epistemic-acutisation-difficulty~~ <for,  
~~residualising-~~<sup>{decompulsing}</sup> ~~delinearity-for-cogency>~~ magnitudes<sup>{of-experientiality/experiment}</sup> of human  
ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.). In-the-  
bigger-picture, unlike consciously/unconsciously advanced opportunistically by institutionalised  
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>87}</sup>  
desublimation (as to eliciting of the shallow-supererogation<sup>96</sup> of the overall  
<amplituding/formative><sup>88</sup> wooden-language-<imbued—temporal-mere-  
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—  
narratives—of-the-<sup>83</sup> reference-of-thought-~~;~~ categorical-imperatives/axioms/registry-  
teleology<sup>99}</sup>) of registry-worldviews/dimensions with regards to ‘lifespan  
extricatory/preconverging psychical-nascency moronisation-<sublimating-nascence,-  
extricatory-desublimating-downstreaming/‘avalage’>’), prospective sublimating of the-  
human/humanity cannot effectively do without the genuine social intellectual—function/posture  
‘nonextricatory/postconverging ontologising-and-re-ontologising angling-of-imaginary  
demoronisation-<sublimating-nascence,-nonextricatory-sublimating-  
upstreaming/‘amontée’>’; and so-construed not as a mere abstract conception but the ‘effective  
existential-<disontologising/re-ontologising—aporeticism> human sovereign-

~~emergence/becoming, existentially imbuing human freedom as to supererogating/surrealising-~~  
~~for 'knowledge empowerment over ignorance disempowerment' <as-of- 'developing-and-~~  
~~availing-sovereign-sublimating potential/possibilities/options/choices' -as-to-the-~~  
~~'credibility'/'ontological-veracity'-underlying-the-'sovereign-conscious/conscientious-~~  
~~backdrop'>~~ consciousness/collective-consciousness' that gives 'human sovereign-  
~~emergence/becoming, existentially imbuing human freedom as to supererogating/surrealising-~~  
~~for 'knowledge empowerment over ignorance disempowerment' <as-of- 'developing-and-~~  
~~availing-sovereign-sublimating potential/possibilities/options/choices' -as-to-the-~~  
~~'credibility'/'ontological-veracity'-underlying-the-'sovereign-conscious/conscientious-~~  
~~backdrop'>~~ sublimating-meaning/signification to the overall ~~relative-unreflexivity/relative-~~  
~~reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>~~. In this  
regards, the 'recurrent manifestation of a human prospective desublimating conception with  
regards to the need for prospective re-ontologising' across the overall ~~relative-~~  
~~unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-~~  
process<sup>68</sup> effectively arises as to a 'recurrent misconception that prospective re-ontologising  
supposedly arises rather by the shallow-supererogation<sup>96</sup> of the mere-formulaicity/ritualisation  
of prior rationalisation-of-contentivity/argumentativity/dialecticism/discursivity' (specifically  
as to ~~Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-~~  
~~development-as-infrastructure-of- meaningfulness-and-teleology~~ ~~psychologismic-~~  
~~epistemic-acutisation—difficulty <for, residualising-<sup>{decompulsing}</sup> delinearity~for-cogency>~~  
magnitude<sup>{of-experientiality/experiment}</sup>), such that in effect the very 'fundamental/incipient/seeding  
experientiality/experiment-<as-to-existentially-formative-<sup>{epistemic-totalising}</sup> re-apriorising/re-  
~~axiomatising/re-referencing-residuality—in-re-originariness/re-origination',—so-~~  
~~'notionally/epistemically/bindingnessly<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>-~~  
~~implicated-and-articulated' \_as-from-nonextricatory-'prospective-re-ontologising-Being-then-~~

Institutional-then-Living-magnitudes-of-~~{hermeneutic/reprojection-protraction-of}~~reframing-  
 and-reformulation}> that is human profound-supererogation<sup>96</sup> so-reflecting the ‘overarching  
 existential-<disontologising/re-ontologising—aporeticism> priority/precedence/primacy of  
~~{epistemic-totalising}~~re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination projection’ (as to its recurrent instigating of sublimating ‘re-  
 ontologising—~~{epistemic-totalising}~~ re-apriorising/re-axiomatising/re-referencing-residuality—in-re-  
 originariness/re-origination ~~{decompulsing}~~delinearity/delinear-accreting/recomposuring  
 cogency/tensing/limpidity-<as-of-prospective-profound-supererogation<sup>96</sup>, -for-residuality—in-  
 re-originariness/re-origination>, ~~prospective-reifying-mental-aestheticising-<as-of-~~  
 ‘prospective-reformulating-of-mental-aestheticising’as-to-‘residuality—in-re-originariness/re-  
 origination’of-mental-aestheticising>’) is exactly what tends to be lost in human conscious  
 enterprise of prospective re-ontologising (as to the naivety of the shallow-supererogation<sup>96</sup> of  
 <mere-formulaicity/ritualisation-of>prior secondnatured institutionalised reasoning-from-  
 results/afterthought imbued <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>  
 absolution/absolute-scope {flawed/unsound}-relative-unreflexivity—in-existence/absolutising—  
 from-limited-mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-  
~~{compulsing}~~linearity—in-eclecticism-of-prior-mere-formulaicity/ritualisation conception’); but for  
 the fact that profound-  
 supererogation<sup>96</sup>~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear  
 ising\_scale—of-transparent/noncontentious/un-nominalised/sound-interpretations/domains of  
 manifest <sup>7</sup>unblurriness-<re-ontologising\_by-postconverging-as-to-dragged-out-  
 supererogatory-wholesomeness/profound-supererogation<sup>96</sup>, -while-anecdotalising-prior-  
 disontologising-thresholding> do effectively implicit this ‘fundamental/incipient/seeding  
 experientiality/experiment-<as-to-existentially-formative-~~{epistemic-totalising}~~ re-apriorising/re-  
 axiomatising/re-referencing~residuality—in-re-originariness/re-origination’,—so-

~~‘notionally/epistemically/bindingnessly’~~<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup>  
 implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-Being-then-  
 Institutional-then-Living—magnitudes-of-~~{hermeneutic/reprojection-protraction-of}~~reframing-  
 and-reformulation}’> that is human profound-supererogation<sup>96</sup>’ so-reflecting the ‘overarching  
 existential-~~<disontologising/re-ontologising—aporeticism>~~ priority/precedence/primacy of  
~~{epistemic-totalising<sup>93</sup>}~~re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination projection’ (which is not even implicated when it comes to shallow-  
 supererogation<sup>96</sup>~framing/formulation/catchmenting/truncating/compulsing/linearising\_scale  
 —of-opaque/contentious/un-nominalised/flawed-interpretations/domains of manifest  
 blurriness-~~<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-  
 preconverging,-in-disontologising-formulaic—dragging-out/hollowing-out>~~). Critically, the  
 question/issue is hardly asked/contemplated as to how-and-why the profound-supererogation<sup>96</sup>  
 of a Copernicus/Galileo/Descartes/Newton/Leibniz/Diderot, etc. in their varying social-setup  
 inherited non-positivism/medievalism ~~<amplituding/formative-epistemicity>~~-  
 totalising~thrownness-in-existence<sup>35</sup> (of non-positivism/medievalism prior ‘dereifying—mental-  
 aestheticising-~~<as-of-‘prior\_mere-formulaicity/ritualisation-of-mental-aestheticising’-failing-  
 ‘residuality—in-re-originariness/re-origination’-of-mental-aestheticising>~~ as of the processive-  
 motif-‘exuding\_aestheticising\_gesturing’-of-apriorising/axiomatising/referencing of prior  
 aestheticisation-and-aestheticisation-towards-ontology-<elicited-idiomatisation>’)’ went on to  
 prospectively ‘inventing’/‘creating’-and-‘nurturing’ positivism/rational-empiricism re-  
 rationalisation-of-contentivity/argumentativity/dialecticism/discursivity; as so-rather  
 interceded by the ‘fundamental/incipient/seeding experientiality/experiment-~~<as-to-  
 existentially-formative-~~{epistemic-totalising }~~re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination’,—so-  
 ‘notionally/epistemically/bindingnessly’~~<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup>

implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-Being-then-  
 Institutional-then-Living-magnitudes-of-~~{hermeneutic/reprojection-protraction-of}~~reframing-  
 and-reformulation}’> that is human profound-supererogation<sup>96</sup> so-reflecting the ‘overarching  
 existential-<disontologising/re-ontologising—aporeticism> priority/precedence/primacy of  
~~{epistemic-totalising<sup>33</sup>}~~re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination projection’ (in reflection of requisite profound-supererogation<sup>96</sup> as  
 from human ‘crossgenerational notional~firstnatureddness-formativeness-<as-to-  
 eventualising~inkling-drive-or-seeding-misprising>—mental-processing-parity for  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.’ as to  
 ‘prospective<sup>61</sup> nonpresencing-<perspective—ontological-normalcy/postconvergence> epistemic-  
 projection’ induced ‘human re-ontologising transcendence-and-  
 sublimity/sublimation/supererogatory~de-mentativity’ notwithstanding priorly given  
 ‘<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> disontologising  
 <amplituding/formative—epistemicity>-totalising~thrownness-in-existence<sup>35</sup>’). Such a  
 misconstrual wrongfully implicits-and-explicits that the adoption of a positivism/rational-  
 empiricism re-rationalisation—of—contentivity/argumentativity/dialecticism/discursivity with  
 respect to the ‘backdrop of an inherited non-positivism/medievalism <amplituding/formative—  
 epistemicity>-totalising~thrownness-in-existence<sup>35</sup>’ is inherently obvious; and therefore not  
 projecting of the same profound-supererogation<sup>96</sup> as from human ‘crossgenerational  
 notional~firstnatureddness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-  
 misprising>—mental-processing-parity for ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc.’ prospectively as to put-into-question our very own  
 ‘backdrop of inherited positivism—<sup>80</sup>procrypticism/disjointedness-as-of-<sup>83</sup>reference-of-thought  
 <amplituding/formative—epistemicity>-totalising~thrownness-in-existence<sup>35</sup>’. This in-many-  
 ways exposes the ‘soulless ridiculousness’ undergirding many a conception of supposedly

prospective re-ontologising knowledge and prospective research (wherein everything of our human mortal purposefulness but for the intemporality of prospective re-ontologising knowledge and research is present); such that an ‘institutionalised mere-formulaicity/ritualisation conception of experimental design/conceptualisation, presentation/clarity and metrics as to its given <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> prospectively disontologising ~~<amplituding/formative-epistemicity>~~-totalising~thrownness-in-existence<sup>35</sup>’ is construed as inherently sublimating beforehand (as of our subtranslational~processive-motif-‘~~exuding-aestheticising-gesturing~~’ of ~~apriorising/axiomatising/referencing~~ imbued occlusive~reductionism) and so in failing to project of the ‘fundamental/incipient/seeding experientiality/experiment-~~<as-to-existentially-formative-‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—~~in~re-originariness/re-origination’,—so-  
‘~~notionally/epistemically/bindingnessly~~<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup>—implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-Being-then-Institutional-then-Living—magnitudes-of-~~{hermeneutic/reprojection~protraction-of}~~reframing-and-reformulation}’> that is human profound-supererogation<sup>96</sup>’ (so-reflecting the ‘overarching existential-~~<disontologising/re-ontologising—aporeticism>~~ priority/precedence/primacy of ~~{epistemic-totalising<sup>33</sup>}~~re-apriorising/re-axiomatising/re-referencing~residuality—in~re-originariness/re-origination projection’) and as ‘so-reflecting/so-fulfilling the mere prior rationalisation~of~contentivity/argumentativity/dialecticism/discursivity in an epistemic-projection of institutionalised <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>’ (that thus seem to imply human-subpotency/unlimitedness prospectively supersedes ~~‘unlimitedness/existence-~~<full-potency-of-sublimating-nascence>~~~~ prospective ~~apriorising/axiomatising/referencing~sublimating-reflexivity—beholdening~~ under which limitedness/human-subpotency submits in profound-supererogation for prospective ~~sublimating~~’). In-many-ways such ‘institutionalised mere-formulaicity/ritualisation conception

of experimental design/conceptualisation, presentation/clarity and metrics as to its given  
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> prospectively disontologising  
<amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup> fail to satisfy the  
‘fundamental/incipient/seeding experientiality/experiment-<as-to-existentially-formative-  
‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
originariness/re-origination’,—so-‘notionally/epistemically/bindingnessly-<as-to-  
determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>-implicated-and-articulated’\_as-from-  
nonextricatory-‘prospective-re-ontologising-Being-then-Institutional-then-Living-magnitudes-  
of-{hermeneutic/reprojection~protraction-of}reframing-and-reformulation}’> that is human  
profound-supererogation<sup>96</sup> so-reflecting the ‘overarching existential-<disontologising/re-  
ontologising—aporeticism> priority/precedence/primacy of {epistemic-totalising }re-apriorising/re-  
axiomatising/re-referencing~residuality—in-re-originariness/re-origination projection’ (in  
reflection of profound-supererogation<sup>96</sup> as from human ‘crossgenerational  
notional~firstnatureddness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-  
misprising>—mental-processing-parity for ontological- performance<sup>72</sup>-<including-virtue-as-  
ontology>/morality/ethics/justice/etc.’ as to ‘prospective <sup>61</sup>nonpresencing-<perspective-  
ontological-normalcy/postconvergence> epistemic-projection’ induced ‘human re-ontologising  
transcendence-and-sublimity/sublimation/supererogatory~de-mentativity’ notwithstanding  
priorly given <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> disontologising  
<amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>); when so-  
adopting such a prior mere-formulaicity/ritualisation-<as-to-mere-formulaic—  
methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
originariness/re-origination’> of institutional/bureaucratic/social procession-<as-to-  
constructive-veracity/inveracity\_of-apriorising/axiomatising/referencing>. This can be

reflected for instance as to a ‘vague projection of prospective intolerance<of  
disparateness>/exactifying\_precisioning-of-sublimation-<as-to-postconverging-narrowing-  
down~apriorising/axiomatising/referencing-entailing-theoretical,-conceptual-and-operant-  
implications> rather on the basis of the shallow-supererogation<sup>96</sup> of the mere-  
formulaicity/ritualisation of prior rationalisation-of-  
contentivity/argumentativity/dialecticism/discursivity’ while paradoxically lacking the  
‘fundamental/incipient/seeding experientiality/experiment-<as-to-existentially-formative-  
‘epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
originariness/re-origination’,—so-‘notionally/epistemically/bindingnessly-<as-to-  
determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>-implicated-and-articulated’\_as-from-  
nonextricatory-‘prospective-re-ontologising-Being-then-Institutional-then-Living-magnitudes-  
of-~~{hermeneutic/reprojection-protraction-of}~~reframing-and-reformulation}’> that is human  
profound-supererogation<sup>96</sup> (so-reflecting the ‘overarching existential-<disontologising/re-  
ontologising—aporeticism> priority/precedence/primacy of {epistemic-totalising }re-apriorising/re-  
axiomatising/re-referencing~residuality—in-re-originariness/re-origination projection’); as in-  
many-ways the sublimating <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-  
tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-  
relativism-determinism’> of prior transcendence-and-sublimity/sublimation/supererogatory-de-  
mentativity arose as of ‘relays of human intemporal-individuation epistemic-projection  
radicalities~in-chronicular/annalistic-cogency-<as-of-notional~protensivity>-<as-to-limited-  
mentation-capacity-deepening—as subjecting limitedness/human-subpotency to ‘educated-  
unlimitedness/existence-sublimating-nasence’> } so-construed as  
cogency\_chronicularity/annality-of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’ (as to  
a ‘despite-the-self exercise of epistemic-projection in notional~self-distantiation-<imbued—re-  
motif-and-re-apriorising/re-axiomatising/re-referencing>’). When cultivated to the extreme such

~~{flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-  
 mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-  
 {compulsing}linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation)~~ (as to  
 ‘pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
 {blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup> }  
 enculturation’) construe of the possibility of eliciting ‘conceptual-patterning-{as-devoid-of-  
 ‘prospectively-implicated-attendant-ontological-contiguity’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>’s-reifying-or-elucidating-of-‘prospective-relative-ontological-  
 completeness<sup>87</sup>’;-so-rather-enabled-<by-a-<sup>61</sup>nonpresencing-divulging-of-momentous-  
<sup>4</sup>historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-  
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} for  
 desublimating formulaic-fashionability-<‘wholesome-dearth’/shallowness\_as-to-requisite-‘re-  
 ontologising-rhizomatic-wholesomeness’ for-postconverging-rede-  
 mentating/restructuring/reparadigming>, shadowing and bothsidesism-{as-‘mere-  
 processive’/pedantising-‘dialogical-relation’-to~‘perceived-social-and-institutional-  
 commonly-enculturated\_referencing,-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’-failing-‘requisite-  
 existential-thematic-baseline-of-technicity/profundity-framing’ {of-sublimating-discursivity-  
 for-sovereign-repassing} , -as-of-psychologismic-epistemic-acutisation—nonresidualising-  
 imbued-~~{compulsing}linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation,-as-so-  
 ‘consciously/unconsciously-preordained/fated’-to-fail-prospective-notional~cogency}~~  
 ontologically-flawed conceptualising’ as effective techniques to avoid transversality-<for-  
 sublimating-existential-eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-  
 preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-

disambiguated–affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’<sup>101</sup>  
and thus preempt the demarcation of veridical/profound sublimating conceptivity/epistemic-  
reflexivity/epistemicity-relativism-determinism-~~<reifying {as-to-knowledge-developing} -and-  
empowering>~~ entailment. In this regards for instance (as to pedantic incipience/seeding of  
generalised misunderstanding/confusion), just as numeration/numbering cannot be drawn into a  
bothsidesism-~~<as-‘mere-processive’/pedantising-‘dialogical-relation’-to~‘perceived–social-  
and-institutional-commonly-enculturated\_referencing,-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>’-  
failing-‘requisite-existential-thematic-baseline-of-technicity/profundity–framing’ {of-  
sublimating-discursivity-for-sovereign-repassing},-as-of-psychologismic–epistemic-  
acutisation—nonresidualising-imbued-<sup>{compulsing}</sup>linearity~in-eclecticism-of-prior-mere-  
formulaicity/ritualisation,-as-so-‘consciously/unconsciously-preordained/fated’-to-fail-  
prospective–notional~cogeny} conception of mathematics it is likewise contended herein that  
motif–and–apriorising/axiomatising/referencing as to human aestheticisation–and–  
aestheticisation-towards-ontology-<elicited–idiomatisation> (as arising and evolving as of  
human <amplituding/formative–epistemicity>-totalising~thrownness-in-existence<sup>35</sup> with  
respect to human Being-development/ontological-framework-expansion–as-to-depth-of-  
ontologising-development-as-infrastructure-of– meaningfulness-and-teleology , institutional-  
development–as-to-social-function-development and living-development–as-to-personality-  
development psychologismic–epistemic–acutisation—difficulty <for, residualising–  
<sup>{decompulsing}</sup>delinearity~for-cogeny>-magnitudes<sup>{of-experientiality/experiment}</sup>) cannot be drawn into a  
bothsidesism-~~<as-‘mere-processive’/pedantising-‘dialogical-relation’-to~‘perceived–social-  
and-institutional-commonly-enculturated\_referencing,-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>’-  
failing-‘requisite-existential-thematic-baseline-of-technicity/profundity–framing’ {of-  
sublimating-discursivity-for-sovereign-repassing},-as-of-psychologismic–epistemic-  
acutisation—nonresidualising-imbued-<sup>{compulsing}</sup>linearity~in-eclecticism-of-prior-mere-~~~~

formulaicity/ritualisation,-as-so-‘consciously/unconsciously-preordained/fated’-to-fail-  
 prospective-notional~cogeny} conception of human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as there  
 is no intelligibility-⟨as-to-human-projective/reprojective—aestheticising-re-motif—and-re-  
 apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-  
 measuringinstrumenting-process,-in-⟨amplituding/formative—  
 epistemicity>totalising~conceptualisation) without a ‘limitedness/human-subpotency motif-  
 and-apriorising/axiomatising/referencing reflection/representation’ of unlimitedness/existence-  
 <full-potency-of-sublimating-nasence> however of relative-ontologically-flawed (as to  
 {flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-  
 mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-  
 {compulsing}linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation) or relative-  
 ontologically-veridical (as to epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-  
 existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-  
 acutisation—residualising,{decompulsing}delinearity-for-cogeny) the reflection/representation;  
 with the pedantic eliciting of such misconception (as to the ontologically-flawed fact that there  
 can be anything outside of existence and its experientiality/experiment-⟨as-to-existentially-  
 formative-‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination’,—so-‘notionally/epistemically/bindingnessly-⟨as-to-  
 determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>-implicated-and-articulated’\_as-from-  
 nonextricatory-‘prospective-re-ontologising-Being-then-Institutional-then-Living-magnitudes-  
 of-{hermeneutic/reprojection~protraction-of}reframing-and-reformulation}’>)) in-many-ways a  
 ‘deficient/poor aptitudinal moronisation-⟨sublimating-nasence,-extricatory-desublimating-  
 downstreaming/‘avalage’> manipulation of laypersonhood  
 obliviousness/indifference/disinterest’ rendered possible as to the cultivation of blurriness-  
 <sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-

~~disontologising-formulaic-dragging-out/hollowing-out~~. Along the same lines (in highlighting the re-ontologising deficiency as from <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> epistemic-projection perspective of conceptual elucidation and definition), the ‘ontologising/re-ontologising conception herein as of ~~notional/epistemic/bindingness~~<sup><as to determinism/conceptivity of relative-unreflexivity/relative-reflexivity></sup> sublimation/desublimation’ speaking to human potential/possibility for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity (and as implicated by many a scientific thinker conception of ‘beauty’ as to their nascent-particular/incipient-and-material/technical-sublimations-~~<blinded-to-their-relative-ontological-completeness~~ – ~~reference-of-thought- devolving~~>) has nothing to do with ‘an ordinary notion of beauty and as to a <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> epistemic-projection of mere enculturated-aestheticising-appraisal’; but rather speaks to the ‘more fundamental existential-~~<disontologising/re-ontologising—aporeticism>~~ enchanting/re-enchanting or lack-of-enchanting/re-enchanting arising respectively as of either epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/~~relativising—from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-~~  
~~{decompulsing} delinearity—for-cogency~~ imbuing sublimation or ~~{flawed/unsound}-relative-unreflexivity-in-existence/absolutising—from-limited-mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-~~<sup>{compulsing}</sup>linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation imbuing desublimation’ (so-construable as from a <sup>61</sup>nonpresencing-~~<perspective-ontological-normalcy/postconvergence>~~ epistemic-projection); with such ‘epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/~~relativising—from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-~~  
~~{decompulsing} delinearity—for-cogency~~ imbuing sublimation’ rather translated for instance in Einsteinian physics possibility for nuclear energy and prospective astronomical implications of ‘beauty’ or say DNA genetics implications of ‘beauty’ for prospective development of medicine,

etc. What is veridically implied as ‘beauty’ is thus rather as from ~~‘unlimitedness/existence-<full-~~  
~~potency-of-sublimating-nascence>~~ prospective ~~apriorising/axiomatising/referencing-~~  
~~sublimating-reflexivity—beholdening~~ under which limitedness/human-subpotency submits in  
~~profound-supererogation~~ for prospective sublimating’; as elucidated herein as to the  
‘preconverging/postconverging–de-mentating/structuring/paradigming imbuing  
sublimation/desublimation’ of the overall ~~relative-unreflexivity/relative-reflexivity—~~  
ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> undergirding human  
~~Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-~~  
~~development-as-infrastructure-of-~~ meaningfulness-and-teleology , ~~institutional-~~  
~~development-as-to-social-function-development~~ and ~~living-development-as-to-personality-~~  
~~development~~ ~~psychologismic-epistemic-acutisation—difficulty~~ <for, residualising-  
~~{decompulsing}delinearity~for-eogeny>~~————magnitudes {of-experientiality/experiment}. Thus  
~~notionally/epistemically/bindingnessly~~~<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>  
‘beauty’ (as of ~~notional/epistemic/bindingness~~~<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-  
~~reflexivity>~~ sublimation/desublimation speaking to human potential/possibility for prospective  
transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~) is rather the  
profound/underlying determinant of the notion of fact/factness in existence (as unsegregated  
from the epistemic-projection of ‘<sup>61</sup>nonpresencing-<perspective—ontological-  
normalcy/postconvergence> relativism/relative-scope for epistemic-growth,-as—  
~~{veridical/sound}-relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-~~  
~~deepening/psychologismic-epistemic-acutisation—residualising,~~ {decompulsing} ~~delinearity~for-~~  
~~eogeny~~’) and thus undissociable with sublimating conceptivity/epistemic-  
reflexivity/epistemicity-relativism-determinism-~~<reifying {as-to-knowledge-developing} -and-~~  
~~empowering>~~; such that ‘beauty’ effectively arises as from sublimating ‘limitedness/human-  
subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-

potency-of-sublimating-nascence>' (as to 'unlimitedness/existence-<full-potency-of-sublimating-nascence> prospective apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening under which limitedness/human-subpotency submits in profound-supererogation for prospective sublimating') and 'beauty' is existentially-<disontologising/re-ontologising—aporeticism> realised as to human 'reifying-mental-aestheticising-<as-of-'prospective\_reformulating-of-mental-aestheticising'as-to-'residuality—in-re-originariness/re-origination'-of-mental-aestheticising> educed processive-motif-'exuding aestheticising-gesturing'-of-apriorising/axiomatising/referencing as to re-aestheticisation-and-re-aestheticisation-towards-ontology-<elicited-prospective-idiomatisation>' (imbuing 're-ontologising-<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-referencing-residuality—in-re-originariness/re-origination <sup>{decompulsing}</sup>delinearity/delinear-accreting/recomposuring-cogency/tensing/limpidity-<as-of-prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-origination>,'-prospective\_reifying-mental-aestheticising-<as-of-'prospective\_reformulating-of-mental-aestheticising'as-to-'residuality—in-re-originariness/re-origination'-of-mental-aestheticising>'). Further along the same lines (in highlighting the re-ontologising deficiency as from <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> epistemic-projection perspective of conceptual elucidation and definition), the 'ontologising/re-ontologising conception herein portrayal of human 'existential-<disontologising/re-ontologising—aporeticism> postconverging-aporeticism-overcoming/unovercoming' as enabling the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising 'exuding of antinihilism and anti-absurdism', is the notion that the-very-underlying—(as inherently 'defining-and-imbuing of limitedness/human-subpotency de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)' as to preconverging/postconverging-de-mentating/structuring/paradigming)—relationship-between-limitedness/human-subpotency-

and-unlimitedness/existence-<full-potency-of-sublimating-nascence> with respect to the pre-eminence of the latter (with regards to limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-potency-of-sublimating-nascence>)' means that the-human/humanity is ever always conscious of 'prospective projectable/anticipable directly-or-deferentially educed-and-availing-and-re-availing relative-ontological-completeness<sup>87</sup>-of-apriorising/axiomatising/referencing' (as of the divergent human <amplituding/formativ-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>); rendering null-and-void a supposedly ontologically-coherent pretense to nihilism and absurdism as to the implicated contradiction that when 'relative-ontological-completeness<sup>87</sup>-of-apriorising/axiomatising/referencing is directly-or-deferentially educed-and-avails-and-re-avails' the choice of nihilism or absurdism can coherently arise. Speaking to the fact that a conscious pursuit of nihilism or absurdism arises rather as of a lack of organic-knowledge as from 'presencing—absolutising-identitive-constitutedness<sup>14</sup> epistemic-projection confusion and poor appreciation of requisite notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> for epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,<sup>{decompulsing}</sup>delinearity-for-eogeneity' (as so-failing the requisite human 'existential-<disontologising/re-ontologising—aporeticism> postconverging~aporeticism-overcoming/unovercoming' enabling the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising); and so-reflected implicitly/explicitly as to a disontologising pursuit of not truly 'thinking at first/pure predisposition preemptive of prospective disontologising/subontologising but a conscious/unconscious rationalising/calculating of the sublimating outcome of prior profound-supererogation<sup>96</sup> rationalisation-of-contentivity/argumentativity/dialecticism/discursivity imbued positive-opportunism—of-social-

functioning-and-accordance<sup>75</sup>’ as to shallow-supererogation<sup>96</sup> undermining of prospective ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising. In other words, human ‘existential-<disontologising/re-ontologising—aporeticism> postconverging~aporeticism-overcoming/unovercoming’ arises successorially in cumulating/recomposuring as to the psychologismic-transfixity-<placeholder-setup-ontological-rescheduling—in-realigning/preactivity/formative-becoming/psychoanalytical-unshackling, -as-to-residualising—{decompulsing} delinearity-over-nonresidualising—{compulsing} linearity> of ‘human construction-of-the-Self (notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> for epistemic-growth,-as—{veridical/sound}-relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,—{decompulsing} delinearity—for-eogeny) as from the individual’s very existential-<disontologising/re-ontologising—aporeticism> inception expanding thereof institutionally and socially’ (associated with Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology , institutional-development—as-to-social-function-development and living-development—as-to-personality-development psychologismic-epistemic-acutisation—difficulty<for, residualising—{decompulsing} delinearity—for-eogeny> magnitudes<sup>{of-experientiality/experiment}</sup> with regards to human <amplituding/formative-epistemicity>-totalising~renewing-realisation/re-perception/re-thought arising as of ‘unlimitedness/existence-<full-potency-of-sublimating-nascence> prospective apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening under which limitedness/human-subpotency submits in profound-supererogation for prospective sublimating’) as to a continual ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising ‘exuding of antinihilism and anti-absurdism’; and hence it is such ‘existential-<disontologising/re-ontologising—aporeticism> postconverging~aporeticism—

~~overcoming/unovercoming~~’ successoral ‘exuding of antinihilism and anti-absurdism’ that paradoxically gives perspective/depth/relief to the possible coherence-of-contemplation of any such notion as nihilism or absurdism (as rather ~~notionally/epistemically/bindingnessly~~<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup> arising from within the coherent ~~sublimating/desublimating-appraisal~~ of ‘existential-~~disontologising/re-ontologising—aporeticism~~> ~~postconverging—aporeticism—overcoming/unovercoming~~’). Such that in reality any such notion as nihilism or absurdism can only arise rather as of the effectively manifest ~~desublimating collapse/degradation/dégringolade~~ of the coherent ~~sublimating/desublimating-appraisal~~ of ‘existential-~~disontologising/re-ontologising—aporeticism~~> ~~postconverging—aporeticism—overcoming/unovercoming~~’ which in reality is never void of ‘prospective projectable/anticipable directly-or-deferentially educed—and-availing—and-re-availing relative-ontological-completeness<sup>87</sup>-of-apriorising/axiomatising/referencing’ as of profound-supererogation<sup>96</sup> ‘with respect to human-consciousness/collective-consciousness—distendedness/detruncating-~~beyond-selfpresencing,-as-re-ontologising—decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic—epistemic-acutisation—residualising,-{decompulsing}delinearity~for-cogeny~~>’; as to epistemically-veridical impliciting/expliciting of ‘<sup>61</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising—from-limited-mentation-as-its-deepening/psychologismic—epistemic-acutisation—residualising,-{decompulsing}delinearity~for-cogeny’ epistemic-projection (and so over the epistemically-flawed impliciting/expliciting as of ‘<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> absolution/absolute-scope {flawed/unsound}-relative-unreflexivity-in-existence/absolutising—from-limited-mentation/psychologismic—epistemic-acutisation—nonresidualising-imbued-~~{compulsing}linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation~~ conception’

epistemic-projection effectively manifesting nihilism or absurdism as to prospective ‘preconverging–de-mentating/structuring/paradigming imbuing desublimation’ in not recognising/acknowledging ‘prospective projectable/anticipable directly-or-deferentially educed–and–availing–and–re-availing relative-ontological-completeness<sup>87</sup>–of–apriorising/axiomatising/referencing’ as of profound-supererogation<sup>96</sup>). In other words, ‘human construction-of-the-Self (notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> for epistemic-growth,-as—{veridical/sound}-relative-reflexivity–in-existence/relativising–from-limited-mentation-as-its-deepening/psychologismic–epistemic-acutisation—residualising,—{decompulsing}-delinearity~for-eogeny) as from the individual’s very existential-<disontologising/re-ontologising—aporeticism> inception expanding thereof institutionally and socially’ is already a calling for ‘profound-supererogation<sup>96</sup> re-assessability of prospective human re-ontologising’ (as of imputed ‘<sup>61</sup>nonpresencing-<perspective–ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-growth,-as—{veridical/sound}-relative-reflexivity–in-existence/relativising–from-limited-mentation-as-its-deepening/psychologismic–epistemic-acutisation—residualising,—{decompulsing}-delinearity~for-eogeny’ epistemic-projection) but-for/until the drawback/indisposedness of ‘human derogation-to–profound-supererogation<sup>96</sup> in shallow-supererogation<sup>96</sup>’ (manifested as of ~~presencing—absolutising-identitive-constitutedness~~ ‘existential-<disontologising/re-ontologising—aporeticism> preconverging–de-mentating/structuring/paradigming punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation rationalisation–of–contentivity/argumentativity/dialecticism/discursivity’) as so-defining human destructuring-threshold-<uninstitutionalised-threshold<sup>02</sup>/presublimating–desublimating-decisionality>~of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. (with regards to ~~Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–~~

meaningfulness-and-teleology , institutional-development-as-to-social-function-  
 development and living-development-as-to-personality-development psychologism-  
 epistemic-acutisation—difficulty<for, residualising—{decompulsing} delinearity~for-cogency>  
 magnitudes<sup>{of-experientiality/experiment}</sup>). It is herein contended that it is the appropriate elucidation of  
 the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-  
 ontologising ‘profound-supererogation<sup>96</sup> re-assessability of prospective human re-ontologising’  
 (as of overall ‘re-ontologising—{epistemic-totalising }re-apriorising/re-axiomatising/re-  
 referencing-residuality—in-re-originariness/re-origination {decompulsing} delinearity/delinear-  
 accreting/recomposuring cogency/tensing/limpidity-<as-of-prospective-profound-  
 supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-origination>,-prospective\_reifying-  
 mental-aestheticising-<as-of-‘prospective\_reformulating\_of\_mental-aestheticising’as-to-  
 ‘residuality—in-re-originariness/re-origination’-of-mental-aestheticising>’) that effectively  
 overcomes/supersedes shallow-  
 supererogation<sup>96</sup> ~framing/formulation/catchmenting/truncating/compulsing/linearising\_scale  
 —of-opaque/contentious/un-nominalised/flawed-interpretations/domains of manifest  
 blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-  
 preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out>; with the latter  
 manifested as to human ingrained presencing—absolutising-identitive-constitutedness  
 ‘existential-<disontologising/re-ontologising—aporeticism> preconverging-de-  
 mentating/structuring/paradigming punctual/immediacy/constituted/compulsions-encumbered  
 prior mere-formulaicity/ritualisation rationalisation-of-  
 contentivity/argumentativity/dialecticism/discursivity’ (reflected in the manifestation of the  
 notional/epistemic/bindingness<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>  
 overarching cultivated-and-enculturated interrelatedness-dynamics-of-social-constructing as  
 from ‘catchmented-and-compulsed-<in-‘existential-death-of-demoronisation’,-so-construed-

as-from-ontological-normalcy/postconvergence-perspective-reflection-of-the-‘destructuring-  
 threshold\_of-the-given-level’s-conjugated-postlogism~as-dementing’> interpersonal, group,  
 intergroup, community, local, national, political, geostrategic, etc. psychologismic-epistemic-  
 acutisation—difficulty-<for, residualising-<sup>{decompulsing}</sup> delinearity-for-cogency>—levels of  
 interrelatedness-dynamics-of-social-constructing’ of ‘formativeness-<as-to-intersolipsism-of-  
 preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-  
<sup>50</sup> meaningfulness-and-teleology and existential-<disontologising/re-ontologising—  
 aporeticism> articulation manifestations’). This (re-ontologising—<sup>{epistemic-totalising}</sup> re-  
 apriorising/re-axiomatising/re-referencing-residuality—in-re-originariness/re-origination  
<sup>{decompulsing}</sup> delinearity/delinear-accreting/recompositing cogency/tensing/limpidity-<as-of-  
 prospective-profound-supererogation<sup>96</sup>, -for-residuality—in-re-originariness/re-  
 origination>, -prospective-reifying-mental-aestheticising-<as-of-‘prospective-reformulating-  
 of-mental-aestheticising’as-to-‘residuality—in-re-originariness/re-origination’-of-mental-  
 aestheticising>) of the ontologising/scientific/existence-<honesty-constraining>—  
 scope\_for\_prospective\_re-ontologising is so-reflected with regards to the successive profound-  
 supererogation<sup>96</sup> re-assessability as from base-institutionalisation, <sup>103</sup>universalisation,  
 positivism/rational-empiricism and prospective <sup>18</sup>deprocrypticism—or-preempting—  
 disjointedness-as-of-<sup>83</sup>reference-of-thought over their respective  
 subontologisation/subpotentiation of recurrent-utter-uninstitutionalisation, ununiversalisation,  
 non-positivism/medievalism and <sup>80</sup>procrypticism—or-disjointedness-as-of-<sup>83</sup>reference-of-  
 thought. In this respect the scientific basis (ontologising/scientific/existence-<honesty-  
 constraining>—scope\_for\_prospective\_re-ontologising basis) for such an elucidation exactly  
 arises as of the ‘fundamental/incipient/seeding experientiality/experiment-<as-to-existentially-  
 formative-<sup>{epistemic-totalising}</sup> re-apriorising/re-axiomatising/re-referencing-residuality—in-re-  
 originariness/re-origination’,—so-‘notionally/epistemically/bindingnessly-<as-to-

~~determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity~~>\_implicated-and-articulated'\_as-from-  
 nonextricatory-'prospective-re-ontologising-Being-then-Institutional-then-Living-magnitudes-  
 of-~~{hermeneutic/reprojection-protraction-of}~~reframing-and-reformulation}'> that is human  
 profound-supererogation<sup>96</sup>' (so-reflecting the 'overarching existential-<disontologising/re-  
 ontologising—aporeticism> priority/precedence/primacy of ~~{epistemic-totalising}~~re-apriorising/re-  
 axiomatising/re-referencing~residuality—in-re-originariness/re-origination projection') and is  
 so-allowed to trample-upon the supposed sensibility/decorum of <sup>79</sup>presencing—absolutising-  
 identitive-constitutedness<sup>14</sup> that rather acts as foil for disontologising/subontologising  
 'pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
 <amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness }  
 enculturation' (as to an ontologically-flawed prior ~~{compulsing}~~linearity/linear-accreting-  
<sup>79</sup>presencing-perceptualisation-of-sublimating-over-desublimating-<as-'psychologismic-  
 epistemic-acutisation—nonresidualising-imbued-~~{compulsing}~~linearity~in-eclecticism-of-prior-  
 mere-formulaicity/ritualisation'\_as-to-'secondnatured-epistemic-perspective'\_of-prospective-  
 & prior differentiated apriorising/axiomatising/referencing>—and-as-developing-into-  
 interrelatedness-dynamics-of-social-constructing). This can be so-appreciated as to the elicited  
 'existential-<disontologising/re-ontologising—aporeticism>  
 hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting  
~~{decompulsing}~~delinearity/delinear-accreting/recomposuring—<sup>61</sup>nonpresencing-perceptualisation-of-  
 sublimating-over-desublimating-<as-'psychologismic-epistemic-acutisation—residualising,-  
~~{decompulsing}~~delinearity~for-cogeny'\_as-to-'prospective-profound-supererogation<sup>96</sup>-epistemic-  
 perspective'\_of-prospective-& prior differentiated apriorising/axiomatising/referencing>—  
 with-respect-to-the-prospect-of-prospective-human-re-ontologising' relationship between the  
 Socratic-philosophers and ancient-sophists as well as budding-positivists and medieval-

scholasticism; and as further appreciated with regards to profound-  
 supererogation<sup>96</sup> ~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear-  
 ising\_scale—of-transparent/noncontentious/un-nominalised/sound-interpretations/domains of  
 manifest <sup>7</sup>unblurriness-<re-ontologising\_by-postconverging-as-to-dragged-out-  
 supererogatory~wholesomeness/profound-supererogation<sup>96</sup>,-while-anecdotalising-prior-  
 disontologising-thresholding> associated with nascent-particular/incipient-and-  
 material/technical-sublimations-<blinded-to-their-relative-ontological-completeness<sup>87</sup>—  
<sup>8</sup>reference-of-thought-<sup>84</sup>devolving> punctual/immediacy/constituted/compulsions-  
 encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable as  
 of ‘unlimitedness/existence-<full-potency-of-sublimating-nascence> prospective  
 apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening under which  
 limitedness/human-subpotency submits in profound-supererogation for prospective  
 sublimating’ (wherein for instance the previous theorising as to their epochal seminality  
 respectively of the Poincarés, Einsteins, Bohrs, Feynmans, etc. ‘could not be saved’ from the  
 prospective <sup>re-ontologising</sup>—<sup>{epistemic-totalising}</sup> <sup>re-apriorising/re-axiomatising/re-</sup>  
<sup>referencing-residuality—in-re-originariness/re-origination</sup> <sup>{decompulsing}</sup> <sup>delinearity/delinear-</sup>  
<sup>accreting/recomposuring</sup> cogency/tensing/limpidity-<as-of-prospective-profound-  
 supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-origination>;-<sup>prospective-reifying—</sup>  
<sup>mental-aestheticising-<as-of-‘prospective-reformulating-of-mental-aestheticising’as-to-</sup>  
<sup>‘residuality—in-re-originariness/re-origination’-of-mental-aestheticising>’</sup> with regards to the-  
 very-same purview/devolved-purview/devolving-purview-of-unlimitedness/existence-<full-  
 potency-of-sublimating-nascence>;—‘implicated\_attendant-ontological-  
 contiguity<sup>67</sup>? ~educated—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> as from respectively the Einsteins, Bohrs, Feynmans and the

latter succeeding generation of physicists however such previous physicists human mortal framing of reputation). This speaks to the fact that ‘intemporality doesn’t accede to temporality as of ontological-veracity’ as acting otherwise induces an even hopeless disontologising-aggravation-(in-want-for-prospective-aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>) given that it is one thing for pedantic disontologising to consciously/unconsciously arise but it is an altogether ‘human lost cause’ if the genuine social intellectual-function/posture were to accede to such pedantic disontologising. In the bigger scheme of things, it can equally be appreciated that ‘this (re-ontologising {epistemic-totalising } re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination {decompulsing} delinearity/delinear-accreting/recomposuring cogency/tensing/limpidity-<as-of-prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-origination>,-prospective\_reifying-mental-aestheticising <as-of ‘prospective\_reformulating\_of mental-aestheticising’ as to ‘residuality—in-re-originariness/re-origination’ of mental-aestheticising>) of the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising’ is effectively the more ontologically-veridical and rigorous notion with respect to prospective human knowledge and transcendence-and-sublimity/sublimation/supererogatory~de-mentativity (as of its requisite <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection ‘implicit/explicit psychologismic-epistemic-acutisation—residualising~{epistemic-totalising<sup>33</sup>} hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-{decompulsing} delinearity~for-cogency’), and so over the relatively ontologically-flawed approach of a ‘purported crisis-of-reproducibility in academia’ of prospective human knowledge and transcendence-and-sublimity/sublimation/supererogatory~de-mentativity (as of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> epistemic-projection ‘implicit/explicit

punctual/immediacy/constituted/compulsions-encumbered—hypothesisation reproducibility’). In this regards, the latter approach of a ‘purported crisis-of-reproducibility in academia’ in many-ways poorly reflects the-very-underlying—(as inherently ‘defining-and-imbuing of limitedness/human-subpotency de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)’ as to preconverging/postconverging-de-mentating/structuring/paradigming)—relationship-between-limitedness/human-subpotency-and-unlimitedness/existence-<del>full-potency-of-sublimating-nascence</del> with respect to the pre-eminence of the latter (as to ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<del>full-potency-of-sublimating-nascence</del>’), such that what is effectively warranted ‘is not prospective limitedness/human-subpotency shallow reproducibility of prior limitedness/human-subpotency research and knowledge’ (as to <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> epistemic-projection ‘implicated/explicated punctual/immediacy/constituted/compulsions-encumbered—hypothesisation reproducibility’). But rather what is effectively warranted is ‘limitedness/human-subpotency prospective profound-supererogation<sup>96</sup> sublimating reflection of the-very-same purview/devolved-purview/devolving-purview-of-unlimitedness/existence-<del>full-potency-of-sublimating-nascence</del>;—‘implicated-attendant-ontological-contiguity<sup>67</sup>~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<del>imbued-notional~cogency</del>’<sup>40</sup> of prior limitedness/human-subpotency research and knowledge’ (as to <sup>61</sup>nonpresencing-<del>perspective-ontological-normalcy/postconvergence</del> epistemic-projection ‘implicated/explicated psychologismic-epistemic-acutisation—residualising~{epistemic-totalising<sup>33</sup>}hermeneutic/textuality/reprojecting/supererogating/zeroing/re-actuating,-{decompulsing}delinearity~for-cogency’), and so with regards to elucidating prospective ‘re-ontologising {epistemic-totalising }re-apriorising/re-axiomatising/re-referencing-residuality—in

~~re-originariness/re-origination~~ <sup>{decompulsing}</sup> delinearity/delinear accreting/recomposuring  
 cogency/tensing/limpidity-<as-of-prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-  
 re-originariness/re-origination>,~~prospective\_reifying\_mental\_aestheticising~~ <as-of-  
~~prospective\_reformulating\_of\_mental\_aestheticising~~' as to 'residuality—in-re-originariness/re-  
 origination' of mental aestheticising>'. Effectively and in-the-bigger-picture, such a  
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> epistemic-projection  
 'implicated/explicated punctual/immediacy/constituted/compulsions-encumbered—  
 hypothesisation reproducibility' (as manifested as of our 'positivism—  
<sup>80</sup>procrypticism/disjointedness-as-of-<sup>83</sup>reference-of-thought <sup>79</sup>presencing—absolutising-  
 identitive-constitutedness<sup>14</sup> epistemic-projection' imbued reductionist misconstrual of the  
 'existentialising—frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of  
 experientiality/experiment-<as-to-existentially-formative-<sup>{epistemic-totalising}</sup> re-apriorising/re-  
 axiomatising/re-referencing—residuality—in-re-originariness/re-origination',—so-  
~~notionally/epistemically/bindingnessly~~ <as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>-  
 implicated-and-articulated' \_as-from-nonextricatory-'prospective-re-ontologising-Being-then-  
 Institutional-then-Living-magnitudes-of-{hermeneutic/reprojection~protraction-of}reframing-  
 and-reformulation}'>' in eliciting for instance human psychology and other social-sciences  
 purview-of-unlimitedness/existence-<full-potency-of-sublimating-nascence>;—  
 'implicated\_attendant—ontological-contiguity<sup>67</sup>~educated—  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued-notional~cogency>' <sup>40</sup>) are rather veridically construable in profundity (as from  
<sup>61</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence> epistemic-projection  
 'implicated/explicated psychologismic—epistemic-acutisation—residualising~<sup>{epistemic-  
 totalising<sup>33</sup>}</sup>hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
<sup>{decompulsing}</sup>delinearity~for-cogency') as the ambit-of-elucidation of 'overall profound/sound

gesturing/accounting—of-epistemic-phenomenalism’ of the the  
 <cumulating/recomposuring~attendant-ontological-contiguity >-successive registry-  
 worldviews/dimensions or the overall ~~relative-unreflexivity/relative-reflexivity~~—ontological-  
 contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> (so-underlied herein as of human <sup>15</sup> de-  
 mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-  
 or-attributive-dialectics)~~); as so-reflecting the ontologising/scientific/existence-<honesty-  
 constraining>—scope\_for\_prospective\_re-ontologising imbued underlying-elucidative  
 ‘requisite sublimating/desublimating formulative—framing/fielding—of-entailment of human  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.  
 contemplation’ as of notionally~implied <sup>45</sup>foregrounding\_\_entailment-<in-succession-of-  
 profound-supererogation<sup>96</sup>>-~~(postconverging—narrowing-down~sublimation-as-to-‘existence—  
 as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-  
 supererogation<sup>96</sup>’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup>’;-as-operative-notional~<sup>18</sup>deprocrypticism)~~ (such that ‘our positivism—  
<sup>80</sup>procrypticism/disjointedness-as-of-<sup>83</sup>reference-of-thought given <sup>79</sup>presencing—absolutising-  
 identitive-constitutedness<sup>14</sup> conception of human psychoanalysis’ poorly/hardly reflect upon the  
 bigger picture implications of ‘prior human disontologising/subontologising thresholds and their  
 superseding/overcoming’ so-manifested as of ‘prior desublimating rationalisations—of-  
 contentivity/argumentativity/dialecticism/discursivity of social-and-institutional-frameworks-  
 of—referencing/registering/decisioning’, which failure of appreciating ~~relative-  
 unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup> so-rather induces prospectively  
 ‘individual-by-institutional-by-social existentialising—enframing/imprintedness of  
 disontologising/subontologising moronisation-<sublimating—nascence,-~~extricatory-  
 desublimating—downstreaming/‘avalage’>’). In other words, a mere-formulaicity/ritualisation-  
 <as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-~~

prospectively-losing-track-of-<sup>{epistemic-totalising}</sup> re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination’> approach of a ‘purported crisis-of-reproducibility in academia’ of prospective human knowledge and transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as to our prior positivism—<sup>80</sup>procrypticism/disjointedness-as-of-<sup>83</sup>reference-of-thought <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> epistemic-projection ‘implicated/explicated punctual/immediacy/constituted/compulsions-encumbered—hypothesisation reproducibility’ in disparateness-of-conceptualisation-~~unforegrounding-ment,-failing-prospectively-to-reflect-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity’~~> (as failing requisite prospective <sup>61</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence> epistemic-projection ‘implicated/explicated psychologismic—epistemic-acutisation—residualising~<sup>{epistemic-totalising}</sup> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-aeuting, -<sup>{decompulsing}</sup> delinearity~for-cogency’ successive profound/state-of-the-art sublimating reflection of the-very-same purview/devolved—purview/devolving—purview-of-unlimitedness/existence-<full-potency-of-sublimating-nascence>;—‘implicated\_attendant-ontological-contiguity<sup>67</sup>’~educated—existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>’<sup>40</sup> of prior limitedness/human-subpotency research and knowledge) is bound to induce a <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> ‘apriorising/axiomatising/referencing—equating/leveling/ressentiment/closed-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> moronisation-<sublimating-nascence,-extricatory-desublimating—downstreaming/‘avalage’>’ (in an eclecticism-of-prior-mere-formulaicity/ritualisation-<as-of-prior~rationalisation-of—contentivity/argumentativity/dialecticism/discursivity> composition/blending-in-<sup>{compulsing}</sup>linearity/linear-accretion of relative-ontological-completeness and relative-

ontological-incompleteness apriorising/axiomatising/referencing as to our positivism–  
<sup>80</sup>procrypticism/disjointedness-as-of-<sup>83</sup>reference-of-thought secondnature prior mere-  
formulaicity/ritualisation-~~as-to-mere-formulaic—~~  
methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
~~{epistemic-totalising} re-apriorising/re-axiomatising/re-referencing-residuality—in-re-~~  
originariness/re-origination’>). This (as to requisite re-ontologising ambit-of-elucidation of  
‘overall profound/sound gesturing/accounting—of-epistemic-phenomenalism’ of the  
<cumulating/recomposuring~attendant—ontological-contiguity >-successive registry-  
worldviews/dimensions or the overall relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>) is so-reflected as to the ‘differing  
~~psychologismic-epistemic-acutisation—difficulty <for, residualising—~~  
~~{decompulsing} delinearity~for-cogency> magnitudes {of-experientiality/experiment} in acceding/not-acceding~~  
to ontological-deficiency’; and so with regards to the contemplation of such a ‘purported crisis-  
of-reproducibility in academia’ specifically but equally as so relevantly applicable to our ‘overall  
positivism–<sup>80</sup>procrypticism/disjointedness-as-of-<sup>83</sup>reference-of-thought knowledge-  
reification~gesturing-and-accounting—of-epistemic-phenomenalism-~~in-~~  
prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
implicated-attendant-ontological-contiguity ’~educated-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-~~{preconverging-ment-by}~~  
~~postconverging-entailment’~~). So-reflected on-the-one-hand (with respect to the more  
<extricatory/preconverging/accommodating/unquestioning>-  
disontologising/subontologising\_prompting perspective of our positivism–  
<sup>80</sup>procrypticism/disjointedness-as-of-<sup>83</sup>reference-of-thought intradimensional institutional-  
development-as-to-social-function-development and living-development-as-to-personality-

~~development~~                    ~~psychologismic epistemic acutisation—difficulty <for, residualising—~~  
~~{decompulsing} delinearity—for cogency>—magnitudes {of-experientiality/experiment}~~ ) as to our positivism—  
<sup>80</sup>procrypticism/disjointedness-as-of-<sup>83</sup>reference-of-thought                    ~~presencing—absolutising—~~  
~~identitive-constitutedness~~                    ‘~~existential-<disontologising/re-ontologising—aporeticism>~~  
~~preconverging de-mentating/structuring/paradigming~~  
~~punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation~~  
~~rationalisation—of—contentivity/argumentativity/dialecticism/discursivity~~’; as so-underlied by  
the                    (positivism—<sup>80</sup>procrypticism/disjointedness-as-of-<sup>83</sup>reference-of-thought)  
‘<extricatory/preconverging/accommodating/unquestioning>-  
disontologising/subontologising\_ prompting as to <mere-formulaicity/ritualisation of>-prior  
induced                    <punctual/immediacy/constituted/compulsions-encumbered                    prompted  
extended/prolonged—re-ontologising-enabling>—~~psychologismic epistemic acutisation—~~  
~~residualising—{epistemic-totalising } hermeneutic/textuality/reprojecting/supererogating/zeroing/re-~~  
~~acuting—{decompulsing} delinearity—for cogency~~’ (so-effectively manifesting prospectively as  
disontologising/subontologising                    ‘rationalisation—of—  
contentivity/argumentativity/dialecticism/discursivity                    in                    ~~psychologismic-epistemic-~~  
~~acutisation—nonresidualising-imbued—{compulsing} linearity~in-eclecticism-of-prior-mere-~~  
formulaicity/ritualisation’ as to ‘positivism—<sup>80</sup>procrypticism/disjointedness-as-of-<sup>83</sup>reference-of-  
thought                    imbued                    knowledge-reification~gesturing-and-accounting—of-epistemic—  
phenomenalism—<in-prospective\_ psychologismic~apriorising/axiomatising/referencing- {of-  
‘prospectively\_ implicated\_ attendant—ontological-contiguity ’~educated—  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-~~  
<imbued—notional~cogency>’ }—conflatedness <sup>83</sup> in—{preconverging-ment-by}—  
~~postconverging-entailment~~’). So-reflected on-the-other-hand in contrast (with regards to the  
more                    <nonextricatory/postconverging/unaccommodating/questioning>-re-

ontologising\_prompting perspective as to interdimensional re-ontologising prospective Being-  
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-  
 infrastructure-of- meaningfulness-and-teleology    ~~psychologismic epistemic acutisation~~  
 difficulty <for, residualising-<sup>{decompulsing}</sup> delinearity-for-cogency> \_\_\_\_\_ magnitude<sup>{of-</sup>  
 experientiality/experiment}    undergirding    registry-worldviews/dimensions    transcendence-and-  
 sublimity/sublimation/~~supererogatory~~-de-mentativity as pointing herein to prospective  
<sup>18</sup>deprocrypticism-or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought) as to  
~~nonpresencing~~ <perspective-ontological-normalcy/postconvergence>    ‘existential-  
 <disontologising/re-ontologising—aporeticism>    prospect    of    human    individual-  
 consciousness/collective-consciousness    decompulsion-appraisal’; (in relation to our  
 ‘positivism—<sup>80</sup>procrypticism/disjointedness-as-of-<sup>83</sup>reference-of-thought    prospective  
 disontologising/subontologising’) as so-eliciting  
 ‘<nonextricatory/postconverging/unaccommodating/questioning>-re-ontologising\_prompting  
 perspective as to <punctual/immediacy/constituted/compulsions-encumbered prompted  
 extended/prolonged-re-ontologising-enabling>-~~psychologismic epistemic acutisation~~  
 residualising-<sup>{epistemic-totalising}</sup> }hermeneutic/textuality/reprojecting/supererogating/zeroing/re-  
 acuting-<sup>{decompulsing}</sup> delinearity-for-cogency    —in-order-to-enable-<as-of-the-untenability-of-  
induced~ unblurriness>—    <prospective\_punctual/immediacy/constituted/compulsions-  
 encumbered—disarming/dis-ideologising/deformulaicity/à-contre-coup/unsettling/unarguable  
 prompted    constricted/narrowingdown-re-ontologising-enabling>-~~psychologismic epistemic-  
 acutisation~~—residualising-<sup>{epistemic-  
 totalising}</sup> }hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting-  
<sup>{decompulsing}</sup> delinearity-for-cogency’ (so-construed herein as prospective re-ontologising  
 ‘<sup>18</sup>deprocrypticism-or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought    imbued  
 knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-

prospective psychologism~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness <sup>3</sup> -in- {preconverging-ment-by}-  
 postconverging-entailment’). This is so-implicit as to prospective ‘human psychologism-  
 epistemic-acutisation-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-  
 of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>  
 as to epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising-  
 from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—  
 residualising-<sup>{decompulsing}</sup> delinearity~for-cogency’ of the-very-same purview/devolved-  
 purview/devolving-purview-of-unlimitedness/existence-<full-potency-of-sublimating-  
 nascence>;—‘implicated\_attendant-ontological-contiguity<sup>67</sup>’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>; as so superseding/overcoming the psychologismic-epistemic-  
 acutisation—difficulty-<for,-residualising-<sup>{decompulsing}</sup> delinearity~for-cogency>-<as-of-  
 requisite-profound-supererogation<sup>36</sup>-for-‘disposedness-or-psychologismic-construct’-  
 {imbued-demoronisation-<sublimating-nascence,-nonextricatory-sublimating-  
 upstreaming/‘amontée’>}} for re-ontologising prospective Being-development/ontological-  
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-  
 meaningfulness-and-teleology psychologismic-epistemic-acutisation—difficulty-<for,-  
 residualising-<sup>{decompulsing}</sup> delinearity~for-cogency> magnitude<sup>{of-experientiality/experiment}</sup>. This overall  
 insight (with regards to such an ontologically-flawed<sup>70</sup> presencing—absolutising-identitive-  
 constitutedness<sup>14</sup> epistemic-projection ‘implicated/explicated  
 punctual/immediacy/constituted/compulsions-encumbered—hypothesisation reproducibility’ as  
 veridically warranting prospective <sup>61</sup>nonpresencing-<perspective-ontological-

normalcy/postconvergence> epistemic-projection ‘implicated/explicated psychologism—  
epistemic-acutisation—residualising—<sup>†epistemic-</sup>  
totalising<sup>33</sup> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
<sup>†decompulsing</sup> delinearity~for-cogency’) can be gleaned from the fact that for instance the epochal  
seminalities respectively of the Poincarés, Einsteins, Bohrs, Feynmans, etc. would effectively  
flop with respect to such an approach to a ‘purported crisis-of-reproducibility in academia’ of  
prospective human knowledge and transcendence-and-  
sublimity/sublimation/supererogatory~de-mentativity (as of <sup>79</sup>presencing—absolutising-  
identitive-constitutedness<sup>14</sup> epistemic-projection ‘implicated/explicated  
punctual/immediacy/constituted/compulsions-encumbered—hypothesisation reproducibility’).  
Specifically in this regards, it is critical not to turn a ‘front-end issue of research execution’ (as  
reflecting ‘implicated/explicated inappropriate baseline professional/technical training, practice  
and evaluation issues’ with respect to the requisite ‘educated  
methodologising/mutualising/organising/institutionalising of prior baseline research  
sublimation’) into a ‘back-end issue of research execution’ (of ‘implicated/explicated appropriate  
baseline trained/practicing/evaluating researcher/evaluator requisite profound-supererogation<sup>96</sup>  
for prospective sublimating research’ as to ~~amplifying/formative-epistemicity~~-  
totalising~renewing-realisation/re-perception/re-thought), as consequently not  
‘necessarily/absolutely but rather so-relatively beholdening’ to such ‘educated  
methodologising/mutualising/organising/institutionalising of prior baseline research  
sublimation’ and as the prospective sublimating research may further elicit its very own  
‘prospective methodologising/mutualising/organising/institutionalising’; and so with regards to  
the fact that adopting the relative orthodoxy of the ‘educated  
methodologising/mutualising/organising/institutionalising of prior baseline research  
sublimation’ (as to a veridically ‘front-end issue of research execution’) and wrongly projecting

it upon a veridically ‘back-end issue of research execution’, may end up creating an even graver problem with respect to the latter’s requisite profound-supererogation<sup>96</sup> manifest ‘creative relative unorthodoxy as to anarchistic-growth/anarchisation-for-re-ontologisation-(as-to-conscious/unconscious epistemically-sound induced ‘demoronisation-<sublimating-nascence,-nonextricatory-sublimating-upstreaming/‘amontée’> postconverging/dialectical-thinking<sup>21</sup> conception of residual\_re-originary\_anarchistic incipency of human social-functioning-and-accordance—as-of-social-stake-contention-or-confliction<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>’ (as of the veridical ‘back-end issue of research execution’ requisite ‘educated methodologising/mutualising/organising/institutionalising of prospective research sublimation’ unbeholdingening to ‘<mere-formulaicity/ritualisation-of>-prior methodologising/mutualising/organising/institutionalising’ prospectively failing sublimating-prolongation). What is of ‘ontologically-veridical rigour’ is rather the ‘re-ontologising-<sup>{epistemic}</sup>totalising <sup>{re-apriorising/re-axiomatising/re-referencing-residuality—in-re-originariness/re-origination <sup>{decompulsing}</sup>delinearity/delinear-accreting/recomposuring cogency/tensing/limpidity-<as-of-prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-origination>,-prospective-reifying-mental-aestheticising-<as-of-‘prospective-reformulating-of-mental-aestheticising’ as to ‘residuality—in-re-originariness/re-origination’ of mental-aestheticising>’ with regards to the-very-same purview/devolved-purview/devolving-purview-of-unlimitedness/existence-<full-potency-of-sublimating-nascence>;—‘implicated-attendant-ontological-contiguity<sup>67</sup>~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup> as from respectively the Einsteins, Bohrs, Feynans and the latter succeeding generation of physicists; as so-enabling a ‘cogent/tense/limpid-<as-of-prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-origination> overlaying/superstrating-‘thrownness-aestheticising’-{of relative reflexivity in existence}>-</sup>

~~sparsity-of-postconverging-prospective-relative-ontological-completeness<sup>37</sup>-of-~~  
~~apriorising/axiomatising/referencing~~ in ~~demoronisation-<sublimating-nascence,-~~  
~~nonextricatory-sublimating-upstreaming/‘amontée’>~~ (over ~~‘eclecticism-of-prior-mere-~~  
~~formulaicity/ritualisation-<as-of-prior~rationalisation-of-~~  
~~contentivity/argumentativity/dialecticism/discursivity>~~ ~~composition/blending-in-~~  
~~{compulsing}linearity/linear-accretion~~ of ~~<underlaid/substrated-‘thrownness-aestheticising’-of-~~  
~~relative-unreflexivity-in-existence>~~ ~~profusion-of-preconverging-prior-relative-ontological-~~  
~~incompleteness~~ ~~-of-apriorising/axiomatising/referencing~~ and ~~overlaying/superstrating-~~  
~~‘thrownness-aestheticising’-of-relative-reflexivity-in-existence>~~ ~~sparsity-of-~~  
~~postconverging-prospective-relative-ontological-completeness~~ ~~-of-~~  
~~apriorising/axiomatising/referencing’),~~ in reflection of human limited-mentation-capacity-  
deepening—~~as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-~~  
~~sublimating-nascence<sup>233</sup>.~~ This summarily implies that the-very-same purview/devolved-  
purview/devolving—~~purview-of-unlimitedness/existence-<full-potency-of-sublimating-~~  
~~nascence>;—‘implicated-attendant-ontological-contiguity<sup>67</sup>’~educed-~~  
~~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency><sup>40</sup>~~ is rather recurrently as of ~~‘unlimitedness/existence-<full-~~  
~~potency-of-sublimating-nascence>~~ prospective ~~apriorising/axiomatising/referencing-~~  
~~sublimating-reflexivity—beholdening~~ under which limitedness/human-subpotency submits in  
~~profound-supererogation~~ for prospective ~~sublimating’;~~ with all that is of veridical  
ontologising/scientific/existence-~~<honesty-constraining>~~—~~scope\_for\_prospective\_re-~~  
ontologising being about its ~~‘implicated/explicated psychologismic-epistemic-acutisation—~~  
~~residualising~{epistemic-totalising<sup>333</sup>}~~ ~~hermeneutic/textuality/reprojecting/supererogating/zeroing/re-~~  
~~acuting,-{decompulsing}delinearity~for-cogency’~~ for ~~‘re-ontologising——{epistemic-totalising~~ ~~re-~~  
~~apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination~~

~~{decompulsing} delinearity/delinear accreting/recomposuring~~ cogency/tensing/limpidity-<as-of-  
 prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-  
 origination>,-~~prospective\_reifying\_mental\_aestheticising~~<as-of-‘prospective\_reformulating-  
 of\_mental\_aestheticising’as-to-‘residuality—in-re-originariness/re-origination’-of\_mental-  
 aestheticising>’ reflection of the comprehensive coherence/contiguity/noncontradiction of  
 overall experientiality/experiment-<as-to-existentially-formative-‘{epistemic-totalising }re-  
 apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination’,—  
 so-‘notionally/epistemically/bindingnessly-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-  
 reflexivity>-implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-  
 Being-then-Institutional-then-Living-magnitudes-of-{hermeneutic/reprojection~protraction-  
 of}reframing-and-reformulation}>’> for elucidating relative-sublimating over relative-  
 desublimating. Such an elucidation of the ontologising/scientific/existence-<honesty-  
 constraining>—scope\_for\_prospective\_re-ontologising ‘profound-supererogation<sup>96</sup> re-  
 assessability of prospective human re-ontologising’ (as of overall ‘re-ontologising-~~{epistemic-  
 totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-  
 origination~~ {decompulsing} delinearity/delinear accreting/recomposuring cogency/tensing/limpidity-  
 <as-of-prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-  
 origination>,-~~prospective\_reifying\_mental\_aestheticising~~<as-of-‘prospective\_reformulating-  
 of\_mental\_aestheticising’as-to-‘residuality—in-re-originariness/re-origination’-of\_mental-  
 aestheticising>’) effectively highlights the veracity of the social as of ‘existential-  
 <disontologising/re-ontologising—aporeticism> intercessive procession-<as-to-constructive-  
 veracity/inveracity\_of-apriorising/axiomatising/referencing> as to sublimating-orientation and  
 desublimating-disorientation’ which is ‘re-ontologisingly elucidated/resolved’ as to the  
 constraining notional/epistemic/bindingness<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-  
 reflexivity> play of ‘re-ontologising——{epistemic-totalising }re-apriorising/re-axiomatising/re-

~~referencing-residuality—in-re-originariness/re-origination~~ <sup>{decompulsing}</sup> ~~delinearity/delinear-~~  
~~accreting/recomposuring~~ cogency/tensing/limpidity-<as-of-prospective-profound-  
supererogation<sup>96</sup>, -for-residuality—in-re-originariness/re-origination>, ~~prospective-reifying-~~  
~~mental-aestheticising-<as-of-‘prospective-reformulating-of-mental-aestheticising’-as-to-~~  
~~‘residuality—in-re-originariness/re-origination’-of-mental-aestheticising>’~~ (educated in  
transversality-<for-sublimating-existential-eventuating/denouement, from-‘thinking-at-  
first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’-as-of-  
prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-  
apriorising/axiomatising/referencing’><sup>101</sup>). Basically, the ‘entirety/comprehensiveness of the-  
human/humanity experientiality/experiment-<as-to-existentially-formative-‘{epistemic-totalising }re-  
apriorising/re-axiomatising/re-referencing-residuality—in-re-originariness/re-origination’,—  
so-‘notionally/epistemically/bindingnessly-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-  
reflexivity>-implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-  
Being-then-Institutional-then-Living-magnitudes-of-{hermeneutic/reprojection-protraction-  
of}reframing-and-reformulation}>’ as to its existential-<disontologising/re-ontologising—  
aporeticism> differentiating (associated with the overall relative-unreflexivity/relative-  
reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>)’ can be  
construed as of the notionally/epistemically/bindingnessly-<as-to-determinism/conceptivity-of-relative-  
unreflexivity/relative-reflexivity> recurrent ‘shifting/driftng existential-<disontologising/re-  
ontologising—aporeticism> differentiating’ arising in the-very-underlying—(as inherently  
‘defining-and-imbuing of limitedness/human-subpotency de-mentation-  
<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-  
attributive-dialectics>’ as to preconverging/postconverging-de-  
mentating/structuring/paradigming)—relationship-between-limitedness/human-subpotency-  
and-unlimitedness/existence-<full-potency-of-sublimating-nascence> (as to the pre-eminence

of the latter with regards to ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-~~<full-potency-of-sublimating-nascence>~~’ as of ‘dynamic cumulating/recomposuring psychologismic-epistemic-acutisation—residualising,-~~{decompulsing}~~delinearity~for-cogency phasing of limitedness/human-subpotency onto unlimitedness/existence-~~<full-potency-of-sublimating-nascence>~~’); and so as to overall recurrent ~~notionally/epistemically/bindingnessly~~<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup> ‘shifting/driftng existential-~~<disontologising/re-ontologising—aporeticism>~~ differentiating’ arising in ‘~~re-ontologising~~<sup>{epistemic-totalising}</sup> ~~re-apriorising/re-axiomatising/re-referencing-residuality—in-re-originariness/re-origination~~<sup>{decompulsing}</sup> ~~delinearity/delinear-accreting/recomposuring~~ cogency/tensing/limpidity-~~<as-of-prospective-profound-supererogation<sup>96</sup>, -for-residuality—in-re-originariness/re-origination>~~, ~~prospective-reifying-mental-aestheticising~~ ~~<as-of-‘prospective-reformulating-of-mental-aestheticising’ as-to-‘residuality—in-re-originariness/re-origination’ of-mental-aestheticising>~~’ (in reflection of ‘human existential-~~<disontologising/re-ontologising—aporeticism>~~ constraining/subjecting to unlimitedness/existence-~~<full-potency-of-sublimating-nascence>~~ for sublimating’ so underlying the ~~notionally/epistemically/bindingnessly~~<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup> recurrent ‘shifting/driftng existential-~~<disontologising/re-ontologising—aporeticism>~~ differentiating’ manifested as of ‘human psychologismic-epistemic-acutisation-~~<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>~~ as to epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising-~~from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,~~<sup>{decompulsing}</sup> ~~delinearity~for-cogency~~’). Such ~~notionally/epistemically/bindingnessly~~<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup> recurrent ‘shifting/driftng existential-~~<disontologising/re-ontologising—aporeticism>~~

differentiating' as to 'relays of human intemporal-individuation epistemic-projection radicalities~in-chronicular/annalistic~cogency-<as-of-notional~protensivity>-{as-to-limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating-nascence’ } so-construed as cogency\_chronicularity/annality~of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>' is associated for instance between (on-the-one-hand) say childhood/trainee/amateur/regular performance expectations with regards (on-the-other-hand) to adulthood/trainer/professional/transformational performance expectations respectively and going all-the-way to the notionally/epistemically/bindingnessly-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> recurrent 'shifting/drifted existential-<disontologising/re-ontologising—aporeticism> differentiating' implications for re-ontologising prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology psychologismic-epistemic-acutisation—difficulty<for-residualising-<sup>{decompulsing}</sup>delinearity-for-cogency>—————magnitude<sup>{of-experientiality/experiment}</sup> implied with the <cumulating/recomposuring~attendant-ontological-contiguity >-successive registry-worldviews/dimensions), and so as to requisite 'reclamation/recovery of <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation (elicited/prompted <amplifying/formative-epistemicity>-totalising~renewing-realisation/re-perception/re-thought as of 're-ontologising—<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination <sup>{decompulsing}</sup>delinearity/delinear-accreting/recomposuring cogency/tensing/limpidity-<as-of-prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-origination>,-prospective-reifying-mental-aestheticising-<as-of-‘prospective-reformulating-of-mental-aestheticising’as-to-‘residuality—in-re-originariness/re-origination’-of-mental-aestheticising>')' for human

sublimating—course-changing/game-changing; with human sublimating—course-  
 changing/game-changing so-construed as of human ~~amplituding/formative-epistemicity~~-  
 totalising~thrownness-in-existence<sup>35</sup> implications of ‘~~re-ontologising~~ {epistemic-totalising} †~~re-~~  
~~apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination~~  
 {decompulsing} ~~delinearity/delinear-accreting/recomposuring~~ cogency/tensing/limpidity-<as-of-  
 prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-  
 origination>,-~~prospective\_reifying\_mental\_aestheticising~~ <as-of-‘prospective\_reformulating-  
 of\_mental\_aestheticising’as-to-‘residuality—in-re-originariness/re-origination’-of\_mental-  
 aestheticising>’ (imbued ‘human psychologismic-epistemic-acutisation-<as-to-  
 postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-  
 nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation—residualising,-{decompulsing} ~~delinearity~for-~~  
 eogeneity’) as to human Being-development/ontological-framework-expansion-as-to-depth-of-  
 ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-  
 development—as-to-social-function-development and living-development—as-to-personality-  
 development psychologismic-epistemic-acutisation—difficulty <for, residualising-  
 {decompulsing} ~~delinearity~for-eogeneity~~>—magnitudes {of-experientiality/experiment}. Critically, ‘~~re-~~  
~~ontologising~~ {epistemic-totalising} †~~re-apriorising/re-axiomatising/re-referencing~residuality—in-re-~~  
~~originariness/re-origination~~ {decompulsing} ~~delinearity/delinear-accreting/recomposuring~~  
 cogency/tensing/limpidity-<as-of-prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-  
 re-originariness/re-origination>,-~~prospective\_reifying\_mental\_aestheticising~~ <as-of-  
 ‘prospective\_reformulating-of\_mental\_aestheticising’as-to-‘residuality—in-re-originariness/re-  
 origination’-of\_mental\_aestheticising>’ (imbued ‘human psychologismic-epistemic-acutisation-  
 <as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-

sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-  
 growth,-as—{veridical/sound}-relative-reflexivity—in-existence/relativising—from-limited-  
 mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,  
 {decompulsing}delinearity~for-eogeny’) is merely the reflection of ‘unlimitedness/existence-<full-  
 potency-of-sublimating-nascence> prospective apriorising/axiomatising/referencing-  
 sublimating-reflexivity—beholdening under which limitedness/human-subpotency submits in  
 profound-supererogation for prospective sublimating’; with the ‘submitting of  
 limitedness/human-subpotency’ existentially-<disontologising/re-ontologising—aporeticism>  
 reflected/translated in-effect as of ‘re-ontologising—{epistemic-totalising }re-apriorising/re-  
 axiomatising/re-referencing-residuality—in-re-originariness/re-origination  
 {decompulsing}delinearity/delinear-accreting/recomposuring cogency/tensing/limpidity-<as-of-  
 prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-  
 origination>,-prospective-reifying-mental-aestheticising-<as-of-‘prospective-reformulating-  
 of-mental-aestheticising’as-to-‘residuality—in-re-originariness/re-origination’-of-mental-  
 aestheticising>’ (imbued ‘human psychologismic-epistemic-acutisation-<as-to-  
 postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-  
 nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation—residualising,{decompulsing}delinearity~for-  
 eogeny’). This explains why the elucidation above of say respectively  
 childhood/trainee/amateur/regular performance expectations ‘cannot be misrepresented for the  
 mere sake of it’ as being respectively of adulthood/trainer/professional/transformational  
 performance expectations (as not reflecting the appropriate circumstantially/contextually  
 requisite ‘unlimitedness/existence-<full-potency-of-sublimating-nascence> prospective  
 apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening under which

limitedness/human-subpotency submits in profound-supererogation for prospective
 sublimating' but as rather existentially-<disontologising/re-ontologising—aporeticism>
 reflected/translated psychologismically otherwise as associated to
 adulthood/trainer/professional/transformational performance expectations). It is rather as from the
 'backdrop of prospective aetiologisation/ontological-escalation-<ontological-
 veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>'
 (with regards to re-ontologising prospective Being-development/ontological-framework-
 expansion—as-to-depth-of-ontologising-development-as-infrastructure-of— meaningfulness-
 and-teleology psychologismic-epistemic-acutisation—difficulty-<for,—residualising—
 {decompulsing} delinearity—for-cogency>—magnitude<sup>{of-experientiality/experiment}</sup> so-implied prospective
 <sup>83</sup>reference-of-thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating—
 nascence-<as-to-the-grandest-axiomatic-construct—{epistemic-totalising }re-apriorising/re-
 axiomatising/re-referencing—residuality—in-re-originariness/re-origination of
 limitedness/human-subpotency prospective re-encountering/re-confrontation with
 unlimitedness/existence>) that the 'ontologising/scientific/existence-<honesty-constraining>—
 scope\_for\_prospective\_re-ontologising aspiration of the entire content herein' can be
 appreciated; as to its projected 're-ontologising—{epistemic-totalising }re-apriorising/re-
 axiomatising/re-referencing—residuality—in-re-originariness/re-origination
 {decompulsing} delinearity/delinear-accreting/recomposuring cogency/tensing/limpidity-<as-of-
 prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-
 origination>,-prospective-reifying-mental-aestheticising-<as-of-'prospective-reformulating-
 of-mental-aestheticising'as-to-'residuality—in-re-originariness/re-origination'-of-mental-
 aestheticising>' (imbued 'human psychologismic-epistemic-acutisation-<as-to-
 postconverging—de-mentating/structuring/paradigmising,-eliciting-of-existence's-sublimating-
 nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—

~~{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising,~~ ~~{decompulsing}delinearity-for-eogeneity~~'), and so beyond our <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> 'social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising'. Just as in-many-ways induced 're-ontologising ~~{epistemic-totalising}re-apriorising/re-axiomatising/re-referencing-residuality-in-re-originariness/re-origination~~ ~~{decompulsing}delinearity/delinear-accreting/recomposuring cogency/tensing/limpidity-<as-of-prospective-profound-supererogation<sup>76</sup>, -for-residuality—in-re-originariness/re-origination>~~, ~~prospective-reifying-mental-aestheticising-<as-of-prospective-reformulating-of-mental-aestheticising>as-to-residuality-in-re-originariness/re-origination~~' (imbued 'human psychologismic-epistemic-acutisation-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence's-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising, ~~{decompulsing}delinearity-for-eogeneity~~') of say Socratic-philosophers and budding-positivists were projection beyond their social-setup <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> 'social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising'. This speaks to the fact that the 'ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising aspiration' is not limited to any given social-setup <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> 'social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising-frame-of-entailment-of-motif-and

~~apriorising/axiomatising/referencing~~ of ~~disontologising/ontologising-and-re-ontologising~~' (but is rather of ~~'unlimitedness/existence-<full-potency-of-sublimating-naseence>~~ prospective ~~apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening~~ under which ~~limitedness/human-subpotency~~ submits in ~~profound-supererogation~~ for prospective ~~sublimating~~'), as to the more profound veracity of the-human/humanity as of: its 'recurrently ~~mediative-<in-expectation/in-anticipation>~~ unconsciousness/potentiality-of-conscionability-<anxiety-as-to-reconstitution/reparation,-including-dreaming/psychical-reshuffling>' as the 'psychoanalytic boundlessness of human notional~reflexivity-<{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-<residualising-<sup>{decompulsing}</sup>delinearity~for-cogency>-by-{flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-acutisation-nonresidualising-imbued-<sup>{compulsing}</sup>linearity-in-eclecticism-of-prior-mer-formulaicity/ritualisation> existential-<disontologising/re-ontologising—aporeticism> backdrop' (so-elicited/so-prompted as from underlying 'constraining existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup> imbuing human ontological-commitment<sup>96</sup> -<implied—self-assuredness-of-ontological-good-faith/authenticity<sup>99</sup> ~postconverging-de-mentating/structuring/paradigming<sup>70</sup> —as-being-as-of-existential-reality>' and '103 universal-transparency<sup>104</sup> -<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>89</sup> ) as available-to/elicitable-to-<as-to-human-consciousness/collective-consciousness—distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising—decentering-of-consciousness/collective-consciousness,-as-to-psychologismic-epistemic-acutisation—residualising,-<sup>{decompulsing}</sup>delinearity~for-cogency> the social-functioning-and-accordance—as-of-social-stake-contention-or-confliction conception of any given registry-worldview/dimension <preconverging~'motif-and-

apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
 (as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’). In-  
 many-ways within the framework of any given social-setup <sup>79</sup>presencing—absolutising-  
 identitive-constitutedness<sup>14</sup> ‘social-functioning-and-accordance—as-of-social-stake-  
 contention-or-confliction imbuing existentialising—frame-of-entailment-of-motif-and-  
 apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising’, ‘re-  
 ontologising—<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-referencing-residuality—in-re-  
 originariness/re-origination <sup>{decompulsing}</sup>delinearity/delinear-accreting/recomposuring  
 cogency/tensing/limpidity-<as-of-prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-  
 re-originariness/re-origination>,-prospective-reifying-mental-aestheticising<as-of-  
 ‘prospective-reformulating-of-mental-aestheticising’as-to-‘residuality—in-re-originariness/re-  
 origination’-of-mental-aestheticising>’ (imbued ‘human-psychologismic-epistemic-acutisation-  
 <as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-  
 sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-  
 growth,-as—{veridical/sound}-relative-reflexivity—in-existence/relativising-from-limited-  
 mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-  
<sup>{decompulsing}</sup>delinearity—for-cogency’) is rather wrongly susceptible/subjectable to its  
 ‘sidestepping/selective/incongruent mere-formulaicity/ritualisation  
 disontologising/subontologising failing overall sublimating-over-desublimating delineation’ as  
 so-associated with shallow-  
 supererogation<sup>96</sup>~framing/formulation/catchmenting/truncating/compulsing/linearising\_scale  
 —of-opaque/contentious/un-nominalised/flawed-interpretations/domains of manifest  
 blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising-by-  
 preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out>, thus undermining  
 the requisite ‘overall delineation of relative-sublimating over relative-desublimating’ as

requisite with profound-  
 supererogation<sup>96</sup> ~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear  
 ising\_scale—of-transparent/noncontentious/un-nominalised/sound-interpretations/domains of  
 manifest <sup>7</sup>unblurriness-<re-ontologising\_by-postconverging-as-to-dragged-out-  
 supererogatory~wholesomeness/profound-supererogation<sup>96</sup>, -while-anecdotalising-prior-  
 disontologising-thresholding>; and as such ‘overall delineation of relative~sublimating over  
 relative~desublimating’ must be necessarily elicited/projected as of ‘implicated/explicated  
 psychologismic~epistemic-acutisation—residualising~<sup>{epistemic-  
 totalising<sup>33</sup>}</sup>hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting, -  
<sup>{decompulsing}</sup>delinearity~for-cogency’ of ‘implicated\_attendant~ontological-  
 contiguity<sup>67</sup>? ~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity~contiguity-  
 <imbued~notional~cogency>’<sup>40</sup> (in so-educing the requisite prospective ‘human  
 psychologismic~epistemic-acutisation-<as-to-postconverging-de-  
 mentating/structuring/paradigming, -eliciting-of-existence’s-sublimating-nascence-in-  
 prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth, -as—  
 {veridical/sound}-relative-reflexivity~in-existence/relativising\_from\_limited\_mentation\_as\_its-  
 deepening/psychologismic~epistemic-acutisation—residualising, -<sup>{decompulsing}</sup>delinearity~for-  
 cogency’). Critically, with regards to ‘re-ontologising—<sup>{epistemic-totalising}</sup>re-apriorising/re-  
 axiomatising/re-referencing~residuality—in-re-originariness/re-origination  
<sup>{decompulsing}</sup>delinearity/delinear-accreting/recomposuring cogency/tensing/limpidity-<as-of-  
 prospective-profound-supererogation<sup>96</sup>, -for-residuality—in-re-originariness/re-  
 origination>; ~prospective\_reifying\_mental\_aestheticising-<as-of-‘prospective\_reformulating-  
 of\_mental\_aestheticising’as-to-‘residuality—in-re-originariness/re-origination’-of\_mental-  
 aestheticising>’ associated with explicit knowledge formulation and elucidation, it can be

appreciated that profound-  
 supererogation<sup>96</sup> ~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear  
 ising\_scale—of-transparent/noncontentious/un-nominalised/sound-interpretations/domains of  
 manifest <sup>7</sup>unblurriness-<re-ontologising\_by-postconverging-as-to-dragged-out-  
 supererogatory~wholesomeness/profound-supererogation<sup>96</sup>, -while-anecdotalising-prior-  
 disontologising-thresholding> are characterised particularly by their epistemic-projection of  
 ‘objectification-seeking <sup>7</sup>implicated\_attendant-ontological-contiguity<sup>67</sup>? ~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> in ‘re-ontologising\_ {epistemic-totalising }re-apriorising/re-  
 axiomatising/re-referencing-residuality—in-re-originariness/re-origination  
 {decompulsing}delinearity/delinear-accreting/recomposuring cogency/tensing/limpidity-<as-of-  
 prospective-profound-supererogation<sup>96</sup>, -for-residuality—in-re-originariness/re-  
 origination>, -prospective\_reifying-mental-aestheticising-<as-of-‘prospective\_reformulating-  
 of-mental-aestheticising’as-to-‘residuality—in-re-originariness/re-origination’-of-mental-  
 aestheticising>’ reflection of the comprehensive coherence/contiguity/noncontradiction of  
 overall experientiality/experiment-<as-to-existentially-formative-‘{epistemic-totalising }re-  
 apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination’,—  
 so-‘notionally/epistemically/bindingnessly-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-  
 reflexivity>-implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-  
 Being-then-Institutional-then-Living-magnitudes-of-{hermeneutic/reprojection~protraction-  
 of}reframing-and-reformulation}>’> for elucidating relative-sublimating over relative-  
 desublimating’ (as to a ‘prospective exercise of postconverging~aporeticism-  
 overcoming/unovercoming demonstrating of prospective relative-ontological-completeness<sup>87</sup>  
 and/or exposure to be demonstrated as of either relative-ontological-completeness<sup>87</sup> or relative-  
 ontological-incompleteness<sup>88</sup> with regards to requisite transversality-<for-sublimating-

existential-eventuating/denouement, from ‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’<sup>101)</sup>’ and thusly so underlying the ‘sourcing/tracing-of-derivation-of-authority from unlimitedness/existence-~~<full-potency-of-sublimating-nascence>~~’ that enables the ontologising/scientific/existence-~~<honesty-constraining>~~—scope\_for\_prospective\_re-ontologising’. This speaks to the underlying implication that ‘re-ontologising-~~{epistemic-totalising}~~ re-apriorising/re-axiomatising/re-referencing-residuality—in-re-originariness/re-origination-~~{decompulsing}~~ delinearity/delinear-accreting/recomposuring-~~cogency/tensing/limpidity-<as-of-prospective-profound-supererogation~~<sup>96</sup>, -for-residuality—in-re-originariness/re-origination>, -prospective-reifying-mental-aestheticising-~~<as-of-‘prospective-reformulating-of-mental-aestheticising’as-to-‘residuality—in-re-originariness/re-origination’-of-mental-aestheticising>~~’ is fundamentally/incipiently/seedingly potent, and rather so-potent (as to the veracity of requisite <sup>61</sup>nonpresencing-~~<perspective-ontological-normalcy/postconvergence>~~ epistemic-projection ‘implicated/explicated psychologismic-epistemic-acutisation—residualising-~~{epistemic-totalising}~~<sup>33</sup> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting, -~~{decompulsing}~~ delinearity~for-cogency’ successive profound/state-of-the-art sublimating reflection of the-very-same purview/devolved-purview/devolving-purview-of-unlimitedness/existence-~~<full-potency-of-sublimating-nascence>~~;—‘implicated-attendant-ontological-contiguity<sup>67</sup>~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-~~<imbued-notional~cogency>~~<sup>40)</sup>, as arising as from the backdrop of: the-human/humanity ‘recurrently mediative-~~<in-expectation/in-anticipation>~~ unconsciousness/potential-of-conscionability-~~<anxiety-as-to-reconstitution/reparation,-including-dreaming/psychical-reshuffling>~~’ (as the ‘psychoanalytic boundlessness of human notional~reflexivity-

~~<{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-<sup>{decompulsing}</sup>residualising-delinearity-for-cogency> by—~~  
~~{flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-<sup>{compulsing}</sup>linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation>~~ existential-  
~~<disontologising/re-ontologising—aporeticism>~~ backdrop’ elicitable/exuding as of  
subconsciousness knowingly/unknowingly-manifest human ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup>—by—  
ontological-bad-faith/inauthenticity<sup>64</sup>~preconverging-de-mentating/structuring/paradigming<sup>65</sup>)  
as so-potentiating ‘human subconsciousness as backdrop-for-the-Lacanian-real enabling the effective formativeness-~~as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>~~ of consciousness surrealising-~~as-to-supererogation<sup>96</sup>>~~’ (as so-manifested with human subconsciousness most-prospectively-conscious ‘re-ontologising-by-disontologising\_existential-calculus-(between ‘prospective existentialising—postconverging\_framing/imprinting re-ontologising’ and ‘prior existentialising—preconverging\_enframing/imprintedness social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’)’ of consciousness surrealising-~~as-to-supererogation<sup>96</sup>>~~). This elucidation highlights why the overall ‘~~re-ontologising—<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-referencing-residuality—in-re-originariness/re-origination-<sup>{decompulsing}</sup>delinearity/delinear-accreting/recompositing cogency/tensing/limpidity-<as-of-prospective-profound-supererogation<sup>96</sup>, -for-residuality—in-re-originariness/re-origination>~~,-prospective\_reifying\_mental\_aestheticising-<as-of-‘prospective\_reformulating\_of\_mental\_aestheticising’ as to ‘residuality—in-re-originariness/re-origination’ of mental\_aestheticising>’ of the overall relative-unreflexivity/relative-reflexivity—ontological-

contiguity<sup>67</sup> ~of-the-human-institutionalisation-process<sup>68</sup> (as of its imbued ‘human psychologismic-epistemic-acutisation-~~as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming~~ as to epistemic-growth,-as-~~{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing}delinearity-for-eogeny~~’) is encapsulated by the notion of ‘overarching existential-~~disontologising/re-ontologising—aporeticism~~ priority/precedence/primacy of requisite prospective ontological-good-faith/authenticity<sup>69</sup> ~postconverging-de-mentating/structuring/paradigming<sup>70</sup> inducing of psychoanalytic-unshackling for the relative-ontological-completeness<sup>87</sup>-of-apriorising/axiomatising/referencing re-ontologising prospective re-rationalisation-of-contentivity/argumentativity/dialecticism/discursivity’; as to the fact that the possibility for superseding/overcoming human ingrained ~~presencing—absolutising-identitive-constitutedness~~ ‘existential-~~disontologising/re-ontologising—aporeticism~~ preconverging-de-mentating/structuring/paradigming punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation rationalisation-of-contentivity/argumentativity/dialecticism/discursivity’ (reflected in the manifestation of the ~~notional/epistemic/bindingness~~<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup> overarching cultivated-and-enculturated interrelatedness-dynamics-of-social-constructing as from ‘catchmented-and-compulsed-~~in-‘existential-dearth-of-demoronisation’,-so-constructed-as-from-ontological-normalcy/postconvergence-perspective-reflection-of-the-‘destructuring-threshold-of-the-given-level’s-conjugated-postlogism~as-dementing’>~~ interpersonal, group, intergroup, community, local, national, political, geostrategic, etc. ~~psychologismic-epistemic-acutisation~~-difficulty <for, residualising-~~{decompulsing}delinearity-for-eogeny~~>—levels of interrelatedness-dynamics-of-social-constructing’ of ‘formativeness-~~as-to-intersolipsism-of-~~

preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-  
 meaningfulness-and-teleology<sup>90</sup> and existential-<disontologising/re-ontologising—  
 aporeticism> articulation manifestations’) is not as of priority/precedence/primacy dealt as of  
 the ‘shallow-supererogation<sup>96</sup> of prior mere-formulaicity/ritualisation-<as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 {epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination’> rationalisation-of-  
 contentivity/argumentativity/dialecticism/discursivity’ (which inevitable exudes its  
 conscious/unconscious prospectively shady/shifty shallow-supererogation<sup>96</sup> explaining why it is  
 effectively tethered at its given <amplituding/formative-epistemicity>-totalising~thrownness-  
 in-existence<sup>35</sup>). This insight is highlighted to draw attention to the fundamental problematic of  
 ‘putting-into-question a given registry-worldview/dimension overall gesturing/accounting—of-  
 epistemic-phenomenalism with respect to the requisite prospective<sup>83</sup> reference-of-thought—  
 point-of-devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-<as-to-the-  
 grandest-axiomatic-construct-{epistemic-totalising }re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with unlimitedness/existence> re-rationalisation-  
 of-contentivity/argumentativity/dialecticism/discursivity’ in order to elicit re-ontologising  
 prospective Being-development/ontological-framework-expansion-as-to-depth-of-  
 ontologising-development-as-infrastructure-of- meaningfulness-and-teleology  
 psychologismic-epistemic-acutisation—difficulty <for, residualising-  
 {decompulsing} delinearity~for-cogency>-magnitude<sup>{of-experientiality/experiment}</sup> requisite ‘re-ontologising  
 {epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination {decompulsing} delinearity/delinear-accreting/recomposuring  
 cogency/tensing/limpidity-<as-of-prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-

re-originariness/re-origination>, ~~prospective\_reifying\_mental\_aestheticising~~ <as of  
 ‘prospective\_reformulating\_of\_mental\_aestheticising’ as to ‘residuality\_in\_re-originariness/re-  
 origination’ of mental\_aestheticising>’ (imbued ‘human psychologismic-epistemic-acutisation-  
 <as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-  
 sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-  
 growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising\_from\_limited-  
 mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-  
 {decompulsing} delinearity\_for\_cogency’); as so-problematic (with respect to ~~presencing—  
 absolutising-identitive-constitutedness~~ ‘existential-<disontologising/re-ontologising—  
 aporeticism> ~~preconverging-de-mentating/structuring/paradigming~~  
 punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation  
 rationalisation-of-contentivity/argumentativity/dialecticism/discursivity’ reflected in the  
 manifestation of the ~~notional/epistemic/bindingness~~ <as-to-determinism/conceptivity-of-relative-  
 unreflexivity/relative-reflexivity> overarching cultivated-and-enculturated interrelatedness-dynamics-of-  
 social-constructing as from ‘catchmented-and-compulsed-<in-‘existential-dearth-of-  
 demoronisation’,-so-construed-as-from-ontological-normalcy/postconvergence-perspective-  
 reflection-of-the-‘destructuring-threshold\_of-the-given-level’s-conjugated-postlogism~as-  
 dementing’> interpersonal, group, intergroup, community, local, national, political, geostrategic,  
 etc. ~~psychologismic-epistemic-acutisation—difficulty~~ <for, residualising-  
 {decompulsing} delinearity\_for\_cogency>—levels of interrelatedness-dynamics-of-social-  
 constructing’ of ‘formativeness-<as-to-intersolipsism-of-  
 preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-  
<sup>50</sup> ~~meaningfulness-and-teleology~~<sup>99</sup> and existential-<disontologising/re-ontologising—  
 aporeticism> articulation manifestations’), and as manifested in our modern-day ‘cultivation and  
 enculturation of practices of overt/covert prying of the supposed conception of the

ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-  
 ontologising (as so-associated prominently with surreptitious and media-savvy political and  
 economic think-tanking and related pop-intellectualism with regards to relatively  
 contentious/un-nominalised social-stake-contention-or-confliction) as well as mere  
 competence/expertising (as of human socially expanded framework of deferential-formalisation-  
 transference as to various cultivated skills/arts and time investment with regards to effectively  
 manifest ‘underlying veracity of core-philosophy/derivative–core-philosophy prospective re-  
 ontologising as relevantly superseding prior mere-formulaicity/ritualisation pedantism induced  
 knowledge-deadends-<as-preconverging–de-mentating/structuring/paradigming>’) with  
 regards to relatively uncontentious/nominalised social-stake-contention-or-confliction)’. In this  
 regards, the psychologismic–epistemic-acutisation—difficulty-<for,-residualising–  
~~{decompulsing}~~ delinearity~for-cogency>—<as-of-requisite-profound-supererogation’-for–  
 ‘disposedness-or-psychologismic-construct’- {imbued–demoronisation-<sublimating–  
 nascence, nonextricatory-sublimating–upstreaming/‘amontée’>}} (that explains/underlies the  
 multiculturies long patchy experientiality/experiment-<as-to-existentially-formative-‘epistemic-  
 totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-  
 origination’,—so-‘notionally/epistemically/bindingnessly-<as-to-determinism/conceptivity-of-relative-  
 unreflexivity/relative-reflexivity>—implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-  
 ontologising-Being-then-Institutional-then-Living–magnitudes-of-  
 {hermeneutic/reprojection~protraction-of}reframing-and-reformulation}>’ of human registry-  
 worldviews/dimensions since human prehistoricity as to recurrent prospective  
 disontologising/subontologising manifestation of presencing—absolutising-identitive-  
 constitutedness ‘existential-<disontologising/re-ontologising–aporeticism> preconverging–  
 de-mentating/structuring/paradigming punctual/immediacy/constituted/compulsions-  
 encumbered prior mere-formulaicity/ritualisation rationalisation-of–

contentivity/argumentativity/dialecticism/discursivity') is much more profoundly relevant and the more central issue (as of the prospectively warranted 'human psychologism-epistemic-acutisation-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence's-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as-{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing}delinearity~for-cogency'); and so over the naivety of any supposed shallow-supererogation<sup>96</sup> mere-formulaicity/ritualisation of prior rationalisation-of-contentivity/argumentativity/dialecticism/discursivity which is rather circularly enthralled to its given <amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup> framework of presencing-absolutising-identitive-constitutedness 'existential-<disontologising/re-ontologising-aporeticism> preconverging-de-mentating/structuring/paradigming punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation rationalisation-of-contentivity/argumentativity/dialecticism/discursivity' (as to prospectively not truly 'thinking at first/pure predisposition preemptive of prospective disontologising/subontologising but a conscious/unconscious rationalising/calculating of the sublimating outcome of prior profound-supererogation<sup>96</sup> rationalisation-of-contentivity/argumentativity/dialecticism/discursivity imbued positive-opportunism-of-social-functioning-and-accordance<sup>75</sup>' and so-reflected with respectivity between prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and <sup>80</sup>procrypticism-or-disjointedness-as-of-<sup>83</sup>reference-of-thought and prospective base-institutionalisation, <sup>103</sup>universalisation, positivism/rational-empiricism and <sup>18</sup>deprocrypticism-or-preempting-disjointedness-as-of-<sup>83</sup>reference-of-thought). Such a psychologismic-epistemic-acutisation-difficulty-<for,-residualising-{decompulsing}delinearity~for-cogency>-<as-of-requisite-profound-supererogation<sup>96</sup>-for-'disposedness-or-psychologismic-construct'-{imbued-demoronisation-

~~<sublimating-nascence, nonextricatory-sublimating-upstreaming/‘amontée’>>~~ (as to  
~~presencing—absolutising-identitive-constitutedness~~ ‘existential-~~disontologising/re-~~  
~~ontologising—aporeticism>~~ ~~preconverging-de-mentating/structuring/paradigming~~  
~~punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation~~  
~~rationalisation-of-contentivity/argumentativity/dialecticism/discursivity’)~~ with respect to  
 prospective re-ontologising human ontological-performance<sup>72</sup>-~~<including-virtue-as-ontology>~~,  
 so-inherently arising as to the-very-underlying—(as inherently ‘defining-and-imbuing of  
~~limitedness/human-subpotency~~ ~~de-mentation-(supererogatory-ontological-de-mentation-or-~~  
~~dialectical-de-mentation—stranding-or-attributive-dialectics)’~~ as to  
~~preconverging/postconverging-de-mentating/structuring/paradigming)~~—relationship-between-  
~~limitedness/human-subpotency-and-unlimitedness/existence-<full-potency-of-sublimating-~~  
~~nascence>~~ with respect to the pre-eminence of the latter as to ‘limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with unlimitedness/existence-<full-potency-  
~~of-sublimating-nascence>~~’, is tantamount to the ‘varying human individual-  
 consciousness/collective-consciousness ~~compulsion\_imprintedness/decompulsion\_imprinting~~  
 appraisal’ of ‘lottery playing sublimating/desublimating ontological-performance<sup>72</sup>-~~<including-~~  
~~virtue-as-ontology>~~’; as from an idiosyncratic conscious/unconscious ~~compulsion-appraisal~~ that  
 even though allocatable resources for winnings are not endless/unlimited rather one has a  
 ‘chosenness chance of winning’ over the majority of other players (on-the-one-hand) to a  
 conscious ~~decompulsion-appraisal~~ (on-the-other-hand) that lottery is an overall losing game for  
 the majority of players as to the strictly allocatable resources for winnings (given that a fraction  
 of bets go for business and administration, a fraction for the various limited winners and a  
 fraction for various public/social allocations). Contrastively, unlike the lottery playing  
 idiosyncratic and closed/locked dilemma, the ~~psychologismic-epistemic-acutisation—~~  
~~difficulty-<for,-residualising-<sup>{decompulsing}</sup>delinearity~for-cogency>-<as-of-requisite-profound-~~

~~supererogation<sup>96</sup>-for-'disposedness-or-psychologismic-construct'-{imbued-demoronisation-~~  
~~<sublimating-nascence,-nonextricatory-sublimating-upstreaming/'amontée'>}~~ (as to  
~~presencing—absolutising-identitive-constitutedness~~ 'existential-<disontologising/re-  
~~ontologising—aporeticism>~~ ~~preconverging-de-mentating/structuring/paradigming~~  
~~punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation~~  
~~rationalisation-of-contentivity/argumentativity/dialecticism/discursivity')~~ with respect to  
 prospective re-ontologising limitedness/human-subpotency ontological-performance<sup>72</sup>-  
~~<including-virtue-as-ontology>/morality/ethics/justice/etc. is rather as of an opened/unlocked~~  
 dilemma (as rather in relation to unlimitedness/existence-<full-potency-of-sublimating-  
~~nascence>}); and so, when construed as of consciousness/collective-consciousness lessons of~~  
 human angling-of-imaginary implied 'multicenturies-long human crossgenerational Being-  
~~development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-~~  
~~infrastructure-of-meaningfulness-and-teleology~~ ~~psychologismic-epistemic-acutisation—~~  
~~difficulty-<for-residualising-<sup>{decompulsing}</sup>delinearity-for-cogeny>~~—magnitude<sup>{of-</sup>  
~~experientiality/experiment}~~ of prospective transcendence-and-sublimity/sublimation/~~supererogatory-de-~~  
~~mentativity'~~ (speaking necessarily of the veracity of 'limitedness/human-subpotency  
 psychoanalytic-unshackling becoming with respect to unlimitedness/existence-<full-potency-  
~~of-sublimating-nascence>~~' in the profound-supererogation<sup>96</sup> 'inventing'/'creating'—and-  
 'nurturing' of prospective sublimating re-rationalisation-of-  
~~contentivity/argumentativity/dialecticism/discursivity)~~ but seemingly of closed/locked dilemma  
 when construed as of consciousness/collective-consciousness lessons of psychical-nascency  
 'human lifespan extricatory punctuality/immediacy depth-of-thought' (prospectively blinded to  
 its shallow-supererogation<sup>96</sup> of punctual/immediacy/constituted/compulsions-encumbered prior  
 mere-formulaicity/ritualisation ~~rationalisation-of-~~  
~~contentivity/argumentativity/dialecticism/discursivity).~~ In-many-ways this cross-dynamic is

effectively reflected in the emerging of human consciousness/collective-consciousness (as from the experientiality/experiment-~~<as-to-existentially-formative-<sup>{epistemic-totalising}</sup>re-~~apriorising/re-axiomatising/re-referencing-residuality—in-re-originariness/re-origination’,—so-~~‘notionally/epistemically/bindingnessly-<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup>-implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-Being-then-Institutional-then-Living-magnitudes-of-<sup>{hermeneutic/reprojection-protraction-~~of~~reframing-and-reformulation}</sup>’>~~ of tracing-processive-motif-‘exuding-aestheticising-gesturing’-of-apriorising/axiomatising/referencing—as-to-trepidatious-consciousness~moronisation/demoronisation, mysticising-processive-motif-‘exuding-aestheticising-gesturing’-of-apriorising/axiomatising/referencing—as-to-warped-consciousness~moronisation/demoronisation, occulticising-processive-motif-‘exuding-aestheticising-gesturing’-of-apriorising/axiomatising/referencing—as-to-preclusive-consciousness~moronisation/demoronisation, procrypticising/subtranslational/subnotionality/subepistemicity-processive-motif-‘exuding-aestheticising-gesturing’-of-apriorising/axiomatising/referencing—as-to-occlusive-consciousness~moronisation/demoronisation and prospectively deprocrypticising/omnitranslational/omninothality/omniepistemicity-processive-motif-‘exuding-aestheticising-gesturing’-of-apriorising/axiomatising/referencing—as-to-protensive-consciousness~moronisation/demoronisation successively imbued ‘reifying-mental-aestheticising-~~<as-of-‘prospective\_reformulating-of-mental-aestheticising’as-to-‘residuality—in-re-originariness/re-origination’-of-mental-aestheticising>~~’-of-mental-aestheticising> educed processive-motif-‘exuding-aestheticising-gesturing’-of-apriorising/axiomatising/referencing as to re-aestheticisation-and-re-aestheticisation-towards-ontology-<elicited-prospective-idiomatisation>’); as so-potenting ‘re-ontologising—<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-referencing-residuality—in-re-originariness/re-origination

~~{decompulsing} delinearity/delinear accreting/recomposuring~~ cogency/tensing/limpidity-<as-of-  
 prospective-profound-supererogation<sup>96</sup>, -for-residuality—in-re-originariness/re-  
 origination>, ~~prospective reifying mental aestheticising~~ <as of 'prospective reformulating  
 of mental aestheticising' as to 'residuality—in-re-originariness/re-origination' of mental  
 aestheticising>' (imbued 'human psychologismic-epistemic-acutisation <as-to-  
 postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence's-sublimating-  
 nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation—residualising, ~~{decompulsing} delinearity-for-  
 cogency~~'). The emerging of human consciousness/collective-consciousness arising (reflected in  
 human Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-  
 development-as-infrastructure-of-meaningfulness-and-teleology, institutional-  
 development-as-to-social-function-development and living-development-as-to-personality-  
 development psychologismic-epistemic-acutisation—difficulty <for, residualising-  
~~{decompulsing} delinearity-for-cogency~~> magnitudes {of-experientiality/experiment}) is rather as to underlying  
 'constraining existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-  
 from-prospective-profound-supererogation<sup>96</sup> imbuing human ontological-commitment<sup>66</sup> <  
 implied—self-assuredness-of-ontological-good-faith/authenticity<sup>99</sup>~postconverging-de-  
 mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality>', and '103 universal-  
 transparency<sup>104</sup>-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-  
 epistemicity>totalising~in-relative-ontological-completeness<sup>8</sup>) as available-to/elicitable-to-(as-  
 to-human-consciousness/collective-consciousness—distendedness/detruncating-<beyond-  
 selfpresencing,-as-re-ontologising—decentering\_of-consciousness/collective-consciousness,-as-  
 to-psychologismic-epistemic-acutisation—residualising, ~~{decompulsing} delinearity~for-cogency~~>)  
 the social-functioning-and-accordance—as-of-social-stake-contention-or-confliction

conception of any given registry-worldview/dimension ~~<preconverging~‘motif-and-  
 apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
 (as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’~~ recurrent  
 prompting of: the-human/humanity ‘recurrently mediative-~~<in-expectation/in-anticipation>~~  
 unconsciousness/potentialisation-of-conscionability-<anxiety-as-to-reconstitution/reparation,-  
 including-dreaming/psychical-reshuffling>’ (as the ‘psychoanalytic boundlessness of human  
 notional~reflexivity-~~<{veridical/sound}-relative-reflexivity—in-existence/relativising from  
 limited-mentation-as-its-deepening/psychologismic—residualising—{decompulsing}-delinearity-for-  
 eogeneity>—by—{flawed/unsound}-relative-unreflexivity—in-existence/absolutising from  
 limited-mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-  
 {compulsing}-linearity—in-eclecticism-of-prior-mere-formulaicity/ritualisation>~~ existential-  
 <disontologising/re-ontologising—aporeticism> backdrop’ elicitable/exuding as of  
 subconsciousness knowingly/unknowingly—manifest human ontological-good-  
 faith/authenticity<sup>69</sup>~postconverging—de-mentating/structuring/paradigming<sup>70</sup>—by—  
 ontological-bad-faith/inauthenticity<sup>64</sup>~preconverging—de-mentating/structuring/paradigming<sup>65</sup>)  
 as so-potentiating ‘human subconsciousness as backdrop-for-the-Lacanian-real enabling the  
 effective formativeness-~~<as-to-intersolipsism-of-  
 preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-  
 50 meaningfulness-and-teleology<sup>90</sup>~~ of consciousness surrealising-<as-to-supererogation<sup>96</sup>>’ (as  
 so-manifested with human subconsciousness most-prospectively-conscious ‘re-ontologising—  
 by—disontologising\_existential-calculus-(between ‘prospective existentialising—  
 postconverging\_framing/imprinting re-ontologising’ and ‘prior existentialising—  
 preconverging\_enframing/imprintedness social-functioning-and-accordance—as-of-social-  
 stake-contention-or-conflict’)’ of consciousness surrealising-<as-to-supererogation<sup>96</sup>>). But  
 for such prompting of the commonalty of the-human/humanity ‘recurrently mediative-~~<in-~~

~~expectation/in-anticipation~~> unconsciousness/potentiality-of-consciousness-<anxiety-as-to-reconstitution/reparation,-including-dreaming/psychical-reshuffling>’ (as the ‘psychoanalytic boundlessness of human notional~reflexivity-<{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-<residualising-<sup>{decompulsing}</sup>delinearity~for-cogency>-by-~~{flawed/unsound}~~-relative-unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-acutisation-nonresidualising-imbued-<sup>{compulsing}</sup>linearity~in-eclecticism-of-prior-meretriciousness/formulaicity/ritualisation> existential-<disontologising/re-ontologising—aporeticism> backdrop’), it can fairly be argued in-many-ways there is only ‘a weaker individuals commonality as of a same consciousness/collective-consciousness representation as to both intemporal-firstnaturedness-as-to-inkling and secondnatured-institutionalisation epistemic-projection’ as reflected between say an animistic or non-positivism/medievalism mindset and a positivism/rational-empiricism mindset differing mental-aestheticising-<as-‘psychologismic-existential-metaphoricity’-~~{as-to-<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-referencing-in-becoming}~~’-so-implicated-‘by-way-of-the-existentially/contextually/textually-manifest-motif-construct-as-specific-language’-as-so-reflecting-‘the-existentially/contextually/textually-manifest-moronisation/demoronisation’>’. Such an insight is not only of interdimensional relevance as elucidated above but can equally be appreciated intradimensionally say within a positivism/rational-empiricism registry-worldview/dimension (as to the ontological-veracity of ‘existential-<disontologising/re-ontologising—aporeticism> human-consciousness/collective-consciousness—distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising—decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic-epistemic-acutisation—residualising,-<sup>{decompulsing}</sup>delinearity~for-cogency>’ underlying the operational social-setup as of ‘human socially expanded framework of deferential-formalisation-transference as to various cultivated skills/arts and time investment’)

which also reflects ‘a weaker individuals commonality as of a same consciousness/collective-  
 consciousness representation as to intemporal-firstnatureddness—as-to-inkling epistemic-  
 projection’ but for the ‘elaborate-and-coherent direct-and-deferential consciousness/collective-  
 consciousness representation as to secondnatureddness epistemic-projection’; with the latter in-  
 many-ways explaining the ‘inherently-arising/inherent-susceptibility-to  
 disontologising/subontologising of an implicated/explicated engagement with such  
 secondnaturedd-institutionalisation as if of prospective ontologising/scientific/existence-  
 <honesty-constraining>—scope\_for\_prospective\_re-ontologising’ (which is rather about  
 ‘unlimitedness/existence-<full-potency-of-sublimating-naseence> prospective  
 apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening under which  
 limitedness/human-subpotency submits in profound-supererogation for prospective  
 sublimating’ and rather warrants prospective intemporal-firstnatureddness—as-to-inkling  
 epistemic-projection as of profound-supererogation<sup>96</sup>); as often associated with communication  
 and media-driven impressionable narratives rather ‘elicited/constrained on human  
 secondnaturedd-institutionalisation predisposition’ of ‘poor prospective  
 ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-  
 ontologising predisposition’ (with regards to consciously/unconsciously blinding-out/screening-  
 out of underlying ‘constraining existence—as-sublimating-withdrawal/unenframing/re-  
 ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup> imbuing human  
 ontological-commitment<sup>66</sup>-<implied—self-assuredness-of-ontological-good-  
 faith/authenticity<sup>99</sup>~postconverging-de-mentating/structuring/paradigming<sup>101</sup>—as-being-as-of-  
 existential-reality>’ and ‘<sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-  
 to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-  
 completeness<sup>87</sup>> ) as available-to/elicitable-to-<as-to-human-consciousness/collective-  
 consciousness—distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising—

~~decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic-epistemic-  
 acutisation—residualising,-{decompulsing}delinearity~for-cogency>~~ the social-functioning-and-  
 accordance—as-of-social-stake-contention-or-confliction conception of any given registry-  
 worldview/dimension ~~<preconverging~‘motif-and-apriorising/axiomatising/referencing’—  
 entailing>-existentialising—enframing/imprintedness-~~(as-to- historicity-tracing—in-  
 presencing—hyperrealisation/hyperreal-transposition)~~~~). This speaks to the more profound  
 veracity that the ‘the-human/humanity is rather construed in commonality’ as from its  
 ‘recurrently mediative-<in-expectation/in-anticipation> unconsciousness/potentiality-of-  
 conscionability-<anxiety-as-to-reconstitution/reparation,-including-dreaming/psychical-  
 reshuffling>’ (as the ‘psychoanalytic boundlessness of human notional~reflexivity-  
 <{veridical/sound}-relative-reflexivity—in-existence/relativising from limited-mentation-as-  
 its-deepening/psychologismic-<residualising-~~{decompulsing}delinearity-for-cogency>—by—  
 {flawed/unsound}-relative-unreflexivity—in-existence/absolutising from limited-  
 mentation/psychologismic-epistemic-acutisation—nonresidualising imbued  
 {compulsing}linearity—in-eclecticism-of-prior-mere-formulaicity/ritualisation> existential-  
 <disontologising/re-ontologising—aporeticism> backdrop’); and this is what effectively  
 undergirds human ‘re-ontologising—~~{epistemic-totalising}re-apriorising/re-axiomatising/re-  
 referencing-residuality—in-re-originariness/re-origination {decompulsing}delinearity/delinear-  
 accreting/recompositing cogency/tensing/limpidity-<as-of-prospective-profound-  
 supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-origination>,-prospective-reifying-  
 mental-aestheticising-<as-of-‘prospective-reformulating-of-mental-aestheticising’as-to-  
 ‘residuality—in-re-originariness/re-origination’-of-mental-aestheticising>’ (imbued ‘human  
 psychologismic-epistemic-acutisation-<as-to-postconverging-de-  
 mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-  
 prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—~~~~

~~{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing}delinearity-for-eogeneity~~). This so-validates the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising ‘profound-supererogation<sup>96</sup> re-assessability of prospective human re-ontologising’ (as of overall ‘~~re-ontologising-epistemic-totalising~~ re-apriorising/re-axiomatising/re-referencing-residuality—in-re-originariness/re-origination ~~{decompulsing}delinearity/delinear-accreting/recomposuring~~ cogency/tensing/limpidity-<as-of-prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-origination>,-prospective-reifying-mental-aestheticising-<as-of-‘prospective-reformulating-of-mental-aestheticising’as-to-‘residuality—in-re-originariness/re-origination’-of-mental-aestheticising>’), and as so-educed as from ‘<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-growth,-as-{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing}delinearity-for-eogeneity’ epistemic-projection. In this respect, the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising thus portends that ‘it doesn’t matter to inherently be perceived right/correct as of the non-positivism/medievalism mindset’ as what rather matters is the ‘re-ontologising existential-<disontologising/re-ontologising—aporeticism> eliciting/constraining of the non-positivism/medievalism mindset into a positivism/rational-empiricism mindset (as equally ontologically applicable intradimensionally as to ‘existential-<disontologising/re-ontologising—aporeticism> human-consciousness/collective-consciousness-distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising-decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic-epistemic-acutisation-residualising,-{decompulsing}delinearity~for-cogency>’ imbued ‘sublimating dynamics for existential-<disontologising/re-ontologising—aporeticism>

eliciting/constraining of prospective re-ontologising’ as of ‘human socially expanded framework  
 of deferential-formalisation-transference as to various cultivated skills/arts and time investment’  
 wherein it is not critically important that the given technician/professional is perceived as  
 right/correct as to laypersonhood terms of appraisal but rather as of prospective sublimating re-  
 ontologising performance)’ and as so-reflected with all prior and prospective registry-  
 worldviews/dimensions                      transcendence-and-sublimity/sublimation/supererogatory~de-  
 mentativity (as to the more profound veracity of the-human/humanity as from its ‘recurrently  
 mediative-<in-expectation/in-anticipation>                      unconsciousness/potentialisation-of-conscionability-  
 <anxiety-as-to-reconstitution/reparation,-including-dreaming/psychical-reshuffling>’ as the  
 ‘psychoanalytic boundlessness of human notional~reflexivity-<{veridical/sound}-relative-  
 reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-  
 <residualising-<sup>{decompulsing}</sup>delinearity~for-cogency> by—{flawed/unsound}-relative-  
 unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-  
 acutisation—nonresidualising-imbued-<sup>{compulsing}</sup>linearity~in-eclecticism-of-prior-mere-  
 formulaicity/ritualisation>                      existential-<disontologising/re-ontologising—aporeticism>  
 backdrop’). This speaks (as to when consciously/unconsciously failing the ‘requisite existential-  
 <disontologising/re-ontologising—aporeticism>                      intemporal-firstnaturedness-as-to-inkling  
 epistemic-projection’ as of profound-supererogation<sup>96)</sup> of ‘a deficient conception of the  
 intellectual exercise’, wrongly construed as being about absolutely beholdening to any given  
 social-setup                      <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>                      ‘social-functioning-and-  
 accordance—as-of-social-stake-contention-or-confliction                      imbuing                      existentialising—frame-of-  
 entailment-of-motif-and-apriorising/axiomatising/referencing of disontologising/ontologising-  
 and-re-ontologising’ (as to the allure of ‘pedantising/muddling/formulaic-hollowing-out—in-  
 subontologisation/subpotentialisation-<blurring/undermining-of-prospective-totalising-entailing,-  
 as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-

completeness<sup>87</sup>) desublimation' bouncing-off/associating-with/voicing/relaying/cultivating  
 'human prior secondnaturdness prospective disontologising/subontologising  
 <amplituding/formative><sup>88</sup> wooden-language-<imbued—temporal—mere-  
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—  
 narratives—of-the-<sup>89</sup> reference-of-thought- categorical-imperatives/axioms/registry-  
 teleology<sup>90</sup>)'. This comprehensive elucidation of 're-ontologising {epistemic-totalising }re-  
 apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination  
 {decompulsing} delinearity/delinear-accreting/recomposuring cogency/tensing/limpidity-<as-of-  
 prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-  
 origination>,-prospective\_reifying\_mental-aestheticising-<as-of-'prospective\_reformulating-  
 of-mental-aestheticising'as-to-'residuality—in-re-originariness/re-origination' of-mental-  
 aestheticising>' (imbued 'human psychologismic-epistemic-acutisation-<as-to-  
 postconverging—de-mentating/structuring/paradigming,-eliciting-of-existence's-sublimating-  
 nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation—residualising,-{decompulsing} delinearity—for-  
 eogeneity'): is illuminative of the psychologismic-epistemic-acutisation—difficulty-<for,-  
 residualising—{decompulsing} delinearity~for-cogency>-<as-of-requisite-profound-supererogation<sup>96</sup> -  
 for-'disposedness-or-psychologismic-construct'-{imbued—demoronisation-<sublimating-  
 nascence,-nonextricatory-sublimating—upstreaming/'amontée'>}} for re-ontologising  
 prospective Being-development/ontological-framework-expansion—as-to-depth-of-  
 ontologising-development-as-infrastructure-of- meaningfulness-and-teleology  
 psychologismic-epistemic-acutisation—difficulty-<for,-residualising—  
 {decompulsing} delinearity—for-cogency>—magnitude<sup>{of-experientiality/experiment}</sup> (as of 'overarching  
 existential-<disontologising/re-ontologising—aporeticism> priority/precedence/primacy of

requisite      prospective      ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-  
 mentating/structuring/paradigming<sup>70</sup> inducing of psychoanalytic-unshackling for the relative-  
 ontological-completeness<sup>87</sup>—of—apriorising/axiomatising/referencing      re-ontologising  
 prospective re-rationalisation—of—contentivity/argumentativity/dialecticism/discursivity’ for  
 sublimating      prospective      <sup>83</sup>reference-of-thought—point-of-  
 devolving/departure/anchoring/backdrop\_of\_sublimating—nascence—~~as-to-the-grandest-~~  
~~axiomatic-construct-<sup>†epistemic-totalising</sup> } re-apriorising/re-axiomatising/re-~~  
~~referencing—residuality—in—re-originariness/re-origination of limitedness/human-subpotency~~  
 prospective re-encountering/re-confrontation with unlimitedness/existence>) as well as  
 generally (intradimensional/interdimensional) illuminative of prospective human knowledge  
 and transcendence-and-sublimity/sublimation/supererogatory~de-mentativity; and so, as to the  
 ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-  
 ontologising requisite <sup>61</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence>  
 epistemic-projection      ‘implicated/explicated      psychologismic—epistemic-acutisation—  
 residualising~<sup>†epistemic-totalising</sup> } hermeneutic/textuality/reprojecting/supererogating/zeroing/re-  
 acuting-<sup>†decompulsing</sup> } delinearity~for-cogency’ successive profound/state-of-the-art sublimating  
 reflection      (of      the-very-same      purview/devolved—purview/devolving—purview-of-  
 unlimitedness/existence-<full-potency-of\_sublimating\_nascence>;—‘implicated\_attendant—  
 ontological-contiguity<sup>67</sup>’~educated—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’<sup>40</sup> of prior limitedness/human-subpotency imbued  
 research/knowledge and registry-worldview/dimension). The implication here is that (as relevant  
 to      Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-  
 development-as-infrastructure-of—meaningfulness-and-teleology ,      institutional-  
 development—as-to-social-function-development and living-development—as-to-personality-

development                    psychologismic epistemic acutisation—difficulty <for, residualising—  
{decompulsing} delinearity—for cogency>—magnitudes {of-experientiality/experiment}),    ‘re-ontologising  
{epistemic-totalising } re-apriorising/re-axiomatising/re-referencing—residuality—in re-  
originariness/re-origination                    {decompulsing} delinearity/delinear accreting/recomposuring  
cogency/tensing/limpidity-<as-of-prospective-profound-supererogation<sup>96</sup>, -for-residuality—in-  
re-originariness/re-origination>, ~prospective\_reifying mental aestheticising <as-of  
‘prospective reformulating of mental aestheticising’ as to ‘residuality—in re-originariness/re-  
origination’ of mental aestheticising>’ (imbued ‘human psychologismic epistemic-acutisation-  
<as-to-postconverging—de-mentating/structuring/paradigming, -eliciting-of-existence’s-  
sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-  
growth, -as—{veridical/sound}-relative-reflexivity—in-existence/relativising—from limited-  
mentation-as-its-deepening/psychologismic epistemic acutisation—residualising,  
{decompulsing} delinearity—for cogency’) is educed as of the ‘firstnatedness—as-to-inking  
profound-supererogation<sup>96</sup> for overarching existential-<disontologising/re-ontologising—  
aporeticism> priority/precedence/primacy of {epistemic-totalising<sup>33</sup>} re-apriorising/re-axiomatising/re-  
referencing~residuality—in-re-originariness/re-origination                    projection’ in  
‘recurrent/perpetuating/continuity—recomposuring                    existential-<disontologising/re-  
ontologising—aporeticism>—counteracting/supplanting/alienating—of-prior-  
apriorising/axiomatising/referencing’ over ‘secondnated prior mere-formulaicity/ritualisation-  
<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-  
prospectively-losing-track-of- {epistemic-totalising } re-apriorising/re-axiomatising/re-  
referencing—residuality—in-re-originariness/re-origination>’: and so-manifested, as to the  
overarching play of ‘<sup>61</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence>  
relativism/relative-scope for epistemic-growth, -as—{veridical/sound}-relative-reflexivity—in-  
existence/relativising—from limited-mentation-as-its-deepening/psychologismic epistemic-

~~acutisation—residualising—<sup>{decompulsing}</sup>delinearity~for-cogeneity’~~ epistemic-projection over  
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>          absolution/absolute-scope  
~~{flawed/unsound}—relative-unreflexivity—in-existence/absolutising—from-limited-~~  
~~mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-~~  
~~<sup>{compulsing}</sup>linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation~~          conception’  
epistemic-projection (in relation to the-very-same purview/devolved–purview/devolving–  
purview-of-unlimitedness/existence-<full-potency-of-sublimating-nascence>;—  
‘~~implicitated-attendant-ontological-contiguity<sup>67</sup>~educated-~~  
~~existentialising/contextualising/textualising\_~~ ‘intelligibility/epistemicity/reflexivity–contiguity-  
<imbued-notional~cogeneity>’<sup>40</sup>); as so-reflecting the underlying gesturing/accounting—of-  
epistemic–phenomenalism of ‘epistemic-totality<sup>37</sup> of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as to  
phenomenality-and-epiphenomenality’ (so-underlied as from ‘overall registry-  
worldview/dimension          <sup>83</sup>reference-of-thought          gesturing/accounting—of-epistemic-  
phenomenalism’ entailing into ‘<sup>83</sup>reference-of-thought-<sup>84</sup>devolving gesturing/accounting—of-  
epistemic–phenomenalism’ implied processive-motif-‘~~exuding-aestheticising-gesturing’~~ of-  
~~apriorising/axiomatising/referencing—imbued-notional~reductionism-<of-existential-~~  
~~prospction,-whether-as-of-trepidatious/warped/preclusive/occlusive/protensive—~~  
~~notional~reductionism>~~ for instance as reflected with ‘our overall positivism/rational-  
empiricism          <sup>83</sup>reference-of-thought          gesturing/accounting—of-epistemic–phenomenalism’  
entailing into ‘various devolved domains axiomatically imbued positivism/rational-empiricism  
gesturing/accounting—of-epistemic–phenomenalism’). It should be noted parenthetically, that  
human ‘epistemic-totality<sup>37</sup> of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as to phenomenality-and-  
epiphenomenality’ in relation to the-very-same purview/devolved–purview/devolving–purview-  
of-unlimitedness/existence-<full-potency-of-sublimating-nascence>;—‘~~implicitated-attendant-~~  
~~ontological-contiguity<sup>67</sup>~educated-~~

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity~contiguity-  
 <imbued~notional~cogency>’<sup>40</sup> is effectively what allows for intelligibility-(as-to-human-  
 projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-  
 referencing/re-intelligibilitysettingup/re-measuringinstrumenting-process,-in-  
 <amplituding/formative~epistemicity>totalising~conceptualisation) to arise; such that the  
 ‘comprehensive coherence/contiguity/noncontradiction of overall experientiality/experiment-  
 <as-to-existentially-formative-‘{epistemic-totalising }re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination’,—so-  
 ‘notionally/epistemically/bindingnessly<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>-  
 implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-Being-then-  
 Institutional-then-Living-magnitudes-of-{hermeneutic/reprojection~protraction-of}reframing-  
 and-reformulation}’>’ is lost when impliciting/expliciting that conceptual elucidation and  
 definition can arise discreetly without prior tethering to an ‘overall profound/sound  
 gesturing/accounting—of-epistemic-phenomenalism’ of ‘epistemic-totality’<sup>37</sup> of  
<sup>56</sup>‘meaningfulness-and-teleology’<sup>99</sup> as to phenomenality-and-epiphenomenality’ (so-implied both  
 interdimensionally and intradimensionally). This is a case again because of  
 ‘unlimitedness/existence-<full-potency-of-sublimating-nascence> prospective  
 apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening under which  
 limitedness/human-subpotency submits in profound-supererogation for prospective  
 sublimating’; since the-very-same purview/devolved-purview/devolving-purview-of-  
 unlimitedness/existence-<full-potency-of-sublimating-nascence>;—‘implicated\_attendant-  
 ontological-contiguity’<sup>67</sup>~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity~contiguity-  
 <imbued~notional~cogency>’<sup>40</sup> warrants appropriate (relative~sublimating over relative-  
 desublimating) human-subpotency/limitedness ‘overall profound/sound gesturing/accounting—

of-epistemic-phenomenalism’ of ‘epistemic-totality<sup>37</sup> of<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> as to phenomenality-and-epiphenomenality’. Such a misconstrual of conceptual elucidation and definition (as to the human epistemic limit to articulating an ‘overall profound/sound gesturing/accounting—of-epistemic-phenomenalism’) is effectively what induces the given<sup>79</sup> presencing—absolutising-identitive-constitutedness<sup>14</sup> given disontologising/subontologising notional~reductionism (in the sense of rather impliciting an ‘overall unthought/uncontemplated/mere-reflex/shallow/unsound gesturing/accounting—of-epistemic-phenomenalism’ of ‘epistemic-totality<sup>37</sup> of<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> as to phenomenality-and-epiphenomenality’); so-reflected as of ‘human notional~difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup> construable as from the given projected and prospectively educed—and-availing—and-re-availing relative-ontological-completeness<sup>87</sup>—of-apriorising/axiomatising/referencing’. Intradimensionally, the issue of gesturing/accounting—of-epistemic-phenomenalism can be appreciated in the manifestation of both profound-supererogation<sup>96</sup> ~reframing/reformulation/detachmenting/detruncating/decompulsing/delinearising\_scale—of-transparent/noncontentious/un-nominalised/sound-interpretations/domains of manifest<sup>7</sup> unblurriness-<re-ontologising\_by-postconverging-as-to-dragged-out-supererogatory~wholesomeness/profound-supererogation<sup>96</sup>, -while-anecdotalising-prior-disontologising-thresholding> and shallow-supererogation<sup>96</sup> ~framing/formulation/catchmenting/truncating/compulsing/linearising\_scale—of-opaque/contentious/un-nominalised/flawed-interpretations/domains of manifest<sup>7</sup> blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging, -in-disontologising-formulaic-dragging-out/hollowing-out>; wherein the former is implicitly and explicitly cognisant of the fact that conceptual elucidation and definition only

arise as to its prior tethering to an ‘overall profound/sound gesturing/accounting—of-epistemic-phenomenalism’ of ‘epistemic-totality<sup>37</sup> of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as to phenomenality-and-epiphenomenality’ (for instance space and time have ‘no other or superseding meaning’ but for the ‘overall profound/sound gesturing/accounting—of-epistemic-phenomenalism’ of Newtonian physics that then give depth to the conceptual elucidation of space and time, and this is equally the case with Einsteinian physics with regards to spacetime or for that matter the incoherence in the astronomy ‘overall profound/sound gesturing/accounting—of-epistemic-phenomenalism’ that required a reconstrual of the conceptual elucidation and definition of a planet) whereas the latter as often manifested in the social is bound to naively imply the possibility of such discreet conceptual elucidation and definition without tethering to an ‘overall profound/sound gesturing/accounting—of-epistemic-phenomenalism’ of ‘epistemic-totality<sup>37</sup> of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as to phenomenality-and-epiphenomenality’ thus inducing elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—‘prospectively implicated\_attendant\_ontological-contiguity<sup>67</sup>~educated-existentialising/contextualising/textualising\_intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency><sup>40</sup> as so-rather impliciting an ‘overall unthought/uncontemplated/mere-reflex/shallow/unsound gesturing/accounting—of-epistemic-phenomenalism’ of ‘epistemic-totality<sup>37</sup> of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as to phenomenality-and-epiphenomenality’ (the consequence being that oftentimes such implicated ‘overall unthought/uncontemplated/mere-reflex/shallow/unsound gesturing/accounting—of-epistemic-phenomenalism’ is wrongly projected in misanalysis upon more ‘overall profound/sound gesturing/accounting—of-epistemic-phenomenalism’ derived knowledge like postmodern-thought however the rough-edges associated with social elucidation to wrongly imply that such thought is of unsound footing whereas the reality is actually the very reverse).

Critically in this regards, the sublimating conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing}-and-empowering> entailment (as to profound-supererogation<sup>96</sup> ~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising\_scale—of-transparent/noncontentious/un-nominalised/sound-interpretations/domains of manifest<sup>7</sup> unblurriness-<re-ontologising\_by-postconverging-as-to-dragged-out-supererogatory~wholesomeness/profound-supererogation<sup>96</sup>, -while-anecdotalising-prior-disontologising-thresholding> imbued ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising requisite<sup>61</sup> nonpresencing-<perspective—ontological-normalcy/postconvergence> epistemic-projection ‘implicated/explicated psychologismic—epistemic-acutisation—residualising~{epistemic-totalising<sup>33</sup>} hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting, -{decompulsing}delinearity~for-cogency’ successive profound/state-of-the-art sublimating) doesn’t allow for ‘sidestepping/selective/incongruent mere-formulaicity/ritualisation disontologising/subontologising failing overall sublimating—over—desublimating delineation’ of the-very-same purview/devolved—purview/devolving—purview-of-unlimitedness/existence-<full\_potency\_of\_sublimating\_nascence>;—‘implicated\_attendant—ontological-contiguity<sup>67</sup> ~educated—existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>’<sup>40</sup>; and so in contrast to the ‘poorly construed human reflexivity’ (manifested as to a pretense of ‘institutionalised mere-formulaicity/ritualisation conception of experimental design/conceptualisation, presentation/clarity and metrics as to its given<sup>79</sup> presencing—absolutising-identitive-constitutedness<sup>14</sup> prospectively disontologising <amplituding/formative—epistemicity>-totalising~thrownness-in-existence<sup>35</sup>’ of shallow-supererogation<sup>96</sup> ~framing/formulation/catchmenting/truncating/compulsing/linearising\_scale

—of-opaque/contentious/un-nominalised/flawed-interpretations/domains of manifest blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out>) that in-many-ways consider broad swathes of requisite human ‘comprehensive coherence/contiguity/noncontradiction of overall experientiality/experiment-<as-to-existentially-formative-<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination’,—so-‘notionally/epistemically/bindingnessly-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>—implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-Being-then-Institutional-then-Living—magnitudes-of-~~{hermeneutic/reprojection~protraction-of}~~reframing-and-reformulation}>’ as nondescript/ignorable-void<sup>60</sup> or undefined, as so-failing to reflect requisite ‘epistemic-totality<sup>37</sup> of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as to phenomenality-and-epiphenomenality’ (and as so-manifested in the lack/deficiency arising with regards to the warranted ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising imbued underlying-elucidative ‘requisite sublimating/desublimating formulative—framing/fielding—of-entailment of human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. contemplation’ as of notionally~implied <sup>45</sup>foregrounding\_\_entailment-<in-succession-of~profound-supererogation<sup>96</sup>>-<postconverging~narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective~profound-supererogation<sup>96</sup>’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’;-as-operative-notional~<sup>18</sup>deprocrypticism), as herein implied as of notional~<sup>18</sup>deprocrypticism imbued <sup>15</sup>de-mentation-<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) underlying the overall relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-

institutionalisation-process<sup>68</sup>). Such an ‘overall profound/sound gesturing/accounting—of-epistemic–phenomenalism’ of the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising in-many-ways is so-effectively ‘~~notionally/epistemically/bindingnessly~~<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup> integrative as to its ambit-of-elucidation of the epistemic misconstrual’ of prior and present ‘overall unthought/uncontemplated/mere-reflex/shallow/unsound gesturing/accounting—of-epistemic–phenomenalism’; as herein implied as of <sup>83</sup>reference-of-thought disambiguation between ‘<sup>61</sup>nonpresencing-<perspective–ontological-normalcy/postconvergence>’ epistemic-projection in relative-ontological-completeness<sup>87</sup>—of–apriorising/axiomatising/referencing and ‘<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>’ epistemic-projection in relative-ontological-incompleteness<sup>88</sup>—of–apriorising/axiomatising/referencing (respectively imbued ‘human notional~difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-~~<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism~~’<sup>21</sup> construable as from the given projected relative-ontological-completeness<sup>87</sup>—of–apriorising/axiomatising/referencing’ and absolute~difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-~~<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism~~’<sup>21</sup> so-construed as ‘absolute reference of identity’ which misconstrual as supposedly veridical will lead to a failure to project/appreciate limitedness/human-subpotency prospective relative-ontological-incompleteness<sup>88</sup>—of–apriorising/axiomatising/referencing as impliciting there is no human epistemic-growth,-as—{veridical/sound}-relative-reflexivity—in-existence/relativising from limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising-<sup>{decompulsing}</sup>delinearity~for-cogeny as to be prospectively elicited in profound-supererogation<sup>96</sup>). This is equally the case with regards to our present-day Science ‘overall profound/sound gesturing/accounting—of-epistemic–phenomenalism’ rather

~~‘notionally/epistemically/bindingnessly’~~<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup>—  
 integrative (as to its ambit-of-elucidation) of the epistemic misconstrual’ of prior as well as  
 present-day non-scientific ‘overall unthought/uncontemplated/mere-reflex/shallow/unsound  
 gesturing/accounting—of-epistemic-phenomenalism’ (wherein for instance past ‘mythical  
 experientiality/experiment-~~as-to-existentially-formative-~~‘~~{epistemic-totalising }~~re-apriorising/re-  
 axiomatising/re-referencing-residuality—in-re-originariness/re-origination’,—so-  
~~‘notionally/epistemically/bindingnessly’~~<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup>—  
 implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-Being-then-  
 Institutional-then-Living-magnitudes-of-~~{hermeneutic/reprojection-protraction-of}~~reframing-  
 and-reformulation}’>’ about comet appearances, diseases, witchcraft, etc. as well as present-day  
 unscientific beliefs are ~~notionally/epistemically/bindingnessly~~<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup>—integrated within the ambit-of-elucidation of present-day science  
 reflected requisite ‘epistemic-totality<sup>37</sup> of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as to  
 phenomenality-and-epiphenomenality’); and in this regards for instance, ‘an ancient society  
 conceptual elucidation and definition of a comet as a bright moving light in the sky associated  
 with say a good omen or bad omen’ is altogether reconstrued as to a profound/state-of-the-art  
 sublimating conception of present-day astronomy science ‘overall profound/sound  
 gesturing/accounting—of-epistemic-phenomenalism’ of ‘epistemic-totality<sup>37</sup> of  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as to phenomenality-and-epiphenomenality’ conceptual  
 elucidation and definition of a comet that goes all the way back to the formation of the solar  
 system and universe (with the historical recollection of such a past mythical account effectively  
 used to predict when next a given comet may return). Such  
~~notionally/epistemically/bindingnessly~~<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup>—  
 integrative relative-ontological-completeness<sup>37</sup>—of-apriorising/axiomatising/referencing  
 imbued ‘overall profound/sound gesturing/accounting—of-epistemic-phenomenalism’ as to its

ambit-of-elucidation (inclusive of the elucidation of relative-ontological-incompleteness<sup>88</sup>—of-apriorising/axiomatising/referencing imbued ‘overall unthought/uncontemplated/mere-reflex/shallow/unsound gesturing/accounting—of-epistemic-phenomenalism’), speaks to the veridical implications of ‘sublimating conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying{as-to-knowledge-developing}-and-empowering> entailment’ as to re-ontologising aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> (as superseding/overcoming a ‘poorly construed human reflexivity’ as of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> epistemic-projection totalisingly-ing—discretion/whim-of-thought disontologising/subontologising as ‘wrongly impliciting of the disparateness-of-conceptualisation-<unforegrounding-ment,-failing-prospectively-to-reflect-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>>’ of relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>/superseding-oneness-of-ontology’). Such notionally/epistemically/bindingnessly-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>-integrative relative-ontological-completeness<sup>87</sup>—of-apriorising/axiomatising/referencing imbued ‘overall profound/sound gesturing/accounting—of-epistemic-phenomenalism’ as to its ambit-of-elucidation (inclusive of the elucidation of relative-ontological-incompleteness<sup>88</sup>—of-apriorising/axiomatising/referencing imbued ‘overall unthought/uncontemplated/mere-reflex/shallow/unsound gesturing/accounting—of-epistemic-phenomenalism’) is effectively manifested as to the ‘veracity of impliciting of relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>/superseding-oneness-of-ontology’ as of <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection (as so notionally/epistemically/bindingnessly-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>-integrative in its ambit-of-elucidation of both human ‘epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising—from-limited-

~~mentation as its deepening/psychologismic epistemic acutisation — residualising,~~  
~~{decompulsing} delinearity — for eogeneity imbuing sublimation’ and ‘{flawed/unsound} relative-~~  
~~unreflexivity — in-existence/absolutising — from limited mentation/psychologismic epistemic-~~  
~~acutisation — nonresidualising imbued-<sup>{compulsing}</sup>linearity — in eclecticism of prior mere-~~  
~~formulaicity/ritualisation imbuing desublimation’ in relation to already given~~  
~~unlimitedness/existence-<sup><full potency of sublimating nascence></sup>); which is so-elucidated as of~~  
~~transversality-<sup><for-sublimating — existential-eventuating/denouement, — from ‘thinking at-</sup>~~  
~~first/pure predisposition preemptive of prospective disontologising/subontologising’ — as-of-~~  
~~prospectively-disambiguated — affirmed-and-unaffirmed-‘motif-and-~~  
~~apriorising/axiomatising/referencing’<sup>></sup><sup>101</sup> rather at the level of ‘overall profound/sound~~  
~~gesturing/accounting — of epistemic-phenomenalism’ implied ‘epistemic-growth,-as—~~  
~~{veridical/sound} relative-reflexivity — in-existence/relativising — from limited mentation as its-~~  
~~deepening/psychologismic epistemic acutisation — residualising, <sup>{decompulsing}</sup> delinearity — for-~~  
~~eogeneity imbuing sublimation’ (so-reflecting the underlying-elucidative ‘requisite~~  
~~sublimating/desublimating formulative — framing/fielding — of-entailment of human ontological-~~  
~~performance<sup>72</sup> -<sup><including-virtue-as-ontology>/morality/ethics/justice/etc. contemplation’ as of</sup>~~  
~~notionally~implied <sup>45</sup>foregrounding\_\_entailment-<sup><in-succession-of-profound-</sup>~~  
~~supererogation<sup>96</sup> -<sup><postconverging — narrowing-down~sublimation-as-to-‘existence — as-</sup>~~  
~~sublimating-withdrawal/unenframing/re-ontologising, -elicited-from-prospective — profound-~~  
~~supererogation<sup>96</sup> -in-reflecting-‘immanent~relative-unreflexivity/relative reflexivity —~~  
~~ontological-contiguity<sup>67</sup>’; —as-operative-notional~<sup>18</sup>deprocrypticism)’ for epistemic-growth,-~~  
~~as—{veridical/sound} relative-reflexivity — in-existence/relativising — from limited mentation-~~  
~~as its deepening/psychologismic epistemic acutisation — residualising,~~  
~~{decompulsing} delinearity — for eogeneity imbuing sublimation). Optimally, the~~  
~~ontologising/scientific/existence-<sup><honesty-constraining></sup> — scope\_for\_prospective\_re-~~

ontologising requisite <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>  
 epistemic-projection 'implicated/explicated psychologismic-epistemic-acutisation—  
 residualising~<sup>{epistemic-totalising<sup>33</sup>}</sup>hermeneutic/textuality/reprojecting/supererogating/zeroing/re-  
 acuting, -<sup>{decompulsing}</sup>delinearity~for-cogency' successive profound/state-of-the-art sublimating  
 reflection (of the-very-same purview/devolved-purview/devolving-purview-of-  
 unlimitedness/existence-<full-potency-of-sublimating-nascence>;—'implicated-attendant-  
 ontological-contiguity<sup>67</sup>'~educated-  
 existentialising/contextualising/textualising\_'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' <sup>40</sup> of prior limitedness/human-subpotency imbued  
 research/knowledge and registry-worldview/dimension) warrants a mutual critique  
 transversality-<for-sublimating-existential-eventuating/denouement, from 'thinking-at-  
 first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising'—as-of-  
 prospectively-disambiguated-affirmed-and-unaffirmed-'motif-and-  
 apriorising/axiomatising/referencing'> <sup>101</sup> rather at the level of 'overall profound/sound  
 gesturing/accounting—of-epistemic-phenomenalism' (in order to transversally demarcate  
 relative-sublimating 'overall profound/sound gesturing/accounting—of-epistemic-  
 phenomenalism' and relative-desublimating implicated 'overall  
 unthought/uncontemplated/mere-reflex/shallow/unsound gesturing/accounting—of-epistemic-  
 phenomenalism'). Thereof, the conceptual elucidation and definition is rather subsumed as to  
 the relevant/pertinent cumulated/recomposed 'overall profound/sound gesturing/accounting—  
 of-epistemic-phenomenalism' (of the-very-same purview/devolved-purview/devolving-  
 purview-of-unlimitedness/existence-<full-potency-of-sublimating-nascence>;—  
 'implicated-attendant-ontological-contiguity<sup>67</sup>'~educated-  
 existentialising/contextualising/textualising\_'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' <sup>40</sup> of prior limitedness/human-subpotency imbued

research/knowledge and registry-worldview/dimension); and as to the subsequently educed  
<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> relativism/relative-  
scope for epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-  
existence/~~relativising—from-limited-mentation-as-its-deepening/psychologismic-epistemic-  
acutisation—residualising,—{decompulsing}delinearity—for-cogeney~~’ epistemic-projection of  
relevant/pertinent cumulated/recomposed ‘overall profound/sound gesturing/accounting—of-  
epistemic-phenomenalism’ (such that with regards to the say the conceptual elucidation and  
definition of space and time we can delineate/disambiguate a pre-Newtonian, Newtonian,  
Einsteinian and subsequent physics conceptualisation). It is herein contended that the  
misconstrual of the conceptual elucidation and definition of such classical notions like  
relativism, solipsism, scepticism, aporia, determinism, free-will, etc. arises exactly because of  
ontologically-flawed implicated ‘overall unthought/uncontemplated/mere-  
reflex/shallow/unsound gesturing/accounting—of-epistemic-phenomenalism’; and often so-  
implicated rather as from the accessorising of ‘ordinary laypersonhood  
arrogation/presumptuousness’ conception of supposedly prospective sublimation as to  
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> absolutation/absolute-scope  
{flawed/unsound}-relative-unreflexivity-in-existence/~~absolutising—from-limited-  
mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-  
{compulsing}linearity—in-eclecticism-of-prior-mere-formulaicity/ritualisation~~ conception’  
epistemic-projection (thus inducing a predisposition to ‘apriorising/axiomatising/referencing—  
equating/leveling/ressentiment/closed-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
moronisation-<sublimating-nascence,-extricatory-desublimating-downstreaming/‘avalage’>’).  
It is this insight that underlines/emphasises the ontologising-inveracity of the plethora of isms-  
conceptualisations articulated as of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> by  
wrongly implying everything is of the same notional-contiguity/epistemic-contiguity<sup>62</sup> █

~~<profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking~~ –  
~~qualia-schema>~~ (as of undisambiguated ~~relative-unreflexivity/relative-reflexivity—ontological-~~  
contiguity<sup>67</sup> as to relative-ontological-incompleteness<sup>88</sup>—of-apriorising/axiomatising/referencing  
and relative-ontological-completeness<sup>87</sup>—of-apriorising/axiomatising/referencing thus inducing  
‘apriorising/axiomatising/referencing—equating/leveling/ressentiment/closed-construct-of–  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> moronisation-<sublimating–nascence,~~extricatory-~~  
desublimating–downstreaming/‘avalage’>’), so-reflected as to relative–desublimating  
implicated ‘overall unthought/uncontemplated/mere-reflex/shallow/unsound  
gesturing/accounting—of-epistemic–phenomenalism’ supposed elucidation and definition of  
categories without ‘a veridical/profound sublimating conceptivity/epistemic-  
reflexivity/epistemicity-relativism-determinism-~~<reifying {as-to-knowledge-developing} -and-~~  
~~empowering>~~ entailment (of relevant/pertinent cumulated/recomposed ‘overall  
profound/sound gesturing/accounting—of-epistemic–phenomenalism’) as to a veridical  
disambiguation reflecting human epistemic-growth,-as—{veridical/sound}-relative-reflexivity–  
in-existence/~~relativising from limited-mentation-as-its-deepening/psychologismic-epistemic-~~  
~~acutisation—residualising,~~ {decompulsing} ~~delinearity-for-cogeney’~~ implications (as of ‘re-  
~~ontologising~~ {epistemic-totalising} ~~re-apriorising/re-axiomatising/re-referencing-residuality—in-re-~~  
~~originariness/re-origination~~ {decompulsing} ~~delinearity/delinear-accreting/recomposuring~~  
cogeney/tensing/limpidity-<as-of-prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-  
re-originariness/re-origination>,~~~prospective\_reifying\_mental-aestheticising<as-of-~~  
~~‘prospective\_reformulating\_of\_mental-aestheticising’as-to-‘residuality—in-re-originariness/re-~~  
~~origination’-of\_mental-aestheticising>’)~~. Such an insight is articulated herein with respect to the  
<sup>103</sup>universal as of totalising-entailing; wherein for instance, universal human rights  
supererogatorily becomes more and more profound as from say the Socratic-philosophers (even  
as slavery, class-seclusion and female-seclusion was prevalent as to warped collateralisation),

budding-positivists (even as in-many-ways the practices of serfdom/slavery, social-class discrimination and female-discrimination were equally prevalent as to preclusive collateralisation) and today's supposedly universal conception of human rights (even as it is marked by occlusive collateralisation of other peoples, cultures and nations as well as gender and age occlusive collateralising biases). This insight about the overarching existential-~~<disontologising/re-ontologising—aporeticism>~~ priority/precedence/primacy of such a relevant/pertinent cumulated/recomposed 'overall profound/sound gesturing/accounting—of-epistemic-phenomenalism' (as so prior/preceding/primary before conceptual elucidation and definition) is exactly what underlies (the implicated cumulating/recomposing as of their varying 'difference conception') of Derridean deconstruction, Foucauldian genealogy/archaeology and Deleuzian rhizomatics 'overall profound/sound gesturing/accounting—of-epistemic-phenomenalism' (rather so construed as to a '61nonpresencing-<perspective-ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising, {decompulsing} delinearity-for-cogeny' epistemic-projection and not the flawed paradoxical misinterpretation of their thought as from implicated/explicated '79presencing—absolutising-identitive-constitutedness<sup>14</sup> absolution/absolute-scope {flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-{compulsing}linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation conception' epistemic-projection). Along the same lines, the 'overall profound/sound gesturing/accounting—of-epistemic-phenomenalism' herein is construed notionally/epistemically/bindingnessly—~~<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>~~ as from the epistemic-projection of prospective protensive-consciousness as 'deepest

phenomenological transcendental-point-of-departure handle as of the notional~conflatedness<sup>13</sup> of notional~<sup>18</sup>deprocrpticism deneuterising<sup>17</sup>—referentialism’ (imbued ‘demarcation of veridical/profound sublimating conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing}-and-empowering> entailment’) as so-undergirding the ambit-of-elucidation of the overall ~~relative-unreflexivity/relative-reflexivity—~~ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> (with regards to the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising imbued underlying-elucidative ‘requisite sublimating/desublimating formulative—framing/fielding—of-entailment of human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. contemplation’ as of notionally~implied<sup>45</sup> foregrounding\_\_entailment-<in-succession-of-profound-supererogation<sup>96</sup>>-<postconverging—narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup>’-in-reflecting-‘immanent~~~relative-unreflexivity/relative-reflexivity—~~ontological-contiguity<sup>67</sup>’;-as-operative-notional~<sup>18</sup>deprocrpticism)). This is herein practically reflected as to the ‘driven distinct comprehensively coherent/contiguous operant-level of insights articulation, and carrying implicative and applicative operant-level possibilities’ (over ‘a rhyming/speculative/interpreted categories of philosophical theories and concepts’ in reflection of the fact that artificial subject-matter categories-schemes do not precede nor define intrinsic-reality as ‘knowledge-in-its-oneness-and-entirety’ as so-undermining the ‘natural referentialism ontological-normalcy/postconvergence nature of knowledge’); and is so-articulated implicitly/explicitly as from the overarching existential-<disontologising/re-ontologising—aporeticism> priority/precedence/primacy of ~~Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of—~~meaningfulness-and-teleology ~~psychologismic epistemic acutisation—difficulty <for, residualising—~~

~~{decompulsing} delinearity~for cogency> magnitude~~<sup>{of-experientiality/experiment}</sup> and as it then translates into ~~institutional-development-as-to-social-function-development~~ and ~~living-development-as-to-personality-development~~ ~~psychologismic-epistemic-acutisation—difficulty~~<for, residualising ~~{decompulsing} delinearity~for cogency> magnitudes~~<sup>{of-experientiality/experiment}</sup>. It can thus be appreciated that the overall ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> educating ‘~~re-ontologising—{epistemic-totalising}~~ ~~re-apriorising/re-axiomatising/re-referencing-residuality—~~ in re-originariness/re-origination ~~{decompulsing} delinearity/delinear-accreting/recomposuring~~ cogency/tensing/limpidity-<as-of-prospective-profound-supererogation<sup>96</sup>, -for-residuality— in re-originariness/re-origination>, ~~prospective-reifying-mental-aestheticising~~ <as of ‘~~prospective-reformulating-of-mental-aestheticising~~’ as to ‘~~residuality—~~ in re-originariness/re-origination’ of ~~mental-aestheticising~~’ (imbued ‘human ~~psychologismic-epistemic-acutisation~~ <as-to-postconverging—de-mentating/structuring/paradigming, -eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth, -as—{veridical/sound}-relative-reflexivity—in-existence/relativising— from limited-mentation-as-its-deepening/~~psychologismic-epistemic-acutisation—residualising,~~<sup>{decompulsing}</sup> ~~delinearity~for cogency~~’) is elicited rather of ‘<sup>61</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-growth, -as—{veridical/sound}-relative-reflexivity—in-existence/relativising— from limited-mentation-as-its-deepening/~~psychologismic-epistemic-acutisation—residualising,~~<sup>{decompulsing}</sup> ~~delinearity~for cogency~~’ epistemic-projection delineating/differentiating of sublimation/desublimation in ‘apriorising/axiomatising/referencing disambiguating/de-leveling/de-ressentiment/opened-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> demoronisation-<sublimating-nascence, -nonextricatory-sublimating-upstreaming/‘amontée’>’ as of appropriate ‘deconstruction conception as to epistemic-growth, -as—{veridical/sound}-relative-reflexivity—in-

~~existence/relativising from limited mentation as its deepening/psychologismic epistemic-  
 acutisation—residualising, {decompulsing} delinearity~for cogency~~: as so-reflecting the effective  
 ‘sublimating gesturing/accounting—of-epistemic-phenomenalism of epistemic-totality<sup>37</sup> of  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as to phenomenality-and-epiphenomenality’ of the  
 ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-  
 ontologising imbued underlying-elucidative ‘requisite sublimating/desublimating formulative—  
 framing/fielding—of-entailment of human ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. contemplation’ as of notionally~implied  
<sup>45</sup>foregrounding\_\_entailment-<in-succession-of-profound-supererogation<sup>96</sup>>-~~(postconverging-  
 narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal/unenframing/re-  
 ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup>’-in-reflecting-  
 ‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>77</sup>’;-as-operative-  
 notional~<sup>18</sup>deprocrypticism)~~ (involving human profound-supererogation<sup>96</sup>  
 superseding/overcoming of ‘successive desublimating notional~reductionisms as a reflection of  
 the fact that reductionism speaks fundamentally to a defect of ‘<sup>79</sup>presencing—absolutising-  
 identitive-constitutedness<sup>14</sup> absolution/absolute-scope {flawed/unsound}-relative-  
 unreflexivity—in-existence/absolutising from limited mentation/psychologismic epistemic-  
 acutisation—nonresidualising imbued {compulsing} linearity~in-eclecticism-of-prior-mere-  
 formulaicity/ritualisation conception’ epistemic-projection manifested as to relative-  
 ontologically-flawed <sup>83</sup>reference-of-thought gesturing/accounting—of-epistemic-  
 phenomenalism’ entailing into ‘<sup>83</sup>reference-of-thought-<sup>84</sup>devolving gesturing/accounting—of-  
 epistemic-phenomenalism’). This overall is thus validative of the  
 ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-  
 ontologising requisite <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>  
 epistemic-projection ‘implicated/explicated psychologismic-epistemic-acutisation—

residualising~<sup>{epistemic-totalising<sup>33</sup>}</sup>hermeneutic/textuality/reprojecting/supererogating/zeroing/re-  
acuting, -<sup>{decompulsing}</sup>delinearity~for-cogency' successive profound/state-of-the-art sublimating  
reflection (of the-very-same purview/devolved-purview/devolving-purview-of-  
unlimitedness/existence-<full-potency-of-sublimating-nascence>;—'implicated-attendant-  
ontological-contiguity<sup>67</sup>'~educated-  
existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>'<sup>40</sup> of prior limitedness/human-subpotency imbued  
research/knowledge and registry-worldview/dimension), and so over the psychologism-  
epistemic-acutisation—difficulty-<for,-residualising-<sup>{decompulsing}</sup>delinearity~for-cogency>-<as-  
of-requisite-profound-supererogation<sup>96</sup>-for-'disposedness-or-psychologismic-construct'-  
{imbued-demonisation-<sublimating-nascence,-nonextricatory-sublimating-  
upstreaming/'amontée'>}} (as to presencing—absolutising-identitive-constitutedness  
'existential-<disontologising/re-ontologising—aporeticism> preconverging-de-  
mentating/structuring/paradigming punctual/immediacy/constituted/compulsions-encumbered  
prior mere-formulaicity/ritualisation rationalisation-of-  
contentivity/argumentativity/dialecticism/discursivity') as specifically reflected with the  
example of our modern-day <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> epistemic-  
projection 'implicated/explicated punctual/immediacy/constituted/compulsions-encumbered—  
hypothesisation reproducibility' (implied as to a 'purported crisis-of-reproducibility in  
academia'); as a relevant issue of our modern-day competence/expertising (as of human socially  
expanded framework of deferential-formalisation-transference as to various cultivated skills/arts  
and time investment with regards to effectively manifest 'underlying veracity of core-  
philosophy/derivative-core-philosophy prospective re-ontologising as relevantly superseding  
prior mere-formulaicity/ritualisation pedantism induced knowledge-deadends-<as-  
preconverging-de-mentating/structuring/paradigming>') with regards to relatively

uncontentious/nominalised social-stake-contention-or-confliction, and so with respect to the overall requisite prospective ‘~~re-ontologising~~ <sup>{epistemic-totalising}</sup> ~~re-apriorising/re-axiomatising/re-referencing-residuality~~ ~~in re-originariness/re-origination~~ <sup>{decompulsing}</sup> ~~delinearity/delinear-accreting/recomposuring~~ cogency/tensing/limpidity-<as-of-prospective-profound-supererogation<sup>96</sup>, -for-residuality—in-re-originariness/re-origination>, ~~prospective-reifying-mental-aestheticising~~ <as-of ‘prospective-reformulating-of-mental-aestheticising’ as to ‘residuality—in-re-originariness/re-origination’ of-mental-aestheticising>’ imbued ‘human psychologismic-epistemic-acutisation-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as-~~{veridical/sound}~~-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising,-<sup>{decompulsing}</sup> ~~delinearity-for-eogeneity~~’. Effectively and in-the-bigger-picture, such a <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> epistemic-projection ‘implicated/explicated punctual/immediacy/constituted/compulsions-encumbered—hypothesisation reproducibility’ (as manifested as of our ‘positivism—<sup>80</sup>procrypticism/disjointedness-as-of-<sup>83</sup>reference-of-thought <sup>70</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> epistemic-projection’ imbued reductionist misconstrual of the ‘existentialising—frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of experientiality/experiment-<as-to-existentially-formative-<sup>{epistemic-totalising}</sup> ~~re-apriorising/re-axiomatising/re-referencing-residuality~~—in-re-originariness/re-origination’,—so-‘~~notionally/epistemically/bindingnessly~~ <sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup>—implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-Being-then-Institutional-then-Living-magnitudes-of-~~{hermeneutic/reprojection-protraction-of}~~reframing-and-reformulation}’>’ in eliciting for instance human psychology and other social-sciences purview-of-unlimitedness/existence-<full-

potency-of-sublimating-nascence>;—‘implicated-attendant-ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup>) are rather veridically construable in profundity (as from <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection ‘implicated/explicated psychologismic-epistemic-acutisation—residualising~{epistemic-totalising<sup>33</sup>}hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,- {decompulsing}delinearity~for-cogency’) as the ambit-of-elucidation of ‘overall profound/sound gesturing/accounting—of-epistemic-phenomenalism’ of the <cumulating/recomposuring~attendant-ontological-contiguity >-successive registry-worldviews/dimensions or the overall relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> (so-underlied herein as of human <sup>15</sup>de-mentation-<supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)); as so-reflecting the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising imbued underlying-elucidative ‘requisite sublimating/desublimating formulative-framing/fielding—of-entailment of human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. contemplation’ as of notionally~implied <sup>45</sup>foregrounding\_\_entailment-<in-succession-of-profound-supererogation<sup>96</sup>>-<postconverging-narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup>’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’;-as-operative-notional~<sup>18</sup>deprocrypticism}). But then more gravely in this regards, as to the fact that in-many-ways our modern-day competence/expertising (as of human socially expanded framework of deferential-formalisation-transference as to various cultivated skills/arts and time investment with regards to relatively uncontentious/nominalised

social-stake-contention-or-confliction with regards to effectively manifest ‘underlying veracity of core-philosophy/derivative–core-philosophy prospective re-ontologising as relevantly superseding prior mere-formulaicity/ritualisation pedantism induced knowledge-deadends-<as-preconverging–de-mentating/structuring/paradigming>’) is more-or-less of prospective ontological-good-faith/authenticity<sup>69</sup>~postconverging–de-mentating/structuring/paradigming<sup>70</sup> however the effective relative–sublimating over relative–desublimating ontological-performance<sup>72</sup>-<including-virtue-as-ontology>, is the issue of our modern-day ‘cultivation and enculturation of practices of overt/covert prying of the supposed conception of the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising (as so-associated prominently with surreptitious and media-savvy political and economic think-tanking and related pop-intellectualism with regards to relatively contentious/un-nominalised social-stake-contention-or-confliction), and as it in turn undermines competence/expertising (not only directly but as well as to its wrongly implicated ‘supposedly ontologising shallow-supererogation<sup>96</sup>~framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-preconverging–de-mentating/structuring/paradigming of competence/expertising problematics’ which are not then fundamentally analysed as to their veridical/profound prospective re-ontologising implications as of ‘unlimitedness/existence-<full-potency-of-sublimating-nascence> prospective apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening under which limitedness/human-subpotency submits in profound-supererogation for prospective sublimating’); and so, as to requisite prospective ‘re-ontologising <sup>†epistemic-totalising</sup> }re-apriorising/re-axiomatising/re-referencing-residuality—in-re-originariness/re-origination <sup>†decompulsing†</sup> delinearity/delinear-accreting/recompositing cogency/tensing/limpidity-<as-of-prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-origination>,-prospective\_reifying\_mental\_aestheticising<as\_of\_‘prospective\_reformulating

of mental aestheticising' as to 'residuality in re-originariness/re-origination' of mental aestheticising' imbued 'human psychologismic-epistemic-acutisation-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence's-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as-{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing}delinearity-for-eogeneity'. It is herein contended that this is manifested as to the decades-long tested and increasingly trialed 'prioritised overt/covert motives of both private interest and public dominance/vested-interest advocacy/political/applicative—scope' in conjunction with pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness } desublimation 'stunting of prospective re-ontologising especially with regards to relatively contentious/un-nominalised social-stake-contention-or-confliction' together with the accessorising of 'ordinary laypersonhood arrogation/presumptuousness' conception of supposedly prospective sublimation (as a cultivated-and-enculturated conscious/unconscious 'sidestepping/selective/incongruent mere-formulaicity/ritualisation disontologising/subontologising failing overall sublimating-over-desublimating delineation'), as a defining three-prong strategy for subverting the modern-day genuine social intellectual-function/posture 'nonextricatory/postconverging ontologising-and-re-ontologising angling-of-imaginary demoronisation-<sublimating-nascence,-nonextricatory-sublimating-upstreaming/'amontée'>'. This is so-manifested in the increasing reflection of the 'mortal scale of perceived institutional access and success default conception of human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>' associated with pop-intellectualism, the subjection/dependency of knowledge institutions and in turn inducing an 'epistemic-decadence'

or teleological-decadence-<in-dimensionality-of-desublimating-lack-of-<sup>6</sup>-  
 <amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation) that thrives with strategies of eliciting 'conceptual-patterning-(as-  
 devoid-of-'prospectively-implicated\_attendant-ontological-contiguity '~educated-  
 existentialising/contextualising/textualising\_'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>'<sup>40</sup>'s-reifying-or-elucidating-of-'prospectively-relative-ontological-  
 completeness<sup>87</sup>';-so-rather-enabled-<by-a-<sup>61</sup> nonpresencing-divulging-of-momentous-  
<sup>4</sup>historiality/ontological-eventfulness<sup>18</sup>/ontological-aesthetic-tracing-<perspective-  
 ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>},  
 desublimating formulaic-fashionability-<'wholesome-dearth'/shallowness\_as-to-requisite-'re-  
 ontologising-rhizomatic-wholesomeness' for-postconverging-rede-  
 mentating/restructuring/reparadigmimg>, shadowing and bothsidesism-(as-'mere-  
 processive'/pedantising-'dialogical-relation'-to~'perceived-social-and-institutional-  
 commonly-enculturated\_referencing,-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>'-failing-'requisite-  
 existential-thematic-baseline-of-technicity/profundity-framing' {of-sublimating-discursivity-  
 for-sovereign-repassing},-as-of-psychologismic-epistemic-acutisation—nonresidualising-  
 imbued-<sup>†compulsing†</sup>linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation,-as-so-  
 'consciously/unconsciously-preordained/fated'-to-fail-prospectively-notional~cogency)  
 ontologically-flawed conceptualising' as effective techniques to avoid transversality-<for-  
 sublimating-existential-eventuating/denouement,-from-'thinking-at-first/pure-predisposition-  
 preemptive-of-prospective-disontologising/subontologising'—as-of-prospectively-  
 disambiguated-affirmed-and-unaffirmed-'motif-and-apriorising/axiomatising/referencing'><sup>101</sup>  
 and thus preempt the demarcation of veridical/profound sublimating conceptivity/epistemic-  
 reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing}-and-

empowering> entailment. This so-fundamentally ‘destroys’ the ‘requisite conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing}-and-empowering> for prospective re-ontologising’ opening the way for the modern-day ‘information crisis’ and ‘crisis of contemplation/reflection’ as well as ‘institutional and social crises and malaises manifested in the socio-econo-political domains’. In this regards, the ontological-veracity of ‘existential-<disontologising/re-ontologising—aporeticism> human-consciousness/collective-consciousness—distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising—decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic-epistemic-acutisation—residualising,-{decompulsing} delinearity~for-cogency>’ underlying the operational social-setup as of ‘human socially expanded framework of deferential-formalisation-transference as to various cultivated skills/arts and time investment’ effectively speaks to the fundamental unfairness to the sovereign—function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>; as to the very sovereign—emergence/becoming,-existentially-imbuing-human-freedom-as-to-supererogating/surrealising-for-‘knowledge-empowerment-over-ignorance-disempowerment’-<as-of-‘developing-and-availing-sovereign-sublimating\_potential/possibilities/options/choices’-as-to-the-‘credibility’/‘ontological-veracity’-underlying-the-‘sovereign-conscious/conscientious-backdrop’> of the human/humanity in its consciousness/collective-consciousness with respect to its successively given and superseded <amplifying/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>—(as imbued of limitedness/human-subpotency prospective dearth for {epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination projection), ‘so-cynically’ lured into an existentialising—decisionality-<as-to-disontologising/re-ontologising—aporeticism> as of ‘our modern-day shallow-supererogation<sup>96</sup>

of punctual/immediacy/constituted/compulsions-encumbered prior mere-  
formulaicity/ritualisation rationalisation-of-  
contentivity/argumentativity/dialecticism/discursivity’ (as the all-be-all of the democratic  
process and the correspondent social imaginary). Thusly, as so lacking/deficient in the genuine  
social intellectual-function/posture cultivated ‘{veridical/sound}-relative-reflexivity-in-  
existence/~~relativising from limited-mentation-as-its-deepening/psychologismic-epistemic-  
acutisation-residualising, {decompulsing} delinearity-for-cogeny~~ anarchistic-  
growth/anarchisation-for-re-ontologisation-~~(as-to-conscious/unconscious epistemically-sound  
induced ‘demoronisation-<sublimating-nascence, nonextricatory-sublimating-  
upstreaming/‘amontée’> postconverging/dialectical-thinking<sup>1</sup> conception of residual\_re-  
originary\_anarchistic incipency of human social-functioning-and-accordance—as-of-social-  
stake-contention-or-confliction <sup>56</sup> meaningfulness-and-teleology<sup>99</sup>’)~~’ (as often reflected in poor  
public substantive appreciation of the veracity of social information/data); and so, as to  
surreptitious subversion purposes of ‘{flawed/unsound}-relative-unreflexivity-in-  
existence/~~absolutising from limited-mentation/psychologismic-epistemic-acutisation—  
nonresidualising-imbued {compulsing} linearity-in-eclecticism-of-prior-mere-  
formulaicity/ritualisation insidious-anarchy-~~(as-to-conscious/unconscious epistemically-flawed  
induced ‘moronisation-<sublimating-nascence, extricatory-desublimating-  
downstreaming/‘avalage’> preconverging/dementing<sup>10</sup> conception of prior mere-  
formulaicity/ritualisation incipency of human social-functioning-and-accordance—as-of-  
social-stake-contention-or-confliction <sup>56</sup> meaningfulness-and-teleology<sup>99</sup>’>~~’ (reflecting a  
conscious/unconscious creative stunting of the ‘human democratic potential’ as to a cynical  
punctual/immediacy/constituted/compulsions-encumbered play upon human lifespan  
‘subconscious-and-conscious\_perceptible-and-reperceptible/actionable-and-reactionable-  
dynamics of effectively\_manifestable-and-remanifestable/attainable-and-reattainable loss and~~

gain existential-<disontologising/re-ontologising—aporeticism> sublimating—  
upstreaming/‘amontée’—by—desublimating—downstreaming/‘avalage’ possibilities’).  
Insightfully, it can be appreciated as well (with regards to Being-development/ontological-  
framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-  
meaningfulness-and-teleology psychologismic-epistemic-acutisation—difficulty <for-  
residualising-<sup>{decompulsing}</sup>delinearity~for-cogency>—magnitude<sup>{of-experientiality/experiment}</sup>) that the  
veracity of ‘existential-<disontologising/re-ontologising—aporeticism> human-  
consciousness/collective-consciousness—distendedness/detruncating-<beyond-selfpresencing,-  
as-re-ontologising—decentering\_of-consciousness/collective-consciousness,-as-to-  
psychologismic-epistemic-acutisation—residualising,-<sup>{decompulsing}</sup>delinearity~for-cogency>’  
underlying the operational social-setup as of ‘human socially expanded framework of  
deferential-formalisation-transference as to various cultivated skills/arts and time investment’  
means that for instance the ‘non-positivism/medievalism shallow-supererogation<sup>96</sup> of  
punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation  
rationalisation—of—contentivity/argumentativity/dialecticism/discursivity’ is not the sufficient  
basis (as to its <preconverging~‘motif-and-apriorising/axiomatising/referencing’—entailing>-  
existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-presencing—  
hyperrealisation/hyperreal-transposition)) for the requisite ‘re-ontologising-<sup>{epistemic-totalising}</sup>re-  
apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination  
<sup>{decompulsing}</sup>delinearity/delinear-accreting/recomposuring cogency/tensing/limpidity-<as-of-  
prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-  
origination>,-prospective\_reifying\_mental\_aestheticising-<as-of-‘prospective\_reformulating-  
of\_mental\_aestheticising’as-to-‘residuality—in-re-originariness/re-origination’-of\_mental-  
aestheticising>’ (imbued ‘human psychologismic-epistemic-acutisation-<as-to-  
postconverging—de-mentating/structuring/paradigmimg,-eliciting-of-existence’-s-sublimating-

nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as-  
{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
deepening/psychologismic-epistemic-acutisation—residualising,-{decompulsing}delinearity-for-  
eogeneity’) enabling prospective positivism/rational-empiricism knowledge and transcendence-  
and-sublimity/sublimation/supererogatory~de-mentativity imbued ‘existential-  
<disontologising/re-ontologising—aporeticism> human-consciousness/collective-  
consciousness—distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising—  
decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic-epistemic-  
acutisation—residualising,-{decompulsing}delinearity~for-cogeneity>’ (as to the requisite sublimating  
manifestation of ‘thinking at first/pure predisposition preemptive of prospective  
disontologising/subontologising’ re-ontologisingly spilling out of prior institutional  
disontologising/subontologising). The ontologising/scientific/existence-<honesty-  
constraining>—scope\_for\_prospective\_re-ontologising profound-supererogation<sup>96</sup> re-  
assessability of prospective human re-ontologising (as to its tethering to underlying ‘constraining  
existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-  
prospective—profound-supererogation<sup>96</sup> imbuing human ontological-commitment<sup>66</sup>-<implied—  
self-assuredness-of-ontological-good-faith/authenticity<sup>99</sup>~postconverging-de-  
mentating/structuring/paradigm<sup>70</sup>-as-being-as-of-existential-reality>’ and ‘<sup>103</sup>universal-  
transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-  
epistemicity>totalising~in-relative-ontological-completeness<sup>83</sup>> ) as available-to/elicitable-to-<as-  
to-human-consciousness/collective-consciousness—distendedness/detruncating-<beyond-  
selfpresencing,-as-re-ontologising—decentering\_of-consciousness/collective-consciousness,-as-  
to-psychologismic-epistemic-acutisation—residualising,-{decompulsing}delinearity~for-cogeneity>)  
the social-functioning-and-accordance—as-of—social-stake-contention-or-confliction  
conception of any given registry-worldview/dimension <preconverging~‘motif-and-

apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
 (as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’ recurrent  
 prompting of: the-human/humanity ‘recurrently mediative-<in-expectation/in-anticipation>  
 unconsciousness/potentialisation-of-conscionability-<anxiety-as-to-reconstitution/reparation,-  
 including-dreaming/psychical-reshuffling>’ as the ‘psychoanalytic boundlessness of human  
 notional~reflexivity-<{veridical/sound}-relative-reflexivity-in-existence/relativising-from-  
 limited-mentation-as-its-deepening/psychologismic-<residualising-<sup>{decompulsing}</sup>delinearity-for-  
 eogeneity>-by—{flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-  
 limited-mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-  
<sup>{compulsing}</sup>linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation> existential-  
 <disontologising/re-ontologising—aporeticism> backdrop’ elicitable/exuding as of  
 subconsciousness knowingly/unknowingly—manifest human ontological-good-  
 faith/authenticity<sup>69</sup>~postconverging—de-mentating/structuring/paradigming<sup>70</sup>—by—  
 ontological-bad-faith/inauthenticity<sup>64</sup>~preconverging—de-mentating/structuring/paradigming<sup>65</sup>)  
 ‘is not limited/constrained to the institutional-setup validation’ of any given registry-  
 worldview/dimension <preconverging~‘motif-and-apriorising/axiomatising/referencing’-  
 entailing>-existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-  
 presencing—hyperrealisation/hyperreal-transposition) (so-speaking of its  
 cumulating/recomposuring ‘prospective re-ontologising as to prospective  
 <postconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-  
 existentialising—framing/imprinting-(as-to-prospective-<sup>64</sup>historiality/ontological-  
 eventfulness<sup>63</sup>/ontological-aesthetic-tracing-<perspective—ontological-  
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’). In this regards,  
 the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-  
 ontologising profound-supererogation<sup>96</sup> re-assessability of prospective human re-ontologising is

what effectively validates the relevance/veracity of any such institutional-setup as to the fact that the ancients-sophists nor the medieval-scholastics institutional-setups couldn't prevent/void the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising respectively with Socratic-philosophers as of <sup>103</sup>universalising-idealisation trampling-upon of non-universalising sophistry or budding-positivists positivism/rational-empiricism trampling-upon of non-positivising medieval-scholasticism (speaking of the naïve nombrilism of any institutional-setup absolutising its 'punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation rationalisation-of-contentivity/argumentativity/dialecticism/discursivity'): in reflection of 'unlimitedness/existence-<full-potency-of-sublimating-nascence> prospective apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening under which limitedness/human-subpotency submits in profound-supererogation for prospective sublimating' notwithstanding the psychologismic-epistemic-acutisation—difficulty-<for-residualising—<sup>{decompulsing}</sup>delinearity~for-cogeny>-<sup>{as-of-requisite-profound-supererogation</sup><sup>96</sup>-for-'disposedness-or-psychologismic-construct'-<sup>{imbued-demoronisation-<sublimating-nascence, nonextricatory-sublimating-upstreaming/'amontée'>}}</sup>) (as manifested with the contention arising with regards to budding postmodern-thought as to 'a deficient/poor aptitudinal manifestation of ontological-bad-faith/inauthenticity<sup>64</sup>~preconverging-demontating/structuring/paradigming<sup>65</sup>') for re-ontologising prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology psychologismic-epistemic-acutisation—difficulty-<for-residualising—<sup>{decompulsing}</sup>delinearity~for-cogeny>—magnitude<sup>{of-experientiality/experiment}</sup>; as thusly elucidating herein the 'ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising profound-supererogation<sup>96</sup> re-

assessability of prospective human re-ontologising' as to prospective <sup>18</sup> deprocrypticism—or-  
 preempting—disjointedness-as-of-<sup>83</sup> reference-of-thought requisite 're-ontologising—{epistemic-  
 totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in re-originariness/re-  
 origination {decompulsing} delinearity/delinear-accreting/recomposuring cogency/tensing/limpidity-  
 <as-of-prospective-profound-supererogation<sup>96</sup> ,-for-residuality—in-re-originariness/re-  
 origination>,-prospective\_reifying\_mental\_aestheticising<as-of 'prospective\_reformulating  
 of mental\_aestheticising' as to 'residuality—in re-originariness/re-origination'—of mental  
 aestheticising>' (imbued 'human psychologismic-epistemic-acutisation<as-to-  
 postconverging—de-mentating/structuring/paradigming,-eliciting-of-existence's-sublimating-  
 nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity—in-existence/relativising—from limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation—residualising,-{decompulsing} delinearity~for-  
 eogeneity'). In this regards, human 'sublimating contemplation' and 'developing mentality' go  
 hand-to-hand in reflection of the requisite 'existential<disontologising/re-ontologising—  
 aporeticism> human-consciousness/collective-consciousness—distendedness/detruncating-  
 <beyond-selfpresencing,-as-re-ontologising—decentering\_of-consciousness/collective-  
 consciousness,-as-to-psychologismic-epistemic-acutisation—residualising,-  
 {decompulsing} delinearity~for-cogency>', and so beyond a disparateness-of-conceptualisation-  
 <unforegrounding-ment,-failing-prospectively-to-reflect-'immanent~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>'> naivety that 'it is possible to  
 veridically think-by-the-side as of a mere-thing in soullessness' without the mind of profound  
 existential<disontologising/re-ontologising—aporeticism> dimensionality-of-sublimating<sup>25</sup> |  
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation) that generates-and-follows thinking existential<disontologising/re-

ontologising—aporeticism> entailment. The human psychologismic—epistemic-acutisation—  
 difficulty-<for,-residualising—<sup>{decompulsing}</sup>delinearity~for-cogency>-<as-of-requisite-profound-  
 supererogation<sup>96</sup>-for-‘disposedness-or-psychologismic-construct’- {imbued—demoronisation-  
 <sublimating—nascence, nonextricatory-sublimating—upstreaming/‘amontée’>}} (as to  
 presencing—absolutising-identitive-constitutedness ‘existential-<disontologising/re-  
 ontologising—aporeticism> preconverging—de-mentating/structuring/paradigming  
 punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation  
 rationalisation—of—contentivity/argumentativity/dialecticism/discursivity’) effectively speaks to  
 the fact that ‘all successive secondnatured human stations/loci of limitedness/human-subpotency  
 <amplituding/formative—epistemicity>-totalising~thrownness-in-existence<sup>35</sup>—(as imbued of  
 limitedness/human-subpotency prospective dearth for <sup>{epistemic-totalising}</sup>re-apriorising/re-  
 axiomatising/re-referencing~residuality—in-re-originariness/re-origination projection)’ are a  
 ‘calling’ for prospective ‘overarching existential-<disontologising/re-ontologising—  
 aporeticism> priority/precedence/primacy of requisite prospective ontological-good-  
 faith/authenticity<sup>69</sup>~postconverging—de-mentating/structuring/paradigming<sup>70</sup> inducing of  
 psychoanalytic-unshackling for the relative-ontological-completeness<sup>87</sup>—of-  
 apriorising/axiomatising/referencing re-ontologising prospective re-rationalisation—of-  
 contentivity/argumentativity/dialecticism/discursivity’ as the very possibility of prospective ‘re-  
 ontologising—<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination <sup>{decompulsing}</sup>delinearity/deliner-accreting/recomposuring  
 cogency/tensing/limpidity-<as-of-prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-  
 re-originariness/re-origination>,-prospective-reifying-mental-aestheticising<as-of-  
 ‘prospective-reformulating-of-mental-aestheticising’as-to-‘residuality—in-re-originariness/re-  
 origination’ of-mental-aestheticising>’ (imbued ‘human psychologismic—epistemic-acutisation-  
 <as-to-postconverging—de-mentating/structuring/paradigming,-eliciting-of-existence’s-

sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-  
 growth,-as—{veridical/sound}-relative-reflexivity—in-existence/relativising—from-limited-  
 mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising-  
 {decompulsing}delinearity~for-cogency’); as ‘so-specifically requisite explicitly’ with re-  
 ontologising prospective Being-development/ontological-framework-expansion—as-to-depth-  
 of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology . The  
 implication here is that human-consciousness/collective-consciousness—  
 distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising—decentering\_of-  
 consciousness/collective-consciousness,-as-to-psychologismic-epistemic-acutisation—  
 residualising,-{decompulsing}delinearity~for-cogency> arises rather as of the sublimating-  
 tradition/constant of profound-supererogation<sup>96</sup> (as to the ‘fundamental/incipient/seeding  
 experientiality/experiment-<as-to-existentially-formative-‘{epistemic-totalising }re-apriorising/re-  
 axiomatising/re-referencing~residuality—in-re-originariness/re-origination’,—so-  
 ‘notionally/epistemically/bindingnessly<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>—  
 implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-Being-then-  
 Institutional-then-Living—magnitudes-of-{hermeneutic/reprojection~protraction-of}reframing-  
 and-reformulation}’> that is human profound-supererogation<sup>96</sup> so-reflecting the ‘overarching  
 existential-<disontologising/re-ontologising—aporeticism> priority/precedence/primacy of  
 {epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination projection’) manifested as of prospective ‘overarching existential-  
 <disontologising/re-ontologising—aporeticism> priority/precedence/primacy of requisite  
 prospective ontological-good-faith/authenticity<sup>59</sup>~postconverging-de-  
 mentating/structuring/paradigming<sup>70</sup> inducing of psychoanalytic-unshackling for the relative-  
 ontological-completeness<sup>37</sup>—of—apriorising/axiomatising/referencing re-ontologising  
 prospective re-rationalisation—of—contentivity/argumentativity/dialecticism/discursivity’ at

every given 'secondnatured human station/locus of limitedness/human-subpotency  
~~<amplituding/formative-epistemicity>~~-totalising~thrownness-in-existence<sup>35</sup>—(as imbued of  
 limitedness/human-subpotency prospective dearth for ~~†epistemic-totalising †~~re-apriorising/re-  
 axiomatising/re-referencing~residuality—in-re-originariness/re-origination projection)'; so-  
 implied in reflection of the very inherence of 'unlimitedness/existence-~~<full-potency-  
 of-sublimating-nascence>~~ prospective apriorising/axiomatising/referencing-sublimating-  
 reflexivity—beholdening under which limitedness/human-subpotency submits in profound-  
 supererogation for prospective sublimating'. This reflects the fact that 'secondnatured human  
 stations/loci of limitedness/human-subpotency ~~<amplituding/formative-epistemicity>~~-  
 totalising~thrownness-in-existence<sup>35</sup>—(as imbued of limitedness/human-subpotency  
 prospective dearth for ~~†epistemic-totalising †~~re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination projection)' are prospectively of  
 desublimating ~~presencing—absolutising-identitive-constitutedness~~ 'existential-  
~~<disontologising/re-ontologising—aporeticism>~~ preconverging de-  
 mentating/structuring/paradigming punctual/immediacy/constituted/compulsions-encumbered  
 prior mere-formulaicity/ritualisation rationalisation-of-  
 contentivity/argumentativity/dialecticism/discursivity' such that the prospective  
~~nonpresencing-⟨perspective-ontological-normalcy/postconvergence⟩~~ 'existential-  
~~<disontologising/re-ontologising—aporeticism>~~ prospect of human individual-  
 consciousness/collective-consciousness decompulsion–appraisal' can only arise as of  
 prospective 'overarching existential-~~<disontologising/re-ontologising—aporeticism>~~  
 priority/precedence/primacy of requisite prospective ontological-good-  
 faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup> inducing of  
 psychoanalytic-unshackling for the relative-ontological-completeness<sup>87</sup>—of-  
 apriorising/axiomatising/referencing re-ontologising prospective re-rationalisation-of-

contentivity/argumentativity/dialecticism/discursivity'. This explains why the fundamental/incipient/seeding continuity of human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. lies solely with human profound-supererogation<sup>96</sup> as of ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup> (that is, as so-appraised beyond the shiftiness-of-the-Self of any given <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>). The latter point, speaks to the more indispensable and relevant implication of profound-supererogation<sup>96</sup> as from human 'crossgenerational notional~firstnatureddness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—mental-processing-parity for ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.' as to 'prospective <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection' induced 'human re-ontologising transcendence-and-sublimity/sublimation/supererogatory~de-mentativity' notwithstanding priorly given <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> disontologising <amplifying/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>— (as imbued of limitedness/human-subpotency prospective dearth for {epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination projection)'; and so with regards to the recurrently requisite 'relative-ontological-incompleteness<sup>88</sup>/relative-ontological-completeness<sup>87</sup>— <sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness<sup>13</sup>/formative-supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence> } as to human-and-social-expectations/anticipations—metaphoricity<sup>57</sup>—as-preconverging/postconverging—re-mentating/restructuring/reparadigming—psychologism'<sup>89</sup> for human prospective re-ontologising (as of 'overarching existential-<disontologising/re-ontologising—aporeticism>

priority/precedence/primacy of requisite prospective ontological-good-faith/authenticity<sup>69</sup>~postconverging–de-mentating/structuring/paradigming<sup>70</sup> inducing of psychoanalytic-unshackling for the relative-ontological-completeness<sup>87</sup>–of–apriorising/axiomatising/referencing re-ontologising prospective re-rationalisation–of–contentivity/argumentativity/dialecticism/discursivity’) that so-defines human-consciousness/collective-consciousness–distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising–decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic–epistemic-acutisation—residualising,-{decompulsing}delinearity~for-cogency>.

The implication here is that profound-supererogation<sup>96</sup> is an exercise of ‘superseding/overcoming a human self-presence/self-constitutedness<sup>14</sup>-<in-perspective–epistemic-abnormalcy/preconvergence<sup>31</sup>> rationalisation–of–contentivity/argumentativity/dialecticism/discursivity’ and rather existentially-<disontologising/re-ontologising—aporeticism> constraining to the prospect of ‘unlimitedness/existence-<full-potency-of-sublimating-nasence> prospective apriorising/axiomatising/referencing–sublimating-reflexivity—beholdening under which limitedness/human-subpotency submits in profound-supererogation for prospective sublimating’ induced re-ontologising re-rationalisation–of–contentivity/argumentativity/dialecticism/discursivity; speaking of the fact that human-consciousness/collective-consciousness–distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising–decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic–epistemic-acutisation—residualising,-{decompulsing}delinearity~for-cogency> is rather about the eliciting of underlying ‘constraining existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation<sup>96</sup> imbuing human ontological-commitment<sup>66</sup>-<implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging–de-mentating/structuring/paradigming<sup>70</sup>–as-being-as-of-

existential-reality>' and '103 universal-transparency 104-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness 87 ) as available-to/elicitable-to-<as-to-human-consciousness/collective-consciousness-distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising-decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic-epistemic-acutisation—residualising,-{decompulsing}delinearity~for-cogency>> the social-functioning-and-accordance—as-of-social-stake-contention-or-confliction conception of any given registry-worldview/dimension <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)> (in self-becoming/self-conflatedness 13 /formative—supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence>). In other words, the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising effectively portends to a much more real notion of human consciousness that is effectively of prospective actualisation/re-actualisation as of human-consciousness/collective-consciousness-distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising-decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic-epistemic-acutisation—residualising,-{decompulsing}delinearity~for-cogency> (undergirded recurrently as of ‘overarching existential-<disontologising/re-ontologising—aporeticism> priority/precedence/primacy of requisite prospective ontological-good-faith/authenticity 69 ~postconverging—de-mentating/structuring/paradigming 70 inducing of psychoanalytic-unshackling for the relative-ontological-completeness 87 —of-apriorising/axiomatising/referencing re-ontologising prospective re-rationalisation—of-contentivity/argumentativity/dialecticism/discursivity’), with the veracity of human-consciousness/collective-consciousness-distendedness/detruncating-<beyond-selfpresencing,-

~~as-re-ontologising-decentering\_of-consciousness/collective-consciousness,-as-to-~~  
~~psychologismic-epistemic-acutisation—residualising,-{decompulsing}delinearity~for-cogency>~~  
 much more than just a given rationalisation-of-  
 contentivity/argumentativity/dialecticism/discursivity but rather of ~~nonpresencing-~~  
~~<perspective-ontological-normalcy/postconvergence>~~ ‘existential-<disontologising/re-  
~~ontologising—aporeticism>~~ prospect of human individual-consciousness/collective-  
 consciousness ~~decompulsion—appraisal~~’ as to the accompanying devolving sublimation of  
 prospective re-rationalisation-of-contentivity/argumentativity/dialecticism/discursivity; such  
 that prospective re-ontologising cannot and shouldn’t overrate/be-defined-by the prior ‘mere  
 rationalisation-of-contentivity/argumentativity/dialecticism/discursivity’ of any given  
 ‘secondnatured human station/locus of limitedness/human-subpotency ~~<amplituding/formative-~~  
~~epistemicity>~~-totalising~thrownness-in-existence<sup>35</sup>—(as imbued of limitedness/human-  
 subpotency prospective dearth for ~~{epistemic-totalising}~~re-apriorising/re-axiomatising/re-  
~~referencing~residuality—in-re-originariness/re-origination projection)~~’ (but is rather bound to  
 re-elicite underlying ‘constraining existence—as-sublimating-withdrawal/unenframing/re-  
 ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup> imbuing human  
 ontological-commitment<sup>66</sup> ~~<implied—self-assuredness-of-ontological-good-~~  
~~faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-~~  
~~existential-reality>~~’ and ‘<sup>103</sup>universal-transparency<sup>104</sup> ~~-<transparency-of-totalising-entailing,-as-~~  
~~to-entailing-<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-  
~~completeness<sup>87</sup>~~ ) as available-to/elicitable-to-~~(as-to-human-consciousness/collective-~~  
~~consciousness—distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising—~~  
~~decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic-epistemic-~~  
~~acutisation—residualising,-{decompulsing}delinearity~for-cogency>~~) the social-functioning-and-  
 accordance—as-of-social-stake-contention-or-confliction conception of any given registry-

worldview/dimension <preconverging~‘motif-and-apriorising/axiomatising/referencing’-  
entailing>-existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-  
presencing—hyperrealisation/hyperreal-transposition)’ in so-averting the given  
uninstitutionalised-threshold<sup>102</sup> imbued pedanticism, nihilism and absurdism. In this regards, for  
instance the human-consciousness/collective-consciousness—distendedness/detruncating-  
<beyond-selfpresencing,-as-re-ontologising—decentering\_of-consciousness/collective-  
consciousness,-as-to-psychologismic-epistemic-acutisation—residualising,-  
{decompulsing}delinearity~for-cogency> allowing for a non-positivising social-setup mindset  
developing into a positivising registry-worldview/dimension mindset is much more than the  
positivising ‘mere rationalisation—of—contentivity/argumentativity/dialecticism/discursivity’ but  
rather entails the nonpresencing <perspective ontological normalcy/postconvergence>  
‘existential-<disontologising/re-ontologising—aporeticism> prospect of human individual-  
consciousness/collective-consciousness decompulsion—appraisal’ as to the accompanying  
devolving sublimation of prospective positivising re-rationalisation—of—  
contentivity/argumentativity/dialecticism/discursivity; with the re-ontologising implication that  
part-and-parcel of human-consciousness/collective-consciousness—distendedness/detruncating-  
<beyond-selfpresencing,-as-re-ontologising—decentering\_of-consciousness/collective-  
consciousness,-as-to-psychologismic-epistemic-acutisation—residualising,-  
{decompulsing}delinearity~for-cogency> as to prospective firstnatureddness—as-to-inkling profound-  
supererogation<sup>96</sup> is the ‘prospective projection/anticipation directly-or-deferentially of educed—  
and—availing—and—re-availing relative-ontological-completeness<sup>87</sup>—of—  
apriorising/axiomatising/referencing’ as to the recurrently requisite ‘relative-ontological-  
incompleteness<sup>88</sup>/relative-ontological-completeness<sup>87</sup>—  
<sublimating~referencing/registering/decisioning,—as-self-becoming/self-  
conflatedness<sup>102</sup>/formative—supererogating-<projective/reprojective—aestheticising-re-motif-

and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence>} as to human-and-social-expectations/anticipations—metaphoricity<sup>57</sup>~as-preconverging/postconverging~re-mentating/restructuring/reparadigming~psychologism<sup>89</sup> for human prospective re-ontologising (as of ‘overarching existential-<disontologising/re-ontologising~aporeticism> priority/precedence/primacy of requisite prospective ontological-good-faith/authenticity<sup>69</sup>~postconverging~de-mentating/structuring/paradigming<sup>70</sup> inducing of psychoanalytic-unshackling for the relative-ontological-completeness<sup>87</sup>~of-apriorising/axiomatising/referencing re-ontologising prospective re-rationalisation~of-contentivity/argumentativity/dialecticism/discursivity’). Such an implication of human-consciousness/collective-consciousness~distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising~decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic~epistemic-acutisation~residualising,-{decompulsing}delinearity~for-cogency> (as to the veracity of the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising) points to the paradoxical fact that ‘human conscious grasp of re-ontologising sublimating <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ is constrained-and-limited by the given ‘secondnature human station/locus of limitedness/human-subpotency <amplituding/formative~epistemicity>-totalising~thrownness-in-existence<sup>35</sup>—(as imbued of limitedness/human-subpotency prospective dearth for {epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination projection)’ which so-fails to cover the prospective possibility/potential for re-ontologising beyond its limitative <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>. This thus speaks to the validity of the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising ‘psychologismic~transfixity-<placeholder-setup-ontological-rescheduling—in-realigning/preactivity/formative-becoming/psychoanalytical-unshackling,-as-to-residualising~

~~{decompulsing}~~delinearity-over-nonresidualising-~~{compulsing}~~linearity> of human consciousness’ as bound with prospective metaphoricity<sup>57</sup> (explaining why the re-ontologising exercise cannot be construed-as/constrained-as-of the implicated all-be-all of a <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> conceptualisation and/or <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> advocacy/political/applicative—scope); such that the genuine social intellectual—function/posture ‘insists on the posteriority/exteriorisation of human re-ontologising intelligibility’ (beyond just any given ‘secondnatured human station/locus of limitedness/human-subpotency <amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>—(as imbued of limitedness/human-subpotency prospective dearth for {epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination projection)’ imbued intelligibility) as defining the very possibility of the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising. Critically, the ‘secondnatured human station/locus of limitedness/human-subpotency <amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>—(as imbued of limitedness/human-subpotency prospective dearth for {epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination projection)’ prospective re-ontologising deficiency arises as to the fact that it is ‘mostly of the retention of the sublimating outcome of prior profound-supererogation<sup>96</sup> rationalisation—of-contentivity/argumentativity/dialecticism/discursivity imbued positive-opportunism—of-social-functioning-and-accordance<sup>75</sup>’ and ‘poorly of the requisite prospective retention of profound-supererogation<sup>96</sup>’ which is required for prospective ‘existential-<disontologising/re-ontologising—aporeticism> postconverging~aporeticism-overcoming/unovercoming’ as so-requisite for the posteriority/exteriorisation of the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising (especially-so with regards to re-ontologising prospective Being-development/ontological-framework-expansion—as-to-depth-

of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology  
psychologismic-epistemic-acutisation—difficulty-<for,-residualising-  
{decompulsing}delinearity~for-cogency>-magnitude<sup>{of-experientiality/experiment}</sup> imbued psychologismic-  
epistemic-acutisation—difficulty-<for,-residualising-<sup>{decompulsing}</sup>delinearity~for-cogency>-<sup>{as-  
of-requisite-profound-supererogation<sup>96</sup>-for-‘disposedness-or-psychologismic-construct’-  
{imbued-demoronisation-<sublimating-nascence,-nonextricatory-sublimating-  
upstreaming/‘amontée’>}}</sup>); as so-manifested as to presencing—absolutising-identitive-  
constitutedness ‘existential-<disontologising/re-ontologising-aporeticism> preconverging-  
de-mentating/structuring/paradigmig punctual/immediacy/constituted/compulsions-  
encumbered prior mere-formulaicity/ritualisation rationalisation-of-  
contentivity/argumentativity/dialecticism/discursivity’ (so-reflected with the manifestation of  
the notional/epistemic/bindingness<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup>  
overarching cultivated-and-enculturated interrelatedness-dynamics-of-social-constructing as  
from ‘catchmented-and-compulsed-<in-‘existential-dearth-of-demoronisation’,-so-construed-  
as-from-ontological-normalcy/postconvergence-perspective-reflection-of-the-‘destructuring-  
threshold\_of-the-given-level’s-conjugated-postlogism~as-dementing’> interpersonal, group,  
intergroup, community, local, national, political, geostrategic, etc. psychologismic-epistemic-  
acutisation—difficulty-<for,-residualising-<sup>{decompulsing}</sup>delinearity~for-cogency>—levels of  
interrelatedness-dynamics-of-social-constructing’ of ‘formativeness-<as-to-intersolipsism-of-  
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-  
<sup>5</sup> meaningfulness-and-teleology<sup>99</sup> and existential-<disontologising/re-ontologising-  
aporeticism> articulation manifestations’). This further explains why spontaneous opting for  
prospective profound-supererogation<sup>96</sup> ‘inherently grants intellectual-and-moral ascendancy,  
responsibility/relative-reflexivity and purposefulness’ so-translated as to prospective ‘profound-  
supererogation<sup>96</sup>~reframing/reformulation/detachmenting/detruncating/decompulsing/delinear

ising—as to ~~postconverging de-mentating/structuring/paradigming~~  
priority/precedence/primacy of that which spontaneously opts for prospective profound-  
supererogation<sup>96</sup> (so-manifesting as to ontologising-failsafe—~~as to ‘relative-  
unreflexivity/relative-reflexivity—bindingness/nondiscretionariness’ of totalising-entailment~~  
as of ‘substantivity of transversality—~~for-sublimating—existential-eventuating/denouement,—  
from ‘thinking-at-first/pure-predisposition-preemptive-of-prospective-  
disontologising/subontologising’—as-of-prospectively-disambiguated—affirmed-and-  
unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup>’); and so, notwithstanding  
‘surreptitious usurpative pretense to profound-  
supererogation<sup>96</sup>~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear  
ising—as to ~~postconverging de-mentating/structuring/paradigming~~’ of  
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—  
~~(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
<amplituding/formativ-epistemicity>totalising~in-relative-ontological-completeness )~~  
desublimation. It is effectively rather a ~~nonpresencing—perspective-ontological-  
normalcy/postconvergence>~~ ‘existential—~~disontologising/re-ontologising—aporeticism>~~  
prospect of human individual-consciousness/collective-consciousness decompulsion—appraisal’  
that is bound to reproject of the profound-supererogation (as to ‘overarching existential-  
~~disontologising/re-ontologising—aporeticism>~~ priority/precedence/primacy of requisite  
prospective ontological-good-faith/authenticity<sup>59</sup>~postconverging—de-  
mentating/structuring/paradigming<sup>70</sup> inducing of psychoanalytic-unshackling for the relative-  
ontological-completeness<sup>37</sup>—of—apriorising/axiomatising/referencing re-ontologising  
prospective re-rationalisation—of—contentivity/argumentativity/dialecticism/discursivity’) in  
prospectively reinvigorating the ontologising/scientific/existence—~~honesty-constraining>~~—  
scope\_for\_prospective\_re-ontologising (beyond the instrumentalising arising as of the~~

‘secondnatured prior mere-formulaicity/ritualisation-<as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 ‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination’>’ with the latter so-construed as of its undergirding ~~presencing—  
 absolutising-identitive-constitutedness~~ ‘existential-<disontologising/re-ontologising—  
 aporeticism> preconverging-de-mentating/structuring/paradigmising  
 punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation  
 rationalisation—of—contentivity/argumentativity/dialecticism/discursivity’). In-the-bigger-  
 scheme-of-things (as to human Being-development/ontological-framework-expansion—as-to-  
 depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology ,  
 institutional-development—as-to-social-function-development and living-development—as-to-  
 personality-development psychologismic-epistemic-acutisation—difficulty<for,—  
 residualising—{decompulsing}delinearity~for-cogency>—magnitudes {of-experientiality/experiment}) this  
 effectively speaks to the ‘psychologismic-transfixity-<placeholder-setup-ontological-  
 rescheduling—in-realigning/preactivity/formative-becoming/psychoanalytical-unshackling,-as-  
 to-residualising—{decompulsing}delinearity-over-nonresidualising—{compulsing}linearity> of human  
 consciousness’ (so-construed herein as of human-consciousness/collective-consciousness—  
 distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising—decentering\_of-  
 consciousness/collective-consciousness,-as-to-psychologismic-epistemic-acutisation—  
 residualising,—{decompulsing}delinearity~for-cogency> notionally/epistemically/bindingnessly<as-to-  
 determinism/conceptivity—of-relative-unreflexivity/relative-reflexivity> effusing ‘psychologismic-transfixity-  
 <placeholder-setup-ontological-rescheduling—in-realigning/preactivity/formative-  
 becoming/psychoanalytical-unshackling,-as-to-residualising—{decompulsing}delinearity-over-  
 nonresidualising—{compulsing}linearity> with respect to ‘idiosyncratic-ferment\_for-  
 notional~cogency-<as-to-<<sup>7</sup>surrealising/supererogating—drive>-of-aestheticising—

relief/depth-and-impetus) imbuing-<by-needling/prying/prospecting-for-‘phasing-and-  
 rooting’>-of interlay/organicalism/aestheticising-handle-<of-‘psychologismic-  
 transfixity {residualising-<sup>{decompulsing}</sup> delinearity-over-nonresidualising-<sup>{compulsing}</sup> linearity}>’ of  
 reifying/dereifying mental-aestheticising-<as-‘psychologismic-existential-metaphoricity’<sup>7</sup>-{as-  
 to-<sup>{epistemic-totalising}</sup> re-apriorising/re-axiomatising/re-referencing-in-becoming}>’-so-implicated-  
 ‘by-way-of-the-existentially/contextually/textually-manifest-motif-construct-as-specific-  
 language’-as-so-reflecting-‘the-existentially/contextually/textually-manifest-  
 moronisation/demoronisation’>’); in so-reflecting notionally/epistemically/bindingnessly<sup><as-to-</sup>  
<sup>determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup> the failing or prospect of ‘re-ontologising  
<sup>{epistemic-totalising}</sup> re-apriorising/re-axiomatising/re-referencing-residuality—in-re-  
 originariness/re-origination <sup>{decompulsing}</sup> delinearity/delinear-accreting/recomposuring  
 cogency/tensing/limpidity-<as-of-prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-  
 re-originariness/re-origination>’,-prospective-reifying-mental-aestheticising-<as-of-  
 ‘prospective-reformulating-of-mental-aestheticising’as-to-‘residuality—in-re-originariness/re-  
 origination’-of-mental-aestheticising>’ (imbued ‘human psychologismic-epistemic-acutisation-  
 <as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-  
 sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-  
 growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-  
 mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-  
<sup>{decompulsing}</sup> delinearity-for-cogency’), and so respectively as to human psychologismic  
 implications as of presencing—absolutising-identitive-constitutedness ‘existential-  
 <disontologising/re-ontologising—aporeticism> preconverging de-  
 mentating/structuring/paradigming punctual/immediacy/constituted/compulsions-encumbered  
 prior mere-formulaicity/ritualisation rationalisation-of-  
 contentivity/argumentativity/dialecticism/discursivity’ or nonpresencing-<perspective-

ontological-normalcy/postconvergence> ‘existential-<disontologising/re-ontologising—  
 aporeticism> prospect of human individual-consciousness/collective-consciousness  
 decompulsion-appraisal’. The psychologismic-transfixity-<placeholder-setup-ontological-  
 rescheduling—in-realigning/preactivity/formative-becoming/psychoanalytical-unshackling,-as-  
 to-residualising-<sup>{decompulsing}</sup>delinearity-over-nonresidualising-<sup>{compulsing}</sup>linearity> as of human-  
 consciousness/collective-consciousness—distendedness/detruncating-<beyond-selfpresenting,-  
 as-re-ontologising—decentering\_of-consciousness/collective-consciousness,-as-to-  
 psychologismic—epistemic-acutisation—residualising,-<sup>{decompulsing}</sup>delinearity~for-cogency>,  
 speaking of prospective ‘re-ontologising-<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination-<sup>{decompulsing}</sup>delinearity/delinear-  
 accreting/recomposuring cogency/tensing/limpidity-<as-of-prospective-profound-  
 supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-origination>,-prospective\_reifying-  
 mental-aestheticising<as-of‘prospective\_reformulating-of-mental-aestheticising’as-to-  
 ‘residuality—in-re-originariness/re-origination’of-mental-aestheticising>’ (so-arising as of  
 ‘human psychologismic—epistemic-acutisation-<as-to-postconverging-de-  
 mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-  
 prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-  
 deepening/psychologismic—epistemic-acutisation—residualising,-<sup>{decompulsing}</sup>delinearity~for-  
 eogeneity’ educed as of the ‘firstnatureddness—as-to-inkling profound-supererogation<sup>96</sup> for  
 overarching existential-<disontologising/re-ontologising—aporeticism>  
 priority/precedence/primacy of <sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination projection’ in  
 ‘recurrent/perpetuating/continuity—recomposuring existential-<disontologising/re-  
 ontologising—aporeticism>—counteracting/supplanting/alienating—of-prior-

apriorising/axiomatising/referencing' over 'secondnature prior mere-formulaicity/ritualisation-  
 <as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-  
 prospectively-losing-track-of-<sup>4</sup>epistemic-totalising }re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination'>'), is the very reflection of  
 prospective 'apriorising/axiomatising/referencing disambiguating/de-leveling/de-  
 ressentiment/opened-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> demoronisation-  
 <sublimating—nascence,-nonextricatory-sublimating—upstreaming/'amontée'>'; as to the  
 ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-  
 ontologising very own 'profound-  
 supererogation<sup>96</sup>~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear-  
 ising—as-to-postconverging-de-mentating/structuring/paradigmising imbued re-rationalisation-  
 of-contentivity/argumentativity/dialecticism/discursivity' as of prospective re-ontologising  
 <postconverging~motif-and-apriorising/axiomatising/referencing'—entailing>-  
 existentialising—framing/imprinting-<as-to-prospective-<sup>40</sup>historiality/ontological-  
 eventfulness<sup>38</sup> /ontological-aesthetic-tracing-<perspective—ontological-  
 normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>}. The point here is  
 that in-many-ways 'prospective disontologising and pedantising/muddling/formulaic-  
 hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-  
 totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-  
 relative-ontological-completeness )' supposed pretense to 'shallow-  
 supererogation<sup>96</sup>~framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-  
 preconverging-de-mentating/structuring/paradigmising rationalisation-of-  
 contentivity/argumentativity/dialecticism/discursivity' is psychologismically caught up in the  
 prior disontologising <preconverging~'motif-and-apriorising/axiomatising/referencing'—  
 entailing>-existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-

presencing—hyperrealisation/hyperreal-transposition) (notwithstanding that  
 ‘unlimitedness/existence—<full-potency-of-sublimating-nasence> prospective  
 apriorising/axiomatising/referencing—sublimating-reflexivity—beholdening under which  
 limitedness/human-subpotency submits in profound-supererogation for prospective  
 sublimating’), and rather speaks to its ‘nihilistic knowledge-deadends—<as-preconverging-de-  
 mentating/structuring/paradigming> undermining prospective re-ontologising’ (as not  
 resolvable as of prior ~~presencing—absolutising-identitive-constitutedness~~ ‘existential-  
 <disontologising/re-ontologising—aporeticism> preconverging de-  
 mentating/structuring/paradigming punctual/immediacy/constituted/compulsions-encumbered  
 prior mere-formulaicity/ritualisation rationalisation-of—  
 contentivity/argumentativity/dialecticism/discursivity but rather as of prospective profound-  
 supererogation<sup>96</sup> for ~~nonpresencing—perspective-ontological-normalcy/postconvergence>~~  
 ‘existential—<disontologising/re-ontologising—aporeticism> prospect of human individual-  
 consciousness/collective-consciousness decompulsion—appraisal, in reflection of  
 ‘unlimitedness/existence—<full-potency-of-sublimating-nasence> prospective  
 apriorising/axiomatising/referencing—sublimating-reflexivity—beholdening under which  
 limitedness/human-subpotency submits in profound-supererogation for prospective  
 sublimating’); as manifested with non-universalising ancient-sophists and non-positivising  
 medieval-scholasticism as not being the appropriate re-ontologising ‘profound-  
 supererogation<sup>96</sup>—reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear-  
 ising—~~as-to-postconverging-de-mentating/structuring/paradigming~~ imbued re-rationalisation—  
 of—contentivity/argumentativity/dialecticism/discursivity’ respectively as to requisite Socratic-  
 philosophers <sup>103</sup>universalising-idealisation or budding-positivists positivism/rational-  
 empiricism. For instance the ‘relays of human intemporal-individuation epistemic-projection  
 radicalities~in-chronicular/annalistic—cogency—<as-of-notional~protensivity>—<as-to-limited-

~~mentation-capacity-deepening—as subjecting limitedness/human subpotency to ‘educated  
 unlimitedness/existence sublimating nascence’<sup>2</sup> }~~ so-constituted as  
 cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup> (as to  
 a ‘despite-the-self exercise of epistemic-projection in notional~self-distantiation-<imbued—re-  
 motif-and-re-apriorising/re-axiomatising/re-referencing>’) can be reflected with budding-  
 positivists like Galileo, Descartes, Newton, Leibniz, etc. as actually ‘reaching/arriving-at their  
 respective positivism/rational-empiricism sublimating limits’ by the mere fact that they were not  
 of sufficient positivism/rational-empiricism relative-ontological-completeness<sup>87</sup>—of-  
 apriorising/axiomatising/referencing epistemic-projection radicalities~in-  
 chronicular/annalistic—cogency-<as-of-notional~protensivity>-<as-to-limited-mentation-  
 capacity-deepening—as subjecting limitedness/human subpotency to ‘educated  
 unlimitedness/existence sublimating nascence’<sup>2</sup> } so-constituted as  
 cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>  
 imbued prospective positivism/rational-empiricism <postconverging~‘motif-and-  
 apriorising/axiomatising/referencing’—entailing>-existentialising—framing/imprinting-<as-to-  
 prospective—<sup>4</sup> historicity/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-  
 <perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-  
 determinism’>>) (as ‘still caught up in their various successive extents in medieval-scholasticism  
 relative-ontological-incompleteness<sup>88</sup>—of-apriorising/axiomatising/referencing’ imbued prior  
 occulticising <preconverging~‘motif-and-apriorising/axiomatising/referencing’—entailing>-  
 existentialising—enframing/imprintedness-<as-to-<sup>4</sup> historicity-tracing—in-presencing—  
 hyperrealisation/hyperreal-transposition)). In this regards, (as to requisite re-ontologising  
 ‘profound-  
 supererogation<sup>96</sup>~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear  
 ising—as to postconverging de-mentation/structuring/paradigmising imbued re-rationalisation—

of-contentivity/argumentativity/dialecticism/discursivity’) the <sup>7</sup>unblurriness-<re-  
 ontologising\_by-postconverging-as-to-dragged-out-supererogatory~wholesomeness/profound-  
 supererogation<sup>96</sup>,-while-anecdotalising-prior-disontologising-thresholding> of nascent-  
 particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-  
 completeness<sup>87-83</sup> reference-of-thought-<sup>84</sup> devolving>  
 punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-  
 ideologising/deformulaicity/à-contrecoup/unsettling/unarguable (as to their  
 ‘unlimitedness/existence-<full-potency-of-sublimating-nascence> prospective  
 apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening under which  
 limitedness/human-subpotency submits in profound-supererogation for prospective  
 sublimating?’) is more readily amenable to the posteriority/exteriorisation of the  
 ‘ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-  
 ontologising implications of existential-<disontologising/re-ontologising—aporeticism>—  
 counteracting/supplanting/alienating—of-prior-apriorising/axiomatising/referencing’ (in contrast  
 to the <sup>7</sup>blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-  
 preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out> of many a human  
 social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—  
 decisionality-<as-to-disontologising/re-ontologising—aporeticism> as prone to a  
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> accessorising of ‘ordinary  
 laypersonhood arrogation/presumptuousness’ conception of supposedly prospective sublimation  
 with regards to the associated secondnaturing ‘poor requisite prospective retention of profound-  
 supererogation<sup>96</sup>’ for prospective ‘existential-<disontologising/re-ontologising—aporeticism>  
 postconverging-aporeticism-overcoming/unovercoming’). It is the sound psychologismic-  
 transfixity-<placeholder-setup-ontological-rescheduling—in-realigning/preactivity/formative-  
 becoming/psychoanalytical-unshackling,-as-to-residualising—{decompulsing} delinearity-over-

nonresidualising-<sup>{compulsing}</sup>linearity> as of human-consciousness/collective-consciousness-  
 distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising-decentering\_of-  
 consciousness/collective-consciousness,-as-to-psychologismic-epistemic-acutisation—  
 residualising,-<sup>{decompulsing}</sup>delinearity~for-cogency> that is intradimensionally reflected in such  
 profound-  
 supererogation<sup>96</sup> ~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear-  
 ising\_scale—of-transparent/noncontentious/un-nominalised/sound-interpretations/domains of  
 manifest <sup>7</sup>unblurriness-<re-ontologising\_by-postconverging-as-to-dragged-out-  
 supererogatory~wholesomeness/profound-supererogation<sup>96</sup>,-while-anecdotalising-prior-  
 disontologising-thresholding> imbued ontologising/scientific/existence-<honesty-  
 constraining>—scope\_for\_prospective\_re-ontologising requisite <sup>61</sup>nonpresencing-  
 <perspective-ontological-normalcy/postconvergence> epistemic-projection  
 ‘implicated/explicated psychologismic-epistemic-acutisation—residualising~<sup>{epistemic-  
 totalising<sup>33</sup>}</sup>hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
<sup>{decompulsing}</sup>delinearity~for-cogency’ successive profound/state-of-the-art sublimating  
 prospective re-ontologising with respect to the-very-same purview/devolved-  
 purview/devolving-purview-of-unlimitedness/existence-<full-potency-of-sublimating-  
 naseence>;—‘implicated\_attendant-ontological-contiguity<sup>67</sup>? ~educed-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> (in contrast to shallow-  
 supererogation<sup>96</sup> ~framing/formulation/catchmenting/truncating/compulsing/linearising\_scale  
 —of-opaque/contentious/un-nominalised/flawed-interpretations/domains of manifest  
 blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-  
 preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out> of <sup>79</sup>presencing—  
 absolutising-identitive-constitutedness<sup>14</sup> epistemic-projection ‘implicated/explicated

punctual/immediacy/constituted/compulsions-encumbered—hypothesisation reproducibility’). It is herein contended (with respect to psychologismic-transfixity-<placeholder-setup-ontological-rescheduling—in-realigning/preactivity/formative-becoming/psychoanalytical-unshackling,-as-to-residualising-<sup>{decompulsing}</sup>delinearity-over-nonresidualising-<sup>{compulsing}</sup>linearity> as of human-consciousness/collective-consciousness—distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising—decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic-epistemic-acutisation—residualising,-<sup>{decompulsing}</sup>delinearity~for-cogency>) that the psychologismic-epistemic-acutisation—difficulty-<for,-residualising-<sup>{decompulsing}</sup>delinearity~for-cogency>-<as-of-requisite-profound-supererogation<sup>96</sup>-for-‘disposedness-or-psychologismic-construct’-<sup>{imbued—demoronisation-<sublimating—nascence,-nonextricatory-sublimating—upstreaming/‘amontée’>}</sup>) (as to <sup>presencing—absolutising-identitive-constitutedness</sup> ‘existential-<disontologising/re-ontologising—aporeticism> <sup>preconverging de-mentating/structuring/paradigmig</sup> punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation rationalisation-of-contentivity/argumentativity/dialecticism/discursivity’) manifested with shallow-supererogation<sup>96</sup>—framing/formulation/catchmenting/truncating/compulsing/linearising\_scale—of-opaque/contentious/un-nominalised/flawed-interpretations/domains of manifest blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-disontologising-formulaic—dragging-out/hollowing-out> of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> epistemic-projection ‘implicated/explicated punctual/immediacy/constituted/compulsions-encumbered—hypothesisation reproducibility’ (as effectively translating into the misconstrual of the-very-same purview/devolved-purview/devolving-purview-of-unlimitedness/existence-<full-potency-of-sublimating-nascence>;—‘implicated\_attendant-ontological-contiguity<sup>67</sup>’~educed-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup>), not only underlies a <sup>70</sup>presencing—absolutising-identitive-  
constitutedness<sup>14</sup> ‘nihilistic knowledge-deadends-<as-preconverging-de-  
mentating/structuring/paradigming> undermining prospective re-ontologising’ of the  
prospective sublimating possibilities of many a social and psychological sciences but equally  
speaks to their susceptibility to confusion/misuse/misapprehension; and so  
fundamentally/incipiently/seedingly as to a failure to factor in their very own ‘despite-the-self  
exercise of epistemic-projection in notional~self-distantiation-<imbued—re-motif-and-re-  
apriorising/re-axiomatising/re-referencing>’ in other to prospectively accord sublimatingly with  
the-very-same purview/devolved-purview/devolving-purview-of-unlimitedness/existence-  
<full-potency-of-sublimating-nascence>;—‘implicated\_attendant-ontological-  
contiguity<sup>67</sup>’~educated—

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup> before even the exercise of prospective knowledge elucidation.

In other words, this is tantamount to ancient-sophists non-universalising or medievalism-  
scholasticism non-positivising manifesting a prospectively ‘overall  
unthought/uncontemplated/mere-reflex/shallow/unsound gesturing/accounting—of-epistemic-  
phenomenalism’ impliciting that the-very-same purview/devolved-purview/devolving-  
purview-of-unlimitedness/existence-<full-potency-of-sublimating-nascence>;—

‘implicated\_attendant-ontological-contiguity<sup>67</sup>’~educated—

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup> ‘is available for absolute sublimating knowledge and  
transcendence-and-sublimity/sublimation/supererogatory~de-mentativity’ without undergoing  
their very own ‘despite-the-self exercise of epistemic-projection in notional~self-distantiation-  
<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ as of profound-

supererogation<sup>96</sup>; as to the need to imply that it is as from the ‘overall profound/sound gesturing/accounting—of-epistemic-phenomenalism’ respectively of <sup>103</sup>universalising-idealisation and positivism/rational-empiricism that prospective re-ontologising sublimating could arise. This speaks to the inherent presumptuousness of the human mindset in its intragenerational framework of 60 to 100 years to claim to surmise the possibility/potential of the-very-same purview/devolved-purview/devolving-purview-of-unlimitedness/existence-~~<full-potency-of-sublimating-nascence>~~;—‘implicated-attendant-ontological-contiguity<sup>67</sup>~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-~~<imbued-notional~cogency>~~’<sup>40</sup> as of its given processive-motif-‘~~exuding-aestheticising-gesturing~~’ of apriorising/axiomatising/referencing—imbued-notional~reductionism-<of-existential-prospection,-whether-as-of-trepidatious/warped/preclusive/occlusive/protensive—notional~reductionism> (so-explaining the mult centuries long patchy experientiality/experiment-~~<as-to-existentially-formative-‘epistemic-totalising’ re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination~~’,—so-‘~~notionally/epistemically/bindingnessly~~’~~<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>~~—implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-Being-then-Institutional-then-Living—magnitudes-of-{hermeneutic/reprojection~protraction-of}reframing-and-reformulation}’> of human registry-worldviews/dimensions since human prehistoricity as to recurrent prospective disontologising/subontologising manifestation of ~~presencing—absolutising-identitive-constitutedness~~ ‘existential-~~<disontologising/re-ontologising—aporeticism>~~’ preconverging de-mentating/structuring/paradigming punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation rationalisation—of—contentivity/argumentativity/dialecticism/discursivity’); with that presumptuousness as to ~~presencing—absolutising-identitive-constitutedness~~ ‘existential-

<disontologising/re-ontologising—aporeticism> preconverging—de-  
 mentating/structuring/paradigming punctual/immediacy/constituted/compulsions-encumbered  
 prior mere-formulaicity/ritualisation rationalisation-of—  
 contentivity/argumentativity/dialecticism/discursivity’ explaining the psychologism—  
 epistemic-acutisation—difficulty-<for,-residualising—<sup>{decompulsing}</sup>delinearity~for-cogency>-<as-  
 of-requisite-profound-supererogation<sup>96</sup>-for-‘disposedness-or-psychologismic-construct’-  
 {imbued—demoronisation-<sublimating—nascence,-nonextricatory-sublimating—  
 upstreaming/‘amontée’>}} for human notional~self-distantiation-<imbued—re-motif-and-re-  
 apriorising/re-axiomatising/re-referencing>’ as of profound-supererogation<sup>96</sup> especially as  
 manifested with shallow-  
 supererogation<sup>96</sup>~framing/formulation/catchmenting/truncating/compulsing/linearising\_scale  
 —of-opaque/contentious/un-nominalised/flawed-interpretations/domains of manifest  
 blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-  
 preconverging,-in-disontologising-formulaic—dragging-out/hollowing-out> of <sup>79</sup>presencing—  
 absolutising-identitive-constitutedness<sup>14</sup> epistemic-projection ‘implicated/explicated  
 punctual/immediacy/constituted/compulsions-encumbered—hypothesisation reproducibility’  
 (and as so-marked by their considering of broad swathes of requisite human ‘comprehensive  
 coherence/contiguity/noncontradiction of overall experientiality/experiment-<as-to-  
 existentially-formative-<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination’,—so-  
 ‘notionally/epistemically/bindingnessly-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>-  
 implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-Being-then-  
 Institutional-then-Living—magnitudes-of-{hermeneutic/reprojection~protraction-of}reframing-  
 and-reformulation}>’ as nondescript/ignorable-void<sup>60</sup> or undefined, as so-failing to reflect  
 requisite ‘epistemic-totality<sup>37</sup> of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as to phenomenality-and-

epiphenomenality’). Such a lack-of/deficient ‘despite-the-self exercise of epistemic-projection in notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ as of profound-supererogation<sup>96</sup> is effectively what undergirds an impoverished conception of knowledge as to a <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the protracted-social—as-to-individual-by-institutional-by-social sovereign’s service’ (which again fails to elicit a ‘despite-the-self exercise of epistemic-projection in notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’). It is herein contended ultimately that <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> as to dominance/vested-interest and institutional-prescience purposefulness’ increasingly comes to supersede and define consciously/unconsciously a relationship (as to ~~presencing—absolutising-identitive-constitutedness~~ ‘existential-<disontologising/re-ontologising—aporeticism> ~~preconverging—de-mentating/structuring/paradigmig~~ punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation rationalisation-of-contentivity/argumentativity/dialecticism/discursivity’) undermining a re-originariness/re-origination exercise with the-very-same purview/devolved-purview/devolving-purview-of-unlimitedness/existence-<full-potency-of-sublimating-nascence>;—‘implicated-attendant-ontological-contiguity<sup>67</sup>~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup>. Such that beyond such purposefulness what is exactly lacking is an overall human social imaginary of the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising (so-undermined as to lack of veridical psychologismic-transfixity-<placeholder-setup-ontological-rescheduling—in-realigning/preactivity/formative-becoming/psychoanalytical-unshackling,-as-to-residualising-~~decompulsing~~ delinearity-over-nonresidualising-~~compulsing~~ linearity> as of human-

consciousness/collective-consciousness—distendedness/detruncating—~~beyond-selfpresencing,-~~  
as-re-ontologising—decentering\_of-consciousness/collective-consciousness,-as-to-  
psychologismic—epistemic-acutisation—residualising, -<sup>{decompulsing}</sup>delinearity~for-cogency>),  
and so beyond the naivety that an instrumentalising emphasis is up to the task of human-  
consciousness/collective-consciousness—distendedness/detruncating—~~beyond-selfpresencing,-~~  
as-re-ontologising—decentering\_of-consciousness/collective-consciousness,-as-to-  
psychologismic—epistemic-acutisation—residualising, -<sup>{decompulsing}</sup>delinearity~for-cogency>  
(veridically undergirded recurrently as of ‘overarching existential—~~disontologising/re-~~  
ontologising—aporeticism> priority/precedence/primacy of requisite prospective ontological-  
good-faith/authenticity<sup>69</sup>~postconverging—de-mentating/structuring/paradigm<sup>70</sup> inducing of  
psychoanalytic-unshackling for the relative-ontological-completeness<sup>87</sup>—of-  
apriorising/axiomatising/referencing re-ontologising prospective re-rationalisation—of-  
contentivity/argumentativity/dialecticism/discursivity’); as not putting-into-question the very  
mental development (as to epistemic-growth,-as—{veridical/sound}-relative-reflexivity—in-  
existence/relativising—from-limited-mentation-as-its-deepening/psychologismic—epistemic-  
acutisation—residualising, -<sup>{decompulsing}</sup>delinearity~for-cogency) of that which the  
instrumentalising purposefulness is supposedly being advanced for. It is herein contended (with  
regards to the-very-same purview/devolved—purview/devolving—purview-of-  
unlimitedness/existence—~~full-potency-of-sublimating-nascence~~>;—‘implicated—attendant—  
ontological-contiguity<sup>67</sup>~educated—  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
<imbued—notional~cogency>’<sup>40</sup> as to ‘unlimitedness/existence—~~full-potency-of-sublimating-~~  
nascence> prospective apriorising/axiomatising/referencing—sublimating-reflexivity—  
beholdening under which limitedness/human-subpotency submits in profound-supererogation  
for prospective sublimating’) that just as the occulticising sciences of medieval-scholasticism (as

of occulticising-processive-motif-‘exuding-aestheticising-gesturing’ of apriorising/axiomatising/referencing—as-to-preclusive-consciousness~moronisation/demoronisation) pointed by-and-large to a requisite ‘despite-the-self exercise of epistemic-projection in notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ as putting-into-question the veracity of the medieval-scholasticism mental development for enabling the sublimating potential of science in-the-very-first-place (as to requisite positivism/rational-empiricism sublimating prospective<sup>83</sup>reference-of-thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating-nascent-<as-to-the-grandest-axiomatic-construct-<sup>†</sup>epistemic-totalising } re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence>), by-and-large our positivism-<sup>80</sup>procrypticism (as of subtranslational-processive-motif-‘exuding-aestheticising-gesturing’ of apriorising/axiomatising/referencing procrypticism/disjointedness-as-of-<sup>83</sup>reference-of-thought) ‘occluding <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’ manifestation of administrative, educational, marketing, psychoanalysis or even statal dark-arts/ploys/gimmicks (and as vicariously disontologising/subontologising even upon nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness<sup>78</sup> - reference-of-thought-<sup>84</sup>devolving>) speaks to its very own requisite ‘despite-the-self exercise of epistemic-projection in notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ (as to prospective<sup>18</sup>deprocrypticism—or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought sublimating<sup>83</sup>reference-of-thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating-nascent-<as-to-the-grandest-axiomatic-construct-<sup>†</sup>epistemic-totalising } re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with

unlimitedness/existence>). Critically, such positivism<sup>80</sup> procrypticism ‘occluding<sup>83</sup> reference-  
 of-thought<sup>84</sup> devolving’ (manifestations as of various human institutional crises and malaises)  
 go on to effectively contemplate about everything else ‘but for the contemplation of a non-  
 instrumentalising re-conception’ (as to projecting notionally/epistemically/bindingnessly<sup>85</sup> ~~as to~~  
~~determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity~~) beyond the instrumentally associated  
 secondnaturing ‘poor requisite prospective retention of profound-supererogation<sup>96</sup>’ for  
 prospective ‘existential<disontologising/re-ontologising—aporeticism>  
 postconverging~aporeticism~overcoming/unovercoming’); and so, with regards to the requisite  
 ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-  
 ontologising ~~nonpresencing<perspective ontological normalcy/postconvergence>~~  
 ‘existential<disontologising/re-ontologising—aporeticism> prospect of human individual-  
 consciousness/collective-consciousness decompulsion–appraisal’ re-conception (of the-very-  
 same purview/devolved–purview/devolving–purview-of-unlimitedness/existence-<full-  
 potency-of-sublimating–nascence>;—‘implicated\_attendant—ontological-  
 contiguity<sup>67</sup>~educated—  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup> as to ‘unlimitedness/existence-<full-potency-of-sublimating-  
 nascence> prospective apriorising/axiomatising/referencing–sublimating-reflexivity—  
 beholdening under which limitedness/human-subpotency submits in profound-supererogation  
 for prospective sublimating’). This in-many-ways is symbolic of human institutionally manifest  
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> ‘nihilistic knowledge-deadends-<as-  
 preconverging–de-mentating/structuring/paradigming> undermining prospective re-  
 ontologising’, with this elucidated ‘nihilistic veracity’ paradoxically ‘so-marginally appraised’  
 or ‘construed as nondescript/ignorable–void<sup>60</sup>’ or undefined as a reflection of ‘our given  
 positivism<sup>80</sup> procrypticism/disjointedness-as-of<sup>83</sup> reference-of-thought <sup>79</sup>presencing—

absolutising-identitive-constitutedness<sup>14</sup> prospective psychologismic-epistemic-acutisation—  
 difficulty-<for,-residualising-~~{decompulsing}~~delinearity~for-cogency>-<as-of-requisite-profound-  
 supererogation<sup>96</sup>-for-‘disposedness-or-psychologismic-construct’- {imbued-demoronisation-  
 <sublimating-nascence,~~nonextricatory~~-sublimating-upstreaming/‘amontée’>}} dilemma’ as  
 so-arises with all registry-worldviews/dimensions given <amplituding/formative-epistemicity>-  
 totalising~thrownness-in-existence<sup>35</sup>—(as imbued of limitedness/human-subpotency  
 prospective dearth for ~~{epistemic-totalising}~~ †re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination projection); with human ‘nihilistic  
 knowledge-deadends-<as-preconverging-de-mentating/structuring/paradigming> undermining  
 prospective re-ontologising’ not resolvable as of prior ~~presencing—absolutising-identitive-  
 constitutedness~~ ‘existential-<disontologising/re-ontologising—aporeticism> preconverging-  
 de-mentating/structuring/paradigming punctual/immediacy/constituted/compulsions-  
 encumbered prior mere-formulaicity/ritualisation rationalisation-of-  
 contentivity/argumentativity/dialecticism/discursivity but rather as of prospective profound-  
 supererogation<sup>96</sup> for ~~nonpresencing—perspective-ontological-normalcy/postconvergence>~~  
 ‘existential-<disontologising/re-ontologising—aporeticism> prospect of human individual-  
 consciousness/collective-consciousness decompulsion-appraisal, in reflection of  
 ‘unlimitedness/existence-<full-potency-of-sublimating-nascence> prospective  
 apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening under which  
 limitedness/human-subpotency submits in profound-supererogation for prospective  
 sublimating’. The human psychologismic-epistemic-acutisation—difficulty-<for,-  
 residualising-~~{decompulsing}~~delinearity~for-cogency>-<as-of-requisite-profound-supererogation<sup>96</sup>-  
 for-‘disposedness-or-psychologismic-construct’- {imbued-demoronisation-<sublimating-  
 nascence,~~nonextricatory~~-sublimating-upstreaming/‘amontée’>}} as such speaks to the ‘upside-  
 down’ human relationship (as to ~~presencing—absolutising-identitive-constitutedness~~

~~‘existential-<disontologising/re-ontologising—aporeticism>~~ ~~preconverging de-~~  
~~mentating/structuring/paradigmimg~~ ~~punctual/immediacy/constituted/compulsions-encumbered~~  
~~prior~~ ~~mere-formulaicity/ritualisation~~ ~~rationalisation-of-~~  
~~contentivity/argumentativity/dialecticism/discursivity’)~~ with respect to the ontological-veracity  
of ~~‘unlimitedness/existence-<full-potency-of-sublimating-nasceence>~~ ~~prospective~~  
~~apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening~~ under which  
~~limitedness/human-subpotency~~ submits in ~~profound-supererogation~~ for ~~prospective~~  
~~sublimating’~~; such that ‘~~limitedness/human-subpotency reflex epistemic-projection~~’ wrongly  
implies the ~~‘shallow-~~  
~~supererogation~~<sup>96</sup> ~~~framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-~~  
~~preconverging de-mentating/structuring/paradigmimg~~ ~~priority/precedence/primacy’~~ of ~~living-~~  
~~development-as-to-personality-development~~ ~~psychologismic epistemic acutisation—~~  
~~difficulty <for, residualising—{decompulsing} delinearity~for cogency>~~ ~~—————~~ ~~magnitude~~<sup>{of-</sup>  
~~experientiality/experiment}~~ and then ~~institutional-development-as-to-social-function-development~~  
~~psychologismic epistemic acutisation—difficulty <for, residualising—~~  
~~{decompulsing} delinearity~for cogency>~~ ~~magnitude~~<sup>{of-experientiality/experiment}</sup> ~~precede/supersede~~ ~~Being-~~  
~~development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-~~  
~~infrastructure-of- meaningfulness-and-teleology~~ ~~psychologismic epistemic acutisation—~~  
~~difficulty <for, residualising—{decompulsing} delinearity~for cogency>~~ ~~—————~~ ~~magnitude~~<sup>{of-</sup>  
~~experientiality/experiment}~~ (as to an <sup>51</sup>~~incrementalism-in-relative-ontological-incompleteness~~<sup>88</sup>—  
~~enframed/disontologising~conceptualisation)~~ and so-construed as <sup>79</sup>~~presencing—absolutising-~~  
~~identitive-constitutedness~~<sup>14</sup> ~~epistemic-projection~~ ~~imbued~~ ~~monorisation-<sublimating-~~  
~~nasceence, extricatory-desublimating-downstreaming/‘avalage’>~~. This so-fails to appraise that  
‘ontological-veracity rather lies inherently with ~~unlimitedness/existence-<full-potency-~~  
~~of-sublimating-nasceence>~~ and not ~~limitedness/human-subpotency~~’ thus speaking rather to the

inherent precedence/supersedingness of ~~Being-development/ontological-framework-expansion-~~  
~~as-to-depth-of-ontologising-development-as-infrastructure-of-~~ meaningfulness-and-  
~~teleology~~ ~~psychologismic-epistemic-acutisation—difficulty <for, residualising-~~  
~~{decompulsing} delinearity~for-cogency>—magnitude~~<sup>{of-experientiality/experiment}</sup> as defining the  
 sublimating prospect for ~~institutional-development-as-to-social-function-development~~  
~~psychologismic-epistemic-acutisation—difficulty <for, residualising-~~  
~~{decompulsing} delinearity~for-cogency>—magnitude~~<sup>{of-experientiality/experiment}</sup> and ~~living-development-~~  
~~as-to-personality-development~~ ~~psychologismic-epistemic-acutisation—difficulty <for,~~  
~~residualising-~~~~{decompulsing} delinearity~for-cogency>—magnitude~~<sup>{of-experientiality/experiment}</sup> (and so  
 reflected as to the precedence/supersedingness of having the right/correct sublimating mental  
 development as to <sup>83</sup>reference-of-thought—point-of-  
 devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-<as-to-the-grandest-  
~~axiomatic-construct-~~~~{epistemic-totalising}~~ ~~re-apriorising/re-axiomatising/re-~~  
~~referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency~~  
~~prospective re-encountering/re-confrontation with unlimitedness/existence>~~); as so-underlying  
 the requisite limitedness/human-subpotency ‘despite-the-self exercise of epistemic-projection in  
 notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-  
 referencing>’ as of ‘reclamation/recovery of <sup>55</sup>maximalising-recomposuring-for-relative-  
 ontological-completeness<sup>37</sup>—unenframed/re-ontologising~conceptualisation’ and so-construed  
 as <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-  
 projection imbued demoronisation-<sublimating-nascence,~~nonextricatory~~-sublimating-  
 upstreaming/‘amontée’>’. This critically upside-down human relationship to ontological-  
 veracity (and as can be appreciated across successive uninstitutionalised-threshold<sup>102</sup> including  
 our positivism—<sup>80</sup>procrypticism/disjointedness-as-of-<sup>83</sup>reference-of-thought <sup>79</sup>presencing—  
 absolutising-identitive-constitutedness<sup>14</sup>) is reflected in the patent case of say a God-of-plane

conception or superstitious conception of modern medicine in an animistic social-setup that cannot simply be construed as supposedly ‘explained away by a circumstantial thorough positivism/rational-empiricism elucidation of how a plane or modern medicine works’ since such an animistic social-setup ~~existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing~~ is so-thoroughly beholdening to its ‘mystical/spirits nonpositivistic conception of things rationalisation-of-contentivity/argumentativity/dialecticism/discursivity’ going by its ingrained ‘<sup>88</sup>reference-of-thought specific preconverging/dementing<sup>20</sup>-qualia-schema’ that at best only a circumstantial constraining is induced to its ‘overall appraisal as of ~~institutional-development-as-to-social-function-development~~ ~~psychologismic epistemic acutisation difficulty~~ <for, residualising-~~{decompulsing} delinearity-for-cogeny~~> magnitude<sup>{of-experientiality/experiment}</sup> and ~~living-development-as-to-personality-development~~ ~~psychologismic epistemic acutisation difficulty~~ <for, residualising-~~{decompulsing} delinearity-for-cogeny~~> magnitude<sup>{of-experientiality/experiment}</sup>’ (and not a positivism/rational-empiricism knowledge value as to prospective <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection) since the animistic mindset is bound to psychologismically fallback/relapse into such a ‘mystical/spirits nonpositivistic conception of things rationalisation-of-contentivity/argumentativity/dialecticism/discursivity’ in reflection of the ‘~~shallow-supererogation~~<sup>96</sup>-framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-preconverging-de-mentating/structuring/paradigmimg mental-reflex hold’ of its underlying prior animistic ~~Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology~~ ~~psychologismic epistemic acutisation difficulty~~ <for, residualising-~~{decompulsing} delinearity-for-cogeny~~> magnitude<sup>{of-experientiality/experiment}</sup> (so-reflected ‘in the generationally ingrained animistic ~~psychologismic~apriorising/axiomatising/referencing-~~ {of-‘~~prospectively-~~

~~implicated\_attendant~~ ontological-contiguity ' ~duced-  
~~existentialising/contextualising/textualising~~ 'intelligibility/epistemicity/reflexivity-contiguity-  
~~<imbued-notional~cogency>~~' }—constitutedness<sup>14</sup> in ~~preconverging-entailment~~' from which  
it has to crossgenerationally undergo psychoanalytic-unshackling/memetic-  
reordering/institutional-recomposuring as from 'existentially-~~disontologising/re-  
ontologising—aporeticism~~> manifest/phenomenal cumulating/recomposuring' of  
positivism/rational-empiricism epistemic-projection as of 'constraining existence—as-  
sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-  
supererogation<sup>96</sup> imbuing human ontological-commitment<sup>66</sup> -~~implied—self-assuredness-of-  
ontological-good-faith/authenticity~~<sup>93</sup> ~postconverging-de-  
mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality>'). It can hardly be  
expected that the systematicity/entailment of the requisite 'profound-  
supererogation<sup>96</sup> ~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear-  
ising—as-to-postconverging-de-mentating/structuring/paradigming mental-reflex hold' of a  
positivism/rational-empiricism intelligibility/epistemicity/reflexivity as to underlying  
prospective positivism/rational-empiricism ~~Being-development/ontological-framework-  
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-  
and-teleology~~ ~~psychologismic-epistemic-acutisation—difficulty<for, residualising-  
{decompulsing} delinearity-for-cogency>—magnitude~~<sup>{of-experientiality/experiment}</sup> (as to such a  
circumstantial demonstration of positivism/rational-empiricism knowledge) will instantly  
prevail in the animistic social-setup as adopted knowledge value ('knowledge value' so-reflected  
herein as of overall ~~<amplituding/formativ>~~disposedness/psychologismic-construct-~~(as-to-  
orientation/value-construct/valuation—and-derived-parameterising)~~); and so, given the very  
existentially-~~disontologising/re-ontologising—aporeticism~~> ingrained overall animistic non-  
positivising/non-rational-empiricist ~~presencing—absolutising-identitive-constitutedness~~

'existential-<disontologising/re-ontologising—aporeticism> preconverging de-  
 mentating/structuring/paradigming punctual/immediacy/constituted/compulsions-encumbered  
 prior mere-formulaicity/ritualisation rationalisation-of-  
 contentivity/argumentativity/dialecticism/discursivity' that so-undermines 'widening the social  
 imaginary' as to the latter nonpresencing-<perspective-ontological-  
 normalcy/postconvergence> 'existential-<disontologising/re-ontologising—aporeticism>  
 prospect of human individual-consciousness/collective-consciousness decompulsion-appraisal'  
 enabling of the ontologising/scientific/existence-<honesty-constraining>—  
 scope\_for\_prospective\_re-ontologising requisite enhancing of the human sovereign-  
 function/posture-<as-to-existentially-manifest-'embodied-subject~consciousness-and-  
 direct/deferential-consciousness',-as-of-its-'epistemic-reflexivity/unreflexivity-in-  
 existence'/teleology> (as to the 'requisite prospective sublimating decompulsion\_imprinting  
 across the various institutional levels of interrelatedness-dynamics-of-social-constructing' so-  
 arising from the 'educing-and-availing-and-re-availing of relative-ontological-completeness'<sup>87</sup>  
 with respect to unlimitedness/existence-<full-potency-of-sublimating-nasence> prospective  
 apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening under which  
 limitedness/human-subpotency submits in profound-supererogation for prospective  
 sublimating'). It is exactly this upside-down human relationship to ontological-veracity (as to  
 'unlimitedness/existence-<full-potency-of-sublimating-nasence> prospective  
 apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening under which  
 limitedness/human-subpotency submits in profound-supererogation for prospective  
 sublimating') that explains the requisite 'reclamation/recovery of <sup>55</sup>maximalising-  
 recomposing-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
 ontologising~conceptualisation (elicited/prompted <amplifying/formative-epistemicity>-  
 totalising~renewing-realisation/re-perception/re-thought as of 're-ontologising—epistemic-

totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination {decompulsing} delinearity/delinear-accreting/recomposuring cogency/tensing/limpidity-<as-of-prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-origination>,-prospective-reifying-mental-aestheticising-<as-of-‘prospective-reformulating-of-mental-aestheticising’as-to-‘residuality—in-re-originariness/re-origination’-of-mental-aestheticising>’)’ for human sublimating—course-changing/game-changing. Since the veracity of prospective sublimating <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> arises (not by an ‘eclecticism-of-prior-mere-formulaicity/ritualisation-<as-of-prior~rationalisation-of-contentivity/argumentativity/dialecticism/discursivity> composition/blending-in-{compulsing}linearity/linear-accretion of relative-ontological-completeness and relative-ontological-incompleteness apriorising/axiomatising/referencing as to secondnatured prior mere-formulaicity/ritualisation-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination’>’ imbued <sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation) but rather arises in an altogether prospective ‘re-ontologising—{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination {decompulsing} delinearity/delinear-accreting/recomposuring cogency/tensing/limpidity-<as-of-prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-origination>,-prospective-reifying-mental-aestheticising-<as-of-‘prospective-reformulating-of-mental-aestheticising’as-to-‘residuality—in-re-originariness/re-origination’-of-mental-aestheticising>’; which is so undergirded recurrently as of ‘overarching existential-<disontologising/re-ontologising—aporeticism> priority/precedence/primacy of requisite prospective ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup> inducing of

psychoanalytic-unshackling for the relative-ontological-completeness<sup>87</sup>-of-  
 apriorising/axiomatising/referencing re-ontologising prospective re-rationalisation-of-  
 contentivity/argumentativity/dialecticism/discursivity’, and as so-reflecting the fact that  
 ‘prospective sublimating-intelligibility/epistemicity/reflexivity’ (as to overarching profound-  
 supererogation<sup>96</sup>-reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear  
 ising—as to postconverging de-mentating/structuring/paradigming order/direction of  
 ontological-veracity imbuing ‘reifying-mental-aestheticising-<as-of-  
 ‘prospective\_reformulating-of-mental-aestheticising’ as-to-‘residuality—in-re-originariness/re-  
 origination’-of-mental-aestheticising> educed processive-motif-‘exuding-aestheticising-  
 gesturing’-of-apriorising/axiomatising/referencing as to re-aestheticisation-and-re-  
 aestheticisation-towards-ontology-<elicited-prospective-idiomatisation>’) is rather educed,  
 however counterintuitive, as from ‘profound-  
 supererogation<sup>96</sup>-reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear  
 ising—as to postconverging de-mentating/structuring/paradigming  
 priority/precedence/primacy’ of re-ontologising prospective Being-development/ontological-  
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-  
 meaningfulness-and-teleology psychologismic-epistemic-acutisation—difficulty-<for,-  
 residualising-<sup>{decompulsing}</sup>delinearity~for-cogency>—magnitude<sup>{of-experientiality/experiment}</sup>, then  
 institutional-development-as-to-social-function-development psychologismic-epistemic-  
 acutisation—difficulty-<for,-residualising-<sup>{decompulsing}</sup>delinearity~for-cogency>—magnitude<sup>{of-  
 experientiality/experiment}</sup> and then living-development-as-to-personality-development  
 psychologismic-epistemic-acutisation—difficulty-<for,-residualising-  
<sup>{decompulsing}</sup>delinearity~for-cogency>—magnitude<sup>{of-experientiality/experiment}</sup>. The human  
 psychologismic-epistemic-acutisation—difficulty-<for,-residualising-  
<sup>{decompulsing}</sup>delinearity~for-cogency>-<as-of-requisite-profound-supererogation<sup>96</sup>-for-

~~'disposedness-or-psychologismic-construct' - {imbued-demoronisation-<sublimating-nascence, nonextricatory-sublimating-upstreaming/'amontée'>}}~~ in-many-ways equally elucidates the problematic involved between the advocacy/political/applicative—scope as bounded to a <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> epistemic-projection and the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising unboundedness as to <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection. Such that the 'naïve projecting of any given <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> advocacy/political/applicative—scope threshold of human prospective transcendence-and-sublimity/sublimation/~~supererogatory-de-mentativity~~' may consciously/unconsciously implicit in-effect that it 'substitutes-for or supersedes' the veridical ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising (as to inducing a ~~presencing—absolutising-identitive-constitutedness~~ 'existential-<disontologising/re-ontologising-aporeticism> ~~preconverging-de-mentating/structuring/paradigming~~ punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation rationalisation-of-contentivity/argumentativity/dialecticism/discursivity'); with regards to the failure to appraise that unlimitedness/existence-<full-potency-of-sublimating-nascence> precedence/supersedingness inherently portends of the momentousness of the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising beyond any given human registry-worldview/dimension ~~amplituding/formative-epistemicity~~-totalising~thrownness-in-existence<sup>35</sup>—(as imbued of limitedness/human-subpotency prospective dearth for ~~epistemic-totalising~~ }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination projection) 'supposedly absolute determining threshold of human prospective knowledge and transcendence-and-sublimity/sublimation/~~supererogatory-de-mentativity~~'; whether so-construed as of ~~mere-~~

~~formulaicity/ritualisation-of~~-prior secondnatured blatant brutish conquest/subjugation  
 conception of apportioning imbued shallow-supererogation<sup>96</sup>, ~~<mere-formulaicity/ritualisation-~~  
~~of~~-prior secondnatured dominion protection conception of apportioning imbued shallow-  
 supererogation<sup>96</sup>, ~~<mere-formulaicity/ritualisation-of~~-prior secondnatured the very natural-  
 order-of-things conception of apportioning imbued shallow-supererogation<sup>96</sup> and prospectively  
 our ~~<mere-formulaicity/ritualisation-of~~-prior secondnatured subtle modern-day institutionally-  
 distorted/disjointed conception of apportioning imbued shallow-supererogation<sup>96</sup> (so-implied  
 prospectively as to the wholesome-dearth of ‘sublimating conceptivity/epistemic-  
 reflexivity/epistemicity-relativism-determinism-~~<reifying {as-to-knowledge-developing} -and-~~  
~~empowering>~~ entailment’ of such <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>  
 advocacy/political/applicative—scope desublimating thresholds’). Critically, the  
 ontologising/scientific/existence-~~<honesty-constraining>~~—scope\_for\_prospective\_re-  
 ontologising as so-elucidated notionally/epistemically/bindingnessly~~<as-to-determinism/conceptivity-of-~~  
~~relative-unreflexivity/relative-reflexivity>~~ speaks to the superseding/overcoming of the human  
 psychologismic-epistemic-acutisation—difficulty-~~<for,-residualising-~~  
~~{decompulsing}delinearity~for-cogency>~~-~~<as-of-requisite-profound-supererogation<sup>96</sup>-for-~~  
~~‘disposedness-or-psychologismic-construct’- {imbued-demoronisation-<sublimating-~~  
~~nascence,-nonextirpatory-sublimating-upstreaming/‘amontée’>}}~~ (as of human  
 psychologismic-transfixity-~~<placeholder-setup-ontological-rescheduling—in-~~  
~~realigning/preactivity/formative-becoming/psychoanalytical-unshackling,-as-to-residualising-~~  
~~{decompulsing}delinearity-over-nonresidualising-~~{compulsing}linearity>~~~~ as of human-  
 consciousness/collective-consciousness-distendedness/detruncating-~~<beyond-selfpresencing,-~~  
~~as-re-ontologising-decentering\_of-consciousness/collective-consciousness,-as-to-~~  
~~psychologismic-epistemic-acutisation—residualising,-~~{decompulsing}delinearity~for-cogency>~~~~);  
 so-manifested as of ‘~~{veridical/sound}~~-relative-reflexivity-in-existence/~~relativising-from-~~

~~limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-~~  
~~{decompulsing}delinearity~for-cogency~~ anarchistic-growth/anarchisation-for-re-ontologisation-~~(as-~~  
~~to-conscious/unconscious~~ epistemically-sound induced ‘demoronisation-<sublimating-  
~~nascence,-nonextricatory-sublimating-upstreaming/‘amontée’>~~ postconverging/dialectical-  
~~thinking~~<sup>21</sup> conception of residual\_re-originary\_anarchistic incipency of human social-  
~~functioning-and-accordance—as-of-social-stake-contention-or-confliction~~ <sup>56</sup> meaningfulness-  
~~and-teleology<sup>99</sup>’~~’, as to the ‘veracity of the sovereign-function/posture-<as-to-existentially-  
~~manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-~~  
~~its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>~~ as coextensive with the genuine  
social intellectual-function/posture’ (as of the latter ontologically-veridical propping of the  
human sovereign-function/posture-<as-to-existentially-manifest-‘embodied-  
~~subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-~~  
~~reflexivity/unreflexivity-in-existence’/teleology>~~ by providing the underlying  
ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-  
ontologising as to ‘limitedness/human-subpotency prospective re-encountering/re-confrontation  
with unlimitedness/existence-<full-potency-of-sublimating-nascence>’ as so-providing the  
‘existential-<disontologising/re-ontologising—aporeticism> enabling-backdrop’ for the  
advocacy/political/applicative—scope to arise). Thus in-many-ways (with respect to human  
psychologismic-transfixity-<placeholder-setup-ontological-rescheduling—in-  
~~realigning/preactivity/formative-becoming/psychoanalytical-unshackling,-as-to-residualising-~~  
~~{decompulsing}delinearity-over-nonresidualising-~~{compulsing}linearity>~~~~ as of human-  
consciousness/collective-consciousness-distendedness/detruncating-<beyond-selfpresencing,-  
~~as-re-ontologising-decentering\_of-consciousness/collective-consciousness,-as-to-~~  
~~psychologismic-epistemic-acutisation—residualising,-~~{decompulsing}delinearity~for-cogency>~~~~)  
the veracity of human sovereign-emergence/becoming,~~existentially-imbuing-human-freedom-~~

~~as to supererogating/surrealising for 'knowledge empowerment over ignorance-disempowerment'~~ ~~<as-of-'developing-and-availing-sovereign-~~  
~~sublimating\_potential/possibilities/options/choices'-as-to-the-'credibility'/ 'ontological-~~  
~~veracity'-underlying-the-'sovereign-conscious/conscientious-backdrop'>~~ is institutionally  
 construed as to the 'backdrop of credible/ontological-veracity-of sovereign-  
 sublimating\_potential/possibilities/options/choices' as to the inherent necessity for a veridical  
 exercise of human sovereign-function/posture ~~<as-to-existentially-manifest-'embodied-~~  
~~subject~consciousness-and-direct/deferential-consciousness',-as-of-its-'epistemic-~~  
~~reflexivity/unreflexivity-in-existence'/teleology>~~. Again in this regards, ~~profound-~~  
~~supererogation~~<sup>96</sup> ~~~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear-~~  
~~ising\_scale—of-transparent/noncontentious/un-nominalised/sound-interpretations/domains of~~  
 manifest <sup>7</sup>unblurriness ~~<re-ontologising\_by-postconverging-as-to-dragged-out-~~  
~~supererogatory~wholesomeness/profound-supererogation~~<sup>96</sup> ~~,-while-anecdotalising-prior-~~  
~~disontologising-thresholding>~~ effectively manifest such a relative veracity of human sovereign-  
 emergence/becoming, ~~existentially imbuing human freedom as to supererogating/surrealising-~~  
~~for 'knowledge empowerment over ignorance-disempowerment'~~ ~~<as-of-'developing-and-~~  
~~availing-sovereign-sublimating\_potential/possibilities/options/choices'-as-to-the-~~  
~~'credibility'/ 'ontological-veracity'-underlying-the-'sovereign-conscious/conscientious-~~  
~~backdrop'>~~ (as so-reflected with relatively uncontentious/nominalised social-stake-contention-  
 or-confliction manifesting a 're-ontologising sanitation of the sphere of veridical exercise of  
 human sovereign-function/posture ~~<as-to-existentially-manifest-'embodied-~~  
~~subject~consciousness-and-direct/deferential-consciousness',-as-of-its-'epistemic-~~  
~~reflexivity/unreflexivity-in-existence'/teleology>~~' when it comes to uncontested  
 competence/expertising associated with their intrinsic deontologies as so-providing the  
 'backdrop of credible/ontological-veracity-of sovereign-

sublimating\_potential/possibilities/options/choices'). But then 'overt and covert relatively contentious/un-nominalised social-stake-contention-or-confliction' (as to their manifest shallow-  
 supererogation<sup>96</sup> ~framing/formulation/catchmenting/truncating/compulsing/linearising\_scale  
 —of-opaque/contentious/un-nominalised/flawed-interpretations/domains of manifest  
 blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-  
 preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out>) in-many-ways are  
 susceptible to the surreptitious sapping of their 'backdrop of credible/ontological-veracity-of  
 sovereign-sublimating\_potential/possibilities/options/choices', (with such  
 'disontologising/subontologising sapping' rather consciously/unconsciously ensnaring as to the  
 presencing—absolutising-identitive-constitutedness 'existential-<disontologising/re-  
 ontologising—aporeticism> preconverging-de-mentating/structuring/paradigmizing  
 punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation  
 rationalisation—of—contentivity/argumentativity/dialecticism/discursivity') as so-elicitable when  
 it comes to their 'unwieldy-contemplatable-disontologising/re-ontologising-implications,-with-  
 regards-to-human-sovereign-function/posture-<as-to-narrowness/evasiveness/vagueness-of-  
 disontologising/re-ontologising> with respect to contentious/un-nominalisedness of social-  
 stake-contention-or-confliction'; and this is so-overarchingly manifested with the 'democratic  
 practice ontologising unwieldiness' and its institutionally associated/derivational  
 contentious/un-nominalised social-stake-contention-or-confliction (such that in-many-ways the  
 'backdrop of credible/ontological-veracity-of sovereign-  
 sublimating\_potential/possibilities/options/choices' is rather a 'scruffy shrinking of the social  
 imaginary' as to a basic emphasis on a 'basic manifest/gestural sovereign-exercising-<as-of-  
 sovereign-deferentialism;-as-to-'direct/indirect-electing-and/or-nominating'>' of 'unwieldy-  
 contemplatable disontologising/re-ontologising implications' with regards to human sovereign-

function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>). In this respect, it is mostly the indirect ‘re-ontologising sanitation of the sphere of veridical exercise of human sovereign-function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>’ as of appropriate cultivation-and-enculturation of ‘{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising-~~{decompulsing}~~delinearity-for-egency anarchistic-growth/anarchisation-for-re-ontologisation-<as-to-conscious/unconscious epistemically-sound induced ‘demoronisation-<sublimating-nascence,-nonextoriatory-sublimating-upstreaming/‘amontée’> postconverging/dialectical-thinking<sup>21</sup> conception of residual\_re-originary\_anarchistic incipency of human social-functioning-and-accordance—as-of-social-stake-contention-or-confliction <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ (over ‘{flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-~~{compulsing}~~linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation insidious-anarchy-<as-to-conscious/unconscious epistemically-flawed induced ‘moronisation-<sublimating-nascence,-extoriatory-desublimating-downstreaming/‘avalage’> preconverging/dementing<sup>20</sup> conception of prior mere-formulaicity/ritualisation incipency of human social-functioning-and-accordance—as-of-social-stake-contention-or-confliction <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>>’) that effectively enhances the ‘backdrop of credible/ontological-veracity-of-sovereign-sublimating\_potential/possibilities/options/choices’ in so ‘widening the social imaginary’ as to ~~nonpresencing-<perspective-ontological-normalcy/postconvergence>~~ ‘existential-<disontologising/re-ontologising—aporeticism> prospect of human individual-consciousness/collective-consciousness ~~decompulsion-appraisal~~’ enabling of the

ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-  
 ontologising requisite enhancing of the human sovereign—function/posture-<as-to-existentially-  
 manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-  
 its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> (as to the ‘requisite prospective  
 sublimating decompulsion\_imprinting across the various institutional levels of interrelatedness-  
 dynamics—of-social-constructing’ so-arising from the ‘educing—and—availing—and—re-availing  
 of relative-ontological-completeness<sup>87</sup> with respect to unlimitedness/existence-<full-potency-  
 of\_sublimating\_naseene> prospective apriorising/axiomatising/referencing-sublimating-  
 reflexivity—beholdening under which limitedness/human-subpotency submits in profound-  
 supererogation for prospective sublimating’); and so beyond the ‘superficial/shallow manifest  
 prior-perspective—falsity/falseness/fallaciousness of human institutional and social  
 desublimating~existentialising—decisionality-<as-to-disontologising/re-ontologising—  
 aporeticism> as to catchmenting-by-rejection/lip-servicing/monopolising/gaming-of-the-  
 system/charade/distraction’. It is no wonder that this implicitly/explicitly more veridical insight  
 as to ‘such an expansive conception of the human sovereign—function/posture-<as-to-  
 existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-  
 conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>’ is  
 exactly the conscious/unconscious surreptitious target of dominance/vested-interest and pedantic  
 subversion as to strategies of ‘underlying dumbing-down public intellection and media industry’  
 and overall <sup>47</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition  
 numbing-traction—of-desublimating—<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>-(as-perspective-lost-  
 of-‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-  
 postconverging/dialectical-thinking<sup>21</sup>-of-notional~<sup>18</sup> deprocrypticism-{in-dimensionality-of-  
 sublimating — <sup>32</sup> <amplituding/formative-epistemicity>growth-or-  
 conflatedness<sup>13</sup>/scalarisation-as-to-rescalarisation-as-re-ontologisation}’) in so propping up

human psychologismic-epistemic-acutisation—difficulty-<for,-residualising-  
~~{decompulsing}~~delinearity~for-cogency>-<as-of-requisite-profound-supererogation<sup>96</sup>-for-  
 ‘disposedness-or-psychologismic-construct’- {imbued—demoronisation-<sublimating—  
 nascence,~~nonextricatory~~-sublimating—upstreaming/‘amontée’>}}); as to the prospectively  
 desublimating ‘overall unthought/uncontemplated/mere-reflex/shallow/unsound  
 gesturing/accounting—of-epistemic-phenomenalism’ of our positivism—  
<sup>80</sup>procrypticism/disjointedness-as-of-<sup>83</sup>reference-of-thought <sup>79</sup>presencing—absolutising-  
 identitive-constitutedness<sup>14</sup> ‘nihilistic knowledge-deadends-<as-preconverging-de-  
 mentating/structuring/paradigming> undermining prospective re-ontologising’ (as not  
 resolvable as of prior ~~presencing—absolutising-identitive-constitutedness~~ ‘existential-  
 <disontologising/re-ontologising—aporeticism> ~~preconverging-de-~~  
~~mentating/structuring/paradigming~~ punctual/immediacy/constituted/compulsions-encumbered  
 prior mere-formulaicity/ritualisation rationalisation-of-  
 contentivity/argumentativity/dialecticism/discursivity but rather as of prospective profound-  
 supererogation<sup>96</sup> for ~~nonpresencing-<perspective-ontological-normalcy/postconvergence>~~  
 ‘existential-<disontologising/re-ontologising—aporeticism> prospect of human individual-  
 consciousness/collective-consciousness ~~decompulsion-appraisal~~, in reflection of  
 ‘unlimitedness/existence-<full-potency-of-sublimating-nascence> prospective  
~~apriorising/axiomatising/referencing~~-sublimating-reflexivity—beholdening under which  
 limitedness/human-subpotency submits in profound-supererogation for prospective  
 sublimating’). In this regards, it is important to grasp here that just as with ~~profound-~~  
 supererogation<sup>96</sup>-reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear  
 ising\_scale—of-transparent/noncontentious/un-nominalised/sound-interpretations/domains of  
 manifest <sup>7</sup>unblurriness-<re-ontologising\_by-postconverging-as-to-dragged-out-  
 supererogatory-wholesomeness/profound-supererogation<sup>96</sup>,-while-anecdotalising-prior-

disontologising-thresholding> imbued ontologising/scientific/existence-<honesty-  
 constraining>—scope\_for\_prospective\_re-ontologising enhancing of the human sovereign-  
 function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-  
 direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-  
 existence’/teleology> (associated for instance with generalised social sovereign-deferentialism  
 to practices of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-  
 their-relative-ontological-completeness – reference-of-thought- devolving> with regards to  
 their ‘implicated-and-explicated repassing for human sovereign-function/posture-<as-to-  
 existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-  
 conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>  
 approbation-of/adherence-to deferentialism’ as to ‘protracted-social—as-to-individual-by-  
 institutional-by-social relative direct/deferential-responsibility/relative-reflexivity to  
 cogency\_chronicularity/annality-of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’),  
 likewise the shallow-  
 supererogation<sup>96</sup>~framing/formulation/catchmenting/truncating/compulsing/linearising\_scale  
 —of-opaque/contentious/un-nominalised/flawed-interpretations/domains of manifest  
 blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-  
 preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out> (as manifested say  
 with ‘unwieldy-contemplatable disontologising/re-ontologising implications’ with regards to  
 human sovereign-function/posture-<as-to-existentially-manifest-‘embodied-  
 subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-  
 reflexivity/unreflexivity-in-existence’/teleology> associated for instance with the ‘democratic  
 practice ontologising unwieldiness’) is not exempt from its sublimating elucidation (as of  
 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-  
 knowledge-developing}-and-empowering> entailment) so long as such elucidation eventually

reprompts (as allowed to the ontologising/scientific/existence-<honesty-constraining>—  
 scope\_for\_prospective\_re-ontologising opened-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
 sublimating re-eliciting of unlimitedness/existence-<full-potency-of-sublimating-nasence>)  
 the ‘implicated-and-explicated repassing for human sovereign-function/posture-<as-to-  
 existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-  
 conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>  
 approbation-of/adherence-to deferentialism’ (as to ‘protracted-social—as-to-individual-by-  
 institutional-by-social relative direct/deferential-responsibility/relative-reflexivity to  
 cogency\_chronicularity/annality-of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’) with  
 regards to its claim to inducing ‘human sovereign-function/posture-<as-to-existentially-  
 manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-  
 its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity-in-existence/relativising—from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation—residualising,<sup>{decompulsing}</sup>delinearity-for-  
 eogeneity’; and so in reflection of the underlying ‘human sovereign-function/posture-<as-to-  
 existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-  
 conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>  
 inherent entanglement with the ontologising/scientific/existence-<honesty-constraining>—  
 scope\_for\_prospective\_re-ontologising’ as to the possibility for sovereign-  
 emergence/becoming,—existentially-imbuing-human-freedom-as-to-supererogating/surrealising-  
 for-‘knowledge-empowerment-over-ignorance-disempowerment’-<as-of-‘developing-and-  
 availing-sovereign-sublimating-potential/possibilities/options/choices’-as-to-the-  
 ‘credibility’/‘ontological-veracity’-underlying-the-‘sovereign-conscious/conscientious-  
 backdrop’> in human-consciousness/collective-consciousness—distendedness/detruncating-  
 <beyond-selfpresencing,-as-re-ontologising—decentering\_of-consciousness/collective-

consciousness, -as-to-psychologismic-epistemic-acutisation—residualising, -  
~~{decompulsing}~~ delinearity~for-cogency> with respect to its successively given and superseded  
registry-worldviews/dimensions <amplituding/formative-epistemicity>-totalising~thrownness-  
in-existence<sup>35</sup>—(as imbued of limitedness/human-subpotency prospective dearth for ~~†epistemic-~~  
~~totalising~~ †re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-  
origination projection). In this respect, human placeholder-setup/mental-devising-  
representation/mentation/consciousness-awareness-teleology<sup>99</sup> is inherently prone to its given  
<amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>  
‘framing/formulation/catchmenting/truncating/compulsing/linearising\_scale—of-  
opaque/contentious/un-nominalised/flawed-interpretations/domains of manifest blurriness-  
<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-  
disontologising-formulaic-dragging-out/hollowing-out> psychologismic-epistemic-  
acutisation—difficulty-<for,-residualising-~~{decompulsing}~~ delinearity~for-cogency>-<as-of-  
requisite-profound-supererogation<sup>96</sup>-for-‘disposedness-or-psychologismic-construct’-  
{imbued-demonisation-<sublimating-nascence, nonextricatory-sublimating-  
upstreaming/‘amontée’>}}’ (as to presencing—absolutising-identitive-constitutedness  
‘existential-<disontologising/re-ontologising—aporeticism> preconverging de-  
mentating/structuring/paradigmning punctual/immediacy/constituted/compulsions-encumbered  
prior mere-formulaicity/ritualisation rationalisation-of-  
contentivity/argumentativity/dialecticism/discursivity’); wherein the given registry-  
worldview/dimension is rather susceptible to the ‘compulsively-encumbered desublimating  
tempering’ of its potential sublimating prospective cogency\_chronicularity/annality—of-relative-  
reflexivity,-as-to-profound-supererogation<sup>96</sup>, so-manifested for instance with our subtle modern-  
day institutionally-distorted/disjointed incipient/instigative ‘direct/indirect psychological  
gimmicks of conscious/unconscious surreptitious eliciting, cultivation and enculturation of

sovereign compulsivity as of closed-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> prospectively undermining <sup>18</sup>deprocrpticism-or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup> (as so-concretely reflected as to an overall conscious/unconscious practice and enculturation of disontologising/subontologising or unimaginative or instrumentalising social and mediatic discursivity as to a ‘scruffy shrinking of the social imaginary’ with respect to prospective the-human/humanity contemplable potential). This explains why unlike the case with the inherently open possibility of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness – reference-of-thought-<sup>8</sup>devolving>, all registry-worldviews/dimensions inherently construe implicitly/explicitly of the ‘potential sublimating possibility of their human social-and-institutional-frameworks-of—referencing/registering/decisioning’ rather as entrenched/captured within their given <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-<as-to-<sup>4</sup>historicity-tracing—in-presencing—<sup>8</sup>hyperrealisation/hyperreal-transposition>. Such that whereas the ‘ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising implications of existential-<disontologising/re-ontologising—aporeticism>—counteracting/supplanting/alienating—of-prior-apriorising/axiomatising/referencing’ is more or less construed by the intradimensional human consciousness/collective-consciousness as of sublimating—prolongation with regards to nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness – reference-of-thought-<sup>8</sup>devolving>. However when it comes to the ‘potential sublimating possibility of their human social-and-institutional-frameworks-of—referencing/registering/decisioning (as to failing prospectively requisite demoronisation-<sublimating—nascence,-nonextricatory-sublimating—upstreaming/‘amontée’> for re-ontologising prospective **Being-development/ontological-**

framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-  
 meaningfulness-and-teleology psychologismic-epistemic-acutisation—difficulty-⟨for-  
 residualising-<sup>{decompulsing}</sup>delinearity-for-eogeney⟩—magnitude<sup>{of-experientiality/experiment}</sup>); the  
 intradimensional human consciousness/collective-consciousness grasp of such a re-ontologising  
 appraisal is rather relatively far-off/faint/removed (and rather in  
 distontologising/subontologising integrating/acceptance of the logic/rationale of ‘existentially-  
 <disontologising/re-ontologising—aporeticism> manifest incidental/accidental reactive-  
 sufferance/endurance in supposedly and paradoxically subordinating/subserving/collateralising  
 the possibility for prospective re-ontologising—imbuing-of-prospective-human-  
 sublimating/emancipating/enfranchisement’) as so-relatively manifesting a  
 ‘poorly/suboptimally defined/elucidated overarching prospective re-ontologising  
 conceptualisation’. So-underlining the circularity of human destructuring-transitoriness<sup>19</sup>-as-of-  
 deratiocination/deratiocontiguity as to the ‘recoiling-⟨as-to-induced-  
 ‘wavering/redounding/waveforming-of-dimensionality-of-sublimating<sup>20</sup>’-by-‘dimensionality-  
 of-desublimating<sup>26</sup>’-at-successive-loci/stations-of-‘thrownness-disposition-as-of-mere-  
 formulaicity/ritualisation’⟩—(from dimensionality-of-sublimating<sup>25</sup>-  
 <amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-  
 conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation) elicited prospective psychologismic-epistemic-acutisation-⟨as-to-  
 postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-  
 nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation-residualising-<sup>{decompulsing}</sup>delinearity-for-  
 eogeney) as to manifest ‘seeding-misprising of dimensionality-of-desublimating-lack-of<sup>26</sup>-  
 <amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-

conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation). As ‘so-existentially-<disontologising/re-ontologising—aporeticism>  
 distracting from the requisite re-ontologising for sublimating—prolongation’ enabling human  
 sovereign-emergence/becoming, ~~existentially imbuing human freedom as to~~  
 supererogating/surrealising for ‘knowledge empowerment over ignorance disempowerment’  
 <as-of-‘developing-and-availing—sovereign-  
 sublimating\_potential/possibilities/options/choices’-as-to-the-‘credibility’/‘ontological-  
 veracity’-underlying-the-‘sovereign-conscious/conscientious-backdrop’>. This elucidation is  
 so-articulated (for instance with regards to our subtle modern-day institutionally-  
 distorted/disjointed) in reflecting the paradox on-the-one-hand of ‘manifest prospectively  
 sovereign disontologising/subontologising with regards to social-and-institutional-frameworks-  
 of—referencing/registering/decisioning’ (as manifested with human ‘information crisis’ and  
 ‘crisis of contemplation/reflection’ as well as ‘institutional and social crises and malaises  
 manifested in the socio-econo-political domains’) and on-the-other-hand ‘supposedly profound  
 discursivity for prospective re-ontologising’ that fail-to/poorly appreciate how the former derails  
 the latter; and so-speaking to the human psychologismic-epistemic-acutisation—difficulty-  
 <for,-residualising—<sup>{decompulsing}</sup>delinearity~for-cogency>—<as-of-requisite-profound-  
 supererogation<sup>96</sup>-for-‘disposedness-or-psychologismic-construct’- {imbued—demoronisation-  
 <sublimating—nascence, ~~nonextricatory~~-sublimating—upstreaming/‘amontée’>} } for veridically  
 construing of the Social as of the ontologising/scientific/existence-<honesty-constraining>—  
 scope\_for\_prospective\_re-ontologising (notwithstanding ‘unlimitedness/existence-<full-  
 potency\_of\_sublimating\_nascence> prospective apriorising/axiomatising/referencing-  
 sublimating-reflexivity—beholdening under which limitedness/human-subpotency submits in  
 profound-supererogation for prospective sublimating’). As elucidated above the continual  
 ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-

ontologising ‘exuding of antinihilism and anti-absurdism’ (as to ‘existential-~~<disontologising/re-ontologising—aporeticism>~~ postconverging~aporeticism~overcoming/unovercoming’  
 successoral ‘exuding of antinihilism and anti-absurdism’) effectively reflect the fact that the  
 human sovereign-function/posture-~~<as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-consciousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>~~ (as from the individual’s very existential-  
~~<disontologising/re-ontologising—aporeticism>~~ inception expanding thereof institutionally and  
 socially) ‘necessarily make prospective re-ontologising-as-to-sublimating existential-  
~~<disontologising/re-ontologising—aporeticism>~~ demands’ (as of underlying ‘constraining  
 existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-  
 prospective-profound-supererogation<sup>96</sup> imbuing human ontological-commitment<sup>66</sup>-~~<implied—self-assuredness-of-ontological-good-faith/authenticity<sup>99</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality>~~’ and ‘<sup>103</sup>universal-transparency<sup>104</sup>-~~<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>98</sup>~~’) as available-to/elicitable-to-~~<as-to-human-consciousness/collective-consciousness—distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising—decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic-epistemic-acutisation—residualising,-<sup>{decompulsing}</sup>delinearity~for-cogency>~~)  
 the social-functioning-and-accordance—as-of-social-stake-contention-or-confliction  
 conception of any given registry-worldview/dimension ~~<preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>~~-existentialising—enframing/imprintedness-  
~~<as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>~~’); but for  
 when rather ‘manifesting disontologising-as-to-desublimating prospective human sovereign-  
 function/posture-~~<as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-consciousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-~~

existence'/teleology> at destructuring-threshold-(uninstitutionalised-  
 threshold <sup>02</sup>/presublimating-desublimating-decisionality)~of-ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>' arising as of 'lifespan extricator/preconverging psychical-  
 nascency moronisation-<sublimating-nascence,-extricator-desublimating-  
 downstreaming/'avalage'>' (as so-failing 'nonextricator/postconverging ontologising-and-re-  
 ontologising angling-of-imaginary demoronisation-<sublimating-nascence,-nonextricator-  
 sublimating-upstreaming/'amontée'>). In other words, the human sovereign-function/posture-  
 <as-to-existentially-manifest-'embodied-subject~consciousness-and-direct/deferential-  
 conscientiousness',-as-of-its-'epistemic-reflexivity/unreflexivity-in-existence'/teleology> is  
 inherently entangled with the ontologising/scientific/existence-<honesty-constraining>—  
 scope\_for\_prospective\_re-ontologising as to the existential-<disontologising/re-ontologising—  
 aporeticism> possibility for sovereign-emergence/becoming,-existentially-imbuing-human-  
 freedom-as-to-supererogating/surrealising-for-'knowledge-empowerment-over-ignorance-  
 disempowerment'-<as-of-'developing-and-availing-sovereign-  
 sublimating\_potential/possibilities/options/choices'-as-to-the-'credibility'/'ontological-  
 veracity'-underlying-the-'sovereign-conscious/conscientious-backdrop'> human-  
 consciousness/collective-consciousness-distendedness/detruncating-<beyond-selfpresencing,-  
 as-re-ontologising-decentering\_of-consciousness/collective-consciousness,-as-to-  
 psychologismic-epistemic-acutisation—residualising,-{decompulsing}delinearity~for-cogency>  
 with respect to its successively given and superseded registry-worldviews/dimensions  
 <amplifying/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>—(as imbued of  
 limitedness/human-subpotency prospective death for {epistemic-totalising }re-apriorising/re-  
 axiomatising/re-referencing~residuality—in-re-originariness/re-origination projection). Such  
 that the implicated/explicated articulation of the human sovereign-function/posture-<as-to-  
 existentially-manifest-'embodied-subject~consciousness-and-direct/deferential-

conscientiousness',-as-of-its-'epistemic-reflexivity/unreflexivity-in-existence'/teleology> as supposedly of 'ontology displacing' rather arises as of a flawed <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> lack of requisite limitedness/human-subpotency 'despite-the-self exercise of epistemic-projection in notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>'; which in reality doesn't effectively renege to prospective re-ontologising as manifested by the inclination to admit to 'ontological-veracity as undergirding sovereignty' when it comes to profound-supererogation<sup>96</sup>~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising\_scale—of-transparent/noncontentious/un-nominalised/sound-interpretations/domains of manifest <sup>7</sup>unblurriness-<re-ontologising\_by-postconverging-as-to-dragged-out-supererogatory~wholesomeness/profound-supererogation<sup>96</sup>,-while-anecdotalising-prior-disontologising-thresholding> (as to nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness<sup>87-88</sup> reference-of-thought-devolving> punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-ideologising/deformulaicity/à-contre-coup/unsettling/unarguable), with a pretense to the 'precedence/supersedingness of sovereignty over ontological-veracity' rather arising selectively/whimsically/incoherently with shallow-supererogation<sup>96</sup>~framing/formulation/catchmenting/truncating/compulsing/linearising\_scale—of-opaque/contentious/un-nominalised/flawed-interpretations/domains of manifest blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out> especially as to 'directly and/or deferentially perceived advantageous social-stake-contention-or-confliction' (reflecting the manifestation of presencing—absolutising-identitive-constitutedness 'existential-<disontologising/re-ontologising—aporeticism> preconverging-de-mentating/structuring/paradigmimg punctual/immediacy/constituted/compulsions-encumbered

prior mere-formulaicity/ritualisation rationalisation-of-  
 contentivity/argumentativity/dialecticism/discursivity' at human destructuring-threshold-  
 {uninstitutionalised-threshold<sup>102</sup>/presublimating-desublimating-decisionality}~of-ontological-  
 performance<sup>72</sup>-<including-virtue-as-ontology>. In this regards, human sovereign-  
 emergence/becoming, existentially imbuing human freedom as to supererogating/surrealising-  
 for 'knowledge empowerment over ignorance disempowerment'-<as-of-'developing-and-  
 availing-sovereign-sublimating potential/possibilities/options/choices'-as-to-the-  
 'credibility'/'ontological-veracity'-underlying-the-'sovereign-conscious/conscientious-  
 backdrop'> is existentially-<disontologising/re-ontologising—aporeticism> tied to the  
 ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-  
 ontologising imbued notional~asceticism<sup>4</sup> for superseding/overcoming of the human  
 psychologismic-epistemic-acutisation—difficulty-<for,-residualising-  
 {decompulsing}delinearity~for-cogency>-<as-of-requisite-profound-supererogation<sup>96</sup>-for-  
 'disposedness-or-psychologismic-construct'-{imbued-demoronisation-<sublimating-  
 nascence, nonextricatory-sublimating-upstreaming/'amontée'>} (as of human  
 psychologismic-transfixity-<placeholder-setup-ontological-rescheduling—in-  
 realigning/preactivity/formative-becoming/psychoanalytical-unshackling,-as-to-residualising-  
 {decompulsing}delinearity-over-nonresidualising-~{compulsing}linearity> as of human-  
 consciousness/collective-consciousness—distendedness/detruncating-<beyond-selfpresencing,-  
 as-re-ontologising-decentering\_of-consciousness/collective-consciousness,-as-to-  
 psychologismic-epistemic-acutisation—residualising,-{decompulsing}delinearity~for-cogency>); as  
 so-reflected in the requisite eliciting of ontological-veracity as of 'unlimitedness/existence-<full-  
 potency\_of\_sublimating\_nascence> prospective apriorising/axiomatising/referencing-  
 sublimating-reflexivity—beholdening under which limitedness/human-subpotency submits in  
 profound-supererogation for prospective sublimating' so-emphasising demoronisation-

~~<sublimating-nascence, nonextricatory-sublimating-upstreaming/‘amontée’>~~ as reflecting the  
 overarching profound-  
~~supererogation<sup>96</sup>~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear~~  
~~ising—as-to-postconverging-de-mentating/structuring/paradigming~~ order/direction of  
 ontological-veracity (as to imbuing ‘reifying-mental-aestheticising-~~<as-of-~~

~~‘prospective\_reformulating-of-mental-aestheticising’as-to-‘residuality—in-re-originariness/re-~~

~~origination’-of-mental-aestheticising>~~ educed processive-motif-‘~~exuding aestheticising-~~

~~gesturing’-of-apriorising/axiomatising/referencing~~ as to re-aestheticisation—and-re-  
 aestheticisation-towards-ontology-~~<elicited-prospective-idiomatisation>’)~~ rather as of the  
 ‘profound-

~~supererogation<sup>96</sup>~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear~~  
~~ising—as-to-postconverging-de-mentating/structuring/paradigming~~  
 priority/precedence/primacy’ of re-ontologising prospective ~~Being-development/ontological-~~

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

~~meaningfulness-and-teleology~~ ~~psychologismic epistemic acutisation—difficulty <for,-~~

~~residualising\_{decompulsing} delinearity-for-cogency>—magnitude^{of-experientiality/experiment},~~ then

~~institutional-development—as-to-social-function-development~~ ~~psychologismic epistemic-~~

~~acutisation—difficulty <for,-residualising\_{decompulsing} delinearity-for-cogency>—magnitude^{of-~~

~~experientiality/experiment}~~ and then ~~living-development—as-to-personality-development~~

~~psychologismic epistemic acutisation—difficulty <for,-residualising-~~

~~{decompulsing} delinearity-for-cogency> magnitude^{of-experientiality/experiment}~~. Thus the overall ~~relative-~~

~~unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-~~

~~process<sup>68</sup>~~ speaks of the ‘inherent <sup>61</sup>nonpresencing-<perspective-ontological-

~~normalcy/postconvergence>~~ epistemic-projection of the ontologising/scientific/existence-  
~~<honesty-constraining>—scope\_for\_prospective\_re-ontologising’~~ (as the ‘reflexive-<as-to-

epistemic-regulative>-opened-construct of human sovereign-emergence/becoming,-  
 existentially-imbuing-human-freedom-as-to-supererogating/surrealising-for-‘knowledge-  
 empowerment-over-ignorance-disempowerment’-<as-of-‘developing-and-availing-sovereign-  
 sublimating\_potential/possibilities/options/choices’-as-to-the-‘credibility’/‘ontological-  
 veracity’-underlying-the-‘sovereign-conscious/conscientious-backdrop’>’ in demoronisation-  
 <sublimating-nascence,-nonextricatory-sublimating-upstreaming/‘amontée’>), and so over  
 successive <sup>70</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> ‘conception of human  
 sovereign apportioning as of lifespan extricatory/preconverging psychical-nascency  
 moronisation-<sublimating-nascence,-extricatory-desublimating-downstreaming/‘avalage’ (as  
 absolute-<as-to-the-given-unreflexive-epistemic-dictat/dogma/ideology>-closed-construct as  
 from blatant brutish conquest/subjugation conception of sovereign apportioning, dominion  
 protection conception of sovereign apportioning, to the very natural-order-of-things conception  
 of sovereign apportioning and to our subtle modern-day institutionally-distorted/disjointed  
 conception of sovereign apportioning). Sovereign-emergence/becoming,-~~existentially-imbuing-  
 human-freedom-as-to-supererogating/surrealising-for-‘knowledge-empowerment-over-  
 ignorance-disempowerment’-<as-of-‘developing-and-availing-sovereign-  
 sublimating\_potential/possibilities/options/choices’-as-to-the-‘credibility’/‘ontological-  
 veracity’-underlying-the-‘sovereign-conscious/conscientious-backdrop’>~~ (in reflection of the  
 ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-  
 ontologising unboundedness) as so-reflecting the-very-underlying—(as inherently ‘defining-  
 and-imbuing of limitedness/human-subpotency de-mentation-⟨supererogatory~ontological-  
 de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics⟩’ as to  
 preconverging/postconverging-de-mentating/structuring/paradigming)—relationship-between-  
 limitedness/human-subpotency-and-unlimitedness/existence-<full-potency-of-sublimating-  
 nascence> with respect to the pre-eminence of the latter (as to ‘limitedness/human-subpotency

prospective re-encountering/re-confrontation with unlimitedness/existence-~~<full-potency-  
 of-sublimating-nascence>~~); effectively speaks to the underlying prospective '~~re-ontologising~~  
~~{epistemic-totalising} re-apriorising/re-axiomatising/re-referencing-residuality—in-re-~~  
~~originariness/re-origination~~ ~~{decompulsing} delinearity/delinear-accreting/recomposuring~~  
 cogency/tensing/limpidity-<as-of-prospective-profound-supererogation<sup>96</sup>, -for-residuality—in-  
 re-originariness/re-origination>, ~~prospective-reifying-mental-aestheticising-<as-of-~~  
~~'prospective-reformulating-of-mental-aestheticising'as-to-'residuality—in-re-originariness/re-~~  
~~origination'-of-mental-aestheticising>~~' implications for prospective sublimating human  
 sovereign-function/posture-<as-to-existentially-manifest-'embodied-subject~consciousness-  
 and-direct/deferential-conscientiousness', -as-of-its-'epistemic-reflexivity/unreflexivity-in-  
 existence'/teleology>. Such that the 'reflexive-<as-to-epistemic-regulative>-opened-construct  
 of human sovereign-emergence/becoming, ~~existentially-imbuing-human-freedom-as-to-~~  
~~supererogating/surrealising-for-'knowledge-empowerment-over-ignorance-disempowerment'~~  
~~<as-of-'developing-and-availing-sovereign-~~  
~~sublimating-potential/possibilities/options/choices'-as-to-the-'credibility'/-'ontological-~~  
~~veracity'-underlying-the-'sovereign-conscious/conscientious-backdrop'>~~' existentially-  
~~<disontologising/re-ontologising—aporeticism>~~ speaks to 'succession of  
~~<amplituding/formative-epistemicity>~~-totalising~renewing-realisation/re-perception/re-  
 thought sublimating knowledge and transcendence-and-  
 sublimity/sublimation/~~supererogatory~de-mentativity~~' (which are not an 'eclecticism-of-prior-  
 mere-formulaicity/ritualisation-<as-of-prior~rationalisation-of-  
~~contentivity/argumentativity/dialecticism/discursivity>~~ composition/blending—in-  
~~{compulsing} linearity/linear-accretion of relative-ontological-completeness and relative-~~  
~~ontological-incompleteness apriorising/axiomatising/referencing as to secondnature prior~~  
 mere-formulaicity/ritualisation-<as-to-mere-formulaic—

methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 ‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination’>’); as so-reflecting the ‘ontologising/scientific/existence-  
 <honesty-constraining>—scope\_for\_prospective\_re-ontologising backdrop’ of ‘sovereign-  
 emergence/becoming,~~existentially imbuing human freedom as to supererogating/surrealising~~  
 for ‘knowledge empowerment over ignorance disempowerment’-<as-of-‘developing-and-  
 availing—sovereign-sublimating\_potential/possibilities/options/choices’-as-to-the-  
 ‘credibility’/‘ontological-veracity’-underlying-the-‘sovereign-conscious/conscientious-  
 backdrop’>’ imbued ~~nonpresencing-<perspective ontological normalcy/postconvergence>~~  
 ‘existential-<disontologising/re-ontologising—aporeticism> prospect of human individual-  
 consciousness/collective-consciousness decompulsion—appraisal’ (as to the fact that the-very-  
 same purview/devolved-purview/devolving-purview-of-unlimitedness/existence-<full-  
 potency-of\_sublimating\_nascence>;—‘implicated\_attendant\_ontological-  
 contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> is of differing-<as-not-of\_composition/blending-in-  
 {compulsing}linearity/linear-accretion> human sovereign-function/posture-<as-to-existentially-  
 manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-  
 its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> recomposuring imbued  
 ‘reifying-mental-aestheticising-<as-of-‘prospective\_reformulating-of-mental-aestheticising’as-  
 to-‘residuality—in-re-originariness/re-origination’-of-mental-aestheticising>’ educated  
 processive-motif-‘exuding\_aestheticising\_gesturing’ of apriorising/axiomatising/referencing as  
 to re-aestheticisation—and-re-aestheticisation-towards-ontology-<elicited—prospective-  
 idiomatisation>’ as of manifest recurrent-utter-uninstitutionalisation human sovereign-  
 function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-

~~direct/deferential-consciousness',-as-of-its-'epistemic-reflexivity/unreflexivity-in-~~  
~~existence'/teleology>~~, base-institutionalisation–ununiversalisation human sovereign–  
function/posture-<as-to-existentially-manifest-'embodied-subject~consciousness-and-  
~~direct/deferential-consciousness',-as-of-its-'epistemic-reflexivity/unreflexivity-in-~~  
~~existence'/teleology>~~, <sup>103</sup>universalisation–non-positivism/medievalism human sovereign–  
function/posture-<as-to-existentially-manifest-'embodied-subject~consciousness-and-  
~~direct/deferential-consciousness',-as-of-its-'epistemic-reflexivity/unreflexivity-in-~~  
~~existence'/teleology>~~, positivism–<sup>80</sup>procrypticism/disjointedness-as-of-<sup>83</sup>reference-of-thought  
human sovereign–function/posture-<as-to-existentially-manifest-'embodied-  
subject~consciousness-and-~~direct/deferential-consciousness',-as-of-its-'epistemic-~~  
~~reflexivity/unreflexivity-in-existence'/teleology>~~, and prospectively <sup>18</sup>deprocrypticism–or–  
preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought human sovereign–function/posture-  
<as-to-existentially-manifest-'embodied-subject~consciousness-and-~~direct/deferential-~~  
~~consciousness',-as-of-its-'epistemic-reflexivity/unreflexivity-in-existence'/teleology>~~).

This effectively underlies that 'apriorising/axiomatising/referencing disambiguating/de-  
leveling/de-ressentiment/opened-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
demoronisation-<sublimating–nascence, ~~non~~extricatory-sublimating–upstreaming/'amontée'>  
is but an exercise in prospective 're-ontologising ~~—{epistemic-totalising }re-apriorising/re-~~  
~~axiomatising/re-referencing-residuality—in-re-originariness/re-origination~~  
~~{decompulsing}~~delinearity/delinear-accreting/recomposuring cogency/tensing/limpidity-<as-of-  
prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-  
origination>, ~~prospective-reifying-mental-aestheticising~~ <as-of-'prospective-reformulating-  
of-mental-aestheticising'as-to-'residuality—in-re-originariness/re-origination' of mental-  
aestheticising>' as to the implications for sublimating human sovereign–function/posture-<as-  
to-existentially-manifest-'embodied-subject~consciousness-and-~~direct/deferential-~~

conscientiousness',-as-of-its-'epistemic-reflexivity/unreflexivity-in-existence'/teleology> (so-  
 implied as to ~~Being-development/ontological-framework-expansion-as-to-depth-of-  
 ontologising-development-as-infrastructure-of- meaningfulness-and-teleology~~ , institutional-  
 development-as-to-social-function-development and living-development-as-to-personality-  
 development ~~psychologismic epistemic acutisation~~ difficulty <for, residualising-  
~~{decompulsing} delinearity-for-cogency> magnitudes {of-experientiality/experiment}~~). The overall implication  
 here (as to the coextensive nature of sovereign-emergence/becoming,-~~existentially-imbuing-  
 human-freedom-as-to-supererogating/surrealising-for-'knowledge-empowerment-over-  
 ignorance-disempowerment'~~-<as-of-'developing-and-availing-sovereign-  
 sublimating potential/possibilities/options/choices'-as-to-the-'credibility'/-'ontological-  
 veracity'-underlying-the-'sovereign-conscious/conscientious-backdrop'> and the  
 ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-  
 ontologising) is that 'sovereign accountability' (as construed in the basic terms of our modern  
 age) is much more than just a 'basic manifest/gestural sovereign-exercising-<as-of-sovereign-  
 deferentialism;-as-to-'direct/indirect-electing-and/or-nominating'>' of 'unwieldy-  
 contemplable disontologising/re-ontologising implications' with regards to human sovereign-  
 function/posture-<as-to-existentially-manifest-'embodied-subject~consciousness-and-  
 direct/deferential-conscientiousness',-as-of-its-'epistemic-reflexivity/unreflexivity-in-  
 existence'/teleology>; but very much integrates the effective prospective re-ontologising  
 elucidation 'widening the social imaginary' as to ~~nonpresencing-<perspective-ontological-  
 normalcy/postconvergence>~~ 'existential-<disontologising/re-ontologising—aporeticism>  
 prospect of human individual-consciousness/collective-consciousness decompulsion-appraisal'  
 (as to the 'requisite prospective sublimating decompulsion\_imprinting across the various  
 institutional levels of interrelatedness-dynamics-of-social-constructing' so-arising from the  
 'educing-and-availing-and-re-availing of relative-ontological-completeness'<sup>87</sup> with respect to

unlimitedness/existence-<full-potency-of-sublimating-nascence> prospective  
 apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening under which  
 limitedness/human-subpotency submits in profound-supererogation for prospective  
 sublimating<sup>7</sup>). This reflects the fact that successive ‘secondnatured human stations/loci of  
 limitedness/human-subpotency <amplifying/formative-epistemicity>-totalising~thrownness-  
 in-existence<sup>35</sup>—(as imbued of limitedness/human-subpotency prospective dearth for †epistemic-  
 totalising †re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-  
 origination projection)’ of the overall relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> manifest their given ‘unwieldy-  
 contemplable disontologising/re-ontologising implications’ with regards to human sovereign-  
 function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-  
 direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-  
 existence’/teleology> (as so-reflecting their given ‘existential-<disontologising/re-  
 ontologising—aporeticism> postconverging~aporeticism-overcoming/unovercoming’ for  
 prospective sublimating human sovereign-function/posture-<as-to-existentially-manifest-  
 ‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-  
 ‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>); and in-many-ways it is  
 paradoxically such ‘unwieldy-contemplable disontologising/re-ontologising implications’  
 with regards to human sovereign-function/posture-<as-to-existentially-manifest-‘embodied-  
 subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-  
 reflexivity/unreflexivity-in-existence’/teleology>’ that drive ‘<sup>79</sup>presencing—absolutising-  
 identitive-constitutedness<sup>14</sup> advocacy/political/applicative—scope desublimating thresholds’  
 eliciting of their given presencing—absolutising-identitive-constitutedness ‘existential-  
 <disontologising/re-ontologising—aporeticism> preconverging de-  
 mentating/structuring/paradigming punctual/immediacy/constituted/compulsions-encumbered



blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-  
 preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out>); such that  
 prospective re-ontologising elucidation ‘widening the social imaginary’ (as to the ‘requisite  
 prospective sublimating decompulsion\_imprinting across the various institutional levels of  
 interrelatedness-dynamics-of-social-constructing’ so-arising from the ‘educing-and-availing-  
 and-re-availing of relative-ontological-completeness<sup>87</sup> with respect to unlimitedness/existence-  
 <full-potency-of-sublimating-nasence> prospective apriorising/axiomatising/referencing-  
 sublimating-reflexivity—beholdening under which limitedness/human-subpotency submits in  
 profound-supererogation for prospective sublimating’) is rather an exercise of sublimatingly  
 superseding/overcoming prospective ‘unwieldy-contemplatable disontologising/re-ontologising  
 implications’ with regards to human sovereign-function/posture-<as-to-existentially-manifest-  
 ‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-  
 ‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> (and not succumbing to the  
 prospective undermining of the ontologising/scientific/existence-<honesty-constraining>—  
 scope\_for\_prospective\_re-ontologising as to the latter’s veridical undergirding as of  
 ‘substantivity of transversality-<for-sublimating-existential-eventuating/denouement,-from-  
 ‘thinking-at-first/pure-predisposition-preemptive-of-prospective-  
 disontologising/subontologising’-as-of-prospectively-disambiguated-affirmed-and-  
 unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup>). Critically, such ‘human  
 derogation-to-profound-supererogation<sup>96</sup> in shallow-supererogation<sup>96</sup>’ (manifested as of  
 presencing—absolutising-identitive-constitutedness ‘existential-<disontologising/re-  
 ontologising—aporeticism> preconverging-de-mentating/structuring/paradigmizing  
 punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation  
 rationalisation-of-contentivity/argumentativity/dialecticism/discursivity’) correspondingly  
 calls for a sublimating conception as of ‘substantivity of transversality-<for-sublimating-

~~existential-eventuating/denouement, from ‘thinking at first/pure predisposition preemptive of~~  
~~prospective disontologising/subontologising’—as-of-prospectively-disambiguated—affirmed-~~  
~~and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’<sup>101</sup>~~ (in effective reflection of  
~~‘unlimitedness/existence-<full-potency-of-sublimating-nascence>~~ prospective  
~~apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening~~ under which  
~~limitedness/human-subpotency~~ submits in profound-supererogation for prospective  
~~sublimating<sup>7</sup>~~) involving ‘ontological-veracity impersonalisation and deinstitutionalisation’ as to  
‘prospective <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-  
projection profound-  
supererogation<sup>96</sup>~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear  
ising—as to postconverging de-mentating/structuring/paradigming’. Such an  
‘impersonalisation and deinstitutionalisation of prospective re-ontologising <sup>56</sup>meaningfulness-  
and-teleology<sup>99</sup>’ (as to ontologising-failsafe-<as to ‘relative-unreflexivity/relative-reflexivity—  
bindingness/nondiscretionariness’-of-totalising-entailment>) means that the effective reflection  
of ~~‘unlimitedness/existence-<full-potency-of-sublimating-nascence>~~ prospective  
~~apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening~~ under which  
~~limitedness/human-subpotency~~ submits in profound-supererogation for prospective  
~~sublimating<sup>7</sup>~~ renders ‘unlimitedness/existence-<full-potency-of-sublimating-nascence> by-  
itself/inherently the reflection of sublimating/desublimating manifestation’ (so-construed as  
‘prospective-and-perpetual decisive-bottomline of demonstrative disontologising/re-  
ontologising’), and so beyond/unbeholdening even to personal and institutional  
cadres/frameworks that had elicited ‘prior demonstrative disontologising/re-ontologising’; as so-  
readily manifested relatively with the practice of profound-  
supererogation<sup>96</sup>~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear  
ising\_scale—of-transparent/noncontentious/un-nominalised/sound-interpretations/domains of

manifest <sup>7</sup>unblurriness-<re-ontologising\_by-postconverging-as-to-dragged-out-  
supererogatory~wholesomeness/profound-supererogation <sup>96</sup>,-while-anecdotalising-prior-  
disontologising-thresholding> (for instance as to the ‘relays of human intemporal-individuation  
epistemic-projection radicalities~in-chronicular/annalistic-cogency-<as-of-  
notional~protensivity>-<as-to-limited-mentation-capacity-deepening—as-subjecting-  
limitedness/human-subpotency to ‘educed-unlimitedness/existence-sublimating-nascence’ <sup>33</sup> )  
so-construed as cogency\_chronicularity/annality-of-relative-reflexivity,-as-to-profound-  
supererogation <sup>96</sup> driving many a domain in the natural sciences) whereas the manifest shallow-  
supererogation <sup>96</sup> ~framing/formulation/catchmenting/truncating/compulsing/linearising\_scale  
—of-opaque/contentious/un-nominalised/flawed-interpretations/domains of manifest  
blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-  
preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out> are relatively  
desublimatingly bound to fall back to personal and institutional cadres/frameworks, and so  
undermining ontologising-failsafe-<as-to-‘relative-unreflexivity/relative-reflexivity—  
bindingness/nondiscretionariness’-of-totalising-entailment>. In-the-bigger-scheme-of-things,  
‘substantivity of transversality-<for-sublimating-existential-eventuating/denouement,-from-  
thinking-at-first/pure-predisposition-preemptive-of-prospective-  
disontologising/subontologising’-as-of-prospectively-disambiguated-affirmed-and-  
unaffirmed-‘motif-and-apriorising/axiomatising/referencing’> <sup>101</sup>’ so-reflect a conceptualisation  
of human ontological-performance <sup>72</sup>-<including-virtue-as-  
ontology>/morality/ethics/justice/etc. as to the ‘more profound veracity of varying  
firstnatureddness-as-to-inkling profound-supererogation <sup>96</sup> and derived secondnaturedd positive-  
opportunism—of-social-functioning-and-accordance <sup>75</sup>’ induced untenability/internal-  
contradiction/internal-incoherence/institutional-constraining for the pre-eminence of the  
ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-

ontologising                      reflecting                      human-consciousness/collective-consciousness—  
 distendedness/detruncating-~~<beyond-selfpresencing,-as-re-ontologising—decentering\_of-~~  
~~consciousness/collective-consciousness,-as-to-psychologismic—epistemic-acutisation—~~  
 residualising,-~~{decompulsing}~~delinearity~for-cogency> as to underlying chronicular/annalistic—  
 cogency-<as-of-notional~protensivity> so-construed as cogency\_chronicularity/annality-of-  
 relative-reflexivity,-as-to-profound-supererogation<sup>96</sup> (so-undergirded as of  
 ‘preconverging/postconverging—rede-mentating/restructuring/reparadigming of  
 limitedness/human-subpotency <sup>15</sup>de-mentation-(~~supererogatory~ontological—de-mentation-or-~~  
~~dialectical—de-mentation—stranding-or-attributive-dialectics~~’); and so over <sup>79</sup>presencing—  
 absolutising-identitive-constitutedness<sup>14</sup> misconstrual that fail to appreciate that ‘all the human  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. that can  
 arise’ is rather a ‘sublimating postconverging supererogation<sup>96</sup> (whether of varying  
 firstnatureddness—as-to-inkling profound-supererogation<sup>96</sup> and derived secondnaturedd positive-  
 opportunism—of-social-functioning-and-accordance<sup>75</sup>) acting upon underlying  
 limitedness/human-subpotency preconverging/postconverging—de-  
 mentating/structuring/paradigming’ and not the idea of any given ‘<sup>79</sup>presencing—absolutising-  
 identitive-constitutedness<sup>14</sup> absolute-distinctiveness of individual/institutional ontological-  
 performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.’, as so-failing to  
 appreciate requisite profound-supererogation<sup>96</sup> as from human ‘crossgenerational  
 notional~firstnatureddness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-  
~~misprising~~>—mental-processing—parity for ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc.’ as of the given <amplituding/formative—epistemicity>-  
 totalising~thrownness-in-existence<sup>35</sup>—(as imbued of limitedness/human-subpotency  
 prospective dearth for ~~{epistemic-totalising}~~re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination projection) warrant for profound-

supererogation<sup>96</sup> requisite prospective demoronisation-<sublimating-nascence, nonextricatory-  
 sublimating-upstreaming/‘amontée’>. In this regards, the relatively tepid psychologismic-  
 epistemic-acutisation—difficulty-<for,-residualising-<sup>{decompulsing}</sup>delinearity~for-cogency>-{as-  
 of-requisite-profound-supererogation<sup>96</sup>-for-‘disposedness-or-psychologismic-construct’-  
 {imbued-demoronisation-<sublimating-nascence, nonextricatory-sublimating-  
 upstreaming/‘amontée’>}} of profound-  
 supererogation<sup>96</sup> ~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear  
 ising\_scale—of-transparent/noncontentious/un-nominalised/sound-interpretations/domains of  
 manifest <sup>7</sup>unblurriness-<re-ontologising\_by-postconverging-as-to-dragged-out-  
 supererogatory~wholesomeness/profound-supererogation<sup>96</sup>, -while-anecdotalising-prior-  
 disontologising-thresholding> (as manifested with nascent-particular/incipient-and-  
 material/technical-sublimations-<blinded-to-their-relative-ontological-completeness<sup>87</sup>-  
<sup>87</sup>reference-of-thought-<sup>84</sup>devolving> punctual/immediacy/constituted/compulsions-  
 encumbered—disarming/dis-ideologising/deformulaicity/à-contrécoup/unsettling/unarguable)  
 means that they are relatively amenable to ‘ontological-veracity impersonalisation and  
 deinstitutionalisation’ (as to their relatively uncontentious/nominalised social-stake-contention-  
 or-confliction) which is hardly/weakly the case with the manifest shallow-  
 supererogation<sup>96</sup> ~framing/formulation/catchmenting/truncating/compulsing/linearising\_scale  
 —of-opaque/contentious/un-nominalised/flawed-interpretations/domains of manifest  
<sup>7</sup>blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-  
 preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out> (as manifested with  
 many human social-and-institutional-frameworks-of—referencing/registering/decisioning  
 existentialising-decisionality-<as-to-disontologising/re-ontologising—aporeticism> of  
 relatively contentious/un-nominalised social-stake-contention-or-confliction for which  
 ‘radicalities~in-chronicular/annalistic-cogency-<as-of-notional~protensivity>-{as-to-limited-

mentation-capacity-deepening—as subjecting limitedness/human subpotency to ‘~~educated~~  
~~unlimitedness/existence-sublimating-nasence~~<sup>2</sup>’ } so-constituted as  
 cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’ are  
 inherently unsettling/unnerving as to their <sup>79</sup>presencing—absolutising-identitive-  
 constitutedness<sup>14</sup> purposefulness). ‘Substantivity of transversality-~~<for-sublimating-existential-~~  
~~eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-preemptive-of-~~  
~~prospective-disontologising/subontologising~~<sup>2</sup>—as-of-prospectively-disambiguated-affirmed-  
 and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’<sup>>101</sup>’ as such is effectively  
 what allows for ‘superseding/overcoming prior mere-formulaicity/ritualisation-~~<as-to-mere-~~  
~~formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-~~  
~~track-of-‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-~~  
~~originariness/re-origination~~<sup>></sup>’ (as defining of the prospective destructuring-threshold-  
~~<uninstitutionalised-threshold<sup>102</sup>/presublimating-desublimating-decisionality>~~~of-ontological-  
 performance<sup>72</sup>-~~<including-virtue-as-ontology>~~)’ for prospective ‘~~re-ontologising—{epistemic-~~  
~~totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-~~  
~~origination {decompulsing}delinearity/delinear-accreting/recompositing~~ cogency/tensing/limpidity-  
 <as-of-prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-  
 origination>,-~~prospective-reifying-mental-aestheticising-<as-of-‘prospective-reformulating-~~  
~~of-mental-aestheticising’as-to-‘residuality—in-re-originariness/re-origination’-of-mental-~~  
~~aestheticising~~<sup>></sup>’; and so as superseding/overcoming the prospectively desublimating ‘overall  
 unthought/uncontemplated/mere-reflex/shallow/unsound gesturing/accounting—of-epistemic-  
 phenomenalism’ of the given <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> ‘nihilistic  
 knowledge-deadends-<as-preconverging-de-mentating/structuring/paradigming> undermining  
 prospective re-ontologising’ (as not resolvable as of prior ~~presencing—absolutising-identitive-~~  
~~constitutedness~~ ‘existential-~~<disontologising/re-ontologising-aporeticism>~~ preconverging-

~~de-mentating/structuring/paradigming~~      ~~punctual/immediacy/constituted/compulsions-~~  
~~encumbered~~      ~~prior~~      ~~mere-formulaicity/ritualisation~~      ~~rationalisation-of-~~  
~~contentivity/argumentativity/dialecticism/discursivity~~ but rather as of prospective profound-  
supererogation<sup>96</sup> for ~~nonpresencing-<perspective-ontological-normalcy/postconvergence>~~  
‘~~existential-<disontologising/re-ontologising—aporeticism>~~ prospect of human individual-  
consciousness/collective-consciousness ~~decompulsion-appraisal~~, in reflection of  
‘~~unlimitedness/existence-<full-potency-of-sublimating-naseence>~~ prospective  
~~apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening~~ under which  
limitedness/human-subpotency submits in profound-supererogation for prospective  
sublimating’). This so-enables the psychologismic-transfixity-~~<placeholder-setup-ontological-~~  
~~rescheduling—in-realigning/preactivity/formative-becoming/psychoanalytical-unshackling,-as-~~  
~~to-residualising—{decompulsing} delinearity-over-nonresidualising—{compulsing} linearity>~~ (as of human-  
consciousness/collective-consciousness—distendedness/detruncating-~~<beyond-selfpresencing,-~~  
~~as-re-ontologising—decentering\_of-consciousness/collective-consciousness,-as-to-~~  
~~psychologismic—epistemic-acutisation—residualising,-{decompulsing} delinearity~for-cogency>~~) of  
‘<sup>83</sup>reference-of-thought-<sup>84</sup>devolving <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ as from the given  
‘<sup>83</sup>reference-of-thought <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ imbuing sublimating prospective  
chronicular/annalistic—cogency-<as-of-notional~protensivity>      so-construed      as  
cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’  
(whether as from trepidatious-consciousness/trancing to warped-consciousness/mysticising,  
preclusive-consciousness/occulticising,      occlusive-consciousness/subtranslational      or  
prospectively protensive-consciousness/omnitranslational imbued sublimating prospective  
cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>); as to  
the fact that prospective re-ontologising metaphoricity<sup>57</sup> projection of base-institutionalisation,  
<sup>103</sup>universalisation, positivism/rational-empiricism and <sup>18</sup>deprocrypticism—or-preempting—

disjointedness-as-of-<sup>83</sup>reference-of-thought respectively over the respective disontologising/subontologising of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and <sup>80</sup>procrypticism-or-disjointedness-as-of-<sup>83</sup>reference-of-thought is not veridically a-limiting-factor/a-limit to ‘thinking at first/pure predisposition preemptive of prospective disontologising/subontologising’ (in contrast to a mere ‘secondnatured conscious/unconscious rationalising/calculating of the sublimating outcome of prior profound-supererogation<sup>96</sup> rationalisation-of-contentivity/argumentativity/dialecticism/discursivity imbued positive-opportunism—of-social-functioning-and-accordance<sup>75</sup>’) as so-veridically underlying the possibility for core philosophy ambit of prospective ‘existential-<disontologising/re-ontologising—aporeticism> postconverging-aporeticism-overcoming/unovercoming’ and so-reflected as to ‘human prospective <sup>83</sup>reference-of-thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating-nascence-<as-to-the-grandest-axiomatic-construct-<sup>epistemic-totalising</sup> re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence>’. Thus notional~philosophy-<as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness<sup>87</sup>,-beyond-a-convenient-division-of-labour-conception-of-knowledge> is reflected as to the ‘relays of human intemporal-individuation epistemic-projection radicalities~in-chronicular/annalistic-cogency-<as-of-notional~protensivity>-<as-to-limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency to ‘duced-unlimitedness/existence-sublimating-nascence’>’ so-construed as cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’ (with regards to limitedness/human-subpotency prospective re-encountering/re-confrontation with the ‘constraining/defining intersolipsistic reflexive-

sublimating/unreflexive—desublimating measure/objectification that is unlimitedness/existence—  
 as-ontological-normalcy/postconvergence-<in-validation-of-‘metaphysics-of-  
 absence\_epistemic-projection’>’); as thusly underlying the overall  
 ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-  
 ontologising ‘human consciousness notional~protensivity psychologismic—epistemic-  
 acutisation-<as-to-postconverging—de-mentating/structuring/paradigming,-eliciting-of-  
 existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to  
 epistemic-growth,-as—{veridical/sound}-relative-reflexivity—in-existence/relativising—from-  
 limited-mentation-as-its-deepening/psychologismic—epistemic-acutisation—residualising,-  
 {decompulsing}delinearity~for-cogency’ as of human-consciousness/collective-consciousness—  
 distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising—decentering\_of-  
 consciousness/collective-consciousness,-as-to-psychologismic—epistemic-acutisation—  
 residualising,-{decompulsing}delinearity~for-cogency> (as to the cross-dynamics of  
 ‘firstnatedness—as-to-inkling profound-supererogation<sup>96</sup> for overarching existential-  
 <disontologising/re-ontologising—aporeticism> priority/precedence/primacy of {epistemic-  
 totalising<sup>33</sup>}re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-  
 origination projection’ in ‘recurrent/perpetuating/continuity—recomposuring existential-  
 <disontologising/re-ontologising—aporeticism>—counteracting/supplanting/alienating—of-  
 prior-apriorising/axiomatising/referencing’ over ‘secondnated prior mere-  
 formulaicity/ritualisation-<as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 {epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination’>’). ‘Substantivity of transversality-<for-sublimating—existential-  
 eventuating/denouement,—from—‘thinking-at-first/pure-predisposition-preemptive-of-  
 prospective-disontologising/subontologising’—as-of-prospectively-disambiguated—affirmed-

and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’<sup>101</sup>’ as such is ever always about ‘overarching existential-<disontologising/re-ontologising—aporeticism> priority/precedence/primacy of ~~†epistemic-totalising<sup>33</sup>~~re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination projection’; as to the enchanting/re-enchanting of the-very-same purview/devolved–purview/devolving–purview-of-unlimitedness/existence-<full-potency-of-sublimating-nascence>;—‘implicated-attendant-ontological-contiguity<sup>67</sup>’~educated–existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-<imbued-notional~cogency>’ (so-reflected as to prospective ‘re-ontologising—~~†epistemic-totalising~~ †re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination ~~†decompulsing~~delinearity/delinear-accreting/recompositing cogency/tensing/limpidity-<as-of-prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-origination>;-prospective-reifying-mental-aestheticising-<as-of-‘prospective-reformulating-of-mental-aestheticising’ as to ‘residuality—in-re-originariness/re-origination’ of mental-aestheticising>’). ‘Substantivity of transversality-<for-sublimating-existential-eventuating/denouement, from-‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’<sup>101</sup>’ as to ‘overarching existential-<disontologising/re-ontologising—aporeticism> priority/precedence/primacy of ~~†epistemic-totalising<sup>33</sup>~~re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination projection’ (when it comes to ‘unwieldy-contemplatable-disontologising/re-ontologising-implications,-with-regards-to-human-sovereign-function/posture-<as-to-narrowness/evasiveness/vagueness-of-disontologising/re-ontologising> with respect to contentious/un-nominalisedness of social-stake-contention-or-confliction’) sublimatingly elicits prospective chronicular/annalistic–cogency-<as-of-

notional~protensivity> so-construed as cogency\_chronicularity/annality-of-relative-  
 reflexivity,-as-to-profound-supererogation<sup>96</sup> (as to prospective <postconverging~‘motif-and-  
 apriorising/axiomatising/referencing’-entailing>-existentialising—framing/imprinting-(as-to-  
 prospective—historiality/ontological-eventfulness<sup>98</sup>/ontological-aesthetic-tracing-  
 <perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-  
 determinism’>)); with respect to a conception of sovereign-emergence/becoming,—existentially-  
 imbuing human freedom-as-to-supererogating/surrealising-for-‘knowledge-empowerment-  
 over-ignorance-disempowerment’-<as-of-‘developing-and-availing—sovereign-  
 sublimating potential/possibilities/options/choices’-as-to-the-‘credibility’/‘ontological-  
 veracity’-underlying-the-‘sovereign-conscious/conscientious-backdrop’> arising sublimatingly  
 as to ‘nonextricatory/postconverging ontologising-and-re-ontologising angling-of-imaginary  
 demoronisation-<sublimating-nascence,-nonextricatory-sublimating-upstreaming/‘amontée’>’  
 imbued ‘vigorous re-ontologising project/oeuvrement of human sovereign-function/posture-  
 <as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-  
 conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>’ (as  
 decompulsively disentangled respectively as from compulsively-encumbered trepidatious-  
 consciousness, warped-consciousness, preclusive-consciousness and occlusive-consciousnesses  
 towards protensive-consciousness in reflection of ‘notional~protensivity as to nonpresencing-  
 <perspective—ontological-normalcy/postconvergence>’ ‘existential-<disontologising/re-  
 ontologising—aporeticism>’ prospect of human individual-consciousness/collective-  
 consciousness decompulsion—appraisal’), and so rather than ‘lifespan extricatory/preconverging  
 psychical-nascency moronisation-<sublimating-nascence,-extricatory-desublimating-  
 downstreaming/‘avalage’>’ imbued ‘prospective disontologising/subontologising de-project/de-  
 oeuvrement of human sovereign-function/posture-<as-to-existentially-manifest-‘embodied-  
 subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-

reflexivity/unreflexivity-in-existence'/teleology>' (of the 'catchmenting-by-rejection/lip-servicing/monopolising/gaming-of-the-system/charade/distraction vague/imaginary lures of social-stake-contention-or-confliction' as to 'accessory/adjunctive cobbling-together/gathering, procession, forming, presenting, dissipating and instrumentalising in a dearth of prospective chronicular/annalistic-cogency-<as-of-notional~protensivity> so-construed as cogency\_chronicularity/annality-of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>' as so-reflected with the desublimating envelopment of prior <preconverging~'motif-and-apriorising/axiomatising/referencing'-entailing>-existentialising—enframing/imprintedness-  
(as-to-<sup>4</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)).

Ultimately, 'substantivity of transversality-<for-sublimating-existential-eventuating/denouement,-from-'thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising'-as-of-prospectively-disambiguated-affirmed-and-unaffirmed-'motif-and-apriorising/axiomatising/referencing'><sup>101</sup>' reflects human ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising unboundedness (arising as to the-human/humanity 'recurrently mediative-<in-expectation/in-anticipation> unconsciousness/potentialisation-of-conscionability-<anxiety-as-to-reconstitution/reparation,-including-dreaming/psychical-reshuffling>' as the 'psychoanalytic boundlessness of human notional~reflexivity-<{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-<residualising-<sup>{decompulsing}</sup>delinearity~for-cogency>-by—{flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-acutisation-nonresidualising-imbued-<sup>{compulsing}</sup>linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation> existential-<disontologising/re-ontologising—aporeticism> backdrop'), and so-reflected as to human 'aestheticising motif/re-motif in the projection/re-projection—and-anticipation/re-anticipation of human existential-<disontologising/re-

ontologising—aporeticism> backdrop of coherent/contiguous <sup>56</sup> meaningfulness-and-teleology<sup>99</sup> for intelligibility-~~(as-to-human-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-process,-in-<amplituding/formativ-~~epistemicity>totalising~conceptualisation). So-reconstructed basically as to human ‘self-reflexive~instigative-eventuating-~~(as-to-teleological-instigative/incipient-willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation)~~ of human embodied-consciousness motif-and-apriorising/axiomatising/referencing-~~{of-‘prospectively-implicated-attendant-ontological-contiguity’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’}~~—elicited-incipience-of-existentialising—decisionality-<as-to-disontologising/re-ontologising—aporeticism>’ undergirding the ‘full incipient supererogating breadth of human intelligibility transmutation’; as so-underlied concurrently as of ‘motif (outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation) imbuing aestheticisation—and-aestheticisation-towards-ontology-<elicited-idiomatisation>’ and ‘apriorising/axiomatising/referencing imbuing ontological-performance -<including-virtue-as-ontology>/morality/ethics/justice/etc. of implicated requisite projection of the coherence/contiguity of the superseding—oneness-of-ontology/ontological-veridicality/relative-unreflexivity/relative-reflexivity—ontological-contiguity’ with regards to eliciting prospective ‘re-ontologising-~~{epistemic-totalising}~~ re-apriorising/re-axiomatising/re-referencing-residuality—in-re-originariness/re-origination ~~{decompulsing}~~ delinearity/delinear-accreting/recomposuring cogency/tensing/limpidity-<as-of-prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-origination>,-prospectively-reifying-mental-aestheticising-<as-of-

~~‘prospective reformulating of mental aestheticising’ as to ‘residuality in re-originariness/re-origination’ of mental aestheticising~~; as ‘human consciousness notional~protensivity psychologismic~epistemic-acutisation-~~<as-to-postconverging de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>~~ as to epistemic-growth,-as-~~{veridical/sound}-relative-reflexivity-in-existence/relativising from limited mentation as its deepening/psychologismic epistemic-acutisation residualising,-{decompulsing} delinearity-for-cogency~~’ with respect to the-very-same purview/devolved~purview/devolving~purview-of-unlimitedness/existence-~~<full-potency-of-sublimating-nascence>~~;—‘implicated attendant-ontological-contiguity<sup>67</sup>~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity~contiguity-~~<imbued~notional~cogency>~~’<sup>40</sup>. This concurrence speaks to the ‘dynamic cumulating/recomposuring psychologismic~epistemic-acutisation—residualising,-~~{decompulsing} delinearity~for-cogency~~ phasing of limitedness/human-subpotency onto unlimitedness/existence-~~<full-potency-of-sublimating-nascence>~~’ in reflection of human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup>, as inherently reflecting both the given overall ~~<amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>—(as imbued of limitedness/human-subpotency prospective dearth for {epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination projection) presencing—absolutising identitive-constitutedness ‘existential-~~<disontologising/re-ontologising—aporeticism>~~ preconverging de-mentating/structuring/paradigming punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation rationalisation-of-contentivity/argumentativity/dialecticism/discursivity’ and potentiating its nonpresencing-~~<perspective ontological-normalely/postconvergence>~~ ‘existential-~~

<disontologising/re-ontologising—aporeticism> prospect of human individual-  
 consciousness/collective-consciousness decompulsion—appraisal; as so-driven as of  
 ‘psychologismic—transfixity—<placeholder-setup-ontological-rescheduling—in-  
 realigning/preactivity/formative-becoming/psychoanalytical-unshackling,-as-to-residualising—  
 {decompulsing}delinearity-over-nonresidualising—{compulsing}linearity> of human consciousness’ (so-  
 construed herein as of human-consciousness/collective-consciousness—  
 distendedness/detruncating—<beyond-selfpresencing,-as-re-ontologising—decentering\_of-  
 consciousness/collective-consciousness,-as-to-psychologismic—epistemic-acutisation—  
 residualising,-{decompulsing}delinearity~for-cogency> notionally/epistemically/bindingnessly—<as-to-  
 determinism/conceptivity\_of-relative-unreflexivity/relative-reflexivity> effusing ‘psychologismic—transfixity—  
 <placeholder-setup-ontological-rescheduling—in-realigning/preactivity/formative-  
 becoming/psychoanalytical-unshackling,-as-to-residualising—{decompulsing}delinearity-over-  
 nonresidualising—{compulsing}linearity> with respect to ‘idiosyncratic—ferment\_for-  
 notional~cogency—<as-to-< surrealising/supererogating—drive>-of-aestheticising—  
 relief/depth—and—impetus> imbuing—<by-needling/prying/prospecting\_for—‘phasing-and-  
 rooting’>-of interlay/organicalism/aestheticising-handle-<of-‘psychologismic—  
 transfixity—{residualising—{decompulsing}delinearity-over-nonresidualising—{compulsing}linearity}>’ of  
 reifying/dereifying mental-aestheticising—<as-‘psychologismic-existential-metaphoricity’<sup>57</sup>—<as-  
 to—{epistemic-totalising}—re-apriorising/re-axiomatising/re-referencing\_in-becoming>’-so-implicated-  
 ‘by-way-of-the-existentially/contextually/textually-manifest-motif-construct-as-specific-  
 language’-as-so-reflecting-‘the-existentially/contextually/textually-manifest—  
 moronisation/demoronisation’>’), and so in reflection of the-very-underlying—(as inherently  
 ‘defining-and-imbuing of limitedness/human-subpotency de-mentation-  
 <supererogatory~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-  
 attributive-dialectics>’ as to preconverging/postconverging—de-

mentating/structuring/paradigming)—relationship-between-limitedness/human-subpotency—  
 and-unlimitedness/existence-<full-potency-of-sublimating-nascence> with respect to the pre-  
 eminence of the latter (as to ‘limitedness/human-subpotency prospective re-encountering/re-  
 confrontation with unlimitedness/existence-<full-potency-of-sublimating-nascence>’). The  
 sublimating potentiating of nonpresencing <perspective-ontological-  
 normalcy/postconvergence> ‘existential-<disontologising/re-ontologising—aporeticism>  
 prospect of human individual-consciousness/collective-consciousness decompulsion—appraisal  
 (reflecting ‘existential-<disontologising/re-ontologising—aporeticism>  
 hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting  
 {decompulsing} delinearity/delinear-accreting/recomposuring—<sup>61</sup> nonpresencing-perceptualisation-of-  
 sublimating-over-desublimating-<as-‘psychologismic-epistemic-acutisation—residualising,-  
 {decompulsing} delinearity~for-cogency’\_as-to-‘prospective-profound-supererogation<sup>96</sup>-epistemic-  
 perspective’-of-prospective-&-prior-differentiated-apriorising/axiomatising/referencing>—  
 with-respect-to-the-prospect-of-prospective-human-re-ontologising’) is what effectively  
 underlies prospective ‘re-ontologising—{epistemic-totalising} re-apriorising/re-axiomatising/re-  
 referencing-residuality—in-re-originariness/re-origination {decompulsing} delinearity/delinear-  
 accreting/recomposuring cogency/tensing/limpidity-<as-of-prospective-profound-  
 supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-origination>,-prospective-reifying—  
 mental-aestheticising-<as-of-‘prospective-reformulating-of-mental-aestheticising’as-to-  
 ‘residuality—in-re-originariness/re-origination’-of-mental-aestheticising>’ imbuing  
 ‘apriorising/axiomatising/referencing disambiguating/de-leveling/de-ressentiment/opened-  
 construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> demoronisation-<sublimating-nascence,-  
 nonextricatory-sublimating-upstreaming/‘amontée’>’ (as to human Being-  
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-  
 infrastructure-of-meaningfulness-and-teleology , institutional-development-as-to-social-

function-development and living-development-as-to-personality-development psychologism-  
 epistemic-acutisation—difficulty-<for-residualising-<sup>{decompulsing}</sup>delinearity~for-cogeny>  
 magnitudes<sup>{of-experientiality/experiment}</sup>). Insightfully, human limited-mentation-capacity-deepening—  
 as-subjecting-limitedness/human-subpotency-to-‘educated-unlimitedness/existence-sublimating-  
 nascence’<sup>53</sup>: as of ‘motif (outcome/outfit/shell—construed-historially-as-of-the-specifically-  
 aestheticised-incrusting/plating/coating-as-institutional-manifestation) imbuing  
 aestheticisation-and-aestheticisation-towards-ontology-<elicited-idiomatisation>’ exuding-  
 and-educing ‘apriorising/axiomatising/referencing imbuing ontological-performance -  
 <including-virtue-as-ontology>/morality/ethics/justice/etc. of implicated requisite projection of  
 the coherence/contiguity of the superseding-oneness-of-ontology/ontological-  
 veridicality/relative-unreflexivity/relative-reflexivity—ontological-contiguity’ with regards to  
 eliciting prospective ‘re-ontologising—<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-  
 referencing-residuality—in-re-originariness/re-origination <sup>{decompulsing}</sup>delinearity/delinear-  
 accreting/recomposuring cogency/tensing/limpidity-<as-of-prospective-profound-  
 supererogation<sup>96</sup>, -for-residuality—in-re-originariness/re-origination>,-prospective-reifying-  
 mental-aestheticising-<as-of-prospective-reformulating-of-mental-aestheticising’as-to-  
 ‘residuality—in-re-originariness/re-origination’ of mental-aestheticising>’ (as ‘human  
 consciousness notional~protensivity psychologismic-epistemic-acutisation-<as-to-  
 postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-  
 nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation-residualising,<sup>{decompulsing}</sup>delinearity-for-  
 cogeny’ with respect to the-very-same purview/devolved-purview/devolving-purview-of-  
 unlimitedness/existence-<full-potency-of-sublimating-nascence>;—‘implicated-attendant-  
 ontological-contiguity<sup>67</sup>~educated-

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>), and so-manifesting as sublimating  
 ‘<amplituding/formative>disposedness/psychologismic-construct-(as-to-orientation/value-  
 construct/valuation-and-derived-parameterising) and <amplituding/formative>entailment-(as-  
 to-totalising-contiguous/coherent-factuality-of-variability); rather arises as from underlying  
 sublimating potentiating of nonpresencing <perspective-ontological-  
 normalcy/postconvergence> ‘existential-<disontologising/re-ontologising—aporeticism>  
 prospect of human individual-consciousness/collective-consciousness decompulsion-appraisal  
 (in cumulating/recomposuring eliciting of human-consciousness/collective-consciousness-  
 distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising—decentering\_of-  
 consciousness/collective-consciousness,-as-to-psychologismic—epistemic-acutisation—  
 residualising,-{decompulsing}delinearity~for-cogency>). This cumulating/recomposuring eliciting  
 of human-consciousness/collective-consciousness-distendedness/detruncating-<beyond-  
 selfpresencing,-as-re-ontologising—decentering\_of-consciousness/collective-consciousness,-as-  
 to-psychologismic—epistemic-acutisation—residualising,-{decompulsing}delinearity~for-cogency>  
 (as from underlying sublimating potentiating of nonpresencing <perspective-ontological-  
 normalcy/postconvergence> ‘existential-<disontologising/re-ontologising—aporeticism>  
 prospect of human individual-consciousness/collective-consciousness decompulsion-appraisal)  
 speaks to the underlying ‘human consciousness notional~protensivity psychologismic-  
 epistemic-acutisation-<as-to-postconverging—de-mentating/structuring/paradigming,-eliciting-  
 of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>  
 as to epistemic-growth,-as—{veridical/sound}-relative-reflexivity—in-existence/relativising-  
 from-limited-mentation-as-its-deepening/psychologismic—epistemic-acutisation—  
 residualising,-{decompulsing}delinearity~for-cogency’ (as reflecting its cumulating/recomposuring-  
 discarding/foregoing of presencing—absolutising-identitive-constitutedness ‘existential-

~~<disontologising/re-ontologising—aporeticism>~~ ~~preconverging—de-~~  
~~mentating/structuring/paradigming~~ ~~punctual/immediacy/constituted/compulsions-encumbered~~  
~~prior~~ ~~mere-formulaicity/ritualisation~~ ~~rationalisation—of—~~  
~~contentivity/argumentativity/dialecticism/discursivity’~~). In other words, human sublimating  
potentiating of ~~nonpresencing—<perspective—ontological—normalcy/postconvergence>~~  
‘~~existential—<disontologising/re-ontologising—aporeticism>~~ prospect of human individual-  
consciousness/collective-consciousness ~~decompulsion—appraisal~~ speaks to the ‘notion of more  
and more profound—~~as-to-cumulating/recomposuring~~ registry-worldviews/dimensions  
institutionalisation (within which the ‘notion of parity of individual/institutional distinctiveness  
ontological-performance<sup>72</sup>-~~<including-virtue-as-ontology>/morality/ethics/justice/etc.’~~ naively  
arises)’; and so, in effective reflection of ‘~~unlimitedness/existence—<full-potency—~~  
~~of—sublimating—nascence>~~ prospective ~~apriorising/axiomatising/referencing—sublimating—~~  
~~reflexivity—beholdening~~ under which limitedness/human-subpotency submits in profound-  
supererogation for prospective sublimating’. The implication here is that all the possibility for  
prospective human knowledge and transcendence-and-  
sublimity/sublimation/~~supererogatory—de-mentativity~~ is as of ‘relays of human intemporal-  
individuation epistemic-projection radicalities~in-chronicular/annalistic—cogency-~~<as-of-~~  
~~notional~protensivity>~~-~~<as-to-limited-mentation-capacity-deepening—~~as-subjecting-  
~~limitedness/human-subpotency to—‘duced—unlimitedness/existence—sublimating—nascence’~~ )  
so-construed as cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-  
supererogation<sup>96</sup>’ as to ‘preconverging/postconverging—rede-  
mentating/restructuring/reparadigming sublimating potentiating of ~~nonpresencing—~~  
~~<perspective—ontological—normalcy/postconvergence>~~ ‘existential—~~<disontologising/re-~~  
~~ontologising—aporeticism>~~ prospect of human individual-consciousness/collective-  
consciousness ~~decompulsion—appraisal~~’ beyond defining knowledge-deadends-<as-

preconverging–de-mentating/structuring/paradigming> (as not resolvable as of prior  
~~presencing—absolutising-identitive-constitutedness~~ ‘existential-<disontologising/re-  
ontologising—aporeticism> ~~preconverging—de-mentating/structuring/paradigming~~  
punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation  
rationalisation–of–contentivity/argumentativity/dialecticism/discursivity but rather as of  
prospective profound-supererogation<sup>96</sup> for ~~nonpresencing—<perspective-ontological-  
normalcy/postconvergence>~~ ‘existential-<disontologising/re-ontologising—aporeticism>  
prospect of human individual-consciousness/collective-consciousness decompulsion–appraisal,  
in reflection of ‘unlimitedness/existence-<full-potency-of-sublimating-nascence> prospective  
~~apriorising/axiomatising/referencing—sublimating-reflexivity—beholdening~~ under which  
limitedness/human-subpotency submits in profound-supererogation for prospective  
sublimating?’); as from compulsively-encumbered trepidatious-consciousness, warped-  
consciousness, preclusive-consciousness and occlusive-consciousnesses towards protensive-  
consciousness in cumulating/recomposuring–successive decompulsion–appraisal. This  
emphasis is drawn to highlight that in-many-ways a registry-worldview/dimension construes of  
knowledge without even factoring in the more fundamental implications as to its given mental-  
development as to underlying ‘human consciousness notional~protensivity psychologismic-  
epistemic-acutisation-<as-to-postconverging—de-mentating/structuring/paradigming,-eliciting-  
of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>  
as to epistemic-growth,-as—{veridical/sound}-relative-reflexivity–in-existence/relativising-  
from limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—  
residualising, {decompulsing} delinearity~for-cogency’ (in reflection of the ‘profound-  
supererogation<sup>96</sup>~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear-  
ising—as-to-postconverging—de-mentating/structuring/paradigming  
priority/precedence/primacy’ of re-ontologising prospective Being-development/ontological-

~~framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-~~  
~~meaningfulness-and-teleology~~     ~~psychologismic-epistemic-acutisation—difficulty~~ <for,  
~~residualising—{decompulsing} delinearity~for-cogeny>—magnitude~~ {of-experientiality/experiment},     then  
~~institutional-development-as-to-social-function-development~~     ~~psychologismic-epistemic-~~  
~~acutisation—difficulty~~ <for, ~~residualising—{decompulsing} delinearity~for-cogeny>—magnitude~~ {of-  
experientiality/experiment}     and     then     ~~living-development-as-to-personality-development~~  
~~psychologismic-epistemic-acutisation—difficulty~~ <for, ~~residualising—~~  
~~{decompulsing} delinearity~for-cogeny>—magnitude~~ {of-experientiality/experiment}) so-explaining how its  
given knowledge-deadends-<as-preconverging-de-mentating/structuring/paradigming> arise in  
want for prospective profound-supererogation<sup>96</sup> (as not resolvable as of prior ~~presencing—~~  
~~absolutising-identitive-constitutedness~~     ‘existential-<disontologising/re-ontologising—  
~~aporeticism>~~     ~~preconverging-de-mentating/structuring/paradigming~~  
~~punctual/immediacy/constituted/compulsions-encumbered-prior-mere-formulaicity/ritualisation~~  
~~rationalisation-of-contentivity/argumentativity/dialecticism/discursivity~~ but rather as of  
prospective profound-supererogation<sup>96</sup> for ~~nonpresencing-<perspective-ontological-~~  
~~normalecy/postconvergence>~~     ‘existential-<disontologising/re-ontologising—aporeticism>  
~~prospect-of-human-individual-consciousness/collective-consciousness-decompulsion-appraisal,~~  
in reflection of ‘unlimitedness/existence-<full-potency-of-sublimating-nascence> prospective  
~~apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening~~     under     which  
~~limitedness/human-subpotency-submits-in-profound-supererogation-for-prospective~~  
~~sublimating?~~); in the sense for instance that ‘<sup>103</sup>universalising occultic  
practices/sciences/mathematics of ancient Mediterranean civilisations’ were inherently limited  
as to their <sup>83</sup>reference-of-thought mysticising and occulticising ‘lifespan  
extricatory/preconverging     psychical-nascency     moronisation-<sublimating-nascence,-  
~~extricatory-desublimating-downstreaming/‘avalage’>’     imbued     ~~presencing—absolutising—~~~~

~~identitive-constitutedness~~      ~~‘existential-<disontologising/re-ontologising—aporeticism>~~  
~~preconverging—de-mentating/structuring/paradigming~~  
~~punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation~~  
~~rationalisation—of—contentivity/argumentativity/dialecticism/discursivity’~~ explaining their very  
prospectively    mental-underdevelopment    impossibility    for arriving    at a modern-day  
positivism/rational-empiricism conceptualisation and practice of science. It is herein contended  
that in-many-ways the very exercise of prospective human limited-mentation-capacity-  
deepening—~~as-subjecting-limitedness/human-subpotency-to—‘educed-unlimitedness/existence-~~  
~~sublimating—naseence~~<sup>253</sup> (as to sublimating potentiating of ~~nonpresencing—<perspective—~~  
~~ontological-normalcy/postconvergence>~~      ~~‘existential-<disontologising/re-ontologising—~~  
~~aporeticism>~~    prospect    of    human    individual-consciousness/collective-consciousness  
~~decompulsion—appraisal~~): as of ~~‘motif (outcome/outfit/shell—construed-historially-as-of-the-~~  
~~specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation)~~    imbuing  
~~aestheticisation—and-aestheticisation-towards-ontology-<elicited—idiomatisation>~~’    exuding—  
and—educing    ~~‘apriorising/axiomatising/referencing    imbuing    ontological-performance -~~  
~~<including-virtue-as-ontology>/morality/ethics/justice/etc. of implicated requisite projection of~~  
the    coherence/contiguity    of    the    superseding—oneness-of-ontology/ontological-  
~~veridicality/relative-unreflexivity/relative-reflexivity—ontological-contiguity~~’ with regards to  
eliciting    prospective    ~~‘re-ontologising—{epistemic-totalising }re-apriorising/re-axiomatising/re-~~  
~~referencing~residuality—in-re-originariness/re-origination~~      ~~{decompulsing}delinearity/delinear-~~  
~~accreting/recomposuring~~      cogency/tensing/limpidity-<as-of-prospective-profound-  
supererogation<sup>96</sup>, -for-residuality—in-re-originariness/re-origination>, ~~prospective-reifying—~~  
~~mental-aestheticising—<as-of—‘prospective-reformulating-of-mental-aestheticising’as-to—~~  
~~‘residuality—in-re-originariness/re-origination’ of mental-aestheticising>~~’    (as    ‘human  
consciousness      notional~protensivity      psychologismic—epistemic-acutisation—<as-to—

~~postconverging–de-mentating/structuring/paradigming,–eliciting-of-existence’s-sublimating-~~  
~~nascence-in-prospective-aporeticism-overcoming/unovercoming>~~ as to epistemic-growth,–as—  
~~{veridical/sound}–relative-reflexivity–in-existence/relativising–from-limited-mentation-as-its-~~  
~~deepening/psychologismic–epistemic-acutisation—residualising,–{decompulsing}delinearity~for-~~  
~~eogeny’~~ with respect to the-very-same purview/devolved–purview/devolving–purview-of-  
unlimitedness/existence–<full-potency-of-sublimating-nascence>;—‘implicated-attendant-  
ontological-contiguity<sup>67</sup>’~educated–  
~~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity–contiguity-~~  
~~<imbued-notional~cogeny>’<sup>40</sup>~~), when wrongly construed as of {compulsing}linearity/linear-  
accreting–<sup>79</sup>presencing-perceptualisation-of-sublimating-over-desublimating–<as-  
~~‘psychologismic–epistemic-acutisation—nonresidualising-imbued-–{compulsing}linearity~in-~~  
~~eclecticism-of-prior-mere-formulaicity/ritualisation’\_as-to-‘secondnatured-epistemic-~~  
~~perspective’\_of-prospective-&-prior-differentiated-apriorising/axiomatising/referencing>—~~  
~~and-as-developing-into–interrelatedness-dynamics–of-social-constructing~~ is bound to implicit  
prospective desublimating ~~presencing—absolutising-identitive-constitutedness~~ ‘existential-  
<disontologising/re-ontologising—aporeticism> ~~preconverging-de-~~  
~~mentating/structuring/paradigming~~ ~~punctual/immediacy/constituted/compulsions-encumbered~~  
~~prior~~ ~~mere-formulaicity/ritualisation~~ ~~rationalisation–of–~~  
~~contentivity/argumentativity/dialecticism/discursivity’~~; and so-pointing to prospective  
sublimating hold rather as of ‘existential–<disontologising/re-ontologising—aporeticism>  
hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting  
{decompulsing}delinearity/delinear-accreting/recomposuring–<sup>61</sup>nonpresencing-perceptualisation-of-  
sublimating-over-desublimating–<as-‘psychologismic–epistemic-acutisation—residualising,-  
{decompulsing}delinearity~for-cogeny’\_as-to-‘prospective-profound-supererogation<sup>96</sup>-epistemic-  
perspective’\_of-prospective-&-prior-differentiated-apriorising/axiomatising/referencing>—

with-respect-to-the-prospect-of-prospective-human-re-ontologising (in  
‘recurrent/perpetuating/continuity–recomposuring existential-<disontologising/re-  
ontologising—aporeticism>—counteracting/supplanting/alienating—of-prior-  
apriorising/axiomatising/referencing’ over ‘secondnature prior mere-formulaicity/ritualisation-  
<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-  
prospectively-losing-track-of-‘{epistemic-totalising }re-apriorising/re-axiomatising/re-  
referencing~residuality—in-re-originariness/re-origination’>’), in reflection of requisite  
prospective mental-development as to underlying ‘human consciousness notional~protensivity  
psychologismic–epistemic-acutisation-<as-to-postconverging–de-  
mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-  
prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
{veridical/sound}-relative-reflexivity—in-existence/relativising from limited-mentation-as-its-  
deepening/psychologismic–epistemic-acutisation—residualising,-{decompulsing}delinearity~for-  
cogency’ of the human placeholder-setup/mental-devising-  
representation/mentation/consciousness-awareness-teleology<sup>99</sup> (as human-  
consciousness/collective-consciousness–distendedness/detruncating-<beyond-selfpresencing,-  
as-re-ontologising–decentering\_of-consciousness/collective-consciousness,-as-to-  
psychologismic–epistemic-acutisation—residualising,-{decompulsing}delinearity~for-cogency>).  
Thus the overall relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-  
human-institutionalisation-process<sup>68</sup> imbued human-consciousness/collective-consciousness–  
distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising–decentering\_of-  
consciousness/collective-consciousness,-as-to-psychologismic–epistemic-acutisation—  
residualising,-{decompulsing}delinearity~for-cogency> effectively reflects the successive  
superseding/overcoming of the human psychologismic–epistemic-acutisation—difficulty-<for,-  
residualising,-{decompulsing}delinearity~for-cogency>-<as-of-requisite-profound-supererogation<sup>96</sup>-

for-‘disposedness-or-psychologismic-construct’-~~{imbued-demoronisation-<sublimating-nascence, nonextricatory-sublimating-upstreaming/‘amontée’>}}~~ with regards to the ‘dynamic cumulating/recomposing ~~psychologismic-epistemic-acutisation—residualising,-~~ ~~{decompulsing}delinearity~for-cogency~~ phasing of limitedness/human-subpotency onto unlimitedness/existence-<full-potency-of-sublimating-nascence>’ so-manifesting upon the underlying human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> (as inherently hampered/limited/in-difficulty with respect to the given overall ~~<amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>—(as imbued of limitedness/human-subpotency prospective dearth for {epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination projection) presencing—absolutising-identitive-constitutedness ‘existential-<disontologising/re-ontologising—aporeticism> preconverging de-mentating/structuring/paradigming~~ punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation rationalisation-of-contentivity/argumentativity/dialecticism/discursivity’ but equally prospectively potentiating as to epistemic-growth,-as—~~{veridical/sound}~~-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/~~psychologismic-epistemic-acutisation—residualising,-~~ ~~{decompulsing}delinearity~for-cogency~~ its ~~nonpresencing-<perspective-ontological-normality/postconvergence>~~ ‘existential-<disontologising/re-ontologising—aporeticism> prospect of human individual-consciousness/collective-consciousness decompulsion-appraisal); as so-underlying the concurrence of ‘motif (outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation) imbuing aestheticisation—and-aestheticisation-towards-ontology-<elicited-idiomatisation>’ exuding—and-educing ‘apriorising/axiomatising/referencing imbuing ontological-performance -<including-virtue-as-ontology>/morality/ethics/justice/etc. of implicated requisite projection of

the coherence/contiguity of the superseding-oneness-of-ontology/ontological-  
 veridicality/relative-unreflexivity/relative-reflexivity—ontological-contiguity’ with regards to  
 eliciting prospective ‘re-ontologising—{epistemic-totalising} re-apriorising/re-axiomatising/re-  
 referencing—residuality—in-re-originariness/re-origination {decompulsing} delinearity/delinear-  
 accreting/recomposuring cogency/tensing/limpidity-<as-of-prospective-profound-  
 supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-origination>,-prospective-reifying—  
 mental-aestheticising-<as-of-‘prospective-reformulating-of-mental-aestheticising’as-to-  
 ‘residuality—in-re-originariness/re-origination’-of-mental-aestheticising>’ (as ‘human  
 consciousness notional~protensivity psychologismic-epistemic-acutisation-<as-to-  
 postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-  
 nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation—residualising,—{decompulsing} delinearity~for-  
 eogeneity’ with respect to the-very-same purview/devolved-purview/devolving-purview-of-  
 unlimitedness/existence-<full-potency-of-sublimating-nascence>;—‘implicated-attendant-  
 ontological-contiguity<sup>67</sup>~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>). This latter point translates practically with regards to the  
 human existential-<disontologising/re-ontologising—aporeticism> relationship between  
 ‘substantivity of transversality-<for-sublimating-existential-eventuating/denouement,—from-  
 ‘thinking-at-first/pure-predisposition-preemptive-of-prospective-  
 disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-and-  
 unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup>’ (as sublimatingly generative  
 in prospective profound-supererogation<sup>96</sup> of overall human-consciousness/collective-  
 consciousness—distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising—

~~decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic-epistemic-~~  
~~acutisation—residualising,-{decompulsing}delinearity~for-cogency>~~ prospective re-ontologising  
 profound-  
 supererogation<sup>96</sup> ~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear  
 ising—~~as to postconverging de-mentating/structuring/paradigmig~~ in re-ontologising  
 ‘dynamic cumulating/recomposuring psychologismic-epistemic-acutisation—residualising,-  
~~{decompulsing}delinearity~for-cogency~~ phasing of limitedness/human-subpotency onto  
 unlimitedness/existence-<full-potency-of-sublimating-nascence>’ so-manifesting upon the  
 underlying human placeholder-setup/mental-devising-representation/mentation/consciousness-  
 awareness-teleology<sup>99</sup>) and so on-the-one-hand (as of protracted-social—~~as-to-individual-by-~~  
~~institutional-by-social~~ formativeness-<as-to-intersolipsism-of-  
~~preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as to bechancing-becoming—originariness/origination—as-to-  
<sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-  
~~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-~~  
~~determinism’>~disinhibited-mental-aestheticising scalarisation potential), and on-the-other-  
 hand the inherent shallow-supererogation<sup>96</sup> of ‘catchmenting-by-rejection/lip-  
 servicing/monopolising/gaming-of-the-system/charade/distraction vague/imaginary lures of  
 social-stake-contention-or-confliction’ prospective disontologising/subontologising shallow-  
 supererogation<sup>96</sup> ~framing/formulation/catchmenting/truncating/compulsing/linearising—~~as to~~  
~~preconverging de-mentating/structuring/paradigmig~~ arresting-effect on overall human-  
 consciousness/collective-consciousness—distendedness/detruncating-<beyond-selfpresencing,-  
~~as-re-ontologising-decentering\_of-consciousness/collective-consciousness,-as-to-~~  
~~psychologismic-epistemic-acutisation—residualising,-{decompulsing}delinearity~for-cogency>~~ (as  
 of protracted-social—~~as-to-individual-by-institutional-by-social~~~~~~

concreteness/concretism/<preconverging~‘motif-and-apriorising/axiomatising/referencing’-  
 entailing>-existentialising—enframing/imprintedness-<as-to-<sup>4</sup> historicity-tracing—in-  
 presencing—hyperrealisation/hyperreal-transposition)>—of-human-ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>/morality/ethics/justice/etc. as to beholdening-becoming—  
 distortive-originariness/distortive-origination—as-to-<sup>47</sup> historicity-tracing~inhibited-mental-  
 aestheticising descalarisation reflex by its inducing of <sup>79</sup>presencing—absolutising-identitive-  
 constitutedness<sup>14</sup> <preconverging~‘motif-and-apriorising/axiomatising/referencing’-  
 entailing>-existentialising—enframing/imprintedness-<as-to-<sup>4</sup> historicity-tracing—in-  
 presencing—hyperrealisation/hyperreal-transposition)>). The bigger point here is thus summarily  
 about the ‘flow of human prospective profound-supererogation<sup>96</sup>—over—shallow-  
 supererogation<sup>96</sup>’ (given ‘unlimitedness/existence-<full-potency-of-sublimating-nascence>  
 prospective apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening under  
 which limitedness/human-subpotency submits in profound-supererogation for prospective  
 sublimating’ warrant the ‘overarching existential-<disontologising/re-ontologising—  
 aporeticism> priority/precedence/primacy of {epistemic-totalising<sup>33</sup>}re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination projection’) with regards to ‘human  
 socially-protracted—as-to-individual-by-institutional-by-social psychologismic-epistemic-  
 acutisation—difficulty-<for,-residualising—{decompulsing}delinearity~for-cogency>-<as-of-  
 requisite-profound-supererogation<sup>96</sup>-for-‘disposedness-or-psychologismic-construct’-  
 {imbued—demoronisation-<sublimating-nascence,-nonextricatory-sublimating—  
 upstreaming/‘amontée’>}}’ (as to prospective sublimating educing ‘dynamic  
 cumulating/recomposuring psychologismic-epistemic-acutisation—residualising,-  
 {decompulsing}delinearity~for-cogency phasing of limitedness/human-subpotency onto  
 unlimitedness/existence-<full-potency-of-sublimating-nascence>’ as imbuing of human  
 epistemic-growth,-as—{veridical/sound}-relative-reflexivity—in-existence/relativising—from-

~~limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-~~  
~~{decompulsing}delinearity—for-cogency).~~ The ‘flow of human prospective profound-  
supererogation<sup>96</sup>—over-shallow-supererogation<sup>96</sup>’ (given ~~‘unlimitedness/existence-<full-~~  
~~potency-of-sublimating-nascence>~~ prospective ~~apriorising/axiomatising/referencing-~~  
~~sublimating-reflexivity—beholdening~~ under which limitedness/human-subpotency submits in  
~~profound-supererogation~~ for prospective sublimating’) warrant the ‘overarching existential-  
<disontologising/re-ontologising—aporeticism> priority/precedence/primacy of ~~{epistemic-~~  
~~totalising<sup>33</sup>~~re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-  
origination projection’) is effectively what underlies ‘relays of human intemporal-individuation  
epistemic-projection radicalities~in-chronicular/annalistic—cogency-<as-of-  
notional~protensivity>-<as-to-limited-mentation-capacity-deepening—as-subjecting-  
~~limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating-nascence’~~ )  
so-construed as cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-  
supererogation<sup>96</sup> as to ‘preconverging/postconverging—rede-  
mentating/restructuring/reparadigming sublimating potentiating of ~~nonpresencing-~~  
<perspective-ontological-normalcy/postconvergence> ‘existential-<disontologising/re-  
ontologising—aporeticism> prospect of human individual-consciousness/collective-  
consciousness decompulsion—appraisal’. In this respect, ‘catchmenting-by-rejection/lip-  
servicing/monopolising/gaming-of-the-system/charade/distraction vague/imaginary lures of  
social-stake-contention-or-confliction’ manifest shallow-supererogation<sup>96</sup> usurpation of  
profound-supererogation<sup>96</sup> (as to ‘accessory/adjunctive cobbling-together/gathering, procession,  
forming, presenting, dissipating and instrumentalising in a dearth of prospective  
chronicular/annalistic—cogency-<as-of-notional~protensivity> so-construed as  
cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’);  
with the implication here being that the very ‘habituated conception of ~~<amplituding/formative-~~

epistemicity>-totalising~thrownness-in-existence<sup>35</sup>—(as imbued of limitedness/human-subpotency prospective dearth for ~~epistemic-totalising~~ †re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination projection)’ of such manifest shallow-  
supererogation<sup>96</sup>~framing/formulation/catchmenting/truncating/compulsing/linearising\_scale  
—of-opaque/contentious/un-nominalised/flawed-interpretations/domains of manifest  
‘blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-  
preconverging,-in-disontologising-formulaic—dragging-out/hollowing-out> and/or ‘unwieldy-  
contemplatable—disontologising/re-ontologising-implications,-with-regards-to-human-  
sovereign—function/posture-<as-to-narrowness/evasiveness/vagueness—of-disontologising/re-  
ontologising> with respect to contentious/un-nominalisedness of social-stake-contention-or-  
confliction’ is what veridically speaks of knowledge-deadends-<as-preconverging—de-  
mentating/structuring/paradigming> (as not resolvable as of prior ~~presencing—absolutising-  
identitive-constitutedness~~ ‘existential-<disontologising/re-ontologising—aporeticism>  
preconverging—de-mentating/structuring/paradigming  
punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation  
rationalisation—of—contentivity/argumentativity/dialecticism/discursivity but rather as of  
prospective profound-supererogation<sup>96</sup> of ~~nonpresencing—perspective-ontological-  
normalcy/postconvergence>~~ ‘existential-<disontologising/re-ontologising—aporeticism>  
prospect of human individual-consciousness/collective-consciousness decompulsion—appraisal,  
in reflection of ‘unlimitedness/existence-<full-potency-of-sublimating-nasence> prospective  
apriorising/axiomatising/referencing—sublimating-reflexivity—beholdening under which  
limitedness/human-subpotency submits in profound-supererogation for prospective  
sublimating?’). In this regards, a distinction can be made between the ‘protracted-social—as-to-  
individual-by-institutional-by-social relative direct/deferential—irresponsibility/relative-

~~unreflexivity~~ to cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-  
supererogation<sup>96</sup> as (related above) and the ‘protracted-social—as-to-individual-by-  
institutional-by-social relative direct/deferential—responsibility/~~relative-reflexivity~~ to  
cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’ (with  
respect to profound-  
supererogation<sup>96</sup> ~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear  
ising\_scale—of-transparent/noncontentious/un-nominalised/sound-interpretations/domains of  
manifest <sup>7</sup>unblurriness-<re-ontologising\_by-postconverging-as-to-dragged-out-  
supererogatory~wholesomeness/profound-supererogation<sup>96</sup>,-while-anecdotalising-prior-  
disontologising-thresholding> as manifested with nascent-particular/incipient-and-  
material/technical-sublimations-<blinded-to-their-relative-ontological-completeness<sup>87</sup>—  
<sup>8</sup>reference-of-thought-<sup>94</sup>devolving> punctual/immediacy/constituted/compulsions-  
encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable).  
Basically, ‘protracted-social—as-to-individual-by-institutional-by-social relative  
direct/deferential—irresponsibility/~~relative-unreflexivity~~ to cogency\_chronicularity/annality—of-  
relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’ as to ‘habituated conception of  
<amplituding/formative—epistemicity>-totalising~thrownness-in-existence<sup>35</sup>—(as imbued of  
limitedness/human-subpotency prospective dearth for {epistemic-totalising }re-apriorising/re-  
axiomatising/re-referencing~residuality—in-re-originariness/re-origination projection)’, of  
such manifest shallow-  
supererogation<sup>96</sup> ~framing/formulation/catchmenting/truncating/compulsing/linearising\_scale  
—of-opaque/contentious/un-nominalised/flawed-interpretations/domains of manifest  
<sup>7</sup>blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-  
preconverging,-in-disontologising-formulaic—dragging-out/hollowing-out> and/or ‘unwieldy-  
contemplatable—disontologising/re-ontologising-implications,-with-regards-to-human-

sovereign-function/posture-<as-to-narrowness/evasiveness/vagueness-of-disontologising/re-ontologising> with respect to contentious/un-nominalisedness of social-stake-contention-or-confliction'; inherently arises (from a misconstrual of 'neutral <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> point-of-devolving/departure/anchoring/backdrop conceptualisation of human sublimating ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as to the specifically given human rationalisation-of-contentivity/argumentativity/dialecticism/discursivity' manifested in all given registry-worldviews/dimensions) and thusly failing to prospectively reflect 'unlimitedness/existence-<full-potency-of-sublimating-nascence> prospective apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening under which limitedness/human-subpotency submits in profound-supererogation for prospective sublimating' as rather warranting the 'veridical neutral point-of-devolving/departure/anchoring/backdrop conceptualisation of human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as to re-rationalisations-of-contentivity/argumentativity/dialecticism/discursivity so-reflecting successive relative-ontological-completeness<sup>87</sup> 'implicitated-attendant-ontological-contiguity<sup>67</sup>? ~educated-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>'<sup>40</sup>, so-construed summarily as underlying-elucidative 'requisite sublimating/desublimating formulative-framing/fielding—of-entailment of human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. contemplation' or 'overall human ontological-entrapment' (as of notionally~implied <sup>45</sup>foregrounding\_\_entailment-<in-succession-of-profound-supererogation<sup>96</sup>>-<postconverging-narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup>'-in-reflecting-'immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>?';-as-operative-

notional~<sup>18</sup>deprocrypticism)). Critically in this respect, ‘protracted-social—as-to-individual-by-  
 institutional-by-social relative direct/deferential–irresponsibility/relative-unreflexivity to  
 cogency\_chronicularity/annality–of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’ is  
 marked by varying ~~psychologismic epistemic acutisation—difficulty <for, residualising—  
 {decompulsing} delinearity~for cogency>————magnitudes~~<sup>{of-experientiality/experiment}</sup> of  
 distontologising/subontologising integrating/acceptance of the logic of ‘existentially-  
 <disontologising/re-ontologising—aporeticism> manifest incidental/accidental reactive—  
 sufferance/endurance in supposedly and paradoxically subordinating/subserving/collateralising  
 the possibility for prospective re-ontologising—imbuing-of-prospective-human-  
 sublimating/emancipating/enfranchisement’ whilst often manifesting a ‘poorly/suboptimally  
 defined/elucidated overarching prospective re-ontologising conceptualisation’; as can be  
 appreciated with a ‘relatively realpolitik relation to <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’. This  
 seem to imply somehow that the ‘mortal that we are’ will keep-up its prior ~~presencing—  
 absolutising-identitive-constitutedness~~ ‘existential-<disontologising/re-ontologising—  
 aporeticism> ~~preconverging de-mentating/structuring/paradigming~~  
 punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation  
 rationalisation–of–contentivity/argumentativity/dialecticism/discursivity and by some ‘prior  
 mere-formulaicity/ritualisation miracle’ achieve its prospective re-ontologising demoronisation-  
 <sublimating–nascence,-nonextricatory-sublimating–upstreaming/‘amontée’> (failing to  
 appreciate that the mind itself precedingly must do its prospective homework as to requisite  
 limitedness/human-subpotency ‘despite-the-self exercise of epistemic-projection in  
 notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-  
 referencing>’). In contrast ‘protracted-social—as-to-individual-by-institutional-by-social  
 relative direct/deferential–responsibility/relative-reflexivity to  
 cogency\_chronicularity/annality–of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’

optimally define/elucidate overarching prospective re-ontologising conceptualisation for prospective human sublimating/emancipating/enfranchisement with relatively less of distontologising/subontologising integrating/acceptance of the logic of ‘existentially-~~<disontologising/re-ontologising—aporeticism>~~ manifest incidental/accidental reactive-sufferance/endurance in supposedly and paradoxically subordinating/subserving/collateralising the possibility for prospective re-ontologising—imbuing-of-prospective-human-sublimating/emancipating/enfranchisement’ (notwithstanding in-many-ways the relatively manifest uncontentious/nominalised social-stake-contention-or-confliction for prospective profound-supererogation<sup>96</sup> ~~nonpresencing-<perspective-ontological-normalecy/postconvergence>~~ ‘existential-~~<disontologising/re-ontologising—aporeticism>~~ prospect of human individual-consciousness/collective-consciousness decompulsion-appraisal). Such ‘protracted-social—as-to-individual-by-institutional-by-social relative direct/deferential-responsibility/~~relative-reflexivity~~ to cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’ can be appreciated with the ‘substantivity of transversality-~~<for-sublimating—existential-eventuating/denouement,—from—‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated—affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’>~~<sup>101</sup> independently running through many nascent-particular/incipient-and-material/technical-sublimations-~~<blinded-to-their-relative-ontological-completeness — reference-of-thought-<sup>96</sup>devolving>~~ as to their ‘{veridical/sound}-relative-reflexivity-in-existence/~~relativising—from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,—{decompulsing}delinearity—for-cogency~~ anarchistic-growth/anarchisation—for-re-ontologisation-~~<as-to-conscious/unconscious epistemically-sound induced ‘demoronisation-<sublimating-nascence,—nonextricatory-sublimating—upstreaming/‘amontée’>~~ postconverging/dialectical-thinking<sup>21</sup> conception of residual\_re-originary\_anarchistic incipency of human social-

functioning-and-accordance—as-of-social-stake-contention-or-confliction <sup>56</sup> meaningfulness-  
and-teleology<sup>96</sup>’ not beholdening to any mortals but for unlimitedness/existence-<full-  
potency-of-sublimating-nascence> educed prospective human knowledge and transcendence-  
and-sublimity/sublimation/supererogatory~de-mentativity. In this regards, it is fundamentally  
flawed to acknowledge the ‘human socially-protracted—as-to-individual-by-institutional-by-  
social psychologismic-epistemic-acutisation—difficulty-<for,-residualising-  
{decompulsing}delinearity~for-cogency>-<as-of-requisite-profound-supererogation<sup>96</sup>-for-  
‘disposedness-or-psychologismic-construct’- {imbued-demoronisation-<sublimating-  
nascence, nonextricatory-sublimating-upstreaming/‘amontée’>}}’ associated with ‘protracted-  
social—as-to-individual-by-institutional-by-social relative direct/deferential-  
irresponsibility/relative-unreflexivity to cogency\_chronicularity/annality-of-relative-  
reflexivity,-as-to-profound-supererogation<sup>96</sup>’ and then go on to imply that the Social is of a  
different conceptualisation (as seeming to imply that the ‘mortals that we are’ are paradoxically  
bigger than ‘unlimitedness/existence-<full-potency-of-sublimating-nascence> prospective  
apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening under which  
limitedness/human-subpotency submits in profound-supererogation for prospective  
sublimating’ in an implicit reflex underlining the difficulty of priorly implying our very own  
requisite prospective mental-development for prospective human knowledge and transcendence-  
and-sublimity/sublimation/supererogatory~de-mentativity); as such an argument should then be  
available to all prior registry-worldviews/dimensions to supposedly and desublimatingly imply  
that they shouldn’t have superseded/overcome their very own ‘human socially-protracted—as-to-  
individual-by-institutional-by-social psychologismic-epistemic-acutisation—difficulty-<for,-  
residualising-<sup>{decompulsing}</sup>delinearity~for-cogency>-<as-of-requisite-profound-supererogation<sup>96</sup>-  
for-‘disposedness-or-psychologismic-construct’- {imbued-demoronisation-<sublimating-  
nascence, nonextricatory-sublimating-upstreaming/‘amontée’>}}’ . In-many-ways such an

optimally defined/elucidated overarching prospective re-ontologising conceptualisation for prospective human sublimating/emancipating/enfranchisement is effectively lost to ‘protracted-social—as-to-individual-by-institutional-by-social relative direct/deferential-irresponsibility/relative-unreflexivity to cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’, wherein fundamentally/incipiently/seedingly the ‘prospective commitment to cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’ is relatively wanting or inexistent but for ‘accessory/adjunctive cobbling-together/gathering, procession, forming, presenting, dissipating and instrumentalising’ of ‘poor overarching existential-~~disontologising/re-ontologising—aporeticism~~ priority/precedence/primacy of ~~epistemic-totalising<sup>33</sup>~~re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination projection’ (as to the magnification of prior ~~presencing—absolutising-identitive-constitutedness~~ ‘existential-~~disontologising/re-ontologising—aporeticism~~ preconverging de-mentating/structuring/paradigming punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation rationalisation-of-contentivity/argumentativity/dialecticism/discursivity being passed for prospective sublimating). Such a contrast (with respect to optimally defined/elucidated overarching prospective re-ontologising conceptualisation) can tangibly be drawn for instance between the chronicular/annalistic writing of say a Poincaré at the advent of the 20<sup>th</sup> summarising past achievements and articulating the possibilities for a new physics as of background substantive projection of human prospective re-ontologising, as so-atypically contrasted to the ‘prevalent re-ontologising unguidedness/abandonment manifested in say modern-day media recounting’ as to an exercise bent on stirring-up mere readability and audience-capture for the mortal’s compulsions magnification as to ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the protracted-social—as-to-individual-by-institutional-by-social sovereign’s

service'. This is so-literally implicated with the 'medium is the message' conception to which cogency\_chronicularity/annality-of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup> is not critically of 'overarching existential-<disontologising/re-ontologising—aporeticism> priority/precedence/primacy of {epistemic-totalising} re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination projection' and thus inducing prospective disontologising/subontologising. Such that the 'vague impliciting of prospective re-ontologising conceptualisation' notwithstanding the distontologising/subontologising integrating/acceptance of the logic of 'existentially-<disontologising/re-ontologising—aporeticism> manifest incidental/accidental reactive-sufferance/endurance in supposedly and paradoxically subordinating/subserving/collateralising the possibility for prospective re-ontologising—imbuing-of-prospective-human-sublimating/emancipating/enfranchisement' rather underlines the imbued media 'notional~perceptualisation-of-and-leashing-to\_social-functioning-and-accordance—as-of-social-stake-contention-or-confliction as of circularly catchmented-and-compulsed-<in-'existential-dearth-of-demoronisation',-so-construed-as-from-ontological-normalcy/postconvergence-perspective-reflection-of-the-'destructuring-threshold\_of-the-given-level's-conjugated-postlogism~as-dementing'> prospectively disontologising/subontologising shallow-supererogation<sup>96</sup>~framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-preconverging-de-mentating/structuring/paradigmimg'; as manifesting effectively a 'poorly/suboptimally defined/elucidated overarching prospective re-ontologising conceptualisation' (impotently-so as to the varying psychologismic-epistemic-acutisation—difficulty<for, residualising\_{decompulsing} delinearity~for cogency>————magnitudes{of-experientiality/experiment} of prospective human Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development-as-to-social-function-development and living-

development-as-to-personality-development). In this regards (as prospectively failing cogency\_chronicularity/annality-of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup> as to requisite notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> of <sup>61</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence> anarchistic-growth/anarchisation—for-re-ontologisation-<as-to-conscious/unconscious epistemically-sound induced ‘demoronisation-<sublimating—nascence, ~~non~~extricatory-sublimating—upstreaming/‘amontée’> postconverging/dialectical-thinking<sup>91</sup> conception of residual\_re-originary\_anarchistic incipency of human social-functioning-and-accordance—as-of-social-stake-contention-or-confliction <sup>5</sup>meaningfulness-and-teleology<sup>99</sup>’), the media soforegoes the ‘veracity of the sovereign—function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> as coextensive with the genuine social intellectual—function/posture’; as of the latter ontologically-veridical propping of the human sovereign—function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> by providing the underlying ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising as to ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-potency-of-sublimating-nascence>’ as so-providing the ‘existential-<disontologising/re-ontologising—aporeticism> enabling-backdrop’ for the advocacy/political/applicative—scope to arise. This is so-manifested when wrongly implying that the ‘assumed/perceived concretisable possibilities of our modern-day <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> social-stake-contention-or-confliction of the advocacy/political/applicative—scope as to techno-socio-econo-political implications’ (and falsely qualifying that as neutrality/objectivity) override/supersede the contemplative prospect

for prospective re-ontologising as to prospective human sublimating/emancipating/enfranchisement beyond such assumed/perceived concretisable possibilities. Such that the given <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> mere ‘secondnature conscious/unconscious rationalising/calculating of the sublimating outcome of prior profound-supererogation<sup>96</sup> rationalisation—of—contentivity/argumentativity/dialecticism/discursivity imbued positive-opportunism—of-social-functioning-and-accordance<sup>75</sup>’ is construed as all the possibility for ‘media ontological-veracity’ (with regards to ‘our modern-day <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> social-stake-contention-or-confliction of the advocacy/political/applicative—scope as to techno-socio-econo-political implications’ as rather overall skewed to self-serving ‘dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>’); as so-rendering the given human sovereign—function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> susceptible to ‘notional~perceptualisation-of-and-leashing-to social-functioning-and-accordance—as-of-social-stake-contention-or-confliction as of circularly catchmented—and-compulsed-<in-‘existential-dearth-of-demoronisation’,-so-construed-as-from-ontological-normalcy/postconvergence-perspective-reflection-of-the-‘destructuring-threshold\_of-the-given-level’s-conjugated-postlogism~as-dementing’> prospectively disontologising/subontologising shallow-supererogation<sup>96</sup>~framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-preconverging-de-mentating/structuring/paradigmimg’. The media (as prospectively failing cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup> as to requisite notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-

referencing> of <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> anarchistic-growth/anarchisation-for-re-ontologisation-~~{as-to-conscious/unconscious epistemically-sound induced ‘demoronisation-<sublimating-nascence, nonextricatory-sublimating-upstreaming/‘amontée’> postconverging/dialectical-thinking<sup>21</sup> conception of residual\_re-originary\_anarchistic incipiency of human social-functioning-and-accordance—as-of-social-stake-contention-or-confliction <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’}~~), thusly removes itself from the requisite exercise of ‘profound-supererogation<sup>96</sup> in superseding/overcoming a human self-presence/self-constitutedness<sup>14</sup>-<in-perspective-epistemic-abnormalcy/preconvergence<sup>31</sup>> rationalisation-of-contentivity/argumentativity/dialecticism/discursivity of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>’; and so while misconstruing and ignoring that the <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> of the human media-function/posture’ manifested as from oral communication, inscriptions, the invention of writing, the invention of the printing press, etc. has ever always gone hand-in-hand with a requisite projection of profound-supererogation<sup>96</sup> (as to its ‘thinking at first/pure predisposition preemptive of prospective disontologising/subontologising’ as prospectively unconstrained to the given <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> mere ‘secondnatured conscious/unconscious rationalising/calculating of the sublimating outcome of prior profound-supererogation<sup>96</sup> rationalisation-of-contentivity/argumentativity/dialecticism/discursivity imbued positive-opportunism—of-social-functioning-and-accordance<sup>75</sup>’ as so effectively manifested with the ‘Lutheran emancipation’ and the Encyclopédistes project as to their imbued projection for cogency\_chronicularity/annality-of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>) and as so-enabling the various ‘historial re-ontologising prospective re-rationalisation-of-contentivity/argumentativity/dialecticism/discursivity imbued human

sublimating/emancipating/enfranchisement’ undergirding various human renaissances,
 overcoming of human servitude, articulating human rights and freedoms, and just as recently as
 civil right movements (and so effected beyond just the notion of the assumed/perceived
 concretisable possibilities of their given epochal <sup>79</sup>presencing—absolutising-identitive-
 constitutedness<sup>14</sup> ‘social-stake-contention-or-confliction of the advocacy/political/applicative—
 scope as to techno-socio-econo-political implications’). This insight in-many-ways, underlies
 the contention herein about the disontologising/subontologising arising from
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness >
 desublimation conscious/unconscious eliciting of institutional-prescience/imprimaturing-
 <dullness-of-the-spirit/psychologismic-epistemic-acutisation—nonresidualising-imbued-
 {compulsing}linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation> and/or accessorising
 of ‘ordinary laypersonhood arrogation/presumptuousness’ conception of supposedly prospective
 sublimation, as bound to undermine the ‘veracity of the sovereign–function/posture-<as-to-
 existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-
 conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> as
 coextensive with the genuine social intellectual–function/posture’ (by so-rendering the given
 human sovereign–function/posture-<as-to-existentially-manifest-‘embodied-
 subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-
 reflexivity/unreflexivity-in-existence’/teleology> ‘notional~perceptualisation-of-and-leashing-
 to\_social-functioning-and-accordance—as-of-social-stake-contention-or-confliction as of
 circularly catchmented–and–compulsed-<in-‘existential-dearth-of-demoronisation’,-so-
 construed-as-from-ontological-normalcy/postconvergence-perspective-reflection-of-the-
 ‘destructuring-threshold\_of-the-given-level’s-conjugated-postlogism~as-dementing’>

prospectively disontologising/subontologising shallow-  
supererogation<sup>96</sup> ~framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-  
preconverging-de-mentating/structuring/paradigmning’); as to the veracity of human epistemic-  
growth,-as—{veridical/sound}-relative-reflexivity—in-existence/relativising—from-limited-  
mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,—  
{decompulsing}delinearity~for-cogency’ (underlied as of ‘unlimitedness/existence-<full-potency-  
of-sublimating-nascence> prospective apriorising/axiomatising/referencing-sublimating-  
reflexivity—beholdening under which limitedness/human-subpotency submits in profound-  
supererogation for prospective sublimating’ imbuing cogency\_chronicularity/annality-of-  
relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>), and not our modern-day<sup>79</sup> presencing—  
absolutising-identitive-constitutedness<sup>14</sup> media ‘accessory/adjunctive cobbling-  
together/gathering, procession, forming, presenting, dissipating and instrumentalising’ of ‘poor  
overarching existential-<disontologising/re-ontologising—aporeticism>  
priority/precedence/primacy of {epistemic-totalising<sup>33</sup>}re-apriorising/re-axiomatising/re-  
referencing~residuality—in-re-originariness/re-origination projection’ for  
cogency\_chronicularity/annality-of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>. But  
then in-many-ways such a misconstruing and ignoring of the ‘<sup>46</sup>historiality/ontological-  
eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-  
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> of the human  
media-function/posture’ is in-effect a pretense to the ‘precedence/supersedingness of  
sovereignty over ontological-veracity’ which is rather elicited  
selectively/whimsically/incoherently with the shallow-  
supererogation<sup>96</sup> ~framing/formulation/catchmenting/truncating/compulsing/linearising\_scale  
—of-opaque/contentious/un-nominalised/flawed-interpretations/domains of manifest  
blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-

preconverging, -in-disontologising-formulaic-dragging-out/hollowing-out> especially as to ‘directly and/or differentially perceived advantageous social-stake-contention-or-confliction’; wherein the thematics advantageous to dominance/vested-interest—drivenness—<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests, -as-inducing-prospective-threshold-of-institutional-and-social-desublimation> paradoxically call for requisite ‘media cerebrality’ as to a pretense to cogency\_chronicularity/annality—of-relative-reflexivity, -as-to-profound-supererogation<sup>96</sup>. Central to such a disontologising/subontologising distortion is the naivety that ontological-veracity can be articulated without a prior superseding/overriding core-driven commitment for prospective re-ontologising (beyond desublimating formulaic-fashionability—<wholesome-dearth/shalowness—as-to-requisite—‘re-ontologising-rhizomatic-wholesomeness’—for—postconverging-rede-mentating/restructuring/reparadigmimg>, shadowing and bothsidesism—<as-‘mere-processive’/pedantising-‘dialogical-relation’-to~‘perceived-social-and-institutional-commonly-enculturated\_referencing, -of-<sup>96</sup> meaningfulness-and-teleology<sup>99</sup>’-failing-‘requisite-existential-thematic-baseline-of-technicity/profundity—framing’ {of-sublimating-discursivity-for-sovereign-repassing}, -as-of-psychologismic-epistemic-acutisation—nonresidualising-imbued-<sup>(compulsing)</sup>linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation, -as-so-‘consciously/unconsciously-preordained/fated’-to-fail-prospective-notional~cogency} ontologically-flawed conceptualising’ as effective techniques avoiding transversality—<for-sublimating-existential-eventuating/denouement,—from—‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated—affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> and thus preempting the demarcation of veridical/profound sublimating conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—<reifying {as-to-knowledge-developing}-and-empowering> entailment); as

ontological-veracity is not about the ‘relationship among human-subpotencies/limitedness’ but how the latter can be elevated by adhering to the-very-underlying—(as inherently ‘defining-and-imbuing of limitedness/human-subpotency de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)’ as to preconverging/postconverging-de-mentating/structuring/paradigming)—relationship-between-limitedness/human-subpotency-and-unlimitedness/existence-<full-potency-of-sublimating-nasence>. Such a ‘protracted-social—as-to-individual-by-institutional-by-social relative direct/deferential-irresponsibility/relative-unreflexivity to cogency\_chronicularity/annality-of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’ effectively plays to the hands of ‘catchmenting-by-rejection/lip-servicing/monopolising/gaming-of-the-system/charade/distraction vague/imaginary lures of social-stake-contention-or-confliction’ manifesting shallow-supererogation<sup>96</sup> usurpation of profound-supererogation<sup>96</sup>; as rather so-inducing ‘prospective disontologising/subontologising de-project/de-oeuvrement of human sovereign-function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>’ as to a sovereign-function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> perceptualisation-of-and-leashing-to\_social-functioning-and-accordance—as-of-social-stake-contention-or-confliction that is well below the ‘effective human sovereign-function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> potential for epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-{decompulsing}delinearity~for-cogency’ (as the induced human sovereign-function/posture-<as-to-

existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-  
 conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>  
 ‘notional~perceptualisation-of-and-leashing-to\_social-functioning-and-accordance—as-of-  
 social-stake-contention-or-confliction as of circularly catchmented—and-compulsed-<in-  
 ‘existential-dearth-of-demonisation’,-so-construed-as-from-ontological-  
 normalcy/postconvergence-perspective-reflection-of-the-‘destructuring-threshold\_of-the-  
 given-level’s—conjugated-postlogism~as-dementing’> prospectively  
 disontologising/subontologising shallow-  
 supererogation<sup>96</sup> ~framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-  
 preconverging-de-mentating/structuring/paradigmning’). In this regards, a challenge to  
 prospective re-ontologising as to organic-knowledge is ever always the capacity to put-into-  
 question the ‘circularly catchmented—and-compulsed-<in-‘existential-dearth-of-  
 demonisation’,-so-construed-as-from-ontological-normalcy/postconvergence-perspective-  
 reflection-of-the-‘destructuring-threshold\_of-the-given-level’s—conjugated-postlogism~as-  
 dementing’> prospectively disontologising/subontologising shallow-  
 supererogation<sup>96</sup> ~framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-  
 preconverging-de-mentating/structuring/paradigmning’ of ‘protracted-social—as-to-individual-  
 by-institutional-by-social relative direct/deferential-irresponsibility/relative-unreflexivity to  
 cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’ (as  
 so-required for prospective <sup>18</sup>deprocrypticism—or-preempting—disjointedness-as-of-  
<sup>83</sup>reference-of-thought cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-  
 supererogation<sup>96</sup>); as to the veracity of prospective human knowledge and transcendence-and-  
 sublimity/sublimation/supererogatory-de-mentativity for comprehensive human-  
 consciousness/collective-consciousness—distendedness/detruncating-<beyond-selfpresencing,-  
 as-re-ontologising—decentering\_of-consciousness/collective-consciousness,-as-to-

~~psychologismic-epistemic-acutisation—residualising, -{decompulsing} delinearity~for-cogency>~~

prospective re-ontologising profound-

supererogation<sup>96</sup>~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear

ising—~~as to postconverging de-mentating/structuring/paradigming~~ (in prospective re-

ontologising ‘dynamic cumulating/recomposuring psychologismic-epistemic-acutisation—

residualising, -{decompulsing} delinearity~for-cogency phasing of limitedness/human-subpotency

onto unlimitedness/existence-<full-potency-of-sublimating-nascence>’). Insightfully as to a

further elucidation, human epistemic-growth, -as—{veridical/sound}-relative-reflexivity-in-

existence/~~relativising from limited-mentation-as-its-deepening/psychologismic-epistemic-~~

~~acutisation—residualising, -{decompulsing} delinearity~for-cogency~~ (as it veridically speaks

~~notionally/epistemically/bindingnessly~~-<as to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> of

reflexivity) points to overall prospective ‘re-ontologising overall sublimating-over-

desublimating delineation’ of the-very-same purview/devolved-purview/devolving-purview-

of-unlimitedness/existence-<full-potency-of-sublimating-nascence>;—‘implicated-attendant-

ontological-contiguity<sup>67</sup>~educated-

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency><sup>40</sup> (in coherence with the ‘underlying overall reifying-and-

empowering-reflexivity-of-ecstatic-existence-as-panintelligibility/panreflexivity<sup>73</sup>’-

<existentially-imbued-and-educing-<{epistemic-

totalising }hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, -

{decompulsing} delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—

aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,-

as-herein-specifically-relevant-to-human-subpotency>’). The latter

(panintelligibility/panreflexivity<sup>73</sup>) speaks of the very ‘reflexivity mesh’ that is existence

wherein the ‘epistemicities/epistemic-situations of phenomenal/manifest~subpotencies-<in-

~~transitive-conflatedness~~ ~~~reflexivity,-in-the-full-potency-of-existence's~sublimating-~~  
~~nascence~~) (as to existence's panintelligibility/panreflexivity/panepistemicity)' are part-and-  
parcel of existence as ontology (in the sense that such 'epistemicities/epistemic-situations of  
sublimating/desublimating performance in existence' are 'notional~reflexively of ontological  
reality as to their relative-reflexivity/relative-unreflexivity') speaking to the fact that a distinction  
between the epistemic and ontological is rather an illusion of any <sup>79</sup>presencing—absolutising-  
identitive-constitutedness<sup>14</sup> (including our positivism—<sup>80</sup>procrypticism/disjointedness-as-of-  
<sup>83</sup>reference-of-thought) as from the 'reflexivity of prospective  
notional~<sup>18</sup>deprocrypticism/notional~preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought  
<sup>61</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence> epistemic-projection'  
with respect to the very 'reflexivity mesh' that is existence. This so-underlies the perspicacity  
(in reflection of '~~unlimitedness/existence-<full-potency-of-sublimating-nascence>~~ prospective  
~~apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening~~ under which  
~~limitedness/human-subpotency~~ submits in profound-supererogation for prospective  
~~sublimating~~') of say 'Deleuzian rhizomatics transcendental construal as to the immanent  
backdrop of existence's plane-of-immanence' or 'Derridean transcendental signifier  
transcendental construal as to the immanent backdrop of existence's transcendental signified'  
so-implied as to Derridean quasi-transcendental ontological implications (herein construed as  
ecstatic-existence-as-transcendental-signifier—emergence/becoming—spontaneity-  
implications) or Foucauldian historial/genealogical—a-priori ontological implications; which are  
all veridically undergirded as herein construed as of the 'flow of human prospective profound-  
supererogation<sup>96</sup>—over-shallow-supererogation<sup>96</sup>' (given '~~unlimitedness/existence-<full-~~  
~~potency-of-sublimating-nascence>~~ prospective ~~apriorising/axiomatising/referencing-~~  
~~sublimating-reflexivity—beholdening~~ under which ~~limitedness/human-subpotency~~ submits in  
profound-supererogation for prospective ~~sublimating~~' warrant the 'overarching existential-

<disontologising/re-ontologising—aporeticism> priority/precedence/primacy of {epistemic-  
 totalising<sup>33</sup>}re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-  
 origination projection’) so-implied as of the sublimating—tradition/constant of profound-  
 supererogation<sup>96</sup> (as to the ‘fundamental/incipient/seeding experientiality/experiment-<as-to-  
 existentially-formative-‘{epistemic-totalising }re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination’,—so-  
 ‘notionally/epistemically/bindingnessly<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>-  
 implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-Being-then-  
 Institutional-then-Living-magnitudes-of-{hermeneutic/reprojection-protraction-of}reframing-  
 and-reformulation}’> that is human profound-supererogation<sup>96</sup> so-reflecting the ‘overarching  
 existential-<disontologising/re-ontologising—aporeticism> priority/precedence/primacy of  
 {epistemic-totalising<sup>33</sup>}re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination projection’) and manifested as of prospective ‘overarching  
 existential-<disontologising/re-ontologising—aporeticism> priority/precedence/primacy of  
 requisite prospective ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-  
 mentating/structuring/paradigming<sup>70</sup> inducing of psychoanalytic-unshackling for the relative-  
 ontological-completeness<sup>87</sup>—of-apriorising/axiomatising/referencing re-ontologising  
 prospective re-rationalisation—of—contentivity/argumentativity/dialecticism/discursivity’ at  
 every given ‘secondnatured human station/locus of limitedness/human-subpotency  
 <amplituding/formative—epistemicity>-totalising~thrownness-in-existence<sup>35</sup>—(as imbued of  
 limitedness/human-subpotency prospective dearth for {epistemic-totalising }re-apriorising/re-  
 axiomatising/re-referencing~residuality—in-re-originariness/re-origination projection)’.  
 Further (with reference to panintelligibility/panreflexivity<sup>73</sup> as to the very ‘reflexivity mesh’ that  
 is existence), the specificity of human-subpotency epistemic reflexivity is rather double fold with  
 respect to the ‘existential-<disontologising/re-ontologising—aporeticism> dynamics of human

bodying reflexivity projection and consciousness reflexivity projection' so construed as human  
 consciousness embodiment rather so-implied as to the prospect of human individual/collective  
 consciousness embodiment epistemic-growth, -as—{veridical/sound}—relative-reflexivity—in-  
 existence/~~relativising from limited mentation as its deepening/psychologismic epistemic-  
 acutisation—residualising, {decompulsing} delinearity~for cogency~~ in cumulating/recomposuring as  
 of human **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-  
 development-as-infrastructure-of—** meaningfulness-and-teleology , **institutional-  
 development-as-to-social-function-development and living-development-as-to-personality-  
 development** ~~psychologismic epistemic acutisation—difficulty <for, residualising—  
 {decompulsing} delinearity~for cogency>~~ magnitudes<sup>{of-experientiality/experiment}</sup>. In this regards, the very  
 'reflexivity mesh' that is existence equally implies that a 'punctual noumenality and  
 phenomenality distinction' is equally vague (as to the 'prospective unreflexivity of our  
 positivism—<sup>80</sup>procrypticism/disjointedness-as-of-<sup>83</sup>reference-of-thought <sup>79</sup>presencing—  
 absolutising-identitive-constitutedness<sup>14</sup> epistemic-projection') and rather veridically speaking  
 of 'relative-unreflexivity-by-relative-reflexivity epistemic-projection' as of  
 notional~epistemic-growth, -as—{veridical/sound}—relative-reflexivity—in-  
 existence/~~relativising from limited mentation as its deepening/psychologismic epistemic-  
 acutisation—residualising, {decompulsing} delinearity~for cogency~~; and so, since the supposed  
 phenomenality conception in such a 'punctual noumenality and phenomenality distinction' is  
 veridically about the 'relative-unreflexivity-by-relative-reflexivity  
 notional/epistemic/bindingness<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup> dynamics  
 of ontological-reality' (as to 'epistemicities/epistemic-situations of sublimating/desublimating  
 performance in existence'). Actually, the 'reflexivity of prospective  
 notional~<sup>18</sup>deprocrypticism/notional~preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought  
<sup>61</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence> epistemic-projection'

rather warrants (in the construal of ‘relative-unreflexivity-by-relative-reflexivity notional/epistemic/bindingness’<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup> dynamics of ontological-reality’ as to ‘epistemicities/epistemic-situations of sublimating/desublimating performance in existence’) the ‘overarching existential-~~disontologising/re-ontologising—aporeticism~~’<sup><epistemic-totalising<sup>33</sup>></sup> priority/precedence/primacy of ‘re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination projection’ (and so reflecting ‘unlimitedness/existence-~~full-potency-of-sublimating-nasencee~~’<sup><full-potency-of-sublimating-nasencee></sup> prospective apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening under which limitedness/human-subpotency submits in profound-supererogation for prospective sublimating’), as thusly undergirding requisite ‘reclamation/recovery of <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation (elicited/prompted ~~amplituding/formative-epistemicity~~’<sup><amplituding/formative-epistemicity></sup>-totalising~renewing-realisation/re-perception/re-thought as of ‘re-ontologising—~~epistemic-totalising~~’<sup><epistemic-totalising></sup> re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination ~~decompulsing~~’<sup><decompulsing></sup> delinearity/delinear-accreting/recomposuring cogency/tensing/limpidity-~~as-of-prospective-profound-supererogation<sup>96</sup>, -for-residuality—in-re-originariness/re-origination~~’<sup><as-of-prospective-profound-supererogation<sup>96</sup>, -for-residuality—in-re-originariness/re-origination></sup>; prospective-reifying-mental-aestheticising-~~as-of-‘prospective-reformulating-of-mental-aestheticising’ as to ‘residuality—in-re-originariness/re-origination’ of mental-aestheticising~~’<sup><as-of-‘prospective-reformulating-of-mental-aestheticising’ as to ‘residuality—in-re-originariness/re-origination’ of mental-aestheticising></sup>’); and so, as to the-very-underlying—(as inherently ‘defining-and-imbuing of limitedness/human-subpotency de-mentation-(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)’<sup><supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics></sup> as to preconverging/postconverging-de-mentating/structuring/paradigming)—relationship-between-limitedness/human-subpotency—and-unlimitedness/existence-~~full-potency-of-sublimating-nasencee~~’<sup><full-potency-of-sublimating-nasencee></sup> with respect to the pre-eminence of the latter (as to ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-~~full-potency-~~’<sup><full-potency-</sup>

of ~~sublimating-nascence~~>'). This very much explains why the veracity of conceptual elucidation and definition only arise as to its prior tethering to an 'overall profound/sound gesturing/accounting—of-epistemic-phenomenalism' of 'epistemic-totality'<sup>37</sup> of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as to phenomenality-and-epiphenomenality'; as of the reflexivity as to ~~psychologismic-epistemic-acutisation-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence's-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>~~ as to epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/~~relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-{decompulsing}delinearity-for-eogeny~~. The 'reflexivity of prospective notional~<sup>18</sup>deprocrypticism/notional~preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection' thus rather speaks inherently of 'sublimating-over-desublimating perpetuation/continuity' (and not 'punctual noumenality and phenomenality distinction'), as of 'human consciousness notional~protensivity psychologismic-epistemic-acutisation-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence's-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/~~relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-{decompulsing}delinearity-for-eogeny~~ ontological-performance'<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.' inducing of prospective 'apriorising/axiomatising/referencing disambiguating/de-leveling/de-ressentiment/opened-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> demoronisation-<sublimating-nascence,-nonextricatory-sublimating-upstreaming/'amontée'>' as to ~~nonpresencing-<perspective-ontological-normalcy/postconvergence>~~ 'existential-<disontologising/re-ontologising—aporeticism> prospect of human individual-consciousness/collective-consciousness

~~decompulsion–appraisal~~ (so-reflected as of the ontologising/scientific/existence-<honesty-  
constraining>—scope\_for\_prospective\_re-ontologising imbued underlying-elucidative  
‘requisite sublimating/desublimating formulative–framing/fielding—of-entailment of human  
ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.  
contemplation’ as of notionally~implied <sup>45</sup>foregrounding\_\_entailment-<in-succession-of-  
profound-supererogation<sup>96</sup>>-<postconverging–narrowing-down~sublimation-as-to-‘existence—  
as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-  
supererogation<sup>96</sup>’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—  
ontological-contiguity<sup>67</sup>’;-as-operative-notional~<sup>18</sup>deprocrypticism)); as  
superseding/overriding the arbitrariness/discreetness of any supposed ‘punctual noumenality and  
phenomenality distinction’ (as so-bound to be related to flawedly in an exercise of elaboration-  
as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
‘prospectively implicated\_attendant\_ontological-contiguity<sup>67</sup>’~educated–  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity–contiguity-  
<imbued–notional~cogency>’<sup>40</sup> as ‘prospectively lacking/impervious-to  
cogency\_chronicularity/annality–of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’)  
inducing ‘apriorising/axiomatising/referencing—equating/leveling/ressentiment/closed-  
construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> moronisation-<sublimating–nascence,-  
extricatory–desublimating–downstreaming/‘avalage’>’ as to ~~presencing—absolutising-  
identitive-constitutedness~~ ‘existential-<disontologising/re-ontologising—aporeticism>  
preconverging–de-mentating/structuring/paradigming  
punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation  
rationalisation–of–contentivity/argumentativity/dialecticism/discursivity. Such that human  
ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. is  
veridically thus all about psychologismic–epistemic-acutisation-<as-to-postconverging–de-

mentating/structuring/paradigming,-eliciting-of-existence's-sublimating-nascence-in-  
 prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as-  
~~{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-~~  
~~deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing}delinearity-for-~~  
 eogeneity' as of 'preconverging/postconverging-rede-mentating/restructuring/reparadigming of  
 limitedness/human-subpotency <sup>15</sup>de-mentation-(~~supererogatory-ontological-de-mentation-or-~~  
 dialectical-de-mentation—stranding-or-attributive-dialectics)' in reflection of sublimating  
 prospective chronicular/annalistic-cogency-<as-of-notional~protensivity> so-construed as  
 cogency\_chronicularity/annality-of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup> as  
 from the 'profound-  
 supererogation<sup>96</sup>-reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear  
 ising—as-to-postconverging-de-mentating/structuring/paradigming  
 priority/precedence/primacy' of re-ontologising prospective Being-development/ontological-  
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-  
 meaningfulness-and-teleology psychologismic-epistemic-acutisation—difficulty<for,-  
 residualising-~~{decompulsing}delinearity-for-cogency>—magnitude<sup>{of-experientiality/experiment}</sup>, then  
 institutional-development-as-to-social-function-development psychologismic-epistemic-  
 acutisation—difficulty<for,-residualising-~~{decompulsing}delinearity-for-cogency>—magnitude<sup>{of-</sup>  
 experientiality/experiment} and then living-development-as-to-personality-development  
 psychologismic-epistemic-acutisation—difficulty<for,-residualising-  
~~{decompulsing}delinearity-for-cogency>—magnitude<sup>{of-experientiality/experiment}</sup>.  
 Notional~perceptualisation-of-and-leashing-to\_social-functioning-and-accordance—as-of-  
 social-stake-contention-or-confliction herein speaks of the notional/epistemic/bindingness<as-to-  
 determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> implications of human-per-cep-ti-vi-ty-<as-  
 to—notional~perceptualisation-of-and-leashing-to\_social-functioning-and-accordance—as-~~~~~~

of-social-stake-contention-or-confliction> as to: both ~~presencing—absolutising-identitive-constitutedness~~ ‘existential-<disontologising/re-ontologising—aporeticism> ~~preconverging—de-mentating/structuring/paradigming~~ punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation rationalisation-of-contentivity/argumentativity/dialecticism/discursivity’ and ~~nonpresencing—perspective-ontological-normalcy/postconvergence>~~ ‘existential-<disontologising/re-ontologising—aporeticism> prospect of human individual-consciousness/collective-consciousness decompulsion-appraisal, as reflected in the manifestation of the ~~notional/epistemic/bindingness—<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>~~ overarching cultivated-and-enculturated interrelatedness-dynamics-of-social-constructing as from ‘catchmented—and-compulsed-<in-existential-dearth-of-demoronisation’,-so-construed-as-from-ontological-normalcy/postconvergence-perspective-reflection-of-the-‘destructuring-threshold\_of-the-given-level’s-conjugated-postlogism~as-dementing’> interpersonal, group, intergroup, community, local, national, political, geostrategic, etc. ~~psychologismic-epistemic-acutisation—difficulty—<for-residualising—{decompulsing}—delinearity—for-cogeny>~~ levels of interrelatedness-dynamics-of-social-constructing’ of ‘formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-meaningfulness-and-teleology<sup>99</sup> and existential-<disontologising/re-ontologising—aporeticism> articulation manifestations’. Thus relative-unreflexive<sup>79</sup> ~~presencing—absolutising-identitive-constitutedness~~<sup>14</sup> ‘punctual noumenality and phenomenality distinction’ ~~shallow-supererogation~~<sup>96</sup> ~framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-preconverging—de-mentating/structuring/paradigming as relative-unreflexivity of human-percepti-vi-ty-<as-to—notional~perceptualisation-of-and-leashing-to\_social-functioning-and-accordance—as-of-social-stake-contention-or-confliction> inherently arises by the mere fact of human <amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>—(as

imbued of limitedness/human-subpotency prospective dearth for ~~{epistemic-totalising }re-~~  
~~apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination~~  
 projection); and so-construed as ‘human limited-mentation-capacity—as-subjecting-‘~~educed-~~  
~~unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency existential-~~  
~~<disontologising/re-ontologising—aporeticism>~~ overload’ induced ‘per-cep-ti-vi-ty dearth’,  
 and ultimately in want for appropriate prospective ‘~~re-ontologising—{epistemic-totalising }re-~~  
~~apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination~~  
~~{decompulsing} delinearity/delinear-accreting/recomposuring~~ cogency/tensing/limpidity-<as-of-  
 prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-  
 origination>,-~~prospective-reifying-mental-aestheticising~~ <as-of-‘~~prospective-reformulating-~~  
~~of-mental-aestheticising’ as to ‘residuality—in-re-originariness/re-origination’ of mental-~~  
~~aestheticising~~’ induced demoronisation-<sublimating-nascence,-~~nonextricatory-sublimating-~~  
 upstreaming/‘amontée’> (and so as to the cogency\_chronicularity/annality-of-relative-  
 reflexivity,-as-to-profound-supererogation<sup>96</sup> reflexively undergirding the ‘overall relative-  
~~unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-~~  
 process<sup>68</sup> per-cep-ti-vi-ty as of <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-  
 tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-  
~~relativism-determinism’>’). Practically, notional~perceptualisation-of-and-leashing-to\_social-  
 functioning-and-accordance—as-of-social-stake-contention-or-confliction (as to ‘human  
 limited-mentation-capacity—as-subjecting-‘~~educed-unlimitedness/existence-sublimating-~~  
~~nascence’ to limitedness/human-subpotency existential-<disontologising/re-ontologising—~~  
~~aporeticism>~~ overload’ threshold of ‘per-cep-ti-vi-ty lucidity’ by ‘per-cep-ti-vi-ty dearth’)~~

speaks to the overarching cultivated-and-enculturated interrelatedness-dynamics-of-social-  
 constructing as underlying respectively ‘protracted-social—as-to-individual-by-institutional-by-  
 social relative direct/deferential-irresponsibility/relative-unreflexivity to

cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup> and  
 ‘protracted-social—as-to-individual-by-institutional-by-social relative direct/deferential—  
 responsibility/relative-reflexivity to cogency\_chronicularity/annality—of-relative-reflexivity,-as-  
 to-profound-supererogation<sup>96</sup>’; as to the implications of the ‘flow of human prospective  
 profound-supererogation<sup>96</sup>—over-shallow-supererogation<sup>96</sup>’ (given ‘unlimitedness/existence-  
~~<full-potency-of-sublimating-nasence>~~ prospective apriorising/axiomatising/referencing-  
 sublimating-reflexivity—beholdening under which limitedness/human-subpotency submits in  
 profound-supererogation for prospective sublimating’ warrant the ‘overarching existential-  
~~<disontologising/re-ontologising—aporeticism>~~ priority/precedence/primacy of †epistemic-  
 totalising<sup>33</sup>re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-  
 origination projection’) underlying ‘relays of human intemporal-individuation epistemic-  
 projection radicalities~in-chronicular/annalistic-cogency-<as-of-notional~protensivity>-<as-to-  
 limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-  
 ‘~~duced-unlimitedness/existence-sublimating-nasence~~’ } so-construed as  
 cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’ (in  
 the face of the inherent shallow-supererogation<sup>96</sup> of ‘catchmenting-by-rejection/lip-  
 servicing/monopolising/gaming-of-the-system/charade/distraction vague/imaginary lures of  
 social-stake-contention-or-confliction’ prospective disontologising/subontologising shallow-  
 supererogation<sup>96</sup> ~framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-  
 preconverging-de-mentating/structuring/paradigmimg arresting-effect on overall human-  
 consciousness/collective-consciousness—distendedness/detruncating-<beyond-selfpresencing,-  
 as-re-ontologising—decentering\_of-consciousness/collective-consciousness,-as-to-  
 psychologismic-epistemic-acutisation—residualising,-<sup>†decompulsing</sup>delinearity~for-cogency>’). In  
 this respect, ‘human consciousness/collective-consciousness notional~perceptualisation-of-  
 and-leashing-to\_social-functioning-and-accordance—as-of-social-stake-contention-or-

confliction' as underlied as of human 'conjugative/interstitial disontologising/re-ontologising  
 skewing towards prospective re-ontologising' is so-construed as from the 'reflexivity of  
 prospective notional~<sup>18</sup>deprocrypticism/notional~preempting—disjointedness-as-of-  
<sup>83</sup>reference-of-thought <sup>61</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence>  
 epistemic-projection' (in so-reflecting the reality of overall human 'formativeness-<as-to-  
 intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-  
 deferentialism>-of-<sup>51</sup>meaningfulness-and-teleology<sup>99</sup> as to inherent human embodied-  
 vitality/survival/subsistence—existential-<disontologising/re-ontologising—aporeticism>—  
 becoming with regards to human Being-development/ontological-framework-expansion-as-to-  
 depth-of-ontologising-development-as-infrastructure-of-<sup>51</sup>meaningfulness-and-teleology ,  
 institutional-development-as-to-social-function-development and living-development-as-to-  
 personality-development ~~psychologismic epistemic acutisation—difficulty~~ <for-  
 residualising-<sup>{decompulsing}</sup>delinearity~for-cogeny>—magnitudes<sup>{of-experientiality/experiment}</sup> as so-  
 defining the social or human-social-potency'); and so-underlining 'human  
 consciousness/collective-consciousness eliciting of prospective <sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup> whether 'sublimating in demoronisation-<sublimating—nascence, nonextricatory-  
 sublimating—upstreaming/'amontée'>' or 'desublimating in moronisation-<sublimating-  
 nascence, extricatory-desublimating—downstreaming/'avalage'>' (as to 'recurrently mediative-  
 <in-expectation/in-anticipation> unconsciousness/potentialisation-of-conscionability-<anxiety-as-  
 to-reconstitution/reparation,-including-dreaming/psychical-reshuffling>' as the 'psychoanalytic  
 boundlessness of human notional~reflexivity-<{veridical/sound}-relative-reflexivity-in-  
 existence/relativising from limited mentation as its deepening/psychologismic-  
 <residualising-<sup>{decompulsing}</sup>delinearity~for-cogeny> by—{flawed/unsound}-relative-  
 unreflexivity-in-existence/absolutising from limited mentation/psychologismic epistemic-  
 acutisation—nonresidualising-imbued-<sup>{compulsing}</sup>linearity-in-eclecticism-of-prior-mere-

~~formulaicity/ritualisation~~ existential-~~disontologising/re-ontologising—aporeticism~~  
 backdrop'). Insightfully, the 'reflexivity of prospective  
 notional~<sup>18</sup>deprocrypticism/notional~preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought  
<sup>61</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence> epistemic-projection'  
 reflecting human ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. is rather veridically about human psychologismic-  
 epistemic-acutisation-<as-to-postconverging—de-mentating/structuring/paradigming,—eliciting-  
 of-existence's-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>  
 as to epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising-  
 from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—  
 residualising,—{decompulsing}delinearity—for-cogency (over the 'prospective unreflexivity of our  
 positivism—<sup>80</sup>procrypticism/disjointedness-as-of-<sup>83</sup>reference-of-thought' <sup>79</sup>presencing—  
 absolutising-identitive-constitutedness<sup>14</sup> epistemic-projection as to a 'punctual noumenality and  
 phenomenality distinction'); and underlines the fact that the requisite projection of 'relative-  
 reflexivity of human-per-cep-ti-vi-ty-<as-to—notional~perceptualisation-of—and-leashing-  
 to\_social-functioning-and-accordance—as-of-social-stake-contention-or-confliction>' is  
 coextensive with prospective demoronisation-<sublimating-nascence,—nonextricatory-  
 sublimating—upstreaming/'amontée'>' with this coextension translated into 'limitedness/human-  
 subpotency relative-reflexivity educed sublimating psychologismic-transfixity-<placeholder-  
 setup-ontological-rescheduling—in-realigning/preactivity/formative-  
 becoming/psychoanalytical-unshackling,—as-to-residualising,—{decompulsing}delinearity-over-  
 nonresidualising—{compulsing}linearity>' (and so contrastively to a <sup>79</sup>presencing—absolutising-  
 identitive-constitutedness<sup>14</sup> epistemic-projection as to a 'punctual noumenality and  
 phenomenality distinction' projection of 'relative-unreflexivity of human-per-cep-ti-vi-ty-<as-  
 to—notional~perceptualisation-of—and-leashing-to\_social-functioning-and-accordance—as-



~~{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing}delinearity-for-  
 eogeneity imbued demoronisation-<sublimating-nascence,-nonextricatory-sublimating-  
 upstreaming/'amontée'>). With the projection of 'relative-unreflexivity of human-per-cep-ti-vi-  
 ty-<as-to-notional~perceptualisation-of-and-leashing-to-social-functioning-and-  
 accordance—as-of-social-stake-contention-or-confliction>' rather arising inherently because of  
 'human limited-mentation-capacity—as-subjecting-‘educed-unlimitedness/existence-  
 sublimating-nascence’ to limitedness/human-subpotency for self-reflexive~instigative-  
 eventuating-<as-to-teleological-instigative/incipient-  
 willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-  
 preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation>’; so-  
 implicated as from the reflexive epistemic-projection perspective of ‘unlimitedness/existence-  
 <full-potency-of-sublimating-nascence> prospective apriorising/axiomatising/referencing-  
 sublimating-reflexivity—beholdening under which limitedness/human-subpotency submits in  
 profound-supererogation for prospective sublimating’ as imbuing of prospective ‘re-  
 ontologising-~~{epistemic-totalising}~~ †re-apriorising/re-axiomatising/re-referencing-residuality—in-re-  
 originariness/re-origination {decompulsing}delinearity/delinear-accreting/recomposuring  
 cogency/tensing/limpidity-<as-of-prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-  
 re-originariness/re-origination>,-prospective-reifying-mental-aestheticising-<as-of-  
 ‘prospective-reformulating-of-mental-aestheticising’as-to-‘residuality—in-re-originariness/re-  
 origination’ of mental-aestheticising>’. Thusly speaking to the artifice of the variously manifest  
 human <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> epistemic-projection of  
 ‘punctual noumenality and phenomenality distinction’ projection of ‘relative-unreflexivity of  
 human-per-cep-ti-vi-ty-<as-to-notional~perceptualisation-of-and-leashing-to-social-  
 functioning-and-accordance—as-of-social-stake-contention-or-confliction>’ induced~~

moronisation-<sublimating-nascence,-~~extricatory~~-desublimating-downstreaming/‘avalage’>;  
 as so-underlying the <cumulating/recomposuring~attendant-ontological-contiguity >-  
 successive registry-worldviews/dimensions of the overall relative-unreflexivity/relative-  
 reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> associated  
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> projections of ‘relative-unreflexivity of  
 human-per-cep-ti-vi-ty-<as-to—notional~perceptualisation-of-and-leashing-to\_social-  
 functioning-and-accordance—as-of-social-stake-contention-or-confliction>’. This elucidation  
 is made to point out that the veracity of ‘demoronisation-<sublimating-nascence,-  
~~nonextricatory~~-sublimating-upstreaming/‘amontée’> over moronisation-<sublimating-  
 nascence,-~~extricatory~~-desublimating-downstreaming/‘avalage’>’ (as to human  
 psychologismic-epistemic-acutisation-<as-to-postconverging-de-  
 mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-  
 prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing}delinearity-for-  
 cogency) is notionally/epistemically/bindingnessly-<as-to-determinism/conceptivity-of-relative-  
 unreflexivity/relative-reflexivity> of the underlying ‘manifest idiosyncratic-ferment\_for-  
 notional~cogency-<as-to-<<sup>7</sup>surrealising/supererogating-drive>-of-aestheticising—  
 relief/depth-and-impetus> as of re-ontologising-by-disontologising/subontologising—  
 dynamics of human-per-cep-ti-vi-ty-<as-to—notional~perceptualisation-of-and-leashing-  
 to\_social-functioning-and-accordance—as-of-social-stake-contention-or-confliction>’ as  
 ‘reflexively coextensive with human-consciousness/collective-consciousness—  
 distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising-decentering\_of-  
 consciousness/collective-consciousness,-as-to-psychologismic-epistemic-acutisation—  
 residualising,-{decompulsing}delinearity~for-cogency>’; so-reflexively induced as from the very

requisite ‘fundamental/incipient/seeding experientiality/experiment-~~as-to-existentially-~~  
 formative-~~{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-~~  
 originariness/re-origination’,—so-‘notionally/epistemically/bindingnessly~~as-to-~~  
 determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>—implicated-and-articulated’\_as-from-  
 nonextricatory-‘prospective-re-ontologising-Being-then-Institutional-then-Living—magnitudes-  
 of-~~{hermeneutic/reprojection~protraction-of}~~reframing-and-reformulation}’> that is human  
 profound-supererogation<sup>96</sup>’ (so-reflecting the ‘overarching existential-~~disontologising/re-~~  
 ontologising—aporeticism> priority/precedence/primacy of ~~{epistemic-totalising }re-apriorising/re-~~  
 axiomatising/re-referencing~residuality—in-re-originariness/re-origination projection’), in  
 prospectively reflecting ‘unlimitedness/existence-~~full-potency-of-sublimating-nascence>~~  
 prospective ~~apriorising/axiomatising/referencing~~-sublimating-reflexivity—beholdening under  
 which limitedness/human-subpotency submits in profound-supererogation for prospective  
 sublimating’ as so-imbuing of prospective ‘re-ontologising-~~{epistemic-totalising }re-apriorising/re-~~  
 axiomatising/re-referencing~residuality—in-re-originariness/re-origination  
~~{decompulsing}~~delinearity/delinear-accreting/recomposuring cogency/tensing/limpidity-~~as-of-~~  
 prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-  
 origination>,-prospective\_reifying-mental-aestheticising<as-of-‘prospective\_reformulating-  
 of-mental-aestheticising’as-to-‘residuality—in-re-originariness/re-origination’-of-mental-  
 aestheticising>’. Thus, per-cep-ti-vi-ty as such is of relative-reflexivity projection of  
 apriorising/axiomatising/referencing-~~{of-‘prospectively-implicated\_attendant-ontological-~~  
 contiguity ’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity~contiguity-  
 <imbued~notional~cogency>’ }—conflatedness<sup>13</sup>-in-~~{preconverging-ment-by}-  
 postconverging-entailment as to prospective ontological-faith-notion-or-ontological-fideism—  
 imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-~~

of-existential-reality elicited prospective profound-supererogation<sup>96</sup> (rather than the relative-unreflexivity projection of apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity’ ~duced-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—constitutedness<sup>14</sup> in-preconverging-entailment as of prior-mere-formulaicity/ritualisation-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising, -prospectively-losing-track-of-‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination’>). In effect, the reflexivity of ‘human consciousness notional~protensivity imbuing prospective psychologismic-epistemic-acutisation-<as-to-postconverging-de-mentating/structuring/paradigming, -eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth, -as—{veridical/sound}-relative-reflexivity-in-existence/relativising—from limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising, {decompulsing} delinearity-for-eogeneity’ speaks to the fact that such notions as perception and conception veridically alluding to per-cep-ti-vi-ty are rather unreflexively construed as from the given<sup>79</sup> presencing—absolutising-identitive-constitutedness<sup>14</sup> ‘punctual noumenality and phenomenality distinction’ shallow-supererogation<sup>96</sup> ~framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-preconverging-de-mentating/structuring/paradigming imbued ‘relative-unreflexivity of human-per-cep-ti-vi-ty-<as-to—notional~perceptualisation-of-and-leashing-to\_social-functioning-and-accordance—as-of-social-stake-contention-or-confliction>’. Thus ‘human consciousness notional~protensivity psychologismic-epistemic-acutisation-<as-to-postconverging-de-mentating/structuring/paradigming, -eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth, -as—

~~{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation-residualising,~~<sup>{decompulsing}</sup>~~delinearity-for-  
 cogency~~ reflexivity construal is overriding/superseding (of <sup>79</sup>presencing—absolutising-  
 identitive-constitutedness<sup>14</sup> epistemic-projection of ‘punctual noumenality and phenomenality  
 distinction’) as to its ~~notional/epistemic/bindingness~~<sup><as-to-determinism/conceptivity-of-relative-  
 unreflexivity/relative-reflexivity></sup> reflection of the underlying ‘manifest idiosyncratic-ferment\_for-  
 notional~cogency-~~<as-to-<7~~surrealising/supererogating-drive>-of-aestheticising—  
 relief/depth—and-impetus) as of re-ontologising-by-disontologising/subontologising—  
 dynamics of human-per-cep-ti-vi-ty-~~<as-to—notional~perceptualisation-of-and-leashing-  
 to\_social-functioning-and-accordance—as-of-social-stake-contention-or-confliction>~~’; as  
 rather prompted as from ‘unlimitedness/existence-~~<full-potency-of\_sublimating\_nascence>~~  
 prospective apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening under  
 which limitedness/human-subpotency submits in profound-supererogation for prospective  
 sublimating’ as so-imbuing of prospective ‘re-ontologising-<sup>{epistemic-totalising}</sup>re-apriorising/re-  
 axiomatising/re-referencing-residuality—in-re-originariness/re-origination  
~~{decompulsing}~~delinearity/delinear-accreting/recomposuring cogency/tensing/limpidity-<as-of-  
 prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-  
 origination>,-prospective\_reifying\_mental\_aestheticising-<as-of\_‘prospective\_reformulating-  
 of\_mental\_aestheticising’as-to\_‘residuality—in-re-originariness/re-origination’\_of\_mental-  
 aestheticising>’. This so-overrides the inherent ‘eclecticism-of-prior-mere-  
 formulaicity/ritualisation-<as-of-prior~rationalisation-of-  
 contentivity/argumentativity/dialecticism/discursivity> composition/blending-in-  
~~{compulsing}~~linearity/linear-accretion of relative-ontological-completeness and relative-  
 ontological-incompleteness apriorising/axiomatising/referencing as to secondnature prior  
 mere-formulaicity/ritualisation-<as-to-mere-formulaic—

methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 ‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination’>’ underlying any such per-cep-ti-vi-ty projection as rather of  
 relative-unreflexive <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> ‘punctual  
 noumenality and phenomenality distinction’ shallow-  
 supererogation<sup>96</sup>~framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-  
 preconverging-de-mentating/structuring/paradigming as ‘relative-unreflexivity of human-per-  
 cep-ti-vi-ty-<as-to—notional~perceptualisation-of-and-leashing-to \_social-functioning-and-  
 accordance—as-of-social-stake-contention-or-confliction>’. Basically, the above overarching  
 elucidation of <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>  
 epistemic-projection of ‘human consciousness notional~protensivity psychologismic-  
 epistemic-acutisation-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-  
 of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>  
 as to epistemic-growth,-as—{veridical/sound}-relative-reflexivity—in-existence/relativising-  
 from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—  
 residualising,{decompulsing}delinearity~for-cogency’ reflexivity construal (as so-  
 overriding/superseding of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> epistemic-  
 projection of ‘punctual noumenality and phenomenality distinction’) is anchored upon the  
 ‘contrastive insights for elucidative equivalence’ as from ‘unlimitedness/existence-<full-  
 potency-of-sublimating-nascence> perspective’ and ‘limitedness/human-subpotency  
 perspective’ when it comes to ‘limitedness/human-subpotency projection of relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> of human-per-cep-ti-vi-ty-<as-to—  
 notional~perceptualisation-of-and-leashing-to \_social-functioning-and-accordance—as-of-  
 social-stake-contention-or-confliction>’; wherein unlimitedness/existence-<full-potency-  
 of-sublimating-nascence> is rather inherently of ‘immanent-reflexivity omnipotential-

affirmation/projection/assertion/notional~self-distantiation’ while limitedness/human-subpotency is ‘reflexively aspirative to omnipotential–affirmation/projection/assertion/notional~self-distantiation with regards to limitedness/human-subpotency ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup> dynamics of supererogating<sup>96</sup> {affirmation/projection/assertion/notional~self-distantiation–by–unaffirmation/deprojection/deassertion/epistemic-decadence}—towards~omnipotential–affirmation/projection/assertion/notional~self-distantiation’ (underlined as to the ‘flow of human prospective profound-supererogation<sup>96</sup>–over–shallow-supererogation<sup>96</sup>’). Such a ‘relative-unreflexivity/relative-reflexivity limitedness/human-subpotency dynamics of supererogating<sup>96</sup> {affirmation/projection/assertion/notional~self-distantiation–by–unaffirmation/deprojection/deassertion/epistemic-decadence}—towards~omnipotential–affirmation/projection/assertion/notional~self-distantiation’ is so-dynamically of ‘issue/relevance as to reflexivity/unreflexivity only to limitedness/human-subpotency’ and not to ‘unlimitedness/existence-~~<full-potency-of-sublimating-nascence>~~ already givenness/immanence’ as inherently of immanent-reflexivity. This so-explains the veracity of limitedness/human-subpotency ‘sublimating–over–desublimating perpetuation/continuity’ towards ‘omnipotential–affirmation/projection/assertion/notional~self-distantiation’; and so rather as of <sup>61</sup>nonpresencing-~~<perspective–ontological-normalcy/postconvergence>~~ epistemic-projection of ‘human consciousness notional~protensivity psychologismic-epistemic-acutisation-~~<as-to-postconverging–de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>~~ as to epistemic-growth,-as—{veridical/sound}–relative-reflexivity–in-existence/relativising from limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation–residualising,-~~{decompulsing}–delinearity–for-cogeny~~’ reflexivity construal (in so-overriding/superseding of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> epistemic-projection of ‘punctual

noumenality and phenomenality distinction' inclination to wrongly and implicitly imply it is of  
 'unlimitedness/existence-<full-potency-of-sublimating-nascence> already  
 givenness/immanence' imbued omnipotent-affirmation/projection/assertion/notional~self-  
 distantiating thusly inducing the given <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>  
 failing of prospective supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting -for-  
 conceptualisation so-manifested as of prior mere-formulaicity/ritualisation-<as-to-mere-  
 formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-  
 track-of-<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination'> reflecting human knowledge-deadends-<as-preconverging-de-  
 mentating/structuring/paradigming>). Insightfully, this translates into the fact that the  
 <cumulating/recomposuring~attendant-ontological-contiguity >-successive registry-  
 worldviews/dimensions of the overall relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> imbued  
 notional~cogency\_chronicularity/annality-of-relative-reflexivity,-as-to-profound-  
 supererogation<sup>96</sup> (as of human Being-development/ontological-framework-expansion-as-to-  
 depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology ,  
 institutional-development-as-to-social-function-development and living-development-as-to-  
 personality-development psychologismic-epistemic-acutisation—difficulty<for-  
 residualising-<sup>{decompulsing}</sup>delinearity~for-cogency>—magnitudes<sup>{of-experientiality/experiment}</sup> with  
 regards to cumulating/recomposuring succession of prospective  
 'apriorising/axiomatising/referencing disambiguating/de-leveling/de-ressentiment/opened-  
 construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> demoronisation-<sublimating-nascence,-  
 nonextricatory-sublimating-upstreaming/'amontée'>' as to nonpresencing<perspective-  
 ontological-normalcy/postconvergence> 'existential-<disontologising/re-ontologising—

~~aporeticism~~> prospect of human individual-consciousness/collective-consciousness  
~~decompulsion-appraisal~~ for human-consciousness/collective-consciousness—  
distendedness/detruncating-<~~beyond-selfpresencing,-as-re-ontologising-decentering\_of-~~  
consciousness/collective-consciousness,-as-to-psychologismic-epistemic-acutisation—  
residualising,-{decompulsing}delinearity~for-cogency>) is the ontologising/scientific/existence-  
<honesty-constraining>—scope\_for\_prospective\_re-ontologising omnipotential (as to  
‘unlimitedness/existence-<full-potency-of-sublimating-nascence> perspective’) for ‘full-  
reflexivity of human-per-cep-ti-vi-ty-<as-to—notional~perceptualisation-of-and-leashing-  
to\_social-functioning-and-accordance—as-of-social-stake-contention-or-confliction>’. Thusly  
overriding <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> epistemic-projection of  
‘punctual noumenality and phenomenality distinction’ inclination to wrongly and implicitly  
imply it is of ‘unlimitedness/existence-<full-potency-of-sublimating-nascence> already  
givenness/immanence’ imbued omnipotential-affirmation/projection/assertion/notional~self-  
distantiation as to the given <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> ‘relative-  
unreflexivity of human-per-cep-ti-vi-ty-<as-to—notional~perceptualisation-of-and-leashing-  
to\_social-functioning-and-accordance—as-of-social-stake-contention-or-confliction>’. Again,  
this summarily reflects the veracity of the ‘flow of human prospective profound-  
supererogation<sup>96</sup>—over-shallow-supererogation<sup>96</sup>’ (given ‘unlimitedness/existence-<full-  
potency-of-sublimating-nascence> prospective apriorising/axiomatising/referencing-  
sublimating-reflexivity—beholdening under which limitedness/human-subpotency submits in  
profound-supererogation for prospective sublimating’) warrant the ‘overarching existential-  
<disontologising/re-ontologising-aporeticism> priority/precedence/primacy of {epistemic-  
totalising<sup>33</sup>}re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-  
origination projection’) with regards to ‘human socially-protracted-as-to-individual-by-  
institutional-by-social psychologismic-epistemic-acutisation—difficulty-<for,-residualising-

~~{decompulsing}~~ delinearity~for-cogency>{as-of-requisite-profound-supererogation<sup>96</sup>-for-  
 'disposedness-or-psychologismic-construct'-{imbued-demonisation-<sublimating-  
 nascence,-nonextricatory-sublimating-upstreaming/'amontée'>}}'. Insightfully, this elucidation  
 of the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-  
 ontologising 'full-reflexivity of human-per-cep-ti-vi-ty-<as-to—notional~perceptualisation-of-  
 and-leashing-to\_social-functioning-and-accordance—as-of-social-stake-contention-or-  
 confliction>' (and in reflection of the 'fundamental/incipient/seeding  
 experientiality/experiment-<as-to-existentially-formative-{'epistemic-totalising }re-apriorising/re-  
 axiomatising/re-referencing~residuality—in-re-originariness/re-origination',—so-  
 'notionally/epistemically/bindingnessly<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>-  
 implicated-and-articulated' \_as-from-nonextricatory-'prospective-re-ontologising-Being-then-  
 Institutional-then-Living-magnitudes-of-{hermeneutic/reprojection~protraction-of}reframing-  
 and-reformulation}>' that is human profound-supererogation<sup>96</sup> so-reflecting the 'overarching  
 existential-<disontologising/re-ontologising—aporeticism> priority/precedence/primacy of  
 {epistemic-totalising<sup>73</sup>}re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination projection') points out that ontology/science is most  
 ontologically/scientifically coextensive with the profound-supererogation<sup>96</sup> driving its 'relative-  
 reflexivity of human-per-cep-ti-vi-ty-<as-to—notional~perceptualisation-of-and-leashing-  
 to\_social-functioning-and-accordance—as-of-social-stake-contention-or-confliction>' as to  
 demonisation-<sublimating-nascence,-nonextricatory-sublimating-upstreaming/'amontée'>  
 (as so-appreciable as from 'unlimitedness/existence-<full-potency-of-sublimating-nascence>  
 perspective'); with <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> 'catchmenting-by-  
 rejection/lip-servicing/monopolising/gaming-of-the-system/charade/distraction  
 vague/imaginary lures of social-stake-contention-or-confliction' manifesting shallow-  
 supererogation<sup>96</sup> usurpation of the profound-supererogation<sup>96</sup> for ontological-veracity/science,

bound to drift into prior mere-formulaicity/ritualisation-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-<sup>13</sup>epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-<sup>13</sup>originariness/re-origination’> ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the protracted-social—as-to-individual-by-institutional-by-social sovereign’s service’ (as to ‘epistemic-decadence’ or teleological-decadence-<in-dimensionality-of-desublimating-lack-of-<sup>13</sup>amplituding/formativ>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) and moronisation-<sublimating–nascence,-extricatory-desublimating–downstreaming/‘avalage’> imbued ‘relative-unreflexivity of human-per-cep-ti-vi-ty-<as-to—notional~perceptualisation-of–and–leashing-to \_social-functioning-and-accordance—as-of–social-stake-contention-or-confliction>’). In this regards, the veracity of the ‘flow of human prospective profound-supererogation<sup>96</sup>–over–shallow-supererogation<sup>96</sup>’ given ‘unlimitedness/existence-<full-potency-of \_sublimating–nascence> prospective apriorising/axiomatising/referencing–sublimating-reflexivity—beholdening under which limitedness/human-subpotency submits in profound-supererogation for prospective sublimating’ warrant the ‘overarching existential-<disontologising/re-ontologising—aporeticism> priority/precedence/primacy of <sup>13</sup>epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-<sup>13</sup>originariness/re-origination projection’ (as effectively reflecting that ontology/science is most ontologically/scientifically coextensive with the profound-supererogation<sup>96</sup> driving its ‘relative-reflexivity of human-per-cep-ti-vi-ty-<as-to—notional~perceptualisation-of–and–leashing-to \_social-functioning-and-accordance—as-of–social-stake-contention-or-confliction>’) so-arises as to the ‘succession of genuine social intellectual–function/posture profound-supererogation<sup>96</sup> educed prospective institutionalisations’ over ‘uninstitutionalised-threshold<sup>102</sup> manifesting

pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—

(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-

<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>97</sup>)

shallow-supererogation<sup>96</sup> (as so-manifested by ancient-sophists, medieval-scholasticism and

our subtle modern-day institutionally-distorted/disjointed positivism—

<sup>80</sup>procrypticism/disjointedness-as-of-<sup>83</sup>reference-of-thought). Shallow-supererogation<sup>96</sup>

(varyingly with respect to Being-development/ontological-framework-expansion-as-to-depth-

of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology ,

institutional-development-as-to-social-function-development and living-development-as-to-

personality-development psychologismic-epistemic-acutisation—difficulty<for-

residualising-<sup>{decompulsing}</sup>delinearity~for-cogency>—magnitudes<sup>{of-experientiality/experiment}</sup>) rather

arises technically as of ‘human-per-cep-ti-vi-ty-<as-to—notional~perceptualisation-of-and-

leashing-to-social-functioning-and-accordance—as-of-social-stake-contention-or-confliction>

prospective re-ontologising/sublimating residual loss and/or maladjustment’ to appropriate

‘idiosyncratic-ferment\_for-notional~cogency-<as-to-<<sup>97</sup>surrealising/supererogating-drive>-of-

aestheticising—relief/depth-and-impetus) imbuing-<by-needling/prying/prospecting-for-

‘phasing-and-rooting’>-of interlay/organicism/aestheticising-handle-<of-‘psychologismic-

transfixity-<sup>{residualising-<sup>{decompulsing}</sup>delinearity-over-nonresidualising-<sup>{compulsing}</sup>linearity}</sup>>’ of

‘reifying-mental-aestheticising-<as-of-‘prospective\_reformulating-of-mental-aestheticising’as-

to-‘residuality—in-re-originariness/re-origination’-of-mental-aestheticising>’ educated

processive-motif-‘exuding-aestheticising-gesturing’ of apriorising/axiomatising/referencing as

to re-aestheticisation-and-re-aestheticisation-towards-ontology-<elicited-prospective-

idiomatization>’ with regards to eliciting ‘organic-knowledge imbued profound-

supererogation<sup>96</sup>~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear-

ising\_scale—of-transparent/noncontentious/un-nominalised/sound-interpretations/domains of

manifest <sup>7</sup>unblurriness-<re-ontologising\_by-postconverging-as-to-dragged-out-supererogatory~wholesomeness/profound-supererogation<sup>96</sup>,-while-anecdotalising-prior-disontologising-thresholding>' (as so-elicited from firstnatureddness-as-to-inkling profound-supererogation<sup>96</sup> and upheld as to derived secondnaturedd positive-opportunism—of-social-functioning-and-accordance<sup>75</sup>); which 'prospective re-ontologising/sublimating residual loss and/or maladjustment' thusly induces 'mechanical-knowledge imbued shallow-supererogation<sup>96</sup>~framing/formulation/catchmenting/truncating/compulsing/linearising\_scale—of-opaque/contentious/un-nominalised/flawed-interpretations/domains of manifest blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out>' as so undermining prospective cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>. This critically speaks to the fact that (with regards to 'human-per-cep-ti-vi-ty-<as-to—notional~perceptualisation-of-and-leashing-to\_social-functioning-and-accordance—as-of-social-stake-contention-or-confliction> prospective re-ontologising/sublimating residual loss and/or maladjustment' susceptibility) the social is inherently construable as of 'disontologising/subontologising\_de-project/de-oeuvrement by re-ontologising\_project/oeuvrement' imbued preconverging/postconverging—rede-mentating/restructuring/reparadigming (in reflection of the social prospective †epistemic-totalising<sup>33</sup>;re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination projection); as so-manifesting underlying 'desublimating/sublimating notional~catchmenting-<as-to\_disontologising/subontologising\_institutional\_imprintedness—by—re-ontologising\_institutional\_imprinting> as to the given disontologising/re-ontologising human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>', and as this translates into the given institutional (whether as of catchmented—and-compulsed-<in-'existential-dearth-of-demoronisation',-so-construed-as-from-ontological-normalcy/postconvergence-perspective-reflection-of-the-

~~'destructuring-threshold\_of-the-given-level's-conjugated-postlogism~as-dementing'>~~

interpersonal, group, intergroup, community, local, national, political, geostrategic, etc.

~~psychologismic-epistemic-acutisation—difficulty <for, residualising—~~

~~{decompulsing} delinearity~for-cogency>~~—levels of interrelatedness-dynamics-of-social-constructing) imbued notional~compulsion

(compulsion\_imprintedness/decompulsion\_imprinting) of the human sovereign-

function/posture-<as-to-existentially-manifest-'embodied-subject~consciousness-and-

~~direct/deferential-conscientiousness',-as-of-its-'epistemic-reflexivity/unreflexivity-in-~~

~~existence'/teleology>~~ notional~perceptualisation-of-and-leashing-to\_social-functioning-and-

accordance—as-of-social-stake-contention-or-confliction' (with respect to the possibility for

prospective 're-ontologising in cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-

profound-supererogation<sup>96</sup> as to human-consciousness/collective-consciousness—

distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising—decentering\_of-

~~consciousness/collective-consciousness,-as-to-psychologismic-epistemic-acutisation—~~

~~residualising,-{decompulsing} delinearity~for-cogency>~~ in superseding/overcoming of human 'prior

<sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> as to prior mere-

formulaicity/ritualisation-<as-to-mere-formulaic—

methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-

~~{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-~~

~~originariness/re-origination'>'). This further reflects the fact that (with regards to the~~

ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-

ontologising imbuing cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-

supererogation<sup>96</sup>) the very 'veracity of the sovereign-function/posture-<as-to-existentially-

~~manifest-'embodied-subject~consciousness-and-direct/deferential-conscientiousness',-as-of-~~

~~its-'epistemic-reflexivity/unreflexivity-in-existence'/teleology>~~ as coextensive with the genuine

social intellectual-function/posture' (in relation to human-per-cep-ti-vi-ty-<as-to-notional~perceptualisation-of-and-leashing-to social-functioning-and-accordance—as-of-social-stake-contention-or-confliction> of socially-protracted—as-to-individual-by-institutional-by-social profound-supererogation<sup>96</sup>~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising—as to postconverging de-mentating/structuring/paradigmimg re-rationalisation-of-contentivity/argumentativity/dialecticism/discursivity of sublimating as so-reflected with the manifestation of the notional/epistemic/bindingness<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> overarching cultivated-and-enculturated interrelatedness-dynamics-of-social-constructing as from 'catchmented-and-compulsed-<in-'existential-dearth-of-demonisation',-so-construed-as-from-ontological-normalcy/postconvergence-perspective-reflection-of-the-'destructuring-threshold\_of-the-given-level's-conjugated-postlogism~as-dementing'> interpersonal, group, intergroup, community, local, national, political, geostrategic, etc. psychologismic-epistemic-acutisation—difficulty<for, residualising-~~{decompulsing}~~delinearity-for-cogency>—levels of interrelatedness-dynamics-of-social-constructing' of 'formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> and existential-<disontologising/re-ontologising—aporeticism> articulation manifestations') rather speaks of human sovereign-emergence/becoming,—existentially-imbuing-human-freedom-as-to-supererogating/surrealising-for-'knowledge-empowerment-over-ignorance-disempowerment'-<as-of-'developing-and-availing-sovereign-sublimating\_potential/possibilities/options/choices'-as-to-the-'credibility'/'ontological-veracity'-underlying-the-'sovereign-conscious/conscientious-backdrop'>. This is the case as to the very incipient/seeding 'widening the social imaginary' as inducing human sovereign-emergence/becoming,—existentially-imbuing-human-freedom-as-to-

~~supererogating/surrealising for 'knowledge empowerment over ignorance-disempowerment'~~  
~~<as-of-'developing-and-availing-sovereign-~~  
~~sublimating potential/possibilities/options/choices'-as-to-the-'credibility'/ 'ontological-~~  
~~veracity'-underlying-the-'sovereign-conscious/conscientious-backdrop'>~~ in-the-very-first-  
 place; that is, 'widening the social imaginary' for 'prospective sublimating  
 notional~catchmenting-<as-to-disontologising/subontologising institutional imprintedness—  
 by—re-ontologising institutional imprinting> as to ~~nonpresencing-<perspective ontological-~~  
~~normalecy/postconvergence>~~ existential-<disontologising/re-ontologising—aporeticism>  
 prospect of human individual-consciousness/collective-consciousness decompulsion—appraisal'  
 as enabling of the 'ontologising/scientific/existence-<honesty-constraining>—  
 scope\_for\_prospective\_re-ontologising requisite enhancing of the human sovereign-  
 function/posture-<as-to-existentially-manifest-'embodied-subject~consciousness-and-  
~~direct/deferential~~ conscientiousness',-as-of-its-'epistemic-reflexivity/unreflexivity-in-  
~~existence'/teleology>'. Thusly with the human sovereign-function/posture-<as-to-existentially-~~  
~~manifest-'embodied-subject~consciousness-and-direct/deferential~~ conscientiousness',-as-of-  
 its-'epistemic-reflexivity/unreflexivity-in-existence'/teleology> so-emerging/so-becoming as of  
 prospective eliciting of ~~'unlimitedness/existence-<full potency of sublimating nascence>~~  
~~prospective apriorising/axiomatising/referencing~~ sublimating-reflexivity—beholdening under  
 which limitedness/human-subpotency submits in profound-supererogation for prospective  
~~sublimating'~~, and 'as so-sublimatingly superseding/overriding any given 'prior desublimating  
 notional~catchmenting-<as-to-disontologising/subontologising institutional imprintedness—  
 by—re-ontologising institutional imprinting> as to ~~presencing—absolutising identitive-~~  
~~constitutedness~~ existential-<disontologising/re-ontologising—aporeticism> preconverging—  
~~de-mentating/structuring/paradigming~~ punctual/immediacy/constituted/compulsions-  
 encumbered prior mere-formulaicity/ritualisation rationalisation-of-

contentivity/argumentativity/dialecticism/discursivity' notion of human sovereign-  
 function/posture-<as-to-existentially-manifest-'embodied-subject~consciousness-and-  
 direct/deferential-consciousness',-as-of-its-'epistemic-reflexivity/unreflexivity-in-  
 existence'/teleology> veracity/inveracity (which is implicitly/explicitly reflected by the given  
 desublimating underpinning-suprasocial-construct human sovereign-function/posture-<as-to-  
 existentially-manifest-'embodied-subject~consciousness-and-direct/deferential-  
 conscientiousness',-as-of-its-'epistemic-reflexivity/unreflexivity-in-existence'/teleology>  
 'notional~perceptualisation-of-and-leashing-to\_social-functioning-and-accordance—as-of-  
 social-stake-contention-or-confliction as of circularly catchmented-and-compulsed-<in-  
 'existential-dearth-of-demonisation',-so-construed-as-from-ontological-  
 normalcy/postconvergence-perspective-reflection-of-the-'destructuring-threshold\_of-the-  
 given-level's-conjugated-postlogism~as-dementing'> prospectively  
 disontologising/subontologising shallow-  
 supererogation<sup>96</sup> ~framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-  
 preconverging-de-mentating/structuring/paradigm-ing'). This speaks to the inherent requisite  
 limitedness/human-subpotency 'despite-the-self exercise of epistemic-projection in  
 notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-  
 referencing>' undergirding human sovereign-function/posture-<as-to-existentially-manifest-  
 'embodied-subject~consciousness-and-direct/deferential-consciousness',-as-of-its-  
 'epistemic-reflexivity/unreflexivity-in-existence'/teleology> with regards to human-  
 consciousness/collective-consciousness-distendedness/detruncating-<beyond-selfpresencing,-  
 as-re-ontologising-decentering\_of-consciousness/collective-consciousness,-as-to-  
 psychologismic-epistemic-acutisation—residualising,-{decompulsing}delinearity~for-cogeny>.  
 Ultimately, human-per-cep-ti-vi-ty-<as-to—notional~perceptualisation-of-and-leashing-  
 to\_social-functioning-and-accordance—as-of-social-stake-contention-or-confliction> (as

notionally-speaking to the veracity/inveracity in the ‘flow of human prospective profound-  
 supererogation<sup>96</sup>—over—shallow-supererogation<sup>96</sup>’ given ‘unlimitedness/existence-<full-  
 potency-of-sublimating-nascence> prospective apriorising/axiomatising/referencing-  
 sublimating-reflexivity—beholdening under which limitedness/human-subpotency submits in  
 profound-supererogation for prospective sublimating’ warrant the ‘overarching existential-  
 <disontologising/re-ontologising—aporeticism> priority/precedence/primacy of {epistemic-  
 totalising<sup>33</sup>}re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-  
 origination projection’ with regards to ‘human socially-protracted—as-to-individual-by-  
 institutional-by-social psychologismic-epistemic-acutisation—difficulty-<for,-residualising-  
 {decompulsing}delinearity~for-cogency>-<as-of-requisite-profound-supererogation<sup>96</sup>-for-  
 ‘disposedness-or-psychologismic-construct’- {imbued—demoronisation-<sublimating-  
 nascence,-nonextricatory-sublimating-upstreaming/‘amontée’>}}’), points to requisite  
 profound-supererogation<sup>96</sup> in superseding/overcoming human knowledge-deadends-<as-  
 preconverging—de-mentating/structuring/paradigming> (as prospectively reflecting the failure to  
 reconnect with the ‘overarching existential-<disontologising/re-ontologising—aporeticism>  
 priority/precedence/primacy of {epistemic-totalising<sup>33</sup>}re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination projection’); and when such failure  
 is consciously driven this speaks to pedantising/muddling/formulaic-hollowing-out—in-  
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-  
 as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-  
 completeness<sup>87</sup> } ‘epistemic-decadence’ or teleological-decadence-<-in-dimensionality-of-  
 desublimating-lack-of<sup>26</sup>-<amplituding/formative>supererogatory~de-mentativeness/epistemic-  
 growth-or-conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-  
 residuality/spirit-drivenness—equalisation) (so-reflected in the ‘incoherence/insincerity of  
 knowledge/ignorance postures’ speaking of ontological-bad-

faith/inauthenticity<sup>64</sup>~preconverging~de-mentating/structuring/paradigming<sup>65</sup> specifically-so as to human re-ontologising prospective ~~Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology~~ ). In this regards, human-per-cep-ti-vi-ty-<as-to-notional~perceptualisation-of-and-leashing-to-social-functioning-and-accordance—as-of-social-stake-contention-or-confliction> as of the various ~~psychologismic-epistemic-acutisation—difficulty~~ <for,-residualising-<sup>{decompulsing}</sup>delinearity~for-cogency> magnitudes<sup>{of-experientiality/experiment}</sup> of ‘human socially-protracted-as-to-individual-by-institutional-by-social psychologismic-epistemic-acutisation—difficulty-<for,-residualising-<sup>{decompulsing}</sup>delinearity~for-cogency>-~~(as-of-requisite-profound-supererogation<sup>96</sup>-for-‘disposedness-or-psychologismic-construct’-  
{imbued-demonisation-<sublimating-nascence,-nonextricatory-sublimating-upstreaming/‘amontée’>}}~~’, is as from the relative-unreflexivity of ‘lifespan extricatory/preconverging psychical-nascency moronisation-<sublimating-nascence,-extricatory-desublimating-downstreaming/‘avalage’>’ towards the relative-reflexivity of ‘nonextricatory/postconverging ontologising-and-re-ontologising angling-of-imaginary demonisation-<sublimating-nascence,-nonextricatory-sublimating-upstreaming/‘amontée’>’; with the knowledge and transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity warranted for both thresholds are radically dissimilar (as to their differing overarching existential-<disontologising/re-ontologising—aporeticism> implications) as to an emphasis on ‘upholding the secondnatured positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> of prior profound-supererogation<sup>96</sup> induced prior~rationalisation-of-contentivity/argumentativity/dialecticism/discursivity>’ with the former and an emphasis on ‘firstnaturedness-as-to-inking of prospective profound-supererogation<sup>96</sup> re-rationalisation-of-contentivity/argumentativity/dialecticism/discursivity>’ with the latter. In this regards,

‘nonextricatory/postconverging ontologising-and-re-ontologising angling-of-imaginary demoronisation-<sublimating-nascence,-nonextricatory-sublimating-upstreaming/‘amontée’>’ is effectively paradoxical (as to the psychologismic-epistemic-acutisation—difficulty-<for,-residualising-<sup>{decompulsing}</sup>delinearity~for-cogency>- as-of-requisite-profound-supererogation <sup>96</sup> - for-‘disposedness-or-psychologismic-construct’- {imbued-demoronisation-<sublimating-nascence,-nonextricatory-sublimating-upstreaming/‘amontée’>}}) that the relative-ontological-completeness<sup>87</sup> respectively of base-institutionalisation, <sup>103</sup> universalisation, positivism/rational-empiricism and prospective <sup>18</sup> deprocrypticism-or-preempting—disjointedness-as-of-<sup>83</sup> reference-of-thought is paradoxically affirmed/projected/asserted within the disontologising ‘mental-reflex framing-and-formulation’ as of the prior relative-ontological-incompleteness<sup>88</sup> of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and <sup>80</sup> procrypticism-or-disjointedness-as-of-<sup>83</sup> reference-of-thought respectively). Such that in many-ways the ‘nombrilistic scepticism’ projected by the latter is merely an exercise of pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation- blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<sup><amplituding/formative-epistemicity></sup>totalising~in-relative-ontological-completeness ) which imbued ‘mental-reflex framing-and-formulation’ as of prior relative-ontological-incompleteness<sup>88</sup> is not reflexively/veridically projective of the requisite profound-supererogation<sup>96</sup> for superseding/overcoming the prospective human knowledge-deadends-<as-preconverging-de-mentating/structuring/paradigming> but for its mere projection of institutional-prescience/imprimaturing-dullness-of-the-spirit/psychologismic-epistemic-acutisation—nonresidualising-imbued-<sup>{compulsing}</sup>linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation> as to a ‘desublimating threshold of poor penchant for prospective re-ontologising—imbuing-of-prospective-human-sublimating/emancipating/enfranchisement’; so-accounting for the given pedantising/muddling/formulaic-hollowing-out—in-

subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-entailing,-~~  
~~as-to-entailing-<amplitudinal/formative-epistemicity>totalising~in-relative-ontological-~~  
~~completeness<sup>87</sup> )~~ knowledge-deadends-<as-preconverging-de-  
mentating/structuring/paradigming>. In this regards, the manifestation of the ‘prior<sup>83</sup>reference-  
of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> as to prior mere-  
formulaicity/ritualisation-<as-to-mere-formulaic—  
methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
originariness/re-origination’>’ incapacity for prospectively ‘thinking at first/pure predisposition  
preemptive of prospective disontologising/subontologising’ (as prospectively unconstrained to  
the given<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> mere ‘secondnatured  
conscious/unconscious rationalising/calculating of the sublimating outcome of prior profound-  
supererogation<sup>96</sup> rationalisation—of—contentivity/argumentativity/dialecticism/discursivity  
imbued positive-opportunism—of-social-functioning-and-accordance<sup>75</sup>’) is what underlies the  
ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-  
ontologising imbued notional~asceticism<sup>4</sup> for superseding/overcoming of the human  
psychologismic-epistemic-acutisation—difficulty-<for,-residualising—  
{decompulsing}delinearity~for-cogency>-<as-of-requisite-profound-supererogation<sup>96</sup>-for—  
‘disposedness-or-psychologismic-construct’ - {imbued—demoronisation-<sublimating—  
nascence, nonextrietary-sublimating—upstreaming/‘amontée’>}}). The notional~asceticism<sup>4</sup> of  
Socratic-philosophers and budding-positivists reflects the requisite existential-  
<disontologising/re-ontologising—aporeticism> detachment for ‘upholding the possibility for  
prospective<sup>103</sup>universalising-idealisation and positivism/rational-empiricism respectively’  
(from the distortion/usurpation bound to arise respectively from ancient-sophists and medieval-  
scholasticism ‘mental-reflex framing-and-formulation’ as of their prior relative-ontological-

incompleteness<sup>88</sup>) and in so-doing elicit human-consciousness/collective-consciousness—distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising—decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic—epistemic-acutisation—residualising,-{decompulsing}delinearity~for-cogency> as to the educing—and-availing—and-re-availing of relative-ontological-completeness<sup>87</sup> (with respect to prospective re-ontologising ‘dynamic cumulating/recomposuring psychologismic—epistemic-acutisation—residualising,-{decompulsing}delinearity~for-cogency phasing of limitedness/human-subpotency onto unlimitedness/existence-<full-potency-of-sublimating-nascence>’). This reflects the fact that the social-construct as to its given human <amplituding/formative—epistemicity>-totalising~thrownness-in-existence<sup>35</sup>—(as imbued of limitedness/human-subpotency prospective dearth for {epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination projection) ‘is not of the honest mental-development’ for ‘direct intelligible confrontation as to <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ but is rather engageable as to ‘oblique intelligible confrontation as to metaphoricity<sup>57</sup>’ (so-elicitable as to underlying ‘constraining existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation<sup>96</sup> imbuing human ontological-commitment<sup>66</sup> <implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging—de-mentating/structuring/paradigming<sup>70</sup> —as-being-as-of-existential-reality>’ and ‘<sup>103</sup>universal-transparency<sup>104</sup> <transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup> ) as available-to/elicitable-to-<as-to-human-consciousness/collective-consciousness—distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising—decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic—epistemic-acutisation—residualising,-{decompulsing}delinearity~for-cogency> } the social-functioning-and-accordance—as-of-social-stake-contention-or-confliction conception of any given registry-

worldview/dimension ~~<preconverging~‘motif-and-apriorising/axiomatising/referencing’-  
entailing>-existentialising—enframing/imprintedness-(as-to-<sup>4</sup> historicity-tracing—in-  
presencing—hyperrealisation/hyperreal-transposition)’. This insight about notional~asceticism<sup>4</sup>  
is so-implicated across the overall ~~relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>~~ as to ~~Being-development/ontological-  
framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-  
meaningfulness-and-teleology~~ ~~psychologismic-epistemic-acutisation—difficulty<for,-  
residualising—{decompulsing}delinearity~for-cogeny>~~—magnitude<sup>{of-experientiality/experiment}</sup> whether  
with respect to the ‘social obliqueness of the secret-societies’ of primal and agrarian societies,  
the ‘social obliqueness of prophesying metaphysico-theological constructs’ of early times as  
reflected in non-universalising and <sup>103</sup>universalising creeds but equally so-translated as to the  
present-day ~~institutional-development-as-to-social-function-development~~ ~~psychologismic-  
epistemic-acutisation—difficulty<for,-residualising—{decompulsing}delinearity~for-cogeny>~~  
magnitude<sup>{of-experientiality/experiment}</sup> and ~~living-development-as-to-personality-development~~  
~~psychologismic-epistemic-acutisation—difficulty<for,-residualising-  
{decompulsing}delinearity~for-cogeny>~~—magnitude<sup>{of-experientiality/experiment}</sup> with the ‘directly  
implicated social obliqueness of competence/expertising (as of human socially expanded  
framework of deferential-formalisation-transference as to various cultivated skills/arts and time  
investment with regards to effectively manifest ‘underlying veracity of core-  
philosophy/derivative-core-philosophy prospective re-ontologising as relevantly superseding  
prior mere-formulaicity/ritualisation pedantism induced knowledge-deadends-<as-  
preconverging—de-mentating/structuring/paradigming>’) with regards to relatively  
uncontentious/nominalised social-stake-contention-or-confliction; and so-underlied as to the fact  
that the given human sovereign-function/posture-<as-to-existentially-manifest-‘embodied-  
subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-~~

reflexivity/unreflexivity-in-existence'/teleology> 'notional~perceptualisation-of-and-leashing-  
 to\_social-functioning-and-accordance—as-of-social-stake-contention-or-confliction as of  
 circularly catchmented-and-compulsed-<in-'existential-dearth-of-demoronisation',-so-  
 construed-as-from-ontological-normalcy/postconvergence-perspective-reflection-of-the-  
 'destructuring-threshold\_of-the-given-level's-conjugated-postlogism~as-dementing'>  
 prospectively disontologising/subontologising shallow-  
 supererogation<sup>96</sup> ~framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-  
 preconverging-de-mentating/structuring/paradigmimg' has to be subjected to prospective re-  
 ontologising 'dynamic cumulating/recomposuring psychologismic-epistemic-acutisation—  
 residualising,-<sup>{decompulsing}</sup>delinearity~for-cogency phasing of limitedness/human-subpotency  
 onto unlimitedness/existence-<full-potency-of-sublimating-nascence>' (as to the 'veracity of  
 the sovereign-function/posture-<as-to-existentially-manifest-'embodied-  
 subject~consciousness-and-direct/deferential-conscientiousness',-as-of-its-'epistemic-  
 reflexivity/unreflexivity-in-existence'/teleology> as coextensive with the genuine social  
 intellectual-function/posture'). It is herein contended that in-many-ways it is no surprising that  
 the 'deliberate misconstrual' of budding-postmodern thought speaks of the 'same  
 notional/epistemic/bindingness<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> parity of  
 relative-unreflexivity/relative-reflexivity' rather manifesting as of 'epistemic-decadence' or  
 teleological-decadence-<-in-dimensionality-of-desublimating-lack-of<sup>26</sup> █  
 <<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation); notwithstanding the 'pretext for a genuine projection for prospective  
 collective practice of ontology/science' as so-divulged as to the failing in 'thinking at first/pure  
 predisposition preemptive of prospective disontologising/subontologising' in the face of  
 prospective re-ontologising (as so-rather bound to stifle the possibility for prospective

knowledge and transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as manifested with disontologising eliciting of our subtle modern-day institutionally-distorted/disjointed positivism<sup>80</sup> procrypticism/disjointedness-as-of<sup>83</sup> reference-of-thought ‘notional~perceptualisation-of-and-leashing-to\_social-functioning-and-accordance—as-of-social-stake-contention-or-confliction as of circularly catchmented-and-compulsed-<in-‘existential-dearth-of-demoronisation’,-so-construed-as-from-ontological-normalcy/postconvergence-perspective-reflection-of-the-‘destructuring-threshold\_of-the-given-level’s-conjugated-postlogism~as-dementing’> prospectively disontologising/subontologising shallow-supererogation<sup>96</sup>~framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-preconverging-de-mentating/structuring/paradigm-ing’). Notional~asceticism<sup>4</sup> so-speaks to the reality that human consciousness ‘is veridically ever always human-consciousness/collective-consciousness–distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising–decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic–epistemic-acutisation—residualising,-{decompulsing}delinearity~for-cogency> as of <sup>61</sup>nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection’, in reflection of this fundamental/incipient/seeding dynamics (as to the ‘veracity of the sovereign-function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> as coextensive with the genuine social intellectual–function/posture’) underlying human consciousness (as of human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development—as-to-social-function-development and living-development—as-to-personality-development psychologismic epistemic acutisation—difficulty <for,-residualising-{decompulsing}delinearity~for-cogency>—————magnitudes<sup>of-</sup>

experientiality/experiment}); wherein overall human intelligibility-(as-to-human-  
 projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-  
 referencing/re-intelligibilitysettingup/re-measuringinstrumenting-process,-in-  
 <amplituding/formativ-epistemicity>totalising~conceptualisation) is rather manifested in  
 notional~distendedness/detruncating as of notional~cogency\_chronicularity/annality-of-  
 relative-reflexivity,-as-to-profound-supererogation<sup>96</sup> imbued transversality-<for-sublimating-  
 existential-eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-preemptive-of-  
 prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-  
 and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> (as so-counterintuitive to  
 our wrong impression of {compulsing}linearity/linear-accreting—<sup>79</sup>presencing-perceptualisation-of-  
 sublimating-over-desublimating-<as-‘psychologismic-epistemic-acutisation—  
 nonresidualising-imbued-{compulsing}linearity~in-eclecticism-of-prior-mere-  
 formulaicity/ritualisation’\_as-to-‘secondnatured-epistemic-perspective’-of-prospective-&-  
 prior-differentiated-apriorising/axiomatising/referencing>—and-as-developing-into-  
 interrelatedness-dynamics-of-social-constructing which is of ‘secondnaturedness  
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> mindset’ but rather of ‘existential-  
 <disontologising/re-ontologising—aporeticism>  
 hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting  
 {decompulsing}delinearity/delinear-accreting/recomposuring—<sup>61</sup>nonpresencing-perceptualisation-of-  
 sublimating-over-desublimating-<as-‘psychologismic-epistemic-acutisation—residualising,-  
 {decompulsing}delinearity~for-cogency’\_as-to-‘prospective-profound-supererogation<sup>96</sup>-epistemic-  
 perspective’-of-prospective-&-prior-differentiated-apriorising/axiomatising/referencing>—  
 with-respect-to-the-prospect-of-prospective-human-re-ontologising’ as to ‘firstnaturedness-as-  
 to-inking profound-supererogation<sup>96</sup> <sup>61</sup>nonpresencing-<perspective-ontological-  
 normalcy/postconvergence> mindset’ with the latter perspective inducing of human-

consciousness/collective-consciousness—distendedness/detruncating—<beyond-selfpresencing,-  
as-re-ontologising—decentering\_of-consciousness/collective-consciousness,-as-to-  
psychologismic—epistemic-acutisation—residualising,—{decompulsing} delinearity~for-cogency>  
underlying human notional~asceticism<sup>4</sup> as beyond <mere-formulaicity/ritualisation-of>-prior-  
secondnatureddness shallow-  
supererogation<sup>96</sup>~framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-  
preconverging—de-mentating/structuring/paradigmning). This so-reflects the prospective  
superseding/overcoming of desublimating ‘eclecticism-of-prior-mere-formulaicity/ritualisation-  
<as-of-prior~rationalisation-of—contentivity/argumentativity/dialecticism/discursivity>  
composition/blending-in—{compulsing} linearity/linear-accretion of relative-ontological-  
completeness and relative-ontological-incompleteness apriorising/axiomatising/referencing  
as to secondnaturedd prior mere-formulaicity/ritualisation-<as-to-mere-formulaic—  
methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
originariness/re-origination’> inducing <sup>47</sup>historicity-tracing—in-presencing—  
hyperrealisation/hyperreal-transposition’ (notionally underlying ‘lifespan  
extricatory/preconverging psychical-nascency moronisation-<sublimating—nascence,-  
extricatory—desublimating—downstreaming/‘avalage’>’) at prospective destructuring-threshold-  
<uninstitutionalised-threshold<sup>102</sup>/presublimating—desublimating-decisionality>~of-ontological-  
performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as effectively what  
allows for prospective ‘re-ontologising—{epistemic-totalising }re-apriorising/re-axiomatising/re-  
referencing~residuality—in-re-originariness/re-origination {decompulsing} delinearity/delinear-  
accreting/recomposuring cogency/tensing/limpidity-<as-of-prospective-profound-  
supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-origination>,-prospective\_reifying—  
mental\_aestheticising<as-of‘prospective\_reformulating\_of\_mental\_aestheticising’as-to

~~'residuality—in re-originariness/re-origination' of mental aestheticising~~ (notionally  
 underlying ~~'nonextricatory/postconverging ontologising-and-re-ontologising angling-of-  
 imaginary demoronisation-<sublimating-nascence, nonextricatory-sublimating-  
 upstreaming/'amontée'>'). Again, this elucidation is made to emphasise that 'relative-reflexivity  
 of human-per-cep-ti-vi-ty-<as-to—notional~perceptualisation-of-and-leashing-to\_social-  
 functioning-and-accordance—as-of-social-stake-contention-or-confliction>' (as to the veracity  
 of the 'flow of human prospective profound-supererogation<sup>96</sup>-over-shallow-supererogation<sup>96</sup>  
 given ~~'unlimitedness/existence-<full-potency-of-sublimating-nascence>~~ prospective  
~~apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening~~ under which  
~~limitedness/human-subpotency submits in profound-supererogation~~ for prospective  
~~sublimating<sup>96</sup>)~~ warrants that spontaneous opting for prospective profound-supererogation<sup>96</sup>  
 'inherently grants intellectual-and-moral ascendancy, responsibility/relative-reflexivity and  
 purposefulness' so-translated as to prospective ~~'profound-  
 supererogation<sup>96</sup>-reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear  
 ising—as-to-postconverging-de-mentating/structuring/paradigming~~  
 priority/precedence/primacy of that which spontaneously opts for prospective profound-  
 supererogation<sup>96</sup>'. The 'flow of human prospective profound-supererogation<sup>96</sup>-over-shallow-  
 supererogation<sup>96</sup>' re-ontologisingly speaks of psychologismic-transfixity-<placeholder-setup-  
 ontological-rescheduling—in-realigning/preactivity/formative-becoming/psychoanalytical-  
 unshackling,-as-to-residualising-~~{decompulsing}~~delinearity-over-nonresidualising-  
~~{compulsing}~~linearity> as of preconverging/postconverging-rede-  
 mentating/restructuring/reparadigming with regards to socially-protracted-as-to-individual-by-  
 institutional-by-social ~~profound-  
 supererogation<sup>96</sup>-reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear  
 ising—as-to-postconverging-de-mentating/structuring/paradigming~~ rationalisation-of-~~

contentivity/argumentativity/dialecticism/discursivity of sublimating (as so-reflected with the  
 manifestation of the notional/epistemic/bindingness<sup>64</sup>—as-to-determinism/conceptivity-of-relative-  
 unreflexivity/relative-reflexivity> overarching cultivated-and-enculturated interrelatedness-dynamics-of-  
 social-constructing as from ‘catchmented-and-compulsed-<in-‘existential-dearth-of-  
 demoronisation’,-so-construed-as-from-ontological-normalcy/postconvergence-perspective-  
 reflection-of-the-‘destructuring-threshold\_of-the-given-level’s-conjugated-postlogism-as-  
 dementing?’> interpersonal, group, intergroup, community, local, national, political, geostrategic,  
 etc. ~~psychologismic-epistemic-acutisation—difficulty<for, residualising-~~  
~~{decompulsing}delinearity-for-cogency>—~~levels of interrelatedness-dynamics-of-social-  
 constructing’ of ‘formativeness-<as-to-intersolipsism-of-  
 preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-  
<sup>51</sup>meaningfulness-and-teleology<sup>90</sup> and existential-<disontologising/re-ontologising—  
 aporeticism> articulation manifestations’); with respect to the given processive-motif-‘exuding-  
 aestheticising-gesturing<sup>2</sup>-of-apriorising/axiomatising/referencing—  
 imbued\_notional~reductionism-<of-existential-prospection,-whether-as-of-  
 trepidatious/warped/preclusive/occlusive/protensive—notional~reductionism> (in human  
 construing of the-very-same purview/devolved-purview/devolving-purview-of-  
 unlimitedness/existence-<full-potency-of\_sublimating\_nascence>;—‘implicated\_attendant-  
 ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>). The social is thus summarily reflected as of the veracity of the  
 ‘flow of human prospective profound-supererogation<sup>96</sup>-over-shallow-supererogation<sup>96</sup>’ as to  
 human ‘desublimating/sublimating notional~catchmenting-<as-  
 to\_disontologising/subontologising\_institutional-imprintedness—by—re-ontologising-  
 institutional-imprinting> as to the given disontologising/re-ontologising human

<sup>56</sup> 'meaningfulness-and-teleology'<sup>99</sup> (and as this translates into the given institutional level whether as of catchmented-and-compulsed-<in-'existential-dearth-of-demoronisation',-so-  
 construed-as-from-ontological-normalcy/postconvergence-perspective-reflection-of-the-  
 'destructuring-threshold\_of-the-given-level's-conjugated-postlogism~as-dementing'>  
 interpersonal, group, intergroup, community, local, national, political, geostrategic, etc.  
 psychologismic-epistemic-acutisation—difficulty<for, residualising—  
 {decompulsing} delinearity~for-cogency>—levels of interrelatedness-dynamics-of-social-  
 constructing) imbued notional~compulsion  
 (compulsion\_imprintedness/decompulsion\_imprinting) implied underlying human sovereign-  
 function/posture-<as-to-existentially-manifest-'embodied-subject~consciousness-and-  
 direct/deferential-conscientiousness',-as-of-its-'epistemic-reflexivity/unreflexivity-in-  
 existence'/teleology> notional~perceptualisation-of-and-leashing-to\_social-functioning-and-  
 accordance—as-of-social-stake-contention-or-confliction'. The social so-reflect  
 notionally/epistemically/bindingnessly<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> the  
 possibility for prospective 're-ontologising in cogency\_chronicularity/annality-of-relative-  
 reflexivity,-as-to-profound-supererogation'<sup>96</sup> as to human-consciousness/collective-  
 consciousness—distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising—  
 decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic-epistemic-  
 acutisation—residualising,-{decompulsing} delinearity~for-cogency> for superseding/overcoming of  
 human 'prior'<sup>83</sup> reference-of-thought—<sup>8</sup> categorical-imperatives/axioms/registry-teleology'<sup>99</sup> as to  
 prior mere-formulaicity/ritualisation-<as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 'epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination'>'. Thus so-underlying the fact that anthropologisation-<as-to-  
 futural-reflexivity,-in-{decompulsing} delinearity-'invention'/'creation'-of-the-human/humanity>

effectively speaks to human ‘prospective sublimating notional~catchmenting<as-to disontologising/subontologising institutional-imprintedness—by re-ontologising—  
institutional-imprinting> as to nonpresencing <perspective-ontological-  
normalecy/postconvergence> existential-<disontologising/re-ontologising—aporeticism>  
prospect of human individual-consciousness/collective-consciousness decompulsion—appraisal’  
imbued ‘re-ontologising realignment of human-per-cep-ti-vi-ty-<as-to—  
notional~perceptualisation-of—and-leashing-to social-functioning-and-accordance—as-of—  
social-stake-contention-or-confliction>’ so-implied as of prospective profound-  
supererogation<sup>96</sup> ~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear-  
ising—as-to postconverging de-mentating/structuring/paradigmimg (imbued ‘existential-  
<disontologising/re-ontologising—aporeticism>  
hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting  
{decompulsing}delinearity/delinear-accreting/recomposuring—<sup>61</sup> nonpresencing-perceptualisation-of-  
sublimating-over-desublimating-<as-‘psychologismic-epistemic-acutisation—residualising,-  
{decompulsing}delinearity~for-cogency’\_as-to-‘prospective-profound-supererogation<sup>96</sup>-epistemic-  
perspective’\_of-prospective-&-prior-differentiated-apriorising/axiomatising/referencing>—  
with-respect-to-the-prospect-of-prospective-human-re-ontologising’) and so over shallow-  
supererogation<sup>96</sup> ~framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-  
preconverging de-mentating/structuring/paradigmimg (imbued {compulsing}linearity/linear-  
accreting—<sup>79</sup>presencing-perceptualisation-of-sublimating-over-desublimating-<as-  
‘psychologismic-epistemic-acutisation—nonresidualising-imbued-{compulsing}linearity~in-  
eclecticism-of-prior-mere-formulaicity/ritualisation’\_as-to-‘secondnatured-epistemic-  
perspective’\_of-prospective-&-prior-differentiated-apriorising/axiomatising/referencing>—  
and-as-developing-into-interrelatedness-dynamics-of-social-constructing); as to human  
{epistemic-totalising<sup>33</sup>}re-apriorising/re-axiomatising/re-referencing~residuality—in-re-

originariness/re-origination projection of ‘prospective sublimating notional~catchmenting<as-  
 to\_disontologising/subontologising\_institutional-imprintedness—by—re-ontologising—  
 institutional-imprinting> as to ~~nonpresencing~~<perspective-ontological-  
 normalcy/postconvergence> existential-<disontologising/re-ontologising—aporeticism>  
 prospect of human individual-consciousness/collective-consciousness decompulsion–appraisal’.  
 This is so-construed as ‘widening the social imaginary’ (as to the ‘requisite prospective  
 sublimating decompulsion\_imprinting across the various institutional levels of interrelatedness-  
 dynamics–of-social-constructing’ so-arising from the ‘educing–and–availing–and–re-availing  
 of relative-ontological-completeness<sup>87</sup> with respect to ~~unlimitedness/existence~~<full-potency-  
 of\_sublimating\_nascence> prospective ~~apriorising/axiomatising/referencing~~-sublimating-  
 reflexivity—beholdening under which limitedness/human-subpotency submits in profound-  
 supererogation for prospective sublimating’); as so-undergirded aestheticisingly by  
~~notional/epistemic/bindingness~~<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> human  
 ‘manifest idiosyncratic\_ferment\_for-notional~cogency-<as-to-<’ ~~surrealising/supererogating-  
 drive>-of-aestheticising—relief/depth—and—impetus)~~ as of re-ontologising-by-  
 disontologising/subontologising—dynamics of human-per-cep-ti-vi-ty-<as-to—  
 notional~perceptualisation-of—and—leashing-to\_social-functioning-and-accordance—as-of-  
 social-stake-contention-or-confliction> imbued notional~cogency\_chronicularity/annality-of-  
 relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’ (as of ‘<amplituding/formative-  
 epistemicity>-totalising~renewing-realisation/re-perception/re-thought self-  
 reflexive~instigative-eventuating-<as-to-teleological-instigative/incipient-  
 willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-  
 preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation)’)

perpetuating the ‘flow of human prospective profound-supererogation<sup>96</sup>—over—shallow-  
 supererogation<sup>96</sup>’ as of re-aestheticising psychologismic–transfixity-<placeholder-setup-

ontological-rescheduling—in-realigning/preactivity/formative-becoming/psychoanalytical-  
 unshackling,-as-to-residualising-~~{decompulsing}~~delinearity-over-nonresidualising-  
~~{compulsing}~~linearity>). Critically in this respect (as to the social sublimating veracity of  
 anthropologisation-<as-to-futural-reflexivity,-in-~~{decompulsing}~~delinearity-‘invention’/‘creation’-  
 of-the-human/humanity>), our present-day disjointed notion of the ‘anthropological’ is equally  
 caught up prospectively in the ‘relative-unreflexive human-per-cep-ti-vi-ty-<as-to-  
 notional~perceptualisation-of-and-leashing-to social-functioning-and-accordance—as-of-  
 social-stake-contention-or-confliction> of our positivism-<sup>80</sup>procrypticism/disjointedness-as-of-  
<sup>83</sup>reference-of-thought’, with regards to its disontologising/subontologising <sup>79</sup>presencing—  
 absolutising-identitive-constitutedness<sup>14</sup> epistemic-projection of ‘punctual noumenality and  
 phenomenality distinction’ of prospectively ‘relative-unreflexive human-per-cep-ti-vi-ty-<as-  
 to—notional~perceptualisation-of-and-leashing-to social-functioning-and-accordance—as-  
 of-social-stake-contention-or-confliction>’ as to its shallow-  
 supererogation<sup>96</sup> ~framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-  
 preconverging-de-mentating/structuring/paradigmimg (imbued ~~{compulsing}~~linearity/linear-  
 accreting-<sup>79</sup>presencing-perceptualisation-of-sublimating-over-desublimating-<as-  
 ‘psychologismic-epistemic-acutisation—nonresidualising-imbued-~~{compulsing}~~linearity~in-  
 eclecticism-of-prior-mere-formulaicity/ritualisation’\_as-to-‘secondnatured-epistemic-  
 perspective’-of-prospective-&-prior-differentiated-apriorising/axiomatising/referencing>—  
 and-as-developing-into-interrelatedness-dynamics-of-social-constructing) as underlied by the  
 logic of ‘existentially-<disontologising/re-ontologising—aporeticism> manifest  
 incidental/accidental reactive-sufferance/endurance in supposedly and paradoxically  
 subordinating/subserving/collateralising the possibility for prospective re-ontologising—  
 imbuing-of-prospective-human-sublimating/emancipating/enfranchisement’; and so  
 manifested as to when it goes on to ‘ignore/overlook in an ontologically unjustified

sanctification’ (our present-day ‘failure to reflect upon our very own positivism–  
<sup>80</sup>procrypticism/disjointedness-as-of-<sup>83</sup>reference-of-thought’ requisite prospective ~~{epistemic-  
totalising<sup>333</sup>}~~re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-  
origination projection of ‘prospective sublimating notional~catchmenting<as-  
to\_disontologising/subontologising institutional imprintedness—by re-ontologising—  
institutional imprinting> as to ~~nonpresencing<perspective ontological-  
normalecy/postconvergence>~~ existential<disontologising/re-ontologising aporeticism>  
prospect of human individual-consciousness/collective-consciousness decompulsion–appraisal’  
for prospective ‘re-ontologising in cogency\_chronicularity/annality–of-relative-reflexivity,-as-  
to-profound-supererogation<sup>96</sup>’). Thus wrongly implying our very own positivism–  
<sup>80</sup>procrypticism/disjointedness-as-of-<sup>83</sup>reference-of-thought is bigger than  
‘unlimitedness/existence<full-potency-of\_sublimating\_nascence> prospective  
~~apriorising/axiomatising/referencing~~sublimating-reflexivity—beholdening under which  
limitedness/human-subpotency submits in profound-supererogation for prospective  
sublimating’, so-reflecting its prospective human psychologismic–epistemic-acutisation—  
difficulty-<for,-residualising–~~{decompulsing}~~delinearity~for-cogency>-<as-of-requisite-profound-  
supererogation<sup>96</sup>-for-‘disposedness-or-psychologismic-construct’- {imbued–demoronisation-  
<sublimating–nascence,-~~nonextreatory~~sublimating–upstreaming/‘amontée’>}} (as to requisite  
re-ontologising prospective Being-development/ontological-framework-expansion-as-to-depth-  
of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology  
~~psychologismic epistemic acutisation—difficulty<for,-residualising–  
~~{decompulsing}~~delinearity~for-cogency>—magnitude~~{of-experientiality/experiment}). Rather (such requisite  
prospective ~~{epistemic-totalising<sup>333</sup>}~~re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
originariness/re-origination projection of ‘prospective sublimating notional~catchmenting<as-  
to\_disontologising/subontologising institutional imprintedness—by re-ontologising—

institutional-imprinting> as to nonpresencing<perspective-ontological-  
 normalcy/postconvergence> existential<disontologising/re-ontologising—aporeticism>  
 prospect of human individual-consciousness/collective-consciousness decompulsion—appraisal’  
 for prospective ‘re-ontologising in cogency\_chronicularity/annality—of-relative-reflexivity,-as-  
 to-profound-supererogation<sup>96</sup>) is herein construed as of overall prospective  
 notional~<sup>18</sup>deprocrypticism—or—notional~preempting—disjointedness-as-of-<sup>83</sup>reference-of-  
 thought imbued ‘prospective sublimating notional~catchmenting<as-  
 to\_disontologising/subontologising—institutional-imprintedness—by—re-ontologising—  
 institutional-imprinting> as to nonpresencing<perspective-ontological-  
 normalcy/postconvergence> existential<disontologising/re-ontologising—aporeticism>  
 prospect of human individual-consciousness/collective-consciousness decompulsion—appraisal’.  
 Notional~<sup>18</sup>deprocrypticism—or—notional~preempting—disjointedness-as-of-<sup>83</sup>reference-of-  
 thought so de-exoticises the ‘anthropological’ with regards to its truly given re-ontologising  
<sup>103</sup>universal/totalising-entailing (as to overall relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> imbued  
 notional~cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-  
 supererogation<sup>96</sup>) implications of human ‘formativeness<as-to-intersolipsism-of-  
 preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-  
<sup>50</sup>meaningfulness-and-teleology<sup>90</sup> and as so-reflected with the notional/epistemic/bindingness-  
 <as-to-determinism/conceptivity—of-relative-unreflexivity/relative-reflexivity> enculturated-specificities of human  
 existential<disontologising/re-ontologising—aporeticism> articulation manifestations’; and so-  
 reflected with regards to the-very-same purview/devolved—purview/devolving—purview-of-  
 unlimitedness/existence<full-potency-of\_sublimating\_nascence>;—‘implicated\_attendant—  
 ontological-contiguity<sup>67</sup>~educated—  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-

~~<imbued-notional~cogency>~~<sup>40</sup> (with regards to the ‘notional/epistemic/bindingness~~-as-to-~~  
determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>-differentiation as to relative-  
reflexivity/relative-unreflexivity of prior, present and prospective underlying disontologising/re-  
ontologising of human specific cultures/enculturations’ reflected in their processive-motif-  
‘~~exuding-aestheticising-gesturing~~’ of apriorising/axiomatising/referencing—  
imbued\_notional~reductionism-<of-existential-prospection,-whether-as-of-  
trepidatious/warped/preclusive/occlusive/protensive—notional~reductionism> as to the  
<cumulating/recomposuring~attendant-ontological-contiguity >-successive registry-  
worldviews/dimensions of the ‘overall relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> imbued  
notional~cogency\_chronicularity/annality-of-relative-reflexivity,-as-to-profound-  
supererogation<sup>96</sup>’). With such a re-ontologising <sup>103</sup>universal/totalising-entailing of  
notional~<sup>18</sup>deprocrypticism-or-notional~preempting—disjointedness-as-of-<sup>83</sup>reference-of-  
thought a reflection of ‘relative-reflexivity of human-per-cep-ti-vi-ty-<as-to—  
notional~perceptualisation-of-and-leashing-to\_social-functioning-and-accordance—as-of-  
social-stake-contention-or-confliction>’ so-implied as of prospective profound-  
supererogation<sup>96</sup>~reframing/reformulation/decatchmenting/detruncating/decompulsing/deliner-  
ising—as-to-postconverging-de-mentating/structuring/paradigmimg (imbued ‘existential-  
<disontologising/re-ontologising—aporeticism>  
hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting  
{decompulsing}delinearity/delinear-accreting/recomposuring-<sup>61</sup>nonpresencing-perceptualisation-of-  
sublimating-over-desublimating-<as-‘psychologismic-epistemic-acutisation—residualising,-  
{decompulsing}delinearity~for-cogency’\_as-to-‘prospective-profound-supererogation<sup>96</sup>-epistemic-  
perspective’-of-prospective-&-prior-differentiated-apriorising/axiomatising/referencing>—  
with-respect-to-the-prospect-of-prospective-human-re-ontologising’) and so over shallow-

supererogation<sup>96</sup>~framing/formulation/catchmenting/truncating/compulsing/linearising—as to  
 preconverging—de-mentating/structuring/paradigmimg (imbued {compulsing} linearity/linear-  
 accreting—<sup>79</sup>presencing-perceptualisation-of-sublimating-over-desublimating—<as-  
 ‘psychologismic—epistemic-acutisation—nonresidualising-imbued-<sup>{compulsing}</sup>linearity~in-  
 eclecticism-of-prior-mere-formulaicity/ritualisation’\_as-to-‘secondnatured-epistemic-  
 perspective’\_of-prospective-&-prior-differentiated-apriorising/axiomatising/referencing>—  
 and-as-developing-into-interrelatedness-dynamics-of-social-constructing); as so-underlining a  
<sup>61</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence> epistemic-projection of  
 ‘human consciousness notional~protensivity psychologismic—epistemic-acutisation—<as-to-  
 postconverging—de-mentating/structuring/paradigmimg,-eliciting-of-existence’s-sublimating-  
 nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity-in-existence/relativising—from-limited-mentation-as-its-  
 deepening/psychologismic—epistemic-acutisation—residualising-<sup>{decompulsing}</sup>delinearity~for-  
 eogeneity’ reflexivity construal of the ‘anthropological’ rather as of ‘relative-  
 unreflexivity/relative-reflexivity limitedness/human-subpotency dynamics of  
 supererogating<sup>96</sup>{affirmation/projection/assertion/notional~self-distantiation-by-  
 unaffirmation/deprojection/deassertion/epistemic-decadence}—towards~omnipotential-  
 affirmation/projection/assertion/notional~self-distantiation’ for omnitranslational reflexivity of  
 human ‘prospective sublimating notional~catchmenting—<as-  
 to\_disontologising/subontologising\_institutional-imprintedness—by—re-ontologising-  
 institutional-imprinting> as to nonpresencing-<perspective—ontological-  
 normalcy/postconvergence> existential-<disontologising/re-ontologising—aporeticism>  
 prospect of human individual-consciousness/collective-consciousness decompulsion—appraisal’  
 for re-ontologising futural potentiation of anthropologisation-<as-to-futural-reflexivity,-in-  
<sup>{decompulsing}</sup>delinearity-‘invention’/‘creation’-of-the-human/humanity>. Basically it can thus be

appreciated (as translated into the given institutional whether as of catchmented-and-compulsed-<in-‘existential-dearth-of-demoronisation’,-so-construed-as-from-ontological-normalcy/postconvergence-perspective-reflection-of-the-‘destructuring-threshold\_of-the-given-level’s-conjugated-postlogism~as-dementing’> interpersonal, group, intergroup, community, local, national, political, geostrategic, etc. ~~psychologismic-epistemic-acutisation—difficulty~~<for, residualising-<sup>{decompulsing}</sup>delinearity-for-cogency>—levels of interrelatedness-dynamics-of-social-constructing) that notional~catchmenting-<as-to\_disontologising/subontologising\_institutional-imprintedness—by—re-ontologising\_institutional-imprinting> (imbued ‘notional~compulsion (compulsion\_imprintedness/decompulsion\_imprinting) of the human sovereign-function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> notional~perceptualisation-of-and-leashing-to\_social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’) is effectively a reflection of the ‘very incipient/seeding re-ontologising futural potentiation of anthropologisation-<as-to-futural-reflexivity,-in-<sup>{decompulsing}</sup>delinearity-‘invention’/‘creation’-of-the-human/humanity>’; as of the dynamics of both ~~presencing—absolutising-identitive-constitutedness~~ ‘existential-<disontologising/re-ontologising—aporeticism> preconverging de-mentating/structuring/paradigming punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation rationalisation-of-contentivity/argumentativity/dialecticism/discursivity’ and ~~nonpresencing-<perspective-ontological-normalcy/postconvergence>~~ ‘existential-<disontologising/re-ontologising—aporeticism> prospect of human individual-consciousness/collective-consciousness decompulsion-appraisal (so-manifesting across Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-

and-teleology , institutional-development-as-to-social-function-development and living-development-as-to-personality-development psychologismic-epistemic-acutisation—difficulty-<for,-residualising-<sup>{decompulsing}</sup>delinearity~for-cogency>————magnitudes<sup>{of-experientiality/experiment}</sup> of human psychologismic-epistemic-acutisation—difficulty-<for,-residualising-<sup>{decompulsing}</sup>delinearity~for-cogency>-<as-of-requisite-profound-supererogation<sup>96</sup>-for-‘disposedness-or-psychologismic-construct’-<sup>{imbued-demoronisation-<sublimating-nascence,-nonextricatory-sublimating-upstreaming/‘amontée’>}}</sup>>)). Notional~catchmenting-<as-to-disontologising/subontologising-institutional-imprintedness-by-re-ontologising-institutional-imprinting> (as to the ‘very incipient/seeding re-ontologising futural potentiation of anthropologisation-<as-to-futural-reflexivity,-in-<sup>{decompulsing}</sup>delinearity-‘invention’/‘creation’-of-the-human/humanity>’ so-manifested with regards to the ‘overall relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> imbued notional~cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’) insightfully reflects how ‘prospective human secondnature<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>’ is effectively derived from ‘prior human profound-supererogation<sup>96</sup> metaphoricity<sup>57</sup>’ as to the re-ontologising superseding/overcoming of human destructuring-threshold-<uninstitutionalised-threshold<sup>02</sup>/presublimating-desublimating-decisionality>~of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>, so-construed as ‘wdening the social imaginary’ (as to the ‘requisite prospective sublimating decompulsion\_imprinting across the various institutional levels of interrelatedness-dynamics-of-social-constructing’ so-arising from the ‘educing—and-availing—and-re-availing of relative-ontological-completeness<sup>37</sup> with respect to unlimitedness/existence-<full-potency-of-sublimating-nascence> prospective apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening under which limitedness/human-subpotency submits in profound-supererogation for prospective sublimating’). Wherein ‘widening the social imaginary’ as so-

undergirded aestheticisingly by ~~notional/epistemic/bindingness~~<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup> human ‘manifest idiosyncratic-ferment\_for-notional~cogency-~~(as-to-<? surrealising/supererogating-drive>-of-aestheticising—relief/depth—and-impetus)~~ as of re-ontologising-by-disontologising/subontologising—dynamics of human-per-cep-ti-vi-ty-~~(as-to—notional~perceptualisation-of—and-leashing-to\_social-functioning-and-accordance—as-of-social-stake-contention-or-confliction)~~ imbued notional~cogency\_chronicularity/annality-of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’ (as of ‘~~amplituding/formative-epistemicity~~-totalising~renewing-realisation/re-perception/re-thought self-reflexive~instigative-eventuating-~~(as-to-teleological-instigative/incipient-willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation)~~’ perpetuating the ‘flow of human prospective profound-supererogation<sup>96</sup>—over—shallow-supererogation<sup>96</sup>’ as of re-aestheticising psychologismic-transfixity-~~(placeholder-setup-ontological-rescheduling—in-realigning/preactivity/formative-becoming/psychoanalytical-unshackling,-as-to-residualising-~~{decompulsing}~~delinearity-over-nonresidualising-~~{compulsing}~~linearity)~~) effectively speaks of ‘relative-reflexivity of human-per-cep-ti-vi-ty-~~(as-to—notional~perceptualisation-of—and-leashing-to\_social-functioning-and-accordance—as-of-social-stake-contention-or-confliction)~~’; so-implicit as of prospective profound-supererogation<sup>96</sup>~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising—as-to-postconverging de-mentating/structuring/paradigming (imbued ‘existential-~~<disontologising/re-ontologising—aporeticism>~~ hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting ~~{decompulsing}~~delinearity/delinear-accreting/recomposuring-<sup>61</sup>nonpresencing-perceptualisation-of-sublimating-over-desublimating-~~(as-‘psychologismic-epistemic-acutisation—residualising,-~~{decompulsing}~~delinearity~for-cogency’\_as-to-‘prospective-profound-supererogation<sup>96</sup>-epistemic-~~

~~perspective' of prospective & prior differentiated apriorising/axiomatising/referencing~~  
~~with-respect-to-the-prospect-of-prospective-human-re-ontologising~~) and so over shallow-  
supererogation<sup>96</sup>~framing/formulation/catchmenting/truncating/compulsing/linearising—as to  
preconverging de-mentating/structuring/paradigmimg (imbued {compulsing} linearity/linear-  
accreting—<sup>79</sup>presencing-perceptualisation-of-sublimating-over-desublimating-<as-  
'psychologismic-epistemic-acutisation—nonresidualising-imbued-{compulsing}linearity~in-  
eclecticism-of-prior-mere-formulaicity/ritualisation' as-to-'secondnatured-epistemic-  
perspective' of prospective & prior differentiated apriorising/axiomatising/referencing—  
and-as-developing-into-interrelatedness-dynamics-of-social-constructing).

Notional~catchmenting-<as to disontologising/subontologising institutional imprintedness—  
by re-ontologising institutional imprinting> thusly reflect the fact that there is no inherent  
difference between 'prospective human secondnatured<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>' and  
'prior human profound-supererogation<sup>96</sup> metaphoricity<sup>57</sup>' as from 'unlimitedness/existence-  
<full-potency-of-sublimating-nascence> perspective' imbued immanent-reflexivity  
omnipotential-affirmation/projection/assertion/notional~self-distantiation (but for the  
'ontological reflection' of manifest limitedness/human-subpotency relative-  
unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> so-construed as from  
'unlimitedness/existence-<full-potency-of-sublimating-nascence> perspective'); with such an  
apparent difference rather arising as from 'limitedness/human-subpotency perspective' imbued  
'relative-unreflexivity/relative-reflexivity limitedness/human-subpotency dynamics of  
supererogating<sup>96</sup>{affirmation/projection/assertion/notional~self-distantiation—by-  
unaffirmation/deprojection/deassertion/epistemic-decadence}—towards~omnipotential-  
affirmation/projection/assertion/notional~self-distantiation' (as of human 'prospective  
sublimating notional~catchmenting-<as to disontologising/subontologising institutional-  
imprintedness—by re-ontologising institutional imprinting> as to nonpresencing-

~~<perspective\_ontological\_normalcy/postconvergence>~~ existential-~~<disontologising/re-ontologising—aporeticism>~~ prospect of human individual-consciousness/collective-consciousness ~~decompulsion—appraisal~~’ for re-ontologising futural potentiation as anthropologisation-~~<as-to-futural-reflexivity,-in-<sup>{decompulsing}</sup>delinearity-‘invention’/‘creation’-of-the-human/humanity>~~). Such a construal of ‘prospective human secondnature<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>’ and ‘prior human profound-supererogation<sup>96</sup> metaphoricity<sup>57</sup>’ as of no inherent difference (so-construed as from ‘unlimitedness/existence-~~<full-potency-of-sublimating-nascence>~~ perspective’ imbued immanent-reflexivity omnipotential—affirmation/projection/assertion/notional~self-distantiation in reflection of ‘unlimitedness/existence-~~<full-potency-of-sublimating-nascence>~~ prospective ~~apriorising/axiomatising/referencing—sublimating-reflexivity—beholdening~~ under which limitedness/human-subpotency submits in profound-supererogation for prospective sublimating’) is effectively what underlies the veracity of the ontologising/scientific/existence-~~<honesty-constraining>~~—scope\_for\_prospective\_re-ontologising impliciting of human-consciousness/collective-consciousness—distendedness/detruncating-~~<beyond-selfpresencing,-as-re-ontologising—decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic—epistemic-acutisation—residualising,-<sup>{decompulsing}</sup>delinearity~for-cogency>~~; as so underlying ‘limitedness/human-subpotency<sup>15</sup> de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ as to preconverging/postconverging—rede-mentating/restructuring/reparadigmig’ (with regards to prospective ~~‘existential-~~<disontologising/re-ontologising—aporeticism>~~ postconverging~aporeticism—overcoming/unovercoming’~~) in the ‘reinvention’/‘recreation’ of the-human/humanity so-construed as anthropologisation-~~<as-to-futural-reflexivity,-in-<sup>{decompulsing}</sup>delinearity-‘invention’/‘creation’-of-the-human/humanity>~~ (and so as from ‘profound-

~~supererogation<sup>96</sup>~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising—~~
~~as-to-postconverging-de-mentating/structuring/paradigming~~  
 priority/precedence/primacy’ of re-ontologising prospective **Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—**  
**meaningfulness-and-teleology** ~~psychologismic-epistemic-acutisation—difficulty <for,~~  
~~residualising—<sup>{decompulsing}</sup>delinearity~for-cogency>—magnitude<sup>{of-experientiality/experiment}</sup>,~~ then  
~~institutional-development—as-to-social-function-development~~ ~~psychologismic-epistemic-~~  
~~acutisation—difficulty <for,~~ ~~residualising—<sup>{decompulsing}</sup>delinearity~for-cogency>—magnitude<sup>{of-</sup>~~  
~~experientiality/experiment}~~ and then **living-development—as-to-personality-development**  
~~psychologismic-epistemic-acutisation—difficulty <for,~~ ~~residualising—~~  
~~<sup>{decompulsing}</sup>delinearity~for-cogency>—magnitude<sup>{of-experientiality/experiment}</sup>~~). Thus the possibility for  
 prospective sublimating anthropologisation-**<as-to-futural-reflexivity,-in-<sup>{decompulsing}</sup>delinearity-**  
**‘invention’/‘creation’-of-the-human/humanity>** lies in superseding/overcoming of ‘prior  
 desublimating notional~catchmenting-**<as-to-disontologising/subontologising-institutional-**  
**imprintedness—by-re-ontologising-institutional-imprinting>** as to **presencing—**  
**absolutising-identitive-constitutedness** ~~existential-<disontologising/re-ontologising—~~  
~~aporeticism>~~ ~~preconverging-de-mentating/structuring/paradigming~~  
~~punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation~~  
~~rationalisation-of-contentivity/argumentativity/dialecticism/discursivity’;~~ reflected with  
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> ‘catchmenting-by-rejection/lip-  
 servicing/monopolising/gaming-of-the-system/charade/distraction vague/imaginary lures of  
 social-stake-contention-or-confliction’ manifesting shallow-supererogation<sup>96</sup> usurpation of the  
 profound-supererogation<sup>96</sup> for ontological-veracity/science, and so-arising (at the re-  
 ontologising prospective **Being-development/ontological-framework-expansion—as-to-depth-**  
**of-ontologising-development-as-infrastructure-of—** **meaningfulness-and-teleology**

~~psychologismic epistemic acutisation—difficulty <for, residualising—~~  
~~{decompulsing} delinearity—for cogency>—magnitude~~<sup>{of-experientiality/experiment}</sup> specifically) with the  
disontologising/subontologising manifestation of dominance/vested-interest—drivenness—<as-  
to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-  
sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-  
desublimation>, institutional-prescience/imprimaturing—<dullness-of-the-  
spirit/psychologismic epistemic acutisation—nonresidualising imbued—~~{compulsing} linearity—~~in-  
eclecticisim-of-prior-mere-formulaicity/ritualisation> of pedantising/muddling/formulaic-  
hollowing-out—in-subontologisation/subpotentiation—(blurring/undermining-of-prospective-  
totalising-entailing,-as-to-entailing—<amplituding/formative—epistemicity>totalising—in-  
relative-ontological-completeness } desublimation and the accessorising of ‘ordinary  
laypersonhood arrogation/presumptuousness’ conception of supposedly prospective sublimation  
(and so as to the ‘mortal scale of perceived institutional access and success default conception  
of human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ associated with pop-  
intellectualism, the subjection/dependency of knowledge institutions as well as induced  
prospective ‘epistemic-decadence’ or teleological-decadence—<in-dimensionality-of-  
desublimating-lack-of—~~{<amplituding/formative>supererogatory—de-mentativeness/epistemic-  
growth-or-conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-  
residuality/spirit-drivenness—equalisation}~~ with strategies of eliciting ‘conceptual-patterning-  
<as-devoid-of-‘prospectively-implicated-attendant-ontological-contiguity’~educated-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
<imbued—notional~cogency>’<sup>40</sup>’s-reifying-or-elucidating-of-‘prospective-relative-ontological-  
completeness<sup>87</sup>’;-so-rather-enabled-<by-a-<sup>61</sup> nonpresencing-divulging-of-momentous-  
<sup>4</sup>historiality/ontological-eventfulness<sup>18</sup>/ontological-aesthetic-tracing-<perspective—  
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>),

desublimating formulaic-fashionability-<‘wholesome-dearth’/shallowness-as-to-requisite-‘re-  
 ontologising-rhizomatic-wholesomeness’-for-postconverging-rede-  
 mentating/restructuring/reparadigming>, shadowing and bothsidesism-(as-‘mere-  
 processive’/pedantising-‘dialogical-relation’-to~‘perceived-social-and-institutional-  
 commonly-enculturated\_referencing,-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>’-failing-‘requisite-  
 existential-thematic-baseline-of-technicity/profundity-framing’ {of-sublimating-discursivity-  
 for-sovereign-repassing}),-as-of-psychologismic-epistemic-acutisation—nonresidualising-  
 imbued-<sup>{compulsing}</sup>linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation,-as-so-  
 ‘consciously/unconsciously-preordained/fated’-to-fail-prospective-notional~cogency)  
 ontologically-flawed conceptualising’ as effective techniques to avoid transversality-<for-  
 sublimating-existential-eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-  
 preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-  
 disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup>  
 and thus preempt the demarcation of veridical/profound sublimating conceptivity/epistemic-  
 reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing}-and-  
 empowering> entailment). Such that in-many-ways the possibility for prospective sublimating  
 anthropologisation-<as-to-futural-reflexivity,-in-<sup>{decompulsing}</sup>delinearity-‘invention’/‘creation’-  
 of-the-human/humanity> (with regards to prospective human re-ontologising as to the ‘flow of  
 human prospective profound-supererogation<sup>96</sup>—over-shallow-supererogation<sup>96</sup>’) is rather about  
 the ‘profound-supererogation<sup>96</sup> imagined, educed, habituated and honed in <sup>{epistemic-  
 totalising<sup>33</sup>}</sup>hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
<sup>{decompulsing}</sup>delinearity~for-cogency (herein construed as of ‘human consciousness  
 notional~protensivity imbuing prospective psychologismic-epistemic-acutisation-<as-to-  
 postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-  
 nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—

~~{veridical/sound}~~-relative-reflexivity-in-existence/~~relativising~~ from limited-mentation-as-its-  
 deepening/~~psychologismic-epistemic-acutisation~~—residualising,~~{decompulsing}~~delinearity~for-  
 eogeneity’)’ for overcoming the human psychologismic-epistemic-acutisation—difficulty-<for,-  
 residualising-~~{decompulsing}~~delinearity~for-cogeneity>-~~{as-of-requisite-profound-supererogation~~<sup>76</sup>-  
 for-‘disposedness-or-psychologismic-construct’-~~{imbued-demonisation-<sublimating-~~  
~~nascence,nonextricatory-sublimating-upstreaming/‘amontée’>}}~~; as to the fact that such  
 overcoming is rather a reflection of human re-ontologising-by-disontologising\_existential-  
 calculus-<between ‘prospective existentialising—postconverging\_framing/imprinting re-  
 ontologising’ and ‘prior existentialising—preconverging\_enframing/imprintedness social-  
 functioning-and-accordance—as-of-social-stake-contention-or-confliction’> (with respect to the  
 manifestation of either ‘prior desublimating notional~catchmenting-<as-  
 to\_disontologising/subontologising\_institutional-imprintedness—by—re-ontologising—  
 institutional-imprinting> as to ~~presencing—absolutising-identitive-constitutedness~~  
 existential-<disontologising/re-ontologising—aporeticism> ~~preconverging-de-~~  
~~mentating/structuring/paradigming~~ punctual/immediacy/constituted/compulsions-encumbered  
 prior ~~mere-formulaicity/ritualisation~~ rationalisation-of-  
 contentivity/argumentativity/dialecticism/discursivity’ or ‘prospective sublimating  
 notional~catchmenting-<as-to\_disontologising/subontologising\_institutional-imprintedness—  
 by—re-ontologising\_institutional-imprinting> as to ~~nonpresencing-<perspective-ontological-~~  
~~normalecy/postconvergence>~~ existential-<disontologising/re-ontologising—aporeticism>  
 prospect of human individual-consciousness/collective-consciousness ~~decompulsion-appraisal’~~  
 for re-ontologising futural potentiation as anthropologisation-<as-to-futural-reflexivity,-in-  
~~{decompulsing}~~delinearity-‘invention’/‘creation’-of-the-human/humanity>). Thusly, the ‘paucity of  
 human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.  
 with regards to the disontologising/subontologising—imbuing-prospectively-of-human-

desublimating/subjugation/disenfranchisement as to vices-and-impediments<sup>105</sup> manifestation  
 across human <cumulating/recomposuring~attendant~ontological-contiguity >-successive  
 registry-worldviews/dimensions given <sup>83</sup>reference-of-thought~and~<sup>83</sup>reference-of-thought-  
<sup>84</sup>devolving~<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is so-manifested as of ‘institutionally educed  
 catchmented~and~compulsed~<in-‘existential-dearth-of-demoronisation’,-so-construed-as-  
 from-ontological-normalcy/postconvergence-perspective-reflection-of-the-‘destructuring-  
 threshold\_of-the-given-level’s~conjugated-postlogism~as-dementing’> interpersonal, group,  
 intergroup, community, local, national, political, geostrategic, etc. ~~psychologismic-epistemic-  
 acutisation~~~difficulty~<for, residualising~<sup>{decompulsing}</sup>delinearity~for-cogency>—levels of  
 interrelatedness-dynamics~of-social-constructing imbued notional~compulsion as to  
 compulsion\_imprintedness/decompulsion\_imprinting of the human sovereign~function/posture-  
 <as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-  
 conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>  
 notional~perceptualisation-of~and~leashing-to\_social-functioning-and-accordance—as-of-  
 social-stake-contention-or-confliction’ (and so with respect to human **Being**-  
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-  
 infrastructure-of~meaningfulness-and-teleology , institutional-development—as-to-social-  
 function-development and living-development—as-to-personality-development ~~psychologismic-  
 epistemic acutisation~~—difficulty~<for, residualising~<sup>{decompulsing}</sup>delinearity~for-cogency>  
 magnitudes<sup>{of-experientiality/experiment}</sup>). This can effectively be construed (with respect to ‘  
 veridically ‘profound~and~comprehensive human experientiality/experiment-<as-to-  
 existentially-formative-<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-  
 referencing~residuality—in-re-originariness/re-origination’,—so-  
 ‘notionally/epistemically/bindingnessly<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>-  
 implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-Being-then-

~~Institutional-then-Living-magnitudes-of-hermeneutic/reprojection-protraction-of}~~ reframing-  
~~and-reformulation}>~~ of the ‘flow of human prospective profound-supererogation<sup>96</sup>—over-  
shallow-supererogation<sup>96</sup>’ undergirding the ‘overall ~~relative-unreflexivity/relative-reflexivity—~~  
ontological-contiguity<sup>67</sup> ~of-the-human-institutionalisation-process<sup>68</sup> imbued  
notional~cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-  
supererogation<sup>96</sup>) as ‘limitedness/human-subpotency limited-mentation-capacity—as-  
subjecting-‘~~duced-unlimitedness/existence-sublimating-nascence~~’ to limitedness/human-  
subpotency implications’ of ‘prospective lack/deficiency/paucity of profound-supererogation<sup>96</sup>  
imagined, educed, habituated and honed in ~~{epistemic-~~  
~~totalising<sup>33</sup>}~~hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
~~{decompulsing}~~delinearity~for-cogency (herein construed as of ‘human consciousness  
notional~protensivity imbuing prospective psychologismic-epistemic-acutisation-<as-to-  
~~postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-~~  
~~nascence-in-prospective-aporeticism-overcoming/unovercoming>~~ as to epistemic-growth,-as—  
~~{veridical/sound}~~-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
~~deepening/psychologismic-epistemic-acutisation—residualising,-{decompulsing}~~delinearity-for-  
~~eogeneity~~’). This so-validates the profound-supererogation<sup>96</sup> as from human ‘crossgenerational  
notional~firstnatureddness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-  
~~misprising>~~—mental-processing-parity for ontological-performance<sup>72</sup>-<including-virtue-as-  
ontology>/morality/ethics/justice/etc.’ as of the given ~~<amplituding/formative-epistemicity>~~-  
totalising~thrownness-in-existence<sup>35</sup>—(as imbued of limitedness/human-subpotency  
prospective dearth for ~~{epistemic-totalising }~~re-apriorising/re-axiomatising/re-  
referencing~residuality—in-re-originariness/re-origination projection) warrant for ‘prospective  
requisite profound-supererogation<sup>96</sup> induced demoronisation-<sublimating-nascence,-  
~~nonextirpatory-sublimating-upstreaming/‘amontée’>~~ for superseding/overcoming the

succession of human registry-worldviews/dimensions disontologising/subontologising—  
 imbuing—prospectively-of-human-desublimating/subjugation/disenfranchisement as to vices-  
 and-impediments<sup>105</sup>’; and effectively so as to the prospectively requisite ‘profound-  
 supererogation<sup>96</sup> imagined, educed, habituated and honed in {epistemic-  
 totalising<sup>33</sup>}hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting, -  
 {decompulsing}delinearity~for-cogency (herein construed as of ‘human consciousness  
 notional~protensivity imbuing prospective psychologismic-epistemic-acutisation-<as-to-  
 postconverging–de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-  
 nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity–in-existence/relativising from limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation—residualising,-{decompulsing}delinearity~for-  
 eogeny’)’ FOR ‘prospective sublimating notional~catchmenting-<as-  
 to\_disontologising/subontologising\_institutional-imprintedness—by—re-ontologising—  
 institutional-imprinting> as to nonpresencing-<perspective-ontological-  
 normalcy/postconvergence> existential-<disontologising/re-ontologising—aporeticism>  
 prospect of human individual-consciousness/collective-consciousness decompulsion–appraisal’  
 for re-ontologising futural potentiation as anthropologisation-<as-to-futural-reflexivity,-in-  
 {decompulsing}delinearity-‘invention’/‘creation’-of-the-human/humanity>. Thus  
 anthropologisation-<as-to-futural-reflexivity,-in-{decompulsing}delinearity-‘invention’/‘creation’-  
 of-the-human/humanity>, as effectively speaking to overall human Being-  
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-  
 infrastructure-of- meaningfulness-and-teleology requisite ‘widening the social imaginary’ (as  
 to the ‘requisite prospective sublimating decompulsion\_imprinting across the various  
 institutional levels of interrelatedness-dynamics–of-social-constructing’ so-arising from the  
 ‘educing—and-availing—and-re-availing of relative-ontological-completeness<sup>87</sup> with respect to

unlimitedness/existence-<full-potency-of-sublimating-nascence> prospective  
 apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening under which  
 limitedness/human-subpotency submits in profound-supererogation for prospective  
 sublimating’), is critically about ‘re-ontologising relative-reflexivity of human-per-cep-ti-vi-ty-  
 <as-to—notional~perceptualisation-of-and-leashing-to-social-functioning-and-accordance—  
 as-of-social-stake-contention-or-confliction>’; so-implicit as of prospective profound-  
 supererogation<sup>96</sup>~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear-  
 ising—as-to-postconverging-de-mentating/structuring/paradigmizing (imbued ‘existential-  
 <disontologising/re-ontologising—aporeticism>  
 hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting  
 {decompulsing}delinearity/delinear-accreting/recomposuring—<sup>61</sup>nonpresencing-perceptualisation-of-  
 sublimating-over-desublimating-<as-‘psychologismic-epistemic-acutisation—residualising,-  
 {decompulsing}delinearity~for-cogency’\_as-to-‘prospective-profound-supererogation<sup>96</sup>-epistemic-  
 perspective’-of-prospective-&-prior-differentiated-apriorising/axiomatising/referencing>—  
 with-respect-to-the-prospect-of-prospective-human-re-ontologising’) and so over shallow-  
 supererogation<sup>96</sup>~framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-  
 preconverging-de-mentating/structuring/paradigmizing (imbued {compulsing}linearity/linear-  
 accreting—<sup>79</sup>presencing-perceptualisation-of-sublimating-over-desublimating-<as-  
 ‘psychologismic-epistemic-acutisation—nonresidualising-imbued-{compulsing}linearity~in-  
 eclecticism-of-prior-mere-formulaicity/ritualisation’\_as-to-‘secondnatured-epistemic-  
 perspective’-of-prospective-&-prior-differentiated-apriorising/axiomatising/referencing>—  
 and-as-developing-into-interrelatedness-dynamics-of-social-constructing). This is so-implicit  
 with respect to the ‘human psychologismic-epistemic-acutisation—difficulty-<for,-  
 residualising-{decompulsing}delinearity~for-cogency>-<as-of-requisite-profound-supererogation<sup>96</sup>-  
 for-‘disposedness-or-psychologismic-construct’- {imbued-demonisation-<sublimating—

~~nascence, nonextricatory-sublimating-upstreaming/‘amontée’>}}~~ for requisite prospective  
~~{epistemic-totalising }~~re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination projection’; existentially-<disontologising/re-ontologising—  
 aporeticism> manifested as to ‘human notional~catchmenting-<as-  
 to\_disontologising/subontologising\_institutional-imprintedness—by—re-ontologising—  
 institutional-imprinting> predicament’ of ‘lifespan extricatory/preconverging psychical-  
 nascency moronisation-<sublimating-nascence,-extricatory-desublimating-  
 downstreaming/‘avalage’>’ by ‘nonextricatory/postconverging ontologising-and-re-  
 ontologising angling-of-imaginary demoronisation-<sublimating-nascence,nonextricatory-  
 sublimating-upstreaming/‘amontée’>’ (as so-underlying the human sovereign-  
 function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-  
 direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-  
 existence’/teleology> notional~perceptualisation-of-and-leashing-to\_social-functioning-and-  
 accordance—as-of-social-stake-contention-or-confliction’ possibility for prospective ‘re-  
 ontologising in cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-  
 supererogation<sup>96</sup>’ as to human-consciousness/collective-consciousness—  
 distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising—decentering\_of-  
 consciousness/collective-consciousness,-as-to-psychologismic-epistemic-acutisation—  
 residualising,-{decompulsing}delinearity~for-cogency>). Anthropologisation-<as-to-futural-  
 reflexivity,-in-{decompulsing}delinearity-‘invention’/‘creation’-of-the-human/humanity> imbued  
 ‘widening the social imaginary’ is thus effectively underlied as of  
 ‘cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>  
 imbued relative-reflexivity of human-per-cep-ti-vi-ty-<as-to—notional~perceptualisation-of-  
 and-leashing-to\_social-functioning-and-accordance—as-of-social-stake-contention-or-  
 confliction>’; so-implied as of prospective profound-

~~supererogation<sup>96</sup>~reframing/reformulation/detachmenting/detruncating/decompulsing/delinearising—  
as-to-postconverging-de-mentating/structuring/paradigmimg (imbued ‘existential-  
<disontologising/re-ontologising—aporeticism>~~  
hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting  
~~{decompulsing}delinearity/delinear-accreting/recomposuring—<sup>61</sup>nonpresencing-perceptualisation-of-  
sublimating-over-desublimating-<as-‘psychologismic-epistemic-acutisation—residualising,-  
{decompulsing}delinearity~for-cogency’\_as-to-‘prospective-profound-supererogation<sup>96</sup>-epistemic-  
perspective’-of-prospective-&-prior-differentiated-apriorising/axiomatising/referencing>—  
with-respect-to-the-prospect-of-prospective-human-re-ontologising’)~~ and so over shallow-  
supererogation<sup>96</sup>~framing/formulation/catchmenting/truncating/compulsing/linearising—~~as-to-  
preconverging-de-mentating/structuring/paradigmimg (imbued {compulsing}linearity/linear-  
accreting—<sup>79</sup>presencing-perceptualisation-of-sublimating-over-desublimating-<as-  
‘psychologismic-epistemic-acutisation—nonresidualising-imbued-{compulsing}linearity~in-  
eclecticism-of-prior-mere-formulaicity/ritualisation’\_as-to-‘secondnatured-epistemic-  
perspective’-of-prospective-&-prior-differentiated-apriorising/axiomatising/referencing>—  
and-as-developing-into-interrelatedness-dynamics-of-social-constructing)~~. In this regards, it  
can be appreciated that in the face of a positivistic demonstration an animistic mindset is patently  
bound to psychologismically fallback/relapse (as to its given non-positivistic ‘human  
psychologismic-epistemic-acutisation—difficulty-<for,-residualising-  
{decompulsing}delinearity~for-cogency>-<as-of-requisite-profound-supererogation<sup>96</sup>-for-  
‘disposedness-or-psychologismic-construct’- {imbued-demorisation-<sublimating-  
nascence, nonextricatory-sublimating-upstreaming/‘amontée’>}}) for requisite prospective  
{epistemic-totalising<sup>33</sup>}re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
originariness/re-origination projection’) into a ‘mystical/spirits nonpositivistic conception of  
things rationalisation-of-contentivity/argumentativity/dialecticism/discursivity’ (in reflection

of the 'shallow-  
supererogation<sup>96</sup> ~framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-  
preconverging de-mentating/structuring/paradigming mental-reflex hold' of its underlying prior  
animistic Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-  
development-as-infrastructure-of- meaningfulness-and-teleology psychologismic-  
epistemic acutisation—difficulty <for, residualising-<sup>{decompulsing}</sup> delinearity~for-cogeny>  
magnitude<sup>{of-experientiality/experiment}</sup>); and so as to its prior nonpositivistic shallow-  
supererogation<sup>96</sup> ~framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-  
preconverging de-mentating/structuring/paradigming rationalisation-of-  
contentivity/argumentativity/dialecticism/discursivity in <sup>{compulsing}</sup>linearity/linear-accreting-  
<sup>79</sup>presencing-perceptualisation-of-sublimating-over-desublimating-<as-'psychologismic-  
epistemic-acutisation—nonresidualising-imbued-<sup>{compulsing}</sup>linearity~in-eclecticism-of-prior-  
mere-formulaicity/ritualisation' as-to-'secondnatured-epistemic-perspective' of prospective  
& prior differentiated apriorising/axiomatising/referencing>—and-as-developing-into—  
interrelatedness-dynamics-of-social-constructing (rather than an appreciation of prospective  
positivistic profound-  
supererogation<sup>96</sup> ~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear  
ising—as-to-postconverging de-mentating/structuring/paradigming re-rationalisation-of-  
contentivity/argumentativity/dialecticism/discursivity in 'existential-<disontologising/re-  
ontologising—aporeticism> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-  
acuting <sup>{decompulsing}</sup>delinearity/delinear-accreting/recomposuring—<sup>61</sup> nonpresencing-  
perceptualisation-of-sublimating-over-desublimating-<as-'psychologismic-epistemic-  
acutisation—residualising, -<sup>{decompulsing}</sup>delinearity~for-cogeny' as-to-'prospective-profound-  
supererogation<sup>96</sup> -epistemic-perspective' of prospective & prior differentiated—  
apriorising/axiomatising/referencing>—with-respect-to-the-prospect-of-prospective-human-re-

ontologising' which effectively underlies the inherent requisite limitedness/human-subpotency  
 'despite-the-self exercise of epistemic-projection in notional~self-distantiation-<imbued—re-  
 motif-and-re-apriorising/re-axiomatising/re-referencing>' undergirding human sovereign-  
 function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-  
 direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-  
 existence’/teleology> with regards to human-consciousness/collective-consciousness-  
 distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising—decentering\_of-  
 consciousness/collective-consciousness,-as-to-psychologismic—epistemic-acutisation—  
 residualising,-{decompulsing}delinearity~for-cogency>). This insight applies not only as from 'our  
 positivism/rational-empiricism epistemic-projection perspective in relation to prior  
 nonpositivistic epistemic-projection perspective' but can equally be countenanced prospectively,  
 as from 'prospective <sup>18</sup>deprocrypticism/preempting—disjointedness-as-of-<sup>83</sup>reference-of-  
 thought epistemic-projection perspective in relation to our prior positivism-  
<sup>80</sup>procrypticism/disjointedness-as-of-<sup>83</sup>reference-of-thought epistemic-projection perspective'  
 (and so as to our prospectively disjointing shallow-  
 supererogation<sup>96</sup>~framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-  
 preconverging-de-mentating/structuring/paradigmizing rationalisation-of-  
 contentivity/argumentativity/dialecticism/discursivity in {compulsing}linearity/linear-accreting-  
<sup>79</sup>presencing-perceptualisation-of-sublimating-over-desublimating-<as-‘psychologismic-  
 epistemic-acutisation—nonresidualising-imbued-{compulsing}linearity~in-eclecticism-of-prior-  
 mere-formulaicity/ritualisation’\_as-to-‘secondnatured-epistemic-perspective’-of-prospective-  
 & prior differentiated-apriorising/axiomatising/referencing>—and-as-developing-into-  
 interrelatedness-dynamics-of-social-constructing); as to the fact that the prospective  
 nondisjointing profound-  
 supererogation<sup>96</sup>~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear

ising—~~as to postconverging de-mentating/structuring/paradigming~~ re-rationalisation of contentivity/argumentativity/dialecticism/discursivity in ‘existential-<disontologising/re-ontologising—aporeticism> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-aeuting <sup>{decompulsing}</sup>delinearity/delinar-accreting/recomposuring—<sup>61</sup> nonpresencing-perceptualisation-of-sublimating-over-desublimating-<as-‘psychologismic-epistemic-acutisation—residualising, <sup>{decompulsing}</sup>delinearity~for-cogency’\_as-to-‘prospective-profound-supererogation<sup>96</sup>-epistemic-perspective’-of-prospective-&-prior-differentiated-apriorising/axiomatising/referencing>—with-respect-to-the-prospect-of-prospective-human-re-ontologising’ as manifested with budding postmodern-thought carries its very own prospective profound-supererogation<sup>96</sup>~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinarising—~~as to postconverging de-mentating/structuring/paradigming~~ re-rationalisation of contentivity/argumentativity/dialecticism/discursivity underlying its sublimating organic-knowledge (as sublimating ‘re-ontologising <sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-referencing~residuality—in re-originariness/re-origination <sup>{decompulsing}</sup>delinearity/delinar-accreting/recomposuring cogency/tensing/limpidity-<as-of-prospective-profound-supererogation<sup>96</sup>, -for-residuality—in re-originariness/re-origination>, prospective-reifying-mental-aestheticising-<as-of-‘prospective-reformulating-of-mental-aestheticising’ as to-‘residuality—in re-originariness/re-origination’ of mental-aestheticising>’). Whereas this is crudely turned into the desublimating shallow-supererogation<sup>96</sup>~framing/formulation/catchmenting/truncating/compulsing/linearising—~~as to preconverging de-mentating/structuring/paradigming~~ rationalisation of contentivity/argumentativity/dialecticism/discursivity mechanical-knowledge of our prior positivism—<sup>80</sup> procrypticism/disjointedness-as-of-<sup>83</sup> reference-of-thought epistemic-projection perspective (in its <sup>79</sup> presencing—absolutising-identitive-constitutedness<sup>14</sup> instrumentalisation

desublimating 'eclecticism-of-prior-mere-formulaicity/ritualisation-<as-of-  
 prior~rationalisation-of-contentivity/argumentativity/dialecticism/discursivity>  
 composition/blending-in-<sup>{compulsing}</sup>linearity/linear-accretion of relative-ontological-  
 completeness and relative-ontological-incompleteness apriorising/axiomatising/referencing  
 as to secondnature prior mere-formulaicity/ritualisation-<as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination?' inducing <sup>47</sup>historicity-tracing—in-presencing—  
 hyperrealisation/hyperreal-transposition); as ultimately losing track of underlying  
 anthropologisation-<as-to-futural-reflexivity,-in-<sup>{decompulsing}</sup>delinearity-'invention'/'creation'-  
 of-the-human/humanity> imbued 'widening the social imaginary'. Again, this can be further  
 elucidated as to both institutional-development-as-to-social-function-development  
 psychologismic-epistemic-acutisation—difficulty<for,-residualising-  
<sup>{decompulsing}</sup>delinearity~for-cogeny>magnitude<sup>{of-experientiality/experiment}</sup> or living-development-as-  
 to-personality-development psychologismic-epistemic-acutisation—difficulty<for,-  
 residualising-<sup>{decompulsing}</sup>delinearity~for-cogeny>magnitude<sup>{of-experientiality/experiment}</sup> within any  
 given registry-worldview/dimension (as overarching Being-development/ontological-  
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-  
 meaningfulness-and-teleology psychologismic-epistemic-acutisation—difficulty<for,-  
 residualising-<sup>{decompulsing}</sup>delinearity~for-cogeny>magnitude<sup>{of-experientiality/experiment}</sup>), wherein  
 for instance an competence/expertising technical explanation (as to its prospective re-  
 ontologising 'dynamic cumulating/recomposuring psychologismic-epistemic-acutisation—  
 residualising,-<sup>{decompulsing}</sup>delinearity~for-cogeny phasing of limitedness/human-subpotency  
 onto unlimitedness/existence-<full-potency-of-sublimating-nascence>') is already of recurrent  
 circular prospective profound-

~~supererogation<sup>96</sup>~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising—~~
~~as-to-postconverging-de-mentating/structuring/paradigming~~
~~re-rationalisation-of-~~
~~contentivity/argumentativity/dialecticism/discursivity~~
~~underlying its sublimating organic-~~
~~knowledge (as sublimating ‘re-ontologising-<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-~~
~~referencing-residuality—in-re-originariness/re-origination~~
~~<sup>{decompulsing}</sup>delinearity/delinear-~~
~~accreting/recomposuring~~
~~cogency/tensing/limpidity-<as-of-prospective-profound-~~
~~supererogation<sup>96</sup>, -for-residuality—in-re-originariness/re-origination>,-prospective-reifying-~~
~~mental-aestheticising-<as-of-‘prospective-reformulating-of-mental-aestheticising’as-to-~~
~~‘residuality—in-re-originariness/re-origination’-of-mental-aestheticising>’);~~
~~such that an~~
~~‘ordinary laypersonhood arrogation/presumptuousness’~~
~~claim to mutual engagement is not~~
~~effectively of a mutual ‘veridical neutral point-of-devolving/departure/anchoring/backdrop~~
~~conceptualisation~~
~~of~~
~~human~~
~~ontological-performance<sup>72</sup>-<including-virtue-as-~~
~~ontology>/morality/ethics/justice/etc.~~
~~as~~
~~to~~
~~re-rationalisations-of-~~
~~contentivity/argumentativity/dialecticism/discursivity’~~
~~since it is circularly implicating its~~
~~desublimating~~
~~shallow-~~
~~supererogation<sup>96</sup>~framing/formulation/catchmenting/truncating/compulsing/linearising—~~
~~as-to-~~
~~preconverging-de-mentating/structuring/paradigming~~
~~rationalisation-of-~~
~~contentivity/argumentativity/dialecticism/discursivity~~
~~mechanical-knowledge (as to its~~
~~prospective failing for re-ontologising ‘dynamic cumulating/recomposuring psychologismic-~~
~~epistemic-acutisation—residualising,-<sup>{decompulsing}</sup>delinearity~for-cogency~~
~~phasing~~
~~of~~
~~limitedness/human-subpotency~~
~~onto~~
~~unlimitedness/existence-<full-potency-of-sublimating-~~
~~nascence>’).~~
~~In-many-ways, the overall ‘protracted-social—as-to-individual-by-institutional-~~
~~by-social~~
~~relative~~
~~direct/deferential-responsibility/relative-reflexivity~~
~~to~~
~~cogency\_chronicularity/annality-of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’~~
~~enables individuals to effectively accede to this ‘human psychologismic-epistemic-~~

~~acutisation—difficulty-<for,-residualising-<sup>{decompulsing}</sup>delinearity~for-cogency>-{as-of-  
requisite-profound-supererogation<sup>96</sup>-for-‘disposedness-or-psychologismic-construct’-  
{imbued—demoronisation-<sublimating—nascence,-nonextricatory-sublimating—  
upstreaming/‘amontée’>}}~~ for requisite prospective <sup>{epistemic-totalising<sup>93</sup>}</sup>re-apriorising/re-  
axiomatising/re-referencing~residuality—in-re-originariness/re-origination projection’ (with  
regards to ~~institutional-development-as-to-social-function-development psychologismic-  
epistemic-acutisation—difficulty-<for,-residualising-<sup>{decompulsing}</sup>delinearity~for-cogency>  
magnitude<sup>{of-experientiality/experiment}</sup> or living-development-as-to-personality-development  
psychologismic-epistemic-acutisation—difficulty-<for,-residualising-  
<sup>{decompulsing}</sup>delinearity~for-cogency>-magnitude<sup>{of-experientiality/experiment}</sup> as to ‘organic-knowledge  
imbued profound-  
supererogation<sup>96</sup>~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear  
ising\_scale—of-transparent/noncontentious/un-nominalised/sound-interpretations/domains of  
manifest <sup>7</sup>unblurriness-<re-ontologising\_by-postconverging-as-to-dragged-out-  
supererogatory~wholesomeness/profound-supererogation<sup>96</sup>,-while-anecdotalising-prior-  
disontologising-thresholding>’)~~ but then are paradoxically susceptible to it (with respect to  
~~Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-  
development-as-infrastructure-of- meaningfulness-and-teleology psychologismic-  
epistemic-acutisation—difficulty-<for,-residualising-<sup>{decompulsing}</sup>delinearity~for-cogency>  
magnitude<sup>{of-experientiality/experiment}</sup> as to ‘mechanical-knowledge imbued shallow-  
supererogation<sup>96</sup>~framing/formulation/catchmenting/truncating/compulsing/linearising\_scale  
—of-opaque/contentious/un-nominalised/flawed-interpretations/domains of manifest  
<sup>7</sup>blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-  
preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out>’ together with  
‘unwieldy-contemplatable-disontologising/re-ontologising-implications,-with-regards-to-~~

human-sovereign-function/posture-~~as-to-narrowness/evasiveness/vagueness-of-~~  
~~disontologising/re-ontologising~~> with respect to contentious/un-nominalisedness of social-  
 stake-contention-or-confliction'). In this regards, human sublimating <sup>46</sup>historiality/ontological-  
 eventfulness <sup>38</sup>/ontological-aesthetic-tracing-~~perspective-ontological-~~  
~~normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~ (as to  
 anthropologisation-~~as-to-futural-reflexivity,-in-<sup>{decompulsing}</sup>delinearity-‘invention’/‘creation’-~~  
~~of-the-human/humanity>~~ imbued ‘widening the social imaginary’) is  
 notionally/epistemically/bindingnessly-~~as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>~~  
 underlied as of ‘relative-unreflexivity/relative-reflexivity limitedness/human-subpotency  
 dynamics of supererogating <sup>96</sup>{affirmation/projection/assertion/notional~self-distantiation-by-  
 unaffirmation/deprojection/deassertion/epistemic-decadence}—towards~omnipotential-  
 affirmation/projection/assertion/notional~self-distantiation’ with regards to prospective  
 profound-  
 supererogation <sup>96</sup>~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear  
 ising—~~as-to-postconverging-de-mentating/structuring/paradigming~~ re-rationalisation-of-  
 contentivity/argumentativity/dialecticism/discursivity over shallow-  
 supererogation <sup>96</sup>~framing/formulation/catchmenting/truncating/compulsing/linearising—~~as-to-~~  
~~preconverging-de-mentating/structuring/paradigming~~ rationalisation-of-  
 contentivity/argumentativity/dialecticism/discursivity in ‘organic accompaniment’ of  
 ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with  
 unlimitedness/existence-~~full-potency-of-sublimating-nascence>~~’ (for ‘re-ontologising  
~~{epistemic-totalising}~~ re-apriorising/re-axiomatising/re-referencing-residuality—in-re-  
 originariness/re-origination ~~{decompulsing}~~delinearity/delinear-accreting/recomposuring  
 cogency/tensing/limpidity-~~as-of-prospective-profound-supererogation <sup>96</sup>, -for-residuality—in-~~  
 re-originariness/re-origination>~prospective-reifying-mental-aestheticising-~~as-of-~~

'prospective reformulating of mental aestheticising' as to 'residuality in re-originariness/re-origination' of mental aestheticising'). Thusly speaking of human-consciousness/collective-consciousness—distendedness/detruncating—<beyond-selfpresencing, as-re-ontologising—decentering of-consciousness/collective-consciousness, as-to-psychologismic—epistemic-acutisation—residualising, -{decompulsing} delinearity~for-cogency> as undergirded not by any given registry-worldview/dimension <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> social-functioning-and-accordance—as-of-social-stake-contention-or-confliction shallow-supererogation<sup>96</sup>~framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-preconverging-de-mentating/structuring/paradigming rationalisation-of-contentivity/argumentativity/dialecticism/discursivity (in {compulsing}linearity/linear-accreting—<sup>79</sup>presencing-perceptualisation-of-sublimating-over-desublimating-<as-'psychologismic—epistemic-acutisation—nonresidualising-imbued-{compulsing}linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation' as-to-'secondnatured-epistemic-perspective' of prospective-&-prior-differentiated-apriorising/axiomatising/referencing>—and-as-developing-into-interrelatedness-dynamics-of-social-constructing) but rather by the <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection profound-supererogation<sup>96</sup>~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising—as-to-postconverging-de-mentating/structuring/paradigming re-rationalisation-of-contentivity/argumentativity/dialecticism/discursivity (in 'existential-<disontologising/re-ontologising—aporeticism> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting {decompulsing} delinearity/delinear-accreting/recomposuring—<sup>61</sup>nonpresencing-perceptualisation-of-sublimating-over-desublimating-<as-'psychologismic—epistemic-acutisation—residualising, -{decompulsing} delinearity~for-cogency' as-to-'prospective-profound-supererogation<sup>96</sup>-epistemic-perspective' of prospective-&-prior-differentiated-apriorising/axiomatising/referencing>—with-respect-to-the-prospect-of-prospective-human-re-

ontologising’); as to the ‘relative-reflexivity of human-per-cep-ti-vi-ty-<as-to-  
 notional~perceptualisation-of-and-leashing-to social-functioning-and-accordance—as-of-  
 social-stake-contention-or-confliction>’ as of underlying ‘constraining existence—as-  
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-  
 supererogation<sup>96</sup> imbuing human ontological-commitment<sup>66</sup> <implied—self-assuredness-of-  
 ontological-good-faith/authenticity<sup>99</sup> ~postconverging—de-  
 mentating/structuring/paradigming<sup>71</sup>—as-being-as-of-existential-reality>’ and ‘<sup>103</sup>universal-  
 transparency<sup>104</sup>—<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-  
 epistemicity>totalising~in-relative-ontological-completeness<sup>8</sup> ) as available-to/elicitable-to-<as-  
 to-human-consciousness/collective-consciousness—distendedness/detruncating-<beyond-  
 selfpresencing,-as-re-ontologising—decentering\_of-consciousness/collective-consciousness,-as-  
 to-psychologismic-epistemic-acutisation—residualising,-{decompulsing} delinearity~for-cogency>)  
 the social-functioning-and-accordance—as-of-social-stake-contention-or-confliction  
 conception of any given registry-worldview/dimension <preconverging~‘motif-and-  
 apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
 <as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>’. But then  
 the-very-underlying—(as inherently ‘defining-and-imbuing of limitedness/human-subpotency  
 de-mentation-(supererogatory~ontological—de-mentation-or-dialectical—de-mentation—  
 stranding-or-attributive-dialectics)’ as to preconverging/postconverging—de-  
 mentating/structuring/paradigming)—relationship-between-limitedness/human-subpotency—  
 and-unlimitedness/existence-<full potency of sublimating nascence> means that prospective  
 profound-  
 supererogation<sup>96</sup> ~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear-  
 ising—as-to-postconverging-de-mentation/structuring/paradigming re-rationalisation-of-  
 contentivity/argumentativity/dialecticism/discursivity superseding/overcoming of shallow-

~~supererogation<sup>96</sup>~framing/formulation/catchmenting/truncating/compulsing/linearising—as to  
preconverging de-mentating/structuring/paradigming rationalisation of  
contentivity/argumentativity/dialecticism/discursivity~~ thus rather manifests as of  
‘recurrent/perpetuating/continuity–recomposuring existential-<disontologising/re-  
ontologising—aporeticism>—counteracting/supplanting/alienating—of-prior-  
apriorising/axiomatising/referencing’ (as recurrently eliciting prospective ~~profound-  
supererogation<sup>96</sup>~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear  
ising—as to postconverging de-mentating/structuring/paradigming re-rationalisation of  
contentivity/argumentativity/dialecticism/discursivity~~) over ‘secondnature prior mere-  
formulaicity/ritualisation-<as-to-mere-formulaic—  
methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
‘epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
originariness/re-origination’>’ (as recurrently eliciting shallow-  
supererogation<sup>96</sup>~framing/formulation/catchmenting/truncating/compulsing/linearising—as to  
preconverging de-mentating/structuring/paradigming rationalisation of  
contentivity/argumentativity/dialecticism/discursivity); so-reflecting appropriate ‘human  
notional~difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-  
nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup>-as-veridical-epistemicity-  
relativism-determinism<sup>22</sup> construable as from the given projected and prospectively educed-  
and-availing—and-re-availing relative-ontological-completeness<sup>87</sup>—of  
apriorising/axiomatising/referencing’ as to ‘recurrent/perpetuating/continuity–recomposuring  
existential-<disontologising/re-ontologising—aporeticism>—  
counteracting/supplanting/alienating—of-prior-apriorising/axiomatising/referencing’. This so-  
implies a recurrent eliciting of prospective ~~profound-  
supererogation<sup>96</sup>~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear~~

ising—as to postconverging de-mentating/structuring/paradigming re-rationalisation-of contentivity/argumentativity/dialecticism/discursivity (whether with regards to prospective sublimating associated with Being-development/ontological-framework-expansion-as-to depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology psychologismic epistemic acutisation—difficulty <for, residualising—{decompulsing} delinearity~for cogency>—magnitude {of-experientiality/experiment}, institutional-development-as-to-social-function-development psychologismic epistemic acutisation—difficulty <for, residualising—{decompulsing} delinearity~for cogency>—magnitude {of-experientiality/experiment} or living-development-as-to-personality-development psychologismic epistemic acutisation—difficulty <for, residualising—{decompulsing} delinearity~for cogency> magnitude {of-experientiality/experiment} as to <sup>83</sup>reference-of-thought—and—<sup>83</sup>reference-of-thought-<sup>84</sup>devolving—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>); as ‘organic accompaniment’ of ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-potency-of-sublimating-nascence>’ (for ‘re-ontologising {epistemic-totalising }re-apriorising/re-axiomatising/re-referencing-residuality in re-originariness/re-origination {decompulsing} delinearity/delinear-accreting/recomposuring cogency/tensing/limpidity-<as-of-prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-origination>;~prospective-reifying-mental-aestheticising-<as-of-‘prospective-reformulating-of-mental-aestheticising’as-to-‘residuality—in-re-originariness/re-origination’-of-mental-aestheticising>’). This in-many-ways underlies the requisite ‘relays of human intemporal-individuation epistemic-projection radicalities~in-chronicular/annalistic-cogency-<as-of-notional~protensivity>-<as-to-limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘duced-unlimitedness/existence-sublimating-nascence’<sup>53</sup> ) so-construed as cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup> for upholding prospective profound-

supererogation<sup>96</sup>~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear  
 ising—as-to-postconverging-de-mentating/structuring/paradigmimg re-rationalisation-of-  
 contentivity/argumentativity/dialecticism/discursivity (with regards to anthropologisation-<as-  
 to-futural-reflexivity,-in-<sup>{decompulsing}</sup>delinearity-‘invention’/‘creation’-of-the-human/humanity>  
 imbued ‘widening the social imaginary’); and so-overarch the manifestations of both ‘organic-  
 knowledge imbued profound-  
 supererogation<sup>96</sup>~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear  
 ising\_scale—of-transparent/noncontentious/un-nominalised/sound-interpretations/domains of  
 manifest <sup>7</sup>unblurriness-<re-ontologising\_by-postconverging-as-to-dragged-out-  
 supererogatory~wholesomeness/profound-supererogation<sup>96</sup>,-while-anecdotalising-prior-  
 disontologising-thresholding>’ (effectively reflected prospectively as to sublimating ‘re-  
 ontologising-<sup>{epistemic-totalising}</sup>†re-apriorising/re-axiomatising/re-referencing-residuality—in-re-  
 originariness/re-origination <sup>{decompulsing}</sup>delinearity/delinear-accreting/recomposuring  
 cogency/tensing/limpidity-<as-of-prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-  
 re-originariness/re-origination>;~prospective\_reifying\_mental-aestheticising-<as-of-  
 ‘prospective\_reformulating\_of\_mental-aestheticising’as-to-‘residuality—in-re-originariness/re-  
 origination’-of\_mental-aestheticising>’) and ‘mechanical-knowledge imbued shallow-  
 supererogation<sup>96</sup>~framing/formulation/catchmenting/truncating/compulsing/linearising\_scale  
 —of-opaque/contentious/un-nominalised/flawed-interpretations/domains of manifest  
 blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-  
 preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out>’ together with  
 ‘unwieldy-contemplatable-disontologising/re-ontologising-implications,-with-regards-to-  
 human-sovereign-function/posture-<as-to-narrowness/evasiveness/vagueness-of-  
 disontologising/re-ontologising> with respect to contentious/un-nominalisedness of social-  
 stake-contention-or-confliction’ (effectively reflected as to desublimating ‘eclecticism-of-prior-

mere-formulaicity/ritualisation-<as-of-prior~rationalisation-of-  
 contentivity/argumentativity/dialecticism/discursivity> composition/blending-in-  
 {compulsing} linearity/linear-accretion of relative-ontological-completeness and relative-  
 ontological-incompleteness apriorising/axiomatising/referencing as to secondnature prior  
 mere-formulaicity/ritualisation-<as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 {epistemic-totalising} re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination’>’). So-overarched respectively as to the accompanying human  
 inclinations for either the genuine social intellectual-function/posture or  
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
 {blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
 <amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness }; and  
 so-relevant to the requisite inducing of human sovereign-function/posture-<as-to-existentially-  
 manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-  
 its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> ‘despite-the-self exercise of  
 epistemic-projection in notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-  
 axiomatising/re-referencing>’ as to human-consciousness/collective-consciousness-  
 distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising-decentering\_of-  
 consciousness/collective-consciousness,-as-to-psychologismic-epistemic-acutisation—  
 residualising,-{decompulsing} delinearity~for-cogency> for prospective re-ontologising—imbuing-  
 of-prospective-human-sublimating/emancipating/enfranchisement. In this regards, the  
 ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-  
 ontologising (as to its implicated ‘<sup>61</sup>nonpresencing-<perspective-ontological-  
 normalcy/postconvergence> relativism/relative-scope for epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-

~~deepening/psychologismic epistemic acutisation—residualising—{decompulsing} delinearity— for~~  
~~eogeny’)~~ warrants that human sovereign—function/posture—~~as-to-existentially-manifest-~~  
~~‘embodied-subject~consciousness-and-direct/deferential-consciousness’,-as-of-its-~~  
~~‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>~~ is  
~~notionally/epistemically/bindingnessly—<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>~~ the  
inherent point-of-departure for human prospective re-ontologising—imbuing—of-prospective-  
human-sublimating/emancipating/enfranchisement (and so as to human sovereign—  
emergence/becoming—~~existentially imbuing human freedom-as-to-supererogating/surrealising-~~  
~~for—knowledge-empowerment-over-ignorance-disempowerment’—<as-of-‘developing-and-~~  
~~availing—sovereign-sublimating potential/possibilities/options/choices’-as-to-the-~~  
~~‘credibility’/‘ontological-veracity’-underlying-the-‘sovereign-conscious/conscientious-~~  
~~backdrop’>);~~ in reflection of the fact that human limited-mentation-capacity—~~as-subjecting-~~  
~~‘educed-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency~~  
effectively warrants human limited-mentation-capacity-deepening—~~as-subjecting-~~  
~~limitedness/human-subpotency to ‘educed-unlimitedness/existence-sublimating-nascence’<sup>23</sup>,~~  
as to ‘protracted-social—~~as-to-individual-by-institutional-by-social~~ relative direct/deferential—  
responsibility/relative-reflexivity to cogency\_chronicularity/annality—of-relative-reflexivity,-as-  
to-profound-supererogation<sup>96</sup>’ so-undergirded by the ‘overall genuine social intellectual—  
function/posture various existentially—~~disontologising/re-ontologising—aporeticism>~~ induced  
human conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—~~reifying {as-to-~~  
~~knowledge-developing}-and-empowering>~~ with respect to overall human  
competence/expertising (as of human socially expanded framework of deferential-formalisation-  
transference as to various cultivated skills/arts and time investment with regards to effectively  
manifest ‘underlying veracity of core-philosophy/derivative—core-philosophy prospective re-  
ontologising as relevantly superseding prior mere-formulaicity/ritualisation pedantism induced

knowledge-deadends-<as-preconverging-de-mentating/structuring/paradigming>'),  
 notwithstanding the manifestation of undermining pedantising/muddling/formulaic-hollowing-  
 out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-  
 entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-  
 ontological-completeness > ) desublimation; and so in reflection of prospective re-ontologising  
 'dynamic cumulating/recomposuring psychologismic-epistemic-acutisation—residualising,-  
 {decompulsing} delinearity~for-cogency phasing of limitedness/human-subpotency onto  
 unlimitedness/existence-<full-potency-of-sublimating-nascence>' (as to the 'veracity of the  
 sovereign-function/posture-<as-to-existentially-manifest-'embodied-subject~consciousness-  
 and-direct/deferential-conscientiousness',-as-of-its-'epistemic-reflexivity/unreflexivity-in-  
 existence'/teleology> as coextensive with the genuine social intellectual-function/posture'). In-  
 the-bigger-scheme-of-things, human sovereign-emergence/becoming,-existentially-imbuing-  
 human-freedom-as-to-supererogating/surrealising-for-'knowledge-empowerment-over-  
 ignorance-disempowerment?-<as-of-'developing-and-availing-sovereign-  
 sublimating-potential/possibilities/options/choices'-as-to-the-'credibility'/-'ontological-  
 veracity'-underlying-the-'sovereign-conscious/conscientious-backdrop'> thus speaks to the fact  
 that in-the-very-essence-of-things there is 'no inherently prior human sovereign-  
 function/posture-<as-to-existentially-manifest-'embodied-subject~consciousness-and-  
 direct/deferential-conscientiousness',-as-of-its-'epistemic-reflexivity/unreflexivity-in-  
 existence'/teleology> self-reflection—as-to-prospective-re-ontologising-articulation-of-  
 sovereignty' but for the notional/epistemic/bindingness-<as-to-determinism/conceptivity-of-relative-  
 unreflexivity/relative-reflexivity> overall 'protracted-social—as-to-individual-by-institutional-by-social  
 relative direct/deferential-responsibility/relative-reflexivity to  
 cogency\_chronicularity/annality-of-relative-reflexivity,-as-to-profound-supererogation'<sup>96</sup>  
 (imbued priorly-articulated-and-prospective-re-ontologising-articulation-of—

sublimating/emancipating/enfranchisement-of-sovereignty) for ‘implicated-and-explicated  
 repassing for human sovereign-function/posture-<as-to-existentially-manifest-‘embodied-  
 subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-  
 reflexivity/unreflexivity-in-existence’/teleology> approbation-of/adherence-to deferentialism’  
 as so allowing for such a self-reflection—as-to-prospective-re-ontologising-articulation-of-  
 sovereignty to be countenanced starting from the ‘individual emergence/becoming in existence’  
 (as to human <amplifying/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>); and  
 so-reflected with regards to the self-reflection—as-to-prospective-re-ontologising-articulation-  
 of-sovereignty associated as of human Being-development/ontological-framework-expansion-  
 as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-  
 teleology                      ~~psychologismic epistemic acutisation~~ difficulty <for, residualising  
 {decompulsing} delinearity~for-cogency>——magnitude<sup>{of-experientiality/experiment}</sup>,                      institutional-  
 development-as-to-social-function-development                      ~~psychologismic epistemic acutisation~~——  
 difficulty <for, residualising {decompulsing} delinearity~for-cogency>——magnitude<sup>{of-  
 experientiality/experiment}</sup> or living-development-as-to-personality-development                      ~~psychologismic-  
 epistemic acutisation~~——difficulty <for, residualising {decompulsing} delinearity~for-cogency>  
 magnitude<sup>{of-experientiality/experiment}</sup> (as to <sup>83</sup>reference-of-thought-and-<sup>83</sup>reference-of-thought-  
<sup>84</sup>devolving-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>). Such that the veridical existential-  
 <disontologising/re-ontologising-aporeticism> manifestation of human sovereign-  
 function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-  
 direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-  
 existence’/teleology>                      self-reflection—as-to-prospective-re-ontologising-articulation-of-  
 sovereignty (arising from such notional/epistemic/bindingness-<as-to-determinism/conceptivity-of-relative-  
 unreflexivity/relative-reflexivity> overall ‘protracted-social—as-to-individual-by-institutional-by-social  
 relative                      direct/deferential-responsibility/relative-reflexivity                      to

cogency\_chronicity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>) is rather undergirded by the ‘implicated-and-explicated repassing for human sovereign-function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> approbation-of/adherence-to deferentialism’ so-elicited from the interlacing of the sovereign-function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> with the ‘overall genuine social intellectual-function/posture various existentially-<disontologising/re-ontologising—aporeticism> induced human conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing} -and-empowering> with respect to overall human competence/expertising (as of human socially expanded framework of deferential-formalisation-transference as to various cultivated skills/arts and time investment with regards to effectively manifest ‘underlying veracity of core-philosophy/derivative-core-philosophy prospective re-ontologising as relevantly superseding prior mere-formulaicity/ritualisation pedantism induced knowledge-deadends-<as-preconverging-de-mentating/structuring/paradigming>’), notwithstanding the manifestation of undermining pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>97</sup>> desublimation. This so-critically implies the interlacing of human sovereign-emergence/becoming,-existentially-imbuing-human-freedom-as-to-supererogating/surrealising-for-‘knowledge-empowerment-over-ignorance-disempowerment’-<as-of-‘developing-and-availing-sovereign-sublimating\_potential/possibilities/options/choices’-as-to-the-‘credibility’/‘ontological-veracity’-underlying-the-‘sovereign-conscious/conscientious-backdrop’> with

anthropologisation-<as-to-futural-reflexivity,-in-<sup>{decompulsing}</sup>delinearity-‘invention’/‘creation’-  
 of-the-human/humanity> imbued ‘widening the social imaginary’ as to the  
 ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-  
 ontologising; and so, when it comes to manifest human sovereign-function/posture-<as-to-  
 existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-  
 conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> self-  
 reflection—as-to-prospective-re-ontologising-articulation-of-sovereignty induced epistemic-  
 growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising—from-limited-  
 mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-  
<sup>{decompulsing}</sup>delinearity~for-cogency with regards to prospective  
 ‘apriorising/axiomatising/referencing disambiguating/de-leveling/de-ressentiment/opened-  
 construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> demoronisation-<sublimating-nascence,-  
 nonextricatory-sublimating-upstreaming/‘amontée’>’, as to ‘relative-reflexivity of human-per-  
 cep-ti-vi-ty-<as-to—notional~perceptualisation-of-and-leashing-to\_social-functioning-and-  
 accordance—as-of-social-stake-contention-or-confliction>’; so-implied as of prospective  
 profound-  
 supererogation<sup>96</sup>~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear-  
 ising—as-to-postconverging-de-mentating/structuring/paradigmimg (imbued ‘existential-  
 <disontologising/re-ontologising—aporeticism>  
 hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting  
<sup>{decompulsing}</sup>delinearity/delinear-accreting/recomposuring-<sup>61</sup>nonpresencing-perceptualisation-of-  
 sublimating-over-desublimating-<as-‘psychologismic-epistemic-acutisation—residualising,-  
<sup>{decompulsing}</sup>delinearity~for-cogency’\_as-to-‘prospective-profound-supererogation<sup>96</sup>-epistemic-  
 perspective’-of-prospective-&-prior-differentiated-apriorising/axiomatising/referencing>—  
 with-respect-to-the-prospect-of-prospective-human-re-ontologising’) and so over shallow-

~~supererogation<sup>96</sup>~framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-  
preconverging de-mentating/structuring/paradigmimg (imbued {compulsing}linearity/linear-  
accreting—<sup>79</sup>presencing-perceptualisation-of-sublimating-over-desublimating-<as-  
‘psychologismic-epistemic-acutisation—nonresidualising-imbued-{compulsing}linearity~in-  
eclecticism-of-prior-mere-formulaicity/ritualisation’\_as-to-‘secondnatured-epistemic-  
perspective’\_of-prospective-&-prior-differentiated-apriorising/axiomatising/referencing>—  
and-as-developing-into-interrelatedness-dynamics-of-social-constructing). Human sovereign-  
emergence/becoming,—existentially-imbuing-human-freedom-as-to-supererogating/surrealising-  
for-‘knowledge-empowerment-over-ignorance-disempowerment’-<as-of-‘developing-and-  
availing-sovereign-sublimating\_potential/possibilities/options/choices’-as-to-the-  
‘credibility’/‘ontological-veracity’-underlying-the-‘sovereign-conscious/conscientious-  
backdrop’> thus speaks of the ‘transfixing bifurcation’ of human sovereign-function/posture-  
<as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-  
conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>  
notionally/epistemically/bindingnessly<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>: as  
of ‘intragenerational epochal<sup>79</sup> presencing—absolutising-identitive-constitutedness<sup>14</sup> social-  
stake-contention-or-confliction of the advocacy/political/applicative—scope as to techno-socio-  
econo-political implications’ transfixing-susceptibility to ‘protracted-social—as-to-individual-  
by-institutional-by-social relative direct/deferential-irresponsibility/relative-unreflexivity to  
cogency\_chronicularity/annality-of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’ with  
regards to shallow-  
supererogation<sup>96</sup>~framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-  
preconverging de-mentating/structuring/paradigmimg (imbued {compulsing}linearity/linear-  
accreting—<sup>79</sup>presencing-perceptualisation-of-sublimating-over-desublimating-<as-  
‘psychologismic-epistemic-acutisation—nonresidualising-imbued-{compulsing}linearity~in-~~

eclecticism-of-prior-mere-formulaicity/ritualisation’\_as-to-‘secondnatured-epistemic-  
perspective’-of-prospective-&-prior-differentiated-apriorising/axiomatising/referencing>—  
and-as-developing-into-interrelatedness-dynamics-of-social-constructing) on-the-one-hand  
and on-the-other-hand as of the crossgenerational overarching ontologising/scientific/existence-  
<honesty-constraining>—scope\_for\_prospective\_re-ontologising imbued underlying-  
elucidative ‘requisite sublimating/desublimating formulative-framing/fielding—of-entailment  
of human ontological-performance<sup>72</sup>-<including-virtue-as-  
ontology>/morality/ethics/justice/etc. contemplation’ of transfixing-imbuing of ‘protracted-  
social—as-to-individual-by-institutional-by-social relative direct/deferential-  
responsibility/relative-reflexivity to cogency\_chronicularity/annality—of-relative-reflexivity,-as-  
to-profound-supererogation<sup>96</sup>’ with regards to prospective ~~profound-~~  
supererogation<sup>96</sup>~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear  
ising—as to postconverging de-mentating/structuring/paradigmimg (imbued ‘existential-  
<disontologising/re-ontologising—aporeticism>  
hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting  
{decompulsing}delinearity/delinear-accreting/recomposuring—<sup>61</sup>nonpresencing-perceptualisation-of-  
sublimating-over-desublimating-<as-‘psychologismic-epistemic-acutisation—residualising,-  
{decompulsing}delinearity~for-cogency’\_as-to-‘prospective-profound-supererogation<sup>96</sup>-epistemic-  
perspective’-of-prospective-&-prior-differentiated-apriorising/axiomatising/referencing>—  
with-respect-to-the-prospect-of-prospective-human-re-ontologising’). Such that the  
ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-  
ontologising effectively contests and addresses the ‘human incidental/accidental<sup>79</sup> presencing—  
absolutising-identitive-constitutedness<sup>14</sup> psychologismic-epistemic-acutisation—difficulty-  
<for,-residualising—{decompulsing}delinearity~for-cogency>-<as-of-requisite-profound-  
supererogation<sup>96</sup>-for-‘disposedness-or-psychologismic-construct’- {imbued-demoronisation-

~~<sublimating-nascence, nonextricatory-sublimating-upstreaming/‘amontée’>>~~ of the successive registry-worldviews/dimensions’ so-reflected as to their ‘<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> social-stake-contention-or-confliction of the advocacy/political/applicative—scope as to techno-socio-econo-political implications conception of human sovereign apportioning as of lifespan extricatory/preconverging psychical-nascency moronisation-<sublimating-nascence, -extricatory-desublimating-downstreaming/‘avalage’>’; and so, as of their absolute-<as-to-the-given-unreflexive-epistemic-dictat/dogma/ideology>-closed-construct as from blatant brutish conquest/subjugation conception of sovereign apportioning, dominion protection conception of sovereign apportioning, to the very natural-order-of-things conception of sovereign apportioning and to our subtle modern-day institutionally-distorted/disjointed conception of sovereign apportioning which are so-implied as of their given shallow-supererogation<sup>96</sup>~framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-preconverging-de-mentating/structuring/paradigming (imbued <sup>{compulsing}</sup>linearity/linear-accreting-<sup>79</sup>presencing-perceptualisation-of-sublimating-over-desublimating-<as-  
‘psychologismic-epistemic-acutisation—nonresidualising-imbued-<sup>{compulsing}</sup>linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation’\_as-to-‘secondnatured-epistemic-perspective’-of-prospective-&-prior-differentiated-apriorising/axiomatising/referencing>—and-as-developing-into-interrelatedness-dynamics-of-social-constructing). Such pretenses to ontological-veracity are existentially-<disontologising/re-ontologising—aporeticism> baseless (but for eliciting the given registry-worldview/dimension ‘prior desublimating notional~catchmenting-<as-to-disontologising/subontologising institutional-imprintedness—by-re-ontologising institutional-imprinting> as to presencing—absolutising-identitive-constitutedness existential-<disontologising/re-ontologising—aporeticism> preconverging-de-mentating/structuring/paradigming punctual/immediacy/constituted/compulsions-

encumbered prior mere-formulaicity/ritualisation rationalisation-of-  
contentivity/argumentativity/dialecticism/discursivity’ notion of human sovereign-  
function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-  
direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-  
existence’/teleology> veracity/inveracity); as so-speaking inherently to ‘limitedness/human-  
subpotency relative-unreflexivity as of the successive <sup>79</sup>presencing—absolutising-identitive-  
constitutedness<sup>14</sup> social-stake-contention-or-confliction of the advocacy/political/applicative—  
scope’ imbued ‘shallow-  
supererogation<sup>96</sup> ~framing/formulation/catchmenting/truncating/compulsing/linearising\_scale  
—of-opaque/contentious/un-nominalised/flawed-interpretations/domains of manifest  
‘blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-  
preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out>’ (with regards to the  
associated successive pedantising/muddling/formulaic-hollowing-out—in-  
subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-  
as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-  
completeness<sup>87</sup> ) cultivated and enculturated ‘catchmenting-by-rejection/lip-  
servicing/monopolising/gaming-of-the-system/charade/distraction vague/imaginary lures of  
social-stake-contention-or-confliction’ as to ‘accessory/adjunctive cobbling-together/gathering,  
procession, forming, presenting, dissipating and instrumentalising in a dearth of prospective  
chronicular/annalistic-cogency-<as-of-notional~protensivity> so-construed as  
cogency\_chronicularity/annality-of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’).  
This so-explains why when the ontologising/scientific/existence-<honesty-constraining>—  
scope\_for\_prospective\_re-ontologising relative-ontological-completeness<sup>87</sup> is-educed-and-  
avails-and-re-avails (as to eliciting ‘prospective human sovereign-emergence/becoming,-  
existentially-imbuing-human-freedom-as-to-supererogating/surrealising-for-‘knowledge-

~~empowerment over ignorance-disempowerment~~ ~~<as-of-‘developing-and-availing-sovereign-~~  
~~sublimating\_potential/possibilities/options/choices’-as-to-the-‘credibility’/‘ontological-~~  
~~veracity’-underlying-the-‘sovereign-conscious/conscientious-backdrop’>~~), such ‘successive  
pretenses to ontological-veracity which are existentially ~~<disontologising/re-ontologising—~~  
~~aporeticism>~~ baseless’ (and underlying their human self-presence/self-constitutedness<sup>14</sup> ~~<in-~~  
~~perspective—epistemic-abnormalcy/preconvergence~~<sup>31</sup> > rationalisation-of-  
contentivity/argumentativity/dialecticism/discursivity) are prospectively superseded/overcome;  
as of ‘prospective sublimating notional~catchmenting ~~<as-to-disontologising/subontologising-~~  
~~institutional-imprintedness—by—re-ontologising—institutional-imprinting>~~ as to  
~~nonpresencing~~ ~~<perspective-ontological-normalcy/postconvergence>~~ existential-  
~~<disontologising/re-ontologising—aporeticism>~~ prospect of human individual-  
consciousness/collective-consciousness ~~decompulsion–appraisal~~’ for re-ontologising futural  
potentiation as anthropologisation ~~<as-to-futural-reflexivity,-in-<sup>{decompulsing}</sup>delinearity-~~  
~~‘invention’/‘creation’-of-the-human/humanity>~~. Thus, in reality human sovereign-  
function/posture ~~<as-to-existentially-manifest-‘embodied-subject~consciousness-and-~~  
~~direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-~~  
~~existence’/teleology>~~ ‘protracted-social—~~as-to-individual-by-institutional-by-social~~ relative  
direct/deferential–responsibility/relative-reflexivity to cogency\_chronicularity/annality–of-  
relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’ can only be accounted-for as of the  
crossgenerational overarching ontologising/scientific/existence-~~<honesty-constraining>~~—  
scope\_for\_prospective\_re-ontologising; as to its prospective sublimating  
cogency\_chronicularity/annality–of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup> claim  
to ‘implicated-and-explicated repassing for human sovereign–function/posture ~~<as-to-~~  
~~existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-~~  
~~conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>~~

approbation-of/adherence-to deferentialism' (as to the eliciting of human-  
 consciousness/collective-consciousness—distendedness/detruncating-<beyond-selfpresencing,-  
 as-re-ontologising—decentering\_of-consciousness/collective-consciousness,-as-to-  
 psychologismic—epistemic-acutisation—residualising,-<sup>{decompulsing}</sup>delinearity~for-cogency> for  
 prospective re-ontologising—imbuing-of-prospective-human-  
 sublimating/emancipating/enfranchisement) cannot be existentially-<disontologising/re-  
 ontologising—aporeticism> annulled by any such <sup>79</sup>presencing—absolutising-identitive-  
 constitutedness<sup>14</sup> 'conception of human sovereign apportioning as of lifespan  
 extricatory/preconverging psychical-nascency moronisation-<sublimating—nascence,-  
 extricatory—desublimating—downstreaming/'avalage'. As in reality the crossgenerational  
 overarching ontologising/scientific/existence-<honesty-constraining>—  
 scope\_for\_prospective\_re-ontologising imbued human-consciousness/collective-  
 consciousness—distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising—  
 decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic—epistemic-  
 acutisation—residualising,-<sup>{decompulsing}</sup>delinearity~for-cogency> effectively implies that human-  
 consciousness/collective-consciousness—distendedness/detruncating-<beyond-selfpresencing,-  
 as-re-ontologising—decentering\_of-consciousness/collective-consciousness,-as-to-  
 psychologismic—epistemic-acutisation—residualising,-<sup>{decompulsing}</sup>delinearity~for-cogency> re-  
 ontologising potentiation as to 'overall human profound-supererogation<sup>96</sup> of psychologismic—  
 epistemic-acutisation—residualising~<sup>{epistemic-</sup>  
<sup>totalising<sup>33</sup>}</sup>hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
<sup>{decompulsing}</sup>delinearity~for-cogency exercise' is of re-ontologising priority/precedence/primacy  
 (as so-reflecting prospective re-ontologising 'dynamic cumulating/recomposuring  
 psychologismic—epistemic-acutisation—residualising,-<sup>{decompulsing}</sup>delinearity~for-cogency  
 phasing of limitedness/human-subpotency onto unlimitedness/existence-<full-potency-

of sublimating-nascence>'); and so over any given registry-worldview/dimension 'rationalisation-of-contentivity/argumentativity/dialecticism/discursivity in psychologismic-epistemic-acutisation—nonresidualising-imbued-<sup>{compulsing}</sup>linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation' which are rather effectively successively 'reinvented'/'recreated' by the sublimating-tradition/constant of human-consciousness/collective-consciousness—distendedness/detruncating-~~<beyond-selfpresencing,-as-re-ontologising-decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic-epistemic-acutisation—residualising,-<sup>{decompulsing}</sup>delinearity~for-cogency~~> re-ontologising potentiation as to 'overall human profound-supererogation<sup>96</sup> of psychologismic-epistemic-acutisation—residualising-<sup>{epistemic-</sup> totalising<sup>33</sup> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-<sup>{decompulsing}</sup>delinearity~for-cogency exercise'. Such that the palpability of the 'flow of human prospective profound-supererogation<sup>96</sup>—over—shallow-supererogation<sup>96</sup>' in superseding/overcoming the 'human incidental/accidental <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> psychologismic-epistemic-acutisation—difficulty-<for,-residualising-<sup>{decompulsing}</sup>delinearity~for-cogency>-~~(as-of-requisite-profound-supererogation<sup>96</sup>-for-'disposedness-or-psychologismic-construct'-{imbued-demoronisation-<sublimating-nascence,-nonextiratory-sublimating-upstreaming/'amontée'>})~~ of the successive registry-worldviews/dimensions' can only be countenanced as of human-consciousness/collective-consciousness—distendedness/detruncating-~~<beyond-selfpresencing,-as-re-ontologising-decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic-epistemic-acutisation—residualising,-<sup>{decompulsing}</sup>delinearity~for-cogency~~>; as so-undergirding 'limitedness/human-subpotency <sup>15</sup>de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ as to preconverging/postconverging—rede-mentating/restructuring/reparadigming' with regards to

prospective ~~‘existential-<disontologising/re-ontologising—aporeticism>~~  
~~postconverging—aporeticism—overcoming/unovercoming’~~ in the ‘reinvention’/‘recreation’ of  
the-human/humanity so-construed as anthropologisation-<as-to-futural-reflexivity,-in-  
~~{decompulsing}delinearity-‘invention’/‘creation’-of-the-human/humanity>~~. Concretly, this speaks to  
the fact the crossgenerational overarching ontologising/scientific/existence-<honesty-  
constraining>—scope\_for\_prospective\_re-ontologising (imbuing of ‘protracted-social—  
individual-by-institutional-by-social relative direct/deferential—responsibility/relative-  
reflexivity to cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-  
supererogation<sup>96</sup>’) claim to ‘implicated-and-explicated repassing for human sovereign-  
function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-  
~~direct/deferential—conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-  
existence’/teleology>~~ approbation-of/adherence-to deferentialism’ is indispensable and must be  
articulated overtly, coherently and continuously; and so notwithstanding the elicited distractive-  
alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> of the given  
registry-worldview/dimension ‘<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> social-  
stake-contention-or-confliction of the advocacy/political/applicative—scope as to techno-socio-  
econo-political implications conception of human sovereign apportioning (as of its imbued  
lifespan extricatory/preconverging psychical-nascency moronisation-<sublimating—nascence,-  
~~extricatory—desublimating—downstreaming/‘avalage’>~~’ failing prospective human **Being-**  
~~development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-  
infrastructure-of—~~ meaningfulness-and-teleology ~~psychologismic—epistemic-acutisation—  
difficulty <for, residualising—{decompulsing}delinearity—~~ for cogency>—magnitude<sup>{of-  
experientiality/experiment}</sup>). In this respect, the notion of ‘implicated-and-explicated repassing for human  
sovereign—function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-  
and-~~direct/deferential—conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-~~

existence'/teleology> approbation-of/adherence-to deferentialism' (as to 'protracted-social—as-  
 to-individual-by-institutional-by-social relative direct/deferential—responsibility/relative-  
 reflexivity to cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-  
 supererogation<sup>96</sup>) fundamentally underlies human sovereign—function/posture-<as-to-  
 existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-  
 conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>  
 epistemic-growth,-as—{veridical/sound}-relative-reflexivity—in-existence/relativising—from-  
 limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-  
 {decompulsing}delinearity~for-cogency with regards to prospective  
 ‘apriorising/axiomatising/referencing disambiguating/de-leveling/de-ressentiment/opened-  
 construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> demoronisation-<sublimating—nascence,-  
 nonextricatory-sublimating—upstreaming/‘amontée’>’ (for human sovereign—function/posture-  
 <as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-  
 conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> self-  
 reflection—as-to-prospective-re-ontologising-articulation-of-sovereignty); fundamentally in  
 reflection of the fact that the ‘relative-unreflexivity/relative-reflexivity limitedness/human-  
 subpotency dynamics of supererogating<sup>96</sup>{affirmation/projection/assertion/notional~self-  
 distantiation—by—unaffirmation/deprojection/deassertion/epistemic-decadence}—  
 towards~omnipotential—affirmation/projection/assertion/notional~self-distantiation’ is so-  
 dynamically of ‘issue/relevance as to reflexivity/unreflexivity only to limitedness/human-  
 subpotency’ and not to ‘unlimitedness/existence-<full-potency-of-sublimating-nascence>  
 already givenness/immanence’ as inherently of immanent-reflexivity (as the issue of re-  
 ontologising—imbuing—of-prospective-human-sublimating/emancipating/enfranchisement is  
 rather about prospective re-ontologising ‘dynamic cumulating/recomposuring psychologismic-  
 epistemic-acutisation—residualising,-{decompulsing}delinearity~for-cogency phasing of

limitedness/human-subpotency onto unlimitedness/existence-<full-potency-of-sublimating-nascence>'). Such that inherent ontological-veracity is only as pertinent as to its eliciting of human sovereign-function/posture-<as-to-existentially-manifest-'embodied-subject-consciousness-and-direct/deferential-conscientiousness',-as-of-its-'epistemic-reflexivity/unreflexivity-in-existence'/teleology> epistemic-growth,-as-{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing}delinearity-for-cogency (even as this openness paradoxically prompts the parallel manifestation of overall human <amplituding/formative> wooden-language-(imbued-temporal-mer-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>-narratives-of-the-reference-of-thought-categorical-imperatives/axioms/registry-teleology<sup>99</sup>) and pedantising/muddling/formulaic-hollowing-out-in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup>) desublimation); as so-failing prospective re-ontologising 'dynamic cumulating/recomposuring psychologismic-epistemic-acutisation-residualising,-{decompulsing}delinearity~for-cogency phasing of limitedness/human-subpotency onto unlimitedness/existence-<full-potency-of-sublimating-nascence>' (especially as manifested with 'shallow-supererogation<sup>96</sup>-framing/formulation/catchmenting/truncating/compulsing/linearising\_scale-of-opaque/contentious/un-nominalised/flawed-interpretations/domains of manifest blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising-by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out>' together with 'unwieldy-contemplatable-disontologising/re-ontologising-implications,-with-regards-to-human-sovereign-function/posture-<as-to-narrowness/evasiveness/vagueness-of-

~~disontologising/re-ontologising~~> with respect to contentious/un-nominalisedness of social-  
 stake-contention-or-confliction'). Thus, the underlying manifestation of suboptimal sovereign-  
 emergence/becoming, ~~existentially imbuing human freedom as to supererogating/surrealising-~~  
 for ~~'knowledge empowerment over ignorance disempowerment'~~ ~~<as-of-'developing-and-~~  
~~availing-sovereign-sublimating potential/possibilities/options/choices'-as-to-the-~~  
~~'credibility'/'ontological-veracity'-underlying-the-'sovereign-conscious/conscientious-~~  
~~backdrop'>~~ (failing 'prospective sublimating notional~catchmenting ~~<as-~~  
~~to \_disontologising/subontologising institutional imprintedness—by re-ontologising-~~  
~~institutional imprinting>~~ as to ~~nonpresencing <perspective ontological-~~  
~~normalecy/postconvergence>~~ existential ~~<disontologising/re-ontologising aporeticism>~~  
 prospect of human individual-consciousness/collective-consciousness decompulsion–appraisal'  
 for re-ontologising futural potentiation as anthropologisation ~~<as-to-futural-reflexivity,-in-~~  
~~{decompulsing} delinearity-'invention'/'creation'-of-the-human/humanity>)~~ rather speaks to the  
 given registry-worldview/dimension <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>  
 'conception of human sovereign apportioning as of lifespan extricatory/preconverging  
 psychical-nascency moronisation-~~<sublimating-nascence, extricatory-desublimating-~~  
 downstreaming/'avalage' imbued dearth of human sovereign–function/posture ~~<as-to-~~  
~~existentially-manifest-'embodied-subject~consciousness-and-direct/deferential-~~  
~~conscientiousness',-as-of-its-'epistemic-reflexivity/unreflexivity-in-existence'/teleology>~~  
 'protracted-social—~~as-to-individual-by-institutional-by-social~~ relative direct/deferential–  
 responsibility/~~relative-reflexivity~~ to cogency\_chronicularity/annality–of-relative-reflexivity,-as-  
 to-profound-supererogation<sup>96</sup>'. Such that in-many-ways, it can perfectly be argued that the  
 modern-day democratic process is more critically played  
~~notionally/epistemically/bindingnessly~~ ~~<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>~~  
 rather at the level of 'ontologically-hegemonising-narrative'<sup>71</sup> ontological-performance<sup>72</sup>-

<including-virtue-as-ontology>/morality/ethics/justice/etc.’—(with reference to  
 notional/epistemic/bindingness<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>  
 ‘parrhesiastic/messianicity/profound-supererogation<sup>96</sup> projection for sublimating–  
 prolongation’) with respect to inducing/failing-to-induce human sovereign–function/posture–  
 <as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-  
 conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>  
 ‘protracted-social—~~as-to-individual-by-institutional-by-social~~ relative direct/deferential–  
 responsibility/relative-reflexivity to cogency\_chronicularity/annality–of-relative-reflexivity,-as-  
 to-profound-supererogation<sup>96</sup>; which is what effectively and truly gives  
 notional/epistemic/bindingness<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> ‘human  
 manifest idiosyncratic–ferment\_for-notional~cogency-(as-to-< surrealising/supererogating–  
 drive>-of-aestheticising—relief/depth-and-impetus) as of re-ontologising-by–  
 disontologising/subontologising—dynamics of human-per-cep-ti-vi-ty-<as-to—  
 notional~perceptualisation-of-and-leashing-to\_social-functioning-and-accordance—as-of–  
 social-stake-contention-or-confliction> imbued notional~cogency\_chronicularity/annality–of-  
 relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’ to the ‘basic manifest/gestural sovereign-  
 exercising-<as-of-sovereign-deferentialism;-as-to-‘direct/indirect–electing-and/or-  
 nominating?’>’ of ‘unwieldy-contemplatable disontologising/re-ontologising implications’. Such  
 that claims/pretenses to directly impute manifest human sovereign–function/posture-<as-to–  
 existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-  
 conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>  
 ‘protracted-social—~~as-to-individual-by-institutional-by-social~~ relative direct/deferential–  
 irresponsibility/relative-unreflexivity to cogency\_chronicularity/annality–of-relative-  
 reflexivity,-as-to-profound-supererogation<sup>96</sup>’ (as to excessive weighting place on the ‘basic  
 manifest/gestural sovereign-exercising-<as-of-sovereign-deferentialism;-as-to-‘direct/indirect–

electing-and/or-nominating'>' of 'unwieldy-contemplatable disontologising/re-ontologising implications') are ontologically-flawed; given that the ontologising/scientific/existence-  
 <honesty-constraining>—scope\_for\_prospective\_re-ontologising (as to its implicated  
 '61 nonpresencing-<perspective-ontological-normalcy/postconvergence> relativism/relative-  
 scope for epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-  
 existence/relativising—from-limited-mentation-as-its-deepening/psychologismic-epistemic-  
 acutisation-residualising,-{decompulsing}delinearity~for-cogency') warrants that human  
 sovereign-function/posture-<as-to-existentially-manifest-'embodied-subject~consciousness-  
 and-direct/deferential-conscientiousness',-as-of-its-'epistemic-reflexivity/unreflexivity-in-  
 existence'/teleology> is notionally/epistemically/bindingnessly-<as-to-determinism/conceptivity-of-relative-  
 unreflexivity/relative-reflexivity> the inherent point-of-departure for human prospective re-ontologising—  
 imbuing-of-prospective-human-sublimating/emancipating/enfranchisement. Thusly, such  
 human sovereign-function/posture-<as-to-existentially-manifest-'embodied-  
 subject~consciousness-and-direct/deferential-conscientiousness',-as-of-its-'epistemic-  
 reflexivity/unreflexivity-in-existence'/teleology> 'protracted-social—as-to-individual-by-  
 institutional-by-social relative direct/deferential-irresponsibility/relative-unreflexivity to  
 cogency\_chronicularity/annality-of-relative-reflexivity,-as-to-profound-supererogation'<sup>66</sup>  
 effectively lies with the overt/covert manifestation of undermining  
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
 <amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness' >  
 desublimation; together with inadequate interlacing of the overall genuine social intellectual-  
 function/posture various existentially-<disontologising/re-ontologising—aporeticism> for  
 inducing sublimating human conceptivity/epistemic-reflexivity/epistemicity-relativism-  
 determinism-<reifying {as-to-knowledge-developing}-and-empowering> with respect to overall

human competence/expertising (as of human socially expanded framework of deferential-formalisation-transference as to various cultivated skills/arts and time investment with regards to effectively manifest ‘underlying veracity of core-philosophy/derivative–core-philosophy prospective re-ontologising as relevantly superseding prior mere-formulaicity/ritualisation pedantism induced knowledge-deadends-<as-preconverging–de-mentating/structuring/paradigming>’). In this respect, (notwithstanding the ‘vague idealisation and romanticism of human rights and liberties’) the veridical strength/pungency of such conceptions arise as of their instigative interlacing with the overall genuine social intellectual–function/posture various existentially-<disontologising/re-ontologising–aporeticism> induced human conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing} -and-empowering> with respect to overall human competence/expertising (as of human socially expanded framework of deferential-formalisation-transference as to various cultivated skills/arts and time investment with regards to effectively manifest ‘underlying veracity of core-philosophy/derivative–core-philosophy prospective re-ontologising as relevantly superseding prior mere-formulaicity/ritualisation pedantism induced knowledge-deadends-<as-preconverging–de-mentating/structuring/paradigming>’); as so-priorly defining and bound to induce either human sovereign–function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> ‘prospective sublimating notional~catchmenting-<as-to-disontologising/subontologising-institutional-imprintedness–by–re-ontologising-institutional-imprinting> as to nonpresencing <perspective-ontological-normalcy/postconvergence> existential-<disontologising/re-ontologising–aporeticism> prospect of human individual-consciousness/collective-consciousness decompulsion–appraisal’ for re-ontologising futural potentiation as anthropologisation-<as-to-futural-reflexivity,-in-<sup>†</sup>decompulsing† delinearity-

'invention'/'creation'-of-the-human/humanity> on-the-one-hand or on-the-other-hand human  
 sovereign-function/posture-<as-to-existentially-manifest-'embodied-subject-consciousness-  
 and-direct/deferential-consciousness',-as-of-its-'epistemic-reflexivity/unreflexivity-in-  
 existence'/teleology> 'prior desublimating notional~catchmenting-<as-  
 to\_disontologising/subontologising institutional imprintedness—by—re-ontologising—  
 institutional imprinting> as to presencing—absolutising-identitive-constitutedness  
 existential-<disontologising/re-ontologising—aporeticism> preconverging de-  
 mentating/structuring/paradigming punctual/immediacy/constituted/compulsions-encumbered  
 prior mere-formulaicity/ritualisation rationalisation-of-  
 contentivity/argumentativity/dialecticism/discursivity'. This insight is effectively validated by  
 the fact that in-many-ways the difference between political 'convincing', 'constraining' and  
 'subterfuge' with regards to 'basic manifest/gestural sovereign-exercising-<as-of-sovereign-  
 deferentialism;-as-to-'direct/indirect—electing-and/or-nominating'>' of 'unwieldy-  
 contemplable disontologising/re-ontologising implications' (as to our modern-day  
 'intragenerational epochal <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> social-stake-  
 contention-or-confliction of the advocacy/political/applicative—scope as to techno-socio-  
 econo-political implications') increasingly manifests 'catchmenting-by-rejection/lip-  
 servicing/monopolising/gaming-of-the-system/charade/distraction vague/imaginary lures of  
 social-stake-contention-or-confliction' as to 'accessory/adjunctive cobbling-together/gathering,  
 procession, forming, presenting, dissipating and instrumentalising in a dearth of prospective  
 chronicular/annalistic—cogency-<as-of-notional~protensivity> so-construed as  
 cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>'; as  
 the 'veracity of notions are poorly/hardly debated or rendered irrelevant in an increasingly  
 chaotic media scene devoid-of/lacking sublimating cogency\_chronicularity/annality—of-  
 relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>' and aligned to the already absolutised

conception of perceived prospective human re-ontologising possibility/potential (undergirded by the ‘prior desublimating notional~catchmenting-<as-to-disontologising/subontologising-institutional-imprintedness-by-re-ontologising-institutional-imprinting> as to ~~presencing—absolutising-identitive-constitutedness~~ existential-<disontologising/re-ontologising—aporeticism> ~~preconverging-de-mentating/structuring/paradigming~~ ~~punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation~~ ~~rationalisation-of-contentivity/argumentativity/dialecticism/discursivity~~’ narrative). In this regards, it is effectively the given registry-worldview/dimension notional~cogency\_chronicularity/annality-of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup> that manifestly precedes the given exercise of human sovereign-function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> (as so-reflected as from blatant brutish conquest/subjugation conception of sovereign apportioning, dominion protection conception of sovereign apportioning, to the very natural-order-of-things conception of sovereign apportioning and to our subtle modern-day institutionally-distorted/disjointed conception of sovereign apportioning and so since any such supposed conception/pretense to the given exercise of human sovereign-function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> doesn’t arise but only after the given notional~cogency\_chronicularity/annality-of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup> is articulated existentially-<disontologising/re-ontologising—aporeticism> for such a given exercise of human sovereign-function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> to then arise existentially-<disontologising/re-ontologising—aporeticism>); so-underlying the

fundamental grip of the ‘prior desublimating notional~catchmenting-<as-  
 to\_disontologising/subontologising institutional-imprintedness—by—re-ontologising—  
 institutional-imprinting> as to ~~presencing—absolutising-identitive-constitutedness~~  
 existential-<disontologising/re-ontologising—aporeticism> ~~preconverging de-~~  
~~mentating/structuring/paradigmizing~~ punctual/immediacy/constituted/compulsions-encumbered  
 prior ~~mere-formulaicity/ritualisation~~ ~~rationalisation-of-~~  
~~contentivity/argumentativity/dialecticism/discursivity~~’ narrative (which though cannot be  
 construed as inherently superseding and subserving the ontologising/scientific/existence-  
 <honesty-constraining>—scope\_for\_prospective\_re-ontologising with regards to its prospective  
 sublimating ‘implicated-and-explicated repassing for human sovereign—function/posture-<as-to-  
 existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-  
 conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>  
 approbation-of/adherence-to deferentialism’ as to ‘protracted-social—as-to-individual-by-  
 institutional-by-social relative direct/deferential—responsibility/relative-reflexivity to  
 cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’). It is  
 herein contended that the prospect for the prospective superseding/overcoming of ‘human  
 incidental/accidental<sup>79</sup> presencing—absolutising-identitive-constitutedness<sup>14</sup> psychologismic—  
 epistemic-acutisation—difficulty-<for,-residualising—<sup>{decompulsing}</sup>delinearity~for-cogency>-<as-  
 of-requisite-profound-supererogation<sup>96</sup> -for-‘disposedness-or-psychologismic-construct’-  
 {imbued—demoronisation-<sublimating—nascence,-nonextricatory-sublimating—  
 upstreaming/‘amontée’>}} of the successive registry-worldviews/dimensions’ as requisite of the  
 ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-  
 ontologising as to its prospective ~~profound-~~  
~~supererogation<sup>96</sup>~~ ~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear  
 ising—as to ~~postconverging de-mentating/structuring/paradigmizing~~ (imbued ‘existential-

<disontologising/re-ontologising—aporeticism>

hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting

{decompulsing} delinearity/delinear-accreting/recomposuring—<sup>61</sup> nonpresencing-perceptualisation-of-

sublimating-over-desublimating-<as-‘psychologismic-epistemic-acutisation—residualising,-

{decompulsing} delinearity~for-cogency’\_as-to-‘prospective-profound-supererogation<sup>96</sup>-epistemic-

perspective’-of-prospective-&-prior-differentiated-apriorising/axiomatising/referencing>—

with-respect-to-the-prospect-of-prospective-human-re-ontologising’) is in-many-ways

effectively ‘lacking/deficient as to registry-worldviews/dimensions institutional-

prescience/imprimaturing-<dullness-of-the-spirit/psychologismic-epistemic-acutisation—

nonresidualising-imbued-{compulsing}linearity~in-eclecticism-of-prior-mere-

formulaicity/ritualisation> imbued overt/covert preconverging-de-

mentating/structuring/paradigming’ (and so including and specifically reflected in our present-

day totalisingly-ing—discretion/whim-of-thought); as to warrant appropriate ‘substantivity of

transversality-<for-sublimating-existential-eventuating/denouement,-from-‘thinking-at-

first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’-as-of-

prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-

apriorising/axiomatising/referencing’><sup>101</sup> imbued ‘impersonalisation and deinstitutionalisation

of prospective re-ontologising<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>’ (as to ontologising-failsafe-

<as-to-‘relative-unreflexivity/relative-reflexivity—bindingness/nondiscretionariness’-of-

totalising-entailment>) for veridical re-originary-as-unenframed/re-

ontologising/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-

thinking<sup>21</sup>-‘projective-insights’/‘epistemic-projection-in-conflatedness<sup>13</sup>’-of-

notional~<sup>18</sup>deprocrypticism-prospective-sublimation)<sup>90</sup> (and so with respect to

unlimitedness/existence-<full-potency-of-sublimating-nasceence> prospective

apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening under which

limitedness/human-subpotency submits in profound-supererogation for prospective
 sublimating to which no registry-worldview/dimension conception of intellection can exclude
 itself with regards to its prospective epistemic-projection perspective elucidation of its
 manifestation pedantising/muddling/formulaic-hollowing-out—in-
 subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-
 as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-
 completeness<sup>8</sup>) knowledge-deadends-<as-preconverging-de-
 mentating/structuring/paradigming>). In this regards, human-consciousness/collective-
 consciousness–distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising–
 decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic-epistemic-
 acutisation—residualising,-{decompulsing}delinearity~for-cogency> re-ontologising potentiation
 (with regards to prospective re-ontologising ‘dynamic cumulating/recomposuring
 psychologismic-epistemic-acutisation—residualising,-{decompulsing}delinearity~for-cogency
 phasing of limitedness/human-subpotency onto unlimitedness/existence-<full-potency-
 of-sublimating-nasence>’) of prospective ‘reinvention’/‘recreation’ of the-human/humanity
 so-construed as anthropologisation-<as-to-futural-reflexivity,-in-{decompulsing}delinearity-
 ‘invention’/‘creation’-of-the-human/humanity> (as to the palpability of the ‘flow of human
 prospective profound-supererogation<sup>96</sup>—over-shallow-supererogation<sup>96</sup>’ in
 superseding/overcoming the ‘human incidental/accidental<sup>79</sup>presencing—absolutising-
 identitive-constitutedness<sup>14</sup> psychologismic-epistemic-acutisation—difficulty-<for,-
 residualising,-{decompulsing}delinearity~for-cogency>-{as-of-requisite-profound-supererogation<sup>96</sup>-
 for-‘disposedness-or-psychologismic-construct’-{imbued-demoronisation-<sublimating–
 nascence,-nonextricatory-sublimating-upstreaming/‘amontée’>}}) of the successive registry-
 worldviews/dimensions’) speaks to the ‘psychologismic-epistemic-acutisation—
 residualising~{epistemic-totalising<sup>33</sup>}hermeneutic/textuality/reprojecting/supererogating/zeroing/re-

acuting, -{decompulsing}delinearity~for-cogency’ notionally/epistemically/bindingnessly<as-to-  
 determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> undergirding the superseding/overcoming of  
 human Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-  
 development-as-infrastructure-of- meaningfulness-and-teleology , institutional-  
 development-as-to-social-function-development and living-development-as-to-personality-  
 development psychologismic-epistemic-acutisation—difficulty<for, residualising-  
 {decompulsing}delinearity~for-cogency> magnitudes {of-experientiality/experiment} . It should be appreciated  
 herein that human ‘psychologismic-epistemic-acutisation—residualising~{epistemic-  
 totalising}33;hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting, -  
 {decompulsing}delinearity~for-cogency’ (as to ‘sublimating re-aestheticising psychologismic-  
 transfixity-<placeholder-setup-ontological-rescheduling—in-realigning/preactivity/formative-  
 becoming/psychoanalytical-unshackling,-as-to-residualising—{decompulsing}delinearity-over-  
 nonresidualising—{compulsing}linearity>’ with regards to prospective  
 ‘apriorising/axiomatising/referencing disambiguating/de-leveling/de-ressentiment/opened-  
 construct-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> demoronisation-<sublimating-nascence,-  
 nonextricatory-sublimating-upstreaming/‘amontée’>’ in relation to the-very-same  
 purview/devolved-purview/devolving-purview-of-unlimitedness/existence-<full-potency-  
 of-sublimating-nascence>;—‘implicated-attendant-ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>), is effectively the exercise (aestheticisingly reflected as to  
 human ‘idiosyncratic-ferment\_for-notional~cogency-(as-to-<<sup>97</sup> surrealising/supererogating-  
 drive>-of-aestheticising—relief/depth-and-impetus) imbuings-<by-  
 needling/prying/prospecting-for-‘phasing-and-rooting’>-of  
 interlay/organicalism/aestheticising-handle-<of-‘psychologismic-transfixity{residualising-  
 {decompulsing}delinearity-over-nonresidualising—{compulsing}linearity}>’ of reifying/dereifying

mental-aestheticising-<as-‘psychologismic-existential-metaphoricity’<sup>7</sup>-{as-to-<sup>†</sup>epistemic-  
<sup>†</sup>totalising }re-apriorising/re-axiomatising/re-referencing\_in-becoming}>’-so-implicated-‘by-way-  
 of-the-existentially/contextually/textually-manifest-motif-construct-as-specific-language’-as-  
 so-reflecting-‘the-existentially/contextually/textually-manifest-  
 moronisation/demoronisation’>’) that underlies ‘re-ontologising as to the relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> of disontologising/re-ontologising  
 human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’; and so, as from ‘overall shallow-  
 supererogation<sup>96</sup>~framing/formulation/catchmenting/truncating/compulsing/linearising\_scale  
 —of-opaque/contentious/un-nominalised/flawed-interpretations/domains of manifest  
 blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-  
 preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out>’ (imbued  
<sup>†</sup>compulsing}linearity/linear-accreting—<sup>79</sup>presencing-perceptualisation-of-sublimating-over-  
 desublimating-<as-‘psychologismic-epistemic-acutisation—nonresidualising-imbued-  
<sup>†</sup>compulsing}linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation’\_as-to-  
 ‘secondnatured-epistemic-perspective’-of-prospective-&-prior-differentiated-  
 apriorising/axiomatising/referencing>—and-as-developing-into-interrelatedness-dynamics-of-  
 social-constructing) TOWARDS ‘prospective overall profound-  
 supererogation<sup>96</sup>~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear  
 ising\_scale—of-transparent/noncontentious/un-nominalised/sound-interpretations/domains of  
 manifest <sup>7</sup>unblurriness-<re-ontologising\_by-postconverging-as-to-dragged-out-  
 supererogatory~wholesomeness/profound-supererogation<sup>96</sup>,-while-anecdotalising-prior-  
 disontologising-thresholding>’ (imbued ‘existential-<disontologising/re-ontologising—  
 aporeticism> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting  
<sup>†</sup>decompulsing}delinearity/delinear-accreting/recomposuring—<sup>61</sup>nonpresencing-perceptualisation-of-  
 sublimating-over-desublimating-<as-‘psychologismic-epistemic-acutisation—residualising,-

~~{decompulsing} delinearity~for-cogency’\_as-to-‘prospective-profound-supererogation<sup>96</sup>-epistemic-~~  
~~perspective’-of-prospective-&-prior-differentiated-apriorising/axiomatising/referencing>—~~  
~~with-respect-to-the-prospect-of-prospective-human-re-ontologising’).~~ As from  
‘unlimitedness/existence-~~<full-potency-of-sublimating-nasence>~~ perspective of immanent-  
reflexivity’ imperious as to re-ontologising human-per-cep-ti-vi-ty-~~<as-to—~~  
~~notional~perceptualisation-of-and-leashing-to\_social-functioning-and-accordance—as-of—~~  
~~social-stake-contention-or-confliction>~~ (with regards to human-consciousness/collective-  
consciousness-~~distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising—~~  
~~decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic-epistemic-~~  
~~acutisation—residualising,-{decompulsing} delinearity~for-cogency>~~ re-ontologising potentiation  
manifested as to ‘recurrent/perpetuating/continuity-recomposuring existential-  
~~<disontologising/re-ontologising—aporeticism>—counteracting/supplanting/alienating-of-~~  
~~prior-apriorising/axiomatising/referencing’~~ undergirding the ‘overall relative-  
~~unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-~~  
~~process<sup>68</sup>~~ imbued notional~cogency\_chronicularity/annality-of-relative-reflexivity,-as-to-  
profound-supererogation<sup>96</sup>’), this so-implies on-the-one-hand that ‘~~profound-~~  
~~supererogation<sup>96</sup>~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear-~~  
~~ising\_scale—of-transparent/noncontentious/un-nominalised/sound-interpretations/domains~~ of  
manifest ~~unblurriness-<re-ontologising\_by-postconverging-as-to-dragged-out-~~  
~~supererogatory~wholesomeness/profound-supererogation<sup>96</sup>,-while-anecdotalising-prior-~~  
~~disontologising-thresholding>’~~ (imbued ‘existential-~~<disontologising/re-ontologising—~~  
~~aporeticism>~~ hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting  
~~{decompulsing} delinearity/delinear-accreting/recomposuring—<sup>61</sup> nonpresencing-perceptualisation-of-~~  
~~sublimating-over-desublimating-<as-‘psychologismic-epistemic-acutisation—residualising,-~~  
~~{decompulsing} delinearity~for-cogency’\_as-to-‘prospective-profound-supererogation<sup>96</sup>-epistemic-~~

perspective' ~~of prospective & prior differentiated apriorising/axiomatising/referencing~~  
 with-respect-to-the-prospect-of-prospective-human-re-ontologising') rather reflects  
 '<nonextricatory/postconverging/unaccommodating/questioning>-re-ontologising\_prompting  
 perspective as to <punctual/immediacy/constituted/compulsions-encumbered prompted  
 extended/prolonged-re-ontologising-enabling> ~~psychologismic epistemic acutisation—  
 residualising—~~<sup>{epistemic-totalising}</sup> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-  
 acuting,<sup>{decompulsing}</sup> delinearity~for-cogency —in-order-to-enable-<as-of-the-untenable-  
 induced~ unblurriness>— <prospective\_punctual/immediacy/constituted/compulsions-  
 encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable  
 prompted constricted/narrowingdown-re-ontologising-enabling> ~~psychologismic epistemic-  
 acutisation—residualising—~~<sup>{epistemic-  
 totalising}</sup> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,<sup>{decompulsing}</sup>  
 delinearity~for-cogency'; and so, in 'overall prospective re-ontologising  
 acquiescence' as to 'protracted-social—as-to-individual-by-institutional-by-social relative  
 direct/deferential-responsibility/relative-reflexivity to cogency\_chronicularity/annality-of-  
 relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>' (and so with respect to 'overarching  
 cultivated-and-enculturated interrelatedness-dynamics-of-social-constructing'  
 notionally/epistemically/bindingnessly<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup>  
 imbued 'prospective sublimating notional~catchmenting-<as-  
 to\_disontologising/subontologising institutional-imprintedness—by—re-ontologising—  
 institutional-imprinting> as to nonpresencing-<perspective-ontological-  
 normalcy/postconvergence> existential-<disontologising/re-ontologising—aporeticism>  
 prospect of human individual-consciousness/collective-consciousness decompulsion-appraisal'  
 as the 'given re-ontologising human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>'). Whereas on-the-other-  
 hand 'shallow-

supererogation<sup>96</sup>~framing/formulation/catchmenting/truncating/compulsing/linearising\_scale  
 —of-opaque/contentious/un-nominalised/flawed-interpretations/domains of manifest  
 blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-  
 preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out>’ (imbued  
 {compulsing}linearity/linear-accreting—<sup>79</sup>presencing-perceptualisation-of-sublimating-over-  
 desublimating-<as-‘psychologismic-epistemic-acutisation—nonresidualising-imbued-  
 {compulsing}linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation’\_as-to-  
 ‘secondnatured-epistemic-perspective’-of-prospective-&-prior-differentiated-  
 apriorising/axiomatising/referencing>—and-as-developing-into-interrelatedness-dynamics-of-  
 social-constructing) rather reflects  
 ‘<extricatory/preconverging/accommodating/unquestioning>-  
 disontologising/subontologising\_prompting as to <mere-formulaicity/ritualisation-of>-prior  
 induced <punctual/immediacy/constituted/compulsions-encumbered prompted  
 extended/prolonged-re-ontologising-enabling>-psychologismic-epistemic-acutisation—  
 residualising-<sup>{epistemic-totalising}</sup>hermeneutic/textuality/reprojecting/supererogating/zeroing/re-  
 acuting-<sup>{decompulsing}</sup>delinearity-for-cogency’ (manifesting prospectively as  
 disontologising/subontologising ‘rationalisation-of-  
 contentivity/argumentativity/dialecticism/discursivity in psychologismic-epistemic-  
 acutisation—nonresidualising-imbued-<sup>{compulsing}</sup>linearity~in-eclecticism-of-prior-mere-  
 formulaicity/ritualisation’) in ‘overall prospective disontologising/subontologising  
 acquiescence’ as to ‘protracted-social—as-to-individual-by-institutional-by-social relative  
 direct/deferential-irresponsibility/relative-unreflexivity to cogency\_chronicularity/annality-of-  
 relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’; and so, with respect to ‘overarching  
 cultivated-and-enculturated interrelatedness-dynamics-of-social-constructing’  
 notionally/epistemically/bindingnessly-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>

imbued ‘prior desublimating notional~catchmenting-<as-to-disontologising/subontologising-institutional-imprintedness-by-re-ontologising-institutional-imprinting> as to presencing—absolutising-identitive-constitutedness existential-<disontologising/re-ontologising—aporeticism> preconverging-de-mentating/structuring/paradigmimg punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation rationalisation-of-contentivity/argumentativity/dialecticism/discursivity’ as the ‘given disontologising/subontologising human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’. The bigger implication here being that overall re-ontologising acquiescence as to ‘protracted-social—as-to-individual-by-institutional-by-social relative direct/deferential-responsibility/relative-reflexivity to cogency\_chronicularity/annality-of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’ (with regards to prospective re-ontologising ‘dynamic cumulating/recomposuring psychologismic-epistemic-acutisation—residualising,-{decompulsing}delinearity~for-cogency phasing of limitedness/human-subpotency onto unlimitedness/existence-<full-potency-of-sublimating-nascence>’) is ever always prospectively opened to the human exercise of ‘psychologismic-epistemic-acutisation—residualising-{epistemic-totalising<sup>33</sup>}hermeneutic/textuality/reprojecting/supererogating/zeroing/re-actuing,-{decompulsing}delinearity~for-cogency’ (as of ‘<nonextricatory/postconverging/unaccommodating/questioning>-re-ontologising\_prompting-prospective\_extended/prolonged-re-ontologising-enabling—in-order-to-enable-<as-of-the-untenability-of-induced~7unblurriness>—prospective\_constricted/narrowingdown-re-ontologising-enabling’) so-underlying the ‘circular dynamics in human-consciousness/collective-consciousness-distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising-decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic-epistemic-acutisation—residualising,-{decompulsing}delinearity~for-cogency>’.

This again is so-implied as to prospective ‘human psychologismic-epistemic-acutisation-<as-to-

postconverging–de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-  
 nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation—residualising,-<sup>{decompulsing}</sup>delinearity~for-  
 eogeneity’ of the-very-same purview/devolved-purview/devolving-purview-of-  
 unlimitedness/existence-<full-potency-of-sublimating-nascence>;—‘implicated-attendant-  
 ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogeneity>’<sup>40</sup>; as so superseding/overcoming the psychologismic-epistemic-  
 acutisation—difficulty-<for,-residualising-<sup>{decompulsing}</sup>delinearity~for-cogeneity>-<as-of-  
 requisite-profound-supererogation<sup>96</sup>-for-‘disposedness-or-psychologismic-construct’-  
 {imbued-demoronisation-<sublimating-nascence,-nonextricatory-sublimating-  
 upstreaming/‘amontée’>}} for re-ontologising prospective Being-development/ontological-  
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-  
 meaningfulness-and-teleology psychologismic-epistemic-acutisation—difficulty-<for,-  
 residualising-<sup>{decompulsing}</sup>delinearity~for-cogeneity>—magnitude<sup>{of-experientiality/experiment}</sup>. This so-  
 underlies ‘substantivity of transversality-<for-sublimating-existential-  
 eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-preemptive-of-  
 prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-  
 and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup>’ imbued  
 ‘impersonalisation and deinstitutionalisation of prospective re-ontologising<sup>56</sup> meaningfulness-  
 and-teleology<sup>99</sup>’ (as to ontologising-failsafe-<as-to-‘relative-unreflexivity/relative-reflexivity—  
 bindingness/nondiscretionariness’-of-totalising-entailment>); in reflection of underlying  
 ‘constraining existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-  
 from-prospective-profound-supererogation<sup>96</sup> imbuing human ontological-commitment<sup>66</sup>

<implied—self-assuredness-of-ontological-good-faith/authenticity<sup>99</sup> ~postconverging—de-  
 mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality>’ and ‘<sup>103</sup>universal-  
 transparency<sup>104</sup>—<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-  
 epistemicity>totalising~in-relative-ontological-completeness<sup>8</sup> > as available-to/elicitable-to-<as-  
 to-human-consciousness/collective-consciousness—distendedness/detruncating-<beyond-  
 selfpresencing,-as-re-ontologising—decentering\_of-consciousness/collective-consciousness,-as-  
 to-psychologismic—epistemic-acutisation—residualising,-<sup>{decompulsing}</sup>delinearity~for-cogency>)>  
 the social-functioning-and-accordance—as-of—social-stake-contention-or-confliction  
 conception of any given registry-worldview/dimension <preconverging~‘motif-and-  
 apriorising/axiomatising/referencing’—entailing>-existentialising—enframing/imprintedness-  
 <as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)>’. In this  
 regards, it can be appreciated that present-day positivism/rational-empiricism nascent-  
 particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-  
 completeness<sup>87-8</sup>—reference-of-thought-<sup>8</sup>devolving> construed as  
 ‘<prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-  
 ideologising/deformulaicity/à-contrecoup/unsettling/unarguable > prompted  
 constricted/narrowingdown—re-ontologising-enabling>-~~psychologismic—epistemic-  
 acutisation—residualising—<sup>{epistemic}</sup>~~  
 totalising <sup>†</sup>hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
<sup>{decompulsing}</sup>delinearity~for-cogency’ (as then of positivism/rational-empiricism ‘prior human  
 profound-supererogation<sup>96</sup> metaphoricity<sup>57</sup>’) were not so-uncontroversial in the non-positivising  
 medieval-scholasticism manifest ‘overarching cultivated-and-enculturated interrelatedness-  
 dynamics—of-social-constructing’ notionally/epistemically/bindingnessly<as-to-  
 determinism/conceptivity—of-relative-unreflexivity/relative-reflexivity> imbued ‘prior desublimating  
 notional~catchmenting-<as-to—disontologising/subontologising—institutional-imprintedness—

by—re-ontologising—institutional-imprinting> as to ~~presencing—absolutising-identitive-constitutedness~~ existential-<disontologising/re-ontologising—aporeticism> ~~preconverging—de-mentating/structuring/paradigming~~ punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation rationalisation-of-contentivity/argumentativity/dialecticism/discursivity’ as the ‘given disontologising/subontologising human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’. It is rather such as-then-of positivising/rational-empiricism profound-supererogation<sup>96</sup> metaphoricity<sup>57</sup> (as of ‘<nonextricatory/postconverging/unaccommodating/questioning>-re-ontologising\_prompting perspective as to <punctual/immediacy/constituted/compulsions-encumbered prompted extended/prolonged—re-ontologising-enabling> ~~psychologismic epistemic acutisation—residualising—~~<sup>{epistemic-totalising}</sup> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting—<sup>{decompulsing}</sup> delinearity~for-cogency —in-order-to-enable-<as-of-the-untenableity-of-induced~ unblurriness>— <prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-ideologising/deformulaicity/à-contre-coup/unsettling/unarguable prompted constricted/narrowing-down—re-ontologising-enabling> ~~psychologismic epistemic acutisation—residualising—~~<sup>{epistemic-totalising}</sup> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting—<sup>{decompulsing}</sup> delinearity~for-cogency’) as to our present-day positivising/rational-empiricism <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>: that ultimately led to the ‘present-day overall re-ontologising acquiescence’ as to ‘protracted-social—as-to-individual-by-institutional-by-social relative direct/deferential—responsibility/relative-reflexivity to cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’ (with respect to our positivism/rational-empiricism ‘overarching cultivated-and-enculturated interrelatedness-dynamics—of-social-constructing’ notionally/epistemically/bindingnessly-<as-to-determinism/conceptivity—of-relative-unreflexivity/relative-reflexivity> imbued ‘prospective sublimating notional~catchmenting-<as-

to ~~disontologising/subontologising~~ institutional-imprintedness by ~~re-ontologising~~ institutional-imprinting> as to ~~nonpresencing~~<perspective-ontological-normalecy/postconvergence> existential<disontologising/re-ontologising—aporeticism> prospect of human individual-consciousness/collective-consciousness decompulsion–appraisal’ as the ‘given re-ontologising human <sup>56</sup> meaningfulness-and-teleology<sup>99</sup>’). In other words, human-consciousness/collective-consciousness–distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising–decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic–epistemic-acutisation—residualising,-<sup>{decompulsing}</sup>delinearity~for-cogency> re-ontologising potentiation as to ‘overall human profound-supererogation<sup>96</sup> of psychologismic–epistemic-acutisation—residualising-<sup>{epistemic-</sup>totalising<sup>33}</sup> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-<sup>{decompulsing}</sup>delinearity~for-cogency exercise’ of re-ontologising priority/precedence/primacy (as so-reflecting prospective re-ontologising ‘dynamic cumulating/recomposuring psychologismic–epistemic-acutisation—residualising,-<sup>{decompulsing}</sup>delinearity~for-cogency phasing of limitedness/human-subpotency onto unlimitedness/existence-<full-potency-of-sublimating-nascence>’) effectively supersedes any given registry-worldview/dimension ‘rationalisation–of–contentivity/argumentativity/dialecticism/discursivity in psychologismic–epistemic-acutisation—nonresidualising-imbued-<sup>{compulsing}</sup>linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation’. Thus, speaking to the requisite profound-supererogation<sup>96</sup> in overcoming human psychologismic–epistemic-acutisation—difficulty-<for,-residualising-<sup>{decompulsing}</sup>delinearity~for-cogency>-<as-of-requisite-profound-supererogation<sup>96</sup>-for-‘disposedness-or-psychologismic-construct’-<sup>{imbued–demoronisation-<sublimating-nascence,-nonextricatory-sublimating–upstreaming/‘amontée’>}}</sup>> as to ‘thinking at first/pure predisposition preemptive of prospective disontologising/subontologising’; as so-underlied as of preconverging/postconverging–rede-mentating/restructuring/reparadigming

superseding/overcoming of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>  
~~psychologismic-epistemic-acutisation—difficulty-<for,-residualising-~~  
~~{decompulsing}delinearity~for-cogency>-<as-of-requisite-profound-supererogation<sup>96</sup>-for-~~  
~~‘disposedness-or-psychologismic-construct’- {imbued—demoronisation-<sublimating-~~  
~~nascence, nonextricatory-sublimating-upstreaming/‘amontée’>}}’~~. This so-reflect the reality  
 that humans did not transcend from a medieval worldview to a positivistic worldview by a mere  
 ‘logical/rationalising exercise’ (as the mere logical/rationalising conceptualisation we have of  
 such a transformation in today’s positivism/rational-empiricism world is rather in effect an  
 afterthought appraisal) but because the ‘grander grasp on unlimitedness/existence-<full-potency-  
 of-sublimating-nascence> of positivism/rational-empiricism’ as to its then ‘prior human  
 profound-supererogation<sup>96</sup> metaphoricity<sup>57</sup> developing human-per-cep-ti-vi-ty-<as-to—  
 notional~perceptualisation-of-and-leashing-to social-functioning-and-accordance—as-of-  
 social-stake-contention-or-confliction> (so-underlied as of preconverging/postconverging—rede-  
 mentating/restructuring/reparadigming superseding/overcoming of the ‘medievalism non-  
 positivising psychologismic-epistemic-acutisation—difficulty-<for,-residualising-  
 {decompulsing}delinearity~for-cogency>-<as-of-requisite-profound-supererogation<sup>96</sup>-for-  
 ‘disposedness-or-psychologismic-construct’- {imbued—demoronisation-<sublimating-  
 nascence, nonextricatory-sublimating-upstreaming/‘amontée’>}}’ before its transformation-  
 as-to—transcendence-and-sublimity/sublimation/supererogatory~de-mentativity into our  
 modern-day positivism ‘prospective human secondnature<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>’,  
 constrained and made the medieval registry-worldview untenable/internally-contradictory  
 existentially-<disontologising/re-ontologising—aporeticism>; as well as the fact that the ships  
 that set sail around the world for spices elicit a positive commercial opportunism that is  
 responsible for destroying the social myth of a flat world; the bacteria theory that will ensure  
 that one lives or die if we believe in it or not coerced the destruction of a superstitious medical

worldview; or the scientific tools and knowledge that ensured that nation A or nation B will triumph if they believe in it or not, coerces the need to adopt a scientific worldview, etc. This points out the naivety of a supposedly core-philosophy/derivative-core-philosophy—(imbued requisite ‘inkling-drive of dimensionality-of-sublimating<sup>25</sup>— (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)’ exercise ‘failing to contemplate of the relevant existential-<disontologising/re-ontologising—aporeticism> scale and issues (imbued psychologism—epistemic-acutisation—difficulty-<for,-residualising—{decompulsing}delinearity~for-cogency>-<as-of-requisite-profound-supererogation<sup>96</sup>-for-‘disposedness-or-psychologismic-construct’- {imbued-demoronisation-<sublimating-nascence,-nonextrietary-sublimating-upstreaming/‘amontée’>}})) as to prospective human Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology psychologismic-epistemic-acutisation—difficulty-<for,-residualising—{decompulsing}delinearity~for-cogency>—magnitude<sup>{of-experientiality/experiment}</sup>’; as such core-philosophy/derivative-core-philosophy—(imbued requisite ‘inkling-drive of dimensionality-of-sublimating<sup>25</sup>—(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)’ is undertaken in reflection of requisite profound-supererogation<sup>96</sup> as from human ‘crossgenerational notional~firstnatureddness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—mental-processing-parity for ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.’ (as to ‘prospective<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection’ induced ‘human re-ontologising transcendence-and-sublimity/sublimation/supererogatory~de-

mentativity' notwithstanding priorly given <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> disontologising ~~<amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>~~), such that the frivolity of prior mere-formulaicity/ritualisation-~~<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-epistemic-totalising~~ }~~re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
originariness/re-origination~~'> 'normalised/stereotyped/selfhelping/feel-good knowledge being brought at the protracted-social—as-to-individual-by-institutional-by-social sovereign's service' cannot truly be qualified as of core-philosophy/derivative-core-philosophy—(imbued requisite 'inkling-drive of dimensionality-of-sublimating<sup>25</sup> ~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness<sup>12</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation~~')) as it fails 'thinking at first/pure predisposition preemptive of prospective disontologising/subontologising' (as rather prospectively constrained to the given <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> mere 'secondnature'd conscious/unconscious rationalising/calculating of the sublimating outcome of prior profound-supererogation<sup>96</sup> rationalisation-of-contentivity/argumentativity/dialecticism/discursivity imbued positive-opportunism—of-social-functioning-and-accordance<sup>75</sup>). This insight is critical in a veridical appreciation of what is truly meant by Science or Ontology (as to the ontologising/scientific/existence-~~<honesty-constraining>—scope\_for\_prospective\_re-ontologising~~) beyond a <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> naivety, as the ontologising/scientific/existence-~~<honesty-constraining>—scope\_for\_prospective\_re-ontologising~~ is rather more profoundly undergirded as of 'overall human profound-supererogation<sup>96</sup> of psychologismic-epistemic-acutisation—residualising~epistemic-totalising<sup>33</sup> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-

~~{decompulsing} delinearity~for-cogency~~ exercise' (in relation to the 'overarching cultivated-and-enculturated interrelatedness-dynamics-of-social-constructing' notionally/epistemically/bindingnessly-~~<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>~~ imbued 'desublimating/sublimating notional~catchmenting-~~<as-to-disontologising/subontologising-institutional-imprintedness-by-re-ontologising-institutional-imprinting>~~ as to the given disontologising/re-ontologising human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>'); as such a <sup>70</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> naivety simply generates the 'afterthought mere-formulaicity/ritualisation-~~<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-referencing-residuality—in-re-originariness/re-origination>~~ conception of science/ontology' which is not fundamentally as of the sublimating-tradition/constant of human-consciousness/collective-consciousness-distendedness/detruncating-~~<beyond-selfpresencing,-as-re-ontologising-decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic-epistemic-acutisation—residualising,-<sup>{decompulsing} delinearity~for-cogency></sup> re-ontologising~~ potentiation as to 'overall human profound-supererogation<sup>96</sup> of psychologismic-epistemic-acutisation—residualising-~~{epistemic-totalising}~~ hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-~~{decompulsing} delinearity~for-cogency~~ exercise', of re-ontologising priority/precedence/primacy (as so-reflecting prospective re-ontologising 'dynamic cumulating/recomposing psychologismic-epistemic-acutisation—residualising,-~~{decompulsing} delinearity~for-cogency~~ phasing of limitedness/human-subpotency onto unlimitedness/existence-~~<full-potency-of-sublimating-nascence>~~'), over any given registry-worldview/dimension 'rationalisation-of-contentivity/argumentativity/dialecticism/discursivity in psychologismic-epistemic-acutisation—nonresidualising-imbued-~~{compulsing} linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation~~'. Ultimately, this elucidation of human-

consciousness/collective-consciousness—distendedness/detruncating—<beyond-selfpresencing,-  
as-re-ontologising—decentering\_of-consciousness/collective-consciousness,-as-to-  
psychologismic—epistemic-acutisation—residualising,-{decompulsing}delinearity~for-cogency> re-  
ontologising potentiation as to ‘overall human profound-supererogation<sup>96</sup> of psychologismic—  
epistemic-acutisation—residualising~{epistemic-  
totalising<sup>33</sup>}hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
{decompulsing}delinearity~for-cogency exercise’ undergirds the ‘delineation of profound-  
supererogation<sup>96</sup>—veracity and shallow-supererogation<sup>96</sup>—inveracity’ with regards to  
‘(notional/epistemic/bindingness—{as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity}>—human  
manifest—idiosyncratic ferment\_for notional~cogency (as to <<sup>97</sup> surrealisising/supererogating  
drive> of aestheticising—relief/depth and impetus)——as——of) re-ontologising-by—  
disontologising/subontologising—dynamics of human-per-cep-ti-vi-ty-<as-to—  
notional~perceptualisation-of—and-leashing-to\_social-functioning-and-accordance—as-of—  
social-stake-contention-or-confliction> imbued notional~cogency\_chronicularity/annality—of-  
relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’:

- with this ‘delineation of profound-supererogation<sup>96</sup>—veracity and shallow-supererogation<sup>96</sup>—  
inveracity’ so-warranted for prospective psychologismic—epistemic-acutisation-<as-to-  
postconverging—de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-  
nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
{veridical/sound}-relative-reflexivity—in-existence/relativising from limited-mentation-as-its-  
deepening/psychologismic—epistemic-acutisation—residualising,-{decompulsing}delinearity~for-  
eogency’ imbued ‘thinking at first/pure predisposition preemptive of prospective  
disontologising/subontologising’ to thereof elicit prospective cogency\_chronicularity/annality—  
of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup> with respect to ‘prospective  
postconverging—aporeticism-overcoming/unovercoming as the-Good/knowledge-

reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
implicated\_attendant-ontological-contiguity ’~educed-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in {preconverging-ment-by}-  
postconverging-entailment}/understanding/<amplituding/formative-  
epistemicity>causality<sup>6</sup>~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>6</sup>’;

- with this ‘delineation of profound-supererogation<sup>96</sup>—veracity and shallow-supererogation<sup>96</sup>—  
inveracity’ so warranted for elucidating ‘re-ontologising unblurring/decolouring of human  
emotional-involvement’ as of <sup>61</sup>nonpresencing-<perspective-ontological-  
normalcy/postconvergence> epistemic-projection over ‘disontologising/subontologising  
blurring/colouring human emotional-involvement’ as of presencing—absolutising-identitive-  
constitutedness<sup>14</sup> epistemic-projection, and so in reflecting the underlying re-ontologising  
veracity of prospective human sublimating/emancipating/enfranchisement (with regards to  
prospective re-ontologising ‘dynamic cumulating/recomposuring psychologismic-epistemic-  
acutisation—residualising,-{decompulsing}delinearity~for-cogency phasing of limitedness/human-  
subpotency onto unlimitedness/existence-<full-potency-of-sublimating-nascence>’ as  
superseding any given registry-worldview/dimension ‘rationalisation-of-  
contentivity/argumentativity/dialecticism/discursivity in psychologismic-epistemic-  
acutisation—nonresidualising-imbued-{compulsing}linearity~in-eclecticism-of-prior-mere-  
formulaicity/ritualisation’);

- and, with this ‘delineation of profound-supererogation<sup>96</sup>—veracity and shallow-  
supererogation<sup>96</sup>—inveracity’ so warranted for elucidating the appropriateness of

‘desublimating/sublimating notional~catchmenting-<as-to-disontologising/subontologising-institutional-imprintedness-by-re-ontologising-institutional-imprinting> as to the given disontologising/re-ontologising human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ with regards to the sublimating perpetuating of the ‘flow of human prospective profound-supererogation<sup>96</sup>-over-shallow-supererogation<sup>96</sup>’ (in order to avoid manifest pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness ) knowledge-deadends-<as-preconverging-de-mentating/structuring/paradigming> induced prospective ‘epistemic-decadence’ or teleological-decadence-<in-dimensionality-of-desublimating-lack-of<sup>26</sup> <<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) as of <extricatory/preconverging/accommodating/unquestioning>-disontologising/subontologising\_prompting perspective), wherein prior shallow-supererogation<sup>96</sup>-framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-preconverging-de-mentating/structuring/paradigming (imbued {compulsing}linearity/linear-accreting-<sup>79</sup> presencing-perceptualisation-of-sublimating-over-desublimating-<as-‘psychologismic-epistemic-acutisation—nonresidualising-imbued-{compulsing}linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation’\_as-to-‘secondnatured-epistemic-perspective’-of-prospective-&-prior-differentiated-apriorising/axiomatising/referencing>—and-as-developing-into-interrelatedness-dynamics-of-social-constructing) INDUCES ‘prior desublimating notional~catchmenting-<as-to-disontologising/subontologising-institutional-imprintedness-by-re-ontologising-institutional-imprinting> as to presencing absolutising-identitive-constitutedness existential-<disontologising/re-ontologising-aporeticism> preconverging-de-mentating/structuring/paradigming

punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation  
rationalisation-of-contentivity/argumentativity/dialecticism/discursivity’ and so-bound to  
undermine the ‘flow of human prospective profound-supererogation<sup>96</sup>-over-shallow-  
supererogation<sup>96</sup>’, whereas the ‘flow of human prospective profound-supererogation<sup>96</sup>-over-  
shallow-supererogation<sup>96</sup>’ is rather veridically undergirded as of prospective profound-  
supererogation<sup>96</sup>~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear  
ising—as-to-postconverging-de-mentating/structuring/paradigming (imbued ‘existential-  
<disontologising/re-ontologising—aporeticism>  
hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting  
{decompulsing}delinearity/delinear-accreting/recomposuring—<sup>61</sup>nonpresencing-perceptualisation-of-  
sublimating-over-desublimating-<as-‘psychologismic-epistemic-acutisation—residualising,-  
{decompulsing}delinearity~for-cogency’\_as-to-‘prospective-profound-supererogation<sup>96</sup>-epistemic-  
perspective’\_of-prospective-&-prior-differentiated-apriorising/axiomatising/referencing>—  
with-respect-to-the-prospect-of-prospective-human-re-ontologising’) INDUCED ‘prospective  
sublimating notional~catchmenting-<as-to-disontologising/subontologising-institutional-  
imprintedness—by—re-ontologising-institutional-imprinting> as to nonpresencing-  
<perspective-ontological-normalcy/postconvergence> existential-<disontologising/re-  
ontologising—aporeticism> prospect of human individual-consciousness/collective-  
consciousness decompulsion-appraisal’. This elucidation of human-consciousness/collective-  
consciousness-distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising—  
decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic-epistemic-  
acutisation—residualising,-{decompulsing}delinearity~for-cogency> re-ontologising potentiation (as  
to ‘overall human profound-supererogation<sup>96</sup> of psychologismic-epistemic-acutisation—  
residualising~{epistemic-totalising<sup>33</sup>}hermeneutic/textuality/reprojecting/supererogating/zeroing/re-  
acuting,-{decompulsing}delinearity~for-cogency exercise’ undergirding the ‘delineation of

profound-supererogation<sup>96</sup>-veracity and shallow-supererogation<sup>96</sup>-inveracity') speaks to the  
 'circular dynamics in human-consciousness/collective-consciousness-  
 distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising-decentering\_of-  
 consciousness/collective-consciousness,-as-to-psychologismic-epistemic-acutisation-  
 residualising,-{decompulsing}delinearity~for-cogency>' as of 'notional~firstnaturedness-  
 formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>-temporal-to-  
 intemporal-dispositions-<so-construed-as-from-perspective-ontological-  
 normalcy/postconvergence> of human protracted-social—as-to-individual-by-institutional-by-  
 social ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.'  
 and cumulating/recomposuring 'human positive-opportunism—of-social-functioning-and-  
 accordance<sup>75</sup> integration as secondnatured-institutionalisation' undergirding the 'overall  
 relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>57</sup>~of-the-human-  
 institutionalisation-process<sup>58</sup> imbued notional~cogency\_chronicularity/annality—of-relative-  
 reflexivity,-as-to-profound-supererogation<sup>96</sup>'. This 'circular dynamics in human-  
 consciousness/collective-consciousness—distendedness/detruncating-<beyond-selfpresencing,-  
 as-re-ontologising-decentering\_of-consciousness/collective-consciousness,-as-to-  
 psychologismic-epistemic-acutisation—residualising,-{decompulsing}delinearity~for-cogency>' is  
 so-undergirded as of the constrastive 'manifest existential-<disontologising/re-ontologising—  
 aporeticism> weighting-of/constrained-for' either human inhibited/uninhibited intemporal-  
 projection/longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> or uninhibited/inhibited  
 temporal-projection/shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> (as so-reflecting  
 human preconverging/postconverging—rede-mentating/restructuring/reparadigming ontological-  
 performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.). Wherein on-the-  
 one-hand 'underlying human protracted-social—as-to-individual-by-institutional-by-social  
 direct/deferential {flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-

~~limited-mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-~~  
~~{compulsing}linearity—in-eclecticism-of-prior-mere-formulaicity/ritualisation’~~ (as so-manifest with  
‘shallow-  
supererogation<sup>96</sup> ~framing/formulation/catchmenting/truncating/compulsing/linearising\_scale  
—of-opaque/contentious/un-nominalised/flawed-interpretations/domains of manifest  
‘blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-  
preconverging,-in-disontologising-formulaic—dragging-out/hollowing-out>’) rather warrants  
‘<nonextricatory/postconverging/unaccommodating/questioning>-re-ontologising\_prompting  
perspective as to <punctual/immediacy/constituted/compulsions-encumbered prompted  
extended/prolonged—re-ontologising-enabling>-psychologismic-epistemic-acutisation—  
residualising-~~{epistemic-totalising }~~hermeneutic/textuality/reprojecting/supererogating/zeroing/re-  
acuting-~~{decompulsing}~~delinearity~for-cogeney —in-order-to-enable-<as-of-the-untenableity-of-  
induced~ unblurriness>— <prospective\_punctual/immediacy/constituted/compulsions-  
encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable  
prompted constricted/narrowingdown—re-ontologising-enabling>-psychologismic-epistemic-  
acutisation—residualising-~~{epistemic-  
totalising }~~hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
~~{decompulsing}~~delinearity~for-cogeney’. So-prompted with respect to the underlying blurriness-  
<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-  
disontologising-formulaic—dragging-out/hollowing-out> scope of relatively unelucidated-<as-  
to-preconverging/postconverging-rede-mentating/restructuring/reparadigming> human  
ontological-commitment<sup>66</sup> and universal-transparency<sup>104</sup> (with respect to underlying human  
‘crossgenerational notional~firstnatureddness-formativeness-<as-to-eventualising-inkling-  
drive-or-seeding-misprising>—mental-processing-parity for ontological-performance<sup>72</sup>-  
<including-virtue-as-ontology>/morality/ethics/justice/etc.’); as to its consequent susceptibility

to the ‘relative eliciting-of uninhibited temporal-projection/~~shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>~~ and inhibited intemporal-projection/~~longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>~~’ (which is so-eliciting/cultivating of relative ‘pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
~~<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness~~’) knowledge-deadends-<as-preconverging-de-mentating/structuring/paradigming>’). While on-the-other-hand ‘underlying human protracted-social—as-to-individual-by-institutional-by-social direct/deferential epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/~~relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising-<sup>{decompulsing}</sup>delinearity-for-cogeney~~’ (as so-manifest with ‘~~profound-supererogation<sup>96</sup>~~ ~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising\_scale—of-transparent/noncontentious/un-nominalised/sound-interpretations/domains of manifest <sup>7</sup>unblurriness-<re-ontologising\_by-postconverging-as-to-dragged-out-supererogatory~wholesomeness/profound-supererogation<sup>96</sup>,-while-anecdotalising-prior-disontologising-thresholding>’) ‘rather manifests re-ontologising\_prompting’ as to ‘<prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-ideologising/deformulaicity/à-contre-coup/unsettling/unarguable prompted constricted/narrowingdown-re-ontologising-enabling> ~~psychologismic-epistemic-acutisation-residualising-<sup>{epistemic}</sup>~~ totalising <sup>†</sup>hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting-~~{decompulsing}delinearity-for-cogeney~~’. So-prompted with respect to the underlying <sup>7</sup>unblurriness-<re-ontologising\_by-postconverging-as-to-dragged-out-supererogatory~wholesomeness/profound-supererogation<sup>96</sup>,-while-anecdotalising-prior-disontologising-thresholding> scope as of relatively elucidated-<as-to-

~~preconverging/postconverging-rede-mentating/restructuring/reparadigming~~ human  
ontological-commitment<sup>66</sup> and universal-transparency<sup>104</sup> (with respect to underlying human  
‘crossgenerational notional~firstnatureddness-formativeness-<as-to-eventualising-inkling-  
drive-or-seeding-misprising>—mental-processing-parity for ontological-performance<sup>72</sup>-  
<including-virtue-as-ontology>/morality/ethics/justice/etc.’), as to its consequent  
pliability/amenability to the ‘relative eliciting-of inhibited temporal-projection/~~shortness-of-  
register-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>~~ and uninhibited intemporal-projection/~~longness-  
of-register-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>~~’ which is so-eliciting of relative ‘genuine social  
intellectual-function/posture prospective re-ontologising—imbuing-of-prospective-human-  
sublimating/emancipating/enfranchisement’. This ‘circular dynamics in human-  
consciousness/collective-consciousness—distendedness/detruncating-<beyond-selfpresencing,-  
as-re-ontologising—decentering\_of-consciousness/collective-consciousness,-as-to-  
psychologismic-epistemic-acutisation—residualising,-~~{decompulsing} delinearity~for-cogeny>~~’ (as  
to human ~~Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-  
development-as-infrastructure-of- meaningfulness-and-teleology , institutional-  
development—as-to-social-function-development and living-development—as-to-personality-  
development psychologismic-epistemic-acutisation—difficulty <for, residualising-  
{decompulsing} delinearity~for-cogeny>—magnitudes {of-experientiality/experiment}~~) is effectively so-  
reflected with the manifestation of the ~~notional/epistemic/bindingness~~ <as-to-determinism/conceptivity-of-  
relative-unreflexivity/relative-reflexivity> overarching cultivated-and-enculturated interrelatedness-dynamics—  
of-social-constructing as from ‘catchmented—and-compulsed-<in-‘existential-dearth-of-  
demoronisation’,-so-construed-as-from-ontological-normalcy/postconvergence-perspective-  
reflection-of-the-‘destructuring-threshold\_of-the-given-level’s-conjugated-postlogism~as-  
dementing?’> interpersonal, group, intergroup, community, local, national, political, geostrategic,  
etc. ~~psychologismic-epistemic-acutisation—difficulty <for, residualising-~~

~~{decompulsing} delinearity~for~cogency>~~—levels of interrelatedness-dynamics-of-social-constructing’ of ‘formativeness-~~<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>~~-of-<sup>5</sup> meaningfulness-and-teleology<sup>99</sup> and existential-~~<disontologising/re-ontologising—aporeticism>~~ articulation manifestations’. This reflects the very impasse of human ontological-performance<sup>72</sup>-~~<including-virtue-as-ontology>/morality/ethics/justice/etc.~~ underlied as of human ‘intemporal-projection/~~longness-of-register-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>~~ as to <sup>61</sup>nonpresencing-~~<perspective-ontological-normalcy/postconvergence>~~ epistemic-projection’ and ‘temporal-projection/~~shortness-of-register-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>~~ as to presencing-absolutising-identitive-constitutedness<sup>14</sup> epistemic-projection’, and so with respect to any ‘secondnatured human station/locus of limitedness/human-subpotency ~~<amplituding/formative-epistemicity>~~-totalising~thrownness-in-existence<sup>35</sup>—(as imbued of limitedness/human-subpotency prospective dearth for ~~{epistemic-totalising }~~re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination projection)’ so underlining human ‘crossgenerational notional~firstnaturedness-formativeness-~~<as-to-eventualising-inkling-drive-or-seeding-misprising>~~—mental-processing-parity for ontological-performance<sup>72</sup>-~~<including-virtue-as-ontology>/morality/ethics/justice/etc.~~’ existentially-~~<disontologising/re-ontologising—aporeticism>~~ manifestable shallow-supererogation<sup>96</sup> and profound-supererogation<sup>96</sup>; and this with regards to requisite ‘recurrent/perpetuating/continuity-recomposuring existential-~~<disontologising/re-ontologising—aporeticism>~~—counteracting/supplanting/alienating-of-prior-apriorising/axiomatising/referencing’ for limitedness/human-subpotency supererogating<sup>96</sup> {affirmation/projection/assertion/notional~self-distantiation-by—unaffirmation/deprojection/deassertion/epistemic-decadence}—towards~omnipotentia—affirmation/projection/assertion/notional~self-distantiation (as to its aspirative projection of

‘unlimitedness/existence-~~<full-potency-of-sublimating-nascence>~~ perspective’ imbued  
 immanent-reflexivity                      omnipotential-affirmation/projection/assertion/notional~self-  
 distantiation). Such an impasse speaks to the fact that there is inherently no basis as of human  
 ‘temporal-projection/~~shortness-of-register-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>~~ as of  
 presencing-absolutising-identitive-constitutedness<sup>14</sup> epistemic-projection’ (imbued threshold of  
 ‘self-presence/self-constitutedness<sup>14</sup>-~~<in-perspective-epistemic-abnormalcy/preconvergence<sup>31</sup>>~~  
 rationalisation-of-contentivity/argumentativity/dialecticism/discursivity’) for ‘intemporal-  
 projection/~~longness-of-register-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>~~ as of <sup>61</sup>nonpresencing-  
 <perspective-ontological-normalcy/postconvergence> epistemic-projection’ dispensing-with-  
 immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup>  
 (as to ‘despite-the-self exercise of epistemic-projection in notional~self-distantiation-  
 <imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ as of  
 <nonextricatory/postconverging/unaccommodating/questioning>-re-ontologising\_prompting  
 perspective); but for the very inherently justificatory manifestation of ‘intemporal-  
 projection/~~longness-of-register-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>~~ as of <sup>61</sup>nonpresencing-  
 <perspective-ontological-normalcy/postconvergence> epistemic-projection’ (as to its educating-  
 and-availing-and-re-availing of relative-ontological-completeness<sup>87</sup> imbued ~~profound-~~  
 supererogation<sup>96</sup>~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear  
 ising—as-to-postconverging-de-mentating/structuring/paradigmig). This is the case given  
 ‘unlimitedness/existence-~~<full-potency-of-sublimating-nascence>~~ perspective’ imbued  
 immanent-reflexivity omnipotential-affirmation/projection/assertion/notional~self-distantiation  
 (implications as of prospective re-ontologising ‘dynamic cumulating/recomposuring  
 psychologismic-epistemic-acutisation—residualising-~~{decompulsing}~~ delinearity~for-cogency  
 phasing of limitedness/human-subpotency onto unlimitedness/existence-~~<full-potency-~~  
 of-sublimating-nascence>’ as superseding any given registry-worldview/dimension

‘rationalisation-of-contentivity/argumentativity/dialecticism/discursivity in psychologism-epistemic-acutisation—nonresidualising-imbued-<sup>{compulsing}</sup>linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation’); so-underlying human-consciousness/collective-consciousness—distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising—decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic-epistemic-acutisation—residualising,-<sup>{decompulsing}</sup>delinearity~for-cogency> as palpably reflected with the preconverging/postconverging—rede-mentating/restructuring/reparadigmig of human psychologismic-transfixity-<placeholder-setup-ontological-rescheduling—in-realigning/preactivity/formative-becoming/psychoanalytical-unshackling,-as-to-residualising—<sup>{decompulsing}</sup>delinearity-over-nonresidualising—<sup>{compulsing}</sup>linearity>. In-many-ways, this explains the circularity of any registry-worldviews/dimensions disontologising/subontologising—imbuing—prospectively-of-human-desublimating/subjugation/disenfranchisement as to vices-and-impediments<sup>105</sup>, as it is precedingly caught up in its very prior ‘overall shallow-supererogation<sup>96</sup>—framing/formulation/catchmenting/truncating/compulsing/linearising\_scale—of-opaque/contentious/un-nominalised/flawed-interpretations/domains of manifest blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-disontologising-formulaic—dragging-out/hollowing-out>’ (imbued <sup>{compulsing}</sup>linearity/linear-accreting—<sup>79</sup>presencing-perceptualisation-of-sublimating-over-desublimating-<as-‘psychologismic-epistemic-acutisation—nonresidualising-imbued-<sup>{compulsing}</sup>linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation’\_as-to-‘secondnatured-epistemic-perspective’-of-prospective-&-prior-differentiated—apriorising/axiomatising/referencing>—and-as-developing-into-interrelatedness-dynamics-of-social-constructing); such that the very underlying ‘relevant issue as to human relative-reflexivity/relative-unreflexivity’ to any given registry-worldview/dimension is rather a reflection upon how its inherently given ‘temporal-projection/shortness-of-register-of-

<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of presencing-absolutising-identitive-constitutedness<sup>14</sup> epistemic-projection' (imbued threshold of 'self-presence/self-constitutedness<sup>14</sup>-<in-perspective-epistemic-abnormalcy/preconvergence<sup>31</sup>> rationalisation-of-contentivity/argumentativity/dialecticism/discursivity') fundamentally undermines its pretense to prospective knowledge and transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Thusly, so-underlying the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising requisite human exercise of 'psychologismic-epistemic-acutisation—residualising~{epistemic-totalising<sup>33</sup>};hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-{decompulsing}delinearity~for-cogency (as of 'nonextricatory/postconverging/unaccommodating/questioning>-re-ontologising\_prompting-prospective\_extended/prolonged-re-ontologising-enabling—in-order-to-enable-<as-of-the-untenability-of-induced~7unblurriness>—prospective\_constricted/narrowingdown-re-ontologising-enabling')' for 'substantivity of transversality-<for-sublimating-existential-eventuating/denouement,-from-'thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising'—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-'motif-and-apriorising/axiomatising/referencing'><sup>101</sup>' imbued 'impersonalisation and deinstitutionalisation of prospective re-ontologising <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> (as to ontologising-failsafe-<as-to-'relative-unreflexivity/relative-reflexivity—bindingness/nondiscretionariness' of totalising-entailment>); in reflection of the fact that knowledge-deadends-<as-preconverging-de-mentating/structuring/paradigming> are inseparable from their given 'temporal-projection/shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of presencing-absolutising-identitive-constitutedness<sup>14</sup> epistemic-projection' failing prospective 'intemporal-projection/longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>

epistemic-projection'. In this regards, the ontological-failsafe-<as-to-'relative-unreflexivity/relative-reflexivity—bindingness/nondiscretionariness'—of-totalising-entailment> rather speaks of the 'relays of human intemporal-individuation epistemic-projection radicalities~in-chronicular/annalistic-cogency-<as-of-notional~protensivity>-<as-to-limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-'educed-unlimitedness/existence-sublimating-nascence'<sup>96</sup>> so-construed as cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>' for upholding prospective profound-supererogation<sup>96</sup>~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising—as-to-postconverging-de-mentating/structuring/paradigming re-rationalisation-of contentivity/argumentativity/dialecticism/discursivity; and so underlined by the undergirding 'circular dynamics in human-consciousness/collective-consciousness—distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising—decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic-epistemic-acutisation—residualising,-{decompulsing}delinearity~for-cogency>' (as of '<nonextricatory/postconverging/unaccommodating/questioning>-re-ontologising\_prompting perspective as to <punctual/immediacy/constituted/compulsions-encumbered prompted extended/prolonged—re-ontologising-enabling>-psychologismic-epistemic-acutisation—residualising,-{epistemic-totalising }hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-{decompulsing}delinearity~for-cogency —in-order-to-enable-<as-of-the-untenableity-of-induced~unblurriness>— <prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-ideologising/deformulaicity/à-contrécoup/unsettling/unarguable prompted constricted/narrowingdown—re-ontologising-enabling>-psychologismic-epistemic-acutisation—residualising,-{epistemic-totalising }hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,—

~~{decompulsing} delinearity~for-cogency~~ in the face of prospective  
 ‘<extricatory/preconverging/accommodating/unquestioning>-  
 disontologising/subontologising\_prompting as to <mere-formulaicity/ritualisation-of>-prior  
 induced <punctual/immediacy/constituted/compulsions-encumbered prompted  
 extended/prolonged-re-ontologising-enabling>-~~psychologismic-epistemic-acutisation—~~  
~~residualising-<sup>{epistemic-totalising}</sup> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-~~  
~~acuting-<sup>{decompulsing}</sup> delinearity~for-cogency~~’ imbued distractive-alignment-to-<sup>83</sup>reference-of-  
 thought-<of-apriorising/axiomatising/referencing><sup>30</sup>). The undergirding ‘circular dynamics in  
 human-consciousness/collective-consciousness-distendedness/detruncating-<beyond-  
 selfpresencing,-as-re-ontologising-decentering\_of-consciousness/collective-consciousness,-as-  
 to-psychologismic-epistemic-acutisation—residualising,-<sup>{decompulsing}</sup>delinearity~for-cogency>’  
 thus attends to human preconverging-existential-extrication-as-of-existential-unthought (as to  
 ‘lifespan extricatory/preconverging psychical-nascency moronisation-<sublimating-nascence,-  
 extricatory-desublimating-downstreaming/‘avalage’>’) as so-associated with the underlying  
 blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-  
 preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out> scope of relatively  
 unelucidated-<as-to-preconverging/postconverging-rede-  
 mentating/restructuring/reparadigmning> human ontological-commitment<sup>66</sup> and universal-  
 transparency<sup>104</sup> (with respect to underlying human ‘crossgenerational notional~firstnaturedness-  
 formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—mental-  
 processing-parity for ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc.’), as to its consequent susceptibility to the ‘relative  
 eliciting-of human uninhibited temporal-projection/shortness-of-register-of-<sup>56</sup>meaningfulness-  
 and-teleology<sup>99</sup> and inhibited intemporal-projection/longness-of-register-of-<sup>56</sup>meaningfulness-  
 and-teleology<sup>99</sup>’ (which is so-eliciting of relative ‘pedantising/muddling/formulaic-hollowing-

out—in-subontologisation/subpotentiation-~~{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness<sup>87</sup>}~~ knowledge-deadends-<as-preconverging-de-mentating/structuring/paradigming>’); and hence in want for ~~postconverging-nonextricatory-existential-preempting-of-existential-unthought~~

‘<nonextricatory/postconverging/unaccommodating/questioning>-re-ontologising\_prompting perspective as to <punctual/immediacy/constituted/compulsions-encumbered prompted extended/prolonged-re-ontologising-enabling>-~~psychologismic-epistemic-acutisation—residualising—<sup>{epistemic-totalising}</sup>hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,—<sup>{decompulsing}</sup>delinearity—for-cogency —in-order-to-enable-<as-of-the-untenable-ity-of-induced~unblurriness>—~~ <prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-ideologising/deformulaicity/à-contre-coup/unsettling/unarguable prompted constricted/narrowing-down-re-ontologising-enabling>-~~psychologismic-epistemic-acutisation—residualising—<sup>{epistemic-totalising}</sup>hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,—<sup>{decompulsing}</sup>delinearity—for-cogency~~’ (as to ‘nonextricatory/postconverging ontologising-and-re-ontologising angling-of-imaginary demoronisation-<sublimating-nascence,-nonextricatory-sublimating-upstreaming/‘amontée’>’), as so-inducing and so-associated with the underlying <sup>7</sup>unblurriness-<re-ontologising\_by-postconverging-as-to-dragged-out-supererogatory~wholesomeness/profound-supererogation<sup>86</sup>,-while-anecdotalising-prior-disontologising-thresholding> scope as of relatively elucidated-<as-to-preconverging/postconverging-rede-mentating/restructuring/reparadigming> human ontological-commitment<sup>66</sup> and universal-transparency<sup>104</sup> (with respect to underlying human ‘crossgenerational notional~firstnatureddness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—mental-processing-parity for ontological-performance<sup>72</sup>-

<including-virtue-as-ontology>/morality/ethics/justice/etc.’), as to its consequent  
 pliability/amenability to the ‘relative eliciting-of human inhibited temporal-  
 projection/shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> and uninhibited  
 intemporal-projection/longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ (which is so-  
 eliciting of relative ‘genuine social intellectual-function/posture prospective re-ontologising—  
 imbuing-of-prospective-human-sublimating/emancipating/enfranchisement’). This effectively  
 so underscores human-consciousness/collective-consciousness—distendedness/detruncating-  
 <beyond-selfpresencing,-as-re-ontologising—decentering\_of-consciousness/collective-  
 consciousness,-as-to-psychologismic-epistemic-acutisation—residualising,-  
 {decompulsing}delinearity~for-cogency> prospectively educed—and-availing—and-re-availing  
 relative-ontological-completeness<sup>87</sup>—of-apriorising/axiomatising/referencing as to ‘underlying  
 human protracted-social—as-to-individual-by-institutional-by-social direct/deferential  
 epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising—from-  
 limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-  
 {decompulsing}delinearity~for-cogency’ (as so-manifesting profound-  
 supererogation<sup>96</sup>~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear-  
 ising\_scale—of-transparent/noncontentious/un-nominalised/sound-interpretations/domains of  
 unblurriness-<re-ontologising\_by-postconverging-as-to-dragged-out-  
 supererogatory~wholesomeness/profound-supererogation<sup>96</sup>,-while-aneccdotalsing-prior-  
 disontologising-thresholding>); and so over priorly ‘underlying human protracted-social—as-  
 to-individual-by-institutional-by-social direct/deferential {flawed/unsound}-relative-  
 unreflexivity-in-existence/absolutising—from-limited-mentation/psychologismic-epistemic-  
 acutisation—nonresidualising-imbued-{decompulsing}linearity-in-eclecticism-of-prior-mere-  
 formulaicity/ritualisation’ (as so-manifesting ‘shallow-  
 supererogation<sup>96</sup>~framing/formulation/catchmenting/truncating/compulsing/linearising\_scale

—of-opaque/contentious/un-nominalised/flawed-interpretations/domains of manifest blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out>’). Such that the perceived palpability of inherent underlying unblurriness-<re-ontologising\_by-postconverging-as-to-dragged-out-supererogatory-wholesomeness/profound-supererogation<sup>96</sup>,-while-anecdotalising-prior-disontologising-thresholding> scope as of relatively elucidated-<as-to-preconverging/postconverging-rede-mentating/restructuring/reparadigming> human ontological-commitment<sup>66</sup> and universal-transparency<sup>104</sup> (with respect to underlying human ‘crossgenerational notional~firstnatureddness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—mental-processing-parity for ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.’) bluntly-speaking naturally keeps out non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge (as thusly rather superseded/overcome by re-ontologising\_prompting as to ‘<prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable prompted constricted/narrowingdown-re-ontologising-enabling>-psychologismic-epistemic-acutisation-residualising-<sup>†epistemic</sup>totalising †hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-<sup>†decompulsing</sup>delinearity-for-cogency?’); whereas the manifestation of underlying blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out> scope of relatively unelucidated-<as-to-preconverging/postconverging-rede-mentating/restructuring/reparadigming> human ontological-commitment<sup>66</sup> and universal-transparency<sup>104</sup> (with respect to underlying human ‘crossgenerational notional~firstnatureddness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—mental-processing-parity for ontological-performance<sup>72</sup>-

<including-virtue-as-ontology>/morality/ethics/justice/etc.’) as effectively eliciting non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge (is rather superseded/overcome by ‘<nonextricatory/postconverging/unaccommodating/questioning>-re-ontologising\_prompting perspective as to <punctual/immediacy/constituted/compulsions-encumbered prompted extended/prolonged-re-ontologising-enabling> ~~psychologismic-epistemic-acutisation-residualising~~<sup>{epistemic-totalising}</sup> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting<sup>{decompulsing}</sup> delinearity~for-cogency —in-order-to-enable-<as-of-the-untenability-of-induced~unblurriness>— <prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-ideologising/deformulaicity/à-contrécoup/unsettling/unarguable prompted constricted/narrowingdown-re-ontologising-enabling> ~~psychologismic-epistemic-acutisation~~ residualising<sup>{epistemic-totalising}</sup> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting<sup>{decompulsing}</sup> delinearity~for-cogency’). Further, the elucidation of human-consciousness/collective-consciousness—distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising-decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic-epistemic-acutisation—residualising<sup>{decompulsing}</sup> delinearity~for-cogency> re-ontologising potentiation (as to ‘overall human profound-supererogation<sup>96</sup> of psychologismic-epistemic-acutisation—residualising<sup>{epistemic-totalising}</sup> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting<sup>{decompulsing}</sup> delinearity~for-cogency exercise’ undergirding the ‘delineation of profound-supererogation<sup>96</sup>—veracity and shallow-supererogation<sup>96</sup>—inveracity’) effectively reflects that the ‘point-of-departure of the profundity of overall human intelligibility-(as-to-human-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-process,-in-

~~<amplituding/formative-epistemicity>totalising~conceptualisation)~~ doesn't rest within any  
 'secondnatured human station/locus given threshold of self-presence/self-constitutedness'<sup>14</sup>-<in-  
 perspective-epistemic-abnormalcy/preconvergence<sup>31</sup>> rationalisation-of-  
 contentivity/argumentativity/dialecticism/discursivity' but is rather beyond-the-consciousness-  
 awareness-teleology<sup>99</sup>-<of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup>;  
 and so, in reflection of 'recurrently mediative-<in-expectation/in-anticipation>  
 unconsciousness/potential-of-conscionability-<anxiety-as-to-reconstitution/reparation,-  
 including-dreaming/psychical-reshuffling>' as the 'psychoanalytic boundlessness of human  
 notional~reflexivity-<{veridical/sound}-relative-reflexivity-in-existence/relativising-from-  
 limited-mentation-as-its-deepening/psychologismic-<residualising-<sup>{decompulsing}</sup>delinearity-for-  
 cogency>-by-{flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-  
 limited-mentation/psychologismic-epistemic-acutisation-nonresidualising-imbued-  
<sup>{compulsing}</sup>linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation> existential-  
 <disontologising/re-ontologising-aporeticism> backdrop'. The implication here is that human-  
 consciousness/collective-consciousness-distendedness/detruncating-<beyond-selfpresencing,-  
 as-re-ontologising-decentering\_of-consciousness/collective-consciousness,-as-to-  
 psychologismic-epistemic-acutisation-residualising,-<sup>{decompulsing}</sup>delinearity~for-cogency>  
 speaks notionally/epistemically/bindingnessly-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-  
 reflexivity> to 're-eliciting of prospective profound-  
 supererogation'<sup>96</sup>~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear-  
 ising-as-to-postconverging-de-mentating/structuring/paradigming re-rationalisation-of-  
 contentivity/argumentativity/dialecticism/discursivity' as to 're-ontologising-by-  
 disontologising/subontologising-dynamics of human-per-cep-ti-vi-ty-<as-to-  
 notional~perceptualisation-of-and-leashing-to\_social-functioning-and-accordance-as-of-  
 social-stake-contention-or-confliction>' with regards to 'protracted-social-as-to-individual-

by-institutional-by-social direct/deferential facing-up or blinking to educed-and-availing-and-re-availing relative-ontological-completeness<sup>87</sup>-of-apriorising/axiomatising/referencing (underlied as of preconverging/postconverging-rede-mentating/restructuring/reparadigming)’. This is the case with respect to ‘shallow <extricatory/preconverging/accommodating/unquestioning>-disontologising/subontologising\_prompting perspective’ TO ‘profound <nonextricatory/postconverging/unaccommodating/questioning>-re-ontologising\_prompting perspective’ (imbued ‘~~psychologismic epistemic acutisation~~—difficulty <for, residualising-~~{decompulsing}~~ delinearity~for cogency> magnitude<sup>{of-experientiality/experiment}</sup>’ of ‘protracted-social—as-to-individual-by-institutional-by-social direct/deferential facing-up or blinking to educed-and-availing-and-re-availing relative-ontological-completeness<sup>87</sup>-of-apriorising/axiomatising/referencing’); so-reflecting ‘profound-supererogation<sup>96</sup>-reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising—as-to-postconverging-de-mentating/structuring/paradigming priority/precedence/primacy’ as from re-ontologising prospective **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology** ~~psychologismic epistemic acutisation—difficulty <for, residualising-~~{decompulsing}~~ delinearity~for cogency>—magnitude<sup>{of-experientiality/experiment}</sup>~~, then **institutional-development-as-to-social-function-development** ~~psychologismic epistemic acutisation—difficulty <for, residualising-~~{decompulsing}~~ delinearity~for cogency>—magnitude<sup>{of-experientiality/experiment}</sup>~~ and then **living-development-as-to-personality-development** ~~psychologismic epistemic acutisation—difficulty <for, residualising-~~{decompulsing}~~ delinearity~for cogency>—magnitude<sup>{of-experientiality/experiment}</sup>~~. The underlying implication being that human ‘disontologising/subontologising failure to address the relevantly requisite

superseding/overcoming of prospective ~~psychologismic-epistemic-acutisation—difficulty-~~  
~~<for, residualising—{decompulsing} delinearity—for cogency>~~——magnitude<sup>{of-experientiality/experiment}</sup>’  
 priorily goes hand-in-hand with the manifestation of associated knowledge-deadends-<as-  
 preconverging—de-mentating/structuring/paradigming> (as so reflecting-and-defining the given  
 registry-worldview’s/dimension’s disontologising/subontologising—imbuing—prospectively-  
 of-human-desublimating/subjugation/disenfranchisement as to vices-and-impediments<sup>105</sup>); and  
 so notwithstanding the ‘ploy of overlooking/ignoring’, which simply speaks to the reality of  
 human ‘disontologising/subontologising processive-motif-~~‘exuding—aestheticising—gesturing’~~  
~~of-apriorising/axiomatising/referencing—imbued—notional~reductionism-<of-existential-~~  
 prospection,-whether-as-of-trepidatious/warped/preclusive/occlusive/protensive—  
 notional~reductionism>’ (as to ‘existentially-<disontologising/re-ontologising—aporeticism>  
 manifest incidental/accidental ~~reactive—sufferance/endurance~~ in supposedly and paradoxically  
 subordinating/subserving/collateralising the possibility for prospective re-ontologising—  
 imbuing—of-prospective-human-sublimating/emancipating/enfranchisement’). Thusly speaking  
 to the fact that requisite prospective re-ontologising is ‘underlined unwaveringly/definitely’ as  
 of human ~~‘<amplituding/formative—epistemicity>-totalising~renewing-realisation/re-~~  
 perception/re-thought self-reflexive~instigative-eventuating-(as-to-teleological-  
 instigative/incipient—willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-  
 human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-  
 invalidation)’ perpetuating the ‘flow of human prospective profound-supererogation<sup>96</sup>—over-  
 shallow-supererogation<sup>96</sup>’ as of re-aestheticising psychologismic—transfixity-<placeholder-  
 setup-ontological-rescheduling—in-realigning/preactivity/formative-  
 becoming/psychoanalytical-unshackling,-as-to-residualising—{decompulsing} delinearity-over-  
 nonresidualising—{compulsing}linearity>. Such that the possibilities of the-human/humanity are  
 underlined existentially-<disontologising/re-ontologising—aporeticism> as of ‘human relative-

unreflexivity/relative-reflexivity’ (‘there is nothing outside the text of human textuality of relative-unreflexivity/relative-reflexivity’ as to the fact that ‘existence preceding/defining essence’ inherently implies ‘preconverging/postconverging—re-mentating/restructuring/reparadigming as of limitedness/human-subpotency supererogating<sup>96</sup> {affirmation/projection/assertion/notional~self-distantiation-by—unaffirmation/deprojection/deassertion/epistemic-decadence}—towards~omnipotential—affirmation/projection/assertion/notional~self-distantiation’); as so-guaranteeing the ‘conceivability and deterministic notional/epistemic/bindingness—~~as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity~~—articulation’ of the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising. Such that ‘human relative-unreflexivity disontologising/subontologising failure to address the relevantly requisite superseding/overcoming of prospective ~~psychologismic epistemic acutisation—difficulty—<for, residualising—{decompulsing} delinearity—for cogency>—magnitude~~ {of-experientiality/experiment}’ is effectively amenable/pliable (however the high or low emotional-involvement) to relative-reflexivity educed ‘substantivity of transversality—~~for-sublimating—existential-eventuating/denouement, from ‘thinking-at-first/pure predisposition preemptive of prospective disontologising/subontologising’—as-of-prospectively-disambiguated—affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup>’ imbued ‘impersonalisation and deinstitutionalisation of prospective re-ontologising<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>’ (as to ontologising-failsafe—~~as-to-‘relative-unreflexivity/relative-reflexivity—bindingness/nondiscretionariness’—of totalising entailment~~). This is the case, notwithstanding elicited ~~distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup>~~ of all natures (as from ‘catchmented—and-compulsed—~~in-‘existential-dearth-of-demoronisation’, -so-construed-as-from-ontological-normalcy/postconvergence-perspective-reflection-of-the-‘destructuring-threshold\_of-the-~~~~

given-level's-conjugated-postlogism~as-dementing'> interpersonal, group, intergroup, community, local, national, political, geostrategic, etc. ~~psychologismic-epistemic-acutisation—difficulty~~ <for, residualising-<sup>{decompulsing}</sup>delinearity~for-cogency>—levels of interrelatedness-dynamics-of-social-constructing' of 'formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-meaningfulness-and-teleology<sup>99</sup> and existential-<disontologising/re-ontologising—aporeticism> articulation manifestations'); actually speaking of the 'veracity of a human overt/covert conscious/subconscious appraisal/reappraisal—capacity of underlying ontologising-veracity' however the incidental/accidental disontologising/subontologising motivation of 'temporal-projection/shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as to presencing—absolutising-identitive-constitutedness<sup>14</sup> epistemic-projection'. Ultimately, the overall elucidation herein of human-consciousness/collective-consciousness—distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising—decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic-epistemic-acutisation—residualising,-<sup>{decompulsing}</sup>delinearity~for-cogency> re-ontologising potentiation (as to 'overall human profound-supererogation<sup>96</sup> of psychologismic-epistemic-acutisation—residualising-<sup>{epistemic-totalising}</sup>hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-<sup>{decompulsing}</sup>delinearity~for-cogency exercise' undergirding the 'delineation of profound-supererogation<sup>96</sup>—veracity and shallow-supererogation<sup>96</sup>—inveracity') underlies the 'existential-<disontologising/re-ontologising—aporeticism> notional/epistemic/bindingness-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>—accountability' of human 'shallow <extricatory/preconverging/accommodating/unquestioning>-disontologising/subontologising\_prompting perspective' TO 'profound <nonextricatory/postconverging/unaccommodating/questioning>-re-ontologising\_prompting perspective' (as of imbued 'psychologismic-epistemic-acutisation—difficulty <for,

~~residualising~~ <sup>{decompulsing}</sup> ~~delinearity~for~cogeneity~~ >—magnitude <sup>{of-experientiality/experiment}</sup> ? of  
 ‘protracted-social—~~as-to-individual-by-institutional-by-social~~ direct/deferential facing-up or  
 blinking to ~~educed—and-availing—and-re-availing~~ relative-ontological-completeness<sup>87</sup>—of-  
 apriorising/axiomatising/referencing’). This overall ‘existential-<disontologising/re-  
 ontologising—aporeticism> ~~notional/epistemic/bindingness~~ <sup><as-to-determinism/conceptivity-of-relative-  
 unreflexivity/relative-reflexivity></sup>—accountability’ is so-reflected as of the dynamics of ‘despite-the-self  
 exercise of epistemic-projection in ~~notional~self-distantiation-<imbued—re-motif-and-re-  
 apriorising/re-axiomatising/re-referencing>~~ as of  
 <nonextricatory/postconverging/unaccommodating/questioning>-re-ontologising\_prompting  
 perspective (as to ‘underlying human ~~protracted-social—  
 as-to-individual-by-institutional-by-  
 social~~ direct/deferential epistemic-growth,-as—{veridical/sound}-relative-reflexivity—in-  
 existence/relativising ~~from-limited-mentation-as-its-deepening/psychologismic-epistemic-  
 acutisation—residualising,~~ <sup>{decompulsing}</sup> ~~delinearity~for~cogeneity~~’ as so-manifest with ‘profound-  
 supererogation<sup>96</sup>—reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear  
 ising\_scale—of-transparent/noncontentious/un-nominalised/sound-interpretations/domains of  
 manifest <sup>7</sup>unblurriness-<re-ontologising\_by-postconverging-as-to-dragged-out-  
 supererogatory~wholesomeness/profound-supererogation<sup>96</sup>,-while-anecdotalising-prior-  
 disontologising-thresholding>’) on-the-one-hand and on-the-other-hand ‘epistemic-decadence’  
 or <sup>8</sup>teleological-decadence-<in-dimensionality-of-desublimating-lack-of<sup>26</sup>—  
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>9</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation) as of <extricatory/preconverging/accommodating/unquestioning>-  
 disontologising/subontologising\_prompting perspective (as to ‘underlying human ~~protracted-  
 social—  
 as-to-individual-by-institutional-by-social~~ direct/deferential {flawed/unsound}-  
 relative-unreflexivity—in-existence/absolutising ~~from-limited-mentation/psychologismic-~~

~~epistemic acutisation~~—~~nonresidualising~~—~~imbued~~<sup>{compulsing}</sup>~~linearity~~—~~in eclecticism of prior~~  
~~mere formulaicity/ritualisation~~’ as so-manifesting ‘shallow-  
~~supererogation~~<sup>96</sup>—~~framing/formulation/catchmenting/truncating/compulsing/linearising\_scale~~  
—of-opaque/contentious/un-nominalised/flawed-interpretations/domains of manifest  
blurriness—~~sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-~~  
~~preconverging,-in-disontologising-formulaic—dragging-out/hollowing-out~~’). This is so of  
‘existential—~~disontologising/re-ontologising—aporeticism~~> notional/epistemic/bindingness—~~as-~~  
~~to-determinism/conceptivity—of-relative-unreflexivity/relative-reflexivity~~—accountability’ respectively (with regards to  
‘despite-the-self exercise of epistemic-projection in notional~self-distantiation—~~imbued—re-~~  
~~motif-and-re-apriorising/re-axiomatising/re-referencing~~’) as of  
‘<nonextricatory/postconverging/unaccommodating/questioning>-re-ontologising\_prompting  
perspective as to <punctual/immediacy/constituted/compulsions-encumbered prompted  
extended/prolonged—re-ontologising-enabling>—~~psychologismic epistemic acutisation—~~  
~~residualising—~~<sup>{epistemic-totalising}</sup> ~~hermeneutic/textuality/reprojecting/supererogating/zeroing/re-~~  
~~acuting—~~<sup>{decompulsing}</sup> ~~delinearity—for cogency~~ —in-order-to-enable-<as-of-the-~~untenability-of-~~  
~~induced—~~ ~~unblurriness~~>— <prospective\_punctual/immediacy/constituted/compulsions-  
encumbered—~~disarming/dis-ideologising/deformulaicity/à-contrécoup/unsettling/unarguable~~  
prompted constricted/narrowingdown—re-ontologising-enabling>—~~psychologismic epistemic-~~  
~~acutisation—residualising—~~<sup>{epistemic-</sup>  
~~totalising} ~~hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting—~~  
~~{decompulsing}~~ ~~delinearity—for cogency~~’ on-the-one-hand and on-the-other-hand (with regards to  
‘epistemic-decadence’ or teleological-decadence—<in-dimensionality-of-desublimating-lack-  
of<sup>26</sup>—<amplituding/formative> ~~supererogatory—de-mentativeness/epistemic-growth-or-~~  
~~conflatedness~~<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
~~drivenness—equalisation~~) as of nonextricatory-unaccounted~~

<extricatory/preconverging/accommodating/unquestioning>-

disontologising/subontologising prompting perspective) priorly induced

~~‘<prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-~~

~~ideologising/deformulaicity/à contrecoup/unsettling/unarguable—————prompted~~

~~constricted/narrowingdown re-ontologising-enabling> psychologismic epistemic-~~

~~acutisation—residualising—<sup>{epistemic-</sup>~~

~~totalising }hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,—~~

~~{decompulsing} delinearity~for-cogency’~~ (manifesting prospectively as

disontologising/subontologising ‘rationalisation-of-

contentivity/argumentativity/dialecticism/discursivity in psychologismic-epistemic-

acutisation—nonresidualising-imbued-<sup>{compulsing}</sup>linearity~in-eclecticism-of-prior-mere-

formulaicity/ritualisation’). Such a nonextricatory-unaccounting (nonextricatory-unaccounted of

<extricatory/preconverging/accommodating/unquestioning>-

disontologising/subontologising prompting as to <mere-formulaicity/ritualisation-of>-prior

induced <punctual/immediacy/constituted/compulsions-encumbered prompted

extended/prolonged-re-ontologising-enabling> psychologismic epistemic acutisation—

residualising—<sup>{epistemic-totalising }</sup>hermeneutic/textuality/reprojecting/supererogating/zeroing/re-

acuting,—<sup>{decompulsing}</sup>delinearity~for-cogency’) is specifically the heightened case with regards to

the Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-

development-as-infrastructure-of- meaningfulness-and-teleology psychologismic-

epistemic acutisation—difficulty<for, residualising—<sup>{decompulsing}</sup>delinearity~for-cogency>

magnitude<sup>{of-experientiality/experiment}</sup>; as to the fact that all registry-worldviews/dimensions imbued

prior-institutionalisation-threshold-by-prospective-uninstitutionalised-threshold<sup>102</sup> ‘self-

referencing-syncretising forward-facing—supposedly~postconverging-or-dialectical-thinking<sup>21-</sup>

apriorising-psychologism epistemic-projection as of prior mere-formulaicity/ritualisation-<as-

to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-  
 losing-track-of-<sup>{epistemic-totalising}</sup> †re-apriorising/re-axiomatising/re-referencing~residuality—in-  
 re-originariness/re-origination’>’ so-reflect their ‘disontologising preconverging/dementing<sup>20</sup>-  
 <as-to-prospective-uninstitutionalised-threshold<sup>102</sup>> ignoring/biased inclination’ for the sake of  
 ‘their given present minimum-and-balancing expectations/anticipations of social-functioning-  
 and-accordance—as-of-social-stake-contention-or-confliction’ while qualifying their  
 prospectively uninstitutionalised-threshold<sup>102</sup> actually as nondescript/ignorable-void<sup>60</sup> as to  
 their <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> <preconverging~‘motif-and-  
 apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
 <as-to-<sup>†</sup> historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition). But then  
 the very notion of implicated <sup>61</sup>nonpresencing-<perspective-ontological-  
 normalcy/postconvergence> relativism/relative-scope for epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity-in-existence/relativising—from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation—residualising,<sup>{decompulsing}</sup> delinearity~for-  
 eogeneity’ pointed to by such an ‘existential-<disontologising/re-ontologising—aporeticism>  
 notional/epistemic/bindingness<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup>—  
 accountability’ of ‘despite-the-self exercise of epistemic-projection in notional~self-  
 distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ (as of  
 <nonextricatory/postconverging/unaccommodating/questioning>-re-ontologising\_prompting  
 perspective) is inherently/necessarily/implicitly acknowledged/re-acknowledged as of human  
 institutional-development-as-to-social-function-development and living-development-as-to-  
 personality-development psychologismic-epistemic-acutisation—difficulty-<for,-  
 residualising<sup>{decompulsing}</sup> delinearity~for-eogeneity> magnitudes<sup>{of-experientiality/experiment}</sup>; as the very  
 basic possibility of human personal-development and learning can only be undergirded as of  
<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> relativism/relative-

scope for epistemic-growth, as—{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising—<sup>{decompulsing}</sup>delinearity~for-eogeneity’. Such that in reality distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> of all natures (as from ‘catchmented-and-compulsed-<in-‘existential-dearth-of-demoronisation’,-so-construed-as-from-ontological-normalcy/postconvergence-perspective-reflection-of-the-‘destructuring-threshold\_of-the-given-level’s-conjugated-postlogism~as-dementing’> interpersonal, group, intergroup, community, local, national, political, geostrategic, etc. psychologismic-epistemic-acutisation—difficulty-<for,-residualising—<sup>{decompulsing}</sup>delinearity~for-eogeneity>—levels of interrelatedness-dynamics-of-social-constructing’ of ‘formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> and existential-<disontologising/re-ontologising—aporeticism> articulation manifestations’) are effectively what underly disontologising/subontologising criticisms of ‘<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-growth, as—{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising—<sup>{decompulsing}</sup>delinearity~for-eogeneity’. So-reflected as to the unavowed implicated/explicated inclination to project of their given ‘<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> absolution/absolute-scope {flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-<sup>{compulsing}</sup>linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation conception’ induced ‘epistemic-decadence’ or teleological-decadence-<in-dimensionality-of-desublimating-lack-of-<sup>26</sup>-(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-

conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation) (as of nonextricatory-unaccounting of  
 ‘<extricatory/preconverging/accommodating/unquestioning>-  
 disontologising/subontologising\_prompting as to <mere formulaicity/ritualisation-of>-prior  
 induced <punctual/immediacy/constituted/compulsions-encumbered prompted  
 extended/prolonged-re-ontologising-enabling>-psychologismic-epistemic-acutisation—  
 residualising-<sup>{epistemic-totalising}</sup> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-  
 acuting-<sup>{decompulsing}</sup> delinearity-for-eogeney’) imbued distractive-alignment-to-<sup>83</sup> reference-of-  
 thought-<of-apriorising/axiomatising/referencing><sup>30</sup>; as to manifest  
 disontologising/subontologising with respect to re-ontologising prospective Being-  
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-  
 infrastructure-of- meaningfulness-and-teleology psychologismic-epistemic-acutisation—  
 difficulty-<for-residualising-<sup>{decompulsing}</sup> delinearity-for-eogeney>—————magnitude<sup>{of-  
 experientiality/experiment}</sup>. In this regards, the notions of ‘despite-the-self exercise of epistemic-  
 projection in notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-  
 axiomatising/re-referencing>’ (as of  
 <nonextricatory/postconverging/unaccommodating/questioning>-re-ontologising\_prompting  
 perspective) and ‘epistemic-decadence’ or teleological-decadence-<-in-dimensionality-of-  
 desublimating-lack-of-<sup>26</sup> -<amplituding/formativ>supererogatory~de-mentativeness/epistemic-  
 growth-or-conflatedness<sup>13</sup> /transvaluative-rationalising/transepistemicity/anamnestic-  
 residuality/spirit-drivenness-equalisation) (as of  
 <extricatory/preconverging/accommodating/unquestioning>-  
 disontologising/subontologising\_prompting perspective) are very much palpable. In the sense  
 that with regards to nascent-particular/incipient-and-material/technical-sublimations-<blinded-  
 to-their-relative-ontological-completeness<sup>87-83</sup> — reference-of-thought-<sup>84</sup> devolving> articulated

existentially/contextually/textually (as of human ~~institutional-development-as-to-social-~~  
~~function-development~~ and ~~living-development-as-to-personality-development~~ ~~psychologismic-~~  
~~epistemic-acutisation—difficulty~~ <for, residualising—<sup>{decompulsing}</sup> delinearity~for-cogeny>  
 magnitudes<sup>{of-experientiality/experiment}</sup>, and so within the scope of an already attained prior ~~Being-~~  
~~development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-~~  
~~infrastructure-of—~~ ~~meaningfulness-and-teleology~~ ~~psychologismic-epistemic-acutisation—~~  
~~difficulty~~ <for, residualising—<sup>{decompulsing}</sup> delinearity~for-cogeny>—————magnitude<sup>{of-</sup>  
<sup>experientiality/experiment}</sup> imbued positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> as to  
 ‘secondnatured conscious/unconscious rationalising/calculating of the sublimating outcome of  
 prior ~~profound-supererogation~~<sup>96</sup> ~~rationalisation-of-~~  
~~contentivity/argumentativity/dialecticism/discursivity~~ imbued positive-opportunism—of-social-  
 functioning-and-accordance<sup>75</sup>’), there is a naturally arising ‘despite-the-self exercise of  
 epistemic-projection in ~~notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-~~  
~~axiomatising/re-referencing>~~ (as of  
 <nonextricatory/postconverging/unaccommodating/questioning>-re-ontologising\_prompting  
 perspective). This is the case with reference to prospectively disontologising/subontologising  
 ‘human ~~limited-mentation-capacity—as-subjecting—‘educed-unlimitedness/existence-~~  
~~sublimating-nascence’-to-limitedness/human-subpotency~~’ (with regards to the underlying  
 prospective inveracity of the registry-worldview/dimension closed-construct-of-  
<sup>56</sup> ~~meaningfulness-and-teleology~~<sup>99</sup>/wooden-language reflected as to its ‘ordinary laypersonhood  
 arrogation/presumptuousness’ and prior mere-formulaicity/ritualisation pedantism induced  
 knowledge-deadends-<as-preconverging—de-mentating/structuring/paradigming) on-the-one-  
 hand that ‘will not by-and-large ~~notionally/epistemically/bindingnessly~~—<sup><as-to-determinism/conceptivity-</sup>  
<sup>of-relative-unreflexivity/relative-reflexivity></sup> engage as if of re-ontologising equivalence/correspondence’ with  
 on-the-other-hand prospectively re-ontologising ‘human limited-mentation-capacity-

deepening—as subjecting limitedness/human subpotency to ‘~~duced unlimitedness/existence-~~  
~~sublimating naseence~~<sup>233</sup>’; as to the registry-worldview/dimension effectively manifest  
 ‘underlying veracity of core-philosophy/derivative-core-philosophy—(imbued requisite  
 ‘~~inking-drive of dimensionality-of-sublimating~~<sup>25</sup>—~~<amplituding/formative>supererogatory-de-~~  
~~mentativeness/epistemic-growth-or-conflatedness~~ /transvaluative-  
~~rationalising/tranepistemicity/anamnestic-residuality/spirit-drivenness-equalisation~~’)’  
 prospective re-ontologising as relevantly superseding prior mere-formulaicity/ritualisation  
 pedantism induced knowledge-deadends-~~<as-preconverging-de-~~  
~~mentating/structuring/paradigming>~~’ (when so-reflected as to ‘prospective sublimating  
 competence/expertising as of human socially expanded framework of deferential-formalisation-  
 transference as to various cultivated skills/arts and time investment’). In this regards, the  
 ‘prospect of humans to appreciate/understand<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> beyond-the-  
 consciousness-awareness-teleology<sup>99</sup>—~~<of-preconverging-existential-extrication-as-of-~~  
~~existential-unthought>~~<sup>6</sup>’ (preconverging/postconverging—de-  
 mentatively/structurally/paradigmatically) implies that which gets to ‘conceptualise/construe  
 beyond-the-consciousness-awareness-teleology<sup>99</sup>—~~<of-preconverging-existential-extrication-as-~~  
~~of-existential-unthought>~~<sup>1</sup>’ is necessarily of ontological desymmetry as rather imbued with  
 intellectual-and-moral responsibility/~~relative-reflexivity~~ over that which doesn’t get there (and  
 so, even with regards to a basic non-transcendental construal of ontological desymmetry within  
 a same registry-worldview’s/dimension’s<sup>83</sup> reference-of-thought like Doctor –Patient, Parent –  
 Child, Server –Customer, Teacher –Student etc. as veridically ensues from a Derridean binary  
 opposition analysis rather emphasising ‘ontological-veracity drivenness’). This speaks to the fact  
 that (and so with respect to the ‘overall prospective re-ontologising acquiescence’ as to  
 ‘protracted-social—as-to-individual-by-institutional-by-social relative direct/deferential-  
 responsibility/~~relative-reflexivity~~ to cogency\_chronicularity/annality—of-relative-reflexivity,-as-



~~totalising } hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,~~  
~~{decompulsing} delinearity~for~cogeny~~). Concretly, this simply means for instance that with regards  
to overall human ~~<cumulating/recomposuring~attendant~ontological-contiguity >~~-successive  
registry-worldviews/dimensions (so-reflecting the ‘overall ~~relative-unreflexivity/relative-~~  
~~reflexivity—ontological-contiguity~~<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> imbued  
notional~cogeny\_chronicularity/annality~of-relative-reflexivity,-as-to-profound-  
supererogation<sup>96</sup>’), ~~untenability-of-induced~~~ ~~unblurriness~~ as  
‘<prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-  
ideologising/deformulaicity/à-contrecoup/unsettling/unarguable prompted  
constricted/narrowingdown~re-ontologising-enabling> ~~psychologismic epistemic-~~  
~~acutisation—residualising—~~<sup>{epistemic-</sup>  
~~totalising } hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,~~  
~~{decompulsing} delinearity~for~cogeny~~’ is induced (as of ‘human limited-mentation-capacity-  
deepening—as-subjecting-limitedness/human-subpotency-to-‘duced-unlimitedness/existence-  
sublimating-nascence<sup>233</sup>’): and so, as from interdimensional (Being-development/ontological-  
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-  
meaningfulness-and-teleology ~~psychologismic epistemic acutisation—difficulty~~<for,  
~~residualising—~~<sup>{decompulsing} delinearity~for~cogeny}> magnitude<sup>{of-experientiality/experiment}</sup>) for instance  
as to the eliciting of ‘positivism/rational-empiricism registry-worldview/dimension  
<constricted/narrowingdown~re-ontologising-enabling> ~~psychologismic epistemic-~~  
~~acutisation—residualising—~~<sup>{epistemic-</sup>  
~~totalising } hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,~~  
~~{decompulsing} delinearity~for~cogeny~~ intelligibility’ and thereof devolving intradimensionally  
(institutional-development—as-to-social-function-development ~~psychologismic epistemic-~~  
~~acutisation—difficulty~~<for, ~~residualising—~~<sup>{decompulsing} delinearity~for~cogeny}>—magnitude<sup>{of-</sup></sup></sup>

experientiality/experiment}) into ‘specific positivising  
 institutionalising/organising/mutualising/methodologising <constricted/narrowingdown–re-  
 ontologising-enabling> ~~psychologismic epistemic acutisation~~ ~~residualising~~ <sup>{epistemic}</sup>  
~~totalising~~ <sup>†</sup> ~~hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,~~  
~~{decompulsing}~~ ~~delinearity~for-cogency~~ intelligibility’ and then further devolving intradimensionally  
 (~~living-development-as-to-personality-development~~ ~~psychologismic epistemic acutisation~~—  
 difficulty <for, residualising ~~{decompulsing}~~ ~~delinearity~for-cogency~~>—————magnitudes {of-  
 experientiality/experiment}) into ‘specific positivising existential-<disontologising/re-ontologising—  
 aporeticism> sublimating <constricted/narrowingdown–re-ontologising-enabling>—  
~~psychologismic epistemic acutisation~~ ~~residualising~~ <sup>{epistemic}</sup>  
~~totalising~~ <sup>†</sup> ~~hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,~~  
~~{decompulsing}~~ ~~delinearity~for-cogency~~ intelligibility’. In this regards, it can for instance be  
 appreciated that our modern day hereditary DNA genetics ‘specific positivising existential-  
 <disontologising/re-ontologising—aporeticism> sublimating <constricted/narrowingdown–re-  
 ontologising-enabling> ~~psychologismic epistemic acutisation~~ ~~residualising~~ <sup>{epistemic}</sup>  
~~totalising~~ <sup>†</sup> ~~hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,~~  
~~{decompulsing}~~ ~~delinearity~for-cogency~~ intelligibility’;—(imbued underlying untenability-of-  
 induced~unblurriness as ‘<prospective\_punctual/immediacy/constituted/compulsions-  
 encumbered—disarming/dis-ideologising/deformulaicity/à-contre-coup/unsettling/unarguable  
 prompted constricted/narrowingdown–re-ontologising-enabling> ~~psychologismic epistemic-  
 acutisation~~ ~~residualising~~ <sup>{epistemic}</sup>  
~~totalising~~ <sup>†</sup> ~~hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,~~  
~~{decompulsing}~~ ~~delinearity~for-cogency~~’), as to the fact that it is in-many-ways  
 unthinkable/untenable to pretend/claim to be seriously engaging in sublimating state-of-the-arts  
 hereditary discourse outside the ‘<constricted/narrowingdown–re-ontologising-enabling>—

~~psychologismic epistemic acutisation—residualising—<sup>{epistemic-</sup>~~

~~totalising }hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,—~~

~~{decompulsing} delinearity~for cogency~~ intelligibility’ that is DNA genetics; equally harkens back to

its given overarching ‘specific positivising

institutionalising/organising/mutualising/methodologising <constricted/narrowingdown—re-

ontologising-enabling> ~~psychologismic epistemic acutisation—residualising—<sup>{epistemic-</sup>~~

~~totalising }hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,—~~

~~{decompulsing} delinearity~for cogency~~ intelligibility’;—(imbued underlying untenability-of-

induced~<sup>7</sup>unblurriness as ‘<prospective\_punctual/immediacy/constituted/compulsions-

encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable

prompted constricted/narrowingdown—re-ontologising-enabling> ~~psychologismic epistemic-~~

~~acutisation—residualising—<sup>{epistemic-</sup>~~

~~totalising }hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,—~~

~~{decompulsing} delinearity~for cogency~~’); as well as harkens back to the overall-overarching

‘positivism/rational-empiricism registry-worldview/dimension <constricted/narrowingdown—

re-ontologising-enabling> ~~psychologismic epistemic acutisation—residualising—<sup>{epistemic-</sup>~~

~~totalising }hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,—~~

~~{decompulsing} delinearity~for cogency~~ intelligibility’;—(imbued overall-overarching untenability-

of-induced~<sup>7</sup>unblurriness as ‘<prospective\_punctual/immediacy/constituted/compulsions-

encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable

prompted constricted/narrowingdown—re-ontologising-enabling> ~~psychologismic epistemic-~~

~~acutisation—residualising—<sup>{epistemic-</sup>~~

~~totalising }hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,—~~

~~{decompulsing} delinearity~for cogency~~’) as superseding/overcoming prior nonpositivising/non-

rational-empiricism <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>. This so-reflects the underlying

implicated science/ontology overall protracted claim-for-and-habituation/enculturation-of  
~~untenability-of-induced~ unblurriness~~ as  
 ‘<prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-  
 ideologising/deformulaicity/à-contrecoup/unsettling/unarguable prompted  
 constricted/narrowingdown—re-ontologising-enabling>—~~psychologismic epistemic-  
 acutisation—residualising—<sup>{epistemic-  
 totalising }</sup>hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,—  
<sup>{decompulsing}</sup>delinearity~for cogency’ with respect to ‘the-very-same purview/devolved-  
 purview/devolving—purview-of-unlimitedness/existence<full-potency-of—sublimating—  
 nascence>;—‘implicated\_attendant—ontological-contiguity<sup>67</sup>’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’<sup>40</sup>; so-construed as of veridically ‘profound—and-comprehensive  
 human experientiality/experiment-<as-to-existentially-formative-‘<sup>{epistemic-totalising }</sup>re-  
 apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination’,—  
 so-‘notionally/epistemically/bindingnessly-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-  
<sup>reflexivity>—implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-  
 Being-then-Institutional-then-Living—magnitudes-of-{hermeneutic/reprojection~protraction-  
 of}reframing-and-reformulation}’>’ (with regards to Being-development/ontological-  
 framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-  
 meaningfulness-and-teleology psychologismic epistemic acutisation—difficulty<for,—  
 residualising—<sup>{decompulsing}</sup>delinearity~for cogency>—magnitude<sup>{of-experientiality/experiment}</sup>, then  
 institutional-development—as-to-social-function-development psychologismic epistemic-  
 acutisation—difficulty<for,—residualising—<sup>{decompulsing}</sup>delinearity~for cogency>—magnitude<sup>{of-  
 experientiality/experiment}</sup> and then living-development—as-to-personality-development  
 psychologismic epistemic acutisation—difficulty<for,—residualising—</sup>~~

~~{decompulsing} delinearity~for-cogency~~ magnitude<sup>{of-experientiality/experiment}</sup>). That is, until when all such devolving underlying ~~untenability-of-induced~ unblurriness~~ as ‘<prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable prompted constricted/narrowingdown—re-ontologising-enabling> ~~psychologismic epistemic-acutisation—residualising~~<sup>{epistemic}</sup> ~~totalising }hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,~~ ~~{decompulsing} delinearity~for-cogency~~’ are construed as failing prospective re-ontologising ‘dynamic cumulating/recomposuring ~~psychologismic epistemic-acutisation—residualising,~~ ~~{decompulsing} delinearity~for-cogency~~ phasing of limitedness/human-subpotency onto unlimitedness/existence-<full-potency-of-sublimating-nascence>’; and in this regards, it can be appreciated that it is rather implausible (as of a human-consciousness/collective-consciousness—distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising—decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic epistemic-acutisation—residualising,-~~{decompulsing} delinearity~for-cogency~~> appreciation) that an overall-overarching ‘prior nonpositivising/non—rational-empiricism registry-worldview/dimension like medieval-scholasticism or non-universalising <constricted/narrowingdown—re-ontologising-enabling> ~~psychologismic epistemic-acutisation—residualising~~<sup>{epistemic}</sup> ~~totalising }hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,~~ ~~{decompulsing} delinearity~for-cogency~~ intelligibility’;—(imbued overall-overarching ~~untenability-of-induced~ unblurriness~~ as ‘<prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable prompted constricted/narrowingdown—re-ontologising-enabling> ~~psychologismic epistemic-acutisation—residualising~~<sup>{epistemic}</sup> ~~totalising }hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,~~

~~{decompulsing} delinearity~for-cogency~~) can effectively overarch such a modern day hereditary DNA genetics ‘specific positivising existential-~~<disontologising/re-ontologising—aporeticism>~~ sublimating ~~<constricted/narrowingdown—re-ontologising-enabling>~~ ~~psychologismic-epistemic-acutisation—residualising—<sup>{epistemic}</sup>~~ ~~totalising } hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,~~ ~~{decompulsing} delinearity~for-cogency~~ intelligibility’;—(imbued underlying untenability-of-induced~<sup>7</sup>unblurriness as ‘<prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable prompted constricted/narrowingdown—re-ontologising-enabling> ~~psychologismic-epistemic-acutisation—residualising—<sup>{epistemic}</sup>~~ ~~totalising } hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,~~ ~~{decompulsing} delinearity~for-cogency~~’). This equally speaks to the dearth of a modern-day sense of human-consciousness/collective-consciousness—distendedness/detruncating—~~<beyond-selfpresencing,-as-re-ontologising—decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic-epistemic-acutisation—residualising,—<sup>{decompulsing}</sup> delinearity~for-cogency>~~ appreciation (as of requisite <sup>61</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence> epistemic-projection perspective) as to how re-ontologising prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology ~~psychologismic-epistemic-acutisation—difficulty—~~<for,—residualising—<sup>{decompulsing}</sup> delinearity~for-cogency>~~—magnitude<sup>{of-experientiality/experiment}</sup>~~ (as of <sup>18</sup>deprocrypticism/preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought) underlies the possibility of superseding/overcoming our positivism—<sup>80</sup>procrypticism/disjointedness-as-of-<sup>83</sup>reference-of-thought knowledge-deadends-<as-preconverging—de-mentating/structuring/paradigming; and so, as of ‘existential-~~<disontologising/re-~~

ontologising—aporeticism> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-  
 acuting {decompulsing} delinearity/delinear-accreting/recomposuring—<sup>61</sup> nonpresencing-  
 perceptualisation-of-sublimating-over-desublimating-<as-‘psychologismic-epistemic-  
 acutisation—residualising, {decompulsing} delinearity~for-cogency’\_as-to-‘prospective-profound-  
 supererogation<sup>96</sup>-epistemic-perspective’-of-prospective-&-prior-differentiated-  
 apriorising/axiomatising/referencing>—with-respect-to-the-prospect-of-prospective-human-re-  
 ontologising’ induced sublimating constructive-veracity for ‘prospective  
 cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup> as to  
 requisite notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-  
 referencing>’. Thusly speaking to the veracity of the ‘circular dynamics in human-  
 consciousness/collective-consciousness—distendedness/detruncating-<beyond-selfpresencing,-  
 as-re-ontologising—decentering\_of-consciousness/collective-consciousness,-as-to-  
 psychologismic-epistemic-acutisation—residualising, {decompulsing} delinearity~for-cogency>’ (as  
 of ‘<nonextricatory/postconverging/unaccommodating/questioning>-re-  
 ontologising\_prompting perspective as to <punctual/immediacy/constituted/compulsions-  
 encumbered prompted extended/prolonged—re-ontologising-enabling>—psychologismic-  
 epistemic acutisation—residualising~{epistemic-  
 totalising }hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
 {decompulsing} delinearity~for-cogency —in-order-to-enable-<as-of-the-utenability-of-  
 induced~ unblurriness>— <prospective\_punctual/immediacy/constituted/compulsions-  
 encumbered—disarming/dis-ideologising/deformulaicity/à-contre-coup/unsettling/unarguable  
 prompted constricted/narrowingdown—re-ontologising-enabling>—psychologismic-epistemic-  
 acutisation—residualising~{epistemic-  
 totalising }hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
 {decompulsing} delinearity~for-cogency’ in the face of prospective

‘<extricatory/preconverging/accommodating/unquestioning>-  
 disontologising/subontologising\_prompting as to <mere-formulaicity/ritualisation-of>-prior  
 induced <punctual/immediacy/constituted/compulsions-encumbered prompted  
 extended/prolonged-re-ontologising-enabling>-~~psychologismic-epistemic-acutisation—  
 residualising-<sup>{epistemic-totalising}</sup>hermeneutic/textuality/reprojecting/supererogating/zeroing/re-  
 acuting-<sup>{decompulsing}</sup>delinearity-for-cogeney~~’ imbued distractive-alignment-to-<sup>83</sup>reference-of-  
 thought-<of-apriorising/axiomatising/referencing><sup>30</sup>) as effectively a reflection respectively of  
 ‘human notional~difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-  
 <as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>2</sup>-as-veridical-  
 epistemicity-relativism-determinism<sup>2</sup>’ construable as from the given projected and prospectively  
 educed-and-availing-and-re-availing relative-ontological-completeness<sup>87</sup>-of-  
 apriorising/axiomatising/referencing’ as to ‘recurrent/perpetuating/continuity-recomposuring  
 existential-<disontologising/re-ontologising—aporeticism>—  
 counteracting/supplanting/alienating-of-prior-apriorising/axiomatising/referencing’ on-the-  
 one-hand and on-the-other-hand human absolute~difference-conflatedness<sup>13</sup>-as-to-totalitative-  
 reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-  
<sup>61</sup>nonpresencing><sup>2</sup>-as-veridical-epistemicity-relativism-determinism<sup>2</sup> so-construed as  
 ‘absolute reference of identity’ as failing to project of their own possible prospective relative-  
 ontological-incompleteness<sup>88</sup>-of-apriorising/axiomatising/referencing. Effectively, re-  
 ontologising is so-construed as an exercise of ‘<sup>61</sup>nonpresencing-<perspective-ontological-  
 normalcy/postconvergence> relativism/relative-scope for epistemic-growth,-as-  
 {veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation—residualising-<sup>{decompulsing}</sup>delinearity-for-  
 cogeney’ (as rather involving prospective re-ontologising ‘dynamic cumulating/recomposuring  
 psychologismic-epistemic-acutisation—residualising-<sup>{decompulsing}</sup>delinearity~for-cogeney

phasing of limitedness/human-subpotency onto unlimitedness/existence-~~<full-potency-of-sublimating-nascence>~~); as so-enabling the ‘despite-the-self exercise of epistemic-projection in notional~self-distantiation-~~<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>~~’ as of ~~<nonextricatory/postconverging/unaccommodating/questioning>~~-re-ontologising\_prompting perspective, and so as from a given point-of-departure of prospectively disontologising/subontologising ‘human limited-mentation-capacity—~~as-subjecting-‘educated-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency’~~’ (with regards to the underlying prospective inveracity of the registry-worldview/dimension closed-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>/wooden-language reflected as to its ‘ordinary laypersonhood arrogation/presumptuousness’ and prior mere-formulaicity/ritualisation pedantism induced knowledge-deadends-~~<as-preconverging-de-mentating/structuring/paradigming>~~ in reflection of the basic possibility of human personal-development and learning, and thus palpably speaking of postconverging-de-mentating/structuring/paradigming. Contrastively, this elucidation of human-consciousness/collective-consciousness—distendedness/detruncating-~~<beyond-selfpresencing,-as-re-ontologising-decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic-epistemic-acutisation—residualising,-<sup>†decompulsing†</sup>delinearity~for-cogency>~~ re-ontologising potentiation equally highlights (so-implied beyond-the-consciousness-awareness-teleology<sup>99</sup>-~~<of-preconverging-existential-extrication-as-of-existential-unthought>~~<sup>6</sup> of human ‘self-presence/self-constitutedness<sup>14</sup>-~~<in-perspective-epistemic-abnormalcy/preconvergence<sup>31</sup>>~~ rationalisation—of—contentivity/argumentativity/dialecticism/discursivity’) the palpability of human ‘epistemic-decadence’ or teleological-decadence-~~<in-dimensionality-of-desublimating-lack-of<sup>26</sup>-~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-~~~~

drivenness-equalisation) as of <extricatory/preconverging/accommodating/unquestioning>-disontologising/subontologising\_prompting perspective (palpably reflected as of preconverging-de-mentating/structuring/paradigming) as to the failure of prospective ‘despite-the-self exercise of epistemic-projection in notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ (as of <nonextricatory/postconverging/unaccommodating/questioning>-re-ontologising\_prompting perspective). This so-explains the manifestation of ‘disontologising/subontologising equivalence/correspondence’ of prospectively disontologising/subontologising ‘human limited-mentation-capacity—as subjecting ~~‘educated-unlimitedness/existence-sublimating-nascence’~~ to limitedness/human-subpotency’ (with regards to the underlying prospective inveracity of the registry-worldview/dimension closed-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>/wooden-language reflected as to its ‘ordinary laypersonhood arrogation/presumptuousness’ and prior mere-formulaicity/ritualisation pedantism induced knowledge-deadends-<as-preconverging-de-mentating/structuring/paradigming) on-the-one-hand and on-the-other-hand prospectively re-ontologising ‘human limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency to ~~‘educated-unlimitedness/existence-sublimating-nascence’~~<sup>53</sup>’ (with regards to the registry-worldview/dimension effectively manifest ‘underlying veracity of core-philosophy/derivative-core-philosophy prospective re-ontologising as relevantly superseding prior mere-formulaicity/ritualisation pedantism induced knowledge-deadends-<as-preconverging-de-mentating/structuring/paradigming>’ when so-reflected as to ‘prospective sublimating competence/expertising as of human socially expanded framework of deferential-formalisation-transference as to various cultivated skills/arts and time investment’); and so specifically marked with respect to the prospect of re-ontologising prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology psychologismic-epistemic-acutisation—

~~difficulty <for, residualising {decompulsing} delinearity~ for cogency>—————magnitude {of-~~  
 experientiality/experiment} (and as it thereof induces re-ontologising prospective human ~~institutional-~~  
~~development-as-to-social-function-development~~ and ~~living-development-as-to-personality-~~  
~~development~~ ~~psychologismic epistemic acutisation~~ ~~difficulty <for, residualising-~~  
~~{decompulsing} delinearity~ for cogency>—magnitudes {of-experientiality/experiment}~~). This ontologically-  
 flawed manifestation of ‘disontologising/subontologising equivalence/correspondence’ (failing  
 to discriminate between ‘epistemic-decadence’ or teleological-decadence-<in-dimensionality-  
 of-desublimating-lack-of-~~<amplituding/formative>supererogatory-de-~~  
~~mentativeness/epistemic-growth-or-conflatedness~~ /transvaluative-  
~~rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation~~) as of  
 <extricatory/preconverging/accommodating/unquestioning>-  
 disontologising/subontologising prompting perspective on-the-one-hand and on-the-other-hand  
 ‘despite-the-self exercise of epistemic-projection in notional~self-distantiation-<imbued—re-  
 motif-and-re-apriorising/re-axiomatising/re-referencing>’ as of  
 <nonextricatory/postconverging/unaccommodating/questioning>-re-ontologising prompting  
 perspective) is so-palpably reflected with say between the Socratic-philosophers  
<sup>103</sup>universalising-idealisation and ancient-sophists non-universalising as well as between the  
 budding-positivists positivism/rational-empiricism and medieval-scholasticism nonpositivising;  
 respectively so, as to the existential-<disontologising/re-ontologising—aporeticism>  
 implications of (Socratic-philosophers <sup>103</sup>universalising-idealisation and budding-positivists  
 positivism/rational-empiricism) prospective  
 <nonextricatory/postconverging/unaccommodating/questioning>-re-ontologising prompting  
 perspective on-the-one-hand and on-the-other-hand (ancient-sophists non-universalising and  
 medieval-scholasticism nonpositivising)  
 <extricatory/preconverging/accommodating/unquestioning>-

disontologising/subontologising\_prompting perspective. Such ontologically-flawed manifestation of ‘disontologising/subontologising equivalence/correspondence’ (with respect to human institutional-development-as-to-social-function-development and living-development-as-to-personality-development ~~psychologismic-epistemic-acutisation—difficulty~~ <for, residualising-<sup>{decompulsing}</sup>delinearity~for-cogency>—magnitudes<sup>{of-experientiality/experiment}</sup>) is also reflected with the ‘manifestation of bothsidesism-~~(as-‘mere-processive’/pedantising-‘dialogical-relation’-to~‘perceived-social-and-institutional-commonly-enculturated\_referencing,-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’-failing-‘requisite-existential-thematic-baseline-of-technicity/profundity-framing’ {of-sublimating-discursivity-for-sovereign-repassing},-as-of-psychologismic-epistemic-acutisation—nonresidualising-imbued-<sup>{compulsing}</sup>linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation,-as-so-‘consciously/unconsciously-preordained/fated’-to-fail-prospective~notional~cogency)~~ conception of human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, arising as to the inherent susceptibility of the given registry-worldview/dimension closed-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>/wooden-language (reflected as to its ‘ordinary laypersonhood arrogation/presumptuousness’ and prior mere-formulaicity/ritualisation pedantism induced knowledge-deadends-<as-preconverging-de-mentating/structuring/paradigming); and so susceptible with regards to prospective ‘epistemic-decadence’ or teleological-decadence-<-in-dimensionality-of-desublimating-lack-of<sup>26</sup> <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness<sup>1</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) (as of <extricatory/preconverging/accommodating/unquestioning>-disontologising/subontologising\_prompting perspective). Wherein such susceptibility prospectively undermines the notion of ontological-veracity which is rather about the ‘dynamic cumulating/recomposuring ~~psychologismic-epistemic-acutisation—residualising,-<sup>{decompulsing}</sup>delinearity~for-cogency~~ phasing of limitedness/human-subpotency onto

unlimitedness/existence-<full-potency-of-sublimating-nascence>' (and not such a  
 bothsidesism-<as-'mere-processive'/pedantising-'dialogical-relation'-to~'perceived-social-  
 and-institutional-commonly-enculturated\_referencing,-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>'-  
 failing-'requisite-existential-thematic-baseline-of-technicity/profundity-framing' {of-  
 sublimating-discursivity-for-sovereign-repassing},-as-of-psychologismic-epistemic-  
 acutisation—nonresidualising-imbued-<sup>{compulsing}</sup>linearity~in-eclecticism-of-prior-mere-  
 formulaicity/ritualisation,-as-so-'consciously/unconsciously-preordained/fated'-to-fail-  
 prospective-notional~cogency} abusing of the notion of dialogical-equivalence-<as-to-  
 psychologismic~apriorising/axiomatising/referencing- {of-'prospectively-  
 implicated\_attendant-ontological-contiguity '~duced-  
 existentialising/contextualising/textualising\_'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—conflatedness<sup>13</sup>-in-{preconverging-ment-by}-  
 postconverging-entailment,-in-self-becoming/self-conflatedness<sup>13</sup>/formative-supererogating>);  
 and thusly, the elucidation of ontological-veracity is rather elicited as of 'despite-the-self  
 exercise of epistemic-projection in notional~self-distantiation-<imbued—re-motif-and-re-  
 apriorising/re-axiomatising/re-referencing>' (as of  
 <nonextricatory/postconverging/unaccommodating/questioning>-re-ontologising\_prompting  
 perspective). Human-consciousness/collective-consciousness-distendedness/detruncating-  
 <beyond-selfpresencing,-as-re-ontologising-decentering\_of-consciousness/collective-  
 consciousness,-as-to-psychologismic-epistemic-acutisation—residualising,-  
<sup>{decompulsing}</sup>delinearity~for-cogency> thus fundamentally underlines the inherently  
 'notional/epistemic/bindingness<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>' human  
 psychologismic-transfixity-<placeholder-setup-ontological-rescheduling—in-  
 realigning/preactivity/formative-becoming/psychoanalytical-unshackling,-as-to-residualising-  
<sup>{decompulsing}</sup>delinearity-over-nonresidualising-<sup>{compulsing}</sup>linearity> manifestation' of both

‘epistemic-decadence’ or teleological-decadence-<in-dimensionality-of-desublimating-lack-of<sup>26</sup>-<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) (as of <extricatory/preconverging/accommodating/unquestioning>-disontologising/subontologising\_prompting perspective) and ‘despite-the-self exercise of epistemic-projection in notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ (as of <nonextricatory/postconverging/unaccommodating/questioning>-re-ontologising\_prompting perspective); and so with respect to requisite profound-supererogation<sup>96</sup> as from human ‘crossgenerational notional~firstnatureddness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—mental-processing-parity for ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.’ as of the given <amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>—(as imbued of limitedness/human-subpotency prospective dearth for {epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination projection) warrant for ‘prospective requisite profound-supererogation<sup>96</sup> induced demoronisation-<sublimating-nascence, nonextricatory-sublimating-upstreaming/‘amontée’> for superseding/overcoming the succession of human registry-worldviews/dimensions disontologising/subontologising—imbuing—prospectively-of-human-desublimating/subjugation/disenfranchisement as to vices-and-impediments<sup>105</sup>’. This points out that knowledge-deadends-<as-preconverging-de-mentating/structuring/paradigming> are much more than a question of mere-formulaicity/ritualisation but underline human psychologismic-epistemic-acutisation—difficulty-<for,-residualising—{decompulsing}delinearity~for-cogency>-<as-of-requisite-profound-supererogation<sup>96</sup>-for-‘disposedness-or-psychologismic-construct’- {imbued-demoronisation-<sublimating-nascence, nonextricatory-sublimating-upstreaming/‘amontée’>}); as it is

inescapable that the veracity of manifest prospective ‘epistemic-decadence’ or teleological-decadence-<-in-dimensionality-of-desublimating-lack-of<sup>26</sup>

<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) (as of <extricatory/preconverging/accommodating/unquestioning>-disontologising/subontologising\_prompting perspective) ‘has to be recognised’ for the possibility of the requisite ‘despite-the-self exercise of epistemic-projection in notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ (as of <nonextricatory/postconverging/unaccommodating/questioning>-re-ontologising\_prompting perspective) induced prospective re-ontologising to arise in-the-very-first-place. In this regards, the ‘circular dynamics in human-consciousness/collective-consciousness—distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising—decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic—epistemic-acutisation—residualising,-{decompulsing}delinearity~for-cogency>’ (as of <nonextricatory/postconverging/unaccommodating/questioning>-re-ontologising\_prompting perspective as to <punctual/immediacy/constituted/compulsions-encumbered prompted extended/prolonged—re-ontologising-enabling>psychologismic epistemic acutisation—residualising,-{epistemic-totalising }hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-{decompulsing}delinearity~for-cogency —in-order-to-enable-<as-of-the-utenability-of-induced~ unblurriness>— <prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable prompted constricted/narrowingdown—re-ontologising-enabling>psychologismic epistemic acutisation—residualising,-{epistemic-totalising }hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-{decompulsing}delinearity~for-cogency’ in the face of prospective

‘<extricatory/preconverging/accommodating/unquestioning>-  
 disontologising/subontologising\_prompting as to <mere-formulaicity/ritualisation-of>-prior  
 induced <punctual/immediacy/constituted/compulsions-encumbered prompted  
 extended/prolonged-re-ontologising-enabling>-~~psychologismic-epistemic-acutisation-~~  
~~residualising-<sup>{epistemic-totalising}</sup>hermeneutic/textuality/reprojecting/supererogating/zeroing/re-~~  
~~acuting-<sup>{decompulsing}</sup>delinearity-for-cogeny~~’ imbued distractive-alignment-to-<sup>83</sup>reference-of-  
 thought-<of-apriorising/axiomatising/referencing><sup>30</sup>) is effectively a reflection respectively of  
 ‘human notional~difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-  
 <as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>2</sup>-as-veridical-  
 epistemicity-relativism-determinism<sup>2</sup>’ construable as from the given projected and prospectively  
 educed-and-availing-and-re-availing relative-ontological-completeness<sup>87</sup>-of-  
 apriorising/axiomatising/referencing’ as to ‘recurrent/perpetuating/continuity-recomposuring  
 existential-<disontologising/re-ontologising-aporeticism>-  
 counteracting/supplanting/alienating-of-prior-apriorising/axiomatising/referencing’ on-the-  
 one-hand and on-the-other-hand human absolute~difference-conflatedness<sup>13</sup>-as-to-totalitative-  
 reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-  
<sup>61</sup>nonpresencing><sup>2</sup>-as-veridical-epistemicity-relativism-determinism<sup>2</sup> so-construed as  
 ‘absolute reference of identity’ as failing to project of their own possible prospective relative-  
 ontological-incompleteness<sup>88</sup>-of-apriorising/axiomatising/referencing. This is so-reflected with  
 varying social and institutional ‘sublimating/desublimating-thresholds of subculturation-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ notwithstanding-<and-intermingling-with/dissipating-  
 from> perceived-social-and-institutional-commonly-enculturated\_referencing,-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> (as so-speaking to the ‘differential phasing-by-out-of-  
 phasing of human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ underlying manifest ‘protracted-social-  
 as-to-individual-by-institutional-by-social relative direct/deferential-responsibility/relative-

~~reflexivity-or-irresponsibility/relative-unreflexivity~~ to cogency\_chronicularity/annality-of-  
relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>); which is relatively overlooked as from  
the ‘heightened social and institutional frameworks of social-functioning-and-accordance—as-  
of-social-stake-contention-or-confliction’ and ‘so-relatively overlooked exactly for the purpose  
of social-functioning-and-accordance’ (with consequential re-ontologising-by-  
disontologising/subontologising implications arising as to the profundity of the given human  
~~psychologismic-epistemic-acutisation—difficulty~~ <for, residualising-  
~~{decompulsing} delinearity~for-cogency~~>—magnitudes<sup>{of-experientiality/experiment}</sup>). This is the case  
(notwithstanding the requisite veracity of prospective re-ontologising ‘dynamic  
cumulating/recomposuring ~~psychologismic-epistemic-acutisation—residualising,-~~  
~~{decompulsing} delinearity~for-cogency~~ phasing of limitedness/human-subpotency onto  
unlimitedness/existence-<full-potency-of-sublimating-nascence>’), and explaining the  
necessary discrimination between ‘<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>  
social-stake-contention-or-confliction of the advocacy/political/applicative—scope as to techno-  
socio-econo-political’ (as to human emphasis on sovereign-function/posture-<as-to-  
~~existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-~~  
~~conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology~~>  
social-functioning-and-accordance—as-of-social-stake-contention-or-confliction) and  
‘<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>  
ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-  
ontologising’ (as to human emphasis on ontological-veracity); and so as to the prospect of re-  
ontologising human-consciousness/collective-consciousness—distendedness/detruncating-  
<beyond-selfpresencing,-as-re-ontologising—decentering\_of-consciousness/collective-  
consciousness,-as-to-psychologismic-epistemic-acutisation—residualising,-  
~~{decompulsing} delinearity~for-cogency~~>, wherein the ontologising/scientific/existence-<honesty-

constraining>—scope\_for\_prospective\_re-ontologising reflects the <sup>61</sup>nonpresencing-  
 <perspective—ontological-normalcy/postconvergence> anarchistic-growth/anarchisation—for-  
 re-ontologisation-<as-to-conscious/unconscious epistemically-sound induced ‘demoronisation-  
 <sublimating—nascence, nonextricatory-sublimating—upstreaming/‘amontée’>  
 postconverging/dialectical-thinking<sup>21</sup> conception of residual\_re-originary\_anarchistic  
 incipency of human social-functioning-and-accordance—as-of—social-stake-contention-or-  
 confliction <sup>50</sup>meaningfulness-and-teleology<sup>90</sup>’ imbedded ‘existential-<disontologising/re-  
 ontologising—aporeticism> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-  
 aeuting <sup>{decompulsing}</sup>delinearity/delinear-accreting/recomposuring—<sup>61</sup>nonpresencing-  
 perceptualisation-of-sublimating-over-desublimating-<as-‘psychologismic—epistemic-  
 acutisation—residualising, -<sup>{decompulsing}</sup>delinearity~for-cogency’\_as-to-‘prospective-profound-  
 supererogation<sup>96</sup>-epistemic-perspective’-of-prospective-&-prior-differentiated—  
 apriorising/axiomatising/referencing>—with-respect-to-the-prospect-of-prospective-human-re-  
 ontologising’ induced sublimating constructive-veracity for ‘prospective  
 cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup> as to  
 requisite notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-  
 referencing>’. The implication here as to human-consciousness/collective-consciousness—  
 distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising—decentering\_of-  
 consciousness/collective-consciousness,-as-to-psychologismic—epistemic-acutisation—  
 residualising, -<sup>{decompulsing}</sup>delinearity~for-cogency> (with respect to the veracity of human  
 ‘<amplituding/formative—epistemicity>-totalising~renewing-realisation/re-perception/re-  
 thought self-reflexive~instigative-eventuating-<as-to-teleological-instigative/incipient—  
 willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-  
 preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation>’) is that  
 human consciousness/collective-consciousness is rather ‘profusively of mutual—in-phasing of

<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ (with regards to ‘~~mere formulaicity/ritualisation-of~~ prior secondnatured positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> of prior profound-supererogation<sup>96</sup> induced prior~rationalisation-of-contentivity/argumentativity/dialecticism/discursivity>’) on-the-one-hand and on-the-other-hand is ‘sparsely of mutual-in-phasing <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’/‘relatively of out-of-phasing of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ as relevant for prospective postconverging~aporeticism-overcoming/unovercoming re-ontologising (with regards to prospective human ‘notional~firstnaturedness-formativeness-<as-to-eventualising-in-king-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> of human protracted-social—as-to-individual-by-institutional-by-social ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.’); and so-reflected as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology , institutional-development—as-to-social-function-development and living-development—as-to-personality-development psychologismic-epistemic-acutisation—difficulty <for, residualising {decompulsing} delinearity-for-cogeny> magnitudes {of-experientiality/experiment}. The bigger issue here, with regards to the ‘<sup>61</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence> ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising’ (as to human emphasis on ontological-veracity), is to avoid the covert/overt creeping and its supposed substitution by the ‘<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> social-stake-contention-or-confliction of the advocacy/political/applicative—scope as to techno-socio-econo-political’; as to an overriding emphasising of ‘~~mere formulaicity/ritualisation-of~~ prior secondnatured positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> of prior profound-supererogation<sup>96</sup> induced prior~rationalisation-of-contentivity/argumentativity/dialecticism/discursivity>’ as

defining of prospective human knowledge and transcendence-and-  
 sublimity/sublimation/supererogatory~de-mentativity (so-reflected with  
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—  
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness > )  
 desublimation conscious/unconscious eliciting of institutional-prescience/imprimaturing-  
 <dullness-of-the-spirit/psychologismic-epistemic-acutisation—nonresidualising-imbued-  
 {compulsing}linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation> and/or accessorising  
 of ‘ordinary laypersonhood arrogation/presumptuousness’ conception of supposedly prospective  
 sublimation and thusly inducing the ‘blurriness-<sterilising/anecdotalising/trivialising-of-  
 prospective-re-ontologising\_by-preconverging,-in-disontologising-formulaic—dragging-  
 out/hollowing-out> of prospective knowledge-deadends-<as-preconverging—de-  
 mentating/structuring/paradigming>). Hence undermining the requisite  
 ‘recurrent/perpetuating/continuity—recomposuring existential-<disontologising/re-  
 ontologising—aporeticism>—counteracting/supplanting/alienating—of-prior-  
 apriorising/axiomatising/referencing’ for limitedness/human-subpotency  
 supererogating<sup>96</sup> {affirmation/projection/assertion/notional~self-distantiation—by—  
 unaffirmation/deprojection/deassertion/epistemic-decadence}—towards~omnipotential—  
 affirmation/projection/assertion/notional~self-distantiation enabling prospective re-  
 ontologising; and so, as to prior {compulsing}linearity/linear-accreting—<sup>79</sup>presencing-  
 perceptualisation-of-sublimating-over-desublimating-<as-‘psychologismic-epistemic-  
 acutisation—nonresidualising-imbued-{compulsing}linearity~in-eclecticism-of-prior-mere-  
 formulaicity/ritualisation’\_as-to-‘secondnatured-epistemic-perspective’-of-prospective-&-  
 prior-differentiated apriorising/axiomatising/referencing>—and-as-developing-into—  
 interrelatedness-dynamics—of-social-constructing desublimating constructive-inveracity (rather

manifesting <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> epistemic-projection of  
 ‘punctual noumenality and phenomenality distinction’ inclination to wrongly and implicitly  
 imply it is of ‘unlimitedness/existence-<full-potency-of-sublimating-nasence> already  
 givenness/immanence’ imbued omnipotential-affirmation/projection/assertion/notional~self-  
 distantiation as to the given <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> ‘relative-  
 unreflexivity of human-per-cep-ti-vi-ty-<as-to—notional~perceptualisation-of-and-leashing-  
 to-social-functioning-and-accordance—as-of-social-stake-contention-or-confliction>’). This  
 underlies why the ‘flow of human prospective profound-supererogation<sup>96</sup>-over-shallow-  
 supererogation<sup>96</sup>’ is rather veridically undergirded as of prospective profound-  
 supererogation<sup>96</sup>~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear-  
 ising—as-to-postconverging-de-mentating/structuring/paradigmizing (imbued ‘existential-  
 <disontologising/re-ontologising—aporeticism>  
 hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting  
 {decompulsing}delinearity/delinear-accreting/recomposuring-<sup>61</sup>nonpresencing-perceptualisation-of-  
 sublimating-over-desublimating-<as-‘psychologismic-epistemic-acutisation—residualising,-  
 {decompulsing}delinearity~for-cogency’\_as-to-‘prospective-profound-supererogation<sup>96</sup>-epistemic-  
 perspective’-of-prospective-&-prior-differentiated-apriorising/axiomatising/referencing>—  
 with-respect-to-the-prospect-of-prospective-human-re-ontologising’) INDUCED ‘prospective  
 sublimating notional~catchmenting-<as-to-disontologising/subontologising-institutional-  
 imprintedness—by—re-ontologising-institutional-imprinting> as to nonpresencing-  
 <perspective-ontological-normalcy/postconvergence> existential-<disontologising/re-  
 ontologising—aporeticism> prospect of human individual-consciousness/collective-  
 consciousness-decompulsion-appraisal’ (over ‘prior desublimating notional~catchmenting-<as-  
 to-disontologising/subontologising-institutional-imprintedness—by—re-ontologising-  
 institutional-imprinting> as to presencing—absolutising-identitive-constitutedness

~~existential-<disontologising/re-ontologising—aporeticism>~~ ~~preconverging de-~~  
~~mentating/structuring/paradigming~~ ~~punctual/immediacy/constituted/compulsions-encumbered~~  
~~prior~~ ~~mere-formulaicity/ritualisation~~ ~~rationalisation-of-~~  
~~contentivity/argumentativity/dialecticism/discursivity~~’ as so-bound to undermine the ‘flow of  
human prospective profound-supererogation<sup>96</sup>—over—shallow-supererogation<sup>96</sup>’). This further  
explains why the ultimate basis of the ontologising/scientific/existence-<honesty-  
constraining>—scope\_for\_prospective\_re-ontologising is actually beyond-the-consciousness-  
awareness-teleology<sup>99</sup>-<of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup>  
as of human-consciousness/collective-consciousness—distendedness/detruncating-<beyond-  
selfpresencing,-as-re-ontologising—decentering\_of-consciousness/collective-consciousness,-as-  
to-psychologismic—epistemic-acutisation—residualising,-{decompulsing+}delinearity~for-cogency>;  
as to prospectively elucidated-<as-to-preconverging/postconverging rede-  
mentating/restructuring/reparadigming> human ontological-commitment<sup>66</sup> and universal-  
transparency<sup>104</sup> (with respect to underlying human ‘crossgenerational notional~firstnaturedness-  
formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—mental-  
processing-parity for ontological-performance<sup>72</sup>-<including-virtue-as-  
ontology>/morality/ethics/justice/etc.’) as to ‘substantivity of transversality-<for-sublimating-  
existential-eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-preemptive-of-  
prospective-disontologising/subontologising’—as-of-prospectively-disambiguated—affirmed-  
and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup>’ imbued  
‘impersonalisation and deinstitutionalisation of prospective re-ontologising <sup>56</sup>meaningfulness-  
and-teleology<sup>99</sup>’ (as to ontologising-failsafe-<as-to-‘relative-unreflexivity/relative-reflexivity—  
bindingness/nondiscretionariness’-of-totalising-entailment>). This is the case factoring in that  
the reality of human varying social and institutional ‘sublimating/desublimating—thresholds of  
subculturation—of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ (notwithstanding-<and-intermingling-

with/dissipating-from> perceived-social-and-institutional-commonly-enculturated\_referencing,-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) means that ‘ontological-veracity cannot naively be construed as absolutely dwelling with the perceived-social-and-institutional-commonly-enculturated\_referencing,-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> (as to the latter potential susceptibility to a cynical realpolitiking as blatantly manifested with ‘high institutional and social social-stake-contention-or-confliction with regards to mobilisability-<as-to-‘re-ontologising-projecting/oeuvrement’-over-‘disontologising-de-projecting/de-oeuvrement?’>’ associated with the <sup>7</sup>blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out> of prospective knowledge-deadends-<as-preconverging-de-mentating/structuring/paradigming>). Thusly, requiring appropriate insight beyond a mere overarching functionalist rationale (in reflection of the manifestation of human consciousness/collective-consciousness ‘profusively of mutual-in-phasing of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ with regards to ‘<mere-formulaicity/ritualisation-of>-prior secondnatured positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> of prior profound-supererogation<sup>96</sup> induced prior~rationalisation-of-contentivity/argumentativity/dialecticism/discursivity>’ on-the-one-hand and on-the-other-hand ‘sparsely of mutual-in-phasing <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’/‘relatively of out-of-phasing of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ as relevant for prospective postconverging~aporeticism~overcoming/unovercoming re-ontologising with regards to prospective human protracted-social—as-to-individual-by-institutional-by-social ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.’ as to prospective re-ontologising ‘dynamic cumulating/recomposuring psychologismic-epistemic-acutisation—residualising,-{decompulsing}delinearity~for-cogency phasing of limitedness/human-subpotency onto unlimitedness/existence-<full-potency-of-sublimating-nascence>’). As so-underlined

effectively beyond-the-consciousness-awareness-teleology<sup>99</sup> ~~<of-preconverging-existential-extrication-as-of-existential-unthought>~~<sup>9</sup> as of human-consciousness/collective-consciousness-distendedness/detruncating ~~<beyond-selfpresencing,-as-re-ontologising-decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic-epistemic-acutisation—residualising,-{decompulsing}delinearity~for-cogency>~~, with regards to prospectively elucidated ~~<as-to-preconverging/postconverging-rede-mentating/restructuring/reparadigmig>~~ human ontological-commitment<sup>66</sup> and universal-transparency<sup>104</sup> (with respect to underlying human ‘crossgenerational notional~firstnatureddness-formativeness ~~<as-to-eventualising-inkling-drive-or-seeding-misprising>~~—mental-processing-parity for ontological-performance<sup>72</sup> ~~<including-virtue-as-ontology>/morality/ethics/justice/etc.’); as to ‘substantivity of transversality-~~<for-sublimating-existential-eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’>~~<sup>101</sup>’ imbued ‘impersonalisation and deinstitutionalisation of prospective re-ontologising <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ as to ontologising-failsafe ~~<as-to-‘relative-unreflexivity/relative-reflexivity—bindingness/nondiscretionariness’-of-totalising-entailment>~~). This so-explains why the succession of human prospective re-ontologising—imbuing-of-prospective-human-sublimating/emancipating/enfranchisement are ‘relays of human intemporal-individuation epistemic-projection radicalities~in-chronicular/annalistic-cogency-~~<as-of-notional~protensivity>-~~<as-to-limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educated-unlimitedness/existence-sublimating-nascence’>~~~~ so-construed as cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’; as to prospective re-ontologising ‘dynamic cumulating/recomposuring psychologismic-epistemic-acutisation—residualising,-{decompulsing}delinearity~for-cogency phasing of limitedness/human-~~

subpotency onto unlimitedness/existence-<full-potency-of-sublimating-nasence>' beyond  
 '<mere-formulaicity/ritualisation-of>-prior secondnatured positive-opportunism—of-social-  
 functioning-and-accordance<sup>75</sup> of prior profound-supererogation<sup>96</sup> induced prior~rationalisation-  
 of-contentivity/argumentativity/dialecticism/discursivity>'. This in-many-ways reveals a  
 drawback to many a social science implicitly/explicitly manifesting overarching functionalist  
 rationale (of '<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> absolutio/absolute-scope  
 {flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-  
 mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-  
 {compulsing}linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation conception') that  
 critically undermine the possibility of profound elucidation of 'notional/epistemic/bindingness-  
 <as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> reflection of relative-  
 unreflexivity/relative-reflexivity in existence implications' as to the very 'reflexivity mesh' that  
 is existence (rather undergirded as of '<sup>61</sup>nonpresencing-<perspective-ontological-  
 normalcy/postconvergence> relativism/relative-scope for epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation—residualising, {decompulsing}delinearity-for-  
 eogeneity'); as poorly projecting of a knowledge model failing to reflect the veridical  
 'recurrent/perpetuating/continuity-recomposuring existential-<disontologising/re-  
 ontologising—aporeticism>—counteracting/supplanting/alienating-of-prior-  
 apriorising/axiomatising/referencing' for limitedness/human-subpotency  
 supererogating<sup>96</sup> {affirmation/projection/assertion/notional~self-distantiation-by-  
 unaffirmation/deprojection/deassertion/epistemic-decadence}—towards~omnipotential-  
 affirmation/projection/assertion/notional~self-distantiation enabling prospective re-ontologising  
 (effectively undergirded as of human-consciousness/collective-consciousness-  
 distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising-decentering\_of-

consciousness/collective-consciousness,-as-to-psychologismic-epistemic-acutisation—  
residualising,-{decompulsing} delinearity~for-cogeny>). Human-consciousness/collective-  
consciousness—distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising—  
decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic-epistemic-  
acutisation—residualising,-{decompulsing} delinearity~for-cogeny> (as to implicated  
dimensionality-of-sublimating <sup>25</sup> -(<amplituding/formative>supererogatory~de-  
mentativeness/epistemic-growth-or-conflatedness <sup>1</sup> /transvaluative-  
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)) thus  
effectively precedes—and-drives the notion of prospective re-rationalisation—of—  
contentivity/argumentativity/dialecticism/discursivity (as the prospective profound-  
supererogation <sup>96</sup> ~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear  
ising—as-to-postconverging-de-mentating/structuring/paradigming for re-rationalisation—of—  
contentivity/argumentativity/dialecticism/discursivity) as so-underlying the ‘despite-the-self  
exercise of epistemic-projection in notional~self-distantiation-<imbued—re-motif-and-re-  
apriorising/re-axiomatising/re-referencing>’ (as of  
<nonextricatory/postconverging/unaccommodating/questioning>-re-ontologising\_prompting  
perspective) possibility for epistemic-growth,-as—{veridical/sound}-relative-reflexivity—in-  
existence/relativising—from-limited-mentation-as-its-deepening/psychologismic-epistemic-  
acutisation—residualising,-{decompulsing} delinearity~for-cogeny?. This point is made to point out  
that it is ‘delusional’ to ignore the manifestation of ‘epistemic-decadence’ or teleological-  
decadence-<-in-dimensionality-of-desublimating-lack-of <sup>26</sup> -  
<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
conflatedness <sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
drivenness—equalisation) (as of <extricatory/preconverging/accommodating/unquestioning>-  
disontologising/subontologising\_prompting perspective in prior shallow-

~~supererogation~~<sup>96</sup>~framing/formulation/catchmenting/truncating/compulsing/linearising—as to  
preconverging de-mentating/structuring/paradigm(ing) and then wrongly imply prospective re-  
rationalisation—of—contentivity/argumentativity/dialecticism/discursivity supposedly avails for  
prospective epistemic-growth,-as—{veridical/sound}-relative-reflexivity—in-  
existence/relativising—~~from limited mentation as its deepening/psychologismic epistemic-~~  
~~acutisation—residualising,~~<sup>{decompulsing}</sup>~~delinearity—~~for cogency; as to an ontologically-flawed  
manifestation of ‘disontologising/subontologising equivalence/correspondence’ (failing to  
discriminate between ‘epistemic-decadence’ or teleological-decadence-<in-dimensionality-of-  
desublimating-lack-of<sup>26</sup>—{<amplituding/formative>supererogatory~de-mentativeness/epistemic-  
growth-or-conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-  
residuality/spirit-drivenness—equalisation} as of  
<extricatory/preconverging/accommodating/unquestioning>-  
disontologising/subontologising\_prompting perspective on-the-one-hand and on-the-other-hand  
‘despite-the-self exercise of epistemic-projection in notional~self-distantiation-<imbued—re-  
motif-and-re-apriorising/re-axiomatising/re-referencing>’ as of  
<nonextricatory/postconverging/unaccommodating/questioning>-re-ontologising\_prompting  
perspective), and as it translates into an ontologically-flawed bothsidesism-(as-‘mere-  
processive’/pedantising-‘dialogical-relation’-to~‘perceived—social-and-institutional-  
commonly-enculturated\_referencing,-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>’-failing-‘requisite-  
existential-thematic-baseline-of-technicity/profundity—framing’ {of-sublimating-discursivity-  
for-sovereign-repassing},-as-of-psychologismic—epistemic-acutisation—nonresidualising-  
imbued-<sup>{compulsing}</sup>linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation,-as-so-  
‘consciously/unconsciously-preordained/fated’-to-fail-prospective—notional~cogency)  
conceptualisation. In other words, the notion of ‘epistemic-decadence’ or teleological-  
decadence-<in-dimensionality-of-desublimating-lack-of<sup>26</sup>

<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation) speaks to the ‘decadent circuituousness’ wherein prospectively  
 educed-and-availing-and-re-availing relative-ontological-completeness<sup>87</sup>-of-  
 apriorising/axiomatising/referencing (with respect to underlying <sup>7</sup>unblurriness-<re-  
 ontologising\_by-postconverging-as-to-dragged-out-supererogatory~wholesomeness/profound-  
 supererogation<sup>96</sup>,-while-anecdotalising-prior-disontologising-thresholding> scope as of  
 relatively elucidated-<as-to-preconverging/postconverging-rede-  
 mentating/restructuring/reparadigmimg> human ontological-commitment<sup>66</sup> and universal-  
 transparency<sup>104</sup> with respect to underlying human ‘crossgenerational notional~firstnatureddness-  
 formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—mental-  
 processing-parity for ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc.’) is merely overlooked (as to a  
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup> )  
 inclination that doesn’t recognise implicitly/explicitly the requisite/inherent ontological  
 coherence/contiguity), to then ‘pretend/claim to prospective intellection re-engagement’ as if  
 such prospectively educed-and-availing-and-re-availing relative-ontological-completeness<sup>87</sup>-  
 of-apriorising/axiomatising/referencing is irrelevant (as so-implicitly/explicitly denying the  
 pertinence of human ‘despite-the-self exercise of epistemic-projection in notional~self-  
 distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’  
 underlying human personal-development and learning). Such that the allegation of ‘epistemic-  
 decadence’ or teleological-decadence-<in-dimensionality-of-desublimating-lack-of<sup>26</sup>-  
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-

conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation) is merely a reflection of the fact that (with regards to underlying human  
 personal-development and learning) individuals self-becoming/self-conflatedness<sup>13</sup>/formative-  
 supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-  
 axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence> ‘cannot  
 be substituted for’ but rather ‘can only be elicited’ (as to educed—and-availing—and-re-availing  
 relative-ontological-completeness<sup>87</sup>-of-apriorising/axiomatising/referencing); and so, with  
 regards to underlying requisite human supererogation<sup>96</sup> (as not even a Camusian suicide as to its  
 projection of self-dissolution can arise without individual notional self-becoming/self-  
 conflatedness<sup>13</sup>/formative-supererogating-<projective/reprojective—aestheticising-re-motif-  
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-  
 normalcy/postconvergence>). Making nonsensical such a ‘supposed project (of substituting for  
 requisite profound-supererogation<sup>96</sup>)’ without ‘spontaneous human abstract-and-solipsistic  
 cognisance/recognition for underlying human-consciousness/collective-consciousness-  
 distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising—decentering\_of-  
 consciousness/collective-consciousness,-as-to-psychologismic—epistemic-acutisation—  
 residualising,-{decompulsing} delinearity~for-cogency>’. This explains why the point-of-departure of  
 prospective knowledge and transcendence-and-sublimity/sublimation/supererogatory-de-  
 mentativity is human prospective ‘overarching existential-<disontologising/re-ontologising—  
 aporeticism> priority/precedence/primacy of requisite prospective ontological-good-  
 faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup> inducing of  
 psychoanalytic-unshackling for the relative-ontological-completeness<sup>87</sup>-of-  
 apriorising/axiomatising/referencing re-ontologising prospective re-rationalisation-of-  
 contentivity/argumentativity/dialecticism/discursivity’. Such that, unlike a naïve  
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—

~~<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-~~

~~<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness }~~

calculus/rationale, the very exercise of knowledge-reification~gesturing-and-accounting—of  
epistemic-phenomenalism-<in-

prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-

implicated\_attendant-ontological-contiguity ’~duced-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogeny>’ }—conflatedness<sup>13</sup> in- {preconverging-ment-by}-

postconverging-entailment> reflexively engages the intellectual pertinence of ‘all-and-sundry

claims/pretenses to intellectual pertinence’ as of knowledge gesturing-and-accounting—of  
epistemic-phenomenalism (and so with respect to unlimitedness/existence-<full-potency-

of\_sublimating\_nascence> prospective apriorising/axiomatising/referencing-sublimating-

reflexivity—beholdening under which limitedness/human-subpotency submits in profound-

supererogation for prospective sublimating), and thusly it is not an exercise of ‘discretionary

disjointed hovering about’ that cannot articulate the knowledge gesturing-and-accounting—of

epistemic-phenomenalism as of requisite/inherent ontological coherence/contiguity in reflection

of unlimitedness/existence-<full-potency-of\_sublimating\_nascence>. By that token (with

respect to the underlying requisite human supererogation<sup>96</sup>) a ‘wilful spread/range of incoherent

narratives’ whether of ‘conscious or unconscious strategised participation’ doesn’t neither speak

of requisite/inherent ontological coherence/contiguity but rather speak of the ‘driving prior-

perspective—falsity/falseness/fallaciousness’ that defines the ‘epistemic-decadence’ or

teleological-decadence-<-in-dimensionality-of-desublimating-lack-of<sup>26</sup>

<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-

conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness-equalisation) as to its disontologising-aggravation-(in-want-for-prospective-

aetiologisation/ontological-escalation-<ontological-  
veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>).  
In this regards, unlike the practice (as to ‘shallow-  
supererogation<sup>96</sup>~framing/formulation/catchmenting/truncating/compulsing/linearising\_scale  
—of-opaque/contentious/un-nominalised/flawed-interpretations/domains of manifest  
7blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-  
preconverging,-in-disontologising-formulaic—dragging-out/hollowing-out>’) that effectively  
hover about ‘vague and poorly existential-<disontologising/re-ontologising—aporeticism>  
thematizations’ with a poor/disinterested elucidation of educed—and-availing—and-re-availing  
relative-ontological-completeness<sup>97</sup>-of-apriorising/axiomatising/referencing, veridical organic-  
knowledge (as reflected with profound-  
supererogation<sup>96</sup>~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear  
ising\_scale—of-transparent/noncontentious/un-nominalised/sound-interpretations/domains of  
manifest 7unblurriness-<re-ontologising\_by-postconverging-as-to-dragged-out-  
supererogatory~wholesomeness/profound-supererogation<sup>96</sup>,-while-anecdotalising-prior-  
disontologising-thresholding>) necessarily warrant the articulation of existential-  
<disontologising/re-ontologising—aporeticism> knowledge gesturing-and-accounting—of-  
epistemic-phenomenalism as of both ‘prospective knowledge consolidation gesturing-and-  
accounting—of-epistemic-phenomenalism’ and ‘prospective re-ontologising knowledge  
gesturing-and-accounting—of-epistemic-phenomenalism inducing consolidation’ (so-underlied  
as of cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>).  
Critically, such a failure to truly appreciate the meaning of the notion elaboration-as-to-mere-  
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
‘prospectively implicated\_attendant\_ontological-contiguity<sup>67</sup>~educed-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-

~~<imbued-notional~cogency>~~<sup>40</sup> (as so reflecting a dearth of requisite/inherent ontological coherence/contiguity existential-~~<disontologising/re-ontologising—aporeticism>~~ implications beyond conceptual-patterning) ‘systematically divulges’ the poor motivation and superfluousness of such hovering about ‘vague and poorly existential-~~<disontologising/re-ontologising—aporeticism>~~ thematisations’; herein illuminated for the purpose of requisite prospective ~~psychologismic-epistemic-acutisation-~~<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>~~~~ as to epistemic-growth,-as-~~{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising,-~~{decompulsing}~~delinearity-for-cogency~~ imbued ‘overall existential-priming/funnelling/staking of human-per-cep-ti-vi-ty-~~<as-to—notional~perceptualisation-of-and-leashing-to-social-functioning-and-accordance—as-of-social-stake-contention-or-confliction>~~ decompulsing-construct’;—{as to ‘embodied-consciousness elicited ~~{epistemic-totalising} †psychologismic-subliminal-distendedness/detruncating for demoronisation-~~<sublimating-nascence,-nonextricatory-sublimating-upstreaming/‘amontée’>~~~~’} (over ~~{epistemic-totalising} †psychologismic-subliminal-truncating as of ‘catchmented-and-compulsed-~~<in-‘existential-dearth-of-demoronisation’,-so-construed-as-from-ontological-normalcy/postconvergence-perspective-reflection-of-the-‘destructuring-threshold\_of-the-given-level’s-conjugated-postlogism~as-dementing’>~~~~ interpersonal, group, intergroup, community, local, national, political, geostrategic, etc. ~~psychologismic-epistemic-acutisation-difficulty-~~<for,-residualising-~~{decompulsing}~~delinearity-for-cogency>~~~~—levels of interrelatedness-dynamics-of-social-constructing’). The further point here is that human-consciousness/collective-consciousness-distendedness/detruncating-~~<beyond-selfpresencing,-as-re-ontologising-decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic-epistemic-acutisation—residualising,-~~{decompulsing}~~delinearity~for-cogency>~~ (as

absolutely constrained upon prospective re-ontologising ‘dynamic cumulating/recomposuring psychologismic-epistemic-acutisation—residualising, <sup>{decompulsing}</sup>delinearity~for-cogency phasing of limitedness/human-subpotency onto unlimitedness/existence<full-potency-of-sublimating-nascence>’), rather dismisses the ‘pretence of any given epochal <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> consciousness/collective-consciousness to be the contemplative limit for the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising’ (in contrast to the desublimating contemplative limit implicated/explicated by <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> social-stake-contention-or-confliction of the advocacy/political/applicative—scope as to techno-socio-econo-political’ ). Such that just as we can appreciate that the prior recurrent-utter-uninstitutionalisation, ununiversalisation and non-positivism/medievalism registry-worldviews/dimensions consciousness/collective-consciousness were superseded/overcome for prospective re-ontologising, our positivism—<sup>80</sup>procrypticism—or-disjointedness-as-of-<sup>83</sup>reference-of-thought consciousness/collective-consciousness is not beyond the same exercise of its superseding/overcoming; and so, with respect to requisite profound-supererogation<sup>96</sup> as from human ‘crossgenerational notional~firstnaturedness-formativeness<as-to-eventualising-inkling-drive-or-seeding-misprising>—mental-processing-parity for ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.’ as of the given ~~<amplituding/formative-epistemicity>~~-totalising~thrownness-in-existence<sup>35</sup>—(as imbued of limitedness/human-subpotency prospective dearth for <sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination projection) warrant for ‘prospective requisite profound-supererogation<sup>96</sup> induced demoronisation-<sublimating-nascence, ~~nonextricatory~~-sublimating-upstreaming/‘amontée’> for superseding/overcoming the succession of human registry-worldviews/dimensions disontologising/subontologising—imbuing-prospectively-of-human-

desublimating/subjugation/disenfranchisement as to vices-and-impediments<sup>105</sup>. That is exactly the opening (as to opened-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> for prospective metaphoricity<sup>57</sup>) undergirding ‘limitedness/human-subpotency <sup>15</sup>de-mentation-~~<supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics>~~ as to preconverging/postconverging-rede-mentating/restructuring/reparadigming’ with regards to prospective ‘existential-~~<disontologising/re-ontologising—aporeticism>~~ postconverging-aporeticism-overcoming/unovercoming’ in the ‘reinvention’/‘recreation’ of the-human/humanity so-constructed as anthropologisation-~~<as-to-futural-reflexivity,-in-<sup>{decompulsing}</sup>delinearity-‘invention’/‘creation’-of-the-human/humanity>~~ imbued ‘widening the social imaginary’ (as to the ontologising/scientific/existence-~~<honesty-constraining>~~—scope\_for\_prospective\_re-ontologising); with regards to the superseding/overcoming of prospective knowledge-deadends-~~<as-preconverging~de-mentating/structuring/paradigming>~~. Human-consciousness/collective-consciousness-distendedness/detruncating-~~<beyond-selfpresencing,-as-re-ontologising—decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic—epistemic-acutisation—residualising,-<sup>{decompulsing}</sup>delinearity~for-cogency>~~ so-further highlights the fact that (with respect to educed—and-availing—and-re-availing relative-ontological-completeness<sup>87</sup>—of-apriorising/axiomatising/referencing) the mindset that as of ‘human incidental/accidental idiosyncratic intemporal/longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> individuation’ project of prospective re-ontologising (however the ‘low emotional-involvement’ or ‘high emotional-involvement’) is ‘inherently granted intellectual—and-moral ascendancy, responsibility/relative-reflexivity and purposefulness’ to ‘slap down’ upon disontologising prior-perspective—falsity/falseness/fallaciousness (not as an ‘idle notion of human mortal discretion’ but as of ‘inherent requisite organic-knowledge’ imbued ‘prospective postconverging-aporeticism-overcoming/unovercoming as the-Good/knowledge-

reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogeny>’ }—conflatedness<sup>13</sup> -in- {preconverging-ment-by}-  
 postconverging-entailment>/understanding/<amplituding/formative-  
 epistemicity>causality<sup>6</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>6</sup>’); and so, as to the re-ontologising appropriateness for ‘overall existential-  
 priming/funnelling/staking of human-per-cep-ti-vi-ty-<as-to—notional~perceptualisation-of-  
 and-leashing-to\_social-functioning-and-accordance—as-of-social-stake-contention-or-  
 confliction> decompulsing-construct’;—{as to ‘embodied-consciousness elicited {epistemic-  
 totalising }psychologismic-subliminal-distendedness/detruncating for demoronisation-  
 <sublimating-nascence,-nonextricatory-sublimating-upstreaming/‘amontée’>} (over {epistemic-  
 totalising<sup>333</sup>}psychologismic-subliminal-truncating as of ‘catchmented-and-compulsed-<in-  
 ‘existential-dearth-of-demoronisation’,-so-construed-as-from-ontological-  
 normalcy/postconvergence-perspective-reflection-of-the-‘destructuring-threshold\_of-the-  
 given-level’s-conjugated-postlogism~as-dementing’> interpersonal, group, intergroup,  
 community, local, national, political, geostrategic, etc. psychologismic-epistemic-acutisation—  
 difficulty<for,-residualising-<sup>{decompulsing}</sup>delinearity~for-cogeny>—levels of interrelatedness-  
 dynamics-of-social-constructing’). This (re-ontologising appropriateness for ‘overall  
 existential-priming/funnelling/staking of human-per-cep-ti-vi-ty-<as-to—  
 notional~perceptualisation-of-and-leashing-to\_social-functioning-and-accordance—as-of-  
 social-stake-contention-or-confliction> decompulsing-construct’;—{as to ‘embodied-  
 consciousness elicited {epistemic-totalising }psychologismic-subliminal-distendedness/detruncating

for demoronisation-<sublimating-nascence, nonextricatory-sublimating-upstreaming/'amontée'>} so-undergirding overall re-ontologising acquiescence as to 'protracted-social—as-to-individual-by-institutional-by-social relative direct/deferential-responsibility/relative-reflexivity to cogency\_chronicularity/annality-of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>'), with regards to requisite 'supererogating<sup>96</sup>{affirmation/projection/assertion/notional~self-distantiation-by-unaffirmation/deprojection/deassertion/epistemic-decadence} mobilisability-<as-to-'re-ontologising-projecting/oeuvrement'-over-'disontologising-de-projecting/de-oeuvrement'>', is so-underlied notionally/epistemically/bindingnessly-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> as of 'desublimating/sublimating notional~catchmenting-<as-to-disontologising/subontologising-institutional-imprintedness-by-re-ontologising-institutional-imprinting> as to the given disontologising/re-ontologising human<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>' (and as this translates into the given institutional level whether as of catchmented-and-compulsed-<in-'existential-dearth-of-demoronisation',-so-construed-as-from-ontological-normalcy/postconvergence-perspective-reflection-of-the-'destructuring-threshold\_of-the-given-level's-conjugated-postlogism~as-dementing'> interpersonal, group, intergroup, community, local, national, political, geostrategic, etc. psychologismic epistemic-acutisation—difficulty-<for,-residualising-~~{decompulsing}delinearity-for-cogency>—levels of interrelatedness-dynamics-of-social-constructing)'). Wherein human 'protracted-social—as-to-individual-by-institutional-by-social relative direct/deferential-responsibility/relative-reflexivity-or-irresponsibility/relative-unreflexivity to cogency\_chronicularity/annality-of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>' (imbued varying social and institutional 'sublimating/desublimating-thresholds of subculturation—of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>' notwithstanding-<and-intermingling-with/dissipating-from> perceived-social-and-institutional-commonly-~~

enculturated\_referencing,-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as so-speaking to the ‘differential phasing-by-out-of-phasing of human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’) effectively speaks to undergirding ‘human-consciousness/collective-consciousness–distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising–decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic–epistemic-acutisation—residualising,-{decompulsing}delinearity~for-cogeny> re-ontologising dynamics’ with regards to re-ontologising appropriateness for ‘overall existential–priming/funnelling/staking of human-per-cep-ti-vi-ty-<as-to—notional~perceptualisation-of–and–leashing-to\_social-functioning-and-accordance—as-of–social-stake-contention-or-confliction> decompulsing–construct’;—{as to ‘embodied-consciousness elicited {epistemic-totalising }psychologismic-subliminal–distendedness/detruncating for demoronisation-<sublimating–nascence,-nonextricatory-sublimating–upstreaming/‘amontée’>’}; and so, over {epistemic-totalising<sup>33</sup>}psychologismic-subliminal–truncating (as of ‘catchmented–and–compulsed-<in-‘existential-dearth-of-demoronisation’,-so-construed-as-from-ontological-normalcy/postconvergence-perspective-reflection-of-the-‘destructuring-threshold\_of-the-given-level’s–conjugated-postlogism~as-dementing’> interpersonal, group, intergroup, community, local, national, political, geostrategic, etc. psychologismic epistemic acutisation—difficulty <for, residualising-{decompulsing}delinearity~for-cogeny>—levels of interrelatedness-dynamics-of-social-constructing’). This ‘overall existential–priming/funnelling/staking of human-per-cep-ti-vi-ty-<as-to—notional~perceptualisation-of–and–leashing-to\_social-functioning-and-accordance—as-of–social-stake-contention-or-confliction> decompulsing–construct’;—{as to ‘embodied-consciousness elicited {epistemic-totalising }psychologismic-subliminal–distendedness/detruncating for demoronisation-<sublimating–nascence,-nonextricatory-sublimating–upstreaming/‘amontée’>’}) is so-reflected with regards to the warrant for the requisite sublimating–tradition/constant of profound-supererogation<sup>96</sup> (as to the

‘fundamental/incipient/seeding experientiality/experiment-~~as-to-existentially-formative-~~  
~~{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-~~  
 originariness/re-origination’,—so-‘~~notionally/epistemically/bindingnessly~~-~~as-to-~~  
~~determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>~~-implicated-and-articulated’\_as-from-  
 nonextricatory-‘prospective-re-ontologising-Being-then-Institutional-then-Living–magnitudes-  
 of-~~{hermeneutic/reprojection~protraction-of}~~reframing-and-reformulation}’> that is human  
 profound-supererogation<sup>96</sup>’ so-underlying the ‘overarching existential-~~disontologising/re-~~  
~~ontologising—aporeticism>~~ priority/precedence/primacy of ~~{epistemic-totalising }re-apriorising/re-~~  
~~axiomatising/re-referencing~residuality—in-re-originariness/re-origination~~ projection’); and  
 manifested as of prospective ‘overarching existential-~~disontologising/re-ontologising—~~  
~~aporeticism>~~ priority/precedence/primacy of requisite prospective ontological-good-  
 faith/authenticity<sup>69</sup>~postconverging–de-mentating/structuring/paradigming<sup>70</sup> inducing of  
 psychoanalytic-unshackling for the relative-ontological-completeness<sup>87</sup>–of-  
 apriorising/axiomatising/referencing re-ontologising prospective re-rationalisation–of-  
 contentivity/argumentativity/dialecticism/discursivity’ at every given ‘secondnatured human  
 station/locus of limitedness/human-subpotency ~~<amplituding/formative–epistemicity>~~-  
 totalising~thrownness-in-existence<sup>35</sup>—(as imbued of limitedness/human-subpotency  
 prospective dearth for ~~{epistemic-totalising }re-apriorising/re-axiomatising/re-~~  
~~referencing~residuality—in-re-originariness/re-origination~~ projection)’. In-many-ways the  
 ‘historial veracity’ of such a human ‘overall existential–priming/funnelling/staking of human-  
 per-cep-ti-vi-ty-~~as-to—notional~perceptualisation-of–and–leashing-to\_social-functioning-~~  
~~and-accordance—as-of-social-stake-contention-or-confliction>~~ decom pulsing–construct’;—  
 {as to ‘embodied-consciousness elicited ~~{epistemic-totalising }psychologismic-subliminal-~~  
~~distendedness/detruncating~~ for demoronisation-~~<sublimating–nascence,nonextricatory-~~  
~~sublimating–upstreaming/‘amontée’>~~}’} has been obscured behind the ‘successively given

relative-unreflexivity of the <cumulating/recomposuring~attendant~ontological-contiguity >-  
 successive registry-worldviews/dimensions given <sup>70</sup>presencing—absolutising-identitive-  
 constitutedness<sup>14</sup> social-stake-contention-or-confliction imbued {epistemic-  
 totalising<sup>33</sup>}psychologismic-subliminal-truncating’ (as to their ‘existentially-<disontologising/re-  
 ontologising—aporeticism> manifest incidental/accidental reactive-sufferance/endurance in  
 supposedly and paradoxically subordinating/subserving/collateralising the possibility for  
 prospective re-ontologising—imbuing-of-prospective-human-  
 sublimating/emancipating/enfranchisement’). However, prospective <sup>18</sup>deprocrypticism—or-  
 preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought relative-reflexivity (imbued  
<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection)  
 critically portends of its given prospective uninhibited/decomplexified appraisal as of human  
 ‘overall existential-priming/funnelling/staking of human-per-cep-ti-vi-ty-<as-to—  
 notional~perceptualisation-of-and-leashing-to social-functioning-and-accordance—as-of-  
 social-stake-contention-or-confliction> decompulsing-construct’;—{as to ‘embodied-  
 consciousness elicited {epistemic-totalising }psychologismic-subliminal-distendedness/detruncating  
 for demoronisation-<sublimating-nascence, nonextricatory-sublimating-  
 upstreaming/‘amontée’>} with regards to preempting—disjointedness-as-of-<sup>83</sup>reference-of-  
 thought (and so, as beyond such notional~procrypticism/notional~disjointedness-as-of-  
<sup>83</sup>reference-of-thought <sup>70</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> social-stake-  
 contention-or-confliction ‘existentially-<disontologising/re-ontologising—aporeticism>  
 manifest incidental/accidental reactive-sufferance/endurance in supposedly and paradoxically  
 subordinating/subserving/collateralising the possibility for prospective re-ontologising—  
 imbuing-of-prospective-human-sublimating/emancipating/enfranchisement’); and herein  
 construed as requisite prospective <sup>18</sup>deprocrypticism—or-preempting—disjointedness-as-of-  
<sup>83</sup>reference-of-thought given overall-overarching ‘registry-worldview/dimension

~~<constricted/narrowingdown-re-ontologising-enabling>-psychologismic-epistemic-~~  
~~acutisation-residualising-<sup>{epistemic}</sup>~~  
~~totalising <sup>{hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,</sup>~~  
~~{decompulsing} delinearity-for-cogency~~ intelligibility';—(imbued overall-overarching untenability-  
of-induced~7 unblurriness as '<prospective\_punctual/immediacy/constituted/compulsions-  
encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable  
prompted constricted/narrowingdown-re-ontologising-enabling>-psychologismic-epistemic-  
~~acutisation-residualising-<sup>{epistemic}</sup>~~  
~~totalising <sup>{hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,</sup>~~  
~~{decompulsing} delinearity-for-cogency~~'). This so-reflects prospective <sup>18</sup>deprocrypticism—or  
preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought 'very point-of-departure for the  
appraisal of the ontologising/scientific/existence-<honesty-constraining>—  
scope\_for\_prospective\_re-ontologising' (speaking of its prospective profound-  
supererogation<sup>96</sup>—reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear  
ising—as-to-postconverging-de-mentating/structuring/paradigmig for re-rationalisation-of-  
contentivity/argumentativity/dialecticism/discursivity); with the 'historial veracity' of such a  
human 'overall existential-priming/funnelling/staking of human-per-cep-ti-vi-ty-<as-to—  
notional~perceptualisation-of-and-leashing-to\_social-functioning-and-accordance—as-of-  
social-stake-contention-or-confliction> decompulsing-construct';—{as to 'embodied-  
consciousness elicited <sup>{epistemic-totalising} psychologismic-subliminal-distendedness/detruncating  
for demoronisation-<sublimating-nascence,-nonextricatory-sublimating-  
upstreaming/'amontée'>}', so-underlined as of the veridically 'profound—and-comprehensive  
human experientiality/experiment-<as-to-existentially-formative-<sup>{epistemic-totalising} re-  
apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination',—  
so-'notionally/epistemically/bindingnessly-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-</sup></sup>

~~reflexivity>~~–~~implicated-and-articulated~~’\_as-from-nonextricatory-‘prospective-re-ontologising-  
 Being-then-Institutional-then-Living–magnitudes-of-~~{hermeneutic/reprojection~protraction-  
 of}reframing-and-reformulation}~~’>’ of the ‘flow of human prospective profound-  
 supererogation<sup>96</sup>–over-shallow-supererogation<sup>96</sup>’ undergirding the ‘overall ~~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-  
 process<sup>68</sup>~~ imbued notional~cogency\_chronicularity/annality–of-relative-reflexivity,-as-to-  
 profound-supererogation<sup>96</sup>’. Human-consciousness/collective-consciousness–  
 distendedness/detruncating-~~<beyond-selfpresencing,-as-re-ontologising–decentering\_of-  
 consciousness/collective-consciousness,-as-to-psychologismic–epistemic-acutisation—  
 residualising,-<sup>{decompulsing}</sup>delinearity~for-cogency>~~ (as reflecting underlying human ‘overall  
 existential–priming/funnelling/staking of human-per-cep-ti-vi-ty-~~<as-to—  
 notional~perceptualisation-of-and-leashing-to\_social-functioning-and-accordance—as-of–  
 social-stake-contention-or-confliction>~~ decompulsing–construct’;—{as to ‘embodied-  
 consciousness elicited <sup>{epistemic-totalising}</sup> †psychologismic-subliminal–distendedness/detruncating  
 for demoronisation-<sublimating–nascence,-nonextricatory-sublimating–  
 upstreaming/‘amontée’>}’) effectively speaks to the fact that ‘human  
 presumptuousness/apriorising–eliciting-of-assumptions/aposteriorising (arising as from human  
 <amplituding/formative–epistemicity>-totalising~thrownness-in-existence<sup>35</sup>,-imbued-  
 projective-arbitrariness/waywardness-~~(as-to-the-human–projective/reprojective—  
 aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of-  
 ‘<amplituding/formative–epistemicity>totalising~conceptualisation’)~~’) undergirds ‘protracted-  
 social—as-to-individual-by-institutional-by-social relative direct/deferential–  
 responsibility/relative-reflexivity-or-irresponsibility/relative-unreflexivity to  
 cogency\_chronicularity/annality–of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’; and  
 so as to the ‘ontological-inveracity or ontological-veracity of perceived–social-and-institutional-

commonly-enculturated\_referencing,-of-<sup>56</sup>meaningfulness-and-teleology’ imbued relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> with regards to underlying<sup>7</sup>unblurriness-<re-ontologising\_by-postconverging-as-to-dragged-out-supererogatory~wholesomeness/profound-supererogation<sup>96</sup>,-while-anecdotalising-prior-disontologising-thresholding> scope as of relatively elucidated-<as-to-preconverging/postconverging-rede-mentating/restructuring/reparadigmig> human ontological-commitment<sup>66</sup> and universal-transparency<sup>104</sup> (with respect to underlying human ‘crossgenerational notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—mental-processing-parity for ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.’). Such ‘human presumptuousness/apriorising-eliciting-of-assumptions/aposteriorising (arising as from human <amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>,-imbued-projective-arbitrariness/waywardness-<as-to-the-human-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing-process-of-‘<amplituding/formative-epistemicity>totalising~conceptualisation’>’)’ undergirding, (whether manifested as of the ‘ontological-inveracity or ontological-veracity of perceived—social-and-institutional-commonly-enculturated\_referencing,-of-<sup>56</sup>meaningfulness-and-teleology’), goes on to reflect the ‘concretely manifest social and institutional disontologising/re-ontologising—threshold’ (whether in ‘shallow-supererogation<sup>96</sup>~framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-preconverging-de-mentating/structuring/paradigmig or profound-supererogation<sup>96</sup>~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising—as-to-postconverging-de-mentating/structuring/paradigmig’); as so-defining (with respect to ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-potency-of-sublimating-nascence>’) the relative-

~~unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> as to requisite re-ontologising as of~~  
the given ‘specific institutionalising/organising/mutualising/methodologising  
<constricted/narrowingdown–re-ontologising-enabling> ~~psychologismic-epistemic-~~  
~~acutisation—residualising—<sup>{epistemic}</sup>~~  
~~totalising } hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,~~  
~~{decompulsing} delinearity~for-cogency~~ intelligibility’;—(imbued underlying untenability-of-  
induced~unblurriness as ‘<prospective\_punctual/immediacy/constituted/compulsions-  
encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable  
prompted ~~constricted/narrowingdown–re-ontologising-enabling> psychologismic-epistemic-~~  
~~acutisation—residualising—<sup>{epistemic}</sup>~~  
~~totalising } hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,~~  
~~{decompulsing} delinearity~for-cogency’). So-underlying the given station/locus overall relationship~~  
between ‘human relative-reflexivity–threshold of emphasis on ontological-veracity’ and ‘human  
relative-unreflexivity–threshold of emphasis on sovereign–function/posture-<as-to-  
~~existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-~~  
~~conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>~~  
social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’; as reflected  
in the given station/locus imbued ‘effective existential-<disontologising/re-ontologising—  
aporeticism> human sovereign-emergence/becoming,-existentially-imbuing-human-freedom-  
as-to-supererogating/surrealising-for-‘knowledge-empowerment-over-ignorance-  
disempowerment’-<as-of-‘developing-and-availing–sovereign-  
sublimating\_potential/possibilities/options/choices’-as-to-the-‘credibility’/‘ontological-  
veracity’-underlying-the-‘sovereign-conscious/conscientious-backdrop’>  
consciousness/collective-consciousness’ (underlied overall by the given station/locus  
relationship between the genuine social intellectual–function/posture,

pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—  
 (blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup>) and  
 consequential human sovereign-function/posture-<as-to-existentially-manifest-‘embodied-  
 subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-  
 reflexivity/unreflexivity-in-existence’/teleology>). This insight effectively speaks to the fact that  
 social and institutional manifestations of prospectively ontologically-flawed process/processive  
 bothsidesism-<as-‘mere-processive’/pedantising-‘dialogical-relation’-to-‘perceived-social-  
 and-institutional-commonly-enculturated\_referencing,-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’-  
 failing-‘requisite-existential-thematic-baseline-of-technicity/profundity-framing’ {of-  
 sublimating-discursivity-for-sovereign-repassing},-as-of-psychologismic-epistemic-  
 acutisation—nonresidualising-imbued-<sup>{compulsing}</sup>linearity~in-eclecticism-of-prior-mere-  
 formulaicity/ritualisation,-as-so-‘consciously/unconsciously-preordained/fated’-to-fail-  
 prospective-notional~cogency} conceptualisation are inherently bound to arise (without/where-  
 there-is-lack-of a prospective sense of  
 ‘supererogating<sup>96</sup> {affirmation/projection/assertion/notional~self-distantiation-by-  
 unaffirmation/deprojection/deassertion/epistemic-decadence} mobilisability-<as-to-‘re-  
 ontologising-projecting/oeuvrement’—over-‘disontologising-de-projecting/de-oeuvrement’>’);  
 as to the fact that ‘human presumptuousness/apriorising-eliciting-of-  
 assumptions/aposteriorising (arising as from human <amplituding/formative-epistemicity>-  
 totalising~thrownness-in-existence<sup>35</sup>, -imbued-projective-arbitrariness/waywardness-<as-to-the-  
 human-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-  
 referencing-process-of-‘<amplituding/formative-epistemicity>totalising~conceptualisation’>’)  
 rather rests upon such ‘concretely and pointedly manifest social and institutional  
 disontologising/re-ontologising relative-unreflexivity/relative-reflexivity—threshold’

(prospectively, in prior mere-formulaicity/ritualisation-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-~~{epistemic-totalising}~~ re-apriorising/re-axiomatising/re-referencing~residuality—in-re-~~originariness/re-origination~~>), as failing prospective re-ontologising ‘dynamic cumulating/recomposuring ~~psychologismic-epistemic-acutisation—residualising,-{decompulsing}~~ delinearity~for-cogency phasing of limitedness/human-subpotency onto unlimitedness/existence-<full-potency-of-sublimating-naseence>’). The implication here, with regards to the very requisite ‘recurrent/perpetuating/continuity~recomposuring existential-<disontologising/re-ontologising—aporeticism>—counteracting/supplanting/alienating-of-prior-apriorising/axiomatising/referencing’ for limitedness/human-subpotency supererogating<sup>96</sup> {affirmation/projection/assertion/notional~self-distantiation-by—unaffirmation/deprojection/deassertion/epistemic-decadence}—towards~omnipotential—affirmation/projection/assertion/notional~self-distantiation (as to its aspirative projection of ‘unlimitedness/existence-<full-potency-of-sublimating-naseence> perspective’ imbued immanent-reflexivity ~~omnipotential—affirmation/projection/assertion/notional~self-distantiation~~), means that the overarching ‘<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> prospectively disontologising relative-unreflexivity~threshold’ or ‘<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> prospectively re-ontologising relative-reflexivity~threshold’ with respect to prospectively warranted ‘specific institutionalising/organising/mutualising/methodologising <constricted/narrowingdown~re-ontologising-enabling>—~~psychologismic-epistemic-acutisation—residualising-~~~~{epistemic-totalising}~~ hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,~~{decompulsing}~~ delinearity~for-cogency intelligibility’;—(imbued underlying untenability-of-induced~unblurriness as ‘<prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable

prompted constricted/narrowingdown-re-ontologising-enabling> ~~psychologismic epistemic~~  
~~acutisation~~ ~~residualising~~ ~~{epistemic~~  
totalising {hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,  
~~{decompulsing} delinearity~for-cogency~~) is effectively undertaken/manifested/occurrent  
respectively ‘either as of disontologising prospective relative-unreflexivity shallow-  
supererogation<sup>96</sup> ~framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-  
preconverging de-mentating/structuring/paradigming ontological-performance<sup>72</sup>-<including-  
virtue-as-ontology>/morality/ethics/justice/etc. or re-ontologising prospective relative-  
reflexivity profound-  
supererogation<sup>96</sup> ~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear  
ising—as-to-postconverging de-mentating/structuring/paradigming ontological-performance<sup>72</sup>-  
<including-virtue-as-ontology>/morality/ethics/justice/etc.’. Such that such ‘disontologising  
prospective relative-unreflexivity shallow-  
supererogation<sup>96</sup> ~framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-  
preconverging de-mentating/structuring/paradigming’ (more pronounced with social and  
institutional manifestations of prospectively ontologically-flawed process/processive  
bothsidesism-~~as-‘mere-processive’/pedantising-‘dialogical-relation’-to~‘perceived-social-~~  
~~and-institutional-commonly-enculturated\_referencing,-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>’-~~  
~~failing-‘requisite-existential-thematic-baseline-of-technicity/profundity-framing’ {of-~~  
~~sublimating-discursivity-for-sovereign-repassing},-as-of-psychologismic-epistemic-~~  
~~acutisation—nonresidualising-imbued-~~{compulsing}~~linearity~in-eclecticism-of-prior-mere-~~  
~~formulaicity/ritualisation,-as-so-‘consciously/unconsciously-preordained/fated’-to-fail-~~  
~~prospective-notional~cogency}~~ conceptualisation and as particularly manifest with shallow-  
supererogation<sup>96</sup> ~framing/formulation/catchmenting/truncating/compulsing/linearising\_scale  
—of-opaque/contentious/un-nominalised/flawed-interpretations/domains of blurriness-

~~<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-~~  
~~disontologising-formulaic-dragging-out/hollowing-out>~~ together with ‘unwieldy-  
contemplatable-disontologising/re-ontologising-implications,-with-regards-to-human-  
sovereign-function/posture-~~<as-to-narrowness/evasiveness/vagueness-of-disontologising/re-~~  
~~ontologising>~~ with respect to contentious/un-nominalisedness of social-stake-contention-or-  
confliction’), speak to the fact that even relatively ~~profound-~~  
~~supererogation~~<sup>96</sup> ~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear-  
ising\_scale—of-transparent/noncontentious/un-nominalised/sound-interpretations/domains of  
manifest <sup>7</sup>unblurriness-~~<re-ontologising\_by-postconverging-as-to-dragged-out-~~  
~~supererogatory~wholesomeness/profound-supererogation~~<sup>96</sup>,-while-anecdotalising-prior-  
~~disontologising-thresholding>~~ (with regards to relatively uncontentious/nominalised social-  
stake-contention-or-confliction) are not absolutely immune from prospectively ontologically-  
flawed process/processive bothsidesism-~~<as-‘mere-processive’/pedantising-‘dialogical-~~  
~~relation’-to~‘perceived-social-and-institutional-commonly-enculturated\_referencing,-of-~~  
~~56~~ meaningfulness-and-teleology<sup>99</sup>’-failing-‘requisite-existential-thematic-baseline-of-  
technicality/profundity-framing’ {of-sublimating-discursivity-for-sovereign-repassing},-as-of-  
~~psychologismic-epistemic-acutisation—nonresidualising-imbued-<sup>{compulsing}</sup>linearity~in-~~  
~~eclecticism-of-prior-mere-formulaicity/ritualisation,-as-so-‘consciously/unconsciously-~~  
~~preordained/fated’-to-fail-prospective-notional~cogeny}~~ conceptualisation (particularly so as  
to when ‘requisite overarching prospective Being-development/ontological-framework-  
expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-  
and-teleology ~~psychologismic-epistemic-acutisation—difficulty~~ ~~<for, residualising-~~  
~~{decompulsing}delinearity~for-cogeny>~~ magnitudes<sup>{of-experientiality/experiment}</sup>’ is undermined by social  
and institutional manifestations of ~~shallow-~~  
~~supererogation~~<sup>96</sup> ~framing/formulation/catchmenting/truncating/compulsing/linearising\_scale

—of-opaque/contentious/un-nominalised/flawed-interpretations/domains of manifest blurriness <sterilising/anecdotalising/trivialising-of-prospective-re-ontologising-by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out>). Such immunity/insusceptibility at all times is rather enabled as to prospectively elucidated <as-to-preconverging/postconverging-rede-mentating/restructuring/reparadigming> human ontological-commitment<sup>66</sup> and universal-transparency<sup>104</sup> (with respect to underlying human ‘crossgenerational notional~firstnatureddness-formativeness <as-to-eventualising-inkling-drive-or-seeding-misprising>—mental-processing-parity for ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.’), and so as to ‘substantivity of transversality <for-sublimating-existential-eventuating/denouement, from-‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup>’ imbued ‘impersonalisation and deinstitutionalisation of prospective re-ontologising<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>’ as ontologising-failsafe <as-to-‘relative-unreflexivity/relative-reflexivity—bindingness/nondiscretionariness’ of totalising-entailment> (as of ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence <full-potency-of-sublimating-nascence>’); so-underlied as from ‘profound-supererogation<sup>96</sup>—reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising—<as-to-postconverging-de-mentating/structuring/paradigming priority/precedence/primacy’ of re-ontologising prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology psychologismic-epistemic-acutisation—difficulty <for-residualising—{decompulsing}delinearity~for-cogency>—magnitude<sup>{of-experientiality/experiment}</sup>, then institutional-development—as-to-social-function-development psychologismic-epistemic-

~~acutisation—difficulty~~ <for, residualising—<sup>{decompulsing}</sup> ~~delinearity— for cogency~~>—magnitude<sup>{of-experientiality/experiment}</sup> and then **living-development-as-to-personality-development**  
~~psychologismic epistemic acutisation—difficulty~~ <for, residualising—  
<sup>{decompulsing}</sup> ~~delinearity— for cogency~~> magnitude<sup>{of-experientiality/experiment}</sup> (and so, as to <sup>83</sup> reference-  
of-thought—and—<sup>83</sup> reference-of-thought—<sup>84</sup> devolving—<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> ‘organic  
accompaniment’ of ‘limitedness/human-subpotency prospective re-encountering/re-  
confrontation with unlimitedness/existence-<full-potency-of-sublimating-nascence>’). This  
(with regards to ‘limitedness/human-subpotency prospective re-encountering/re-confrontation  
with unlimitedness/existence-<full-potency-of-sublimating-nascence>’) so-reflects prospective  
re-ontologising as to the ‘given specific  
institutionalising/organising/mutualising/methodologising <constricted/narrowingdown—re-  
ontologising-enabling> ~~psychologismic epistemic acutisation—residualising—<sup>{epistemic-</sup>~~  
<sup>totalising</sup> ~~hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,—~~  
<sup>{decompulsing}</sup> ~~delinearity— for cogency~~ intelligibility’;—(imbued underlying untenability-of-  
induced~unblurriness as ‘<prospective\_punctual/immediacy/constituted/compulsions-  
encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable  
prompted constricted/narrowingdown—re-ontologising-enabling> ~~psychologismic epistemic~~  
~~acutisation—residualising—<sup>{epistemic-</sup>~~  
<sup>totalising</sup> ~~hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,—~~  
<sup>{decompulsing}</sup> ~~delinearity— for cogency~~’. In other words, any such given specific  
institutionalising/organising/mutualising/methodologising rather sublimatingly—arise and is  
sublimatingly—prolongated only as of ‘limitedness/human-subpotency prospective re-  
encountering/re-confrontation with unlimitedness/existence-<full-potency-of-sublimating-  
nascence>’ as the more fundamental validation of ontological-veracity (as to induced  
‘protracted-social—as-to-individual-by-institutional-by-social relative direct/deferential—

responsibility/relative-reflexivity to cogency\_chronicularity/annality-of-relative-reflexivity,-as-to-profound-supererogation<sup>96'</sup>); failing which, any such given specific institutionalising/organising/mutualising/methodologising is validly subjectable to contestation as of its manifestation of relative 'epistemic-decadence' or teleological-decadence-<in-dimensionality-of-desublimating-lack-of<sup>26'</sup>-<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness<sup>1'</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) imbued distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> (and so, rather than the requisite manifestation of 'despite-the-self exercise of epistemic-projection in notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>' involved in 'limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-potency-of-sublimating-nascence>'). The bigger and overall point here palpably speaks to the 'recoiling-<as-to-induced-~~'wavering/redounding/waveforming-of-dimensionality-of-sublimating<sup>26'</sup>~~'-by-'dimensionality-of-desublimating<sup>26'</sup>-at-successive-loci/stations-of-'thrownness-disposition-as-of-mer-formulaicity/ritualisation'>—(from ~~dimensionality-of-sublimating<sup>25'</sup>~~-<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness<sup>1'</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) elicited prospective psychologismic-epistemic-acutisation-<as-to-postconverging-de-mentating/structuring/paradigmig,-eliciting-of-existence's-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as-{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing}delinearity-for-eogency)' as to manifest 'seeding-misprising of dimensionality-of-desublimating-lack-of<sup>26'</sup>-<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-

conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness–equalisation); and so, with regards to the inherent relationship between  
 ‘limitedness/human-subpotency’ (as to prospective re-encountering/re-confrontation) with  
 ‘unlimitedness/existence–<full-potency-of-sublimating-nasence>’. Wherein (at successive-  
 loci/stations-of-‘thrownness-disposition-as-of-mere-formulaicity/ritualisation’)  
 consciously/unconsciously ‘limitedness/human-subpotency’ presents the social-stake-  
 contention-or-confliction ‘self-referencing-syncretising forward-facing–  
 supposedly~postconverging-or-dialectical-thinking<sup>21</sup>–apriorising-psychologism epistemic-  
 projection imbued prior mere-formulaicity/ritualisation–<as-to-mere-formulaic–  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 ‘epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination>’ as prospectively substitutive of ‘unlimitedness/existence–<full-  
 potency-of-sublimating-nasence>’; and so, as impliciting (as of dimensionality-of-  
 desublimating-lack-of<sup>6</sup>–<amplituding/formativ>supererogatory~de-mentativeness/epistemic-  
 growth-or-conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-  
 residuality/spirit-drivenness–equalisation)) a ‘protection’ from prospective re-ontologising, and  
 so-specifically with respect to prospective Being-development/ontological-framework-  
 expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-  
 and-teleology psychologismic epistemic-acutisation–difficulty–<for, residualising–  
 {decompulsing} delinearity–for-cogeneity>–magnitude<sup>{of-experientiality/experiment}</sup>. Along the lines, after all  
 all the world that exists is respectively either as of recurrent-utter-uninstitutionalisation, base-  
 institutionalisation–ununiversalisation, <sup>103</sup>universalisation–non-positivism/medievalism or our  
 positivism–<sup>80</sup>procrypticism/disjointedness-as-of-<sup>83</sup>reference-of-thought (and not as of the  
 correspondingly requisite prospective psychologismic–epistemic-acutisation–<as-to-  
 postconverging–de-mentating/structuring/paradigmging,-eliciting-of-existence’s-sublimating-

nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
deepening/psychologismic-epistemic-acutisation—residualising,—{decompulsing}delinearity—for-  
eogeneity for base-institutionalisation, <sup>103</sup> universalisation or positivism or <sup>18</sup> deprocrypticism—or-  
preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought). This is insightfully the very ‘test of  
whatever presents/qualifies itself as of core-philosophy/derivative-core-philosophy—(imbued  
requisite ‘inkling-drive of dimensionality-of-sublimating<sup>25</sup>’  
<<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
conflatedness<sup>1</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
drivenness-equalisation)’ with respect to prospectively undermining/preempting the  
‘recoiling-<as-to-induced-‘wavering/redounding/waveforming-of-dimensionality-of-  
sublimating<sup>25</sup>’-by-‘dimensionality-of-desublimating<sup>20</sup>’-at-successive-loci/stations-of-  
‘thrownness-disposition-as-of-mere-formulaicity/ritualisation’>—(from dimensionality-of-  
sublimating<sup>25</sup> <<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-  
or-conflatedness<sup>1</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
drivenness-equalisation) elicited prospective psychologismic-epistemic-acutisation <as-to-  
postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-  
nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
deepening/psychologismic-epistemic-acutisation—residualising,—{decompulsing}delinearity—for-  
eogeneity)’ as to manifest ‘seeding-misprising of dimensionality-of-desublimating-lack-of<sup>26</sup>’  
<<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
conflatedness<sup>1</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
drivenness-equalisation)’ as to the fact that philosophy occurs where Socratic-philosophers  
<sup>103</sup>universalising-idealisation and budding-positivists positivism/rational-empiricism

prospective <nonextricatory/postconverging/unaccommodating/questioning>-re-  
 ontologising\_prompting existentially-<disontologising/re-ontologising—aporeticism>  
 ‘highlight the prospectively mental-underdevelopment of their respectively given non-  
 universalising and nonpositivising social-stake-contention-or-confliction construct’ as the very  
 psychoanalytic-unshackling backdrop for enabling prospective re-ontologising (notwithstanding  
 the pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
 <amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness >  
 respectively of ancient-sophists and medieval-scholasticism in  
 <extricatory/preconverging/accommodating/unquestioning>-  
 disontologising/subontologising\_prompting). In other words, the representation of core-  
 philosophy/derivative—core-philosophy—(imbued requisite ‘inkling-drive of dimensionality-of-  
 sublimating<sup>25</sup>-(~~<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-  
 or-conflatedness<sup>3</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness—equalisation~~)’) as ‘supposedly ontologically-contiguous’ with the ‘shallow-  
 supererogation<sup>96</sup>~framing/formulation/catchmenting/truncating/compulsing/linearising\_scale  
 —of-opaque/contentious/un-nominalised/flawed-interpretations/domains of<sup>79</sup>presencing—  
 absolutising-identitive-constitutedness<sup>14</sup> social-stake-contention-or-confliction construct’  
 defining ‘<mere-formulaicity/ritualisation-of>-prior secondnatured positive-opportunism—of  
 social-functioning-and-accordance<sup>75</sup> as to imbuing prospective shallow-supererogation<sup>96</sup>’ rather  
 reflects disontologising prior-perspective—falsity/falseness/fallaciousness of a mere  
 ‘logical/rationalising exercise’ (speaking to the ever always requisite sublimating-  
 withdrawal/unenframing/re-ontologising to prospectively subject ‘limitedness/human-  
 subpotency’ as to reflecting ‘unlimitedness/existence-<full-potency-of-sublimating-  
 naseene>’); and so, as of requisite re-ontologising psychologismic—epistemic-acutisation-<as-

~~to-postconverging-de-mentating/structuring/paradigmizing,-eliciting-of-existence's-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>~~ as to epistemic-growth,-as—  
~~{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-{decompulsing}delinearity-for-eogeneity~~ (as manifested with the fundamental prospective reconstrual of successive-loci/stations-of-  
 of-‘thrownness-disposition-as-of-mere-formulaicity/ritualisation’). The core-philosophy/derivative-core-philosophy—(imbued requisite ‘inking-drive of dimensionality-of-sublimating<sup>25</sup>-(~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness~~ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)’) ramifications (that any given specific institutionalising/organising/mutualising/methodologising rather sublimatingly-arise and is sublimatingly-prolongated only as of ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-potency-of-sublimating-nascence>’ as to limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency to-‘educated-unlimitedness/existence-sublimating-nascence<sup>253</sup>’), implies that no institutionalising/organising/mutualising/methodologising can be shielded/protected (as to any ‘practice/collegiality/consensus of limitedness/human-subpotency’) from ‘unlimitedness/existence-<full-potency-of-sublimating-nascence>’ inherently justificatory evaluation of either such ‘limitedness/human-subpotency’ manifest ‘disontologising irresponsibility/relative-unreflexivity’ or manifest ‘re-ontologising responsibility/relative-reflexivity’; so-reflected as to the fact that prospective Socratic-philosophers<sup>103</sup> universalising-idealisation and budding-positivists positivism/rational-empiricism prospective sublimating-prolongation correspondingly arose as from their respectively imbued profound-supererogation<sup>96</sup> ~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising—as to ~~postconverging-de-mentating/structuring/paradigmizing~~ subverting/undermining of

the ‘practice/collegiality/consensus of limitedness/human-subpotency (failing prospective sublimating–prolongation)’ of ancient-sophists non-universalising and medieval-scholasticism nonpositivising ~~respectively~~ imbued shallow–supererogation<sup>96</sup> ~framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-preconverging–de-mentating/structuring/paradigmizing. In many ways, such a ‘practice/collegiality/consensus of limitedness/human-subpotency (failing prospective sublimating–prolongation)’ associated with our positivism–<sup>80</sup>procrpticism/disjointedness-as-of-<sup>83</sup>reference-of-thought knowledge-deadends-<as-preconverging–de-mentating/structuring/paradigmizing especially as undermining/compromising prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology ~~psychologismic epistemic acutisation—difficulty <for, residualising—{decompulsing} delinearity~for-cogeny>—magnitude {of-experientiality/experiment}~~ (and as this undermines/compromises prospective institutional-development—as-to-social-function-development ~~psychologismic epistemic acutisation—difficulty <for, residualising—{decompulsing} delinearity~for-cogeny>—magnitude {of-experientiality/experiment}~~ and living-development—as-to-personality-development ~~psychologismic epistemic acutisation—difficulty <for, residualising—{decompulsing} delinearity~for-cogeny>—magnitude {of-experientiality/experiment}~~), is critically associated with the existentialising–decisionality-<as-to-disontologising/re-ontologising—apereticism> of ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ associated with ‘social-and-institutional-frameworks-of—referencing/registering/decisioning in <sup>7</sup>blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-disontologising-formulaic–dragging-out/hollowing-out>’. This is markedly undergirded implicitly/explicitly as to a ‘mutually reinforcing self-indulging and self-sustaining triptych/trinity’ of ‘practice/collegiality/consensus of limitedness/human-subpotency failing prospective sublimating–prolongation’ manifested as

of institutionalised-minimum-competence/expertising-posturing mere-  
formulaicity/ritualisation ('as supposedly more critically covered/protected/shielded from  
requisite sublimating-prolongation with respect to the prospective veracity of superseding  
unlimitedness/existence-<full-potency-of-sublimating-nasence>') by its assumed  
institutionalised-legalese-posturing mere-formulaicity/ritualisation and institutionalised-  
communication/public-relations-posturing mere-formulaicity/ritualisation, and so-underlied  
overall as to formulaic profusion of prospectively ontologically-flawed process/processive  
bothsidesism-<as-'mere-processive'/pedantising-'dialogical-relation'-to-'perceived-social-  
and-institutional-commonly-enculturated\_referencing,-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>'-  
failing-'requisite-existential-thematic-baseline-of-technicity/profundity-framing' {of-  
sublimating-discursivity-for-sovereign-repassing},-as-of-psychologismic-epistemic-  
acutisation—nonresidualising-imbued-<sup>teompulsing</sup>linearity~in-eclecticism-of-prior-mere-  
formulaicity/ritualisation,-as-so-'consciously/unconsciously-preordained/fated'-to-fail-  
prospective-notional~cogency} conceptualisation (supposedly superseding  
'unlimitedness/existence-<full-potency-of-sublimating-nasence>' inherently justificatory  
evaluation of either 'limitedness/human-subpotency' manifest 'disontologising  
irresponsibility/relative-unreflexivity' or 're-ontologising responsibility/relative-reflexivity');  
speaking in-effect of relative 'epistemic-decadence' or teleological-decadence-<in-  
dimensionality-of-desublimating-lack-of-<sup>26</sup>-<amplituding/formative>supererogatory~de-  
mentativeness/epistemic-growth-or-conflatedness /transvaluative-  
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation} imbued  
distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup>  
(and so, rather than the requisite manifestation of 'despite-the-self exercise of epistemic-  
projection in notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-  
axiomatising/re-referencing>' involved in 'limitedness/human-subpotency prospective re-

encountering/re-confrontation with unlimitedness/existence-<full-potency-of-sublimating-nascence>'). This mutually reinforcing triptych/trinity takes on a purposefulness (as to its manifest 'micro-decisionality/decisionality thrownness-disposition of prior mere-formulaicity/ritualisation-<as-to-mere-formulaic-methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-epistemic-totalising re-apriorising/re-axiomatising/re-referencing-residuality-in-re-originariness/re-origination>') failing prospective postconverging-aporeticism-overcoming/unovercoming (as to prospective profound-supererogation<sup>96</sup> ~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising—as-to-postconverging-de-mentating/structuring/paradigmising requisite manifestation of 'despite-the-self exercise of epistemic-projection in notional~self-distantiation-<imbued~re-motif-and-re-apriorising/re-axiomatising/re-referencing>' involved in 'limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-potency-of-sublimating-nascence>'). This mutually reinforcing triptych/trinity seem to consciously/unconsciously imply (reactionarily~and~anti-conspiratorially) a 'protection' from prospective re-ontologising (as of the eliciting of the recoiling-<as-to-induced-wavering/redounding/waveforming-of-dimensionality-of-sublimating<sup>2</sup>~by-'dimensionality-of-desublimating<sup>26</sup>~at-successive-loci/stations-of-'thrownness-disposition-as-of-mere-formulaicity/ritualisation'> of our positivism~<sup>80</sup>procrypticism/disjointedness-as-of-<sup>83</sup>reference-of-thought given locus/station-of-'thrownness-disposition-as-of-mere-formulaicity/ritualisation' of limitedness/human-subpotency social-stake-contention-or-confliction 'self-referencing-syncretising forward-facing~supposedly~postconverging-or-dialectical-thinking<sup>21</sup>~apriorising-psychologism epistemic-projection); from whence 'our prospectively given preconverging~de-mentating/structuring/paradigmising<sup>80</sup>procrypticism/disjointedness-as-of-<sup>83</sup>reference-of-thought supposedly cannot be thought'

(which paradoxically is the very prospective existential-<disontologising/re-ontologising—aporeticism> point of core-philosophy/derivative-core-philosophy requisite ‘thinking at first/pure predisposition preemptive of prospective disontologising/subontologising’). The existentialising-decisionality-<as-to-disontologising/re-ontologising—aporeticism> of ‘beholdening as sovereignising-imbued-subontologisation/subpotentiation’ underlying this mutually reinforcing triptych/trinity is most patently reflected as to our shallow-supererogation<sup>96</sup>-framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-preconverging-de-mentating/structuring/paradigmising with respect to prospectively requisite sublimating-prolongation as of ‘supererogating<sup>96</sup> {affirmation/projection/assertion/notional~self-distantiation-by-unaffirmation/deprojection/deassertion/epistemic-decadence} mobilisability-<as-to-‘re-ontologising-projecting/oeuvrement’—over-‘disontologising-de-projecting/de-oeuvrement’> of immaterial and material value’ (but rather undermined as of our epochal ‘renting and skewed value-extraction’); along the same lines of ‘historical desublimating renting and skewed immaterial and material value’ as of blatant brutish conquest/subjugation conception of sovereign apportioning, dominion protection conception of sovereign apportioning, to the very natural-order-of-things conception of sovereign apportioning and to our subtle modern-day institutionally-distorted/disjointed conception of sovereign apportioning (so-underlied as to their respectively elicited {epistemic-totalising<sup>33</sup>}psychologismic-subliminal-truncating as of ‘catchmented—and-compulsed-<in-‘existential-dearth-of-demoronisation’,-so-construed-as-from-ontological-normalcy/postconvergence-perspective-reflection-of-the-‘destructuring-threshold\_of-the-given-level’s-conjugated-postlogism~as-dementing’> interpersonal, group, intergroup, community, local, national, political, geostrategic, etc. psychologismic-epistemic-acutisation—difficulty <for, residualising {decompulsing} delinearity~for-cogeny>—levels of interrelatedness-dynamics-of-social-constructing’). In other words, core-philosophy/derivative-core-

philosophy—(imbued requisite ‘inkling-drive of dimensionality-of-sublimating<sup>25</sup>—  
 (<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>1</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness—equalisation)’ speaks to the fact that the the inherent relationship between  
 ‘limitedness/human-subpotency’ (as to prospective re-encountering/re-confrontation) with  
 ‘unlimitedness/existence-<full-potency-of-sublimating-nascence>’ attributes inherent  
 ‘disontologising irresponsibility/relative-unreflexivity’ to the state of manifest human relative-  
 ontological-incompleteness<sup>88</sup>—of-apriorising/axiomatising/referencing in contrast to the  
 inherent ‘re-ontologising responsibility/relative-reflexivity’ of the prospectively manifest state  
 of human prospective relative-ontological-completeness<sup>87</sup>—of-  
 apriorising/axiomatising/referencing (as to the fact that ‘unlimitedness/existence-<full-potency-  
 of-sublimating-nascence>’ is so-inherently the justificatory evaluation of either  
 ‘limitedness/human-subpotency’ manifest ‘disontologising irresponsibility/relative-  
 unreflexivity’ or ‘re-ontologising responsibility/relative-reflexivity’); and so-undergirded as of  
 prospective ‘specific institutionalising/organising/mutualising/methodologising  
 <constricted/narrowingdown—re-ontologising-enabling>—psychologismic-epistemic-  
 acutisation—residualising—<sup>{epistemic}</sup>  
 totalising †hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,—  
 {decompulsing}delinearity—for-cogency intelligibility’;—(imbued underlying untenability-of-  
 induced~7unblurriness as ‘<prospective\_punctual/immediacy/constituted/compulsions-  
 encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable  
 prompted constricted/narrowingdown—re-ontologising-enabling>—psychologismic-epistemic-  
 acutisation—residualising—<sup>{epistemic}</sup>  
 totalising †hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,—  
 {decompulsing}delinearity—for-cogency’. This further speaks to the fact that core-

philosophy/derivative-core-philosophy—(imbued requisite ‘inkling-drive of dimensionality-of-sublimating<sup>25</sup>-(~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness<sup>87</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)’)~~

is rather ‘a holding-out/point-referencing—psychoanalytic-unshackling exercise of educed-and-availing-and-re-availing relative-ontological-completeness<sup>87</sup>-of-apriorising/axiomatising/referencing’ to allow for play out of untenability-of-induced~unblurriness as ‘<prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable prompted constricted/narrowingdown-re-ontologising-enabling>psychologismic-epistemic-acutisation-residualising-<sup>{epistemic}</sup>

totalising <sup>{}</sup>hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,—<sup>{decompulsing}</sup>delinearity-for-cogeneity’ as to ‘developing human-per-cep-ti-vi-ty-<as-to—notional~perceptualisation-of-and-leashing-to\_social-functioning-and-accordance—as-of-social-stake-contention-or-confliction> in preconverging/postconverging-rede-mentating/restructuring/reparadigming’. This is the case in the sense that there is only an ‘inkling-drive of dimensionality-of-sublimating<sup>25</sup>-(~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness<sup>87</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)~~ that initially hardly/poorly carries any prospective secondnatured positive-opportunism—of-social-functioning-and-accordance<sup>75</sup>’; and so with regards to such (inkling-drive of dimensionality-of-sublimating<sup>25</sup>-(~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness<sup>87</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)~~) ‘elicited requisite re-ontologising prospective psychologismic-epistemic-acutisation-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>

~~as to epistemic-growth,-as—{veridical/sound}—relative-reflexivity—in-existence/relativising—  
 from limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—  
 residualising,—{decompulsing}—delinearity~for-cogency’~~ for base-institutionalisation,  
<sup>103</sup>universalisation or positivism or <sup>18</sup>deprocrpticism—or—preempting—disjointedness-as-of-  
<sup>83</sup>reference-of-thought; so-correspondingly so-elicited with respect to prior disontologising  
 recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation,  
<sup>103</sup>universalisation—non-positivism/medievalism or our positivism—  
<sup>80</sup>procrpticism/disjointedness-as-of-<sup>83</sup>reference-of-thought. It is rather the succession of ‘relays  
 of human intemporal-individuation epistemic-projection radicalities~in-chronicular/annalistic-  
 cogency-<as-of-notional~protensivity>—(as-to-limited-mentation-capacity-deepening—as-  
~~subjecting limitedness/human-subpotency to—‘educed-unlimitedness/existence-sublimating-  
 nascence’<sup>53</sup> )~~ so-construed as cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-  
 profound-supererogation<sup>96</sup>’ (as so-driven by the inkling-drive of dimensionality-of-  
 sublimating <sup>25</sup>—(—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-  
 or-conflatedness <sup>8</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness—equalisation) as latterly richly endowed with prospective ‘secondnatured positive-  
 opportunism—of-social-functioning-and-accordance<sup>75</sup>’—as-to-  
~~prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-  
 ideologising/deformulaicity/à-contrecoup/unsettling/unarguable~~); that so-reflects the ‘holding-  
 out/point-referencing—psychoanalytic-unshackling exercise of educed—and-availing—and-re-  
 availing relative-ontological-completeness<sup>87</sup>—of-apriorising/axiomatising/referencing’ to allow  
 for play out of untenability-of-induced~ unblurriness as  
 ‘<prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-  
~~ideologising/deformulaicity/à-contrecoup/unsettling/unarguable~~ prompted  
 constricted/narrowingdown—re-ontologising-enabling>—psychologismic-epistemic-

~~acutisation~~ ~~residualising~~ ~~{epistemic}~~

~~totalising~~ } ~~hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,~~

~~{decompulsing}~~ ~~delinearity~for-cogency~~' as to 'developing human-per-cep-ti-vi-ty-<as-to-

~~notional~perceptualisation-of-and-leashing-to~~ ~~social-functioning-and-accordance—as-of-~~

~~social-stake-contention-or-confliction>~~ in preconverging/postconverging~rede-

mentating/restructuring/reparadigming' (with regards to human angling-of-imaginary implied

'multicenturies-long human crossgenerational ~~Being-development/ontological-framework-~~

~~expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-~~ ~~meaningfulness-~~

~~and-teleology~~ ~~psychologismic-epistemic-acutisation—difficulty<for, residualising-~~

~~{decompulsing}~~ ~~delinearity~for-cogency>~~—magnitude<sup>{of-experientiality/experiment}</sup> of prospective

transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~'). Critically, such

latterly richly endowed prospective 'secondnatured—positive-opportunism—of-social-

~~functioning-and-accordance~~<sup>75</sup>'—as to-

~~prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-~~

~~ideologising/deformulaicity/à-contre-coup/unsettling/unarguable~~ as it ultimately elicits

existentially-<disontologising/re-ontologising—aporeticism> 'protracted-social—as-to-

individual-by-institutional-by-social relative direct/deferential—responsibility/relative-

reflexivity to cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-

supererogation<sup>96</sup>' (with respect to the scope of human<sup>79</sup> presencing—absolutising-identitive-

constitutedness<sup>14</sup> ~~social-stake-contention-or-confliction~~ 'existentially-<disontologising/re-

~~ontologising—aporeticism>~~ manifest incidental/accidental ~~reactive-sufferance/endurance~~ in

supposedly and paradoxically subordinating/subserving/collateralising the possibility for

prospective re-ontologising—imbuing-of-prospective-human-

sublimating/emancipating/enfranchisement'); cannot be confused with core-

philosophy/derivative-core-philosophy—(imbued requisite 'inkling-drive of dimensionality-of-

sublimating<sup>25</sup> (~~<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness<sup>1</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation~~)') as of human 're-ontologising-nascency-<as-of-prospective-solipsistic/intersolipsistic-inkling-drive-for-knowledge-elucidation,-as-to-veridical-organic-knowledge> for sublimating-prolongation', whether as initially hardly/poorly carrying any prospective 'secondnature<sup>75</sup> positive opportunism of social functioning and accordance<sup>75</sup>' as to prospective punctual/immediacy/constituted/compulsions encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable or as latterly richly endowed with prospective 'secondnature<sup>75</sup> positive opportunism of social functioning and accordance<sup>75</sup>' as to prospective punctual/immediacy/constituted/compulsions encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable. This is the case notwithstanding core-philosophy/derivative-core-philosophy—(imbued requisite 'inkling-drive of dimensionality-of-sublimating<sup>25</sup> (~~<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness<sup>1</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation~~)') ever present susceptibility to the 'recoiling-<as-to-induced-wavering/redounding/waveforming-of-dimensionality-of-sublimating<sup>25</sup>'-by-'dimensionality-of-desublimating<sup>26</sup>'-at-successive-loci/stations-of-'thrownness-disposition-as-of-merformulaicity/ritualisation'<sup>25</sup>—(from dimensionality-of-sublimating<sup>25</sup> (~~<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness<sup>1</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation~~) elicited prospective psychologismic-epistemic-acutisation-<as-to-postconverging-de-mentating/structuring/paradigmig,-eliciting-of-existence's-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising from limited-mentation-as-its-

~~deepening/psychologismic epistemic acutisation—residualising—<sup>{decompulsing}</sup>delinearity~for-  
eogeneity)~~; so-manifested as of ‘seeding-misprising of dimensionality-of-desublimating-lack-  
of<sup>26</sup>-(~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
drivenness-equalisation)~~’. In concrete terms, the ‘inkling-drive of dimensionality-of-  
sublimating<sup>25</sup>-(~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-  
or-conflatedness<sup>3</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
drivenness-equalisation)~~’ is rather the profound-supererogation<sup>96</sup> underlying the palpably  
induced ‘relays of prospective secondnature positive-opportunism—of-social-functioning-and-  
accordance<sup>75</sup>’ (‘holding-out/point-referencing—psychoanalytic-unshackling exercise of  
educated—and-availing—and-re-availing relative-ontological-completeness<sup>87</sup>—of-  
apriorising/axiomatising/referencing’ to allow for play out of untenableity-of-  
induced~unblurriness as ‘<prospective\_punctual/immediacy/constituted/compulsions-  
encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable  
prompted constricted/narrowingdown-re-ontologising-enabling>~~psychologismic epistemic-  
acutisation—residualising—<sup>{epistemic}</sup>~~  
totalising<sup>†</sup> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,  
<sup>{decompulsing}</sup>delinearity~for-eogeneity’) as to ‘developing human-per-cep-ti-vi-ty-<as-to—  
notional~perceptualisation-of-and-leashing-to\_social-functioning-and-accordance—as-of-  
social-stake-contention-or-confliction> in preconverging/postconverging-rede-  
mentating/restructuring/reparadigming’). However, such palpable relaying play out is what is  
translated (with regards to the scope of human<sup>79</sup> presencing—absolutising-identitive-  
constitutedness<sup>14</sup> social-stake-contention-or-confliction ‘existentially-<disontologising/re-  
ontologising—aporeticism> manifest incidental/accidental reactive-sufferance/endurance in  
supposedly and paradoxically subordinating/subserving/collateralising the possibility for

prospective re-ontologising—imbuing-of-prospective-human-sublimating/emancipating/enfranchisement’) into: the reality that humans did not transcend from a medieval worldview to a positivistic worldview by a mere ‘logical/rationalising exercise’ (as the mere logical/rationalising conceptualisation we have of such a transformation in today’s positivism/rational-empiricism world is rather in effect an afterthought appraisal). But because the ‘grander grasp on unlimitedness/existence-~~<full-potency-of-sublimating-nascence>~~ of positivism/rational-empiricism’ as to its then ‘prior human profound-supererogation<sup>96</sup> metaphoricity<sup>57</sup>’ developing human-per-cep-ti-vi-ty-~~<as-to—notional~perceptualisation-of-and-leashing-to-social-functioning-and-accordance—as-of-social-stake-contention-or-confliction>~~ (so-underlied as of preconverging/postconverging—rede-mentating/restructuring/reparadigming superseding/overcoming of the ‘medievalism non-positivising psychologismic-epistemic-acutisation—difficulty-<for,-residualising-~~{decompulsing}delinearity~for-cogency>-~~<as-of-requisite-profound-supererogation<sup>96</sup>-for-‘disposedness-or-psychologismic-construct’-~~{imbued-demorisation-<sublimating-nascence,-nonextricatory-sublimating-upstreaming/‘amontée’>}}’)~~ before its transformation-as-to—transcendence-and-sublimity/sublimation/supererogatory~de-mentativity into our modern-day positivism ‘prospective human secondnature<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>’, constrained and made the medieval registry-worldview untenable/internally-contradictory existentially-~~<disontologising/re-ontologising—aporeticism>~~; as well as the fact that the ships that set sail around the world for spices elicit a positive commercial opportunism that is responsible for destroying the social myth of a flat world; the bacteria theory that will ensure that one lives or die if we believe in it or not coerced the destruction of a superstitious medical worldview; or the scientific tools and knowledge that ensured that nation A or nation B will triumph if they believe in it or not, coerces the need to adopt a scientific worldview, etc. In other words, it will be ‘critically impertinent for a supposed conception of core-philosophy/derivative—~~~~

core-philosophy—(imbued requisite ‘inkling-drive of dimensionality-of-sublimating<sup>25</sup>’  
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness~equalisation)’) as to requisite prospective profound-supererogation<sup>96</sup>’ to be  
 construed as of a mere ‘logical/rationalising exercise’ (without factoring the superseding veracity  
 of human existential-<disontologising/re-ontologising~aporeticism> condition of  
 dimensionality-of-sublimating<sup>25</sup>~by~dimensionality-of-desublimating<sup>26</sup> over the  
 conscious/unconscious manifestable human disontologising prior-perspective—  
 falsity/falseness/fallaciousness of a mere ‘logical/rationalising exercise’); as so-failing to  
 appreciate the scope of human<sup>79</sup> presencing—absolutising-identitive-constitutedness<sup>14</sup> social-  
 stake-contention-or-confliction ‘existentially-<disontologising/re-ontologising~aporeticism>  
 manifest incidental/accidental reactive~sufferance/endurance in supposedly and paradoxically  
 subordinating/subserving/collateralising the possibility for prospective re-ontologising—  
 imbuing~of~prospective-human-sublimating/emancipating/enfranchisement’. This speaks to the  
 veracity of human <amplituding/formative~epistemicity>-totalising~thrownness-in-existence<sup>35</sup>  
 beholdening with respect to the specifically given {epistemic-totalising<sup>33</sup>}psychologismic-subliminal-  
 truncating (reflected as of ‘catchmented~and~compulsed-<in-‘existential-dearth-of-  
 demoronisation’,-so-construed-as-from-ontological-normalcy/postconvergence-perspective-  
 reflection-of-the-‘destructuring-threshold\_of-the-given-level’s~conjugated-postlogism~as-  
 dementing’> interpersonal, group, intergroup, community, local, national, political, geostrategic,  
 etc. psychologismic~epistemic~acutisation~difficulty<for, residualising-  
 {decompulsing}delinearity~for~cogency>—levels of interrelatedness-dynamics~of-social-  
 constructing’). In this respect, core-philosophy/derivative~core-philosophy—(imbued requisite  
 ‘inkling-drive of dimensionality-of-sublimating<sup>25</sup>’-<amplituding/formative>supererogatory~de-  
 mentativeness/epistemic-growth-or-conflatedness<sup>13</sup>/transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)’) speaks to the fact that (as of <sup>61</sup>nonpresencing-<perspective–ontological-normalcy/postconvergence> prospectively re-ontologising relative-reflexivity’), the ‘supposedly imaginary’ human–per-cep-ti-vi-ty-<as-to—notional~perceptualisation-of–and–leashing-to \_social-functioning-and-accordance—as-of–social-stake-contention-or-confliction> of prospective base-institutionalisation, <sup>103</sup>universalisation or positivism or <sup>18</sup>deprocrypticism–or–preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought (correspondingly so-imaginary as from the prior <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> social-stake-contention-or-confliction construct of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, <sup>103</sup>universalisation–non-positivism/medievalism or our positivism–<sup>80</sup>procrypticism/disjointedness-as-of-<sup>83</sup>reference-of-thought) are ‘paradoxically relatively more real’ as of relative-reflexivity of human–per-cep-ti-vi-ty-<as-to—notional~perceptualisation-of–and–leashing-to \_social-functioning-and-accordance—as-of–social-stake-contention-or-confliction>. So-speaking to the requisite and veridical prospective psychologismic–epistemic-acutisation-<as-to-postconverging–de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—{veridical/sound}-relative-reflexivity–in-existence/relativising–from-limited-mentation-as-its-deepening/psychologismic–epistemic-acutisation–residualising-<sup>{decompulsing}</sup>delinearity–for-cogency of the ‘inkling-drive of dimensionality-of-sublimating<sup>25</sup>’ <<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)’; that cannot be confused with elicitable ‘<mere-formulaicity/ritualisation-of>-prior secondnatured positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> as to imbuing prospective shallow-supererogation<sup>96</sup>’ that is bound to induce ‘recoiling-<as-to-induced-‘wavering/redounding/waveforming-of-dimensionality-of-

sublimating<sup>25</sup>’-by-‘dimensionality-of-desublimating<sup>20</sup>’-at-successive-loci/stations-of-  
 ‘thrownness-disposition-as-of-mere-formulaicity/ritualisation’> from the prospectively  
 requisite ‘inkling-drive of dimensionality-of-sublimating<sup>25</sup>’  
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation)’ (manifested as of ‘seeding-misprising of dimensionality-of-  
 desublimating-lack-of<sup>26</sup>’-<amplituding/formative>supererogatory~de-mentativeness/epistemic-  
 growth-or-conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-  
 residuality/spirit-drivenness-equalisation)’). This distinction is critical going by the fact that if  
 core-philosophy/derivative-core-philosophy—(imbued requisite ‘inkling-drive of  
 dimensionality-of-sublimating<sup>25</sup>’-<amplituding/formative>supererogatory~de-  
 mentativeness/epistemic-growth-or-conflatedness<sup>13</sup>/transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)’ ‘is to  
 supposedly start out’ with the ‘shallowness (in shallow-  
 supererogation<sup>96</sup>~framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-  
 preconverging-de-mentating/structuring/paradigmning) of elicitable ‘<mere-  
 formulaicity/ritualisation-of>-prior secondnatured positive-opportunism—of-social-  
 functioning-and-accordance<sup>75</sup> as to imbuing prospective shallow-supererogation<sup>96</sup>’, then this  
 will compromise/undermine the prospective palpably inducible ‘relays of prospective  
 secondnatured positive-opportunism—of-social-functioning-and-accordance<sup>75</sup>’ (‘holding-  
 out/point-referencing—psychoanalytic-unshackling exercise of educed-and-availing—and-re-  
 availing relative-ontological-completeness<sup>87</sup>—of-apriorising/axiomatising/referencing’ to allow  
 for play out of untenability-of-induced~ unblurriness as  
 ‘<prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-  
 ideologising/deformulaicity/à-contrecoup/unsettling/unarguable prompted

constricted/narrowingdown~re-ontologising-enabling> ~~psychologismic-epistemic-~~  
~~acutisation-residualising-<sup>f</sup>epistemic-~~  
 totalising <sup>f</sup>hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,  
~~{decompulsing}delinearity~for-coagency~~’ as to ‘developing human-per-cep-ti-vi-ty-<as-to-  
 notional~perceptualisation-of-and-leashing-to social-functioning-and-accordance—as-of-  
 social-stake-contention-or-confliction> in preconverging/postconverging~rede-  
 mentating/restructuring/reparadigming’). It is rather because of the instigative <sup>61</sup>nonpresencing-  
 <perspective~ontological-normalcy/postconvergence> profundity of Socratic-philosophers  
<sup>103</sup>universalising-idealisation and budding-positivists positivism/rational-empiricism  
 respectively imbued ‘inkling-drive of dimensionality-of-sublimating<sup>25</sup>’  
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>1</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness~equalisation)’ (and not any <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>  
 nombrilistic elicitable ‘<mere-formulaicity/ritualisation-of>-prior secondnatured positive-  
 opportunism—of-social-functioning-and-accordance<sup>75</sup> as to imbuing prospective shallow-  
 supererogation<sup>96</sup>’ correspondingly of priorly given non-universalising and nonpositivising  
 social-stake-contention-or-confliction construct); that, such prospective palpably inducible  
 ‘relays of prospective secondnatured positive-opportunism—of-social-functioning-and-  
 accordance<sup>75</sup> (‘holding-out/point-referencing—psychoanalytic-unshackling exercise of educed-  
 and-availing-and-re-availing relative-ontological-completeness<sup>87</sup>—of-  
 apriorising/axiomatising/referencing’ to allow for play out of untenability-of-  
 induced~unblurriness as ‘<prospective\_punctual/immediacy/constituted/compulsions-  
 encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable  
 prompted constricted/narrowingdown~re-ontologising-enabling> ~~psychologismic-epistemic-~~  
~~acutisation-residualising-<sup>f</sup>epistemic-~~

totalising }hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,  
 {decompulsing}delinearity~for-cogency' as to 'developing human-per-cep-ti-vi-ty-<as-to-  
 notional~perceptualisation-of-and-leashing-to \_social-functioning-and-accordance—as-of-  
 social-stake-contention-or-confliction>')' could arise. Thusly, allowing for the prospective re-  
 aestheticisation-and-re-aestheticisation-towards-ontology-<elicited-prospective-  
 idiomatisation> (as to human-consciousness/collective-consciousness-  
 distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising-decentering\_of-  
 consciousness/collective-consciousness,-as-to-psychologismic-epistemic-acutisation—  
 residualising,-{decompulsing}delinearity~for-cogency>) of respectively <sup>103</sup>universalising-  
 idealisation and positivism/rational-empiricism. This reality of the overall possibility for core-  
 philosophy/derivative-core-philosophy—(imbued requisite 'inkling-drive of dimensionality-of-  
 sublimating <sup>25</sup><{amplituding/formative}>supererogatory~de-mentativeness/epistemic-growth-  
 or-conflatedness <sup>3</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation)' is effectively reflected as to the multicenturies long patchy  
 experientiality/experiment-<as-to-existentially-formative-epistemic-totalising }re-apriorising/re-  
 axiomatising/re-referencing-residuality—in-re-originariness/re-origination',—so-  
 'notionally/epistemically/bindingnessly<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>-  
 implicated-and-articulated' \_as-from-nonextricatory-'prospective-re-ontologising-Being-then-  
 Institutional-then-Living-magnitudes-of-{hermeneutic/reprojection~protraction-of}reframing-  
 and-reformulation}'> of human registry-worldviews/dimensions since human prehistoricity; as  
 reinforced with recurrent human re-aestheticisation-and-re-aestheticisation-towards-ontology-  
 <elicited-prospective-idiomatisation> cultural diffusion (which possibility has relatively  
 narrowed in our globalised world requiring profound conscientiousness for prospective re-  
 aestheticisation-and-re-aestheticisation-towards-ontology-<elicited-prospective-  
 idiomatisation>). It can be further appreciated (as to the human 'crossgenerational

notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-  
 misprising>—mental-processing-parity for ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc.’ existentially-<disontologising/re-ontologising—  
 aporeticism> manifestable shallow-supererogation<sup>96</sup> or profound-supererogation<sup>96</sup>) that  
 knowledge as to organic-knowledge necessarily has to effectively retrace—and-relay ‘thinking  
 at first/pure predisposition preemptive of prospective disontologising/subontologising’ as of  
 ‘inking-drive of dimensionality-of-sublimating<sup>25</sup>-(<amplituding/formative>supererogatory-de-  
 mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)’; and so  
 rather than a conception of mechanical-knowledge prospectively absolutising the  
 ‘pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
 (blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>7</sup> )  
 eliciting of ‘<mere-formulaicity/ritualisation-of>-prior secondnatured positive-opportunism—  
 of-social-functioning-and-accordance<sup>75</sup> as to imbuing prospective shallow-supererogation<sup>96</sup>’ (in  
 an ‘existential-<disontologising/re-ontologising—aporeticism> dearth’ with regards to the  
 ‘inking-drive of dimensionality-of-sublimating<sup>25</sup>-(<amplituding/formative>supererogatory-de-  
 mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)’).  
 Basically, core-philosophy/derivative-core-philosophy—(imbued requisite ‘inking-drive of  
 dimensionality-of-sublimating<sup>25</sup>-(<amplituding/formative>supererogatory-de-  
 mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)’ cannot  
 be construed as an exercise of ‘conveniently dodging one’s epochal existential-  
 <disontologising/re-ontologising—aporeticism>’ and then pretend/claim (as to the eliciting of

~~‘<mere formulaicity/ritualisation of>~~ prior secondnatured positive-opportunism—of-social-  
 functioning-and-accordance<sup>75</sup> as to imbuing prospective shallow-supererogation<sup>96</sup>) to  
 supposedly have ‘a magical  
 framing/formulation/catchmenting/truncating/compulsing/linearising of knowledge’ that  
 supersedes the manifest veracity of such prospectively requisite postconverging-~~aporeticism-  
 overcoming/unovercoming~~; as so-implying consciously/unconsciously as supposedly being  
 prospectively bigger than ‘unlimitedness/existence-<full-potency-of-sublimating-nascence>’.  
 In this respect, core-philosophy/derivative-core-philosophy—(imbued requisite ‘inkling-drive  
 of dimensionality-of-sublimating<sup>25</sup> -(<amplifying/formative>supererogatory-de-  
 mentativeness/epistemic-growth-or-conflatedness /transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)’)  
 reflects the fact that notional-philosophy-<as-to-the-veridical-conception-of-philosophy-as-englobing-  
 all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness<sup>87</sup>,-  
 beyond-a-convenient-division-of-labour-conception-of-knowledge> (as to its imbued  
 perspicacity of psychologismic-epistemic-acutisation-<as-to-postconverging-de-  
 mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-  
 prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing}delinearity-for-  
 eogeneity’ of ‘unlimitedness/existence-<full-potency-of-sublimating-nascence>’) doesn’t  
 recognise any human artificially elicited notion of division-of-labour-conception-of-knowledge  
 (as ‘knowledge is necessarily whole’ with respect to ‘limitedness/human-subpotency prospective  
 re-encountering/re-confrontation with unlimitedness/existence-<full-potency-of-sublimating-  
 nascence>’); as so-underlied as from ‘profound-  
 supererogation<sup>96</sup>~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear

ising—~~as to postconverging de-mentating/structuring/paradigming~~  
priority/precedence/primacy’ of re-ontologising prospective ~~Being-development/ontological-~~  
~~framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-~~  
~~meaningfulness-and-teleology~~ ~~psychologismic-epistemic-acutisation—difficulty~~ <for,  
~~residualising—{decompulsing} delinearity-for-eogeny>—magnitude~~ {of-experientiality/experiment}, then  
~~institutional-development-as-to-social-function-development~~ ~~psychologismic-epistemic-~~  
~~acutisation—difficulty~~ <for, ~~residualising—{decompulsing} delinearity-for-eogeny>—magnitude~~ {of-  
experientiality/experiment} and then ~~living-development-as-to-personality-development~~  
~~psychologismic-epistemic-acutisation—difficulty~~ <for, ~~residualising-~~  
~~{decompulsing} delinearity-for-eogeny>—magnitude~~ {of-experientiality/experiment} (and so as to <sup>83</sup>reference-  
of-thought—and-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> ‘organic  
accompaniment’ of ‘limitedness/human-subpotency prospective re-encountering/re-  
confrontation with unlimitedness/existence-<full-potency-of-sublimating-nascence>’). In this  
regards, such a human artificially elicited notion of division-of-labour-conception-of-knowledge  
induces a prospective lost of the ‘perspicacity of ~~psychologismic-epistemic-acutisation~~-<as-to-  
~~postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-~~  
~~nascence-in-prospective-aporeticism-overcoming/unovercoming>~~ as to epistemic-growth,-as—  
~~{veridical/sound}-relative-reflexivity-in-existence/relativising—from-limited-mentation-as-its-~~  
~~deepening/psychologismic-epistemic-acutisation—residualising,-{decompulsing} delinearity-for-~~  
~~eogeny~~’ of ‘unlimitedness/existence-<full-potency-of-sublimating-nascence>’. This so-  
underlies ‘prospectively uninstitutionalised-threshold<sup>102</sup> moronisation-<sublimating-nascence,-  
extricatory-desublimating-downstreaming/‘avalage’>’ as to imbued ‘supposedly pragmatic’  
<sup>7</sup>unblurriness/blurriness—  
threshold~framing/formulation/catchmenting/truncating/compulsing/linearising: as ‘recoiling-  
<as-to-induced-‘wavering/redounding/waveforming-of-dimensionality-of-sublimating<sup>25</sup>’-by-

'dimensionality-of-desublimating<sup>25</sup>'-at-successive-loci/stations-of-'thrownness-disposition-as-  
 of-mere-formulaicity/ritualisation'>—(from dimensionality-of-sublimating<sup>25</sup>  
~~<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>25</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation)~~ elicited prospective psychologismic-epistemic-acutisation-<as-to-  
 postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence's-sublimating-  
 nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation-residualising,-<sup>{decompulsing}</sup>delinearity-for-  
 eogeneity) rather to the 'micro-decisionality/decisionality thrownness-disposition of prior mere-  
 formulaicity/ritualisation-<as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 '~~{epistemic-totalising}~~ re-apriorising/re-axiomatising/re-referencing-residuality—in-re-  
 originariness/re-origination'>' in so-failing prospective postconverging-aporeticism-  
 overcoming/unovercoming; as to manifest 'seeding-misprising of dimensionality-of-  
 desublimating-lack-of<sup>26</sup>-~~<amplituding/formative>supererogatory-de-mentativeness/epistemic-  
 growth-or-conflatedness<sup>25</sup>/transvaluative-rationalising/transepistemicity/anamnestic-  
 residuality/spirit-drivenness-equalisation)~~'. Organic-knowledge requisite 'perspicacity of  
psychologismic-epistemic-acutisation-<as-to-postconverging-de-  
 mentating/structuring/paradigming,-eliciting-of-existence's-sublimating-nascence-in-  
 prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation-residualising,-<sup>{decompulsing}</sup>delinearity-for-  
 eogeneity' of 'unlimitedness/existence-<full-potency-of-sublimating-nascence>' (as to ever  
 always referring to 'the-very-same purview/devolved-purview/devolving-purview-of-

unlimitedness/existence-<full-potency-of-sublimating-nascence>;—‘implicated-attendant-  
 ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>); effectively underlies the continually requisite psychoanalytic-  
 unshackling for relative-ontological-completeness<sup>87</sup>-of-apriorising/axiomatising/referencing.  
 Speaking of organic-knowledge as basically of <sup>61</sup>nonpresencing-<perspective-ontological-  
 normalcy/postconvergence> ‘notional/epistemic/bindingness’-<as-to-determinism/conceptivity-of-relative-  
 unreflexivity/relative-reflexivity> human psychologismic-transfixity-<placeholder-setup-ontological-  
 rescheduling—in-realigning/preactivity/formative-becoming/psychoanalytical-unshackling,-as-  
 to-residualising-<sup>{decompulsing}</sup>delinearity-over-nonresidualising-<sup>{compulsing}</sup>linearity>  
 manifestation’). The very ‘test of whatever presents/qualifies itself as of core-  
 philosophy/derivative-core-philosophy—(imbued requisite ‘inkling-drive of dimensionality-of-  
 sublimating<sup>25</sup>’-<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-  
 or-conflatedness<sup>8</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation)’), with respect to prospectively undermining/preempting the  
 ‘recoiling-<as-to-induced-‘wavering/redounding/waveforming-of-dimensionality-of-  
 sublimating<sup>25</sup>’-by-‘dimensionality-of-desublimating<sup>20</sup>’-at-successive-loci/stations-of-  
 ‘thrownness-disposition-as-of-mere-formulaicity/ritualisation’>—(from dimensionality-of-  
 sublimating<sup>25</sup>’-<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-  
 or-conflatedness<sup>8</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation) elicited prospective psychologismic-epistemic-acutisation-<as-to-  
 postconverging-de-mentating/structuring/paradigmimg,-eliciting-of-existence’s-sublimating-  
 nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation-residualising,-<sup>{decompulsing}</sup>delinearity-for

eogeneity)', and so (in contrast to disontologising prior-perspective—  
 falsity/falseness/fallaciousness of a mere 'logical/rationalising exercise' as to manifest 'seeding-  
 misprising of dimensionality-of-desublimating-lack-of<sup>26</sup>  
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>12</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness~equalisation)'): lies in effectively reflecting prospectively the veracity of 'human  
 knowledge <sup>7</sup>unblurriness/blurriness—  
 threshold~framing/formulation/catchmenting/truncating/compulsing/linearising; from whence  
 is articulated prospective 're-ontologising idiomatisation-<as-to-<sup>7</sup>blurriness-elicited-profound-  
 supererogation<sup>96</sup>-of-<sup>{epistemic-totalising<sup>33</sup>}</sup>metaphoricity<sup>57</sup>'-for-prospective-<sup>7</sup>unblurriness-of-  
<sup>{epistemic-totalising<sup>33</sup>}</sup>meaningfulness-and-teleology<sup>99</sup>,-as-of-sublimating-prolongation;-in-  
 psychologismic-epistemic-acutisation—residualising,-<sup>{decompulsing}</sup>delinearity~for-eogeneity>'.  
 Critically, the veracity of prospective 're-ontologising idiomatisation-<as-to-<sup>7</sup>blurriness-  
 elicited-profound-supererogation<sup>96</sup>-of-<sup>{epistemic-totalising<sup>33</sup>}</sup>metaphoricity<sup>57</sup>'-for-prospective-  
<sup>7</sup>unblurriness-of-<sup>{epistemic-totalising<sup>33</sup>}</sup>meaningfulness-and-teleology<sup>99</sup>,-as-of-sublimating-  
 prolongation;-in-psychologismic-epistemic-acutisation—residualising,-  
<sup>{decompulsing}</sup>delinearity~for-eogeneity>' only arises as of the 'prospective existential-  
 <disontologising/re-ontologising—aporeticism> difficulty' posed by the given 'epochal  
 <amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup> imbued human  
 knowledge <sup>7</sup>unblurriness/blurriness—  
 threshold~framing/formulation/catchmenting/truncating/compulsing/linearising' (in reflection  
 of the epochal given prospectively uninstitutionalised-threshold<sup>102</sup>). Such that prospectively  
 educated <sup>7</sup>unblurriness-<re-ontologising\_by-postconverging-as-to-dragged-out-  
 supererogatory~wholesomeness/profound-supererogation<sup>96</sup>,-while-anecdotalising-prior-  
 disontologising-thresholding> scope as of relatively elucidated-<as-to-

~~preconverging/postconverging-rede-mentating/restructuring/reparadigmimg>~~ human  
 ontological-commitment<sup>66</sup> and universal-transparency<sup>104</sup> with respect to underlying human  
 ‘crossgenerational notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-  
~~drive-or-seeding-misprising>~~—mental-processing-parity for ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>/morality/ethics/justice/etc.’ (imbued ‘relative-reflexivity as to  
 prospectively requisite cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-  
 supererogation<sup>96</sup>’); then warrants that the ontologically-flawed representation of <mere-  
 formulaicity/ritualisation-of>-prior ‘re-ontologising idiomaticisation-<as-to- blurriness-elicited-  
 profound-supererogation<sup>96</sup> -of- ‘epistemic-totalising } metaphoricity<sup>7</sup> -for-prospective- unblurriness-  
 of- ‘epistemic-totalising } meaningfulness-and-teleology<sup>99</sup>’,-as-of-sublimating-prolongation;-in-  
 psychologismic-epistemic-acutisation—residualising, {decompulsing} delinearity~for-cogency>’ as  
 being of prospective re-ontologising, is rather manifesting consciously/unconsciously prior-  
 perspective—falsity/falseness/fallaciousness of a mere ‘logical/rationalising exercise’ (as so-  
 effectively reflecting prospective ‘pedantising/muddling/formulaic-hollowing-out—in-  
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-  
 as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-  
 completeness<sup>8</sup> } eliciting of ‘<mere-formulaicity/ritualisation-of>-prior secondnatured positive-  
 opportunism—of-social-functioning-and-accordance<sup>75</sup> as to imbuing prospective shallow-  
 supererogation<sup>96</sup>’ in manifest ‘relative-unreflexivity failing the requisite relative-reflexivity for  
 prospective cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-  
 supererogation<sup>96</sup>’). In this regards, the given ‘epochal <amplituding/formative-epistemicity>-  
 totalising~thrownness-in-existence<sup>35</sup> imbued human knowledge<sup>7</sup> unblurriness/blurriness—  
 threshold~framing/formulation/catchmenting/truncating/compulsing/linearising (in reflection of  
 the given epochal prospectively uninstitutionalised-threshold<sup>102</sup>) effectively articulated  
 prospective ‘re-ontologising idiomaticisation-<as-to- blurriness-elicited-profound-

~~supererogation<sup>96</sup> -of- ‘{epistemic-totalising } metaphoricity<sup>37</sup>’ -for-prospective- unblurriness-of-  
‘{epistemic-totalising }’ meaningfulness-and-teleology<sup>99</sup>, -as-of-sublimating-prolongation; in-  
psychologismic epistemic acutisation—residualising, {decompulsing} delinearity~for-cogency>’ of  
say the-very-same physics purview-of-unlimitedness/existence-<full-potency-of-sublimating-  
nascence>;—‘implicated\_attendant—ontological-contiguity<sup>67</sup>’~educed—  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
<imbued—notional~cogency>’<sup>40</sup> (as from ‘mythical unexplicitly—positivistic/rational-  
empiricism physics’ and then ‘nonmythical explicitly—positivistic/rational-empiricism physics’ as  
from say Copernicus, Galileo, Descartes, Newton, Leibniz, Maxwell, Poincare, Einstein, Bohr,  
Feynman, etc.), speaks to the respective epochally elicited<sup>7</sup> unblurriness-<re-ontologising\_by-  
postconverging-as-to-dragged-out-supererogatory~wholesomeness/profound-supererogation<sup>96</sup>, -  
while-anecdotalising-prior-disontologising-thresholding> scope as of relatively elucidated-<as-  
to-preconverging/postconverging-rede-mentating/restructuring/reparadigmimg> human  
ontological-commitment<sup>66</sup> and universal-transparency<sup>104</sup> with respect to underlying human  
‘crossgenerational notional~firstnatureddness-formativeness-<as-to-eventualising-inkling-  
drive-or-seeding-misprising>—mental-processing-parity for ontological-performance<sup>72</sup>-  
<including-virtue-as-ontology>/morality/ethics/justice/etc.’ (imbued ‘relative-reflexivity as to  
prospectively requisite physics cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-  
profound-supererogation<sup>96</sup>’). But then a representation of the respectively epochal <mere-  
formulaicity/ritualisation-of>-prior ‘re-ontologising idiomatisation-<as-to- blurriness-elicited-  
profound-supererogation<sup>96</sup> -of- ‘{epistemic-totalising } metaphoricity<sup>37</sup>’ -for-prospective- unblurriness-  
of- ‘{epistemic-totalising }’ meaningfulness-and-teleology<sup>99</sup>, -as-of-sublimating-prolongation; in-  
psychologismic epistemic acutisation—residualising, {decompulsing} delinearity~for-cogency>’ as  
being of prospective re-ontologising (and so as if of the corresponding epochal prospective  
‘physics unblurriness/blurriness—~~

threshold~framing/formulation/catchmenting/truncating/compulsing/linearising by which  
 prospective ‘re-ontologising idiomatisation-<as-to- blurriness-elicited-profound-  
 supererogation<sup>96</sup>-of-‘{epistemic-totalising }metaphoricity<sup>57</sup>’-for-prospective- unblurriness-of-  
 ‘{epistemic-totalising }50 meaningfulness-and-teleology<sup>99</sup>’,-as-of-sublimating-prolongation;-in-  
 psychologismic epistemic acutisation—residualising, {decompulsing} delinearity~for cogency>’  
 arises), will rather speak to disontologising prior-perspective—falsity/falseness/fallaciousness  
 of a mere ‘logical/rationalising exercise’; as so-effectively reflecting prospectively  
 ‘pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
 (blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>97</sup> )  
 eliciting of ‘<mere formulaicity/ritualisation-of>-prior secondnature positive-opportunism—  
 of-social-functioning-and-accordance<sup>75</sup> as to imbuing prospective shallow-supererogation<sup>96</sup>’ (in  
 manifest ‘relative-unreflexivity failing the requisite relative-reflexivity for prospective physics  
 cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’). In  
 this regards, it can be appreciated as well that ancient-sophists non-universalising and medieval-  
 scholasticism nonpositivising are in many ways the mere ‘disontologising complexification’ of  
 their respectively ‘<mere formulaicity/ritualisation-of>-prior secondnature positive-  
 opportunism—of-social-functioning-and-accordance<sup>75</sup> as to imbuing prospective shallow-  
 supererogation<sup>96</sup>’ (so-educed from the respective prior ‘inkling-drive of dimensionality-of-  
 sublimating<sup>35</sup> -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-  
 or-conflatedness<sup>3</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation)’); as so-failing prospective postconverging~aporeticism—  
 overcoming/unovercoming with regards to their corresponding ‘epochal  
 <amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>’ imbued human  
 knowledge 7unblurriness/blurriness—

threshold~framing/formulation/catchmenting/truncating/compulsing/linearising (warranting correspondingly Socratic-philosophers <sup>103</sup>universalising-idealisation and budding-positivists positivism/rational-empiricism prospective ‘re-ontologising idiomatisation-<as-to- blurriness-elicited-profound-supererogation <sup>96</sup>-of-‘{epistemic-totalising <sup>33</sup>}metaphoricity <sup>57</sup>’-for-prospective-<sup>7</sup>unblurriness-of-‘{epistemic-totalising <sup>33</sup>}<sup>56</sup> meaningfulness-and-teleology <sup>99</sup>’,-as-of-sublimating-prolongation; in psychologismic epistemic acutisation residualising, {decompulsing} delinearity~for-cogency>’). Insightfully, this equally points out our present-day human knowledge <sup>7</sup>unblurriness/blurriness~threshold~framing/formulation/catchmenting/truncating/compulsing/linearising with respect to such notions like Platonism (with regards to <sup>103</sup>universalising-idealisation) and Cartesianism (with regards to positivism/rational-empiricism), as to a failure to appreciate that what is most fundamental about both Plato and Descartes is not their ‘mere-formulaicity/ritualisation of knowledge (as to <mere-formulaicity/ritualisation-of>-prior secondnatured positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> as to imbuing prospective shallow-supererogation<sup>96</sup>)’ but rather their prior ‘inkling-drive of dimensionality-of-sublimating<sup>25</sup> | <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness<sup>1</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)’ educating propsective knowledge elucidation for sublimating-prolongation’ (as overcoming their given ‘epochal <amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>’ imbued human knowledge <sup>7</sup>unblurriness/blurriness~threshold~framing/formulation/catchmenting/truncating/compulsing/linearising). So-speaking to our present-day human knowledge <sup>7</sup>unblurriness/blurriness~threshold~framing/formulation/catchmenting/truncating/compulsing/linearising lack/dearth of requisite prospective ‘inkling-drive of dimensionality-of-sublimating<sup>25</sup> | <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-

conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation) (as failing to overcoming its given 'epochal ~~amplifying/formative-~~  
 epistemicity>-totalising~thrownness-in-existence<sup>35</sup> imbued human knowledge  
<sup>7</sup>unblurriness/blurriness-  
 threshold~framing/formulation/catchmenting/truncating/compulsing/linearising). This is further  
 reflected as to the ontologising-inveracity of our present-day plethora of isms-conceptualisations  
 (when for instance such notions as humanism and antihumanism, enlightenment and counter-  
 enlightenment, etc. seem to imply that the latter conceptualisations are against humanity or  
 enlightenment rather than being more profound conceptions of humanity and enlightenment over  
 the former as shallow conceptions as so-wrongly implying we-are-undecenterable/our-  
 conscious-self-cannot-be-prospectively-dissolved with respect to our <sup>79</sup>presencing—  
 absolutising-identitive-constitutedness<sup>14</sup> implicated <sup>7</sup>blurriness-  
 <sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-  
 disontologising-formulaic-dragging-out/hollowing-out> of thought); articulated as of  
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> by wrongly implying everything is of  
 the same notional-contiguity/epistemic-contiguity<sup>62</sup>-<profound-supererogation<sup>96</sup>-of-mentally-  
 aestheticised~postconverging/dialectical-thinking<sup>31</sup>-qualia-schema> (as of undisambiguated  
 relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> as to relative-ontological-  
 incompleteness<sup>88</sup>-of-apriorising/axiomatising/referencing and relative-ontological-  
 completeness<sup>87</sup>-of-apriorising/axiomatising/referencing thus inducing  
 'apriorising/axiomatising/referencing—equating/leveling/ressentiment/closed-construct-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> moronisation-<sublimating-nascence,-extricatory-  
 desublimating-downstreaming/'avalage'>'). Thusly, the appraisal of <mere-  
 formulaicity/ritualisation-of>-prior 're-ontologising idiomatisation-<as-to- blurriness-elicited-  
 profound-supererogation<sup>96</sup>-of-'epistemic-totalising<sup>33</sup> metaphoricity<sup>57</sup>'-for-prospective-<sup>7</sup>unblurriness-

of-<sup>{epistemic-totalising}</sup> } 'meaningfulness-and-teleology'<sup>99</sup>, -as-of-sublimating-prolongation; -in-  
psychologismic-epistemic-acutisation-residualising, -<sup>{decompulsing}</sup> delinearity~for-cogency>' is  
only as pertinent as to the prospective elucidation of 'human relative-unreflexivity/relative-  
reflexivity—ontological-contiguity'<sup>67</sup> with regards to successively prior sublimating—arising and  
prospective sublimating—prolongation as of cogency\_chronicularity/annality—of-relative-  
reflexivity,-as-to-profound-supererogation'<sup>96</sup> in order to inform 'prospective relative-  
reflexivity' (as so-speaking of human sublimating<sup>46</sup>historiality/ontological-  
eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective—ontological-  
normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> as to  
anthropologisation-<as-to-futural-reflexivity,-in-<sup>{decompulsing}</sup> delinearity-'invention'/'creation'-  
of-the-human/humanity> imbued 'widening the social imaginary'); and not as of <mere-  
formulaicity/ritualisation-of>-prior 're-ontologising idiomatisation-<as-to- blurriness-elicited-  
profound-supererogation'<sup>96</sup> -of-<sup>{epistemic-totalising}</sup> } metaphoricity'<sup>57</sup> -for-prospective- unblurriness-  
of-<sup>{epistemic-totalising}</sup> } 'meaningfulness-and-teleology'<sup>99</sup>, -as-of-sublimating-prolongation; -in-  
psychologismic-epistemic-acutisation-residualising, -<sup>{decompulsing}</sup> delinearity~for-cogency>'   
apriorising/axiomatising/referencing—equating/leveling/ressentiment/closed-construct-of-  
<sup>56</sup>meaningfulness-and-teleology'<sup>99</sup> with prospective 're-ontologising idiomatisation-<as-to-  
blurriness-elicited-profound-supererogation'<sup>96</sup> -of-<sup>{epistemic-totalising}</sup> } metaphoricity'<sup>57</sup> -for-  
prospective- unblurriness-of-<sup>{epistemic-totalising}</sup> } <sup>56</sup>meaningfulness-and-teleology'<sup>99</sup>, -as-of-  
sublimating-prolongation; -in- psychologismic-epistemic-acutisation-residualising, -  
<sup>{decompulsing}</sup> delinearity~for-cogency> imbued demoronisation-<sublimating—nascence,-  
nonextricatory-sublimating—upstreaming/'amontée'>' (failing to prospectively reflect  
cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation'<sup>96</sup> as to  
inform 'prospective relative-reflexivity'). It is herein contended (unlike is relatively the case with  
nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-

ontological-completeness<sup>7</sup> – reference-of-thought-<sup>84</sup> devolving> manifest  
 ‘<prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-  
 ideologising/deformulaicity/à-contrecoup/unsettling/unarguable prompted  
 constricted/narrowingdown—re-ontologising-enabling> ~~psychologismic epistemic-  
 acutisation—residualising—<sup>{epistemic}</sup>~~  
 totalising <sup>†</sup>hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,  
<sup>{decompulsing}</sup>delinearity~for-cogeneity’), that the ‘sublimating~remoteness/distance-of-appraisal-  
 <as-to-requisite-‘Being-development~notional~self-distantiation’-imbued-psychologismic—  
 epistemic-acutisation,-eliciting-of-prospective-ontologically-hegemonising-narrative > as to  
 overarching ‘registry-worldview/dimension existentialising—framing-by-  
 enframing/{worlding}—<sup>83</sup>reference-of-thought’ (as of requisite prospective ‘re-ontologising  
 idiomatisation-<as-to- blurriness-elicited-profound-supererogation<sup>96</sup> -of-<sup>{epistemic}</sup>  
 totalising <sup>†</sup>metaphoricity<sup>5</sup>’-for-prospective- unblurriness-of-<sup>{epistemic-totalising <sup>†</sup> 16}</sup> meaningfulness-  
 and-teleology<sup>97</sup>’,-as-of-sublimating-prolongation;-in-psychologismic-epistemic-acutisation—  
 residualising,<sup>{decompulsing}</sup>delinearity~for-cogeneity>’ imbued  
 ‘unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi  
 ng’), and so-construed as from re-ontologising prospective Being-development/ontological-  
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-  
 meaningfulness-and-teleology psychologismic epistemic acutisation—difficulty<for-  
 residualising—<sup>{decompulsing}</sup>delinearity~for-cogeneity> magnitude<sup>{of-experientiality/experiment}</sup>, as of its  
 veridical core-philosophy/derivative-core-philosophy—(imbued requisite ‘inkling-drive of  
 dimensionality-of-sublimating<sup>25</sup> -(<amplituding/formative>supererogatory~de-  
 mentativeness/epistemic-growth-or-conflatedness /transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>’)  
 ‘holding-out/point-referencing—psychoanalytic-unshackling exercise of educed—and-availing—

and-re-availing relative-ontological-completeness<sup>87</sup>-of-apriorising/axiomatising/referencing’  
to allow for play out of untenability-of-induced~ unblurriness as  
‘<prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-  
ideologising/deformulaicity/à-contrecoup/unsettling/unarguable prompted  
constricted/narrowingdown-re-ontologising-enabling> psychologismic epistemic-  
acutisation—residualising—<sup>{epistemic-</sup>  
<sup>{totalising}</sup> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,—  
<sup>{decompulsing}</sup> delinearity~for-cogency’ as to ‘developing human-per-cep-ti-vi-ty-<as-to—  
notional~perceptualisation-of-and-leashing-to\_social-functioning-and-accordance—as-of—  
social-stake-contention-or-confliction> in preconverging/postconverging—rede-  
mentating/restructuring/reparadigming’: relatively elicits ‘existentially-<disontologising/re-  
ontologising—aporeticism> manifest entanglement—as-to-<out-of-phasing> disparate-  
narratives’ representation-as-being-of-prospective-re-ontologising-<at-  
unblurriness/blurriness-threshold>’ of both <mere-formulaicity/ritualisation-of>-prior ‘re-  
ontologising idiomatisation-<as-to- blurriness-elicited-profound-supererogation<sup>96</sup>-of-<sup>{epistemic-</sup>  
<sup>{totalising}</sup> metaphoricity<sup>97</sup>’-for-prospective- unblurriness-of-<sup>{epistemic-totalising}</sup> <sup>{}</sup> meaningfulness-  
and-teleology<sup>98</sup>’,-as-of-sublimating-prolongation; in psychologismic epistemic acutisation—  
residualising,—<sup>{decompulsing}</sup> delinearity~for-cogency>’ and prospective ‘re-ontologising  
idiomatisation-<as-to- blurriness-elicited-profound-supererogation<sup>96</sup>-of-<sup>{epistemic-</sup>  
<sup>{totalising}</sup> metaphoricity<sup>97</sup>’-for-prospective- unblurriness-of-<sup>{epistemic-totalising}</sup> <sup>{}</sup> meaningfulness-  
and-teleology<sup>98</sup>’,-as-of-sublimating-prolongation; in psychologismic epistemic acutisation—  
residualising,—<sup>{decompulsing}</sup> delinearity~for-cogency>’ . So-reflecting a poor appreciation and  
understanding of the requisite cogency\_chronicularity/annality-of-relative-reflexivity,-as-to-  
profound-supererogation<sup>96</sup> as to inform ‘prospective relative-reflexivity’ in many a social-and-  
institutional domain/domain-of-study imbued disparateness-of-conceptualisation-

~~<unforegrounding-ment,-failing-prospectively-to-reflect-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity’<sup>67</sup>>~~ (with regards to human notionally/epistemically/bindingnessly~~<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>~~ elicited sublimating–arising and sublimating–prolongation with respect to ‘the-very-same purview/devolved–purview/devolving–purview-of-unlimitedness/existence-<full-potency-of-sublimating-nascence>;—‘implicated\_attendant\_ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity–contiguity-<imbued-notional~cogency>’<sup>40</sup>). This ‘existentially-<disontologising/re-ontologising—aporeticism> manifest entanglement—as-to-‘<out-of-phasing>disparate-narratives’-representation-as-being-of-prospective-re-ontologising-<at-<sup>7</sup>unblurriness/blurriness-threshold>’ is reflected with mult centuries long patchy experientiality/experiment-<as-to-existentially-formative-‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination’,—so-‘notionally/epistemically/bindingnessly~~<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>~~ implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-Being-then-Institutional-then-Living-magnitudes-of-{hermeneutic/reprojection~protraction-of}reframing-and-reformulation}>; and can be so-appreciated as to play out of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction construct as from the ‘supposedly imaginary’ human-per-cep-ti-vi-ty-<as-to—notional~perceptualisation-of-and-leashing-to\_social-functioning-and-accordance—as-of-social-stake-contention-or-confliction> of prospective base-institutionalisation, <sup>103</sup>universalisation or positivism or <sup>18</sup>deprocrypticism—or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought imbued prospective ‘re-ontologising idiomatisation-<as-to-blurriness-elicited-profound-supererogation<sup>96</sup>-of-‘{epistemic-totalising }metaphoricity<sup>77</sup>’-for-prospective-unblurriness-of-‘{epistemic-totalising }meaningfulness-and-teleology<sup>99</sup>’,-as-of-sublimating-prolongation; in-psychologismic-epistemic-acutisation—

residualising, <sup>{decompulsing}</sup> delinearity~for-cogency>’ (correspondingly so-imaginary as from the prior <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> social-stake-contention-or-confliction construct of recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, <sup>103</sup>universalisation—non-positivism/medievalism or our positivism—<sup>80</sup>procrypticism/disjointedness-as-of-<sup>83</sup>reference-of-thought imbued <mere-formulaicity/ritualisation-of>-prior ‘re-ontologising idiomatisation-<as-to-<sup>7</sup>blurriness-elicited-profound-supererogation<sup>96</sup>-of-<sup>{epistemic-totalising}</sup>metaphoricity<sup>77</sup>-for-prospective-unblurriness-of-<sup>{epistemic-totalising}</sup>meaningfulness-and-teleology<sup>99</sup>,-as-of-sublimating-prolongation; in-psychologismic-epistemic-acutisation—residualising, <sup>{decompulsing}</sup> delinearity~for-cogency>’).

The very prospect for <sup>7</sup>unblurriness-<re-ontologising\_by-postconverging-as-to-dragged-out-supererogatory~wholesomeness/profound-supererogation<sup>96</sup>,-while-anecdotalising-prior-disontologising-thresholding> scope as of relatively elucidated-<as-to-preconverging/postconverging-rede-mentating/restructuring/reparadigmimg> human ontological-commitment<sup>66</sup> and universal-transparency<sup>104</sup> with respect to underlying human ‘crossgenerational notional~firstnatureddness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—mental-processing-parity for ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.’ (imbued ‘relative-reflexivity as to prospectively requisite cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’); is thus (with regards to ‘existentially-<disontologising/re-ontologising—aporeticism> manifest entanglement—as-to-<out-of-phasing>-disparate-narratives’-representation-as-being-of-prospective-re-ontologising-<at-<sup>7</sup>unblurriness/blurriness-threshold>’) ever always prospectively susceptible/assailable from ‘direct/indirect—and-conscious/unconscious destabilisation’ of ‘requisite prospective re-ontologising for sublimating—prolongation’—(which so-imbues effectively of the serenity for ‘prospective existential-<disontologising/re-ontologising—aporeticism> human sovereign—

emergence/becoming, existentially imbuing human freedom as to supererogating/surrealising-  
 for 'knowledge empowerment over ignorance disempowerment' <as-of- 'developing-and-  
 availing-sovereign-sublimating potential/possibilities/options/choices' -as-to-the-  
 'credibility'/'ontological-veracity'-underlying-the-'sovereign-conscious/conscientious-  
 backdrop'> consciousness/collective-consciousness'). In this regards, core-  
 philosophy/derivative-core-philosophy—(imbued requisite 'inkling-drive of dimensionality-of-  
 sublimating<sup>25</sup> <{amplituding/formative}>supererogatory~de-mentativeness/epistemic-growth-  
 or-conflatedness<sup>3</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation)'), as rather 'a holding-out/point-referencing—psychoanalytic-  
 unshackling exercise of educed-and-availing-and-re-availing relative-ontological-  
 completeness<sup>87</sup>—of-apriorising/axiomatising/referencing' to allow for play out of untenability-  
 of-induced~ unblurriness as '<prospective\_punctual/immediacy/constituted/compulsions-  
 encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable  
 prompted constricted/narrowingdown—re-ontologising-enabling> psychologismic-epistemic-  
 acutisation—residualising~{epistemic-  
 totalising }hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
 {decompulsing}delinearity~for-cogeny' as to 'developing human-per-cep-ti-vi-ty-<as-to—  
 notional~perceptualisation-of-and-leashing-to social-functioning-and-accordance—as-of—  
 social-stake-contention-or-confliction> in preconverging/postconverging—rede-  
 mentating/restructuring/reparadigming', must necessarily (as of organic-knowledge requisite  
 'perspicacity of psychologismic-epistemic-acutisation-<as-to-postconverging-de-  
 mentating/structuring/paradigming,-eliciting-of-existence's-sublimating-nascence-in-  
 prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity-in-existence/relativising from limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation—residualising,-{decompulsing}delinearity~for-

eogeneity' of 'unlimitedness/existence-<full-potency-of-sublimating-naseence>') perpetually re-articulate (as to knowledge gesturing-and-accounting—of-epistemic-phenomenalism as of relative-unreflexivity/relative-reflexivity); the distinction between existentially-<disontologising/re-ontologising—aporeticism> manifest <sup>7</sup>unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising (imbued 'despite-the-self exercise of epistemic-projection in notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>' involved in 'limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-potency-of-sublimating-naseence>') on-the-one-hand and on-the-other-hand <sup>7</sup>unblurriness/blurriness—threshold~framing/formulation/catchmenting/truncating/compulsing/linearising (imbued 'existentially-<disontologising/re-ontologising—aporeticism> manifest entanglement—as-to-<out-of-phasing> disparate narratives' representation-as-being-of-prospective-re-ontologising-<at-<sup>7</sup>unblurriness/blurriness-threshold>' of both 'despite-the-self exercise of epistemic-projection in notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>' involved in 'limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-potency-of-sublimating-naseence>' and relative 'epistemic-decadence' or teleological-decadence-<-in-dimensionality-of-desublimating-lack-of-<sup>6</sup>-(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) imbued distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup>). In this regards, the human 'reflex mentality' (as to institutional-development—as-to-social-function-development psychologismic-epistemic-acutisation—difficulty-<for-residualising-~~decompulsing{of-experientiality/experiment} and living-development—~~

~~as-to-personality-development~~      ~~psychologismic-epistemic-acutisation—difficulty~~ <for,  
~~residualising~~—~~{decompulsing}~~ ~~delinearity~for-cogeneity~~>—magnitude<sup>{of-experientiality/experiment}</sup>) is to  
wrongly implicit that prospective knowledge elucidation is ‘ever always supposedly educed as  
from achieved/attained existentially-<disontologising/re-ontologising—aporeticism> manifest  
<sup>7</sup>unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi  
ng’; and so-reflected as to an implicated <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>  
underlying/overarching representation of supposedly prospectively re-ontologised **Being-**  
**development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-**  
**infrastructure-of- meaningfulness-and-teleology**      ~~psychologismic-epistemic-acutisation—~~  
~~difficulty~~ <for, ~~residualising~~—~~{decompulsing}~~ ~~delinearity~for-cogeneity~~>—magnitude<sup>{of-</sup>  
experientiality/experiment}. This poorly/hardly reflect the latter’s requisite veridical prospective re-  
ontologising, notwithstanding the existentially-<disontologising/re-ontologising—aporeticism>  
manifest ‘sublimating-remoteness/distance-of-appraisal-<as-to-requisite-‘**Being-development-**  
**notional~self-distantiation**’-imbued-psychologismic-epistemic-acutisation,-eliciting-of-  
**prospective-ontologically-hegemonising-narrative**’ > as to ‘registry-worldview/dimension  
**existentialising-framing-by-enframing/{worlding}**—<sup>83</sup>reference-of-thought’ (of its requisite  
prospective      re-ontologising      idiomatisation-<as-to- **blurriness-elicited-profound-**  
**supererogation** <sup>96</sup>-of-‘~~{epistemic-totalising}~~’-metaphoricity<sup>37</sup>’-for-prospective- **unblurriness-of-**  
‘~~{epistemic-totalising}~~’<sup>56</sup> **meaningfulness-and-teleology**’,-as-of-sublimating-prolongation;-in-  
~~psychologismic-epistemic-acutisation~~—~~residualising~~—~~{decompulsing}~~ ~~delinearity~for-cogeneity~~>  
imbued  
<sup>7</sup>unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi  
ng’); as so prospectively undergirding veridical prospective **institutional-development—as-to-**  
**social-function-development**      ~~psychologismic-epistemic-acutisation—difficulty~~ <for,  
~~residualising~~—~~{decompulsing}~~ ~~delinearity~for-cogeneity~~>—magnitude<sup>{of-experientiality/experiment}</sup> and **living-**

development-as-to-personality-development                      psychologismic epistemic acutisation—  
difficulty <for, residualising {decompulsing} delinearity-for-cogency>—————magnitude<sup>{of-  
experientiality/experiment}</sup>. This so-reflects the corresponding disontologising representation  
<sup>7</sup>unblurriness/blurriness—  
threshold~framing/formulation/catchmenting/truncating/compulsing/linearising                      (imbued  
‘existentially-<disontologising/re-ontologising—aporeticism> manifest entanglement—as-to-  
‘<out-of-phasing>-disparate-narratives’-representation-as-being-of-prospective-re-  
ontologising-<at-<sup>7</sup>unblurriness/blurriness-threshold>’ of both ‘despite-the-self exercise of  
epistemic-projection in notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-  
axiomatising/re-referencing>’ involved in ‘limitedness/human-subpotency prospective re-  
encountering/re-confrontation with unlimitedness/existence-<full-potency-of-sublimating-  
nascence>’ and relative ‘epistemic-decadence’ or teleological-decadence-<-in-dimensionality-  
of-desublimating-lack-of-<sup>6</sup>-<amplituding/formative>supererogatory-de-  
mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-  
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) imbued  
distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup>)  
on-the-one-hand and on-the-other-hand the re-ontologising representation of  
<sup>7</sup>unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi  
ng (imbued manifestation of ‘despite-the-self exercise of epistemic-projection in notional~self-  
distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ involved  
in ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with  
unlimitedness/existence-<full-potency-of-sublimating-nascence>’). The overall underlying  
distinction herein implied (as to knowledge-reification~gesturing-and-accounting—of-  
epistemic-phenomenalism-<in-  
prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively—

~~implicated\_attendant-ontological-contiguity~~ <sup>7</sup>~~~duced-~~  
~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-  
~~<imbued-notional~cogency>~~’ }—~~conflatedness~~ <sup>13</sup>—~~in-{preconverging-ment-by}-~~  
~~postconverging-entailment~~) is thus between ‘despite-the-self exercise of epistemic-projection  
in notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-  
referencing>’ involved in ‘limitedness/human-subpotency prospective re-encountering/re-  
confrontation with unlimitedness/existence-<full-potency-of-sublimating-nascence>’ on-the-  
one-hand and on-the-other-hand ‘epistemic-decadence’ or teleological-decadence-<in-  
dimensionality-of-desublimating-lack-of-~~<amplituding/formative>supererogatory-de-~~  
~~mentativeness/epistemic-growth-or-conflatedness~~ <sup>14</sup>/transvaluative-  
~~rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation~~) imbued  
distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup>.  
Wherein concretely Einstein (notwithstanding his ‘epistemic-totalising<sup>33</sup> hunch’ that quantum-  
mechanics is not on the right tract) effectively by his openness makes and elicits fundamental  
contributions to the development of quantum-mechanics in his relation with other physicists who  
held an ‘epistemic-totalising<sup>33</sup> hunch’ that quantum-mechanics is on the right tract; so-speaking  
to their mutual ‘despite-the-self exercise of epistemic-projection in notional~self-distantiation-  
<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ involved in  
‘limitedness/human-subpotency prospective re-encountering/re-confrontation with  
unlimitedness/existence-<full-potency-of-sublimating-nascence>’ (reflected in the higher value  
Einstein and these other physicists place on inherent prospective knowledge elucidation over the  
mere sake of holding onto their specifically given theoretical dispositions, and so-underlying the  
possibility of the physics purview ‘effective <sup>45</sup>foregrounding\_\_entailment-<in-succession-of-  
profound-supererogation<sup>96</sup>>-~~{postconverging-narrowing-down~sublimation-as-to-‘existence—~~  
~~as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-~~

~~supererogation<sup>96</sup>-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—~~  
~~ontological-contiguity<sup>67</sup>’;-as-operative-notional~<sup>18</sup>deprocrpticism)~~ as of  
 cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>  
 imbuing conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-  
 to-knowledge-developing}-and-empowering>). In contrast, Socrates and Galileo rather  
 eventually assumed a posture with regards to their epochal interlocutors in questioning what they  
 thought was even more fundamental and important than their given specific thought orientations;  
 as so-questioning ‘whether their interlocutors placed a higher value on inherent prospective  
 knowledge elucidation’ which is effectively what precedes the possibility for prospective human  
 ‘re-ontologising—nascency-<as-of-prospective-solipsistic/intersolipsistic-inkling-drive-for-  
 knowledge-elucidation,-as-to-veridical-organic-knowledge> for sublimating—prolongation’  
 (with respect to whichever specific thought orientation can be prospectively validated). Thusly  
 speaking to the fact that they realised their ‘supposedly prospective knowledge elucidation  
 relationship with their respective epochal contentious/un-nominalised interlocutors’ was not of  
 mutual ‘despite-the-self exercise of epistemic-projection in notional~self-distantiation-  
 <imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ involved in  
 ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with  
 unlimitedness/existence-<full-potency-of-sublimating-nascence>’; but rather underlied their  
 epochal contentious/un-nominalised interlocutors ‘epistemic-decadence’ or teleological-  
 decadence-<in-dimensionality-of-desublimating-lack-of<sup>26</sup>-  
 <amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>12</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness—equalisation) imbued distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-  
 apriorising/axiomatising/referencing><sup>30</sup> (so-underlying the impossibility of overall knowledge  
 ‘effective <sup>45</sup>foregrounding\_\_entailment-<in-succession-of-profound-supererogation<sup>96</sup>>-

{postconverging–narrowing-down~sublimation-as-to-‘existence—~~as-sublimating-~~  
~~withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-~~  
~~supererogation<sup>96</sup>-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—~~  
~~ontological-contiguity<sup>67</sup>’;-as-operative-notional~<sup>18</sup>deprocrypticism}~~ as of  
 cogency\_chronicularity/annality–of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>  
 imbuing conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-~~<reifying {as-~~  
~~to-knowledge-developing}-and-empowering>}. The emphasis on ‘placing a higher value on  
 inherent prospective knowledge elucidation as effectively what precedes the possibility for  
 prospective human re-ontologising’ reflects the fact that it is unlimitedness/existence-~~<full-~~  
~~potency-of-sublimating-nascence>~~ perpetual subjection of limitedness/human-subpotency (as  
 to ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with  
 unlimitedness/existence-~~<full-potency-of-sublimating-nascence>~~’) that (as to  
 ‘limitedness/human-subpotency incipient-aligning/subjection to unlimitedness/existence-~~<full-~~  
~~potency-of-sublimating-nascence>~~’ as of ‘notional/epistemic/bindingness-~~<as-to-~~  
~~determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>~~ re-ontologising potentiation’): drives veridical  
 core-philosophy/derivative-core-philosophy—(imbued requisite ‘inkling-drive of  
 dimensionality-of-sublimating<sup>25</sup>-~~<amplituding/formative>supererogatory-de-~~  
~~mentativeness/epistemic-growth-or-conflatedness<sup>9</sup>/transvaluative-~~  
~~rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}’)  
 ‘holding-out/point-referencing—psychoanalytic-unshackling exercise of educed–and–availing–  
 and–re-availing relative-ontological-completeness<sup>87</sup>–of–apriorising/axiomatising/referencing’  
 to allow for play out of untenable-ity-of-induced~ unblurriness as  
 ‘<prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-  
ideologising/deformulaicity/à-contrecoup/unsettling/unarguable prompted  
 constricted/narrowingdown–re-ontologising-enabling> psychologismic epistemic-~~~~

acutisation—residualising—<sup>{epistemic}</sup>

totalising } hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,—

{decompulsing} delinearity~for-cogency’ as to ‘developing human-per-cep-ti-vi-ty-<as-to—

notional~perceptualisation-of-and-leashing-to \_social-functioning-and-accordance—as-of—

social-stake-contention-or-confliction> in preconverging/postconverging—rede-

mentating/restructuring/reparadigming’; and so rendering delusional the idea of ignoring

manifest ‘epistemic-decadence’ or teleological-decadence-<in-dimensionality-of-

desublimating-lack-of<sup>26</sup>-<{amplituding/formative>supererogatory~de-mentativeness/epistemic-

growth-or-conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-

residuality/spirit-drivenness—equalisation) imbued distractive-alignment-to-<sup>83</sup>reference-of-

thought-<of-apriorising/axiomatising/referencing><sup>30</sup>, and then pretending/claiming to

eventually attain veridical prospective ‘re-ontologising—nascency-<as-of-prospective-

solipsistic/intersolipsistic-inkling-drive-for-knowledge-elucidation,-as-to-veridical-organic-

knowledge> for sublimating—prolongation’ (beyond a shallowness/superficiality of thought

conception of such supposed re-ontologising). In other words, ‘knowledge elucidation and

knowledge implications at <sup>7</sup>unblurriness/blurriness—

threshold~framing/formulation/catchmenting/truncating/compulsing/linearising for

sublimating—prolongation’ cannot be construed—and-related-to as if of ‘knowledge elucidation

and knowledge implications at

<sup>7</sup>unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi-

ng for sublimating—prolongation’ (imbued mutual ‘despite-the-self exercise of epistemic-

projection in notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-

axiomatising/re-referencing>’ involved in ‘limitedness/human-subpotency prospective re-

encountering/re-confrontation with unlimitedness/existence-<full-potency-of-sublimating-

nascence>’). The former necessarily has to re-articulate organic-knowledge requisite

‘perspicacity of psychologismic-epistemic-acutisation-<as-to-postconverging-de-  
 mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-  
 prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing} delinearity-for-  
 cogency’ of ‘unlimitedness/existence-<full-potency-of-sublimating-nascence>’; with respect to  
 ‘the-very-same purview/devolved-purview/devolving-purview-of-unlimitedness/existence-  
 <full-potency-of-sublimating-nascence>;—‘implicated-attendant-ontological-  
 contiguity<sup>67</sup>’-~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>: as to the requisite further knowledge gesturing-and-  
 accounting—of-epistemic-phenomenalism of prospective ‘epistemic-decadence’ or  
 teleological-decadence-<in-dimensionality-of-desublimating-lack-of<sup>26</sup>-  
 <amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation) imbued distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-  
 apriorising/axiomatising/referencing><sup>30</sup>; and so, in order to enable sublimating-prolongation (by  
 overcoming the ‘disparateness-of-conceptualisation-<unforegrounding-ment,-failing-  
 prospectively-to-reflect-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup>’> of <sup>7</sup>unblurriness/blurriness—  
 threshold~framing/formulation/catchmenting/truncating/compulsing/linearising’) for veridical  
 prospective knowledge ‘effective <sup>45</sup>foregrounding\_\_entailment-<in-succession-of-profound-  
 supererogation<sup>96</sup>>-<postconverging-narrowing-down~sublimation-as-to-‘existence—as-  
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-  
 supererogation<sup>96</sup>’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—

ontological-contiguity<sup>67</sup>; -as-operative-notional~<sup>18</sup>deprocrpticism) as of  
 cogency\_chronicularity/annality-of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>  
 imbuing conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-  
 to-knowledge-developing} -and-empowering> (educated  
<sup>7</sup>unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi  
 ng for sublimating-prolongation). Such manifest 'epistemic-decadence' or teleological-  
 decadence-<-in-dimensionality-of-desublimating-lack-of<sup>26</sup> █  
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation) imbued distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-  
 apriorising/axiomatising/referencing><sup>30</sup> more fundamentally underlies the 'direct/indirect-and-  
 conscious/unconscious destabilisation' of 'requisite prospective re-ontologising for  
 sublimating-prolongation'—(which so-imbues effectively of the serenity for 'prospective  
 existential-<disontologising/re-ontologising—aporeticism> human sovereign-  
 emergence/becoming, existentially imbuing human freedom as to supererogating/surrealising-  
 for 'knowledge-empowerment-over-ignorance-disempowerment'-<as-of-'developing-and-  
 availing-sovereign-sublimating\_potential/possibilities/options/choices'-as-to-the-  
 'credibility'/'ontological-veracity'-underlying-the-'sovereign-conscious/conscientious-  
 backdrop'> consciousness/collective-consciousness'); and so, whether such 'direct/indirect-  
 and-conscious/unconscious destabilisation' is manifested bluntly or subtly, with regards to  
 elicited {epistemic-totalising<sup>33</sup>}psychologismic-subliminal-truncating (as of 'catchmented-and-  
 compelled-<-in-'existential-dearth-of-demoronisation',-so-construed-as-from-ontological-  
 normalcy/postconvergence-perspective-reflection-of-the-'destructuring-threshold\_of-the-  
 given-level's-conjugated-postlogism~as-dementing'> interpersonal, group, intergroup,  
 community, local, national, political, geostrategic, etc. psychologismic-epistemic-acutisation—

difficulty <for, residualising <sup>{decompulsing}</sup> delinearity~for cogency>—levels of interrelatedness-  
 dynamics—of-social-constructing?). Critically, all such ‘despite-the-self exercise of epistemic-  
 projection in notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-  
 axiomatising/re-referencing>’ involved in ‘limitedness/human-subpotency prospective re-  
 encountering/re-confrontation with unlimitedness/existence-<full-potency-of-sublimating-  
 nasence>’ (as to its emphasis on ‘placing a higher value on inherent prospective knowledge  
 elucidation as effectively what precedes the possibility for prospective human re-ontologising’  
 so-imbuing of prospective ‘re-ontologising idiomatisation-<as-to-blurriness-elicited-profound-  
 supererogation <sup>96</sup> -of- <sup>{epistemic-totalising}</sup> metaphoricity <sup>77</sup>’-for-prospective-unblurriness-of-  
<sup>{epistemic-totalising}</sup> <sup>33</sup> <sup>56</sup> meaningfulness-and-teleology <sup>99</sup>’,-as-of-sublimating-prolongation; ~~in-  
 psychologismic-epistemic-acutisation—residualising, <sup>{decompulsing}</sup> delinearity~for cogency>’)  
 implicitly/explicitly ensures its ontologising-failsafe-<as-to-‘relative-unreflexivity/relative-  
 reflexivity—bindingness/nondiscretionariness’-of-totalising-entailment> as of ‘substantivity of  
 transversality-<for-sublimating-existential-eventuating/denouement,-from-‘thinking-at-  
 first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-  
 prospectively-disambiguated—affirmed-and-unaffirmed-‘motif-and-  
 apriorising/axiomatising/referencing’><sup>101</sup>’ imbued ‘impersonalisation and deinstitutionalisation  
 of prospective re-ontologising <sup>56</sup> meaningfulness-and-teleology <sup>99</sup>’; so-undergirding sublimating-  
 prolongation underlying ‘effective <sup>45</sup> foregrounding\_\_entailment-<in-succession-of-profound-  
 supererogation <sup>96</sup> >-<postconverging—narrowing-down~sublimation-as-to-‘existence—as-  
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-  
 supererogation <sup>96</sup>’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity <sup>67</sup>’;-as-operative-notional~<sup>18</sup> deprocrypticism) as of  
 cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation <sup>96</sup>’  
 imbuing conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-~~

to-knowledge-developing}-and-empowering>. It should be noted here that such ‘placing a higher value on inherent prospective knowledge elucidation as effectively what precedes the possibility for prospective human re-ontologising’ speaks to the ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction construct abstractly imbued intemporal individuating’ requisite sublimating–prolongation (retracing–and–relaying ‘thinking at first/pure predisposition preemptive of prospective disontologising/subontologising’ as from ‘inkling-drive of dimensionality-of-sublimating<sup>25</sup> -(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)’); that as to sublimating–prolongation ‘manifests in or supersedes the given social-setup or institution’ as to the veracity of the pre-eminence of ‘impersonalisation and deinstitutionalisation of prospective re-ontologising<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>’ (and so notwithstanding whether or not the sublimating–prolongation is manifested along/within or in contestation of any such given social-setup or institution). The bigger point here is that core-philosophy/derivative–core-philosophy—(imbued requisite ‘inkling-drive of dimensionality-of-sublimating<sup>25</sup> -(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)’), as rather ‘a holding-out/point-referencing—psychoanalytic-unshackling exercise of educed–and–availing–and–re-availing relative-ontological-completeness<sup>87</sup> –of–apriorising/axiomatising/referencing’ to allow for play out of untenability-of-induced~ unblurriness as ‘<prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable prompted constricted/narrowingdown–re-ontologising-enabling> psychologismic epistemic-acutisation—residualising~{epistemic-totalising }hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,—

~~{decompulsing} delinearity~for~cogency~~ as to ‘developing human~per~cep~ti~vi~ty~<as~to~  
 notional~perceptualisation~of~and~leashing~to~social~functioning~and~accordance~as~of~  
 social~stake~contention~or~confliction> in preconverging/postconverging~rede-  
 mentating/restructuring/reparadigming’; is more fundamentally not prospectively beholdening  
 to any given social-setup or institution (even as any such given social-setup or institution is the  
 consequence of the sublimating~arising from prior core-philosophy/derivative~core-  
 philosophy), but rather core-philosophy/derivative~core-philosophy is in-the-very-essence  
 prospectively beholdening to underlying ‘social~functioning~and~accordance~as~of~social~  
 stake~contention~or~confliction construct abstractly imbued intemporal individuative’ requisite  
 sublimating~prolongation (as to ‘relays of human intemporal-individuation epistemic-projection  
 radicalities~in~chronicular/annalistic~cogency~<as~of~notional~protensivity>~<as~to~limited~  
 mentation~capacity~deepening~as~subjecting~limitedness/human~subpotency~to~‘educed~  
 unlimitedness/existence~sublimating~nascence’<sup>2 3)</sup> so-construed as  
 cogency~chronicularity/annality~of~relative~reflexivity,~as~to~profound~supererogation<sup>96)</sup>).  
 This is so-reflected in the instance where there is a mere sterile/anecdotal institutional-  
 prescience/imprimaturing <dullness~of~the~spirit/psychologismic~epistemic~acutisation~  
 nonresidualising~imbued~{compulsing}linearity~in~eclecticism~of~prior~mere~  
 formulaicity/ritualisation> display of a deficient/poor aptitudinal re-ontologising~incompetence  
 gesturing/accounting~of~epistemic~phenomenalism; and as that can effectively be so-  
 construed as incompetent, by the fact that critical members of the ‘overall social intellection-  
 aptitude body’ are able to grasp the requisite appropriateness of profound aptitudinal re-  
 ontologising~competence gesturing/accounting~of~epistemic~phenomenalism as to their  
 relevant generalised profound aptitudinal re-ontologising~competence gesturing/accounting~  
 of~epistemic~phenomenalism associated with the mastery of their various specialisms as well as  
 their general knowledge interests. In this regards, it can be appreciated that it is because of an

underlying ‘overall social intellection-aptitude body’ (as to its emphasis on ‘placing a higher value on inherent prospective knowledge elucidation as effectively what precedes the possibility for prospective human re-ontologising’) that even a deliberate inclination for pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—  
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
 <amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness } ‘isn’t outrightly and explicitly dismissive of requisite prospective knowledge elucidation’; and thusly, exposing itself (as to human ontological-commitment<sup>66</sup> and universal-transparency<sup>104</sup> of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, with respect to underlying human ‘crossgenerational notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—mental-processing-parity for ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.’, for sublimating—prolongation) to its contestation—and—undermining as from the genuine social intellectual—function/posture re-ontologising. In this respect, in-many-ways the re-ontologising enterprises of Socratic-philosophers <sup>103</sup>universalising-idealisation and budding-positivists positivism/rational-empiricism (as to their correspondingly given <sup>7</sup>unblurriness/blurriness—threshold~framing/formulation/catchmenting/truncating/compulsing/linearising of ancient-sophists non-universalising and medieval-scholasticism nonpositivising) could only arise as to the reality of an underlying manifest ‘overall social intellection-aptitude body’ (of many an ancient-sophist non-universalising and many a medieval-scholastics nonpositivising) in ‘placing a higher value on inherent prospective knowledge elucidation as effectively what precedes the possibility for prospective human re-ontologising’; and thus the susceptibility of this underlying manifest ‘overall social intellection-aptitude body’ to the eliciting of human ontological-commitment<sup>66</sup> and universal-transparency<sup>104</sup> of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> (with respect to underlying human ‘crossgenerational notional~firstnaturedness-formativeness-<as-to-

~~eventualising-inkling-drive-or-seeding-misprising~~—mental-processing-parity for  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.’) for  
 sublimating—prolongation. Such that in-many-ways it can be appreciated that Socratic-  
 philosophers rather engaged with many of such an ancient-sophist to elicit prospective  
<sup>103</sup>universalising-idealisation while much of the contribution to Diderot-led Encyclopédistes  
 project for instance came from medieval-scholastics with a weak positivistic/rational-empiricism  
 outlook (notwithstanding anecdotally that as to their given tolerance for such new ideas and the  
 exposition of such ideas some of the medieval-scholastics effectively destroyed sections and  
 pages of this enlightening project). Thus it is important to grasp here that ‘with respect to  
 prospectively requisite sublimating—prolongation at <sup>7</sup>unblurriness/blurriness—  
 threshold~framing/formulation/catchmenting/truncating/compulsing/linearising’ (unlike the  
 take/impression-given, which truly rather manifests consciously/unconsciously prior-  
 perspective—falsity/falseness/fallaciousness of a mere ‘logical/rationalising exercise’, of a  
 deliberate inclination for pedantising/muddling/formulaic-hollowing-out—in-  
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-  
 as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-  
 completeness<sup>8</sup> ) flawed projection of a ‘neutral confrontation of ideas’ as if of ‘prospective  
 mutual/dialogical engagement in knowledge elucidation for sublimating—prolongation’ as so-  
 wrongly implying ‘despite-the-self exercise of epistemic-projection in notional~self-  
 distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ involved  
 in ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with  
 unlimitedness/existence-<full-potency-of-sublimating-nascence>’: (the effectively manifest  
 ‘epistemic-decadence’ or teleological-decadence-<in-dimensionality-of-desublimating-lack-  
 of<sup>26</sup> -<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>12</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness-equalisation) imbued distractiveness-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> at <sup>7</sup>unblurriness/blurriness-threshold~framing/formulation/catchmenting/truncating/compulsing/linearising), means that the 'more fundamental/incipient issue of knowledge elucidation' is rather one of the 'inducing of the disontologising deferential-desovereignising' (as from '<mere-formulaicity/ritualisation-of>-prior secondnatured positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> as to imbuing prospective shallow-supererogation<sup>96</sup>') of the sovereign-function/posture-<as-to-existentially-manifest-'embodied-subject~consciousness-and-direct/deferential-conscientiousness',-as-of-its-'epistemic-reflexivity/unreflexivity-in-existence'/teleology>; in undermining its requisite 'protracted-social—as-to-individual-by-institutional-by-social relative direct/deferential-responsibility/relative-reflexivity to cogency\_chronicularity/annality-of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>'. In other words, the reality of Socratic-philosophers induced <sup>103</sup>universalising-idealisation and budding-positivists induced positivism/rational-empiricism are rather correspondingly the 'eliciting of re-ontologising deferential-sovereignising' (as from 'inkling-drive of dimensionality-of-sublimating<sup>25</sup> <amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)') hardly/poorly carrying any prospective 'secondnatured positive-opportunism—of-social-functioning-and-accordance<sup>75</sup>'—as-to-prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable) of the sovereign-function/posture-<as-to-existentially-manifest-'embodied-subject~consciousness-and-direct/deferential-conscientiousness',-as-of-its-'epistemic-reflexivity/unreflexivity-in-existence'/teleology>; in enabling its requisite 'protracted-social—as-to-individual-by-institutional-by-social relative direct/deferential-responsibility/relative-reflexivity to

cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’.

Such that in-effect there is a more ‘intrinsic issue of knowledge elucidation’ (other than and superseding a veridical ‘prospective mutual/dialogical engagement in knowledge elucidation for sublimating—prolongation’) between pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>8</sup>)~~ and the genuine social intellectual—function/posture; as fundamentally/incipiently an issue of sovereign—function/posture-~~as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>~~ disontologising deferential—desovereignising or re-ontologising deferential—sovereignising. So-reflected in the fact that the sovereign—function/posture-~~as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>~~ existential-~~disontologising/re-ontologising—aporeticism>~~ attainment of<sup>103</sup> universalising-idealisation and positivism/rational-empiricism respectively (as of ‘re-ontologising—nascency-~~as-of-prospective-solipsistic/intersolipsistic-inkling-drive-for-knowledge-elucidation,-as-to-veridical-organic-knowledge>~~ for sublimating—prolongation’) is in-many-ways not essentially of the ‘given genuine social intellectual—function/posture personalised relevance/gain of re-ontologising social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’; but for the profound-supererogation<sup>96</sup> in ‘placing a higher value on inherent prospective knowledge elucidation as effectively what precedes the possibility for prospective human re-ontologising’ (so-undergirded as of human ontological-commitment<sup>66</sup> and universal-transparency<sup>104</sup> with respect to underlying human ‘crossgenerational notional~firstnatureddness-formativeness-~~as-to-eventualising-inkling-drive-or-seeding-misprising>~~—mental-processing-parity for ontological-performance<sup>72</sup>-

<including-virtue-as-ontology>/morality/ethics/justice/etc.’). Overall, such an ‘impersonalisation and deinstitutionalisation of prospective re-ontologising <sup>56</sup> meaningfulness-and-teleology<sup>99</sup>’ of requisite sublimating–prolongation can be appreciated as to the fact that paradoxically Socratic-philosophers <sup>103</sup> universalising-idealisation and budding-positivists positivism/rational-empiricism respectively arose from (as to their corresponding contestation of the prospectively shallow-supererogation<sup>96</sup>–framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-preconverging–de-mentating/structuring/paradigm(m)ing) ancient-sophists non-universalising and medieval-scholasticism nonpositivising failing prospective sublimating–prolongation; with the latter in prospectively manifest ‘epistemic-decadence’ or teleological-decadence-<in-dimensionality-of-desublimating-lack-of-~~<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation~~> imbued distractive-alignment-to-<sup>83</sup> reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup>. Effectively, the existential-<disontologising/re-ontologising–aporeticism> reality of ‘notional~firstnaturedness-formativeness-<as-to-eventualising–inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> of human protracted-social—as-to-individual-by-institutional-by-social ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.’ (so-construed as of ‘protracted-social—as-to-individual-by-institutional-by-social relative direct/deferential–responsibility/relative-reflexivity-or-irresponsibility/relative-unreflexivity to cogency\_chronicularity/annality–of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’) fundamentally ‘undermines the veracity of a conception of prospectively inherent human generalised/proletarianised sublimating–prolongation’; and rather points to the veracity of the ‘social-functioning-and-accordance—as-

of-social-stake-contention-or-confliction construct abstractly imbued intemporal individuate' requisite sublimating-prolongation (retracing-and-relaying 'thinking at first/pure predisposition preemptive of prospective disontologising/subontologising' as of 'inkling-drive of dimensionality-of-sublimating<sup>25</sup>-(<amplituding/formativ>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)'). In this regards, human limited-mentation-capacity (in want for limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency to 'educed-unlimitedness/existence-sublimating-nascence'<sup>23</sup>) necessarily underlies the existentially-<disontologising/re-ontologising—aporeticism> manifest parrhesiastic/messianicity/profound-supererogation<sup>96</sup> of 'limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-potency-of-sublimating-nascence>' for prospective sublimating-prolongation. Such that even the well-meaning 'claim/pretense to any such supposed prospectively inherent human generalised/proletarianised sublimating-prolongation' (as to a communist take) is in-effect so-educed rather paradoxically as from a notional/epistemic/bindingness<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> 'parrhesiastic/messianicity/profound-supererogation<sup>96</sup> projection for sublimating-prolongation'. Such that in reality the social-functioning-and-accordance—as-of-social-stake-contention-or-confliction construct is the consequence of 'prior notional/epistemic/bindingness<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> parrhesiastic/messianicity/profound-supererogation<sup>96</sup> projection for sublimating-arising' and 'prospective aspirative notional/epistemic/bindingness<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> parrhesiastic/messianicity/profound-supererogation<sup>96</sup> projection for sublimating-prolongation'; and so, as to 'relays of human intemporal-individuation epistemic-projection radicalities~in-chronicular/annalistic-cogency-<as-of-notional~protensivity>-<as-to-limited-mentation-

~~capacity-deepening— as subjecting limitedness/human subpotency to ‘educated-  
 unlimitedness/existence sublimating nascence’~~ } so-constued as  
 cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>. This  
 so-underlies (in reflection of ~~institutional-development—as-to-social-function-development~~  
~~psychologismic epistemic acutisation—difficulty <for, residualising—  
 {decompulsing} delinearity~for-cogency> magnitude {of-experientiality/experiment}~~ and ~~living-development—  
 as-to-personality-development~~ ~~psychologismic epistemic acutisation—difficulty <for,—  
 residualising—{decompulsing} delinearity~for-cogency> magnitude {of-experientiality/experiment}~~) the fact that  
 there is no human generalised/proletarianised sublimating—prolongation as to manifest informal  
 and formal human specialisms say doctor, electrician, musician, plumber, lawyer, etc. (given  
 human limited-mentation-capacity warrant for optimal limited-mentation-capacity  
 orientation/allocation); which are all effectively of their specifically given ‘prospective  
 aspirative ~~notional/epistemic/bindingness—<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>~~  
 parrhesiastic/messianicity/profound-supererogation<sup>96</sup> projection for sublimating—prolongation’  
 as re-ontologising ‘on behalf of overall social-functioning-and-accordance—as-of-social-stake-  
 contention-or-confliction construct enabled sovereign—emergence/becoming,—~~existentially-~~  
~~imbuing human freedom as to supererogating/surrealising for ‘knowledge empowerment-  
 over ignorance-disempowerment’—<as-of-‘developing-and-availing—sovereign-~~  
~~sublimating potential/possibilities/options/choices’-as-to-the-‘credibility’/‘ontological-  
 veracity’-underlying-the-‘sovereign-conscious/conscientious-backdrop’>~~. Overall ‘prospective  
 aspirative ~~notional/epistemic/bindingness—<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>~~  
 parrhesiastic/messianicity/profound-supererogation<sup>96</sup> projection for sublimating—prolongation’  
 is (transparently or indirectly) effectively underscored: coherently—and-comprehensibly, as from  
 the ~~‘profound-  
 supererogation<sup>96</sup>—reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear~~

ising—~~as to postconverging de-mentating/structuring/paradigming~~  
priority/precedence/primacy’ of re-ontologising prospective ~~Being-development/ontological-~~  
~~framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-~~  
~~meaningfulness-and-teleology~~ ~~psychologismic-epistemic-acutisation—difficulty<for,-~~  
~~residualising—<sup>{decompulsing}</sup>delinearity-for-cogeny>—magnitude<sup>{of-experientiality/experiment}</sup>,~~ then  
~~institutional-development-as-to-social-function-development~~ ~~psychologismic-epistemic-~~  
~~acutisation—difficulty<for,-residualising—<sup>{decompulsing}</sup>delinearity-for-cogeny>—magnitude<sup>{of-</sup>~~  
~~experientiality/experiment}~~ and then ~~living-development-as-to-personality-development~~  
~~psychologismic-epistemic-acutisation—difficulty<for,-residualising-~~  
~~<sup>{decompulsing}</sup>delinearity-for-cogeny>—magnitude<sup>{of-experientiality/experiment}</sup> (and so as to <sup>83</sup>reference-~~  
~~of-thought—and—<sup>83</sup>reference-of-thought-<sup>84</sup>devolving—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> ‘organic~~  
~~accompaniment’ of ‘limitedness/human-subpotency prospective re-encountering/re-~~  
~~confrontation with unlimitedness/existence<full-potency-of-sublimating-nascence>’). So-~~  
~~reflecting notionally/epistemically/bindingnessly—<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-</sup>~~  
~~reflexivity>~~ the inevitable (with regards to ‘existentially<disontologising/re-ontologising—  
~~aporeticism>~~ manifest entanglement—~~as-to-<out-of-phasing>disparate-narratives’~~  
~~representation-as-being-of-prospective-re-ontologising<at-<sup>7</sup>unblurriness/blurriness-~~  
~~threshold>’)~~ ‘hierarchisation-of-narratives about sublimating—prolongation of social-  
~~functioning-and-accordance—as-of-social-stake-contention-or-confliction construct’—(with~~  
~~reference to ~~notional/epistemic/bindingness—<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-</sup>~~~~  
~~reflexivity>~~ ‘parrhesiastic/messianicity/profound-supererogation<sup>96</sup> projection for sublimating—  
~~prolongation’); as so-undermining the ‘claim/pretense to any such supposed prospectively~~  
~~inherent human generalised/proletarianised sublimating—prolongation’. This is so-underscored~~  
~~as from the ‘ontologically-hegemonising-narrative<sup>71</sup> ontological-performance<sup>72</sup>-<including-~~  
~~virtue-as-ontology>/morality/ethics/justice/etc.’—(with reference to~~

notional/epistemic/bindingness<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>

‘parrhesiastic/messianicity/profound-supererogation<sup>96</sup> projection for sublimating–prolongation’) for sublimating–prolongation as to veridical core-philosophy/derivative–core-philosophy—(imbued requisite ‘inkling-drive of dimensionality-of-sublimating<sup>25</sup>’ <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)’ ‘holding-out/point-referencing—psychoanalytic-unshackling exercise of educed–and–availing–and–re-availing relative-ontological-completeness<sup>87</sup>–of–apriorising/axiomatising/referencing’ to allow for play out of untenability-of-induced~unblurriness as ‘<prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable prompted constricted/narrowingdown–re-ontologising-enabling>psychologismic-epistemic-acutisation–residualising~{epistemic-totalising }hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,~{decompulsing}delinearity~for-cogency’ as to ‘developing human-per-cep-ti-vi-ty<as-to—notional~perceptualisation-of–and–leashing-to\_social-functioning-and-accordance—as-of–social-stake-contention-or-confliction> in preconverging/postconverging–re-mentating/restructuring/reparadigming’; so-undergirding all such informal and formal specialisms as of veridical core-philosophy/derivative–core-philosophy—(imbued requisite ‘inkling-drive of dimensionality-of-sublimating<sup>25</sup>’ <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)’ limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency to ‘educed-unlimitedness/existence-sublimating-nascence<sup>23</sup>’ for sublimating–prolongation. It is this ‘notional/epistemic/bindingness<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> relative-

reflexivity/relative-unreflexivity existential-<disontologising/re-ontologising—aporeticism>  
 dynamics’ for ‘ontologically-hegemonising-narrative<sup>71</sup> ontological-performance<sup>72</sup>-<including-  
 virtue-as-ontology>/morality/ethics/justice/etc.’—(with reference to  
 notional/epistemic/bindingness<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>  
 ‘parrhesiastic/messianicity/profound-supererogation<sup>96</sup> projection for sublimating–  
 prolongation’) that elicits or fails-to-elicite human sovereign–function/posture-<as-to-  
 existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-  
 conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>  
 ‘protracted-social—as-to-individual-by-institutional-by-social relative direct/deferential–  
 responsibility/relative-reflexivity to cogency\_chronicularity/annality—of-relative-reflexivity,-as-  
 to-profound-supererogation<sup>96</sup>; so-notionally/epistemically/bindingnessly<as-to-  
 determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> reflecting the possibility for sovereign–  
 emergence/becoming,—existentially-imbuing-human-freedom-as-to-supererogating/surrealising-  
 for-‘knowledge-empowerment-over-ignorance-disempowerment’-<as-of-‘developing-and-  
 availing–sovereign-sublimating\_potential/possibilities/options/choices’-as-to-the-  
 ‘credibility’/‘ontological-veracity’-underlying-the-‘sovereign-conscious/conscientious-  
 backdrop’>). Strangely enough, the ‘claim/pretense to any such supposed prospectively inherent  
 human generalised/proletarianised sublimating–prolongation’ is not only reflected as to wishful  
 communist ideology narrative but is equally paradoxically implicated in-effect with a  
 capitalist/neoliberal ideology narrative; specifically associated with the  
 punctual/immediacy/constituted/compulsions-encumbered nature of the ‘social-stake-  
 contention-or-confliction of the advocacy/political/applicative—scope as to techno-socio-  
 econo-political implications’, so-overarchingly manifested with the ‘democratic practice  
 ontologising unwieldiness’ and its institutionally associated/derivational contentious/un-  
 nominalised social-stake-contention-or-confliction (such that in-many-ways the ‘backdrop of

credible/ontological-veracity-of sovereign-sublimating\_potential/possibilities/options/choices’ is rather a ‘scruffy shrinking of the social imaginary’ as to a basic emphasis on a ‘basic manifest/gestural sovereign-exercising-<as-of-sovereign-deferentialism;-as-to-‘direct/indirect-electing-and/or-nominating’>’ of ‘unwieldy-contemplatable disontologising/re-ontologising implications’ with regards to human sovereign-function/posture-<as-to-existentially-manifest-embodied-subject~consciousness-and-direct/deferential-consciousness>’,-as-of-its-epistemic-reflexivity/unreflexivity-in-existence’/teleology>). The fact remains that the unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising reflected with uncontentious/nominalised social-stake-contention-or-confliction effectively elicits a human existential-<disontologising/re-ontologising—aporeticism> recognition (in manifest ‘protracted-social—as-to-individual-by-institutional-by-social relative direct/deferential—responsibility/relative-reflexivity to cogency\_chronicularity/annality-of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’) of the ‘hierarchisation-of-narratives about sublimating—prolongation of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction construct’—(with reference to notional/epistemic/bindingness-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> ‘parrhesiastic/messianicity/profound-supererogation<sup>96</sup> projection for sublimating—prolongation’); and so with respect to existential-<disontologising/re-ontologising—aporeticism> appraisal of requisite human competence/expertising (as of human socially expanded framework of deferential-formalisation-transference as to various cultivated skills/arts and time investment with regards to effectively manifest ‘underlying veracity of core-philosophy/derivative—core-philosophy prospective re-ontologising as relevantly superseding prior mere-formulaicity/ritualisation pedantism induced knowledge-deadends-<as-preconverging—de-mentating/structuring/paradigming>’). Such an appraisal recognising the veracity of notional/epistemic/bindingness-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> ‘parrhesiastic/messianicity/profound-supererogation<sup>96</sup> projection

for sublimating–prolongation’ (over the ‘claim/pretense to any such supposed prospectively inherent human generalised/proletarianised sublimating–prolongation’) is so-existentially-~~<disontologising/re-ontologising—aporeticism>~~ recognised; as to the human sovereign-function/posture-~~<as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-consciousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>~~ ‘veridical notionality/epistemicity/bindingness’~~<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>~~ conception-of-<sup>56</sup>‘meaningfulness-and-teleology<sup>99</sup>’—(reflection upon the given ‘existential-~~<disontologising/re-ontologising—aporeticism>~~’~~<baseline/nominalising/edition—aptitudinal~underlay-<as-to-prior-unblurriness—reframing/reformulation/detachmenting/detruncating/decompulsing/delinearising>~~’ enabling ~~<baselining/cogency/reconstruing—aptitudinal~overlay-<for-prospective-unblurriness-dragging-out>~~’)—reflected-as—recurring~existentialising—framing-by-enframing/{worlding}-~~<as-manifest-individuative~direct/deferential-transeffusive/worlding—looping>~~—reflected-as—supererogation<sup>96</sup>—capacitating-~~<for-existential-thematic>~~ imbued interest/disinterest, investedness/disinvestment, exposure/lack-of-exposure, role/task participative-emplacement and relevance/irrelevance-and-capability/incapability—appraisal’). As so-constrained—preconvergingly/postconvergingly—rede-mentating/restructuring/reparadigming (as to recurrently-driven limitedness/human-subpotency prospective re-encountering/re-confrontation with the ‘constraining/defining intersolipsistic reflexive–sublimating/unreflexive–desublimating measure/objectification that is unlimitedness/existence-~~as-ontological-normalcy/postconvergence-<in-validation-of-‘metaphysics-of-absence\_epistemic-projection’>~~’) in so-eliciting human ontological-commitment<sup>66</sup> and universal-transparency<sup>104</sup> with respect to underlying human ‘crossgenerational notional~firstnatureddness-formativeness-~~<as-to-eventualising-inkling-drive-or-seeding-misprising>~~—mental-processing-parity for ontological-performance<sup>72</sup>-~~<including-virtue-as-ontology>/morality/ethics/justice/etc.’. And so, with respect to the~~

possibility for the specifically given competence/expertising ~~notional/epistemic/bindingness~~<sup><as-</sup>  
~~to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>~~ core-philosophy/derivative-core-  
philosophy—(imbued requisite ‘inkling-drive of dimensionality-of-sublimating<sup>25</sup>’  
<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
conflatedness<sup>1</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
drivenness-equalisation)’ sublimating–prolongation. Thus it can effectively be appreciated  
(with respect to prospective ‘re-ontologising–nascency-~~as-of-prospective-~~  
solipsistic/intersolipsistic-inkling-drive-for-knowledge-elucidation,-as-to-veridical-organic-  
knowledge> for sublimating–prolongation’) that the grander issue for the human sovereign–  
function/posture-~~as-to-existentially-manifest-‘embodied-subject~consciousness-and-~~  
direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-  
existence’/teleology> lies not in the inability of abstractly acknowledging requisite ‘protracted-  
social—as-to-individual-by-institutional-by-social relative direct/deferential–  
responsibility/relative-reflexivity to cogency\_chronicularity/annality–of-relative-reflexivity,-as-  
to-profound-supererogation<sup>96</sup>’ (as to ~~notional/epistemic/bindingness~~<sup><as-to-determinism/conceptivity-of-</sup>  
~~relative-unreflexivity/relative-reflexivity>~~ ‘parrhesiastic/messianicity/profound-supererogation<sup>96</sup>’ projection  
for sublimating–prolongation’ over the ‘claim/pretense to any such supposed prospectively  
inherent human generalised/proletarianised sublimating–prolongation’). But it rather lies with  
prospective <sup>7</sup>unblurriness/blurriness–  
threshold~framing/formulation/catchmenting/truncating/compulsing/linearising associated  
contentious/un-nominalised social-stake-contention-or-confliction (imbued ‘existentially-  
<disontologising/re-ontologising—aporeticism> manifest entanglement—as-to-‘<out-of-  
phasing>-disparate-narratives’-representation-as-being-of-prospective-re-ontologising-~~at-~~  
<sup>7</sup>unblurriness/blurriness-threshold>’ as eliciting both ‘despite-the-self exercise of epistemic-  
projection in notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-

axiomatising/re-referencing>' involved in 'limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-potency-of-sublimating-nasence>' and prospectively 'epistemic-decadence' or teleological-decadence-<in-dimensionality-of-desublimating-lack-of-~~<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation~~> imbued distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup>); and thereof, from which 'existentially-<disontologising/re-ontologising-aporeticism> manifest entanglement—as to '<out-of-phasing> disparate narratives' representation-as-being-of-prospective-re-ontologising-<at-<sup>7</sup>unblurriness/blurriness-threshold>' the possibility for 'protracted-social—as-to-individual-by-institutional-by-social relative direct/deferential-irresponsibility/relative-unreflexivity to cogency\_chronicularity/annality-of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>' arises. In this respect, the genuine social intellectual-function/posture (as to its 'inkling-drive of dimensionality-of-sublimating<sup>25</sup> -~~<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation~~>' hardly/poorly carrying any prospective 'secondnature<sup>9</sup> positive-opportunism—of-social-functioning-and-accordance<sup>75</sup>'—as to-prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable) 'implicated/explicated deferential-transference-formalisation eliciting' rather prospectively elicit 'deferential-responsibility/relative-reflexivity as of re-ontologising deferential-sovereignising' (in contrast to pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-~~<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness >~~

prospectively eliciting ‘deferential-irresponsibility/~~relative-unreflexivity~~ disontologising  
 deferential-desovereignising’ as from the prompting of ‘~~mere-formulaicity/ritualisation-of~~  
 prior secondnatured positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> as to  
 imbuing prospective shallow-supererogation<sup>96</sup>’). However (speaking with respect to  
 contentious/un-nominalised social-stake-contention-or-confliction so-associated with  
<sup>7</sup>unblurriness/blurriness—  
 threshold~framing/formulation/catchmenting/truncating/compulsing/linearising imbued  
 ‘existentially-<disontologising/re-ontologising—aporeticism> manifest entanglement—as-to-  
 ‘<out-of-phasing> disparate narratives’ representation-as-being-of-prospective-re-  
 ontologising-<at-<sup>7</sup>unblurriness/blurriness-threshold>’), such a distinction (as to enabling or  
 failing sublimating-prolongation) isn’t necessarily construed by the given historial/epochal  
 ‘human sovereign-function/posture-<as-to-existentially-manifest-‘embodied-  
 subject-consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-  
 reflexivity/unreflexivity-in-existence’/teleology> consciousness/collective-consciousness’ in  
 such acute/definitive terms (as of its given ~~amplituding/formative-epistemicity~~-  
 totalising~thrownness-in-existence<sup>35</sup> locus/station ‘notional/epistemic/bindingness-<as-to-  
 determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> protracted-social—as-to-individual-by-  
 institutional-by-social relative direct/deferential-responsibility/~~relative-reflexivity-or-  
 irresponsibility/relative-unreflexivity~~ to cogency\_chronicularity/annality-of-relative-  
 reflexivity,-as-to-profound-supererogation<sup>96</sup> appraisal’ of such acute/definitive ‘deferential-  
 responsibility/~~relative-reflexivity~~ re-ontologising deferential-sovereignising’ or acute/definitive  
 ‘deferential-irresponsibility/~~relative-unreflexivity~~ disontologising deferential-  
 desovereignising’). This is so underlined by the ‘sovereign-function/posture-<as-to-  
 existentially-manifest-‘embodied-subject-consciousness-and-direct/deferential-  
 conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>

consciousness/collective-consciousness' imbued existential-<disontologising/re-ontologising—  
aporeticism> 'out-of-phasing>-disparate-narratives\_of\_social-functioning-and-accordance—  
as-of-social-stake-contention-or-confliction\_construct manifesting-at-the-given—  
<sup>7</sup>unblurriness/blurriness—  
threshold~framing/formulation/catchmenting/truncating/compulsing/linearising'. But rather the  
possibility for such 'acute/definitive appraisal of prospective re-ontologising as to sublimating—  
prolongation' arises notionally/epistemically/bindingnessly-<as-to-determinism/conceptivity-of-relative-  
unreflexivity/relative-reflexivity> as of prospective 'human manifest existentialising—decisionality-<as-to-  
disontologising/re-ontologising—aporeticism> coming-to-a-head/culmination-point-<of-  
desovereignising-or-sovereignising—sovereign-repassing>'—(so-reflected as of underlying  
'constraining direct/deferential micro-decisionality/macro-decisionality thrownness-disposition  
of disontologising/re-ontologising' upon the 'social-functioning-and-accordance—as-of-social-  
stake-contention-or-confliction construct'). So-educed as from 'ontologically-hegemonising-  
narrative'<sup>71</sup> ontological-performance<sup>72</sup>-<including-virtue-as-  
ontology>/morality/ethics/justice/etc.'—(with reference to notional/epistemic/bindingness-<as-to-  
determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> 'parrhesiastic/messianicity/profound-  
supererogation'<sup>96</sup> projection for sublimating—prolongation') for sublimating—prolongation as to  
veridical core-philosophy/derivative-core-philosophy—(imbued requisite 'inkling-drive of  
dimensionality-of-sublimating'<sup>25</sup> -(<amplituding/formativ>supererogatory~de-  
mentativeness/epistemic-growth-or-conflatedness /transvaluative-  
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}')  
'holding-out/point-referencing—psychoanalytic-unshackling exercise of educed—and-availing—  
and-re-availing relative-ontological-completeness<sup>87</sup>—of-apriorising/axiomatising/referencing'  
to allow for play out of 'untenability-of-induced~unblurriness as  
'<prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-

ideologising/deformulaicity/à-contrecoup/unsettling/unarguable prompted  
 constricted/narrowingdown-re-ontologising-enabling> ~~psychologismic epistemic-~~  
~~acutisation-residualising~~<sup>{epistemic-</sup>  
~~totalising~~<sup>33</sup> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
~~{decompulsing}~~ delinearity~for-cogency. And so (in relation to the requisite ‘acute/definitive  
 appraisal of prospective re-ontologising as to sublimating–prolongation’), with regards to ‘re-  
 ontologising/re-sublimating–axiomatic-constructs\_\_as\_\_impliciting-of-prospectively-  
 requisite—relative-reflexivity/delinearising (as to elicited ‘reconstruing of <sup>83</sup>reference-of-  
 thought-<sup>84</sup>devolving’): given the <sup>{relative-unreflexivity/relative-reflexivity—</sup>  
 bindingness/nondiscretionariness-<as-from-sublimating-remoteness/distance-of-appraisal-of-  
 requisite-Being-development> of unlimitedness/existence-<full-potency-of-sublimating-  
 nascence>’—(as to ‘relative-unreflexivity/relative-reflexivity limitedness/human-subpotency  
 dynamics of supererogating {affirmation/projection/assertion/notional~self-distantiation-by-  
 unaffirmation/deprojection/deassertion/epistemic-decadence}—towards~omnipotential-  
 affirmation/projection/assertion/notional~self-distantiation’ with respect to ‘limitedness/human-  
 subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-  
 potency-of-sublimating-nascence>’); as to its relative-reflexivity as from re-ontologising  
 prospective Being-development/ontological-framework-expansion-as-to-depth-of-  
 ontologising-development-as-infrastructure-of- meaningfulness-and-teleology  
~~psychologismic epistemic-acutisation~~ difficulty <for, residualising-  
~~{decompulsing}~~ delinearity~for-cogency>—magnitude<sup>{of-experientiality/experiment}</sup> as to overarching  
 ‘registry-worldview/dimension existentialising–framing-by-enframing/{worlding}—  
<sup>83</sup>reference-of-thought’ (with regards to its requisite prospective re-ontologising idiomatisation-  
 <as-to- blurriness-elicited-profound-supererogation <sup>96</sup>-of-<sup>{epistemic-totalising</sup><sup>33</sup>metaphoricity<sup>97</sup>’-for-  
 prospective- unblurriness-of-<sup>{epistemic-totalising</sup><sup>33</sup>+<sup>96</sup> meaningfulness-and-teleology<sup>99</sup>’,-as-of-

~~sublimating-prolongation, in psychologismic epistemic acutisation—residualising,~~

~~{decompulsing} delinearity—for-cogency>~~

imbued

<sup>7</sup>unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi

ng)’. This so-reflects the fact that ‘human sovereign—function/posture—~~as-to-existentially-~~

~~manifest-‘embodied-subject~consciousness-and-direct/deferential-consciousness’,-as-of-~~

~~its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>~~

consciousness/collective-

consciousness’ (as to prospective uncertainty—~~as-failing-to-reflect-the-effective-‘existential-~~  
~~veracity-and-entailment-of~relative-unreflexivity/relative-reflexivity’)~~ is rather always

susceptible, with respect to ‘veridical notionalty/epistemicity/bindingness’<sup><as-to-</sup>

~~determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>~~

conception—of—<sup>56</sup>meaningfulness-and-

teleology<sup>99</sup>’—(reflection upon the given ‘existential—~~disontologising/re-ontologising—~~

~~aporeticism>~~

~~{‘baseline/nominalising/editorial—aptitudinal~underlay—~~as-to-prior-~~~~

~~unblurriness—reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>’~~

enabling

~~{‘baselining/cogency/reconstruing—aptitudinal~overlay—~~for-prospective- unblurriness-dragging-out>’}~~—reflected-as—~~

~~recurring~existentialising—framing-by-enframing/{worlding}-~~as-manifest-~~~~

~~individuate~direct/deferential—transeffusive/worlding—looping>~~—reflected-as—<sup>96</sup>supererogation—

capacitating—~~for-existential-thematic>~~

imbued interest/disinterest, investedness/disinvestment,

exposure/lack-of-exposure, role/task participative-emplacement and relevance/irrelevance-and-  
capability/incapability—appraisal’, and as so-constrained—preconvergingly/postconvergingly—

rede-mentating/restructuring/reparadigming by elicitable human ontological-commitment<sup>66</sup> and

universal-transparency<sup>104</sup> with respect to underlying human ‘crossgenerational

notional~firstnaturedness-formativeness—~~as-to-eventualising~inkling-drive-or-seeding-~~

~~misprising>~~—mental-processing—parity for ontological-performance<sup>72</sup>—~~including-virtue-as-~~

ontology>/morality/ethics/justice/etc.’), to: ‘direct/indirect—and-conscious/unconscious

destabilisation’ of ‘requisite prospective re-ontologising for sublimating—prolongation’—(which

so-imbues effectively of the serenity for ‘prospective existential-<disontologising/re-ontologising—aporeticism> human sovereign-emergence/becoming,-existentially-imbuing-human-freedom-as-to-supererogating/surrealising-for-‘knowledge-empowerment-over-ignorance-disempowerment’-<as-of-‘developing-and-availing-sovereign-sublimating potential/possibilities/options/choices’-as-to-the-‘credibility’/‘ontological-veracity’-underlying-the-‘sovereign-conscious/conscientious-backdrop’> consciousness/collective-consciousness’). Critically, contentious/un-nominalised social-stake-contention-or-confliction (as to <sup>7</sup>unblurriness/blurriness-threshold~framing/formulation/catchmenting/truncating/compulsing/linearising imbued ‘existentially-<disontologising/re-ontologising—aporeticism> manifest entanglement—as-to-‘<out-of-phasing> disparate narratives’ representation-as-being-of-prospective-re-ontologising-<at-<sup>7</sup>unblurriness/blurriness-threshold>’) speak to requisite core-philosophy/derivative-core-philosophy—(imbued requisite ‘inkling-drive of dimensionality-of-sublimating <sup>25</sup>-(~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness <sup>87</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation~~’); as rather being about ‘a holding-out/point-referencing—psychoanalytic-unshackling exercise of educed-and-availing-and-re-availing relative-ontological-completeness<sup>87</sup>-of-apriorising/axiomatising/referencing’ to allow for play out of untenability-of-induced~unblurriness as ‘<prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-ideologising/deformulaicity/à-contre-coup/unsettling/unarguable prompted constricted/narrowingdown-re-ontologising-enabling> psychologismic epistemic-acutisation-residualising <sup>{epistemic-totalising} hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,</sup> <sup>{decompulsing}</sup> delinearity-for-cogency’ as to ‘developing human-per-cep-ti-vi-ty-<as-to—

notional~perceptualisation-of-and-leashing-to social-functioning-and-accordance—as-of-  
 social-stake-contention-or-confliction> in preconverging/postconverging—rede-  
 mentating/restructuring/reparadigmimg’. So-highlighting core-philosophy/derivative—core-  
 philosophy—(imbued requisite ‘inkling-drive of dimensionality-of-sublimating<sup>25</sup>’  
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness—equalisation)’ prospective existentially-<disontologising/re-ontologising—  
 aporeticism> warranted educating of  
 7unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi-  
 ng for prospectively uncontentious/nominalised social-stake-contention-or-confliction. In so-  
 prospectively eliciting human existential-<disontologising/re-ontologising—aporeticism>  
 recognition (as to ‘protracted-social—as-to-individual-by-institutional-by-social relative  
 direct/deferential—responsibility/relative-reflexivity to cogency\_chronicularity/annality—of-  
 relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’) of the ‘hierarchisation-of-narratives  
 about sublimating—prolongation of social-functioning-and-accordance—as-of-social-stake-  
 contention-or-confliction construct’—(with reference to notional/epistemic/bindingness<as-to-  
 determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> ‘parrhesiastic/messianicity/profound-  
 supererogation<sup>96</sup> projection for sublimating—prolongation’); and so, in superseding prior  
 contentious/un-nominalised social-stake-contention-or-confliction (as to  
 7unblurriness/blurriness—  
 threshold~framing/formulation/catchmenting/truncating/compulsing/linearising imbued  
 ‘existentially-<disontologising/re-ontologising—aporeticism> manifest entanglement—as-to-  
 ‘<out-of-phasing> disparate narratives’ representation-as-being-of-prospective-re-  
 ontologising<at-7unblurriness/blurriness-threshold>’), as susceptible to elicitable  
 ‘direct/indirect—and-conscious/unconscious destabilisation’ of ‘requisite prospective re-

ontologising for sublimating–prolongation’—(which so-imbues effectively of the serenity for  
 ‘prospective existential-<disontologising/re-ontologising—aporeticism> human sovereign–  
 emergence/becoming,—existentially imbuing human freedom-as-to-supererogating/surrealising-  
 for—‘knowledge-empowerment-over-ignorance-disempowerment’-<as-of-‘developing-and-  
 availing—sovereign-sublimating potential/possibilities/options/choices’-as-to-the-  
 ‘credibility’/‘ontological-veracity’-underlying-the-‘sovereign-conscious/conscientious-  
 backdrop’> consciousness/collective-consciousness’). In this regards, human ‘re-ontologising–  
 nascency-<as-of-prospective-solipsistic/intersolipsistic-inkling-drive-for-knowledge-  
 elucidation,-as-to-veridical-organic-knowledge> for sublimating–prolongation’ is rather ‘most  
 fundamentally’ of-incipience as from the imbued ‘notional/epistemic/bindingness-<as-to-  
 determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> inkling-drive of dimensionality-of-  
 sublimating<sup>35</sup>-(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-  
 or-conflatedness<sup>3</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness–equalisation) (whether in shallow-supererogation<sup>96</sup> or profound-supererogation<sup>96</sup>)’  
 of the ‘human sovereign–function/posture-<as-to-existentially-manifest-‘embodied-  
 subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-  
 reflexivity/unreflexivity-in-existence’/teleology> consciousness/collective-consciousness’: in  
 reflection of human ‘crossgenerational notional~firstnatureddness-formativeness-<as-to-  
 eventualising~inkling-drive-or-seeding-misprising>—mental-processing-parity for  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.’  
 (notionally/epistemically/bindingnessly-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> as  
 to manifest ‘direct/deferential eliciting-of or acceding-to prospectively educed–and–availing–  
 and–re-availing relative-ontological-completeness<sup>87</sup>–of-apriorising/axiomatising/referencing’).  
 Such that in reality ‘prospective mutual/dialogical engagement in knowledge elucidation for  
 sublimating–prolongation’ is not of-incipience but rather subsequent-to/derivative-from ‘re-

ontologising–nascency–~~as-of-prospective-solipsistic/intersolipsistic-inkling-drive-for-~~  
~~knowledge-elucidation,-as-to-veridical-organic-knowledge>~~ for sublimating–prolongation’ (as  
 to imbued inkling-drive of dimensionality-of-sublimating<sup>25</sup>  
~~<amplifying/formative>supererogatory–de-mentativeness/epistemic-growth-or-~~  
~~conflatedness~~ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
~~drivenness–equalisation~~); which is rather preceding and preconditioning the possibility for  
 veridical ‘prospective mutual/dialogical engagement in knowledge elucidation for sublimating–  
 prolongation’ (as to elicitable human ontological-commitment<sup>66</sup> and universal-transparency<sup>104</sup>  
 with respect to underlying human ‘crossgenerational notional~firstnatureddness-formativeness-  
~~<as-to-eventualising-inkling-drive-or-seeding-misprising>~~—mental-processing-parity for  
 ontological-performance<sup>72</sup>-~~<including-virtue-as-ontology>/morality/ethics/justice/etc.’~~). From  
 whence then arises the possibility for ‘prospective mutual/dialogical engagement in knowledge  
 elucidation for sublimating–prolongation’ (which cannot be construed/related-to as substituting  
 for the ‘priorly requisite incipient human supererogation<sup>96</sup>’); and as so-undergirding ‘prospective  
 existential–~~disontologising/re-ontologising—aporeticism>~~ human sovereign–  
 emergence/becoming,–~~existentially-imbuing-human-freedom-as-to-supererogating/surrealising-~~  
 for ‘knowledge-empowerment-over-ignorance-disempowerment’–~~as-of-‘developing-and-~~  
~~availing–sovereign-sublimating\_potential/possibilities/options/choices’-as-to-the-~~  
~~‘credibility’/‘ontological-veracity’-underlying-the-‘sovereign-conscious/conscientious-~~  
~~backdrop’>~~ consciousness/collective-consciousness’. It is this reality that underlies the  
 fundamental distinction between ‘despite-the-self exercise of epistemic-projection in  
 notional~self-distantiation-~~<imbued—re-motif-and-re-apriorising/re-axiomatising/re-~~  
~~referencing>~~’ involved in ‘limitedness/human-subpotency prospective re-encountering/re-  
 confrontation with unlimitedness/existence–~~<full-potency-of-sublimating-nascence>~~’ and  
 prospectively ‘epistemic-decadence’ or teleological-decadence–~~<-in-dimensionality-of-~~

desublimating-lack-of<sup>26</sup>-(<amplifying/formative>supererogatory~de-mentativeness/epistemic-  
 growth-or-conflatedness<sup>3</sup>/transvaluative-rationalising/transepistemicity/anamnestic-  
 residuality/spirit-drivenness-equalisation) imbued distractive-alignment-to<sup>83</sup>reference-of-  
 thought-<of-apriorising/axiomatising/referencing><sup>30</sup>. So-reflecting the fact that the former  
 cannot be construed as of ‘a gesturing of adhoc and/or successive skipping/unaccounting’ with  
 respect to its requisite ‘ontological coherence/contiguity appraisal of prospectively educed-and-  
 availing-and-re-availing relative-ontological-completeness<sup>87</sup>-of-  
 apriorising/axiomatising/referencing’ (as to the warrant for enabling prospective re-ontologising  
 idiomatisation-<as-to-blurriness-elicited-profound-supererogation<sup>96</sup>-of-‘epistemic-  
 totalising<sup>3</sup>’-metaphoricity<sup>7</sup>’-for-prospective-unblurriness-of-‘epistemic-totalising<sup>3</sup>’-meaningfulness-  
 and-teleology<sup>99</sup>’,-as-of-sublimating-prolongation;-in-psychologismic-epistemic-acutisation-  
 residualising,-{decompulsing}delinearity~for-cogency> imbuing  
<sup>7</sup>unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi-  
 ng), and then ‘naively reproject of’ a supposedly ‘prospective mutual/dialogical engagement in  
 knowledge elucidation for sublimating-prolongation’ (as so-failing to fulfil ‘despite-the-self  
 exercise of epistemic-projection in notional~self-distantiation-<imbued—re-motif-and-re-  
 apriorising/re-axiomatising/re-referencing>’ involved in ‘limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with unlimitedness/existence-<full-potency-  
 of-sublimating-nascence>’). So-manifested with both ancient-sophists non-universalising and  
 medieval-scholasticism nonpositivising failing prospective sublimating-prolongation as not of  
 veridical ‘prospective mutual/dialogical engagement for knowledge elucidation for sublimating-  
 prolongation’ correspondingly with the requisite Socratic-philosophers<sup>103</sup>universalising-  
 idealisation and budding-positivists positivism/rational-empiricism respectively imbued ‘re-  
 ontologising-nascency-<as-of-prospective-solipsistic/intersolipsistic-inkling-drive-for-  
 knowledge-elucidation,-as-to-veridical-organic-knowledge> for sublimating-prolongation’ in

~~<amplituding/formative-epistemicity>~~-totalising~renewing-realisation/re-perception/re-  
 thought,-in-supererogatory~epistemic-conflatedness<sup>13</sup>; and so, with respect to ‘the-very-same  
 purview/devolved-purview/devolving-purview-of-unlimitedness/existence<full-potency-  
 of\_sublimating\_nascence>;—‘implicated\_attendant\_ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>. Consequently, prospectively ‘epistemic-decadence’ or  
 teleological-decadence-<-in-dimensionality-of-desublimating-lack-of<sup>26</sup>

~~<amplituding/formative>~~supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>1</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation) imbued distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-  
 apriorising/axiomatising/referencing><sup>30</sup> cannot be ignored (and supposedly veridical  
 sublimating-prolongation avails but for a shallowness/superficiality of thought conception of  
 such supposed re-ontologising); as to the requisite underlying profound-  
 supererogation<sup>96</sup>~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear  
 ising—as-to-postconverging-de-mentating/structuring/paradigmizing for ‘despite-the-self  
 exercise of epistemic-projection in notional~self-distantiation-<imbued—re-motif-and-re-  
 apriorising/re-axiomatising/re-referencing>’ involved in ‘limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with unlimitedness/existence<full-potency-  
 of\_sublimating\_nascence>’. As it is the latter that so-overcomes/supersedes {epistemic-  
 totalising<sup>33</sup>}psychologismic-subliminal-truncating (as of ‘catchmented-and-compulsed-<in-  
 ‘existential-dearth-of-demoronisation’,-so-construed-as-from-ontological-  
 normalcy/postconvergence-perspective-reflection-of-the-‘destructuring-threshold\_of-the-  
 given-level’s-conjugated-postlogism-as-dementing’> interpersonal, group, intergroup,  
 community, local, national, political, geostrategic, etc. psychologismic-epistemic-acutisation—  
 difficulty<for-residualising\_{decompulsing}delinearity-for-cogency>—levels of interrelatedness-

dynamics-of-social-constructing’); as to overcoming/superseding the manifest ‘direct/indirect-and-conscious/unconscious destabilisation’ of ‘requisite prospective re-ontologising for sublimating-prolongation’—(which so-imbues effectively of the serenity for ‘prospective existential-<disontologising/re-ontologising—aporeticism> human sovereign-emergence/becoming, existentially imbuing human freedom as to supererogating/surrealising-for ‘knowledge empowerment over ignorance disempowerment’-<as-of-‘developing-and-availing-sovereign-sublimating potential/possibilities/options/choices’-as-to-the-‘credibility’/‘ontological-veracity’-underlying-the-‘sovereign-conscious/conscientious-backdrop’> consciousness/collective-consciousness’). This translates into the reality that ‘what most fundamentally—and-veridically undermines prospective knowledge elucidation for sublimating-prolongation’ is the inherent shallow-supererogation<sup>96</sup>—framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-preconverging-de-mentating/structuring/paradigmizing disontologising claim/pretense to a ‘logical/rationalising exercise’. So-overarchingly, as to ‘<sup>70</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> social-functioning-and-accordance—as-of-social-stake-contention-or-confliction construct implicated scope’ of ‘existentially-<disontologising/re-ontologising—aporeticism> manifest incidental/accidental reactive-sufferance/endurance in supposedly and paradoxically subordinating/subserving/collateralising the possibility for prospective re-ontologising—imbuing-of-prospective-human-sublimating/emancipating/enfranchisement’; as overarchingly overriding the scope of prospectively requisite ‘re-ontologising-nascency-<as-of-prospective-solipsistic/intersolipsistic-inkling-drive-for-knowledge-elucidation,-as-to-veridical-organic-knowledge> for sublimating-prolongation’. So-construable as to the ‘relative-unreflexivity/relative-reflexivity—bindingness/nondiscretionariness-<as-from-sublimating-remoteness/distance-of-appraisal-of-requisite-Being-development> of unlimitedness/existence-<full-potency-of-sublimating-nascence>’—(as to ‘relative-

unreflexivity/relative-reflexivity      limitedness/human-subpotency      dynamics      of  
 supererogating {affirmation/projection/assertion/notional~self-distantiation-by-  
 unaffirmation/deprojection/deassertion/epistemic-decadence}—towards~omnipotential-  
 affirmation/projection/assertion/notional~self-distantiation’ with respect to ‘limitedness/human-  
 subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-  
 potency-of-sublimating-nasence>’); rather as from the relative-reflexivity of prospective re-  
 ontologising      Being-development/ontological-framework-expansion-as-to-depth-of-  
 ontologising-development-as-infrastructure-of-      meaningfulness-and-teleology  
 psychologismic-epistemic-acutisation—difficulty-<for-residualising-  
 {decompulsing} delinearity-for-cogency>—magnitude {of-experientiality/experiment} as to overarching  
 ‘registry-worldview/dimension      existentialising-framing-by-enframing/{worlding}—  
<sup>83</sup>reference-of-thought’. Thusly, failing requisite sublimating-prolongation: retracing-and-  
 relaying ‘thinking at first/pure predisposition preemptive of prospective  
 disontologising/subontologising’ as of ‘inkling-drive of dimensionality-of-sublimating<sup>25</sup>’  
 <amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-  
 conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation)’. In-the-first-instance (as to the veracity of prospective knowledge  
 elucidation and knowledge implications for sublimating-prolongation with respect to its  
 ‘direct/indirect-and-conscious/unconscious      destabilisation’),      such      shallow-  
 supererogation<sup>96</sup>~framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-  
 preconverging-de-mentating/structuring/paradigmising is manifested with a disontologising  
 claim/pretense to a ‘logical/rationalising exercise’ in relation to ‘<sup>79</sup>presencing—absolutising-  
 identitive-constitutedness<sup>14</sup>      <sup>7</sup>unblurriness/blurriness-  
 threshold~framing/formulation/catchmenting/truncating/compulsing/linearising’  
 contentions/conceptions about the notion of relativism. Such that when so-wrongly engaged with

as of a ‘logical/rationalising exercise’, with regards to the prospective knowledge elucidation and knowledge implications of such contentions/conceptions about the notion of relativism rather ‘then wrongly validate as being of logical/rationalising pertinence’ the so-implicated <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> ‘~~shallow-  
supererogation~~<sup>96</sup>—framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-  
preconverging—de-mentating/structuring/paradigm~~ing~~ of the notion of relativism; as of such contentions/conceptions underlying fundamental disontologising representation, so-reflected specifically interdimensionally with respect to prospective re-ontologising **Being-  
development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-  
infrastructure-of- meaningfulness-and-teleology** ~~psychologismic epistemic acutisation—  
difficulty~~ <for, residualising—<sup>{decompulsing}</sup>delinearity—~~for cogency~~>—————magnitude<sup>{of-  
experientiality/experiment}</sup> with regards to overarching ‘registry-worldview/dimension ~~existentialising-  
framing-by-enframing/{worlding}~~—<sup>83</sup>reference-of-thought’ (while in contrast intradimensionally the ‘notion of relativism is rather reflexively/inevitably/necessarily ~~notionally/epistemically/bindingnessly~~—<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>-</sup>  
implicated with respect to the very existential—~~disontologising/re-ontologising—aporeticism~~> possibility of both human learning and institutional growth as to manifest <registry-  
worldview/dimension—~~existentialising-framing-by-enframing/{worlding}~~—<sup>83</sup>reference-of-  
thought>—~~undergirding-of-existentialising-framing-by-enframing/{worlding}~~—axiomatic-  
constructs’). Such a misconstrual of the notion of relativism also underlies the naivety of ‘implying reactively to such ontologically-flawed contentions/conceptions’ rather the notion of perspectivism which effectively fails to reflect the fundamental point of the ‘palpable dissolving/decentering of the conscious-self/collective-conscious-self’ as of ‘preconverging/postconverging—rede-mentating/restructuring/reparadigm~~ing~~ in existence’ (in reflection of any ‘epistemic-state-of-becoming in existence’ as necessarily being

notionally/epistemically/bindingnessly<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup> of the given 'manifest relative-unreflexivity/relative-reflexivity in existence'). Rather the prospective knowledge elucidation and knowledge implications of the notion of relativism carries its very own prospective re-ontologising idiomaticisation<sup><as-to-</sup> blurriness-elicited-profound-supererogation<sup>96</sup>-of-<sup>{epistemic-totalising}</sup> metaphoricity<sup>57</sup>?-for-prospective- unblurriness-of-<sup>{epistemic-totalising}</sup> meaningfulness-and-teleology<sup>99</sup>,-as-of-sublimating-prolongation;-in-psychologismic-epistemic-acutisation-residualising,<sup>{decompulsing}</sup> delinearity~for-cogency> imbued

<sup>7</sup>unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising; with the notion of relativism rather implied as from the 'profound-supererogation<sup>96</sup>~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising—~~as-to-postconverging-de-mentating/structuring/paradigmizing~~ of <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection/construal' (with respect to the existentially-<disontologising/re-ontologising—aporeticism> given human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>

<sup>{baseline/nominalising/editional—aptitudinal~underlay-<as-to-prior-</sup>

unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>

enabling

<sup>{baselining/cogency/reconstruing—aptitudinal~overlay-<for-prospective- unblurriness-dragging-out>}</sup>—reflected-as—

recurring~existentialising—framing-by-enframing/{worlding}-<as-manifest-

individuative~direct/deferential—transeffusive/worlding-looping>—reflected-as—supererogation<sup>96</sup>—

capacitating-<for-existential-thematic><sup>2</sup>

speaking-notionally/epistemically/bindingnessly<sup><as-to-</sup>

determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>

to the 'relative-unreflexivity/relative-

reflexivity—ontological-contiguity<sup>67</sup> of the overall relative-unreflexivity/relative-reflexivity—

ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>' implied conception of the

notion of relativism). The notion of relativism is herein construed as underlying the very human

existential-<disontologising/re-ontologising—aporeticism> possibility for prospective

knowledge elucidation; as of organic-knowledge requisite ‘perspicacity of psychologism-  
 epistemic-acutisation-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-  
 of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>  
 as to epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising-  
 from limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—  
 residualising, {decompulsing} delinearity~for-cogency’ of ‘unlimitedness/existence-<full-potency-  
 of-sublimating-nascence>’. So-reflecting the very ‘flow of human prospective profound-  
 supererogation<sup>96</sup>-over-shallow-supererogation<sup>96</sup>’ undergirding the ‘overall relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-  
 process<sup>68</sup> imbued notional~cogency\_chronicularity/annality-of-relative-reflexivity,-as-to-  
 profound-supererogation<sup>96</sup>’; as of core-philosophy/derivative-core-philosophy—(imbued  
 requisite ‘inkling-drive of dimensionality-of-sublimating<sup>25</sup> |  
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation’) ‘holding-out/point-referencing—psychoanalytic-unshackling  
 exercise of educed-and-availing-and-re-availing relative-ontological-completeness<sup>87</sup>-of-  
 apriorising/axiomatising/referencing’ to allow for play out of untenability-of-  
 induced~unblurriness as ‘<prospective\_punctual/immediacy/constituted/compulsions-  
 encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable  
 prompted constricted/narrowingdown-re-ontologising-enabling> psychologismic-epistemic-  
 acutisation—residualising~{epistemic-  
 totalising }hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
 {decompulsing} delinearity~for-cogency’ as to ‘developing human-per-cep-ti-vi-ty-<as-to-  
 notional~perceptualisation-of-and-leashing-to\_social-functioning-and-accordance—as-of-  
 social-stake-contention-or-confliction> in preconverging/postconverging-rede-

mentating/restructuring/reparadigming’ (and as so-reflected with the relativism construal of prospective re-ontologising ~~Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology~~ ~~psychologismic epistemic acutisation—difficulty <for, residualising—~~ ~~{decompulsing} delinearity~for cogency>—magnitude~~<sup>{of-experientiality/experiment}</sup> as to overarching ‘registry-worldview/dimension ~~existentialising—framing-by-enframing/{worlding}—~~ <sup>83</sup>reference-of-thought’, and both ~~institutional-development-as-to-social-function-development~~ ~~psychologismic epistemic acutisation—difficulty <for, residualising—~~ ~~{decompulsing} delinearity~for cogency>—magnitude~~<sup>{of-experientiality/experiment}</sup> and ~~living-development-as-to-personality-development~~ ~~psychologismic epistemic acutisation—difficulty <for, residualising—~~<sup>{decompulsing}</sup> ~~delinearity~for cogency>—magnitude~~<sup>{of-experientiality/experiment}</sup> as ~~<registry-worldview/dimension—~~ ~~existentialising framing-by-enframing/{worlding}—~~ <sup>83</sup>reference-of-thought>—undergirding-of-existentialising—framing-by-enframing/{worlding}—axiomatic-constructs). Hence the notion of relativism overarchingly defines the prospect of limitedness/human-subpotency relative-reflexivity for sublimating—prolongation underlined as of ‘effective <sup>45</sup>foregrounding\_\_entailment-<in-succession-of-profound-supererogation<sup>96</sup>>—~~{postconverging—narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup>’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>;—as-operative-notional~<sup>18</sup>deprocrypticism}~~ as of cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’ imbuing conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing}-and-empowering>. In-the-second-instance, along the same lines (as to the veracity of prospective knowledge elucidation and knowledge implications for sublimating—prolongation with respect to its ‘direct/indirect—and-conscious/unconscious

destabilisation’) such implicated <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> shallow-  
~~supererogation~~<sup>96</sup>~framing/formulation/catchmenting/truncating/compulsing/linearising—as to  
~~preconverging de-mentating/structuring/paradigming~~ disontologising claim/pretense to a  
‘logical/rationalising exercise’ is equally reflected overarchingly in a naive <sup>79</sup>presencing—  
absolutising-identitive-constitutedness<sup>14</sup> relative-unreflexivity contrasting of the  
abstract/theoretical—as-impractical and action/practice—as-practical’ (as to ‘lifespan  
extricatory/preconverging psychical-nascency moronisation-<sublimating-nascence,-  
~~extricatory-desublimating-downstreaming/‘avalage’>~~’); whilst ‘~~profound-~~  
~~supererogation~~<sup>96</sup>~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear  
ising—as to ~~postconverging de-mentating/structuring/paradigming~~ of <sup>61</sup>nonpresencing-  
<perspective—ontological-normalcy/postconvergence> epistemic-projection/construal’ (as to  
‘nonextricatory/postconverging ontologising-and-re-ontologising angling-of-imaginary  
demoronisation-<sublimating-nascence,-~~nonextricatory~~-sublimating-  
upstreaming/‘amontée’>’) veridically points out in relative-reflexivity that there is ‘nothing most  
fundamental/incipient to action/practice’ than the abstract/theoretical, and so as the  
abstract/theoretical underlies the possibility for educed human transcendence-and-  
sublimity/sublimation/~~supererogatory~~-de-mentativity undergirding the ‘possibility for all  
subsequent secondnatured positive-opportunism—of-social-functioning-and-accordance<sup>75</sup>  
action/practice’. Such that it can be appreciated in-the-very-first-place that the possibility for  
positivism/rational-empiricism action/practice doesn’t avail to say a nonpositivistic animist  
social-setup as to the impossibility of ‘positivistic/rational-empiricism <registry-  
worldview/dimension—~~existentialising-framing-by-enframing/{worlding}~~—<sup>83</sup>reference-of-  
thought> undergirding-of-existentialising-framing-by-enframing/{worlding}—axiomatic-  
constructs’ implicated action/practice (so-reflected as to the lack of underlying

abstract/theoretical projection with regards to the requisite sublimating~remoteness/distance-of-  
 appraisal-<as-to-requisite-‘Being-development~notional~self-distantiation’-imbued-  
 psychologismic~epistemic-acutisation,-eliciting-of-prospective-ontologically-hegemonising-  
 narrative > of positivism/rational-empiricism overarching ‘registry-worldview/dimension  
 existentialising~framing-by-enframing/{worlding}—<sup>83</sup>reference-of-thought’ implicated  
 abstract/theoretical projection); and so as of requisite prospective re-ontologising idiomatisation-  
 <as-to- blurriness-elicited-profound-supererogation <sup>36</sup>-of-‘<sup>{epistemic-totalising 33}</sup>metaphoricity <sup>99</sup>’-for-  
 prospective- unblurriness-of-‘<sup>{epistemic-totalising 33}</sup> <sup>36</sup>meaningfulness-and-teleology <sup>99</sup>’,-as-of-  
 sublimating-prolongation; in psychologismic~epistemic-acutisation—residualising,-  
<sup>{decompulsing}</sup>delinearity~for-cogeny> imbued  
 unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi  
 ng (of requisite positivism/rational-empiricism prospective re-ontologising Being-  
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-  
 infrastructure-of- meaningfulness-and-teleology psychologismic~epistemic-acutisation—  
 difficulty <for, residualising-<sup>{decompulsing}</sup>delinearity~for-cogeny>—————magnitude<sup>{of-  
 experientiality/experiment}</sup> as to overarching ‘registry-worldview/dimension existentialising~framing-  
 by-enframing/{worlding}—<sup>83</sup>reference-of-thought’). Intradimensionally, the action/practice of  
 various engineering/technical/art/practice domains only arise as to the abstract/theoretical of  
 modern-day theorisation and science, and as such engineering/technical/art/practice domains  
 further their very specific abstract/theoretical. The abstract/theoretical veridically speaks to the  
 core-philosophy/derivative~core-philosophy—(imbued requisite ‘inking-drive of  
 dimensionality-of-sublimating <sup>25</sup>-(<amplituding/formative>supererogatory~de-  
 mentativeness/epistemic-growth-or-conflatedness /transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation)’)  
 ‘holding-out/point-referencing—psychoanalytic-unshackling exercise of educed~and~availing~

and-re-availing relative-ontological-completeness<sup>87</sup>-of-apriorising/axiomatising/referencing’ to allow for play out of untenability-of-induced~ unblurriness as ‘<prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable prompted constricted/narrowingdown-re-ontologising-enabling> psychologismic epistemic acutisation—residualising~{epistemic-totalising }hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,—{decompulsing}delinearity~for-cogency’ as to ‘developing human-per-cep-ti-vi-ty-<as-to—notional~perceptualisation-of-and-leashing-to\_social-functioning-and-accordance—as-of—social-stake-contention-or-confliction> in preconverging/postconverging—rede-mentating/restructuring/reparadigming’; as to the ‘recurrently—abstract/theoretical (in the human <amplituding/formative—epistemicity>-totalising~thrownness-in-existence<sup>35</sup> of successive registry-worldviews/dimensions) along the overall relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>’ so-educing of the ‘possibility for corresponding secondnature positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> recurrently—action/practice’ (as so-enabling ‘effective<sup>45</sup> foregrounding\_\_entailment-<in-succession-of—profound-supererogation<sup>96</sup>>-{postconverging—narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation<sup>96</sup>’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’;-as-operative-notional~<sup>18</sup>deprocrypticism} as of cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup> imbuing conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing}-and-empowering>). In-the-third-instance (as to the veracity of prospective knowledge elucidation and knowledge implications for sublimating—prolongation with respect to its ‘direct/indirect—and—

conscious/unconscious destabilisation’), overarchingly underlying social-setups together with their associated institutions given ‘protracted–ideologies-<imbued–mere-formulaicities> (as from ‘rigid–to–subtle and as from politically-overarching–to–culturally-inculcated variance) of human ~~epistemic-totalising~~<sup>33</sup> psychologismic-subliminal–truncating’ (so-associated with contentious/un-nominalised social-stake-contention-or-confliction imbued <sup>7</sup>unblurriness/blurriness– threshold~framing/formulation/catchmenting/truncating/compulsing/linearising as of ‘existentially-<disontologising/re-ontologising–aporeticism> manifest entanglement—as-to-~~<out-of-phasing> disparate narratives’ representation-as-being-of-prospective-re-ontologising-<at-<sup>7</sup>unblurriness/blurriness-threshold>’), are rather in-effect of shallow-supererogation<sup>96</sup> ~framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-preconverging-de-mentating/structuring/paradigming implicated <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> disontologising claim/pretense to a ‘logical/rationalising exercise’. So-underlied with their relative ontologically-deficient ‘prospective mutual/dialogical engagement for knowledge elucidation for sublimating–prolongation’ rather articulated within the scope of their ‘existentially-<disontologising/re-ontologising–aporeticism> manifest incidental/accidental ~~reactive~~–sufferance/endurance in supposedly and paradoxically subordinating/subserving/collateralising the possibility for prospective re-ontologising—imbuing–of-prospective-human-sublimating/emancipating/enfranchisement’; as not subsequent-to/derivative-from ‘re-ontologising–nascency-<as-of-prospective-solipsistic/intersolipsistic-inkling-drive-for-knowledge-elucidation,-as-to-veridical-organic-knowledge> for sublimating–prolongation’. This in-many-ways underlines such given protracted–ideologies-<imbued–mere-formulaicities> ‘marked impliciting/professing-of-manifest–social-stake-relevance/irrelevance’ (with respect to social-functioning-and-accordance—as-of–social-stake-contention-or-confliction construct); and so, as to such given~~

‘protracted–ideologies-<imbued–mere-formulaicities> existentially-<disontologising/re-ontologising—aporeticism> manifest concurring-with or discording-from’ the-potential-for prospective re-ontologising ‘ontologically-hegemonising-narrative<sup>71</sup> ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.’—(with reference to ~~notional/epistemic/bindingness~~<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup>

‘parrhesiastic/messianicity/profound-supererogation<sup>96</sup> projection for sublimating–prolongation’); with the latter rather so-relatively undersold by protracted–ideologies-<imbued–mere-formulaicities> with respect to the re-ontologising possibilities/potential for social-functioning-and-accordance—as-of–social-stake-contention-or-confliction construct. In this regards, it is no wonder that such overarching protracted–ideologies-<imbued–mere-formulaicities> are inevitably anchored on the supposed pre-eminence of ‘their given institutionally implicated power relations’ as supposedly superseding (in relating-superficially/selectively/opportunistically-to) the human potential for prospective re-ontologising ‘ontologically-hegemonising-narrative<sup>71</sup> ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.’—(with reference to ~~notional/epistemic/bindingness~~<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup>

‘parrhesiastic/messianicity/profound-supererogation<sup>96</sup> projection for sublimating–prolongation’). Hence, such given ‘protracted–ideologies-<imbued–mere-formulaicities> existentially-<disontologising/re-ontologising—aporeticism> manifest concurring-with or discording-from’ requisite ‘prospective aspirative ~~notional/epistemic/bindingness~~<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup> parrhesiastic/messianicity/profound-supererogation<sup>96</sup> projection for sublimating–prolongation’, so-underlies their ‘formulaic-expediency as to existential-<disontologising/re-ontologising—aporeticism> orientation’; as so-implicating supposedly their ‘effective alignment’ or ‘pragmatic alignment’ as if of prospective re-ontologising ‘ontologically-hegemonising-narrative<sup>71</sup> ontological-performance<sup>72</sup>-<including-

virtue-as-ontology>/morality/ethics/justice/etc.’—(with reference to notional/epistemic/bindingness<sup>33</sup>—<sup>56</sup>as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> ‘parrhesiastic/messianicity/profound-supererogation<sup>96</sup> projection for sublimating—prolongation’). This in-many-ways is further reflected with the associated adhesion-to/cultivation-of a ‘supposed conception of core-philosophy/derivative—core-philosophy—(imbued requisite ‘inkling-drive of dimensionality-of-sublimating<sup>25</sup>—~~<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)~~’) consciously/unconsciously construed rather as in-effect anchored/aligned-with—and/or—institutionally-validated-by the ‘truncating protracted—ideologies-<imbued—mere-formulaicities> and overarching protracted—political/ideological orientation’ (as wrongly implied as superseding unlimitedness/existence-<full-potency-of-sublimating-nascence>’); and so, with respect to ‘supposedly proper rationalisation—of-contentivity/argumentativity/dialecticism/discursivity’ (so-implicitly construed as unassailable as from prospective re-rationalisation—of-contentivity/argumentativity/dialecticism/discursivity as to prospective ‘re-ontologising idiomatisation-<as-to-blurriness-elicited-profound-supererogation<sup>96</sup>-of-‘epistemic-totalising<sup>33</sup> metaphoricity<sup>77</sup>-for-prospective-unblurriness-of-‘epistemic-totalising<sup>33</sup> }56 meaningfulness-and-teleology<sup>99</sup>’,-as-of-sublimating-prolongation; in-~~psychologismic-epistemic-acutisation—residualising, {decompulsing} delinearity~for-cogeny>’)~~).

Such that the ‘supposed conception of core-philosophy/derivative—core-philosophy—(imbued requisite ‘inkling-drive of dimensionality-of-sublimating<sup>25</sup>—~~<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)~~’) (consciously/unconsciously construed rather as in-effect anchored/aligned-with—and/or—institutionally-validated-by the ‘truncating protracted—

ideologies-<imbued-mere-formulaicities> and overarching protracted-political/ideological orientation' as wrongly implied as superseding unlimitedness/existence-<full-potency-of-sublimating-nascence>') in shallow-supererogation<sup>96</sup> ~framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-preconverging-de-mentating/structuring/paradigmizing, can hardly be regarded as veridically 'thinking at first/pure predisposition preemptive of prospective disontologising/subontologising' (on the grounds of such 'existentially-<disontologising/re-ontologising—aporeticism> truncating protracted-ideologies-<imbued-mere-formulaicities> and overarching protracted-political/ideological orientation' implicated adjudicating of the supposedly 'rationally sensible' and 'rationally non-sensible'). The requisite 'prospective aspirative notional/epistemic/bindingness-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> parrhesiastic/messianicity/profound-supererogation<sup>96</sup> projection for sublimating-prolongation' (imbued prospective 're-ontologising idiomatisation-<as-to-blurriness-elicited-profound-supererogation<sup>96</sup> -of- {epistemic-totalising } metaphoricity<sup>77</sup> -for-prospective-unblurriness-of- {epistemic-totalising }<sup>33</sup> 56 meaningfulness-and-teleology<sup>99</sup>', -as-of-sublimating-prolongation; -in- psychologismic-epistemic-acutisation—residualising, {decompulsing} delinearity-for-cogeny>') is rather as of the 'profound-supererogation<sup>96</sup> ~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising—as-to-postconverging-de-mentating/structuring/paradigmizing of <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection/construal'; so-undergirding veridical core-philosophy/derivative-core-philosophy—(imbued requisite 'inkling-drive of dimensionality-of-sublimating<sup>25</sup> -(<amplituding/formative> supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)') 'holding-out/point-referencing—psychoanalytic-unshackling exercise of educed—and-availing—

and-re-availing relative-ontological-completeness<sup>87</sup>-of-apriorising/axiomatising/referencing’  
to allow for play out of untenability-of-induced~ unblurriness as  
‘<prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-  
ideologising/deformulaicity/à-contrecoup/unsettling/unarguable prompted  
constricted/narrowingdown-re-ontologising-enabling> psychologismic epistemic-  
acutisation—residualising~{epistemic-  
totalising }hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,—  
{decompulsing}delinearity~for-cogency’ as to ‘developing human-per-cep-ti-vi-ty-<as-to—  
notional~perceptualisation-of-and-leashing-to\_social-functioning-and-accordance—as-of—  
social-stake-contention-or-confliction> in preconverging/postconverging—rede-  
mentating/restructuring/reparadigming’. In this respect, it can be appreciated that the <mere-  
formulaicity/ritualisation-of>-prior ‘re-ontologising idiomatisation-<as-to- blurriness-elicited-  
profound-supererogation<sup>96</sup>-of- {epistemic-totalising }metaphoricity<sup>87</sup>’-for-prospective- unblurriness-  
of- {epistemic-totalising } meaningfulness-and-teleology<sup>90</sup>’,-as-of-sublimating-prolongation;-in-  
psychologismic epistemic acutisation—residualising,—{decompulsing}delinearity~for-cogency>’  
(with regards to the absolute-<as-to-the-given-unreflexive-epistemic-dictat/dogma/ideology>-  
closed-construct as from blatant brutish conquest/subjugation conception of sovereign  
apportioning, dominion protection conception of sovereign apportioning, to the very natural-  
order-of-things conception of sovereign apportioning and to our subtle modern-day  
institutionally-distorted/disjointed conception of sovereign apportioning which are so-implicit as  
of their given shallow-  
supererogation<sup>96</sup>~framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-  
preconverging-de-mentating/structuring/paradigming) claim/pretense of supposedly ‘thinking  
at first/pure predisposition preemptive of prospective disontologising/subontologising’ are  
effectively put into question by their respectively ‘manifest historial/epochal veridical re-

assertive core-philosophy/derivative-core-philosophy—(imbued requisite ‘inkling-drive of  
 dimensionality-of-sublimating <sup>25</sup> -{<amplituding/formative>supererogatory~de-  
 mentativeness/epistemic-growth-or-conflatedness <sup>17</sup> /transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}’) as to  
 limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency to-  
 ‘~~duced-unlimitedness/existence-sublimating-naseence~~<sup>253</sup> for sublimating-prolongation’. As  
 so-overriding/undermining the <sup>7</sup>unblurriness/blurriness—  
 threshold~framing/formulation/catchmenting/truncating/compulsing/linearising of their given  
 loci/stations-of-‘thrownness-disposition-as-of-mere-formulaicity/ritualisation’ inherent social-  
 stake-contention-or-confliction ‘self-referencing-syncretising forward-facing-  
 supposedly~postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism epistemic-  
 projection imbued prior mere-formulaicity/ritualisation-<as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 {epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination’>’ as prospectively substitutive of ‘unlimitedness/existence-<full-  
 potency-of-sublimating-naseence>’. The implications here (with respect to the veracity of  
 prospective knowledge elucidation and knowledge implication for sublimating-prolongation) is  
 that the articulation of say prospective positivistic knowledge within say a nonpositivistic animist  
 social-setup is not a naive exercise of submitting to the latter’s <mere-formulaicity/ritualisation-  
 of>-prior ‘re-ontologising idiomatisation-<as-to- blurriness-elicited-profound-supererogation <sup>96</sup> -  
 of- {epistemic-totalising }metaphoricity <sup>17</sup> -for-prospective-<sup>7</sup> unblurriness-of- {epistemic-  
 totalising }<sup>51</sup> meaningfulness-and-teleology <sup>39</sup>’,-as-of-sublimating-prolongation;-in-  
 psychologismic epistemic-acutisation—residualising-<sup>{decompulsing}</sup> delinearity~for-cogeneity>’  
 like a God-of-plane idiomatising (on the basis of such animist ‘existentially-<disontologising/re-  
 ontologising—aporeticism> truncating protracted-ideologies-<imbued-mere-formulaicities>

and overarching protracted–political/ideological orientation’ implicated adjudicating of the supposedly ‘rationally sensible’ and ‘rationally non-sensible’ as to prior given shallow–supererogation<sup>96</sup>–framing/formulation/catchmenting/truncating/compulsing/linearising—as to preconverging–de-mentating/structuring/paradigm(ing)). But rather speaks more fundamentally about ‘thinking at first/pure predisposition preemptive of prospective disontologising/subontologising’ with respect to ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-potency-of-sublimating-nasence>’ (as of ‘inkling-drive of dimensionality-of-sublimating<sup>25</sup>’ <amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness<sup>1</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)’ induced psychoanalytic-unshackling; and so, as of the veridical availing of ‘prospective mutual/dialogical engagement for knowledge elucidation for sublimating–prolongation’ only as subsequent-to/derivative-from ‘re-ontologising–nascency-<as-of-prospective-solipsistic/intersolipsistic-inkling-drive-for-knowledge-elucidation,-as-to-veridical-organic-knowledge> for sublimating–prolongation’. Likewise, our manifest positivism–<sup>80</sup>procrypticism/disjointedness-as-of-<sup>83</sup>reference-of-thought ‘pedantic conscious/unconscious rampant misanalysis as well as stealthy and deliberate foolery’ with regards to budding-postmodern thought (and as herein wholesomely articulated theoretically as of <sup>18</sup>deprocrypticism–or–preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought prospective ‘re-ontologising idiomatisation-<as-to-blurriness-elicited-profound-supererogation<sup>96</sup>-of-‘epistemic-totalising<sup>3</sup> }metaphoricity<sup>5</sup>’-for-prospective-unblurriness-of-‘epistemic-totalising<sup>3</sup> }<sup>50</sup> meaningfulness-and-teleology<sup>99</sup>’,-as-of-sublimating-prolongation;-in-psychologismic-epistemic-acutisation–residualising–<sup>{decompulsing}</sup>delinearity~for-cogeneity>’); (along the same lines of an animist social-setup God-of-plane desublimating naivety with respect to prospective positivistic sublimating–prolongation), still wouldn’t cancel the fact that (as to

when prospective relative-ontological-completeness<sup>87</sup> is educed—and-availing—and-re-availing) the prospect for prospective knowledge elucidation and knowledge implications cannot be divorced from our very own retracing—and-relaying ‘thinking at first/pure predisposition preemptive of prospective disontologising/subontologising’ as of ‘inkling-drive of dimensionality-of-sublimating<sup>25</sup> -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)’ induced psychoanalytic-unshackling (as of the veridical availing of ‘prospective mutual/dialogical engagement for knowledge elucidation for sublimating—prolongation’ and so only as subsequent-to/derivative-from ‘re-ontologising—nascency-<as-of-prospective-solipsistic/intersolipsistic-inkling-drive-for-knowledge-elucidation,-as-to-veridical-organic-knowledge> for sublimating—prolongation’). So-undermining the disontologising prior-perspective—falsity/falseness/fallaciousness of a mere ‘logical/rationalising exercise’ on the basis that we can naively ‘idiomatise budding-postmodern thought as supposedly prospectively disontologising’ (as to the ‘marked impliciting/professing-of-manifest—social-stake-irrelevance’ so-elicited as of ‘our protracted—ideologies-<imbued—mere-formulaicities> of social-functioning-and-accordance—as-of—social-stake-contention-or-confliction construct’); as so-wrongly implying we-are-undecenterable/our-conscious-self-cannot-be-prospectively-dissolved with respect to our <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>, as to when prospective relative-ontological-completeness<sup>87</sup> is educed—and-availing—and-re-availing (as so-enabling ‘effective <sup>45</sup>foregrounding\_\_entailment-<in-succession-of—profound-supererogation<sup>96</sup>>-<postconverging—narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation<sup>96</sup>’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’;-as-operative-notional~<sup>18</sup>deprocrypticism) as of

cogency\_chronicity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>  
 imbuing conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-  
 to-knowledge-developing}-and-empowering>). In-the-fourth-instance (as to the veracity of  
 prospective knowledge elucidation and knowledge implications for sublimating—prolongation  
 with respect to its ‘direct/indirect—and-conscious/unconscious destabilisation’), overarchingly a  
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> elaboration-as-to-mere-  
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
 ‘prospectively-implicated-attendant-ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> inherently underscores prospective shallow-  
 supererogation<sup>96</sup>~framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-  
 preconverging-de-mentating/structuring/paradigmizing ; by failing to effectively recognise and  
 account-for its given <amplifying/formative-epistemicity>-totalising~thrownness-in-  
 existence<sup>35</sup>. Thus, inevitably adopting a supposed knowledge-reification~gesturing-and-  
 accounting—of-epistemic-phenomenalism-<in-  
 prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated-attendant-ontological-contiguity’ ~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>3</sup>-in- {preconverging-ment-by}-  
 postconverging-entailment> that poorly/hardly construes of the very ‘re-ontologising centrality  
 of the veridically existential-<disontologising/re-ontologising—aporeticism>’ (with respect to  
 the educing of both sublimating—arising and sublimating—prolongation). So-reflected with an  
 ‘implicated/explicated notionally-and-operatively deficient construal of the apriorising and the  
 aposteriorising as supposedly representing correspondingly a distinction between the  
 nonexperiential and experiential’; whereas the apriorising (as to presumptuousness—in-

existence) and the aposteriorising (as to assumptions-in-existence) veridically points to ‘~~epistemic-  
totalising<sup>33</sup>~~ hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting, -  
~~decompulsing~~ delinearity~for-cogency manifest <apriorising-for-aposteriorising,-in-existence>—  
existentialising-framing-by-enframing/{worlding}-<in-‘educing/availing and re-educing/re-  
availing of prospective relative ontological completeness<sup>37</sup>’> (as to  
cumulating/recomposuring of ‘the-very-same purview/devolved-purview/devolving-purview-  
of-unlimitedness/existence-<full-potency-of-sublimating-nascence>;—‘implicated-attendant-  
ontological-contiguity<sup>67</sup>’~educated-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup>). So-failing to appreciate the fact that there cannot be anything  
outside of existence (underlining the ‘re-ontologising centrality of the existential-  
<disontologising/re-ontologising—aporeticism>’ as to inherent ‘~~epistemic-  
totalising<sup>33</sup>~~ hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting, -  
~~decompulsing~~ delinearity~for-cogency manifest <apriorising-for-aposteriorising,-in-existence>—  
existentialising-framing-by-enframing/{worlding}-<in-‘educing/availing and re-educing/re-  
availing of prospective relative ontological completeness<sup>37</sup>’>’). Since the existential-  
<disontologising/re-ontologising—aporeticism> rather speaks of the ‘relative-  
unreflexivity/relative-reflexivity limitedness/human-subpotency dynamics of  
supererogating<sup>96</sup> {affirmation/projection/assertion/notional~self-distantiation-by-  
unaffirmation/deprojection/deassertion/epistemic-decadence}—towards~omnipotential-  
affirmation/projection/assertion/notional~self-distantiation’ in <amplituding/formative-  
epistemicity>-totalising~thrownness-in-existence<sup>35</sup>. Human ‘~~epistemic-  
totalising<sup>33</sup>~~ hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting, -  
~~decompulsing~~ delinearity~for-cogency manifest <apriorising-for-aposteriorising,-in-existence>—  
existentialising-framing-by-enframing/{worlding}-<in-‘educing/availing and re-educing/re-

~~availing of prospective relative ontological completeness<sup>87</sup>>~~, as such (as to ‘human presumptuousness/apriorising-eliciting-of-assumptions/aposteriorising’), so-reflect the fact that it is ~~<apriorising-for-aposteriorising,-in-existence>—existentialising—framing-by-enframing/{worlding}<in-‘educing/availing and re-educing/re-availing of prospective relative ontological completeness<sup>87</sup>>~~ that dynamically undergirds the ‘thresholding/thresholds of existentialising—enframing/imprintedness by existentialising—framing/imprinting’ educing human intelligibility-~~<as-to-human-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-process,-in-<amplituding/formative—epistemicity>totalising~conceptualisation>~~’ (whether as of prior ~~<preconverging~‘motif-and-apriorising/axiomatising/referencing’—entailing>~~-existentialising—enframing/imprintedness-~~<as-to-<sup>4</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>~~ or prospective ~~<postconverging~‘motif-and-apriorising/axiomatising/referencing’—entailing>~~-existentialising—framing/imprinting-~~<as-to-prospective-<sup>4</sup> historicity/ontological-eventfulness<sup>3</sup> /ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~). So-reflected with respect to the ~~‘epistemic-totalising<sup>33</sup>’~~ hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-~~{decompulsing}delinearity~for-cogency~~ manifest ~~<apriorising-for-aposteriorising,-in-existence>—existentialising—framing-by-enframing/{worlding}<in-‘educing/availing and re-educing/re-availing of prospective relative ontological completeness<sup>87</sup>>~~’ of ~~Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology~~ ~~psychologismic epistemic-acutisation—difficulty<for, residualising—{decompulsing}delinearity~for-cogency>~~—magnitude<sup>{of-experientiality/experiment}</sup> (implied as to transcendental/interdimensional/transdimensional registry-

worldview/dimension-level ~~existentialising-framing-by-enframing/{worlding}~~<sup>83</sup>reference-  
of-thought') and ~~institutional-development-as-to-social-function-development~~ ~~psychologismic-~~  
~~epistemic-acutisation-difficulty~~ <for, residualising-~~{decompulsing}~~ delinearity-for-cogeny>  
magnitude<sup>{of-experientiality/experiment}</sup> and ~~living-development-as-to-personality-development~~  
~~psychologismic-epistemic-acutisation-difficulty~~ <for, residualising-  
~~{decompulsing}~~ delinearity-for-cogeny>—————magnitude<sup>{of-experientiality/experiment}</sup> (implied  
intradimensionally within any given registry-worldview/dimension as to <registry-  
worldview/dimension—~~existentialising-framing-by-enframing/{worlding}~~<sup>83</sup>reference-of-  
thought>—~~undergirding-of-existentialising-framing-by-enframing/{worlding}~~—axiomatic-  
constructs). In other words, human<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> necessarily arise as of prior  
<sup>7</sup>unblurriness/blurriness—  
threshold~framing/formulation/catchmenting/truncating/compulsing/linearising  
(existentialising—enframing/imprintedness) or as of prospective  
<sup>7</sup>unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi  
ng (existentialising—framing/imprinting); with regards to the specifically given registry-  
worldview/dimension or its institutional purview ‘<apriorising—for-aposteriorising,-in-  
existence>—~~existentialising-framing-by-enframing/{worlding}~~—<in-‘educing/availing and re-  
educing/re-availing-of-prospective-relative-ontological-completeness<sup>37</sup>>’ imbued human  
existential-<disontologising/re-ontologising—aporeticism> ontological-performance<sup>72</sup>-  
<including-virtue-as-ontology>/morality/ethics/justice/etc.’. So-elicited as of ‘protracted-  
social—as-to-individual-by-institutional-by-social relative direct/deferential-  
responsibility/relative-reflexivity-or-irresponsibility/relative-unreflexivity to  
cogeny\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’. In  
this respect, ‘nonexperientiality of apriorising—for-aposteriorising is a  
notional/epistemic/bindingness<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>’

impossibility' by the mere token that already being in existence consciously—and unconsciously informs human <sup>{epistemic-totalising<sup>33</sup>}</sup> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-  
~~aeuting, -{decompulsing}~~ delinearity~for-cogency manifest <apriorising—for-aposteriorising, -in-  
existence>—~~existentialising—framing-by-enframing/{worlding}~~—<in 'educing/availing and re-  
educing/re-availing of prospective relative ontological completeness<sup>37</sup>'>' (along the lines it is  
impossible for a child to speak without priorly babbling—as-pseudo-speaking with latter speaking  
efficiency/orientation necessarily affected as to the child's prior speaking and perceiving-of-  
speaking in so-reflecting the 'child's developing existentialising—frame-of-entailment-of-motif-  
and-apriorising/axiomatising/referencing' imbued 'circular <apriorising—for-aposteriorising, -in-  
existence>—~~existentialising—framing-by-enframing/{worlding}~~—<in 'educing/availing and re-  
educing/re-availing of prospective relative ontological completeness<sup>37</sup>'>' as of the  
'hermeneutic circle'); and so, as to the driving human <amplituding/formative-epistemicity>-  
totalising~thrownness-in-existence<sup>35</sup>, -imbued-projective-arbitrariness/waywardness—(as-to-the-  
human—projective/reprojective—~~aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-  
referencing-process-of-'<amplituding/formative-epistemicity>totalising~conceptualisation'~~).  
Critically, the disparateness-of-conceptualisation—<unforegrounding-ment, -failing-  
prospectively-to-reflect-'immanent~relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>67</sup>'> implied from such 'implicated/explicated nonexperientiality of apriorising—for-  
aposteriorising' (as of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> elaboration-as-to-  
mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
'prospectively-implicated-attendant-ontological-contiguity<sup>67</sup>'~educated—  
existentialising/contextualising/textualising—'intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>'<sup>40</sup>) across all registry-worldviews/dimensions fails to appreciate  
that prior sublimating—arising and prospective sublimating—prolongation is rather enabled as  
from 'existential—<disontologising/re-ontologising—aporeticism> imbued {epistemic-

totalising<sup>33</sup> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
 {decompulsing} delinearity~for-cogency educed re-ontologising-nascency-<as-of-prospective-  
 solipsistic/intersolipsistic-inkling-drive-for-knowledge-elucidation,-as-to-veridical-organic-  
 knowledge>; as of veridical core-philosophy/derivative-core-philosophy—(imbued requisite  
 ‘inkling-drive of dimensionality-of-sublimating<sup>25</sup>-(~~amplituding/formative~~>supererogatory~de-  
 mentativeness/epistemic-growth-or-conflatedness /transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’)  
 ‘holding-out/point-referencing—psychoanalytic-unshackling exercise of educed—and-availing—  
 and-re-availing relative-ontological-completeness<sup>87</sup>—of-apriorising/axiomatising/referencing’  
 to allow for play out of untenability-of-induced~unblurriness as  
 ‘<prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-  
 ideologising/deformulaicity/à-contrecoup/unsettling/unarguable prompted  
 constricted/narrowingdown—re-ontologising-enabling>—psychologismic epistemic-  
 acutisation—residualising~{epistemic-  
 totalising } hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
 {decompulsing} delinearity~for-cogency’ as to ‘developing human-per-cep-ti-vi-ty-<as-to—  
 notional~perceptualisation-of—and-leashing-to social-functioning-and-accordance—as-of—  
 social-stake-contention-or-confliction> in preconverging/postconverging—rede-  
 mentating/restructuring/reparadigming’. Whereas an implicated/explicit nonexperientiality of  
 apriorising—for-aposteriorising rather paradoxically ‘implicitly/explicitly objectifies—as-  
 nonframed/absolute-<as-unreflexively-impliciting-of-a-supposedly ‘absolutising-framing’>’  
 the specifically given registry-worldview scope of ‘existentially-<disontologising/re-  
 ontologising—aporeticism> manifest incidental/accidental reactive-sufferance/endurance in  
 supposedly and paradoxically subordinating/subserving/collateralising the possibility for  
 prospective re-ontologising—imbuing-of-prospective-human-

sublimating/emancipating/enfranchisement'; as supposedly being beyond the appraisal of prospective 're-ontologising-nascency-<as-of-prospective-solipsistic/intersolipsistic-inkling-drive-for-knowledge-elucidation,-as-to-veridical-organic-knowledge> for sublimating-prolongation'. Such a conception wrongly undermines the recurrently requisite profound 'palpable dissolving/decentering of the conscious-self/collective-conscious-self' and rather reflects the 'shallowness/superficiality of presumptuousness/apriorising-eliciting-of-assumptions/aposteriorising' of the specifically given registry-worldview/dimension <sup>83</sup>reference-of-thought/axiomatic-constructs <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>. Thusly, failing to grasp the 'relative-unreflexivity/relative-reflexivity—bindingness/nondiscretionariness-<as-from-sublimating-remoteness/distance-of-appraisal-of-requisite-Being-development> of unlimitedness/existence-<full-potency-of-sublimating-nascence>'—(as to 'relative-unreflexivity/relative-reflexivity limitedness/human-subpotency dynamics of supererogating {affirmation/projection/assertion/notional~self-distantiation-by-unaffirmation/deprojection/deassertion/epistemic-decadence}—towards~omnipotential-affirmation/projection/assertion/notional~self-distantiation' with respect to 'limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-potency-of-sublimating-nascence>'); rather as from the relative-reflexivity of prospective re-ontologising Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology psychologismic epistemic acutisation—difficulty <for, residualising—{decompulsing} delinearity— for cogency>—magnitude {of-experientiality/experiment} as to overarching 'registry-worldview/dimension existentialising-framing-by-enframing/{worlding}—<sup>83</sup>reference-of-thought' (as of requisite prospective re-ontologising idiomaticisation-<as-to-blurriness-elicited-profound-supererogation <sup>96</sup>-of- {epistemic-totalising <sup>83</sup>} metaphoricity <sup>77</sup>?-for-prospective-unblurriness-of- {epistemic-totalising <sup>133</sup>} <sup>136</sup> meaningfulness-and-teleology <sup>99</sup>'),-as-of-

~~sublimating-prolongation, in psychologismic epistemic acutisation—residualising,~~  
~~{decompulsing} delinearity~for-cogeny>~~ imbued  
 7unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi  
 ng)’. Rather the veracity of ‘re-ontologising–nascency-<as-of-prospective-  
~~solipsistic/intersolipsistic-inkling-drive-for-knowledge-elucidation,-as-to-veridical-organic-~~  
~~knowledge>~~ for sublimating–prolongation’ points out that the succession of prospective registry-  
 worldviews/dimensions ‘had no corresponding prior registry-worldviews/dimensions imbued  
 mere logical/rationalising’ (since such a construal will have wrongly represented the  
 corresponding prior registry-worldviews/dimensions as ‘implicitly/explicitly objectified–as-  
 nonframed/absolute-<as-unreflexively-impliciting-of-a-supposedly-‘absolutising-framing’>’).  
 Such that it is ever always the ‘thinking at first/pure predisposition preemptive of prospective  
 disontologising/subontologising’ with respect to ‘limitedness/human-subpotency prospective re-  
 encountering/re-confrontation with unlimitedness/existence-<full-potency-of-sublimating-  
 nascence>’ (as of ‘inkling-drive of dimensionality-of-sublimating<sup>25</sup>’  
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness–equalisation)’) induced psychoanalytic-unshackling; as from the specifically given  
 human <amplituding/formative–epistemicity>-totalising~thrownness-in-existence<sup>35</sup>  
 ‘prospective opening’ (as to opened-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> for  
 prospective metaphoricity<sup>57</sup>) that elicits the possibility for prospective ‘re-ontologising  
 idiomatization-<as-to-blurriness-elicited-profound-supererogation<sup>96</sup>-of-‘epistemic-  
 totalising<sup>3</sup>’ metaphoricity<sup>57</sup>’-for-prospective-unblurriness-of-‘epistemic-totalising<sup>3</sup>’  
 and-teleology<sup>99</sup>’,-as-of-sublimating-prolongation, in psychologismic epistemic acutisation—  
 residualising, {decompulsing} delinearity~for-cogeny>’. As so-undergirding the overall relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-

process<sup>68</sup> educed sublimating–prolongation ‘effective<sup>45</sup> foregrounding\_\_entailment-<in-  
succession-of–profound-supererogation<sup>96</sup>>-<postconverging–narrowing-down~sublimation-as-  
to-‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-  
prospective–profound-supererogation<sup>96</sup>’-in-reflecting-‘immanent~relative-  
unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’;-as-operative-  
notional~<sup>18</sup>deprocrypticism> as of cogency\_chronicularity/annality–of-relative-reflexivity,-as-  
to-profound-supererogation<sup>96</sup>’ imbuig conceptivity/epistemic-reflexivity/epistemicity-  
relativism-determinism-<reifying{as-to-knowledge-developing}-and-empowering>.

Overarchingly in-the-overall-instance (as to the veracity of prospective knowledge elucidation  
and knowledge implications for sublimating–prolongation with respect to its ‘direct/indirect-  
and–conscious/unconscious destabilisation’), it can thus be appreciated that the ‘overall ~~relative-  
unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~~~of-the-human-institutionalisation-  
process<sup>68</sup> imbued notional~cogency\_chronicularity/annality–of-relative-reflexivity,-as-to-  
profound-supererogation<sup>96</sup>’ is rather one whole ‘~~relative-unreflexivity/relative-reflexivity—  
ontological-contiguity<sup>67</sup>~~ construct–and–potentiation’ of ‘despite-the-self exercise of epistemic-  
projection in notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-  
axiomatising/re-referencing>’ involved in ‘limitedness/human-subpotency prospective re-  
encountering/re-confrontation with unlimitedness/existence-<full-potency-of-sublimating-  
nascence>’ for  
<sup>7</sup>unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi  
ng imbuig sublimating–prolongation (as to requisite re-acceding to ‘re-ontologising–nascency-  
<as-of-prospective-solipsistic/intersolipsistic-inkling-drive-for-knowledge-elucidation,-as-to-  
veridical-organic-knowledge>’ for sublimating–prolongation’ elicited ‘perspicacity of  
psychologismic–epistemic-acutisation-<as-to-postconverging–de-  
mentating/structuring/paradigmig,-eliciting-of-existence’s-sublimating-nascence-in-

~~prospective-aporeticism-overcoming/unovercoming>~~ as to epistemic-growth,-as—  
~~{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-~~  
~~deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing}delinearity-for-~~  
~~eogeny~~’ of ‘unlimitedness/existence-<full-potency-of-sublimating-nascence>’); and so, whilst  
interceded/interspersed with successoral ‘epistemic-decadence’ or teleological-decadence-<in-  
dimensionality-of-desublimating-lack-of<sup>26</sup> -<amplituding/formative>supererogatory-de-  
mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-  
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) imbued  
distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup>  
inducing <sup>7</sup>unblurriness/blurriness-  
threshold~framing/formulation/catchmenting/truncating/compulsing/linearising (as of human  
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> social-functioning-and-accordance—  
as-of-social-stake-contention-or-confliction construct ‘existentially-<disontologising/re-  
ontologising—aporeticism> manifest incidental/accidental reactive-sufferance/endurance in  
supposedly and paradoxically subordinating/subserving/collateralising the possibility for  
prospective re-ontologising—imbuing-of-prospective-human-  
sublimating/emancipating/enfranchisement’). Hence it can be further appreciated that (with  
respect to ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with  
unlimitedness/existence-<full-potency-of-sublimating-nascence>’ as to ‘limited-mentation-  
capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘euced-  
unlimitedness/existence-sublimating-nascence<sup>233</sup> for sublimating-prolongation’) )  
psychologismic-epistemic-acutisation-<as-to-postconverging-de-  
mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-  
prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
~~{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-~~

~~deepening/psychologismic epistemic acutisation—residualising—<sup>{decompulsing}</sup>delinearity— for  
eogeny~~ rather/effectively speaks to the ‘cut-out-<as-to-re-ontologising—  
redressing/straightening-out> (as of relative-reflexivity psychologismic—transfixity—  
<placeholder-setup-ontological-rescheduling—in-realigning/preactivity/formative—  
becoming/psychoanalytical-unshackling,-as-to-residualising—<sup>{decompulsing}</sup>delinearity-over-  
nonresidualising—<sup>{compulsing}</sup>linearity>)) for sublimating—prolongation’, of the prior scope of  
‘existentially-<disontologising/re-ontologising—aporeticism> manifest incidental/accidental  
reactive—sufferance/endurance in supposedly and paradoxically  
subordinating/subserving/collateralising the possibility for prospective re-ontologising—  
imbuing—of-prospective-human-sublimating/emancipating/enfranchisement’; and so for  
prospectively re-acceding to ‘re-ontologising—nascency-<as-of-prospective-  
solipsistic/intersolipsistic-inkling-drive-for-knowledge-elucidation,-as-to-veridical-organic-  
knowledge> for sublimating—prolongation’ (even as the latter development ‘prospectively  
effuses’ of its very own scope of ‘existentially-<disontologising/re-ontologising—aporeticism>  
manifest incidental/accidental reactive—sufferance/endurance in supposedly and paradoxically  
subordinating/subserving/collateralising the possibility for prospective re-ontologising—  
imbuing—of-prospective-human-sublimating/emancipating/enfranchisement’, given prospective  
limited-mentation-capacity). It can be appreciated in this regards that the successive registry-  
worldviews/dimensions re-acceding to ‘re-ontologising—nascency-<as-of-prospective-  
solipsistic/intersolipsistic-inkling-drive-for-knowledge-elucidation,-as-to-veridical-organic-  
knowledge> for sublimating—prolongation’ so-educate of their successively given ‘prior-  
demoronisation-<sublimating—nascence,-nonextoriatory-sublimating—upstreaming/‘amontée’>  
by prospective—moronisation-<sublimating—nascence,-extoriatory-desublimating—  
downstreaming/‘avalage’> (of human—per-cep-ti-vi-ty-<as-to—notional~perceptualisation-of—  
and-leashing-to social-functioning-and-accordance—as-of-social-stake-contention-or-

confliction> of social-functioning-and-accordance—as-of-social-stake-contention-or-  
 confliction construct); as so-reflecting limitedness/human-subpotency  
 recomposing/cumulating demoronisation-<sublimating-nascence, nonextricatory-  
 sublimating-upstreaming/‘amontée’> re-acceding to ‘re-ontologising-nascency-<as-of-  
 prospective-solipsistic/intersolipsistic-inkling-drive-for-knowledge-elucidation, -as-to-  
 veridical-organic-knowledge> for sublimating-prolongation’. This psychologismic-epistemic-  
 acutisation-<as-to-postconverging-de-mentating/structuring/paradigming, -eliciting-of-  
 existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to  
 epistemic-growth, -as—{veridical/sound}-relative-reflexivity-in-existence/relativising-from-  
 limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising,-  
 {decompulsing}delinearity-for-cogency imbued ‘cut-out-<as-to-re-ontologising-  
 redressing/straightening-out> (as of relative-reflexivity psychologismic-transfixity-  
 <placeholder-setup-ontological-rescheduling—in-realigning/preactivity/formative-  
 becoming/psychoanalytical-unshackling, -as-to-residualising—{decompulsing}delinearity-over-  
 nonresidualising—{compulsing}linearity>) for sublimating-prolongation’ (as cutting-out-<as-to-re-  
 ontologising-redressing/straightening-out> the moronisation-<sublimating-nascence,-  
 extricatory-desublimating-downstreaming/‘avalage’ of ‘existentially-<disontologising/re-  
 ontologising—aporeticism> manifest incidental/accidental reactive-sufferance/endurance in  
 supposedly and paradoxically subordinating/subserving/collateralising the possibility for  
 prospective re-ontologising—imbuing-of-prospective-human-  
 sublimating/emancipating/enfranchisement’): is rather underlied by veridical core-  
 philosophy/derivative-core-philosophy—(imbued requisite ‘inkling-drive of dimensionality-of-  
 sublimating<sup>25</sup> -(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-  
 or-conflatedness<sup>3</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation)’) ‘holding-out/point-referencing—psychoanalytic-unshackling

exercise of educed-and-availing-and-re-availing relative-ontological-completeness<sup>87</sup>-of-  
apriorising/axiomatising/referencing’ to allow for play out of untenability-of-  
induced~ unblurriness as ‘<prospective\_punctual/immediacy/constituted/compulsions-  
encumbered—disarming/dis-ideologising/deformulaicity/à-contrécoup/unsettling/unarguable  
prompted constricted/narrowingdown—re-ontologising-enabling> psychologismic epistemic-  
acutisation—residualising~<sup>{epistemic-  
totalising }</sup>hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,—  
<sup>{decompulsing}</sup>delinearity~for-cogency’ as to ‘developing human-per-cep-ti-vi-ty-<as-to—  
notional~perceptualisation-of-and-leashing-to\_social-functioning-and-accordance—as-of—  
social-stake-contention-or-confliction> in preconverging/postconverging—rede-  
mentating/restructuring/reparadigming’); and so with respect to the  
notional/epistemic/bindingness<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup>  
‘formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-  
imbued-mediativity-and-deferentialism>-of—<sup>89</sup>meaningfulness-and-teleology<sup>99</sup> and existential-  
<disontologising/re-ontologising—aporeticism> articulation manifestations (undergirding  
‘catchmented-and-compulsed-<in-‘existential-dearth-of-demoronisation’,-so-construed-as-  
from-ontological-normalcy/postconvergence-perspective-reflection-of-the-‘destructuring-  
threshold\_of-the-given-level’s-conjugated-postlogism~as-dementing’> interpersonal, group,  
intergroup, community, local, national, political, geostrategic, etc. psychologismic epistemic-  
acutisation—difficulty-<for,—residualising~<sup>{decompulsing}</sup>delinearity~for-cogency>—levels of  
interrelatedness-dynamics-of-social-constructing’ as underlied by apriorising—<sup>88</sup>reference-of-  
thought/apriorising—registry—elements-<sup>{epistemic-totalising 33}</sup>psychologismic subliminality-of-  
individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature,  
presumptuousness-or-arrogation, assumptions, value-reference and teleology<sup>99</sup>)). And so  
dynamically undergirding the ‘thresholding/thresholds of existentialising—

enframing/imprintedness by existentialising—framing/imprinting’  
 notionally/epistemically/bindingnessly <sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup>  
 educating of human intelligibility ~~<as-to-human-projective/reprojective—~~aestheticising-re-motif-  
 and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-  
 measuringinstrumenting-process,-in-~~<amplituding/formative—~~  
 epistemicity>totalising~conceptualisation)’ (as so-reflected with regards to prospective re-  
 ontologising Being-development/ontological-framework-expansion-as-to-depth-of-  
 ontologising-development-as-infrastructure-of- meaningfulness-and-teleology  
 psychologismic epistemic acutisation—difficulty ~~<for, residualising—~~  
~~{decompulsing} delinearity~for cogency>~~ magnitude <sup>{of-experientiality/experiment}</sup> as overarching ‘registry-  
 worldview/dimension existentialising—framing-by-enframing/{worlding}—<sup>83</sup> reference-of-  
 thought’, and both institutional-development-as-to-social-function-development  
 psychologismic epistemic acutisation—difficulty ~~<for, residualising—~~  
~~{decompulsing} delinearity~for cogency>~~ magnitude <sup>{of-experientiality/experiment}</sup> and living-development-  
 as-to-personality-development psychologismic epistemic acutisation—difficulty ~~<for,~~  
 residualising—~~{decompulsing} delinearity~for cogency>~~ magnitude <sup>{of-experientiality/experiment}</sup> as ~~<registry-~~  
 worldview/dimension—existentialising framing by enframing/{worlding}—<sup>83</sup> reference-of-  
 thought>undergirding-of-existentialising—framing-by-enframing/{worlding}—axiomatic-  
 constructs). This effectively speaks of ‘re-ontologising-nascency-~~<as-of-prospective-~~  
 solipsistic/intersolipsistic-inkling-drive-for-knowledge-elucidation,-as-to-veridical-organic-  
 knowledge> for sublimating—prolongation’ as about the ~~<postconverging—aporeticism—~~  
 overcoming/unovercoming>-enjoining of the successively educed re-ontologising of the overall  
 relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-  
 institutionalisation-process<sup>68</sup> (as interceded/interspersed with successive ‘existentially-  
~~<disontologising/re-ontologising—aporeticism>~~ manifest incidental/accidental reactive—

sufferance/endurance in supposedly and paradoxically subordinating/subserving/collateralising the possibility for prospective re-ontologising—imbuing-of-prospective-human-sublimating/emancipating/enfranchisement’), and so rather as of ‘nonextricatory/postconverging ontologising-and-re-ontologising angling-of-imaginary demoronisation-<sublimating-nascence, ~~nonextricatory~~-sublimating-upstreaming/‘amontée’>’ sublimating-prolongation (over ‘lifespan extricatory/preconverging psychical-nascency moronisation-<sublimating-nascence, ~~extricatory~~-desublimating-downstreaming/‘avalage’>’); as so-reflecting ‘<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection/construal (human-per-cep-ti-vi-ty-<as-to—notional~perceptualisation-of-and-leashing-to\_social-functioning-and-accordance—as-of-social-stake-contention-or-confliction>) of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction construct’ as of requisite ‘effective <sup>45</sup>foregrounding\_\_entailment-<in-succession-of-profound-supererogation<sup>96</sup>>-<postconverging-narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup>’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’;-as-operative-notional~<sup>18</sup>deprocrypticism) as of cogency\_chronicularity/annality-of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’ imbuing conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing}-and-empowering>. ‘Human sovereign-function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> consciousness/collective-consciousness’, with respect to ‘veridical notionality/epistemicity/bindingness-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>’ conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’—(reflection upon the given ‘existential-<disontologising/re-ontologising—aporeticism>’ (<‘baseline/nominalising/editional—aptitudinal~underlay-<as-to-prior-

~~unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising~~> enabling

~~'baselining/cogency/reconstruing—aptitudinal~overlay-<for-prospective- unblurriness- dragging-out>')~~—reflected-as—

~~recurring~existentialising—framing-by-enframing/{worlding}-<as-manifest-~~

~~individuative~direct/deferential—transeffusive/worlding—looping~~>—reflected-as—supererogation<sup>96</sup>—

capacitating-<for-existential-thematic> imbued interest/disinterest, investedness/disinvestment,

exposure/lack-of-exposure, role/task participative-emplacement and relevance/irrelevance-and-

capability/incapability—appraisal', as so-constrained—preconvergingly/postconvergingly—rede-

mentating/restructuring/reparadigming by elicitable human ontological-commitment<sup>66</sup> and

universal-transparency<sup>104</sup> with respect to underlying human 'crossgenerational

notional~firstnaturedness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-

~~misprising~~>—mental-processing—parity for ontological-performance<sup>72</sup>-<including-virtue-as-

ontology>/morality/ethics/justice/etc.')

as well as with respect to the notional/epistemic/bindingness-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> eliciting of

'prospective existential-<disontologising/re-ontologising—aporeticism> human sovereign-

emergence/becoming, existentially imbuing human freedom as to supererogating/surrealising-

for 'knowledge empowerment over ignorance disempowerment'-<as-of-'developing-and-

availing—sovereign-sublimating potential/possibilities/options/choices'-as-to-the-

'credibility'/'ontological-veracity'-underlying-the-'sovereign-conscious/conscientious-

backdrop'> consciousness/collective-consciousness?': is rather reflective of the fact that

(however counterintuitive to a <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>

predisposition) 'there is no singly arising of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>' (as wrongly

implicated/explicated as of elaboration-as-to-mere-

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

'prospectively implicated attendant ontological-contiguity<sup>67</sup>'~educated—

existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity—contiguity-

~~<imbued-notional~cogency>~~<sup>40</sup> ‘mélée\_of\_supposedly-singly~conception-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’—reflex~propositional-attitude). As such a ‘supposedly  
singly arising conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ then falls into a <sup>79</sup>presencing—  
absolutising-identitive-constitutedness<sup>14</sup> predisposition that fails to reflect ‘veridical  
notionality/epistemicity/bindingness—~~<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>~~  
conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’—(reflection upon the given ‘existential-  
~~<disontologising/re-ontologising—aporeticism>~~ (‘baseline/nominalising/editional—apitudinal~underlay—~~<as-to-prior-~~  
~~unblurriness-reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>~~ enabling  
‘baselining/cogency/reconstruing—apitudinal~overlay—~~<for-prospective-unblurriness-dragging-out>~~’)—reflected-as—  
recurring~existentialising-framing-by-enframing/{worlding}-~~<as-manifest-~~  
individuated~direct/deferential-transeffusive/worlding-looping>—reflected-as—supererogation<sup>96</sup>—  
capacitating—~~<for-existential-thematic>~~ imbued interest/disinterest, investedness/disinvestment,  
exposure/lack-of-exposure, role/task participative-emplacement and relevance/irrelevance-and-  
capability/incapability-appraisal’). As to the that human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is  
actually and effectively underlied by ‘successoral psychologismic-epistemic-acutisation—~~<as-to-~~  
postconverging—de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-  
nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
{veridical/sound}-relative-reflexivity-in-existence/relativising—from-limited-mentation-as-its-  
deepening/psychologismic-epistemic-acutisation—residualising,—{decompulsing}delinearity-for-  
eogeneity imbued ‘cut-out—~~<as-to-re-ontologising-redressing/straightening-out>~~ (as of relative-  
reflexivity psychologismic-transfixity—~~<placeholder-setup-ontological-rescheduling—in-~~  
realigning/preactivity/formative-becoming/psychoanalytical-unshackling,-as-to-residualising—  
{decompulsing}delinearity-over-nonresidualising—{compulsing}linearity>’ for sublimating—  
prolongation’; so-underlining ‘limitedness/human-subpotency prospective re-encountering/re-  
confrontation with unlimitedness/existence—~~<full-potency-of-sublimating-nascence>~~’ as to

~~‘limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency to~~  
~~‘educated-unlimitedness/existence-sublimating-nascence<sup>2 53</sup> for sublimating-prolongation’ (and~~  
~~so-underlied as to the overarching construal/conceptualising of relative-unreflexivity/relative-~~  
~~reflexivity—ontological-contiguity<sup>67</sup>      ‘existentially-<disontologising/re-ontologising—~~  
~~aporeticism> manifested as of the overall relative-unreflexivity/relative-reflexivity—~~  
~~ontological-contiguity<sup>67</sup> ~of-the-human-institutionalisation-process<sup>68</sup>’). This (in reflection of the~~  
~~fact that ‘enunciated propositions are of underlying manifest <registry-worldview/dimension~~  
~~existentialising-framing-by-enframing/{worlding}—<sup>83</sup>reference-of-thought> undergirding-of~~  
~~existentialising-framing-by-enframing/{worlding}—axiomatic-constructs’ and thus rather~~  
~~harkening back notionally/epistemically/bindingnessly<sup><as-to-determinism/conceptivity-of-relative-</sup>~~  
~~unreflexivity/relative-reflexivity> to the sublimating-remoteness/distance-of-appraisal-<as-to-requisite-~~  
~~‘Being-development-notional~self-distantiation’-imbued-psychologismic-epistemic-~~  
~~acutisation,-eliciting-of-prospective-ontologically-hegemonising-narrative<sup>71</sup>>)~~ points out that  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> necessarily/effectively arises rather as of existentially-  
~~<disontologising/re-ontologising—aporeticism>~~ imbued  
~~‘notionally/epistemically/bindingnessly<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup>~~  
~~circular      <apriorising-for-aposteriorising,-in-existence>—existentialising-framing-by-~~  
~~enframing/{worlding} <in-‘educing/availing and re-educing/re-availing of prospective-~~  
~~relative-ontological-completeness<sup>82</sup>>’ (as of limitedness/human-subpotency manifest~~  
~~aestheticisation-and-aestheticisation-towards-ontology-<elicited-idiomatisation> for~~  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>). Concretely, the ‘veridical  
~~notionality/epistemicity/bindingness<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup>~~  
~~conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’—(reflection upon the given ‘existential-~~  
~~<disontologising/re-ontologising—aporeticism> (‘baseline/nominalising/editional—aptitudinal~underlay-<as-to-prior-~~  
~~unblurriness-reframing/reformulation/detachmenting/detruncating/decompulsing/delinearising>’ enabling~~

'~~baselining/cogency/reconstructing—aptitudinal~overlay-<for-prospective- unblurriness- dragging-out>'~~—reflected-as—  
recurring~existentialising—framing-by-enframing/{worlding}-<as-manifest-  
individuating~direct/deferential—transeffusive/worlding—looping>—reflected-as—supererogation<sup>96</sup>—  
capacitating-<for-existential-thematic>') can be grasped as from the insight of the 'relatively  
innocent/uningrained/unenculturated ~~notional/epistemic/bindingness~~—<as-to-determinism/conceptivity-of-  
relative-unreflexivity/relative-reflexivity> perspective' of say a child's existential-<disontologising/re-  
ontologising—aporeticism> discovery of the notion of 1+1=2. Wherein the child's appreciation  
(however faint) of such a notion of 1+1=2 is more profoundly underlied by its appreciation that  
1+1=2 speaks to another social institutional practice but of practice-of-educating (different from  
its immediate family and community and people); as to all such institutions—imbued-associated-  
individuals existential-<disontologising/re-ontologising—aporeticism> prodding/eliciting-of-  
varying—purposefulness-and-interests upon the child (reflected as its manifest  
~~notionally/epistemically/bindingnessly~~—<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>  
given 'existential-<disontologising/re-ontologising—aporeticism> ('baseline/nominalising/editiona—  
aptitudinal~underlay-<as-to-prior-———— unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>'  
enabling 'baselining/cogency/reconstructing—aptitudinal~overlay-<for-prospective- unblurriness- dragging-out>')—reflected-as—  
recurring~existentialising—framing-by-enframing/{worlding}-<as-manifest-  
individuating~direct/deferential—transeffusive/worlding—looping>—reflected-as—supererogation<sup>96</sup>—  
capacitating-<for-existential-thematic>') as the child comes to discover/adopt such prodded/elicited varying  
purposefulness-and-interests as socially-construed as purposefully valuable; in reflection of the  
fact that the child is ever always ~~notionally/epistemically/bindingnessly~~—<as-to-determinism/conceptivity-  
of-relative-unreflexivity/relative-reflexivity> (as of its given 'existential-<disontologising/re-ontologising—  
aporeticism> ('baseline/nominalising/editiona—aptitudinal~underlay-<as-to-prior-  
unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>'  
enabling  
'baselining/cogency/reconstructing—aptitudinal~overlay-<for-prospective- unblurriness- dragging-out>')—reflected-as—

recurring~existentialising~framing-by-enframing/{worlding}-<as-manifest-

individuative~direct/deferential~transeffusive/worlding~looping>\_\_\_\_\_reflected-as\_\_\_\_\_supererogation<sup>96</sup>-

capacitating-<for-existential-thematic>') of self-becoming/self-conflatedness<sup>13</sup>/formative~supererogating-

<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-

referencing,-in-perspective~ontological-normalcy/postconvergence>. Interestingly, such a mere

propositional representation of 1+1=2 is rather effectively meaningless to an infant to which the

requisite 'existential-<disontologising/re-ontologising—aporeticism> (<'baseline/nominalising/editional-

aptitudinal~underlay-<as-to-prior-\_\_\_\_\_ unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>'

enabling \_\_\_\_\_ 'baselining/cogency/reconstruing—aptitudinal~overlay-<for-prospective- unblurriness~dragging-out>')\_\_\_\_\_reflected-as-

recurring~existentialising~framing-by-enframing/{worlding}-<as-manifest-

individuative~direct/deferential~transeffusive/worlding~looping>\_\_\_\_\_reflected-as\_\_\_\_\_supererogation<sup>96</sup>-

capacitating-<for-existential-thematic>' for such a notional/epistemic/bindingness<as-to-determinism/conceptivity-of-

relative-unreflexivity/relative-reflexivity> social/institutional practice-of-educating does not avail. And so-

unavailing as to the infant's notionally/epistemically/bindingnessly<as-to-determinism/conceptivity-of-

relative-unreflexivity/relative-reflexivity> given 'existential-<disontologising/re-ontologising—aporeticism>

(<'baseline/nominalising/editional—aptitudinal~underlay-<as-to-prior-

unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>' \_\_\_\_\_ enabling

'baselining/cogency/reconstruing—aptitudinal~overlay-<for-prospective- unblurriness~dragging-out>')\_\_\_\_\_reflected-as-

recurring~existentialising~framing-by-enframing/{worlding}-<as-manifest-

individuative~direct/deferential~transeffusive/worlding~looping>\_\_\_\_\_reflected-as\_\_\_\_\_supererogation<sup>96</sup>-

capacitating-<for-existential-thematic> imbued interest/disinterest, investedness/disinvestment,

exposure/lack-of-exposure, role/task participative-emplacement and relevance/irrelevance-and-

capability/incapability~appraisal'; as so-constrained—preconvergingly/postconvergingly~rede-

mentating/restructuring/reparadigming by elicitable human ontological-commitment<sup>66</sup> and

universal-transparency<sup>104</sup> with respect to underlying human 'crossgenerational

notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-  
 misprising>—mental-processing-parity for ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc'. Likewise, (with respect to the sovereign-  
 function/posture-<as-to-existentially-manifest-'embodied-subject~consciousness-and-  
 direct/deferential-conscientiousness',-as-of-its-'epistemic-reflexivity/unreflexivity-in-  
 existence'/teleology> existential-<disontologising/re-ontologising—aporeticism> 'out-of-  
 phasing>-disparate-narratives\_of\_social-functioning-and-accordance—as-of-social-stake-  
 contention-or-confliction\_construct manifesting-at-the-given—<sup>7</sup>unblurriness/blurriness-  
 threshold~framing/formulation/catchmenting/truncating/compulsing/linearising') it is rather as  
 of the protracted-social—as-to-individual-by-institutional-by-social 'existential-  
 <disontologising/re-ontologising—aporeticism> ('baseline/nominalising/editorial—aptitudinal-underlay-<as-to-prior-  
 unblurriness-reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>' enabling  
 'baselining/cogency/reconstruing—aptitudinal-overlay-<for-prospective-unblurriness-dragging-out>')—reflected-as—  
 recurring~existentialising-framing-by-enframing/{worlding}-<as-manifest-  
 individuative~direct/deferential-transeffusive/worlding-looping>—reflected-as—supererogation<sup>96</sup>-  
 capacitating-<for-existential-thematic>' (with respect to 'veridical notionality/epistemicity/bindingness-<as-to-  
 determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> conception-of-<sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup>' in reflection of shallow-to-profound supererogation<sup>96</sup>-capacitating-<for-existential-  
 thematic>) that varying human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>/morality/ethics/justice/etc. arise. And so  
 notionally/epistemically/bindingnessly-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>  
 arising with regards to the 'educing-and-availing-and-re-availing of relative-ontological-  
 completeness<sup>87</sup>; with respect to unlimitedness/existence-<full-potency-of-sublimating-  
 nascence> prospective apriorising/axiomatising/referencing-sublimating-reflexivity—  
 beholdening under which limitedness/human-subpotency submits in profound-supererogation

for prospective sublimating'). Speaking to the ~~'relative-unreflexivity/relative-reflexivity—~~  
bindingness/nondiscretionariness-~~as-from-sublimating remoteness/distance-of-appraisal-of-~~  
requisite-Being-development> of unlimitedness/existence-~~full-potency-of-sublimating-~~  
nascence>'—(as to 'relative-unreflexivity/relative-reflexivity limitedness/human-subpotency  
dynamics of supererogating {affirmation/projection/assertion/notional~self-distantiation-by-  
unaffirmation/deprojection/deassertion/epistemic-decadence}—towards~omnipotential-  
affirmation/projection/assertion/notional~self-distantiation' with respect to 'limitedness/human-  
subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-~~full-~~  
potency-of-sublimating-nascence>'); and so, as to its relative-reflexivity as from prospective  
re-ontologising ~~Being-development/ontological-framework-expansion-as-to-depth-of-~~  
ontologising-development-as-infrastructure-of- meaningfulness-and-teleology  
~~psychologismic epistemic acutisation—difficulty <for, residualising—~~  
~~{decompulsing} delinearity~for cogency>—magnitude {of-experientiality/experiment}, then institutional-~~  
development-as-to-social-function-development ~~psychologismic epistemic acutisation—~~  
difficulty <for, residualising-~~{decompulsing} delinearity~for cogency>—magnitude {of-~~  
experientiality/experiment} and then ~~living-development-as-to-personality-development~~  
~~psychologismic epistemic acutisation—difficulty <for, residualising—~~  
~~{decompulsing} delinearity~for cogency>—magnitude {of-experientiality/experiment}. This can further be~~  
elucidated (and as it is equally pertinent as to the prospective relative-unreflexivity of our  
positivism—<sup>80</sup>procrypticism/disjointedness-as-of-<sup>83</sup>reference-of-thought 'mélée\_of\_supposedly-  
singly~conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>' <sup>79</sup>presencing—absolutising-  
identitive-constitutedness<sup>14</sup> predisposition) with regards to the patent case of say a God-of-plane  
conception or superstitious conception of modern medicine in an animistic social-setup that  
cannot simply be construed as supposedly 'explained away by a circumstantial thorough  
positivism/rational-empiricism elucidation of how a plane or positivism/rational-empiricism

medicine works' (as of such 'mélée\_of\_supposedly~singly~conception~of~<sup>56</sup>meaningfulness-  
 and-teleology<sup>99</sup>'—reflex~propositional~attitude) since such an animistic social-setup  
 existentialising~frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing is  
 rather existentially-<disontologising/re-ontologising~aporeticism> of a nonpositivistic  
 overarching 'registry-worldview/dimension existentialising~framing-by-  
 enframing/{worlding}—<sup>83</sup>reference-of-thought' (with regards to its  
 notionally/epistemically/bindingnessly-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>  
 given 'existential-<disontologising/re-ontologising~aporeticism> ('baseline/nominalising/edition-  
 aptitudinal~underlay-<as-to-prior~unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising~  
 enabling 'baselining/cogency/reconstruing~aptitudinal~overlay-<for-prospective-unblurriness~dragging-out>'—reflected-as-  
 recurring~existentialising~framing-by-enframing/{worlding}-<as-manifest-  
 individuative~direct/deferential~transeffusive/worlding~looping>—reflected-as~supererogation<sup>96</sup>-  
 capacitating-<for-existential-thematic>'); as the animistic nonpositivistic overarching 'registry-  
 worldview/dimension existentialising~framing-by-enframing/{worlding}—<sup>83</sup>reference-of-  
 thought' is bound existentially-<disontologising/re-ontologising~aporeticism> to  
 psychologismically fallback/relapse into its nonpositivistic articulated 'enunciated propositions  
 as of underlying manifest <registry-worldview/dimension—existentialising~framing-by-  
 enframing/{worlding}—<sup>83</sup>reference-of-thought> undergirding-of-existentialising~framing-by-  
 enframing/{worlding}—axiomatic-constructs' (in reflection of such underlying nonpositivistic  
 Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-  
 development-as-infrastructure-of- meaningfulness-and-teleology psychologismic-  
 epistemic-acutisation—difficulty-<for-residualising~{decompulsing}delinearity~for-cogency>  
 magnitude {of-experientiality/experiment} notionally/epistemically/bindingnessly-<as-to-determinism/conceptivity-  
 of-relative-unreflexivity/relative-reflexivity> given 'existential-<disontologising/re-ontologising~  
 aporeticism> ('baseline/nominalising/edition-aptitudinal~underlay-<as-to-prior-

~~unblurriness—reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>~~ enabling

~~'baselining/cogency/reconstruing—aptitudinal~overlay-<for-prospective- unblurriness-dragging-out>')~~—reflected-as—

~~recurring~existentialising—framing-by-enframing/{worlding}-<as-manifest-~~

~~individuative~direct/deferential—transeffusive/worlding—looping>~~—reflected-as—supererogation<sup>96</sup>—

capacitating-<for-existential-thematic>'). This overall insight highlights that (as reflecting ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>67</sup> existentially-<disontologising/re-ontologising—aporeticism> manifested as of the overall ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>) in-effect human <sup>56</sup>'meaningfulness-and-teleology<sup>99</sup> is not ~~notionally/epistemically/bindingnessly~~-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> differentiable' from the 'palpable dissolving/decentering of the conscious-self/collective-conscious-self' that so ~~notionally/epistemically/bindingnessly~~-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> allows for organic-knowledge; with respect to 'veridical notionality/epistemicity/bindingness-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>—(reflection upon the given 'existential-<disontologising/re-ontologising—aporeticism>

~~{'baseline/nominalising/editorial—aptitudinal-underlay-<as-to-prior-~~

~~unblurriness—reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>~~ enabling

~~'baselining/cogency/reconstruing—aptitudinal~overlay-<for-prospective- unblurriness-dragging-out>')~~—reflected-as—

~~recurring~existentialising—framing-by-enframing/{worlding}-<as-manifest-~~

~~individuative~direct/deferential—transeffusive/worlding—looping>~~—reflected-as—supererogation<sup>96</sup>—

capacitating-<for-existential-thematic>') whether manifesting shallow or profound supererogation<sup>96</sup>—capacitating-<for-existential-thematic>. So-underlining the 'protracted-social—as-to-individual-by-institutional-by-social ~~notional/epistemic/bindingness~~-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> self-becoming/self-conflatedness<sup>13</sup>/formative—supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-

referencing,-in-perspective-ontological-normalcy/postconvergence> (as of  
notional/epistemic/bindingness<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>  
<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>) that veridically  
undergirds the relative-unreflexivity/relative-reflexivity-ontological-contiguity<sup>67</sup> of  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>'. The very scope of protracted-social-as-to-individual-by-  
institutional-by-social 're-ontologising-nascency-<as-of-prospective-solipsistic/intersolipsistic-  
inking-drive-for-knowledge-elucidation,-as-to-veridical-organic-knowledge> for sublimating-  
prolongation' (as to 'nonextricatory/postconverging ontologising-and-re-ontologising angling-  
of-imaginary demoronisation-<sublimating-nascence,-nonextricatory-sublimating-  
upstreaming/'amontée'>' sublimating-prolongation), thus speaks effectively to human  
existential-<disontologising/re-ontologising-aporeticism> rediscovery/regenerating: with  
respect to 'veridical notional/epistemicity/bindingness<as-to-determinism/conceptivity-of-relative-  
unreflexivity/relative-reflexivity> conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>'—(reflection upon the  
given 'existential-<disontologising/re-ontologising-aporeticism> ('baseline/nominalising/edition-  
aptitudinal-underlay-<as-to-prior- unblurriness-reframing/reformulation/detachmenting/detruncating/decompulsing/delinearising>  
enabling 'baselining/cogency/reconstruing-aptitudinal-overlay-<for-prospective-unblurriness-dragging-out>')-reflected-as-  
recurring~existentialising-framing-by-enframing/{worlding}-<as-manifest-  
individuative-direct/deferential-transeffusive/worlding-looping>-reflected-as-supererogation<sup>96</sup>-  
capacitating-<for-existential-thematic>') with regards to 'the-very-same purview/devolved-  
purview/devolving-purview-of-unlimitedness/existence-<full-potency-of-sublimating-  
nascence>;—'implicated-attendant-ontological-contiguity<sup>67</sup>'~educed-  
existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional-cogency>'<sup>40</sup>. And so, expandable in relation to the  
notional/epistemic/bindingness<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>  
'formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-

imbued-mediativity-and-deferentialism>-of-<sup>5</sup> meaningfulness-and-teleology<sup>99</sup> and existential-  
 <disontologising/re-ontologising—aporeticism> articulation manifestations (undergirding  
 ‘catchmented—and-compulsed-<in-‘existential-dearth-of-demoronisation’,-so-construed-as-  
 from-ontological-normalcy/postconvergence-perspective-reflection-of-the-‘destructuring-  
 threshold\_of-the-given-level’s-conjugated-postlogism~as-dementing’> interpersonal, group,  
 intergroup, community, local, national, political, geostrategic, etc. ~~psychologismic-epistemic-  
 acutisation—difficulty~~ <for, residualising-<sup>{decompulsing}</sup> delinearity—for cogency>—levels of  
 interrelatedness-dynamics-of-social-constructing’ as underlied by apriorising-<sup>83</sup> reference-of-  
 thought/apriorising-registry—elements-<sup>{epistemic-totalising<sup>33</sup>}</sup> ~~psychologismic-subliminality-of-  
 individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature,  
 presumptuousness-or-arrogation, assumptions, value-reference and teleology<sup>99</sup>)~~’. This most  
 fundamental reality speaks to ‘limitedness/human-subpotency prospective re-encountering/re-  
 confrontation with unlimitedness/existence-<full-potency-of-sublimating-nascence>’ with  
 respect to ‘veridical notionalty/epistemicity/bindingness-<as-to-determinism/conceptivity-of-relative-  
 unreflexivity/relative-reflexivity> conception-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>’—(reflection upon the  
 given ‘existential-<disontologising/re-ontologising—aporeticism> <sup>{baseline/nominalising/editional—  
 aptitudinal-underlay-<as-to-prior— unblurriness-reframing/reformulation/detachmenting/detruncating/decompulsing/delinearising>’  
 enabling ‘baselining/cogency/reconstruing—aptitudinal~overlay-<for-prospective- unblurriness-dragging-out>’}—reflected-as—  
 recurring~existentialising-framing-by-enframing/{worlding}-<as-manifest-  
 individuative~direct/deferential-transeffusive/worlding-looping>—reflected-as—supererogation<sup>96</sup>-  
 capacitating-<for-existential-thematic>’) for the veridical construing/conceptualising of the ‘protracted-  
 social—as-to-individual-by-institutional-by-social ontological-performance<sup>72</sup>-<including-  
 virtue-as-ontology>/morality/ethics/justice/etc’. And so, over the relative-unreflexivity of  
 implicated/explicated elaboration-as-to-mere-  
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—</sup>



capacitating-<for-existential-thematic>'). And so-construable notionally/epistemically/bindingnessly-<as-to-  
 determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> as to the (sovereign-function/posture-<as-to-  
 existentially-manifest-'embodied-subject~consciousness-and-direct/deferential-  
 conscientiousness',-as-of-its-'epistemic-reflexivity/unreflexivity-in-existence'/teleology>  
 existential-<disontologising/re-ontologising—aporeticism> 'out-of-phasing>disparate-  
 narratives\_of\_social-functioning-and-accordance—as-of-social-stake-contention-or-  
 confliction\_construct manifesting-at-the-given—unblurriness/blurriness—  
 threshold~framing/formulation/catchmenting/truncating/compulsing/linearising') imbued  
 disontologising/subontologising—unculturated/enculturated/subculturated  
 elasticity/margin/threshold/circumstantiality-of-discretionariness-from/acceding-to'  
 <developed/developing>-relation with prospective re-ontologising 'ontologically-  
 hegemonising-narrative<sup>71</sup> ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc.'—(with reference to notionally/epistemic/bindingness-<as-to-  
 determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> 'parrhesiastic/messianicity/profound-  
 supererogation<sup>96</sup> projection for sublimating—prolongation'). In this respect, it should be  
 appreciated that prospective re-ontologising 'ontologically-hegemonising-narrative<sup>71</sup>  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.'—(with  
 reference to notionally/epistemic/bindingness-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-  
 reflexivity> 'parrhesiastic/messianicity/profound-supererogation<sup>96</sup> projection for sublimating—  
 prolongation') effectively speaks (as to 're-ontologising—nascency-<as-of-prospective-  
 solipsistic/intersolipsistic-inkling-drive-for-knowledge-elucidation,-as-to-veridical-organic-  
 knowledge> for sublimating—prolongation') to: the prospectively implicated/explicated  
 psychologismic-epistemic-acutisation-<as-to-postconverging-de-  
 mentating/structuring/paradigmig,-eliciting-of-existence's-sublimating-nascence-in-  
 prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—

~~{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing}delinearity-for-  
 eogeneity~~ imbued ‘cut-out-<as-to-re-ontologising-redressing/straightening-out> (as of relative-  
 reflexivity psychologismic-transfixity-<placeholder-setup-ontological-rescheduling—in-  
 realigning/preactivity/formative-becoming/psychoanalytical-unshackling,-as-to-residualising-  
 {decompulsing}delinearity-over-nonresidualising-{compulsing}linearity>) for sublimating-  
 prolongation’. As so cutting-out-<as-to-re-ontologising-redressing/straightening-out> the  
 moronisation-<sublimating-nascence,-extreatory-desublimating-downstreaming/‘avalage’ of  
 ‘existentially-<disontologising/re-ontologising—aporeticism> manifest incidental/accidental  
 reactive-sufferance/endurance in supposedly and paradoxically  
 subordinating/subserving/collateralising the possibility for prospective re-ontologising—  
 imbuing-of-prospective-human-sublimating/emancipating/enfranchisement’; effectively  
 manifested as to the (sovereign-function/posture-<as-to-existentially-manifest-‘embodied-  
 subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-  
 reflexivity/unreflexivity-in-existence’/teleology> existential-<disontologising/re-  
 ontologising—aporeticism> ‘<out-of-phasing>-disparate-narratives\_of\_social-functioning-and-  
 accordance—as-of-social-stake-contention-or-confliction\_construct manifesting-at-the-  
 given—<sup>71</sup>unblurriness/blurriness-  
 threshold~framing/formulation/catchmenting/truncating/compulsing/linearising’) imbued  
 disontologising/subontologising—uncultured/encultured/subcultured  
 elasticity/margin/threshold/circumstantiality-of-discretionariness-from/acceding-to’  
 <developed/developing>-relation with prospective re-ontologising ‘ontologically-  
 hegemonising-narrative<sup>71</sup> ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc.’—(with reference to notional/epistemic/bindingness<as-to-  
 determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> ‘parrhesiastic/messianicity/profound-

supererogation<sup>96</sup> projection for sublimating–prolongation’). Effectively, psychologism–epistemic-acutisation–<as-to-postconverging–de-mentating/structuring/paradigming, -eliciting–of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth, -as—{veridical/sound}–relative-reflexivity–in-existence/relativising–from limited mentation as its deepening/psychologismic–epistemic acutisation—residualising, {decompulsing} delinearity–for cogency imbued ‘cut-out–<as-to-re-ontologising–redressing/straightening-out> (as of relative-reflexivity psychologismic–transfixity–<placeholder-setup-ontological-rescheduling—in-realigning/preactivity/formative-becoming/psychoanalytical-unshackling, -as-to-residualising–{decompulsing} delinearity-over-nonresidualising–{compulsing} linearity>) for sublimating–prolongation’: so-arises rather within-the-scope-of/with-respect-to ‘veridical notional/epistemicity/bindingness–<as-to-determinism/conceptivity–of-relative-unreflexivity/relative-reflexivity> conception–of–<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’—(reflection upon the given ‘existential–<disontologising/re-ontologising—aporeticism>’—(‘baseline/nominalising/edition—aptitudinal~underlay–<as-to-prior-unblurriness–reframing/reformulation/detachmenting/detruncating/decompulsing/delinearising>’ enabling ‘baselining/cogency/reconstruing—aptitudinal~overlay–<for-prospective-unblurriness-dragging-out>’)—reflected-as—recurring~existentialising–framing-by-enframing/{worlding}–<as-manifest-individuative~direct/deferential–transeffusive/worlding–looping>—reflected-as—supererogation<sup>96</sup>–capacitating–<for-existential-thematic>’) for the veridical construing/conceptualising of the ‘protracted-social—as-to-individual-by-institutional-by-social ontological-performance<sup>72</sup>–<including-virtue-as-ontology>/morality/ethics/justice/etc.’. So-undergirding ‘prospective existential–<disontologising/re-ontologising—aporeticism> human sovereign-emergence/becoming,–existentially-imbuing-human-freedom-as-to-supererogating/surrealising-for-‘knowledge-empowerment-over-ignorance-disempowerment’–<as-of-‘developing-and-availing–sovereign-sublimating-potential/possibilities/options/choices’-as-to-the-‘credibility’/‘ontological-

veracity' -underlying-the- 'sovereign-conscious/conscientious-backdrop' >  
 consciousness/collective-consciousness'; as so-overcoming/superseding the (sovereign-  
 function/posture-<as-to-existentially-manifest-'embodied-subject~consciousness-and-  
 direct/deferential-conscientiousness',-as-of-its-'epistemic-reflexivity/unreflexivity-in-  
 existence'/teleology> existential-<disontologising/re-ontologising—aporeticism> ' <out-of-  
 phasing>-disparate-narratives\_of\_social-functioning-and-accordance—as-of-social-stake-  
 contention-or-confliction\_construct manifesting-at-the-given—<sup>7</sup>unblurriness/blurriness-  
 threshold~framing/formulation/catchmenting/truncating/compulsing/linearising') imbued  
 disontologising/subontologising—unculturated/enculturated/subculturated  
 elasticity/margin/threshold/circumstantiality-of-discretionariness-from/acceding-to'  
 <developed/developing>-relation with prospective re-ontologising 'ontologically-  
 hegemonising-narrative'<sup>71</sup> ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc.'—(with reference to notional/epistemic/bindingness-<as-to-  
 determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> 'parrhesiastic/messianicity/profound-  
 supererogation'<sup>96</sup> projection for sublimating—prolongation'). And so-manifested as of relative-  
 ontological-completeness<sup>87</sup>-of-apriorising/axiomatising/referencing as rather 'existentially-  
 <disontologising/re-ontologising—aporeticism> understood-<as-epistemic-  
 totalisingly /acutely\_translating-into-the-mental-aestheticising-metaphoricity >' by its given  
 <underlaid/substrated-'thrownness-aestheticising'-{of-relative-unreflexivity-in-existence}>-  
 profusion-of-preconverging-prior-relative-ontological-incompleteness<sup>88</sup>-of-  
 apriorising/axiomatising/referencing—by—<overlaying/superstrating-'thrownness-  
 aestheticising'-{of-relative-reflexivity-in-existence}>-sparsity-of-postconverging-prospective-  
 relative-ontological-completeness<sup>87</sup>-of-apriorising/axiomatising/referencing as to underlying  
 <amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup> mental-  
 aestheticising-<as-'psychologismic-existential-metaphoricity'<sup>7</sup>-{as-to-epistemic-totalising }re-

apriorising/re-axiomatising/re-referencing\_in\_becoming}'-so-implicated-'by-way-of-the-  
 existentially/contextually/textually-manifest-motif-construct-as-specific-language'-as-so-  
 reflecting-'the-existentially/contextually/textually-manifest-moronisation/demoronisation'>  
 imbued re-ontologising-by-disontologising\_existential-calculus-(between 'prospective  
 existentialising—postconverging\_framing/imprinting re-ontologising' and 'prior  
 existentialising—preconverging\_enframing/imprintedness social-functioning-and-  
 accordance—as-of-social-stake-contention-or-confliction?')' (but not understood as of  
 supposedly 'unlimitedness/existence-<full-potency-of-sublimating-nascence> absolute-  
 ontological-completeness-of-apriorising/axiomatising/referencing-<as-omnipotentiality>  
 <amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>' imbued  
 absolute~difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-  
 nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>32</sup>-as-veridical-epistemicity-  
 relativism-determinism<sup>24</sup> so-construed as 'absolute reference of identity' as failing to project of  
 its own possible prospective relative-ontological-incompleteness<sup>88</sup>-of-  
 apriorising/axiomatising/referencing). The fundamental reality with respect to 'veridical  
 notional/epistemicity/bindingness-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>  
 conception-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>'—(reflection upon the given 'existential-  
 <disontologising/re-ontologising—aporeticism> ('baseline/nominalising/editional—aptitudinal~underlay-<as-to-prior-  
 unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>' enabling  
 'baselining/cogency/reconstruing—aptitudinal~overlay-<for-prospective- unblurriness~dragging-out>')—reflected-as—  
 recurring~existentialising—framing-by-enframing/{worlding}-<as-manifest-  
 individuative~direct/deferential—transeffusive/worlding—looping>—reflected-as—supererogation<sup>96</sup>-  
 capacitating-<for-existential-thematic>') for the veridical construing/conceptualising of the 'protracted-  
 social—as-to-individual-by-institutional-by-social ontological-performance<sup>72</sup>-<including-  
 virtue-as-ontology>/morality/ethics/justice/etc': equally speaks to the incredulity/unscientific-

basis (as to the relative-unreflexivity of implicated/explicated elaboration-as-to-mere-  
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
 ‘prospectively implicated attendant ontological-contiguity<sup>67</sup>~educated—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> ‘mélée\_of\_supposedly-singly~conception-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’—reflex~propositional-attitude) appraisal of human  
 consciousness/collective-consciousness. So-appraising human consciousness/collective-  
 consciousness as ‘implicitly/explicitly objectifiable-as-nonframed/absolute-<as-unreflexively-  
 implicating-of-a-supposedly-‘absolutising-framing?’’, as to a paradox with regards to ‘where the  
 consciousness that so appraises stands out from’ (with such a ‘mélée\_of\_supposedly-  
 singly~conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’—reflex~propositional-attitude). This  
 effectively fails to reflect relative-unreflexivity/relative-reflexivity with respect to ‘veridical  
 notional/epistemicity/bindingness-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>  
 conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’—(reflection upon the given ‘existential-  
 <disontologising/re-ontologising—aporeticism> (<‘baseline/nominalising/edition—aptitudinal~underlay-<as-to-prior-  
 unblurriness-reframing/reformulation/deattachmenting/detruncating/decompulsing/delinearising>’ enabling  
 ‘baselining/cogency/reconstruing—aptitudinal~overlay-<for-prospective- unblurriness-dragging-out>’)—reflected-as—  
 recurring~existentialising-framing-by-enframing/{worlding}-<as-manifest-  
 individuative~direct/deferential-transeffusive/worlding-looping>—reflected-as—supererogation<sup>96</sup>-  
 capacitating-<for-existential-thematic>’) undergirding human consciousness/collective-consciousness’; with  
 regards to ‘protracted-social—as-to-individual-by-institutional-by-social  
 notional/epistemic/bindingness-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> self-  
 becoming/self-conflatedness<sup>13</sup>/formative-supererogating-<projective/reprojective—  
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—  
 ontological-normalcy/postconvergence> (as of notional/epistemic/bindingness-<as-to-

determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> 61 nonpresencing-<perspective-ontological-normalcy/postconvergence>) that veridically undergirds 56 meaningfulness-and-teleology<sup>99</sup>. Human consciousness/collective-consciousness as such can only always be internal (in reflection of limitedness/human-subpotency inherently imbued ‘notional/epistemic/bindingness’<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup> human-consciousness/collective-consciousness-distendedness/detruncating-<beyond-selfpresencing,-as-re-ontologising-decentering\_of-consciousness/collective-consciousness,-as-to-psychologismic-epistemic-acutisation—residualising,-{decompulsing}delinearity~for-cogency>’), as to developing human ‘existential-<disontologising/re-ontologising—aporeticism>’ (<baseline/nominalising/edition—apitudinal-underlay-<as-to-prior—unblurriness-reframing/reformulation/detachmenting/detruncating/decompulsing/delinearising>’ enabling ‘baselining/cogency/reconstruing—apitudinal-overlay-<for-prospective-unblurriness-dragging-out>’)-reflected-as-recurring~existentialising—framing-by-enframing/{worlding}-<as-manifest-individuative-direct/deferential-transeffusive/worlding-looping>\_reflected-as—supererogation<sup>96</sup>—capacitating-<for-existential-thematic>’ in manifest relative-unreflexivity/relative-reflexivity’ (with regards to limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘duced-unlimitedness/existence-sublimating-nasence’<sup>233</sup> as to recurrently-driven limitedness/human-subpotency prospective re-encountering/re-confrontation with the ‘constraining/defining intersolipsistic reflexive-sublimating/unreflexive-desublimating measure/objectification that is unlimitedness/existence—as-ontological-normalcy/postconvergence-<in-validation-of-‘metaphysics-of-absence\_epistemic-projection’>’). Such that just as ‘there is nothing outside of existence’, it is human consciousness/collective-consciousness that is inherently the manifest-outleting of ‘human 56 meaningfulness-and-teleology<sup>99</sup> and intelligibility-{as-to-human-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-process,-in-<amplituding/formative—



~~{decompulsing} delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—~~  
~~aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,—~~  
~~as-herein-specifically-relevant-to-human-subpotency>’). Interestingly thus, human~~  
~~consciousness/collective-consciousness (as manifest-outleting of ‘human <sup>56</sup>meaningfulness-and-~~  
~~teleology<sup>99</sup> and intelligibility-<as-to-human-projective/reprojective—aestheticising-re-motif—~~  
~~and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-~~  
~~measuringinstrumenting-process,-in-<amplituding/formative—~~  
~~epistemicity>totalising~conceptualisation> in its notional/epistemic/bindingness<as-to-~~  
~~determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> reflection of unlimitedness/existence<full-~~  
~~potency-of-sublimating-nascence>’) is not differentiable/cannot-stand-out from the ‘palpable~~  
~~dissolving/decentering of the conscious-self/collective-conscious-self’ that so-~~  
~~notionally/epistemically/bindingnessly<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>~~  
~~allows for organic-knowledge; with respect to ‘veridical notional/epistemic/bindingness-~~  
~~<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> conception-of-<sup>56</sup>meaningfulness-and-~~  
~~teleology<sup>99</sup>’—(reflection upon the given ‘existential-<disontologising/re-ontologising—~~  
~~aporeticism>~~ {‘baseline/nominalising/editional—aptitudinal~underlay<as-to-prior-  
unblurriness-reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>’ enabling  
‘baselining/cogency/reconstruing—aptitudinal~overlay<for-prospective-unblurriness-dragging-out>’}\_reflected-as—  
~~recurring~existentialising-framing-by-enframing/{worlding}-<as-manifest-~~  
~~individuative~direct/deferential-transeffusive/worlding-looping>\_reflected-as\_supererogation<sup>96-</sup>~~  
~~capacitating<for-existential-thematic>’ whether manifesting shallow or profound supererogation<sup>96-</sup>~~  
~~capacitating<for-existential-thematic>’). Thus so-validating the fact that human~~  
~~consciousness/collective-consciousness rather arises ‘existentially-<disontologising/re-~~  
~~ontologising—aporeticism> and organically’ as to the ‘<amplituding/formative-epistemicity>-~~  
~~totalising~thrownness-in-existence<sup>35</sup> locus/station of limitedness/human-subpotency social-~~

functioning-and-accordance—as-of-social-stake-contention-or-confliction’ as so-reflected above with the respectively given child, infant and nonpositivism/non-rational-empiricism animistic registry-worldview respective notionally/epistemically/bindingnessly<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> given ‘existential-<disontologising/re-ontologising—aporeticism> (<‘baseline/nominalising/edition—aptitudinal~underlay<as-to-prior-unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>’ enabling <‘baselining/cogency/reconstruing—aptitudinal~overlay<for-prospective-unblurriness-dragging-out>’>—reflected-as—recurring~existentialising—framing-by-enframing/{worlding}-<as-manifest-individuative~direct/deferential—transeffusive/worlding-looping>—reflected-as—supererogation<sup>96</sup>—capacitating<for-existential-thematic>’. And so, in reflection of their respectively given consciousness/collective-consciousness manifest <sup>7</sup>unblurriness/blurriness—threshold~framing/formulation/catchmenting/truncating/compulsing/linearising’ imbued disontologising/subontologising—uncultured/encultured/subcultured elasticity/margin/threshold/circumstantiality-of-discretionariness-from/acceding-to’ <developed/developing>-relation with prospective re-ontologising ‘ontologically-hegemonising-narrative<sup>71</sup> ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.’—(with reference to notional/epistemic/bindingness<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> ‘parrhesiastic/messianicity/profound-supererogation<sup>96</sup> projection for sublimating—prolongation’); in want for prospective <sup>7</sup>unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising imbuing sublimating—prolongation (as to requisite re-acceding to ‘re-ontologising—nascency-<as-of-prospective-solipsistic/intersolipsistic-inkling-drive-for-knowledge-elucidation,-as-to-veridical-organic-knowledge> for sublimating—prolongation’ elicited ‘perspicacity of psychologismic-epistemic-acutisation-<as-to-postconverging-de-mentating/structuring/paradigm-ing,-eliciting-of-existence’s-sublimating-nascence-in-

~~prospective-aporeticism-overcoming/unovercoming>~~ as to epistemic-growth,-as-  
~~{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-~~  
~~deepening/psychologismic-epistemic-acutisation-residualising,~~<sup>{decompulsing}</sup>~~delinearity-for-~~  
~~eogeny~~’ of ‘unlimitedness/existence-<full-potency-of-sublimating-nascence>’). Such that  
human consciousness/collective-consciousness as arising ‘existentially-<disontologising/re-  
~~ontologising-aporeticism>~~ and organically’ (as of ~~notional/epistemic/bindingness~~<sup><as-to-</sup>  
~~determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>~~ re-acceding to ‘re-ontologising-nascency-<as-  
~~of-prospective-solipsistic/intersolipsistic-inkling-drive-for-knowledge-elucidation,-as-to-~~  
~~veridical-organic-knowledge>~~ for sublimating-prolongation’) implies that even the notion of  
‘<amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup> locus/station of  
limitedness/human-subpotency social-functioning-and-accordance—as-of-social-stake-  
contention-or-confliction’ (so-construed herein as <sup>79</sup>presencing—absolutising-identitive-  
constitutedness<sup>14</sup>) itself is ever always prospectively reschedulable-<as-overriding-prior-  
institutionalising-prior-mere-formulaicity/ritualisation-failing-requisite-prospective-profound-  
supererogation<sup>96</sup>-for-sovereign-emergence> (with respect to recurrently-driven  
limitedness/human-subpotency prospective re-encountering/re-confrontation with the  
‘constraining/defining intersolipsistic reflexive-sublimating/unreflexive-desublimating  
measure/objectification that is unlimitedness/existence-as-ontological-  
normalcy/postconvergence-<in-validation-of-‘metaphysics-of-absence-epistemic-  
projection’>’); as to the reschedulability-<as-overriding-prior-institutionalising-prior-mere-  
formulaicity/ritualisation-failing-requisite-prospective-profound-supererogation<sup>96</sup>-for-  
sovereign-emergence> of the ~~notional/epistemic/bindingness~~<sup><as-to-determinism/conceptivity-of-relative-</sup>  
~~unreflexivity/relative-reflexivity>~~ ‘formativeness-<as-to-intersolipsism-of-  
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> and existential-<disontologising/re-ontologising—

~~aporeticism~~> articulation manifestations (undergirding ‘catchmented-and-compulsed-<in-  
 ‘existential-dearth-of-demoronisation’,-so-construed-as-from-ontological-  
 normalcy/postconvergence-perspective-reflection-of-the-‘destructuring-threshold\_of-the-  
 given-level’s-conjugated-postlogism~as-dementing’> interpersonal, group, intergroup,  
 community, local, national, political, geostrategic, etc. ~~psychologismic-epistemic-acutisation—  
 difficulty~~<for, residualising—{decompulsing} delinearity~for-cogency>—levels of interrelatedness-  
 dynamics-of-social-constructing’ as underlied by apriorising—<sup>83</sup>reference-of-  
 thought/apriorising-registry—elements- {<sup>epistemic-totalising</sup>33} psychologismic-subliminality-of-  
 individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature,  
 presumptuousness-or-arrogation, assumptions, value-reference and teleology<sup>99</sup>}). In this  
 regards, such a rescheduling-<as-overriding-prior-institutionalising-prior-mere-  
 formulaicity/ritualisation-failing-requisite-prospective-profound-supererogation<sup>96</sup>-for-  
 sovereign-emergence> as of organic-knowledge speaks to the given ‘<amplituding/formative-  
 epistemicity>-totalising~thrownness-in-existence<sup>35</sup> locus/station of limitedness/human-  
 subpotency social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’  
 (as to ~~notionally/epistemically/bindingnessly~~<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-  
 reflexivity> given ‘existential-<disontologising/re-ontologising—aporeticism>  
 ‘baseline/nominalising/editorial—aptitudinal~underlay-<as-to-prior-  
 unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>’ enabling  
 ‘baselining/cogency/reconstruing—aptitudinal~overlay-<for-prospective- unblurriness-dragging-out>’)—reflected-as—  
 recurring~existentialising-framing-by-enframing/{worlding}-<as-manifest-  
 individuative~direct/deferential-transeffusive/worlding-looping>—reflected-as—supererogation<sup>96</sup>-  
 capacitating-<for-existential-thematic>’) elicited: as from veridical core-philosophy/derivative-core-  
 philosophy—(imbued requisite ‘inkling-drive of dimensionality-of-sublimating<sup>25</sup>’ -  
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-

conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation)’) ‘holding-out/point-referencing—psychoanalytic-unshackling  
 exercise of educed—and-availing—and-re-availing relative-ontological-completeness<sup>87</sup>—of-  
 apriorising/axiomatising/referencing’ to allow for play out of untenability-of-  
 induced~ unblurriness as ‘<prospective\_punctual/immediacy/constituted/compulsions-  
 encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable  
 prompted constricted/narrowingdown—re-ontologising-enabling> psychologismic-epistemic-  
 acutisation—residualising~<sup>{epistemic}</sup>  
 totalising }hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,  
 {decompulsing}delinearity~for-cogency’ as to ‘developing human-per-cep-ti-vi-ty-<as-to—  
 notional~perceptualisation-of—and-leashing-to\_social-functioning-and-accordance—as-of—  
 social-stake-contention-or-confliction> in preconverging/postconverging—rede-  
 mentating/restructuring/reparadigming’. Speaking to the fact that the potential for sublimating—  
 prolongation is dynamised as from the specifically given existential-<disontologising/re-  
 ontologising—aporeticism> (<baseline/nominalising/editionall—aptitudinal~underlay-<as-to-prior-  
 unblurriness—reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising> enabling  
 ‘baselining/cogency/reconstruing—aptitudinal~overlay-<for-prospective- unblurriness-dragging-out>’)—reflected-as—  
 recurring~existentialising—framing-by-enframing/{worlding}-<as-manifest-  
 individuative~direct/deferential—transeffusive/worlding-looping>—reflected-as—supererogation<sup>96</sup>—  
 capacitating-<for-existential-thematic> imbued interest/disinterest, investedness/disinvestment,  
 exposure/lack-of-exposure, role/task participative-emplacement and relevance/irrelevance-and-  
 capability/incapability—appraisal’ (as so-constrained—preconvergingly/postconvergingly—rede-  
 mentating/restructuring/reparadigming by elicitable human ontological-commitment<sup>66</sup> and  
 universal-transparency<sup>104</sup> with respect to underlying human ‘crossgenerational  
 notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-

~~misprising~~—mental-processing-parity for ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc’) and so-reflected whether as elucidated above with the infant, child or animist nonpositivism/non-rational-empiricism registry-worldview/dimension: in so dragging-out (into prospective <sup>7</sup>unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising imbuing sublimating~prolongation) their respectively manifest <sup>7</sup>unblurriness/blurriness~threshold~framing/formulation/catchmenting/truncating/compulsing/linearising imbued disontologising/subontologising—uncultured/encultured/subcultured elasticity/margin/threshold/circumstantiality-of-discretionariness-from/acceding-to’ <developed/developing>-relation with prospective re-ontologising ‘ontologically-hegemonising-narrative<sup>71</sup> ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.’—(with reference to notional/epistemic/bindingness<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> ‘parrhesiastic/messianicity/profound-supererogation<sup>96</sup> projection for sublimating~prolongation’). In this respect (and with respect to anthropologisation-<as-to-futural-reflexivity,-in-<sup>†</sup>decompulsing<sup>†</sup>delinearity-‘invention’/‘creation’-of-the-human/humanity>), as to the very epistemic-totalising<sup>33</sup> reality (of human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> and intelligibility-<as-to-human-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-process,-in-<amplifying/formative-epistemicity>totalising~conceptualisation)) and thus human consciousness/collective-conscious: the undergirding catchmented-and-compulsed-<in-‘existential-dearth-of-demonisation’,-so-construed-as-from-ontological-normalcy/postconvergence-perspective-reflection-of-the-‘destructuring-threshold\_of-the-given-level’s-conjugated-postlogism~as-dementing?’> impediment to reschedulability<as-overriding-prior-institutionalising-prior-mere-formulaicity/ritualisation-failing-requisite-prospective-profound-supererogation<sup>96</sup>-for-

~~sovereign emergence~~> is critically preconvergently-de-mentating/structuring/paradigming rather epistemic-totalisingly<sup>33</sup> as from the ‘geostrategic, political, national, local, community, intergroup, group, interpersonal, etc. ~~psychologismic-epistemic-acutisation—difficulty~~<for-  
~~residualising—{decompulsing} delinearity~for-cogeny~~>—levels of interrelatedness-dynamics-of social-constructing’; and so, in reflection of the veridical ‘notional~conflatedness<sup>13</sup> of underlying apriorising—<sup>83</sup>reference-of-thought/apriorising-registry—elements-~~{epistemic-totalising<sup>33</sup>}~~psychologismic-subliminality-of-individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology<sup>99</sup>’ (so-effusing ~~notionally/epistemically/bindingnessly~~<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> as to the notional~conflatedness<sup>13</sup> ‘dynamics of limitedness/human-subpotency prior\_institutionalisation-<as-to-its-mere-formulaicity/ritualisation,-conscious-moronisation—linearising~construct-of-thought’/~~{epistemic-totalising<sup>33</sup>}~~psychologismic-subliminal-truncating’;-as-relative-unreflexivity—  
~~enframing\_failing~sublimating~prolongation~~> by memorative-extension-<as-to-‘conscientiousness-demoronisation—delinearising~construct-of-thought’/~~{epistemic-totalising<sup>33</sup>}~~psychologismic-subliminal-detruncating’;-as-relative-reflexivity—  
~~reframing\_educing~sublimating~prolongation~~>). As so-reflecting (as of <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection) the ‘successive higher-levels defining direct/indirect-limiting/constraining-of—reschedulability-<as-overriding-prior-institutionalising-prior-mere-formulaicity/ritualisation-failing-requisite-prospective-profound-supererogation<sup>96</sup>-for-sovereign-emergence> import/implications upon the successive lower-levels’; that is, as from ‘geostrategic, political, national, local, community, intergroup, group, interpersonal, etc. ~~psychologismic-epistemic-acutisation—difficulty~~<for-  
~~residualising—{decompulsing} delinearity~for-cogeny~~>—levels of interrelatedness-dynamics-of social-constructing’. So-underlined existentially-<disontologising/re-ontologising—

~~aporeticism~~> by such an ‘implicated/explicated <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> stratified disontologising/subontologising conception of the-human/humanity’ (as from ‘geostrategic, political, national, local, community, intergroup, group, interpersonal, etc. ~~psychologismic-epistemic-acutisation—difficulty<for, residualising-  
{decompulsing} delinearity~for-cogeneity>~~—levels of interrelatedness-dynamics-of-social-constructing’); implicitly/explicitly failing to reflect the requisite organic-knowledge prospect for prospectively elicitable human ontological-commitment<sup>66</sup> and universal-transparency<sup>104</sup> (with respect to underlying human ‘crossgenerational notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—mental-processing-parity for ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.). The implication here is that, as to the very notional~conflatedness<sup>13</sup> of human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, such a dragging-out into prospective <sup>7</sup>unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising imbuing sublimating~prolongation (with regards to anthropologisation-<as-to-futural-reflexivity,-in-~~{decompulsing} delinearity-‘invention’/‘creation’-of-the-human/humanity>~~) is necessarily/effectively as of the respectively~defining/overarching (as from ‘geostrategic, political, national, local, community, intergroup, group, interpersonal, etc. ~~psychologismic-epistemic-acutisation—difficulty<for, residualising-  
{decompulsing} delinearity~for-cogeneity>~~ levels of interrelatedness-dynamics-of-social-constructing’); as so-veridically allowing for ‘prospective existential-<disontologising/re-ontologising-aporeticism> human sovereign-emergence/becoming, ~~existentially imbuing human freedom-as-to-supererogating/surrealising-for-‘knowledge-empowerment-over-ignorance-disempowerment’-<as-of-‘developing-and-  
availing~sovereign-sublimating potential/possibilities/options/choices’-as-to-the-  
‘credibility’/‘ontological-veracity’-underlying-the-‘sovereign-conscious/conscientious-  
backdrop’>~~ consciousness/collective-consciousness’. And so, as to the respectively~

defining/overarching (as from ‘geostrategic, political, national, local, community, intergroup, group, interpersonal, etc. ~~psychologismic-epistemic-acutisation—difficulty~~ <for, residualising—<sup>{decompulsing}</sup>delinearity~for-cogency>—levels of interrelatedness-dynamics-of social-constructing’) ~~notionally/epistemically/bindingnessly~~ <as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> given ‘existential-<disontologising/re-ontologising—aporeticism>

~~‘baseline/nominalising/edition—aptitudinal~underlay-<as-to-prior-~~

~~unblurriness~reframing/reformulation/detachmenting/detruncating/decompulsing/delinearising>’~~ enabling

~~‘baselining/cogency/reconstruing—aptitudinal~overlay-<for-prospective-unblurriness-dragging-out>’~~...reflected-as—

~~recurring~existentialising—framing-by-enframing/{worlding}-<as-manifest-~~

~~individuative~direct/deferential—transeffusive/worlding-looping>~~...reflected-as—supererogation<sup>96</sup>—

capacitating-<for-existential-thematic>’ at <sup>7</sup>unblurriness/blurriness—

threshold~framing/formulation/catchmenting/truncating/compulsing/linearising imbued

disontologising/subontologising—unculturated/enculturated/subculturated

elasticity/margin/threshold/circumstantiality-of-discretionariness-from/acceding-to’

<developed/developing>-relation with prospective re-ontologising ‘ontologically-hegemonising-narrative<sup>71</sup> ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.’—(with reference to ~~notional/epistemic/bindingness~~ <as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> ‘parrhesiastic/messianicity/profound-supererogation<sup>96</sup> projection for sublimating—prolongation’). In this regards (and with respect to anthropologisation-<as-to-futural-reflexivity,-in-<sup>{decompulsing}</sup>delinearity-‘invention’/‘creation’-of-the-human/humanity>), it is herein contended that our ‘implicated/explicated<sup>79</sup> presencing—absolutising-identitive-constitutedness<sup>14</sup> stratified disontologising/subontologising conception of the-human/humanity’ (as from ‘geostrategic, political, national, local, community, intergroup, group, interpersonal, etc. ~~psychologismic-epistemic-acutisation—difficulty~~ <for, residualising—<sup>{decompulsing}</sup>delinearity~for-cogency>—levels of interrelatedness-dynamics-of

social-constructing') is reflected directly/indirectly—and-consciously/unconsciously in our overall positivism—<sup>80</sup>procrypticism/disjointedness-as-of-<sup>83</sup>reference-of-thought pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—  
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness >); as to its 'cynical prospectively manifest <sup>7</sup>unblurriness/blurriness—threshold~framing/formulation/catchmenting/truncating/compulsing/linearising' as to social-stake-contention-or-confliction 'self-referencing-syncretising forward-facing—supposedly~postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism epistemic-projection imbued prior mere-formulaicity/ritualisation-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 <epistemic-totalising >re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination'>' as prospectively substitutive of 'unlimitedness/existence-<full-potency-of-sublimating-nascence>' (as so-prospectively undermining of organic-knowledge prospectively elicitable human ontological-commitment<sup>66</sup> and universal-transparency<sup>104</sup> with respect to underlying human 'crossgenerational notional~firstnatureddness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-misprising>—mental-processing-parity for ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.). But then our very own so-manifested positivism—<sup>80</sup>procrypticism/disjointedness-as-of-<sup>83</sup>reference-of-thought is not immuned as of its '<amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup> locus/station of limitedness/human-subpotency social-functioning-and-accordance—as-of-social-stake-contention-or-confliction', with respect to 'veridical notional/epistemicity/bindingness-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>'—(reflection upon the given 'existential-<disontologising/re-ontologising—aporeticism> (<baseline/nominalising/editorial—

aptitudinal~underlay~<as to prior~———— unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>'

enabling 'baselining/cogency/reconstruing~aptitudinal~overlay~<for prospective unblurriness dragging out>')~reflected-as~

recurring~existentialising~framing-by-enframing/{worlding}~<as-manifest-

individuating~direct/deferential~transeffusive/worlding~looping>~reflected-as~supererogation<sup>96</sup>~

capacitating~<for-existential-thematic>'), from the genuine social intellectual~function/posture eliciting of:

veridical core-philosophy/derivative~core-philosophy~(imbued requisite 'inkling-drive of

dimensionality-of-sublimating<sup>25</sup>~<amplituding/formative>supererogatory~de-

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

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation>')

'holding-out/point-referencing~psychoanalytic-unshackling exercise of educed~and~availing~

and~re-availing relative-ontological-completeness<sup>87</sup>~of~apriorising/axiomatising/referencing'

to allow for play out of untenability-of-induced~unblurriness as

'<prospective\_punctual/immediacy/constituted/compulsions-encumbered~disarming/dis-

ideologising/deformulaicity/~à~contrecoup/unsettling/unarguable prompted

constricted/narrowingdown~re-ontologising-enabling> psychologismic epistemic-

acutisation~residualising~{epistemic-

totalising }hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,

{decompulsing}delinearity~for cogency' as to 'developing human-per-cep-ti-vi-ty~<as-to~

notional~perceptualisation-of~and~leashing-to social-functioning-and-accordance~as-of~

social-stake-contention-or-confliction> in preconverging/postconverging~rede-

mentating/restructuring/reparadigming'. In this respect, 'prospective existential-

<disontologising/re-ontologising~aporeticism> human sovereign-emergence/becoming~

existentially imbuing human freedom-as-to-supererogating/surrealising-for 'knowledge-

empowerment-over-ignorance-disempowerment'~<as-of~'developing-and-availing~sovereign-

sublimating\_potential/possibilities/options/choices'~as-to-the-'credibility'/'ontological-

veracity' -underlying-the- 'sovereign-conscious/conscientious-backdrop'>

consciousness/collective-consciousness' is critically about the genuine social intellectual-  
function/posture organic-knowledge so-elicited prospective

7unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi  
ng imbuing sublimating~prolongation allowing for veridical 'logical/rationalising exercise' of

prospective 18 deprocrypticism~or~preempting—disjointedness-as-of-83 reference-of-thought

(rather than a 'logical/rationalising exercise' within the prior 7unblurriness/blurriness-  
threshold~framing/formulation/catchmenting/truncating/compulsing/linearising of our

80 procrypticism/disjointedness-as-of-83 reference-of-thought). It can be appreciated in this

regards with the 'possible manifest pedantising/muddling/formulaic-hollowing-out—in-  
subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-

as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-

completeness 87)' as to the highlighted existential-<disontologising/re-ontologising—

aporeticism> instances above: say with the infant and nonpositivism/non-rational-empiricism

animist registry-worldview respectively unavailing social/institutional practice-of-educating and

positivism/rational-empiricism (as of their respective notionally/epistemically/bindingnessly-<as-

to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>

given 'existential-<disontologising/re-

ontologising—aporeticism>

<'baseline/nominalising/editional—aptitudinal~underlay-<as-to-prior-

unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>'

enabling

'baselining/cogency/reconstruing—aptitudinal~overlay-<for-prospective- unblurriness-dragging-out>')—reflected-as—

recurring~existentialising—framing-by-enframing/{worlding}-<as-manifest-

individuating~direct/deferential—transeffusive/worlding—looping>—reflected-as—supererogation96—

capacitating-<for-existential-thematic>

imbued

interest/disinterest,

investedness/disinvestment,

exposure/lack-of-exposure, role/task participative-emplacement and relevance/irrelevance-and-

capability/incapability—appraisal'). This doesn't call for an ontologically-flawed

‘logical/rationalising exercise’ within their respective <sup>7</sup>unblurriness/blurriness–threshold~framing/formulation/catchmenting/truncating/compulsing/linearising: such as wrongly implying a ‘logical/rationalising exercise’ for appropriate money change (with regards to the infant’s lack of mastery of arithmetic) or ‘relatively appropriate positivistic medical treatment’ with regards to the (nonpositivism/non–rational-empiricism animist lack of relevant positivism/rational-empiricism science cure); and so, as patent illustrations of ‘apriorising/axiomatising/referencing—equating/leveling/ressentiment/closed-construct-of–<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> and bothsidesism-⟨as-‘mere-processive’/pedantising-‘dialogical-relation’-to~‘perceived–social-and-institutional-commonly-enculturated\_referencing,-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’-failing-‘requisite-existential-thematic-baseline-of-technicity/profundity–framing’ {of-sublimating-discursivity-for-sovereign-repassing},-as-of-psychologismic-epistemic-acutisation—nonresidualising-imbued-⟨compulsing⟩linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation,-as-so-‘consciously/unconsciously-preordained/fated’-to-fail-prospective–notional~cogency)’ failing cogency\_chronicularity/annality–of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>. Wherein (as to the unavailing supererogation<sup>96</sup>–capacitating-⟨for-existential-thematic⟩ with regards to social/institutional practice-of-educating and positivism/rational-empiricism respectively) the prospect for ‘possible manifest pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-⟨amplifying/formative-epistemicity⟩totalising~in-relative-ontological-completeness<sup>97</sup>’}’ arises; from say an older child or animist witchdoctor respectively wrongly implying a ‘logical/rationalising exercise’ for appropriate money change (with regards to the infant’s lack of mastery of arithmetic) or ‘relatively appropriate positivistic medical treatment’. Thusly requiring the genuine social intellectual–function/posture organic-knowledge elicited dragging-out into prospective

<sup>7</sup>unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising (with regards to recurrently-driven limitedness/human-subpotency prospective re-encountering/re-confrontation with the ‘constraining/defining intersolipsistic reflexive–sublimating/unreflexive–desublimating measure/objectification that is unlimitedness/existence–as-ontological-normalcy/postconvergence-<in-validation-of-‘metaphysics-of-absence\_epistemic-projection’>’) as to enabling the availing of supererogation<sup>96</sup>–capacitating-<for-existential-thematic> with regards to social/institutional practice-of-educating and positivism/rational-empiricism respectively in order to so-educate their respective ‘prospective existential-<disontologising/re-ontologising–aporeticism> human sovereign–emergence/becoming,–existentially-imbuing-human-freedom-as-to-supererogating/surrealising-for-‘knowledge-empowerment-over-ignorance-disempowerment’-<as-of-‘developing-and-availing-sovereign-sublimating\_potential/possibilities/options/choices’-as-to-the-‘credibility’/‘ontological-veracity’-underlying-the-‘sovereign-conscious/conscientious-backdrop’> consciousness/collective-consciousness’. So-dissipating the prospect for ‘possible manifest pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup>’); as to their respectively induced psychologismic–epistemic-acutisation-<as-to-postconverging–de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as–{veridical/sound}-relative-reflexivity–in-existence/relativising–from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation–residualising,–{decompulsing}-delinearity–for-eogeneity imbued ‘cut-out-<as-to-re-ontologising–redressing/straightening-out> (as of relative-reflexivity psychologismic–transfixity-<placeholder-setup-ontological-rescheduling—in-realigning/preactivity/formative-becoming/psychoanalytical-unshackling,-as-to-residualising–

{decompulsing}delinearity-over-nonresidualising-~~{compulsing}~~linearity>) for sublimating-  
 prolongation'. Highlighting the fact that pedantising/muddling/formulaic-hollowing-out—in-  
 subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-entailing,-~~  
~~as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-~~  
~~completeness<sup>87</sup>)~~ is overran/dissipated where the sovereign-function/posture-<as-to-  
 existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-  
 conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>  
 attains the appropriate competence (reflecting the competent  
 notionally/epistemically/bindingnessly-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>  
 given ‘existential-<disontologising/re-ontologising—aporeticism> (<baseline/nominalising/edition-  
 aptitudinal~underlay-<as-to-prior—— unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>’  
 enabling ‘baselining/cogency/reconstruing—aptitudinal~overlay-<for-prospective- unblurriness-dragging-out>’)—reflected-as—  
 recurring~existentialising—framing-by-enframing/{worlding}-<as-manifest-  
 individuative~direct/deferential—transeffusive/worlding—looping>—reflected-as—supererogation<sup>96</sup>—  
 capacitating-<for-existential-thematic>’) for ‘protracted-social—~~as-to-individual-by-institutional-by-social~~  
 relative direct/deferential—responsibility/relative-reflexivity to  
 cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’. In  
 this respect, it should be noted that (however counterintuitive) the ‘appraisal of human  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> and consciousness/collective-consciousness’ as of manifest  
<sup>7</sup>unblurriness/blurriness—  
 threshold~framing/formulation/catchmenting/truncating/compulsing/linearising is effectively  
 ‘psychologismically different’ from the ‘appraisal of human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
 and consciousness/collective-consciousness’ as of manifest  
<sup>7</sup>unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi  
 ng. This is the case given the ‘relative-unreflexivity/relative-reflexivity—bindingness/nondiscretionariness-

~~<as from sublimating remoteness/distance of appraisal of requisite Being development>~~ of  
 unlimitedness/existence ~~<full potency of sublimating nascence>~~ (as to 'relative-  
 unreflexivity/relative-reflexivity limitedness/human-subpotency dynamics of  
 supererogating {affirmation/projection/assertion/notional~self-distantiation-by-  
 unaffirmation/deprojection/deassertion/epistemic-decadence} —towards~omnipotential-  
 affirmation/projection/assertion/notional~self-distantiation' with respect to 'limitedness/human-  
 subpotency prospective re-encountering/re-confrontation with unlimitedness/existence ~~<full-  
 potency of sublimating nascence>~~'): rather as from the relative-reflexivity of prospective re-  
 ontologising ~~Being-development/ontological-framework-expansion-as-to-depth-of-  
 ontologising-development-as-infrastructure-of- meaningfulness-and-teleology~~  
~~psychologismic epistemic acutisation difficulty <for, residualising-  
 {decompulsing} delinearity-for-cogency> magnitude {of-experientiality/experiment}~~ (with the latter appreciated  
 more acutely for instance where nascent-particular/incipient-and-material/technical-  
 sublimations ~~<blinded-to-their-relative-ontological-completeness — reference-of-thought-  
 devolving>~~ need to harken back explicitly/implicitly to the requisite overarching 'registry-  
 worldview/dimension ~~existentialising-framing-by-enframing/{worlding}~~ —<sup>83</sup> reference-of-  
 thought' so-undergirding 'their ~~<registry worldview/dimension existentialising framing-by-  
 enframing/{worlding} —<sup>83</sup> reference-of-thought>~~ undergirding-of-existentialising-framing-by-  
 enframing/{worlding} —axiomatic-constructs' as to when Galileo implicitly realises that his  
 geocentric model is more profoundly speaking to a positivism/rational-empiricism sublimation  
 construal or reframing of the world, or early 20<sup>th</sup> century physicists realised that their discovery  
 of nuclear energy implicits that their subject-matter is more than just technicalities but speaks to  
 requisite registry-worldview/dimension sublimation within which their technicalities can  
 effectively manifest sublimation than desublimating nuclear extermination). The  
 'psychologismic difference' in the appraisal of human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> and

consciousness/collective-consciousness (as of prior <sup>7</sup>unblurriness/blurriness—  
threshold~framing/formulation/catchmenting/truncating/compulsing/linearising and  
prospective

<sup>7</sup>unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi  
ng) underlines the very nature of human consciousness/collective-consciousness (with regards  
to recurrently-driven limitedness/human-subpotency prospective re-encountering/re-  
confrontation with the ‘constraining/defining intersolipsistic reflexive—sublimating/unreflexive—  
desublimating measure/objectification that is unlimitedness/existence—as-ontological-  
normalcy/postconvergence-<in-validation-of-‘metaphysics-of-absence\_epistemic-  
projection’>’). As so-reflecting the ‘delinearising—imbuing\_conscientiousness—demoronisation—  
<as-to-renewing-realisation/re-perception/re-thought>-reframing over linearising—  
imbuing\_conscious-moronisation-<as-to-prior\_mere-formulaicity/ritualisation>-enframing’  
undergirding ‘prospective existential-<disontologising/re-ontologising—aporeticism> human  
sovereign-emergence/becoming,—existentially-imbuing-human-freedom-as-to-  
supererogating/surrealising-for-‘knowledge-empowerment-over-ignorance-disempowerment’-  
<as-of-‘developing-and-availing-sovereign-  
sublimating\_potential/possibilities/options/choices’-as-to-the-‘credibility’/‘ontological-  
veracity’-underlying-the-‘sovereign-conscious/conscientious-backdrop’>  
consciousness/collective-consciousness’. And so, notwithstanding human existential-  
<disontologising/re-ontologising—aporeticism> ‘delinearising—imbuing\_conscientiousness-  
demoronisation-<as-to-renewing-realisation/re-perception/re-thought>-reframing inversely’  
(given limited-mentation-capacity of ontological-performance<sup>72</sup>-<including-virtue-as-  
ontology>/morality/ethics/justice/etc.) rather tepidly as from living-development—as-to-  
personality-development psychologismic\_epistemic\_acutisation—difficulty <for,-  
residualising—<sup>{decompulsing}</sup>delinearity~for-cogeny>—magnitude<sup>{of-experientiality/experiment}</sup>, then

~~institutional-development-as-to-social-function-development~~      ~~psychologismic-epistemic-~~  
~~acutisation—difficulty-<for, residualising-<sup>{decompulsing}</sup> delinearity-for-cogency>—magnitude<sup>{of-</sup>~~  
~~experientiality/experiment}~~ and then ~~Being-development/ontological-framework-expansion-as-to-depth-~~  
~~of-ontologising-development-as-infrastructure-of-  meaningfulness-and-teleology~~  
~~psychologismic-epistemic-acutisation—difficulty-<for, residualising-~~  
~~{decompulsing} delinearity-for-cogency>—magnitude<sup>{of-experientiality/experiment}</sup>. This ‘psychologismic~~  
~~difference’ (reflecting the incompetent notionally/epistemically/bindingnessly-<as-to-~~  
~~determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> given ‘existential-<disontologising/re-~~  
~~ontologising—aporeticism>~~      ~~(‘baseline/nominalising/editionall—aptitudinal~underlay-<as-to-prior-~~  
~~unblurriness-reframing/reformulation/detachmenting/detruncating/decompulsing/delinearising>’ enabling~~  
~~‘baselining/cogency/reconstruing—aptitudinal~overlay-<for-prospective- unblurriness-dragging-out>’)—reflected-as—~~  
~~recurring~existentialising-framing-by-enframing/{worlding}-<as-manifest-~~  
~~individuative-direct/deferential-transeffusive/worlding-looping>—reflected-as—supererogation<sup>96-</sup>~~  
~~capacitating-<for-existential-thematic>’ with respect to ‘<out-of-phasing>disparate-narratives\_of\_social-~~  
~~functioning-and-accordance—as-of-social-stake-contention-or-confliction\_construct~~  
~~manifesting-at-the-given—<sup>7</sup>unblurriness/blurriness—~~  
~~threshold~framing/formulation/catchmenting/truncating/compulsing/linearising’)~~ is central to  
sophistic manifestations whether intradimensionally or interdimensionally. In this regards,  
organic-knowledge cannot be construed as substituting for the ‘priorly requisite incipient human  
profound-supererogation<sup>96</sup>’ (which lacking/deficiency is associated with  
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
~~<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-~~  
~~<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>97</sup>’)); and  
so, due to the inevitability of the latter arising as from human limited-mentation-capacity  
inherently imbued notional~firstnatureddness-formativeness-<as-to-eventualising~inking-~~

~~drive or seeding misprising~~—temporal-to-intemporal-dispositions-<so-construed-as-from-  
 perspective—ontological-normalcy/postconvergence> with respect to human protracted-social—  
 as-to-individual-by-institutional-by-social ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. (as to the ~~<amplituding/formative-epistemicity>~~-  
 totalising~thrownness-in-existence<sup>35</sup> locus/station of limitedness/human-subpotency social-  
 functioning-and-accordance—as-of-social-stake-contention-or-confliction’). The fact remains  
 though that (with respect to the given ‘existential-<disontologising/re-ontologising—  
 aporeticism> ~~‘baseline/nominalising/editional—aptitudinal~underlay-<as-to-prior-  
 unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>’~~ enabling  
 ‘baselining/cogency/reconstruing—aptitudinal~overlay-<for-prospective- unblurriness~dragging-out>’)—reflected-as—  
 recurring~existentialising—framing-by-enframing/{worlding}-<as-manifest-  
 individuative~direct/deferential-transeffusive/worlding-looping>—reflected-as—supererogation<sup>96</sup>—  
 capacitating-<for-existential-thematic>’ speaking-notionally/epistemically/bindingnessly-<as-to-  
 determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> to the ‘relative-unreflexivity/relative-  
 reflexivity—ontological-contiguity<sup>67</sup> of the overall relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>’ implied conception of the  
 notion of relativism), any given ~~<amplituding/formative-epistemicity>~~-totalising~thrownness-  
 in-existence<sup>35</sup> locus/station of limitedness/human-subpotency social-functioning-and-  
 accordance—as-of-social-stake-contention-or-confliction’ is equally effectively susceptible to  
 prospectively elicitable re-ontologising; and so, given fundamental human ontological-  
 commitment<sup>66</sup> and universal-transparency<sup>104</sup> with respect to underlying human  
 ‘crossgenerational notional~firstnaturedness-formativeness-<as-to-eventualising~inking-  
 drive or seeding misprising>—mental-processing-parity for ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>/morality/ethics/justice/etc. Thusly, so-providing the  
 avenue/leeway for overrunning/dissipating of human pedantising/muddling/formulaic-hollowing-

out—in-subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness<sup>87</sup>)~~ (as to its manifest ‘epistemic-decadence’ or teleological-decadence-<in-dimensionality-of-desublimating-lack-of<sup>26</sup>-~~<<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness<sup>1</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation~~) imbued

distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup>

inducing <sup>7</sup>unblurriness/blurriness—

threshold~framing/formulation/catchmenting/truncating/compulsing/linearising); and so, for the sake of prospective ‘despite-the-self exercise of epistemic-projection in notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ involved in ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-potency-of-sublimating-nascence>’ for <sup>7</sup>unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising

imbuing sublimating~prolongation. As so-enabling ontologising-failsafe-<as-to-‘relative-unreflexivity/relative-reflexivity—bindingness/nondiscretionariness’ of totalising-entailment> as of ‘substantivity of transversality-<for-sublimating-existential-eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup>’ imbued ‘impersonalisation and deinstitutionalisation of prospective re-ontologising <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>.

Human consciousness/collective-consciousness ~~notionally/epistemically/bindingnessly~~ <sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity</sup> manifests ‘delinearising-imbuing\_conscientiousness-demoronisation-<as-to-renewing-realisation/re-perception/re-thought>-reframing over linearising-imbuing\_conscious-moronisation-<as-to-prior\_mere-

~~formulaicity/ritualisation~~→enframing’ (with regards to limited-mentation-capacity-deepening—~~as-subjecting-limitedness/human-subpotency-to-‘duced-unlimitedness/existence-sublimating-nascence~~<sup>233</sup> as of ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-~~←full-potency-of-sublimating-nascence~~’); within which scope of notional/epistemicity/bindingness-~~←as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity~~, organic-knowledge for ~~sublimating-prolongation~~ can arise (with respect to the existentially-~~←disontologising/re-ontologising-aporeticism~~ given human ‘consciousness/collective-consciousness ~~←‘baseline/nominalising/editional—aptitudinal-underlay-←as-to-prior-unblurriness-reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising~~’ enabling ~~‘baselining/cogency/reconstruing—aptitudinal-overlay-←for-prospective-unblurriness-dragging-out~~’→reflected-as-~~recurring~existentialising-framing-by-enframing/{worlding}-←as-manifest-individuative~direct/deferential-transeffusive/worlding-looping~~→reflected-as-~~supererogation~~<sup>96</sup>—capacitating-~~←for-existential-thematic~~ imbued interest/disinterest, investedness/disinvestment, exposure/lack-of-exposure, role/task participative-emplacement and relevance/irrelevance-and-capability/incapability-appraisal’). So-speaking to the fact that prospective knowledge as to organic-knowledge effectively arises as of ‘~~delinearising-imbuing-conscientiousness-demonisation-←as-to-renewing-realisation/re-perception/re-thought~~→reframing for ~~sublimating-prolongation~~ of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ as thusly warranting its fulsome relative-reflexivity reflection as to limited-mentation-capacity-deepening—~~as-subjecting-limitedness/human-subpotency-to-‘duced-unlimitedness/existence-sublimating-nascence~~<sup>233</sup>; and so, rather as from ~~Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-  
meaningfulness-and-teleology  
psychologismic-epistemic-acutisation-difficulty-←for-residualising-  
{decompulsing}delinearity-for-cogency~~→magnitude<sup>{of-experientiality/experiment}</sup>, then ~~institutional-development-as-to-social-function-development~~ ~~psychologismic-epistemic-acutisation~~—

~~difficulty~~ <for, residualising <sup>{decompulsing}</sup> ~~delinearity~~ for cogency> ————— magnitude<sup>{of-</sup>  
 experientiality/experiment} and then **living-development-as-to-personality-development**  
~~psychologismic epistemic acutisation~~ ~~difficulty~~ <for, residualising  
<sup>{decompulsing}</sup> ~~delinearity~~ for cogency> ————— magnitude<sup>{of-experientiality/experiment}</sup>. The genuine social  
 intellectual-function/posture organic-knowledge for sublimating-prolongation elicited  
 dragging-out into prospective  
 7unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi  
 ng (with regards to recurrently-driven limitedness/human-subpotency prospective re-  
 encountering/re-confrontation with the ‘constraining/defining intersolipsistic reflexive-  
 sublimating/unreflexive-desublimating measure/objectification that is unlimitedness/existence-  
**as-ontological-normalcy/postconvergence-<in-validation-of-‘metaphysics-of-**  
**absence epistemic-projection>’**) is rather ‘geared to avoid the existential-<disontologising/re-  
 ontologising—aporeticism> construal of prospective organic-knowledge  
 desublimatingly/disontologisingly/subontologisingly’ (as if of ‘human consciousness/collective-  
 consciousness manifest linearising-imbuing\_conscious\_moronisation-<as-to-prior\_mere-  
 formulaicity/ritualisation>-enframing’ as so-inducing mechanical-knowledge); as relatively  
 incapable of projecting of the ‘relative-unreflexivity/relative-reflexivity—bindingness/nondiscretionariness-  
 <as-from-sublimating-remoteness/distance-of-appraisal-of-requisite-Being-development> of  
 unlimitedness/existence-<full-potency-of-sublimating-nascence>’ —(as to ‘relative-  
 unreflexivity/relative-reflexivity limitedness/human-subpotency dynamics of  
 supererogating {affirmation/projection/assertion/notional~self-distantiation-by-  
 unaffirmation/deprojection/deassertion/epistemic-decadence}—towards~omnipotential-  
 affirmation/projection/assertion/notional~self-distantiation’ with respect to ‘limitedness/human-  
 subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-  
 potency-of-sublimating-nascence>’) rather as from the relative-reflexivity of prospective re-

ontologising                    Being-development/ontological-framework-expansion-as-to-depth-of-  
 ontologising-development-as-infrastructure-of-    meaningfulness-and-teleology  
~~psychologismic-epistemic-acutisation—difficulty <for, residualising—~~  
~~{decompulsing} delinearity~for-cogency>—magnitude {of-experientiality/experiment}~~). Such mechanical-  
 knowledge is bound to induce ‘institutionalising-inflative-distortion-<as-to-prior\_mere-  
 formulaicity/ritualisation-failing-prospective-profound-supererogation<sup>96</sup>>’                    undermining  
 requisite recurrent-linking-up of prior sublimating-arising and prospective sublimating-  
 prolongation as so-reflected as to its lack of cogency\_chronicularity/annality-of-relative-  
 reflexivity,-as-to-profound-supererogation<sup>96</sup>; as well as further bound to prospectively elicit  
 ‘epistemic-decadence’ or teleological-decadence-<in-dimensionality-of-desublimating-lack-  
 of<sup>26</sup>-<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>1</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation)                    imbued                    distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-  
 apriorising/axiomatising/referencing><sup>30</sup>                    (as                    so-inducing                    <sup>7</sup>unblurriness/blurriness-  
 threshold~framing/formulation/catchmenting/truncating/compulsing/linearising).                    Human  
 consciousness/collective-consciousness (as to its so-elucidated-above ‘delinearising-  
 imbuing\_conscientiousness-demoronisation-<as-to-renewing-realisation/re-perception/re-  
 thought>-reframing over linearising-imbuing\_conscious-moronisation-<as-to-prior\_mere-  
 formulaicity/ritualisation>-enframing’                    imbued                    amplituding                    ‘so-elaborated-as-of  
 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-  
 knowledge-developing}-and-empowering>-<as-to-frame-of-  
 motif/pattern/sign/token/mark/type/figure/symbol/attribute/inscription/writing>—for—  
 inlining-<as-to-frame-of-  
 reflection/retentiveness/recollection/memoration/memory/anamnesis/cognisance/intelligibility/  
 comprehension/realisation> undergirded by existence’s panintelligibility/panreflexivity<sup>73</sup>—

effusing/ecstatic-inlining') so-reflects effectively limitedness/human-subpotency memorative-  
 extension-<as-to-'conscientiousness-demonisation—delinearising~construct-of-  
 thought'/<{epistemic-totalising }psychologismic-subliminal~detruncating';-as-relative-reflexivity~  
 reframing\_educing~sublimating~prolongation> (with regards to 'limitedness/human-  
 subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-  
 potency-of\_sublimating\_nascence>'), and so-effusing as of: the  
 notional/epistemicity/bindingness<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>  
 scope of veridical core-philosophy/derivative-core-philosophy—(imbued requisite 'inkling-  
 drive of dimensionality-of-sublimating<sup>25</sup>-<{amplituding/formative}>supererogatory~de-  
 mentativeness/epistemic-growth-or-conflatedness /transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation')  
 'holding-out/point-referencing—psychoanalytic-unshackling exercise of educed—and-availing—  
 and-re-availing relative-ontological-completeness<sup>87</sup>—of-apriorising/axiomatising/referencing'  
 to allow for play out of untenability-of-induced ~ unblurriness as  
 '<prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-  
 ideologising/deformulaicity/à-contrecoup/unsettling/unarguable prompted  
 constricted/narrowingdown~re-ontologising-enabling> psychologismic epistemic-  
 acutisation—residualising<{epistemic-  
 totalising }hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
 {decompulsing}delinearity~for-cogeny' as to 'developing human-per-cep-ti-vi-ty-<as-to—  
 notional~perceptualisation-of—and-leashing-to\_social-functioning-and-accordance—as-of-  
 social-stake-contention-or-confliction> in preconverging/postconverging~rede-  
 mentating/restructuring/reparadigming'. As thusly reflecting 'limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with unlimitedness/existence-<full-potency-  
 of\_sublimating\_nascence>' with respect to 'veridical notional/epistemicity/bindingness<as-to-

determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>

conception-of-<sup>56</sup>meaningfulness-and-

teleology<sup>99</sup>'—(reflection upon the given 'existential-<disontologising/re-ontologising—

aporeticism>

<'baseline/nominalising/editional—aptitudinal~underlay-<as-to-prior-

unblurriness~reframing/reformulation/detachmenting/detruncating/decompulsing/delinearising>'

enabling

'baselining/cogency/reconstruing—aptitudinal~overlay-<for-prospective- unblurriness-dragging-out>')—reflected-as—

recurring~existentialising—framing-by-enframing/{worlding}-<as-manifest-

individuative~direct/deferential—transeffusive/worlding-looping>—reflected-as—supererogation<sup>96</sup>—

capacitating-<for-existential-thematic>'); with respect to recurrent eliciting of knowledge-

reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-

prospective\_psychologismic~apriorising/axiomatising/referencing- {of-'prospectively-

implicated\_attendant\_ontological-contiguity ' ~educated-

existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>' }—conflatedness<sup>13</sup>-in-{preconverging-ment-by}

postconverging-entailment>

for sublimating-prolongation (with regards to 'the-very-same purview/devolved-purview/devolving-purview-of-unlimitedness/existence-<full-potency-

of\_sublimating\_nascence>;—'implicated\_attendant\_ontological-contiguity<sup>67</sup>' ~educated-

existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>'<sup>40</sup>). This underlies the fact that all human ontological-

performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc., (as of the

notional~conflatedness<sup>13</sup> of both direct 'sovereign-function/posture-<as-to-existentially-

manifest-'embodied-subject~consciousness-and-direct/deferential-conscientiousness',-as-of-

its-'epistemic-reflexivity/unreflexivity-in-existence'/teleology>

as to limited-mentation-

capacity emphasis' on-the-one-hand and on-the-other-hand deferential 'competence/expertising

of human socially expanded framework of deferential-formalisation-transference as to various

cultivated skills/arts and time investment as to limited-mentation-capacity-deepening—as-

~~subjecting limitedness/human subpotency to 'duced unlimitedness/existence sublimating-naseence'<sup>253</sup> emphasis', and so as 'conjointly-implied human protracted-social—as-to-individual-by-institutional-by-social ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.')~~; is of the same 'veridical notional-epistemicity/bindingness~~-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>~~ conception-of<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>'—(reflection upon the given 'existential-~~<disontologising/re-ontologising—aporeticism>~~ ('baseline/nominalising/edition—aptitudinal~underlay-<as-to-prior-unblurriness-reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>' enabling baselining/cogency/reconstruing—aptitudinal~overlay-<for-prospective-unblurriness-dragging-out>')—reflected-as—recurring~existentialising-framing-by-enframing/{worlding}-<as-manifest-individuative~direct/deferential-transeffusive/worlding-looping>'—reflected-as—supererogation<sup>96</sup>-capacitating-<for-existential-thematic>'); with respect to the existentially-<disontologising/re-ontologising—aporeticism> given human 'consciousness/collective-consciousness ('baseline/nominalising/edition—aptitudinal~underlay-<as-to-prior-unblurriness-reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>' enabling baselining/cogency/reconstruing—aptitudinal~overlay-<for-prospective-unblurriness-dragging-out>')—reflected-as—recurring~existentialising-framing-by-enframing/{worlding}-<as-manifest-individuative~direct/deferential-transeffusive/worlding-looping>'—reflected-as—supererogation<sup>96</sup>-capacitating-<for-existential-thematic> imbued interest/disinterest, investedness/disinvestment, exposure/lack-of-exposure, role/task participative-emplacement and relevance/irrelevance-and-capability/incapability-appraisal' (as so-constrained—preconvergingly/postconvergingly—re-mentating/restructuring/reparadigming by elicitable human ontological-commitment<sup>66</sup> and universal-transparency<sup>104</sup> with respect to underlying human 'crossgenerational notional~firstnatureddness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—mental-processing-parity for ontological-performance<sup>72</sup>-<including-virtue-as-

ontology>/morality/ethics/justice/etc.’). And for-that-matter as well, the ‘conjointly-implied human protracted-social—as-to-individual-by-institutional-by-social ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.’ is ‘~~notionally/epistemically/bindingnessly~~<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup> reflected as to manifest human consciousness/collective-consciousness existential-<disontologising/re-ontologising—aporeticism> linearising-to-<as-disontologising/subontologising> or delinearising-from-<as-re-ontologising>’; in reflection of the existentially-<disontologising/re-ontologising—aporeticism> given ‘<out-of-phasing> disparate-narratives\_of\_social-functioning-and-accordance—as-of-social-stake-contention-or-confliction\_construct (so-manifesting-at-the-given—<sup>7</sup>unblurriness/blurriness—threshold~framing/formulation/catchmenting/truncating/compulsing/linearising)’ imbued disontologising/subontologising—uncultured/encultured/subcultured elasticity/margin/threshold/circumstantiality-of-discretionariness-from/acceding-to’ <developed/developing>-relation with prospective re-ontologising ‘ontologically-hegemonising-narrative<sup>71</sup> ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.’—(with reference to ~~notional/epistemic/bindingness~~<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup> ‘parrhesiastic/messianicity/profound-supererogation<sup>96</sup> projection for sublimating–prolongation’). The overall implication here is that the originary–and–re-originary (as to ‘re-ontologising–nascency-<as-of-prospective-solipsistic/intersolipsistic-inkling-drive-for-knowledge-elucidation,-as-to-veridical-organic-knowledge> for sublimating–prolongation’) is rather manifested as of limitedness/human-subpotency memorative-extension-<as-to-‘conscientiousness-demoronisation—delinearising~construct-of-thought’/‘epistemic-totalising’> }psychologismic-subliminal–detruncating’;-as-relative-reflexivity–reframing\_educing~sublimating–prolongation>; whereas prior\_institutionalisation-<as-to-its–mere-formulaicity/ritualisation,-conscious-moronisation—

linearising~construct-of-thought' / {epistemic-totalising } psychologismic-subliminal-truncating';-as-  
 relative-unreflexivity-enframing\_failing~sublimating-prolongation> is rather  
 intermediate/transitional (and formulaically bound to prospectively induce 'institutionalising-  
 inflative-distortion-<as-to-prior\_mere-formulaicity/ritualisation-failing-prospective-profound-  
 supererogation<sup>96</sup>>' undermining the recurrent-linking-up of prior sublimating-arising and  
 prospective sublimating-prolongation). Such that what is effectively foundational to prospective  
 sublimating-prolongation of human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is  
 notionally/epistemically/bindingnessly-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>  
 rather of memorative-extension-<as-to-'conscientiousness-demoronisation-  
 delinearising~construct-of-thought' / {epistemic-totalising } psychologismic-subliminal-  
 detruncating';-as-relative-reflexivity-reframing\_educing~sublimating-prolongation> imbued:  
 veridical core-philosophy/derivative-core-philosophy—(imbued requisite 'inkling-drive of  
 dimensionality-of-sublimating <sup>25</sup>-(<amplituding/formative>supererogatory-de-  
 mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)')  
 'holding-out/point-referencing—psychoanalytic-unshackling exercise of educed-and-availing-  
 and-re-availing relative-ontological-completeness<sup>87</sup>-of-apriorising/axiomatising/referencing'  
 to allow for play out of untenability-of-induced~unblurriness as  
 '<prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-  
 ideologising/deformulaicity/à-contrecoup/unsettling/unarguable prompted  
 constricted/narrowingdown-re-ontologising-enabling>-psychologismic-epistemic-  
 acutisation-residualising-<sup>{epistemic-  
 totalising }hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
 {decompulsing}delinearity-for-cogency' as to 'developing human-per-cep-ti-vi-ty-<as-to-  
 notional~perceptualisation-of-and-leashing-to\_social-functioning-and-accordance—as-of-</sup>

social-stake-contention-or-confliction> in preconverging/postconverging–redermentating/restructuring/reparadigming’; and so, involving such core-philosophy/derivative–core-philosophy sublimating–prolongation superseding of its priorly educed ‘institutionalisation-constructs-<as-to-baseline/nominalised–methodologising/mutualising/organising/institutionalising> and derived/associated\_institutionalisation-constructs-<as-to-baseline/nominalised–methodologising/mutualising/organising/institutionalising>’. So-including the superseding of a division-of-labour/subject-matters conception poorly appraising of the requisite originary–and-re-originary/re-ontologising–nascency (of the ‘relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> of the overall relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>’ implied conception of the notion of relativism); in reflection of all such division-of-labour/subject-matters necessary construal as for-human-studies/for-human-constructs (with the natural sciences as actually for-human-studies/for-human-constructs whose specific ambit of human-subpotency is about ‘human consciousness as for material and physical effecting devolving teleologies as meaningfulness’ while the social domains-of-study are actually for-human-studies/for-human-constructs whose specific ambit of human-subpotency is about ‘human consciousness inherent effecting devolving teleologies as meaningfulness’). Specifically (as from the re-ontologising perspective of requisite ‘<sup>45</sup>foregrounding\_\_entailment-<in-succession-of-profound-supererogation<sup>96</sup>>|<postconverging–narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation<sup>96</sup>’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’;-as-operative-notional~<sup>18</sup>deprocrypticism) as of cogency\_chronicularity/annality–of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’ imbuing conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-

to-knowledge-developing}-and-empowering>), it is herein contended that our so-manifest  
 ‘positivism—<sup>80</sup>procrypticism/disjointedness-as-of-<sup>83</sup>reference-of-thought prospective  
<sup>7</sup>unblurriness/blurriness—  
 threshold~framing/formulation/catchmenting/truncating/compulsing/linearising’ is in many  
 ways rather underlied with linearising—~~imbuing\_conscious\_moronisation~~—<as to prior\_mere-  
~~formulaicity/ritualisation~~>—enframing directionality of ‘vague/clumsy dominance-driven  
 intra/inter—statal insidious-anarchy\_influencing/geoinfluencing—<as-to-dynamic-‘mere-  
 influencing-over-sublimating-technicity/profundity’,-so-scheming-as-allowed-by-  
 ‘formulaically~passivated/linearised-forwardfacing—institutional~existentialising—framing-  
 by-enframing/{worlding}’;—as-so-truncating-the-strategic/geostrategic,-political-and-  
 successive-lower-interrelatedness-dynamics—of-social-constructing’> imbued infowarring  
 manifesting knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge’  
 within which domineering ambit arises implicitly/explicitly secondary roles of jumbling  
 disparateness-of-conceptualisation—<unforegrounding-ment,-failing-prospectively-to-reflect-  
 ‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’> inherently  
 geared towards failing ‘thinking at first/pure predisposition preemptive of prospective  
 disontologising/subontologising’ thus failing conceptivity/epistemic-reflexivity/epistemicity-  
 relativism-determinism—<reifying{as-to-knowledge-developing}-and-empowering>  
 (notwithstanding vague overt/public depiction of re-ontologising—imbuing-of-prospective-  
 human-sublimating/emancipating/enfranchisement imbued with impractical/improbable  
 technicity/profundity as to their effective deficient re-ontologising—imbuing-of-prospective-  
 human-sublimating/emancipating/enfranchisement but for the in-effect <sup>79</sup>presencing—  
 absolutising-identitive-constitutedness<sup>14</sup> {epistemic-totalising<sup>13</sup>}psychologismic-subliminal—  
 truncating). But then thought has to be done ‘notwithstanding the stresses and ineptness of  
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>’ as the very possibility for the openness

for recurring human sovereign-emergence/becoming, ~~existentially imbuing human freedom-~~  
~~as-to-supererogating/surrealising-for-‘knowledge-empowerment-over-ignorance-~~  
~~disempowerment’-<as-of-‘developing-and-availing-sovereign-~~  
~~sublimating\_potential/possibilities/options/choices’-as-to-the-‘credibility’/‘ontological-~~  
~~veracity’-underlying-the-‘sovereign-conscious/conscientious-backdrop’>~~  
 consciousness/collective-consciousness’. What substitutes for thought when there is no profound  
 drive to think is knowledge-without-knowledge/knowledge-outside-knowledge/extra-  
 knowledge; as the very recipe for ‘existentially-~~disontologising/re-ontologising—aporeticism~~>  
 manifest incidental/accidental ~~reactive~~-sufferance/endurance in supposedly and paradoxically  
 subordinating/subserving/collateralising the possibility for prospective re-ontologising—  
 imbuing-of-prospective-human-sublimating/emancipating/enfranchisement’. So-reflected as to  
 the very vague premises of such linearising-~~imbuing\_conscious-moronisation-<as-to-~~  
~~prior\_mere-formulaicity/ritualisation~~>-enframing directionality of ‘vague/clumsy dominance-  
 driven intra/inter-statal insidious-anarchy\_influencing/geoinfluencing-<as-to-dynamic-‘mere-  
~~influencing-over-sublimating-technicity/profundity’,-so-scheming-as-allowed-by-~~  
~~‘formulaically~passivated/linearised-forwardfacing—institutional~existentialising—framing-~~  
~~by-enframing/{worlding}’;-as-so-truncating-the-strategic/geostrategic,-political-and-~~  
~~successive-lower-interrelatedness-dynamics-of-social-constructing’>~~ imbued infowarring  
 manifesting knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge’:  
 as implying that ‘what is supposed to be the very opening of intemporal-projection/~~longness-of-~~  
~~register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>~~’ can be boxed-in for temporal/mortal purposes’ of  
 ‘lifespan extricator/preconverging psychical-nascency moronisation-<sublimating-nascence,-  
~~extricator-desublimating-downstreaming/‘avalage’>’. This infowarring paradox is effectively  
 reflected across the successive registry-worldviews/dimensions (beyond their (‘everyday  
~~supposedly—relatively-superficial/irrelevant/unthought~~ <out-of-phasing>-disparate-~~

narratives\_of\_social-functioning-and-accordance—as-of-social-stake-contention-or-  
confliction\_construct’)—‘formulaically~passivated/linearised-forwardfacing—  
institutional~existentialising—framing-by-enframing/{worlding} of the sovereign—  
function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-  
direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-  
existence’/teleology>’); as to the reality of both ancient-sophists non-universalising institutional-  
infowarring and medieval-scholasticism nonpositivising institutional-infowarring effectively  
hardly dawned to their given <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>, just as it is  
‘ontologically delusional’ to fail to factor-in our modern-day disparateness-of-conceptualisation-  
<unforegrounding-ment,-failing-prospectively-to-reflect-‘immanent~relative-  
unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>>’ as to totalisingly-ing—  
discretion/whim-of-thought institutional-infowarring. This articulation is made as the more  
profound and truer notion of re-ontologising human ontological-performance<sup>72</sup>-<including-  
virtue-as-ontology>/morality/ethics/justice/etc. rather lies with prospective dimensionality-of-  
sublimating<sup>25</sup> -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-  
or-conflatedness<sup>3</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
drivenness-equalisation) and thus postconverging~aporeticism-overcoming/unovercoming  
‘can’t be dodged’ and then a pretense of prospective sublimating ontological-performance<sup>72</sup>-  
<including-virtue-as-ontology>/morality/ethics/justice/etc. re-avails; but for the manifest  
knowledge-deadends-<as-preconverging—de-mentating/structuring/paradigming> of the said  
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> habituated {epistemic-  
totalising<sup>33</sup>}psychologismic-subliminal-truncating (as so rather revealing to us the reality of our  
‘shallow psychologismic-transfixity-<placeholder-setup-ontological-rescheduling—in-  
realigning/preactivity/formative-becoming/psychoanalytical-unshackling,-as-to-residualising—  
{decompulsing}delinearity-over-nonresidualising—{compulsing}linearity> scope’ but for the underlying

recomposed/cumulated prior ~~‘secondnatured positive opportunism—of social functioning and accordance’<sup>75</sup>~~ ~~—as-to-prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable).~~

Such implicitly/explicitly secondary roles of jumbling ~~disparateness-of-conceptualisation- <unforegrounding-ment,-failing-prospectively-to-reflect-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity’<sup>6</sup>>~~ emphasis upon ‘mortals mutualising of mortality/temporal-projection/~~shortness-of-register-of~~<sup>56</sup> ~~meaningfulness-and-teleology<sup>99</sup>~~’ seem to imply ‘its remote and desovereignising institutional ownership on the prospective possibility of human sovereign-emergence/becoming,~~existentially-imbuing-human-freedom-as-to-supererogating/surrealising-for-‘knowledge-empowerment-over-ignorance-disempowerment’-<as-of-‘developing-and-availing-sovereign-sublimating\_potential/possibilities/options/choices’-as-to-the-‘credibility’/‘ontological-veracity’-underlying-the-‘sovereign-conscious/conscientious-backdrop’>~~’; and so, as to a supposedly foolproof/infallible ‘mutually reinforcing self-indulging and self-sustaining triptych/trinity’ of ‘practice/collegiality/consensus of limitedness/human-subpotency failing prospective ~~sublimating-prolongation’~~ manifested as of institutionalised-minimum-competence/expertising-posturing mere-formulaicity/ritualisation (‘as supposedly more critically covered/protected/shielded from requisite sublimating-prolongation with respect to the prospective veracity of superseding unlimitedness/existence-~~<full-potency-of-sublimating-naseene>~~’) by its assumed institutionalised-legalese-posturing mere-formulaicity/ritualisation and institutionalised-communication/public-relations-posturing mere-formulaicity/ritualisation (so-underlied overall as to formulaic profusion of prospectively ontologically-flawed process/processive bothsidesism-~~<as-‘mere-processive’/pedantising-‘dialogical-relation’-to~‘perceived-social-and-institutional-commonly-enculturated\_referencing,-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>~~’-failing-‘requisite-existential-thematic-baseline-of-

technicity/profundity–framing’ {of-sublimating-discursivity-for-sovereign-repassing},-as-of-  
 psychologismic–epistemic-acutisation—nonresidualising-imbued-<sup>(compulsing)</sup>linearity~in-  
 eclecticism-of-prior-mere-formulaicity/ritualisation,-as-so-‘consciously/unconsciously-  
 preordained/fated’-to-fail-prospective–notional~cogency) conceptualisation as supposedly  
 superseding ‘unlimitedness/existence-~~<full-potency-of-sublimating-nasence>~~’ inherently  
 justificatory evaluation of either ‘limitedness/human-subpotency’ manifest ‘disontologising  
 irresponsibility/relative-unreflexivity’ or ‘re-ontologising responsibility/relative-reflexivity’).  
 Such a manifest ‘epistemic-decadence’ or teleological-decadence-<in-dimensionality-of-  
 desublimating-lack-of-<sup>26</sup>-<amplituding/formative>supererogatory~de-mentativeness/epistemic-  
 growth-or-conflatedness<sup>3</sup>/transvaluative-rationalising/transepistemicity/anamnestic-  
 residuality/spirit-drivenness–equalisation) imbued distractive-alignment-to-<sup>83</sup>reference-of-  
 thought-<of-apriorising/axiomatising/referencing><sup>30</sup> is further paradoxically caught up between  
 the philosophical (as to the requisite ‘thinking at first/pure predisposition preemptive of  
 prospective disontologising/subontologising’ as for ‘human solipsistic impulse/intuition for  
 prospective re-originariness/re-origination of intelligibility-and-knowledge as-looping-with  
 prior social-emanance) and the ontological/scientific (prospectively ‘thinking at first/pure  
 predisposition preemptive of prospective disontologising/subontologising’ as for intolerance-  
 <of-disparateness>/exactifying-precisioning–of-sublimation-<as-to-postconverging–  
 narrowing-down~apriorising/axiomatising/referencing–entailing-theoretical,-conceptual-and-  
 operant-implications>); as it degenerates into a pedantising/muddling/formulaic-hollowing-  
 out—in-subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-  
 entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-  
 ontological-completeness<sup>37</sup>)~~ that at one moment claim to emphasise a scientific conception of  
 knowledge and at another moment sterile/anecdotal institutional-prescience/imprimaturing-  
 <dullness-of-the-spirit/psychologismic–epistemic-acutisation—nonresidualising-imbued-

~~{compulsing} linearity~in~eclecticism~of~prior~mere~formulaicity/ritualisation~~ conveniently  
 aphoristic conception of knowledge (and certainly failing to prospectively reflect ~~relative-~~  
~~unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>67</sup> as to ‘limitedness/human-  
 subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-~~<full-~~  
~~potency~of~sublimating~nascence>~~’ for  
<sup>7</sup>unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi  
 ng imbuing sublimating~prolongation). The requisite memorative-extension-~~<as-to-~~  
~~‘consciousness-demoronisation—delinearising~construct-of-thought’/‘{epistemic-~~  
~~totalising }psychologismic-subliminal~detruncating’;-as-relative-reflexivity~~~  
~~reframing~educing~sublimating~prolongation>~~ (over such prior\_institutionalisation-~~<as-to-its-~~  
~~mere-formulaicity/ritualisation,-conscious-moronisation—linearising~construct-of-~~  
~~thought’/‘{epistemic-totalising }psychologismic-subliminal~truncating’;-as-relative-unreflexivity~~~  
~~enframing~failing~sublimating~prolongation>~~ elicited institutionalising~inflationary-distortion-  
~~<as-to-prior\_mere-formulaicity/ritualisation-failing-prospective-profound-supererogation~~<sup>90</sup>  
 undermining the recurrent~linking-up of prior sublimating~arising and prospective sublimating~  
 prolongation), as to the ‘originary~and~re-originary/re-ontologising~nascency of the ‘~~relative-~~  
~~unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>67</sup> of the overall ~~relative-~~  
~~unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>67</sup>~of-the-human-institutionalisation-  
 process<sup>68</sup> implied conception of the notion of relativism (in superseding/overcoming such  
 manifest pedantising/muddling/formulaic-hollowing-out—in-  
 subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-entailing,-~~  
~~as-to-entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-~~  
~~completeness~~<sup>87</sup>)): is rather underlied as of requisite sovereign~function/posture-~~<as-to-~~  
~~existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-~~  
~~consciousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>~~

existentially ~~<disontologising/re-ontologising—aporeticism>~~ manifest ‘limitedness/human-  
 subpotency prospective re-encountering/re-confrontation with unlimitedness/existence ~~<full-  
 potency-of-sublimating-nascence>~~’. So-educing recurring human sovereign-  
 emergence/becoming, ~~existentially-imbuing-human-freedom-as-to-supererogating/surrealising-~~  
 for ‘knowledge-empowerment-over-ignorance-disempowerment’ ~~<as-of-‘developing-and-  
 availing-sovereign-sublimating-potential/possibilities/options/choices’-as-to-the-  
 ‘credibility’/‘ontological-veracity’-underlying-the-‘sovereign-conscious/conscientious-  
 backdrop’>~~ consciousness/collective-consciousness; notwithstanding the (‘~~everyday-supposedly-  
 relatively-superficial/irrelevant/unthought <out-of-phasing>~~disparate-narratives\_of\_social-  
 functioning-and-accordance—as-of-social-stake-contention-or-confliction\_construct’)—  
 ‘formulaically~passivated/~~linearised~~-forwardfacing—institutional~~~existentialising~~-framing-  
 by-enframing/{worlding} of the sovereign-function/posture ~~<as-to-existentially-manifest-  
 ‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-  
 ‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>~~’ recurring prospective  
 susceptibility to pedantising/muddling/formulaic-hollowing-out—in-  
 subontologisation/subpotentiation ~~<blurring/undermining-of-prospective-totalising-entailing,-  
 as-to-entailing-<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-  
 completeness<sup>87</sup>). In other words, the (‘~~everyday—supposedly—relatively-  
 superficial/irrelevant/unthought <out-of-phasing>~~disparate-narratives\_of\_social-functioning-  
 and-accordance—as-of-social-stake-contention-or-confliction\_construct’)—  
 ‘formulaically~passivated/~~linearised~~-forwardfacing—institutional~~~existentialising~~-framing-  
 by-enframing/{worlding} of the sovereign-function/posture ~~<as-to-existentially-manifest-  
 ‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-  
 ‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>~~’ is more critically failing to ‘reflect  
 the ~~notional/epistemic/bindingness~~ ~~<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>~~

prospect for prospective re-ontologising’ which ‘underlies the relation between limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-~~<full-potency-of-sublimating-nascence>~~’: wherein limitedness/human-subpotency is overall rather subpotently of ‘~~<out-of-phasing>~~disparate-narratives\_of\_social-functioning-and-accordance—as-of-social-stake-contention-or-confliction\_construct (so-manifesting-at-the-given—<sup>7</sup>unblurriness/blurriness—threshold~framing/formulation/catchmenting/truncating/compulsing/linearising)’ imbued disontologising/subontologising—uncultured/enculturated/subcultured elasticity/margin/threshold/circumstantiality-of-discretionariness-from/acceding-to’ ~~<developed/developing>~~relation with (the full-potential that is unlimitedness/existence-~~<full-potency-of-sublimating-nascence>~~ as to) potentiating prospective re-ontologising ‘ontologically-hegemonising-narrative<sup>71</sup> ontological-performance<sup>72</sup>-~~<including-virtue-as-ontology>/morality/ethics/justice/etc.~~’—(with reference to notional/epistemic/bindingness-~~<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>~~ ‘parrhesiastic/messianicity/profound-supererogation<sup>96</sup> projection for sublimating-prolongation’). Such that the individuate manifestations of: the sovereign-function/posture-~~<as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>~~, the genuine social intellectual-function/posture and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-~~<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>89</sup>>~~ ) (as so-differentially elucidated ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-~~<full-potency-of-sublimating-nascence>~~’), are all of the-very-same underlying ‘veridical notional/epistemicity/bindingness-~~<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>~~ conception-of-<sup>56</sup>meaningfulness-and-

teleology<sup>99</sup>—(reflection upon the given ‘existential-<disontologising/re-ontologising—  
aporeticism>

{‘baseline/nominalising/edition—aptitudinal~underlay-<as-to-prior-

unblurriness~reframing/reformulation/detachmenting/detruncating/decompulsing/delinearising>’ enabling

‘baselining/cogency/reconstruing—aptitudinal~overlay-<for-prospective- unblurriness dragging-out>’—reflected-as—

recurring~existentialising—framing-by-enframing/{worlding}-<as-manifest-

individuative~direct/deferential—transeffusive/worlding—looping>—reflected-as—supererogation<sup>96</sup>—

capacitating-<for-existential-thematic>’); but of their ‘respectively differing relative-unreflexivity or relative-  
reflexivity

ontological-performance<sup>72</sup>-<including-virtue-as-

ontology>/morality/ethics/justice/etc.’ (so-manifesting-at-the-given—<sup>7</sup>unblurriness/blurriness—

threshold~framing/formulation/catchmenting/truncating/compulsing/linearising of social-

functioning-and-accordance—as-of-social-stake-contention-or-confliction). In this respect, the

(‘everyday supposedly relatively superficial/irrelevant/unthought <out-of-phasing>-disparate-

narratives\_of\_social-functioning-and-accordance—as-of-social-stake-contention-or-

confliction\_construct’)—‘formulaically~passivated/linearised-forwardfacing—

institutional~existentialising—framing-by-enframing/{worlding} of the sovereign-

function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-

direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-

existence’/teleology>’ is the reflection of the fact that limitedness/human-subpotency (as to its

given ‘<amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>

locus/station of social-functioning-and-accordance—as-of-social-stake-contention-or-

confliction’ imbued <sup>7</sup>unblurriness/blurriness—

threshold~framing/formulation/catchmenting/truncating/compulsing/linearising) poorly/weakly

appreciates the ‘uncompromising ontological-veracity’ of the inherent full-potential that is

the ‘relative-unreflexivity/relative-reflexivity—bindingness/nondiscretionariness-<as-from-sublimating-

remoteness/distance-of-appraisal-of-requisite~Being-development>

of

unlimitedness/existence-<full-potency-of-sublimating-nascence>'—(as to 'relative-  
 unreflexivity/relative-reflexivity limitedness/human-subpotency dynamics of  
 supererogating {affirmation/projection/assertion/notional~self-distantiation-by-  
 unaffirmation/deprojection/deassertion/epistemic-decadence}—towards~omnipotential-  
 affirmation/projection/assertion/notional~self-distantiation' with respect to 'limitedness/human-  
 subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-  
 potency-of-sublimating-nascence>'). So-explaining limitedness/human-subpotency manifest  
 'tepid limited-mentation-capacity of ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc.' (and rather so-tepidly as from living-development-as-to-  
 personality-development ~~psychologismic-epistemic-acutisation-difficulty~~ <for-  
 residualising-<sup>{decompulsing}</sup>delinearity-for-cogency>—magnitude<sup>{of-experientiality/experiment}</sup>, then  
 institutional-development-as-to-social-function-development ~~psychologismic-epistemic-  
 acutisation-difficulty~~ <for, residualising-<sup>{decompulsing}</sup>delinearity-for-cogency>—magnitude<sup>{of-  
 experientiality/experiment}</sup> and then Being-development/ontological-framework-expansion-as-to-depth-  
 of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology  
~~psychologismic-epistemic-acutisation-difficulty~~ <for, residualising-  
<sup>{decompulsing}</sup>delinearity-for-cogency>—magnitude<sup>{of-experientiality/experiment}</sup>); as so-rather reflected as  
 to the relative scope of 'existentially-<disontologising/re-ontologising—aporeticism> manifest  
 incidental/accidental ~~reactive~~-sufferance/endurance in supposedly and paradoxically  
 subordinating/subserving/collateralising the possibility for prospective re-ontologising—  
 imbuing-of-prospective-human-sublimating/emancipating/enfranchisement'. Whereas the  
 genuine social intellectual-function/posture emphasises the relative scope of ordinary—and-re-  
 ordinary manifest 're-ontologising-nascency-<as-of-prospective-solipsistic/intersolipsistic-  
 inkling-drive-for-knowledge-elucidation,-as-to-veridical-organic-knowledge> for sublimating-  
 prolongation' in reflection of the 'uncompromising ontological-veracity' of the inherent full-

potentiation that is the ~~‘relative-unreflexivity/relative-reflexivity—bindingness/nondiscretionariness—<as-~~  
~~from-sublimating-remoteness/distance-of-appraisal-of-requisite-Being-development>~~ of  
 unlimitedness/existence-<full-potency-of-sublimating-nascence>’—(as to ‘relative-  
 unreflexivity/relative-reflexivity limitedness/human-subpotency dynamics of  
 supererogating {affirmation/projection/assertion/notional~self-distantiation-by-  
 unaffirmation/deprojection/deassertion/epistemic-decadence}—towards~omnipotential-  
 affirmation/projection/assertion/notional~self-distantiation’ with respect to ‘limitedness/human-  
 subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-  
 potency-of-sublimating-nascence>’): and so, as to requisite psychologismic-epistemic-  
 acutisation-<as-to-postconverging-de-mentating/structuring/paradigmimg,-eliciting-of-  
 existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to  
 epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising-from-  
 limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-  
 {decompulsing}delinearity-for-cogeneity imbued ‘cut-out-<as-to-re-ontologising-  
 redressing/straightening-out> (as of relative-reflexivity psychologismic-transfixity-  
 <placeholder-setup-ontological-rescheduling—in-realigning/preactivity/formative-  
 becoming/psychoanalytical-unshackling,-as-to-residualising—{decompulsing}delinearity-over-  
 nonresidualising—{compulsing}linearity>) for sublimating-prolongation’. The ‘uncompromising  
 ontological-veracity’ (of the inherent full-potentiation that is the ~~‘relative-unreflexivity/relative-reflexivity—~~  
~~bindingness/nondiscretionariness—<as-from-sublimating-remoteness/distance-of-appraisal-of-~~  
~~requisite-Being-development>~~ of unlimitedness/existence-<full-potency-of-sublimating-  
 nascence>’—(as to ‘relative-unreflexivity/relative-reflexivity limitedness/human-subpotency  
 dynamics of supererogating {affirmation/projection/assertion/notional~self-distantiation-by-  
 unaffirmation/deprojection/deassertion/epistemic-decadence}—towards~omnipotential-  
 affirmation/projection/assertion/notional~self-distantiation’ with respect to ‘limitedness/human-

subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-potency-of-sublimating-nascence>): as such speaks to the fact that ('everyday supposedly relatively superficial/irrelevant/unthought <out-of-phasing> disparate-narratives\_of\_social-functioning-and-accordance—as-of-social-stake-contention-or-confliction\_construct')—

'formulaically~passivated/linearised-forwardfacing—institutional~existentialising-framing-by-enframing/{worlding} of the sovereign-function/posture-<as-to-existentially-manifest-embodied-subject~consciousness-and-direct/deferential-conscientiousness',-as-of-its-epistemic-reflexivity/unreflexivity-in-existence'/teleology>' (as to contentious/un-nominalised social-stake-contention-or-confliction imbued unblurriness/blurriness—threshold~framing/formulation/catchmenting/truncating/compulsing/linearising) do not override the requisite 'notional/epistemic/bindingness-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> elucidation' of the 'relative-unreflexivity/relative-reflexivity—bindingness/nondiscretionariness-<as-from-sublimating-remoteness/distance-of-appraisal-of-requisite~Being-development> of unlimitedness/existence-<full-potency-of-sublimating-nascence>'—(as to 'relative-unreflexivity/relative-reflexivity limitedness/human-subpotency dynamics of supererogating {affirmation/projection/assertion/notional~self-distantiation-by-unaffirmation/deprojection/deassertion/epistemic-decadence}—towards~omnipotential-affirmation/projection/assertion/notional~self-distantiation' with respect to 'limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-potency-of-sublimating-nascence>'). And so, with regards to such <out-of-phasing> disparate-narratives\_of\_social-functioning-and-accordance—as-of-social-stake-contention-or-confliction\_construct direct/deferential 'human manifest existentialising—decisionality-<as-to-disontologising/re-ontologising—aporeticism> coming-to-a-head/culmination-point-<of-desovereignising-or-sovereignising—sovereign-repassing>'—(so-reflected as of underlying 'constraining direct/deferential micro-decisionality/macro-decisionality thrownness-disposition

of disontologising/re-ontologising' upon the 'social-functioning-and-accordance—as-of-social-stake-contention-or-confliction construct'). This effectively underlines the existentially-  
 <disontologising/re-ontologising—aporeticism> manifest 'differential sovereign-  
 function/posture-<as-to-existentially-manifest-'embodied-subject~consciousness-and-  
 direct/deferential-consciousness',-as-of-its-'epistemic-reflexivity/unreflexivity-in-  
 existence'/teleology> by genuine social intellectual-function/posture by  
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
 <amplitudinal/formative-epistemicity>totalising~in-relative-ontological-completeness }  
 respective ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc.'; as to 'human consciousness/collective-consciousness  
 differential disontologising/re-ontologising <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>' with respect to  
 'veridical notionality/epistemicity/bindingness-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-  
 reflexivity> conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>'—(reflection upon the given  
 'existential-<disontologising/re-ontologising—aporeticism> ('baseline/nominalising/editorial—  
 aptitudinal~underlay-<as-to-prior—— unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>'  
 enabling 'baselining/cogeny/reconstruing—aptitudinal~overlay-<for-prospective- unblurriness-dragging-out>')—reflected-as—  
 recurring~existentialising—framing-by-enframing/{worlding}-<as-manifest-  
 individuative~direct/deferential—transeffusive/worlding—looping>—reflected-as—supererogation<sup>96</sup>—  
 capacitating-<for-existential-thematic> imbued interest/disinterest, investedness/disinvestment,  
 exposure/lack-of-exposure, role/task participative-emplacement and relevance/irrelevance-and-  
 capability/incapability—appraisal'). And so, as to the respective 'disontologising/re-ontologising  
 implications' upon 'human manifest existentialising—decisionality-<as-to-disontologising/re-  
 ontologising—aporeticism> coming-to-a-head/culmination-point-<of-desovereignising-or-  
 sovereignising—sovereign-repassing>'—(so-reflected as of underlying 'constraining

direct/deferential micro-decisionality/macro-decisionality thrownness-disposition of  
 disontologising/re-ontologising' upon the 'social-functioning-and-accordance—as-of-social-  
 stake-contention-or-confliction construct'). So-speaking to the fact that the reality of human  
 consciousness/collective-consciousness is rather of such 'differential social-functioning-and-  
 accordance—as-of-social-stake-contention-or-confliction construct (with respect to educed-  
 and-availing-and-re-availing relative-ontological-completeness<sup>87</sup>-of-  
 apriorising/axiomatising/referencing)'; as to the dynamic intersolipsism of existentially-  
 <disontologising/re-ontologising—aporeticism> manifest individuals-and-individuative  
 <amplitudinal/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup> of human  
 consciousness/collective-consciousness (imbued differential 'delinearising-  
 imbuing\_conscientiousness-demoronisation-<as-to-renewing-realisation/re-perception/re-  
 thought>-reframing over linearising-imbuing\_conscious-moronisation-<as-to-prior\_mere-  
 formulaicity/ritualisation>-enframing'). This differential reality so-underlies 'the-  
 human/humanity consciousness/collective-consciousness differential disontologising/re-  
 ontologising <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>': with respect to 'veridical  
 notional/epistemicity/bindingness-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>  
 conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>'—(reflection upon the given 'existential-  
 <disontologising/re-ontologising—aporeticism> ('baseline/nominalising/editional—aptitudinal-underlay-<as-to-prior-  
 unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>' enabling  
 'baselining/cogency/reconstruing—aptitudinal~overlay-<for-prospective- unblurriness-dragging-out>')—reflected-as—  
 recurring~existentialising-framing-by-enframing/{worlding}-<as-manifest-  
 individuative~direct/deferential-transeffusive/worlding-looping>—reflected-as—supererogation<sup>96</sup>-  
 capacitating-<for-existential-thematic> imbued interest/disinterest, investedness/disinvestment,  
 exposure/lack-of-exposure, role/task participative-emplacement and relevance/irrelevance-and-  
 capability/incapability-appraisal'). And so, in reflection of such 'differential

limitedness/human-subpotency                      ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.’ (with respect to ‘referenced relative-reflexivity ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.’): as ‘veridically construable/referenced’ as of the ‘relative-unreflexivity/relative-reflexivity—bindingness/nondiscretionariness-~~as from sublimating remoteness/distance of appraisal of requisite-Being development~~ of unlimitedness/existence-~~full potency of sublimating nascence~~’—(as to ‘relative-unreflexivity/relative-reflexivity limitedness/human-subpotency dynamics of supererogating {affirmation/projection/assertion/notional~self-distantiation-by-~~unaffirmation/deprojection/deassertion/epistemic-decadence~~}—towards~omnipotential-affirmation/projection/assertion/notional~self-distantiation’ with respect to ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-~~full potency of sublimating nascence~~’), and rather veridically as from prospective re-ontologising Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-~~meaningfulness-and-teleology~~                      psychologismic-epistemic-acutisation—difficulty <for, residualising-<sup>{decompulsing}</sup>delinearity~for-cogeneity> magnitude<sup>{of-experientiality/experiment}</sup>, then ~~institutional-development-as-to-social-function-development~~                      psychologismic-epistemic-acutisation—difficulty <for, residualising-<sup>{decompulsing}</sup>delinearity~for-cogeneity>—magnitude<sup>{of-experientiality/experiment}</sup> and then ~~living-development-as-to-personality-development~~                      psychologismic-epistemic-acutisation—difficulty <for, residualising-<sup>{decompulsing}</sup>delinearity~for-cogeneity>—magnitude<sup>{of-experientiality/experiment}</sup>). This elucidation reflects upon (~~‘everyday supposedly relatively superficial/irrelevant/unthought <out of phasing>disparate-narratives of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction \_construct’~~)—‘formulaically~passivated/~~linearised~~-forwardfacing—institutional~~~existentialising~~-framing-by-enframing/{worlding} of the sovereign-function/posture-~~as-to-existentially-manifest-~~

'embodied-subject~consciousness-and-direct/deferential-consciousness',-as-of-its-  
 'epistemic-reflexivity/unreflexivity-in-existence'/teleology>; and so, with respect to the full-  
 potentiation that is the 'relative-unreflexivity/relative-reflexivity—bindingness/nondiscretionariness-<as-  
 from-sublimating-remoteness/distance-of-appraisal-of-requisite-Being-development> of  
 unlimitedness/existence-<full-potency-of-sublimating-nascence>'—(as to 'relative-  
 unreflexivity/relative-reflexivity limitedness/human-subpotency dynamics of  
 supererogating {affirmation/projection/assertion/notional~self-distantiation-by-  
 unaffirmation/deprojection/deassertion/epistemic-decadence}—towards~omnipotential-  
 affirmation/projection/assertion/notional~self-distantiation' with respect to 'limitedness/human-  
 subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-  
 potency-of-sublimating-nascence>'). And speaks to the fact that 'human  
 consciousness/collective-consciousness manifest linearising-imbuing-conseious-moronisation-  
 <as-to-prior\_mere-formulaicity/ritualisation>-enframing' (so-constrained 'more  
 decisively/potently as to the preconverging-de-mentating/structuring/paradigming  
 directionality' of 'vague/clumsy dominance-driven intra/inter-statal insidious-  
 anarchy\_influencing/geoinfluencing-<as-to-dynamic-'mere-influencing-over-sublimating-  
 technicity/profundity',-so-scheming-as-allowed-by-'formulaically~passivated/linearised-  
 forwardfacing—institutional~existentialising—framing-by-enframing/{worlding}';-as-so-  
 truncating-the-strategic/geostrategic,-political-and-successive-lower-interrelatedness-  
 dynamics-of-social-constructing'> imbued infowarring manifesting knowledge-without-  
 knowledge/knowledge-outside-knowledge/extra-knowledge' as imbuing of existentially-  
 <disontologising/re-ontologising—aporeticism> manifest <amplituding/formative-  
 epistemicity>-totalising~thrownness-in-existence<sup>35</sup> pedantising/muddling/formulaic-hollowing-  
 out—in-subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-  
 entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-

ontological-completeness<sup>79</sup>) (across the successive registry-worldviews/dimensions): so-  
 directionally preconverging–de-mentating/structuring/paradigming impart their imbued  
 ‘disontologising/subontologising overweighted–limiting/thresholding (as the <sup>79</sup>presencing—  
 absolutising-identitive-constitutedness<sup>14</sup> habituated ~~{epistemic-totalising<sup>33</sup>}~~psychologismic-  
 subliminal–truncating)’ upon the prospect of prospective human re-ontologising. And so, as to  
 the ‘given ~~<amplituding/formative-epistemicity>~~-totalising~thrownness-in-existence<sup>35</sup>  
 attained/relative-reflexivity-by-unattained/relative-unreflexivity~threshold-of-re-  
 ontologising’—(elicited human ontological-commitment and universal-transparency with  
 respect to underlying human ‘crossgenerational notional~firstnatureddness-formativeness-<as-to-  
 eventualising~inkling-drive-or-seeding-misprising>—mental-processing-parity for  
 ontological-performance -<including-virtue-as-ontology>/morality/ethics/justice/etc.’) imbued  
 (‘everyday supposedly relatively superficial/irrelevant/unthought <out-of-phasing>-disparate-  
 narratives\_of\_social-functioning-and-accordance—as-of-social-stake-contention-or-  
 confliction\_construct’)—‘formulaically~passivated/~~linearised~~-forwardfacing—  
 institutional~existentialising–framing-by-enframing/{worlding} of the sovereign-  
 function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-  
 direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-  
 existence’/teleology>’; with respect to the disontologising/re-ontologising implications of  
 effusing ‘human manifest existentialising–decisionality-<as-to-disontologising/re-  
 ontologising—aporeticism> coming-to-a-head/culmination-point-<of-desovereignising-or-  
 sovereignising—sovereign-repassing>’—(so-reflected as of underlying ‘constraining  
 direct/deferential micro-decisionality/macro-decisionality thrownness-disposition of  
 disontologising/re-ontologising’ upon the ‘social-functioning-and-accordance—as-of-social-  
 stake-contention-or-confliction\_construct’). Such that in-many-ways supposedly construing the  
 ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-

ontologising as speaking to (~~‘everyday supposedly relatively superficial/irrelevant/unthought~~  
~~<out-of-phasing>-disparate-narratives\_of\_social-functioning-and-accordance—as-of-social-~~  
~~stake-contention-or-confliction\_construct’)~~—‘formulaically~passivated/linearised-  
 forwardfacing—institutional~existentialising—framing-by-enframing/{worlding} of the  
 sovereign—function/posture-~~as-to-existentially-manifest-‘embodied-subject~consciousness-~~  
~~and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-~~  
~~existence’/teleology>’~~ as of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> habituated  
~~{epistemic-totalising<sup>33</sup>}~~psychologismic-subliminal—truncating, effectively renders the supposedly  
 ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-  
 ontologising paradoxically relatively-irrelevant to prospective human transcendence-and-  
 sublimity/sublimation/~~supererogatory—de-mentativity~~; as manifested with both ancient-sophists  
 non-universalising and medieval-scholasticism nonpositivism/non-rational-empiricism failing  
 prospective sublimating—prolongation (as to an uncritical relation to their respectively given  
 registry-worldview/dimension overall ‘apriorising/axiomatising/referencing—  
 equating/leveling/ressentiment/closed-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> and  
 bothsidesism-~~as-‘mere-processive’/pedantising-‘dialogical-relation’-to~‘perceived-social-~~  
~~and-institutional-commonly-enculturated\_referencing,-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’-~~  
~~failing-‘requisite-existential-thematic-baseline-of-technicity/profundity—framing’ {of-~~  
~~sublimating-discursivity-for-sovereign-repassing},-as-of-psychologismic—epistemic-~~  
~~acutisation—nonresidualising-imbued-~~{compulsing}~~linearity~in-eclecticism-of-prior-mere-~~  
~~formulaicity/ritualisation,-as-so-‘consciously/unconsciously-preordained/fated’-to-fail-~~  
~~prospective—notional~cogency)’~~ failing cogency\_chronicularity/annality—of-relative-  
 reflexivity,-as-to-profound-supererogation<sup>96</sup>). In other words, the veracity of the  
 ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-  
 ontologising warrants its effective ‘human consciousness/collective-consciousness manifest

~~delinearising-imbuing\_conscientiousness-demoronisation~~ <as-to-renewing-realisation/re-  
perception/re-thought>~reframing': as of the 'notional/epistemic/bindingness' <as-to-  
determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> elucidation' of the 'relative-unreflexivity/relative-  
reflexivity-bindingness/nondiscretionariness' <as-from-sublimating-remoteness/distance-of-  
appraisal-of-requisite-Being-development> of unlimitedness/existence <full-potency-  
of\_sublimating\_nascence>'—(as to 'relative-unreflexivity/relative-reflexivity  
limitedness/human-subpotency dynamics of  
supererogating {affirmation/projection/assertion/notional~self-distantiation-by-  
unaffirmation/deprojection/deassertion/epistemic-decadence}—towards~omnipotential-  
affirmation/projection/assertion/notional~self-distantiation' with respect to 'limitedness/human-  
subpotency prospective re-encountering/re-confrontation with unlimitedness/existence <full-  
potency-of\_sublimating\_nascence>'); with regards to the 'relative-reflexivity of educed-and-  
availing-and-re-availing relative-ontological-completeness<sup>87</sup>-of-  
apriorising/axiomatising/referencing' (and so, in relation to the relative-unreflexivity of  
linearising-imbuing\_conscious-moronisation <as-to-prior\_mere-  
formulaicity/ritualisation>~enframing as to preconverging-de-  
mentating/structuring/paradigming directionality of 'vague/clumsy dominance-driven  
intra/inter-statal insidious-anarchy\_influencing/geoinfluencing <as-to-dynamic-'mere-  
influencing-over-sublimating-technicity/profundity',-so-scheming-as-allowed-by-  
'formulaically~passivated/linearised-forwardfacing—institutional~existentialising—framing-  
by-enframing/{worlding}'—as-so-truncating-the-strategic/geostrategic,-political-and-  
successive-lower-interrelatedness-dynamics-of-social-constructing'> imbued infowarring  
manifesting knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge').  
In so-elucidating 'human geotopological <as-to-<sup>70</sup> nonpresencing-detruncating-of-'human-  
<sup>70</sup>presencing-complexes/inhibitions-of-manifest-disanthropologisation'> disontologising/re-

ontologising implications' (with regards to requisite anthropologisation-<as-to-futural-  
 reflexivity,-in-<sup>{decompulsing}</sup>delinearity-'invention'/'creation'-of-the-human/humanity>). In this  
 regards, the ontologising/scientific/existence-<honesty-constraining>—  
 scope\_for\_prospective\_re-ontologising, as to the full-potentialisation that is the 'relative-  
 unreflexivity/relative-reflexivity—bindingness/nondiscretionariness-<as-from-sublimating-  
 remoteness/distance-of-appraisal-of-requisite-Being-development> of  
 unlimitedness/existence-<full-potency-of-sublimating-nascence>'—(as to 'relative-  
 unreflexivity/relative-reflexivity limitedness/human-subpotency dynamics of  
 supererogating {affirmation/projection/assertion/notional~self-distantiation-by-  
 unaffirmation/deprojection/deassertion/epistemic-decadence}—towards~omnipotential-  
 affirmation/projection/assertion/notional~self-distantiation' with respect to 'limitedness/human-  
 subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-  
 potency-of-sublimating-nascence>') is of: the notionality/epistemicity/bindingness-<as-to-  
 determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> scope of veridical core-philosophy/derivative-  
 core-philosophy—(imbued requisite 'inkling-drive of dimensionality-of-sublimating'<sup>25</sup> |  
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation)') 'holding-out/point-referencing—psychoanalytic-unshackling  
 exercise of educed—and-availing—and-re-availing relative-ontological-completeness<sup>87</sup>—of-  
 apriorising/axiomatising/referencing' to allow for play out of untenability-of-  
 induced~unblurriness as '<prospective\_punctual/immediacy/constituted/compulsions-  
 encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable  
 prompted constricted/narrowingdown-re-ontologising-enabling> psychologismic epistemic-  
 acutisation—residualising-<sup>{epistemic-  
 totalising }hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,—</sup>

~~{decompulsing} delinearity-for-cogency~~ as to 'developing human-per-cep-ti-vi-ty-<as-to—  
notional~perceptualisation-of-and-leashing-to social-functioning-and-accordance—as-of—  
social-stake-contention-or-confliction> in preconverging/postconverging~rede-  
mentating/restructuring/reparadigming'. The ontologising/scientific/existence-<honesty-  
constraining>—scope\_for\_prospective\_re-ontologising (so-undergirding recurrent-linking-up  
of prior sublimating-arising and prospective sublimating~prolongation as to the 'originary—and-  
re-originary/re-ontologising~nascency of the 'relative-unreflexivity/relative-reflexivity—  
ontological-contiguity<sup>67</sup> of the overall relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>' implied conception of the notion of  
relativism), speaks to the genuine social intellectual-function/posture 'higher value placed on  
inherent prospective knowledge elucidation'. As so-educing (as incipient to delinearising-  
imbuing\_conscientiousness-demoronisation-<as-to-renewing-realisation/re-perception/re-  
thought>~reframing) the organic-knowledge 'inkling-drive of dimensionality-of-sublimating<sup>25</sup> |  
<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
drivenness-equalisation)'—over-'seeding-misprising of dimensionality-of-desublimating-lack-  
of<sup>26</sup> -<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
drivenness-equalisation)': as of 'baseline/nominalising/editional—aptitudinal~underlay-<as-to-  
prior-  
unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi-  
ng>' -<imbued\_aptitudinal-coherence-of-existentially-manifest~hunches/cues/flags> (so-  
undergirding eventual 'secondnatured—positive-opportunism—of-social-functioning-and-  
accordance<sup>75</sup>'—as-to-prospective\_punctual/immediacy/constituted/compulsions-  
encumbered—disarming/dis-ideologising/deformulaicity/à-contre-coup/unsettling/unarguable

dragging-out into prospective

unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising'). Thusly, underlining the 'palpable dissolving/decentering of the conscious-self/collective-conscious-self' that so-notionally/epistemically/bindingnessly<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> allows for organic-knowledge; as to the recurrently-driven limitedness/human-subpotency prospective re-encountering/re-confrontation with the 'constraining/defining intersolipsistic reflexive-sublimating/unreflexive-desublimating measure/objectification that is unlimitedness/existence-as-ontological-normalcy/postconvergence-<in-validation-of-'metaphysics-of-absence\_epistemic-projection'>' (as so-eliciting human ontological-commitment<sup>66</sup> and universal-transparency<sup>104</sup> with respect to underlying human 'crossgenerational notional~firstnatureddness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-misprising>—mental-processing-parity for ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.').

Speaking more fundamentally and counterintuitively to the ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising 'veridical notionalty/epistemicity/bindingness-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>'—(reflection upon the given 'existential-

<disontologising/re-ontologising—aporeticism> ('baseline/nominalising/editionall—aptitudinal-underlay-<as-to-prior-

unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>' enabling

'baselining/cogency/reconstruing—aptitudinal~overlay-<for-prospective-unblurriness-dragging-out>')—reflected-as—

recurring~existentialising-framing-by-enframing/{worlding}-<as-manifest-

individuative~direct/deferential-transeffusive/worlding-looping>—reflected-as—supererogation<sup>96</sup>-

capacitating-<for-existential-thematic>') as veridically undergirding the eliciting of human ontological-commitment<sup>66</sup> and universal-transparency<sup>104</sup> with respect to underlying human 'crossgenerational notional~firstnatureddness-formativeness-<as-to-eventualising~inkling-

drive-or-seeding-misprising>—mental-processing-parity for ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>/morality/ethics/justice/etc.’; and not a ‘mélée\_of\_supposedly-  
 singly~conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’—reflex~propositional-attitude. The  
 illusion/counterintuition of such a ‘mélée\_of\_supposedly-singly~conception-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’—reflex~propositional-attitude arises out of the fact that  
 human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is existentialisingly/contextually/textually articulated  
 as of <registry-worldview/dimension—existentialising-framing-by-enframing/{worlding}—  
<sup>83</sup>reference-of-thought>—undergirding-of-existentialising-framing-by-enframing/{worlding}—  
 axiomatic-constructs (as to <sup>83</sup>reference-of-thought-<sup>84</sup>devolving) while simply impliciting the  
 overarching ‘registry-worldview/dimension existentialising-framing-by-  
 enframing/{worlding}—<sup>83</sup>reference-of-thought’ (as to <sup>83</sup>reference-of-thought) which is so  
 wrongly ‘implicated as supposedly psychologised off-or-away’/nominalised (as the ‘implicated  
 baseline/nominalised outcome’ of relative-reflexivity psychologismic-transfixity-<placeholder-  
 setup-ontological-rescheduling—in-realigning/preactivity/formative-  
 becoming/psychoanalytical-unshackling,-as-to-residualising-<sup>{decompulsing}</sup>delinearity-over-  
 nonresidualising-<sup>{compulsing}</sup>linearity>). Thus counterintuitively overlooking the ‘successive  
 registry-worldviews/dimensions recomposed/cumulated secondnatured institutionalisation of  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ as ‘underlying relative-reflexivity  
 carpeting/baseline/nominalising/editional’ of the ‘given <amplituding/formative-epistemicity>-  
 totalising~thrownness-in-existence<sup>35</sup>  
<sup>7</sup>unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi  
 ng’ (as so wrongly ‘implicated as supposedly psychologised off-or-away’/nominalised); and so,  
 in reflection of its ‘given <amplituding/formative-epistemicity>-totalising~thrownness-in-  
 existence<sup>35</sup> attained/relative-reflexivity-by-unattained/relative-unreflexivity~threshold-of-re-  
 ontologising’—(elicited human ontological-commitment and universal-transparency with

respect to underlying human ‘crossgenerational notional~firstnaturedness-formativeness-<as-to-  
 eventualising~inkling-drive-or-seeding-misprising>—mental-processing-parity for  
 ontological-performance -<including-virtue-as-ontology>/morality/ethics/justice/etc.’). So  
 reflecting the overarching ‘registry-worldview/dimension existentialising-framing-by-  
 enframing/{worlding}—<sup>83</sup>reference-of-thought’ (as to <sup>83</sup>reference-of-thought); as the veridical  
 ‘palpable dissolving/decentering of the conscious-self/collective-conscious-self’  
 outcropping/arising from the successively prior secondnatured institutionalisation (as from  
 successively prior re-ontologising elicited human ontological-commitment<sup>66</sup> and universal-  
 transparency<sup>104</sup> with respect to underlying human ‘crossgenerational notional~firstnaturedness-  
 formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—mental-  
 processing-parity for ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc.’). This is effectively and fundamentally the implications  
 of the full-potentialisation that is the ‘relative-unreflexivity/relative-reflexivity—  
 bindingness/nondiscretionariness-<as-from-sublimating-remoteness/distance-of-appraisal-of-  
 requisite~Being-development> of unlimitedness/existence-<full-potency-of-sublimating-  
 nascence>’—(as to ‘relative-unreflexivity/relative-reflexivity limitedness/human-subpotency  
 dynamics of supererogating {affirmation/projection/assertion/notional~self-distantiation-by-  
 unaffirmation/deprojection/deassertion/epistemic-decadence}—towards~omnipotential-  
 affirmation/projection/assertion/notional~self-distantiation’ with respect to ‘limitedness/human-  
 subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-  
 potency-of-sublimating-nascence>’); and so, (as to unlimitedness/existence-<full-potency-  
 of-sublimating-nascence> imbued fundamental ‘veridical notionality/epistemicity/bindingness-  
 <as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> conception-of-<sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup>’) rather as of the ‘relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup> of the overall relative-unreflexivity/relative-reflexivity—ontological-

contiguity<sup>67</sup> ~of-the-human-institutionalisation-process<sup>68</sup> implied conception of the notion of relativism (so-undergirding the recurrent-linking-up of prior sublimating-arising and prospective sublimating-prolongation as to ordinary-and-re-ordinary/re-ontologising-nascency). The illusion/counterintuition of such a 'mélée\_of\_supposedly-singly-conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>'—reflex~propositional-attitude is thus reflected in the fact that such a poor grasp (of prior re-ontologising priorly elicited human ontological-commitment<sup>66</sup> and universal-transparency<sup>104</sup> with respect to underlying human 'crossgenerational notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—mental-processing-parity for ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.', so-educated 'baseline/nominalising/editional—aptitudinal~underlay-<as-to-prior-unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>'), as to the veridical 'palpable dissolving/decentering of the conscious-self/collective-conscious-self' so-implied 'veridical notional/epistemicity/bindingness-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>'—(reflection upon the given 'existential-<disontologising/re-ontologising—aporeticism> ('baseline/nominalising/editional—aptitudinal~underlay-<as-to-prior-unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>' enabling 'baselining/cogency/reconstruing—aptitudinal~overlay-<for-prospective-unblurriness-dragging-out>')—reflected-as—recurring~existentialising—framing-by-enframing/{worlding}-<as-manifest-individuative~direct/deferential—transeffusive/worlding—looping>—reflected-as—supererogation<sup>96</sup>—capacitating-<for-existential-thematic>'): translates into a circular <sup>70</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> habituated {epistemic-totalising<sup>33</sup>} psychologismic-subliminal-truncating 'recoiling-<as-to-induced-'wavering/redounding/waveforming-of-dimensionality-of-sublimating<sup>25</sup>'-by-'dimensionality-of-desublimating<sup>20</sup>'-at-successive-loci/stations-of-'thrownness-disposition-as-

of-mere-formulaicity/ritualisation’>—(from dimensionality-of-sublimating<sup>25</sup>—  
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation) elicited prospective psychologismic-epistemic-acutisation-<as-to-  
 postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-  
 nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
 {veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing}delinearity-for-  
 eogeneity)’ rather into the ‘micro-decisionality/decisionality thrownness-disposition of prior  
 mere-formulaicity/ritualisation-<as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 {epistemic-totalising }re-apriorising/re-axiomatising/re-referencing-residuality—in-re-  
 originariness/re-origination’>’ in so-failing prospective postconverging~aporeticism-  
 overcoming/unovercoming; as to manifest ‘seeding-misprising of dimensionality-of-  
 desublimating-lack-of<sup>26</sup>-<amplituding/formative>supererogatory~de-mentativeness/epistemic-  
 growth-or-conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-  
 residuality/spirit-drivenness-equalisation)’. Speaking to the circular manifestation (as to  
 contentious/un-nominalised social-stake-contention-or-confliction imbued  
 unblurriness/blurriness—  
 threshold~framing/formulation/catchmenting/truncating/compulsing/linearising) of  
 correspondingly: pedantising/muddling/formulaic-hollowing-out—in-  
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-  
 as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-  
 completeness<sup>8</sup> ) constraining—and-spurious ‘disontologising/subontologising  
 onionising/recoiling/linearising narratives disorientation’ (as to seeding-misprising of

dimensionality-of-desublimating-lack-of<sup>26</sup> -(<amplituding/formative>supererogatory~de-  
 mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation)’) on-the-  
 one-hand and on-the-other-hand the genuine social intellectual~function/posture organic-  
 knowledge ‘re-ontologising reprojecting/delinearising ontologically-hegemonising-narrative<sup>71</sup>  
 re-orientation’ (as to ‘inkling-drive of dimensionality-of-sublimating<sup>25</sup> -  
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness~equalisation)’). As so-existentially-<disontologising/re-ontologising~aporeticism>  
 manifesting all along the genuine social intellectual~function/posture organic-knowledge  
 ‘inkling-drive of dimensionality-of-sublimating<sup>25</sup> -(<amplituding/formative>supererogatory~de-  
 mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation)’~over-  
 ‘seeding-misprising of dimensionality-of-desublimating-lack-of<sup>26</sup> -  
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness~equalisation)’: as of ‘baseline/nominalising/editional~aptitudinal~underlay-<as-to-  
 prior-  
<sup>7</sup>unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi-  
 ng>’ -<imbued\_aptitudinal-coherence-of-existentially-manifest~hunches/cues/flags> (so-  
 undergirding eventual ‘secondnatured~positive-opportunism~of-social-functioning-and-  
 accordance<sup>75</sup>’ -<as-to-prospective\_punctual/immediaey/constituted/compulsions-  
 encumbered~disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable  
 dragging-out into prospective  
<sup>7</sup>unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi

ng). Underlining the ‘veridical notional/epistemicity/bindingness<sup><as-to-determinism/conceptivity-of-  
relative-unreflexivity/relative-reflexivity></sup> conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’—(reflection  
upon the given ‘existential<sup><disontologising/re-ontologising—aporeticism></sup>  
(‘baseline/nominalising/edition—aptitudinal~underlay<sup><as-to-prior-  
unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising></sup>’ enabling  
‘baselining/cogency/reconstruing—aptitudinal~overlay<sup><for-prospective- unblurriness-dragging-out></sup>’)—reflected-as—  
recurring~existentialising~framing-by-enframing/{worlding}-<as-manifest-  
individuating~direct/deferential~transeffusive/worlding~looping>—reflected-as—supererogation<sup>96</sup>—  
capacitating<sup><for-existential-thematic></sup>) with regards to the ‘elicited untenability-of-induced~ unblurriness  
of circular <sup>61</sup>nonpresencing-<sup><perspective—ontological-normalcy/postconvergence></sup> {epistemic-  
totalising<sup>33</sup>}psychologismic-subliminal~detruncating’; and not a ‘mélée\_of\_supposedly-  
singly~conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’—reflex~propositional~attitude of  
circular <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> habituated {epistemic-  
totalising<sup>33</sup>}psychologismic-subliminal~truncating. Such that correspondingly the  
ontologising/scientific/existence-<sup><honesty-constraining></sup>—scope\_for\_prospective\_re-  
ontologising, with respect to ‘veridical notional/epistemicity/bindingness<sup><as-to-  
determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup> conception-of-<sup>56</sup>meaningfulness-and-  
teleology<sup>99</sup>’—(reflection upon the given ‘existential<sup><disontologising/re-ontologising—  
aporeticism></sup>  
(‘baseline/nominalising/edition—aptitudinal~underlay<sup><as-to-prior-  
unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising></sup>’ enabling  
‘baselining/cogency/reconstruing—aptitudinal~overlay<sup><for-prospective- unblurriness-dragging-out></sup>’)—reflected-as—  
recurring~existentialising~framing-by-enframing/{worlding}-<as-manifest-  
individuating~direct/deferential~transeffusive/worlding~looping>—reflected-as—supererogation<sup>96</sup>—  
capacitating<sup><for-existential-thematic></sup>) as to prospective re-ontologising eliciting of human ontological-  
commitment<sup>66</sup> and universal-transparency<sup>104</sup> with respect to underlying human

‘crossgenerational notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>-mental-processing-parity for ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.’), is perpetually of<sup>61</sup> nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection. And so, with regards to attending to ‘prospective contentious/un-nominalised social-stake-contention-or-confliction imbued<sup>7</sup> unblurriness/blurriness-threshold~framing/formulation/catchmenting/truncating/compulsing/linearising’, in reflection of the ‘given <amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup> attained/relative-reflexivity-by-unattained/relative-unreflexivity~threshold-of-re-ontologising’—(elicited human ontological-commitment and universal-transparency with respect to underlying human ‘crossgenerational notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>-mental-processing-parity for ontological-performance -<including-virtue-as-ontology>/morality/ethics/justice/etc.’): as so-prospectively inducing (as to such manifestly unattained/relative-unreflexivity—threshold-of-re-ontologising) the given <amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup> ‘mélée\_of\_supposedly-singly~conception-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>’—reflex~propositional-attitude recoiling-<as-to-induced-‘wavering/redounding/waveforming-of-dimensionality-of-sublimating<sup>55</sup>’-by-‘dimensionality-of-desublimating<sup>26</sup>’-at-successive-loci/stations-of-‘thrownness-disposition-as-of-mere-formulaicity/ritualisation’>. The overall insight here is that ‘veridical notionality/epistemicity/bindingness-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> conception-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>’—(reflection upon the given ‘existential-<disontologising/re-ontologising-aporeticism> (‘baseline/nominalising/editional—aptitudinal-underlay-<as-to-prior—— unblurriness-reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>’ enabling ‘baselining/cogency/reconstruing—aptitudinal-overlay-<for-prospective- unblurriness-dragging-out>’)—reflected-as—recurring~existentialising-framing-by-enframing/{worlding}-<as-manifest-

~~individuating-direct/deferential-transeffusive/worlding-looping~~>—reflected-as—supererogation<sup>96</sup>—

capacitating-<for-existential-thematic>’) rather reflects the reality that ‘both <sup>7</sup>unblurriness/blurriness—  
threshold~framing/formulation/catchmenting/truncating/compulsing/linearising and  
<sup>7</sup>unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi  
ng of human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> and consciousness/collective-consciousness’  
speak to the full-potentialisation that is the ~~‘relative-unreflexivity/relative-reflexivity—~~  
bindingness/nondiscretionariness-<as-from-sublimating remoteness/distance-of-appraisal-of-  
requisite-Being-development> of unlimitedness/existence-<full-potency-of-sublimating-  
nascence>’—(as to ‘relative-unreflexivity/relative-reflexivity limitedness/human-subpotency  
dynamics of supererogating {affirmation/projection/assertion/notional~self-distantiation-by-  
unaffirmation/deprojection/deassertion/epistemic-decadence}—towards~omnipotential-  
affirmation/projection/assertion/notional~self-distantiation’ with respect to ‘limitedness/human-  
subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-  
potency-of-sublimating-nascence>’). Within which full-potentialisation incipiently lies all the  
relative-reflexivity possibility/potentialisation for the recurrent-linking-up of prior sublimating-  
arising and prospective sublimating-prolongation as to the ordinary—and-re-ordinary/re-  
ontologising-nascency of the ~~‘relative-unreflexivity/relative-reflexivity—ontological-~~  
contiguity<sup>67</sup> of the overall ~~relative-unreflexivity/relative-reflexivity—ontological-~~  
contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>’ implied conception of the notion of  
relativism; and so as to human memorative-extension-<as-to-‘conscientiousness-  
demoralisation—delinearising~construct-of-thought’/‘epistemic-totalising’> }psychologismic-  
subliminal-detruncating’;-as-relative-reflexivity-reframing\_educing~sublimating-  
prolongation>, as so-overriding the relative-unreflexivity of implicated/explicated elaboration-  
as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
‘prospectively implicated\_attendant\_ontological-contiguity<sup>67</sup>’~educated-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> ‘mélée\_of\_supposedly-singly~conception-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>—reflex~propositional-attitude (bound to induce  
 prior\_institutionalisation-<as-to-its-mere-formulaicity/ritualisation,-conscious-moronisation—  
 linearising~construct-of-thought’/‘{epistemic-totalising }psychologismic-subliminal-truncating’;-as-  
 relative-unreflexivity-enframing\_failing~sublimating-prolongation> elicited institutionalising-  
 inflative-distortion-<as-to-prior\_mere-formulaicity/ritualisation-failing-prospective-profound-  
 supererogation<sup>90</sup>> undermining the recurrent-linking-up of prior sublimating-arising and  
 prospective sublimating-prolongation). It is herein contended that the veracity of the full-  
 potentiation that is the ‘relative-unreflexivity/relative-reflexivity—bindingness/nondiscretionariness-<as-  
 from-sublimating-remoteness/distance-of-appraisal-of-requisite-Being-development> of  
 unlimitedness/existence-<full-potency-of-sublimating-nasence>’—(as to ‘relative-  
 unreflexivity/relative-reflexivity limitedness/human-subpotency dynamics of  
 supererogating {affirmation/projection/assertion/notional~self-distantiation-by-  
 unaffirmation/deprojection/deassertion/epistemic-decadence}—towards~omnipotential-  
 affirmation/projection/assertion/notional~self-distantiation’ with respect to ‘limitedness/human-  
 subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-  
 potency-of-sublimating-nasence>’): means that our present conception of many domains of  
 nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-  
 ontological-completeness<sup>87-83</sup>—reference-of-thought-<sup>84</sup>devolving> is in many ways (more or less  
 inconsequentially) ‘effectively blinded/incomplete’ and tainted with <sup>79</sup>presencing—  
 absolutising-identitive-constitutedness<sup>14</sup> intradimensional-  
 institutionalising/organising/mutualising/methodologising ‘mélée\_of\_supposedly-  
 singly~conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>—reflex~propositional-attitude; as  
 when failing to veridically reflect such domains sublimating-remoteness/distance-of-appraisal-

~~<as-to-requisite-‘Being-development-notional~self-distantiation’-imbued-psychologismic-epistemic-acutisation,-eliciting-of-prospective-ontologically-hegemonising-narrative >~~ as to their underlying ~~<registry worldview/dimension——existentialising framing-by-enframing/{worlding}—<sup>83</sup>reference-of-thought>~~ ~~undergirding-of-existentialising-framing-by-enframing/{worlding}—axiomatic-constructs~~ (as to <sup>83</sup>reference-of-thought-<sup>84</sup>devolving). The notion that <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is ~~notionally/epistemically/bindingnessly~~~~<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>~~ effusing/worlding within the ~~‘relative-unreflexivity/relative-reflexivity—bindingness/nondiscretionariness-~~as from sublimating~~~~ remoteness/distance-of-appraisal-of-requisite~Being-development> of unlimitedness/existence-~~<full-potency-of-sublimating-nascence>~~’—(as to ~~‘relative-unreflexivity/relative-reflexivity~~ limitedness/human-subpotency dynamics of supererogating {affirmation/projection/assertion/notional~self-distantiation-by—unaffirmation/deprojection/deassertion/epistemic-decadence}—towards~omnipotential—affirmation/projection/assertion/notional~self-distantiation’ with respect to ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-~~<full-potency-of-sublimating-nascence>~~’): means that our ‘division-of-labour/subject-matters for human-studies/for-human-constructs (with respect to both natural sciences and social sciences/humanities)’ tend to do ‘a bad job of overarching conceptualising’; with regards to reflecting the supersedingness/precedence of unlimitedness/existence-~~<full-potency-of-sublimating-nascence>~~. And so, as human ‘relative-reflexivity ontological-performance<sup>72-</sup>~~<including-virtue-as-ontology>/morality/ethics/justice/etc.’~~ is ‘veridically construable’ as of manifest ~~‘relative-unreflexivity/relative-reflexivity—bindingness/nondiscretionariness-~~as from sublimating~~~~ remoteness/distance-of-appraisal-of-requisite~Being-development> of unlimitedness/existence-~~<full-potency-of-sublimating-nascence>~~’—(as to ~~‘relative-unreflexivity/relative-reflexivity~~ limitedness/human-subpotency dynamics of

~~supererogating {affirmation/projection/assertion/notional~self-distantiation-by-  
 unaffirmation/deprojection/deassertion/epistemic-decadence}—towards~omnipotential-  
 affirmation/projection/assertion/notional~self-distantiation’ with respect to ‘limitedness/human-  
 subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-  
 potency-of-sublimating-nascence>’); rather veridically as from prospective re-ontologising  
 Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-  
 development-as-infrastructure-of- meaningfulness-and-teleology                      psychologismic-  
 epistemic-acutisation—difficulty <for, residualising-<sup>{decompulsing}</sup> delinearity~for-cogeny>  
 magnitude<sup>{of-experientiality/experiment}</sup>,            then            institutional-development-as-to-social-function-  
 development                      psychologismic epistemic-acutisation—difficulty <for, residualising-  
<sup>{decompulsing}</sup> delinearity~for-cogeny>—magnitude<sup>{of-experientiality/experiment}</sup>            and            then            living-  
 development-as-to-personality-development                      psychologismic epistemic-acutisation—  
 difficulty <for, residualising-<sup>{decompulsing}</sup> delinearity~for-cogeny>—magnitude<sup>{of-  
 experientiality/experiment}</sup>. This ‘relative-unreflexivity as to the appraising—and-accounting-for the  
 overarching            conceptualisation            unlimitedness/existence-<full-potency-of-sublimating-  
 nascence>’ by ‘division-of-labour/subject-matters for-human-studies/for-human-constructs  
 (with respect to both natural sciences and social sciences/humanities)’ is markedly reflected for  
 instance in the naive <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> intradimensional-  
 institutionalising/organising/mutualising/methodologising                      ‘mélée\_of\_supposedly-  
 singly~conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’—reflex~propositional-attitude  
 notion of science; as so-poorly appreciative of the            ‘relative-unreflexivity/relative-reflexivity—  
 bindingness/nondiscretionariness-<as-from-sublimating-remoteness/distance-of-appraisal-of-  
 requisite-Being-development> of unlimitedness/existence-<full-potency-of-sublimating-  
 nascence>’—(as to ‘relative-unreflexivity/relative-reflexivity limitedness/human-subpotency  
 dynamics of supererogating {affirmation/projection/assertion/notional~self-distantiation-by-~~

~~unaffirmation/deprojection/deassertion/epistemic-decadence}~~—towards~omnipotential—  
 affirmation/projection/assertion/notional~self-distantiation’ with respect to ‘limitedness/human-  
 subpotency prospective re-encountering/re-confrontation with unlimitedness/existence<full-  
 potency-of-sublimating-nascence>’); within which the ‘intolerance<of-  
 disparateness>/exactifying\_precisioning-of-sublimation-<as-to-postconverging-narrowing-  
 down~apriorising/axiomatising/referencing-entailing-theoretical,-conceptual-and-operant-  
 implications> conception of overall knowledge’ (so-veridically construed as science)  
 sublimatingly-arises and is sublimatingly-prolongated. In other words, many an unsound  
 conception of science and scientific domains tend to be oblivious to the fact that science is not  
 truly divorced (however perceived in immediacy as being supposedly inconsequential) from the  
 ‘sublimating-remoteness/distance-of-appraisal-<as-to-requisite-‘Being-development-  
 notional~self-distantiation’-imbued-psychologismic-epistemic-acutisation,-eliciting-of-  
 prospective-ontologically-hegemonising-narrative<sup>7</sup>> of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’  
 that overarchingly existentially-<disontologising/re-ontologising—aporeticism> allows for the  
 intelligibility-<as-to-human-projective/reprojective—aestheticising-re-motif-and-re-  
 apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-  
 measuringinstrumenting-process,-in-<amplituding/formative-  
 epistemicity>totalising~conceptualisation) of a sound conception of science. This  
 counterintuitive overlooking of the ‘successive registry-worldviews/dimensions  
 recomposed/cumulated secondnature institutionalisation of <sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup> as <sup>83</sup>reference-of-thought’, as ‘underlying relative-reflexivity carpeting’ (so-  
 construed as ‘baseline/nominalising/editional—aptitudinal~underlay-<as-to-prior-  
<sup>7</sup>unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi-  
 ng>’) of the ‘given <amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>  
<sup>7</sup>unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi

ng as <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’ (as so wrongly ‘implicated as supposedly psychologised off-or-away’/nominalised): can ‘be perceived in immediacy as supposedly inconsequential so long as all the perceived–effusing/worlding is of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> <sup>83</sup>reference-of-thought-<sup>84</sup>devolving intradimensional–institutionalising/organising/mutualising/methodologising’. But then speaks to an ‘incomplete/naive conception of experientiality/experiment-~~as-to-existentially-formative-epistemic-totalising~~ }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-~~originariness/re-origination~~’,—so-‘~~notionally/epistemically/bindingnessly~~-~~as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity~~—implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-Being-then-Institutional-then-Living—magnitudes-of-~~hermeneutic/reprojection~protraction-of~~reframing-and-reformulation}’>’: as failing (by such ‘relative-unreflexivity unbindingness/discretionariness’) to reflect the veridical full-potentialisation of the ‘~~relative-unreflexivity/relative-reflexivity—bindingness/nondiscretionariness~~-~~as-from-sublimating~remoteness/distance-of-appraisal-of-requisite-Being-development~~> of unlimitedness/existence-~~full-potency-of-sublimating-nascence~~’—(as to ‘relative-unreflexivity/relative-reflexivity limitedness/human-subpotency dynamics of supererogating {affirmation/projection/assertion/notional~self-distantiation-by-unaffirmation/deprojection/deassertion/epistemic-decadence}—towards~omnipotential-affirmation/projection/assertion/notional~self-distantiation’ with respect to ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-~~full-potency-of-sublimating-nascence~~’) rather veridically pointing to the ‘reconstruing of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’; as to immediacy-of-sublimation-(imbued-‘secondnatured positive-opportunism—of-social-functioning-and-accordance<sup>75</sup>’—as-to-prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-ideologising/deformulaicity/à-contre-coup/unsettling/unarguable) educed ‘re-ontologising/re-

sublimating-axiomatic-constructs \_\_ as \_\_ implicating-of-prospectively-requisite—relative-  
 reflexivity/delinearising (as to elicited ‘reconstruing of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’).  
 Thus, rather manifesting the given prior <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>  
 intradimensional—institutionalising/organising/mutualising/methodologising <sup>83</sup>reference-of-  
 thought-<sup>84</sup>devolving knowledge-deadends-<as-preconverging—de-  
 mentating/structuring/paradigming>’ (with respect to requisite <sup>61</sup>nonpresencing-<perspective—  
 ontological-normalcy/postconvergence> interdimensional—  
 institutionalising/organising/mutualising/methodologising prospective human transcendence-  
 and-sublimity/sublimation/supererogatory~de-mentativity imbued <sup>83</sup>reference-of-thought-  
<sup>84</sup>devolving). This so-explains the reality that budding-positivists like Copernicus, Galileo,  
 Descartes, Newton, Leibniz, etc. are not really ‘inventing’/‘creating’ science as of a  
 ‘mélée\_of\_supposedly-singly~conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’—  
 reflex~propositional-attitude notion of science (as to a flawed <sup>79</sup>presencing—absolutising-  
 identitive-constitutedness<sup>14</sup> intradimensional—  
 institutionalising/organising/mutualising/methodologising appraisal of our positivism/rational-  
 empiricism secondnature institutionalisation) but are rather resolving their prior medieval-  
 scholasticism nonpositivising/non-rational-empiricism ‘prospectively disontologising  
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> intradimensional—  
 institutionalising/organising/mutualising/methodologising manifest knowledge-deadends-<as-  
 preconverging—de-mentating/structuring/paradigming>’ (and much more critically as to enable  
 the prospectively requisite positivism/rational-empiricism overarching ‘sublimating-  
 remoteness/distance-of-appraisal-<as-to-requisite-‘Being-development-notional~self-  
 distantiation’-imbued-psychologismic-epistemic-acutisation,-eliciting-of-prospective-  
 ontologically-hegemonising-narrative >’ of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’). Highlighting  
 that the veracity of science is effusing/worlding within the <sup>64</sup>relative-unreflexivity/relative-reflexivity—

bindingness/nondiscretionariness-<as-from-sublimating-remoteness/distance-of-appraisal-of-requisite-Being-development> of unlimitedness/existence-<full-potency-of-sublimating-nascence>'—(as to 'relative-unreflexivity/relative-reflexivity limitedness/human-subpotency dynamics of supererogating {affirmation/projection/assertion/notional~self-distantiation-by-unaffirmation/deprojection/deassertion/epistemic-decadence}—towards~omnipotential-affirmation/projection/assertion/notional~self-distantiation' with respect to 'limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-potency-of-sublimating-nascence>'); with respect to 'veridical notional/epistemicity/bindingness-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>'—(reflection upon the given 'existential-<disontologising/re-ontologising—aporeticism> ('baseline/nominalising/editorial—aptitudinal-underlay-<as-to-prior-unblurriness-reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>' enabling 'baselining/cogency/reconstruing—aptitudinal-overlay-<for-prospective-unblurriness-dragging-out>')—reflected-as—recurring~existentialising-framing-by-enframing/{worlding}-<as-manifest-individuative-direct/deferential-transeffusive/worlding-looping>—reflected-as—supererogation<sup>96</sup>-capacitating-<for-existential-thematic>'). Consequently, the veracity of 'division-of-labour/subject-matters-for-human-studies/for-human-constructs' (in reflection of the 'relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> of the overall relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>' implied conception of the notion of relativism as to originary—and-re-originary/re-ontologising-nascency recurrent-linking-up of prior sublimating-arising and prospective sublimating-prolongation) rather speaks to human memorative-extension-<as-to-'conscientiousness-demoronisation—delinearising~construct-of-thought'/'epistemic-totalising'}psychologismic-sublimal-detruncating';-as-relative-reflexivity-reframing\_educing~sublimating-prolongation> (over prior\_institutionalisation-<as-to-its-mere-formulaicity/ritualisation,-conscious-moronisation—

linearising~construct-of-thought’/‘~~epistemic-totalising~~ }psychologismic-subliminal-truncating’;-as-  
 relative-unreflexivity-enframing\_failing~sublimating-prolongation> elicited institutionalising-  
 inflative-distortion-<as-to-prior\_mere-formulaicity/ritualisation-failing-prospective-profound-  
 supererogation<sup>96</sup>>). Such that the veracity of ‘division-of-labour/subject-matters for-human-  
 studies/for-human-constructs’ across all times (as from prior to prospective) is  
 ‘effusing/worlding within the ‘relative-unreflexivity/relative-reflexivity—bindingness/nondiscretionariness-  
 <as-from-sublimating remoteness/distance-of-appraisal-of-requisite-Being-development> of  
 unlimitedness/existence-<full-potency-of-sublimating-nascence>’—(as to ‘relative-  
 unreflexivity/relative-reflexivity limitedness/human-subpotency dynamics of  
 supererogating {affirmation/projection/assertion/notional~self-distantiation-by-  
 unaffirmation/deprojection/deassertion/epistemic-decadence}—towards~omnipotential-  
 affirmation/projection/assertion/notional~self-distantiation’ with respect to ‘limitedness/human-  
 subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-  
 potency-of-sublimating-nascence>’); as of implicated and/or explicited overarching <registry-  
 worldview/dimension—~~existentialising-framing-by-enframing/{worlding}~~—<sup>83</sup>reference-of-  
 thought>-undergirding-of-existentialising-framing-by-enframing/{worlding}—axiomatic-  
 constructs. The implication here for instance is that (with respect to the ‘the-very-same  
 purview/devolved-purview/devolving-purview-of-unlimitedness/existence-<full-potency-  
 of-sublimating-nascence>;—‘implicated\_attendant-ontological-contiguity<sup>67</sup>~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>) successive registry-worldviews/dimensions <sup>83</sup>reference-of-  
 thought do articulate differing ‘conception, development’ and purposefulness of mathematics’;  
 with the notion of mathematics strictly speaking not separable (as to its fulsome  
 notional/epistemic/bindingness-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>  
 experientiality/experiment-<as-to-existentially-formative-‘~~epistemic-totalising~~ }re-apriorising/re-

axiomatising/re-referencing~residuality—in-re-originariness/re-origination’,—so-  
‘~~notionally/epistemically/bindingnessly~~’<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup>  
implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-Being-then-  
Institutional-then-Living—magnitudes-of-~~{hermeneutic/reprojection~protraction-of}~~reframing-  
and-reformulation}’>) from successive (prior to prospective) registry-worldviews/dimensions  
implicated and/or explicited overarching ‘sublimating~remoteness/distance-of-appraisal-~~<as-to-~~  
requisite-‘Being-development~notional~self-distantiation’-imbued-psychologismic~epistemic-  
acutisation,-eliciting-of-prospective-ontologically-hegemonising-narrative<sup>71</sup>> of <sup>83</sup>reference-of-  
thought-<sup>84</sup>devolving’ (beyond any naive <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>  
intradimensional—institutionalising/organising/mutualising/methodologising  
‘mélée\_of\_supposedly~singly~conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’—  
reflex~propositional~attitude notion of mathematics). In-many-ways the highly implicated  
nature and strong immediacy-of-sublimation-(imbued ‘secondnature~~d~~ positive opportunism—  
of-social-functioning-and-accordance<sup>75</sup>’—as-to-  
prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-  
ideologising/deformulaicity/à-contrecoup/unsettling/unarguable) more-or-less guiding many a  
domain of nascent-particular/incipient-and-material/technical-sublimations-~~<blinded-to-their-~~  
relative-ontological-completeness<sup>73</sup>—reference-of-thought-<sup>84</sup>devolving> (as so effectively and  
practically overriding the possibility of strongly ingrained ideological predispositions including  
science ideology) means that <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>  
intradimensional—institutionalising/organising/mutualising/methodologising  
‘mélée\_of\_supposedly~singly~conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’—  
reflex~propositional~attitude hardly gets entrenched in practice given the inherently ‘strong  
immediacy-of-sublimation drivenness’ (in dragging-out  
<sup>7</sup>unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi

ng) even when misconstrued abstractly and relative-inconsequentially with regards to prospective science sublimating–prolongation. In this regards, it can be appreciated that many a scientific domain had developed in contradiction–or–unexpectedly to the given epochal scientific consensus expectations; as so-reflecting a ‘readily ideology-killing disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ,—over–desublimating–deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming ’ (consider in this regards the successive unpredictable breakthroughs in 20<sup>th</sup> science like Theory of relativity, quantum mechanics, material sciences, DNA genetics, astrophysics, etc. even as their ‘associated social-and-institutional-frameworks-of—referencing/registering/decisioning science ideologies’ tend to arise mainly after the fact-of-the-matter). However this means that the highly implicated nature and strong immediacy-of-sublimation–(imbued ‘secondnatured–positive-opportunism—of-social-functioning-and-accordance<sup>75</sup>’—as-to-prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-ideologising/deformulaicity/à-contre-coup/unsettling/unarguable) more-or-less guiding many a domain of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness – reference-of-thought-<sup>83</sup> devolving> is merely of ‘re-ontologising/re-sublimating–axiomatic-constructs \_\_as\_\_ impliciting-of-prospectively-requisite—relative-reflexivity/delinearising (as to elicited ‘reconstruing of <sup>83</sup>reference-of-thought-<sup>84</sup> devolving’), and tepidly reflective of prospective re-ontologising ‘sublimating–remoteness/distance-of-appraisal-<as-to-requisite-‘Being-development–notional~self-distantiation’-imbued-psychologismic–epistemic-acutisation,-eliciting-of-prospective-ontologically-hegemonising-narrative<sup>81</sup>> of <sup>83</sup>reference-of-thought-<sup>84</sup> devolving’. So-notionally/epistemically/bindingnessly<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> with respect to limitedness/human-subpotency effusing/worlding within the scope of the ‘relative-

~~unreflexivity/relative-reflexivity—bindingness/nondiscretionariness—<as from sublimating—~~  
~~remoteness/distance-of-appraisal-of-requisite~Being-development>~~ of  
~~unlimitedness/existence—<full-potency-of-sublimating-nascence>’—(as to ‘relative-~~  
~~unreflexivity/relative-reflexivity limitedness/human-subpotency dynamics of~~  
~~supererogating {affirmation/projection/assertion/notional~self-distantiation-by—~~  
~~unaffirmation/deprojection/deassertion/epistemic-decadence}—towards~omnipotential—~~  
~~affirmation/projection/assertion/notional~self-distantiation’ with respect to ‘limitedness/human-~~  
~~subpotency prospective re-encountering/re-confrontation with unlimitedness/existence—<full-~~  
~~potency-of-sublimating-nascence>’)~~ so-reflecting such ‘re-ontologising/re-sublimating—  
~~axiomatic-constructs\_\_as\_\_impliciting-of-prospectively-requisite—relative-~~  
~~reflexivity/delinearising (as to elicited ‘reconstruing of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’)~~’.  
 Underlined by the fact that all such multigenerational ‘recomposed/cumulated—re-  
~~ontologising/re-sublimating—axiomatic-constructs\_\_as\_\_impliciting-of-prospectively-~~  
~~requisite—relative-reflexivity/delinearising (as to elicited ‘reconstruing of <sup>83</sup>reference-of-~~  
~~thought-<sup>84</sup>devolving’)~~’, in the process of prospectively delinearising—  
~~imbuing\_conscientiousness-demoronisation—<as-to-renewing-realisation/re-perception/re-~~  
~~thought>—reframing from prior linearising—imbuing\_conscious-moronisation—<as-to-~~  
~~prior\_mere-formulaicity/ritualisation>—enframing in the ‘reconstruing of <sup>83</sup>reference-of-~~  
~~thought-<sup>84</sup>devolving’): is what effectively undergirds human psychologismic-epistemic-~~  
~~acutisation—<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-~~  
~~existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to~~  
~~epistemic-growth,-as—{veridical/sound}—relative-reflexivity—in-existence/relativising from~~  
~~limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-~~  
~~{decompulsing}delinearity—for-cogency~~ imbued ‘cut-out—<as-to-re-ontologising—  
~~redressing/straightening-out>~~ (as of relative-reflexivity psychologismic—transfixity—

<placeholder-setup-ontological-rescheduling—in-realigning/preactivity/formative-  
 becoming/psychoanalytical-unshackling,-as-to-residualising—{decompulsing} delinearity-over-  
 nonresidualising—{compulsing} linearity>) for sublimating—prolongation’. As socially manifested as  
 of ‘relays of human intemporal-individuation epistemic-projection radicalities~in-  
 chronicular/annalistic—cogency-<as-of-notional~protensivity>-<as-to-limited-mentation-  
 capacity-deepening—as-subjecting-limitedness/human-subpotency-to—‘educated-  
 unlimitedness/existence-sublimating-nasence<sup>2</sup>’ } so-construed as  
 cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>; with  
 all such multigenerational ‘recomposed/cumulated—as-well-as—prospectively-  
 recomposable/cumulatable—re-ontologising/re-sublimating—axiomatic-  
 constructs—as—implicating—of-prospectively-requisite—relative-reflexivity/delinearising (as to  
 elicited ‘reconstruing of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’); then ultimately coming to point  
 (reflecting the notionally/epistemically/bindingnessly—<as-to-determinism/conceptivity—of-relative-  
 unreflexivity/relative-reflexivity> given ‘existential-<disontologising/re-ontologising—aporeticism>  
 {‘baseline/nominalising/edition—aptitudinal~underlay-<as-to-prior-  
 unblurriness—reframing/reformulation/detachmenting/detruncating/decompulsing/delinearising>’ enabling  
 ‘baselining/cogency/reconstruing—aptitudinal~overlay-<for-prospective- unblurriness—dragging-out>’)—reflected-as—  
 recurring~existentialising—framing-by-enframing/{worlding}-<as-manifest-  
 individuative~direct/deferential—transeffusive/worlding—looping>—reflected-as—supererogation<sup>96</sup>-  
 capacitating-<for-existential-thematic>’) to prospective re-ontologising overarching ‘registry-  
 worldview/dimension existentialising—framing-by-enframing/{worlding}—<sup>83</sup>reference-of-  
 thought’ (as to existentialising—framing-by-enframing/{worlding}—axiomatic-constructs  
 ‘reconstruing of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’). In this regards, it can be appreciated that  
 both the Socratic-philosophers <sup>103</sup>universalising-idealisation <sup>83</sup>reference-of-thought and  
 budding-positivists positivism/rational-empiricism <sup>83</sup>reference-of-thought didn’t just arise out of

the blue but reflected their given multigenerational ‘recomposed/cumulated\_as\_well-  
 as\_prospectively\_recomposurable/cumulatable—re-ontologising/re-sublimating-axiomatic-  
 constructs\_\_as\_\_impliciting\_of\_prospectively\_requisite—relative-reflexivity/delinearising’ as to  
 elicited ‘reconstruing of <sup>83</sup>reference-of-thought-<sup>84</sup> devolving’ (as from prospective ‘sublimating-  
 remoteness/distance-of-appraisal-<as-to-requisite-‘Being-development-notional~self-  
 distantiation’-imbued-psychologismic-epistemic-acutisation,-eliciting-of-prospective-  
 ontologically-hegemonising-narrative > of <sup>83</sup>reference-of-thought-<sup>84</sup> devolving’).  
 Paradoxically, it is rather as of many a <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>  
 social domain-of-study/interpretation or social interpretations of the implication of nascent-  
 particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-  
 completeness<sup>87</sup> – reference-of-thought-<sup>84</sup> devolving>: in both instances as poorly constrained by  
 highly implicated nature and strong immediacy-of-sublimation-(imbued ‘secondnature positive-  
 opportunism—of-social-functioning-and-accordance<sup>75</sup>’—as-to-  
 prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-  
 ideologising/deformulaicity/à-contre-coup/unsettling/unarguable) more-or-less guiding many a  
 domain of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-  
 relative-ontological-completeness<sup>87</sup> – reference-of-thought-<sup>84</sup> devolving> as well as the  
 consequent eliciting of pedantising/muddling/formulaic-hollowing-out—in-  
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-  
 as-to-entailing-<amplifying/formative-epistemicity>totalising-in-relative-ontological-  
 completeness<sup>87</sup>); that <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> intradimensional-  
 institutionalising/organising/mutualising/methodologising ‘mélée\_of\_supposedly-  
 singly~conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’—reflex~propositional-attitude  
 explicitly arises as to vague good-naturedness (failing ‘technical’ ontological-good-  
 faith/authenticity<sup>69</sup> as from ontological-normalcy/postconvergence epistemic-projection

perspective conceptualisation). Rather such an orientation, poorly appreciative of the recurrently-driven limitedness/human-subpotency prospective re-encountering/re-confrontation with the ‘constraining/defining intersolipsistic reflexive–sublimating/unreflexive–desublimating measure/objectification that is unlimitedness/existence–as-ontological-normalcy/postconvergence–<in-validation-of-‘metaphysics-of-absence\_epistemic-projection’>’ as to the ‘relative-unreflexivity/relative-reflexivity–bindingness/nondiscretionariness–<as-from-sublimating-remoteness/distance-of-appraisal-of-requisite~Being-development>’ of unlimitedness/existence–<full-potency-of-sublimating-nascence>’—(as to ‘relative-unreflexivity/relative-reflexivity limitedness/human-subpotency dynamics of supererogating {affirmation/projection/assertion/notional~self-distantiation-by–unaffirmation/deprojection/deassertion/epistemic-decadence}—towards~omnipotential–affirmation/projection/assertion/notional~self-distantiation’ with respect to ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence–<full-potency-of-sublimating-nascence>’): is bound to ‘acutely arrive wrongly’ at the ‘given <amplifying/formative–epistemicity>-totalising~thrownness-in-existence<sup>35</sup>’

<sup>7</sup>unblurriness/blurriness–

threshold~framing/formulation/catchmenting/truncating/compulsing/linearising’ relative-unreflexivity (as to its implicated/explicated elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—

‘prospectively implicated\_attendant\_ontological-contiguity<sup>67</sup>’~educated–

existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity–contiguity–<imbued-notional~cogency>’<sup>40</sup> ‘mélée\_of\_supposedly-singly~conception-of–

<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>—reflex~propositional-attitude). The overall implication here is that the ‘relative-unreflexivity/relative-reflexivity–bindingness/nondiscretionariness–<as-from-sublimating-remoteness/distance-of-appraisal-of-requisite~Being-development>’ of

unlimitedness/existence-<full-potency-of-sublimating-nascence>'—(as to 'relative-  
 unreflexivity/relative-reflexivity limitedness/human-subpotency dynamics of  
 supererogating {affirmation/projection/assertion/notional~self-distantiation-by-  
 unaffirmation/deprojection/deassertion/epistemic-decadence}—towards~omnipotential-  
 affirmation/projection/assertion/notional~self-distantiation' with respect to 'limitedness/human-  
 subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-  
 potency-of-sublimating-nascence>') effectively speaks to 'overall human knowledge-  
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective-psychologismic~apriorising/axiomatising/referencing- {of-'prospectively-  
 implicated-attendant-ontological-contiguity '~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—conflatedness<sup>3</sup>-in-{preconverging-ment-by}-  
 postconverging-entailment> for sublimating~prolongation'; with respect to 'veridical  
 notional/epistemicity/bindingness-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>  
 conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>'—(reflection upon the given 'existential-  
 <disontologising/re-ontologising—aporeticism> ('baseline/nominalising/edition—aptitudinal-underlay-<as-to-prior-  
 unblurriness-reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>' enabling  
 'baselining/cogency/reconstruing—aptitudinal-overlay-<for-prospective-unblurriness-dragging-out>')—reflected-as—  
 recurring~existentialising-framing-by-enframing/{worlding}-<as-manifest-  
 individuative~direct/deferential-transeffusive/worlding-looping>—reflected-as—supererogation<sup>96</sup>-  
 capacitating-<for-existential-thematic>') with regards to 'the-very-same purview/devolved-  
 purview/devolving-purview-of-unlimitedness/existence-<full-potency-of-sublimating-  
 nascence>;—'implicated-attendant-ontological-contiguity<sup>67</sup>'~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>'<sup>40</sup>. And so, in reflection of the overall reifying-and-empowering-

reflexivity-of-ecstatic-existence-as-panintelligibility/panreflexivity<sup>73</sup>-(existentially-imbued-  
 and-educing-<{epistemic-  
 totalising<sup>74</sup> hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
 {decompulsing} delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—  
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,-  
 as-herein-specifically-relevant-to-human-subpotency), which speaks of ‘perspective  
 ontological-normalcy/postconvergence relative-reflexivity/relative-unreflexivity veracity of  
 existence’ as to phenomenal/manifest~subpotencies-(in-transitive-conflatedness<sup>75</sup>-reflexivity,-  
 in-the-full-potency-of-existence’s~sublimating-nascence) supervening manifestations in  
 notional~conflatedness<sup>76</sup>: in reflection of the ‘relative-unreflexivity/relative-reflexivity—  
 bindingness/nondiscretionariness-<as-from-sublimating-remoteness/distance-of-appraisal-of-  
 requisite-Being-development> of unlimitedness/existence-<full-potency-of-sublimating-  
 nascence>’—(as to ‘relative-unreflexivity/relative-reflexivity limitedness/human-subpotency  
 dynamics of supererogating {affirmation/projection/assertion/notional~self-distantiation-by-  
 unaffirmation/deprojection/deassertion/epistemic-decadence}—towards~omnipotential-  
 affirmation/projection/assertion/notional~self-distantiation’ with respect to ‘limitedness/human-  
 subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-  
 potency-of-sublimating-nascence>’) as <amplituding/formativ-epistemicity>causality<sup>77</sup>~as-  
 to-projective-totalitative-implications-of-prospective-<sup>61</sup> nonpresencing,-for-  
 explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>. The very  
 central notion of ‘human<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> and consciousness/collective-  
 consciousness educed transcendence-and-sublimity/sublimation/supererogatory~de-  
 mentativity’ as to human existential-<disontologising/re-ontologising—aporeticism>  
 potentiating (with regards to ‘limitedness/human-subpotency prospective re-encountering/re-  
 confrontation with unlimitedness/existence-<full-potency-of-sublimating-nascence>’), has to

do with human ‘recomposed/cumulated—re-ontologising/re-sublimating—axiomatic-constructs\_\_as\_\_impliciting-of-prospectively-requisite—relative-reflexivity/delinearising (as to elicited ‘reconstruing of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’); as so-pointing (reflecting the notionally/epistemically/bindingnessly—<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> given ‘existential—<disontologising/re-ontologising—aporeticism> (<baseline/nominalising/edition—aptitudinal-underlay—<as-to-prior—unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>’ enabling ‘baselining/cogency/reconstruing—aptitudinal~overlay—<for-prospective- unblurriness~dragging-out>’)—reflected-as—recurring~existentialising—framing-by-enframing/{worlding}-<as-manifest-individuative~direct/deferential—transeffusive/worlding—looping>—reflected-as—supererogation<sup>96</sup>—capacitating—<for-existential-thematic>’) to prospective ‘reconstruing of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’ (so-reflected as of veridical ‘palpable dissolving/decentering of the conscious—self/collective-conscious—self’). This effectively speaks to memorative-extension—<as-to-‘conscientiousness-demoronisation—delinearising~construct-of-thought’/‘epistemic-totalising<sup>33</sup>’>psychologismic—subliminal—detruncating’;-as-relative-reflexivity—reframing\_educing~sublimating—prolongation> (over prior\_institutionalisation—<as-to-its—mere-formulaicity/ritualisation,—conscious-moronisation—linearising~construct-of-thought’/‘epistemic-totalising<sup>33</sup>’>psychologismic—subliminal—truncating’;-as-relative-unreflexivity—enframing\_failing~sublimating—prolongation> elicited institutionalising—inflative-distortion—<as-to-prior\_mere-formulaicity/ritualisation-failing-prospective-profound-supererogation<sup>96</sup>>); in reflection of the fact that nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological-completeness—<sup>7</sup>reference-of-thought-<sup>84</sup>devolving> (imbued ‘inkling-drive of dimensionality-of-sublimating<sup>25</sup>—(<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness<sup>17</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)’) induced ‘delinearising—imbuing—conscientiousness-demoronisation—<as-to-renewing-realisation/re-

~~perception/re thought~~>reframing from prior linearising—~~imbuing\_conscious-moronisation-  
 <as-to-prior\_mere-formulaicity/ritualisation>~~~enframing’) is not necessarily translated into  
 social-and-institutional-frameworks-of—referencing/registering/decisioning corresponding  
 ‘delinearising—~~imbuing\_conscientiousness-demoronisation-  
 <as-to-renewing-realisation/re-  
 perception/re thought~~>reframing from prior linearising—~~imbuing\_conscious-moronisation-  
 <as-to-prior\_mere-formulaicity/ritualisation>~~~enframing’. But rather in-many-ways such  
 social-and-institutional-frameworks-of—referencing/registering/decisioning rather tend to  
 adopt ‘a <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> intradimensional—  
 institutionalising/organising/mutualising/methodologising linearising—~~imbuing\_conscious-  
 moronisation-  
 <as-to-prior\_mere-formulaicity/ritualisation>~~~enframing’ usurping/distorting—  
 assetising construal of nascent-particular/incipient-and-material/technical-sublimations—  
 <blinded-to-their-relative-ontological-completeness — reference-of-thought- devolving>  
 leading to vague good-naturedness (failing ‘technical’ ontological-good-faith/authenticity<sup>69</sup> as  
 from ontological-normalcy/postconvergence epistemic-projection perspective  
 conceptualisation); with a poor/passive/distant appreciation and contemplation of the latter  
 implications for social-and-institutional-frameworks-of—referencing/registering/decisioning  
 prospective ‘inkling-drive of dimensionality-of-sublimating<sup>25</sup>’  
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation)’ induced ‘delinearising—~~imbuing\_conscientiousness-demoronisation-  
 <as-to-renewing-realisation/re-perception/re thought~~>reframing from prior linearising—  
 imbuing\_conscious-moronisation-~~<as-to-prior\_mere-formulaicity/ritualisation>~~~enframing’  
 (so-patently reflected in an implicated conception that the grander social is inevitably the sphere  
 of relative ‘existentially-~~disontologising/re-ontologising—aporeticism~~’ manifest  
 incidental/accidental reactive-sufferance/endurance in supposedly and paradoxically

subordinating/subserving/collateralising the possibility for prospective re-ontologising—  
 imbuing—of-prospective-human-sublimating/emancipating/enfranchisement’ and not of relative  
 ‘re-ontologising—nascency—~~as-of-prospective-solipsistic/intersolipsistic-inkling-drive-for-  
 knowledge-elucidation,-as-to-veridical-organic-knowledge~~> for sublimating—prolongation’).

With this contrast explained by the fact that the highly implicated nature and strong immediacy-  
 of-sublimation—(imbued—~~secondnature—positive-opportunism—of-social-functioning-and-  
 accordance~~<sup>75</sup>—~~as-to-prospective-punctual/immediacy/constituted/compulsions-  
 enumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable~~)  
 more-or-less guiding many a domain of nascent-particular/incipient-and-material/technical-  
 sublimations—~~blinded-to-their-relative-ontological-completeness~~<sup>87-83</sup>—~~reference-of-thought-  
 devolving~~> (as to their given subject-matters/division-of-labour as natural sciences are actually  
 for-human-studies/for-human-constructs whose specific ambit of human-subpotency is about  
 ‘human consciousness as for material and physical effecting devolving teleologies as  
 meaningfulness’) relatively do not have to ‘ontologically project of full existential-  
 <disontologising/re-ontologising—aporeticism> organic-knowledge’ imbued prospective  
 ‘reconstruing of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’ (as from prospective ‘sublimating—  
 remoteness/distance-of-appraisal—~~as-to-requisite-‘Being-development-notional~self-  
 distantiation’-imbued-psychologismic-epistemic-acutisation,-eliciting-of-prospective-  
 ontologically-hegemonising-narrative~~ > of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’). While many a  
 social-and-institutional-frameworks-of—referencing/registering/decisioning (as to their given  
 subject-matters/division-of-labour as social domains-of-study are actually for-human-  
 studies/for-human-constructs whose specific ambit of human-subpotency is about ‘human  
 consciousness inherent effecting devolving teleologies as meaningfulness) implicitly or  
 explicitly intradimensionally give up to such prospective ontological projection (of prospective  
 ‘reconstruing of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’ for sublimating—prolongation) and rather

falling into their intradimensional mere-formulaicity/ritualisation and ideologising; with the paradox that such scientific/ontological incompetence is most socially verbose about what is veridical science as to its ‘unscientific/disontologising/subontologising supposed imprimaturing defence of science without doing their relevantly veridical science/ontology’ (‘ontologically project of full existential-<disontologising/re-ontologising—aporeticism> organic-knowledge’ imbued prospective ‘reconstruing of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’ for sublimating—prolongation). This ‘<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> intradimensional—institutionalising/organising/mutualising/methodologising linearising—~~imbuing—conscious—~~moronisation-<as-to-prior\_mere-formulaicity/ritualisation>enframing’ ~~usurping/distorting—~~assetising relationship to <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is reflected in our modern-day social-and-institutional-frameworks-of—referencing/registering/decisioning centrality of the triptych/trinity of manifest institutionalised-minimum-competence/expertising—posturing mere-formulaicity/ritualisation (‘as supposedly more critically covered/protected/shielded from requisite sublimating-prolongation with respect to the prospective veracity of superseding unlimitedness/existence-<full-potency-of\_sublimating\_nascence>’) by its assumed institutionalised-legalise—posturing mere-formulaicity/ritualisation and institutionalised-communication/public-relations—posturing mere-formulaicity/ritualisation; and so, even reflected as to the fashioning-of/influence-over many a purview/practice of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness<sup>87-83</sup>—reference-of-thought-<sup>84</sup>devolving> (as to when the latter is susceptible to social-and-institutional-frameworks-of—referencing/registering/decisioning elicited <sup>7</sup>blurriness of social-functioning-and-accordance—as-of—social-stake-contention-or-confliction). Eventually, memorative-extension-<as-to-‘conscientiousness-demoronisation—delinearising~construct-of-thought’/‘epistemic-totalising’>psychologismic-subliminal—detruncating’;-as-relative-reflexivity—reframing\_educing~sublimating—prolongation> (as to

‘human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> and consciousness/collective-consciousness educed transcendence-and-sublimity/sublimation/supererogatory~de-mentativity’) warrants that both nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness – reference-of-thought-<sup>83</sup> devolving> and social-and-institutional-frameworks-of—referencing/registering/decisioning effectively assume (as to their effusing/worlding): the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming ;—over—desublimating—deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging—de-mentating/structuring/paradigming as of ‘recomposed/cumulated—re-ontologising/re-sublimating—axiomatic-constructs\_\_as\_\_implicating-of-prospectively-requisite—relative-reflexivity/delinearising (as to elicited ‘reconstruing of <sup>83</sup>reference-of-thought-<sup>84</sup> devolving’)’. So-effectively underlying veridical organic-knowledge imbued prospective ‘despite-the-self-exercise of epistemic-projection in notional~self-distantiation-<imbued—re-motif-and-re-priorising/re-axiomatising/re-referencing>’ involved in ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-potency-of-sublimating-nascence>’ for <sup>7</sup>unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising imbuing sublimating—prolongation. Memorative-extension-<as-to-‘conscientiousness-demoronisation—delinearising~construct-of-thought’/‘epistemic-totalising’>psychologismic-subliminal—detruncating’;-as-relative-reflexivity—reframing\_educing~sublimating—prolongation> is so-reflected as to the ‘psychologismic difference’ in the appraisal of human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> and consciousness/collective-consciousness (as of prior <sup>7</sup>unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising on-the-one-hand and on-the-other-hand prospective <sup>7</sup>unblurriness/blurriness—threshold~framing/formulation/catchmenting/truncating/compulsing/linearising); with regards

to organic-knowledge ‘inkling-drive of dimensionality-of-sublimating<sup>25</sup>’  
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation)’-over-‘seeding-misprising of dimensionality-of-desublimating-lack-  
 of<sup>26</sup>-(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation)’. And so, as of ‘baseline/nominalising/edition—  
 aptitudinal~underlay-<as-to-prior-  
 7unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi-  
 ng>’-<imbued\_aptitudinal-coherence-of-existentially-manifest~hunches/cues/flags> (so-  
 undergirding eventual ‘secondnature—positive-opportunism—of-social-functioning-and-  
 accordance<sup>75</sup>’—<as-to-prospective\_punctual/immediacy/constituted/compulsions-  
 encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable)>  
 dragging-out into prospective  
 7unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi-  
 ng. Underlining the reality that human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is existentially-  
 <disontologising/re-ontologising—aporeticism> manifested as of its <amplituding/formative-  
 epistemicity>-totalising~thrownness-in-existence<sup>35</sup> (as to prior  
 7unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi-  
 ng and prospective 7unblurriness/blurriness-  
 threshold~framing/formulation/catchmenting/truncating/compulsing/linearising); so-reflected  
 with respect to ‘veridical notionalty/epistemicity/bindingness-<as-to-determinism/conceptivity-of-relative-  
 unreflexivity/relative-reflexivity> conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’—(reflection upon the  
 given ‘existential-<disontologising/re-ontologising—aporeticism> (<baseline/nominalising/edition—  
 aptitudinal~underlay-<as-to-prior-———— unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>’

enabling 'baselining/cogency/reconstructing—aptitudinal~overlay-<for-prospective- unblurriness- dragging-out>')—reflected-as—  
recurring~existentialising—framing-by-enframing/{worlding}-<as-manifest-  
individuate~direct/deferential—transeffusive/worlding—looping>—reflected-as—supererogation<sup>96</sup>—  
capacitating-<for-existential-thematic>'). Thus, notionally/epistemically/bindingnessly<as-to-  
determinism/conceptivity—of-relative-unreflexivity/relative-reflexivity> reflecting a 'perpetuating <sup>7</sup>unblurriness—  
dragging-out psychologismic difference pyramid' with the 'broadbase-of-the-pyramid reflecting  
<sup>7</sup>unblurriness/blurriness—  
threshold~framing/formulation/catchmenting/truncating/compulsing/linearising of  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>' (relatively susceptible to <out-of-phasing>disparate-  
narratives\_of\_social-functioning-and-accordance—as-of-social-stake-contention-or-  
confliction\_construct) and the 'top-of-the-pyramid reflecting  
<sup>7</sup>unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi  
ng of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>' (relatively converging to 'ontologically-hegemonising-  
narrative<sup>71</sup> ontological-performance<sup>72</sup>-<including-virtue-as-  
ontology>/morality/ethics/justice/etc. '); so-implied veridically rather as from prospective re-  
ontologising **Being-development/ontological-framework-expansion-as-to-depth-of-  
ontologising-development-as-infrastructure-of- meaningfulness-and-teleology**  
~~psychologismic epistemic acutisation—difficulty<for, residualising—  
{decompulsing}delinearity~for-cogency>—magnitude{of-experientiality/experiment}~~, then **institutional-  
development-as-to-social-function-development psychologismic epistemic acutisation—  
difficulty<for, residualising—{decompulsing}delinearity~for-cogency>—magnitude{of-  
experientiality/experiment}** and then **living-development-as-to-personality-development**  
~~psychologismic epistemic acutisation—difficulty<for, residualising—  
{decompulsing}delinearity~for-cogency>—magnitude{of-experientiality/experiment}~~. Fundamentally speaking  
to the fact that this 'psychologismic difference bounds of human <sup>56</sup>meaningfulness-and-

teleology<sup>99</sup>’ reflects ~~‘relative-unreflexivity/relative-reflexivity—bindingness/nondiscretionariness—<as-from—sublimating—remoteness/distance-of-appraisal-of-requisite-Being-development> of unlimitedness/existence—<full-potency-of-sublimating-nascence>’~~ (as to ~~‘relative-unreflexivity/relative-reflexivity limitedness/human-subpotency dynamics of supererogating {affirmation/projection/assertion/notional~self-distantiation-by—unaffirmation/deprojection/deassertion/epistemic-decadence}—towards~omnipotential—affirmation/projection/assertion/notional~self-distantiation’~~ with respect to ~~‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence—<full-potency-of-sublimating-nascence>’~~), within which human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is underlaid (as to the given ~~<amplitudinal/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>~~); and so, with respect to ~~‘veridical notional/epistemicity/bindingness—<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’~~—(reflection upon the given ~~‘existential—<disontologising/re-ontologising—aporeticism>’~~ ~~‘baseline/nominalising/edition—aptitudinal~underlay—<as-to-prior-unblurriness—reframing/reformulation/detachmenting/detruncating/decompulsing/delinearising>’~~ enabling ~~‘baselining/cogency/reconstruing—aptitudinal~overlay—<for-prospective-unblurriness-dragging-out>’~~—reflected-as—~~recurring~existentialising—framing-by-enframing/{worlding}-<as-manifest-individuative~direct/deferential—transeffusive/worlding—looping>—reflected-as—supererogation<sup>96</sup>—capacitating—<for-existential-thematic>’~~). It is effectively as to this ‘psychologismic difference bounds of human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ that inevitably arises the manifestation of the ‘differential ~~ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.’~~ of the sovereign—function/posture—~~<as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>~~ by the genuine social intellectual—function/posture by pedantising/muddling/formulaic-hollowing-out—in

subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-entailing,-~~  
~~as-to-entailing-<amplitudinal/formative-epistemicity>~~totalising~in-relative-ontological-  
~~completeness<sup>87</sup>)~~ respectively; and so-reflected ~~notionally/epistemically/bindingnessly-<as-to-~~  
~~determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>~~ as to ‘eventualised/eventualising  
notional~conflatedness<sup>13</sup> of human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ (effusing ‘human  
geotopological-~~<as-to-<sup>61</sup>nonpresencing-detruncating-of-‘human-<sup>70</sup>presencing-~~  
~~complexes/inhibitions-of-manifest-disanthropologisation’>~~ disontologising/re-ontologising  
implications’). In this respect, as to the veracity of knowledge as more than just the existential-  
~~<disontologising/re-ontologising—aporeticism>~~ construal of prospective organic-knowledge  
desublimatingly (as if of ‘human consciousness/collective-consciousness manifest linearising-  
~~imbuing\_conscious\_moronisation-<as-to-prior\_mere-formulaicity/ritualisation>~~enframing’  
and so-inducing mechanical-knowledge), the very existential-~~<disontologising/re-~~  
~~ontologising—aporeticism>~~ ‘contemplative and supererogation<sup>96</sup>-capacitating-<for-existential-  
~~thematic>~~ dynamics’ underlining organic-knowledge dragging-out (into prospective  
<sup>7</sup>unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi  
ng), as of ‘baseline/nominalising/editional—aptitudinal~underlay-<as-to-prior-  
<sup>7</sup>unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi  
ng>’-~~<imbued\_aptitudinal-coherence-of-existentially-manifest~hunches/cues/flags>~~ (so-  
undergirding eventual ‘secondnatured—positive-opportunism—of-social-functioning-and-  
accordance<sup>75</sup>’-~~as-to-prospective\_punctual/immediaey/constituted/compulsions-~~  
~~encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable~~):  
is so-educated as superseding/overcoming ‘apriorising/axiomatising/referencing—  
equating/leveling/ressentiment/closed-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> and  
bothsidesism-~~<as-‘mere-processive’/pedantising-‘dialogical-relation’-to~‘perceived-social-~~  
~~and-institutional-commonly-enculturated\_referencing,-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’-~~

failing-‘requisite-existential-thematic-baseline-of-technicity/profundity–framing’ {of-  
 sublimating-discursivity-for-sovereign-repassing}, -as-of-psychologismic-epistemic-  
 acutisation—nonresidualising-imbued-<sup>teompulsing</sup>linearity~in-eclecticism-of-prior-mere-  
 formulaicity/ritualisation, -as-so-‘consciously/unconsciously-preordained/fated’ -to-fail-  
 prospective~notional~cogency} failing cogency\_chronicularity/annality—of-relative-  
 reflexivity, -as-to-profound-supererogation<sup>96</sup> (which so-undermine veridically requisite organic-  
 knowledge imbued prospective ‘despite-the-self exercise of epistemic-projection in  
 notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-  
 referencing>’ involved in ‘limitedness/human-subpotency prospective re-encountering/re-  
 confrontation with unlimitedness/existence-<full-potency-of-sublimating-nasceence>’ for  
<sup>7</sup>unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi  
 ng imbuing sublimating–prolongation). The implication here is that, with respect to ‘veridical  
 notional/epistemicity/bindingness-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>  
 conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’—(reflection upon the given ‘existential-  
 <disontologising/re-ontologising—aporeticism> (<‘baseline/nominalising/edition—aptitudinal~underlay-<as-to-prior-  
 unblurriness—reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>’ enabling  
 ‘baselining/cogency/reconstruing—aptitudinal~overlay-<for-prospective- unblurriness-dragging-out>’)—reflected-as—  
 recurring~existentialising–framing-by-enframing/{worlding}-<as-manifest-  
 individuative~direct/deferential—transeffusive/worlding—looping>—reflected-as—supererogation<sup>96</sup>—  
 capacitating-<for-existential-thematic>’): the ‘baseline/nominalising/edition—aptitudinal~underlay-<as-  
 to-prior-  
<sup>7</sup>unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi  
 ng>’ -<imbued\_aptitudinal-coherence-of-existentially-manifest~hunches/cues/flags> (reflecting  
 ‘inkling-drive of dimensionality-of-sublimating<sup>25</sup> -(<amplituding/formativ>supererogatory~de-  
 mentativeness/epistemic-growth-or-conflatedness /transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)’ or  
‘seeding-misprising of dimensionality-of-desublimating-lack-of  
<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
drivenness–equalisation)’ is inherently ‘telling of a veridical pretense of mutual engagement for  
organic-knowledge elucidation’; as so-underlying (whether credibly/soundly or  
uncredibly/unsoundly) the ‘baselining/cogency/reconstruing—aptitudinal~overlay<for-  
prospective~unblurriness~dragging-out>’ for organic-knowledge educing (of eventual  
‘secondnatured——positive-opportunism—of social-functioning-and-accordance<sup>75</sup>’—as-to-  
prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-  
ideologising/deformulaicity/à-contrecoup/unsettling/unarguable). This is the case as the idea of  
knowledge is veridically much more than just the ‘constraining mere-formulaicity/ritualisation  
outcome’ of elicited immediacy-of-sublimation—(imbued—‘secondnatured—positive-  
opportunism—of social-functioning-and-accordance<sup>75</sup>’—as-to-  
prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-  
ideologising/deformulaicity/à-contrecoup/unsettling/unarguable). So-failing to appraise—and-  
account-for its requisite existential<disontologising/re-ontologising—aporeticism>  
‘delinearising~imbuing\_conscientiousness-demoronisation—<as-to-renewing-realisation/re-  
perception/re-thought>—reframing from prior linearising~imbuing\_conscious-moronisation-  
<as-to-prior\_mere-formulaicity/ritualisation>—enframing’ as to profound-supererogation<sup>96</sup>; so-  
enabling memorative-extension—<as-to-‘conscientiousness-demoronisation—  
delinearising~construct-of-thought’/‘{epistemic-totalising }psychologismic-subliminal-  
detruncating’;-as-relative-reflexivity—reframing\_educing~sublimating~prolongation> in  
reflection of the possibility/potential of requisite sublimating~prolongation within the ambit  
of ‘relative-unreflexivity/relative-reflexivity—bindingness/nondiscretionariness—<as-from-sublimating-

remoteness/distance-of-appraisal-of-requisite-Being-development> of  
 unlimitedness/existence-<full-potency-of-sublimating-nascence>'—(as to 'relative-  
 unreflexivity/relative-reflexivity limitedness/human-subpotency dynamics of  
 supererogating {affirmation/projection/assertion/notional~self-distantiation-by-  
 unaffirmation/deprojection/deassertion/epistemic-decadence}—towards~omnipotential-  
 affirmation/projection/assertion/notional~self-distantiation' with respect to 'limitedness/human-  
 subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-  
 potency-of-sublimating-nascence>'). Organic-knowledge requires appropriate appraising-and-  
 accounting-for 'baseline/nominalising/editional—aptitudinal~underlay-<as-to-prior-  
<sup>7</sup>unblurriness-reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi-  
 ng>' -<imbued\_aptitudinal-coherence-of-existentially-manifest~hunches/cues/flags> (reflecting  
 'inkling-drive of dimensionality-of-sublimating'<sup>25</sup> -(<amplituding/formative>supererogatory-de-  
 mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)' or  
 'seeding-misprising of dimensionality-of-desublimating-lack-of'<sup>26</sup> -  
 (<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness—equalisation)': so-undergirding veridical 'baselining/cogency/reconstruing—  
 aptitudinal~overlay-<for-prospective-<sup>7</sup>unblurriness-dragging-out>' as it educes eventual  
 'secondnatured——positive-opportunism—of-social-functioning-and-accordance'<sup>25</sup> —as-to-  
 prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-  
 ideologising/deformulaicity/à-contrecoup/unsettling/unarguable. Thus organic-knowledge (as to  
 educating-and-enculturating of 'dimensionality-of-sublimating'<sup>25</sup> -  
 (<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness-equalisation)’) requires appropriate prospective ‘despite-the-self exercise of epistemic-projection in notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ involved in ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-potency-of-sublimating-naseence>’: and so unavoidable/necessary, in the face of prospective <sup>7</sup>unblurriness/blurriness—threshold~framing/formulation/catchmenting/truncating/compulsing/linearising warrant for-prospective-<sup>7</sup>unblurriness—dragging-out. So-explaining the prospective cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup> sought by Socratic-philosophers <sup>103</sup>universalising-idealisation <sup>83</sup>reference-of-thought and budding-positivists positivism/rational-empiricism <sup>83</sup>reference-of-thought disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming ,—over—desublimating—deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging—de-mentating/structuring/paradigming respectively superseding/overriding ancient-sophists non-universalising and medieval-scholasticism nonpositivising (with respect to re-ontologising Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology psychologismic epistemic acutisation—difficulty <for, residualising—{decompulsing} delinearity~for-cogency> magnitude<sup>{of-experientiality/experiment}</sup>); as so-reflected as of the requisite ‘recomposed/cumulated—re-ontologising/re-sublimating—axiomatic-constructs\_\_as\_\_impliciting-of-prospectively-requisite—relative-reflexivity/delinearising (as to elicited ‘reconstruing of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’). Thus ‘veridical notional/epistemicity/bindingness—<as-to-determinism/conceptivity—of-relative-unreflexivity/relative-reflexivity> conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’—(reflection upon the given ‘existential-<disontologising/re-ontologising—aporeticism>’ (‘baseline/nominalising/editional—aptitudinal~underlay-<as-to-prior-unblurriness—reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>’ enabling

'baselining/cogency/reconstructing—aptitudinal~overlay<for-prospective- unblurriness-dragging-out>')—reflected-as—  
 recurring~existentialising—framing-by-enframing/{worlding}-<as-manifest-  
 individuative~direct/deferential—transeffusive/worlding—looping>—reflected-as—supererogation<sup>96</sup>—  
 capacitating-<for-existential-thematic>') with respect to both nascent-particular/incipient-and-  
 material/technical-sublimations-<blinded-to-their-relative-ontological-completeness<sup>87</sup>—  
 reference-of-thought-<sup>84</sup> devolving> and social-and-institutional-frameworks-of—  
 referencing/registering/decisioning: is underlied as of manifest coherent  
 'recomposed/cumulated—re-ontologising/re-sublimating—axiomatic-  
 constructs \_\_ as \_\_ impliciting-of-prospectively-requisite—relative-reflexivity/delinearising (as to  
 elicited 'reconstructing of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving')'; and not the  
 conscious/unconscious subterfuge of 'apriorising/axiomatising/referencing—  
 equating/leveling/ressentiment/closed-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> and  
 bothsidesism-<as-'mere-processive'/pedantising-'dialogical-relation'-to~'perceived—social-  
 and-institutional-commonly-enculturated\_ referencing,-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>-  
 failing-'requisite-existential-thematic-baseline-of-technicity/profundity—framing' {of-  
 sublimating-discursivity-for-sovereign-repassing},-as-of-psychologismic—epistemic-  
 acutisation—nonresidualising-imbued-<sup>1</sup>compulsing+linearity~in-eclecticism-of-prior-mere-  
 formulaicity/ritualisation,-as-so-'consciously/unconsciously-preordained/fated'-to-fail-  
 prospective—notional~cogency}' failing cogency\_chronicularity/annality—of-relative-  
 reflexivity,-as-to-profound-supererogation<sup>96</sup>. In this respect, 'veridical  
 notionality/epistemicity/bindingness<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>  
 conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>'—(reflection upon the given 'existential-  
 <disontologising/re-ontologising—aporeticism> ('baseline/nominalising/editional—aptitudinal~underlay-<as-to-prior-  
 unblurriness—reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>' enabling  
 'baselining/cogency/reconstructing—aptitudinal~overlay<for-prospective- unblurriness-dragging-out>')—reflected-as—

~~recurring~existentialising~framing-by-enframing/{worlding}~<as-manifest-~~

~~individuative~direct/deferential~transeffusive/worlding~looping>\_\_\_\_\_reflected-as\_\_\_\_\_supererogation<sup>96</sup>-~~

capacitating~<for-existential-thematic>’) implies that the appraising~and~accounting-for

‘baseline/nominalising/editional—aptitudinal~underlay~<as-to-prior-

<sup>7</sup>unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi

ng>’~<imbued\_aptitudinal-coherence-of-existentially-manifest~hunches/cues/flags> (reflecting

‘inkling-drive of dimensionality-of-sublimating<sup>25</sup>~<amplituding/formative>supererogatory~de-

mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation)’ or

‘seeding-misprising of dimensionality-of-desublimating-lack-of<sup>26</sup>~

<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-

conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness~equalisation)’ as underlying of ‘baselining/cogency/reconstruing—

aptitudinal~overlay~<for-prospective-<sup>7</sup>unblurriness~dragging-out>’ for organic-knowledge

educing (of eventual ‘secondnatured—positive-opportunism—of-social-functioning-and-

accordance<sup>75</sup>~<as-to-prospective\_punctual/immediaey/constituted/compulsions-

encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable):

is notionally/epistemically/bindingnessly~<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>

‘telling of the veridical pretense of mutual engagement for organic-knowledge elucidation’. And

so, with regards to the (credibility/soundness or uncredibility/unsoundness) of

‘baseline/nominalising/editional—aptitudinal~underlay~<as-to-prior-

<sup>7</sup>unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi

ng>’~<imbued\_aptitudinal-coherence-of-existentially-manifest~hunches/cues/flags> (reflecting

‘inkling-drive of dimensionality-of-sublimating<sup>25</sup>~<amplituding/formative>supererogatory~de-

mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)’ or  
‘seeding-misprising of dimensionality-of-desublimating-lack-of’  
(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
drivenness—equalisation)’ which supposedly\_veridically\_so-underlay the  
‘baselining/cogency/reconstruing—aptitudinal~overlay<for prospective~unblurriness—  
dragging-out>’ for organic-knowledge educating (of eventual ‘secondnatured—positive-  
opportunism—of-social-functioning-and-accordance<sup>75?</sup>—as-to-  
prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-  
ideologising/deformulaicity/à-contrecoup/unsettling/unarguable). This speaks to the fact that  
even apparently ‘prospective contentious/un-nominalised social-stake-contention-or-confliction  
imbued unblurriness/blurriness—  
threshold~framing/formulation/catchmenting/truncating/compulsing/linearising’ do not allow  
for free-for-all misconstrual/misanalysis; as so-notionally/epistemically/bindingnessly<as-to-  
determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> ‘telling of the veridical pretense of mutual  
engagement for organic-knowledge elucidation’. In this regards (and as herein contended)  
specifically, gross pretenses of conclusive analysis of postmodern thought while  
implicitly/explicitly grossly avowing/demonstrating paradoxically lack of understanding as well  
as an orientation geared towards media propagandising and infowarring effectively speaks to a  
more fundamental organic-knowledge issue of failure of requisite  
‘baseline/nominalising/edition—aptitudinal~underlay<as-to-prior-  
unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi-  
ng>’-<imbued\_aptitudinal-coherence-of-existentially-manifest~hunches/cues/flags> (reflecting  
‘inkling-drive of dimensionality-of-sublimating<sup>75?</sup>—(<amplituding/formative>supererogatory~de-  
mentativeness/epistemic-growth-or-conflatedness /transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) or  
 ‘seeding-misprising of dimensionality-of-desublimating-lack-of  
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness—equalisation)’ before even an issue of logical/rationalising pertinence (as of  
 ‘baselining/cogency/reconstruing—aptitudinal~overlay<for prospective~unblurriness—  
 dragging-out>’). In this regards, organic-knowledge appropriately points out that whether  
 relatively validated or relatively invalidated in due course (by the eventual ‘secondnatured  
 positive-opportunism—of-social-functioning-and-accordance<sup>75</sup>—as-to-  
 prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-  
 ideologising/deformulaicity/à-contrecoup/unsettling/unarguable), the  
 ‘baseline/nominalising/editional—aptitudinal~underlay<as-to-prior-  
 ~unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi-  
 ng>’-<imbued\_aptitudinal-coherence-of-existentially-manifest~hunches/cues/flags>  
 discernible in a healthy/unhealthy intellectual exercise (whether as reflecting manifest or lack-  
 of prospective ‘despite-the-self exercise of epistemic-projection in notional~self-distantiation-  
 <imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ involved in  
 ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with  
 unlimitedness/existence<full-potency-of-sublimating-nascence>’ for  
 ~unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi-  
 ng imbuing sublimating—prolongation) do not lie and cannot be ignored. And so, with regards to  
 revealing the blatant manifestation of ontological-good-faith/authenticity<sup>69</sup>~postconverging—de-  
 mentating/structuring/paradigming<sup>70</sup> or ontological-bad-faith/inauthenticity<sup>64</sup>~preconverging—  
 de-mentating/structuring/paradigming<sup>55</sup>; so-reflected respectively with regards to the  
 (credibility/soundness or incredibility/unsoundness) of requisite

‘baseline/nominalising/edition—aptitudinal~underlay-<as-to-prior-  
~~unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising~~’-<imbued\_aptitudinal-coherence-of-existentially-manifest~hunches/cues/flags> (reflecting  
‘inkling-drive of dimensionality-of-sublimating<sup>25</sup>-(<amplituding/formativ>supererogatory~de-  
mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-  
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation)’ or  
‘seeding-misprising of dimensionality-of-desublimating-lack-of<sup>26</sup>-  
(<amplituding/formativ>supererogatory~de-mentativeness/epistemic-growth-or-  
conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
drivenness~equalisation)’ which so-underlay the ‘baselining/cogency/reconstruing—  
aptitudinal~overlay-<for-prospective-~~unblurriness~dragging-out~~’ for organic-knowledge  
educing (of eventual ‘secondnature—positive-opportunism—of-social-functioning-and-  
accordance<sup>72</sup>—as-to-prospective\_punctual/immediacy/constituted/compulsions-  
encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable).  
Thusly, cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-  
supererogation<sup>96</sup> rather veridically speaks of the ‘recomposuring/cumulating’ of  
‘baseline/nominalising/edition—aptitudinal~underlay-<as-to-prior-  
~~unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising~~’-<imbued\_aptitudinal-coherence-of-existentially-manifest~hunches/cues/flags> (reflecting  
‘inkling-drive of dimensionality-of-sublimating<sup>25</sup>-(<amplituding/formativ>supererogatory~de-  
mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-  
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation)’ or  
‘seeding-misprising of dimensionality-of-desublimating-lack-of<sup>26</sup>-  
(<amplituding/formativ>supererogatory~de-mentativeness/epistemic-growth-or-  
conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness-equalisation)’) so-underlayin ‘baselining/cogency/reconstruing—  
 aptitudinal~overlay-<for-prospective-<sup>7</sup>unblurriness-dragging-out>’ as for organic-knowledge  
 educating (of eventual ‘secondnatured—positive-opportunism—of-social-functioning-and-  
 accordance<sup>75</sup>’—as-to-prospective\_punctual/immediacy/constituted/compulsions—  
 encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable);  
 with cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>  
 so-reflected existentially-<disontologising/re-ontologising—aporeticism> as of  
 ‘recomposed/cumulated—re-ontologising/re-sublimating—axiomatic-  
 constructs\_\_as\_\_impliciting-of-prospectively-requisite—relative-reflexivity/delinearising (as to  
 elicited ‘reconstruing of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’)’. Organic-knowledge  
 notional/epistemic/bindingness<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> with  
 respect to ‘veridical notional/epistemicity/bindingness<as-to-determinism/conceptivity-of-relative-  
 unreflexivity/relative-reflexivity> conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’—(reflection upon the  
 given ‘existential-<disontologising/re-ontologising—aporeticism> (‘baseline/nominalising/editorial—  
 aptitudinal~underlay-<as-to-prior-————unblurriness~reframing/reformulation/detachmenting/detruncating/decompulsing/delinearising>’  
 enabling ‘baselining/cogency/reconstruing—aptitudinal~overlay-<for-prospective- unblurriness-dragging-out>’)—reflected-as—  
 recurring~existentialising—framing-by-enframing/{worlding}-<as-manifest-  
 individuative~direct/deferential—transeffusive/worlding—looping>—reflected-as—supererogation<sup>96</sup>—  
 capitating-<for-existential-thematic>’) equally explains why even as the genuine social intellectual-  
 function/posture prospective re-ontologising rather stresses/emphasises ‘human prospective  
 delinearising—imbuing\_conseientiousness-demoronisation-<as-to-renewing-realisation/re-  
 perception/re-thought>—reframing over prior linearising—imbuing\_conseious-moronisation-<as-  
 to-prior\_mere-formulaicity/ritualisation>—enframing’: notwithstanding its prior linearising-  
 imbuing\_conseious-moronisation-<as-to-prior\_mere-formulaicity/ritualisation>—enframing  
 (especially with respect to Being-development/ontological-framework-expansion—as-to-depth-

of-ontologising-development-as-infrastructure-of- ~~meaningfulness-and-teleology~~  
~~psychologismic-epistemic-acutisation—difficulty-<for, residualising-~~  
~~{decompulsing} delinearity~for-cogency>—magnitude~~<sup>{of-experientiality/experiment}</sup> the sovereign-  
function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-  
~~direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-~~  
~~existence’/teleology>~~ is effectively equally amenable to ‘prospective delinearising-  
~~imbuing\_conscientiousness-demoronisation-<as-to-renewing-realisation/re-perception/re-~~  
~~thought>~~-reframing over prior linearising-~~imbuing\_conscious-moronisation-<as-to-~~  
~~prior\_mere-formulaicity/ritualisation>~~-enframing’ (as equally, though differentially, exposable  
to prospective re-ontologising eliciting of human ontological-commitment<sup>66</sup> and universal-  
transparency<sup>104</sup> with respect to underlying human ‘crossgenerational notional~firstnaturedness-  
formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—mental-  
processing-parity for ontological-performance<sup>72</sup>-<including-virtue-as-  
ontology>/morality/ethics/justice/etc.’). And so, however the manifestation of  
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness }  
‘epistemic-decadence’ or teleological-decadence-<-in-dimensionality-of-desublimating-lack-  
of<sup>26</sup>-<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
conflatedness<sup>12</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
drivenness-equalisation) imbued distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-  
apriorising/axiomatising/referencing><sup>30</sup>. In this respect (and notwithstanding the inherently  
imbued ‘~~psychologismic-epistemic-acutisation—difficulty-<for, residualising-~~  
~~{decompulsing} delinearity~for-cogency>~~ for human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> sublimating-  
arising and sublimating-prolongation’ as so-reflecting a ‘perpetuating <sup>7</sup>unblurriness-dragging-

out psychologismic difference pyramid'), human 'direct/deferential-individuative differential ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.' rather reflects a geotopological-<as-to-<sup>61</sup>nonpresencing-detruncating-of-'human-<sup>70</sup>presencing-complexes/inhibitions-of-manifest-disanthropologisation'> potentiation of the human/humanity: and so-potentiating in relatively converging to 'ontologically-hegemonising-narrative<sup>71</sup> ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.' (undergirded as to 'differential existential-<disontologising/re-ontologising—aporeticism> direct/deferential-individuative exposing to prospective re-ontologising' elicited human ontological-commitment<sup>66</sup> and universal-transparency<sup>104</sup> with respect to underlying human 'crossgenerational notional~firstnatureddness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—mental-processing-parity for ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.');

and so, with regards to the full-potentiation of 'relative-unreflexivity/relative-reflexivity—bindingness/nondiscretionariness-<as-from-sublimating-remoteness/distance-of-appraisal-of-requisite~Being-development> of unlimitedness/existence-<full-potency-of-sublimating-nascence>'—(as to 'relative-unreflexivity/relative-reflexivity limitedness/human-subpotency dynamics of supererogating {affirmation/projection/assertion/notional~self-distantiation-by—unaffirmation/deprojection/deassertion/epistemic-decadence}—towards~omnipotential—affirmation/projection/assertion/notional~self-distantiation' with respect to 'limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-potency-of-sublimating-nascence>'). Thus, the 'psychologismic difference bounds of human<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>' (as of prior<sup>7</sup> unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising on-the-one-hand and on-the-other-hand prospective<sup>7</sup> unblurriness/blurriness—

threshold~framing/formulation/catchmenting/truncating/compulsing/linearising) with regards to ‘perpetuating <sup>7</sup>unblurriness–dragging-out psychologismic difference pyramid’: effectively portends of eventual human ‘recomposed/cumulated\_as\_well\_as\_prospectively-recomposurable/cumulatable—re-ontologising/re-sublimating—axiomatic-constructs\_\_as\_\_impliciting-of-prospectively-requisite—relative-reflexivity/delinearising (as to elicited ‘reconstruing of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’)’. So-reflected as of ‘reschedulability-<as-overriding-prior-institutionalising-prior-mere-formulaicity/ritualisation-failing-requisite-prospective-profound-supererogation <sup>96</sup>-for-sovereign-emergence> with respect to geotopological-<as-to-<sup>61</sup>nonpresencing-detruncating-of-‘human-<sup>73</sup>presencing-complexes/inhibitions-of-manifest-disanthropologisation’> potentiation of the human/humanity’; with regards to the interplay of existentially-<disontologising/re-ontologising—aporeticism> manifest ‘differential sovereign–function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> by genuine social intellectual–function/posture by pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness <sup>37</sup>> respective ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.’. In this respect, ‘human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> and consciousness/collective-consciousness as to its sublimating–prolongation’ is effectively existentially-<as-to-disontologising/re-ontologising—aporeticism> potentiated as of the ‘connective-<in-the-‘reconstruing-of- reference-of-thought- devolving’,-as-from-existentially-eventualised/eventualising–disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable> of ‘differential human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.’: manifested as of

~~‘baseline/nominalising/edition—aptitudinal~underlay<as to prior~~  
~~7unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi~~  
~~ng>’-<imbued\_aptitudinal-coherence-of-existentially-manifest~hunches/cues/flags> (as prior~~  
~~7unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi~~  
~~ng) in the elucidation of ‘baselining/cogency/reconstruing—aptitudinal~overlay<for~~  
~~prospective-7unblurriness~dragging-out>’ (as prospective 7unblurriness/blurriness~~~  
~~threshold~framing/formulation/catchmenting/truncating/compulsing/linearising), in so-educing~~  
~~eventual ‘secondnature—positive opportunism—of social functioning and accordance<sup>75</sup>—as-~~  
~~to-prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-~~  
~~ideologising/deformulaicity/à-contrecoup/unsettling/unarguable).~~ The ‘connective-<in-the-  
~~‘reconstruing-of- reference-of-thought- devolving’,-as-from-existentially-~~  
~~eventualised/eventualising—disarming/dis-ideologising/deformulaicity/à-~~  
~~contrecoup/unsettling/unarguable>~~ of ‘differential human ontological-performance<sup>72-</sup>  
~~<including-virtue-as-ontology>/morality/ethics/justice/etc.’ is so-reflected as to the fact that it is~~  
~~not the ‘prior linearising-imbuing\_conscious-moronisation<as to prior\_mere-~~  
~~formulaicity/ritualisation>-enframing of the sovereign-function/posture-<as-to-existentially-~~  
~~manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-~~  
~~its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>’ or the ‘insidious prior~~  
~~linearising-imbuing\_conscious-moronisation<as to prior\_mere-~~  
~~formulaicity/ritualisation>-enframing of pedantising/muddling/formulaic-hollowing-out—in-~~  
~~subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-~~  
~~as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-~~  
~~completeness<sup>87</sup>>’ (implied mere ‘logical/rationalising exercise’ of prior linearising-~~  
~~imbuing\_conscious-moronisation<as to prior\_mere formulaicity/ritualisation>-enframing)~~  
~~that underlies sublimating-prolongation but rather the genuine social intellectual—~~

function/posture delinearising ~~imbuing\_conscientiousness-demoronisation~~ <as to renewing-realisation/re-perception/re-thought>~reframing (as to 'limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence <full-potency-of-sublimating-nascence>'); and so, as of radicalities~in-chronicular/annalistic-cogency-<as-of-notional~protensivity>-(~~as-to-limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘duced-unlimitedness/existence-sublimating-nascence’~~) so-construed as cogency\_chronicularity/annality-of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup> so-differentially reflecting both the 'genuine social intellectual-function/posture and eventual sovereign-function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> prospective delinearising-imbuing\_conscientiousness-demoronisation-<as-to-renewing-realisation/re-perception/re-thought>~reframing' overruling/dissipating of 'insidious prior linearising-imbuing\_conscientious-moronisation-<as-to-prior\_mere-formulaicity/ritualisation>-enframing of pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness )'. The 'connective-<in-the-‘reconstruing-of- reference-of-thought- devolving’,-as-from-existentially-eventualised/eventualising-disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable> of 'differential human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.' is so-reflected as to the reality that humans did not transcend from a medieval worldview to a positivistic worldview by a mere 'logical/rationalising exercise' (as the mere logical/rationalising conceptualisation we have of such a transformation in today's positivism/rational-empiricism world is rather in effect an afterthought appraisal). But because the 'grander grasp on unlimitedness/existence-<full-

~~potency-of-sublimating-nascence~~> of positivism/rational-empiricism’ as to its then ‘prior human profound-supererogation<sup>96</sup> metaphoricity<sup>57</sup>’ developing human-per-cep-ti-vi-ty-<as-to—notional~perceptualisation-of-and-leashing-to\_social-functioning-and-accordance—as-of-social-stake-contention-or-confliction> (so-underlied as of preconverging/postconverging—rede-mentating/restructuring/reparadigming superseding/overcoming of the ‘medievalism non-positivising            psychologismic-epistemic-acutisation—difficulty-<for,-residualising—~~{decompulsing}~~delinearity~for-cogency>-<as-of-requisite-profound-supererogation<sup>90</sup>-for—‘disposedness-or-psychologismic-construct’- {imbued—demoronisation-<sublimating—nascence, nonextricatory-sublimating-upstreaming/‘amontée’>}}’) before its transformation-as-to—transcendence-and-sublimity/sublimation/supererogatory~de-mentativity into our modern-day positivism ‘prospective human secondnature<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>’, constrained and made the medieval registry-worldview untenable/internally-contradictory existentially-<disontologising/re-ontologising—aporeticism>; as well as the fact that the ships that set sail around the world for spices elicit a positive commercial opportunism that is responsible for destroying the social myth of a flat world; the bacteria theory that will ensure that one lives or die if we believe in it or not coerced the destruction of a superstitious medical worldview; or the scientific tools and knowledge that ensured that nation A or nation B will triumph if they believe in it or not, coerces the need to adopt a scientific worldview, etc. The connective-<in-the-‘reconstruing-of- reference-of-thought- devolving’,-as-from-existentially-eventualised/eventualising—disarming/dis-ideologising/deformulaicity/à-~~contrecoup/unsettling/unarguable~~> of ‘differential human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.’ as to the ‘reconstruing of<sup>83</sup>reference-of-thought-<sup>84</sup>devolving’ effectively speaks to the inveracity of ‘<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> linearising—~~imbuing-conscious-moronisation-<as-to-prior\_mere-formulaicity/ritualisation>~~enframing conception’; and rather to the requisite

veracity of <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>  
 delinearising-imbuing-conscientiousness-demoronisation-<as-to-renewing-realisation/re-  
 perception/re-thought>-reframing conception' of 'human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> and  
 consciousness/collective-consciousness as to its sublimating-prolongation'. Effectively  
 reflected as to the genuine social intellectual-function/posture emphasising so-associated human  
 psychologismic-epistemic-acutisation-<as-to-postconverging-de-  
 mentating/structuring/paradigming,-eliciting-of-existence's-sublimating-nascence-in-  
 prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as-  
 {veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing}delinearity-for-  
 eogeneity imbued 'cut-out-<as-to-re-ontologising-redressing/straightening-out> (as of relative-  
 reflexivity psychologismic-transfixity-<placeholder-setup-ontological-rescheduling-in-  
 realigning/preactivity/formative-becoming/psychoanalytical-unshackling,-as-to-residualising-  
 {decompulsing}delinearity-over-nonresidualising-{compulsing}linearity>) for sublimating-  
 prolongation'; to which human pedantising/muddling/formulaic-hollowing-out—in-  
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-  
 as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-  
 completeness<sup>87</sup> ) is rather consciously/unconsciously distractive and de-emphasising. In this  
 regards, human pedantising/muddling/formulaic-hollowing-out—in-  
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-  
 as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-  
 completeness<sup>87</sup> ) is notionally/epistemically/bindingnessly-<as-to-determinism/conceptivity-of-relative-  
 unreflexivity/relative-reflexivity> bound to arise by the very inherent relationship between  
 'limitedness/human-subpotency' (as to prospective re-encountering/re-confrontation) with  
 'unlimitedness/existence-<full-potency-of-sublimating-nascence>': with regards to

<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> ideologising/mere-  
formulaicity/ritualisation implications undermining the ‘reconstruing of <sup>83</sup>reference-of-thought-  
<sup>84</sup>devolving’—(rather expansively eventualising veridically as of ‘human social-functioning-  
and-accordance—as-of-social-stake-contention-or-confliction\_construct geotopological-<as-  
to-<sup>61</sup>nonpresencing-detruncating-of-‘human-<sup>79</sup>presencing-complexes/inhibitions-of-manifest-  
disanthropologisation’> potentiation of the-human/humanity’). Such that even nascent-  
particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-  
completeness<sup>87</sup>—<sup>83</sup>reference-of-thought-<sup>84</sup>devolving> are ‘technically-speaking’ liable to  
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness’); but  
for the fact that their highly implicated nature and strong immediacy-of-sublimation-(imbued  
‘secondnatured——positive-opportunism—of-social-functioning-and-accordance<sup>75</sup>’—as-to-  
prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-  
ideologising/deformulaicity/à-contrecoup/unsettling/unarguable) doesn’t/hardly/poorly allows  
for the ‘thorough formation of ideologising/mere-formulaicity/ritualisation practices’ (even  
when such ideologising/mere-formulaicity/ritualisation as to science ideology is abstractly  
expressed) as well as the manifest relatively ‘low emotional-involvement’. Such that with  
regards to the ‘recomposed/cumulated—re-ontologising/re-sublimating—axiomatic-  
constructs\_\_as\_\_implicating-of-prospectively-requisite—relative-reflexivity/delinearising (as to  
elicited ‘reconstruing of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’)’ implications of natural sciences  
(as for-human-studies/for-human-constructs whose specific ambit of human-subpotency is about  
‘human consciousness as for material and physical effecting devolving teleologies as  
meaningfulness’): the practice of many a domain of science is actually one where ‘potential  
ideologising/mere-formulaicity/ritualisation orientations’ are rather relatively articulated—and—

constrained as of ‘after the fact-of-the-matter educed sublimation’. This highly implicated nature and strong immediacy-of-sublimation—(imbued—‘secondnatured—positive-opportunism—of-social-functioning-and-accordance<sup>75</sup>’—as to—  
~~prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-  
ideologising/deformulaicity/à-contrecoup/unsettling/unarguable~~) further translates with the  
efficacious ~~<implicated-relative>~~ nominalising ~~<elucidation—of-relative-unreflexivity/relative-reflexivity>~~ of  
nascent-particular/incipient-and-material/technical-sublimations ~~<blinded-to-their-relative-  
ontological-completeness<sup>77-83</sup>—reference-of-thought-<sup>84</sup> devolving>~~: with respect to  
‘baseline/nominalising/edition—aptitudinal~underlay-<as-to-prior-  
<sup>7</sup>unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi-  
ng>’-<imbued\_aptitudinal-coherence-of-existentially-manifest~hunches/cues/flags> (as prior  
<sup>7</sup>unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi-  
ng) in the elucidation of ‘baselining/cogency/reconstruing—aptitudinal~overlay-<for-  
prospective-<sup>7</sup>unblurriness—dragging-out>’ (as prospective <sup>7</sup>unblurriness/blurriness—  
threshold~framing/formulation/catchmenting/truncating/compulsing/linearising). In contrast,  
the task of ‘recomposed/cumulated—re-ontologising/re-sublimating—axiomatic-  
constructs\_\_as\_\_impliciting-of-prospectively-requisite—relative-reflexivity/delinearising (as to  
elicited ‘reconstruing of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’), and so as to appraising—and-  
accounting-for prospective ‘sublimating—remoteness/distance-of-appraisal-<as-to-requisite-  
‘Being-development—notional~self-distantiation’-imbued-psychologismic-epistemic-  
acutisation,-eliciting-of-prospective-ontologically-hegemonising-narrative<sup>71</sup>> of <sup>83</sup>reference-of-  
thought-<sup>84</sup>devolving’ with regards to ‘requisite overall existential-<disontologising/re-  
ontologising—aporeticism> cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-  
profound-supererogation<sup>96</sup>’: means that in many ways social-and-institutional-frameworks-of—  
referencing/registering/decisioning (as of social domains-of-study for-human-studies/for-

human-constructs whose specific ambit of human-subpotency is about ‘human consciousness inherent effecting devolving teleologies as meaningfulness) are laden with ‘a long noose’ to knot themselves in ‘thorough formation of ideologising/mere-formulaicity/ritualisation practices’ as to consciously/unconsciously manifest social-stake-contention-or-confliction and relatively ‘high emotional-involvement’. This elucidation of the ‘reconstruing of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’ (as to ‘insidious pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup>)~~’) further implies that the ~~disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging-de-mentating/structuring/paradigming~~ , ~~over-desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging-de-mentating/structuring/paradigming~~ (as to facilitating the genuine social intellectual—function/posture) is relatively smoother/better with nascent-particular/incipient-and-material/technical-sublimations-~~(blinded-to-their-relative-ontological-completeness<sup>87</sup> — reference-of-thought-<sup>88</sup>devolving)~~ as of their ~~<implicit-re>nominalising-<elucidation—of-relative-unreflexivity/relative-reflexivity>~~ (in contrast with social-and-institutional-frameworks-of—referencing/registering/decisioning ~~<relative>un-nominalising-<unelucidation—of-relative-unreflexivity/relative-reflexivity>~~); since the former strong immediacy-of-sublimation-(~~imbued ‘secondnatured ——— positive opportunism — of social functioning and accordance<sup>75</sup>’ — as to prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable~~) quickly overrides/undermines an inclination for conscious/unconscious pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup>)~~ beholdening to ideologising/mere-formulaicity/ritualisation practices. This

explains the importance of grasping the ‘un-nominalising–or–nominalising–~~unelucidation–or–elucidation~~–of–relative–unreflexivity/relative–reflexivity>’ implications of the ‘psychologismic difference bounds of human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ (as of prior <sup>7</sup>unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising on-the-one-hand and on-the-other-hand prospective <sup>7</sup>unblurriness/blurriness~threshold~framing/formulation/catchmenting/truncating/compulsing/linearising as to ‘reconstruing of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’) in reflection of the ‘relative–unreflexivity/relative–reflexivity–bindingness/nondiscretionariness–<as–from–sublimating–remoteness/distance–of–appraisal–of–requisite–Being–development>’ of unlimitedness/existence–<full–potency–of–sublimating–nascence>’—(as to ‘relative–unreflexivity/relative–reflexivity–limitedness/human-subpotency dynamics of supererogating {affirmation/projection/assertion/notional~self-distantiation–by–unaffirmation/deprojection/deassertion/epistemic-decadence}—towards~omnipotential–affirmation/projection/assertion/notional~self-distantiation’ with respect to ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence–<full–potency–of–sublimating–nascence>’); and so construed, with respect to ‘veridical notional/epistemicity/bindingness–<as–to–determinism/conceptivity–of–relative–unreflexivity/relative–reflexivity>’ conception–of–<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’—(reflection upon the given ‘existential–<disontologising/re-ontologising–aporeticism>’ (‘baseline/nominalising/edition–aptitudinal~underlay–<as–to–prior–unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>’ enabling ‘baselining/cogency/reconstruing–aptitudinal~overlay–<for–prospective–unblurriness–dragging–out>’)—reflected-as—recurring~existentialising–framing-by-enframing/{worlding}–<as–manifest–individuate~direct/deferential–transeffusive/worlding–looping>—reflected-as—supererogation<sup>96</sup>–capacitating–<for–existential–thematic>’). In this respect, the ‘mélée\_of\_supposedly–singly~conception–of–<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’—reflex~propositional–attitude flawed appraisal of the

natural sciences nominalising (as often so-appraised and more or less relatively adopted into many a social domain-of-study institutionalising/organising/mutualising/methodologising orientation rather relatively un-nominalising) is in many ways amenable to the manifestation of ~~disparateness-of-conceptualisation-<unforegrounding-ment,-failing-prospectively-to-reflect-~~ ~~'immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity'<sup>57</sup>>~~ as to totalisingly-ing—discretion/whim-of-thought. The effective reality (that is not explicated) of the natural sciences nominalising is otherwise as such an apparent 'mélée\_of\_supposedly-singly~conception-of-<sup>56</sup>meaningfulness-and-teleology'<sup>99</sup>—reflex~propositional-attitude is wrongly so-apparent rather because of the 'relative efficacy of many a natural science nominalising': with respect to 'baseline/nominalising/edition—aptitudinal~underlay-<as-to-prior-~~prior-~~ <sup>7</sup>unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>' -<imbued\_aptitudinal-coherence-of-existentially-manifest~hunches/cues/flags> (as prior <sup>7</sup>unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising) in the elucidation of 'baselining/cogency/reconstruing—aptitudinal~overlay-<for-prospective-<sup>7</sup>unblurriness-dragging-out>' (as prospective <sup>7</sup>unblurriness/blurriness-threshold~framing/formulation/catchmenting/truncating/compulsing/linearising). Such <explicated relative>-nominalising-<elucidation—of-relative-unreflexivity/relative-reflexivity> rather highlights that the 'veridical epistemic-totalising<sup>33</sup>~resubjecting\_or\_totalising-entailing~reconstrual-<of-the-whole/purview-of-the-whole/oneness-of-ontology>' of mathematics' in 'implicitly reflecting relative-unreflexivity/relative-reflexivity' for instance means that in effect there is no such thing as  $1+1=2$  as a 'mélée\_of\_supposedly-singly~conception-of-<sup>56</sup>meaningfulness-and-teleology'<sup>99</sup>—reflex~propositional-attitude (which is the 'nominalised outcome picture' implicated representation of mathematics seeming to imply mathematics is only about its relative-reflexivity rather than its relative-

unreflexivity/relative-reflexivity as to human ‘existential-~~disontologising/re-ontologising—aporeticism~~> ~~<amplituding/formative-epistemicity>~~-totalising~thrownness-in-existence<sup>35</sup>’). Such that in effect mathematics ‘nominalised outcome picture’ of relative-reflexivity (apparently excluding of ‘~~supersededly/deflatedly/overlookably—nominalised relative-unreflexivity~~’) with regards to ‘veridical epistemic-totalising<sup>33</sup>~resubjecting\_or\_totalising-entailing~reconstrual-~~<of the whole/purview of the whole/oneness of ontology>~~ of mathematics’ in ‘implicitly reflecting relative-unreflexivity/relative-reflexivity’ (as of human ‘existential-~~disontologising/re-ontologising—aporeticism~~> ~~<amplituding/formative-epistemicity>~~-totalising~thrownness-in-existence<sup>35</sup>’ ~~disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming ,—over—desublimating—deselectivity of ontological bad faith/inauthenticity ~preconverging—de-mentating/structuring/paradigming~~ ) means that  $1+1=2$  rather speaks to  $1+3\neq 5$ ,  $4+4=8$ ,  $6-7\neq 0$ ,  $5-3=2$ ,  $6\div 2\neq 4$ ,  $3\times 9=27$ ,  $x+2\neq x+3$ , etc. as to ~~<relative>~~ nominalising ~~<elucidation—of relative-unreflexivity/relative-reflexivity>~~ in reflection of mathematics cogency\_chronicularity/annality-of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>; and so, with respect to ‘veridical notionality/epistemicity/bindingness-~~as-to-determinism/conceptivity of relative-unreflexivity/relative-reflexivity~~’ conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>—(reflection upon the given ‘existential-~~disontologising/re-ontologising—aporeticism~~> (‘baseline/nominalising/edition—aptitudinal-underlay-~~as-to-prior-unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising~~>’ enabling ‘baselining/cogency/reconstruing—aptitudinal~overlay-~~for-prospective-unblurriness—dragging-out~~>’)—reflected-as—recurring~existentialising—framing-by-enframing/{worlding}-~~as-manifest-individuative~direct/deferential—transeffusive/worlding—looping~~>—reflected-as—supererogation<sup>96</sup>—capacitating-~~for-existential-thematic~~>’). In other words, natural sciences ‘nominalised outcome picture’ of relative-reflexivity (apparently excluding of ‘~~supersededly/deflatedly/overlookably—nominalised relative-unreflexivity~~’) ‘merely implicit-of (and not explicit-of) their epistemic-

totalising<sup>33</sup> ~resubjecting\_or\_totalising-entailing~reconstrual<of the whole/purview of the whole/oneness-of-ontology>' in 'implicitly reflecting relative-unreflexivity/relative-reflexivity', which may be confused-with and undermine the fact that they are veridically of human 'existential<disontologising/re-ontologising—aporeticism> <amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>' imbued disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging-de-mentating/structuring/paradigming ,—over desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging-de-mentating/structuring/paradigming as to relative-unreflexivity/relative-reflexivity implications; and so, with reference to protracted-social—as-to-individual-by-institutional-by-social formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-meaningfulness-and-teleology<sup>36</sup> (as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology psychologismic-epistemic-acutisation—difficulty <for, residualising-<sup>{decompulsing}</sup>delinearity~for-cogency>—magnitude<sup>{of-experientiality/experiment}</sup>, institutional-development—as-to-social-function-development psychologismic-epistemic-acutisation—difficulty <for, residualising-<sup>{decompulsing}</sup>delinearity~for-cogency>—magnitude<sup>{of-experientiality/experiment}</sup> and living-development—as-to-personality-development psychologismic-epistemic-acutisation—difficulty <for, residualising-<sup>{decompulsing}</sup>delinearity~for-cogency> magnitude<sup>{of-experientiality/experiment}</sup>). In this respect, in many ways the 'formal presentation of the natural sciences themselves' is rather an incomplete/partial 'nominalised outcome picture' of relative-reflexivity (apparently excluding of 'supersededly/deflatedly/overlookably-nominalised relative-unreflexivity'), as of their full formative linguivity-<(of-psychologismic-epistemic-acutisation/acutising~human-per-cep-ti-vi-ty,-as-to-aestheticisation—and-aestheticisation-towards-ontology-<elicited-idiomatisation>) (as to relative-

unreflexivity/relative-reflexivity): beyond the so-wrongly apparent ‘mélée\_of\_supposedly-singly~conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’—reflex~propositional-attitude (which fails to reflect their cogency\_chronicularity/annality-of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup> with regards to ~~disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity~~ ~postconverging-de-mentating/structuring/paradigming ~~—over-desublimating-deselectivity-of-ontological-bad-faith/inauthenticity~~ ~preconverging-de-mentating/structuring/paradigming as to relative-unreflexivity/relative-reflexivity implications). As so-wrongly implying apparently the natural sciences are not as of ‘veridical notionality/epistemicity/bindingness<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup>’ conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’—(reflection upon the given ‘existential-~~disontologising/re-ontologising—aporeticism~~’ ~~‘baseline/nominalising/editiona—aptitudinal~underlay-<sup><as-to-prior-unblurriness—reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising></sup>’ enabling <sup>‘baselining/cogency/reconstruing—aptitudinal~overlay-<sup><for-prospective-unblurriness-dragging-out></sup>’—reflected-as—recurring~existentialising—framing-by-enframing/{worlding}-<sup><as-manifest-individuative~direct/deferential—transeffusive/worlding-looping></sup>—reflected-as—supererogation<sup>96</sup>—capacitating-<sup><for-existential-thematic></sup>’). In this respect it can be appreciated that nobody veridically masters any scientific subject-matter by ‘merely and robotically grasping’ the ‘nominalised outcome picture’ of relative-reflexivity (along the lines of say glancing over relevant subject-matter books and grasping the ‘nominalised outcome picture’ of relative-reflexivity); as the truth of the full relative-unreflexivity/relative-reflexivity formative linguivity-~~(of-psychologismic-epistemic-acutisation/acutising~human-per-cep-ti-vi-ty,-as-to-aestheticisation—and-aestheticisation-towards-ontology-<sup><elicited-idiomatisation></sup>)~~ extends into the ‘existential-~~disontologising/re-ontologising—aporeticism~~’ ~~<amplituding/formative-epistemicity>~~-totalising~thrownness-in-existence<sup>35</sup>’ recalibrating of successive nominalised understanding (so-reflected with teachings,</sup>~~

exercises, discussions, etc. elucidated relative-unreflexivity/relative-reflexivity) towards the eventually considered judgment call (whether as of exam or otherwise) of achieving such an implicated ‘nominalised outcome picture’ relative-reflexivity competence. This veridically implies for instance that the conception of mathematics can always be re-articulated to reflect the ‘existential-<disontologising/re-ontologising—aporeticism> <amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>’ disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming ;—over—desublimating—deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging—de-mentating/structuring/paradigming (manifest ‘despite-the-self exercise of epistemic-projection in notional~self-distantiation-<imbued—remotif-and-re-apriorising/re-axiomatising/re-referencing>’ involved in ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-potency-of-sublimating-nasence>’ on-the-one-hand over on-the-other-hand ‘epistemic-decadence’ or teleological-decadence-<in-dimensionality-of-desublimating-lack-of<sup>2,6</sup> <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) imbued distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup>); and so, beyond our presently common nominalised conception of mathematics as to a ‘nominalised outcome picture’ of relative-reflexivity (apparently excluding of ‘supersededly/deflatedly/overlookably—nominalised relative-unreflexivity’). Wherein for instance, if the requisite arithmetics ‘baseline/nominalising/editional—aptitudinal~underlay-<as-to-prior-<sup>7</sup>unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>’-<imbued\_aptitudinal-coherence-of-existentially-manifest~hunches/cues/flags> (as prior <sup>7</sup>unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi

ng) in the elucidation of algebra ‘baselining/cogency/reconstruing—aptitudinal~overlay<for-  
 prospective~unblurriness~dragging-out>’ (as prospective ~unblurriness/blurriness~  
 threshold~framing/formulation/catchmenting/truncating/compulsing/linearising): was  
 undermined existentially<as-to-disontologising/re-ontologising—aporeticism> as to a  
 supposed social or physical phenomena inducing a recurrent memory loss in the proper  
 calculation of arithmetics, then algebra can still be done but so rather as of a change in  
 linguivity-<of-psychologismic-epistemic-acutisation/acutising~human-per-cep-ti-vi-ty,-as-  
 to-aestheticisation-and-aestheticisation-towards-ontology-<elicited-idiomatisation>) as to the  
 readaptation of mathematics ‘implicated nominalising<elucidation—of-relative-unreflexivity/relative-  
 reflexivity>’ (from the presently common nominalised conception of mathematics as to a  
 ‘nominalised outcome picture’ relative-reflexivity of sound arithmetics) like introducing ‘if the  
 arithmetic is correct or is incorrect’ conditions (of existential<as-to-disontologising/re-  
 ontologising—aporeticism> examination of the memory loss in the proper calculation of  
 arithmetics)’ for elucidating algebraic equations. This speaks to the fact that mathematics (and  
 for that matter any subject-matter as to its memorative-extension<as-to-‘conscientiousness-  
 demoronisation—delinearising~construct-of-thought’/‘epistemic-totalising’> psychologismic-  
 subliminal~detruncating’;-as-relative-reflexivity~reframing~educing~sublimating~  
 prolongation>) is more fundamentally a question of its ‘inkling-drive of dimensionality-of-  
 sublimating<sup>25</sup>-<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-  
 or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness~equalisation)’ within the ambit of ‘veridical notionalty/epistemicity/bindingness<as-  
 to-determinism/conceptivity—of-relative-unreflexivity/relative-reflexivity> conception-of-<sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup>—(reflection upon the given ‘existential<disontologising/re-ontologising—  
 aporeticism>’  
 (<baseline/nominalising/editional—aptitudinal~underlay<as-to-prior-  
 unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>’ enabling

~~'baselining/cogency/reconstruing—aptitudinal~overlay-<for-prospective- unblurriness-dragging-out>'~~—reflected-as—  
 recurring~existentialising—framing-by-enframing/{worlding}-<as-manifest-  
 individuative~direct/deferential—transeffusive/worlding—looping>—reflected-as—supererogation<sup>96</sup>—  
 capacitating-<for-existential-thematic>') with regards to its <relative>nominalising-<elucidation—of-relative-  
 unreflexivity/relative-reflexivity>. In this respect, even the division of mathematics into separate branches  
 like arithmetic, algebra, trigonometry, etc. is rather driven as of 'existential-<as-to-  
 disontologising/re-ontologising—aporeticism> <amplituding/formative—epistemicity>-  
 totalising~thrownness-in-existence<sup>35</sup>' overarching 'inkling-drive of dimensionality-of-  
 sublimating<sup>25</sup>-(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-  
 or-conflatedness<sup>8</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation)'; as to mathematics sublimating<sup>46</sup>historiality/ontological-  
 eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective—ontological-  
 normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> as of '<relative>-  
 nominalising-<elucidation—of-relative-unreflexivity/relative-reflexivity> reschedulability-<as-overriding-  
 prior-institutionalising—prior-mere-formulaicity/ritualisation—failing-requisite-prospective-  
 profound-supererogation<sup>96</sup>-for-sovereign-emergence>'. Such that actually the reality of  
 mathematics in many ways is rather more effectively reflected and construable in these terms of  
 the 'epistemic-totalising<sup>33</sup>~resubjecting\_or\_totalising-entailing~reconstrual-<of-the-  
 whole/purview-of-the-whole/oneness-of-ontology>' in 'implicitly reflecting relative-  
 unreflexivity/relative-reflexivity' (as to 'existential-<disontologising/re-ontologising—  
 aporeticism> <amplituding/formative—epistemicity>-totalising~thrownness-in-existence<sup>35</sup>'  
 disseminative—sublimating-selectivity-of-ontological-good-  
 faith/authenticity ~postconverging—de-mentating/structuring/paradigmging ,—over-  
 desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging—de-  
 mentating/structuring/paradigmging ); notwithstanding an apparent '<sup>79</sup>presencing—

absolutising-identitive-constitutedness<sup>14</sup> linearising-~~imbuing-conscious-moronisation~~ ~~as-to-~~  
~~prior\_mere-formulaicity/ritualisation~~ >enframing conception' naive/wrong construal of  
 mathematics 'poorly appreciative of the centrality of the existential-~~disontologising/re-~~  
~~ontologising—aporeticism~~ > recomposuring/cumulating for cogency\_chronicularity/annality-  
 of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>' (such that relative-unreflexivity is  
 rather 'implicated as supposedly psychologised off-or-away'/nominalised for the 'seemingly  
 absolutely-right/proper mathematics') as if of 'mélée\_of\_supposedly-singly~conception-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>—reflex~propositional-attitude. For instance, mathematical  
 developments as from Feynmanian physics and later physics existentially-~~as-to-~~  
~~disontologising/re-ontologising—aporeticism~~ > reinterpretate mathematical infinity in finite terms  
 of reconception and so-overriding (as prior relative-unreflexivity) the 'veracity of priorly  
 nominalised implications of infinity in mathematics'; and so as to renewed  
 'baseline/nominalising/editional—aptitudinal~underlay-~~as-to-prior-~~  
<sup>7</sup>unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi-  
 ng>' conception of the implication of mathematical infinity (for the relevant prospective  
 'baselining/cogency/reconstruing—aptitudinal~overlay-~~for-prospective-<sup>7</sup>unblurriness-~~  
~~dragging-out~~>' elucidation sought by such physics or mathematics as to 'prospective existential-  
~~as-to-disontologising/re-ontologising—aporeticism~~ > veracity'). Obviously, they can get away  
 with it correspondingly by the strong immediacy-of-sublimation-(~~imbued~~ 'secondnatured  
 positive-opportunism—of-social-functioning-and-accordance<sup>75</sup>' ~~as-to-~~  
~~prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-~~  
~~ideologising/deformulaicity/à-contre-coup/unsettling/unarguable~~) without having to take heed of  
 any irrelevant ideologising/mere-formulaicity/ritualisation. And for that matter as well (as to  
 mathematics 'existential-~~disontologising/re-ontologising—aporeticism~~ >  
~~amplituding/formativ-epistemicity~~ >-totalising~thrownness-in-existence<sup>35</sup>' ~~disseminative—~~

~~sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging-de-~~  
~~mentating/structuring/paradigming , over desublimating-deselectivity-of-ontological-bad-~~  
~~faith/inauthenticity ~preconverging-de-mentating/structuring/paradigming~~ ), if the above  
 supposed ‘arithmetic memory loss’ (as to ‘baseline/nominalising/editional—  
 aptitudinal~underlay-<as-to-prior-  
~~7unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi-~~  
~~ng>’-<imbued\_aptitudinal-coherence-of-existentially-manifest~hunches/cues/flags>~~) is  
 existentially-<as-to-disontologising/re-ontologising—aporeticism> assessed as unfounded then  
 the veracity of logical/rationalising pertinence of algebra elucidation (as of  
 ‘baselining/cogency/reconstruing—aptitudinal~overlay-<for-prospective-~~7unblurriness-~~  
~~dragging-out>’ elucidation) doesn’t arise at all as to the manifest <relative>un-nominalising-  
~~<unelucidation—of-relative-unreflexivity/relative-reflexivity>~~; for the simple fact that mathematics warrants a  
 ‘calculations mutual engagement’ of appropriate ‘despite-the-self exercise of epistemic-  
 projection in notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-  
 axiomatising/re-referencing>’ involved in ‘limitedness/human-subpotency prospective re-  
 encountering/re-confrontation with unlimitedness/existence-<full-potency-of-sublimating-  
 nascence>’ (as to ‘inkling-drive of dimensionality-of-sublimating<sup>25</sup> ~~█~~  
~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-~~  
~~conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-~~  
~~drivenness—equalisation)’). Whereas acceding-to/tolerating in-the-very-least (such expressly  
 manifest ‘epistemic-decadence’ or teleological-decadence-<-in-dimensionality-of-  
 desublimating-lack-of<sup>26</sup> -<amplituding/formative>supererogatory~de-mentativeness/epistemic-  
~~growth-or-conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-~~  
~~residuality/spirit-drivenness—equalisation)~~ imbued ~~distractive-alignment-to-<sup>88</sup>reference-of-~~  
 thought-<of-apriorising/axiomatising/referencing><sup>30</sup>) is providing the leeway for the cynical ad-~~~~

hoc-and-opportune recourse to pedantising/muddling/formulaic-hollowing-out—in-  
 subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-entailing,-  
 as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-  
 completeness<sup>87</sup>)~~ constraining-and-spurious ‘disontologising/subontologising  
 onionising/recoiling/linearising narratives disorientation’ (as to seeding-misprising of  
 dimensionality-of-desublimating-lack-of<sup>26</sup>-~~(<amplituding/formative>supererogatory-de-  
 mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)’). This  
 point is made to underline the fact that ‘technically/abstractly’ both nascent-particular/incipient-  
 and-material/technical-sublimations-~~<blinded-to-their-relative-ontological-completeness<sup>8</sup> –  
 reference-of-thought-<sup>84</sup> devolving>~~ and social-and-institutional-frameworks-of—  
 referencing/registering/decisioning are subjectable to manifest ‘linearising-~~imbuing-conseious-  
 moronisation-<as-to-prior\_mere-formulaicity/ritualisation>~enframing  
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
 (blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup>)’  
 undermining ‘recomposed/cumulated—re-ontologising/re-sublimating-axiomatic-  
 constructs\_\_as\_\_impliciting-of-prospectively-requisite—relative-reflexivity/delinearising (as to  
 elicited ‘reconstruing of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’). But that the ‘strongly  
 enculturated ‘nominalised outcome picture’ of relative-reflexivity (apparently excluding of  
 ‘supersededly/deflatedly/overlookably-nominalised relative-unreflexivity’) as of  
 ‘baseline/nominalising/editional—aptitudinal~underlay-<as-to-prior-  
 unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi-  
 ng>’ so-arising from nascent-particular/incipient-and-material/technical-sublimations-~~<blinded-  
 to-their-relative-ontological-completeness<sup>8</sup> –<sup>8</sup> reference-of-thought- devolving>~~ strong~~~~

immediacy-of-sublimation—(imbued—‘secondnatured—positive opportunism—of social-functioning-and-accordance<sup>75</sup>’—as-to-

~~prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-~~

~~ideologising/deformulaicity/à-contrecoup/unsettling/unarguable~~) effectively and practically

‘psychologises off/away’/nominalises such a problematic of prospective relative-unreflexivity

(which ‘technically-speaking’ is ever always present however abstract). The implication here for

social-and-institutional-frameworks-of—referencing/registering/decisioning (not/poorly

amenable to such ‘psychologising off-or-away’/nominalising such a problematic of prospective

relative-unreflexivity) is that it is naïve to merely adopt such a mental-reflex of ‘psychologised

off-or-away’/nominalised analysis of the social domain without going the extra mile (now and

then, here and there) to appraise—and-account-for the veracity of

‘baseline/nominalising/edition—aptitudinal~underlay-<as-to-prior-

~~unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi~~

~~ng>’-<imbued\_aptitudinal-coherence-of-existentially-manifest~hunches/cues/flags> (as prior~~

~~unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi~~

~~ng)~~ in the supposed elucidation of ‘baselining/cogency/reconstruing—aptitudinal~overlay-<for-

~~prospective-unblurriness-dragging-out>’ (as prospective unblurriness/blurriness—~~

~~threshold~framing/formulation/catchmenting/truncating/compulsing/linearising); as with the~~

case of the existentially-<as-to-disontologising/re-ontologising—aporeticism> unfounded

‘arithmetic memory loss’ (as to ‘baseline/nominalising/edition—aptitudinal~underlay-<as-to-

~~prior-~~

~~unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi~~

~~ng>’-<imbued\_aptitudinal-coherence-of-existentially-manifest~hunches/cues/flags> manifestly~~

of ‘<relative>un-nominalising-<unelucidation—of-relative-unreflexivity/relative-reflexivity>’). Otherwise, this

induces a ‘mélée\_of\_supposedly-singly~conception-of—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’—

reflex~propositional~attitude which veridically translates as:  $1+1=2$  speaks to  $1+3\neq 5$ ,  $1+3=5$ ,  $1+3=4$ ,  $4+4=8$ ,  $4+4=10$ ,  $4+4\neq 8$ ,  $6-7\neq 0$ ,  $6-7=0$ ,  $6-7=-1$ ,  $5-3=2$ ,  $5-3\neq 2$ ,  $6\div 2\neq 4$ ,  $6\div 2\neq 3$ ,  $3\times 9=27$ ,  $3\times 9\neq 27$ ,  $x+2\neq x+3$ ,  $x+2=x+3$ , etc. as to '~~relative~~un-nominalising<unelucidation of relative-unreflexivity/relative-reflexivity>' (so-poorly constrained to 'existential-<disontologising/re-ontologising—aporeticism> <amplituding/formative-epistemicity>-totalising~thrownness-in-existence'<sup>35</sup>      disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming ,—over—desublimating—deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging—de-mentating/structuring/paradigming ) as of a disparateness-of-conceptualisation-<unforegrounding-ment,-failing-prospectively-to-reflect-'immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity'<sup>67</sup>> as to totalisingly-ing—discretion/whim-of-thought failing 'requisite overall existential-<disontologising/re-ontologising—aporeticism> cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation'<sup>96</sup>. Underlining a 'bogus idea that such a conceptualisation deficient in cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation'<sup>96</sup> is supposedly of 'recomposed/cumulated—re-ontologising/re-sublimating—axiomatic-constructs\_\_as\_\_impliciting-of-prospectively-requisite—relative-reflexivity/delinearising (as to elicited 'reconstruing of'<sup>83</sup> reference-of-thought-<sup>84</sup> devolving')'; rather than the reality of manifest intradimensional—institutionalising/organising/mutualising/methodologising knowledge-deadends-<as-preconverging—de-mentating/structuring/paradigming>'. So-reflected with the naïve notion that various contributions as of 'disontologising/subontologising linearising—imbuing\_conscious-moronisation-<as-to-prior\_mere-formulaicity/ritualisation>—enframing (manifest gesturing/accounting—of-epistemic-phenomenalism as to implicated/explicated portrayal of relative-unreflexivity/relative-reflexivity)' necessarily add-up/recompose/cumulate to knowledge sublimating—prolongation (in 'reconstruing of

<sup>83</sup>reference-of-thought-<sup>84</sup>devolving’); failing to appraise—and-account-for the fact that it is rather the ‘re-ontologising delinearising-imbuing-conscientiousness-demoronisation-<as-to-renewing-realisation/re-perception/re-thought>-reframing cogency\_chronicularity/annality-of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup> (manifest gesturing/accounting—of-epistemic-phenomenalism as to implicated/explicated portrayal of relative-unreflexivity/relative-reflexivity)’ that enables such knowledge sublimating—prolongation (in ‘reconstruing of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’). As reflected by the fact that the ‘~~notionally/epistemically/bindingnessly~~-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> manifest totalisingly-disentailing—discretion/whim-of-thought’ of respectively ancient-sophists non-universalising contributions, medieval-scholasticism nonpositivising contributions and our present-day manifest disparateness-of-conceptualisation-~~<unforegrounding-disentailment,-failing-prospectively-to-reflect-‘immanent-relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>>~~’ contributions (as to ‘disontologising/subontologising linearising-imbuing-conscious-moronisation-<as-to-prior\_mere-formulaicity/ritualisation>-enframing’): are effectively bound to fail prospective sublimating—prolongation in ‘reconstruing of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’, as to respectively requisite ‘existential-<disontologising/re-ontologising—aporeticism> postconverging~aporeticism-overcoming/unovercoming’ Socratic-philosophers <sup>103</sup>universalising-idealisation, budding-positivists positivism/rational-empiricism and budding-postmodern thought (in re-ontologising delinearising-imbuing-conscientiousness-demoronisation-<as-to-renewing-realisation/re-perception/re-thought>-reframing). Wherein institutionalising-inflative-distortion-~~<as-to-prior\_mere-formulaicity/ritualisation-failing-prospective-profound-supererogation<sup>96</sup>>~~ institutionalising/organising/mutualising/methodologising comes to relatively supersede ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-potency-of-sublimating-nascence>’ implications of

sublimating–prolongation (in ‘reconstruing of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’); and  
 undermine/discourage veridical cogency\_chronicularity/annality–of-relative-reflexivity,-as-to-  
 profound-supererogation<sup>96</sup> (rather along the lines  $1+1=2$  speaks to  $1+3\neq 5$ ,  $1+3=4$ ,  $4+4=8$ ,  
 $4+4\neq 10$ ,  $6-7\neq 0$ ,  $6-7=0$ ,  $6-7=-1$ ,  $5-3=2$ ,  $5-3\neq 2$ ,  $6\div 2\neq 4$ ,  $6\div 2=3$ ,  $3\times 9=27$ ,  $x+2\neq x+3$ , etc. as to  
~~<relative>nominalising–elucidation–of–relative–unreflexivity/relative-reflexivity>~~) as to a ‘protracted-social—  
 as-to-individual-by-institutional-by-social entrapment’ to which both ‘motivated thought,  
 scholarship and studentship’ are consciously/unconsciously misused/underused as to  
 institutional directional self-serving purposes supposedly portending of the institutional  
 collective (not to mention the warrant for the-human/humanity sublimating–prolongation  
 collective). Such a misconstrual similarly speaks to the fact that for instance the convolutedness  
 of say modern-day DNA genetics knowledge-reification~gesturing-and-accounting—of-  
 epistemic–phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant–ontological-contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’ }—conflatedness <sup>3</sup> in {preconverging disentailment by}-  
 postconverging-entailment> axiomatic-construct in ‘implicated\_attendant–ontological-  
 contiguity<sup>67</sup>?~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup> cannot be construed as of mere conceptual-patterning-(as-  
 devoid-of-‘prospectively-implicated\_attendant–ontological-contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup>’s–reifying-or-elucidating-of-‘prospective-relative-ontological-  
 completeness<sup>87</sup>’;-so-rather-enabled-<by-a-<sup>61</sup>nonpresencing-divulging-of-momentous-  
<sup>44</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective–

ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} say  
 in terms of Mendelian hereditary axiomatic-construct which will utterly undermine the modern-  
 day ‘DNA-driven hereditary  
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—for—  
 conceptualisation as to its postconverging—de-mentating/structuring/paradigming  
 postconverging—aporeticism—overcoming/unovercoming implications’; so-reflecting  
 conscious/unconscious subterfuge of ‘apriorising/axiomatising/referencing—  
 equating/leveling/ressentiment/closed-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> and  
 bothsidesism-⟨as-‘mere-processive’/pedantising-‘dialogical-relation’-to~‘perceived—social-  
 and-institutional-commonly-enculturated—referencing,-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’-  
 failing-‘requisite-existential-thematic-baseline-of-technicity/profundity—framing’ {of-  
 sublimating-discursivity-for-sovereign-repassing},-as-of-psychologismic—epistemic-  
 acutisation—nonresidualising-imbued-<sup>tecompulsing</sup>linearity~in-eclecticism-of-prior-mere-  
 formulaicity/ritualisation,-as-so-‘consciously/unconsciously-preordained/fated’-to-fail-  
 prospective—notional~cogency}’ failing cogency\_chronicularity/annality—of-relative-  
 reflexivity,-as-to-profound-supererogation<sup>96</sup>. It is important to grasp herein that this ‘linearising-  
 imbuing\_conscious-moronisation-⟨as-to-prior\_mere-formulaicity/ritualisation⟩-enframing  
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
 ⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
 <amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup>’  
 distinction between nascent-particular/incipient-and-material/technical-sublimations-⟨blinded-  
 to-their-relative-ontological-completeness<sup>87-88</sup>—reference-of-thought-<sup>88</sup>devolving⟩ and social-  
 and-institutional-frameworks-of—referencing/registering/decisioning effectively reflect the fact  
 that while both for-human-studies/for-human-constructs are abstractly/technically geared

towards sublimating—prolongation (in ‘reconstruing of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’); this explicited ‘un-nominalising—~~or—nominalising—~~unelucidation or elucidation~~~~ of relative-unreflexivity/relative-reflexivity> is rather about highlighting their existentially-<as-to-disontologising/re-ontologising—aporeticism> differing constraints (with respect to ‘linearising—imbuing\_conscious\_moronisation—<as-to-prior\_mere-formulaicity/ritualisation>—enframing pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness’>’) to be addressed for their respectively given profound prospective sublimating—prolongation. This so highlights the fact that ‘veridical notionalty/epistemicity/bindingness-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’—(reflection upon the given ‘existential-<disontologising/re-ontologising—aporeticism> (<baseline/nominalising/editional—aptitudinal~underlay-<as-to-prior-unblurriness—reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>’ enabling <baselining/cogency/reconstruing—aptitudinal~overlay-<for-prospective-unblurriness-dragging-out>’)-reflected-as-recurring~existentialising—framing-by-enframing/{worlding}-<as-manifest-individuative~direct/deferential—transeffusive/worlding—looping>-reflected-as—supererogation<sup>96</sup>—capacitating-<for-existential-thematic>’) is effectively what overarchingly underlies the gesturing/accounting—of-epistemic—phenomenalism with regards to eliciting appropriate sublimating institutionalising/organising/mutualising/methodologising; as to ‘existential-<disontologising/re-ontologising—aporeticism> <amplituding/formative—epistemicity>-totalising~thrownness-in-existence<sup>35</sup>’ educing of ‘recomposed/cumulated—re-ontologising/re-sublimating—axiomatic-constructs\_\_as\_\_impliciting-of-prospective-requisite—relative-reflexivity/delinearising (as to elicited ‘reconstruing of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’). So-speaking of ‘<sup>61</sup>nonpresencing-<perspective—ontological-

normalcy/postconvergence>                      originary–and–re-originary/re-ontologising–nascency  
 delinearising–imbuing–conscientiousness–demoronisation–<as-to-renewing-realisation/re-  
 perception/re-thought>–reframing conception of the-whole/purview-of-the-whole/oneness-of-  
 ontology’ implications of ‘reconstruing of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’ (so-reflected as  
 of veridical ‘palpable dissolving/decentering of the conscious–self/collective-conscious–self’  
 conception of the notion of relativism) as to ‘objectifying aestheticisation–and–aestheticisation-  
 towards-ontology of overall profound/sound gesturing/accounting—of-epistemic-  
 phenomenality’ along the lines of say Derridean deconstruction scheme, Foucauldian  
 genealogy/archaeology scheme and Deleuzian rhizomatics scheme (and as herein implied  
 overall ‘limitedness/human-subpotency <sup>15</sup>de-mentation-~~(supererogatory-ontological-de-  
 mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ as to  
 preconverging/postconverging–rede-mentating/restructuring/reparadigming’ with regards to  
 prospective                      ‘existential–<disontologising/re-ontologising—aporeticism>  
 postconverging–aporeticism–overcoming/unovercoming’): and for that matter (when it comes  
 to nascent-particular/incipient-and-material/technical-sublimations–<blinded-to-their-relative-  
 ontological-completeness <sup>78</sup>–reference-of-thought-<sup>84</sup>devolving>) the ‘objectifying  
 aestheticisation–and–aestheticisation-towards-ontology of overall profound/sound  
 gesturing/accounting—of-epistemic-phenomenality’ of say Newtonian mechanics scheme or  
 Einsteinian relativity scheme or Feynman diagrams scheme in physics and say DNA genetics  
 scheme in biology, etc. Such ‘veridical notional/epistemicity/bindingness–<as-to-  
 determinism/conceptivity–of-relative-unreflexivity/relative-reflexivity>                      conception–of–<sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup>’ schemes (as to ‘reconstruing of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’) are  
 projectively not as of (totalisingly-disentailing—discretion/whim-of-thought relative-  
 unreflexivity                      ‘mélée\_of\_supposedly–singly~conception–of–<sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup>—reflex~propositional–attitude)                      <sup>79</sup>presencing—absolutising-identitive-

constitutedness<sup>14</sup> linearising ~~imbuing~~ ~~conscieous~~ ~~moronisation~~ ~~<as to prior\_mere-~~ ~~formulaicity/ritualisation>~~ enframing conception of the-whole/purview-of-the-whole/oneness-of-ontology; going by the aspiratively\_objectified theoretical, conceptual and operant implications of their gesturing/accounting—of-epistemic-phenomenalism as to the explicited/implicated reflection of relative-unreflexivity/relative-reflexivity (with respect to ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-potency-of-sublimating-nascence>’ implications of sublimating-prolongation in ‘reconstruing of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’) And so, aspiratively satisfying cogency\_chronicularity/annality-of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup> model of 1+1=2 rather speaks to 1+3≠5, 4+4=8, 6-7≠0, 5-3=2, 6÷2≠4, 3×9=27, x+2≠x+3, etc. as to <relative>nominalising-<elucidation—of relative-unreflexivity/relative-reflexivity> with regards to ‘veridical epistemic-totalising<sup>33</sup>~resubjecting\_or\_totalising-entailing~reconstrual-<of the-whole/purview-of-the-whole/oneness-of-ontology>’ (as of human ‘existential-<disontologising/re-ontologising—aporeticism> <amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup> disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging-de-mentating/structuring/paradigming ,over-desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging de-mentating/structuring/paradigming ). In this respect, what is rather warranted with social domains-of-study is the ‘actively explicited appraisal’ of their given division-of-labour/subject-matters implications of <relative>nominalising-<elucidation—of relative-unreflexivity/relative-reflexivity> in ‘reconstruing of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’ (over <relative>un-nominalising-<unelucidation—of relative-unreflexivity/relative-reflexivity>) as to ‘veridical notionality/epistemicity/bindingness<as-to-determinism/conceptivity-of relative-unreflexivity/relative-reflexivity> conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’—(reflection upon the given ‘existential-<disontologising/re-ontologising—aporeticism> (‘baseline/nominalising/editional—aptitudinal-underlay<as-to-prior-

unblurriness~reframing/reformulation/detachment/detruncating/decompulsing/delinearising> enabling

'baselining/cogency/reconstruing—aptitudinal~overlay-<for-prospective- unblurriness- dragging-out>')—reflected-as—

recurring~existentialising—framing-by-enframing/{worlding}-<as-manifest-

individuating~direct/deferential—transeffusive/worlding—looping>—reflected-as—supererogation<sup>96</sup>—

capacitating-<for-existential-thematic>') manifest overarching gesturing/accounting—of-epistemic—

phenomenalism. With regards to veridical sublimating—prolongation as to 'existential-

<disontologising/re-ontologising—aporeticism> postconverging~aporeticism—

overcoming/unovercoming' sublimating

institutionalising/organising/mutualising/methodologising; and not ad-hoc/mimicked

conception of science/ontological-veracity (as of perceived/supposedly appropriate sublimating

institutionalising/organising/mutualising/methodologising) that fails to appraise—and-account-

for their requisite overarching gesturing/accounting—of-epistemic—phenomenalism (as to their

specifically given purview-of-the-whole originary—and-re-originary/re-ontologising—nascency).

So-reflected for instance with the considering of broad swathes of requisite human

'comprehensive coherence/contiguity/noncontradiction of overall experientiality/experiment-

<as-to-existentially-formative-<sup>{epistemic-totalising}</sup> re-apriorising/re-axiomatising/re-

referencing~residuality—in-re-originariness/re-origination',—so-

'notionally/epistemically/bindingnessly-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>—

implicated-and-articulated' \_as-from-nonextricatory-'prospective-re-ontologising-Being-then-

Institutional-then-Living—magnitudes-of-{hermeneutic/reprojection~protraction-of}reframing-

and-reformulation}'>' as nondescript/ignorable—void<sup>60</sup> or undefined; as so-failing to reflect

requisite 'epistemic-totality<sup>37</sup> of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as to phenomenality-and-

epiphenomenality'. Effectively the veridical reality of the overall natural sciences is much more

than a 'nominalised outcome picture' of relative-reflexivity (apparently excluding of

'supersededly/deflatedly/overlookably—nominalised relative-unreflexivity'); as so-

seemingly/wrongly implying a ‘mélée\_of\_supposedly~singly~conception~of~<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’—reflex~propositional~attitude. Thusly, failing to grasp (not withstanding their advantageously relative ‘low emotional involvement’ and hence lesser ~~psychologismic~epistemic~acutisation~~—difficulty~<for, residualising~~~{decompulsing} delinearity~for~cogeny~~) the natural sciences more salient but implicated core-philosophy/derivative~core-philosophy—(imbued requisite ‘inkling-drive of dimensionality-of-sublimating<sup>25</sup>’—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness<sup>3</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation)’ ‘holding-out/point-referencing—psychoanalytic-unshackling exercise of educed~and~availing~and~re-availing relative-ontological-completeness<sup>87</sup>—of apriorising/axiomatising/referencing’ to allow for play out of untenability-of-induced~unblurriness as ‘<prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable prompted constricted/narrowingdown~re-ontologising-enabling>psychologismic~epistemic~acutisation~residualising~~~{epistemic}~~totalising<sup>†</sup>hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,~~~{decompulsing} delinearity~for~cogeny~~’ as to ‘developing human-per-cep-ti-vi-ty~<as-to~notional~perceptualisation-of~and~leashing-to~social-functioning-and-accordance—as-of~social-stake-contention-or-confliction> in preconverging/postconverging~rede-mentating/restructuring/reparadigming’; so-reflected with the multi-decadal commitment and time investment underlying the eventual outcome of many a scientific breakthrough (more than just a vague notion of genius which it is herein contended paradoxically serves to abnormalise intellectual~and~moral responsibility/relative-reflexivity with respect to requisite micro-decisionality/decisionality). Such an insight with respect to ‘reconstruing of<sup>83</sup> reference-of-thought~<sup>84</sup>devolving’ reflects the fact that requisite postconverging~aporeticism~

overcoming/unovercoming ‘can’t be dodged’ (however the relatively ‘high emotional-  
 involvement’ in the social domain) and then a pretense of prospective sublimating ontological-  
 performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. re-avails, but for the  
 manifest knowledge-deadends-<as-preconverging-de-mentating/structuring/paradigming> of  
 the said <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> habituated {epistemic-  
 totalising<sup>33</sup>}psychologismic-subliminal-truncating. So-speaking to the ‘relative-unreflexivity/relative-  
 reflexivity—bindingness/nondiscretionariness-<as-from-sublimating-remoteness/distance-of-  
 appraisal-of-requisite-Being-development> of unlimitedness/existence-<full-potency-  
 of-sublimating-nascence>’—(as to ‘relative-unreflexivity/relative-reflexivity  
 limitedness/human-subpotency dynamics of  
 supererogating {affirmation/projection/assertion/notional~self-distantiation-by-  
 unaffirmation/deprojection/deassertion/epistemic-decadence}—towards~omnipotential-  
 affirmation/projection/assertion/notional~self-distantiation’ with respect to ‘limitedness/human-  
 subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-  
 potency-of-sublimating-nascence>’). This ontological-deficiency with respect to prospectively  
 ‘reconstruing of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’ very much explains a ‘<sup>79</sup>presencing—  
 absolutising-identitive-constitutedness<sup>14</sup> intradimensional-  
 institutionalising/organising/mutualising/methodologising linearising-imbuing-conscious-  
 moronisation-<as-to-prior\_mere-formulaicity/ritualisation>-enframing’ usurping/distorting-  
 assetising relationship to <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> and corresponding  
 institutionalising—inflative-distortion-<as-to-prior\_mere-formulaicity/ritualisation-failing-  
 prospective-profound-supererogation<sup>96</sup>>; failing the requisite memorative-extension-<as-to-  
 ‘conscientiousness-demoronisation—delinearising~construct-of-thought’/‘epistemic-  
 totalising<sup>33</sup>}psychologismic-subliminal-detruncating’;-as-relative-reflexivity-  
 reframing\_educing~sublimating-prolongation> for ‘reconstruing of <sup>83</sup>reference-of-thought-

<sup>84</sup>devolving’ (however the prospective ‘sublimating–remoteness/distance-of-appraisal-<as-to-requisite-‘Being-development-notional~self-distantiation’-imbued-psychologismic-epistemic-acutisation,-eliciting-of-prospective-ontologically-hegemonising-narrative<sup>71</sup>> of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’). But then social-and-institutional-frameworks-of—referencing/registering/decisioning ontological-deficiency in ‘reconstruing of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’ (as to requisite relative ‘re-ontologising–nascency-<as-of-prospective-solipsistic/intersolipsistic-inkling-drive-for-knowledge-elucidation,-as-to-veridical-organic-knowledge> for sublimating–prolongation’) effectively translate (with respect to their relative ‘existentially-<disontologising/re-ontologising—aporeticism> manifest incidental/accidental reactive–sufferance/endurance in supposedly and paradoxically subordinating/subserving/collateralising the possibility for prospective re-ontologising—imbuing-of-prospective-human-sublimating/emancipating/enfranchisement’) into the overall social construct existentially-<disontologising/re-ontologising—aporeticism> manifest pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness<sup>71</sup>>). So-manifested expansively as of ‘relative-unreflexivity of linearising-imbuing-conseious-moronisation-<as-to-prior\_mere-formulaicity/ritualisation>-enframing’ as to preconverging-de-mentating/structuring/paradigming directionality of ‘vague/clumsy dominance-driven intra/inter-statal insidious-anarchy\_influencing/geoinfluencing-<as-to-dynamic-‘mere-influencing-over-sublimating-technicity/profundity’,-so-scheming-as-allowed-by-‘formulaically~passivated/linearised-forwardfacing—institutional~existentialising—framing-by-enframing/{worlding}’;-as-so-truncating-the-strategic/geostrategic,-political-and-successive-lower-interrelatedness-dynamics-of-social-constructing’> imbued infowarring manifesting knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge’;

with regards to <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> ideologising/mere-formulaicity/ritualisation implications undermining the ‘reconstruing of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’—(rather expansively eventualising veridically as of ‘human social-functioning-and-accordance—as-of-social-stake-contention-or-confliction\_construct geotopological-<as-to-<sup>61</sup>nonpresencing-detruncating-of-‘human-<sup>79</sup>presencing-complexes/inhibitions-of-manifest-disanthropologisation’> potentiation of the-human/humanity’). This reflection of social-and-institutional-frameworks-of—referencing/registering/decisioning ontological-deficiency in ‘reconstruing of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’ speaks to the fact that (unlike the ‘relatively outright re-ontologising cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’ of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness – reference-of-thought-<sup>84</sup>devolving>), in many ways social-and-institutional-frameworks-of—referencing/registering/decisioning (construed as ‘supposedly of re-ontologising cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’) are historically relatively subject to ‘disontologising/subontologising—oddballing undermining of the sense of re-ontologising cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’; along the disontologising/subontologising lines  $1+1=2$  speaks to  $1+3\neq 5$ ,  $1+3=5$ ,  $1+3=4$ ,  $4+4=8$ ,  $4+4=10$ ,  $4+4\neq 8$ ,  $6-7\neq 0$ ,  $6-7=0$ ,  $6-7=-1$ ,  $5-3=2$ ,  $5-3\neq 2$ ,  $6\div 2\neq 4$ ,  $6\div 2\neq 3$ ,  $3\times 9=27$ ,  $3\times 9\neq 27$ ,  $x+2\neq x+3$ ,  $x+2=x+3$ , etc. as to <relative>un-nominalising-<unelucidation—of relative-unreflexivity/relative-reflexivity>. As to a consequent ontologically-deficient conception of ‘supersededly/deflatedly/overlookably-nominalised relative-unreflexivity’ inducing manifest disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-prospectively-to-reflect-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>6</sup>’> (that rather speaks to totalisingly-disentailing—discretion/whim-of-thought relative-unreflexivity ‘mélée\_of\_supposedly-singly~conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’—reflex~propositional-attitude)

failing 'requisite overall existential-<disontologising/re-ontologising—aporeticism> cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>'.

Wherein (as to disparate/incongruent implications of 'limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-potency-of-sublimating-nasceence>' for sublimating-prolongation in 'reconstruing of<sup>83</sup> reference-of-thought-<sup>84</sup> devolving') relative-unreflexivity construals and relative-reflexivity construals 'are wrongly related-to and enter into a supposed relationship of equivalence': rather as of 'apriorising/axiomatising/referencing—equating/leveling/ressentiment/closed-construct-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> and bothsidesism-~~{as-'mere-processive'/pedantising-'dialogical-relation'-to~'perceived-social-and-institutional-commonly-enculturated\_referencing,-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>'-failing-'requisite-existential-thematic-baseline-of-technicity/profundity—framing' {of-sublimating-discursivity-for-sovereign-repassing},-as-of-psychologismic-epistemic-acutisation—nonresidualising-imbued-~~{compulsing}~~ linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation,-as-so-'consciously/unconsciously-preordained/fated'-to-fail-prospective—notional~cogency}~~' failing cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>. As so-relatively poorly constrained to 'existential-<disontologising/re-ontologising—aporeticism> <amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>' disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging-de-mentating/structuring/paradigming ,—over desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging-de-mentating/structuring/paradigming . Since  $6-7 \neq 0$  or  $4+4=10$  can effectively be projected (as of disontologising/subontologising—oddballing in totalisingly-disentailing—discretion/whim-of-thought relative-unreflexivity 'mélée\_of\_supposedly-singly~conception-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>'—reflex~propositional-attitude) undermining of requisite cogency\_chronicularity/annality-of-

relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>. Even when the relative-reflexivity of  $6-7=-1$  or  $4+4=8$  can be contemplated but rather caught up (in such totalisingly-disentailing—discretion/whim-of-thought relative-unreflexivity ‘mélée\_of\_supposedly~singly~conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’—reflex~propositional~attitude); and so, as not even such intermingling will reflect cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup> (which rather warrants ‘holding-out/point-referencing—psychoanalytic-unshackling exercise of educed—and-availing—and-re-availing relative-ontological-completeness<sup>87</sup>—of-apriorising/axiomatising/referencing’ as to ‘veridical epistemic-totalising<sup>33</sup>~resubjecting\_or\_totalising-entailing~reconstrual-<of-the-whole/purview-of-the-whole/oneness-of-ontology>’ ~~<explicited-or-implicited-relative>~~ nominalising-<elucidation—of-relative-unreflexivity/relative-reflexivity> as not inducing the apriorising/axiomatising/referencing—equating/leveling/ressentiment/closed-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> of relative-unreflexivity construals and relative-reflexivity construals). And so-consequentially underlying the disontologising/re-ontologising implications of ‘human manifest existentialising—decisionality-<as-to-disontologising/re-ontologising—aporeticism> coming-to-a-head/culmination-point-<of-desovereignising-or-sovereignising—sovereign-repassing>’—(so-reflected as of underlying ‘constraining direct/deferential micro-decisionality/macro-decisionality thrownness-disposition of disontologising/re-ontologising’ upon the ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction construct’). In this regards, ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-ontologising, with regards to delinearising—imbuing\_conscientiousness-demoronisation-<as-to-renewing-realisation/re-perception/re-thought>—reframing superseding/overcoming of (‘everyday—supposedly—relatively—superficial/irrelevant/unthought <out-of-phasing>—disparate-narratives\_of\_social-functioning-and-accordance—as-of-social-stake-contention-or-confliction\_construct’)—

‘formulaically~passivated/~~linearised~~-forwardfacing—institutional~~~existentialising~~—framing-  
 by-enframing/{worlding} of the sovereign—function/posture-<as-to-existentially-manifest-  
 ‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-  
 ‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>’ as of <sup>79</sup>presencing—absolutising-  
 identitive-constitutedness<sup>14</sup> habituated {epistemic-totalising<sup>33</sup>}+psychologismic-subliminal—truncating:  
 rather underscores the centrality/criticality of social-functioning-and-accordance—as-of-social-  
 stake-contention-or-confliction\_construct dynamics of ‘elicitable  
 cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup> (as of  
 the genuine social intellectual—function/posture delinearising—~~imbuing~~\_conscientiousness-  
 demoronisation-<as-to-renewing-realisation/re-perception/re-thought>~reframing)’ on-the-one-  
 hand and on-the-other-hand ‘disontologising/subontologising—oddballing undermining of  
 cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup> (as of  
 conscious/unconscious ‘linearising—~~imbuing~~\_conscious moronisation-<as-to-prior\_mere-  
 formulaicity/ritualisation>~enframing pedantising/muddling/formulaic-hollowing-out—in-  
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-  
 as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-  
 completeness<sup>97</sup>>’). ‘Disontologising/subontologising—oddballing undermining of  
 cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’ so-  
 arises as to the fact that the ‘prior linearising—~~imbuing~~\_conscious moronisation-<as-to-  
 prior\_mere-formulaicity/ritualisation>~enframing sovereign—function/posture-<as-to-  
 existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-  
 conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>’  
 imbued ‘differential ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc.’ (as to its delayed/retarded differentially-elicited ‘inking-  
 drive of dimensionality-of-sublimating<sup>25</sup>-<amplituding/formative>supererogatory~de-

mentativeness/epistemic-growth-or-conflatedness /transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) towards  
 eventual 'secondnatured positive opportunism of social functioning and accordance'<sup>75</sup> as-  
 to prospective\_punctual/immediacy/constituted/compulsions-encumbered-disarming/dis-  
 ideologising/deformulaicity/à-contrecoup/unsettling/unarguable): so-provides the social-  
 functioning-and-accordance-as-of-social-stake-contention-or-confliction\_construct leeway  
 for surreptitious and/or overt pedantising/muddling/formulaic-hollowing-out-in-  
 subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-  
 as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-  
 completeness<sup>87</sup>) undermining of sublimating-prolongation (in 'reconstruing of'<sup>83</sup>reference-of-  
 thought-<sup>84</sup>devolving'). Wherein the prospective sublimating-prolongation imbued  
 'existentially-<disontologising/re-ontologising-aporeticism> delinearising-  
 imbuing\_conscientiousness-demoronisation-<as-to-renewing-realisation/re-perception/re-  
 thought>-reframing connective-<in-the-'reconstruing-of- reference-of-thought- devolving',-  
 as-from-existentially-eventualised/eventualising-disarming/dis-ideologising/deformulaicity/à-  
 contrecoup/unsettling/unarguable>' hasn't dawn upon the sovereign-function/posture-<as-to-  
 existentially-manifest-'embodied-subject~consciousness-and-direct/deferential-  
 conscientiousness',-as-of-its-'epistemic-reflexivity/unreflexivity-in-existence'/teleology>. So-  
 reflected for instance, as to the bigger picture that the sovereign-function/posture-<as-to-  
 existentially-manifest-'embodied-subject~consciousness-and-direct/deferential-  
 conscientiousness',-as-of-its-'epistemic-reflexivity/unreflexivity-in-existence'/teleology> (as of  
 recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and  
<sup>80</sup>procrypticism/disjointedness-as-of-<sup>83</sup>reference-of-thought) doesn't necessarily appreciate as  
 from its prior linearising-imbuing\_conscious-moronisation-<as-to-prior\_mere-  
 formulaicity/ritualisation>-enframing the prospectively requisite/elicitable

cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup> (as of  
 base-institutionalisation, <sup>103</sup>universalisation, positivism and <sup>18</sup>deprocrypticism—or—  
 preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought respectively); as equally so-reflected  
 as to intradimensional differential disontologising/re-ontologising implications of social-  
 functioning-and-accordance—as-of-social-stake-contention-or-confliction\_construct (with  
 respect to limitedness/human-subpotency developmental implications as to both **institutional-  
 development—as-to-social-function-development** psychologismic epistemic acutisation—  
 difficulty <for, residualising—<sup>{decompulsing}</sup>delinearity~for cogency>—————magnitude<sup>{of-  
 experientiality/experiment}</sup> and **living-development—as-to-personality-development** psychologismic—  
 epistemic acutisation—difficulty <for, residualising—<sup>{decompulsing}</sup>delinearity~for cogency>  
 magnitude<sup>{of-experientiality/experiment}</sup>). Thusly, the veridical ‘limitedness/human-subpotency  
 prospective re-encountering/re-confrontation with unlimitedness/existence-<full-potency-  
 of\_sublimating\_nascence>’ implications of sublimating-prolongation (of the genuine social  
 intellectual-function/posture with regards to deferential ‘competence/expertising of human  
 socially expanded framework of deferential-formalisation-transference as to various cultivated  
 skills/arts and time investment as to limited-mentation-capacity-deepening—as-subjecting-  
 limitedness/human-subpotency-to-‘duced-unlimitedness/existence-sublimating\_nascence<sup>233</sup>  
 emphasis’) is rather reflected as of: prospective delinearising-imbuing\_conscientiousness-  
 demoronisation-<as-to-renewing-realisation/re-perception/re-thought>~reframing manifest  
 ‘baseline/nominalising/editional—aptitudinal~underlay-<as-to-prior-  
<sup>7</sup>unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi-  
 ng>’-<imbued\_aptitudinal-coherence-of-existentially-manifest~hunches/cues/flags> (as prior  
<sup>7</sup>unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi-  
 ng) in the elucidation of ‘baselining/cogency/reconstruing—aptitudinal~overlay-<for-  
 prospective-<sup>7</sup>unblurriness-dragging-out>’ (as prospective <sup>7</sup>unblurriness/blurriness—

threshold~framing/formulation/catchmenting/truncating/compulsing/linearising), and so implied as of ~~<relative>~~ nominalising ~~<elucidation—of relative-unreflexivity/relative-reflexivity>~~. As so underscoring the ‘intellectualising of <sup>56</sup> meaningfulness-and-teleology<sup>99</sup>’ as reflected for instance with Socratic-philosophers <sup>103</sup> universalising-idealisation, budding-positivists positivism/rational-empiricism and budding-postmodern thought in so-elucidatively ‘elevating into prospective relative-reflexivity’ the ‘sovereign—function/posture-~~<as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>~~ prior linearising—~~imbuing\_conscious\_moronisation-<as-to-prior\_mere\_formulaicity/ritualisation>~~enframing’. While the ‘inveracity/poor pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-~~<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplitudinal/formative-epistemicity>~~totalising~in-relative-ontological-completeness<sup>87</sup> } projection’ failing-to-reflect/poorly-reflecting ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-~~<full-potency-of-sublimating\_nascence>~~’ implications of sublimating—prolongation (as to disontologising/subontologising—oddballing) is rather reflected as of: ~~supposedly\_prior\_linearising\_~~~~imbuing\_conscious\_moronisation-<as-to-prior\_mere\_formulaicity/ritualisation>~~enframing manifest ‘baseline/nominalising/edition—~~aptitudinal~underlay-<as-to-prior\_~~<sup>7</sup>unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>’-~~<imbued\_aptitudinal-coherence-of-existentially-manifest~hunches/cues/flags>~~ (as prior <sup>7</sup>unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising) in failing-the-elucidation of ‘baselining/cogency/reconstruing—aptitudinal~overlay-~~<for-prospective-<sup>7</sup>unblurriness-dragging-out>~~’ (as prospective <sup>7</sup>unblurriness/blurriness—threshold~framing/formulation/catchmenting/truncating/compulsing/linearising), and so

implied as of ~~<relative>un-nominalising~~ ~~<unelucidation—of relative-unreflexivity/relative-reflexivity>~~. As so-underscoring the ‘rhetorising of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ as reflected for instance with ancient-sophists non-universalising, medieval-scholasticism nonpositivising and our present-day manifest ~~disparateness-of-conceptualisation~~ ~~<unforegrounding-disentailment,-failing-prospectively-to-reflect-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>99</sup>’>~~ (as to totalisingly-disentailing—discretion/whim-of-thought relative-unreflexivity ‘mélée\_of\_supposedly~singly~conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>—reflex~propositional-attitude); as ‘so-impressionably usurping the relative-unreflexivity’ of the ‘sovereign-function/posture-~~<as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>~~ prior linearising-~~imbuing\_conscious-moronisation~~ ~~<as-to-prior\_mere-formulaicity/ritualisation>~~enframing’. In this regards, the truth of intellectualising is about emphasising the ‘third-party unlimitedness/existence-~~<full-potency-of\_sublimating\_nascence>~~ elucidative implications of delinearising-~~imbuing\_conscientiousness-demoronisation~~ ~~<as-to-renewing-realisation/re-perception/re-thought>~~reframing cogency\_chronicularity/annality-of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup> (whether so-articulated convincingly or not but rather constructively)’; whereas rhetorising manifestly emphasises the ‘impressionable and ~~disontologising/subontologising~~—oddballing implications upon the sovereign-function/posture-~~<as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>~~ prior linearising-~~imbuing\_conscious-moronisation~~ ~~<as-to-prior\_mere-formulaicity/ritualisation>~~enframing’.

Such rhetorising impressioning and ~~disontologising/subontologising~~—oddballing is reflected in the opportunistic eliciting/tinging-with (‘~~everyday—supposedly—relatively-superficial/irrelevant/unthought~~ ~~<out-of-phasing>~~disparate-narratives\_of\_social-functioning-

and-accordance—as-of-social-stake-contention-or-confliction\_construct’)—

‘formulaically~passivated/~~linearised~~-forwardfacing—institutional~~~existentialising~~—framing-  
by-enframing/{worlding} of the sovereign—function/posture-<as-to-existentially-manifest-  
‘embodied-subject~consciousness-and-direct/~~deferential~~—conscientiousness’,-as-of-its-  
‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>’ as of <sup>79</sup>presencing—absolutising-  
identitive-constitutedness<sup>14</sup> habituated <sup>{epistemic-totalising<sup>33</sup>}</sup>psychologismic-subliminal—truncating;  
as so-undermining a geotopological-<as-to-<sup>81</sup>nonpresencing-detruncating-of-‘human-  
<sup>79</sup>presencing-complexes/inhibitions-of-manifest-disanthropologisation’> potentiation of the  
human/humanity (as to preemptive distraction/sidestepping and irrelevant/mere-assetised  
eliciting/tinging of particularities of class, interests, ideologies, nationalism, race/ethnicity,  
culture, subcultures, etc. as to explicated/implicated divide-and-conquer tactics of ‘minimum-  
and-balancing expectations/anticipations of social-functioning-and-accordance—as-of-social-  
stake-contention-or-confliction’/least-common-denominator-of-social-functioning-and-  
accordance—effecting). While projecting of supposedly ‘ontologically-hegemonising-narrative<sup>71</sup>  
ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.’  
however paradoxically deficient of cogency\_chronicularity/annality—of-relative-reflexivity,-as-  
to-profound-supererogation<sup>96</sup> (as to a conception of knowledge as bounded/circumscribed rather  
to impressioning than veridical thought). Critically, in this regards the very ‘protracted-social—  
as-to-individual-by-institutional-by-social relative direct/~~deferential~~—responsibility/~~relative-  
reflexivity-or-irresponsibility/relative-unreflexivity~~ to cogency\_chronicularity/annality—of-  
relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’ (as to differential ‘human existential-  
<~~disontologising/re-ontologising~~—aporeticism> ontological-performance<sup>72</sup>-<including-virtue-  
as-ontology>/morality/ethics/justice/etc.’): inevitably portends to ‘skewed social-and-  
institutional access/gatekeeping of sublimating/desublimating <sup>56</sup>meaningfulness-and-  
teleology<sup>99</sup>’ (as to the reality of the access/gatekeeping dynamics as of either ‘intellectualising

of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> and/or ‘rhetorising of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ with respect to social-functioning-and-accordance—as-of-social-stake-contention-or-confliction\_construct). As so-translated existentially-<disontologising/re-ontologising—aporeticism> with respect to micro/macro social-and-institutional-frameworks-of—referencing/registering/decisioning; reflected as to ‘human manifest existentialising—decisionality-<as-to-disontologising/re-ontologising—aporeticism> coming-to-a-head/culmination-point-<of-desovereignising-or-sovereignising—sovereign-repassing>’—(so-reflected as of underlying ‘constraining direct/deferential micro-decisionality/macro-decisionality thrownness-disposition of disontologising/re-ontologising’ upon the ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction construct’). In this respect, the veracity of ‘human equality’ is veridically as of ‘differential human equality’ with regards to the reality of ‘differential ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.’ warrant for human limited-mentation-capacity requisite mutually differential re-ontologising ‘ontologically-hegemonising-narrative<sup>71</sup> ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.’—(with reference to ~~notional/epistemic/bindingness~~-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> ‘parrhesiastic/messianicity/profound-supererogation<sup>96</sup> projection for sublimating—prolongation’); as recognised with intradimensional functional implications (with regards to deferential ‘competence/expertising of human socially expanded framework of deferential-formalisation-transference as to various cultivated skills/arts and time investment as to limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency to ‘educated-unlimitedness/existence-sublimating-nascence<sup>233</sup>’) but poorly appreciated as of the requisite implications for prospective **Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology** ~~psychologismic epistemic-acutisation—difficulty~~ <for, residualising—

~~{decompulsing} delinearity-for-cogency~~——magnitude<sup>{of-experientiality/experiment}</sup>. Rhetorising  
 impressioning and ~~disontologising/subontologising~~—oddballing (as often overtly manifested  
 with various cable and media outlets) undermining of the social ‘intellectualising of  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ (herein construed as ‘sovereign—function/posture-<as-to-  
 existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-  
 conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> de-  
 intellectualising’) is particularly socially nefarious with regards to ‘desovereignising and de-  
 intellectualising eliciting of compulsions/magnified-representation-of-compulsions’ having  
 little to do with veridical existential-<disontologising/re-ontologising—aporeticism> sovereign  
 claims/interests. As to the fact sovereign claims/interests that are not ‘intellectually constructed  
 and translated/formulated/articulated’ are ‘only of virtual/ineffective reckoning’ with respect to  
 political, social, economic and other institutional policy frameworks of ‘human manifest  
 existentialising—decisionality-<as-to-disontologising/re-ontologising—aporeticism> coming-  
 to-a-head/culmination-point-<of-desovereignising-or-sovereignising—sovereign-  
 repassing>’—(so-reflected as of underlying ‘constraining direct/deferential micro-  
 decisionality/macro-decisionality thrownness-disposition of disontologising/re-ontologising’  
 upon the ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction  
 construct’); and rather defaulting onto vested interests implicitly/explicitly ‘constructed and  
 translated/formulated/articulated’ (however their manifest inadequacy as to requisite  
 delinearising—imbuing\_conscientiousness-demoronisation-<as-to-renewing-realisation/re-  
 perception/re-thought>—reframing cogency\_chronicularity/annality—of-relative-reflexivity,-as-  
 to-profound-supererogation<sup>96</sup>). This insight as to the ‘construction and  
 translation/formulation/articulation’ of sovereign claims/interests is readily appreciated with  
 uncontentious/nominalised social-stake-contention-or-confliction as to ‘intellectually  
 constructed and translated/formulated/articulated’ policy frameworks of say consumer

protection, health and safety, etc. Such that it is rather relatively unthinkable to socially contemplate of rhetorising impressioning and ~~disontologising/subontologising~~—oddballing contestation of such social advances and protection. But then beyond such a sphere of directly personal and communal consequences, rhetorising impressioning and ~~disontologising/subontologising~~—oddballing carries much more hideous and indirect desovereignising and de-intellectualising implications with respect to broader political, social, economic and other institutional policy and orientation frameworks (as so-reflected historically with tactical media, legal and public policy destabilisation/undermining, with the ‘referenced formulaically~passivated/~~linearised~~-forwardfacing—institutional~~~existentialising~~—framing-by-enframing/{worlding} mere frontage’ construed as of a ‘public threshold of tolerance/ineptitude’ to be tactically toyed with by such rhetorising impressioning and ~~disontologising/subontologising~~—oddballing). It is herein contended that beyond the directly manifest public policy implications of rhetorising impressioning and ~~disontologising/subontologising~~—oddballing, rhetorising further manifests circuitously/indirectly as to a surreptitious posturing all along the ‘intellectual production process and its derived policy fulfilment and orientations’ in critically preempting and stifling sovereign claims/interests ‘intellectual construction and translation/formulation/articulation’; as so-reflected increasingly as to self-serving institutional capital and assetising conception of knowledge (of manifest institutionalising—inflative-distortion-<as-to-prior\_mere-formulaicity/ritualisation-failing-prospective-profound-supererogation<sup>9c</sup>> institutionalising/organising/mutualising/methodologising). It is herein, contended as well (with regards to the consequence of ontologically-deficient implications as to ‘baseline/nominalising/editional—aptitudinal~underlay-<as-to-prior-unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>’-<imbued\_aptitudinal-coherence-of-existentially-manifest~hunches/cues/flags>) that in

many ways the ‘grossly impertinent and intellectually irrational supposed critique’ of postmodern thought (by such rhetorising impressioning and ~~disontologising/subontologising~~—oddballing) in-effect portends of a much more conscious/unconscious sinister and intellectually-irrelevant purpose of preemptively undermining its ‘overarching intellectual construction and translation/formulation/articulation’ of democratic and overall human emancipation sovereign claims/interests. And so, while paradoxically projecting of a flawed non-ontologising implicated/explicated conception of human sovereign—emergence/becoming,—~~existentially-imbuing human freedom as to supererogating/surrealising for~~ ‘knowledge empowerment over ignorance disempowerment’—~~as-of-‘developing-and-availing—sovereign-~~ ~~sublimating potential/possibilities/options/choices’-as-to-the-‘credibility’/‘ontological-~~ ~~veracity’-underlying-the-‘sovereign-conscious/conscientious-backdrop’~~>. Such ‘intellectual irrationality’ can be reflected for instance with the cynical equating of ‘the wider social issues/problematics of emancipatory delinearising—~~imbuing conscientiousness demoronisation-~~ ~~as-to-renewing-realisation/re-perception/re-thought~~>~reframing cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’ with ~~disontologising/subontologising~~—oddballing ontologically-flawed conception (as if structural—~~as-to-cogency\_chronicularity/annality of relative reflexivity, as-to-profound-~~ ~~supererogation<sup>96</sup>~~>) as reflected with the ‘supposed critique of cancel culture’. As very much typical of historical rhetorising impressioning and ~~disontologising/subontologising~~—oddballing undermining (of structural—~~as-to-cogency\_chronicularity/annality of relative reflexivity, as-to-profound-~~ ~~supererogation<sup>96</sup>~~> political, social, economic, media and other institutional policy and orientation issues); as allowed by the ‘democratic practice ontologising unwieldiness’ poorly accounting for such undermining as to ‘skewed social and institutional access/gatekeeping of sublimating/desublimating <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’. It is equally contended herein that such historical recurrent rhetorising impressioning and ~~disontologising/subontologising~~—

oddballing speaks of the bigger challenge of a Derridean democracy to come with respect to the expansion of the-human/humanity imaginary and re-ontologising potentiation (as to going beyond a present anti-Establishment electorate entrapped in Establishment politics which is rather overran by overt and surreptitious rhetorising impressioning and ~~disontologising/subontologising~~—oddballing). Critically in this respect, human intellectual—and-moral responsibility/~~relative-reflexivity~~ or irresponsibility/~~relative-unreflexivity~~ (however counterintuitive to a <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> intradimensional conception ‘wrongly construed as rather as of discrete individual ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.’) is rather veridically of individuative-conscious/unconscious implications of ‘protracted-social—as-to-individual-by-institutional-by-social relative direct/deferential—responsibility/~~relative-reflexivity~~ or irresponsibility/~~relative-unreflexivity~~ to cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’. Speaking to requisite individual self-consciousness conscientiousness-appraisal as being rather responsible with regards to a projection of ‘individuative-conscious/unconscious implications of protracted-social—as-to-individual-by-institutional-by-social’ (and not the naivety of mere discrete individual responsibility); in reflection of requisite ~~psychologismic-epistemic-acutisation-<as-to-postconverging-de-mentating/structuring/paradigmimg,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>~~ as to epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/~~relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-{decompulsing}delinearity-for-eogeneity~~ imbued ‘cut-out-<as-to-re-ontologising-redressing/straightening-out> (as of relative-reflexivity psychologismic-transfixity-<placeholder-setup-ontological-rescheduling—in-realigning/preactivity/formative-becoming/psychoanalytical-unshackling,-as-to-residualising—{decompulsing}delinearity-over-nonresidualising—{compulsing}linearity>) for sublimating—prolongation

(in ‘reconstruing of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’). It is important for a ‘re-ontologising existential-~~disontologising/re-ontologising—aporeticism~~ conception’ to deliberately articulate the uncompromising implications (not of a ‘discrete conception of individual intellectual-and-moral responsibility/relative-reflexivity or irresponsibility/relative-unreflexivity’ which is ontologically-vague with respect to requisite postconverging-~~aporeticism-overcoming/unovercoming~~) but rather of manifest individuative-conscious/unconscious implications of ‘protracted-social—as-to-individual-by-institutional-by-social relative direct/deferential-responsibility/relative-reflexivity-or-irresponsibility/relative-unreflexivity to cogency\_chronicularity/annality-of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’. So-insightfully grasped as to the veracity that for instance there is no non-positivising mental-disposition in a positivising registry-worldview not because of positivising individuals discrete exceptionalism (but for individuative-conscious/unconscious implications of protracted-social—as-to-individual-by-institutional-by-social positivising), as equally reflected with the fact that human conscious/unconscious pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-~~amplifying/formative-epistemicity~~totalising-in-relative-ontological-completeness ) is effectively of individuative-conscious/unconscious implications of protracted-social—as-to-individual-by-institutional-by-social, and as further reflected with limit phenomena (associated for instance with say mobbings/lynchings or psychopathy as to dynamic social psychopathy/postlogism or say manifestations of genocides). Such a veridical ‘re-ontologising existential-~~disontologising/re-ontologising—aporeticism~~ conception’ (reflecting individuative-conscious/unconscious implications of protracted-social—as-to-individual-by-institutional-by-social positivising): is effectively what truly underlines the veracity of the ‘differential magnitudes of human experientiality/experiment-~~as-to-existentially-formative-<sup>{epistemic-totalising}</sup>re-apriorising/re-axiomatising/re-~~

referencing~residuality—in-re-originariness/re-origination’,—so-  
‘~~notionally/epistemically/bindingnessly~~’<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup>  
implicated-and-articulated’\_as-from-nonextricatory-‘prospective-re-ontologising-Being-then-  
Institutional-then-Living—magnitudes-of-~~{hermeneutic/reprojection-protraction-of}~~reframing-  
and-reformulation}’>’ (and not an exercise of apriorising/axiomatising/referencing—  
equating/leveling/ressentiment/closed-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> of a  
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> linearising—imbuing—conscioous-  
mononisation—~~as-to-prior\_mere-formulaicity/ritualisation~~—enframing conception); in  
reflection of the differential magnitudes requisite ~~psychologismic—epistemic-acutisation—~~~~as-to-~~  
postconverging—de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-  
nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—  
~~{veridical/sound}~~—relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-  
deepening/~~psychologismic—epistemic-acutisation—residualising,~~~~{decompulsing}~~delinearity~for-  
eogeneity imbued ‘cut-out—~~as-to-re-ontologising—redressing/straightening-out~~’ (as of relative-  
reflexivity psychologismic—transfixity—~~placeholder-setup-ontological-rescheduling—in-~~  
realigning/preactivity/formative-becoming/psychoanalytical-unshackling,-as-to-residualising—  
~~{decompulsing}~~delinearity-over-nonresidualising—~~{compulsing}~~linearity>) for sublimating—prolongation  
(in ‘reconstruing of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’). As to the fact that ultimately it is the  
re-ontologising ‘reconstruing of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’ as from relatively higher  
differential magnitude as from prospective ‘sublimating—remoteness/distance-of-appraisal—~~as-~~  
to-requisite-‘Being-development—~~notional~self-distantiation~~’-imbued-psychologismic—  
epistemic-acutisation,-eliciting-of-prospective-ontologically-hegemonising-narrative’> of  
<sup>83</sup>reference-of-thought-<sup>84</sup>devolving’ (with respect to ‘holding-out/point-referencing—  
psychoanalytic-unshackling exercise of educed—and-availing—and-re-availing relative-  
ontological-completeness<sup>87</sup>—of-apriorising/axiomatising/referencing’): that ‘in-the-bigger-

scheme-of-things dissipates disontologising/subontologising vices-and-impediments<sup>105</sup> of relatively lower magnitudes beyond any <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> intradimensional linearising—~~imbuing—conscieous—moronisation—<as-to-prior—mere-formulaicity/ritualisation>~~—enframing conception’. So-reflected (with respect to overarching **Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology** ) as to the dissipating of say the vices-and-impediments<sup>105</sup> of respectively recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and <sup>80</sup>procrypticism/disjointedness-as-of <sup>83</sup>reference-of-thought (rather in manifest ‘self-presence/self-constitutedness<sup>14</sup>-<in-perspective—epistemic-abnormalcy/preconvergence<sup>31</sup>> rationalisation—of—contentivity/argumentativity/dialecticism/discursivity’); with respect to the re-ontologising ‘reconstruing of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’ of base-institutionalisation, <sup>103</sup>universalisation, positivism and <sup>18</sup>deprocrypticism—or—preempting—disjointedness-as-of <sup>83</sup>reference-of-thought respectively (as of ‘protracted-social—as-to-individual-by-institutional-by-social self-becoming/self-conflatedness<sup>13</sup>/formative—supererogating—<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence> re-rationalisation—of—contentivity/argumentativity/dialecticism/discursivity’). This elucidation of re-ontologising ‘reconstruing of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’ implications (as to ‘protracted-social—as-to-individual-by-institutional-by-social differential ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.’) effectively underlies the very ‘~~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~~ of the overall ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~~~of-the-human-institutionalisation-process<sup>68</sup> imbued: overarching ‘veridical notionalty/epistemicity/bindingness<sup>56</sup>—<as-to-determinism/conceptivity—of—relative-unreflexivity/relative-reflexivity> conception—of—<sup>56</sup>meaningfulness-and-

teleology<sup>99</sup>—(reflection upon the given ‘existential-<disontologising/re-ontologising—  
aporeticism>

{‘baseline/nominalising/edition—aptitudinal~underlay-<as-to-prior-

unblurriness~reframing/reformulation/detachmenting/detruncating/decompulsing/delinearising>’

enabling

‘baselining/cogency/reconstruing—aptitudinal~overlay-<for-prospective- unblurriness dragging-out>’—reflected-as—

recurring~existentialising—framing-by-enframing/{worlding}-<as-manifest-

individuating~direct/deferential~transeffusive/worlding~looping>—reflected-as—supererogation<sup>96</sup>—

capacitating-<for-existential-thematic>’). As to the so-implied conception of the notion of relativism as to

originary—and-re-originary/re-ontologising—nascency recurrent—linking-up of prior

sublimating—arising and prospective sublimating—prolongation with regards to the veridical

‘palpable dissolving/decentering of the conscious—self/collective-conscious—self’ so-underlying

the very inherent relationship between ‘limitedness/human-subpotency’ (as to prospective re-

encountering/re-confrontation) with ‘unlimitedness/existence-<full-potency-of-sublimating-

nascence>’. And so-reflected notionally/epistemically/bindingnessly-<as-to-determinism/conceptivity-of-

relative-unreflexivity/relative-reflexivity>

as of ‘existentially-<disontologising/re-ontologising—

aporeticism> manifest disontologising/re-ontologising thresholds/magnitudes’ (with regards to

recurring consciousness/collective-consciousness shallow-supererogation<sup>96</sup>/profound-

supererogation<sup>96</sup> in relation to the educing—and-availing—and-re-availing of relative-

ontological-completeness<sup>87</sup>—of-apriorising/axiomatising/referencing as to ‘veridical epistemic-

totalising<sup>33</sup>~resubjecting\_or\_totalising-entailing~reconstrual-<of-the-whole/purview-of-the-

whole/oneness-of-ontology>’ imbued ‘<relative>nominalising-<elucidation—of-relative-

unreflexivity/relative-reflexivity>

reschedulability-<as-overriding-prior-institutionalising-prior-mere-

formulaicity/ritualisation—failing-requisite-prospective-profound-supererogation<sup>96</sup>-for-

sovereign-emergence>’). This underlines the fact that overall human <sup>56</sup>meaningfulness-and-

teleology<sup>99</sup> and consciousness/collective-consciousness (as to ‘protracted-social—as-to-

individual-by-institutional-by-social differential ontological-performance<sup>72</sup>-<including-virtue-

as-ontology>/morality/ethics/justice/etc.’) rather points to the veracity of human differential ‘un-nominalising-or-nominalising-<unelucidation-or-elucidation-of-relative-unreflexivity/relative-reflexivity>’. So-underlining human thresholds of ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. (with regards to differentially manifest psychologismic-epistemic-acutisation-<as-to-postconverging-de-mentating/structuring/paradigmimg,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as-{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising,-{decompulsing}delinearity-for-cogency imbued ‘cut-out-<as-to-re-ontologising-redressing/straightening-out> as of relative-reflexivity psychologismic-transfixity-<placeholder-setup-ontological-rescheduling—in-realigning/preactivity/formative-becoming/psychoanalytical-unshackling,-as-to-residualising-{decompulsing}delinearity-over-nonresidualising-{compulsing}linearity> for sublimating-prolongation’ in ‘reconstruing of<sup>83</sup>reference-of-thought-<sup>84</sup>devolving’): of existentially-<disontologising/re-ontologising—aporeticism> manifest totalisingly-disentailing—discretion/whim-of-thought relative-unreflexivity ‘mélée\_of\_supposedly-singly~conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>—reflex~propositional-attitude (along the disontologising/subontologising lines 1+1=2 speaks to 1+3≠5, 1+3=5, 1+3=4, 4+4=8, 4+4=10, 4+4≠8, 6-7≠0, 6-7=0, 6-7=-1, 5-3=2, 5-3≠2, 6÷2≠4, 6÷2≠3, 3×9=27, 3×9≠27, x+2≠x+3, x+2=x+3, etc. as to <relative>un-nominalising-<unelucidation-of-relative-unreflexivity/relative-reflexivity>) on-the-one-hand and on-the-other-hand of educed ‘veridical epistemic-totalising<sup>33</sup>~resubjecting\_or\_totalising-entailing~reconstrual<of-the-whole/purview-of-the-whole/oneness-of-ontology>’ <explicited-or-implicit-ed-relative>nominalising-<elucidation-of-relative-unreflexivity/relative-reflexivity> (along the cogency\_chronicularity/annality-of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup> model of 1+1=2 rather speaks to 1+3≠5, 4+4=8, 6-7≠0, 5-3=2, 6÷2≠4, 3×9=27, x+2≠x+3, etc. as to <relative>nominalising-<elucidation-

of ~~relative-unreflexivity/relative-reflexivity~~). Critically, this ‘differential human ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>/morality/ethics/justice/etc.’ (reflected as of ‘protracted-social—  
 as-to-individual-by-institutional-by-social differential ontological-performance<sup>72</sup>-<including-  
 virtue-as-ontology>/morality/ethics/justice/etc.’) rather translates  
 notionally/epistemically/bindingnessly ~~as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity~~: as  
 of manifest human differential ‘inkling-drive of dimensionality-of-sublimating<sup>25</sup>—  
 <amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation)’ towards eventual ‘secondnatured—positive-opportunism—of-social-  
 functioning-and-accordance<sup>75</sup>’—as-to-  
 prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-  
 ideologising/deformulaicity/à-contrecoup/unsettling/unarguable. So-highlighting the fact that  
 human notional/epistemical/bindingness ~~as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity~~  
 inclination for either ‘existentially-<disontologising/re-ontologising—aporeticism> manifest  
 incidental/accidental reactive—sufferance/endurance in supposedly and paradoxically  
 subordinating/subserving/collateralising the possibility for prospective re-ontologising—  
 imbuing-of-prospective-human-sublimating/emancipating/enfranchisement’ on-the-one-hand  
 or on-the-other-hand ‘re-ontologising—nascency-<as-of-prospective-solipsistic/intersolipsistic-  
 inking-drive-for-knowledge-elucidation,-as-to-veridical-organic-knowledge> for sublimating-  
 prolongation’: rather speaks to human existentially-<disontologising/re-ontologising—  
 aporeticism> manifest ‘un-nominalising—or-nominalising-<unelucidation—or-elucidation—of-  
 relative-unreflexivity/relative-reflexivity> (in reflection of lack-of or manifest ‘protracted-social—as-to-  
 individual-by-institutional-by-social formativeness-<as-to-intersolipsism-of-  
 preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ in the relative projection of ‘sublimating—

remoteness/distance-of-appraisal-<as-to-requisite-‘Being-development-notional~self-  
 distantiation’-imbued-psychologismic-epistemic-acutisation,-eliciting-of-prospective-  
 ontologically-hegemonising-narrative<sup>71</sup>> of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’). With  
 ‘formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-  
 imbued-mediativity-and-deferentialism>-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> effectively  
 speaking notionally/epistemically/bindingnessly-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-  
 reflexivity>’ to ‘human existentially-<disontologising/re-ontologising—aporeticism>  
 manifest/manifesting differential ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc.’ (as to differentially manifest ‘inkling-drive of  
 dimensionality-of-sublimating<sup>25</sup>-(<amplituding/formative>supererogatory—de-  
 mentativeness/epistemic-growth-or-conflatedness<sup>1</sup>/transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)’ towards  
 eventual ‘secondnatured—positive-opportunism—of-social-functioning-and-accordance<sup>75</sup>’—as-  
 to-prospective-punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-  
 ideologising/deformulaicity/à-contrecoup/unsettling/unarguable): with regards to lack-of or  
 manifest ‘protracted-social—as-to-individual-by-institutional-by-social formativeness-<as-to-  
 intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-  
 deferentialism>-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ projection of ‘sublimating-  
 remoteness/distance-of-appraisal-<as-to-requisite-‘Being-development-notional~self-  
 distantiation’-imbued-psychologismic-epistemic-acutisation,-eliciting-of-prospective-  
 ontologically-hegemonising-narrative<sup>71</sup>> of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’. In other words,  
 the implications here (as to the notional/epistemic/bindingness-<as-to-determinism/conceptivity-of-relative-  
 unreflexivity/relative-reflexivity> elucidation of differential human formativeness-<as-to-intersolipsism-  
 of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) implies that even Machiavellian pretenses (as to

‘existentially-<disontologising/re-ontologising—aporeticism> manifest incidental/accidental reactive-sufferance/endurance in supposedly and paradoxically subordinating/subserving/collateralising the possibility for prospective re-ontologising—imbuing-of-prospective-human-sublimating/emancipating/enfranchisement’) are rather reflective of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> ad-hoc thresholds of ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.

‘existential-<disontologising/re-ontologising—aporeticism> equilibria’; poorly appraising—and-accounting-for the very ‘relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> of the overall relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> imbued overarching ‘veridical notionality/epistemicity/bindingness-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’—(reflection upon the given ‘existential-

<disontologising/re-ontologising—aporeticism> (<‘baseline/nominalising/edition—aptitudinal-underlay-<as-to-prior-unblurriness-reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>’ enabling

‘baselining/cogency/reconstruing—aptitudinal~overlay-<for-prospective-unblurriness-dragging-out>’)—reflected-as—

recurring~existentialising—framing-by-enframing/{worlding}-<as-manifest-

individuative~direct/deferential-transeffusive/worlding-looping>—reflected-as—supererogation<sup>96</sup>-

capacitating-<for-existential-thematic>’). So-implied contrastively to ‘re-ontologising—nascency-<as-of-

prospective-solipsistic/intersolipsistic-inkling-drive-for-knowledge-elucidation,-as-to-

veridical-organic-knowledge> for sublimating—prolongation’ implications as to Being-

development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-

infrastructure-of- meaningfulness-and-teleology psychologismic epistemic acutisation—

difficulty-<for-residualising-<sup>{decompulsing}</sup>delinearity-for-cogency>—magnitude<sup>{of-</sup>

experientiality/experiment}, institutional-development—as-to-social-function-development

psychologismic epistemic acutisation—difficulty-<for-residualising-

~~{decompulsing} delinearity~for cogency>~~ magnitude<sup>{of-experientiality/experiment}</sup> and living-development-  
as-to-personality-development      psychologismic-epistemic-acutisation—difficulty<for-  
residualising—~~{decompulsing} delinearity~for cogency>~~—————magnitude<sup>{of-experientiality/experiment}</sup>.  
Machiavellian pretenses (with regards to their successive epochal ‘existential-  
<disontologising/re-ontologising—aporeticism> equilibria’ as merely usurping/assetising of the  
inherent      ‘sovereign—function/posture-<as-to-existentially-manifest-‘embodied-  
subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-  
reflexivity/unreflexivity-in-existence’/teleology>      linearising-imbuing-conseious-  
moronisation-<as-to-prior\_mere-formulaicity/ritualisation>-enframing’) quickly dissipate with  
prospectively elicited ‘sovereign—function/posture-<as-to-existentially-manifest-‘embodied-  
subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-  
reflexivity/unreflexivity-in-existence’/teleology>      delinearising-imbuing-conseientiousness-  
demoronisation-<as-to-renewing-realisation/re-perception/re-thought>-reframing’;      in  
reflection of the ‘conscious/unconscious possibility/opportunity for  
apriorising/axiomatising/referencing—equating/leveling/ressentiment/closed-construct-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ that arises from the given epochal ad-hoc totalisingly-  
disentailing—discretion/whim-of-thought relative-unreflexivity ‘mélée\_of\_supposedly-  
singly~conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’—reflex~propositional-attitude.  
Contrastively, the ‘third-party unlimitedness/existence-<full-potency-of-sublimating-  
nascence> elucidative implications of delinearising-imbuing-conseientiousness-  
demoronisation-<as-to-renewing-realisation/re-perception/re-thought>-reframing  
cogency\_chronicularity/annality-of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’ can  
only veridically be construed across all epochs and magnitudes rather as to originary—and-re-  
originary/re-ontologising-nascency (in ‘reconstruing of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’  
with respect to educating—and-availing—and-re-availing of relative-ontological-completeness<sup>87</sup>—

of-apriorising/axiomatising/referencing): reflecting the non-ad-hoc ‘veridical epistemic-totalising<sup>33</sup> ~resubjecting\_or\_totalising-entailing~reconstrual<of-the-whole/purview-of-the-whole/oneness-of-ontology>’ rather underlining the overarching ‘veridical notionality/epistemicity/bindingness<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’—(reflection upon the given ‘existential-<disontologising/re-ontologising—aporeticism> (<‘baseline/nominalising/edition—aptitudinal-underlay<as-to-prior-unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>’ enabling ‘baselining/cogency/reconstruing—aptitudinal~overlay<for-prospective-unblurriness-dragging-out>’)—reflected-as—recurring~existentialising—framing-by-enframing/{worlding}-<as-manifest-individuative~direct/deferential—transeffusive/worlding—looping>—reflected-as—supererogation<sup>96</sup>—capacitating<for-existential-thematic>’). The ‘third-party unlimitedness/existence<full-potency-of-sublimating-nascence> elucidative implications of delinearising—imbuing\_conscientiousness-demoronisation<as-to-renewing-realisation/re-perception/re-thought>—reframing cogency\_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation<sup>96</sup>’ (in ‘reconstruing of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’ with respect to educating—and-availing—and-re-availing of relative-ontological-completeness<sup>87</sup>—of-apriorising/axiomatising/referencing): is effectively what overrides apriorising/axiomatising/referencing—equating/leveling/ressentiment/closed-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>; so-wrongly projected with regards to an ontologically-flawed conception of a supposed ‘identity politics’ as of our <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> ‘sovereign—function/posture-<as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> linearising—imbuing\_conscious-moronisation<as-to-prior\_mere-formulaicity/ritualisation>—enframing’. This by extension will wrongly seem to imply successive epochal re-ontologising

sublimation/emancipation/enfranchisement (as from human and individual rights proclamations, end of slavery/serfdom, women rights, end of colonialism, civil rights, etc. within the scope of their given epochal <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> controversies/conflicts) are rather of their successive epochal ‘identity politics’; as supposedly relevant only to the direct social categories in question, rather than the veracity of ‘overall human re-ontologising sublimation/emancipation/enfranchisement ~~relative~~ nominalising ~~elucidation~~ ~~of relative-unreflexivity/relative-reflexivity~~ re-appraisal’ (as to when prospective relative-ontological-completeness<sup>87</sup> is educed—and-availing—and-re-availing). As if to imply with our present delinearising—imbuing—conscientiousness—demoronisation—~~as-to-renewing-realisation/re-perception/re-thought~~—reframing distance of appraisal in ‘reconstruing of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’ (with respect to such historical disontologising desublimation/unemancipation/disenfranchisement), any human (supposedly not of any of the direct social categories in question) can seriously entertain the notion that were such human disontologising desublimation/unemancipation/unenfranchisement to prospectively arise it wouldn’t be of their relevant concern (as to such an ontologically-flawed notion of ‘identity politics’ impervious to originary—and-re-originary/re-ontologising—nascency appraisal). Thusly, human sovereign—emergence/becoming, ~~existentially-imbuing-human-freedom-as-to-supererogating/surrealising-for-‘knowledge-empowerment-over-ignorance-disempowerment’~~ ~~as-of-‘developing-and-availing-sovereign-sublimating\_potential/possibilities/options/choices’-as-to-the-‘credibility’/‘ontological-veracity’-underlying-the-‘sovereign-conscious/conscientious-backdrop’~~ is effectively bounded (as to requisite ‘overall human re-ontologising sublimation/emancipation/enfranchisement ~~relative~~ nominalising ~~elucidation~~ ~~of relative-unreflexivity/relative-reflexivity~~ re-appraisal’): to overarching ‘veridical notionalty/epistemicity/bindingness ~~as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity~~ conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’—(reflection upon the

given ~~‘existential-<disontologising/re-ontologising—aporeticism>~~ (~~‘baseline/nominalising/edition-~~  
~~apitudinal~underlay-<as-to-prior— unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>~~  
 enabling ~~‘baselining/cogency/reconstruing—apitudinal~overlay-<for-prospective- unblurriness~dragging-out>~~’-reflected-as-  
~~recurring~existentialising~framing-by-enframing/{worlding}-<as-manifest-~~  
~~individuative~direct/deferential~transeffusive/worlding~looping>~~-reflected-as-~~supererogation<sup>96-</sup>~~  
 capacitating-<for-existential-thematic>’). In this respect, ‘overall human re-ontologising  
 sublimation/emancipation/enfranchisement ~~<relative>~~ nominalising-<elucidation—of relative-  
~~unreflexivity/relative-reflexivity>~~ re-appraisal’ (as so-reflecting the epochal non-ad-hoc ‘veridical  
 epistemic-totalising<sup>33</sup>~resubjecting\_or\_totalising-entailing~reconstrual-<of-the-  
 whole/purview-of-the-whole/oneness-of-ontology>’) imbued  
 ‘baseline/nominalising/edition—apitudinal~underlay-<as-to-prior-  
~~unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi-~~  
 ng>’-<imbued\_apitudinal-coherence-of-existentially-manifest~hunches/cues/flags> (as prior  
~~unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi-~~  
 ng), effectively speaks to the requisite ‘social, institutional and mediatic discursivity  
 intermediating~edition-competence’ (enabling veridical re-rationalisation-of-  
 contentivity/argumentativity/dialecticism/discursivity for sublimating~prolongation); and so,  
 with regards to the constructive elucidation of ‘baselining/cogency/reconstruing—  
 apitudinal~overlay-<for-prospective-~~unblurriness~dragging-out>~~’ (as prospective  
~~unblurriness/blurriness-~~  
 threshold~framing/formulation/catchmenting/truncating/compulsing/linearising). As so  
 ontologically overriding apriorising/axiomatising/referencing—  
 equating/leveling/ressentiment/closed-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> (as of  
 epochal ad-hoc totalisingly-disentailing—discretion/whim-of-thought relative-unreflexivity  
 ‘mélée\_of\_supposedly~singly~conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’—

reflex~propositional~attitude) imbued ~~<relative>un-nominalising~~ ~~<unelucidation~~ ~~—of relative-~~  
~~unreflexivity/relative-reflexivity>~~ undermining of requisite ‘social, institutional and mediatic discursivity  
 intermediating~edition-competence’ (enabling veridical re-rationalisation~of-  
 contentivity/argumentativity/dialecticism/discursivity for sublimating~prolongation). But then  
 the fact remains that the requisite human ~~{epistemic-totalising<sup>33}</sup>}~~psychologismic-subliminal-  
 detruncating in ‘reconstruing of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’ (as to ‘sublimating-  
 remoteness/distance-of-appraisal-~~<as-to-requisite-‘Being-development~notional~self-~~  
~~distantiation’-imbued-psychologismic-epistemic-acutisation,-eliciting-of-prospective-~~  
~~ontologically-hegemonising-narrative~~ > of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’) is of  
 ‘protracted-social—~~as-to-individual-by-institutional-by-social~~ formativeness-~~<as-to-~~  
~~intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-~~  
~~deferentialism>-of-<sup>51</sup>meaningfulness-and-teleology<sup>99</sup>’; with regards to ‘overall human re-  
 ontologising sublimation/emancipation/enfranchisement ~~<relative>nominalising~~ ~~<elucidation~~ ~~—of-~~  
~~relative-unreflexivity/relative-reflexivity>~~ re-appraisal’ (in so-reflecting the epochal non-ad-hoc ‘veridical  
 epistemic-totalising<sup>33</sup>~resubjecting\_or\_totalising-entailing~reconstrual-~~<of the-~~  
~~whole/purview-of-the-whole/oneness-of-ontology>~~’). With the more critical issue in this regards  
 (however counterintuitive) not the mere occurrence/manifestation per se of rhetorising  
 impressioning and ~~disontologising/subontologising~~~oddballing (associated with epochal ad-hoc  
 totalisingly-disentailing—discretion/whim-of-thought relative-unreflexivity  
 ‘mélée\_of\_supposedly~singly~conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’—  
 reflex~propositional~attitude) but rather the enculturated/subcultured ~~<relative>un-nominalising-~~  
~~<unelucidation~~ ~~—of relative-unreflexivity/relative-reflexivity>~~ undermining of requisite ‘social, institutional  
 and mediatic discursivity intermediating~edition-competence’ (as inducing the  
 desovereignising prevalence of rhetorising impressioning and ~~disontologising/subontologising~~~  
 oddballing). In this respect, in many ways both nascent-particular/incipient-and-~~

material/technical-sublimations-<blinded-to-their-relative-ontological-completeness<sup>87</sup>—  
reference-of-thought-~~devolving~~> and social-and-institutional-frameworks-of—  
referencing/registering/decisioning are subject to rhetorising impressioning and  
disontologising/subontologising-oddballing but then their respectively stronger and weaker  
immediacy-of-sublimation—(imbued—‘secondnatured—positive-opportunism—of-social-  
functioning-and-accordance<sup>75</sup>’—as-to-  
prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-  
ideologising/deformulaicity/à-contrecoup/unsettling/unarguable) in ‘reconstruing of  
<sup>83</sup>reference-of-thought-<sup>84</sup>devolving’: translate into their respective <relative>nominalising-  
<elucidation—of-relative-unreflexivity/relative-reflexivity> ‘social, institutional and mediatic discursivity  
intermediating~ditional-competence’ and <relative>un-nominalising-<unelucidation—of-relative-  
unreflexivity/relative-reflexivity> undermining of requisite ‘social, institutional and mediatic discursivity  
intermediating~ditional-competence’. This difference is rather protracted as to the reality of  
such ‘social, institutional and mediatic discursivity intermediating~ditional-competence’  
imbued protracted-social—as-to-individual-by-institutional-by-social manifest ‘wieldy-  
contemplatable disontologising/re-ontologising implications’ of <relative>nominalising-  
<elucidation—of-relative-unreflexivity/relative-reflexivity> or manifest ‘unwieldy-contemplatable  
disontologising/re-ontologising implications’ as of <relative>un-nominalising-<unelucidation—of-  
relative-unreflexivity/relative-reflexivity>; and as ‘social, institutional and mediatic institutionalised <relative>  
un-nominalising-<unelucidation—of-relative-unreflexivity/relative-reflexivity> practice’ is liable to manifest  
institutionalising—inflative-distortion-<as-to-prior\_mere-formulaicity/ritualisation-failing-  
prospective-profound-supererogation<sup>96</sup>>  
institutionalising/organising/mutualising/methodologising (of reflex untemplated/poorly-  
templated ontological-veracity with respect to requisite memorative-extension-<as-to-  
‘consciousness-demoronisation—delinearising~construct-of-thought’/‘epistemic-

totalising }psychologismic-subliminal–detruncating’; -as-relative-reflexivity–  
reframing educing~sublimating~prolongation> for ‘reconstruing of <sup>83</sup>reference-of-thought-  
<sup>84</sup>devolving’). In this regards, nascent-particular/incipient-and-material/technical-sublimations-  
<blinded-to-their-relative-ontological-completeness – <sup>8</sup>reference-of-thought-<sup>8</sup> devolving>  
‘social, institutional and mediatic discursivity intermediating~editional-competence’ imbued  
protracted-social—as-to-individual-by-institutional-by-social manifest ‘wieldy-contemplatable  
disontologising/re-ontologising implications’ as of <relative>nominalising-<elucidation of relative-  
unreflexivity/relative-reflexivity> (reflected as to technical and policy frameworks of say professional and  
production practices, consumer protection, health and safety, etc.): are of manifest compact  
‘<relative>nominalising-<elucidation of relative-unreflexivity/relative-reflexivity> reschedulability-<as-  
overriding-prior-institutionalising-prior-mere-formulaicity/ritualisation-failing-requisite-  
prospective-profound-supererogation<sup>96</sup>-for-sovereign-emergence>’; given the relative  
constraining implications of their underlying stronger immediacy-of-sublimation-(imbued  
‘secondnatured——positive-opportunism—of-social-functioning-and-accordance<sup>75</sup>—as-to-  
prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-  
ideologising/deformulaicity/à-contrecoup/unsettling/unarguable) as to the rescheduling  
perpetuating ontologically-hegemonising-narrative<sup>71</sup> in ‘reconstruing of <sup>83</sup>reference-of-thought-  
<sup>84</sup>devolving’. In contrast, the underlying weaker immediacy-of-sublimation-(imbued  
‘secondnatured——positive-opportunism—of-social-functioning-and-accordance<sup>75</sup>—as-to-  
prospective\_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-  
ideologising/deformulaicity/à-contrecoup/unsettling/unarguable) as well as prospective  
‘sublimating-remoteness/distance-of-appraisal-<as-to-requisite-‘Being-development-  
notional~self-distantiation’-imbued-psychologismic-epistemic-acutisation,-eliciting-of-  
prospective-ontologically-hegemonising-narrative > of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’:  
means that overarching social-and-institutional-frameworks-of—

referencing/registering/decisioning reflected ‘social, institutional and mediatic discursivity intermediating~ditional-competence’ imbued protracted-social—as-to-individual-by-institutional-by-social manifest ‘unwieldy-contemplatable disontologising/re-ontologising implications’ as of ~~relative~~un-nominalising-<unelucidation—of relative-unreflexivity/relative-reflexivity> are in many ways of intermingling ‘rhetorising of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ and ‘intellectualising of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’. And this effectively translates into the defining/given <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> overarching ‘social, institutional and mediatic discursivity intermediating~ditional-competence’ ~~relative~~un-nominalising-<unelucidation—of relative-unreflexivity/relative-reflexivity> (so-inculcated as to iconically habituated ~~epistemic-totalising<sup>33</sup>~~psychologismic-subliminal—truncating notions of ‘human inhibiting/complexifying—particularities rather existentially-<disontologising/re-ontologising—aporeticism> intercepting—consciously/unconsciously originary—and-re-originary/re-ontologising—nascency appraisal of the-human/humanity potentiation’ with regards to requisite postconverging—aporeticism—overcoming/unovercoming); and so-undermining the ‘reconstruing of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’—(rather expansively eventualising veridically as of ‘human social-functioning-and-accordance—as-of-social-stake-contention-or-confliction\_construct geotopological-<as-to-<sup>61</sup>nonpresencing-detruncating-of-‘human-presencing-complexes/inhibitions-of-manifest-disanthropologisation’> potentiation of the human/humanity’). This ‘human existentialising—decisionality-<as-to-disontologising/re-ontologising—aporeticism> dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ effectively underlies the inherent existentialising—decisionality-<as-to-disontologising/re-ontologising—aporeticism> of underpinning—suprasocial-construct as to underlying socio-econo-political subontologisation/ideology-over-ontology whether technocratic, capitalistic or communist; as to the fact that in-many-ways the ‘very existentialising—realness of such abstract notions as to their

nondisjointing tends to be ~~<amplifying/formative-epistemicity>~~totalisingly~absent/vague, relative/qualified and ephemeral/fleeting’ with the underpinning–suprasocial-construct more fruitfully identifiable/construable as to its ‘underlying preconverging epistemic—projective-equalisation social dynamics of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> social-vestedness/normativity-~~<discretely-implied-functionalism>~~’ that-drives/is-behind such subontologisation/ideology-over-ontology disjointing abstract notions as technocratic, capitalistic or communist which are rather ‘catchmenting-by-rejection/lip-servicing/monopolising/gaming-of-the-system/charade/distraction vague/imaginary lures of social-stake-contention-or-confliction’ (as can be more vividly be observed in moments of crisis when such ‘underlying preconverging epistemic—projective-equalisation social dynamics of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> social-vestedness/normativity-~~<discretely-implied-functionalism>~~’ manifest themselves as superseding any such abstract ‘catchmenting-by-rejection/lip-servicing/monopolising/gaming-of-the-system/charade/distraction vague/imaginary lures of social-stake-contention-or-confliction’ but also persistently across time in more subtle ways). Such ‘catchmenting-by-rejection/lip-servicing/monopolising/gaming-of-the-system/charade/distraction vague/imaginary lures of social-stake-contention-or-confliction’ are geared on collectively inducing defaulting ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ existentialising–decisionality-~~<as-to-disontologising/re-ontologising—aporeticism>~~ psychological-disposition (as to relative-ontological-incompleteness<sup>88</sup>–presublimation-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> desublimating~existentialising–decisionality-~~<as-to-disontologising/re-ontologising—aporeticism>~~) that goes on to ‘surreptitiously/subconsciously distract-from/drown/dilute/enframe the possibility for prospective incisive and diligent ontological-veracity sublimation/emancipation analysis of any such underpinning–suprasocial-construct defining catchmenting-by-rejection of value and value-possibilities’ as to the underlying

manifestations of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> social-vestedness/normativity ~~<discretely-implied-functionalism>~~ (as more thoroughly elucidated further above); wherein as ‘supposedly forever-and-ever tried-and-tested ready-to-hand reflex existentialising–decisionality ~~<as-to-disontologising/re-ontologising—aporeticism>~~ that do not know of human limited-mentation-capacity—~~as-subjecting-‘educed-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency~~ and thus the need for human limited-mentation-capacity-deepening—~~as-subjecting-limitedness/human-subpotency to-‘educed-unlimitedness/existence-sublimating-nascence’~~<sup>233</sup>’ the analytical possibility for original prospective creative re-ontologisation (as required for human scalarisation-as-to-rescalarisation-as-re-ontologisation/~~supererogatory~involuting-or-guiding-or-amplifying—scalarisation-<as-to-existence—~~as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation~~<sup>96</sup>>~~) is preconverging/postconverging–de-mentatively/structurally/paradigmatically closed-off, and there is ‘supposedly no sublimating/emancipating existentialising–decisionality ~~<as-to-disontologising/re-ontologising—aporeticism>~~<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>’ that can arise outside the underpinning–suprasocial-construct ~~<preconverging~‘motif-and-apriorising/axiomatising/referencing’–entailing>~~-existentialising—enframing/imprintedness-~~<as-to-‘historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)>~~ as putting-into-question the very ontological-veracity of the subontologisation/ideology-over-ontology ‘catchmenting-by-rejection/lip-servicing/monopolising/gaming-of-the-system/charade/distraction vague/imaginary lures of social-stake-contention-or-confliction’ (as the underpinning–suprasocial-construct becomes an enclosing/hemming-in religiosity inculcated as defining the very ~~notional/epistemic/bindingness~~<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup> framework of human ~~Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–~~ meaningfulness-

and-teleology , institutional-development-as-to-social-function-development and living-  
development-as-to-personality-development      psychologismic-epistemic-acutisation—  
difficulty <for, residualising—<sup>{decompulsing}</sup> delinearity~for-cogency>————magnitudes<sup>{of-  
experientiality/experiment}</sup> and so consciously/unconsciously as supposedly superseding pure-ontology)  
as we can appreciate that the very supposedly abstract notions of say social-science or  
economics-science or political-science do not actually socially exist in their ‘abstract semantic  
sense’ but are ‘already pragmatically deferring into the religiosity of the underpinning-  
suprasocial-construct catchmenting-by-rejection of value and value-possibilities’, such that in  
effect all thought gravitates around the religiosity whether critical or praising as to the  
<preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-  
existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-presencing—  
hyperrealisation/hyperreal-transposition> of the religiosity with the idea of an altogether incisive  
and diligent engagement as to socio-econo-political re-originary—as-unenframed/re-  
ontologising/unbeholdening/outlier-conceptualisation-<imbued-postconverging/dialectical-  
thinking<sup>21</sup>-‘projective-insights’/‘epistemic-projection-in-conflatedness<sup>13</sup>’-of-  
notional~<sup>18</sup>deprocrypticism-prospective-sublimation)<sup>90</sup> rather of overt-and-covert taboo status  
thus in-many-ways ripping away from the human the possibility to reproject originarily for  
‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-  
sublimation/desublimation> omni-potential commensurability with inherent immanent-  
existence’s sublimation-structure’/omnipotentiality. In this respect, the possibility of critical  
pure-ontology is rather underlied as of overall reifying-and-empowering-reflexivity-of-ecstatic-  
existence-as-panintelligibility/panreflexivity<sup>73</sup> -<existentially-imbued-and-educing-<sup>{epistemic-  
totalising<sup>3</sup>}</sup> hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, -  
<sup>{decompulsing}</sup> delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—  
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,-

~~as herein specifically relevant to human subpotency~~ as to the fact that human ontological-  
 performance<sup>72</sup>-~~<including-virtue-as-ontology>/~~potentiation optimisation/maximalisation rather  
 arises from <sup>103</sup>universal-transparency<sup>104</sup>-~~<(transparency-of-totalising-entailing,-as-to-entailing-  
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness~~ } of  
 ‘prospective postconverging~aporeticism~overcoming/unovercoming as the-Good/knowledge-  
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-~~<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity~contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>3</sup>-in-{preconverging-disentailment-by}-  
 posteconverging-entailment}>/understanding/<amplituding/formative-  
 epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-  
<sup>8</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>6</sup>’ as to profound ‘unbeholdening sublimating~nascence ontologising-depth of the  
 full-potency of existence’ and so over any desublimating <preconverging~‘motif-and-  
 apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
 <as-to-<sup>4</sup> historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition) of mere-  
 and-vague impression-driven/good-naturedness/wishfulness ‘beholdening as sovereignising~  
 imbued-subontologisation/subpotentiation’ of totalisingly-disentailing—discretion/whim-of-  
 thought; and as so-underlied preconverging/postconverging~de-  
 mentatively/structurally/paradigmatically by human-subpotency ‘fatedness-of-sublimation-  
 over-desublimation to existence-potency ~sublimating~nascence,-disclosed-from-prospective-  
 epistemic-digression in reflecting holographically-<conjugatively-and-transfusively> the  
 relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-  
 institutionalisation-process’. In summary, ‘human existentialising~decisionality-<as-to-~~

~~disontologising/re-ontologising—aporeticism~~> dual psychological-dispositions continuum-  
 gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’  
 underscores how human social-and-institutional-frameworks-of—  
 referencing/registering/decisioning existentialising—decisionality—~~as-to-disontologising/re-  
 ontologising—aporeticism~~> are prone to <sup>70</sup>presencing—absolutising-identitive-  
 constitutedness<sup>14</sup> (and so as of overall social and institutional existentialising—decisionality—~~as-  
 to-disontologising/re-ontologising—aporeticism~~> implications as to the very  
 notional/epistemic/bindingness—~~as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity~~>  
 framework of **Being-development/ontological-framework-expansion-as-to-depth-of-  
 ontologising-development-as-infrastructure-of- meaningfulness-and-teleology** , institutional-  
 development—as-to-social-function-development and living-development—as-to-personality-  
 development **psychologismic epistemic acutisation—difficulty** <for, residualising—  
~~{decompulsing} delinearity— for cogency~~>—magnitudes<sup>{of-experientiality/experiment}</sup>). This reflects a  
 preconverging/postconverging—de-mentative/structural/paradigmatic human  
 ‘notional~reflexivity—~~<{veridical/sound}-relative-reflexivity-in-existence/relativising from-  
 limited-mentation-as-its-deepening/psychologismic~~ <residualising—~~{decompulsing} delinearity— for-  
 cogency~~> by—~~{flawed/unsound}-relative-unreflexivity-in-existence/absolutising from-  
 limited-mentation/psychologismic epistemic acutisation— nonresidualising imbued-  
 {compulsing} linearity—in-eclecticism-of-prior-mere-formulaicity/ritualisation~~> dualising’ with  
 regards to the notional~firstnatureddness-formativeness—~~as-to-eventualising—inkling-drive-or-  
 seeding-misprising~~>—temporal-to-intemporal-dispositions—~~so-construed-as-from-  
 perspective—ontological-normalcy/postconvergence~~> of human protracted-social—as-to-  
 individual-by-institutional-by-social ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. (as to existentially—~~disontologising/re-ontologising—  
 aporetic~~> dual-language/split-mentality that on-the-one-hand fails implied emancipation and

on-the-other-hand implies a strife for emancipation); with regards to the variance in institutional existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing as underlied with existentialising-decisionality-<as-to-disontologising/re-ontologising-aporeticism> of 'beholdening as sovereignising-imbued-subontologisation/subpotentiation' associated with 'social-and-institutional-frameworks-of—referencing/registering/decisioning in 7blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out>' on-the-one-hand and on-the-other-hand existentialising-decisionality-<as-to-disontologising/re-ontologising-aporeticism> of 'unbeholdening sublimating-nascence ontologising-depth of the full-potency of existence' as associated with social-and-institutional-frameworks-of—referencing/registering/decisioning in 7unblurriness-<re-ontologising\_by-postconverging-as-to-dragged-out-supererogatory~wholesomeness/profound-supererogation<sup>96</sup>,-while-anecdotalising-prior-disontologising-thresholding> of sublimating-nascence' (and as critically reflected with nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness<sup>87</sup> -<sup>83</sup>reference-of-thought-<sup>84</sup>devolving>). Thus critically social-and-institutional-frameworks-of—referencing/registering/decisioning as rather 'relatively predisposed to defaulting as of relative-ontological-incompleteness<sup>88</sup>-presublimation-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> desublimating~existentialising-decisionality-<as-to-disontologising/re-ontologising-aporeticism>' (in relation to induced nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness<sup>87</sup> -<sup>83</sup>reference-of-thought-<sup>84</sup>devolving>) need to be properly re-examined and re-construed (and so in the sublimating light of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness<sup>87</sup> -<sup>83</sup>reference-of-thought-<sup>84</sup>devolving>) to imply the need for their very own prospectively induced sublimation as to '<sup>83</sup>reference-of-thought-and-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-<sup>56</sup>meaningfulness-and-

teleology<sup>99</sup> comprehensiveness of prospective sublimating–nascence’ (over relative-ontological-incompleteness<sup>88</sup> –presublimation-construct-of–<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>). The emphasis here lies with the fact that while nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness – reference-of-thought-<sup>8</sup> devolving> (as to ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ existentialising–decisionality-<as-to-disontologising/re-ontologising—aporeticism>) come with ‘<sup>103</sup>universal-transparency<sup>104</sup>-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup> ) of sublimating–nascence’ eliciting human positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> integration as secondnatured-institutionalisation, this ‘<sup>103</sup>universal-transparency<sup>104</sup>-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup> ) of sublimating–nascence’ eliciting human positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> integration as secondnatured-institutionalisation does not-directly/not-immediately permeate prospective social-and-institutional-frameworks-of—referencing/registering/decisioning (in relation to the nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness – reference-of-thought-<sup>84</sup> devolving>) as to inducing the <sup>103</sup>universal-transparency<sup>104</sup>-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup> ) of ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ thus in-many-ways eliciting <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> social-vestedness/normativity-<discretely-implied-functionalism> interpretations of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness<sup>87</sup> – reference-of-thought-<sup>84</sup> devolving> (so-associated with social and intellectual pedantic

<sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—

enframed/disontologising~conceptualisation of desublimating defaulting as of relative-ontological-incompleteness<sup>88</sup>—presublimation-construct-of—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> desublimating~existentialising—decisionality—~~as-to-disontologising/re-ontologising—aporeticism~~> with regards to its totalisingly-disentailing—discretion/whim-of-thought pretense-of-sublimation rather unconstrained to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation<sup>96</sup> failing to reflect prospective sublimating—nascence as of prospective <sup>45</sup>foregrounding\_\_entailment-<in-succession-of-profound-supererogation<sup>96</sup>>—(postconverging—narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation<sup>96</sup>’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’;-as-operative-notional~<sup>18</sup>deprocrypticism)), hence undermining ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ of sublimating~existentialising—decisionality—~~as-to-disontologising/re-ontologising—aporeticism~~>; and so as a fundamental preconverging/postconverging—de-mentative/structural/paradigmatic sublimation/desublimation existentialising—decisionality—~~as-to-disontologising/re-ontologising—aporeticism~~> paradox of ‘human existentialising—decisionality—~~as-to-disontologising/re-ontologising—aporeticism~~> dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ as so-reflected in the <cumulating/recomposing~attendant—ontological-contiguity >-successive registry-worldviews/dimensions as to the overall relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>. In-many-ways the ‘catchmenting-by-rejection/lip-servicing/monopolising/gaming-of-the-system/charade/distraction vague/imaginary lures of social-stake-contention-or-confliction’ of underpinning—suprasocial-construct as to ‘human existentialising—decisionality—

~~<as-to-disontologising/re-ontologising—aporeticism>~~ dual psychological-dispositions  
 continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or  
 sublimation’ is rather more revealing of the more ontologically profound ‘<sup>61</sup>nonpresencing-  
~~<perspective—ontological-normalcy/postconvergence>~~ notion of supererogatory—progressivity’  
 underlying human possibility to reproject originarily for ‘human-decisionality-<as-to-play-of-  
 valid/invalid-decisionality-imbued-sublimation/desublimation>                      omni-potential  
 commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality  
 as to ~~re-originary—as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-~~  
~~(imbued-postconverging/dialectical-thinking<sup>11</sup>-‘projective-insights’/‘epistemic-projection-in-~~  
~~conflatedness<sup>12</sup>’-of-notional~<sup>18</sup>deprocrypticism-prospective-sublimation)<sup>90</sup>~~ as so-underlying  
 human-subpotency                      ‘fatedness-of-sublimation-over-desublimation,                      to                      existence-  
 potency ~sublimating—nascence,-disclosed-from-prospective-epistemic-digression                      (in  
 reflecting holographically-<conjugatively-and-transfusively> the ~~relative-unreflexivity/relative-~~  
~~reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process~~ ), as from  
 human-subpotency                      ontological-faith-notion-or-ontological-fideism—~~imbued-~~  
~~underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-~~  
~~existential-reality~~ as to the ~~disseminative—sublimating-selectivity-of-ontological-good-~~  
~~faith/authenticity ~postconverging—de-mentating/structuring/paradigming ,—over—~~  
~~desublimating—deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging—de-~~  
~~mentating/structuring/paradigming~~ ’; as to the fact that any such underpinning—suprasocial-  
 construct                      ‘beholdening                      as                      sovereignising—imbued-subontologisation/subpotentiation’  
 existentialising—decisionality-<as-to-disontologising/re-ontologising—aporeticism>                      actually  
 speak of a limitative-artifice-of-human-imaginary/metaphysical-conceptualisation beneath  
 which in effect supererogatory—progressivity (however the ‘shallow-supererogation<sup>96</sup> of  
 supererogatory—progressivity’) ‘unbeholdening sublimating—nascence ontologising-depth of the

full-potency of existence' existentialising-decisionality-<as-to-disontologising/re-ontologising—aporeticism> is notionally operating but rather operating as to the enframing of that underpinning-suprasocial-construct 'beholdening as sovereignising-imbued-subontologisation/subpotentiation' (as reflecting the reality of human 'shallow-supererogation'<sup>96</sup> of supererogatory-progressivity'). Thus beneath any supposedly underpinning-suprasocial-construct (reflected in the modern-day underlying socio-econo-political subontologisation/ideology-over-ontology whether technocratic, capitalistic or communist), is a more fundamental '61nonpresencing-<perspective-ontological-normalcy/postconvergence> notion of supererogatory-progressivity' (however the 'shallow-supererogation'<sup>96</sup> of supererogatory-progressivity') accounting for the possibility for prospective human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising-decisionality-<as-to-disontologising/re-ontologising—aporeticism> sublimation/desublimation as in effect creatively permeating all such 'underpinning-suprasocial-construct of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> existentialising-entailing'; and so (especially potent when such '61nonpresencing-<perspective-ontological-normalcy/postconvergence> notion of supererogatory-progressivity' is manifested as of profound-supererogation<sup>96</sup> entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness<sup>97</sup> as to dimensionality-of-sublimating <sup>25</sup>-(~~<amplituding/formative>~~supererogatory-de-mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) over 'shallow-supererogation'<sup>96</sup> of supererogatory-progressivity'), as more critically superseding human delusions as to desublimating beholdening-becoming—distortive-originariness/distortive-origination—as-to-<sup>47</sup>historicity-tracing~inhibited-mental-aestheticising (and thus reflecting the sublimating possibility for prospective 'bechancing-backdrop of <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>' as to 'bechancing-

becoming—originariness/origination—as-to-<sup>46</sup>historiality/ontological-  
eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective—ontological-  
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~disinhibited-  
mental-aestheticising sublimation reclamation/recovery from beholdening-becoming—  
distortive-originariness/distortive-origination—as-to-<sup>47</sup>historicity-tracing~inhibited-mental-  
aestheticising’, so-construed as ‘reclamation/recovery of <sup>55</sup>maximalising-recomposuring-for-  
relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation’). In this  
respect we can appreciate with regards to the capitalistic ‘catchmenting-by-rejection/lip-  
servicing/monopolising/gaming-of-the-system/charade/distraction vague/imaginary lures of  
social-stake-contention-or-confliction’ that its most critical/grave moments are moments at  
which it is hardly/poorly present/existent as to its ‘given implied totalising-entailing  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ wherein for instance the social atrophying associated with the  
Great Depression rather elicited statal supererogatory—progressivity extending into the postwar  
era of sociopolitical and socioeconomic value renewal that can hardly be qualified as of  
capitalistic instigation in the pure sense of the word and in-many-ways the technocracy  
developed and resourced in the postwar years and the associated scientific and technical  
advancement especially in the face of the Cold War in-many-ways speak to an underlying  
supererogatory—progressivity on which waves the capitalistic ‘catchmenting-by-rejection/lip-  
servicing/monopolising/gaming-of-the-system/charade/distraction vague/imaginary lures of  
social-stake-contention-or-confliction’ rode as so-reflected by Eisenhower cautioning about the  
U.S. militaro-industrial complex potential sycophantic exploitation of such overall national  
supererogatory—progressivity and further reflected as to the accruing of national technical and  
scientific dividends incommensurably to private capitalistic actors. Furthermore, moments of  
national socio-economic crises as to such capitalistic ‘catchmenting-by-rejection/lip-  
servicing/monopolising/gaming-of-the-system/charade/distraction vague/imaginary lures of

social-stake-contention-or-confliction' have always been critically involved with recouping and reallocating resources and means for a 'poorly self-sustaining capitalistic model of social ascendancy with respect to public externalities, taxation and public debt' as such a capitalistic model increasingly developed in later years into a preconverging/postconverging–de-mentative/structural/paradigmatic parasitising renting economic model associated with the explosion of financialisation especially as it substitutes/arrogates the social capacity to instigate formative supererogatory–progressivity initiatives (as it can now be appreciated that in-many-ways much of the postwar economy arose as of strong public and local governance directed investment in public infrastructure, housing and property which supererogatory–progressivity in-many-ways is now capitalistically substituted/arrogated rather as of a short-term renting-model that thrives upon creating winners and losers as to asset inflation strategy for skewed value-extraction). In a critical respect all the creative social supererogatory–progressivity after the postwar years is now reduced in terms of public mitigation of the deleterious fallouts from the capitalistic model all other social supererogatory–progressivity possibilities are now effectively assumed to lie with propping up a poorly self-sustaining capitalistic model (with respect to public subventions, bailouts, taxbreaks) and so notwithstanding the massive financial gains and transfers to tax havens as to a global economy of contrasting rising wealth disparity with the supererogatory–progressivity for individual and social creative initiatives construed as lying in a labour subsistence surrendering to whatever modest possibilities such capitalistic model makes available as supposedly an absolutely determining construct of human supererogatory–progressivity possibilities (while overlooking the reality of its manifest renting parasitising of social value and value possibilities). This in effect speaks to a 'renting and skewed value-extraction capitalistic colonising of the social capacity for supererogatory–progressivity' as to imply that the social capacity for initiative can only be logged/cultured into the expropriating/estranging/constraining/limiting capitalistic model and so-reflected as of a

globalised framework of totalising-entailing interlocking corporate interests and corporate welfaring that in effect critically and implicitly dictates to states (as of the subtle threat of runaway financial and economic disaster and/or state political-economy retrogradation for non-compliance) the very possibility for their full-capacity for supererogatory–progressivity while being well aloof of the public accounting that political actors running states have to fulfill thus speaking to a most fundamental globalised capitalistic induced democratic-deficit while relatively disempowered governments are left to pick-up-the-pieces (while preconverging/postconverging–de-mentatively/structurally/paradigmatically hemmed-in by the clerical counsels championing the capitalistic model) as to the blindness/sightlessness of a general public backlash (directed to media-driven impressionable narratives rather than to the protracted implications of the roguish capitalistic model), and so as to the more critical preconverging/postconverging–de-mentative/structural/paradigmatic international capitalistic system usurpation and undermining of the possibility for social supererogatory–progressivity and rendering democratic processes circularly unsatisfactory with the electorate increasingly resorting to protest and anti-incumbent votes. In-many-ways thus the supererogatory–progressivity potential of the global economy presents more opportunities than the capitalistic model arrogantly seem to imply as in-many-ways it can be argued that as of individual and social supererogatory–progressivity much of ‘vocational rationale’, ‘vocational skills’, ‘vocational economic models’ and ‘vocational creativity’ underlying the capitalistic model can perfectly thrive without capitalistic ‘catchmenting-by-rejection/lip-servicing/monopolising/gaming-of-the-system/charade/distraction vague/imaginary lures of social-stake-contention-or-confliction’; and so as to the fact that the very notion of capitalistic enterprising across the world takes various shapes and forms wherein the ‘more doctrinaire skewed value-extraction and market distorting models’ ride-the-wave of profound value creation activities (often of poorly compensated supererogatory–progressivity) and in-many-ways

undermining the inclination for profound value creation as to the shortcut for short-term returns. This capitalistic model of skewed value-extraction undermines the possibility of overall human supererogatory–progressivity as to when in the contest between optimal-resource-allocation for value-creation as to the requisite creativity for individuals and social supererogatory–progressivity and skewed value-extraction eventually reflects poorly self-sustaining capitalistic model (but for mechanisms of external and foreign relocations exploiting the externalities investments in education and infrastructure of second and third world countries) but still posing the question as to how skewed value-extraction can preconverging/postconverging–de-mentatively/structurally/paradigmatically address in the long-run issues of requisite social and public investment as a requisite for a theoretically self-sustaining economic model (not critically driven and supported by the supererogatory–progressivity prioritisation of local or foreign state) as ‘arrogating public supererogatory–progressivity at the exclusion of overall social and resourcefulness/ingenious possibilities’. Interestingly, the more explicit manifestation of supererogatory–progressivity as underlying any given underpinning–suprasocial-construct is most obvious today with the Chinese economic revolution as to the creative impetus driving its overall socioeconomic transformation. Here again it is fair to say just like with the Japanese and South Korean economic revolutions (given their more uniform and deferential populations) there is a whole directedness here (beyond just a purist capitalism model especially of a renting and skewed value-extraction capitalistic model) and so as to ‘country supererogatory–progressivity directed whole socioeconomic transformation project’, and in-many-ways the capacity for the Chinese to now begin to invest abroad lies with this relatively healthy supererogatory–progressivity conception/model less betrothed to short-term skewed value-extraction poorly capable of fulfilling the necessary externalities investment to thrive in weaker developing markets (in contrast to the long-term resource-allocation needed to make such markets stable and sustainable). But then in reality when push-came-to-shove the fact is that the postwar history

of all modern developed governments was hardly about their naïve subjection to a purist capitalistic model to rebuild themselves as in reality their redevelopment involved initial and massive public-driven investments in association with already matured nation-building human resource as to the reality of their supererogatory–progressivity national development programmes (especially as in the middle of the 20<sup>th</sup> century international trade accounted for just a small part of economic growth) and it is this that purportedly then gave way in later years to a the rising capitalistic model associated with privatisations and private equitisation; and this supererogatory–progressivity model applied in the postwar governments of Western Europe, the United States as well as China, Japan and South Korea as to their initial economic redevelopment. Paradoxically one of the most deleterious postwar economic policy stances advanced with respect to many a third world country as to the prodding of international economic organisations and as ‘abstractly and vaguely theorised’ by capitalist economists was the advocacy of nation-building in the third world following their postwar independence on the basis of the purist capitalistic model, thus leading in-many-ways to perpetuating the dependence of these nations on these international economic organisations as having to submit to the capitalistic ‘shallow-supererogation<sup>96</sup> of supererogatory–progressivity’ as so-associated with debt servitude and preconverging/postconverging–de-mentative/structural/paradigmatic adjustment programmes. The fact then is that the only nations in the postwar years that ‘truly experienced anything closed to the pure capitalistic economic model as devoid of any national supererogatory–progressivity investment-drive and social programmes mitigation for the consequences of the capitalistic model’ are in-many-ways third world countries of limited human and natural resources to be capable of instigating national supererogatory–progressivity with respect to their incipiently disadvantageous circumstances (especially compounded by their limited nation-building human resources) and this in-many-ways accounts for their high and relatively inefficient and subsistence informal sectors as to the relative inability of state resources

to construct profound and sustainable projects of socioeconomic development (and even then when given the chance with the little means available as of a natural intuition they resorted essentially to supererogatory–progressivity initiatives like education and basic infrastructural capacities that will hardly pass the test of a true profit-driven and value-extraction capitalistic model), and more critically so as to their more profound interests in social stability in-the-very-first-place which can only arise as from a basic level of social wellbeing of their populations before even practically utterly appropriating any such abstract capitalistic model rationale (which in-many-ways actually served to induce a skewed logic on the basis of which natural resources exploiting corporations from developed countries exploit third world natural resources on unfair shallow-supererogation<sup>96</sup> economic terms) and as the short-termism of such a capitalistic model can hardly contribute to inducing the requisite political stability for sustained economic progress (with the capitalistic model as to its self-serving requirement rather warranting the requisite externalities possibilities for its thriving to be established beforehand). The more abstract rationale here (as to ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality) is to reflect the reality today of underlying human supererogatory–progressivity as to the incipient reality that human family, communal, clanic and national communities cannot truly operate on the totalising-entailing basis of a purist capitalistic model of social organisation (as to the very risk of undermining social organisation as reflected in the relative prioritisation of national education and basic public facilities in the post-independence years in many Third world countries) with such a purist conception rather reflected as to capitalistic ‘catchmenting-by-rejection/lip-servicing/monopolising/gaming-of-the-system/charade/distraction vague/imaginary lures of social-stake-contention-or-confliction’ in a rather comprehensively developed framework/mechanism of value-allocation and value-extraction necessarily underlied notionally by a basic level of supererogatory–progressivity

allow for the ‘delusion/sleight projected about a purist conception of capitalism’ (serving rather the more veridical and underlying self-serving ‘dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>’ of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> social-vestedness/normativity-<discretely-implied-functionalism>’). Further the capitalistic model as to its fabrication of winners and losers given its ‘all englobing critical delimiting/catchmenting-by-rejection of human supererogatory–progressivity possibilities’ increasingly brings peoples at loggerheads across races, classes, regions and nations with the implication that since it is centrally/critically defining as to the modern-day statal conception of social supererogatory–progressivity possibilities, there must necessarily be losers and winners with no creative supererogatory–progressivity beyond this dilemma; thus as to the fact that there can’t be a profound humanity-level creative supererogatory–progressivity as well as decolonised–capitalistic-by-statal supererogatory–progressivity so-construed as ‘anarchical individual and social supererogatory–progressivity’. Such a representation as herein articulated of the truer supererogatory–progressivity (however the ‘shallow-supererogation<sup>96</sup> of supererogatory–progressivity’) beneath the capitalistic ‘catchmenting-by-rejection/lip-servicing/monopolising/gaming-of-the-system/charade/distraction vague/imaginary lures of social-stake-contention-or-confliction’ is hardly reflected today as to ‘hardened narratives of an absolutising pure capitalistic model’ as mirroring the very ruthlessness associated with the renting and skewed value-extraction capitalistic model (as so-enculturated socially and mediatically as to <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> social-vestedness/normativity-<discretely-implied-functionalism>). The relative veracity of supererogatory–progressivity is strongly seen with the state-driven Asian and European supererogatory–progressivity economies (with the Germans, Japanese and Chinese out-

competing the U.S. with respect to trade balance and so without all the ‘grandiose capitalistic economic theorising’ but on the more veridical realism of policy-driven supererogatory–progressivity) and as even in the U.S. there is atleast a critical level of strategic supererogatory–progressivity with local states definitely adopting incentives-driven approaches of supererogatory–progressivity; all this speaking from a totalising-entailing perspective analysis of the purist capitalistic model as poorly self-sustaining of its socioeconomic framework (especially its relative irresponsibility/~~relative-unreflexivity~~ with regards to foundational externalities like education, infrastructure, well thought-out policies, collective social advancement, etc.). The bigger question that then arises has to do with the possibility for optimal human supererogatory–progressivity ‘beyond just the statism and geostrategy/states-competition muddled framework’ that is preconvergently–de-mentated/structured/paradigmed to induce skewed ‘shallow-supererogation<sup>96</sup> of supererogatory–progressivity’ as to capitalistic ‘catchmenting-by-rejection/lip-servicing/monopolising/gaming-of-the-system/charade/distraction vague/imaginary lures of social-stake-contention-or-confliction’. Taking a step aback, in-many-ways the reality of the very fundamental notion of the capitalistic model speaking of perfect markets do not exist, and rather ‘markets themselves develop as advantageously created situations after the facts’ as to the requisite human creative supererogatory–progressivity for a market to even arise; and in this respect the supposed fittest notion of capitalistic competition as to punctual/immediacy/constituted/compulsions-encumbered fitness tends to underperform the more advantageous supererogative contemplative deliberation of markets for critically efficient/optimising resource allocation/utilisation/development (as to the fact that preconverging/postconverging–de-mentatively/structurally/paradigmatically the relatively deliberative conceptualisation of markets associated with say German, Japanese, Chinese, South Korean public-policy supererogatory–progressivity economic models participate in their competitive edge over

‘vague/abstract punctual/immediacy/constituted/compulsions-encumbered fitness notion of capitalistic competition’ that speaks to an overall deliberative optimalising potential of human supererogatory–progressivity beyond any such capitalistic limitative-artifice-of-human-imaginary/metaphysical-conceptualisation as to ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ elicited existentialising–decisionality–~~as-to-disontologising/re-ontologising—aporeticism~~). The so-construed notional~<sup>18</sup>deprocrypticism epistemicity conception of predicative-effectivity–sublimation–~~(as-to-underlying,-ontological-commitment<sup>66</sup>—~~implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>—postconverging—de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality~~)~~ as to the overall ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>—of-the-human-institutionalisation-process<sup>68</sup>~~ provides the requisite basis for prospective human ontological-performance<sup>72</sup>–~~(including-virtue-as-ontology~~)/morality/ethics/justice/etc. convergence towards ‘scularity/immanency of existence’s ontological-normalcy/postconvergence’, and so as to the fact that prospective notional~<sup>18</sup>deprocrypticism registry-worldview/dimension as of its superseding/transcending conception (beyond ‘social-construct ~~amplituding/formative-epistemicity~~totalising/circumscribing/delineating given prior-institutionalisation-threshold–by–prospective-uninstitutionalised-threshold<sup>102</sup> imbued secondnaturing’) technically equates to ‘supposed human-subpotency abstract self-determinative ontological-performance<sup>72</sup>–~~(including-virtue-as-ontology~~)/morality/ethics/justice/etc. capacity as to the full-potency of existence’ so-implied with the protensive-consciousness ‘deepest phenomenological transcendental-point-of-departure handle as of the notional~conflatedness<sup>13</sup> of notional~<sup>18</sup>deprocrypticism deneuterising<sup>17</sup>—referentialism’; and so as to the effective construal of the possibilities of human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> beyond ‘mere-formulaic methodologising/mutualising/organising/institutionalising as of human-subpotency non-

scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-  
 mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation> in  
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> <amplituding/formative-  
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>’.  
 However, in effect despite the reality of ‘human-subpotency non-scalarity/beholdening-<as-to-  
 what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-  
 possibility-for-the-later-ontologisation>’, the human psychology in any of its registry-  
 worldview/dimension <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> paradoxically  
 projects a notional-contiguity/epistemic-contiguity<sup>62</sup>-<profound-supererogation<sup>96</sup>-of-mentally-  
 aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema> wrongly implying it is  
 actually as of ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’, as to  
 its ontological-performance<sup>72</sup>-<including-virtue-as-ontology>; and so as the very manifest  
 condition of human <amplituding/formative-epistemicity>-totalising~thrownness-in-  
 existence<sup>35</sup>,-imbued-projective-arbitrariness/waywardness-(as-to-the-human-  
 projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-  
 referencing-process-of-‘<amplituding/formative-epistemicity>totalising~conceptualisation?’).  
 This reflects the sub-ontological-<as-to-the-limitation-of-human-subpotency-in-its-reifying-  
 and-empowering-reflexivity-of-the-full-potency-of-existence’s~sublimating-nascence> nature  
 of all registry-worldviews/dimensions <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> however the more-and-  
 more profound ontologisation/ontological-veracity/aestheticisation-towards-ontology with  
 ‘relative-ontological-incompleteness<sup>88</sup>/relative-ontological-completeness<sup>87</sup>-  
 <sublimating~referencing/registering/decisioning,-as-self-becoming/self-  
 conflatedness<sup>13</sup>/formative-supererogating-<projective/reprojective—aestheticising-re-motif-  
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-  
 normalcy/postconvergence>’ as to human-and-social-expectations/anticipations—

metaphoricity<sup>57</sup>—as-preconverging/postconverging—rede-  
 mentating/restructuring/reparadigming—psychologism<sup>89</sup> as to prospective induced  
 psychoanalytic-unshackling/memetic-reordering/institutional-recomposing self-  
 becoming/self-conflatedness<sup>13</sup>/formative—supererogating—<projective/reprojective—  
 aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,-in-perspective—  
 ontological-normalcy/postconvergence> as conflating towards the possibility of  
 ‘scularity/immanency of existence’s ontological-normalcy/postconvergence’; so-implied as of  
 notional~<sup>18</sup>deprocrypticism deneuterising<sup>17</sup> ‘exteriorisation attitude/mental-disposition/care-  
 and—episteme<sup>5</sup>’ of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>—as-metaphoricity<sup>57</sup> superseding/overriding  
 prior <sup>83</sup>reference-of-thought temporally <sup>58</sup>neuterising ‘interiorisation attitude/mental-  
 disposition/care—and—episteme<sup>5</sup>’ of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>. The more critical issue  
 thus has to do with how relative ontologisation/ontological-veracity/aestheticisation-towards-  
 ontology for prospective transcendence-and-sublimity/sublimation/supererogatory—de-  
 mentativity arises, and so as to the ‘reclamation/recovery of <sup>55</sup>maximalising-recomposing-for-  
 relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation beyond  
 any sub-ontological-<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-  
 empowering-reflexivity-of-the-full-potency-of-existence’s~sublimating—nascence>  
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>’. Given the <amplituding/formative—  
 epistemicity>totalising/circumscribing/delineating nature of human <sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup>, the sub-ontological-<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-  
 empowering-reflexivity-of-the-full-potency-of-existence’s~sublimating—nascence> ‘human-  
 subpotency non-scalarly/beholdening-<as-to-what-has-gone-before-aesthetically-de-  
 mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ in  
 effect reflexively assumes its ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. is as of ‘scularity/immanency of existence’s ontological-

normalcy/postconvergence’; with the consequence that the human ~~amplifying/formative-~~  
~~epistemicity>~~totalising/circumscribing/delineating conception-of-<sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup> develops an ‘aestheticisation of ~~preconverging~‘motif-and-~~  
~~apriorising/axiomatising/referencing’-entailing>~~-existentialising—enframing/imprintedness-  
~~as-to-<sup>4</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’~~ that  
 ‘unconsciously/surreptitiously projectively overrides/blinds-out any abstract contemplation of  
 purist ontologisation/ontological-veracity/aestheticisation-towards-ontology’ as to its  
<sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—  
 enframed/disontologising~conceptualisation and then ‘reflexively falsely implies/presupposes  
 its very own purist ontologisation/ontological-veracity/aestheticisation-towards-ontology not  
 subject to contemplation’. In this regards, any registry-worldview/dimension as of its  
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> is, more-or-less as of its prospective  
 relative-ontological-incompleteness<sup>88</sup>, a ‘usurpation of abstract purist  
 ontologisation/ontological-veracity/aestheticisation-towards-ontology projected as of  
 notional~<sup>18</sup>deprocrypticism/notional~preempting—disjointedness-as-of-<sup>83</sup>reference-of-  
 thought’; so-reflected by all ~~registry-worldviews/dimensions imbued prior-institutionalisation-~~  
~~threshold-by-prospective-uninstitutionalised-threshold<sup>102</sup>~~ ‘self-referencing-syncretising  
~~forward-facing-supposedly~postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-~~  
~~psychologism epistemic-projection as of prior mere-formulaicity/ritualisation-<as-to-mere-~~  
~~formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-~~  
~~track-of-<sup>1</sup>epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-~~  
~~originariness/re-origination>’~~ as so-reflecting their ‘disontologising  
 preconverging/dementing<sup>20</sup>-<as-to-prospective-uninstitutionalised-threshold<sup>102</sup>>  
 ignoring/biased inclination’ for the sake of ‘their given present minimum-and-balancing  
 expectations/anticipations of social-functioning-and-accordance—as-of-social-stake-

contention-or-confliction' while qualifying their prospectively uninstitutionalised-threshold<sup>102</sup>
 actually as nondescript/ignorable-void<sup>60</sup> as to their <sup>79</sup>presencing—absolutising-identitive-
 constitutedness<sup>14</sup> <preconverging~'motif-and-apriorising/axiomatising/referencing'—
 entailing>-existentialising—enframing/imprintedness-<as-to-<sup>4</sup> historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition>. The preconverging/postconverging—de-
 mentative/structural/paradigmatic nature of any <sup>79</sup>presencing—absolutising-identitive-
 constitutedness<sup>14</sup> given 'aestheticisation of <preconverging~'motif-and-
 apriorising/axiomatising/referencing'—entailing>-existentialising—enframing/imprintedness-
 <as-to-<sup>4</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>' as
 usurping/overriding 'notional~<sup>18</sup>deprocrypticism abstract purist ontologisation/ontological-
 veracity/aestheticisation-towards-ontology' as to the ontological-veracity of <sup>61</sup>nonpresencing—
 or—withdrawal/unenframing/re-ontologising—or—metaphysics-of-absence-<implicit-
 epistemic-veracity-of-<sup>61</sup> nonpresencing-<perspective—ontological-
 normalcy/postconvergence>>—or—transcendental-reasoning-of-event<sup>38</sup>-as-prospective-ontology-
 origination, is existentially-<disontologising/re-ontologising—aporeticism> so-reflected as to
 'dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-
 prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-
 prospective-threshold-of-institutional-and-social-desublimation> of <sup>79</sup>presencing—
 absolutising-identitive-constitutedness<sup>14</sup> social-vestedness/normativity-<discretely-implicit-
 functionalism>; and so-underlined with the registry-worldview/dimension priorly defining
 human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
 development-as-infrastructure-of- meaningfulness-and-teleology , institutional-
 development—as-to-social-function-development and living-development—as-to-personality-
 development psychologismic epistemic acutisation—difficulty <for, residualising-
 {decompulsing} delinearity~for-cogency>—magnitudes<sup>{of-experientiality/experiment}</sup> re-engaging with

ontological-veracity as to human limited-mentation-capacity-deepening—as subjecting-  
 limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating-nascence’<sup>23</sup>  
 for prospective sublimation of human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>. The implication here  
 is one of a ‘double-faceted recurrence preconverging-de-mentating/structuring/paradigming of  
 overlapping human subontologising-<as-to-the-limitation-of-human-subpotency-in-its-reifying-  
 and-empowering-reflexivity-of-the-full-potency-of-existence’s~sublimating-nascence>  
 subversion/undermining (so-construed as <sup>51</sup>incrementalism-in-relative-ontological-  
 incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation) of the possibility of  
 prospective purist human ontologisation/ontological-veracity/aestheticisation-towards-ontology  
 implications’ (as to human Being-development/ontological-framework-expansion—as-to-depth-  
 of-ontologising-development-as-infrastructure-of- <sup>56</sup>meaningfulness-and-teleology ,  
 institutional-development—as-to-social-function-development and living-development—as-to-  
 personality-development psychologismic-epistemic-acutisation—difficulty<for-  
 residualising-<sup>{decompulsing}</sup>delinearity~for-cogeny>—magnitudes<sup>{of-experientiality/experiment}</sup>); as so-  
 reflected in the sublimating possibility for prospective ‘bechancing-backdrop of  
<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>’ as to ‘bechancing-  
 becoming—originariness/origination—as-to-<sup>46</sup>historiality/ontological-  
 eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-  
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~disinhibited-  
 mental-aestheticising sublimation reclamation/recovery from beholdening-becoming—  
 distortive-originariness/distortive-origination—as-to-<sup>47</sup>historicity-tracing~inhibited-mental-  
 aestheticising’ (so-construed as ‘reclamation/recovery of <sup>55</sup>maximalising-recomposuring-for-  
 relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation).  
 Critically, <sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—  
 enframed/disontologising~conceptualisation and <sup>55</sup>maximalising-recomposuring-for-relative-

ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation possibilities as so-  
 articulated rather speak to human limited-mentation-capacity—as-subjecting-‘educated-  
 unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency  
 idiosyncratically imbued paradoxical social behavioural characterisations arising from ‘human-  
 subpotency non-scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-  
 mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’  
 relatively deficient human ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. wrongly assuming unreflexively to be of  
 ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ relatively sound  
 human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>. Thus an  
 ‘notional/epistemic/bindingness-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>  
 disquisitive enframed/disontologising~conceptualisation-by-unenframed/re-  
 ontologising~conceptualisation knowledge-reification~gesturing-and-accounting—of-  
 epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in-{preconverging-disentailment-by}-  
 postconverging-entailment> constructive conception’ for prospective  
 ontologisation/ontological-veracity/aestheticisation-towards-ontology (so-construed as  
 disquisitive ‘scalarising of human<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>’ as to ontological-  
 normalcy/postconvergence analysis of ‘human Being-development/ontological-framework-  
 expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-  
 and-teleology , institutional-development—as-to-social-function-development and living-  
 development—as-to-personality-development psychologismic-epistemic-acutisation—

difficulty <for, residualising~<sup>{decompulsing}</sup> delinearity~for cogency>—————magnitudes<sup>{of-</sup>  
 experientiality/experiment}’ ) as so-relevantly construable across the  
 <cumulating/recomposuring~attendant~ontological-contiguity >-succession of registry-  
 worldviews/dimensions (critically elucidating the underlying ‘human social psychology of  
 dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-  
 prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-  
 prospective-threshold-of-institutional-and-social-desublimation> of <sup>79</sup>presencing—  
 absolutising-identitive-constitutedness<sup>14</sup>). <sup>79</sup>Presencing—absolutising-identitive-  
 constitutedness<sup>14</sup> <preconverging~‘motif-and-apriorising/axiomatising/referencing’~  
 entailing>-existentialising—enframing/imprintedness-<as-to-<sup>14</sup> historicity-tracing—in-  
 presencing—hyperrealisation/hyperreal-transposition) involves the  
 subontologisation/subpotentiation of ontology as to dominance/vested-interest—drivenness-  
 <as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-  
 descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-  
 threshold-of-institutional-and-social-desublimation> with the latter rather epistemically  
 analysed as from the originariness/origination-<so-construed-as-to-ontological-  
 normalcy/postconvergence-perspective-scalarising-construal-of-existence) perspective of  
 notional~<sup>18</sup>deprocrypticism implied ‘scularity/immanency of existence’s ontological-  
 normalcy/postconvergence’ underlying the possibility for prospective scalarisation-as-to-  
 rescalarisation-as-re-ontologisation/supererogatory~involuting-or-guilding-or-amplifying-  
 scalarisation-<as-to-existence—as-sublimating-withdrawal/unenframing/re-ontologising,-  
 elicited-from-prospective~profound-supererogation<sup>96</sup>> as reflecting the <sup>55</sup>maximalising-  
 recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
 ontologising~conceptualisation necessary for re-ontologising prospective Being-  
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-

infrastructure-of- meaningfulness-and-teleology     psychologismic-epistemic-acutisation—  
 difficulty <for, residualising-<sup>{decompulsing}</sup> delinearity-for-cogeneity>—————magnitude<sup>{of-  
 experientiality/experiment}</sup> and its induced prospective institutional-development-as-to-social-function-  
 development     and     living-development-as-to-personality-development     psychologismic-  
 epistemic-acutisation—difficulty <for, residualising-<sup>{decompulsing}</sup> delinearity-for-cogeneity>  
 magnitudes<sup>{of-experientiality/experiment}</sup> of human social-stake-contention-or-confliction (as otherwise  
 an     analysis     as     to     ‘<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>  
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-  
 existentialising—enframing/imprintedness-<as-to-<sup>4</sup> historicity-tracing—in-presencing—  
 hyperrealisation/hyperreal-transposition) with the subontologisation/subpotentiation of ontology  
 as     to     dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-by-or-  
 exploiting-of-prospective-descalarising/subontologising-sycophantic-sophistic-interests,-as-  
 inducing-prospective-threshold-of-institutional-and-social-desublimation>’ implied as of  
 ‘human-subpotency     non-scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-  
 mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ will  
 wrongly project the accomplishment of prospective ontologisation and value-construction as  
 rather construable from <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> as to its prior  
 Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-  
 development-as-infrastructure-of- meaningfulness-and-teleology     <sup>51</sup>incrementalism-in-  
 relative-ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation     induced  
 institutional-development-as-to-social-function-development     and     living-development-as-to-  
 personality-development     psychologismic-epistemic-acutisation—difficulty <for,-  
 residualising-<sup>{decompulsing}</sup> delinearity-for-cogeneity> magnitudes<sup>{of-experientiality/experiment}</sup> of social-  
 stake-contention-or-confliction     and     wrongly     implying     that     any     given     registry-  
 worldview/dimension     is     an

imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in  
 surmountable/unovercomable framework since it fails to factor in how registry-  
 worldviews/dimensions are transcended for prospective re-ontologisation and value-  
 construction), as it is the ontological-normalcy/postconvergence perspective that reflects ‘re-  
 originary–as–unenframed/re-ontologising/unbeholdening/outlier-conceptualisation–(imbued-  
 postconverging/dialectical-thinking<sup>21</sup>–‘projective-insights’/‘epistemic-projection-in-  
 conflatedness<sup>13</sup>’-of-notional~<sup>8</sup>depropticism-prospective-sublimation)<sup>90</sup> intemporal-  
 disposition supererogatory rescalarisation of ontologisation and value-construction within any  
 given registry-worldview/dimension<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>  
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’–entailing>-  
 existentialising—enframing/imprintedness–(as-to-<sup>4</sup>historicity-tracing—in-presencing—  
 hyperrealisation/hyperreal-transposition) in highlighting prospective sublimation-over-  
 desublimation<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> infrastructure thus effectively superseding any  
 such given registry-worldview/dimension underpinning–suprasocial-construct prior conception  
 of ontologisation and value-construction’ (and so as to the underlying ‘tight-and-entwined  
 connection between the overall human ontological-commitment<sup>66</sup>–(implied—self-assuredness-  
 of-ontological-good-faith/authenticity<sup>99</sup>~postconverging–de-  
 mentating/structuring/paradigming<sup>70</sup>–as-being-as-of-existential-reality> as to existence—as-  
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-  
 supererogation<sup>96</sup> across all registry-worldviews/dimensions and corresponding registry-  
 worldviews/dimensions inherent predicative-effectivity–sublimation–(as-to-underlying,-  
 ontological-commitment<sup>66</sup>–(implied—self-assuredness-of-ontological-good-  
 faith/authenticity<sup>99</sup>~postconverging–de-mentating/structuring/paradigming<sup>70</sup>–as-being-as-of-  
 existential-reality>)} in the ‘scularity/immanency of existence’s ontological-  
 normalcy/postconvergence’ perspective that such ‘re-originary–as–unenframed/re-

ontologising/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-  
 thinking<sup>21</sup>-‘projective-insights’/‘epistemic-projection-in-conflatedness<sup>13</sup>’-of-  
 notional~<sup>18</sup>deprocrypticism-prospective-sublimation)<sup>90</sup> intemporal-disposition’ can induce), and  
 with such ‘re-originary-as-unenframed/re-ontologising/unbeholdening/outlier-  
 conceptualisation-(imbued-postconverging/dialectical-thinking<sup>21</sup>-‘projective-  
 insights’/‘epistemic-projection-in-conflatedness<sup>13</sup>’-of-notional~<sup>18</sup>deprocrypticism-prospective-  
 sublimation)<sup>90</sup> intemporal-disposition supererogatory rescalarisation of ontologisation and  
 value-construction (within any given registry-worldview/dimension<sup>79</sup>presencing—absolutising-  
 identitive-constitutedness<sup>14</sup> <preconverging~‘motif-and-apriorising/axiomatising/referencing’-  
 entailing>-existentialising—enframing/imprintedness-(as-to-<sup>4</sup> historicity-tracing—in-  
 presencing—hyperrealisation/hyperreal-transposition)) highlighting prospective sublimation-  
 over-desublimation<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> infrastructure (thus effectively  
 superseding any such given prior registry-worldview/dimension underpinning—suprasocial-  
 construct prior conception of ontologisation and value-construction’ and  
 preconverging/postconverging—de-mentatively/structurally/paradigmatically explaining the  
 possibility for the <cumulating/recomposuring~attendant—ontological-contiguity >-succession  
 of registry-worldviews/dimensions as to prospectively induced institutional-development—as-to-  
 social-function-development and living-development—as-to-personality-development  
 psychologismic epistemic-acutisation—difficulty <for, residualising—  
 {decompulsing}delinearity— for cogency>—magnitudes<sup>{of-experientiality/experiment}</sup> social-stake-contention-  
 or-confliction).<sup>79</sup>Presencing—absolutising-identitive-constitutedness<sup>14</sup>  
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-  
 existentialising—enframing/imprintedness-(as-to-<sup>4</sup> historicity-tracing—in-presencing—  
 hyperrealisation/hyperreal-transposition) (beyond ‘subontologisation/subpotentiation of  
 ontology as to dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-by-or-

exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>’),  
preconverging/postconverging–de-mentatively/structurally/paradigmatically speaks to  
underpinning–suprasocial-construct inherent susceptibility to subontologisation/subpotentiation  
associated with the descalarisation of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as reflected with overall  
<amplifying/formative><sup>8</sup> wooden-language-(imbued—temporal—mere-  
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—  
narratives—of-the-<sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-  
teleology<sup>99</sup>), and thus ‘prospective <sup>83</sup>reference-of-thought re-ontologisation as to rescalarisation’  
in-many-ways occurs in ontological-normalcy/postconvergence rather as a ‘re-originary—as-  
unframed/re-ontologising/unbeholdening/outlier-conceptualisation-(imbued-  
postconverging/dialectical-thinking<sup>21</sup> - ‘projective-insights’/‘epistemic-projection-in-  
conflatedness<sup>13</sup>’-of-notional~<sup>18</sup>deprocrypticism-prospective-sublimation)<sup>90</sup> intemporal-  
disposition’ mental-reflex of rescalarisation as to its criticality for the underpinning–suprasocial-  
construct re-ontologising prospective Being-development/ontological-framework-expansion–  
as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-  
teleology with the reality of all such induced re-ontologisation whether with say the Socratic-  
philosophers and budding-positivists rescalarisation of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
effectively implying a psychoanalytic-unshackling/memetic-reordering/institutional-  
recomposuring exercise in transversality-<for-sublimating—existential-  
eventuating/denouement, from ‘thinking-at-first/pure-predisposition-preemptive-of  
prospective-disontologising/subontologising’—as-of-prospectively-disambiguated—affirmed-  
and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> with the prior registry-  
worldview/dimension in relative-ontological-incompleteness<sup>88</sup> descalarisation in inducing the  
requisite positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> for prospective

sublimation of the underpinning–suprasocial-construct since the prior underpinning–suprasocial-construct appreciation of re-ontologising prospective **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology** most critically arises only as the backdrop for prospective induced **institutional-development-as-to-social-function-development and living-development-as-to-personality-development** ~~psychologismic epistemic acutisation—difficulty <for, residualising {decompulsing} delinearity~for cogency>————magnitudes {of-experientiality/experiment}~~ social-stake-contention-or-confliction and so in the sense that the underpinning–suprasocial-construct appreciation of Socratic philosophy and budding-positivism didn't arise as to their abstractly articulated <sup>103</sup>universalising-idealisation and positivism/rational-empiricism respectively (explaining their persecution at that instigative stage) but only took hold respectively as to the positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> respectively of a <sup>103</sup>universalising-idealisation notional~ontology/existential backdrop and positivism/rational-empiricism notional~ontology/existential backdrop for the subsequent induced **institutional-development-as-to-social-function-development and living-development-as-to-personality-development** ~~psychologismic epistemic acutisation—difficulty <for, residualising {decompulsing} delinearity~for cogency>————magnitudes {of-experientiality/experiment}~~ social-stake-contention-or-confliction implications these ushered (and it is only at this point that the need to draw from their respective <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> infrastructure for prospectively induced **institutional-development-as-to-social-function-development and living-development-as-to-personality-development** ~~psychologismic epistemic acutisation—difficulty <for, residualising {decompulsing} delinearity~for cogency>————magnitudes {of-experientiality/experiment}~~ social-stake-contention-or-confliction then elicited the overall social appreciation of the underlying **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology** ).

This reflect the fact that the rescalarising re-ontologisation respectively as of base-institutionalisation, <sup>103</sup>universalisation, positivism/rational-empiricism and prospective <sup>18</sup>deprocrypticism—or—preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought over the respective subontologisation/subpotentiation of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and <sup>80</sup>procrypticism—or—disjointedness-as-of-<sup>83</sup>reference-of-thought construed as descalarising, rather speak of a ‘messianic-structure of intemporality<sup>52</sup>’ and its derived deferential-formalisation-transference secondnaturing that goes well beyond the sophistic/pedantic contemplative pertinence or logical-basis/logic,-as-derived-from~transversality-<for-sublimating-existential-eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’-as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing?’><sup>101</sup> of any of the transcended registry-worldview/dimension caught up in its <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> <amplituding/formative><sup>9</sup> wooden-language-<imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—narratives—of-the-<sup>83</sup>reference-of-thought—categorical-imperatives/axioms/registry-teleology<sup>99</sup>). The further implication is that such a ‘merely manifest positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> underpinning—suprasocial-construct conception of the instigative dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup> for re-ontologising prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology rather as to the positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> backdrop for prospective induced institutional-development—as-to-social-function-development and living-development—as-to-personality-

development                    ~~psychologismic epistemic acutisation~~—difficulty <for, residualising—  
~~{decompulsing} delinearity—for eogeneity>~~ magnitudes <sup>{of-experientiality/experiment}</sup> social-stake-contention-  
or-confliction’ in its ontologically-deficient notional~originariness-parrhesia,—as—spontaneity-  
of-aestheticisation implies an aloofness to the ‘messianic-structure of intemporality<sup>52</sup>’ as of the  
overall            existential-<disontologising/re-ontologising—aporeticism>            dimensionality-of-  
sublimating<sup>25</sup> -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-  
or-conflatedness<sup>3</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
drivenness—equalisation) as the inherent ontological-good-faith/authenticity<sup>69</sup>~postconverging—  
de-mentating/structuring/paradigming<sup>70</sup> effectively reflected as of notional~<sup>18</sup>deprocrypticism  
such that such an underpinning—suprasocial-construct conception as of positive-opportunism—  
of-social-functioning-and-accordance<sup>75</sup> will rather be in a complexification of  
positivism/rational-empiricism manifestation of <sup>80</sup>procrypticism—or—disjointedness-as-of-  
<sup>83</sup>reference-of-thought that can’t truly contemplate of prospective <sup>18</sup>deprocrypticism—or—  
preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought which is a notion beyond just the  
possibility for secondnatured reproducibility—mathesis/motif/throwness-disposition,—as—  
reproducibility-of-aestheticisation as so-reflected by the requisite inducing of the capacity for  
originariness-parrhesia,—as—spontaneity-of-aestheticisation—  
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness projection as to overall  
existential-<disontologising/re-ontologising—aporeticism>            dimensionality-of-sublimating<sup>25</sup> -  
(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
conflatedness<sup>3</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
drivenness—equalisation) as the inherent ontological-good-faith/authenticity<sup>69</sup>~postconverging—  
de-mentating/structuring/paradigming<sup>70</sup> to truly contemplate of <sup>18</sup>deprocrypticism—or—  
preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought as of rescalarition possibilities for re-  
ontologisation. In this regards with respect to <sup>70</sup>presencing—absolutising-identitive-

constitutedness<sup>14</sup> <preconverging~‘motif-and-apriorising/axiomatising/referencing’-  
 entailing>-existentialising—enframing/imprintedness-⟨as-to- historicity-tracing—in-  
 presencing—hyperrealisation/hyperreal-transposition⟩ conception of social-stake-contention-or-  
 confliction in its <amplituding/formative—epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>, in-many-ways the core  
 incipient/nascent/instigative genuine social intellectual—function/posture as keeping  
 opened/alive the ‘scularity/immanency of existence’s ontological-normalcy/postconvergence’ is  
 about an intemporal-disposition that is consummated as to its unenframed/re-  
 ontologising~conceptualisation and so in ‘articulating the <sup>103</sup>universal-transparency<sup>104</sup>—  
 ⟨transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative—  
 epistemicity>totalising~in-relative-ontological-completeness<sup>8</sup>⟩ of the dead-end as to re-  
 ontologising prospective Being-development/ontological-framework-expansion—as-to-depth-  
 of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology of the  
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> <preconverging~‘motif-and-  
 apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
 ⟨as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩ with  
 respect to its implications for prospective induced institutional-development—as-to-social-  
 function-development and living-development—as-to-personality-development psychologismic-  
 epistemic-acutisation—difficulty <for, residualising—<sup>{decompulsing}</sup>delinearity~for-cogeny>  
 magnitudes<sup>{of-experientiality/experiment}</sup> social-stake-contention-or-confliction’; and thus ushering the  
 possibility for prospective ontological-good-faith/authenticity<sup>69</sup> within-and-without such  
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> <preconverging~‘motif-and-  
 apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
 ⟨as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩ in  
 renewing the genuine social intellectual—function/posture engagement for such re-ontologising

prospective ~~Being-development/ontological-framework-expansion-as-to-depth-of-  
 ontologising-development-as-infrastructure-of- meaningfulness-and-teleology~~ (so-implicit  
 as of 'limitedness/human-subpotency prospective re-encountering/re-confrontation with  
 unlimitedness/existence-~~<full-potency-of-sublimating-nasence>~~' specifically with regards to  
<sup>83</sup>reference-of-thought—point-of-devolving/departure/anchoring/backdrop\_of\_sublimating-  
 nascence-~~<as-to-the-grandest-axiomatic-construct-<sup>epistemic-totalising</sup>~~ } ~~re-apriorising/re-  
 axiomatising/re-referencing-residuality—in-re-originariness/re-origination~~ of  
 limitedness/human-subpotency prospective re-encountering/re-confrontation with  
 unlimitedness/existence>). This is so-reflected as to the fact that Socratic-philosophers were  
 more critically/precisely involved in 'thinking at first/pure predisposition preemptive of  
 prospective disontologising/subontologising' (as to recurrently requisite 'relative-ontological-  
 incompleteness<sup>88</sup>/relative-ontological-completeness<sup>87</sup>'  
 <sublimating~referencing/registering/decisioning,—as-self-becoming/self-  
 conflatedness /formative-supererogating-<projective/reprojective—aestheticising-re-motif-  
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-  
 normalcy/postconvergence>} as to human-and-social-expectations/anticipations—  
 metaphoricity<sup>57</sup>—as-preconverging/postconverging—rede-  
 mentating/restructuring/reparadigming—psychologism'<sup>89</sup> for human prospective re-ontologising)  
 and so rather with regards to their philosophy implied <sup>103</sup>universalising-idealisation ontological-  
 good-faith/authenticity<sup>69</sup> over non-universalising sophistry ontological-bad-  
 faith/inauthenticity<sup>64</sup>; as to human limited-mentation-capacity-deepening—as-subjecting-  
 limitedness/human-subpotency-to-~~educated-unlimitedness/existence-sublimating-nasence~~<sup>233</sup>  
 implications of originariness-parrhesia,—as-spontaneity-of-aestheticisation—  
~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness projection (beyond just an  
 absolutising divide between philosophers/sophists as reflected by the fact of Socratic-

philosophers engagement with supposed sophists as to the eliciting of the <sup>103</sup>universal-transparency<sup>104</sup> ~~<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>83</sup> >~~ of philosophy implied <sup>103</sup>universalising-idealisation as ontological-good-faith/authenticity<sup>69</sup> over non-universalising sophistry as ontological-bad-faith/inauthenticity<sup>64</sup>). Likewise in-many-ways budding-positivists were rather critically/precisely involved in ‘thinking at first/pure predisposition preemptive of prospective disontologising/subontologising’ eliciting of the <sup>103</sup>universal-transparency<sup>104</sup> ~~<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>83</sup> >~~ of positivism/rational-empiricism as ontological-good-faith/authenticity<sup>69</sup> over non-positivism/medievalism as ontological-bad-faith/inauthenticity<sup>64</sup>. Both cases respectively projected the <sup>103</sup>universal-transparency<sup>104</sup> ~~<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>83</sup> >~~ that re-ontologising prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology resided respectively with <sup>103</sup>universalising-idealisation and positivism/rational-empiricism with respect to any solipsistic ontological-good-faith/authenticity<sup>69</sup> inclination notwithstanding any prior influences it had as of prior ~~<amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>~~. Thus effectively the relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> speaks to the fact that (as to their mere-formulaic <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> that fail prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation—supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting<sup>3</sup>—for—

conceptualisation) recurrent-utter-uninstitutionalisation, base-institutionalisation–  
 ununiversalisation, <sup>103</sup>universalisation–non-positivism/medievalism and positivism–  
<sup>80</sup>procrypticism are dead-ends of human Being-development/ontological-framework-  
 expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-  
 and-teleology so-reflected as from notional~<sup>18</sup>deprocrypticism implied ‘scularity/immanency  
 of existence’s ontological-normalcy/postconvergence’ (so-reflecting the  
 ontologising/scientific/existence-<honesty-constraining>—scope\_for\_prospective\_re-  
 ontologising imbued underlying-elucidative ‘requisite sublimating/desublimating formulative–  
 framing/fielding—of-entailment of human ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. contemplation’ as of notionally~implied  
<sup>45</sup>foregrounding\_\_entailment-<in-succession-of–profound-supererogation<sup>96</sup>>-<postconverging–  
 narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal/unenframing/re-  
 ontologising,-elicited-from-prospective–profound-supererogation<sup>96</sup>’-in-reflecting-  
 ‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>97</sup>’;–as-operative-  
 notional~<sup>18</sup>deprocrypticism)). Ultimately, ‘human-subpotency non-scalarly/beholdening-<as-  
 to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-  
 possibility-for-the-later-ontologisation>’ speaks to a mental-disposition that reflexively assumes  
<sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—  
 enframed/disontologising~conceptualisation as to the priority of <sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup> and value-construction as of induced institutional-development–as-to-social-  
 function-development and living-development–as-to-personality-development psychologismic–  
 epistemic-acutisation—difficulty<for, residualising\_{decompulsing} delinearity~for-cogency>  
 magnitudes<sup>{of-experientiality/experiment}</sup> social-stake-contention-or-confliction enamoured to the prior  
 ontologically-deficient/relative-ontological-incompleteness<sup>88</sup> Being-development/ontological-  
 framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–

meaningfulness-and-teleology with a poorer capacity for the dispensing-with-immediacy-  
 for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup> for the more  
 profound implications of re-ontologising prospective Being-development/ontological-  
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-  
 meaningfulness-and-teleology as to ‘scularity/immanency of existence’s ontological-  
 normalcy/postconvergence’ projected <sup>55</sup>maximalising-recomposuring-for-relative-ontological-  
 completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation (given that  
 originariness/origination-~~{so-construed-as-to-ontological-normalcy/postconvergence-  
 perspective-scalarising-construal-of-existence}~~ as to human limited-mentation-capacity-  
 deepening—as subjecting limitedness/human subpotency to ‘~~duced-unlimitedness/existence-  
 sublimating-nascence~~<sup>2,53</sup> implications as of the ~~apriorising/axiomatising/referencing-  
 {of-  
 ‘prospectively-implicated-attendant-ontological-contiguity’~duced-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }~~—conflatedness<sup>13</sup>-in-~~{preconverging-disentailment-by}-  
 postconverging-entailment~~ of ontological-normalcy/postconvergence implied <sup>55</sup>maximalising-  
 recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
 ontologising~conceptualisation and not ~~apriorising/axiomatising/referencing-  
 {of-  
 ‘prospectively-implicated-attendant-ontological-contiguity’~duced-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }~~—constitutedness<sup>14</sup>-in-~~preconverging-entailment~~ implied  
<sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—  
 enframed/disontologising~conceptualisation). This in-many-ways  
 preconverging/postconverging-de-mentatively/structurally/paradigmatically explains the  
 ingrained manifestation for the ~~<cumulating/recomposuring~attendant-ontological-  
 contiguity >~~-successive registry-worldviews/dimensions elapsing into:

- <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-⟨as-to-<sup>14</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) with the subontologisation/subpotentiation of ontology as to dominance/vested-interest—drivenness- <as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>;

- <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-⟨as-to-<sup>14</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) skewed <amplituding/formative—epistemicity>totalising/circumscribing/delineating conception of value-construction as to social-vestedness/normativity-<discretely-implied-functionalism>;

- <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-⟨as-to-<sup>14</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) construed as the imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable framework with regards to social-stake-contention-or-confliction;

- <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-⟨as-to-<sup>14</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> closed framework of sanctified probity and probationary exercise;

- <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> <preconverging~‘motif-and-

apriorising/axiomatising/referencing<sup>7</sup>-entailing>-existentialising—enframing/imprintedness-  
<as-to-<sup>4</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)

underlying social disenfranchising/desublimating influence-networking-<subverting-  
supposedly-<sup>103</sup>universal-possibilities-and-opportunities> falsely construed as prospectively  
sublimating;

- <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> <preconverging~‘motif-and-  
apriorising/axiomatising/referencing<sup>7</sup>-entailing>-existentialising—enframing/imprintedness-  
<as-to-<sup>4</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)

flawed exemplifying/epitomising/charade as supposedly sublimation in substitution of relevant  
ontological optimisation exercise for prospective sublimation;

- <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> <preconverging~‘motif-and-  
apriorising/axiomatising/referencing<sup>7</sup>-entailing>-existentialising—enframing/imprintedness-  
<as-to-<sup>4</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)

institutional and social dysfunctional stultifying/hampering as to constricted enframed outlets of  
sublimation and defensive institutional threatening of chaos with regards to re-originary-as-  
unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-(imbued-

postconverging/dialectical-thinking<sup>21</sup>-‘projective-insights’/‘epistemic-projection-in-  
conflatedness<sup>13</sup>’-of-notional~<sup>18</sup> deprocrypticism-prospective-sublimation)<sup>90</sup> prospective

sublimation possibilities it construes as valuelessness;

- <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> <preconverging~‘motif-and-  
apriorising/axiomatising/referencing<sup>7</sup>-entailing>-existentialising—enframing/imprintedness-  
<as-to-<sup>4</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)

institutionalised pedantising/muddling/formulaic-hollowing-out—in-  
subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-  
as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-

completeness<sup>87</sup> ) desublimation in undermining re-originary-as-unenframed/re-  
 ontologising/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-  
 thinking<sup>21</sup> -‘projective-insights’/‘epistemic-projection-in-conflatedness<sup>13</sup>’-of-  
 notional~<sup>18</sup>deprocrypticism-prospective-sublimation)<sup>90</sup> prospective sublimation possibilities;  
 - <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> <preconverging~‘motif-and-  
 apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
 (as-to-<sup>4</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)  
 desublimation as to pedantising/muddling/formulaic-hollowing-out—in-  
 subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-  
 as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-  
 completeness<sup>87</sup> ) of priorly induced sublimation;  
 - <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> <preconverging~‘motif-and-  
 apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
 (as-to-<sup>4</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)  
 catchmenting-by-rejection/lip-servicing/monopolising/gaming-of-the-  
 system/charade/distraction of budding sublimating ontologisation and value-construction into its  
 constricted desublimating <preconverging~‘motif-and-apriorising/axiomatising/referencing’-  
 entailing>-existentialising—enframing/imprintedness-(as-to-<sup>4</sup> historicity-tracing—in-  
 presencing—hyperrealisation/hyperreal-transposition) of institutionalised social-  
 vestedness/normativity-<discretely-implied-functionalism> undermining the full potential for  
 prospective ontologisation/ontological-veracity/aestheticisation-towards-ontology and value-  
 construction;  
 - <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> <preconverging~‘motif-and-  
 apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
 (as-to-<sup>4</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)

preconverging/postconverging–de-mentative/structural/paradigmatic demobilisation of human sovereign and full prospective sublimation capacity;

- <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
<as-to-<sup>4</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)

sophistic/pedantic <sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—  
enframed/disontologising~conceptualisation and <amplituding/formative> wooden-language-  
<imbued—temporal—mere-form/virtualities/dereification/akrasiatic-

drag/denatured/preconverging-or-dementing<sup>20</sup>—narratives—of-the-<sup>33</sup> reference-of-thought—

<<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>95</sup> } eliciting of

<amplituding/formative><sup>9</sup> wooden-language-<imbued—averaging-of-thought-<as-to-

leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-

‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} as to

preempting prospectively subverting sublimation; and

- <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
<as-to-<sup>4</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)

preconverging/postconverging–de-mentatively/structurally/paradigmatically construing as calamitous the possibility for prospective re-ontologisation from its subontologisation; with ‘human superseding of so-articulated <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>

<preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-

existentialising—enframing/imprintedness-<as-to-<sup>4</sup> historicity-tracing—in-presencing—

hyperrealisation/hyperreal-transposition)>’ keeping opened/alive the ‘scularity/immanency of existence’s ontological-normalcy/postconvergence’.

Critically, scalarisation analysis operantly implies projecting the implied ‘scaling/scalar of

reference' as from ontological-normalcy/postconvergence epistemic-projection perspective implications of analysis as to the prospective possibilities for 'human Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development-as-to-social-function-development and living-development-as-to-personality-development psychologismie-epistemic-acutisation—difficulty <for, residualising—{decompulsing} delinearity-for-cogeny> magnitudes<sup>{of-experientiality/experiment}</sup>'. In this regards, it can very much be appreciated that human scalarisation potential (existentially-<disontologising/re-ontologising—aporeticism>manifestable as of successive rescalarisation as re-ontologisation as to human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-~~‘duced-unlimitedness/existence-sublimating-nasence’<sup>2 33</sup>~~ implications) reflects all the sublimation-over-desublimation possibility for the full possibility of human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as can be so-construed as from notional~<sup>18</sup>deprocrypticism prospectively implied originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence>. But then inevitably human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-~~‘duced-unlimitedness/existence-sublimating-nasence’<sup>2 33</sup>~~ implications speaks to conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying{as-to-knowledge-developing}-and-empowering> in the sense that (beyond naïve<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition>)) as from<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection perspective, 'human descalarisation is already caught up in the human aspiration for scalarisation re-originariness/re-origination' as to the underlying sublimating-by-desublimating

~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating manifestation of  
aestheticisation-and-aestheticisation-towards-ontology-<elicited-idiomatisation> as of  
‘relative-ontological-incompleteness<sup>88</sup>/relative-ontological-completeness<sup>87</sup>’  
<sublimating~referencing/registering/decisioning,-as-self-becoming/self-  
conflatedness<sup>12</sup>/formative-supererogating-<projective/reprojective—aestheticising-re-motif-  
and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-  
normalcy/postconvergence>} as to human-and-social-expectations/anticipations—  
metaphoricity<sup>57</sup>-as-preconverging/postconverging-rede-  
mentating/restructuring/reparadigming-psychologism<sup>89</sup> just as for instance the notion of length  
is already caught up in the notion of width in the ‘sublimating ~~<amplituding/formative-  
epistemicity>~~totalising/circumscribing/delineating manifestation of a rectangle’ and so with  
regards to the fact that human aestheticisation-and-aestheticisation-towards-ontology-  
<elicited-idiomatisation> of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is ever always about ‘idealised-  
typification in epistemic-conflatedness<sup>13</sup> sublimation or epistemic  
apriorising/axiomatising/referencing- {of-‘~~prospectively-implicated-attendant-ontological-  
contiguity~~’ ~educated-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—constitutedness<sup>14</sup>-in-preconverging-  
entailment/pseudoconflation desublimation/gimmickiness’ for eliciting  
sublimation/desublimation from the ‘full-potency of existence withheld as from ontological-  
normalcy/postconvergence epistemic projection-perspective’. In this respect, scalarisation  
analysis is a projection beyond just a conceptually implied originariness/origination-~~(so-  
construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-  
existence)~~ but is comprehensively and ~~notionally/epistemically/bindingnessly~~<sup><as-to-</sup>  
determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> reflective of underlying

preconverging/postconverging–de-mentative/structural/paradigmatic rescalarisation and  
 descalarisation of human ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. as to human limited-mentation-capacity—as-subjecting-  
 ‘~~educated-unlimitedness/existence-sublimating-nasence~~’ to limitedness/human-subpotency  
 implications. This incipient descalarisation reflex is critically manifested by the fact that the  
 human is preconverging/postconverging–de-mentatively/structurally/paradigmatically as of its  
 <amplituding/formative–epistemicity>-totalising~thrownness-in-existence<sup>35</sup> (as so-attendant of  
 overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-  
 panintelligibility/panreflexivity<sup>73</sup> -<existentially-imbued-and-educing-<epistemic-  
 totalising<sup>34</sup> hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
 {decompulsing} delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—  
 aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation,-  
 as-herein-specifically-relevant-to-human-subpotency) abstractly) imbued with human  
 ‘formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-  
 imbued-mediativity-and-deferentialism>-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> as to inherent  
 human embodied–vitality/survival/subsistence—existential-<disontologising/re-ontologising—  
 aporeticism>—becoming with regards to human Being-development/ontological-framework-  
 expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-  
 and-teleology , institutional-development—as-to-social-function-development and living-  
 development—as-to-personality-development psychologismic epistemic-acutisation—  
 difficulty <for, residualising- {decompulsing} delinearity- for cogency>—magnitudes<sup>{of-  
 experientiality/experiment}</sup> as so-defining the social or human-social-potency’ (so-reflecting  
 perpetually/continually human bechancing-becoming—originariness/origination—as-to-  
<sup>40</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-  
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-

determinism’>~disinhibited-mental-aestheticising scalarisation potential) as  
preveniently/priorly preceding any concreteness/concretism/<preconverging~‘motif-and-  
apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
<as-to-<sup>47</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)>—of-  
human-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.  
(reflecting overall human ‘aestheticisation as to the extensive manifest outcomes/outfits/shells—  
construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating, -so-  
reflected-as-institutional-manifestations of human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’, and so as  
taxingness-of-originariness induces beholdening-becoming—distortive-originariness/distortive-  
origination—as-to-<sup>47</sup> historicity-tracing~inhibited-mental-aestheticising descalarisation reflex).  
Thus the very notion of ‘human formativeness-<as-to-intersolipsism-of-  
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-  
<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> in relation to ontological-performance<sup>72</sup>-<including-virtue-as-  
ontology>’ is very much incipient/inchoate/preceding with respect to  
concreteness/concretism/<preconverging~‘motif-and-apriorising/axiomatising/referencing’-  
entailing>-existentialising—enframing/imprintedness-<as-to-<sup>47</sup> historicity-tracing—in-  
presencing—hyperrealisation/hyperreal-transposition)>—of-human-ontological-performance<sup>72</sup>-  
<including-virtue-as-ontology>, such that the issue of human ontological-performance<sup>72</sup>-  
<including-virtue-as-ontology>/morality/ethics/justice/etc. is more rightly and veridically  
ontologically construable in terms of these two aspects of formativeness-<as-to-intersolipsism-  
of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-  
<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> (as to bechancing-becoming—originariness/origination—as-  
to-<sup>46</sup> historicity/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-  
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-  
determinism’>~disinhibited-mental-aestheticising scalarisation potential) and

concreteness/concretism/<preconverging~‘motif-and-apriorising/axiomatising/referencing’-  
 entailing>-existentialising—enframing/imprintedness-<as-to-<sup>4</sup> historicity-tracing—in-  
 presencing—hyperrealisation/hyperreal-transposition}>—of-human-ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>/morality/ethics/justice/etc. (as to beholdening-becoming—  
 distortive-originariness/distortive-origination—as-to-<sup>47</sup> historicity-tracing~inhibited-mental-  
 aestheticising descalarisation reflex) by its inducing of <sup>79</sup>presencing—absolutising-identitive-  
 constitutedness<sup>14</sup> <preconverging~‘motif-and-apriorising/axiomatising/referencing’-  
 entailing>-existentialising—enframing/imprintedness-<as-to-<sup>4</sup> historicity-tracing—in-  
 presencing—hyperrealisation/hyperreal-transposition}>; as reflecting scalarisation-as-to-  
 rescalarisation-as-re-ontologisation/supererogatory~involuting-or-guilding-or-amplifying-  
 scalarisation-<as-to-existence—as-sublimating-withdrawal/unenframing/re-ontologising,-  
 elicited-from-prospective—profound-supererogation<sup>96</sup>> of human formativeness-<as-to-  
 intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-  
 deferentialism>-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> for superseding/overcoming  
 ‘concreteness/concretism/<preconverging~‘motif-and-apriorising/axiomatising/referencing’-  
 entailing>-existentialising—enframing/imprintedness-<as-to-<sup>4</sup> historicity-tracing—in-  
 presencing—hyperrealisation/hyperreal-transposition}>—of-human-ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>/morality/ethics/justice/etc. descalarisation reflex’ (with  
 scalarisation projection implied originariness/origination-<so-construed-as-to-ontological-  
 normalcy/postconvergence-perspective-scalarising-construal-of-existence)> ever always about  
 ‘formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-  
 imbued-mediativity-and-deferentialism>-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> construed  
 scalarisation-as-to-rescalarisation-as-re-ontologisation/supererogatory~involuting-or-guilding-  
 or-amplifying-scalarisation-<as-to-existence—as-sublimating-withdrawal/unenframing/re-  
 ontologising,-elicited-from-prospective—profound-supererogation<sup>96</sup>> with respect to human

limited-mentation-capacity-deepening—as subjecting limitedness/human subpotency to  
 ‘~~duced-unlimitedness/existence-sublimating-nascence~~<sup>233</sup>’, and so preventively/priorly to  
 phenomenal/manifest concreteness/concretism/<preconverging~‘motif-and-  
 apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
 <as-to-<sup>4</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)>—of-  
 human-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.  
 descalarisation reflex). This inherent ‘human limited-mentation-capacity—as subjecting-  
 ‘~~duced-unlimitedness/existence-sublimating-nascence~~’ to limitedness/human subpotency  
 implied phenomenal/manifest concreteness/concretism/<preconverging~‘motif-and-  
 apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
 <as-to-<sup>4</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)>—of-  
 human-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.  
 descalarisation reflex’ is however concomitant with the corresponding potential capacity for  
 rescalarisation as to human formativeness-<as-to-intersolipsism-of-  
 preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-  
<sup>50</sup> meaningfulness-and-teleology<sup>99</sup> as to human gesturing/accounting—of-epistemic-  
 phenomenalism of dispensing-with-immediacy-for-relative-ontological-completeness<sup>37</sup>-by-  
 reification/contemplative-distension<sup>27</sup> for <sup>55</sup>maximalising-recomposuring-for-relative-  
 ontological-completeness<sup>37</sup>—unframed/re-ontologising~conceptualisation. Such a  
 scalarisation-as-to-rescalarisation-as-re-ontologisation/supererogatory~involuting-or-guilding-  
 or-amplifying-scalarisation-<as-to-existence—as-sublimating-withdrawal/unenframing/re-  
 ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup>> construal of human  
 formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-  
 mediativity-and-deferentialism>-of-<sup>50</sup> meaningfulness-and-teleology<sup>99</sup> (so-implied as of  
 originariness-parrhesia,—as-spontaneity-of-aestheticisation—

~~supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~~ ~~of-~~  
~~apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting~~ ~~-for-~~  
~~conceptualisation~~) underlies the very possibility for human limited-mentation-capacity-  
deepening—as ~~subjecting limitedness/human-subpotency to~~ ‘~~duced unlimitedness/existence-~~  
~~sublimating-naseence~~’<sup>23</sup> reflecting ~~holographically-<conjugatively-and-transfusively>~~ the  
~~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~ ~~~of-the-human-~~  
~~institutionalisation-process~~ . The overall point here is that the human as ever always caught up  
in ‘human limited-mentation-capacity—as ~~subjecting~~ ‘~~duced unlimitedness/existence-~~  
~~sublimating-naseence~~’ to ~~limitedness/human-subpotency~~ implied phenomenal/manifest  
concreteness/concretism/ ~~<preconverging~‘motif-and-apriorising/axiomatising/referencing’-~~  
~~entailing>-existentialising—enframing/imprintedness-~~ ~~<as-to- historicity-tracing—in-~~  
~~presencing—hyperrealisation/hyperreal-transposition>~~—of-human-ontological-performance<sup>72</sup>-  
<including-virtue-as-ontology>/morality/ethics/justice/etc. descalarisation reflex’, the human  
capacity for scalarisation lies in a ‘distending/dragged-out scalarisation relationship’ with this  
‘phenomenal/manifest concreteness/concretism/ ~~<preconverging~‘motif-and-~~  
~~apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-~~  
~~<as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>~~—of-  
human-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.  
descalarisation reflex’ as to the fact that human absolute scalarisation cannot be achieved as to  
any resultant reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-  
aestheticisation of concreteness/concretism/ ~~<preconverging~‘motif-and-~~  
~~apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-~~  
~~<as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>~~—of-  
human-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>, as human absolute  
scalarisation is always a potential held-up in originariness-parrhesia,—as—spontaneity-of-

aestheticisation as to the capacity for ‘human gesturing/accounting—of-epistemic-phenomenalism of dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup> for <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>37</sup>—unenframed/re-ontologising~conceptualisation’ (as can be so appreciated with the notional~<sup>18</sup>deprocrypticism or ~~<amplituding/formative>~~notional~preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought underlying the relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>); such that supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-~~apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting~~—for-~~conceptualisation~~ rather speaks of ‘one long continuous whole of human originariness-parrhesia,—as-spontaneity-of-aestheticisation as of notional~<sup>18</sup>deprocrypticism’ which guiding spirit no human prospective apriorising/axiomatising/referencing—conceptualisation can pretend to ignore-and-override without falling into perversion of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as to pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness<sup>37</sup>)~~ and/or sophistry by mere-formulaic—methodologising/mutualising/organising/institutionalising human-subpotency ~~<preconverging~‘motif-and-apriorising/axiomatising/referencing’—entailing>~~-existentialising—enframing/imprintedness-~~(as-to-~~historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)~~)~~ in gimmickiness/desublimation. This insight about human ‘distending/dragged-out scalarisation’ points to the ontological-veracity of a necessary psychologismic-epistemic-acutisation—residualising~<sup>{epistemic-</sup>totalising<sup>33}</sup>hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-~~{decompulsing}~~delinearity~for-cogency understanding associated with human ontological-

performance<sup>72</sup>-<including-virtue-as-ontology>, with the dearth of such hermeneuticism often associated with social contemplative fragility as well as the sophistry that further exploits this social contemplative fragility as to <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>; and originariness-parrhesia,—as—spontaneity-of-aestheticisation imbued scalarisation effectively speaks of the ontological-veracity of the requisite difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-  
 nonpresencing><sup>12</sup> -as-veridical-epistemicity-relativism-determinism<sup>22</sup> for the appropriately optimisable ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. of human conceptual and operant <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>. Scalarisation analysis as such provides human boundless possibility for human scalarisation-as-to-rescalarisation-as-re-ontologisation/supererogatory~involuting-or-guiling-or-amplifying~scalarisation-<as-to-existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup>> with regards to human Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development-as-to-social-function-development and living-development-as-to-personality-development ~~psychologismic epistemic acutisation~~ difficulty <for, residualising-  
 {decompulsing} delinearity-for-cogency>—magnitudes {of-experientiality/experiment}. The more critically conceptual and operant issue lies with how priorly induced ‘human notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> accordioning-<as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-wavering/redounding/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance<sup>2</sup>-<including-virtue-as-ontology>’ at uninstitutionalised-threshold<sup>102</sup> as reflecting both desublimating

<sup>47</sup>historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating  
<sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective—  
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>  
possibilities’ as to <sup>70</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> shapes any such  
ontologically-flawed presence human psychology as to its given ‘aestheticisation of  
<preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-  
existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-presencing—  
hyperrealisation/hyperreal-transposition>’ with regards to prospectively addressing such  
‘phenomenal/manifest concreteness/concretism/<preconverging~‘motif-and-  
apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
<as-to-<sup>4</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)>—of-  
human-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.  
descalarisation reflex’ concerns identified above (as to ‘<sup>70</sup>presencing—absolutising-identitive-  
constitutedness<sup>14</sup> <preconverging~‘motif-and-apriorising/axiomatising/referencing’-  
entailing>-existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-  
presencing—hyperrealisation/hyperreal-transposition> with the  
subontologisation/subpotentiation of ontology as to dominance/vested-interest—drivenness-  
<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-  
descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-  
threshold-of-institutional-and-social-desublimation>’); and so with regards to overall underlying  
human ‘social and institutional crises/suboptimisation as to subontologisation’ prospective need  
for re-ontologisation. This overall construal of the determinative structure of human ontological-  
performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. (as it reflects the  
ontological-veracity of human formativeness-<as-to-intersolipsism-of-  
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-

<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> over any given conception of human of intersubjectivity-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) rather undermines the ontological-pertinence as to the  
ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. of the  
notion of human intersubjectivity-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> and so very much along  
the same lines of the Derridean criticism of intersubjectivity-of-<sup>56</sup>meaningfulness-and-  
teleology<sup>99</sup> going by his ‘heterogeneous genesis’ epistemic conception (even as the latter is  
more-or-less caught up in metaphysics-of-presence-<implicated-‘nondescript/ignorable-void’<sup>90</sup>-  
as-to-<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>> epistemic  
apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-  
contiguity’ ~educated-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—constitutedness<sup>14</sup>-in-~~preconverging-entailment~~ as to its  
quasi-transcendental implications since genesis is rather truly as of the ‘full-conflatedness<sup>13</sup> in  
the apriorising/referencing/axiomatising of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ involved with  
human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-  
to-‘educated-unlimitedness/existence-sublimating-nascence’<sup>53</sup> and so-reflected rather as from  
‘originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-  
perspective-scalarising-construal-of-existence>’ implied scalarisation-as-to-rescalarisation-as-  
re-ontologisation/~~supererogatory~~-involuting-or-guilding-or-amplifying-scalarisation-<as-to-  
existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-  
prospective-profound-supererogation<sup>96</sup>>’ inducing transcendence-and-  
sublimity/sublimation/~~supererogatory~~-de-mentativity), such that intersubjectivity-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is rather an ontologically-flawed conceptualisation ‘poorly  
reflecting the ontological-veracity of the social/human-social-potency as to the full potential for  
human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ and so since

intersubjectivity—of<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> is rather beholdening to <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> (as of ‘<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-(as-to-<sup>4</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) with the subontologisation/subpotentiation of ontology as to dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>’) unlike is the case with human ‘formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> construed scalarisation-as-to-rescalarisation-as-re-ontologisation/supererogatory~involuting-or-guilding-or-amplifying—scalarisation-<as-to-existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation<sup>96</sup>> with respect to human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘duced-unlimitedness/existence-sublimating-nasence<sup>233</sup>’ which perspective of ontological conceptualisation is not of prospective apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening to any <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-(as-to-<sup>4</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) but is rather reflective of <sup>61</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence> epistemic-projection’. That is, the reality of the full potential for human-subpotency ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. (as enabling the superseding of any <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> <preconverging~‘motif-and-

apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
 (as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)) rather lies  
 with human underlying supposedly coherent ontological-commitment<sup>66</sup>-<implied—self-  
 assuredness-of-ontological-good-faith/authenticity<sup>69</sup> ~postconverging—de-  
 mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality> (so-associated with  
 ‘originariness/origination-~~(so-construed-as-to-ontological-normalcy/postconvergence-~~  
 perspective-scalarising-construal-of-existence) implied scalarisation-as-to-rescalarisation-as-  
 re-ontologisation/~~supererogatory—involuting-or-guilding-or-amplifying—~~scalarisation-<as-to-  
 existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-  
 prospective—profound-supererogation<sup>96</sup>>’ as reflecting human formativeness-<as-to-  
 intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-  
 deferentialism>-of-<sup>59</sup> meaningfulness-and-teleology<sup>99</sup> full potential for human-subpotency  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. so-  
 underscored as of originariness-parrhesia,—as—spontaneity-of-aestheticisation—  
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness) and so, as to: human-  
 subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency ~sublimating-  
 nascence,-disclosed-from-prospective-epistemic-digression (in reflecting holographically-  
 <conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity ~of-the-human-institutionalisation-process ), as from human-subpotency  
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-  
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the  
 disseminative—sublimating-selectivity-of-ontological-good-  
 faith/authenticity ~postconverging—de-mentating/structuring/paradigming,—over-  
 desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging—de-  
 mentating/structuring/paradigming’, as the driver of the human-subpotency potentiating

existential-<disontologising/re-ontologising—aporeticism> becoming manifestation of  
 sublimating-over-desublimating social-and-institutional-constructs-of-<sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup>—in-cumulation/recomposuring all along in reflecting holographically-  
 <conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity ~of-the-human-institutionalisation-process ; as it dynamically induces (as of  
 ‘varying ~~psychologismic epistemic acutisation—difficulty~~ <for, residualising—  
 {decompulsing} delinearity~for-cogency>————magnitudes {of-experientiality/experiment}/scales—as-to-  
 successively-profound-preconverging/postconverging—rede-  
 mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-  
 ontologising/infrastructure-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> of prospective human-  
 subpotency—aporia/undecidability/dilemma/ought-  
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-  
 formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-  
 intemporal-dispositions-<so-construed-as-from-perspective—ontological-  
 normalcy/postconvergence>’-existentialism-form-factor’) successive prospective reasoning-  
 through/messianic-reasoning for reasoning-from-results/afterthought as the secondnatured-  
 institutionalisation of the <cumulating/recomposuring~attendant—ontological-contiguity >-  
 successive registry-worldviews/dimensions <sup>83</sup>reference-of-thought—and—<sup>83</sup>reference-of-thought-  
<sup>84</sup>devolving—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> so-construed as ‘generating varying human  
 sublimating-over-desublimating social-and-institutional-constructs-of-<sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup>—in-cumulation/recomposuring of  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’ as to their  
 pre-eminence as of their ‘prospectively projected relative-ontological-completeness<sup>87</sup>  
 dimensionality-of-sublimating<sup>25</sup>—(<amplituding/formative>supererogatory~de-  
 mentativeness/epistemic-growth-or-conflatedness<sup>8</sup> /transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)’. It is the profound ontological-veracity of such implied human intersolipsism of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> (as of formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> full potential for human-subpotency ontological-performance<sup>72</sup>-<including-virtue-as-ontology>) and so over intersubjectivity-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as to <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-<as-to-<sup>4</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition), that reflects the intemporal-disposition possibility for the ‘abstract individual’ to venture at eliciting the transcendence-and-sublimity/sublimation/supererogatory–de-mentativity possibilities of existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation<sup>96</sup> beyond and superseding human temporality<sup>98</sup>/shortness <amplituding/formative> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-<sup>56</sup>meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>> enabling prospective human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-<sup>56</sup>meaningfulness-and-teleology , institutional-development–as-to-social-function-development and living-development–as-to-personality-development psychologismic epistemic acutisation—difficulty <for-residualising-<sup>{decompulsing}</sup> delinearity~for cogency>—magnitudes<sup>{of-experientiality/experiment}</sup> as so-defining the social or human-social-potency. This fundamental undermining of intersubjectivity-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as to its ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. conception lies in the fact that as of

its implied <sup>79</sup>presencing—absolutising-identitive-constitutedness <sup>14</sup> <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
 (as-to- <sup>4</sup>historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition), it goes on to induce human-subpotency beholdening-becoming—distortive-originariness/distortive-origination—as-to-<sup>47</sup>historicity-tracing~inhibited-mental-aestheticising and so undermining the bechancing-becoming—originariness/origination—as-to-<sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~disinhibited-mental-aestheticising as to the scalarity/immanency of existence’s ontological-normalcy/postconvergence as ‘bechancing-backdrop of <sup>61</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence>’; wherein the prospectively requisite rescalarisation as to human formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-<sup>5</sup>meaningfulness-and-teleology<sup>99</sup> is obfuscated on the basis of such ontologically-flawed implied intersubjectivity-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-(as-to- <sup>4</sup>historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) associated with such ontologically vague notions like ‘institutionalised facts’ as of ‘mere-formulaic-methodologising/mutualising/organising/institutionalising human <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-(as-to- <sup>4</sup>historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’ that supposedly and wrongly supersede ‘genuine knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-

~~implicated\_attendant-ontological-contiguity~~ ' ~educed-  
~~existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>' }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-  
~~postconverging-entailment~~> framework involving a detour to existence-potency<sup>39</sup> ~sublimating-  
nascence,-disclosed-from-prospective-epistemic-digression induced prospective determination  
which then is preconverging/postconverging-de-mentatively/structurally/paradigmatically  
preceding-and-constraining to human-subpotency as enabling prospective sublimation-over-  
desublimation'. The supposed consequence of such ontologically-flawed analysis as to  
intersubjectivity-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> <sup>79</sup>presencing—absolutising-identitive-  
constitutedness<sup>14</sup> ~~<preconverging~'motif-and-apriorising/axiomatising/referencing'-~~  
~~entailing>-existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-~~  
~~presencing—hyperrealisation/hyperreal-transposition)~~ that fails to grasp 'relative-ontological-  
incompleteness<sup>88</sup>/relative-ontological-completeness<sup>87</sup>-  
<sublimating~referencing/registering/decisioning,—as-self-becoming/self-  
conflatedness<sup>12</sup>/formative-supererogating-<projective/reprojective—aestheticising-re-motif-  
and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-  
normalcy/postconvergence>} as to human-and-social-expectations/anticipations—  
metaphoricity<sup>57</sup>-as-preconverging/postconverging-rede-  
mentating/restructuring/reparadigm-ing-psychologism'<sup>89</sup> is that the 'institutionalised facts' of  
the ~~<cumulating/recomposuring~attendant-ontological-contiguity >-~~successive registry-  
worldviews/dimensions are then construed wrongly as 'beyond ontological analysis' such that  
the ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-~~  
institutionalisation-process<sup>68</sup> herein implied is then construed as 'unintelligible' as even the  
notion of how ~~<cumulating/recomposuring~attendant-ontological-contiguity >-~~successive  
registry-worldviews/dimensions come about is obfuscated. This overall insight points to the fact~~

that all the potentiality for human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. rather lies with grasping: human ‘formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> (so-construed as human <amplituding/formative-epistemicity>causality<sup>9</sup> potentiality of ontological-performance<sup>72</sup>-<including-virtue-as-ontology>) as to inherent human embodied-vitality/survival/subsistence—existential-<disontologising/re-ontologising—aporeticism>—becoming with regards to human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development—as-to-social-function-development and living-development—as-to-personality-development psychologismic epistemic acutisation—difficulty <for, residualising-~~decompulsing{of-experientiality/experiment} as so-defining the social or human-social-potency’. Human ‘formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> construed scalarisation-as-to-rescalarisation-as-re-ontologisation/~~supererogatory~~-involuting-or-guiling-or-amplifying-scalarisation-<as-to-existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup>>’ (as to prospective human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. potential for <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> over <sup>47</sup>historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) preconverging/postconverging—de-mentatively/structurally/paradigmatically encompasses: - human ‘germinative intensification—amplituding of aestheticisation—beholdening-out-of-bechancing’ / ‘taxingness-of-originariness,-imbued—sublimating-by-desublimating—amplituding~~

as to the backdrop-of-inherent-immanent-existence's-sublimation-structure-<of-'unsurrealistic-as-real'-ontological-normalcy/postconvergence>' (in reflecting human formative notional~conflatedness<sup>13</sup> of motif-and-apriorising/axiomatising/referencing-psychologism) as generative-and-regenerative of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>/aestheticisation-and-aestheticisation-towards-ontology-<elicited-idiomatisation> (as from inherently embodied-vitality/survival/subsistence—existential-<disontologising/re-ontologising—aporeticism>—becoming inducing the dynamics of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development-as-to-social-function-development and living-development-as-to-personality-development ~~psychologismic epistemic acutisation~~ difficulty <for, residualising-<sup>{decompulsing}</sup> delinearity-for-cogeny> magnitudes <sup>{of-experientiality/experiment}</sup> reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process ) as scalarisingly preconverging/postconverging—rede-mentating/restructuring/reparadigmimg descalarised concreteness/concretism/<preconverging~'motif-and-apriorising/axiomatising/referencing'-entailing>-existentialising—enframing/imprintedness-  
<as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)>—of-human-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. so-existentially-<disontologising/re-ontologising—aporeticism>reflected as the 'extensive manifest outcomes/outfits/shells—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations of human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> aestheticisation', - human individual as solipsistic sovereign-emergence/becoming,—existentially imbuing human freedom-as-to-supererogating/surrealising-for-'knowledge-empowerment-over-ignorance-disempowerment'-<as-of-'developing-and-availing-sovereign-sublimating\_potential/possibilities/options/choices'-as-to-the-

'credibility'/'ontological-veracity'-underlying-the-'sovereign-conscious/conscientious-  
 backdrop'> of drivenness beyond just 'socially induced emancipating/non-emancipating  
 drivenness' as to the individual <amplifying/formative-epistemicity>-totalising~thrownness-  
 in-existence<sup>35</sup> in any registry-worldview's/dimension's prior-institutionalisation-threshold-by-  
 prospective-uninstitutionalised-threshold<sup>102</sup> of ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>, - human formative convoluted developmental echeloning in any registry-  
 worldview/dimension as of socially translative ontological-good-  
 faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup> and ontological-  
 bad-faith/inauthenticity<sup>64</sup>~preconverging-de-mentating/structuring/paradigming<sup>65</sup> reflecting  
 respectively the structure of human intemporal and temporal ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>, - the social-construct uninstitutionalised-threshold<sup>102</sup> defined as  
 to the given registry-worldview/dimension prospectively 'descalaring-in-de-  
 mentating/structuring/paradigming first-moving/rentier/prerogative induced beholdening-  
 becoming—distortive-originariness/distortive-origination-as-to-<sup>47</sup> historicity-tracing~inhibited-  
 mental-aestheticising <sup>56</sup> meaningfulness-and-teleology<sup>99</sup> ontological-performance<sup>72</sup>-<including-  
 virtue-as-ontology>/morality/ethics/justice/etc. (as to **Being-development/ontological-  
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-  
 meaningfulness-and-teleology** , **institutional-development-as-to-social-function-  
 development** and **living-development-as-to-personality-development** psychologismic-  
 epistemic-acutisation—difficulty <for, residualising-<sup>{decompulsing}</sup> delinearity~for-cogency>  
 magnitudes<sup>{of-experientiality/experiment}</sup>)' so-underlined by the 'descalaring totalisingly-  
 disentailing—discretion/whim-of-thought of individuals-suboptimal instigative potency as of  
 human notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-  
 seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-  
 perspective—ontological-normalcy/postconvergence> **accordioning-{as-of-varying-**

individuations-contextually-transverse-desublimation/sublimation,-as-to-the-  
 wavering/redounding/waveforming—of-their-referencing-and-their-devolved-referencing-  
 imbued-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ (and so as poorly-  
 amenable-to and forestalling prospective bechancing-becoming—originariness/origination—as-  
 to-<sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective—  
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-  
 determinism’>~disinhibited-mental-aestheticising as sublimating bechancing-backdrop of  
 ontological-normalcy/postconvergence so-underlined by the ‘scalarising as of human  
 supererogatory/messianic intemporal and secondnature social-optimal instigative potency’),  
 - human social-formativeness defined as to the given registry-worldview/dimension surreptitious  
 flipping-around/flipping-about of social-stake-and-contention framing as to ‘ontological-good-  
 faith/authenticity<sup>69</sup>-and-equanimity of social/institutional process towards credible  
 social/institutional outcome as reflecting manifest dispensing-with-immediacy-for-relative-  
 ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup>’ and ‘ontological-bad-  
 faith/inauthenticity<sup>64</sup>—and—lack-of-equanimity of social/institutional process towards  
 preconverging/postconverging—de-mentative/structural/paradigmatic priorly-defaulted/usurped  
 social/institutional outcome as reflecting manifest lack of dispensing-with-immediacy-for-  
 relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup>’, with such  
 flipping-around/flipping-about rather reflecting respectively the implications of ‘originariness-  
 parrhesia,—as—spontaneity-of-aestheticisation—  
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness underlying dimensionality-  
 of-sublimating<sup>25</sup>-<amplituding/formative>supererogatory~de-mentativeness/epistemic-  
 growth-or-conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-  
 residuality/spirit-drivenness—equalisation) as to its profound dispensing-with-immediacy-for-  
 relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup> and



entailing>-existentialising—enframing/imprintedness-<as-to-<sup>4</sup> historicity-tracing—in-  
 presencing—hyperrealisation/hyperreal-transposition)’. Insightfully, a most fundamental  
 ontology/science as aspired herein in reflecting holographically-<conjugatively-and-  
 transfusively> the ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity ~of-the-  
 human-institutionalisation-process rather points to human formativeness-<as-to-  
 intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-  
 deferentialism>-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> as to recurrently self-surpassing  
<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> and the resultant consecutive consequent <sup>79</sup>presencing—  
 absolutising-identitive-constitutedness<sup>14</sup> <preconverging~‘motif-and-  
 apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
 <as-to-<sup>4</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) reflecting  
 the <cumulating/recomposuring~attendant—ontological-contiguity >-successive registry-  
 worldviews/dimensions imbued <sup>83</sup>reference-of-thought—and—<sup>83</sup>reference-of-thought-  
<sup>84</sup>devolving—<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> respective less-and-less relative-ontological-  
 incompleteness<sup>88</sup> of ontological-performance<sup>72</sup>-<including-virtue-as-ontology>; such that  
 inherently the construal of their social-stake-contention-or-confliction are ever always construed  
 in <amplifying/formative—epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> as to any such given registry-  
 worldview’s/dimension’s <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>  
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-  
 existentialising—enframing/imprintedness-<as-to-<sup>4</sup> historicity-tracing—in-presencing—  
 hyperrealisation/hyperreal-transposition) (as to Being-development/ontological-framework-  
 expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-  
 and-teleology , institutional-development—as-to-social-function-development and living-  
 development—as-to-personality-development psychologismic epistemic acutisation—

~~difficulty~~ ~~<for, residualising~~ ~~{decompulsing}~~ ~~delinearity~~ ~~~ for eogeneity>~~ \_\_\_\_\_ magnitudes <sup>{of-</sup>  
<sup>experientiality/experiment}</sup>), whereas an ontologically more profound construal as of difference-  
conflatedness<sup>13</sup> ~~as-to-totalitative-reification-in-singularisation-~~ ~~<as-to-the-~~  
~~nondisjointedness/entailment-of-prospective-~~<sup>61</sup> ~~nonpresencing>~~<sup>92</sup> ~~-as-veridical-epistemicity-~~  
~~relativism-determinism~~<sup>22</sup> (reflecting originariness/origination-~~{so-construed-as-to-ontological-~~  
~~normalcy/postconvergence-perspective-scalarising-construal-of-existence}~~) rather highlights an  
‘utterly superseding construal of ontological-performance<sup>72</sup> ~~-<including-virtue-as-ontology>~~’ of  
any such registry-worldview/dimension <sup>79</sup> ~~presencing—absolutising-identitive-constitutedness~~<sup>14</sup>  
~~<preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-~~  
~~existentialising—enframing/imprintedness-~~ ~~<as-to-~~ ~~historicity-tracing—in-presencing—~~  
~~hyperrealisation/hyperreal-transposition)~~ construal of social-stake-contention-or-confliction  
wherein base-institutionalisation, <sup>103</sup> universalisation, positivism/rational-empiricism and  
notional~<sup>18</sup> deprocrypticism respectively are rather of unenframed/re-  
ontologising/unbeholdening/bechancing–supererogation<sup>96</sup> with regards to the social-stake-  
contention-or-confliction of recurrent-utter-uninstitutionalisation, ununiversalisation, non-  
positivism/medievalism and our <sup>80</sup> ~~procrypticism–or–disjointedness-as-of-~~<sup>83</sup> ~~reference-of-thought~~  
as to the prospective sublimating/emancipating possibilities of human limited-mentation-  
capacity-deepening—~~as-subjecting-limitedness/human-subpotency-to-‘educated-~~  
~~unlimitedness/existence-sublimating-nascence~~<sup>233</sup> ‘in the face of existence—~~as-sublimating-~~  
~~withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation~~<sup>96</sup>  
enabling of human ontological realisation as of human formativeness-~~<as-to-intersolipsism-of-~~  
~~preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-~~  
~~56~~ ~~meaningfulness-and-teleology~~<sup>99</sup>’ and so rather than any <sup>70</sup> ~~presencing—absolutising-identitive-~~  
~~constitutedness~~<sup>14</sup> ~~<preconverging~‘motif-and-apriorising/axiomatising/referencing’-~~  
~~entailing>-existentialising—enframing/imprintedness-~~ ~~<as-to-~~ ~~historicity-tracing—in-~~

presencing—hyperrealisation/hyperreal-transposition) construal inevitably caught up in human-  
 subpotency subontologisation/ideology-over-ontology. Incipiently, an ontology that professes to  
 be of the most profound science as fundamental ontology should be able to see-through (as to  
 7unblurriness—<re-ontologising\_by-postconverging-as-to-dragged-out-  
 supererogatory~wholesomeness/profound-supererogation<sup>96</sup>, -while-anecdotalising-prior-  
 disontologising-thresholding>) the superficiality of human-subpotency 79presencing—  
 absolutising-identitive-constitutedness<sup>14</sup> <preconverging~‘motif-and-  
 apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
 <as-to-<sup>4</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) imbued  
 social-stake-contention-or-confliction projections (beyond-the-consciousness-awareness-  
 teleology<sup>99</sup>-<of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup>) of any  
 given registry-worldview/dimension, and articulate prospective aestheticisation—and-  
 aestheticisation-towards-ontology-<elicited-idiomatisation>/<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
 that is of unenframed/re-ontologising/unbeholdening/bechancing—supererogation<sup>96</sup> enabling  
 prospective human re-ontologisation possibilities. Such a depth of contemplation as to Being-  
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-  
 infrastructure-of- meaningfulness-and-teleology effectively reflects a rather more profound  
 conceptualisation of human psychology as to its transcendence-and-  
 sublimity/sublimation/supererogatory~de-mentativity inducing potential as to the  
 psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring implications in  
 reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-  
 reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process (at the  
 crossroads of prior <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> and prospective metaphoricity<sup>57</sup>) over  
 approaches of relative gimmickiness-of-thought as to our positivism/rational-empiricism  
 79presencing—absolutising-identitive-constitutedness<sup>14</sup> <amplituding/formative—

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>

that poorly address human egotistic/self-referential complex in the face of prospective human-subpotency–aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint and with the corresponding possibility for sophistic/pedantic moral and intellectual

disenfranchisement/swindling/corruption/dispossession (as the fact is when it comes to social-

stake-contention-or-confliction ‘knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-

prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-

implicated\_attendant\_ontological-contiguity ’~educed-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-

<imbued–notional~cogency>’ }—conflatedness<sup>3</sup> -in-{preconverging-disentailment-by}

postconverging-entailment> tends to be notionally/epistemically/bindingnessly<as-to-

determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> caught up between a

desublimation/gimmickiness and sublimation preconverging/postconverging–de-

mentating/structuring/paradigming’ as reflected in the social reality of a ‘veil of knowledge

associated with subterfuges’ reflected say in an ambiguous continuity between genuine-

knowledge and chicanery, social/institutional intellectualism and social/institutional

sympathetic-sophistry, alchemy and chemistry, quackery and medicine, technological-

advancement and technical-mystification, flawed-industrial-analyses-and-certifications and

disinterested-scientific-analyses-and-certifications, etc.). In other words, the notion of the ‘other’

as aetiologisation/ontological-escalation-<ontological-

veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> is

much more than ‘magnanimity towards the other’ but more fully a stance that ‘calls upon a

principled commitment to the notion of the other’ by the other as enabling the completeness of

<sup>103</sup>universal responsibility/~~relative-reflexivity~~. Paradoxically, viewed from this angle as of the possibility of inducing prospective notional-contiguity/epistemic-contiguity<sup>62</sup>-<profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>91</sup>-qualia-schema> for ontologically-veridical virtue transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~, a different interpretation can be made about the posture of a thinker like Heidegger during the troubled years of the 1930s; as effectively, the implication of Heidegger's analysis of the situation which he associated with Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology <amplituding/formative-epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-<sup>6</sup>nonpresencing,-for-explicating~~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>97</sup> points to a 'conception emphasising ontology as defining virtue thus ultimately geared towards prospective notional-contiguity/epistemic-contiguity<sup>62</sup>-<profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>91</sup>-qualia-schema> as of the need for prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought', but failing not because of the said orientation but with regards to the wrong conclusion about Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology misunderstood as implying that it lies with a historical tradition like the Ancient Greece tradition or German Folk tradition rather than lying with an underlying transcendental <sup>103</sup>universal notion construed as 'going beyond them-and-us logic' as of the implications of <sup>103</sup>universal human emancipating potential of re-originary-as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking<sup>91</sup>- 'projective-insights'/'epistemic-projection-in-conflatedness<sup>13</sup>'-of-notional~<sup>8</sup>deprocrypticism-prospective-sublimation⟩<sup>90</sup>, and this fundamentally scuppered his possibility of 'attaining a conception of prospective notional-

contiguity/epistemic-contiguity<sup>62</sup>-<profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema> as of the need for prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought’, rather than an ‘ontologically-flawed idea implying a certain given historical tradition’. Likewise, but with regards to virtue analysts analyses that are naively articulated on the supposedly prospective re-ontologising basis of the ‘supposedly notional-contiguity/epistemic-contiguity<sup>62</sup>-<profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema>’ of our ‘modern take attitude/mental-disposition/care-and-episteme<sup>5</sup>’ as of our <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought leading to charade as of selecting, triaging, mutually-concurring-and-accommodating and power-relations driven charades virtue constructs, an altogether different drawback is decisively apparent as we know that since those troubled years, wars, genocides, and other crimes against humanity have still been taking place and will probably continue to take place, as of the preconverging/postconverging-de-mentative/structural/paradigmatic consequence arising with such manifestations ‘supposedly of the notional-contiguity/epistemic-contiguity<sup>62</sup>-<profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema>’ of our ‘modern take attitude/mental-disposition/care-and-episteme’; divulging that conceptualising virtue in as to such ‘wrongly implicated notional-contiguity/epistemic-contiguity<sup>62</sup>-<profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema>’ is at best only of palliative consequence and not truly aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> which rather warrants prospectively veridical notional-contiguity/epistemic-contiguity<sup>62</sup>-<profound-supererogation<sup>96</sup>-of-mentally-

aestheticised~postconverging/dialectical-thinking<sup>2</sup> –qualia-schema> as of prospective relative-  
ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought (as of prospective <sup>18</sup>deprocrpticism–or–  
preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought). The fact is well-meaningness, good-  
intentions and/or good-naturedness however comforting to contemplate about doesn't substitute  
for ontology/ontological-veridicality as of the need to truly understand the human limited-  
mentation-capacity—as subjecting ‘~~duced-unlimitedness/existence-sublimating-nascence<sup>2</sup>~~  
to-limitedness/human-subpotency dynamics behind human action for appropriate  
aetiologisation/ontological-escalation-<ontological-  
veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>  
that brings an end to the endemisation and enculturation of any given registry-  
worldview's/dimension's vices-and-impediments<sup>105</sup>. This existential-<disontologising/re-  
ontologising—aporeticism> reality about <amplituding/formativ-epistemicity>causality<sup>9</sup>~as-  
to-projective-totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-  
explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>97</sup> is no more  
different between the social world and the natural world, and so as of existence—as-the-absolute-  
a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-  
ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup> -<as-to-perspective-  
ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-  
overcoming/unovercoming’> inherent ontological coherence/contiguity. This insight about  
virtue as lying with ontology has been to varying degrees implicitly understood by many  
postmodern thinkers, beginning with Heidegger pointing to a sophistication of thought but for  
the poor development and poor conclusions of his analysis during the troubled years of 1930s;  
and rather poorly interpreted by virtue critiques adopting a ‘modern take attitude/mental-  
disposition/care-and-episteme<sup>5</sup>’ supposedly in ‘supposedly notional-contiguity/epistemic-  
contiguity<sup>62</sup> -<profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-

thinking<sup>21</sup>-qualia-schema>’, rather as of its <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought perspective construed-as reasoning-from-results/afterthought of modernity. Such sophistication of thought to think in terms of inherent ontology, however ontologically-flawed with respect to Heidegger, has been further implicitly pursued by latter postmodern thinkers as of quasi-transcendental implications for construing virtue from the orientation of prospective notional-contiguity/epistemic-contiguity<sup>62</sup>-<profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema> as of prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought, as implicated with the case of Derrida’s spirit insight. Ultimately, the ‘postmodern <sup>18</sup>deprocrpticism-or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care-and-episteme<sup>5</sup>’ should ontologically nurture the requisite psychoanalytic-unshackling/prospective-grounding/prospective-reification for prospective notional-contiguity/epistemic-contiguity<sup>62</sup>-<profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema> as of prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought implied as of <sup>18</sup>deprocrpticism-or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought as implied by postmodern <sup>48</sup>human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup> thus inducing the aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> addressing/resolving our ‘modern take attitude/mental-disposition/care-and-episteme<sup>5</sup>’ vices-and-impediments<sup>105</sup>. As a further elucidation, prospective notional-contiguity/epistemic-contiguity<sup>62</sup>-<profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-

thinking<sup>21</sup>-qualia-schema> as of prospective relative-ontological-completeness<sup>87</sup>-of-  
<sup>83</sup>reference-of-thought actually points out that the uninstitutionalised-threshold<sup>102</sup> is rather a  
 point of <sup>15</sup>de-mentation-(~~supererogatory-ontological-de-mentation-or-dialectical-de-  
 mentation—stranding-or-attributive-dialectics~~) which is what justifies the pre-eminence of the  
 prospective institutionalisation attitude/mental-disposition/care-and-episteme<sup>5</sup> over the  
 uninstitutionalised-threshold<sup>102</sup> attitude/mental-disposition/care-and-episteme<sup>5</sup>. We can  
 effectively grasp why Heidegger’s implicated insight as of notional-discontiguity/epistemic-  
 discontiguity<sup>63</sup>-<between—prior-shallow-supererogation<sup>96</sup>-of-mentally-  
 aestheticised~preconverging/dementing<sup>20</sup>-qualia-schema\_and\_prospective-profound-  
 supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-  
 schema> but rather being associated with a given tradition actually couldn’t break through the  
 barrier of perceiving notional-discontiguity/epistemic-discontiguity<sup>63</sup>-<between—prior-  
 shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>-qualia-  
 schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-  
 aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema> as ‘futural way of  
 thinking’, as it misperceived that any tradition can reveal as of its inherent nature the ‘futural  
 way of thinking’, rather than that this lies with a ‘<sup>103</sup>universal principle understanding of the  
 transformation of traditions’ and thus how such <sup>103</sup>universal principle understanding as of its  
<sup>103</sup>universal implications informs about the ‘futural way of thinking’. In this regard, we can  
 equally understand why Heidegger’s supposed criticism of Cartesianism was altogether a  
 misplaced analysis given that a ‘<sup>103</sup>universal principle understanding of the transformation of  
 traditions’ as herein implied by this author in reflecting holographically-<conjugatively-and-  
 transfusively> the ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-  
 human-institutionalisation-process~~, would have provided the insight that Descartes was  
 actually ‘establishing a positivism tradition as of futural way of thinking’ breaking away from

non-positivism/medievalism and so ‘as to the fact that dimensionality-of-sublimating<sup>25</sup> -  
 (<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation) as to existence—as-sublimating-withdrawal/unenframing/re-  
 ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup> is aporetically the more  
 fundamental incipient/seeding originariness-parrhesia,-as-spontaneity-of-aestheticisation to  
 Descartes thinking-proposition for budding-positivism reproducibility—  
 mathesis/motif/throwness-disposition,-as-reproducibility-of-aestheticisation’ and thus in-  
 many-ways the naïve/flawed Cartesianism today arise as to a reasoning as from reproducibility—  
 mathesis/motif/throwness-disposition,-as-reproducibility-of-aestheticisation perspective  
 whereas Descartes is more fundamentally involved in an postconverging-aporeticism-  
 overcoming/unovercoming exercise with respect to medieval-scholasticism non-positivising (as  
 of dimensionality-of-sublimating<sup>25</sup> -(<amplituding/formative>supererogatory-de-  
 mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) as to  
 existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-  
 prospective-profound-supererogation<sup>96</sup>) which as of ‘self-reflexive~instigative-eventuating-(<as-  
 to-teleological-instigative/incipient-  
 willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-  
 preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation)  
 philosophically generates his thinking-proposition as to prospective reasoning-from-  
 results/afterthought implied budding-positivism reproducibility—mathesis/motif/throwness-  
 disposition,-as-reproducibility-of-aestheticisation; such that budding-positivism  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting becomes  
 intelligible, thus revealing that Heidegger implied notional-discontiguity/epistemic-

discontinuity<sup>63</sup> <between—prior-shallow-supererogation<sup>96</sup>-of-mentally-  
 aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema\_and\_prospective-profound-  
 supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-  
 schema> while intending to be of prospective  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting is actually  
 of an <amplituding/formative—epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>  
 aposteriorising/logicising/deriving/intelligising/measuring with prior positivism  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting  
 attitude/mental-disposition/care—and—episteme<sup>5</sup>, even though in its attempt it effectively elicits  
 many insights for the prospect of ontologically-veridical prospective postmodern  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting with its  
 corresponding postmodern<sup>18</sup> deprocrypticism—or—preempting—disjointedness-as-of-  
<sup>83</sup>reference-of-thought  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting  
 attitude/mental-disposition/care—and—episteme<sup>5</sup>. In other words philosophical thought is all  
 incipiently/seedingly about dimensionality-of-sublimating<sup>25</sup> |  
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>1</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness—equalisation), and Heidegger’s issue should have actually been about future Being-  
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-  
 infrastructure-of—meaningfulness-and-teleology just as Descartes issue in articulating  
 budding-positivism/rational-empiricism (traditionally construed-as-rationalism) was not with  
 setting up its<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> in contention with prior non-  
 positivism/medievalism as of the then projective future Being-development/ontological-

framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-  
 meaningfulness-and-teleology of positivism/rational-empiricism, apart from mere  
 intellectually contrastive elucidation, but rather implied affirming prospective positivism as of  
 its very own  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting  
 attitude/mental-disposition/care-and-episteme<sup>5</sup>; and so as of the fundamental implication of  
 positivism prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought over non-  
 positivism/medievalism prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought.  
 We thus see why the future redevelopment of Heideggerian misconceived prospective notional-  
 contiguity/epistemic-contiguity<sup>62</sup>-<profound-supererogation<sup>96</sup>-of-mentally-  
 aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema> as of prospective relative-  
 ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought as undertaken by latter thinkers like  
 Foucault, Derrida, Deleuze, Lacan, Lyotard and others are full of prospective quasi-  
 transcendental 'preconverging/postconverging-de-mentative/structural/paradigmatic  
 disseminative implications' as reflecting an underlying reality of prospective <sup>83</sup>reference-of-  
 thought <sup>15</sup>de-mentation-(~~supererogatory-ontological-de-mentation-or-dialectical-de-~~  
~~mentation—stranding-or-attributive-dialectics~~) construed herein as of prospective postmodern  
<sup>18</sup>deprocrypticism-or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting  
 attitude/mental-disposition/care-and-episteme<sup>5</sup>, and so just as searing with  
 'preconverging/postconverging-de-mentative/structural/paradigmatic disseminative  
 implications' was the mathesis universalis metaphoricity<sup>57</sup> extended development/influence on  
 the works of the Galileos, Descartes, Newtons, Leibnizes and others that ultimately reflected an  
 underlying reality of prospective <sup>83</sup>reference-of-thought <sup>15</sup>de-mentation-  
 <supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-

attributive-dialectics) implied as of prospective positivism  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting  
 attitude/mental-disposition/care-and-episteme<sup>5</sup> in superseding/transcending non-  
 positivism/medievalism. In effect it is herein contended that what is implicitly missed about the  
 Cartesian proposition ‘I think therefore I am’ is not the idea that Descartes contemplates that he  
 is the first person to be self-conscious about his thinking; rather his underlying reasoning is ‘more  
 than just speculative doubting’ but ‘motivated doubting’ that is highly contextual-as-of-the-non-  
 positivism/medieval-epoch and highly prefigurative-as-to-what-Descartes-wants-to-do-of-  
 transformative-with-thinking-given-that-context postconverging-aporeticism-  
 overcoming/unovercoming (underlying that Descartes’ dimensionality-of-sublimating<sup>25</sup> |  
| <amplifying/formative>supererogatory-de-mentativeness/epistemic-growth-or-  
| conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
| drivenness-equalisation) as to existence—as-sublimating-withdrawal/unenframing/re-  
 ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup> is aporetically the more  
 fundamental incipient/seeding originariness-parrhesia,—as-spontaneity-of-aestheticisation in  
 then secondarily inducing his thinking-proposition for budding-positivism reproducibility—  
 mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation). That is,  
 Descartes seeks to affirm the ‘mereness of thought’ beyond any existing habit-and-tradition-of-  
 thought as of non-positivism/medievalism pedantic dogmatism reasoning-from-  
 results/afterthought, and so liberated rearticulate thought ‘out of thin air’ as of prospective  
 reasoning-through/messianic-reasoning as reflected by his novel mathesis universalis  
 metaphoricity<sup>57</sup> rationalism schema/dissemination<sup>28</sup> that permeates all of his works such that  
 even with his ontological argument something subtle and more original is happening, in that  
 unlike many medieval-scholasticism dogmatic interpretations that construe of a supernatural  
 permeation into the natural, in affirming the ontological argument Descartes blocks-

out/passivises the supernatural from the natural with the metaphoricity<sup>57</sup> implication that the natural can be thought of operationally and in sublimation on its own terms—as-of-axiomatic-construct. Thus Descartes ‘I think therefore I am’ is rather a statement of intent as of a ‘futural way of thinking and sublimation’ and its budding-positivism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care—and–episteme<sup>5</sup>, that is unique as ‘consciously setting up the pre-eminence of thinking in eliciting-and-resolving systemic doubting and postconvergently–de-mentating/structuring/paradigming the possibility of elucidation of any subject on this thinking educating sublimation basis’. In effect Descartes project is actually as to existence-potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-epistemic-digression relative-ontological-completeness<sup>87</sup>—of–apriorising/axiomatising/referencing as of positivism/rational-empiricism, and so from the prior<sup>79</sup> presencing—absolutising-identitive-constitutedness<sup>14</sup> of non-positivism/medievalism. With both the budding-positivism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care—and–episteme<sup>5</sup> and postmodern<sup>18</sup> deprocrypticism—or–preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care—and–episteme<sup>5</sup>, we may be forgiven to confuse-and-dismiss their schema as-to-preconverging/postconverging–de-mentative/structural/paradigmatic—disseminative-implications as of prospective reasoning-through/messianic-reasoning as incoherent from a shallow-and-immediate un insightful analytical perspective on the basis of the respectively prior reasoning-from-results/afterthought of non-positivism/medievalism and positivism/rational-empiricism manifestation of<sup>80</sup> procrypticism—or–disjointedness-as-of-<sup>83</sup>reference-of-thought (since as of the latter relative-ontological-incompleteness<sup>88</sup> perspective ‘all the reasoning in the world’ is only respectively as of non-positivism/medievalism

apriorising/axiomatising/referencing–psychologism or positivism–<sup>80</sup>procrpticism  
 apriorising/axiomatising/referencing–psychologism); thus failing to perceive that the projective-  
 insights for dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-  
 reification/contemplative-distension<sup>27</sup> (as of human self-surpassing—existentialism-form-  
 factor,-in-overcoming-‘notional~collateralising-beholdening-prot Humanity’-to-‘attain-  
 sublimating-humanity’-as-to-existence-potency<sup>9</sup> ~sublimating–nascence,-disclosed-from-  
 prospective-epistemic-digression to supersede human temporality<sup>98</sup>/shortness  
 <amplifying/formative><sup>9</sup> wooden-language-(imbued—averaging-of-thought-<as-to-  
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-  
 ‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>)), as of  
 deneuterising<sup>17</sup> ‘exteriorisation attitude/mental-disposition/care–and–episteme<sup>5</sup>’ of  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>–as-metaphoricity<sup>57</sup> superseding/overriding prior <sup>83</sup>reference-  
 of-thought temporally <sup>58</sup>neuterising ‘interiorisation attitude/mental-disposition/care–and–  
 episteme<sup>5</sup>’ of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, reflects Being-development/ontological-  
 framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-  
 meaningfulness-and-teleology as of human limited-mentation-capacity-deepening—as-  
 subjecting-limitedness/human-subpotency-to-‘duced-unlimitedness/existence-sublimating–  
 nascence<sup>253</sup> implications wherein ontological-faith-notion-or-ontological-fideism—imbued-  
 underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-  
 existential-reality is sublimatingly rather about a ‘seeding promise of human-subpotency  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.  
 equivalence/correspondence with the full-potency-of-existence’s~sublimating–nascence—as-of-  
 its-coherence/contiguity’ that comes out short and which ‘reinvigoration as of furthered  
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-  
 apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-

or-acumen for originary/as-of-event<sup>38</sup> reasoning-through/messianic-reasoning' induces the successive prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought as to the 'relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> as of <sup>83</sup>reference-of-thought différance/internal-dialectics/difference-deferral'. The appropriate contemplative perspective for the appreciation of their schema as-to-preconverging/postconverging—de-mentative/structural/paradigmatic—disseminative-implications is effectively crossgenerational as of the amplitude/breadth of <sup>83</sup>reference-of-thought implied transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity; as we can effectively appreciate that the very mathesis <sup>103</sup>universalis schema/disseminative metaphoricity<sup>57</sup> engendering our positivism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care—and—episteme<sup>5</sup> is still ongoing today even as it is more clearly demarcated as initiated about 500 years ago. The overall logic of this notional-discontiguity/epistemic-discontiguity<sup>63</sup> -<between—prior-shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-schema> analysis, implied as of prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought, can be understood simply as of the relation between existence which is already given and human-subpotency which as of prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought grasp more and more what is of the full-potency of existence by way of its axiomatic-constructs of existence or of purviews of existence, with its grandest axiomatic-construct as an ~~epistemic-totalising~~<sup>33</sup>/circumscribing/delineating construct being the <sup>83</sup>reference-of-thought. We can grasp that it is not existence and purviews of existence which will adjust to human-subpotency for ontologically-veridical <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> but rather human-subpotency adjusting as to existence-potency<sup>39</sup>~sublimating—nascence,-disclosed-from-

prospective-epistemic-digression; with such adjusting being construed as of prospective relative-ontological-completeness<sup>87</sup>. But then humankind as of its developed-and-invested habits and traditions about existence counterintuitively relates to existence and purviews of existence as if it supersedes them, and thus do not or poorly construes of prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought/relative-ontological-completeness<sup>87</sup>-of-axiomatic-construct as an issue of human-subpotency adjustment as of psychoanalytic-unshackling/prospective-grounding/prospective-reification, implied as of <sup>15</sup>de-mentation-~~<supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics>~~ with regards to the <sup>83</sup>reference-of-thought transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~. In lieu the poor intuition is to imply that we are already well grounded and that prospective <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is an <sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation to our already established psychoanalytic disposition rather than a <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation in resetting-our-psychoanalytic-disposition/prospective-grounding as of ~~<amplituding/formative~epistemicity>~~-totalising~renewing-realisation/re-perception/re-thought in apriorising/axiomatising/referencing-~~{of-‘prospectively~implicated~attendant~ontological-contiguity’~educated~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity~contiguity-  
<imbued~notional~cogency>’ }—conflatedness<sup>13</sup> in {preconverging~disentailment~by}—postconverging~entailment, such that this leads to apriorising/axiomatising/referencing-~~{of-‘prospectively~implicated~attendant~ontological-contiguity’~educated~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity~contiguity-  
<imbued~notional~cogency>’ }—constitutedness<sup>14</sup> in preconverging~entailment~~ when so~~

poorly psychoanalytically grounded on the naïve and ontologically-flawed basis that it is existence and purviews of existence that adjust to our human-subpotency. Thus however counterintuitive, this overall conception structures the fact that it is as of <sup>15</sup>de-mentation-  
~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-  
attributive-dialectics)~~ that our human ~~<amplituding/formative-  
epistemicity>~~totalising/circumscribing/delineating <sup>83</sup>reference-of-thought is transcended for  
prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought implied as of  
notional-discontiguity/epistemic-discontiguity<sup>63</sup>-~~<between—prior-shallow-supererogation<sup>96</sup>-of-  
mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema\_and\_prospective-profound-  
supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-  
schema>~~. In this regard, ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-  
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-  
existential-reality instigated relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> as of difference-conflatedness<sup>13</sup>-as-to-  
totalitative-reification-in-singularisation-~~<as-to-the-nondisjointedness/entailment-of-  
prospective-<sup>6</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup> implied  
<amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-  
prospective-<sup>6</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—  
ontological-contiguity<sup>67</sup>’ as of Being-development/ontological-framework-expansion—as-to-  
depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology is  
essentially one of shifting attitude/mental-disposition/care—and-episteme<sup>5</sup> by the successive  
institutionalisations <sup>83</sup>reference-of-thought  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting for  
aposteriorising/logicising/deriving/intelligising/measuring <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>,  
even though beyond-the-consciousness-awareness-teleology<sup>99</sup>-~~<of-preconverging-existential-~~~~

extrication-as-of-existential-unthought<sup>6</sup> human induced bias leads to a wholly immersed-and-engrossed focussing only at its given present institutionalisation's <sup>83</sup>reference-of-thought 'present attitude/mental-disposition/care-and-episteme'<sup>5</sup> as if other retrospective-and-prospective institutionalisations' <sup>83</sup>reference-of-thought do not have their own attitude/mental-disposition/care-and-episteme<sup>5</sup> as of their underlying relative-ontological-incompleteness<sup>88</sup> and relative-ontological-completeness<sup>87</sup> <sup>83</sup>reference-of-thought. This phenomenological insight in recognising that there is an 'underlying metaphoricity<sup>57</sup>-induced relative-emancipating migration' from the mindset of the early hunter-gathers as of recurrent-utter-uninstitutionalisation towards modern man as of positivism—<sup>80</sup>procrypticism to the prospective postmodern man as of deprocrypticism, calls for a full appreciation of this most profound phenomenological transcendental process of corresponding 'human attitude/mental-disposition/care-and-episteme<sup>5</sup> migration' inducing successive apriorisings/apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumentings of human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought; and so, as of retrospective and prospective <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> interpretation construed as <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>. Such a conception that goes beyond our natural inclination of 'referring to' and 'ad hocly-and-scantily' identify other retrospective and prospective registry-worldviews/dimensions <sup>83</sup>reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care-and-episteme<sup>5</sup> from our present attitude/mental-disposition/care-and-episteme<sup>5</sup>, towards an ontologically-veridical transparent 'to be or existing as wholly immersed-and-engrossed' existential-<disontologising/re-ontologising—aporeticism> projection insight about all registry-worldviews/dimensions attitude/mental-

disposition/care-and-episteme<sup>5</sup> is what underlies the protensive-consciousness of deprocrypticism, from which standpoint as of its ontological-completeness-of-<sup>83</sup>reference-of-thought such an ontologically-veridical analysis of ‘human attitude/mental-disposition/care-and-episteme<sup>5</sup> migration’ can be undertaken, for retrospective and prospective attitude/mental-disposition/care-and-episteme<sup>5</sup> conception, and specifically as relevant for understanding prospective ‘postmodern <sup>18</sup>deprocrypticism-or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care-and-episteme<sup>5</sup>’. In this regard, ‘human attitude/mental-disposition/care-and-episteme<sup>5</sup> migration’ in reflecting holographically-<conjugatively-and-transfusively> the ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity ~of-the-human-institutionalisation-process induced Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology is instilled as of <sup>15</sup>de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ wherein the prospective <sup>83</sup>reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care-and-episteme<sup>5</sup> is intemporally induced as deneuterising<sup>17</sup> ‘exteriorisation attitude/mental-disposition/care-and-episteme<sup>5</sup>’ of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>—as-metaphoricity<sup>57</sup> superseding/overriding the prior <sup>83</sup>reference-of-thought temporally <sup>58</sup>neuterising ‘interiorisation attitude/mental-disposition/care-and-episteme<sup>5</sup>’ of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>. The ‘exteriorisation attitude/mental-disposition/care-and-episteme<sup>5</sup>’ implies <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as not referenced/registered/decisioned—as-ascribed/neuterised as of a prior <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>,

that is, not as of the prior <sup>83</sup>reference-of-thought ‘interiorisation attitude/mental-disposition/care-and-episteme<sup>5</sup>’, but rather referenced/registered/decisioned-as-deascribed/deneuterised as of the prospective <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>; with the latter construed as postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism and the former construed as preconverging-or-dementing<sup>20</sup>—apriorising-psychologism. Thus a registry-worldview/dimension institutionalisation <sup>83</sup>reference-of-thought always operates as if it is the absolute framework of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, that is, by its ‘interiorisation attitude/mental-disposition/care-and-episteme<sup>5</sup>’, notwithstanding the ontological-veridicality of its prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought at its uninstitutionalised-threshold<sup>102</sup>, as reflected by the prospective registry-worldview/dimension institutionalisation <sup>83</sup>reference-of-thought in an ‘exteriorisation attitude/mental-disposition/care-and-episteme<sup>5</sup>’ towards it. Consider in this regard the ontologically-veridical reflected immersed-and-engrossed attitude/mental-disposition/care-and-episteme<sup>5</sup> with respect to the ‘ill-health ~~amplifying/formative-epistemicity~~totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ wherein the ‘to be or existing as wholly immersed-and-engrossed’ recurrent-utter-uninstitutionalisation ‘~~implicit-attendant~~—ontological-contiguity<sup>67</sup>~educated—existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-~~imbued-notional~cogency~~’<sup>40</sup>-lowest-level-reification per-cep-ti-vi-ty-as-of-bad-omen attitude/mental-disposition/care-and-episteme<sup>5</sup> could involve a conversational stance of the sort, ‘I have been stricken by a spirit’, in an effusive-conversational-as-of-existential articulating of what can be done to allay such a spirit; or with respect to our positivism—<sup>80</sup>procrypticism, in an effusive-conversational-as-of-existential articulating of a clinical analysis mainly as a patient

ill-health state; or with respect to prospective postmodernism, in an effusive-conversational-as-of-existential articulating of associated socio-economic and socio-political factors behind a patient's ill-health. Basically, 'exteriorisation attitude/mental-disposition/care-and-episteme'<sup>5</sup>, as relevant for the conception of a 'postmodern exteriorisation attitude/mental-disposition/care-and-episteme'<sup>5</sup> relative to our modern take interiorisation attitude/mental-disposition/care-and-episteme'<sup>5</sup>, as of notional~<sup>18</sup>deprocrypticism protensive-consciousness in ontological-completeness-of-<sup>83</sup>reference-of-thought encapsulates: - underlying relative-ontological-incompleteness<sup>88</sup> and relative-ontological-completeness<sup>87 83</sup>reference-of-thought as of relative-postconverging-nonextricatory-existential-preempting-of-existential-unthought over relative-preconverging-existential-extrication-as-of-existential-unthought; - notional~discongruity of the prospective <sup>83</sup>reference-of-thought over the prior <sup>83</sup>reference-of-thought; - and prospective deascription/deneuterising<sup>17</sup>

psychologism/apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting over prior ascription/<sup>58</sup>neuterising psychologism/apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting. When so-construed prospectively, 'postmodern exteriorisation attitude/mental-disposition/care-and-episteme'<sup>5</sup> is all about such a <sup>18</sup>deprocrypticism-or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought as implied by its <sup>48</sup>human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup> 'originary postmodern-thought-process and other postmodern creative-processes avant-gardism' that are not in a reasoning-from-results/afterthought ontological entanglement with our 'modern take attitude/mental-disposition/care-and-episteme'. Consider in this regard the reasoning-through/messianic-reasoning prospective preconverging/postconverging—de-mentative/structural/paradigmatic disseminative implications as of Derridean

différance/internal-dialectics/difference-deferral, Foucauldian genealogy-knowledge-and-power-discourse and Deleuzian immanence experimentation that can all be construed (and as equally implied by this author's ontological-normalcy/postconvergence referentialism conception of <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>), as of prospective transcendence-and-sublimity/sublimation/supererogatory-~~de~~mentativity singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup> projected epistemic-immanence/veridical-epistemicity-relativism-determinism for perpetuated/disseminative preemption of conceptual disjointedness/disentailment. Thus ultimately the notional~<sup>18</sup>deprocrypticism registry-worldview/dimension is one that will be marked by sharper and sharper singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup> projected epistemic-immanence/veridical-epistemicity-relativism-determinism, construed as of its perpetuating/disseminating of the preemption of disjointedness. In this regard, singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup> projected epistemic-immanence/veridical-epistemicity-relativism-determinism retrospectively and prospectively reflects the notional~conflatedness<sup>13</sup>/conflatedness<sup>13</sup> implied as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality but with the latter as a 'seeding promise of human-subpotency ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. equivalence/correspondence with the full-potency-of-existence's~sublimating-nascence-as-of-its-coherence/contiguity' ever always coming short due to human temporal ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. denaturing<sup>16</sup> as of temporal/shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> pedantic/formulaic alignment to

‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting  
<sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-  
 aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’  
 for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness, so-construed at  
 the uninstitutionalised-threshold<sup>102</sup> as apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup>-in-preconverging-entailment, thus  
<sup>83</sup>requiring prospective intemporal/longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
 institutionalisation renewing of <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>,-for-  
 aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
 that overcome the distortional implications of such pedantic/formulaic denaturing<sup>16</sup>; by way of  
 ‘reinvigoration as of furthered ontological-faith-notion-or-ontological-fideism—imbued-  
 underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-  
 existential-reality parrhesiastic askesis-or-acumen’ for originary/as-of-event<sup>38</sup> reasoning-  
 through/messianic-reasoning. Singularisation-<as-to-the-nondisjointedness/entailment-of-  
 prospective-<sup>61</sup>nonpresencing><sup>92</sup> projected epistemic-immanence/veridical-epistemicity-  
 relativism-determinism as such is a conception that grasps that ‘axiomatic-constructs as of  
 <amplituding/formative-epistemicity>totalising/circumscribing/delineating <sup>83</sup>reference-of-  
 thought-<sup>84</sup>devolving’ is the <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> format implied by the ontological-  
 faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-  
 apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality ‘seeding promise of  
 human-subpotency ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. equivalence/correspondence with the full-potency-of-

existence's~sublimating~nascence-as-of-its-coherence/contiguity' with respect to any given  
 <amplituding/formative~epistemicity>totalising~devolved—purview/domain-of-construal-as-  
 intrinsic-reality/ontological-veridicality/existential-reality', with potentially divergent  
 56 meaningfulness-and-teleology<sup>99</sup> implications as of underlying relative-ontological-  
 incompleteness<sup>88</sup>/relative-ontological-completeness<sup>87</sup>—  
 <sublimating~referencing/registering/decisioning,—as-self-becoming/self-  
 conflatedness<sup>12</sup>/formative~supererogating-<projective/reprojective—aestheticising-re-motif-  
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective~ontological-  
 normalcy/postconvergence>} arising from human limited-mentation-capacity-deepening—as-  
 subjecting limitedness/human-subpotency to 'educed-unlimitedness/existence-sublimating-  
 nascence'<sup>53</sup>; with relative completeness increasingly attained, by way of 'reinvigorating as of  
 furthered ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-  
 motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality  
 parrhesiastic askesis-or-acumen' for ordinary/as-of-event<sup>38</sup> reasoning-through/messianic-  
 reasoning. Thus singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-  
 6 nonpresencing><sup>92</sup> projected epistemic-immanence/veridical-epistemicity-relativism-  
 determinism by its implied notional~conflatedness<sup>13</sup> highlights that 'axiomatic-constructs as of  
 <amplituding/formative~epistemicity>totalising/circumscribing/delineating<sup>83</sup> reference-of-  
 thought-<sup>84</sup>devolving' in reflecting of 'human-subpotency ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>/morality/ethics/justice/etc. correspondence with the full-  
 potency of existence in its coherence/contiguity' as of implied<sup>48</sup> human-subject-emancipating-  
 relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-  
 nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>, is effectively as of  
 dissingularisation-<as-to-the-disjointedness/disentailment-of-<sup>79</sup>presencing—absolutising-  
 identitive-constitutedness<sup>14</sup>><sup>20</sup>/epistemic-nonimmanence/flawed-epistemicity-relativism-

determinism to singularisation-~~<as-to-the-nondisjointedness/entailment-of-prospective-<sup>6</sup>nonpresencing><sup>92</sup>~~ projected epistemic-immanence/veridical-epistemicity-relativism-determinism. That is singularisation-~~<as-to-the-nondisjointedness/entailment-of-prospective-<sup>6</sup>nonpresencing><sup>92</sup>~~ projected epistemic-immanence/veridical-epistemicity-relativism-determinism points out that there is no inherent meaning of existence about existence as existence is tautologically what it is as existence, rather the notion of meaning arises as of the notion of human-subpotency strife to ‘grasp what is existence’, and that latter notion is all about human-subpotency ‘axiomatic-constructs as of ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’<sup>48</sup>human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-~~<as-to-the-nondisjointedness/entailment-of-prospective-<sup>6</sup>nonpresencing><sup>92</sup>~~. In other words, meaning is always a human project to construe existence as of human limited-mentation-capacity-deepening—~~as-subjecting-limitedness/human-subpotency-to-‘educated-unlimitedness/existence-sublimating-nasence’<sup>233</sup>~~ of ‘axiomatic-constructs as of ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating <sup>83</sup>reference-of-thought-<sup>84</sup>devolving’. Singularisation-~~<as-to-the-nondisjointedness/entailment-of-prospective-<sup>6</sup>nonpresencing><sup>92</sup>~~ projected epistemic-immanence/veridical-epistemicity-relativism-determinism, and as reflected by this author’s notion of ontological-normalcy/postconvergence referentialism conception of <sup>40</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-~~<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~, points out that dissingularisation-~~<as-to-the-disjointedness/disentailment-of-<sup>79</sup>presencing—absolutising-identitive-constitutedness <sup>1</sup>><sup>29</sup>~~/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism as of human-subpotency ontological-performance<sup>72</sup>-~~<including-virtue-as-ontology>/morality/ethics/justice/etc.~~ correspondence with the full-potency of

existence/intrinsic-reality/ontological-veridicality is ontologically-flawed, and that prospective relative-ontological-completeness<sup>87</sup> reflects that singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing<sup>92</sup>> projected epistemic-immanence/veridical-epistemicity-relativism-determinism as of human-subpotency ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality is what is rather ontologically-veridical. It is this prospective singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing<sup>92</sup>> projected epistemic-immanence/veridical-epistemicity-relativism-determinism that reflects the effective possibility of a ‘seeding promise of human-subpotency ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. equivalence/correspondence with the full-potency-of-existence’s~sublimating~nascence-as-of-its-coherence/contiguity’ as implied by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality; attainable as of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educated-unlimitedness/existence-sublimating-nascence’<sup>253</sup> of ‘axiomatic-constructs as of <amplifying/formative-epistemicity>totalising/circumscribing/delineating<sup>83</sup>reference-of-thought-<sup>84</sup>devolving’, and so reflected by the notion of dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup>. This reality of the need to construe of human-subpotency ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing<sup>92</sup>> projected epistemic-immanence/veridical-epistemicity-relativism-determinism over dissingularisation-<as-to-the-disjointedness/disentailment-of-<sup>79</sup>presencing—absolutising-identitive-

constitutedness<sup>48</sup> /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism has increasingly been revealed as from the ‘strangely axiomatic teleologically-thorough singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup> projected epistemic-immanence/veridical-epistemicity-relativism-determinism manifestations’ of quantum entanglement, relativity theory implications, the teleologically constrained nature of biological processes as more than just the parsimonious-or-disparate nature of organic matter but rather singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup> projected epistemic-immanence/veridical-epistemicity-relativism-determinism as of whole living organisms, and likewise human meaningfulness itself as to sublimation is a postconverging–de-mentating/structuring/paradigming singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup> projected epistemic-immanence/veridical-epistemicity-relativism-determinism as of sharply defined teleological possibilities of social and individuals existence with respect to the different registry-worldviews/dimensions specific institutionalisations, etc. (Interestingly, as of this author’s conception of such a teleological perception of existence as of its singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup> projected epistemic-immanence/veridical-epistemicity-relativism-determinism, as of the <sup>48</sup>human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup> insights of postmodern-thought has been subject to naïve obfuscation grounded on the supposed privilege of ‘science-ideology’ over science-in-practice as an opened construct of scientific knowledge as of cause-and-effect constraint, and with the form of science at various times continually moulting as from the budding science of the days of Galileo and Copernicus, to Newtonian science, to Lavoisier laboratory science, to Einsteinian science to modern-day institutional practices of science, with all fundamentally driven not by any ‘purported science-ideology’ but rather the practicality of

results as of the constraint of the subject-domains of scientific study as of their knowledge-  
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant—ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}-  
 postconverging-entailment> rather than ‘any implied notion that naively supersede existence—  
 as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-  
 withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-  
 supererogation<sup>96</sup>-<as-to-perspective—ontological-normalcy/postconvergence-implied-  
 ‘prospective-aporeticism-overcoming/unovercoming?’>’. In this regard, it is interesting to note  
 that the notion of science practised by the successive pioneers cited above are markedly different  
 from each other and all subjected rather to the implications of knowledge-reification~gesturing-  
 and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant—ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}-  
 postconverging-entailment> of their purview/domain of existence/intrinsic-reality/ontological-  
 veridicality. It is interesting as well to note for example that when equations didn’t work out in  
 reflecting ‘implicated\_attendant—ontological-contiguity<sup>67</sup>’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’<sup>40</sup>, Einstein rather rethought and subjected human assumptions to  
 existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-  
 withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-

supererogation<sup>96</sup> ~~<as-to-perspective-ontological-normalcy/postconvergence-IMPLIED-~~  
~~‘prospective-aporeticism-overcoming/unovercoming?’>~~ for his science, with such notions as  
space-time rather than traditional space and time; pointing out that there cannot be any ideology  
about science and it is rather the constraint for knowledge-reification~gesturing-and-  
accounting—of-epistemic-phenomenalism-<in-  
~~prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-~~  
~~implicated\_attendant-ontological-contiguity ’~educated-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in-{preconverging-disentailment-by}-~~  
~~postconverging-entailment>~~ that determines science practice, and so in existential-  
~~<disontologising/re-ontologising—aporeticism>~~ ~~apriorising/axiomatising/referencing- {of-~~  
~~‘prospectively implicated\_attendant-ontological-contiguity ’~educated-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in-{preconverging-disentailment-by}-~~  
~~postconverging-entailment~~. Further, it had long dawned on this author that scam studies meant  
to undermine the validity of underlying constructivist and relativist insights about existential-  
~~<disontologising/re-ontologising—aporeticism>~~ reality as implied by postmodern-thought  
including with respect to such implications in the natural sciences are rather ‘supposedly  
invalidating’ wholly with respect to the authors of such scam studies coming out with the  
arguments of their ‘intendedness of invalidation’; with the legitimate contention that such ploys  
are thus surreptitious manoeuvres for preempting a given orientation of thought ‘not because of  
the inherent invalidity of such orientations as of inherent theoretical knowledge arguments in  
undermining such orientations’ but rather as a ploy of ‘inducing popularised scientific ideology’  
to surreptitiously stifle such orientations without truly engaging in undermining its theorisation.  
Bogusness or non-bogusness is not a relevant scientific criteria, though granted it can be a

relevant criteria for ‘surreptitious media-driven invalidation’, as science-in-practice is about ultimate cause-and-effect relationships, and in practical terms many scientific studies are rather elaborated as of ‘deferred cause-and-effect constraint’ as a reifying gesture for ultimate cause-and-effect determination. The fact that similar scam studies for the ‘intendedness of invalidation’ cannot be construed as scientifically valid with respect to any given orientation of study renders such manoeuvres intellectually void, and whatever their underlying ‘covert goals’ and however genuine their authors are of intent. It is very much important in this regard that intellectuals, whether in the natural sciences or in the social and humanities, not be covered/enframed by non-intellectual/extra-intellectual approaches to ‘acknowledged intellectual ways and approaches for intellectual argumentation’, and not even if such approaches are media-driven, so because much that is central and critical to intellectualism is about exploring all possibilities.) All these highlight an underlying ontology’s-directedness-as-Being that bears notional~conflatedness<sup>13</sup> singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup> projected epistemic-immanence/veridical-epistemicity-relativism-determinism implications, as of ontologically-veridical singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>6</sup> nonpresencing><sup>92</sup> projected epistemic-immanence/veridical-epistemicity-relativism-determinism of human-subpotency ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality over ontologically-flawed dissingularisation-<as-to-the-disjointedness/disentailment-of-<sup>70</sup> presencing—absolutising-identitive-constitutedness <sup>4</sup>><sup>29</sup>/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism; and yet our psychological disposition is more often than not geared to ontologically-flawed dissingularisation-<as-to-the-disjointedness/disentailment-of-<sup>70</sup> presencing—absolutising-identitive-constitutedness <sup>4</sup>><sup>29</sup>/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism that tend to be absolutised in apriorising/axiomatising/referencing- {of-

'prospectively implicated attendant ontological-contiguity' ~educated-  
 existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—constitutedness<sup>14</sup> in preconverging entailment of prior  
 reasoning-from-results/afterthought mental-reflexes of <amplifying/formative> wooden-  
 language-<imbued—temporal—mere-form/virtualities/dereification/akrasiatic-  
 drag/denatured/preconverging-or-dementing<sup>20</sup>—narratives—of-the-<sup>83</sup>reference-of-thought-  
 categorical-imperatives/axioms/registry-teleology<sup>96</sup>}, and so failing to grasp that the very  
 principle of human institutional-cumulation/institutional-recomposure-<as-to-  
 historicity/ontological-eventfulness<sup>18</sup>/ontological-aesthetic-tracing-<perspective-  
 ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>} in  
 reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-  
 reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process itself is one  
 driven by the future as of its own reasoning-through/messianic-reasoning attitude/mental-  
 disposition/care-and-episteme<sup>57</sup> which reflects an increasing orientation away from identitive-  
 constitutedness<sup>14</sup>-as-'epistemic-totality<sup>37</sup>'-dereification-in-dissingularisation-<as-to-the-  
 disjointedness/disentailment-of-<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>><sup>39</sup>-as-  
 flawed-epistemicity-relativism-determinism<sup>19</sup> as-cloistered-within-the-same-<sup>88</sup>reference-of-  
 thought towards difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-  
 to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-  
 epistemicity-relativism-determinism<sup>2</sup> protracted-teleological-wholeness/nested-congruence-in-  
 reflecting-the-relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-  
 human-institutionalisation-process<sup>68</sup>, -so-construed-as-singularisation-<as-to-the-  
 nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup> projected epistemic-  
 immanence/veridical-epistemicity-relativism-determinism', and so because the future is as of  
 prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought and takes precedence

for its apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as of increasing axiomatic teleological wholeness/nested-congruence or prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought. For instance, with regards to ‘the-very-same ill-health ~~<amplituding/formative-epistemicity>~~totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality/ontological-veridical’, with the successive <sup>83</sup>reference-of-thought <sup>15</sup>de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics)~~ at their uninstitutionalised-threshold<sup>102</sup> inducing successive displacement of human-subpotency <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, it is rather singularisation-~~<as-to-the-nondisjointedness/entailment-of-prospective-<sup>6</sup>nonpresencing>~~<sup>2</sup> projected epistemic-immanence/veridical-epistemicity-relativism-determinism ontologically-veridical <sup>83</sup>reference-of-thought-level difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-~~<as-to-the-nondisjointedness/entailment-of-prospective-<sup>6</sup>nonpresencing>~~<sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup> protracted-teleological-wholeness/nested-congruence-in-reflecting-the-relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>,-so-construed-as-singularisation-~~<as-to-the-nondisjointedness/entailment-of-prospective-<sup>6</sup>nonpresencing>~~<sup>92</sup> projected epistemic-immanence/veridical-epistemicity-relativism-determinism’ that effectively reflects the <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-~~<perspective~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~ (and so over identitive-constitutedness<sup>14</sup>-as-‘epistemic-totality<sup>37</sup>’-dereification-in-dissingularisation-~~<as-to-the-disjointedness/disentailment-of-<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>>~~<sup>9</sup>-as-flawed-epistemicity-relativism-determinism<sup>9</sup> as-cloistered-within-the-same-<sup>83</sup>reference-of-thought that will simply imply the obliviousness of

one <sup>83</sup>reference-of-thought from the other since ‘identity of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ is wrongly fixed-and-set as of each registry-worldview’s/dimension’s <sup>83</sup>reference-of-thought cloistered-consciousness). As it is prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought of human-subpotency that brings about ‘better and better axiomatic teleological wholeness/nested-congruence of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ increasing human-subpotency ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality, and so from: ‘implicitated\_attendant-ontological-contiguity<sup>67?</sup>~educated–existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional~cogency>’<sup>40</sup>-lowest-level-reification per-cep-ti-vi-ty-as-of-bad-omen with recurrent-utter-ininstitutionalisation, to ‘implicitated\_attendant-ontological-contiguity<sup>67?</sup>~educated–existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional~cogency>’<sup>40</sup>-second-level-reification per-cep-ti-vi-ty-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period with base-institutionalisation–ununiversalisation, to ‘implicitated\_attendant-ontological-contiguity<sup>67?</sup>~educated–existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional~cogency>’<sup>40</sup>-third-level-reification per-cep-ti-vi-ty-as-of-failure-to-follow-the-heeding-of-the-Deity-or-failure-to-adhere-to-a-certain-mysticism-or-failure-to-pay-reverence-to-an-ancestor with <sup>103</sup>universalisation–non-positivism/medievalism, to ‘implicitated\_attendant-ontological-contiguity<sup>67?</sup>~educated–existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional~cogency>’<sup>40</sup>-fourth-level-reification per-cep-ti-vi-ty-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation with

positivism<sup>80</sup> procrypticism, and prospectively to ‘~~implicated\_attendant~~ ontological-  
 contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>-full-reification per-cep-ti-vi-ty-as-of-factoring-in—<sup>{epistemic-  
 totalising<sup>33</sup>}</sup>hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, -  
<sup>{decompulsing}</sup>delinearity~for-cogency:-socioeconomic,-education,-information,-environmental,-  
 gender-and-power-relations-issues-underlying-healthcare-and-medical-delivery with  
 notional~<sup>18</sup>deprocrypticism that then achieves difference-conflatedness<sup>13</sup>-as-to-totalitative-  
 reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-  
<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup> protracted-teleological-  
 wholeness/nested-congruence-in-reflecting-the-relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>,-so-construed-as-  
 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>  
 projected epistemic-immanence/veridical-epistemicity-relativism-determinism’. This insight  
 about ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as  
 of prospective relative-ontological-completeness<sup>37</sup> of human-subpotency can be garnered with  
 respect to any axiomatic-construct as the <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> representation of  
 human-subpotency ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. correspondence with the full-potency-of-  
 existence’s~sublimating-nascence-as-of-its-coherence/contiguity or a purview/domain of  
 existence/intrinsic-reality/ontological-veridicality, and so not only with regards to the  
<sup>83</sup>reference-of-thought as the grandest axiomatic-construct. This fundamentally points out that at  
 uninstitutionalised-threshold<sup>102</sup>, human cognition which is rather in ‘excogitative-blanking of  
 prospective institutionalisation ‘~~implicated\_attendant~~ ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-

~~<imbued-notional~cogency>~~<sup>40</sup>-in-elucidation-or-reification' suffers-and-fails to relay the  
 'seeding promise of human-subpotency ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. equivalence/correspondence with the full-potency-of-  
 existence's~sublimating-nascence-as-of-its-coherence/contiguity' for prospective  
 institutionalisation as of difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-  
 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-  
 veridical-epistemicity-relativism-determinism<sup>22</sup> protracted-teleological-wholeness/nested-  
 congruence-in-reflecting-the-relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>, -so-construed-as-singularisation-<as-  
 to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup> projected epistemic-  
 immanence/veridical-epistemicity-relativism-determinism'; since this potential for such  
 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>  
 projected epistemic-immanence/veridical-epistemicity-relativism-determinism is denaturing<sup>16</sup>  
 as of identitive-constitutedness<sup>14</sup>-as-'epistemic-totality<sup>37</sup>'-dereification-in-dissingularisation-  
 <as-to-the-disjointedness/disentailment-of-<sup>79</sup>presencing—absolutising-identitive-  
 constitutedness<sup>14</sup>><sup>29</sup>-as-flawed-epistemicity-relativism-determinism<sup>19</sup> as-cloistered-within-the-  
 same-<sup>83</sup>reference-of-thought at its uninstitutionalised-threshold<sup>102</sup>. We can appreciate that with  
 regards to 'the-very-same ill-health <amplifying/formative-epistemicity>totalising~devolved-  
 purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality' highlighted above,  
 the various successively human-subpotency ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. of prior perceptivities as successive uninstitutionalised-  
 threshold<sup>102</sup> are rather in 'excogitative-blanking of the prospective institutionalisation  
 'implicated-attendant-ontological-contiguity<sup>67</sup>'~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>'<sup>40</sup>-in-elucidation-or-reification' (by their identitive-

constitutedness<sup>14</sup>-as-‘epistemic-totality<sup>37</sup>’-dereification-in-dissingularisation-<as-to-the-  
 disjointedness/disentailment-of-<sup>79</sup> presencing—absolutising-identitive-constitutedness<sup>14</sup>><sup>39</sup>-as-  
 flawed-epistemicity-relativism-determinism<sup>49</sup> as-cloistered-within-the-same-<sup>83</sup>reference-of-  
 thought), as overlooking their successively prospective perceptivities which are actually in  
 prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought as enabling/cogent-  
 with difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-  
 nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-  
 relativism-determinism<sup>22</sup> protracted-teleological-wholeness/nested-congruence-in-reflecting-  
 the-relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-  
 institutionalisation-process<sup>68</sup>,-so-construed-as-singularisation-<as-to-the-  
 nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup> projected epistemic-  
 immanence/veridical-epistemicity-relativism-determinism’. The notion of human ‘excogitative-  
 blanking of the prospective institutionalisation ‘~~implicated\_attendant~~—ontological-  
 contiguity<sup>67</sup>~educated—  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency><sup>40</sup>-in-elucidation-or-reification’ can equally be elucidated with  
 regards to a devolved axiomatic-construct of the <sup>83</sup>reference-of-thought. For instance, we can  
 grasp that with regards to ‘the-very-same physics <amplituding/formative-  
 epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-  
 reality/ontological-veridicality/existential-reality’, the per-cep-ti-vi-ty of ‘traditional classical  
 mechanics axiomatic-construct’ had rather been in ‘excogitative-blanking of the prospective  
 construal of ‘~~implicated\_attendant~~—ontological-contiguity<sup>67</sup>~educated—  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency><sup>40</sup>-in-elucidation-or-reification’ reflected by the prospective  
 theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as the latter’s

prospective relative-ontological-completeness<sup>87</sup> reflects the former's prior relative-ontological-  
 incompleteness<sup>88</sup> as dialectically out-of-phase/preconverging-or-dementing<sup>20</sup>-apriorising-  
 psychologism. This insight about human 'excogitative-blanking of the prospective  
 institutionalisation ~~'implicated\_attendant-ontological-contiguity<sup>67</sup>'~~~duced-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency><sup>40</sup>-in-elucidation-or-reification' at uninstitutionalised-threshold<sup>102</sup>  
 actually highlights that from a prospective perspective of prospective relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought our positivism-<sup>80</sup>procrypticism registry-  
 worldview/dimension is very much imbued with a flawed ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>, as is the case with all other prior registry-  
 worldviews/dimensions, 'when we seem to perceive-and-think that our social world of  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is coherent, failing to factor in that it is preconverging-or-  
 dementing<sup>20</sup>-apriorising-psychologism at its uninstitutionalised-threshold<sup>102</sup> as reflected as  
 disjointedness-as-of-<sup>83</sup>reference-of-thought preconverging-or-dementing<sup>20</sup>-apriorising-  
 psychologism by futural Being-development/ontological-framework-expansion-as-to-depth-of-  
 ontologising-development-as-infrastructure-of- meaningfulness-and-teleology as of  
 prospective <sup>18</sup>deprocrypticism-or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought';  
 as this false sense of coherence is actually the effect of our prior relative-ontological-  
 incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting  
 <amplifying/formative-epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> which we necessarily relate to as if of  
 ontological-completeness-of-<sup>83</sup>reference-of-thought, and this further explains as reflected from  
 their prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought the  
 notional~procrypticism/notional~disjointedness-as-of-<sup>83</sup>reference-of-thought of all registry-

worldviews/dimensions as of their prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought denaturing<sup>16</sup> <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of their identitive-constitutedness<sup>14</sup>-as-‘epistemic-totality<sup>37</sup>’-dereification-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-<sup>75</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>><sup>9</sup>-as-flawed-epistemicity-relativism-determinism<sup>19</sup> as-cloistered-within-the-same-<sup>83</sup>reference-of-thought. Concretely, the latter translates at the uninstitutionalised-threshold<sup>102</sup> as of human-subpotency temporality<sup>98</sup>/shortness or shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> flawed ontological-performance<sup>72</sup>-<including-virtue-as-ontology>, ‘being construed temporally as determinative by <amplifying/formative><sup>8</sup> wooden-language-<imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—narratives—of-the-<sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>>, of a given registry-worldview/dimension <sup>83</sup>reference-of-thought supposedly intemporal/longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, as of temporal dynamic manifestations of postlogism<sup>77</sup>-slantedness/<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of—preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup>. This arises because within the institutionalisation framework of a registry-worldview/dimension human construal of its knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective-psychologismic~apriorising/axiomatising/referencing-<sup>6</sup>of-‘prospectively-implicated-attendant-ontological-contiguity’~educated—

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity–  
 <imbued–notional~cogency>’ }—conflatedness<sup>13</sup>—in {preconverging–disentailment–by}—  
 postconverging–entailment> is only as effective as of the institutionalisation<sup>83</sup> reference-of-  
 thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-  
 aposteriorising/logicising/deriving/intelligising/measuring–<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’  
 in <sup>103</sup>universal-transparency<sup>104</sup>—{transparency-of-totalising-entailing,-as-to-entailing-  
 <amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness }}, thus  
 providing a ‘perceptual perspective/framing/reference/horizon/projection of <sup>56</sup>meaningfulness-  
 and-teleology<sup>99</sup> about its knowledge-reification~gesturing-and-accounting—of-epistemic-  
 phenomenalism—<in-prospective–psychologismic~apriorising/axiomatising/referencing–{of-  
 ‘prospectively–implicated–attendant–ontological-contiguity’~educated–  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity–  
 <imbued–notional~cogency>’ }—conflatedness<sup>13</sup>—in {preconverging–disentailment–by}—  
 postconverging–entailment>’. But then at uninstitutionalised-threshold<sup>102</sup> where  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is denaturing<sup>16</sup>, this prior institutionalisation ‘perceptual  
 perspective/framing/reference/horizon/projection of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> about  
 ‘implicated–attendant–ontological-contiguity<sup>67</sup>?~educated–  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity–  
 <imbued–notional~cogency>’<sup>40</sup> gives a false certainty/assurance, such that human-subpotency  
 existentially-constrained temporal ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. as of <amplituding/formative><sup>8</sup> wooden-language-  
 <imbued—temporal–mere-form/virtualities/dereification/akrasiatic-  
 drag/denatured/preconverging-or-dementing<sup>20</sup>—narratives—of-the-<sup>83</sup>reference-of-thought–  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>> in usurpation of that ‘perceptual  
 perspective/framing/reference/horizon/projection of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> about its

knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-disentailment-by}-  
 postconverging-entailment>’ tend to be overlooked as of mental-reflex since existentially-  
 <disontologising/re-ontologising—aporeticism> the bulk of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
 within the given registry-worldview/dimension as of its institutionalisation conforms-  
 to/complies-with its ‘perceptual perspective/framing/reference/horizon/projection of  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> about knowledge-reification~gesturing-and-accounting—of-  
 epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-disentailment-by}-  
 postconverging-entailment>’, but with a shadowy uninstitutionalised-threshold<sup>102</sup> always  
 eloping to such institutionalisation conforming/complying as of prior relative-ontological-  
 incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought, and as lack of <sup>103</sup>universal-transparency<sup>104</sup>—  
 <transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-  
 epistemicity>totalising~in-relative-ontological-completeness<sup>88</sup> } as to ‘excogitative-blanking of  
 prospective ‘implicated\_attendant-ontological-contiguity<sup>67</sup>?~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>-in-elucidation-or-reification’ elicits human temporal/shortness-  
 of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> uninstitutionalised mental-dispositions. Such  
 ‘excogitative-blanking of prospective ‘implicated\_attendant-ontological-contiguity<sup>67</sup>?~educed-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>-in-elucidation-or-reification’ can be construed as to when say  
 the non-positivistic mindset goes about articulating<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> falsely as  
 if superstitious notions ontologically-veridical out of prospective positivism  
 ‘implicated\_attendant-ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>-reification, and likewise with regards to a positivism/rational-  
 empiricism manifestation of<sup>80</sup> procrypticism-or-disjointedness-as-of-<sup>83</sup>reference-of-thought  
 mindset construal of<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> that utterly overlooks the  
 preconverging/postconverging-de-mentative/structural/paradigmatic<sup>83</sup>reference-of-thought  
 denaturing<sup>16</sup> implications of its prospective disjointedness of<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>  
 out of prospective ‘implicated\_attendant-ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>-reification, as such disjointedness-as-of-<sup>83</sup>reference-of-thought  
 can be instigated originally from a postlogism<sup>77</sup>-slantedness mental-disposition and the  
 developing social dynamics with human temporality<sup>98</sup>. We can appreciate in this sense that even  
 within a non-positivistic social-setup as animistic or medieval for instance, despite the fact that  
 it is susceptible to ontologically-flawed superstitious beliefs like notions-and-accusations-of-  
 sorcery, the bulk of human action will be in good intent as of its institutionalisation framework  
 ‘perceptual perspective/framing/reference/horizon/projection of<sup>56</sup> meaningfulness-and-  
 teleology<sup>99</sup> about ‘implicated\_attendant-ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>; but then at its uninstitutionalised-threshold<sup>102</sup> where its  
<sup>83</sup>reference-of-thought preconverging/postconverging-de-mentative/structural/paradigmatic  
 ontological-flawed implications of believing in superstition set in as of its prior relative-

ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought, it always systemically faces notional~procrpticism/notional~disjointedness-as-of-<sup>83</sup>reference-of-thought as of vices-and-impediments<sup>105</sup> arising from non-positivism/superstitious human-subpotency existentially-~~<disontologising/re-ontologising—aporeticism>~~ constrained temporal ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as

~~<amplituding/formative>~~<sup>8</sup> wooden-language-~~<imbued—temporal—mere-~~  
~~form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing~~<sup>20</sup>—  
narratives—of-the-<sup>83</sup>reference-of-thought—~~8~~ categorical-imperatives/axioms/registry-  
teleology<sup>99</sup> } in usurpation of the prior institutionalisation ‘perceptual perspective/framing/reference/horizon/projection of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> about ‘implicated\_attendant\_ontological-contiguity<sup>67</sup>?~educated—  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
<imbued—notional~cogency>’<sup>40</sup> now in false certainty/assurance. This points out that when consciously aware of uninstitutionalised-threshold<sup>102</sup> manifestation, we can’t naively operate as of our prior institutionalisation ‘perceptual perspective/framing/reference/horizon/projection of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> about ‘implicated\_attendant\_ontological-contiguity<sup>67</sup>?~educated—  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
<imbued—notional~cogency>’<sup>40</sup>, as of the fact of the beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of—preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup>  
preconverging-or-dementing<sup>20</sup>—apriorising-psychologism human-subpotency existentially-  
<disontologising/re-ontologising—aporeticism> constrained temporal ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as

~~<amplituding/formative>~~<sup>8</sup> wooden-language-~~<imbued—temporal—mere-~~  
~~form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing~~<sup>20</sup>—

narratives—of-the-<sup>83</sup> reference-of-thought—<sup>8</sup> categorical-imperatives/axioms/registry-  
teleology<sup>99</sup> } in usurpation; such that an enlightened insight is able to bring up and examine a  
preconverging-or-dementing<sup>20</sup>—apriorising-psychologism representation as temporal  
denaturing<sup>16</sup> ontological-performance<sup>72</sup>-<including-virtue-as-  
ontology>/morality/ethics/justice/etc. of the prior institutionalisation ‘perceptual  
perspective/framing/reference/horizon/projection of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> about  
‘implicated—attendant—ontological-contiguity<sup>67</sup>’~educated—  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
<imbued—notional~cogency>’<sup>40</sup>. But this conception is a reflection of more than just ad-hoc  
temporal manifestations at uninstitutionalised-threshold<sup>102</sup> but rather points out, besides the trite  
or more grave consequences of this state of affairs as a result of human-subpotency—  
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-  
‘notional~firstnaturedness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-  
misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—  
ontological-normalcy/postconvergence>’—existentialism-form-factor, that the possibility for all  
prospective institutionalisations necessarily passes through understanding ‘human-subpotency  
existentially-<disontologising/re-ontologising—aporeticism> constrained temporal ontological-  
performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as  
<amplifying/formative>’ wooden-language-<imbued—temporal—mere-  
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—  
narratives—of-the-<sup>83</sup> reference-of-thought—<sup>8</sup> categorical-imperatives/axioms/registry-  
teleology<sup>99</sup> } of the prior registry-worldview/dimension in usurpation’, which understanding is  
actually what empowers the possibility for prospective institutionalisations that  
surpervise/transcend it. In other words, humans in the various prior institutionalisations before  
our positivism were not limited to their various registry-worldviews/dimensions as recurrent-

utter-uninstitutionalisation, base-institutionalisation, <sup>103</sup>universalisation and our positivism just because they were inherently different from us as a species, but because of the need for the necessary institutional-cumulation/institutional-recomposure-~~(as-to-<sup>16</sup>historiality/ontological-eventfulness<sup>3</sup> /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)~~ of understanding as of its organic-knowledge to enable the-very-same species to accede prospective institutionalisations as of human-subpotency adjusting to the full-potency of existence, and not the false certainty/assurance that any human registry-worldview/dimension is fully developed and that existence/intrinsic-reality/ontological-veridicality will adjust to it, however our myopic/cloistered 60–100 years of living perspective. That is, grounding of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is certainly required, but as of transcendence-and-sublimity/sublimation/~~supererogatory-de-mentativity~~ it is not about grounding as of the present but rather as of psychoanalytic-unshackling/prospective-grounding/prospective-reification for prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought; and as highlighted elsewhere it is ontological-completeness-of-<sup>83</sup>reference-of-thought (of human-subpotency as of its limited-mentation-capacity-deepening—~~as subjecting limitedness/human-subpotency to ‘duced-unlimitedness/existence-sublimating-nasence’<sup>2 73</sup>~~) that can imply human-subpotency ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. correspondence with the full-potency of existence. It should be noted here that this ontology’s directedness-as-Being/ontologically-veridical notion of human-subpotency singularisation-~~as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing<sup>92</sup>~~ projected epistemic-immanence/veridical-epistemicity-relativism-determinism ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. correspondence with the full-potency of existence is a notion of teleology<sup>99</sup> in notional~conflatedness<sup>13</sup> as of ontological-normalcy/postconvergence (with teleology<sup>99</sup> fundamentally construed as ‘phenomenal/manifest

conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-  
 knowledge-developing}-and-empowering> in existence as ontological, and so-reflecting  
 <amplifying/formative>disposedness/psychologismic-construct-<as-to-orientation/value-  
 construct/valuation-and-derived-parameterising> and <amplifying/formative>entailment-<as-  
 to-totalising-contiguous/coherent-factuality-of-variability>', and so as to the specific human-  
 subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-  
 as-panintelligibility/panreflexivity<sup>73</sup> -<existentially-imbued-and-educing-<epistemic-  
 totalising> }hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutely, -  
 {decompulsing}delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—  
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,-  
 as-herein-specifically-relevant-to-human-subpotency)), as utterly different from a traditional  
 conception of teleology<sup>99</sup> as of dissingularisation-<as-to-the-disjointedness/disentailment-of-  
 presencing—absolutising-identitive-constitutedness<sup>14</sup> ><sup>99</sup>/epistemic-nonimmanence/flawed-  
 epistemicity-relativism-determinism that is rather in apriorising/axiomatising/referencing- {of-  
 'prospectively-implicated-attendant-ontological-contiguity'<sup>7</sup> ~educated-  
 existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—constitutedness<sup>14</sup> in-preconverging-entailment as it reflects  
 prior relative-ontological-incompleteness<sup>88</sup> -of<sup>83</sup> reference-of-thought as of identitive-  
 constitutedness<sup>14</sup> -as-'epistemic-totality<sup>37</sup>'-dereification-in-dissingularisation-<as-to-the-  
 disjointedness/disentailment-of-<sup>79</sup> presencing—absolutising-identitive-constitutedness<sup>14</sup> ><sup>99</sup> -as-  
 flawed-epistemicity-relativism-determinism<sup>19</sup> cloistered<sup>83</sup> reference-of-thought  
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting. The  
 operant insight here can be articulated as follows: singularisation-<as-to-the-  
 nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup> projected epistemic-  
 immanence/veridical-epistemicity-relativism-determinism speaks of ontologically-veridical

difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-  
 nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup>-as-veridical-epistemicity-  
 relativism-determinism<sup>22</sup> (as of ‘<sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-  
 tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-  
 relativism-determinism’> implied preconverging/postconverging-de-  
 mentative/structural/paradigmatic postconverging-or-dialectical-thinking<sup>21</sup>-‘ apriorising-  
 teleological-elevation-in~notional-contiguity/epistemic-contiguity<sup>62</sup>-<profound-  
 supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-  
 schema>’-as-intemporality<sup>52</sup> and preconverging-or-dementing<sup>20</sup>-apriorising-psychologism,-  
 ‘apriorising-teleological-degradation-in~notional-discontiguity/epistemic-discontiguity<sup>63</sup>-  
 <between—prior-shallow-supererogation<sup>96</sup>-of-mentally-  
 aestheticised~preconverging/dementing<sup>20</sup>-qualia-schema\_and\_prospective-profound-  
 supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-  
 schema>’-as-temporalities, and so given-human-limited-mentation-capacity—as-subjecting-  
 ‘~~duced-unlimitedness/existence-sublimating-nascence~~’ to limitedness/human-subpotency-  
 and-limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency to-  
 ‘~~duced-unlimitedness/existence-sublimating-nascence~~’<sup>23</sup>-dynamic-implications-of-human-  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. so-  
 traceable-as-of-ontologically-veridical difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-  
 in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup>-  
 as-veridical-epistemicity-relativism-determinism<sup>22</sup> and so in contrast with dissingularisation-  
 <as-to-the-disjointedness/disentailment-of-<sup>79</sup> presencing—absolutising-identitive-  
 constitutedness<sup>14</sup>><sup>29</sup>/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism  
 which speaks of identitive-constitutedness<sup>14</sup>-as-‘epistemic-totality<sup>37</sup>’-dereification-in-  
 dissingularisation-<as-to-the-disjointedness/disentailment-of-<sup>79</sup> presencing—absolutising-

~~identitive-constitutedness<sup>14>29</sup>-as-flawed-epistemicity-relativism-determinism<sup>49</sup>~~ as-of-‘no-  
apriorising-teleological-variance’-by-elevation-as-intemporality<sup>52</sup>-and-degradations-as-  
temporalities,-on-the-‘flawed-axiomatic-mental-reflex-of ~~no-human-limited-mentation-  
capacity—as-subjecting-‘educated-unlimitedness/existence-sublimating-nasence’-to-  
limitedness/human-subpotency-and-limited-mentation-capacity-deepening—as-subjecting-  
limitedness/human-subpotency-to-‘educated-unlimitedness/existence-sublimating-nasence’<sup>253</sup>-  
dynamic-implications-of-human-ontological-performance<sup>72</sup>-<including-virtue-as-  
ontology>/morality/ethics/justice/etc. which-is-falsely-construed-identitively-as-of-identitive-  
constitutedness<sup>14</sup>-as-‘epistemic-totality<sup>37</sup>’-dereification-in-dissingularisation-<as-to-the-  
disjointedness/disentailment-of-<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14>39</sup>-as-  
flawed-epistemicity-relativism-determinism<sup>49</sup>. We can appreciate that the ~~relative-  
unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-  
process<sup>68</sup>~~ as of ~~Being-development/ontological-framework-expansion-as-to-depth-of-  
ontologising-development-as-infrastructure-of-  
meaningfulness-and-teleology~~ speaks of the  
increasing human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-  
subpotency-to-‘educated-unlimitedness/existence-sublimating-nasence’<sup>253</sup> ontological-  
performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as of the-very-same-  
immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-  
‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’; thus validating  
registry-worldviews/dimensions<sup>83</sup>reference-of-thought-level<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
differentiation as ‘ontologically-veridical difference-conflatedness<sup>13</sup>-as-to-totalitative-  
reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-  
<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup> as of singularisation-  
<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup> projected  
epistemic-immanence/veridical-epistemicity-relativism-determinism. It is exactly because any~~

given registry-worldview/dimension as of its given <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>, -for-  
 aposteriorising/logicising/deriving/intelligising/measuring–<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is  
 a cloistered-consciousness (as wholly set/focusing only on its <sup>83</sup>reference-of-thought–  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> as of temporal-to-intemporal ontological-  
 performance<sup>77</sup> -<including-virtue-as-ontology>/morality/ethics/justice/etc. failing to appreciate  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of the prospective <amplituding/formative–  
 epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative–implications-of-prospective-  
<sup>6</sup>nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup> of prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought  
 implied by the relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> ~of-the-  
 human-institutionalisation-process<sup>68</sup>) that its postlogism<sup>77</sup>-slantedness manifestation as temporal  
 manifestation, whether with regards to notions-and-accusations-of-sorcery in a non-positivism  
 social-setup or psychopathy and social psychopathy in a positivism–<sup>80</sup>procrypticism social-  
 setup, arises as ontologically-flawed identive-constitutedness<sup>14</sup>-as-‘epistemic-totality<sup>37</sup>’-  
 dereification <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, so because the given registry-  
 worldview/dimension beyond-the-consciousness-awareness-teleology<sup>99</sup> <of-preconverging-  
 existential-extrication-as-of-existential-unthought><sup>6</sup> <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> isn’t  
 cognisant in reflecting holographically-<conjugatively-and-transfusively> the relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-  
 process as of its prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought  
 <amplituding/formative–epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative–implications-of-  
 prospective-<sup>6</sup>nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup>, and hence ‘wholehearted identify <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as  
 absolute as of the specific registry-worldview/dimension <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-

imperatives/axioms/registry-teleology<sup>99</sup> with little or no sense of mental projection as to the reality of ‘differentiation of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> occurring with prospective relative-ontological-completeness<sup>37</sup>-of-<sup>83</sup>reference-of-thought’. Hence, the <sup>83</sup>reference-of-thought-<sup>84</sup>devolving in its ~~<amplituding/formative–epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> existential-instantiations as of human living and institutional disposition is inherently inclined to identitive-constitutedness<sup>14</sup>-as-‘epistemic-totality<sup>37</sup>’-dereification-in-dissingularisation-~~<as-to-the-disjointedness/disentailment-of-<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>><sup>99</sup>-as-flawed-epistemicity-relativism-determinism<sup>19</sup>~~ for construing <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> with a correspondingly weak existential-~~<disontologising/re-ontologising—aporeticism>~~ disposition for dispensing-with-immediacy-for-relative-ontological-completeness<sup>37</sup>-by-reification/contemplative-distension<sup>27</sup> (as of human self-surpassing—existentialism-form-factor-~~in-overcoming-‘notional~collateralising-beholdening-prot Humanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-epistemic-digression~~ to supersede human temporality<sup>98</sup>/shortness ~~<amplituding/formative>~~ wooden-language-~~(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-<sup>56</sup>meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>))~~ warranting an ontologically-veridical difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-~~<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>97</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup>~~ strong existential-~~<disontologising/re-ontologising—aporeticism>~~ disposition for dispensing-with-immediacy-for-relative-ontological-completeness<sup>37</sup>-by-reification/contemplative-distension<sup>27</sup>. Thus the fundamental operant insight for reflecting reified human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of

‘disambiguation of veridical/intemporal ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. from flawed/temporal ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ as of prospective relative-ontological-completeness<sup>87</sup> over prior relative-ontological-incompleteness<sup>88</sup> is: one that is as of ‘difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>6</sup> nonpresencing><sup>92</sup> -as-veridical-epistemicity-relativism-determinism<sup>22</sup> underlying ontologically-veridical epistemic-totality<sup>37</sup> of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> in a subsuming wholeness/nested-congruence/contiguity-as-of-prospective-relative-ontological-completeness<sup>87</sup>’ (so-construed as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>6</sup> nonpresencing><sup>92</sup> projected epistemic-immanence/veridical-epistemicity-relativism-determinism); that reflects ‘human susceptibility as of identitive-constitutedness<sup>14</sup>-as-epistemic-totality<sup>37</sup>’-dereification-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-<sup>79</sup> presencing—absolutising-identitive-constitutedness<sup>14</sup>><sup>39</sup> -as-flawed-epistemicity-relativism-determinism<sup>9</sup> to ontologically-flawed parsimony/disparateness/discontiguity-as-of-prior-relative-ontological-incompleteness<sup>88</sup> in distractiveness from the ontologically-veridical epistemic-totality<sup>37</sup> of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ and the latter so-reflected as of human limited-mentation-capacity—~~as-subjecting-‘educated-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency~~ temporal dynamic implications of postlogism<sup>77</sup>-slantedness/<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. reflecting the trace/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> denaturing<sup>16</sup> (so-construed as of

dissingularisation-<as-to-the-disjointedness/disentailment-of-<sup>79</sup> presencing—absolutising-identitive-constitutedness <sup>4</sup>><sup>29</sup>/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism). In-the-bigger-scheme-of-things singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup> projected epistemic-immanence/veridical-epistemicity-relativism-determinism and dissingularisation-<as-to-the-disjointedness/disentailment-of-<sup>79</sup> presencing—absolutising-identitive-constitutedness <sup>4</sup>><sup>29</sup>/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism notionally reflect respectively the profoundness and shoddiness associated with human intemporal/longness-of-register-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> and temporal/shortness-of-register-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> ontological-performance<sup>72</sup>-<including-virtue-as-ontology>. Singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup> projected epistemic-immanence/veridical-epistemicity-relativism-determinism fully-reflects-abstractly the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality ‘seeding promise of human-subpotency ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. equivalence/correspondence with the full-potency-of-existence’s~sublimating~nascence-as-of-its-coherence/contiguity’, as existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective~profound-supererogation<sup>96</sup>-<as-to-perspective~ontological-normalcy/postconvergence-IMPLIED-‘prospective-aporeticism-overcoming/unovercoming?’> is being so at the exclusion-and-surpassing of any apriorising/axiomatising/referencing notion including the often misconstrued apriorising/axiomatising/referencing notions of space and/or time, as all such notions are rather in apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant\_ontological-contiguity ’~educated-

~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-  
~~<imbued-notional-cogency>~~’ }—constitutedness<sup>14</sup> ~~in preconverging-entailment~~ since such  
notions seem to apriorise as if superseding the apriorising/axiomatising/referencing precedence  
of existence itself as the absolute a priori; construed herein rather as ‘ecstatic’ but not as of  
Heidegger’s ‘time/period ecstatic’ analysis, as it is herein contended that existence—as-the-  
absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-  
withdrawal/unenframing/re-ontologising, -elicited-from-prospective–profound-  
supererogation<sup>96</sup> ~~<as-to-perspective-ontological-normalcy/postconvergence-implied-~~  
~~‘prospective-aporeticism-overcoming/unovercoming?’>~~ construed as ‘ecstatic apriorising’  
subjects even time and any other notion, with the implication that the phenomenality of the  
analysis herein is not time-bound but solely existential ~~<disontologising/re-ontologising—~~  
~~aporeticism>~~ more like the principles of physics are abstractly existential ~~<disontologising/re-~~  
~~ontologising—aporeticism>~~ as ahistorically-emancipated and so beyond the time-archaeology  
of astronomical manifestations reflecting such physics principles. Singularisation ~~<as-to-the-~~  
~~nondisjointedness/entailment-of-prospective-~~<sup>61</sup> ~~nonpresencing>~~<sup>92</sup> projected epistemic-  
immanence/veridical-epistemicity-relativism-determinism thus speaks of how human subpotent  
prospective relative-ontological-completeness<sup>87</sup> -of-<sup>88</sup> reference-of-thought as of its limited-  
mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educated-  
unlimitedness/existence-sublimating-nascence<sup>2,33</sup> induce transcendence-and-  
sublimity/sublimation/supererogatory~de-mentativity, with the ‘ecstatic releasement of  
existence to human-subpotency’ as to existence-potency<sup>39</sup> ~sublimating-nascence,-disclosed-  
from-prospective-epistemic-digression. This ‘ecstatic releasement of existence to human-  
subpotency’ as of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-  
sublimating-withdrawal/unenframing/re-ontologising, -elicited-from-prospective–profound-  
supererogation<sup>96</sup> ~~<as-to-perspective-ontological-normalcy/postconvergence-implied-~~

'prospective-aporeticism-overcoming/unovercoming' is what has ever always debunked human subpotent dissingularisation-<as-to-the-disjointedness/disentailment-of-<sup>71</sup> presencing—absolutising-identitive-constitutedness<sup>14</sup>><sup>39</sup>/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism as from the human subpotent <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-  
 aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> of recurrent-utter-uninstitutionalisation to our present positivism—<sup>80</sup>procrpticism, as of an 'ecstatic releasement of existence to human-subpotency' that is increasingly in teleological nested-congruence along 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> as of difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>6</sup> nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup> implied <amplifying/formative-epistemicity>causality<sup>9</sup>~<as-to-projective-totalitative-implications-of-prospective-<sup>6</sup> nonpresencing, -for-explicating~~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup>', pointing to the ontological-veracity of human-subpotency ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. correspondence with the full-potency of existence as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>6</sup> nonpresencing><sup>92</sup> projected epistemic-immanence/veridical-epistemicity-relativism-determinism, and so beyond just the seeding promise of such ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. correspondence solely as of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality. Such singularisation-<as-to-the-nondisjointedness/entailment-of-

prospective-<sup>6</sup> nonpresencing<sup>92</sup> projected epistemic-immanence/veridical-epistemicity-  
 relativism-determinism conceivable human-subpotency ontological-performance<sup>72</sup>-<including-  
 virtue-as-ontology>/morality/ethics/justice/etc. correspondence with the full-potency of  
 existence for futural Being-development/ontological-framework-expansion-as-to-depth-of-  
 ontologising-development-as-infrastructure-of- meaningfulness-and-teleology as of  
 prospective notional~<sup>18</sup>deprocrypticism registry-worldview/dimension avoids human temporal  
 individuations denaturing<sup>16</sup> of ontological-performance<sup>72</sup>-<including-virtue-as-ontology>, as of  
 temporal denaturing<sup>16</sup> of prior registry-worldviews/dimensions <sup>83</sup>reference-of-thought-  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-  
 aposteriorising/logicising/deriving/intelligising/measuring-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>,  
 behind the <cumulating/recomposuring~attendant-ontological-contiguity >-successive  
 registry-worldviews/dimensions logocentric constructs of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>. So  
 because it requires going beyond just secondnaturing of ‘reproducibility—  
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation as-of-  
 ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive’  
 ‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting  
<sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-  
 aposteriorising/logicising/deriving/intelligising/measuring-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’  
 induced for the successive prior institutionalisations in order, in Foucauldian terms of  
 parrhesiastic askesis-or-acumen, to reflect dimensionality-of-sublimating<sup>25</sup> |  
 (<amplifying/formative>supererogatory—de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>12</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness—equalisation) ontological-faith-notion-or-ontological-fideism—imbued-  
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-  
 existential-reality ‘seeding promise of human-subpotency ontological-performance<sup>72</sup>-

<including-virtue-as-ontology>/morality/ethics/justice/etc. equivalence/correspondence with  
 the full-potency-of-existence's~sublimating~nascence-as-of-its-coherence/contiguity' towards  
 its potentiative-attainment of singularisation-<as-to-the-nondisjointedness/entailment-of-  
 prospective-<sup>6</sup> nonpresencing><sup>92</sup> projected epistemic-immanence/veridical-epistemicity-  
 relativism-determinism, and so construed as of 'ontologically-uncompromised—referentialism  
 notional~<sup>18</sup>deprocrypticism emancipated  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting self-  
 consciousness' parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning'.  
 Thus the very essence of 'notional~singularisation-<as-to-the-nondisjointedness/entailment-of-  
 prospective-<sup>61</sup> nonpresencing><sup>92</sup> projected epistemic-immanence/veridical-epistemicity-  
 relativism-determinism' is the idea of 'ontological-faith-notion-or-ontological-fideism—  
 imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-  
 of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-  
 reasoning' strive for potentiative-attainment of singularisation-<as-to-the-  
 nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup> projected epistemic-  
 immanence/veridical-epistemicity-relativism-determinism construed as of 'ontologically-  
 uncompromised—referentialism notional~<sup>18</sup>deprocrypticism emancipated  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting self-  
 consciousness' as it induces prospective transcendence-and-  
 sublimity/sublimation/supererogatory~de-mentativity as of 'ecstatic releasement of existence to  
 human-subpotency'; going beyond the successive prior institutionalisation <sup>83</sup>reference-of-  
 thought intemporal reifying reproducibility—mathesis/motif/throwness-disposition,—as—  
 reproducibility-of-aestheticisation—as-of-ontologically-compromised—categorising-or-  
 qualifying-or-tendentious-or-impulsive' <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>,-for-

aposteriorising/logicising/deriving/intelligising/measuring<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>,  
 as well as their correspondingly associated uninstitutionalised-threshold<sup>102</sup> dereifying  
 ‘<amplituding/formativ><sup>8</sup> wooden-language-(imbued—temporal—mere-  
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—  
 narratives—of-the-<sup>83</sup> reference-of-thought—<sup>8</sup> categorical-imperatives/axioms/registry-  
 teleology<sup>99</sup>) as of temporal/shortness-of-register-of<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>  
 denaturing<sup>16</sup> ontological-performance<sup>72</sup>-<including-virtue-as-ontology>. Thus what is particular  
 about the notional~<sup>18</sup> deprocrypticism registry-worldview/dimension as of preempting—  
 disjointedness-as-of-<sup>83</sup> reference-of-thought with its consequent transcendence-and-  
 sublimity/sublimation/supererogatory—de-mentativity implications beyond  
 notional~<sup>18</sup> deprocrypticism logocentric implications, is what can be construed in Foucauldian  
 terms of parrhesiastic askesis-or-acumen, as the superseding of prior institutionalisation  
<sup>83</sup> reference-of-thought intemporal reifying reproducibility—mathesis/motif/throwness-  
 disposition,—as—reproducibility-of-aestheticisation—as-of-ontologically-compromised—  
 categorising-or-qualifying-or-tendentious-or-impulsive’ <sup>83</sup> reference-of-thought—<sup>8</sup> categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>,-for-  
 aposteriorising/logicising/deriving/intelligising/measuring<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>,  
 as well as their correspondingly associated uninstitutionalised-threshold<sup>102</sup> dereifying  
 ‘<amplituding/formativ><sup>8</sup> wooden-language-(imbued—temporal—mere-  
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—  
 narratives—of-the-<sup>83</sup> reference-of-thought—<sup>8</sup> categorical-imperatives/axioms/registry-  
 teleology<sup>99</sup>) as of temporal/shortness-of-register-of<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>  
 denaturing<sup>16</sup> ontological-performance<sup>72</sup>-<including-virtue-as-ontology>, ultimately as of  
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-  
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality                      potentiative-

attainment of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-  
<sup>6</sup>nonpresencing><sup>92</sup> projected epistemic-immanence/veridical-epistemicity-relativism-  
determinism construed as of ‘ontologically-uncompromised—referentialism  
notional~<sup>18</sup>deprocrypticism emancipated  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting self-  
consciousness’ parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ as  
so-implied’, and so-facilitated with grander <sup>103</sup>universal-transparency<sup>104</sup> {transparency-of-  
totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-  
relative-ontological-completeness } . Insightfully, we can contemplate that the specific  
logocentric practices of the <cumulating/recomposuring~attendant-ontological-contiguity >-  
successive registry-worldviews/dimensions institutional-cumulation/institutional-recomposure-  
{as-to-<sup>4</sup>historiality/ontological-eventfulness<sup>8</sup>/ontological-aesthetic-tracing-<perspective-  
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} in  
reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-  
reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process are  
effectively the successive shortfall-outcomes-of-human-subpotency-ontological-performance<sup>72</sup>-  
<including-virtue-as-ontology>-correspondence-with-the-full-potency-of-  
existence’s~sublimating-nascence from intemporal-disposition dimensionality-of-  
sublimating<sup>25</sup>-(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-  
or-conflatedness<sup>3</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
drivenness-equalisation) ‘ontological-faith-notion-or-ontological-fideism—imbued-  
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-  
existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’  
strive for potentiative-attainment of singularisation-<as-to-the-nondisjointedness/entailment-of-  
prospective-<sup>6</sup>nonpresencing><sup>92</sup> projected epistemic-immanence/veridical-epistemicity-

relativism-determinism construed as of ‘ontologically-uncompromised—referentialism  
notional~<sup>18</sup>deprocrpticism emancipated  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting self-  
consciousness’ parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’  
that go on to induce secondnature institutionalisations as of the successive prospective  
institutionalisation <sup>83</sup>reference-of-thought intemporal reifying reproducibility—  
mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation—as-of-  
ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive’  
<sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-  
aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as  
reasoning-from-results/afterthought, as well as their correspondingly associated  
uninstitutionalised-threshold<sup>102</sup> dereifying ‘<amplituding/formative>’ wooden-language-  
<imbued—temporal—mere-form/virtualities/dereification/akrasiatic-  
drag/denatured/preconverging-or-dementing<sup>20</sup>—narratives—of-the-<sup>33</sup>reference-of-thought—  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>) as of temporal/shortness-of-register-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> denaturing<sup>16</sup> ontological-performance<sup>72</sup>-<including-virtue-as-  
ontology>; and it is rather the intemporal-disposition dimensionality-of-sublimating<sup>25</sup> |  
<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
drivenness—equalisation) ‘ontological-faith-notion-or-ontological-fideism—imbued-  
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-  
existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’  
strive for potentiative-attainment of singularisation-<as-to-the-nondisjointedness/entailment-of-  
prospective-<sup>6</sup>nonpresencing><sup>92</sup> projected epistemic-immanence/veridical-epistemicity-  
relativism-determinism construed as of ‘ontologically-uncompromised—referentialism

notional~<sup>18</sup>deprocrpticism emancipated  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting self-  
 consciousness' parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning'  
 that holds the possibility for 'intemporal ontological-faith-notion-or-ontological-fideism—  
 imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-  
 of-existential-reality instigated ~~relative-unreflexivity/relative-reflexivity~~—ontological-  
 contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> as of difference-conflatedness<sup>13</sup>-as-to-  
 totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-  
 prospective-<sup>6</sup> nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup> implied  
 <amplituding/formative-epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-  
 prospective-<sup>6</sup> nonpresencing,-for-explicating~~~relative-unreflexivity/relative-reflexivity~~—  
 ontological-contiguity<sup>67</sup>' to arise and be perpetuated in-the-very-first-place as it invigorates-and-  
 reinvigorates the ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup>~of-the-  
 human-institutionalisation-process<sup>68</sup> for potentiative-attainment of singularisation-<as-to-the-  
 nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup> projected epistemic-  
 immanence/veridical-epistemicity-relativism-determinism. The transcendence-and-  
 sublimity/sublimation/supererogatory~de-mentativity as successive 'ecstatic releasement of  
 existence to human-subpotency' induced as from intemporal-disposition dimensionality-of-  
 sublimating<sup>25</sup> -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-  
 or-conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation) 'ontological-faith-notion-or-ontological-fideism—imbued-  
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-  
 existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning'  
 strive for potentiative-attainment of singularisation-<as-to-the-nondisjointedness/entailment-of-  
 prospective-<sup>61</sup> nonpresencing><sup>92</sup> projected epistemic-immanence/veridical-epistemicity-

relativism-determinism construed as of ‘ontologically-uncompromised—referentialism  
notional~<sup>18</sup>deprocrpticism emancipated  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting self-  
consciousness’ parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’,  
highlights the ontological-veracity as of existence—as-the-absolute-a-priori-of-  
conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-ontologising,-  
elicited-from-prospective–profound-supererogation<sup>96</sup> <as-to-perspective–ontological-  
normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>, of  
singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>91</sup> nonpresencing><sup>92</sup>  
projected epistemic-immanence/veridical-epistemicity-relativism-determinism which is ever  
always sought-and-resought by ontological-faith-notion-or-ontological-fideism—imbued-  
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-  
existential-reality (that is, as of the teleological wholeness/nested-congruence from non-rules—  
apriorising/axiomatising/referencing–psychologism of recurrent-utter-ininstitutionalisation  
towards prospectively preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought of  
deprocrpticism); with ontologically-veridical singularisation-<as-to-the-  
nondisjointedness/entailment-of-prospective-<sup>91</sup> nonpresencing><sup>92</sup> projected epistemic-  
immanence/veridical-epistemicity-relativism-determinism further implying, as of its  
potentative-attainment of ontological-performance<sup>72</sup> -<including-virtue-as-  
ontology>/morality/ethics/justice/etc. correspondence with existence/intrinsic-  
reality/ontological-veridicality, that existence—as-the-absolute-a-priori-of-  
conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-ontologising,-  
elicited-from-prospective–profound-supererogation<sup>96</sup> <as-to-perspective–ontological-  
normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> is  
as of ‘ecstatic singularity’. This ‘ecstatic singularity’ about existence—as-the-absolute-a-priori-

of-conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-  
 ontologising,-elicited-from-prospective–profound-supererogation<sup>96</sup> <as-to-perspective–  
 ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-  
 overcoming/unovercoming’> can be delineated as of singularisation<as-to-the-  
 nondisjointedness/entailment-of-prospective-<sup>91</sup> nonpresencing><sup>92</sup> projected epistemic-  
 immanence/veridical-epistemicity-relativism-determinism, and so-construed as of human  
 sublimation-educing—{epistemic-  
 totalising<sup>33</sup>}hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
 {decompulsing}delinearity~for-cogency~as-to-possibilities-of-self-becoming-as-of-‘existential-  
 interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence<sup>95</sup>  
 différance/internal-dialectics/difference-deferral for transcendence-and-  
 sublimity/sublimation/supererogatory~de-mentativity in ‘phenomenological ecstatic  
 releasement’. Thus our logocentric sense of certainty as marked by our ‘pervasively enframed  
 logocentric constructs of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’, as with all the prior logocentrisms  
 of prior <cumulating/recomposuring~attendant–ontological-contiguity >-successive registry-  
 worldviews/dimensions, as of their relatively ontologically-flawed dissingularisation-<as-to-  
 the-disjointedness/disentailment-of-<sup>70</sup> presencing—absolutising-identitive-  
 constitutedness<sup>4</sup> ><sup>29</sup>/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism is  
 misplaced manifestation of ignorance, and thus in our case in need for our prospective  
 intellectual-and-moral maturing as of prospective <sup>15</sup>de-mentation-(<supererogatory~ontological–  
 de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) for the  
<sup>18</sup>deprocrypticism–or–preempting—disjointedness-as-of-<sup>83</sup> reference-of-thought registry-  
 worldview/dimension. Thus the <amplituding/formative-epistemicity>totalising~self-  
 referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> reality of human  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as ever always subjected to its successive registry-

worlds/dimensions relatively ontologically-flawed dissingularisation-<as-to-the-  
disjointedness/disentailment-of-<sup>75</sup> presencing—absolutising-identitive-  
constitutedness <sup>29</sup>>/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism  
distortion, come with the ontologically-veridical implication that human-subpotency  
ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.  
correspondence with the full-potency of existence has ever always been as of a ‘reifying  
<amplituding/formative-epistemicity>totalising~metaphoricity<sup>57</sup>-conception of  
‘implicated\_attendant\_ontological-contiguity<sup>67</sup>’~educated-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency><sup>40</sup> construed as <sup>46</sup>historiality/ontological-  
eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-  
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>, and so-reflected  
from the supposed ontological-normalcy/postconvergence epistemic-or-notional~projective-  
perspective of ontological-completeness-of-<sup>83</sup> reference-of-thought as of difference-  
conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-  
nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup>-as-veridical-epistemicity-  
relativism-determinism<sup>22</sup> protracted-teleological-wholeness/nested-congruence-in-reflecting-  
the-relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-  
institutionalisation-process<sup>68</sup>, -so-construed-as-singularisation-<as-to-the-  
nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup> projected epistemic-  
immanence/veridical-epistemicity-relativism-determinism’ construal of <sup>56</sup>meaningfulness-and-  
teleology<sup>99</sup>; with the implication here that hitherto identitive-constitutedness<sup>14</sup>-as-‘epistemic-  
totality<sup>37</sup>’-dereification-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-  
<sup>74</sup> presencing—absolutising-identitive-constitutedness <sup>11</sup>><sup>29</sup>-as-flawed-epistemicity-relativism-  
determinism<sup>49</sup> as-cloistered-within-the-same-<sup>83</sup> reference-of-thought as implied with historical

accounts and representations are incomplete, as ontologically-veridical <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is as of the aforementioned ‘reifying ~~<amplituding/formative-epistemicity>~~totalising~metaphoricity<sup>57</sup>-conception of ‘~~implicited\_attendant~~ontological-contiguity<sup>67</sup>?~educed-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity~contiguity-<imbued~notional~cogency>’<sup>40</sup> elaborateness of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as dynamic differentiated transversality-<for-sublimating~existential-eventuating/denouement,~from-‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’~as-of-prospectively-disambiguated~affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> of the ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. of intemporal<sup>52</sup>/longness over temporality<sup>98</sup>. The articulation of sublimating <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>accounts of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> failing to highlight this process of human-subpotency ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. differentiation are rather incomplete and misrepresenting of human nature in the ‘dynamic human-subpotency~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnatedness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor as of both dimensionality-of-sublimating <sup>25</sup>-(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness <sup>3</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation) mental-dispositions and secondnated institutionalisation mental-

dispositions' as the complete operant framework of human-subpotency, and so-construed from an ontological-normalcy/post-convergent ontological-completeness-of<sup>83</sup> reference-of-thought perspective (in difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>2</sup> protracted-teleological-wholeness/nested-congruence-in-reflecting-the-relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>, -so-construed-as-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup> projected epistemic-immanence/veridical-epistemicity-relativism-determinism'). This is ontologically critical to understand because the wrong mental-reflex conception of uninstitutionalised-threshold<sup>102</sup> as mainly being as of 'human intemporal secondnature institutionalisation mental-disposition' will wrongly imply a human nature that is only intemporal and so as of the secondnature intemporal<sup>52</sup>/longness of the prior institutionalisation. This fails to factor in that all uninstitutionalised-threshold<sup>102</sup> are rather a framework of 'recurring dimensionality-of-sublimating<sup>25</sup>-(~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness<sup>3</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation~~) temporal-to-intemporal' requiring prospective institutionalisation prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup> reference-of-thought, and so without any intemporal secondnature institutionalisation induced<sup>103</sup> universal-transparency<sup>104</sup>-(~~transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>8</sup>~~), deferential-formalisation-transference and habituation as of positive-opportunism—of-social-functioning-and-accordance<sup>75</sup>; and thus fully reflecting the ontological-veridicality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-

~~misprising~~—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-  
ontological-normalcy/postconvergence>’-existentialism-form-factor. It is this ‘recurring  
dimensionality-of-sublimating<sup>25</sup>-(<amplituding/formative>supererogatory~de-  
mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-  
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) temporal-  
to-intemporal’ reality at all the successive uninstitutionalised-threshold<sup>102</sup> that fundamentally  
reflect the ‘same fundamental human potentiation as of human-subpotency-  
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-  
‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-  
~~misprising~~—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-  
ontological-normalcy/postconvergence>’-existentialism-form-factor’ across all the registry-  
worldviews/dimensions notwithstanding the institutionalisation-level but for the fact that this  
same ‘recurring dimensionality-of-sublimating<sup>25</sup>-(<amplituding/formative>supererogatory~de-  
mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-  
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) temporal-  
to-intemporal’ rather operates on different registry-worldviews/dimensions institutionalisations  
secondnatured<sup>83</sup> reference-of-thought—<sup>8</sup> categorical-imperatives/axioms/registry-teleology<sup>99</sup> at  
their uninstitutionalised-threshold<sup>102</sup>; whereby the successive prior registry-  
worldviews/dimensions institutionalisations fall short, as of their  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting  
ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.  
correspondence with the full-potency of existence, of knowledge-reification~gesturing-and-  
accounting—of-epistemic-phenomenalism-<in-  
prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
implicated\_attendant-ontological-contiguity ’~duced-

~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>3</sup> -in-{preconverging-disentailment-by}-  
 postconverging-entailment>~~ as of successive prospective institutionalisation prospective  
 relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought. This insight fundamentally  
 explains ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-  
 underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-  
 existential-reality instigated relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> as of difference-conflatedness<sup>13</sup>-as-to-  
 totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-  
 prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup> implied  
 <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-  
 prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup>’ as involving successive <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>,-for-  
 aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as  
 of limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-  
 ‘~~duced-unlimitedness/existence-sublimating-nascence<sup>23</sup>~~; geared towards more and more  
 robust secondnatured institutionalisation <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup> even though in the face of the-very-same ‘recurring  
 dimensionality-of-sublimating<sup>25</sup>-(~~<amplituding/formative>supererogatory~de-  
 mentativeness/epistemic-growth-or-conflatedness<sup>1</sup>/transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation~~) temporal-  
 to-intemporal’. Insightfully, ontologically-veridical ‘reifying <amplituding/formative-  
 epistemicity>totalising~metaphoricity<sup>57</sup>-conception of ‘~~implicit-attendant~~-ontological-  
 contiguity<sup>67</sup>~duced-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup> as <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-  
 aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-  
 relativism-determinism’> by its elaborateness of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as a  
 differentiated transversality-<for-sublimating–existential-eventuating/denouement,–from-  
 ‘thinking-at-first/pure-predisposition-preemptive-of-prospective-  
 disontologising/subontologising’—as-of-prospectively-disambiguated–affirmed-and-  
 unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> selectivity of the ontological-  
 performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. of  
 intemporality<sup>52</sup>/longness over temporality<sup>98</sup>/shortness can be reflected by the operant technique  
 of ‘partialisation of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’. This ‘partialisation of <sup>56</sup>meaningfulness-  
 and-teleology<sup>99</sup>’ operant technique of ‘reifying <amplituding/formative–  
 epistemicity>totalising~metaphoricity<sup>57</sup>-conception of ‘implicated\_attendant–ontological-  
 contiguity<sup>67</sup>’~educated–  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup> as <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-  
 aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-  
 relativism-determinism’> is convenient because by mental-reflex every registry-  
 worldview/dimension will necessarily reflect its <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of  
 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>  
 projected epistemic-immanence/veridical-epistemicity-relativism-determinism as it wrongly  
 implies and operates in its <amplituding/formative–epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> as if it is in ontological-  
 normalcy/postconvergence as of ontological-completeness-of-<sup>83</sup>reference-of-thought. For  
 phenomenological analytical insight, ‘partialisation of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’

operant technique for construing dissingularisation ~~<as-to-the-disjointedness/disentailment-of-~~  
~~presencing—absolutising-identitive-constitutedness<sup>1</sup> ><sup>9</sup>/epistemic-nonimmanence/flawed-~~  
 epistemicity-relativism-determinism as of defective representation of singularisation ~~<as-to-the-~~  
~~nondisjointedness/entailment-of-prospective-<sup>6</sup> nonpresencing><sup>9</sup>~~ projected epistemic-  
 immanence/veridical-epistemicity-relativism-determinism brings to a registry-  
 worldview's/dimension's <sup>83</sup>reference-of-thought self-consciousness its  
 preconverging/postconverging—de-mentative/structural/paradigmatic/systemic preconverging-  
 or-dementing<sup>20</sup>—apriorising-psychologism state at its uninstitutionalised-threshold<sup>102</sup> as so  
 referenced/registered/decisioned from the prospective registry-worldview's/dimension's  
 institutionalisation <sup>83</sup>reference-of-thought self-consciousness rather in postconverging-or-  
 dialectical-thinking<sup>21</sup>—apriorising-psychologism state given its prospective relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup> reference-of-thought. 'Partialisation of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>'  
 as such simply involves representing the preconverging/postconverging—de-  
 mentative/structural/paradigmatic/systemic incongruence that arises, as the prior registry-  
 worldview/dimension institutionalisation falls short of knowledge-reification~gesturing-and-  
 accounting—of-epistemic-phenomenalism—~~<in-~~  
~~prospective-psychologismic~apriorising/axiomatising/referencing- {of-'prospectively-~~  
~~implicated-attendant-ontological-contiguity }~duced-~~  
~~existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>' }—conflatedness<sup>13</sup> in- {preconverging-disentailment-by}-~~  
~~postconverging-entailment>~~ as of prospective institutionalisation prospective relative-  
 ontological-completeness<sup>87</sup>-of-<sup>83</sup> reference-of-thought in its  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.  
 correspondence with the full-potency of existence, and so due to denaturing<sup>16</sup> at the

uninstitutionalised-threshold<sup>102</sup> of prospective institutionalisation knowledge-  
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant—ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’ }—conflatedness<sup>3</sup> in {preconverging-disentailment-by}-  
 postconverging-entailment> by ‘<amplituding/formative>’ wooden-language-<imbued—  
 temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-  
 dementing<sup>20</sup>—narratives—of-the<sup>8</sup> reference-of-thought<sup>8</sup> categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup> } of the prior/transcended/superseded registry-  
 worldview/dimension’ in usurpation as of the dynamism of temporal mental-dispositions as of  
 postlogism<sup>77</sup>-slantedness/<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-  
 or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-  
 endemisation, so-disambiguated as of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving ontological-  
 performance<sup>72</sup>-<including-virtue-as-ontology>, thus implying that the  
 aposteriorising/logicising/deriving/intelligising/measuring <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is  
 preconverging-or-dementing<sup>20</sup>—apriorising-psychologism. Such preconverging/postconverging—  
 de-mentative/structural/paradigmatic/systemic prior incongruence of  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. at  
 destructuring-threshold-(uninstitutionalised-threshold<sup>02</sup>/presublimating—desublimating-  
 decisionality)~of-ontology>/morality/ethics/justice/etc. are reflected as of: recurrent-utter-uninstitutionalisation  
 ‘non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidental-  
 or-random’

‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting  
83reference-of-thought–8categorical-imperatives/axioms/registry-teleology99,-for-  
aposteriorising/logicising/deriving/intelligising/measuring–56meaningfulness-and-teleology99’  
falling-short-as-needing-rules of knowledge-reification~gesturing-and-accounting—of-  
epistemic–phenomenalism-<in-

prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-

implicated\_attendant–ontological-contiguity ’~educed–

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-

<imbued–notional~cogency>’ }—conflatedness 13-in-{preconverging-disentailment-by}-

postconverging-entailment> as of the prospective base-institutionalisation institutionalisation

prospective relative-ontological-completeness87-of-83reference-of-thought, and thereof

construed as preconverging-or-dementing20–apriorising-psychologism; base-

institutionalisation–ununiversalisation ‘rulemaking-over-non-rules—

apriorising/axiomatising/referencing–psychologism’

‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting

83reference-of-thought–8categorical-imperatives/axioms/registry-teleology99,-for-

aposteriorising/logicising/deriving/intelligising/measuring–56meaningfulness-and-teleology99’

falling-short-as-needing-103universalising-rules of knowledge-reification~gesturing-and-

accounting—of-epistemic–phenomenalism-<in-

prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-

implicated\_attendant–ontological-contiguity ’~educed–

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-

<imbued–notional~cogency>’ }—conflatedness 13-in-{preconverging-disentailment-by}-

postconverging-entailment> as of the prospective 103universalisation institutionalisation

prospective relative-ontological-completeness87-of-83reference-of-thought, and thereof

construed as preconverging-or-dementing<sup>20</sup>—apriorising-psychologism; <sup>103</sup>universalisation—non-positivism/medievalism      ‘<sup>103</sup>universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’

‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting

<sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-

aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’

falling-short-as-needing-positivistic-<sup>103</sup>universal-rules of knowledge-reification~gesturing-and-accounting—of-epistemic—phenomenalism-<in-

prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-

implicated\_attendant—ontological-contiguity ’~educated—

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-

<imbued—notional~cogency>’ }—conflatedness <sup>3</sup>-in- {preconverging-disentailment-by}—

postconverging-entailment> as of the prospective positivism institutionalisation prospective

relative-ontological-completeness<sup>87</sup>-of-<sup>33</sup>reference-of-thought, and thereof construed as

preconverging-or-dementing<sup>20</sup>—apriorising-psychologism; and prospectively positivism—

<sup>80</sup>procrypticism ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’

‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting

<sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-

aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’

falling-short-as-needing      preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought,-as-to-

‘<sup>32</sup><amplituding/formativ—epistemicity>growth-or-conflatedness<sup>13</sup>/transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-

mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism      of      knowledge-

reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}-  
 postconverging-entailment> for futural Being-development/ontological-framework-expansion-  
 as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-  
 teleology as of prospective notional~<sup>18</sup>deprocrypticism institutionalisation prospective  
 relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought, and thereof construed as  
 preconverging-or-dementing<sup>20</sup>-apriorising-psychologism. From a singularisation-<as-to-the-  
 nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup> projected epistemic-  
 immanence/veridical-epistemicity-relativism-determinism insight as it reflects ontological-  
 completeness-of-<sup>83</sup>reference-of-thought for ontologically-veridical meaningfulness, we can  
 garner that the implications of ‘notional-discontiguity/epistemic-discontiguity<sup>63</sup>-with/falling-  
 short-of prospective institutionalisation ‘implicated\_attendant-ontological-  
 contiguity<sup>67</sup>?~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>-in-elucidation-or-reification’ as of singularisation-<as-to-the-  
 nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup> projected epistemic-  
 immanence/veridical-epistemicity-relativism-determinism is what actually generates the various  
 registry-worldviews/dimensions institutionalisations as of their relative identitive-  
 constitutedness<sup>14</sup>-as-‘epistemic-totality<sup>37</sup>’-dereification-in-dissingularisation-<as-to-the-  
 disjointedness/disentailment-of-<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>><sup>29</sup>-as-  
 flawed-epistemicity-relativism-determinism<sup>19</sup> as-cloistered-within-the-same-<sup>83</sup>reference-of-  
 thought; such that their respective destructuring-threshold-<uninstitutionalised-

threshold <sup>02</sup>/presublimating–desublimating–decisionality)~of-ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>/morality/ethics/justice/etc. are actually in  
 <amplituding/formative–epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34 51</sup> incrementalism-in-relative-ontological-  
 incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation denaturing<sup>16</sup> of the prior  
 registry-worldviews/dimensions institutionalisations  
 ‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting  
<sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-  
 aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’  
 meant to uphold knowledge-reification~gesturing-and-accounting—of-epistemic-  
 phenomenalism-<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-  
 ‘prospectively implicated attendant—ontological-contiguity ’~educated—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued—notional~cogency>’ }—conflatedness <sup>3</sup>-in-{preconverging disentanglement by}—  
 postconverging entailment> as of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>. This insight further  
 highlights the pertinence of the registry-worldview/dimension <sup>83</sup>reference-of-thought as of  
 secondnature institutionalisation as rather decisive with regards to human-subpotency  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.  
 correspondence with the full-potency of existence. It equally points out that ‘intemporal  
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-  
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-  
 process<sup>68</sup> as of difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-  
 the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-  
 relativism-determinism<sup>23</sup> implied <amplituding/formative–epistemicity>causality<sup>0</sup>~as-to-

projective-totalitative-implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’ is ever always an exercise for the ‘re-originary-as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-  
 (imbued-postconverging/dialectical-thinking<sup>1</sup> -‘projective-insights’/‘epistemic-projection-in-conflatedness<sup>12</sup>’-of-notional~<sup>18</sup> deprocrypticism-prospective-sublimation)<sup>90</sup> human recurring intemporal-disposition dimensionality-of-sublimating<sup>25</sup> |  
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness<sup>12</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)’ to dominate/supersede/overcome ‘human recurring temporal dynamics of postlogism<sup>77</sup>-slantedness/<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation’, so-disambiguated as of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving ontological-performance<sup>72</sup>-<including-virtue-as-ontology>; in order to bring about the transcendence-and-sublimity/sublimation/supererogatory~de-mentativity enabling of the ‘superior party’ that is existence/intrinsic/ontological-veridicality as of <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>7</sup> induced positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> for ontologically-veridical <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>. It is further critical to understand that while <sup>103</sup>universal-transparency<sup>104</sup>-<(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>7</sup>) with associated nested-congruence and harmony is brought about as of prior institutional secondnaturing, this should not be naively expected at uninstitutionalised-threshold<sup>102</sup> as we very much know that all uninstitutionalised-threshold<sup>102</sup> are conflicted as of their framework of

‘recurring dimensionality-of-sublimating<sup>25</sup> -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation) temporal-to-intemporal’ for prospective institutionalisation prospective relative-ontological-completeness<sup>87</sup>-of-<sup>88</sup>reference-of-thought. Thus uninstitutionalised-threshold<sup>102</sup>, are necessarily imbued with varied temporal-to-intemporal transversality-<for-sublimating-existential-eventuating/denouement, from ‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> narratives as of the ‘lack of intemporal secondnature institutionalisation induced<sup>103</sup> universal-transparency<sup>104</sup> <transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>8</sup> >, deferential-formalisation-transference and habituation in positive-opportunism—of-social-functioning-and-accordance<sup>75</sup>’; since any uninstitutionalised-threshold<sup>102</sup> ever always brings about human ‘recurring dimensionality-of-sublimating<sup>25</sup> -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation) temporal-to-intemporal’ but with this recurring as of human dimensionality-of-sublimating<sup>25</sup> <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation) temporal operating rather in denaturing<sup>16</sup> the prior institutionalisation’s ‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting<sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ as <amplituding/formative><sup>8</sup> wooden-language-(imbued—temporal—mere-

form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—  
 narratives—of-the-<sup>33</sup>reference-of-thought-<sup>3</sup>categorical-imperatives/axioms/registry-  
 teleology<sup>99</sup>) for aposteriorising/logicising/deriving/intelligising/measuring<sup>56</sup>meaningfulness-  
 and-teleology<sup>99</sup>. The implication here is that dimensionality-of-sublimating<sup>25</sup>—  
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>1</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness—equalisation) prospective transcendental<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is not  
 directly intelligible in the narrow framework of temporal-to-intemporal social-stake-contention-  
 or-confliction at uninstitutionalised-threshold<sup>102</sup>, but rather as a dispensing-with-immediacy-for-  
 relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup> (as of human self-  
 surpassing—existentialism-form-factor,-in-overcoming-‘notional~collateralising-beholdening-  
 protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency<sup>99</sup>~sublimating—  
 nascence,-disclosed-from-prospective-epistemic-digression to supersede human  
 temporality<sup>98</sup>/shortness <amplituding/formative><sup>8</sup> wooden-language-(imbued—averaging-of-  
 thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-  
 of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>))  
 constraining of knowledge-reification~gesturing-and-accounting—of-epistemic-  
 phenomenalism-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-  
 ‘prospectively-implicated-attendant-ontological-contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-  
 postconverging-entailment> framework as of <amplituding/formative-  
 epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity. The constraining implications of knowledge-reification~gesturing-and-

accounting—of-epistemic-phenomenalism-<in-  
 prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated-attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in {preconverging-disentailment-by}-  
 postconverging-entailment> as of human <amplituding/formative-epistemicity>-  
 totalising~thrownness-in-existence<sup>35</sup> (I exist therefore existence is transcendental-  
 enabling/sublimating/supererogatory~de-mentativity to my human-subpotency / hyperbole-of-  
 temporal-to-intemporal-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>) means that  
 it is wrong to construe the relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> as of a human temporal  
 dimensionality-of-sublimating<sup>35</sup> -{<amplituding/formative>supererogatory~de-  
 mentativeness/epistemic-growth-or-conflatedness<sup>13</sup> /transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}>  
 transformation, and so fundamentally because of human limited-mentation-capacity—as-  
 subjecting ‘educed-unlimitedness/existence-sublimating-nascence’ to limitedness/human-  
 subpotency and the correspondingly constraining consequences on its ontological-  
 performance<sup>72</sup>-<including-virtue-as-ontology>. Rather it is more candid to relate to the relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-  
 process<sup>68</sup> as of human limited-mentation-capacity-deepening—as-subjecting-  
 limitedness/human-subpotency to ‘educed-unlimitedness/existence-sublimating-nascence’<sup>2,33</sup>,  
 and so as of prospective intemporal secondnature institutionalisation induced<sup>103</sup> universal-  
 transparency<sup>104</sup> -{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-  
 epistemicity>totalising~in-relative-ontological-completeness<sup>8</sup> }, deferential-formalisation-  
 transference and habituation in positive-opportunism—of-social-functioning-and-accordance<sup>75</sup>.

Central to any such prospective institutionalisation transcendental-enabling/sublimating/supererogatory~de-mentativity<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> is the fact that the human mind is not necessarily geared to come to terms with prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought without the necessary psychoanalytic-unshackling/prospective-grounding/prospective-reification as of the developed disposition to register such implications as of their intemporal/longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> pertinence; as the notion of crossgenerational<sup>15</sup>de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ herein highlighted has ever always been an unconscious human mental process, wherein the mental-disposition hardly places itself in a situation of explaining how its own very present mental-disposition comes about from preceding generations mental-dispositions and drawing the implications, in going beyond excogitative-blanking as of the present in a cloistered-consciousness but which is paradoxically necessarily the framework of such transcendently implying<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>. Thus the metaphoricity<sup>57</sup> exercise of transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is not one of necessarily eliciting instant<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> <sup>103</sup>universal approbation but rather instigating<sup>103</sup> universal untenability as of ~~<amplituding/formative-epistemicity>~~causality<sup>0</sup> ~~~as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>6</sup> for prospective<sup>103</sup> universal positive-opportunism—of-social-functioning-and-accordance<sup>75</sup>; as we can appreciate that in reality the possibility of the successive institutionalisations was not the outcome of every human soul grasping the implications as of the successive transcendence-and-sublimity/sublimation/supererogatory~de-mentativity but rather as of a generative dynamics as of critical drift/gravitating effect in reflection of difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-~~<as-to-the-~~

nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing<sup>92</sup>-as-veridical-epistemicity-  
 relativism-determinism<sup>22</sup> protracted-teleological-wholeness/nested-congruence-in-reflecting-  
 the-relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-  
 institutionalisation-process<sup>68</sup>, -so-construed-as-singularisation-<as-to-the-  
 nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing<sup>92</sup> projected epistemic-  
 immanence/veridical-epistemicity-relativism-determinism'. Furthermore, the implications of  
 'notional-discontiguity/epistemic-discontiguity<sup>63</sup>-with/falling-short-of prospective  
 institutionalisation 'implicated\_attendant—ontological-contiguity<sup>67</sup>?~educed-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency><sup>40</sup>-in-elucidation-or-reification' as of singularisation-<as-to-the-  
 nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing<sup>92</sup> projected epistemic-  
 immanence/veridical-epistemicity-relativism-determinism as the latter reflects ontological-  
 completeness-of-<sup>83</sup> reference-of-thought, with regards to the construal of <sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup> as teleologically-elevated or teleologically-degraded, is that the conception of  
 ontological-veracity of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> varies as of underlying relative-  
 ontological-incompleteness<sup>88</sup> and relative-ontological-completeness<sup>87</sup> <sup>83</sup>reference-of-thought;  
 for instance with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-  
 veridicality,-as-to-'human<amplifying/formative—epistemicity>totalising~purview-of-  
 construal', the <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> of a positivistic mindset with the idea of going  
 into a supposed evil forest to collect a plant root as a cure in say an animistic social-setup will  
 probably be construed as ridiculous as of its prior relative-ontological-incompleteness<sup>88</sup>-of-  
<sup>83</sup>reference-of-thought despite the knowledge-reification~gesturing-and-accounting—of-  
 epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-'prospectively-  
 implicated\_attendant—ontological-contiguity ' ~educed-

~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>3</sup> -in-{~~preconverging-disentailment-by~~}—  
~~postconverging-entailment~~> ontological-veracity that the possibility of curing ailments in the  
 animistic social-setup lies with the positivistic mindset prospective relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought. The fundamental implication here is that  
 transcendental<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> is hardly construed in any presence registry-  
 worldview/dimension<sup>83</sup>reference-of-thought as of its rather prospective relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought, and thus elicits the presence prior relative-  
 ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought ~~<amplifying/formative-~~  
~~epistemicity~~>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>;  
 with the possibility of transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity  
 arising as of crossgenerational induced metaphoricity<sup>57</sup>. In a further analysis of ‘notional-  
 discontiguity/epistemic-discontiguity<sup>63</sup>-with/falling-short-of prospective institutionalisation  
 ‘~~implicated-attendant~~—ontological-contiguity<sup>67</sup>’~educated—  
~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>-in-elucidation-or-reification’ as of singularisation—~~<as-to-the-~~  
~~nondisjointedness/entailment-of-prospective-~~<sup>61</sup>~~nonpresencing~~><sup>92</sup> projected epistemic-  
 immanence/veridical-epistemicity-relativism-determinism as the latter reflects ontological-  
 completeness-of-<sup>83</sup>reference-of-thought, with regards to the postconverging-or-dialectical-  
 thinking<sup>21</sup>—apriorising-psychologism and preconverging-or-dementing<sup>20</sup>—apriorising-  
 psychologism ‘ontologically-veridical representations of dispensing-with-immediacy-for-  
 relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup> as of respectively  
 Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-  
 development-as-infrastructure-of— meaningfulness-and-teleology , institutional-  
 development—as-to-social-function-development and living-development—as-to-personality-

development                    ~~psychologismic epistemic acutisation—difficulty <for, residualising—~~  
~~{decompulsing} delinearity—for cogency>—magnitudes {of-experientiality/experiment}~~    underdevelopment  
issues’; human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is ever always caught up in a confusion of its  
postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism    or    preconverging-or-  
dementing<sup>20</sup>—apriorising-psychologism as of the ontologically-veridicality of its underlying  
relative-ontological-incompleteness<sup>88</sup> and relative-ontological-completeness<sup>87 83</sup> reference-of-  
thought    reflection    of    ‘~~implicited attendant ontological-contiguity<sup>67</sup>~~’~~~educed—~~  
~~existentialising/contextualising/textualising\_~~ ‘intelligibility/epistemicity/reflexivity—contiguity-  
<imbued—notional~cogency>’<sup>40</sup>. Hence ‘ontologically-veridical representations of dispensing-  
with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-  
distension<sup>27</sup> (as of human self-surpassing—existentialism-form-factor,~~in-overcoming-~~  
‘notional~collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-  
existence-potency<sup>39</sup>~sublimating—nascence,-disclosed-from-prospective-epistemic-digression  
to supersede human temporality<sup>98</sup>/shortness    ~~amplituding/formative~~’ wooden-language-  
<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—  
meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-  
prospective-apriorising-implications>)) as of the underdevelopment issues of respectively  
Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-  
development-as-infrastructure-of-    meaningfulness-and-teleology ,                    institutional-  
development—as-to-social-function-development and living-development—as-to-personality-  
development                    ~~psychologismic epistemic acutisation—difficulty <for, residualising—~~  
~~{decompulsing} delinearity—for cogency>—magnitudes {of-experientiality/experiment}~~’, are ever always  
preconverging-or-dementing<sup>20</sup>—apriorising-psychologism as of living underdevelopment,  
institutional underdevelopment and Being underdevelopment when construed as of the  
successive                    destructuring-threshold-(~~uninstitutionalised-threshold<sup>03</sup>/presublimating—~~

desublimating-decisionality)~of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. in prospective prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought as from the relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup> implied <amplituding/formative-epistemicity>causality<sup>6</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>, while these are ever always postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development-as-to-social-function-development and living-development-as-to-personality-development psychologismie-epistemic-acutisation—difficulty-<for, residualising-<sup>{decompulsing}</sup>delinearity~for-cogeny> magnitudes<sup>{of-experientiality/experiment}</sup> when construed as of the <cumulating/recomposuring~attendant-ontological-contiguity >-successive registry-worldviews/dimensions institutionalisations in prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought the relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup> implied <amplituding/formative-epistemicity>causality<sup>6</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>; thus highlighting the fundamental recurrent ontological-veracity of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving-level of human temporal individuations dynamics as of

postlogism<sup>77</sup>-slantedness/<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-  
 or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-  
 endemisation, so-disambiguated as of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving ontological-  
 performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. at destructuring-  
 threshold-<uninstitutionalised-threshold<sup>102</sup>/presublimating-desublimating-decisionality>~of-  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. in  
 ‘notional-discontiguity/epistemic-discontiguity<sup>63</sup>-with/falling-short-of prospective  
 institutionalisation ‘implicated\_attendant\_ontological-contiguity<sup>67</sup>?~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency><sup>40</sup>-in-elucidation-or-reification’ thus reflecting vices-and-  
 impediments<sup>105</sup> as of living underdevelopment, institutional underdevelopment and Being  
 underdevelopment, so-construed from difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-  
 in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-  
 as-veridical-epistemicity-relativism-determinism<sup>23</sup> protracted-teleological-wholeness/nested-  
 congruence-in-reflecting-the-relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>,-so-construed-as-singularisation-<as-  
 to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup> projected epistemic-  
 immanence/veridical-epistemicity-relativism-determinism’. Further, this ‘uninstitutionalised-  
 threshold<sup>92</sup>—by—institutionalisation recurrence paradox’ of ‘intemporal ontological-faith-  
 notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-  
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-  
 process<sup>68</sup> as of difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-  
 the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-  
 relativism-determinism<sup>23</sup> implied <amplituding/formative-epistemicity>causality<sup>0</sup>~as-to-

~~projective-totalitative-implications-of-prospective-<sup>61</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~~ as of human limited-mentation-capacity-deepening—as subjecting limitedness/human subpotency to ‘~~educated-unlimitedness/existence-sublimating-nasence<sup>233</sup>~~’ is what effectively renders the ontologically-veridical determination of ‘~~apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care-and-episteme<sup>5</sup>~~’ the critical first step for construing ontologically-veridical <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> whether as of the preconverging-or-dementing<sup>20</sup>—apriorising-psychologism or postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism representation; as in reality existence reflected as of veridical knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity’ ~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}—postconverging-entailment> never changes, and what is critical is grasping the ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. of human limited-mentation-capacity—as subjecting ‘~~educated-unlimitedness/existence-sublimating-nasence<sup>2</sup>~~’ to limitedness/human subpotency in conceptualising existence/intrinsic-reality/ontological-veridicality as of knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity’ ~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}—postconverging-entailment> and so-construed as of difference-conflatedness<sup>13</sup> -as-to-totalitative-

reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-  
 nonpresencing><sup>62</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup> protracted-teleological-  
 wholeness/nested-congruence-in-reflecting-the-relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>,-so-construed-as-  
 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>  
 projected epistemic-immanence/veridical-epistemicity-relativism-determinism' over identitive-  
 constitutedness<sup>14</sup>-as-'epistemic-totality<sup>37</sup>'-dereification-in-dissingularisation-<as-to-the-  
 disjointedness/disentailment-of-<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>><sup>39</sup>-as-  
 flawed-epistemicity-relativism-determinism<sup>9</sup> as-cloistered-within-the-same-<sup>83</sup>reference-of-  
 thought. The very possibility of human transcendence-and-  
 sublimity/sublimation/supererogatory~de-mentativity behind the relative-unreflexivity/relative-  
 reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> arises out of  
 human intemporal individuation dimensionality-of-sublimating<sup>25</sup>—  
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation) reification. Reification as such is teleologically reflected as of  
 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>  
 projected epistemic-immanence/veridical-epistemicity-relativism-determinism as it reflects  
 ontologically-veridical<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>; as reification arises as of the  
 preconverging/postconverging~de-mentative/structural/paradigmatic <amplituding/formative-  
 epistemicity>causality<sup>9</sup>~as-to-projective-totalitative~implications-of-prospective-  
<sup>6</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup> of the ontological-faith-notion-or-ontological-fideism—imbued-  
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-  
 existential-reality potentiative-aspiration for prospective relative-ontological-completeness<sup>87</sup>-of-

<sup>83</sup>reference-of-thought from within a prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-  
of-thought. Reification here as from this singularisation-<as-to-the-  
nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup> projected epistemic-  
immanence/veridical-epistemicity-relativism-determinism insight, with regards to the-very-  
same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-  
‘human-<amplituding/formative-epistemicity>totalising~purview-of-construal’ implies the  
preconverging/postconverging-de-mentative/structural/paradigmatic <amplituding/formative-  
epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>67</sup> of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of the prospective relative-ontological-  
completeness<sup>87</sup>-of-reference-thought construed as <sup>55</sup>maximalising-recomposuring-for-relative-  
ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation over the prior  
relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought construed as <sup>51</sup>incrementalism-  
in-relative-ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation;  
wherein the prospective relative-ontological-completeness<sup>87</sup>-of-reference-thought is in a reified  
overlooking/superseding of the prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-  
thought. In other words, reification is about apriorising-teleological resetting of  
<amplituding/formative-epistemicity>totalising/circumscribing/delineating <sup>56</sup>meaningfulness-  
and-teleology<sup>99</sup> to the prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-  
thought. Lacking such an insight about reification will induce an ontologically-flawed  
supposedly apriorising-teleological-elevation-in~notional-contiguity/epistemic-contiguity<sup>62</sup>-  
<profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>31</sup>-  
qualia-schema> of the prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought  
which is in dereification and the corresponding ontologically-flawed supposedly apriorising-  
teleological-degradation-in~notional-discontiguity/epistemic-discontiguity<sup>63</sup>-<between—prior-

shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>-qualia-schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema> of the prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought which is as of reification; wherein dereification involves teleological pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup>> }<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> to the prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought. This is because the lack of reification wrongly implies that the <amplituding/formative><sup>8</sup> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>>

<sup>83</sup>reference-of-thought framework of registry-worldviews/dimensions are the absolute determinants of intemporal value reference, such that the <amplituding/formative><sup>8</sup> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>> }<sup>83</sup>reference-of-thought framework of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, <sup>103</sup>universalisation–non-positivism/medievalism, positivism–<sup>80</sup>procrypticism and deprocrypticism, are paradoxically-and-falsely equally the absolute determinants of intemporal value reference; whereas reification highlights that all the successive institutionalisations are as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’, but of varying ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as of their prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought, as of human limited-mentation-capacity-

deepening—~~as subjecting limitedness/human subpotency to ‘duced unlimitedness/existence-~~  
~~sublimating naseence~~<sup>23</sup>. Behind this possibility of ontologically-flawed dereification of human  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is the fact that given the reality of human-subpotency—  
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-  
‘notional~firstnaturedness-formativeness-<as to eventualising-inkling drive or seeding-  
~~misprising~~>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-  
ontological-normalcy/postconvergence>’-existentialism-form-factor, the ‘relative-  
~~unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-  
process<sup>68</sup> as of difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-  
the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-  
relativism-determinism<sup>22</sup> implied <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-  
projective-totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-  
~~unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup>’ is a secondnating process as of  
elicited and secondnated positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> of  
instigated ‘dimensionality-of-sublimating<sup>25</sup>-(~~<amplituding/formative>supererogatory-de-~~  
~~mentativeness/epistemic-growth-or-conflatedness~~<sup>1</sup>/transvaluative-  
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) as of  
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-  
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality reflected as to  
ontological-good-faith/authenticity<sup>69</sup> over ontological-bad-faith/inauthenticity<sup>64</sup>  
elucidatin/reification of ‘~~implicated\_attendant~~—ontological-contiguity<sup>67</sup>’~duced-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
<imbued—notional~cogency>’<sup>40</sup> as of <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-  
projective-totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-  
~~unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup> articulation of <sup>56</sup>meaningfulness-

and-teleology<sup>99</sup> in skewing for <sup>103</sup>universal-transparency<sup>104</sup>-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness<sup>87</sup>} and social deferential-formalisation-transference. This fact about ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> as of difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup> implied <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>6</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’ implies that ‘dimensionality-of-sublimating<sup>25</sup>-{<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness<sup>1</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation} as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality reflected as to ontological-good-faith/authenticity<sup>69</sup> over ontological-bad-faith/inauthenticity<sup>64</sup> elucidatin/reification of ‘implicitated\_attendant—ontological-contiguity<sup>67</sup>?~educated—existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-<imbued-notional~cogency>’<sup>40</sup> is not the sufficient reason for prospective human registry-worldview’s/dimension’s institutionalisation, but warrants a secondnaturing process of elicited and secondnatured positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> as of <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>6</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—

ontological-contiguity<sup>67</sup> articulation of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> by skewing for  
<sup>103</sup>universal-transparency<sup>104</sup> -{transparency-of-totalising-entailing,-as-to-entailing-  
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>101</sup> } and  
 social deferential-formalisation-transference. The implication here is that the social-construct  
 has ever always been a threshold as of its prior institutionalisation as well as a threshold as of its  
 uninstitutionalised-threshold<sup>102</sup>; wherein respectively there is positive-opportunism—of-social-  
 functioning-and-accordance<sup>75</sup> for prior institutionalisation and no positive-opportunism—of-  
 social-functioning-and-accordance<sup>75</sup> for prospective institutionalisation, explaining the  
 developing reality of the various successive human registry-worldview's/dimension's  
 institutionalisations, as of retrospective and prospective implications. This fundamentally points  
 to a 'human psychology of positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> as of  
 prior-institutionalisation-reification and uninstitutionalised-threshold<sup>102</sup>-dereification', that  
 points out that hitherto the relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> has not been about 'dimensionality-of-  
 sublimating<sup>25</sup> -{<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-  
 or-conflatedness<sup>3</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation} temporal individuations dispositions' transformation into  
 'dimensionality-of-sublimating<sup>25</sup> -{<amplituding/formative>supererogatory~de-  
 mentativeness/epistemic-growth-or-conflatedness<sup>3</sup> /transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation} as of  
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-  
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality reflected as to  
 ontological-good-faith/authenticity<sup>69</sup> over ontological-bad-faith/inauthenticity<sup>64</sup>  
 elucidatin/reification of 'implicated\_attendant\_ontological-contiguity<sup>67</sup>?~educed-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency><sup>40</sup>, but rather a constraining positive-opportunism—of-social-  
 functioning-and-accordance<sup>75</sup> secondnaturing to emancipating<sup>83</sup> reference-of-thought—  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-  
 aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>;  
 and so, despite the fact that ‘dimensionality-of-sublimating<sup>25</sup> |  
 <amplituding/formativ>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>12</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation) as of ontological-faith-notion-or-ontological-fideism—imbued-  
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-  
 existential-reality reflected as to ontological-good-faith/authenticity<sup>69</sup> over ontological-bad-  
 faith/inauthenticity<sup>64</sup> elucidatin/reification of ‘implicited\_attendant\_ontological-  
 contiguity<sup>67</sup>’~educated—  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency><sup>40</sup> is a human individuation quality that avails potentially to all  
 individuals as temporal-to-intemporal-individuation-receptacles but as of existential-constraint  
 of ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. has  
 not hitherto been preconverging/postconverging—de-mentatively/structurally/paradigmatically  
 defining of relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-  
 institutionalisation-process<sup>68</sup> even as it has rather been instigative as of a re-originary—as-  
 unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-(imbued-  
 postconverging/dialectical-thinking<sup>21</sup>-‘projective-insights’/‘epistemic-projection-in-  
 conflatedness<sup>12</sup>’-of-notional~<sup>8</sup>deprocrypticism-prospective-sublimation)<sup>90</sup> human intemporal-  
 disposition. The basis for this ‘human psychology of positive-opportunism—of-social-  
 functioning-and-accordance<sup>75</sup> as of prior-institutionalisation-reification and uninstitutionalised-  
 threshold<sup>102</sup>-dereification’, is the fact that humankind is caught up in intemporal-reification and

temporal-dereification as of existential-constraint of ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. given its limited-mentation-capacity—as-subjecting—‘~~educed-unlimitedness/existence-sublimating-nascence~~’ to limitedness/human-subpotency; wherein the ‘social-construct uninstitutionalised-threshold<sup>02</sup>’ as of ‘no positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> for prospective institutionalisation’ is a threshold at which there is a preconverging/postconverging—de-mentative/structural/paradigmatic lack of constraining institutionalisation to preempt ‘human temporal social-stake-contention-or-confliction dynamics’ assuming of uninstitutionalised-threshold<sup>02</sup> dereification threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>01</sup>—apriorising-psychologism> mental-disposition as of ontologically-flawed relation with prospective institutionalisation knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~educed-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>03</sup> -in- {preconverging-disentailment-by}—postconverging-entailment> <amplituding/formative-epistemicity>causality<sup>09</sup> ~as-to-projective-totalitative-implications-of-prospective-<sup>01</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>06</sup>. In other words, as of existential-constraint of ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. given human limited-mentation-capacity—as-subjecting—‘~~educed-unlimitedness/existence-sublimating-nascence~~’ to limitedness/human-subpotency: - at recurrent-utter-uninstitutionalisation, there is ‘no constraining prospective reification institutionalisation for rulemaking-over-non-rules—apriorising/axiomatising/referencing—

psychologism’, thus allowing for ‘non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidental-or-random-mental-disposition,-that-is-not-rulemaking dereification behaviour’ at its prospective recurrent-utter-uninstitutionalisation uninstitutionalisation; - at base-institutionalisation–ununiversalisation, there is ‘no constraining prospective reification institutionalisation for <sup>103</sup>universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’, thus allowing for rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-that-is-not-universalisation-directed dereification behaviour’ at its prospective ununiversalisation uninstitutionalisation; - at <sup>103</sup>universalisation–non-positivism/medievalism, there is ‘no constraining prospective reification institutionalisation for positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’, thus allowing for <sup>103</sup>universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-that-is-not-positivising/rational-empiricism-based dereification behaviour’ at its prospective non-positivism/medievalism uninstitutionalisation; - at our positivism—<sup>80</sup>procrypticism, there is ‘no constraining prospective reification institutionalisation for preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought,-as-to-<sup>32</sup><amplituding/formativ-epistemicity>growth-or-conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’, thus allowing for mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-that-is-not-of-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought,-as-to-<sup>32</sup><amplituding/formativ-epistemicity>growth-or-conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-

mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-  
 over-non-rules—apriorising/axiomatising/referencing—psychologism dereification behaviour’ at  
 its prospective <sup>80</sup>procrypticism—or—disjointedness-as-of-<sup>83</sup>reference-of-thought  
 uninstitutionalised-threshold<sup>102</sup>. In this regard as a further elucidation, a  
 preconverging/postconverging—de-mentative/structural/paradigmatic temporal dereification  
 threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation <sup>96</sup><as-to-  
 ‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing <sup>30</sup>—  
 apriorising-psychologism> mental-disposition as of ontologically-flawed relation with  
 prospective institutionalisation knowledge-reification~gesturing-and-accounting—of-  
 epistemic—phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant—ontological-contiguity ’~duced—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’ }—conflatedness <sup>3</sup>-in-{preconverging—disentailment—by}-  
 postconverging—entailment> <amplituding/formative—epistemicity>causality <sup>9</sup>~as-to-projective-  
 totalitative—implications-of-prospective- <sup>61</sup>nonpresencing,-for-explicating~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>61</sup> say on the basis of notions-and-  
 accusations-of-sorcery is easily elicited-as-of-dereification in a non-positivistic social-setup  
 under existential-constraint as there is not reifying positivism/rational-empiricism  
 institutionalisation <sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-  
 entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-  
 completeness <sup>87</sup> ). Insightfully, the possibility for deprocrypticism/preemption-of-disjointedness-  
 as-of-<sup>83</sup>reference-of-thought registry-worldview/dimension is necessarily one that supersedes  
 mere <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-  
 aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’:

as of the elicitation/cultivation of human dimensionality-of-sublimating<sup>25</sup> -  
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness~equalisation) 'ontological-faith-notion-or-ontological-fideism—imbued-  
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-  
 existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning'  
 strive for potentiative-attainment of singularisation-<as-to-the-nondisjointedness/entailment-of-  
 prospective-<sup>61</sup>nonpresencing><sup>92</sup> projected epistemic-immanence/veridical-epistemicity-  
 relativism-determinism construed as of 'ontologically-uncompromised—referentialism  
 notional~<sup>18</sup>deprocrypticism emancipated  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting self-  
 consciousness'. This is validated by the fact that as of its instigation of prospective relative-  
 ontological-completeness<sup>87</sup>-as-of-<sup>83</sup>reference-of-thought behind the successive institutional-  
 cumulation/institutional-recomposure-<as-to-<sup>4</sup>historiality/ontological-  
 eventfulness<sup>3</sup>/ontological-aesthetic-tracing-<perspective~ontological-  
 normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>) in reflecting  
 holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-  
 reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process , the  
 'dimensionality-of-sublimating<sup>25</sup> -(<amplituding/formative>supererogatory~de-  
 mentativeness/epistemic-growth-or-conflatedness<sup>13</sup>/transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation) as of  
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-  
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality reflected as to  
 ontological-good-faith/authenticity<sup>69</sup> over ontological-bad-faith/inauthenticity<sup>64</sup>  
 elucidatin/reification of prospective institutionalisation 'implicated~attendant—ontological-

contiguity<sup>67</sup>? ~educed-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup>-in-elucidation-or-reification’ had-and-has ‘no <sup>83</sup>reference-of-  
thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>’,-for-  
aposteriorising/logicising/deriving/intelligising/measuring-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’  
to go by, but for its underlying ‘ontological-faith-notion-or-ontological-fideism—imbued-  
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-  
existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’  
thereof validated by prospective <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-  
projective-totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-  
unreflexivity/relative-reflexivity—ontological-contiguity<sup>61</sup> as of prospective institutionalisation  
knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
implicated\_attendant-ontological-contiguity ’~educed-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—conflatedness <sup>13</sup>in {preconverging disentailment by}-  
postconverging-entailment> <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-  
totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-  
unreflexivity/relative-reflexivity—ontological-contiguity<sup>61</sup>; such that in lieu of positive-  
opportunism—of-social-functioning-and-accordance<sup>75</sup> of secondnaturing <sup>83</sup>reference-of-  
thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, notional~<sup>18</sup>deprocrypticism in its  
preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought rather all about arriving-short with no  
positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> <sup>83</sup>reference-of-thought-  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> by ‘failing to elicit any associated positive-  
opportunism—of-social-functioning-and-accordance<sup>75</sup> to deprocrypticism’ as well as ‘eliciting

ironic nihilism to deprocrpticism’, in order not to cultivate a mechanical-knowledge appreciation of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, and rather elicit a sense of ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ ‘as cultivating an organic-knowledge appreciation of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup> (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notional~collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency<sup>99</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality<sup>98</sup>/shortness <amplifying/formative><sup>8</sup> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>))’; and so implied for Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development-as-to-social-function-development and living-development-as-to-personality-development psychologismic-epistemic-acutisation—difficulty <for, residualising-{decompulsing} delinquency-for-cogency>—magnitudes {of-experientiality/experiment}, as the very fact of ‘reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation as-of-ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive’ <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> underlies relative-ontological-incompleteness<sup>88</sup> as of human living underdevelopment, institutional underdevelopment and Being underdevelopment, as of a lack of ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-

apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-  
 or-acumen as of reasoning-through/messianic-reasoning'; as of the fact that <sup>56</sup>meaningfulness-  
 and-teleology<sup>99</sup> is always incomplete when conceived simplistically as being all about  
 'mechanical-constraints of rules without spirit', construed as of reproducibility—  
 mathesis/motif/throwness-disposition,—as–reproducibility-of-aestheticisation—as-of-  
 ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive implied  
 dissingularisation-<as-to-the-disjointedness/disentailment-of-<sup>79</sup>presencing—absolutising-  
 identitive-constitutedness <sup>4</sup>><sup>20</sup>/epistemic-nonimmanence/flawed-epistemicity-relativism-  
 determinism. The full implications here is that a notional~<sup>18</sup>deprocrypticism ontologically-  
 uncompromised—referentialism singularisation-<as-to-the-nondisjointedness/entailment-of-  
 prospective-<sup>6</sup>nonpresencing><sup>92</sup> projected epistemic-immanence/veridical-epistemicity-  
 relativism-determinism construal of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is more critically about  
 eliciting the 'subject intemporal-disposition sense of knowledge-and-virtue as of its <sup>15</sup>de-  
 mentation-(~~supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-  
 or-attributive-dialectics~~) for a fully protracted-consciousness beyond a cloistered-consciousness'  
 in line with Foucauldian hermeneutics of the subject futural implications. Further, it is important  
 to grasp that 'reinvigoration as of furthered ontological-faith-notion-or-ontological-fideism—  
 imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-  
 of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event<sup>38</sup> reasoning-  
 through/messianic-reasoning' is actually associated with all the transcendence-and-  
 sublimity/sublimation/~~supererogatory~de-mentativity~~ of all the  
 <cumulating/recomposuring~attendant—ontological-contiguity >-successive registry-  
 worldviews/dimensions, but that what is particular with notional~<sup>18</sup>deprocrypticism summoning  
 of 'reinvigoration as of furthered ontological-faith-notion-or-ontological-fideism—imbued-  
 underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-

existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event<sup>38</sup> reasoning-  
 through/messianic-reasoning' as implied by its ontologically-uncompromised—referentialism  
 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup>  
 projected epistemic-immanence/veridical-epistemicity-relativism-determinism, is the fact that it  
 achieves the potentiative-aspiration of ontological-faith-notion-or-ontological-fideism—  
 imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-  
 of-existential-reality as a 'seeding promise of human-subpotency ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>/morality/ethics/justice/etc. equivalence/correspondence with  
 the full-potency-of-existence's~sublimating—nascence-as-of-its-coherence/contiguity'; and so,  
 as of 'human ontological-normalcy/postconvergence referentialism ontological-faith-notion-or-  
 ontological-fideism—imbued-underdetermination-of-motif-and-  
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-  
 or-acumen as of reasoning-through/messianic-reasoning' that supplants the notion of  
<sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-  
 aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>.  
 It is untenable to construe of the ultimate potential of human emancipation without the eliciting  
 of this more fundamentally authentic basis of human emancipation as of the overcoming of  
 human limited-mentation-capacity—as-subjecting—'educed-unlimitedness/existence-  
 sublimating—nascence' to limitedness/human-subpotency temporal dynamics beyond just the  
 'elicitation of positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> to existential-  
 <disontologising/re-ontologising—aporeticism> constraining'; as implied by ontologically-  
 uncompromised—referentialism singularisation-<as-to-the-nondisjointedness/entailment-of-  
 prospective-<sup>61</sup> nonpresencing><sup>92</sup> projected epistemic-immanence/veridical-epistemicity-  
 relativism-determinism mirroring ontological-completeness-of-<sup>83</sup>reference-of-thought of  
 inherent existence as 'ecstatic singularity', very much unlike reproducibility—

mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation—as-of-  
 ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive implied  
 dissingularisation-~~as-to-the-disjointedness/disentailment-of-~~<sup>79</sup>presencing—absolutising-  
~~identitive-constitutedness~~<sup>4></sup>/epistemic-nonimmanence/flawed-epistemicity-relativism-  
 determinism as of their given prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-  
 thought that fail to mirror inherent existence as ‘ecstatic singularity’. Such implied  
 transcendental ontological-construal is rather originarily/as-of-event<sup>38</sup> as of prospective relative-  
 ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought reasoning-through/messianic-reasoning  
 beyond prior reasoning-from-results/afterthought endemising/enculturating  
~~amplituding~~/formative—epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>. We can appreciate that as of the  
 ordinariness ~~amplituding~~/formative> wooden-language-~~imbued—averaging-of-thought-~~as-~~~~  
~~to-leveling/ressentiment/closed-construct-of—~~ meaningfulness-and-teleology -as-of-  
~~‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>~~ of say a  
 non-positivistic registry-worldview/dimension, whether animistic or medieval, notions-and-  
 accusations-of-sorcery as of the uninstitutionalised-threshold<sup>102</sup> dereification of  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> will rather as of ‘no positivism/rational-empiricism  
 constraining prospective reification institutionalisation’ rather elicit spurious palliative adaptive  
 dereification dispositions as of human limited-mentation-capacity—~~as-subjecting—educated-~~  
~~unlimitedness/existence-sublimating nascence~~<sup>2</sup>-to-limitedness/human-subpotency, however,  
 when positivism/rational-empiricism originarily/as-of-event<sup>38</sup> reification avails as of the  
 potential for prospective human limited-mentation-capacity-deepening—~~as-subjecting-~~  
~~limitedness/human-subpotency-to—educated-unlimitedness/existence-sublimating nascence~~<sup>2</sup><sup>33</sup>  
 then it is more about the metaphoricity<sup>57</sup> that portends to prospective relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought. Such originarily/as-of-event<sup>38</sup> reification construed

futural **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-**  
**development-as-infrastructure-of- meaningfulness-and-teleology** as of prospective  
 deprocrypticism/preemption-of-procrypticism-as-of-<sup>83</sup>reference-of-thought equally do apply  
 with regards to our positivism-<sup>80</sup>procrypticism dereification beyond our positivism-  
<sup>80</sup>procrypticism ordinariness **<amplifying/formative>**<sup>8</sup> wooden-language-(imbued—averaging-  
**of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -**  
**as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>}**  
 spurious palliative adaptive dereification disjointedness-as-of-<sup>83</sup>reference-of-thought mental-  
 dispositions as of human limited-mentation-capacity—**as-subjecting-‘educated-**  
**unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency,** so-implicit  
 as of prospective human ontological-performance<sup>72</sup>-**<including-virtue-as-**  
**ontology>/morality/ethics/justice/etc. potentiative-aspiration for singularisation-<as-to-the-**  
**nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing>**<sup>92</sup> projected epistemic-  
 immanence/veridical-epistemicity-relativism-determinism thus enabling the  
 aetiologisation/ontological-escalation-**<ontological-**  
**veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>**  
 behind the **relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-**  
**institutionalisation-process<sup>68</sup>** and specifically for futural **Being-development/ontological-**  
**framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-**  
**meaningfulness-and-teleology** as of prospective deprocrypticism. Further besides this  
 elucidated contrast articulated as of prospective relative-ontological-completeness<sup>87</sup>-of-  
<sup>83</sup>reference-of-thought reification and prior relative-ontological-incompleteness<sup>88</sup>-of-  
<sup>83</sup>reference-of-thought dereification; the concepts of reification and dereification equally extend  
 within a given registry-worldview/dimension <sup>83</sup>reference-of-thought as framework of the  
<sup>83</sup>reference-of-thought-<sup>84</sup>devolving notional~firstnaturedness-formativeness-**<as-to-**

~~eventualising-inkling-drive-or-seeding-misprising~~—temporal-to-intemporal-dispositions-  
 <so-construed-as-from-perspective—ontological-normalcy/postconvergence> ontological-  
 performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. (especially as so-  
 associated with postlogism<sup>77</sup>-slantedness and the dynamic conjugated-postlogism<sup>77</sup> temporal  
 denaturing<sup>16</sup> of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> implications) critically construing  
 ‘uninstitutionalised-threshold<sup>102</sup> dereification’ as the uninstitutionalised-threshold<sup>102</sup> temporal-  
 and-flawed ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. (as of <amplituding/formative><sup>8</sup> wooden-language-  
 <imbued—temporal—mere-form/virtualities/dereification/akrasiatic-  
 drag/denatured/preconverging-or-dementing<sup>20</sup>—narratives—of-the-<sup>83</sup> reference-of-thought—  
 <category-imperatives/axioms/registry-teleology<sup>96</sup>>)) undermining the registry-  
 worldview’s/dimension’s prospective ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>. This conception of reification as of institutionalisation in prospective relative-  
 ontological-completeness<sup>87</sup>-of-<sup>83</sup> reference-of-thought reflects ontologically-veridical  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of ontological-normalcy/postconvergence singularisation-  
 <as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup> projected  
 epistemic-immanence/veridical-epistemicity-relativism-determinism in relative apriorising-  
 teleological-elevation-in~notional-contiguity/epistemic-contiguity<sup>62</sup>-<profound-  
 supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>1</sup>—qualia-  
 schema> as of deeper limited-mentation-capacity—as-subjecting-‘educated-  
 unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency  
 preconverging/postconverging—de-mentative/structural/paradigmatic <amplituding/formative-  
 epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative—implications-of-prospective-  
 <nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>6</sup>, while the conception of dereification as of uninstitutionalised-threshold<sup>102</sup> in prior

relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought reflects ontologically-flawed  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> dissingularisation-<as-to-the-disjointedness/disentailment-of-  
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>1</sup>><sup>29</sup>/epistemic-nonimmanence/flawed-  
 epistemicity-relativism-determinism in relative apriorising-teleological-degradation-  
 in~notional-discontiguity/epistemic-discontiguity<sup>63</sup>-<between—prior-shallow-  
 supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-  
 schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-  
 aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-schema> as of shallow limited-  
 mentation-capacity—as-subjecting-‘~~educed-unlimitedness/existence-sublimating-nascence~~<sup>2</sup>-  
 to-limitedness/human-subpotency preconverging/postconverging—de-  
 mentative/structural/paradigmatic implication; wherein from a perspective of reification-by-  
 dereification knowledge-notionalisation, singularisation-<as-to-the-  
 nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup> projected epistemic-  
 immanence/veridical-epistemicity-relativism-determinism contemplated as of ‘existentially-  
 potentiative absolute reification’ so-implied as of theoretical existentially-potentiative no-  
 human-limited-mentation-capacity—as-subjecting-‘~~educed-unlimitedness/existence-  
 sublimating-nascence~~<sup>2</sup>-to-limitedness/human-subpotency/full-human-mentation-capacity will  
 reflect the attainment of notional~<sup>18</sup>deprocrypticism without passing through the prior  
 institutional-cumulation/institutional-recomposure-<as-to-<sup>46</sup>historiality/ontological-  
 eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective—ontological-  
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>> of ‘intemporal  
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-  
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-  
 process<sup>68</sup> as of difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-

the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing<sup>92</sup>-as-veridical-epistemicity-  
 relativism-determinism<sup>22</sup> implied ~~<amplifying/formative-epistemicity>~~causality<sup>4</sup>~as-to-  
 projective-totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’, while dissingularisation-<as-to-  
 the-disjointedness/disentailment-of-<sup>79</sup>presencing—absolutising-identitive-  
 constitutedness<sup>4</sup>><sup>29</sup>/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism  
 existentially-implied as of notional~reification/dereification as to human shallow-to-deepening-  
 limited-mentation-capacity—as subjecting-‘educated-unlimitedness/existence-sublimating-  
 nascence<sup>2</sup> to limitedness/human-subpotency,~as-limited-mentation-capacity-deepening—as-  
 subjecting-limitedness/human-subpotency to-‘educated-unlimitedness/existence-sublimating-  
 nascence<sup>253</sup> effectively reflects the relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> as of prior successive institutional-  
 cumulation/institutional-recomposure-<as-to-<sup>4</sup>historiality/ontological-  
 eventfulness<sup>8</sup>/ontological-aesthetic-tracing-<perspective—ontological-  
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>> towards the  
 attainment of deprocrypticism. Thus reification aetiologisation/ontological-escalation-  
 <ontological-veridicality\_commitment/otherliness\_transcending/compulsions-  
 encumbered\_transcending> is implied as of human ontological-performance<sup>72</sup>-<including-  
 virtue-as-ontology>/morality/ethics/justice/etc. potentiative-aspiration for singularisation-<as-  
 to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing<sup>92</sup> projected epistemic-  
 immanence/veridical-epistemicity-relativism-determinism. Ultimately, it is the reification of  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of the prospective relative-ontological-completeness<sup>87</sup>-of-  
<sup>83</sup>reference-of-thought that reflects intemporal value reference, and not the  
 <amplifying/formative><sup>8</sup> wooden-language-<imbued—averaging-of-thought-<as-to-  
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-

‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>} as of the  
 prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought as of temporal-to-  
 intemporal ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. which is rather in <amplituding/formative-  
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>.  
 Reification as such points out intellectual-and-moral inequivalence thus dismissing as  
 ontologically-flawed a cross-examining/mutual-contending of the prospective relative-  
 ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought and the prior relative-ontological-  
 incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought; as the latter is in ‘notional-discontiguity/epistemic-  
 discontiguity<sup>63</sup>-with/falling-short-of prospective institutionalisation ‘implicated\_attendant-  
 ontological-contiguity<sup>67</sup>~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup>-in-elucidation-or-reification’ and so, successively as of falling-  
 short-as-needing-rules with recurrent-utter-uninstitutionalisation to then contend with base-  
 institutionalisation, falling-short-as-needing-<sup>103</sup>universalising-rules with base-  
 institutionalisation–ununiversalisation to then contend with <sup>103</sup>universalisation, and falling-  
 short-as-needing-positivistic-<sup>103</sup>universal-rules with <sup>103</sup>universalisation–non-  
 positivism/medievalism to then contend with positivism, falling-short-as-needing-preempting—  
 disjointedness-as-of-<sup>83</sup>reference-of-thought with our positivism–<sup>80</sup>procrypticism to then contend  
 with futural Being-development/ontological-framework-expansion—as-to-depth-of-  
 ontologising-development-as-infrastructure-of– meaningfulness-and-teleology as of  
 prospective <sup>18</sup>deprocrypticism–or–preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought.  
 Consider in this regard, the peregrinations of say a Descartes or Rousseau wherein in-many-  
 ways they will fail to fulfil the mundane medieval world conception of the ‘supposedly good  
 life’ as of its <amplituding/formative–epistemicity>totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>, as they reify<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> by their peregrinations to construe of the preconverging/postconverging-dementative/structural/paradigmatic underdevelopment/unenlightenment of their society as in need of prospective positivistic reflection of the notional-discontiguity/epistemic-discontiguity<sup>63</sup> <between—prior-shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-schema> of non-positivism/medievalism as of their ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>6</sup> nonpresencing><sup>92</sup> projected epistemic-immanence/veridical-epistemicity-relativism-determinism reified insight. The insight here about reification is that all their intemporal value references are rather as subsumed in their ‘positivistic reification of<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>’ as of their prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup> reference-of-thought with the corresponding implications of human ‘prospective positivistic transcendence-and-sublimity/sublimation/supererogatory~de-mentativity ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ as aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>, and so over non-positivism/medievalism vices-and-impediments<sup>105</sup>. By that token they are effectively of the most intellectually-and-morally inclined persons of their society. Contrastively, the temporal value reference as of non-positivism/medievalism <amplituding/formativ><sup>8</sup> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>)

mental-dispositions of persons like ‘honourable aristocrats’ simply reified to the

<sup>103</sup>universalisation–non-positivism/medievalism registry-worldview/dimension with its prior relative-ontological-incompleteness<sup>88</sup> -of-<sup>83</sup> reference-of-thought vices-and-impediments<sup>105</sup>, while favourably looked upon as of non-positivism/medievalism society ~~<amplituding/formative–epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> from a prospective singularisation-~~<as-to-the-nondisjointedness/entailment-of-prospective-~~<sup>61</sup>nonpresencing<sup>92</sup> projected epistemic-immanence/veridical-epistemicity-relativism-determinism insight points to such a prior registry-worldview/dimension denaturing<sup>16 56</sup> meaningfulness-and-teleology<sup>99</sup>, and implying effectively that they are of lesser intellectual-and-moral dialogical-equivalence-~~<as-to-psychologismic~apriorising/axiomatising/referencing-~~{of-~~prospectively-implicated\_attendant~~–ontological-contiguity ’~educed–existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-~~<imbued–notional~cogency>~~’ }–conflatedness<sup>13</sup> -in-~~{preconverging-disentailment-by}–postconverging-entailment,-in-self-becoming/self-conflatedness<sup>13</sup>/formative–supererogating>~~. This further explains why vague classification schemes of value like good-naturedness, kindness, honesty, etc. have no inherent meaning as of themselves, as all the <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> that there is and can exist is ontological as of prospective relative-ontological-completeness<sup>87</sup>, such that any such implied meaning is only ontologically intelligible with its reification as of prospective relative-ontological-completeness<sup>87</sup> -of-<sup>83</sup> reference-of-thought, as so implied from singularisation-~~<as-to-the-nondisjointedness/entailment-of-prospective-~~<sup>61</sup>nonpresencing<sup>92</sup> projected epistemic-immanence/veridical-epistemicity-relativism-determinism as the reflection of ontologically-veridical <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>. This points out that as of its very own ~~<amplituding/formative–epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>, a registry-worldview/dimension <sup>83</sup>reference-of-thought is not the ontologically-veridical point of

conceptualisation of intemporal value reference, which is rather as of prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought reification of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, as we can appreciate with regards to all prior institutionalisations but will certainly be complexified/inhibited to construe the same as of our positivism-<sup>80</sup>procrypticism as from futural **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology** as of prospective <sup>18</sup>deprocrypticism-or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought prospective relative-ontological-completeness<sup>87</sup> perspective. The fact is no registry-worldview/dimension as of its temporal/~~shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology~~ **<amplifying/formative>**<sup>9</sup> wooden-language-**<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>** instigated prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-dementativity, is construed as ‘putting-into-question its existentially-~~<disontologising/re-ontologising—aporeticism>~~ invested conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’, which is rather a contradiction of sorts given human-subpotency-~~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor. Rather besides cultural-diffusion pressures, all human transcendence-and-sublimity/sublimation/~~supererogatory~~-dementativity as of internal processes are rather as of re-originary-as-unframed/re-ontologising/unbeholdening/outlier-conceptualisation-~~**<imbued-postconverging/dialectical-thinking<sup>21</sup>-‘projective-insights’/‘epistemic-projection-in-conflatedness<sup>13</sup>’-of-notional~<sup>18</sup>deprocrypticism-prospective-sublimation)**<sup>90</sup> intemporal/~~longness-of-register-of-~~

<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> individuations dynamic metaphoricity<sup>57</sup> instigation in prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought reifying gestures as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, which by this token is rather concerned with the beyond-the-consciousness-awareness-teleology<sup>99</sup>—<of-preconverging-existential-extrication-as-of-existential-unthought><sup>5</sup> denaturing<sup>16</sup> of the prior institutionalisation <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> at its uninstitutionalised-threshold<sup>102</sup> in ‘notional-discontiguity/epistemic-discontiguity<sup>63</sup>-with/falling-short-of prospective institutionalisation ‘~~implicit~~ attendant—ontological-contiguity<sup>67</sup>?~duced—existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional~cogency><sup>40</sup>-in-elucidation-or-reification’. However, this ‘ontologically-veridical reification of value reference as of prospective relative-ontological-completeness<sup>87</sup>’ and the ‘ontologically-flawed dereification of value reference as of prior relative-ontological-incompleteness<sup>88</sup>’ is associated with a fundamental paradox/confusion with regards to sound human intellection at destructuring-threshold—{uninstitutionalised-threshold<sup>102</sup>/presublimating—desublimating-decisionality}~of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>. As this reification/dereification of meaningfulness-and-teleology paradox/confusion has always provided the room for intellectual-and-moral charlatanism throughout human history as of lack of <sup>103</sup>universal-transparency<sup>104</sup>—{transparency-of-totalising-entailing,-as-to-entailing—<amplifying/formative—epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup>}. With such charlatanism certainly knowing better but opting for denaturing<sup>16</sup> conceptions of value reference as of <amplifying/formative><sup>8</sup> wooden-language—(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>})

advancement of temporal interests in stifling the possibility of prospective human intellectual-  
 and-moral emancipation. The idea of ontological-bad-faith/inauthenticity<sup>64</sup> raised herein by this  
 author is a reflection of the reality that knowledge as organic-knowledge is existentially-  
~~<disontologising/re-ontologising—aporeticism>~~ all-committal by the mere fact of human-  
 subpotency—aporia/undecidability/dilemma/ought-  
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-  
 formativeness—~~as-to-eventualising—inkling-drive-or-seeding-misprising>~~—temporal-to-  
 intemporal-dispositions—~~so-construed-as-from-perspective—ontological-~~  
 normalcy/postconvergence>’—existentialism-form-factor, with the possibility of denaturing<sup>16</sup> as  
 of social-stake-contention-or-confliction, and particularly so in spurious and blurry domains-of-  
 study not readily/easily constraint to ~~<amplituding/formative—epistemicity>~~causality<sup>9</sup> ~~as-to-~~  
~~projective-totalitative—implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-~~  
~~unreflexivity/relative-reflexivity—ontological-contiguity<sup>61</sup>~~ reflection of ‘~~implicated—attendant-~~  
 ontological-contiguity<sup>67</sup>’~educated—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogeny>’<sup>40</sup>. This brings up the implication of what is truly transcendental  
 knowledge by its nature as of knowledge-notionalisation and organic-knowledge.  
 Transcendental knowledge is actually institutionalising and re-institutionalising, implying it  
 supersedes institutional practices and constructs as to the possibility for prospective  
 institutionalisation, and so as of its dimensionality-of-sublimating<sup>25</sup> ~~—~~  
~~<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-~~  
~~conflatedness<sup>12</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-~~  
~~drivenness—equalisation)~~ inducing institutional secondnaturing. It is rather not out of the  
 question that knowledge so-construed as of prospective transcendence-and-  
 sublimity/sublimation/~~supererogatory—de-mentativity~~ implications put-into-question as

‘charlatanic’ institutions and their practices construed as of prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought specifically as extra-intellectual and pedantic orientations that undermine the advancement of their supposed prospective intellectual and emancipating vocations. Interestingly, we can garner that positivistic knowledge arose and was cultivated as of ‘its very own apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care-and-episteme<sup>5</sup> conception of knowledge’ that superseded and didn’t recognise-and-submit to medieval-scholasticism for its validation, as it construed that the latter wasn’t meant/de-mentated/structured/paradigmed to uphold and perpetuate positivism implied transcendental knowledge as of prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought; and in due course, by its ~~amplituding/formative-epistemicity~~>causality<sup>9</sup> ~~as-to-projective-totalitative-implications-of-projective-~~<sup>6</sup> ~~nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-~~contiguity<sup>7</sup> constraining it crossgenerationally overrode medieval-scholasticism. It is herein contended that it isn’t out of the question that a creeping and slumbering institutional-being-and-craft intellectual tedium today increasingly fails to elicit the full re-originary—as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-~~(imbued-postconverging/dialectical-~~thinking<sup>21</sup> - ‘projective-insights’/‘epistemic-projection-in-conflatedness<sup>13</sup>’-of-notional~<sup>8</sup>deprocrypticism-prospective-sublimation)<sup>90</sup> potential for prospective intellectual emancipation, and so rather as of preconverging/postconverging—de-mentative/structural/paradigmatic institutionally-induced and societally-induced anti-intellectualism implications. The question can further be asked whether transcendental implied knowledge can actually be construed as the subject of ‘understanding’ of prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought with the latter’s ~~amplituding/formative-epistemicity~~>totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>, given the psychoanalytic-unshackling/prospective-grounding/prospective-reification implications of transcendental knowledge. Is transcendental knowledge as of that token rather more a metaphoricity<sup>57</sup> constraint as of ~~<amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>7</sup>~~ for the possibility of prospective transcendence-and-sublimity/sublimation/~~supererogatory—de-mentativity~~ as more than just about abstract intellection but extending intellectualism to supersede the existential-investment implications that underlie excogitative-blanking to such prospectively implied ‘understanding’ as of transcendental knowledge. From the prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought naïve non-transcendental ~~<amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>~~, it may be thought/reasoned that a transcendentially projecting intemporal mental-disposition is rather uncanny about the ‘~~preconverging-existential-extrication-as-of-existential-unthought~~ malignity reality of existence’ construed as pragmatic living, but this rather confirms the ‘dereifying irresponsibility/~~relative-unreflexivity~~’ of such temporal thought/reasoning mental-dispositions ‘caught up mainly in their 60-to-100 years of existence reality of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’. The intemporal ‘reifying choice-and-adherence’ to the ‘reified assumed-responsibility/~~relative-reflexivity~~’ of aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> is ever always a reasoning-through/messianic-reasoning that by definition is not in a ‘reasoning with’ relation with reasoning-from-results/afterthought deficient prior institutionalising; and certainly explaining why uninstitutionalised-threshold<sup>102</sup> transcending has ever always been conflicted as to the necessary reality of imposing the ‘superior party’ that is as of the full-potency existence/existential-reality/intrinsic-reality/ontological-veridicality over the denaturing<sup>16</sup>

mortals that we are for our prospective emancipation. Without an insight about reification and dereification, the notion of singularisation-~~as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing<sup>92</sup>~~ projected epistemic-immanence/veridical-epistemicity-relativism-determinism as it reflects ontological-completeness-of-<sup>83</sup>reference-of-thought for ontologically-veridical <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is easily misconstrued since denaturing<sup>16</sup> of meaning in dereification will be teleologically-elevated and meaning produced as of reification will be teleologically-degraded; as so blatantly obvious particularly with the dereification manifestation of childhood psychopathy postlogism<sup>77</sup>-slantedness but then takes on a wholly covert nature as of adulthood psychopathy and social psychopathy dynamics. In this regard, divergent as of temporal-to-intemporal dynamics of human ontological-performance<sup>72</sup>-~~including-virtue-as-ontology~~/morality/ethics/justice/etc. of aposteriorising/logicising/deriving/intelligising/measuring <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> reflecting dereified and reified construals of ~~implicated\_attendant\_ontological-contiguity<sup>67</sup>~~~educated~~~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-imbued-notional~cogency’<sup>40</sup>~~ is to be expected, and assessable on the basis of a commonly expected apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting, which then speaks of a dialogical-equivalence-~~as-to-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant\_ontological-contiguity’~educated~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-imbued-notional~cogency’ }—conflatedness<sup>13</sup>-in- {preconverging-disentailment-by}—postconverging-entailment,-in-self-becoming/self-conflatedness<sup>13</sup>/formative-supererogating~~ of both temporal mental-dispositions and the intemporal mental-disposition with no dereification and reification contrast. However, compounding this situation making relevant the need to

contrast reification and dereification and imply moral-and-intellectual inequivalence together with dialogical inequivalence, and so between temporal mental-dispositions and intemporal mental-disposition, is specifically the flawed ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. manifestation of psychopathy and social psychopathy which is ‘preconverging/postconverging–de-mentatively/structurally/paradigmatically associated with the denaturing<sup>16</sup> of the <amplituding/formative–epistemicity>totalising~devolved apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’, and arises so fundamentally with regards to the apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting which is the <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> backdrop for existential-instantiations aposteriorising/logicising/deriving/intelligising/measuring<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>; with the fundamental implication that there are thus divergent apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumentings as of psychopathic induced postlogism<sup>77</sup>-slantedness, and its social cognisance and integration as conjugated-postlogism<sup>77</sup> so-conjugating as of<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation as of social psychopathy. In this latter case of contrasted reification and dereification and implying moral-and-intellectual inequivalence together with dialogical inequivalence, and so between temporal-as-psychopathic-and-social-psychopathic mental-dispositions and the intemporal mental-disposition, and so-implied as of ‘disseminative-notional-discontiguity/epistemic-discontiguity<sup>63</sup>—contrastive-reification-dissemination<sup>28</sup>-and-dereification-dissemination<sup>28</sup>-implications’ construed as the ‘variance/discrepancy of<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ as-

of-prospective-relative-ontological-completeness<sup>87</sup>-postconverging-or-dialectical-thinking<sup>21</sup>-  
apriorising-psychologism and as-of-prior-relative-ontological-incompleteness<sup>88</sup>-preconverging-  
or-dementing<sup>20</sup>-apriorising-psychologism respectively; it is only ontologically-veridical  
difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-  
nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-  
relativism-determinism<sup>22</sup> from the projected 'notional~singularisation-<as-to-the-  
nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup> projected epistemic-  
immanence/veridical-epistemicity-relativism-determinism' of the intemporal mental-disposition  
as-of-prospective-relative-ontological-completeness<sup>87</sup>-postconverging-or-dialectical-  
thinking<sup>21</sup>-apriorising-psychologism recognising this 'preconverging-or-dementing<sup>20</sup>-  
apriorising-psychologism and postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-  
psychologism variance/discrepancy of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>' that induces an  
ontologically-veridical disambiguation of dereified and reified construals of  
'implicit-ed attendant-ontological-contiguity<sup>67</sup>~educated-  
existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency><sup>240</sup> as implied by the  
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumentings as of  
reifying intemporal/valid/postconverging-or-dialectical-thinking<sup>21</sup>  
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting in  
prospective relative-ontological-completeness<sup>87</sup> apriorising-teleological-elevation-in~notional-  
contiguity/epistemic-contiguity<sup>62</sup>-<profound-supererogation<sup>66</sup>-of-mentally-  
aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema> and as of dereifying  
temporal-as-psychopathic-and-social-psychopathic/invalid/preconverging-or-dementing<sup>20</sup>-  
apriorising-psychologism  
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumentings in prior

relative-ontological-incompleteness<sup>88</sup>—apriorising-teleological-degradation-in~notional-  
 discontiguity/epistemic-discontiguity<sup>63</sup>—<between—prior-shallow-supererogation<sup>96</sup>-of-  
 mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema\_and\_prospective-profound-  
 supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-  
 schema> (psychopathic and social psychopathic), and so before  
 aposteriorising/logicising/deriving/intelligising/measuring<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>  
 can even be then articulated as ontologically-veridical exclusively as of the  
 intemporal/valid/postconverging-or-dialectical-thinking<sup>21</sup>  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting  
 perspective or attitude/mental-disposition/care—and—episteme<sup>5</sup>. Such a difference-  
 conflatedness<sup>13</sup>-as-of-‘epistemic-totality<sup>37</sup>’ is equally what reflects in-the-bigger-scheme-of-  
 things, at the<sup>83</sup>reference-of-thought-level, the reality of humankind as of the  
 <cumulating/recomposuring~attendant—ontological-contiguity >-successive registry-  
 worldviews/dimensions humans psychological dispositions as per their corresponding  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumentings. In this  
 regard, the relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-  
 institutionalisation-process<sup>68</sup> can be construed as human limited-mentation-capacity—as-  
 subjecting—‘duced-unlimitedness/existence-sublimating—nascence’-to-limitedness/human-  
 subpotency  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting reification  
 as ‘apriorising-teleological resetting of <amplituding/formative—  
 epistemicity>totalising/circumscribing/delineating<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> as of  
 futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-  
 development-as-infrastructure-of— meaningfulness-and-teleology as of prospective  
 deprocrypticism-as-ontological-completeness-of-<sup>83</sup>reference-of-thought’, construed as of

difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-  
 nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup>-as-veridical-epistemicity-  
 relativism-determinism<sup>22</sup> protracted-teleological-wholeness/nested-congruence-in-reflecting-  
 the-relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> ~of-the-human-  
 institutionalisation-process<sup>68</sup>,-so-construed-as-singularisation-<as-to-the-  
 nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup> projected epistemic-  
 immanence/veridical-epistemicity-relativism-determinism'; with the various prior registry-  
 worldviews/dimensions institutional-cumulation/institutional-recomposure-<as-to-  
<sup>4</sup>historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-  
 ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>}  
 rather successively as lesser and lesser dereification-levels towards the  
 notional~<sup>18</sup>deprocrypticism reification. Consider in that with regards to 'the-very-same physics  
 <amplituding/formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-  
 intrinsic-reality/ontological-veridicality/existential-reality', its reification as 'apriorising-  
 teleological resetting of <amplituding/formative-  
 epistemicity>totalising/circumscribing/delineating <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> to the  
 prospective relative-ontological-completeness<sup>87</sup>-of-physics-axiomatic-construct' implies that  
 preconverging/postconverging—de-mentatively/structurally/paradigmatically 'traditional  
 classical mechanics axiomatic-construct' is dereified as of its prior relative-ontological-  
 incompleteness<sup>88</sup> to theory-of-relativity-together-with-quantum-mechanics—axiomatic-  
 constructs which is rather reified as of its prospective relative-ontological-completeness<sup>87</sup>; such  
 that interestingly to construe, as of ontological-veridicality, the reality of 'traditional classical  
 mechanics axiomatic-construct' requires rather assuming/departing-from an understanding of  
 knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologism~apriorising/axiomatising/referencing- {of-'prospectively-

~~implicated\_attendant~~ ontological-contiguity ' ~duced-  
~~existentialising/contextualising/textualising~~ 'intelligibility/epistemicity/reflexivity-contiguity-  
~~<imbued-notional~cogency>~~ } —conflatedness<sup>13</sup> in {preconverging-disentailment-by}~~}-~~  
~~postconverging-entailment~~> as implied by the reifying theory-of-relativity-together-with-  
quantum-mechanics—axiomatic-constructs in articulating ontologically-veridical difference-  
conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-  
nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup>-as-veridical-epistemicity-  
relativism-determinism<sup>22</sup> from this projected 'notional~singularisation-<as-to-the-  
nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup> projected epistemic-  
immanence/veridical-epistemicity-relativism-determinism' as of theory-of-relativity-together-  
with-quantum-mechanics—axiomatic-constructs perspective or attitude/mental-  
disposition/care-and-episteme<sup>5</sup> over 'traditional classical mechanics axiomatic-construct', and  
so-implied as of 'disseminative-notional-discontiguity/epistemic-discontiguity<sup>63</sup>—contrastive-  
reification-dissemination<sup>28</sup>-and-dereification-dissemination<sup>28</sup>-implications' construed as the  
'variance/discrepancy of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>' as of prospective relative-  
ontological-completeness<sup>37</sup> and as of prior relative-ontological-incompleteness<sup>88</sup>. Note that on  
the imaginary supposition that no such prospectively projected 'notional~singularisation-<as-to-  
the-nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup> projected epistemic-  
immanence/veridical-epistemicity-relativism-determinism' existed as 'providing the  
ontological-veridicality insight-of-completeness for reifying <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>',  
mental-dispositions in prior relative-ontological-incompleteness<sup>88</sup> will falsely go on reasoning  
with 'traditional classical mechanics axiomatic-construct' by identitive-constitutedness<sup>14</sup>-as-  
'epistemic-totality<sup>37</sup>'-dereification-in-dissingularisation-<as-to-the-  
disjointedness/disentailment-of-<sup>75</sup> presencing—absolutising-identitive-constitutedness<sup>14</sup>><sup>39</sup>-as-  
flawed-epistemicity-relativism-determinism<sup>49</sup> as providing ontological-veridicality as of this

now dereifying construal of ‘~~implicated\_attendant~~-ontological-contiguity<sup>67</sup>’~duced-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> of ‘the-very-same physics <amplituding/formative-  
 epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-  
 reality/ontological-veridicality/existential-reality’. But then again, the reality of theory-of-  
 relativity-together-with-quantum-mechanics—axiomatic-constructs as of prospective relative-  
 ontological-completeness<sup>87</sup> will point out that such ‘traditional classical mechanics axiomatic-  
 construct’                      identitive-constitutedness<sup>14</sup>-as-‘epistemic-totality<sup>37</sup>’-dereification-in-  
 dissingularisation-<as-to-the-disjointedness/disentailment-of-<sup>9</sup> presencing—absolutising-  
 identitive-constitutedness<sup>14</sup>><sup>20</sup>-as-flawed-epistemicity-relativism-determinism<sup>49</sup> is in reality  
 preconverging-or-dementing<sup>20</sup>—apriorising-psychologism as of its relative-ontological-  
 incompleteness<sup>88</sup>. This insight equally applies at the <sup>83</sup>reference-of-thought-level, for instance,  
 with regards to the fact that our positivism—<sup>80</sup>procrypticism registry-worldview/dimension  
 doesn’t recognise-nor-register any such notion as <sup>80</sup>procrypticism—or-disjointedness-as-of-  
<sup>83</sup>reference-of-thought that speaks of our prospective preconverging-or-dementing<sup>20</sup>—  
 apriorising-psychologism at our prospective positivism—<sup>80</sup>procrypticism uninstitutionalised-  
 threshold<sup>102</sup>, and so as reflected from futural Being-development/ontological-framework-  
 expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-  
 and-teleology as of prospective <sup>18</sup>deprocrypticism—or-preempting—disjointedness-as-of-  
<sup>83</sup>reference-of-thought registry-worldview/dimension prospective relative-ontological-  
 completeness<sup>87</sup>. Interestingly, it should be noted here that with such phenomenon as psychopathy  
 and social psychopathy that is ‘preconverging/postconverging—de-  
 mentatively/structurally/paradigmatically associated with the denaturing<sup>16</sup> of the  
 <amplituding/formative-epistemicity>totalising~devolved  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’ as of our

positivism/rational-empiricism manifestation of <sup>80</sup>procrypticism-or-disjointedness-as-of-  
<sup>83</sup>reference-of-thought uninstitutionalised-threshold<sup>102</sup> (just as notions-and-accusations-of-  
 sorcery in a <sup>103</sup>universalisation-non-positivism/medievalism social-setup is  
 ‘preconverging/postconverging-de-mentatively/structurally/paradigmatically associated with  
 the denaturing<sup>16</sup> of the ~~<amplifying/formative-epistemicity>~~totalising~devolved  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’ as of their  
<sup>103</sup>universalisation-non-positivism/medievalism uninstitutionalised-threshold<sup>102</sup>), ontological-  
 veridicality is rather assumed/departs from an understanding of knowledge-  
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in {preconverging-disentailment-by}-  
 postconverging-entailment> as implied with futural Being-development/ontological-  
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-  
 meaningfulness-and-teleology as of prospective <sup>18</sup>deprocrypticism-or-preempting—  
 disjointedness-as-of-<sup>83</sup>reference-of-thought registry-worldview/dimension and not our  
 positivism-<sup>80</sup>procrypticism, in articulating ontologically-veridical difference-conflatedness<sup>13</sup>-  
 as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-  
 prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup> from this  
 projected ‘notional~singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-  
<sup>61</sup>nonpresencing><sup>92</sup> projected epistemic-immanence/veridical-epistemicity-relativism-  
 determinism’ as of <sup>18</sup>deprocrypticism-or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-  
 thought perspective or attitude/mental-disposition/care-and-episteme<sup>5</sup> over our positivism-  
<sup>80</sup>procrypticism, so-implied as of their disseminative-notional-discontiguity/epistemic-

discontiguity<sup>63</sup>—contrastive-reification-dissemination<sup>28</sup>-and-dereification-dissemination<sup>28</sup>-  
implications. But then just as the reflex mental state and attitude/mental-disposition/care—and-  
episteme<sup>5</sup> in a <sup>103</sup>universalisation–non-positivism/medievalism social-setup will be resistant to  
an elucidation of notions-and-accusations-of-sorcery adopting the perspective or  
attitude/mental-disposition/care—and-episteme<sup>5</sup> of the reifying prospective positivism to arrive  
at ontological-veridicality, likewise more fundamental in undermining the elucidation of the  
manifestation of psychopathy and social psychopathy is the fact of an ordinariness  
<amplituding/formative><sup>9</sup> wooden-language-(imbued—averaging-of-thought-<as-to-  
leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-  
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) reflex  
mental state and attitude/mental-disposition/care—and-episteme<sup>5</sup> in our positivism–  
<sup>80</sup>procrypticism that will be resistant to adopting the reifying perspective or attitude/mental-  
disposition/care—and-episteme<sup>5</sup> of futural Being-development/ontological-framework-  
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-  
and-teleology as of prospective <sup>18</sup>deprocrypticism—or-preempting—disjointedness-as-of-  
<sup>83</sup>reference-of-thought to arrive at ontological-veridicality that rather implies the dialectical~de-  
mentation of our positivism–<sup>80</sup>procrypticism at its uninstitutionalised-threshold<sup>102</sup>; and as we  
falsely go on to construe ‘implicated\_attendant\_ontological-contiguity<sup>67</sup>?~duced-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity–contiguity-  
<imbued–notional~cogency>’<sup>40</sup>–in-reification/dereification by adopting the positivism–  
<sup>80</sup>procrypticism dereifying perspective or attitude/mental-disposition/care—and-episteme<sup>5</sup> in its  
prior relative-ontological-incompleteness<sup>38</sup> in an exercise of ontologically-flawed identitive-  
constitutedness<sup>14</sup>-as-‘epistemic-totality<sup>37</sup>’-dereification-in-dissingularisation-<as-to-the-  
disjointedness/disentailment-of-<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>><sup>19</sup>-as-  
flawed-epistemicity-relativism-determinism<sup>19</sup>. Further and insightfully again, with the

manifestation of childhood psychopathy where the postlogism<sup>77</sup>-slantedness is <sup>103</sup>universally transparent there is no occurrence of interlocutors cognisant-and-integrative apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting reflection of ~~‘implicated\_attendant-ontological-contiguity<sup>67</sup>’~~~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency><sup>40</sup>-in-reification/dereification as of the childhood slantedness, but with respect to adult psychopathy with the attendant maturation/indirectness/spatialisation/credulity/craftiness, such interlocutors cognisant-and-integrative apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting reflection of ~~‘implicated\_attendant-ontological-contiguity<sup>67</sup>’~~~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency><sup>40</sup>-in-reification/dereification arise as of their temporal threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>, which implies an invested social commitment as of thought and association that is then inclined to overlook inherent ontological-veridicality, as of interlocutors postlogism<sup>77</sup>-slantedness/<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. leading to the dynamics of social psychopathy, and this logic also explains how and why notions-and-accusations-of-sorcery are endemised/enculturated in a non-positivism social-setup; with the insight as articulated by this author that more critically manifestations of postlogism<sup>77</sup>-slantedness across all the registry-worldviews/dimensions are rather revelatory of the fundamental prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought, with transcendental implications that goes well

beyond the ad-hoc conception of manifestations of postlogism<sup>77</sup>-slantedness but more broadly conceive as of the destructuring and aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> implications arising from underlying relative-ontological-incompleteness<sup>88</sup> and relative-ontological-completeness<sup>87</sup> <sup>83</sup>reference-of-thought with regards to human **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-development-as-to-social-function-development and living-development-as-to-personality-development psychologismie-epistemic-acutisation—difficulty<for, residualising\_{decompulsing} delinearity~for-cogeny>** magnitudes<sup>{of-experientiality/experiment}</sup> underdevelopment issues. This underlying relative-ontological-incompleteness<sup>88</sup> and relative-ontological-completeness<sup>87</sup> <sup>83</sup>reference-of-thought <amplituding/formative-epistemicity>causality<sup>9</sup> **as-to-projective-totalitative-implications-of-prospective-<sup>6</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> of analysis, as of difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>6</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup> protracted-teleological-wholeness/nested-congruence-in-reflecting-the-relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>,-so-construed-as-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>6</sup>nonpresencing><sup>92</sup> projected epistemic-immanence/veridical-epistemicity-relativism-determinism’, highlights that human mental-disposition as of human-subpotency-*aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’-existentialism-form-factor operates in its***

~~<amplituding/formative-epistemicity>~~totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> on the ‘ontologically-flawed basis of a  
 rather ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> absolutised/unchanging/given  
<sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-  
 aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’;  
 thus underlying a ‘human psychology of passivity to the underlying metaphoricity<sup>57</sup> of human  
 limited-mentation-capacity-deepening—~~as subjecting limitedness/human-subpotency to-~~  
~~‘duced-unlimitedness/existence-sublimating-nascence’<sup>253</sup>~~ as of human-subpotency—  
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—~~imbued-~~  
~~‘notional~firstnaturedness-formativeness-<as to eventualising-inkling-drive-or-seeding-~~  
~~misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-~~  
~~ontological-normalcy/postconvergence>’-existentialism-form-factor’.~~ The question can then be  
 asked with regards to the capacity of such a positivism—<sup>80</sup>procrypticism self-consciousness  
 psychology to attend to ~~living-development-as-to-personality-development,~~ ~~institutional-~~  
~~development-as-to-social-function-development,~~ ~~Being-development/ontological-framework-~~  
~~expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-~~  
~~and-teleology~~ underdevelopment issues/problems directly related to the lack of ‘futural ~~Being-~~  
~~development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-~~  
~~infrastructure-of- meaningfulness-and-teleology~~ as of prospective  
 notional~<sup>18</sup>deprocrypticism self-consciousness psychology that recognises-and-registers the  
 prospective metaphoricity<sup>57</sup> need as of human limited-mentation-capacity—~~as subjecting-~~  
~~‘duced-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency~~ due  
 to ~~human-subpotency-aporias/undecidability/dilemma/ought-~~  
~~indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-~~

formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>-temporal-to-  
 intemporal-dispositions-<so-construed-as-from-perspective-ontological-  
 normalcy/postconvergence>'-existentialism-form-factor'. This insight is in effect the futural  
 rejoinder to the Foucauldian hermeneutics of the subject with respect to human prospective  
<sup>83</sup>reference-of-thought transcendence-and-sublimity/sublimation/supererogatory-de-  
 mentativity capacity; in the sense that 'intemporal ontological-faith-notion-or-ontological-  
 fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-  
 so-being-as-of-existential-reality instigated relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> as of difference-  
 conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-  
 nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-  
 relativism-determinism<sup>22</sup> implied <amplituding/formative-epistemicity>causality<sup>6</sup>~as-to-  
 projective-totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>' has always called upon a certain  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting  
 development of the human subject itself as enabling-and-making-available the capacity for that  
 human subject to tackle the prospective issues of its world. In this regard, the question could be  
 asked: what is the capacity of the <sup>103</sup>universalisation-non-positivism/medievalism mindset to  
 tackle prospective issues warranting a positivism self-consciousness psychology, and by  
 extension what is the capacity of our positivism/rational-empiricism manifestation of  
<sup>80</sup>procrypticism-or-disjointedness-as-of-<sup>83</sup>reference-of-thought mindset to tackle prospective  
 issues warranting a <sup>18</sup>deprocrypticism-or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-  
 thought self-consciousness psychology? The 'postmodern <sup>18</sup>deprocrypticism-or-preempting—  
 disjointedness-as-of-<sup>83</sup>reference-of-thought  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting

attitude/mental-disposition/care-and-episteme<sup>57</sup> involves prospective<sup>83</sup> reference-of-thought dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup> (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notional~collateralising-beholdening-prot Humanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality<sup>98</sup>/shortness <amplifying/formative> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>)) as spurring Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology metaphoricity<sup>57</sup> as of protensive-consciousness that is prospectively-grounded-or-psychoanalytically-unshackling, and implying prospective existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression relative-ontological-completeness<sup>87</sup>-of-apriorising/axiomatising/referencing which is here construed as of<sup>18</sup> deprocrpticism-or-preempting—disjointedness-as-of-<sup>83</sup> reference-of-thought as implied by postmodern<sup>48</sup> human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup>.

Overall ‘exteriorisation attitude/mental-disposition/care-and-episteme<sup>57</sup>’ is ontologically validated as of beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup> Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology metaphoricity<sup>57</sup> behind the successive transcendence-and-sublimity/sublimation/supererogatory-de-mentativity of registry-worldviews/dimensions in the relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>57</sup>~of-the-human-

institutionalisation-process<sup>68</sup> so-associated with human limited-mentation-capacity-  
 deepening—as-subjecting-limitedness/human-subpotency-to-‘~~educed-unlimitedness/existence-~~  
~~sublimating-nascence~~<sup>233</sup>. Hence the ‘postmodern exteriorisation attitude/mental-  
 disposition/care-and-episteme<sup>57</sup>’ superseding of the ‘modern take interiorisation attitude/mental-  
 disposition/care-and-episteme<sup>57</sup>’ is what renders possible postmodern transcendence-and-  
 sublimity/sublimation/~~supererogatory-de-mentativity~~ as of its very own ‘postmodern  
<sup>18</sup>deprocrypticism-or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting  
 attitude/mental-disposition/care-and-episteme<sup>57</sup>’ spur of re-ontologising prospective **Being-**  
**development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-**  
**infrastructure-of- meaningfulness-and-teleology** metaphoricity<sup>57</sup>. Overall, ‘exteriorisation  
 attitude/mental-disposition/care-and-episteme<sup>57</sup>’ speaks of prospective relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought as of the-very-same-immanent-existence/intrinsic-  
 reality/ontological-veridicality,-as-to-‘human<~~amplituding/formative-~~  
**epistemicity>**totalising~purview-of-construal’, while ‘interiorisation attitude/mental-  
 disposition/care-and-episteme<sup>57</sup>’ speaks of prior relative-ontological-incompleteness<sup>88</sup>-of-  
<sup>83</sup>reference-of-thought as of the-very-same-immanent-existence/intrinsic-reality/ontological-  
 veridicality,-as-to-‘human<~~amplituding/formative-epistemicity>~~totalising~purview-of-  
 construal’. Thus the former is a reflection as of its postconverging-or-dialectical-thinking<sup>21</sup>—  
 apriorising-psychologism of the Being underdevelopment of the latter as of the latter’s  
 preconverging-or-dementing<sup>20</sup>—apriorising-psychologism. Ultimately, human limited-  
 mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘~~educed-~~  
~~unlimitedness/existence-sublimating-nascence~~<sup>233</sup> speaks to the ontological-veridicality that  
 human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> ‘is ever always about successive <sup>83</sup>reference-of-  
 thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-

aposteriorising/logicising/deriving/intelligising/measuring<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> or  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-  
 reconceptualisation-about existence—as-the-absolute-a-priori-of-  
 conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-ontologising,-  
 elicited-from-prospective—profound-supererogation<sup>96</sup> <as-to-perspective—ontological-  
 normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> for  
 prospective relative-ontological-completeness<sup>87</sup> inducing existential-instantiations devolved  
 meaningfulness’, so-construed as human sublimation-educing—{epistemic-  
 totalising<sup>33</sup>}hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
 {decompulsing}delinearity~for-cogency~as-to-possibilities-of-self-becoming-as-of-‘existential-  
 interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence<sup>95</sup>  
 différance/internal-dialectics/difference-deferral as of <amplituding/formative-  
 epistemicity>totalising/circumscribing/delineating<sup>83</sup> reference-of-thought-<sup>84</sup>devolving; with  
 such apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-  
 reconceptualisation reflected in successive ‘exteriorisation attitude/mental-disposition/care-  
 and-episteme<sup>57</sup>’ for prospective institutionalisation superseding/overriding successive  
 ‘interiorisation attitude/mental-disposition/care-and-episteme<sup>57</sup>’ at uninstitutionalised-  
 threshold<sup>102</sup> as successive Being-development/ontological-framework-expansion—as-to-depth-  
 of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology  
 metaphoricity<sup>57</sup> idiosyncratic—ferment\_for-notional~cogency-(as-to-  
 < surrealising/supererogating—drive>-of-aestheticising—relief/depth—and—impetus) in  
 dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-  
 reification/contemplative-distension<sup>27</sup> as to existence-potency<sup>39</sup>~sublimating—nascence,-  
 disclosed-from-prospective-epistemic-digression, with base-institutionalisation from recurrent-  
 utter-uninstitutionalisation,<sup>103</sup> universalisation from base-institutionalisation—

ununiversalisation, positivism from <sup>103</sup>universalisation–non-positivism/medievalism and prospectively notional~<sup>18</sup>deprocrpticism from positivism–<sup>80</sup>procrypticism as reflecting the overall notional~conflatedness<sup>13</sup> of notional~<sup>18</sup>deprocrpticism protensive-consciousness as the ‘ontologically-veridical point-of-focus-as-consciousness prospective exteriorisation attitude/mental-disposition/care–and–episteme<sup>57</sup>’. Insightfully, this author further addresses the common criticism of postmodern-thought with regards to virtue, as of postmodern implied <sup>48</sup>human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-~~as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing<sup>92</sup>~~. Preconverging/postconverging–de-mentatively/structurally/paradigmatically a registry-worldview’s/dimension’s <sup>83</sup>reference-of-thought points fundamentally to its ‘underlying <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-aposteriorising/logicising/deriving/intelligising/measuring–<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ with regards to the latter’s ‘temporality<sup>98</sup>-as-shortness-of-register-of–<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> to intemporality<sup>52</sup>-as-longness-of-register-of–<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ as of notional-contiguity/epistemic-contiguity<sup>62</sup>-~~profound-supererogation<sup>76</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema~~. Such that it is fundamentally the prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought that becomes the ‘lack-of-virtue or vice issue’, beyond just any associated incidental existential-~~disontologising/re-ontologising—aporeticism~~ problems, as requiring aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> as of the need for prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought to address the myriad ~~amplituding/formative-epistemicity~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> existential-~~disontologising/re-ontologising—aporeticism~~ possibilities of the registry-worldview’s/dimension’s vices-and-

impediments<sup>105</sup> as fundamentally bound to its prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought ‘underlying <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-aposteriorising/logicising/deriving/intelligising/measuring–<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’; and so beyond just ~~<amplituding/formative–epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> and ad-hoc palliative resolutions. Consider in this regard the temporal ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as of say a postlogism<sup>77</sup>-slantedness or any other temporal or derived-temporal mental-disposition associated with vicious accusations-of-sorcery for instance in a non-positivistic as animistic or medieval social-setup. The fact that even an intemporally-inclined mental-disposition in that social-setup has an apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting reflection of ‘~~implicitated–attendant–ontological-contiguity<sup>67</sup>’~duced–existentialising/contextualising/textualising\_~~‘intelligibility/epistemicity/reflexivity–contiguity-~~<imbued–notional~cogency>~~’<sup>40</sup>–in-reification/dereification that is ‘mutually cognisant-and-integrative beyond-the-consciousness-awareness-teleology<sup>99</sup>-~~<of-preconverging-existential-extrication-as-of-existential-unthought>~~’<sup>59</sup> with notions-and-accusations-of-witchcraft itself as of their ‘underlying <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-aposteriorising/logicising/deriving/intelligising/measuring–<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ presents an ~~<amplituding/formative–epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> issue that endemises notions-and-accusations-of-witchcraft in the vices-and-impediments<sup>105</sup> of that given social-setup. It is the prospective notional-contiguity/epistemic-contiguity<sup>62</sup>-~~<profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>–qualia-schema>~~ as of prospective positivism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting

as setting up the positivism ‘underlying <sup>83</sup>reference-of-thought<sup>8</sup>-categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-aposteriorising/logicising/deriving/intelligising/measuring<sup>56</sup>-meaningfulness-and-teleology<sup>99</sup>’, that fundamentally undermines such endemisation; and hence it is not by accident that our present positivism registry-worldview/dimension is devoid of such issues since it preconverging/postconverging–de-mentatively/structurally/paradigmatically undermines temporal-to-intemporal cognisance and integrativeness of notions-and-accusations-of-sorcery as of the positivism ‘underlying <sup>83</sup>reference-of-thought<sup>8</sup>-categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-aposteriorising/logicising/deriving/intelligising/measuring<sup>56</sup>-meaningfulness-and-teleology<sup>99</sup>’, construed as ‘transcendental <sup>48</sup>human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>’ that reflects ‘modern suprastructuralism’; just as a ‘postmodern suprastructuralism’ reflects notional~<sup>18</sup>deprocrypticism as of its preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought over our positivism—<sup>80</sup>procrypticism disjointedness-as-of-<sup>83</sup>reference-of-thought. This insight about the need for prospective notional-contiguity/epistemic-contiguity<sup>62</sup>-<profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>91</sup>-qualia-schema> underlies a postmodern understanding, as it is herein contended, that it is by the exercise of prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought as of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘~~educated-unlimitedness/existence-sublimating-nascence~~’<sup>253</sup> as of the need for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-~~meaningfulness-and-teleology~~ as of prospective <sup>18</sup>deprocrypticism—or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought and so over our positivism—<sup>80</sup>procrypticism temporal-to-intemporal mental-dispositions ‘mutual cognisance and

integrativeness of <sup>80</sup>procrypticism-or-disjointedness-as-of-<sup>83</sup>reference-of-thought beyond-the-  
 consciousness-awareness-teleology <sup>99</sup><of-preconverging-existential-extrication-as-of-  
 existential-unthought>’, that we provide the ontologically-veridical aetiologisation or  
 ontological-esclation resolving the vices-and-impediments<sup>105</sup> of our ‘so-prospectively  
 deprocrypticism-construed’ <sup>80</sup>procrypticism-or-disjointedness-as-of-<sup>83</sup>reference-of-thought as  
 of its underlying <amplituding/formative-epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>, and so beyond just our ad-hoc palliative  
 construals of virtue. Basically when post-structuralists speak of the ‘other’ this translates into  
 aetiologisation/ontological-escalation-<ontological-  
 veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> as  
 of ‘<sup>103</sup>universal projection implications attitude/mental-disposition/care-and-episteme<sup>5</sup> event<sup>38</sup>-  
 or-operant implications to all and sundry’ as implied in the above analysis, as postmodern-  
 thought portends to be non-ideology-driven, non-speculative, non-imaginary, theoretical,  
 conceptual and operant. This insight is also very much conscious of the ontologically-flawed  
 misconstrual of the ‘other’ that pervades human <amplituding/formative><sup>9</sup> wooden-language-  
 <imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-  
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-  
 prospective-apriorising-implications>)> mental-dispositions as of ‘mutual temporal/shortness-of-  
 register-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> eliciting’ construed as ‘intemporal temporality<sup>98</sup>’.  
 Such tendencies are hardly of aetiologisation/ontological-escalation-<ontological-  
 veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> as  
 their emphasis lies in preconverging-existential-extrication-as-of-existential-unthought, rather  
 than postconverging-nonextricatory-existential-preempting-of-existential-unthought in enabling  
 Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-  
 development-as-infrastructure-of- meaningfulness-and-teleology as of ‘<sup>103</sup>universal

projection implications attitude/mental-disposition/care-and-episteme<sup>5</sup> event<sup>38</sup>-or-operant  
 implications to all and sundry'; such that fundamentally, such  
 <amplituding/formative><sup>8</sup> wooden-language-<imbued—averaging-of-thought-<as-to-  
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-  
 'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>}  
 tendencies do not address preconverging/postconverging-de-  
 mentatively/structurally/paradigmatically defining issues of a registry-worldview/dimension as  
 of its vices-and-impediments<sup>105</sup> like the comprehensive implications of disjointedness-as-of-  
<sup>83</sup>reference-of-thought/procrypticism with regards to our positivism-procrypticism or say the  
 comprehensive implications of non-positivism in a medieval or animistic social-setup.  
 Prospective notional-contiguity/epistemic-contiguity<sup>62</sup>-<profound-supererogation<sup>96</sup>-of-  
 mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema> thus effectively  
 implies deneuterising<sup>17</sup> 'exteriorisation attitude/mental-disposition/care-and-episteme<sup>5</sup>' of  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>-as-metaphoricity<sup>57</sup> superseding/overriding the prior  
<sup>83</sup>reference-of-thought temporally<sup>58</sup> neuterising 'interiorisation attitude/mental-disposition/care-  
 and-episteme<sup>5</sup>' of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>. This fundamentally speaks of a  
 preconverging/postconverging-de-mentative/structural/paradigmatic conception of virtue-as-  
 ontology transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as of  
 prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought. This very much  
 differs from <amplituding/formative-epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> 'supposedly of notional-  
 contiguity/epistemic-contiguity<sup>62</sup>-<profound-supererogation<sup>96</sup>-of-mentally-  
 aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema>' palliative virtue  
 constructs as of variance of the-very-same <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>,-for-

aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>,  
 and thus implies temporally <sup>58</sup>neuterising ‘interiorisation attitude/mental-disposition/care—and-  
 episteme<sup>57</sup>’ of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>. This wrongly implies the inherent  
 exceptionalism of the conception of virtue for humans in any such registry-worldview/dimension  
 outside/beyond the ontologically-veridical implications of virtue-as-ontology associated with  
 Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-  
 development-as-infrastructure-of— meaningfulness-and-teleology in reflecting  
 holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-  
 reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process . Such a  
 ‘supposedly notional-contiguity/epistemic-contiguity<sup>62</sup>-<profound-supererogation<sup>96</sup>-of-  
 mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema>  
 <amplituding/formative—epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> virtue conception is caught up within such  
 a registry-worldview/dimension internal social-stake-contention-or-confliction changing  
 temporal constraints, temporal <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> <preconverging~‘motif-and-  
 apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-  
 <as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)>  
 frameworks and temporal mandarinism and pedantising/muddling/formulaic-hollowing-out—  
 in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-  
 entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-  
 ontological-completeness } frameworks as of the given <sup>83</sup>reference-of-thought, with these  
 elements in need for prospective transcendence-and-sublimity/sublimation/supererogatory~de-  
 mentativity as of prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought but  
 paradoxically now defining the conception of virtue. The fact is our pretences and arguments of  
 practice, as not critically pinned down to their ontological-veracity as of prospective relative-

ontological-completeness<sup>87</sup>, can similarly be meted with pretences and arguments of practice as of each and every registry-worldview's/dimension's<sup>88</sup> reference-of-thought practices, and thus conceptualising virtue by ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> while circumventing as of beyond-the-consciousness-awareness-teleology<sup>99</sup> ~~<of-preconverging-existential-extrication-as-of-existential-unthought>~~<sup>6</sup> the vices-and-impediments<sup>105</sup> of each registry-worldview/dimension in want of its 'pure-ontology' virtue resolution as of aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>. In this regard such palliative virtue constructs overlooking fundamental underlying preconverging/postconverging-de-mentative/structural/paradigmatic ontological implications about our 'modern take attitude/mental-disposition/care-and-episteme<sup>5</sup>' reflected by the 'postmodern<sup>18</sup> deprocrypticism-or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care-and-episteme<sup>5</sup>' with regards to social-stake-contention-or-confliction changing temporal constraints, temporal<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> ~~<preconverging~'motif-and-apriorising/axiomatising/referencing'-entailing>~~-existentialising—enframing/imprintedness-~~<as-to-<sup>4</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>~~ frameworks and temporal mandarinism and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-~~<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-~~~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness<sup>8</sup> } frameworks, are no different to say 'non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care-and-episteme<sup>5</sup>' overlooking its own social-stake-contention-

or-confliction changing temporal constraints, temporal <sup>56</sup> meaningfulness-and-teleology<sup>99</sup>  
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-  
 existentialising—enframing/imprintedness-<as-to-<sup>4</sup> historicity-tracing—in-presencing—  
 hyperrealisation/hyperreal-transposition) frameworks and temporal mandarinism and  
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
 <amplifying/formative—epistemicity>totalising~in-relative-ontological-completeness }  
 frameworks as reflected from ‘positivism/rational-empiricism attitude/mental-disposition/care-  
 and—episteme<sup>57</sup>. However, approbating we may be predisposed to such palliative virtue  
 constructs as of lack of dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-  
 reification/contemplative-distension<sup>27</sup>, the fact is these are not really the underlying drivers for  
 virtue transcendence-and-sublimity/sublimation/supererogatory—de-mentativity and are  
 peripheral to more ontologically profound theorised-or-untheorised emancipating events<sup>38</sup>  
 driving virtue transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as of  
 prospective relative-ontological-completeness<sup>87</sup>-of-<sup>33</sup> reference-of-thought, notwithstanding our  
 state of beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of-preconverging-existential-  
 extrication-as-of-existential-unthought><sup>5</sup>. The fact is from an ontological standpoint, we  
 inherently are no more virtuously exceptional even with regards to the earliest of humans, and  
 so as of the-very-same species potency, and thus we can’t ascribed inherent virtuous superiority  
 by the mere token of our own practice. Rather the exceptionality behind human virtuous potential  
 lies ontologically with ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-  
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-  
 existential-reality instigated relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> as of difference-conflatedness<sup>13</sup>-as-to-  
 totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-

prospective-<sup>61</sup> nonpresencing<sup>92</sup> -as-veridical-epistemicity-relativism-determinism<sup>22</sup> implied  
 <amplituding/formative-epistemicity>causality<sup>6</sup> -as-to-projective-totalitative-implications-of-  
 prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup>’ as of Being-development/ontological-framework-expansion-as-to-  
 depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology ,  
 reflecting the fact that pure-ontology that as of its secondnating induces the requisite level of  
 human virtue performance at each given registry-worldview/dimension, retrospectively to  
 prospectively. It is rather by acting upon the inherent relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> as of its ontological  
 reflection in Being-development/ontological-framework-expansion-as-to-depth-of-  
 ontologising-development-as-infrastructure-of- meaningfulness-and-teleology that virtue  
 transcendence-and-sublimity/sublimation/supererogatory~de-mentativity comes about, whether  
 or not beyond-the-consciousness-awareness-teleology<sup>99</sup> -<of-preconverging-existential-  
 extrication-as-of-existential-unthought><sup>9</sup>. In this regard, any registry-worldview/dimension  
<sup>83</sup>reference-of-thought is a <amplituding/formative><sup>8</sup> wooden-language-(imbued—averaging-  
 of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -  
 as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications> } as  
 of the <amplituding/formative-epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>, such that prospective relative-  
 ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought as required for virtue transcendence-and-  
 sublimity/sublimation/supererogatory~de-mentativity necessarily implies disrupting and  
 superseding any such <amplituding/formative><sup>8</sup> wooden-language-(imbued—averaging-of-  
 thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-  
 of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications> }  
 vices-and-impediments<sup>105</sup>, as of the prospective/new superseding <sup>83</sup>reference-of-thought—

<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-  
 aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>.  
 Inevitably any such virtue construct is transcendental as meaning ‘going beyond oneself’; and  
 so with regards to any prospective institutionalisation relative to the uninstitutionalised-  
 threshold<sup>102</sup>. Thus the ‘field of conception’/notional~conception/notion of virtue-as-ontology  
 covers way more than its articulation within a same registry-worldview’s/dimension’s  
~~<amplituding/formative-epistemicity>~~totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>, as its implications as of **Being-**  
**development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-**  
**infrastructure-of- meaningfulness-and-teleology** need to be drawn beyond a cloistered-  
 consciousness as of retrospective and prospective transcendental illuminating implications. In  
 this regard, a postmodern/suprastructuralism philosophical stance with regards to virtue-as-  
 ontology very much aware of the transcendental ontological sublimating-over-desublimating  
 implications of existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-  
 epistemic-digression: will question such reasoning-from-results/afterthought basis of palliative  
 virtue constructs especially as of their ~~<amplituding/formative-epistemicity>~~totalising~self-  
 referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> and lack of dispensing-with-  
 immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup>-  
 of-<sup>83</sup>reference-of-thought-by-reification/contemplative-distension implications; ask whether by  
 definition a registry-worldview/dimension <sup>83</sup>reference-of-thought is postconvergently~de-  
 mentated/structured/paradigmed to sponsor/promote/endorse its very own prospective  
 transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity as of the need for the  
 subversion of its <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -  
 for-aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup> that endemise-and-enculturate its vices-and-impediments<sup>105</sup> by prospective

<sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-  
 aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
 for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity, more  
 like could the Copernicuses, Galileos, Descartes, Diderots, etc. call upon the-very-same non-  
 positivism/medievalism in need for prospective positivism transcendence-and-  
 sublimity/sublimation/~~supererogatory~~~de-mentativity to underwrite the subversion of its  
 entrenched non-positivism/medievalism internal social-stake-contention-or-confliction  
 changing temporal constraints, temporal <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
 <preconverging~‘motif-and-apriorising/axiomatising/referencing’~entailing>-  
 existentialising—enframing/imprintedness-<as-to-<sup>4</sup>historicity-tracing—in-presencing—  
 hyperrealisation/hyperreal-transposition) frameworks and temporal mandarinism and  
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
 <amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness }  
 frameworks; and, hence the ontologically-veridical paradox of the very postconverging~de-  
 mentating/structuring/paradigming implications of human limited-mentation-capacity-  
 deepening—as-subjecting-limitedness/human-subpotency-to-‘~~educated-unlimitedness/existence-~~  
~~sublimating-nascence~~<sup>233</sup> renders any registry-worldview/dimension <sup>83</sup>reference-of-thought ever  
 deficient as of its need for psychoanalytic-unshackling/prospective-grounding/prospective-  
 reification of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>. Ultimately, anti-constructivism and anti-  
 relativism criticisms of postmodern-thought come down to our ‘modern positivism/rational-  
 empiricism ontologically-flawed as of prior relative-ontological-incompleteness<sup>88</sup>  
 perspective/framing/reference/horizon/projection’ ~~apriorising/axiomatising/referencing- {of-~~  
~~‘prospectively implicated attendant—ontological-contiguity ’~educated—~~  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-

~~<imbued-notional~cogency>’ }—constitutedness<sup>14</sup> in preconverging-entailment~~ construal of  
 categorising/taxonomising schemes that pervades the ‘modern categorising mental-disposition’  
 as of our occlusive-consciousness<sup>58</sup> neutering, as we fail to grasp the implication of an implied  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting that is  
 naively superseding the true  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting nature of  
 existential-<disontologising/re-ontologising—aporeticism> reality as the absolute a-priori’;  
 such that the<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> that arises is a relatively virtual-or-ontologically-  
 flawed-construal. On the contrary it is apriorising/axiomatising/referencing- {of-‘prospectively-  
~~implicated-attendant-ontological-contiguity’~educated-~~  
~~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in {preconverging-disentailment-by}-  
 postconverging-entailment that ensures that our  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting syncs with  
 the true apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting  
 nature of existential-<disontologising/re-ontologising—aporeticism> reality as the absolute a  
 priori, and so as of an ontological-normalcy/postconvergence posture which rather ‘turns the  
 idea of analysing and conceptualising on its head’ into one of ‘grasping human limited-  
 mentation-capacity-deepening—as subjecting limitedness/human-subpotency to ‘educated-  
 unlimitedness/existence-sublimating-nasence<sup>233</sup> implications as of the underlying  
 psychoanalytic-unshackling’ for human-subpotency construal of the full-potency that is  
 existence. This insight about the complete relationship between developing human-subpotency  
 and its potential to fully grasp the full-potency of existence, fundamentally underlies the  
 protensive-consciousness referentialism of the notional~conflatedness<sup>13</sup> of  
 notional~<sup>18</sup>deprocrypticism. However, it is equally critical to grasp the double-gesture reification~~

implied in such a postmodern-as-suprastructural conception of <sup>48</sup>human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>. Such a postmodern/suprastructuralism double-gesture reification holds that knowledge involving virtue-as-ontology is truly organic-knowledge as of its appropriate attitude/mental-disposition/care-and-episteme<sup>5</sup> with respect to human social-stake-contention-or-confliction; with the adherence to the <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-aposteriorising/logicising/deriving/intelligising/measuring-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> of such organic-knowledge construed in intemporality<sup>52</sup> as supplanting-conviction-as-to-profound-supererogation<sup>96</sup>-of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>-apriorising-psychologism, whereas mechanical-knowledge is rather predispose to adhere as of temporal threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism> to such mere <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-aposteriorising/logicising/deriving/intelligising/measuring-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>. The latter point to an inappropriate attitude/mental-disposition/care-and-episteme<sup>5</sup> which is not of prospective apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening to prospective institutionalisation and it is rather of preconverging-existential-extrication-as-of-existential-unthought relation to it. More concretely, consider the practice of serfdom in Europe, or the annihilation of many Native American tribes and slavery and slave trade in the new world, while at the same time in a registry-worldview/dimension transitioning from the non-positivism/medievalism to the positivism/rational-empiricism registry-worldview with this contrastive mechanical-knowledge attitude/mental-disposition/care-and-episteme<sup>5</sup> and organic-knowledge attitude/mental-disposition/care-and-

episteme<sup>5</sup>. While the full implications of a positivism/rational-empiricism organic-knowledge attitude/mental-disposition/care-and-episteme<sup>5</sup> will imply an end to such practices as of <sup>103</sup>universal human rights, ‘economic-opportunistic-and-then-enculturated tenants’ of such blatant moral supremacy and thus racial supremacy distorted the implications of the technical and social organisation advancement brought about from budding-positivism/rational-empiricism to reconceptualise by their specific interests <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> in terms-as-of-axiomatic-construct of the prior non-positivism/medievalism attitude/mental-disposition/care-and-episteme<sup>5</sup> as of its prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought, and thus justify their nefarious practices; speaking of mechanical-knowledge in positivism/rational-empiricism. Whereas progressive organic-knowledge tenants construed positivism/rational-empiricism as an openness to the potential of all societies and peoples to rather arrive at the higher possibility of positivism/rational-empiricism virtue, and so as of a <sup>48</sup>human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>02</sup> posture that allows for <sup>103</sup>universal human emancipation as expressed by the Quakers movement, Rousseaux, Diderots, etc. Incidentally, the positivism/rational-empiricism mechanical-knowledge contenders as of the economic-opportunism-and-then-enculturation of their nefarious practices, were very much countervailing the practice and trend within their own societies of origin undergoing-positivism/rational-empiricism-transformation and the underlying dual-language/split-mentality unscrupulousness was given away as of the ‘out-of-sight demeanour’ in their main societies, rather than being fully assumed as marking positivism/rational-empiricism progress. The occasional development of enlightenment and positivism/rational-empiricism by its technical and social organisation transformation implications wasn’t the opportunity for such societies to turn around and then dehumanise other societies and humanities that haven’t done likewise, but rather as of organic-knowledge called

for a double-gesture reification in recognising that such positivism/rational-empiricism implications are about all of humanity, just as implied in preceding human cultural emancipations. Suprastructuralism or postmodernism double-gesturing of virtue doesn't function on the naïve basis of 'merely construing relative implied levels of virtue development and making relative conclusions' but rather orientate <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> to the more profound perspective of all of humanity's potential as of prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought as to ontological-normalcy/postconvergence and then reconstrue the possibility of all of humanity-as-of-societies to ultimately fulfil its virtuous potential; and this is the optimum and emancipating virtue disposition for all humankind and human societies. It adopts this orientation because it always put-into-question the idea of 'grounding <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of any specific human society relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought as fundamentally denaturing<sup>16</sup>, and likely to induce transversality-<for-sublimating-existential-eventuating/denouement, from thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising'—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-'motif-and-apriorising/axiomatising/referencing'><sup>101</sup> dehumanising of some cultures and societies by others'; as it recognises, however tepid, that all societies and humans are curious, predisposed to their emancipation and achieving optimum existential-<disontologising/re-ontologising—aporeticism> possibilities, and can uphold <sup>103</sup>universal values, and so as of <sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup>>. Ultimately, such a double-gesturing hold out the possibility in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-

infrastructure-of- meaningfulness-and-teleology as pertinent for all humankind, whether as of internal social-progress, cultural diffusion or cultural-reappropriations. This practically translates, say considering an instance of a given traditional practice that is abhorrent to modern positivism/rational-empiricism attitude/mental-disposition/care-and-episteme<sup>5</sup>, by implying from a postmodern perspective that emancipation truly arises when the humans come to assume as well by themselves a <sup>103</sup>universal positivism/rational-empiricism attitude/mental-disposition/care-and-episteme<sup>5</sup> in transforming their society. We can appreciate that supposed a space civilisation come to earth, implying for instance in a position of strength that we are too violent, disorganise, etc. and thus morally inferior, and that our best interests was just to take our cue from them. Here as well, the postmodern double-gesture reification of virtue will project that we do have the potential for further development, and that to be ourselves we cannot be utterly alienated from ourselves like robots in our relationship with them, and that our curiosity and openness will correspondingly bring about our functional moral equivalence with <sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>92</sup>>. Further arguing that if they are truly more advanced than us, then that advancement is necessarily about a greater aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> as of the <sup>48</sup>human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing><sup>92</sup> that will necessarily subscribe to recognising the ‘other’ that we are to them; as insightfully, grander aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> come with relative-ontologically-veridical attitude/mental-disposition/care-and-episteme<sup>5</sup>. Claims of such grander aetiologisation/ontological-escalation-<ontological-

veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> as  
 implying dehumanising interpretations are ontologically-flawed as such claims are rather  
 surreptitiously based on prior registry-worldview/dimension uninstitutionalised-threshold<sup>102</sup>  
<sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-  
 aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as  
 teleological-degradations-in-notional-discontiguity/epistemic-discontiguity<sup>63</sup> -<between—prior-  
 shallow-supererogation<sup>96</sup> -of-mentally-aestheticised~preconverging/dementing<sup>21</sup>—qualia-  
 schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-  
 aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-schema>. In other words, the  
 organic-knowledge in its true appreciation of the ‘other’ as of aetiologisation or ontological  
 escalation implies a <sup>103</sup>universal projection implications attitude/mental-disposition/care—and-  
 episteme<sup>5</sup> event<sup>38</sup>-or-operand to all and sundry’. Finally, the naivety when facing such anti-  
 constructivism and anti-relativism arguments is to think that these are always about fair and  
 objective intellectual disagreements; but then the history of many such criticisms has revealed  
 its underlying perfidy; as to when for instance, supposed critiques of postmodern  
 ‘<sup>61</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence> relativism/relative-  
 scope for epistemic-growth,-as—{veridical/sound}-relative-reflexivity—in-  
 existence/relativising—from-limited-mentation-as-its-deepening/psychologismic-epistemic-  
 acutisation—residualising,—{decompulsing}-delinearity~for-cogeney?’ make mention of the anti-  
 relativism stances of many a creed like Christianity (which are necessarily absolutist as to their  
 doctrinal practices) thus decontextualising and equating the framework of secular intellectual  
 discourse with that of a creed, something which even such creeds do not do given the mortal  
 framework of human <amplituding/formative-epistemicity>-totalising~thrownness-in-  
 existence<sup>35</sup> (as to when even the Christian Jesus refers to giving to Caesar what belongs to Caesar  
 and to the Christian God what belongs to God as of a necessary relativistic stance with respect

to human mortality which requires constructiveness and this stance is further reflected with interfaith dialogue which will be absolutely impossible if creeds were to engage each other on the absolute basis of their doctrinal practices), and furthermore much of the criticisms levied against postmodern ‘<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing}delinearity~for-cogency’ is ‘forged criticism’ in the sense that the critiques make their own flimsy interpretations of postmodern-thought and then go on to criticise the flawed interpretation for instance the idea that pastiche art or the fact that Las Vegas Strip as-copying-other-notable-places-architectures are necessarily inauthentic and flawed is not necessarily a postmodern criticism as ontological-good-faith/authenticity<sup>69</sup> and veracity is more fundamentally about the re-originary-as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking<sup>21</sup>-‘projective-insights’/‘epistemic-projection-in-conflatedness<sup>3</sup>’-of-notional~<sup>18</sup>deprocrypticism-prospective-sublimation)<sup>90</sup> creative insight and appreciation of any pastiche work or of such a Las Vegas Strip replication of other notable places. With regards to all these ‘forged criticisms’ the underlying falsehood is rather geared to elicit a non-intellectual emotional response than true knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity’ ~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>3</sup>-in-{preconverging-disentailment-by}-postconverging-entailment> insight. Further, as of organic-knowledge and knowledge-nationalisation, this author holds that it is naïve to conceptualise of human knowledge mainly as of pure erudition warranting mainly sound arguments, proofs and convincing demonstrations,

and that the reality all along ‘intemporal ontological-faith-notion-or-ontological-fideism—  
imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-  
of-existential-reality instigated ~~relative-unreflexivity/relative-reflexivity~~—ontological-  
contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> as of difference-conflatedness<sup>13</sup>-as-to-  
totalitative-reification-in-singularisation-~~as-to-the-nondisjointedness/entailment-of-~~  
prospective-<sup>6</sup> nonpresencing<sup>92</sup> -as-veridical-epistemicity-relativism-determinism<sup>22</sup> implied  
~~amplituding/formative-epistemicity~~>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-  
prospective-<sup>61</sup> nonpresencing,-for-explicating~~~relative-unreflexivity/relative-reflexivity~~—  
ontological-contiguity<sup>61</sup>’ shows that there has always been beyond-the-consciousness-  
awareness-teleology<sup>99</sup> -~~of-preconverging-existential-extrication-as-of-existential-unthought~~<sup>6</sup>  
‘institutional investment’ that is not always just of erudite ideal, inclined to undermined  
prospective knowledge as of its prospective relative-ontological-completeness<sup>87</sup>-of-axiomatic-  
constructs-and-<sup>83</sup>reference-of-thought, and that true knowledge especially as it portends to  
transcendence-and-sublimity/sublimation/supererogatory~de-mentativity cannot be  
conceptualised losing sight of this fact. The blunt fact is that postmodern-thought has shown  
itself to be more useful and applicable across the humanities with a massive potential for  
furthering human emancipation, however the tentativeness of many of its bold ideas, and so  
much more than the vagaries peddled by many such critiques surreptitious anti-intellectual  
media-driven waylaying who on the contrary seem to construe of institutional anchoring as the  
very essence of validation. Such situations are often highly liable to ontological-bad-  
faith/inauthenticity<sup>64</sup> undermining of ~~Being-development/ontological-framework-expansion-as-~~  
to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology  
due to ‘lack of social <sup>103</sup>universal-transparency<sup>104</sup> -~~(transparency-of-totalising-entailing,-as-to-~~  
entailing-~~amplituding/formative-epistemicity~~>totalising~in-relative-ontological-  
completeness<sup>87</sup> )’. In other words, medieval charlatanic eliciting of old ways, conventioning and

existence as of non-positivism/medievalism despite its prior relative-ontological-  
 incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought as underscoring medieval vices-and-impediments<sup>105</sup>  
 with respect to prospective positivism was psychically and surreptitiously undermining of a  
 sense of ~~Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-~~  
~~development-as-infrastructure-of- meaningfulness-and-teleology~~ ; and this insight is valid  
 across all registry-worldviews/dimensions as of the eliciting of temporal individuations self-  
 referencing cloistered-consciousness in nihilistically undermining prospective ontological-  
 completeness-of-<sup>83</sup>reference-of-thought. It is only an organic-knowledge sense of  
 consummation-as-not-beholden to temporal/~~shortness-of-register-of-<sup>56</sup>meaningfulness-and-~~  
~~teleology~~<sup>99</sup> stakes that human intemporal individuations as of a protracted-consciousness can  
 contemplate of ~~Being-development/ontological-framework-expansion-as-to-depth-of-~~  
~~ontologising-development-as-infrastructure-of- meaningfulness-and-teleology~~ as of its  
 crossgenerational transcendental implications and as reflected from the insight in reflecting  
~~holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-~~  
~~reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process~~ . Again, it can  
 be noted here that Einstein, Bohr and the other seminal physics contributors to the theory-of-  
 relativity-together-with-quantum-mechanics—axiomatic-constructs had no prior basis to adopt  
 their subsequently transcendental and sublimation orientation but for their ontological-faith-  
 notion-or-ontological-fideism—~~imbued-underdetermination-of-motif-and-~~  
~~apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality~~ as of their ‘re-  
 projection/re-anticipation’ about ‘the-very-same physics ~~<amplituding/formative-~~  
~~epistemicity>~~totalising~devolved—purview/domain-of-construal-as-intrinsic-  
 reality/ontological-veridicality/existential-reality’ which was then validated as of  
~~<amplituding/formative-epistemicity>~~causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-  
 prospective-<sup>61</sup>nonpresencing,-for-explicating~~~relative-unreflexivity/relative-reflexivity—~~

ontological-contiguity<sup>61</sup>, and so divulged by existence-potency<sup>39</sup>~sublimating-nascence,-  
disclosed-from-prospective-epistemic-digression; as prior human<sup>79</sup>presencing—absolutising-  
identitive-constitutedness<sup>14</sup> experience wouldn't have thought about space-time, considered the  
ether as unreal, considered that the laws of physics are different at atomic scale, etc. In other  
words, there wasn't any prior 'logocentric transcendental-signifier' as of the prior classical-  
mechanics—axiomatic-constructs construed as<sup>79</sup>presencing—absolutising-identitive-  
constitutedness<sup>14</sup> enabling the obtention of any such conclusions from the given classical-  
mechanics—axiomatic-constructs ~~apriorising/axiomatising/referencing- {of- 'prospectively-  
implicated\_attendant-ontological-contiguity' ~duced-  
existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>' }—constitutedness<sup>14</sup> in-preconverging-entailment~~, but rather it  
is by ~~apriorising/axiomatising/referencing- {of- 'prospectively implicated\_attendant-  
ontological-contiguity' ~duced-  
existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>' }—conflatedness<sup>13</sup> in- {preconverging-disentailment-by}—  
postconverging-entailment~~ with regards to 'the-very-same physics ~~<amplituding/formative-  
epistemicity>~~totalising~devolved—purview/domain-of-construal-as-intrinsic-  
reality/ontological-veridicality/existential-reality' that the prospective theory-of-relativity-  
together-with-quantum-mechanics—axiomatic-constructs was construed as of<sup>61</sup>nonpresencing-  
<perspective-ontological-normalcy/postconvergence>. Interestingly, as of the underlying  
phenomenology-driven ontology, it is rather more pertinent with respect to transcendence-and-  
sublimity/sublimation/~~supererogatory~~~de-mentativity to grasp that such ultimate decidability is  
construed as of human intemporal/~~longness-of-register-of~~<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
individuation mental-disposition in a 'tendential-deliberation-of-decidability as enabled by  
~~<amplituding/formative-epistemicity>~~causality<sup>9</sup>~as-to-projective-totalitative-implications-of-

~~prospective-<sup>6</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—~~  
~~ontological-contiguity<sup>67</sup> tendential validation as to existence-potency<sup>39</sup>~sublimating–nascence, -~~  
disclosed-from-prospective-epistemic-digression. Such a construal of human transcendence-  
and-sublimity/sublimation/~~supererogatory~de-mentativity~~ will cover the seminal contributions  
prior and after the defining-threshold epistemic-break/epistemic-resetting of the theory-of-  
relativity-together-with-quantum-mechanics—axiomatic-constructs by Einstein and Bohr. Such  
an ontological-basis for construing sublimation overrides our <sup>58</sup>neuterising laden modern  
convention ways of judging breakthroughs overemphasising singular initiative, as it is rather  
grounded more soundly on an abstract notion of ‘intemporal-as-ontological individuation’ as the  
basis of human limited-mentation-capacity-deepening—~~as-subjecting-limitedness/human-~~  
~~subpotency to ‘educated-unlimitedness/existence-sublimating-nascence’<sup>53</sup>~~ analysis; and  
insightfully, as reflected in the underlying ~~apriorising/axiomatising/referencing- {of-~~  
~~‘prospectively-implicated-attendant-ontological-contiguity’ ~educated-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-~~  
~~<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}—~~  
~~postconverging-entailment~~ of accreting-substitutive-subsumption-as-futural-différance-  
freeplay<sup>2</sup>, sublimation is achieved rather out of the notional obviating of human temporal-as-  
non-ontological <sup>58</sup>neuterising with deneuterising<sup>17</sup>—referentialism and with correspondent  
intemporal-as-ontological rearticulation/reconstrual of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of  
dynamics of insight of shallow-to-deeper human limited-mentation-capacity—~~as-subjecting-~~  
~~‘educated-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency~~  
implications, and so as of protensive-consciousness of notional~<sup>18</sup>deprocrpticism  
perspective/framing/reference/horizon/projection. Similarly, this author’s articulation of futural-  
différance as of transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~ is  
necessarily construed ontologically as of a rearticulated protractedness as futural différence that

coincides-and-is-contiguous with a prior Derridean *différance* as of quasi-transcendence and evasiveness of sublimation. In both cases, this highlights that ‘decidability is not instantaneous as of inherent spontaneous identification and occurrence of decisional act’ but that decidability in enabling transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is as of an ‘overall *différance* tendential-deliberation-of-decidability’ as of human limited-mentation-capacity-deepening—~~as subjecting limitedness/human subpotency to ‘educated-unlimitedness/existence-sublimating-nasencee’<sup>23</sup>~~ process. Thus sublimation is equally reflected in the deliberateness involved in cultivating artistic, educational, technical or research capabilities/skill in the final outcomes derived forthwith, as of the quality imbued on human limited-mentation-capacity—~~as subjecting ‘educated-unlimitedness/existence-sublimating-nasencee’ to limitedness/human subpotency~~ to deepen itself; and this translates into human contemplation of the existential-possibilities attainable by its human-subpotency. Tendential-deliberation-of-decidability is thus the central ontological insight attached to *différance* as a ‘contiguously theoretical and operant phenomenological construct involving necessarily the deliberateness as of Derridean freeplay *différance*, as a putting-into-question exercise, and subject to ~~<amplifying/formative-epistemicity>~~causality<sup>9</sup> ~~~as-to-projective-totalitative-implications-of-prospective-<sup>6</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~ validation before attaining defining-transcendence and defining-sublimity’; and *différance* as of such ‘existential-reality concreteness dynamics’ is scientific and utterly dissimilar from a speculative idealisation exercise à la Hegelian dialectics and well beyond the latter’s conceptual-patterning. Ultimately, such tendential-deliberation-of-decidability for attaining defining-transcendence and defining-sublimity, arises from more than just a blatant/flatminded notion of human limited-mentation-capacity-deepening—~~as subjecting limitedness/human subpotency to ‘educated-unlimitedness/existence-sublimating-nasencee’<sup>23</sup>~~ or say the vague social convention idea of talent, it is more critically beyond and

about a question of human mental-disposition with respect to the prescience of existence-potency<sup>39</sup>~sublimating~nascence,-disclosed-from-prospective-epistemic-digression so-implicit as of ontology's-directedness-as-Being. This is the very meaning of organic-knowledge beyond the conception of mechanical-knowledge as-knowledge-as-a-mere-thing-to-be-acted-upon-for-given-outcomes. Organic-knowledge as such implies priorly a supplanting~conviction-as-to-profound-supererogation<sup>96</sup>—of-~~'attendant-intradimensional'~~-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism deference to the prescience of existence-potency<sup>39</sup>~sublimating~nascence,-disclosed-from-prospective-epistemic-digression over any human-as-mortal framing of<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> including oneself-as-human-as-mortal, as it is human mortality-as-temporality<sup>98</sup> that is rather what is in need for further Being and consciousness development. Thus the postconverging~de-mentating/structuring/paradigming of sublimation for a registry-worldview/dimension<sup>83</sup>reference-of-thought, as reflected in the Derridean social ethics stance, is rather one for the 'subsumptive inventing' of the prospective ontological possibilities of prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought over human normativity/conventioning as of the latter's prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought, and so by maximalising-recomposuring <amplifying/formative~epistemicity>-totalising~renewing-realisation/re-perception/re-thought as of organic-knowledge. A nonextricatory existential-~~<disontologising/re-ontologising—aporeticism>~~ postconverging~de-mentating/structuring/paradigming of sublimation implying that the state of recurrent-utter-uninstitutionalisation, base-institutionalisation~ununiversalisation, <sup>103</sup>universalisation~non-positivism/medievalism, and positivism~<sup>80</sup>procrypticism, are successively-wanting of prospective defining-transcendence and defining-sublimity going by their successively-given mechanical-knowledge in temporality<sup>98</sup>-as-of-neuterisation<sup>59</sup>/relative-ontological-incompleteness<sup>88</sup>/preconverging-existential-extrication-as-of-existential-unthought. In other

words, an intemporal-as-ontological mental-disposition projecting of the organic-knowledge as of prospective registry-worldview/dimension <sup>83</sup>reference-of-thought in prospective relative-ontological-completeness<sup>87</sup>-of-axiomatic-construct-or-<sup>83</sup>reference-of-thought can't sidestep such implied prospective defining-transcendence and defining-sublimity, and undertake existence as of the prior registry-worldview/dimension <sup>83</sup>reference-of-thought in prior relative-ontological-incompleteness<sup>88</sup>, even if it such a mental-disposition could lead to such an outcome as in H.G. Well's country of the blind or Galileo say with the medieval Establishment; despite the fact that the possibilities of such outcomes arise out of establishment Charlatanism, which knows better, but exploits lack of 'social <sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising-in-relative-ontological-completeness<sup>88</sup> }'. But then it is actually a sign of 'propounded theoretical health and pertinence' when all such Establishment charlatanism comes to dodge such substantive-and-frontal articulation of prospective knowledge, and in lieu come up with worn out refrains and sidestepping manoeuvres avowing their true 'intellectual blankness' grounded on institutional-being-and-craft; as we know that in all genuinely inclined intellectual pursuits the very central tenet has always been about theoretical disputative engagement and not acts of escapism and downgrading of intellectual arguments as of 'solo media exploits of intellectual popularity'. Thus by its prospective relative-ontological-completeness<sup>87</sup>-of-axiomatic-construct-or-<sup>83</sup>reference-of-thought as futural différance, accreting-substitutive-subsumption-as-futural-différance-freeplay<sup>2</sup> comes into terms with both <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> and <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> on the basis of the prospective relative-ontological-completeness<sup>87</sup>/notional-contiguity/epistemic-contiguity<sup>62</sup>-<profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>91</sup>-qualia-schema> of the latter over the prior relative-ontological-incompleteness<sup>88</sup> of notional-discontiguity/epistemic-discontiguity<sup>63</sup> ]

~~<between—prior-shallow-supererogation<sup>96</sup> -of-mentally-~~  
~~aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema\_and\_prospective-profound-~~  
~~supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-~~  
~~schema>~~ of the former as of the-very-same-immanent-existence/intrinsic-reality/ontological-  
 veridicality,-as-to-‘human~~<amplituding/formative—epistemicity>~~totalising~purview-of-  
 construal’. Thus what is being correctly implied is not ‘difference-in-kind/difference-in-  
 aposteriorising-or-logicising<sup>23</sup> but rather difference-in-nature/difference-in-apriorising-or-  
 axiomatising-or-referencing<sup>24</sup> between <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>  
 and <sup>61</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence>. Such an insight is  
 enabled as of the fundamental awareness that human knowledge construction fundamentally  
 involves two different exercises; with the first factoring in that at the fundamental level of  
 knowledge construction humankind has a limited-mentation-capacity—~~as-subjecting-‘educated-~~  
~~unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency~~ that needs to  
 be developed as a ‘developed consciousness perspective/framing/reference/horizon/projection  
 as of prospective relative-ontological-completeness<sup>87</sup> notional-contiguity/epistemic-  
 contiguity<sup>62</sup> construed as its  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting to then be  
 able at an operative level to articulate sound-or-authentic <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
 grounded on such a developed consciousness perspective/framing/reference/horizon/projection.  
 This explains why it is impossible for a ‘recurrent-utter-uninstitutionalised mindset  
 perspective/framing/reference/horizon/projection as of trepidatious-consciousness  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’ to grasp  
 base-institutionalisation <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> without first developing a ‘base-  
 institutionalisation mindset perspective/framing/reference/horizon/projection as of warped-  
 consciousness

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’; for a ‘base-institutionalisation–ununiversalisation mindset perspective/framing/reference/horizon/projection’ to grasp <sup>103</sup>universalisation <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> without first developing a ‘<sup>103</sup>universalisation mindset perspective/framing/reference/horizon/projection as of preclusive-consciousness apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’; for a ‘<sup>103</sup>universalisation–non-positivism/medievalism mindset perspective/framing/reference/horizon/projection’ to grasp positivistic <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> without first developing a ‘positivistic mindset perspective/framing/reference/horizon/projection as of occlusive-consciousness apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’; and prospectively for a ‘positivism–<sup>80</sup>procrypticism mindset perspective/framing/reference/horizon/projection’ to grasp notional~<sup>18</sup>deprocrypticism meaningfulness-and-meaningfulness without first developing a ‘notional~<sup>18</sup>deprocrypticism mindset perspective/framing/reference/horizon/projection as of protensive-consciousness apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’. As we can get that the fundamental stake for the Copernicuses, Galileos, Descartes, etc. during the Enlightenment wasn’t just about the specific positivistic knowledge they articulated or else they would have been satisfied with just their personal curiosity and enlightenment and leave it at that, but rather they surreptitiously undermined many of the prevailing social norms and rules in trying to expound their knowledge and vision, and more critically so because they knew it is the ‘formation of a positivistic social consciousness apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’ that would enable the anchoring of all such prospective positivistic knowledge, and this sense of things fully underscored such a more comprehensively directed project-and-purpose undertaken

later by the Encyclopédistes; with the underlying insight that while a social state of generalised prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup> reference-of-thought is enabling to surreptitious Establishment charlatanism, however with increasing ‘social <sup>103</sup>universal-transparency<sup>104</sup> ~~(transparency-of-totalising-entailing,-as-to-entailing-~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>89</sup>)~~’ such charlatanism is exposed for what it really is, explaining the panickiness and falsehood associated with such charlatanism as with the reactionaries to the Encyclopédistes project, as if the articulation of knowledge by itself was a threat rather than subject to disputation! Underlying as the non-speculative, non-imaginary, theoretical and conceptual possibility for such futural différance consciousness development is the notion of <sup>15</sup>de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics)~~ which by pointing out an epistemic-break as of difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing<sup>24</sup>/ontological-discontinuity, underscore at once ‘both as affirmation/projection/assertion/notional~self-distantiation/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-~~as-to-postconverging-or-dialectical-thinking<sup>21</sup>~apriorising-psychologism>~~ of the consciousness in ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>/relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup> reference-of-thought~~ and as unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-~~as-to-preconverging-or-dementing<sup>20</sup>~apriorising-psychologism>~~ of the consciousness in notional-discontiguity/epistemic-discontiguity<sup>63</sup>-~~between—prior-shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>~qualia-schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>~qualia-schema>~~/relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup> reference-of-thought’, as of

<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation and not <sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation, as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’. As futural *différance* is enabled, unlike the case with the ‘Derridean quasi-transcendental-freeplay *différance*’, as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality involving human mental-disposition successive apriorising/axiomatising/referencing reprojection-or-reanticipation capacity inducing human limited-mentation-capacity-deepening—as subjecting limitedness/human subpotency to ‘~~duced unlimitedness/existence-sublimating-nasence~~<sup>23</sup>; overriding the idea that the perspective/framing/reference/horizon/projection of contemplation is absolutely given-and-determined as of the implication that all <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> should be as of ‘difference-in-kind/difference-in-aposteriorising-or-logicising<sup>23</sup>, but rather reconceptualising the possibility of difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing<sup>24</sup> as of prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought bringing about transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity as of <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>. Thus such a phenomenology associated with accreting-substitutive-subsumption-as-futural-*différance*-freeplay<sup>2</sup> further divulges, unlike the ‘Derridean quasi-transcendental-freeplay *différance*’, the full possibility of human sublimation. Consider in this regard the decisive transitions-as-sublimity that occurred in physics: with ‘traditional classical mechanics axiomatic-construct’ and the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs; wherein the successive axiomatic-constructs in prior relative-ontological-incompleteness<sup>88</sup> and

prospective relative-ontological-completeness<sup>87</sup>, with regards to ‘traditional classical mechanics axiomatic-construct’ and the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as of ‘the-very-same physics <amplituding/formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ are not as of a ‘difference-in-kind/difference-in-aposteriorising-or-logicising<sup>23</sup> but rather a difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing<sup>24</sup>; with human-subpotency aligning towards the full potency of existence which thus divulges the possibility of human sublimation as of the physics science implications today. It is interesting to note that the difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing<sup>24</sup> bringing about the successive physics axiomatic-constructs/theories are successive ‘epistemic-breaks’ from prior reasoning and are akin to ‘leaps of faith’ which then ‘establish new reasoning’ that then becomes the internal ‘difference-in-kind/difference-in-aposteriorising-or-logicising<sup>23</sup> of the new physics as the new presencing; brought about from the transcendence-and-sublimity/sublimation/supererogatory~de-mentativity of <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>. In other words, human consciousness tends to be constraint to its <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>, and thus assumes a ‘difference-in-kind/difference-in-aposteriorising-or-logicising<sup>23</sup> mental-disposition as of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>. But existence/ontology’s-directedness-as-Being as of <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> is beyond and not constraint by human consciousness as of its <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>, and thus hints-at the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality possibilities of

transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity as of  
~~<amplituding/formative-epistemicity>~~causality<sup>6</sup> ~~~as-to-projective-totalitative-implications-of-~~  
~~prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—~~  
~~ontological-contiguity<sup>67</sup>~~ validation that is at the very center of the ‘promise of correspondence  
between human-subpotency as of Being-and-consciousness development and existence as of  
ontological-veridicality’, and so despite the complexifying/inhibiting metaphysics-of-presence-  
~~{implicated-‘nondescript/ignorable-void’<sup>60</sup>-as-to-<sup>79</sup>presencing—absolutising-identitive-~~  
~~constitutedness<sup>14</sup>}~~ of any given ~~<amplituding/formative-epistemicity>~~totalising~self-  
referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> from a ‘difference-in-  
kind/difference-in-aposteriorising-or-logicising<sup>23</sup> posture; such that humankind then overlooks  
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> and re-projects/re-anticipates  
<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> enabling human  
transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity. Therefore,  
metaphoricity<sup>57</sup> as highlighted herein is actually construed as of ‘its natural ontology  
implications’, and this natural ontological notion of metaphoricity<sup>57</sup> is construed herein as  
superseding-and-englobing all other differentiated adjunctive significations including  
conventional figures-of-speech. Metaphoricity<sup>57</sup> as such simply refers to signification  
adjunctiveness to ‘underlying ~~<amplituding/formative-~~  
~~epistemicity>~~totalising/circumscribing/delineating signifying-construct of language’ as of both  
the <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> implications to the so-renewed ‘underlying  
~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating signifying-  
construct of language’ and the specific adjunctive-metaphoricity<sup>57</sup>-signification within such  
renewed ‘underlying ~~<amplituding/formative-~~  
~~epistemicity>~~totalising/circumscribing/delineating signifying-construct of language’.  
Metaphoricity<sup>57</sup> is very much a mirroring of existential-~~<disontologising/re-ontologising—~~

~~aporeticism~~> ‘syncretising-effecting’ going by the latter’s existential-~~disontologising/re-ontologising—aporeticism~~> implications on ‘human underlying self-referencing <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as an epistemic-totalising<sup>33</sup>/circular construal’. This ‘epistemic-totalisation/circularity epistemic-breaking’ of self-referencing associated existentially-~~disontologising/re-ontologising—aporeticism~~> with syncretising-effecting as mirrored in metaphoricity<sup>57</sup> arises because of human limited-mentation-capacity—~~as-subjecting—‘educated-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency,~~ and is a reflection of the circular deepening of human limited-mentation-capacity—~~as-subjecting—‘educated-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency~~ as of growing certitude from the opening up of <sup>61</sup>nonpresencing-~~<perspective-ontological-normalcy/postconvergence>~~ by human re-projection/re-anticipation ultimately validated by existence/ontology’s-directedness-as-Being ~~<amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>9</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>61</sup>.~~ Further, metaphoricity<sup>57</sup> as such speaks of the evasiveness of all human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> at uninstitutionalised-threshold<sup>102</sup> as recurrently pointed out herein as of token threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-~~<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>91</sup>—apriorising-psychologism>~~ possibilities relation to <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of human limited-mentation-capacity—~~as-subjecting—‘educated-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency~~ implications. The implications of this reality as of metaphoricity<sup>57</sup> explains why epistemes are fundamentally and necessarily constricted as of their specific registry-worldview/dimension <sup>83</sup>reference-of-thought; as

ultimately epistemes are as relevant as the ontological-possibilities divulgeable by <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> and <sup>61</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence>, such that in the case of the latter there is no prior insight about the veracity of any episteme before it is divulged with **Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology** as <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>. Consider in this regard Galileo’s implying positivistic episteme metaphoricity<sup>57</sup> over a medieval Establishment scholasticism-and-mysticism episteme as of **Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology** as the necessary backdrop for the knowledge he articulates and all subsequent positivistic knowledge. In-many-ways, this author as of organic-knowledge is very much aware of the ‘drawback implications’ of our positivism—<sup>80</sup>procrypticism episteme as of its **apriorising/axiomatising/referencing—{of—‘prospectively-implicated-attendant-ontological-contiguity’~educated—existentialising/contextualising/textualising—‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’}**—constitutedness<sup>14</sup> ~~in-preconverging-entailment~~ with respect to futural **Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology** as of prospective notional~<sup>18</sup>deprocrypticism psychoanalytic-unshackling organic-knowledge, as of the full articulation of accreting-substitutive-subsumption-as-futural-différance-freeplay<sup>2</sup> with respect to our <sup>80</sup>procrypticism—or-disjointedness-as-of-<sup>88</sup>reference-of-thought uninstitutionalisation and futural **Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology** as of prospective notional~<sup>18</sup>deprocrypticism institutionalisation implications representation, and so beyond just our natural inclination for **<amplituding/formative-epistemicity>**totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>. Galileo could well have possibly recasted his implied positivism<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> in scholasticism-mysticism terms, just as Copernicus work was held back priorly in limbo, but then the implications as he perceived would have been a degradation and lost of the essence of what he was doing, and so more than just the specific scientific knowledge but more critically it warranted a psychoanalytic-unshackling into the<sup>61</sup>nonpresencing-or-withdrawal/unenframing/re-ontologising-or-metaphysics-of-absence-~~{implicated-epistemic-veracity-of- nonpresencing-~~<perspective-ontological-normalcy/postconvergence>~~~~-or-transcendental-reasoning-of-event<sup>38</sup>-as-prospective-ontology-origination perspective/framing/reference/horizon/projection of positivism<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> we entertain today. Likewise, as of such metaphoricity<sup>57</sup> episteme, the<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> herein implied as of its essence cannot do without this ~~{epistemic-totalising<sup>33</sup>hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,- {decompulsing}delinearity~for-cogency circle phenomenological ontology elucidation as of its psychoanalytic-unshackling apriorising/axiomatising/referencing- {of-~~prospectively-implicated\_attendant-ontological-contiguity '~educed-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>' }~~~~-conflatedness<sup>13</sup>-in-~~{preconverging-disentailment-by}-postconverging-entailment~~; and the ideal backdrop for this lies in a further developed postmodern-thought phenomenological-depth of construction, as implied herein by this author as of accreting-substitutive-subsumption-as-futural-différance-freeplay<sup>7</sup>. This author conceives that at the very core to such genuine understanding of postmodern-thought is a double-gesture reification that consists of perspective/framing/reference/horizon/projection and then contention/argumentation within such articulated perspective/framing/reference/horizon/projection, as so implied by postmodern-thought together

with other kindred though less dramatic textuality-thinkers like Gadamer and Habermas; as of the need to adopt/instigate the appropriate mindset for knowledge appraisal given the fundamental distorting effect, beyond just perception, of human limited-mentation-capacity—~~as subjecting ‘educated-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency.~~ This double-gesture reification reality for construing human knowledge amounts to a quasi-psychoanalytic-unshackling, as it reflects the fact that The-Given as of existentialism/throwness/facticity is always an insufficiently/poorly developed perspective/framing/reference/horizon/projection for direct instigation of contention/argumentation aspiring for profundity and completeness. Such that this double-gesture reification of the textuality-driven intellectuals involves their ‘special focus orientations’ profundity say like genealogy with Foucault, deconstruction with Derrida, etc., and this together with transversality-~~<for-sublimating-existential-eventuating/denouement, from ‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’>~~<sup>101</sup> complementarity and criticisms of all such ‘special focus orientations’, go on to conjointly-and-fruitfully define what is postmodern-thought. Postmodern-thought as such can be analogised with the anecdote of the blind men striving to determine what an elephant is, but with each one saying authentically what the find in front of them in developing the relevant specific imageries and overall imagery of what an elephant is. This in itself is a milestone in theorisation, and as an overall conception postmodern-thought, besides the ‘special focus orientations’ of the specific textuality-driven intellectuals, is primarily about ‘consistently taking a best shot’ at reality and is not inherently driven at its core by ideology but rather ontological-good-faith/authenticity<sup>69</sup>. As such it effectively achieves a more potent construal of the human condition and knowledge especially as it is ‘driven by such transversality-~~<for-sublimating-existential-eventuating/denouement, from ‘thinking-at-first/pure-~~

~~predisposition-preemptive-of-prospective-disontologising/subontologising'~~—as-of-  
~~prospectively-disambiguated-affirmed-and-unaffirmed-'motif-and-~~  
~~apriorising/axiomatising/referencing'>~~<sup>101</sup> cumulative authenticities that augment the  
possibilities of human ~~limited-mentation-capacity—as-subjecting-'educated-~~  
~~unlimitedness/existence-sublimating-nascence'~~ to ~~limitedness/human-subpotency'~~ thus going a  
long way to 'open-up'/'throw-up'/'reveal' new and coherent thought possibilities as of its  
grander and overall conception and spirit. Interestingly, what is central about the ontological-  
~~bad-faith/inauthenticity~~<sup>64</sup> critique of postmodern-thought is the lack-of-insight/feinting-lack-of-  
insight about all these underlying elements of postmodern-thought construction: as failing to  
grasp/recognise the implied double-gesture reification as of its transcendental-  
enabling/sublimating/~~supererogatory—de-mentativity~~ implications, and by not appreciating due  
to 'flatmindedness'/banality/flimsiness the implications of  
perspective/framing/reference/horizon/projection before contention/argumentation as of any  
given perspective/framing/reference/horizon/projection, thus implying 'poor critical judgment'.  
With such 'flatmindedness'/banality/flimsiness further protracting into a poor grasp of  
postmodern theorists 'special focus orientations' with the tendency to engage postmodern-  
thought as of an un insightful literal and shallow-minded/banal/flimsy reading; and with the  
ultimate outcome that all such naïve un insightful literal and shallow-minded/banal/flimsy  
readings are cumulated and summated as the entirety of the postmodern theoretical construct,  
and so on an apparently implied flawed logic that the discretion allowed for criticism doesn't  
engage the intellectual credibility of the critique, a notion that is especially abused within a media  
background. Such 'flatmindedness'/banality/flimsiness with respect to postmodern-thought fails  
to grasp that all subject-matter as of their inherently deferential-formalisation-transference as of  
institutional percolation-channelling-<in-deferential-formalisation-transference> are necessarily  
construed as of a double-gesture reification that supersedes the ordinariness/banality of day to

day social existence analysis as of ~~amplituding/formative~~<sup>8</sup> wooden-language-~~(imbued—~~  
~~averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—~~ meaningfulness-and-  
~~teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-~~  
~~implications>}~~, such that as of the history of such critiques it will be naïve not to factor in the  
 reality of ontological-bad-faith/inauthenticity<sup>64</sup> and so particularly as it tends to shy away from  
 genuine intellectual engagement with postmodern-thought, and highlighting that the idea of  
 arrogance peddled about postmodernism strangely enough speaks of the ‘ignoble arrogance’ of  
 such ontological-bad-faith/inauthenticity<sup>64</sup> critiques, as ~~preconverging/postconverging–de-~~  
~~mentatively/structurally/paradigmatically~~ that which attributes value judgments is that which is  
 knowledgeable-as-of-its-prospective-relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-  
 thought-postconverging-or-dialectical-thinking<sup>21</sup>–apriorising-psychologism and not that which  
 is ignorant-as-of-its-prior-relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought-  
~~preconverging-or-dementing<sup>20</sup>–apriorising-psychologism.~~ Such that there is no dialogical-  
 equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
~~implicated\_attendant~~ ontological-contiguity ’~duced-  
~~existentialising/contextualising/textualising\_~~ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-~~{preconverging disentanglement by}—~~  
~~postconverging-entailment,-in-self-becoming/self-conflatedness<sup>13</sup>/formative–supererogating>~~  
 that then arises by the fact that the former is a nonextricatory/intemporal/ontological relationship  
 with <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> while the latter is an existential-  
 extrication/temporal/non-ontological relationship with <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, in the  
 sense that it is the former intemporal-as-ontological individuation mental-disposition that is  
 responsible for bringing about human ~~Being-development/ontological-framework-expansion–~~  
~~as-to-depth-of-ontologising-development-as-infrastructure-of–~~ meaningfulness-and-  
 teleology in reflecting holographically-<conjugatively-and-transfusively> the relative-

~~unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-~~  
~~process~~ retrospectively and prospectively while the latter as of its false ‘untransvaluated-  
temporal-intemporality<sup>52</sup>’ is rather existentially-~~disontologising/re-ontologising—~~  
~~aporeticism~~> extricatory and oblivious to ~~Being-development/ontological-framework-~~  
~~expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—~~ meaningfulness-  
and-teleology in reflecting holographically-~~conjugatively-and-transfusively~~> the ~~relative-~~  
~~unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-~~  
~~process~~ . As ultimately, it is the prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-  
of-thought pursued by the former that supersedes and dissolves human vices-and-impediments<sup>105</sup>  
as of prospective registry-worldview/dimension transcendence-and-  
sublimity/sublimation/~~supererogatory—de-mentativity~~ <sup>83</sup>reference-of-thought. The overall  
insight here of such ontological-bad-faith/inauthenticity<sup>64</sup> can be construed analogically as say  
in a non-positivistic social-setup where the modern disease theory is not yet socially familiar  
such that patients may assume that they should be cured immediately/instantly after treatment  
with no perspective/framing/reference/horizon/projection of appreciation for judging medicine  
as optimally an over-a-time-period-bodily-reparation construed as the basis of a positivist  
physician practice; a notion being spread and advocated by the positivist physician in the social-  
setup. Now consider a competing healer very much aware of such a non-positivist social-setup  
‘lack of social <sup>103</sup>universal-transparency<sup>104</sup> -~~transparency-of-totalising-entailing,-as-to-~~  
~~entailing-~~amplifying/formative—epistemicity~~>totalising~in-relative-ontological-~~  
~~completeness~~’ with regards to such over-a-time-period-bodily-reparation notion and throwing  
a spanner in the works by pretending that the physician should confirm that patients are cured  
immediately as otherwise the physician must be practising witchcraft on the patients,  
understanding fully well the authentic disposition of the physician to affirm a practice of over-  
a-time-period-of-bodily-reparation for a long term dependable notion of medicine. While they

are pragmatically inclined to advanced opportunistically whatever explanation to justify that their healing is immediate/instant and so involving any such stratagem like opportunistically accusing patients or some other persons for any implied failure of immediate/instant cure having the effect on the most part of shutting-off any complain or at least negative allegations about the healer's cure, and so-enabled on the basis of the healer priorly institutionalised deferential-formalisation-transference posture in the social-setup. Such a healer encouraging the social-setup notion of immediate/instant cure as a ploy (given the possibility of the positivistic disease theory conception subverting their own non-positivistic healing practice notwithstanding ontological-veracity). The manifest acts of many such ontological-bad-faith/inauthenticity<sup>64</sup> critiques with respect to postmodern-thought: whether when pretending to misunderstand postmodern double-gesture reification of meaningfulness, blatantly caricaturing in the most inane terms postmodern-thought, avoiding genuine intellectual-level disputation, and so rather opting for subversive <amplifying/formative><sup>8</sup> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>> 'uncritical social media preaching towards sold publics-of-conquest' paradoxically while claiming not to grasp postmodern-thought, with subterfuges of unoriginal thought usurping the notion of science and intellectualism towards such uncritical publics; and all this as a manifestation of perverted intellectual institutional-being-and-craft. While postmodern-thought is not and has never been immuned from genuine intellectual criticism not only from other schools-of-thought but among postmodern and poststructuralist thinkers themselves, and this calling out of such ontological-bad-faith/inauthenticity<sup>64</sup> critics is much more than an issue about postmodern-thought but about all intellectualism generally as such malpractices tend to mark the beginning of intellectual teleological-decadence-<-in-dimensionality-of-desublimating-lack-of<sup>26</sup>-(~~<amplifying/formative> supererogatory~de-mentativeness/epistemic-growth-or-~~

conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation) subversion of progressive thinking and go on to permeate social  
 practices and media practice, thus rendering social and critical thought impotent. Further  
 knowledge as understood by this author is more than just the conception of its intemporal-as-  
 ontological nature but knowledge is much more completely and potently knowledge as it  
 understands as well the implications of temporal-as-non-ontological mental-dispositions  
 dynamics in relation to pure-ontology, and thus in the face of ontological-bad-  
 faith/inauthenticity<sup>64</sup> shouldn't take the bait of overlooking and thus falsely elevating  
 teleologically as intellectually pertinent ontological-bad-faith/inauthenticity<sup>64</sup> rather than  
 relating to it at its teleologically-degraded level for what it truly is, and so as part-and-parcel of  
 a complete conception of knowledge. Ultimately, intellectual statuses are as pertinent as  
 veridically enabling to human emancipation as of  
 intemporal/ontological/social/species/<sup>103</sup>universal/transcendental/<sup>55</sup>maximalising-  
 recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
 ontologising~conceptualisation postconverging—de-mentating/structuring/paradigming, and  
 intellectuals' choice of ontological-bad-faith/inauthenticity<sup>64</sup> is nothing less than self-inflicting  
 irreverence and cannot thus turn around to intimate irreverence when surreptitiously  
 undermining knowledge of <sup>103</sup>universal consequential implications. It is herein summated that  
 as of metaphysics-of-absence-(implicated-epistemic-veracity-of-<sup>6</sup>nonpresencing-<perspective-  
 ontological-normalcy/postconvergence>) prior postmodern thinking is akin-and-pointing-to a  
 proto-prospective <sup>83</sup>reference-of-thought as of prospective relative-ontological-completeness<sup>87</sup>-  
 of-axiomatic-construct-or-<sup>83</sup>reference-of-thought over a <amplifying/formative-  
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>  
 as prior <sup>83</sup>reference-of-thought, and that necessarily it speaks by its double-gesture reification of  
 quasi-psychoanalytic-unshackling thus requiring a psychoanalytic-reorientation to such an

implied prospective <sup>83</sup>reference-of-thought ‘as of the prospective relative-ontological-completeness<sup>87</sup>-of-axiomatic-construct-or-<sup>83</sup>reference-of-thought of a better knowledge perspective/<sup>83</sup>reference-of-thought before/as-preceding contention/argumentative-engagement, and so avoiding ‘flatmindedness’/banality/flimsiness. The underlying current of postmodern-thought is that our limited-mentation-capacity—~~as-subjecting-‘educed-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency~~ induces our prior relative-ontological-incompleteness<sup>88</sup> with regards to <sup>83</sup>reference-of-thought and its derived <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, with the implication that we need to a prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought to be able to articulate intemporal-as-ontological construal as of the internal-dialectics/différance of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>. In other words, all concepts, notions as of ontologically-veridical <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, are made to have their internal-dialectics/différance as of <sup>61</sup>nonpresencing-  
 <perspective—ontological-normalcy/postconvergence> for their sublimation and transcendence-and-sublimity/sublimation/~~supererogatory—de-mentativity~~ into more profound and more complete <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>. For instance the ‘postmodern take’ about science is rather a more profound and complete notion of science than the ‘modern take’, such that a ‘modern approach’ to the conception of science naively fails to factor in unlike the ‘postmodern approach’ the implications of human limited-mentation-capacity—~~as-subjecting-‘educed-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency~~ and the need to deepen it, thus translated into the prior need for prospective relative-ontological-completeness<sup>87</sup>; wherein the ‘modern take’ might naively consider medicine as simply providing medications and remedies, the ‘postmodern take’ by an internal-dialectics/différance of the notion of medical science will factor in socioeconomic, education, information, environmental, gender and power relations issues underlying healthcare and medical delivery as a more profound and complete notion of medical science; construed effectively as of <sup>18</sup>deprocrpticism—

or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought. Thus, for postmodern-thought the capacity to attain relative ontologically-veridical <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> comes down to the capacity of arriving at the very essence of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> while overcoming the drawback of our human limited-mentation-capacity—as-subjecting-‘~~educated-unlimitedness/existence-sublimating-nascence~~’-to-limitedness/human-subpotency. This insight about the essence of things as to thrownness is what underlies fundamentally Heideggerian-essencing-as-of-the-ontological-difference, Sartrean-existence-precedes-essence and Derridean-différance-as-there-is-nothing-outside-the-text (all construed herein as of ‘~~implicated-attendant-ontological-contiguity~~<sup>67</sup>’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup>); as the enabling approach for human ontological-reconstituting-as-to-conflatedness<sup>13</sup> as of aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>. Basically thus, the overall postmodern project implication is that we deepen our limited-mentation-capacity—as-subjecting-‘~~educated-unlimitedness/existence-sublimating-nascence~~’-to-limitedness/human-subpotency first (and so as of dimensionality-of-sublimating<sup>25</sup> | <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) of our supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting<sup>3</sup>-for-conceptualisation) to ensure that we go about deriving ontologically-veridical <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> in relative-ontological-completeness<sup>87</sup>. This is in reality the ultimate scientific insight as such an internal-dialectics/différance is articulated as of non-speculative, non-imaginary, theoretical, conceptual and operant scientific implications; and this is reflected in the

very initiation of the postmodern postconverging–de-mentating/structuring/paradigming with Heidegger’s criticism of Hegelian dialectics, with the latter construed by this author as ‘not founded-on-and-constrained-by ontological-veridicality/intrinsic-reality as of ~~<amplituding/formative–epistemicity>causality<sup>9</sup>~as-to-projective-totalitative–implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~~’, but rather dialectical discretion, imagination and speculation ‘as to lack of a congruent,-cogent-and-operant entailing framework of ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~~’ as herein implied by this author with the ‘~~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> congruent,-cogent-and-operant entailing framework of relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~~’. Anecdotally, the shallow-mindedness of a ‘modern take’ in failing to recognise the postmodern double-gesture reification will simply consider the blind men reporting of an elephant as a tree-trunk, a rope, a wall, a fan or a spear as ‘postmodern madness’ without factoring in the underlying double-gesture reification for perspective and insight, given the problematic of human limited-mentation-capacity—~~as-subjecting-‘educated-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency~~ that itself needs to be factored in and thus actually strengthen the human thought process in its aetiologisation/ontological-escalation-~~<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>~~. In-the-bigger-scheme-of-things, such an internal-dialectics/différance is what explains the ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>~~ as of ~~Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology psychologismic-epistemic-acutisation—difficulty <for, residualising- {decompulsing} delinearity~for-cogency>—magnitude<sup>{of-experientiality/experiment}</sup>~~ and so-construed as

suprastructuralism beyond just the specific interpretation of suprastructuralism as of postmodernism with respect to modernism. This internal-dialectics/différance as of successive transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is behind the respective registry-worldviews/dimensions as of their given <sup>83</sup>reference-of-thought specific <sup>58</sup>neuterising as well as the ultimate deneuterising<sup>17</sup>—referentialism of deprocrypticism. But then ontological-bad-faith/inauthenticity<sup>64</sup> is equally elicited by ‘lack of social <sup>103</sup>universal-transparency<sup>104</sup> ~~<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>83</sup>>~~’ as of a cynicism of institutional-being-and-craft. The transcendental implications of a registry-worldview/dimension <sup>83</sup>reference-of-thought ‘<sup>83</sup>reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ arises for instance in the sense that however ‘wishful’ the ~~<amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~~ transcendental-possibilities/potential as of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue and human emancipation potential/possibilities of a prospective registry-worldview/dimension like positivism as of its ‘<sup>83</sup>reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’, cannot avail to a prior registry-worldview/dimension like non-positivism/medievalism. In this regard the Copernicuses, Galileos and Diderots of their eras, and more explicitly Descartes in his direct construal of the positivism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting, would have certainly sensed that their specific knowledge conceptualisations wasn’t the more critical issue but rather their insistence was an implicit understanding that the non-positivistic ‘<sup>83</sup>reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-

meaningfulness' was preconverging/postconverging–de-  
 mentatively/structurally/paradigmatically a framework that wouldn't be enabling for their  
 positivistic and all other positivistic knowledge conceptualisations as of its prior relative-  
 ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought (and were thus more fundamentally  
 projective dimensionality-of-sublimating<sup>25</sup>-(<amplituding/formative>supererogatory~de-  
 mentativeness/epistemic-growth-or-conflatedness /transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)). Such  
 apriorising/axiomatising/referencing- {of- 'prospectively implicated\_ attendant ontological-  
 contiguity ' ~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued-notional~cogency>' }—conflatedness<sup>13</sup>-in- {preconverging disentanglement by}-  
 postconverging-entailment imbued in postmodern-thought address more than just  
 apriorising/axiomatising/referencing- {of- 'prospectively implicated\_ attendant ontological-  
 contiguity ' ~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued-notional~cogency>' }—constitutedness<sup>14</sup>-in- preconverging-entailment implications  
 of knowledge construction as articulated herein but equally points critically to intellectually  
 decadent institutional dispositions and practices where sterile/anecdotal imprimatur and the  
 dynamics of sterile/anecdotal imprimatur by themselves are increasingly construed as of more  
 critical epistemic pertinence for knowledge constructions undermining the possibilities of  
 breakthroughs given that the primacy of intellectualism as of the pertinence of intellectual  
 arguments increasingly takes a back seat, with intellectual postures increasingly defended with  
 non-intellectualism obsession of ideologies of schools-of-thought as of institutional-being-and-  
 craft. This manifests itself in the form of many an intellectual increasing disposition 'to  
 misunderstand' others works, as there are little common stakes for breakthroughs but rather the

stakes are increasingly of institutions academic visibility and tenure with emphasis on likeminded networks and forums driven increasingly by influence than carefree <sup>103</sup>universal intellectual curiosity. Furthermore intellectualism has increasingly been surreptitiously mingling-and-yielding to social and economic interests undermining its obligation for enabling social clairvoyance; with a resultant sense of socioeconomic and socio-political impotence as such <sup>7</sup>blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out> is increasingly undermining the relevance of intellectualism in its public discourse and enlightenment mission. Ultimately, the epistemic and preconverging-de-mentating/structuring/paradigming of academic institutional setups into increasingly into pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness <sup>7</sup>> are not dissociated from the effective possibility for transcendental-enabling/sublimating/supererogatory-de-mentativity, especially as such breakthroughs require the spontaneity of Dionysian arrangements. This author's construes of <sup>18</sup>deprocrypticism-or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought ' <sup>83</sup>reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness' conceptualisation as of ontological-escalation or aetiologisation, with respect to our present positivism-<sup>80</sup>procrypticism disjointedness-as-of-<sup>83</sup>reference-of-thought, as the more fundamental transcendental issue for prospective <amplituding/formative-epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity <sup>7</sup> transcendental-possibilities/potential beyond self-referencing-syncretism and circular palliative knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue with regards to attending to the inherent deficient uninstitutionalised-threshold <sup>102</sup> of knowledge-construct possibilities and

vices-and-impediments<sup>105</sup> imbued in our positivism—<sup>80</sup>procrypticism disjointedness-as-of-<sup>83</sup>reference-of-thought ‘<sup>83</sup>reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’. Such a paradox of human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. is effectively construed as arising out of human <amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup> (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory~de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>) implying a preformulating/preframing/premeaningfulness-<metaphoricity<sup>57</sup>-disposition—as-to-psyche-induced-psychologism-of-existential-stake> idiosyncrasy that underlies presence institutionalisation <sup>83</sup>reference-of-thought consciousness as it develops presence <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>-as-of-prospective-thought-and-reflexivity idiosyncrasy. Thus human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is always at the crossroads of its prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought and its ontologically undermining metaphysics-of-presence-(implicated-‘nondescript/ignorable-void<sup>60</sup>’-as-to-<sup>70</sup>presencing—absolutising-identitive-constitutedness<sup>1</sup>) construal as of prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought and in conjugation with perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> implications as of postlogism<sup>77</sup>-slantedness/<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. and both as of beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of-preconverging-existential-extrication-as-of-

~~existential-unthought~~<sup>41</sup>; ensuing out of human ~~<amplituding/formative-epistemicity>~~-  
totalising~thrownness-in-existence<sup>35</sup> (I exist therefore existence is of transcendental-  
enabling/sublimating/~~supererogatory~~~de-mentativity to my human-subpotency / hyperbole-of-  
temporal-to-intemporal-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>) limited-  
mentation-capacity—as subjecting ‘~~educed-unlimitedness/existence-sublimating-nascence~~’-  
to limitedness/human-subpotency implications of  
preformulating/preframing/premeaningfulness-<metaphoricity<sup>57</sup>-disposition—as-to-psyche-  
induced-psychologism-of-existential-stake> idiosyncrasy. Human  
preformulating/preframing/premeaningfulness-<metaphoricity<sup>57</sup>-disposition—as-to-psyche-  
induced-psychologism-of-existential-stake> idiosyncrasy as of the cumulation of all prior  
registry-worldviews/dimensions <sup>83</sup>reference-of-thought <sup>46</sup>historiality/ontological-  
eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-  
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as of the  
notional~conflatedness<sup>13</sup> of notional~<sup>18</sup>deprocrypticism is marked by a mental-disposition of  
temporal-concatenation-to-intemporal<sup>52</sup> or intemporal-projection/~~longness-of-register-of-~~  
~~56~~meaningfulness-and-teleology<sup>99</sup> to temporal-projection/~~shortness-of-register-of-~~  
~~56~~meaningfulness-and-teleology<sup>99</sup> with respect to human ontological-performance<sup>72</sup>-<including-  
virtue-as-ontology>-as-of-its-broadest-implications, and so whether as of natural  
ontology/natural sciences, social ontology/social sciences, aesthetics-as-ontology, virtue-as-  
ontology, etc.; with ontological-performance<sup>72</sup>-<including-virtue-as-  
ontology>/morality/ethics/justice/etc. rather a unified construct but superficially differing with  
respect to social ontological-performance<sup>72</sup>-<including-virtue-as-  
ontology>/morality/ethics/justice/etc. high emotional-involvement and non-social ontological-  
performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. low emotional-  
involvement. Underlying human ~~<amplituding/formative-epistemicity>~~-totalising~thrownness-

in-existence<sup>35</sup> (I exist therefore existence is of transcendental-  
 enabling/sublimating/supererogatory~de-mentativity to my human-subpotency / hyperbole-of-  
 temporal-to-intemporal-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>) as of  
 metaphysics-of-presence-(implicated-‘nondescript/ignorable-void<sup>61</sup>’-as-to-<sup>73</sup> presencing—  
 absolutising-identitive-constitutedness<sup>11</sup> ) is the idea that the underlying idiosyncratic, intricate,  
 compounded and pervasive ‘notional~conflatedness<sup>13</sup>/constitutedness<sup>14</sup>-to-conflatedness<sup>13</sup>  
 preformulating/preframing/premeaningfulness-<metaphoricity<sup>57</sup>-disposition—as-to-psyche-  
 induced-psychologism-of-existential-stake>’ reflecting human shallow-to-deepening-limited-  
 mentation-capacity—as-subjecting-‘~~educed-unlimitedness/existence-sublimating-nascence<sup>2</sup>~~-  
 to-limitedness/human-subpotency,~as-limited-mentation-capacity-deepening—as-subjecting-  
 limitedness/human-subpotency to-‘~~educed-unlimitedness/existence-sublimating-nascence<sup>2</sup>~~’<sup>53</sup> in  
 reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-  
 reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process , as such, is  
 concomitant with a ‘dynamic cumulative remnant-and-co-opting  
 preformulating/preframing/premeaningfulness-<metaphoricity<sup>57</sup>-disposition—as-to-psyche-  
 induced-psychologism-of-existential-stake> covert-shallow-limited-mentation-capacity—as-  
 subjecting-‘~~educed-unlimitedness/existence-sublimating-nascence<sup>2</sup>~~’ to-limitedness/human-  
 subpotency-as-uninstitutionalized-threshold-denaturing<sup>16</sup>-as-of-circular-complexification as an  
 uninstitutionalised-threshold<sup>102</sup> corollary to the relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>’ likely to induce the  
 ‘denaturing<sup>16</sup> of any given presence institutionalisation consciousness<sup>83</sup> reference-of-thought  
 apriorising/axiomatising/referencing- {of-‘~~prospectively-implicated-attendant-ontological-  
 contiguity~~’ ~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}—

~~postconverging-entailment~~ of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> at its uninstitutionalised-threshold<sup>02</sup> as of the dynamic elicitation of ~~apriorising/axiomatising/referencing-  
of-  
‘prospectively-implicated-attendant-ontological-contiguity’~educated-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—constitutedness<sup>14</sup> in preconverging-entailment~~ as of shallow limited-mentation-capacity—as-subjecting-‘~~educated-unlimitedness/existence-sublimating-nasence~~’ to limitedness/human-subpotency, for instance, as can be elicited as of the given postlogism<sup>77</sup> and conjugated-postlogism<sup>77</sup> associated with the <cumulating/recomposuring~attendant-ontological-contiguity >-successive registry-worldviews/dimensions in shallow limited-mentation-capacity—as-subjecting-‘~~educated-unlimitedness/existence-sublimating-nasence~~’ to limitedness/human-subpotency denaturing<sup>16</sup> of <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> as <amplituding/formative><sup>8</sup> wooden-language-~~(imbued—temporal-mere-  
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—  
narratives—of-the-<sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-  
teleology<sup>99</sup>)~~ undermining the ontological-faith-notion-or-ontological-fideism—~~imbued-  
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-  
existential-reality~~ behind the <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> as for intemporal-preservation-entropy-or-contiguity—or-ontological-preservation. Such a dynamic cumulative remnant-and-co-opting preformulating/preframing/premeaningfulness-<metaphoricity<sup>57</sup>-disposition—as-to-psyche-induced-psychologism-of-existential-stake> arises, as of the cumulative succession of prior ontologically-compromised-mediating consciousnesses covert-shallow-limited-mentation-capacity—as-subjecting-‘~~educated-unlimitedness/existence-sublimating-nasence~~’ to limitedness/human-subpotency-as-uninstitutionaled-threshold-denaturing<sup>16</sup>-as-of-circular-

complexification with respect to the specific presence institutionalisation consciousness  
<sup>83</sup>reference-of-thought at its uninstitutionalised-threshold<sup>102</sup>. That is, as of ⟨impulsive—  
 ontologically-compromised-mediating⟩-covert-shallow-limited-mentation-capacity—as-  
 subjecting-‘~~duced-unlimitedness/existence-sublimating-nascence~~’ to limitedness/human-  
 subpotency-as-uninstitutionaled-threshold-denaturing<sup>16</sup>-as-of-circular-complexification of  
 base-institutionalisation warped-consciousness <sup>83</sup>reference-of-thought at its uninstitutionalised-  
 threshold<sup>102</sup>; or ⟨impulsive/tendentious—ontologically-compromised-mediating⟩-covert-  
 shallow-limited-mentation-capacity—as-subjecting-‘~~duced-unlimitedness/existence-  
 sublimating-nascence~~’ to limitedness/human-subpotency-as-uninstitutionaled-threshold-  
 denaturing<sup>16</sup>-as-of-circular-complexification of <sup>103</sup>universalisation preclusive-consciousness  
<sup>83</sup>reference-of-thought at its uninstitutionalised-threshold<sup>102</sup>; or  
 ⟨impulsive/tendentious/qualifying—ontologically-compromised-mediating⟩-covert-shallow-  
 limited-mentation-capacity—as-subjecting-‘~~duced-unlimitedness/existence-sublimating-  
 nascence~~’ to limitedness/human-subpotency-as-uninstitutionaled-threshold-denaturing<sup>16</sup>-as-of-  
 circular-complexification of positivism/rational-empiricism occlusive-consciousness  
<sup>83</sup>reference-of-thought at its uninstitutionalised-threshold<sup>102</sup>; or prospectively,  
 ⟨impulsive/tendentious/qualifying/categorising—ontologically-compromised-mediating⟩-  
 covert-shallow-limited-mentation-capacity—as-subjecting-‘~~duced-unlimitedness/existence-  
 sublimating-nascence~~’ to limitedness/human-subpotency-as-uninstitutionaled-threshold-  
 denaturing<sup>16</sup>-as-of-circular-complexification of notional~<sup>18</sup>deprocrypticism protensive-  
 consciousness <sup>83</sup>reference-of-thought at its uninstitutionalised-threshold<sup>102</sup>. This covert-shallow-  
 limited-mentation-capacity—as-subjecting-‘~~duced-unlimitedness/existence-sublimating-  
 nascence~~’ to limitedness/human-subpotency-as-uninstitutionaled-threshold-denaturing<sup>16</sup>-as-of-  
 circular-complexification of presence institutionalisation <amplituding/formative-  
 epistemicity>totalising/circumscribing/delineating <sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-

instantiative-context—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> arises because the relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> is inherently a secondnature construct that is crossgenerationally constrained by percolation-channelling-<in-deferential-formalisation-transference> as of <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> on the social-construct and internalised as of its overall middle to long term social positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> arising from social <sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-entailing-> <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup> } but doesn't necessarily speak of human absolute dimensionality-of-sublimating<sup>25</sup>-<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) adherence as of full <sup>83</sup>reference-of-thought-prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> when it comes to social-stake-contention-or-confliction where there is lack of social <sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-entailing-> <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup> }, giving room for human shallow-limited-mentation-capacity—as-subjecting-‘educated-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency as of beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of-preconverging-existential-extrication-as-of-existential-unthought><sup>5</sup> at uninstitutionalised-threshold<sup>102</sup>; such that at the uninstitutionalised-threshold<sup>102</sup> in given <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>, the disposition to threshold-of-nonconviction/madeupness/bottomlining-in-

shallow-supererogation<sup>96</sup> <as-to-‘attendant-intradimensional’-prospectively-  
disontologising~preconverging/dementing<sup>70</sup>–apriorising-psychologism> is elicited as of covert-  
shallow-limited-mentation-capacity—as subjecting ‘~~educed-unlimitedness/existence-~~  
~~sublimating-nasence~~’ to limitedness/human-subpotency-as-uninstitutionaled-threshold-  
denaturing<sup>16</sup>-as-of-circular-complexification     undermining     ontological-performance<sup>72</sup>-  
<including-virtue-as-ontology>. In other words, the ~~relative-unreflexivity/relative-reflexivity~~—  
ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> as of transcendence-and-  
sublimity/sublimation/~~supererogatory~~–de-mentativity is achieved by undermining-and-  
overcoming     the     ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-  
supererogation<sup>96</sup> <as-to-‘attendant-intradimensional’-prospectively-  
disontologising~preconverging/dementing<sup>70</sup>–apriorising-psychologism>     (beyond-the-  
consciousness-awareness-teleology<sup>99</sup> <of-preconverging-existential-extrication-as-of-  
existential-unthought><sup>6</sup> disposition) for covert-shallow-limited-mentation-capacity—as  
subjecting ‘~~educed-unlimitedness/existence-sublimating-nasence~~’ to limitedness/human-  
~~subpotency~~-as-uninstitutionaled-threshold-denaturing<sup>16</sup>-as-of-circular-complexification’ of the  
prior     registry-worldview’s/dimension’s     <amplituding/formative-  
epistemicity>totalising/circumscribing/delineating     <sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-  
instantiative-context—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> at its uninstitutionalised-threshold<sup>102</sup>  
as of crossgenerational psychoanalytic-unshackling for the prospective registry-  
worldview’s/dimension’s     <amplituding/formative-  
epistemicity>totalising/circumscribing/delineating     <sup>83</sup>reference-of-thought-<sup>84</sup>devolving.  
However, ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <  
<as-to-‘attendant-intradimensional’-prospectively-  
disontologising~preconverging/dementing<sup>70</sup>–apriorising-psychologism> in covert-shallow-  
limited-mentation-capacity—as subjecting ‘~~educed-unlimitedness/existence-sublimating-~~

nascence<sup>2</sup> to limitedness/human subpotency-as-uninstitutionalized-threshold-denaturing<sup>16</sup>-as-of-  
 circular-complexification<sup>7</sup> is bound to arise anew at the prospective institutionalisation  
<sup>83</sup>reference-of-thought uninstitutionalised-threshold<sup>102</sup> as of prior relative-ontological-  
 incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought, thus requiring again prospective institutionalisation  
 as of <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
 ontologising~conceptualisation      ~~apriorising/axiomatising/referencing- {of- ‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-  
 postconverging-entailment inducing social <sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-  
 totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-  
 relative-ontological-completeness } as of a new prospective institutionalisation <sup>83</sup>reference-of-  
 thought to further undermine-and-overcome the ‘threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to- ‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-  
 psychologism> for covert-shallow-limited-mentation-capacity—as subjecting ‘educated-  
 unlimitedness/existence-sublimating-nascence<sup>2</sup> to limitedness/human subpotency-as-  
 uninstitutionalized-threshold-denaturing<sup>16</sup>-as-of-circular-complexification<sup>7</sup> with respect to social-  
 stake-contention-or-confliction. The reason why social <sup>103</sup>universal-transparency<sup>104</sup>-  
 <transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-  
 epistemicity>totalising~in-relative-ontological-completeness<sup>8</sup> } is empowering for prospective  
 institutionalisation in superseding uninstitutionalised-threshold<sup>102</sup> lies in the fact that the  
 ‘succession of preformulating/preframing/premeaningfulness-<metaphoricity<sup>57</sup>-disposition—  
 as-to-psyche-induced-psychologism-of-existential-stake>’ idiosyncrasy as of human  
 <amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup> that allowed for~~

prior institutionalisations are inherently predicated on their successive social <sup>103</sup>universal-  
 transparency<sup>104</sup> -<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-  
 epistemicity>totalising~in-relative-ontological-completeness<sup>8</sup> ) such that even at presence  
 uninstitutionalised-threshold<sup>102</sup>, involving denaturing<sup>16</sup> of <sup>83</sup>reference-of-thought<sup>8</sup>-categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup> as <amplituding/formative> wooden-language-  
 <imbued—temporal—mere-form/virtualities/dereification/akrasiatic-  
 drag/denatured/preconverging-or-dementing<sup>20</sup>—narratives—of-the-<sup>33</sup>reference-of-thought-  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> ) thus failing intemporal-preservation-  
 entropy-or-contiguity—or—ontological-preservation as of beyond-the-consciousness-awareness-  
 teleology<sup>99</sup> -<of—preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup>, the  
 supposedly implied assumption though false is one of social <sup>103</sup>universal-transparency<sup>104</sup> -  
 <transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-  
 epistemicity>totalising~in-relative-ontological-completeness<sup>8</sup> ) as all uninstitutionalised-  
 threshold<sup>102</sup>-or-uninstitutionalised-threshold<sup>102</sup>-are-overtly-unassuming-and-rather-parasitising-  
 or-coopting-of-institutionalisation-in-false-representation-as-institutionalisation such that  
 prospective social <sup>103</sup>universal-transparency<sup>104</sup> -<transparency-of-totalising-entailing,-as-to-  
 entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-  
 completeness<sup>8</sup> ) elucidation of prospective institutionalisation reflecting the inherent veridicality  
 of the uninstitutionalised-threshold<sup>102</sup> in its beyond-the-consciousness-awareness-teleology<sup>99</sup> -  
 <of—preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup> collapses it. Thus the  
 ‘notion of limited-mentation-capacity—as-subjecting—‘duced-unlimitedness/existence-  
 sublimating-nascence’-to-limitedness/human-subpotency’ is basically the ‘underlying veridical  
 human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> notion’ for which ‘ontologically-compromised-  
 mediating,-as-of-their-specific-constitutedness<sup>14</sup> consciousnesses flawed conceptualisation  
 perspectives’ construed as ontologically-flawed constructs in terms—as-of-axiomatic-construct

of <sup>58</sup>neuterising as of ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating <sup>83</sup>reference-of-thought-<sup>84</sup>devolving' whether beyond-the-consciousness-awareness-teleology<sup>99</sup>~~<of-preconverging-existential-extrication-as-of-existential-unthought>~~<sup>5</sup>, and so elucidated from the ontological-normalcy/relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought perspective of notional~<sup>18</sup>deprocrypticism 'referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness<sup>13</sup> protensive-consciousness sound conceptualisation perspective'. In so doing, the latter reflects the limited-mentation-capacity—~~as-subjecting-<sup>56</sup>educated-unlimitedness/existence-sublimating-nascence~~' to limitedness/human-subpotency dynamism of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of notional~<sup>18</sup>deprocrypticism as well as temporal-to-intemporal individuations mental-dispositions, by way of deneuterising<sup>17</sup>—referentialism, in lieu of <sup>58</sup>neuterising. Thus this notion of human limited-mentation-capacity—~~as-subjecting-<sup>56</sup>educated-unlimitedness/existence-sublimating-nascence~~' to limitedness/human-subpotency as the basis of différance/internal-dialectics/difference-deferral divulges 'ontologically-compromised-mediating,-as-of-their-specific-constitutedness<sup>14</sup> consciousnesses flawed conceptualisation perspectives' and as of their ontologically-flawed constructs of <sup>58</sup>neuterising, with regards to articulating teleological elevation-as-of-upholding-ontological-veridicality or teleological degradation-as-of-failing-ontological-veridicality respectively either as of ~~apriorising/axiomatising/referencing- {of-<sup>56</sup>prospectively-implicated-<sup>56</sup>attendant-ontological-contiguity } ~educated-existentialising/contextualising/textualising~~ 'intelligibility/epistemicity/reflexivity-contiguity-~~<imbued-notional~cogency>~~' }—conflatedness<sup>13</sup>-in-~~{preconverging-disentailment-by}~~-~~postconverging-entailment~~ or destructuring respectively. Basically, the construal/conceptualisation of human ~~<amplituding/formative-epistemicity>~~-totalising~thrownness-in-existence<sup>35</sup> (I exist therefore existence is of transcendental-

enabling/sublimating/supererogatory~de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>) has always involved a disparateness-of-ontologically-construed-social-reality as of on-the-one-hand a dichotomy of ‘intemporal-projection transcendental-enabling/sublimating/supererogatory~de-mentativity abstraction of prospective Being and <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> construal as of organic-knowledge implications and so as reductive construction however non-mechanical and intemporal-as-ontological-its-projection and hence as an open-ended-incompleteness/nonachievement-of-ontological-normalcy/postconvergence construal of social reality’, and on-the-other-hand an ‘ad-hoc open-ended summative hotchpotch conventioning of temporal projections and intemporal projection grounding of social reality construction including organic-knowledge as well as mechanical-knowledge implications’; such that from the ontological-normalcy/relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought perspective, the overall social Being and <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> transcendental-enabling-level-of~ontological-good-faith-or-authenticity<sup>69</sup>/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism><sup>100</sup> is ontologically-limited as of organic-knowledge implications reductive constructions in an open-ended-incompleteness/nonachievement-of-ontological-normalcy, as of the ontological-deficiency of mechanical-knowledge denaturing<sup>16</sup> implications as well as perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> of temporal projections as of postlogism<sup>77</sup>-slantedness/<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,

so-disambiguated as of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving ontological-performance<sup>72</sup>-  
<including-virtue-as-ontology>, all occurring as of the conjoined dynamism of  
~~apriorising/axiomatising/referencing- {of- prospectively implicated attendant ontological-~~  
~~contiguity } ~educated-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ } —conflatedness<sup>13</sup> in {preconverging disentanglement by}—~~  
~~postconverging-entailment~~ and ~~distractive-alignment-to-~~<sup>83</sup>reference-of-thought-<of-  
apriorising/axiomatising/referencing><sup>30</sup>. This overall disparateness-of-ontologically-construed-  
social-reality dynamism is reflected in ‘ontologically-compromised-mediating,-as-of-their-  
specific-constitutedness<sup>14</sup> consciousnesses flawed conceptualisation perspectives’ as of their  
<sup>58</sup>neuterising: wherein recurrent-utter-uninstitutionalisation has the deepest <sup>83</sup>reference-of-  
thought-as-to-preconverging—de-mentating/structuring/paradigming as ‘impulsive—  
ontologically-compromised-mediating,-as-of-its-specific-constitutedness<sup>14</sup> consciousness  
flawed conceptualisation perspective’ <sup>58</sup>neuterising by its trepidatious-consciousness, while on  
the other extreme in contrast notional~<sup>18</sup>deprocrypticism rather has a <sup>83</sup>reference-of-thought-as-  
to-postconverging—de-mentating/structuring/paradigming notional~<sup>18</sup>deprocrypticism  
‘referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness<sup>13</sup> protensive-  
consciousness sound conceptualisation perspective’ that by its ‘<sup>83</sup>reference-of-thought-  
<sup>84</sup>devolving—différance/internal-dialectics/difference-deferral’ grasp the ontologically-  
veridical ‘underlying human limited-mentation-capacity—as-subjecting—~~educated-~~  
~~unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency~~ dynamics of  
<~~amplituding/formative-epistemicity~~>totalising/circumscribing/delineating <sup>83</sup>reference-of-  
thought-<sup>84</sup>devolving, and so without being subject to any <sup>58</sup>neuterising’ as is the case with all  
‘ontologically-compromised-mediating,-as-of-their-specific-constitutedness<sup>14</sup> consciousnesses  
flawed conceptualisation perspectives’. Thus by its deneuterising<sup>17</sup>—referentialism construed as

of <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-  
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>,   
notional~<sup>18</sup>deprocrypticism enables a fundamental ontology-driven ‘postconverging-or-  
dialectical-thinking<sup>21</sup>-psychology or psychology-of-mentation-dynamics or  
natural~psychological-dynamics’, and so superseding a naïve metaphysics-of-presence-  
<implicated-‘nondescript/ignorable-void<sup>60</sup>’-as-to-<sup>79</sup>presencing—absolutising-identitive-  
constitutedness ) affect-driven mented or stigmatic psychology rather as of a shallow  
perspective and vaguely articulated as of <sup>103</sup>universal import. The idea here with regards to  
human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity, is that from a  
creative perspective: the notion of a given <sup>58</sup>neuterising is equinominal/equivalent with a given  
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>, and as this speaks of human limited-  
mentation-capacity—as-subjecting-‘~~educed-unlimitedness/existence-sublimating-nascence<sup>2</sup>~~  
to-limitedness/human-subpotency prospectively-construed ontologically-flawed implications as  
of ontological-normalcy/postconvergence. It is over this <sup>58</sup>neuterising that human transcendence-  
and-sublimity/sublimation/supererogatory~de-mentativity is achieved from the prospective  
notional~conflatedness<sup>13</sup> of notional~<sup>18</sup>deprocrypticism and so by deneuterising<sup>17</sup>—  
referentialism, which is equinominal/equivalent to <sup>61</sup>nonpresencing-<perspective-ontological-  
normalcy/postconvergence>. In other words the historial implications of human limited-  
mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency to-‘~~educed-  
unlimitedness/existence-sublimating-nascence<sup>233</sup>~~’ is that ‘as of a less and less ontologically-  
flawed <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> towards ontological-normalcy/postconvergence, ‘it  
projectively/anticipatorily brought about the <cumulating/recomposuring~attendant-  
ontological-contiguity >-successive registry-worldviews/dimensions <amplituding/formative-  
epistemicity>totalising/circumscribing/delineating <sup>81</sup>reference-of-thought-<sup>84</sup>devolving’ as of  
their given neuterisation<sup>59</sup>, construed as equinominal/equivalent with their successively given

<sup>58</sup>neuterising. From the above insight, transcendence-and-sublimity/sublimation/supererogatory~de-mentativity, is attainable as of deneuterising<sup>17</sup>, construed as equinominal/equivalent with deneuterising<sup>17</sup>—referentialism as the notional~conflatedness<sup>13</sup> of notional~<sup>18</sup>deprocrpticism that produces the ontologically-veridical <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>.

Ultimately, this sociohistorial disparateness-of-ontologically-construed-social-reality dynamism comes down to the limited/incomplete association of human ‘invention’ of organic-knowledge with the reflection of ‘this organic-knowledge underlying mental-disposition as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology rather defectively as of mechanical-knowledge construal in existential-<disontologising/re-ontologising—aporeticism> instantiations’, inducing prospective <sup>58</sup>neuterising. This disparateness is increasingly closed-down all along in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process from recurrent-utter-uninstitutionalisation to positivism—<sup>80</sup>procrpticism, with the underlying tenet for achieving futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology as of prospective notional~<sup>18</sup>deprocrpticism as preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought being a full and cogent/tense/limpid-<as-of-prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-re-originariness/re-origination> reflection of ‘human construal of organic-knowledge’ with the ‘mental-disposition behind that construal of organic-knowledge for Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology in existential-<disontologising/re-ontologising—aporeticism> instantiations’ thus resolving the open-ended-

incompleteness/nonachievement-of-ontological-normalcy. Overall, such a notional~conflatedness<sup>13</sup> <sup>83</sup>reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. ‘performance-construct of candidity/candour-capacity’ can be garnered as of metaphysics-of-absence-(implicated-epistemic-veracity-of-<sup>6</sup>nonpresencing-<perspective–ontological-normalcy/postconvergence>)} wherein across the <cumulating/recomposuring~attendant–ontological-contiguity >-successive registry-worldviews/dimensions a notional~<sup>18</sup>deprocrpticism insight makes obvious that it is increasing ontological-normalcy/postconvergence by increasing prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought that underlies <sup>83</sup>reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as a wholly internal process of apriorising/axiomatising/referencing- {of-‘prospectively implicated attendant ontological-contiguity ’~educated–existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity- <imbued–notional~cogency>’ }—conflatedness<sup>13</sup> in {preconverging disentanglement by}–postconverging-entailment, highlighting the ‘concatenation of intemporal-projection inextricably with derived-denaturing<sup>16</sup>-deprojections-in-distractiveness-of-intemporal-projection, with the former in relative longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> and the latter in relative shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>/distractiveness’ that occurs at the individuation–level and is reflected in the registry-worldview/dimension–level by the concatenation of institutionalisation inextricably with uninstitutionalised-threshold<sup>102</sup> as the former is in longness and the latter in shortness/distractiveness to the former. This conceptualisation of candidity/candour-capacity associated with notional~<sup>18</sup>deprocrpticism with regards to ‘<sup>15</sup>de-mentation-

~~supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-~~  
~~attributive-dialectics~~ implications for <sup>83</sup>reference-of-thought transcendence-and-  
 sublimity/sublimation/~~supererogatory-de-mentativity~~’ is in effect a ‘more profound-and-  
 comprehensive notion of différance construed rather with respect to the defining <sup>83</sup>reference-of-  
 thought of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of prospective relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought’ and can be qualified as ‘futural différance’ as of its  
 suprastructural nature, and goes beyond the limits of a Derridean perspective of différance as  
 ‘historial différance’ rather articulated from ‘presencing-as-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought construing of past-as-prior-relative-ontological-  
 incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought in ad-hoc reassessing of <sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup> of presencing-as-prospective as from its very own <sup>83</sup>reference-of-thought in grasping  
 alterations of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> going back from the past but not to the point of  
 putting-into-question the presencing-as-prospective overall <sup>83</sup>reference-of-thought in  
 prospective transcendence-and-sublimity/sublimation/~~supererogatory-de-mentativity~~’; such  
 that the transcendence-and-sublimity/sublimation/~~supererogatory-de-mentativity~~ implications  
 of ‘historial différance’ is rather obscure as beyond-the-consciousness-awareness-teleology<sup>99</sup>—  
~~<of-preconverging-existential-extrication-as-of-existential-unthought>~~<sup>9</sup> though ancillary as to  
 the possibility of eventual cumulating of ‘historial différance’ realterations of <sup>56</sup>meaningfulness-  
 and-teleology<sup>99</sup> enabling the beyond-the-consciousness-awareness possibility of subsequent  
 presencing-as-prospective <sup>83</sup>reference-of-thought transcendence-and-  
 sublimity/sublimation/~~supererogatory-de-mentativity~~. Whereas such candidity/candour-  
 capacity conceptualisation associated with notional~<sup>18</sup>deprocrypticism future perspective  
 ‘futural différance construed suprastructurally as being fully aware of <sup>83</sup>reference-of-thought-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> prospective transcendental implications as of the  
 affirmation/projection/assertion/notional~self-distantiation/dueness-validating-

logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-  
 dialectical-thinking<sup>21</sup>-apriorising-psychologism> of prospective relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought is articulated as from our  
 prior/transcended/superseded relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought  
 but now rather contemplating of its defined <sup>83</sup>reference-of-thought as construed from the future-  
 as-prospective-relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought placeholder-  
 setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup>’ thus  
 undermining prior/transcended/superseded defined <sup>83</sup>reference-of-thought at its  
 uninstitutionalised-threshold<sup>102</sup> and highlighting as of ‘~~implicit~~-~~attendant~~-ontological-  
 contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency><sup>40</sup>’,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context> that the  
 ‘<amplituding/formativ>’ wooden-language-(imbued—temporal—mere-  
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—  
 narratives—of-the-<sup>83</sup>reference-of-thought—<sup>85</sup>categorical-imperatives/axioms/registry-  
 teleology<sup>99</sup>) of prior/transcended/superseded registry-worldview/dimension’ imply it is not-  
 upholding/failing intemporal-preservation-entropy-or-contiguity—or-ontological-preservation  
 (beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of-preconverging-existential-extrication-  
 as-of-existential-unthought><sup>6</sup>), and hence is construed prospectively as of ‘<sup>83</sup>reference-of-  
 thought—degraded-devolving-as-of-uninstitutionalised-threshold<sup>102</sup>’, as of the trace of  
 ‘institutionalised-as-postconverging/dialectical-thinking<sup>21</sup>-and-uninstitutionalised-as-  
 preconverging-or-dementing<sup>20</sup>-apriorising-psychologism<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ of  
 prior/transcended/superseded defined <sup>83</sup>reference-of-thought; and so as the psychoanalytic-  
 unshackling/memetic-reordering/institutional-recomposuring backdrop for

prior/transcended/superseded defined <sup>83</sup>reference-of-thought transcendence-and-  
 sublimity/sublimation/supererogatory-de-mentativity into future-as-prospective defined  
<sup>83</sup>reference-of-thought as of <sup>15</sup>de-mentation-(~~supererogatory-ontological-de-mentation-or-~~  
~~dialectical-de-mentation—stranding-or-attributive-dialectics~~). In other words, such a ‘futural  
 différance’ is predicated on what is implied by ~~apriorising/axiomatising/referencing-~~{of-  
 ‘~~prospectively implicated attendant ontological-contiguity~~’ ~educated-  
~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in {~~preconverging disentanglement by~~—  
~~postconverging entailment~~ as of  
 intemporal/ontological/social/species/<sup>103</sup>universal/transcendental/<sup>55</sup>maximalising-  
 recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
 ontologising~conceptualisation postconverging-de-mentating/structuring/paradigming that  
 preconverging/postconverging-de-mentatively/structurally/paradigmatically makes the future-  
 as-prospective-relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought the whole  
 grounding for <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of intrinsic-reality/ontological-veridicality as  
 it supersedes as an opened-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> the  
 <amplifying/formative> wooden-language-<imbued—averaging-of-thought-<as-to-  
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-  
 ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>} beyond-  
 the-consciousness-awareness-teleology<sup>99</sup>-<of-preconverging-existential-extrication-as-of-  
 existential-unthought><sup>6</sup> <sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—  
 enframed/disontologising~conceptualisation dispositions of prior/transcended/superseded  
 perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>>. A candidly/candour-capacity notional~<sup>18</sup>deprocrpticism

placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> as of ‘futural différance’ is one that preconverging/postconverging–de-mentatively/structurally/paradigmatically factors in the defining human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional~firstnatureddness-formativeness–<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor with respect to <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, and thus grasp as of knowledge-notionalisation that any implied <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> should be construed by apriorising/axiomatising/referencing–{of–~~prospectively-implicated-attendant-ontological-contiguity~~’~educated–existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional~cogency>’}—conflatedness<sup>13</sup>–in–{preconverging-disentailment-by}–postconverging-entailment <amplituding/formative-epistemicity>causality<sup>9</sup>–as-to-projective-totalitative–implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>61</sup> as of the ‘concatenation of intemporal-projection inextricably with derived-denaturing<sup>16</sup>-deprojections-in-distractiveness-of-intemporal-projection with the former in relative longness-of-register-of–<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> and the latter in relative shortness-of-register-of–<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>/distractiveness’ in order to better skew for intemporality<sup>52</sup>/longness as ontology. So a futural différance necessarily projects preconverging/postconverging–de-mentatively/structurally/paradigmatically apriorising/axiomatising/referencing–{of–~~prospectively-implicated-attendant-ontological-contiguity~~’~educated–existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional~cogency>’}—conflatedness<sup>13</sup>–in–{preconverging-disentailment-by}–

~~postconverging-entailment~~ ~~<amplituding/formative-epistemicity>~~causality<sup>9</sup> ~~~as-to-projective-~~  
~~totalitative-implications-of-prospective-~~<sup>51</sup> ~~nonpresencing,-for-explicating~relative-~~  
~~unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>61</sup> as of the ‘concatenation of  
intemporal-projection inextricably with derived-denaturing<sup>16</sup>-deprojections-in-distractiveness-  
of-intemporal-projection with the former in relative longness-of-register-of-<sup>56</sup>meaningfulness-  
and-teleology<sup>99</sup> and the latter in relative shortness-of-register-of-<sup>56</sup>meaningfulness-and-  
teleology<sup>99</sup>/distractiveness’ as to imply the ontologically-veridical construal of human relations  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is as of prospective secondnature institutionalisation  
ensuring relative longness; implied as of dimensionality-of-sublimating<sup>25</sup> ~~-~~  
~~<amplituding/formative>~~supererogatory~de-mentativeness/epistemic-growth-or-  
conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
drivenness-equalisation) exercise, more like a genuine notion of faith lies fully and completely  
within the individual without any pretence to external interpersonal appraisal, as such a latter  
manoeuvre simply opens up the avenue for human mortal-to-mortal impression-driven/good-  
naturedness/wishfulness ~~<amplituding/formative>~~<sup>8</sup> wooden-language-~~(imbued—averaging-of-~~  
~~thought-<as-to-leveling/ressentiment/closed-construct-of—~~ meaningfulness-and-teleology ~~-as-~~  
~~of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>}~~ in  
social-aggregation-enabling rather than transversality-~~<for-sublimating-existential-~~  
~~eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-preemptive-of-~~  
~~prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-~~  
~~and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’>~~<sup>101</sup> of ‘prospective  
postconverging~aporeticism-overcoming/unovercoming as the-Good/knowledge-  
reification~gesturing-and-accounting—of-epistemic-phenomenalism-~~<in-~~  
prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
implicated\_attendant-ontological-contiguity ’~duced-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness <sup>3</sup> -in-{preconverging-disentailment-by}-  
 postconverging-entailment>/understanding/<amplituding/formative-  
 epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>6</sup>? intrinsic-reality/ontological-veridicality transcendental-  
 enabling/sublimating/supererogatory~de-mentativity thus undermining the more decisive  
 element of futural différance as based on ontological-faith-notion-or-ontological-fideism—  
 imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-  
 of-existential-reality driven organic-knowledge as setting up the  
 <cumulating/recomposuring~attendant-ontological-contiguity >-successive registry-  
 worldviews/dimensions institutionalisations <sup>83</sup>reference-of-thought in their respective all-  
 pervasiveness of transcendently-enabling-level-of~ontological-good-faith-or-  
 authenticity<sup>69</sup>/objectification/desubjectification-as-objectification-<as-to-ontological-faith-  
 notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-  
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism><sup>100</sup>  
 axiomatic-construct of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> ‘superseding successive defining  
 human finitudes as destructuring-threshold-<uninstitutionalised-threshold <sup>02</sup>/presublimating-  
 desublimating-decisionality>~of-ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. towards attaining successive prospective relative-  
 ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought as institutionalisations’. Such a construal  
 of futural différance preconverging/postconverging-de-  
 mentatively/structurally/paradigmatically answers the Heideggerian techne concern as construed  
 by this author of humankind thrown in the midst of the technical as utility while without  
 ‘matching notional philosophically developed mindset/<sup>83</sup>reference-of-thought for a coherent

grasp and aligning with the organic mental origination as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality enabling that technical knowledge to arise-and-be-elevating-of-contemplation-and-Being in-the-very-first-place and prospectively’. But rather related to as of transcendence-unenabling-uninstitutionalised-threshold<sup>102</sup> in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity<sup>64</sup>/nihilistic marked by incoherence of contemplative mindset/<sup>83</sup>reference-of-thought development in the midst of the technical world as rather literally ‘hurling along’ prospectively prospectively-underdeveloped-Being-as-of-unexpanded-ontological-framework; and so as reflected by apriorising/axiomatising/referencing- {of-~~prospectively implicated attendant ontological contiguity~~ }~educated—existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity- <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in-{preconverging disentailment by}—postconverging entailment <amplituding/formative-epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> as of the ‘concatenation of intemporal-projection inextricably with derived-denaturing<sup>16</sup>-deprojections-in-distractiveness-of-intemporal-projection’. Consider a metaphysics-of-absence-~~{implicated-epistemic-veracity-of-<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>}~~ elucidation with regards to say a remote/isolated non-positivistic animist/base-institutionalisation society for instance which by some token has sustainable-and-learned access to basic but greatly enhancing productive techniques from travellers of a positivistic culture but without a substantial corresponding organisational and institutional diffusion associated with such greatly enhancing productive techniques due to the very brief nature of the encounter or

disconnected/incoherent/perfunctory/chaotic nature of their relations, this will
 preconverging/postconverging–de-mentatively/structurally/paradigmatically have degenerative
 effect on such an animistic social organisation wherein this isn't enhancing of the society's social
 organisation and relations and will be possibly disruptive. This example isn't that farfetched as
 anthropological evidence of such cases abounds with many native societies so disrupted by
 culturally alienating positivistic material diffusion. Human material/technical development and
 corresponding mentality as of **Being-development/ontological-framework-expansion-as-to-**
**depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology** are
 inextricable and critical in reflecting holographically-<conjugatively-and-transfusively> the
 **relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-**
**institutionalisation-process** including our positivism–procrysticism registry-
 worldview/dimension. Inevitably the disparity of being thrown in the midst of technical
 development associated with the 'underdevelopment of Being construed herein as of
 individuation–level and registry-worldview/dimension–level disjointedness-as-of-<sup>33</sup>reference-
 of-thought with respect to our positivism–<sup>80</sup>procrysticism registry-worldview/dimension' is by
 itself a preconverging–de-mentating/structuring/paradigming basis for human vices-and-
 impediments<sup>105</sup> whether at a micro-level interactional or macro-level social and political
 preconverging–de-mentating/structuring/paradigming basis, notwithstanding our inclination for
 <**amplituding/formative–epistemicity**>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> where what passes as profound is our
 temporal mortal-to-mortal acquiescing as social-aggregation-enabling rather than a sense of
 intersolipsistic intemporal projection of intrinsic-reality/ontological-veridicality; with mental-
 dispositions rather geared towards temporal extricatory preconverging–de-
 mentating/structuring/paradigming as of **apriorising/axiomatising/referencing- {of-**
**'prospectively implicated\_attendant—ontological-contiguity '~educated–**

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup> in preconverging-entailment, rather than  
 intemporal/ontological/social/species/<sup>103</sup>universal/transcendental/<sup>55</sup>maximalising-  
 recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
 ontologising~conceptualisation postconverging-de-mentating/structuring/paradigming as of  
 apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-  
 contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in {preconverging-disentailment-by}-  
 postconverging-entailment as enabling and upholding the relative-unreflexivity/relative-  
 reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>. Without the  
 development of Being à la Heideggerian imagination the relative-unreflexivity/relative-  
 reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> itself comes  
 to a halt as of failing of Being transcendentally-enabling-level-of~ontological-good-faith-or-  
 authenticity<sup>69</sup>/objectification/desubjectification-as-objectification-<as-to-ontological-faith-  
 notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-  
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism><sup>100</sup> as  
 implied by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-  
 motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality driven  
 organic-knowledge; as recurrent-utter-uninstitutionalisation ‘requires the transcendentally-  
 enabling-level-of~ontological-good-faith-or-authenticity<sup>69</sup>/objectification/desubjectification-  
 as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-  
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-  
 existential-reality as antinihilism><sup>100</sup> of Being’ as of rulemaking-over-non-rules—  
 apriorising/axiomatising/referencing—psychologism to attain base-institutionalisation—

ununiversalisation, which requires the same as of <sup>103</sup>universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism to attain <sup>103</sup>universalisation—non-positivism/medievalism, which requires the same as of positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism to attain positivism—<sup>80</sup>procrypticism, and which prospectively requires the same as of preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought,-as-to-<sup>32</sup><amplituding/formativ-epistemicity>growth-or-conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism to attain deprocrypticism! The notion of <sup>83</sup>reference-of-thought-as-to-preconverging/postconverging—de-mentating/structuring/paradigming—ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as being a wholly internal process of apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity ’~educd-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}—postconverging-entailment, highlighting the ‘concatenation of intemporal-projection inextricably with derived-denaturing<sup>16</sup>-deprojections-in-distractiveness-of-intemporal-projection, with the former in relative longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> and the latter in relative shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>/distractiveness’, implied with regards to Being underdevelopment across the <cumulating/recomposuring~attendant-ontological-contiguity >-successive registry-worldviews/dimensions also speaks to how intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity behind the relative-

~~unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> ~of-the-human-institutionalisation-~~  
 process<sup>68</sup> can and is often usurped by erudite establishments by a nombrilistic elicitation of  
 temporal mental-dispositions as to the commonsense/social-aggregation-enabling of a given  
 registry-worldview/dimension as a denaturing<sup>16</sup> construal in terms—as-of-axiomatic-construct  
 that are effectively divorced and subpar to the organic-knowledge as enabling the intrinsic-  
 reality/ontological-veridicality      transcendental-enabling/sublimating/~~supererogatory—de-~~  
~~mentativity~~ in reflecting holographically-<conjugatively-and-transfusively> the ~~relative-~~  
~~unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-~~  
 process . The idea that intrinsic-reality/ontological-veridicality      transcendental-  
 enabling/sublimating/~~supererogatory—de-~~mentativity is only the panache of the technical as of  
 the sciences and that there is no need for ~~Being-development/ontological-framework-expansion—~~  
~~as-to-depth-of-ontologising-development-as-infrastructure-of—~~ meaningfulness-and-  
 teleology to be instigative-and-be-elevating-of-contemplation-and-Being in complement as of  
 human development is nothing less than a derogation that renders such an establishment  
 erudition no different, as of human-subpotency—aporia/undecidability/dilemma/ought-  
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-  
 formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-  
 intemporal-dispositions-<so-construed-as-from-perspective—ontological-  
 normalcy/postconvergence>’—existentialism-form-factor, from the mediums, shamans,  
 witchdoctors, dogmatic scholastics of prior registry-worldviews/dimensions as vested in their  
 ‘circular-pervasiveness      <amplifying/formative><sup>8</sup> wooden-language-~~(imbued—averaging-of-~~  
~~thought-<as-to-leveling/ressentiment/closed-construct-of—~~ meaningfulness-and-teleology -as-  
 of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>’  
 rather than moving ahead of human blithe and their platitudes, and construing the real possibility  
 of human emancipation as of a prospective opened-construct-of-<sup>56</sup> meaningfulness-and-

teleology<sup>99</sup>; as the masses-defined-as-non-specialists can effectively be ‘tolerated’ to be ignorant as of the focussing possibility of human limited-mentation-capacity—as-subjecting-‘educated-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency but that which is duty bound to a human **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology** domain/specialism beyond-just-an-institutional-construct-but-existentially-~~disontologising/re-ontologising~~—aporeticism>is morally-and-intellectually bound to spearhead the effective development of that Being domain/specialism and not be involved in dithering, and so as of an intemporal/ontological/social/species/<sup>103</sup>universal/transcendental/<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation postconverging—de-mentating/structuring/paradigmimg.]

END OF DIGRESSION (ON OVERALL CONCEPTION OF THE FULL POTENTIAL OF HUMAN ONTOLOGICAL-PERFORMANCE<sup>72</sup>-<INCLUDING-VIRTUE-AS-ONTOLOGY>)

Prelogism<sup>78</sup> at worst implies an ad-hoc problem of defect-of-<sup>54</sup>logical-processing-or-logical-implication—**supposedly-apriorising-in-conviction-as-to-profound-supererogation**<sup>96</sup> of the registry-worldview’s/dimension’s-<sup>83</sup>reference-of-thought-for-social-functioning-and-accordance, while postlogism<sup>77</sup> implies a fundamental defining being/existential/ontological/axiomatic-construct problem of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-**as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation**<sup>91</sup> >, that is inherently in circularity/recurrence/repetition/repeatability<sup>10</sup> thus requires ontological-reconstituting—as-to-conflatedness<sup>13</sup>. postlogism<sup>77</sup> is thus an expansive construct developing into conjugated-postlogism<sup>77</sup> associated with endemising/enculturating social psychopathy, as temporal-dispositions arrive at beyond-the-consciousness-awareness-teleology<sup>99</sup>-**of-preconverging-**

existential-extrication-as-of-existential-unthought<sup>6</sup> perversion-and-derived-<sup>74</sup> perversion-of-  
<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>> as mental-  
 dispositions finalities/determinations inducing disjointedness-as-of-<sup>83</sup>reference-of-thought-as-  
 misappropriated-meaningfulness associated with procrypticism. Prelogism<sup>78</sup> even when  
 ontologically-flawed can be compared to the defect arising using a ‘correct  
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting—  
 producing-measurements’ (appropriateness-of-<sup>83</sup>reference-of-thought-as-of-conflatedness<sup>13</sup>) for  
 aposteriorising/logicising/deriving/intelligising/measuring-purpose—of-obtained-  
 measurements (to derive <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) but in doing so  
 aposteriorising/logicising/deriving/intelligising/measuring-purpose—of-obtained-  
 measurements wrongly (construed as using the correct  
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting—  
 producing-measurements’ wrongly) which specifically speaks of the possibility of reusing the  
 ‘same correct  
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting—  
 producing-measurements’ as same appropriateness-of-<sup>83</sup>reference-of-thought-as-of-  
 conflatedness<sup>13</sup> (notwithstanding the specifically flawed  
 aposteriorising/logicising/deriving/intelligising/measuring-purpose—of-obtained-  
 measurements) for producing veridical <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>. While postlogism<sup>77</sup> is  
 akin to the ‘defect of the  
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting—  
 producing-measurements itself’ (<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>>) besides the ‘specific act of

aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements’ for producing veridical <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, and speaks to a fundamental flaw that is bound to circularly/repetitively/recurrently give erroneous aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements given the fundamentally incorrect apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—producing-measurements. postlogism<sup>77</sup> thus speaks of the registry-worldview’s/dimension’s-uninstitutionalised-threshold<sup>102</sup>—defect-<as-Being-or-ontological-or-existential-defect><sup>85</sup> in producing <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, thus divulging a ‘<sup>83</sup>reference-of-thought existentialism construct defect’ that is comprehensively devolving all across the given ‘<sup>83</sup>reference-of-thought existentialism construct’, i.e. construed variously as of the registry-worldview/dimension <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> ‘implied specific teleological differentiation/scission/variance/disambiguation’ as to its prior-institutionalisation-threshold—by—prospective-uninstitutionalised-threshold<sup>102</sup> implied relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought), and so as of the contending-reference (meaningfulness ‘implied teleological construct’), the ontological-reference (meaningfulness ‘implied being/existential construct’), the meaningful-reference (meaningfulness ‘implied contextualisation construct’), the anchoring-of-meaning (meaningfulness ‘implied operant construal’) and the apriorising—registry (meaningfulness ‘implied basic defining construct’ in terms—as-of-axiomatic-construct of logical-dueness/profile/presumptuousness/assumptions/value-reference/teleology<sup>99</sup>). This elucidation of postlogism<sup>77</sup> in comparison with the implications of a defective apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—producing-measurements provides a comprehensive insight about the underlying <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>> associated with

postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing–nonconviction/madeupness/bottomlining–  
 (<decontextualising/de-existentialising~of-attendant-intradimensional–  
 apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-  
 intradimensional–ontologising’-imbued-<contextualising/existentialising~attendant–  
 ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-<as-to-disontologising-perverted-  
 outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–  
 apriorising/axiomatising/referencing’-logical-dueness> and its social derivation as conjugated-  
 postlogism<sup>77</sup>/preconverging-or-dementing<sup>20</sup>-integration as of relative-ontological-  
 incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought. That apparently minor twitch in the ‘defective  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—  
 producing-measurements’ ( <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>>) is a ‘covert negative vista’ that wrongly undermines/dismantles  
 ‘inherent/preceding intrinsic-reality/ontological-veridicality ‘sublimating-epistemic–  
 imbricatedness/threadedness/recomposuring as of ‘implicited\_attendant\_ontological-  
 contiguity<sup>67</sup>?~educated–  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>88</sup>reference-of-thought-<sup>8</sup>devolving-as-of-instantiative-context> as to  
 existence-potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality’ (from the perspective of the  
 ‘postconverging-or-dialectical-thinking<sup>21</sup>-<sup>83</sup>reference-of-thought in relative-ontological-  
 completeness<sup>87</sup> as depth-of-thought’), and so because the <sup>74</sup>perversion-of-<sup>83</sup>reference-of-  
 thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup> > is existentially-  
 <disontologising/re-ontologising—aporeticism> being related to as if it is of appropriateness-of-  
<sup>83</sup>reference-of-thought-as-of-conflatedness<sup>13</sup> with all the derived corresponding implications  
 with respect to perverted representation of meaningfulness as well as teleologically-  
 degraded/preconverging-or-dementing<sup>20</sup>-reflexive/entailing-teleology<sup>99</sup> differentiation  
 implications, given that all the ‘apriorising—<sup>83</sup>reference-of-thought/apriorising—registry—  
 elements (out of ‘implicited\_attendant—ontological-contiguity<sup>67</sup>—~duced—  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’<sup>40</sup>, <reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context>’) which are  
~~epistemic-totalising<sup>43</sup>~~ ~~psychologismic-subliminality-of-individuation—effusing/worlding~~ imbued  
 logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation,  
 assumptions, value-reference and teleology<sup>99</sup> falsely/deceptively induced by the <sup>74</sup>perversion-of-  
<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>> (defect of the  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—  
 producing-measurements itself) lead to a first-order faulty-mentation-procedure-deception-or-  
 urge<sup>43</sup> as perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> (inappropriateness of the defective  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—  
 producing-measurements and the derived uses) and which subsequent implications then go on to  
 induce a second-order level wrongly implied deception of <sup>54</sup>logical-processing-or-logical-  
 implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> of  
 infinite deception possibilities with respect to the infinite possibilities of ‘perfect <sup>54</sup>logical-

processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-  
 supererogation<sup>90</sup>’ on the false basis of the perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-  
 of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>90</sup>> (infinite possibilities  
 of errors arising for aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-  
 obtained-measurements with a defective  
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting—  
 producing-measurements and the derived uses) for producing ‘<sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup>’ (aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-  
 measurements) based on the perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-  
 <as-preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>90</sup>> (defect of the  
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting—  
 producing-measurements itself and its derived uses). Just as fundamentally not resolving the  
 defect of  
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting—  
 producing-measurements induces systematically a  
 circularity/recurrence/repetition/repeatability<sup>10</sup> in the ‘incorrect  
 aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-  
 measurements’ in the overall enterprise of the  
 aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-  
 measurements (say architectural for instance) and so ‘reflected as preconverging-or-  
 dementing<sup>20</sup>—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-  
 of-<sup>83</sup>reference-of-thought’ in relation to ‘correct  
 aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-

measurements' reflected as postconverging-or-dialectical-thinking<sup>21</sup>–apriorising-  
 psychologism/soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought,  
 likewise <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> related to as being of appropriateness-of-<sup>83</sup>reference-of-thought-as-  
 of-conflatedness<sup>13</sup> wrongly undermines/dismantles the 'existential <sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup>' implied by 'inherent/preceding intrinsic-reality/ontological-veridicality  
 'sublimating-epistemic–imbricatedness/threadedness/recomposuring as of  
 'implicated\_attendant\_ontological-contiguity<sup>67</sup>'~educated–  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>' <sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>85</sup>devolving-as-of-instantiative-context> as to  
 existence-potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality' (from the perspective of the  
 'postconverging-or-dialectical-thinking<sup>21</sup>-<sup>83</sup>reference-of-thought in relative-ontological-  
 completeness<sup>87</sup> as depth-of-thought'), and such <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-  
 preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> is 'reflected as  
 preconverging-or-dementing<sup>20</sup>–apriorising-psychologism/unsoundness-or-ontological-bad-  
 faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought' in relation to veridical 'existential  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>' reflected as postconverging-or-dialectical-thinking<sup>21</sup>–  
 apriorising-psychologism/soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-  
 thought. The critical importance of highlighting 'inherent/preceding intrinsic-  
 reality/ontological-veridicality' here as 'sublimating-epistemic–

imbricatedness/threadedness/recomposuring as of ‘~~implicated\_attendant~~—ontological-  
 contiguity<sup>67</sup>?~educated—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’<sup>40</sup>, -<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup> -of-<sup>83</sup> reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context> as to  
 existence-potency<sup>39</sup>~sublimating—nascence,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality’ (from the perspective of the  
 ‘postconverging-or-dialectical-thinking<sup>21</sup> -<sup>83</sup> reference-of-thought in relative-ontological-  
 completeness<sup>87</sup> as depth-of-thought’) has to do with the fact that the language (say technical  
 terminology for architecture) for construing <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> (purposeful  
 architectural aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-  
 measurements) is equally available to both the appropriateness-of-<sup>83</sup>reference-of-thought-as-of-  
 conflatedness<sup>13</sup> (correct  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—  
 producing-measurements) and the <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> (defective  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—  
 producing-measurements) for expression as  
 aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-  
 measurements due to the ‘covert negative vista’ of the <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-  
 <as-preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> as well as derived-  
<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup> > (derived relation to the defective  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—  
 producing-measurements as being ‘correct  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—  
 producing-measurements’). Thus technically speaking all elocution associated with the defective  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—  
 producing-measurements for the aposteriorising/logicising/deriving/intelligising/measuring—  
 purpose—of-obtained-measurements (perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-  
 thought-<as-preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup> >), as  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is preconverging/postconverging—de-  
 mentatively/structurally/paradigmatically constrained as to threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-  
 psychologism>, as from candidity/candour-capacity perspective. The implication being that  
 preconverging/postconverging—de-mentatively/structurally/paradigmatically <sup>83</sup>reference-of-  
 thought (grandest-axiomatic-construct) in effect in its soundness or unsoundness induces  
 devolving sound or unsound <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>; with appropriateness-of-  
<sup>83</sup>reference-of-thought-as-of-conflatedness<sup>13</sup> preconverging/postconverging—de-  
 mentatively/structurally/paradigmatically implying ‘appropriate devolving <sup>56</sup>meaningfulness-  
 and-teleology<sup>99</sup> of reference’, <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup> > preconverging/postconverging—de-  
 mentatively/structurally/paradigmatically implying ‘perverted devolving <sup>56</sup>meaningfulness-and-

teleology<sup>99</sup> of reference’ and derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>> preconverging/postconverging–de-mentatively/structurally/paradigmatically implying ‘derived-perverted devolving <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> of reference’. (Hence the circular-pervasiveness reflex by which a registry-worldview always resets its <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as neuter/conviction-as-to-profound-supererogation<sup>96</sup>-or-postconverging-or-dialectical-thinking<sup>21</sup>–apriorising-psychologism and so even at the point of its underlying demonstrated incompleteness-of-<sup>83</sup>reference-of-thought behind its perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> is nothing but a ‘flawed <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> exercise’, and revealed so by the prospective/transcending/superseding registry-worldview.) This technically highlights two issues, the inherent <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> and the registry-worldview/dimension relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>–apriorising-psychologism>’, that induces a derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>; in the sense that while a relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-

intradimensional' -prospectively-disontologising~preconverging/dementing<sup>20</sup> -apriorising-  
psychologism>' as the non-positivism/medievalism mindset/<sup>83</sup>reference-of-thought will  
certainly be enabling for a non-positivism/medievalism type of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-  
thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-  
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> like notions-and-  
accusations-of-sorcery to arise in circularity/recurrence/repetition/repeatability<sup>10</sup> (as-of-  
'perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
shallow-supererogation<sup>96</sup>>-as-to-uninstitutionalised-threshold<sup>102</sup>-self-referencing-syncretising-  
and-subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-and-  
apriorising/axiomatising/referencing?') in a non-positivism/medievalism social-setup, a  
positivistic mindset/<sup>83</sup>reference-of-thought prospective relative-ontological-completeness<sup>87</sup>-of-  
<sup>83</sup>reference-of-thought makes it impossible by its 'rational-empiricism/positivising  
<amplifying/formative-epistemicity>-totalising~renewing-realisation/re-perception/re-  
thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-  
apriorising/axiomatising/referencing-psychologism-as-the-new-referencing-basis-of-  
prospective-<sup>56</sup>meaningfulness-and-teleology<sup>91</sup>) <sup>83</sup>reference-of-thought', likewise a  
mindset/<sup>83</sup>reference-of-thought of <sup>80</sup>procrypticism-or-disjointedness-as-of-<sup>83</sup>reference-of-  
thought is all too ready to endemise/enculturate the possibility of psychopathy and social  
psychopathy arising in circularity/recurrence/repetition/repeatability<sup>10</sup> (as-of-'perversion-and-  
derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
shallow-supererogation<sup>96</sup>>-as-to-uninstitutionalised-threshold<sup>102</sup>-self-referencing-syncretising-  
and-subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-and-  
apriorising/axiomatising/referencing?') given its relative-ontological-incompleteness<sup>88</sup>-induced,-

‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-  
 ‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>70</sup> –  
 apriorising-psychologism>’ such that it is a mindset/<sup>83</sup>reference-of-thought of  
<sup>18</sup>deprocrypticism–or–preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought,-as-to-  
 ‘<sup>32</sup><amplituding/formative–epistemicity>growth-or-conflatedness<sup>13</sup>/transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-  
 mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-  
 over-non-rules—apriorising/axiomatising/referencing–psychologism,-  
 <apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-  
 contiguity ’~educed–  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging- disentanglement- by}–  
 postconverging-entailment) (also referred to as <sup>18</sup>deprocrypticism–or–preempting—  
 disjointedness-as-of-<sup>83</sup>reference-of-thought), preempting procrypticism, so construed by  
 ‘notional~<sup>18</sup>deprocrypticism                      ontologically-perspectival-elevated/pedestaling-as-  
 postconverging-or-dialectical-thinking<sup>21</sup>-differentiation-as-of-supratransversality-<in-  
 sublimating–existential-eventuating/denouement>~of-motif-and-  
 apriorising/axiomatising/referencing’, by its <amplituding/formative–epistemicity>-  
 totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-  
 ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing–  
 psychologism-as-the-new-referencing-basis-of-prospective–<sup>56</sup>meaningfulness-and-teleology<sup>91</sup>)  
 of <sup>83</sup>reference-of-thought’ that is effectively the preconverging/postconverging–de-  
 mentative/structural/paradigmatic ontological resolution given its ontological-completeness-of-  
<sup>83</sup>reference-of-thought. This notion of human growing/developing prospective relative-  
 ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought as of diminishing–human-epistemic-

abnormalcy-or-preconvergence<sup>31</sup> from recurrent-utter-uninstitutionalisation, base-  
 institutionalisation, <sup>103</sup>universalisation, positivism and prospectively deprocrpticism, as  
 successive ~~<amplifying/formative-epistemicity>~~-totalising~renewing-realisation/re-  
 perception/re-thought of the construal/conceptualisation of the same ontological-  
 veridicality/intrinsic-reality going by human limited-mentation-capacity-deepening—as-  
~~subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating-  
 naseence<sup>253</sup>~~, can effectively be construed as a <sup>55</sup>maximalising-recomposuring-for-relative-  
 ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation ‘successive  
 shifting in the curve-of-prospective-relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-  
 thought of human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ (rather than a naïve construal based on  
<sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—  
 enframed/disontologising~conceptualisation as successive additions which will wrongly imply  
 an improvement along the same ‘curve-of-prior-relative-ontological-incompleteness<sup>88</sup>-of-  
<sup>83</sup>reference-of-thought of human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’) wherein going by the  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as  
<sup>83</sup>reference-of-thought comparison, the implication is one of successive ‘transformative  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’  
 (successive transformative <sup>83</sup>references-of-thought) undertaking respectively the  
 aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-  
 measurements (as <sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-  
~~conviction-as-to-profound-supererogation<sup>96</sup>~~) of the same inherent existential-reality but with  
 ‘respective dramatic changes in the aposteriorising/logicising/deriving/intelligising/measuring—  
 purpose—of-obtained-measurements’ (as dramatic changes in <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
 from the ~~<cumulating/recomposuring~attendant-ontological-contiguity >~~-successive registry-  
 worldviews/dimensions <sup>83</sup>references-of-thought), together with an underlying recurrent

postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing–nonconviction/madeupness/bottomlining–  
 {<decontextualising/de-existentialising~of-attendant-intradimensional–  
 apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-  
 intradimensional–ontologising’–imbued-<contextualising/existentialising~attendant–  
 ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-<as-to-disontologising-perverted-  
 outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–  
 apriorising/axiomatising/referencing’-logical-dueness>} issue with the  
 <cumulating/recomposuring~attendant–ontological-contiguity >-successive registry-  
 worldviews/dimensions<sup>83</sup> references-of-thought as of their prospective relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought (due to ‘least-and-derived-temporal-operating-  
 modalities-of-the-<sup>83</sup>reference-of-thought-as-of-<sup>51</sup>incrementalism-in-relative-ontological-  
 incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation-inducing-the-  
 uninstitutionalised-threshold<sup>102</sup>’); highlighting the notion of defectiveness in successive  
 transformative  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as  
 corresponding to perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-  
 preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>>/postlogism<sup>77</sup>-and-  
 conjugated-postlogism<sup>77</sup> as of prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-  
 of-thought. Consider for instance (with regards to human growing/developing prospective  
 relative-ontological-completeness<sup>87</sup>-<sup>83</sup>reference-of-thought), the historical transformation of  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> associated with the development of human astronomical  
 instruments, as from objects for religious calculations such as astrolabes to the development of  
 telescopes today rather for advanced astronomical science mirroring a corresponding human  
 <amplifying/formative–epistemicity>-totalising~renewing-realisation/re-perception/re-

~~thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-~~  
~~apriorising/axiomatising/referencing-psychologism-as-the-new-referencing-basis-of-~~  
~~prospective-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> )~~ as of the successive institutionalisations. This  
explains the peculiar ~~mimetised-preconverging-or-dementing<sup>20</sup>-apriorising-psychologism~~  
~~placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-~~  
~~teleology<sup>99</sup>~~ we'll construe for instance of a non-positivism/medievalism mindset/<sup>83</sup>reference-of-  
thought that doesn't register positivistic meaningfulness <sup>83</sup>reference-of-thought and likewise  
prospectively such a construal will have our present ~~placeholder-setup/mental-devising-~~  
~~representation/mentation/consciousness-awareness-teleology<sup>99</sup>~~ as of priorly unsoundness-or-  
~~ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought/preconverging-or-~~  
~~dementing<sup>20</sup>-apriorising-psychologism~~ by its ~~positivism-<sup>80</sup>procrypticism~~ <sup>83</sup>reference-of-  
thought. Just as the very nature of existential-reality by our limited-mentation-capacity-  
~~deepening—as-subjecting-limitedness/human-subpotency-to-‘duced-unlimitedness/existence-~~  
~~sublimating-nascence<sup>253</sup>~~ construal/conceptualisation of it is rather an ‘uncompromising  
windedness/foldedness susceptible to our limited-mentation-capacity-deepening—as-  
~~subjecting-limitedness/human-subpotency-to-‘duced-unlimitedness/existence-sublimating-~~  
~~nascence<sup>253</sup>~~ virtuality-or-ontologically-flawed-construal as  
decontextualising/unimbricating/unrecomposuring of its inherent nature’, correspondingly the  
exercise of ontologically-veridical reasoning is rather <sup>55</sup>maximalising-recomposuring-for-  
relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation.  
Correspondingly, from the vantage position of our present positivising/rational-empirical  
~~ontological-completeness-of-<sup>83</sup>reference-of-thought~~ with respect to a non-  
positivism/medievalism worldview, we can garner an insight of the threshold-of-  
~~nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-~~  
~~intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-~~

psychologism> of the postlogism<sup>77</sup>-and-conjugated-postlogism<sup>77</sup> in a non-positivism/medievalism setup, wherein faced with arguments of the sort who is the sorcerer, how are they using their sorcery, etc., speaking of the non-positivism/medievalism relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>’ (given that sorcery doesn’t exist, going by the insight of positivistic prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought whereas the non-positivism/medievalism registry-worldview/dimension is ridden with a whole complexity of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism> construct of notions-and-accusations-of-sorcery <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as its preconverging–de-mentating/structuring/paradigming of circularity/recurrence/repetition/repeatability<sup>10</sup> (perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>9</sup>>-as-to-uninstitutionalised-threshold<sup>102</sup>-self-referencing-syncretising-and-subtransversality-<in-desublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing). This insight can equally be drawn prospectively in our positivism–<sup>80</sup>procrypticism registry-worldview/dimension faced with its postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing–nonconviction/madeupness/bottomlining-(<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional-ontologising’-imbued-<contextualising/existentialising~attendant–ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-

veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness>} like psychopathy and social psychopathy. This speaks of the very nature of all threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-psychologism> with regards to the limits of a registry-worldview’s/dimension’s institutionalisation (whether base-institutionalisation,<sup>103</sup> universalisation and positivism eliciting respectively the uninstitutionalised-threshold<sup>102</sup> of ununiversalisation, non-positivism/medievalism and procrypticism) across all the relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> wherein the prior/transcended/superseded registry-worldview’s/dimension’s<sup>83</sup> reference-of-thought in its <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> (as metaphysics-of-presence-(implicated-‘nondescript/ignorable—void<sup>60</sup>’-as-to-<sup>70</sup> presencing—absolutising-identitive-constitutedness<sup>1</sup>): illusion-of-the-present/present-consciousness/mirage) is representing itself as ‘postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism and dialectically/contendingly in-phase’ whereas from the prospective institutionalisation registry-worldview’s/dimension’s<sup>83</sup> reference-of-thought, as of the ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective, it is ‘preconverging-or-dementing<sup>20</sup>—apriorising-psychologism and dialectically/contendingly out-of-phase’. The reason for the ontologically defective <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> is that all registry-worldviews/dimensions<sup>83</sup> reference-of-thought ‘tend to convention’ and in so doing close the ‘existential frame-of-ontology/meaningfulness (which is the transcendental-enabling/sublimating/supererogatory~dementativity)’ in their conventioning, and thus to the exclusion of prospective ontological profoundness of<sup>83</sup> reference-of-thought. Thus all registry-worldviews/dimensions had hitherto

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

However human existential-~~<disontologising/re-ontologising—aporeticism>~~ closure of meaningfulness as conventioning doesn't supersede but is rather superseded by existential-~~<disontologising/re-ontologising—aporeticism>~~ ontological-veridicality, explaining the susceptibility of registry-worldviews/dimensions <sup>88</sup>references-of-thought to be transcended/superseded with human limited-mentation-capacity-deepening—~~as-subjecting-limitedness/human-subpotency-to—‘duced-unlimitedness/existence-sublimating-nascence’<sup>2 53</sup>~~ expansion of ontological-depth as increasing ontological-completeness-of-<sup>88</sup>reference-of-thought (or reducing relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <sup>96</sup>-~~as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-psychologism>’).~~ existential-~~<disontologising/re-ontologising—aporeticism>~~ closure of meaningfulness as conventioning induces psychically a registry-worldview/dimension ‘exclusive representing’ of itself as ‘candored and straight’ with respect to <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> whereas its transcending/superseding by the prospective registry-worldview/dimension exposes psychically that it is rather ‘decandored and oblongated’ with respect to more profound prospective/transcending/superseding <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>. A further example will be say the ‘God-of-plane’ type of articulation wherein such a base-institutionalisation as of animistic social-setup which is not positivistic (not the case of non-positivistic as medieval) is psychically ‘candored and straight’ with itself in ~~<amplituding/formative—epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> (its metaphysics-of-presence-~~(implicated-‘nondescript/ignorable—void<sup>60</sup>’-as-to-<sup>70</sup>presencing—absolutising-identitive-constitutedness<sup>11</sup>))~~

and goes on articulating <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> even in the new existential-  
 <disontologising/re-ontologising—aporeticism> transcendental/superseding contextualisation  
 in terms-as-of-axiomatic-construct of the doubly-prior/transcended/superseded base-  
 institutionalisation/animistic registry-worldview/dimension. Given such a state of  
 <amplituding/formative—epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>, the notion of generating  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> from the ontological-normalcy/postconvergence epistemic-  
 or-notional~projective-perspective priorly implies a requisite psychoanalytic-  
 unshackling/memetic-reordering/institutional-recomposuring, and so by <sup>55</sup>maximalising-  
 recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
 ontologising~conceptualisation. While excluding any exercise of elaboration-as-to-mere-  
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
 ‘prospectively implicated attendant ontological-contiguity<sup>67</sup>’~educated—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’<sup>40</sup> since the latter is only appropriate in the instance of prospective  
 relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought; as the base-institutionalisation  
 (animistic) prior relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-  
 psychologism>’ puts into question the very first and absolute  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting of  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> (‘prospectively implicated attendant ontological-  
 contiguity<sup>67</sup>’~educated—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-

~~completeness<sup>87</sup> -of-<sup>88</sup> reference-of-thought-<sup>88</sup> devolving-as-of-instantiative-context>~~ as to  
 existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-  
 digression—~~rules-of-apriorising/axiomatising/referencing-that-further-epistemically-~~  
~~unconceal-the-very-ontologically-same-existential-reality~~ construed as of increasing human  
 limited-mentation-capacity-deepening—~~as-subjecting-limitedness/human-subpotency-to-~~  
~~‘duced-unlimitedness/existence-sublimating-nascence’<sup>253</sup>~~ in the  
 apriorising/axiomatising/referencing of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> construal’) with  
 respect to the base-institutionalisation (animistic) registry-worldview’s/dimension’s-  
 uninstitutionalised-threshold<sup>102</sup>—defect-<as-Being-or-ontological-or-existential-defect><sup>85</sup>.  
 Equally we can imagine that making a positivistic argument in the midst of a non-  
 positivism/medievalism setup will seem ‘deranged’ from their perspective and their mental  
 orientation will be geared to their traditional sense of meaning and living as absolutely defining,  
 but then the ‘center’ had moved from their world (from non-positivistic as base-  
 institutionalisation/animistic or medieval preconverging-or-dementing<sup>20</sup>—apriorising-  
 psychologism decenter) to the positivistic world (as postconverging-or-dialectical-thinking<sup>21</sup>—  
 apriorising-psychologism center). Likewise such a suprastructural articulation of our positivism—  
<sup>80</sup>procrypticism relationship to its postlogism<sup>77</sup> that includes psychopathy and social  
 psychopathy will apparently not make any sense to our present but then ontologically our present  
 is now decentered as threshold-of-nonconviction/madeupness/bottomlining-in-shallow-  
 supererogation<sup>96</sup>—~~as-to-‘attendant-intradimensional’-prospectively-~~  
~~disontologising~preconverging/dementing<sup>20</sup>—apriorising-psychologism>~~, though our mental-  
 reflex will be a traditional sense of meaning and living as sound-and-not-preconverging-or-  
 dementing<sup>20</sup>—apriorising-psychologism as well. However, to the extent that it is ‘not such  
~~<amplituding/formative—epistemicity>~~totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> temporal/shortness-of-register-of-

<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> inclinations' that drove human registry-  
worldview's/dimension's institutionalisations and resolved uninstitutionalised-threshold<sup>102</sup> from  
recurrent-utter-uninstitutionalisation to base-institutionalisation–ununiversalisation to  
<sup>103</sup>universalisation–non-positivism/medievalism to positivism–<sup>80</sup>procrypticism (as by reflex the  
temporal mental-disposition will rather be inclined to temporal (shortness-of-register-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) extrication in any registry-worldview/dimension with no  
upholding of transcendental possibilities), to that extent the intemporal-disposition should rather  
construe/conceptualise its intemporal-disposition as the tip of human transcendental  
institutionalisation possibility and thus inherently that it transversally takes precedence over  
human temporal complexes (and such a 'transversality-<for-sublimating–existential-  
eventuating/denouement, from 'thinking-at-first/pure-predisposition-preemptive-of  
prospective-disontologising/subontologising'—as-of-prospectively-disambiguated–affirmed-  
and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> confliction' resolved  
intemporally by prospective <amplituding/formative–epistemicity>causality<sup>9</sup>~as-to-projective-  
totalitative–implications-of-prospective-<sup>61</sup>nonpresencing, -for-explicating~relative-  
unreflexivity/relative-reflexivity—ontological-contiguity<sup>61</sup> and secondnaturing. This actually  
explains the inevitable contrariety involved in the making of transcendental human progress  
involving a prior/transcended/superseded <sup>83</sup>reference-of-thought and a  
prospective/transcending/superseding <sup>83</sup>reference-of-thought; given the blunt fact that 'there is  
no untransvaluated–temporal-intemporality<sup>52</sup>' and pretences of inevitability of human progress  
without need for intemporal projection are falsehoods 'arising as temporal/shortness-of-register-  
of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> distraction' with respect to the  
institutionalising/intemporalising constraining effect of intemporal/longness-of-register-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> projections.). Critically, the notion of transcendence-and-  
sublimity/sublimation/supererogatory–de-mentativity and transcendental-

enabling/sublimating/~~supererogatory~~~de-mentativity associated with intemporality<sup>52</sup>/longness and institutionalisation/intemporalisation as of its very defining core is rather one of ~~<amplifying/formative-epistemicity>causality~~<sup>6</sup> ~~~as-to-projective-totalitative-implications-of-prospective-~~<sup>6</sup> nonpresencing, -for-explicating~~~relative-unreflexivity/relative-reflexivity—~~ ontological-contiguity<sup>67</sup> as it propounds the supersedingness/primacy/ascendency of intrinsic-reality as a the-Good/understanding/knowledge-driven construct over human ‘good-naturedness’/impression-driven constructs as well as social-aggregation-enablers. The idea being that ~~<amplifying/formative-epistemicity>causality~~<sup>6</sup> ~~~as-to-projective-totalitative-implications-of-prospective-~~<sup>6</sup> nonpresencing, -for-explicating~~~relative-unreflexivity/relative-reflexivity—~~ ontological-contiguity<sup>67</sup> is much more than a notion associated with the positivistic registry-worldview/dimension (as has naively been traditionally implied when conceptualising that empirical <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is the sole purview of the rational-empiricism/positivism registry-worldview/dimension failing to recognised that all other registry-worldviews/dimensions are actually empirical but differ as to interpretation of empirical perception whether as to a magical, cultic or other non-positivising interpretation of empirical manifestation) but speaks of the ‘central human epistemic-totalising<sup>33</sup>~resubjecting\_or\_totalising-entailing~reconstrual<of the whole/purview-of-the-whole/oneness-of-ontology> heuristic drive’ defining as to preconverging/postconverging~de-mentating/structuring/paradigming <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> the ~~<cumulating/recomposuring~attendant—ontological-contiguity >~~-succession of registry-worldviews/dimensions (however sublimatingly inefficient in relative-ontological-incompleteness<sup>88</sup> and sublimatingly efficient in relative-ontological-completeness<sup>87</sup> as from <sup>61</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence> epistemic-projection); given that with corresponding shallow to limited-mentation-capacity-deepening—~~as-subjecting-limitedness/human-subpotency-to—duced-unlimitedness/existence-sublimating-nascence~~<sup>233</sup>,

as institutionalising ~~<amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>91</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~~ successively induce more and more profound ‘mimetic-echoness to ontological-normalcy/postconvergence’ as of the full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. Consider the case with ancient Egyptians and even ancient Greeks where their relations with their deities were closely related to the fortune they expected on an empirical basis whether with respect to such occurrences like droughts, warfare, etc. which technically speaking is a rational allocation as ~~<amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~~ of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> going by their given limited-mentation-capacity—as-subjecting ‘~~educed-unlimitedness/existence-sublimating-nascence<sup>2</sup>-to-limitedness/human-subpotency.~~ Transcendence-and-sublimity/sublimation/supererogatory~de-mentativity and transcendental-enabling/sublimating/supererogatory~de-mentativity as so construed is more than just a vague notion of dialecticism but one that recognises on an ‘effective reality basis that human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating-nascence<sup>2,33</sup>’ implies more and more profound reconstruals/reconceptualisations (~~<amplituding/formative-epistemicity>-totalising~renewing-realisation/re-perception/re-thought~~) inducing transformative implications with respect to <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as transcendence; in contrast to the mere aestheticisation of abstract dialecticism or analogy/mere-analogising speaking thus of human sublimation-educing—~~{epistemic-totalising<sup>33</sup>}~~hermeneutic/textuality/reprojecting/supererogating/zeroing/re-aeuting,-~~{decompulsing}~~delinearity~for-cogency~as-to-possibilities-of-self-becoming-as-of-

‘existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence<sup>95</sup>.

As knowledge conception as contrasted to sovereign conception, ‘transcendence and transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity doesn’t recognise any human discreet primacy with respect to intrinsic-reality/ontological-veridicality’ but rather intrinsic-reality is the inherent purveyor of pertinence and primacy. For instance, we don’t have a choice in deciding that gravity is about  $9.8 \text{ m/s}^2$  on earth since intrinsic-reality imposes that idea and the corresponding knowledge construction and organisation where intrinsic-reality is ascendant is rather based on an ‘intemporality<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity. This is not to be confused with sovereign constructions and organisations driven by human sovereign choices such as political choices or marketing choices or other sovereign choices based on practices and habits. The latter are social-scientific (besides the previous notion of social-scientific referring to intrinsic social reality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity), with respect to transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity construals/conceptualisations only as of existence-in-its-mimetic-echoiness as inclusive of the human condition, i.e. human existential-~~disontologising/re-ontologising~~-aporeticism> sovereign choices of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as ontological construals ‘not in terms of the inherent intrinsic-reality/ontological-veridicality of the <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> itself’ but ‘rather as of the veracity/ontological-pertinence of the reality of the human sovereign choices as of themselves as humans values independent of their inherent intrinsic-reality/ontological-veridicality as ontologically construing the reality of human condition’, and so with respect to <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-~~perspective~~-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>, politicisation and other social choices like moralisation, cultural value, economic

value, etc. This distinction is critical because very often sovereign choices as conventions will tend to be acted upon as if these were transcendental knowledge of intrinsic-reality/ontology construed of the social in a wrong equivalence, and further because the transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity as of the intrinsic-reality/ontology construed of the social is more fundamental as the tool for ‘creating/inventing-and-destroying/deconstructing conventions’ for more and more profound grasp of intrinsic-reality-ontological-coherence\_or\_superseding-oneness-of-ontology as of human subpotent knowledge. Sovereign constructs can as such be construed beyond-the-consciousness-awareness-teleology<sup>99</sup> ~~<of-preconverging-existential-extrication-as-of-existential-unthought>~~<sup>6</sup> to stifle the possibility of intrinsic-reality/ontology of the social, construed as ontology/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity knowledge, from arising. This insight explains why all deferential-formalisation-transference are only of pertinence as they justify and are derived from relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity conceptualisations, and collapse when they fail that test. For instance, notions such as arguments from authority are useful in ensuring social efficacy but when authority is demonstrated as relatively fallacious, it then has no pretence to the sanctity of not being undermined. Ultimately, the veridical nature of knowledge beyond ‘institutionalised-being-and-craft’ (as established by prior transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity) to prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is not as an exercise of ‘logical mere convincing’ as of social-aggregation-enabling about what is knowledge and appropriate, but rather as a critical exercise of channelling of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity as secondnaturating institutionalisation percolation-channelling-<in-deferential-formalisation-transference> to elicit the necessary positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> for prospective

institutionalisation as skewing ('intemporality<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity) towards the intemporal/longness-of-register-of-meaningfulness. The fact is as construed by the Galileos, Corpernicus, Diderots and others of the world, transcendental knowledge (as relatively 'consecrated' by relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity) necessarily carries a 'cynicism-of-grandeur-as-of-effective-intemporal-solipsistic-commitment' to deal with the reality of human-subpotency-~~aporia/undecidability/dilemma/ought-~~ indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness-formativeness-~~as to eventualising-inkling drive or seeding misprising~~—temporal-to-intemporal-dispositions-~~so-construed-as-from-perspective—ontological-normalcy/postconvergence~~'—existentialism-form-factor (and so as of 'circular-complexification'/perpetual-reinstitutionalisation as a result of the same human-subpotency-~~aporia/undecidability/dilemma/ought-~~ indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness-formativeness-~~as to eventualising-inkling drive or seeding misprising~~—temporal-to-intemporal-dispositions-~~so-construed-as-from-perspective—ontological-normalcy/postconvergence~~'—existentialism-form-factor mental-dispositions across all the successive ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> registry-worldviews/dimensions). In-the-bigger-scheme-of-things, as of the 'deepest phenomenological transcendental-point-of-departure handle as of the notional~conflatedness<sup>13</sup> of notional~<sup>18</sup>deprocrypticism deneuterising<sup>17</sup>—referentialism' reflected by metaphysics-of-absence-~~{implicated-epistemic-veracity-of-<sup>61</sup>nonpresencing-  
<perspective—ontological-normalcy/postconvergence>}~~ in the conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> ontological-performance<sup>72</sup>-~~including-virtue-as-~~

ontology>/morality/ethics/justice/etc. as of the transcendental implications in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue, we can appreciate that the <cumulating/recomposing~attendant—ontological-contiguity >-successive registry-worldviews/dimensions conventioning are increasingly ontologically-driven in their value construct as it is more and more profound ontological-veridicality that enables human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity and the relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> in the first place; with the notional~<sup>18</sup>deprocrpticism institutionalisation conventioning supposedly attaining absolute ontological grounding. The insight here is that the relative pure—ontology-drive of a Socrates philosophical clairvoyance superseding Athenian society conventioning limits but then with the latter perceiving in <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> its conventioning limits as absolutely ontological, Socrates is paradoxically construed as ontologically-impertinent and thus accused of heresy. Such an argument can also be extended to say a Copernicus or a Galileo whose relative pure—ontology drive advocating a heliocentric universe in medieval society comes against medieval society scholastics dogmatism conventioning limits but then with the latter perceiving in <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> its conventioning limits as absolutely ontological, Copernicus and Galileo are paradoxically construed as ontologically-impertinent. This highlights that a registry-worldview's/dimension's construes in <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> its conventioning limits as being the

absolute ontological determinant of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> ontological-performance<sup>72</sup>-<including-virtue-as-ontology>, and that <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of relative pure-ontology superseding it is paradoxically construed as ontologically-impertinent. This is relevant with regards to the ‘intellectual projection’ choices made as of their transformative implications on society; wherein such highly unconventional thinkers like Diderot of more dramatic social transformation implications are actually less appreciated as of the ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> of their epochal society conventioning limits naively construed by mental-reflex as the absolute ontological determinant of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> ontological-performance<sup>72</sup>-<including-virtue-as-ontology>, over similar thinkers whose thought are more forthcoming towards such societal conventioning limits. As of relevance to futural ~~Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-~~meaningfulness-and-teleology as of prospective <sup>18</sup>deprocrypticism-or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought with regards to our positivism—<sup>80</sup>procrypticism, such a phenomenological transcendental-point-of-departure handle reflected by metaphysics-of-absence-~~(implicated-epistemic-veracity-of-~~~~nonpresencing-<perspective-ontological-normalcy/postconvergence>~~) for the conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. is necessarily ‘suspicious’ of our presence society ‘conventioning-limits’ in its beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of-preconverging-existential-extrication-as-of-existential-unthought><sup>5</sup> naively construed ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> mental-reflex as the absolute ontological determinant of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> ontological-performance<sup>72</sup>-<including-virtue-as-ontology>, with regards to its capacity of appreciating prospective relatively profound pure-

ontology as herein implied that preconverging/postconverging–de-  
mentatively/structurally/paradigmatically supposedly supersedes our positivism–  
<sup>80</sup>procrypticism registry-worldview’s/dimension’s institutionalisation <sup>83</sup>reference-of-thought.  
This explains why fundamentally most human transcendental ideas of progress have been re-  
~~originary–as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation–(imbued-~~  
~~postconverging/dialectical-thinking<sup>21</sup>-‘projective-insights’/‘epistemic-projection-in-~~  
~~conflatedness<sup>13</sup>’-of-notional~<sup>8</sup>deprocrypticism-prospective-sublimation)<sup>90</sup>~~ ideas which  
‘proponents ultimate purpose (beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of-  
~~preconverging-existential-extrication-as-of-existential-unthought>’)~~ weren’t fundamentally a  
‘direct convincing’ of humans exercise as of social-aggregation-enabling but rather in projecting  
a big picture of the-Good/understanding/knowledge-drive as of relative intrinsic-  
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-  
mentativity, however unintelligible, as a prospective institutional percolation-channelling-<in-  
deferential-formalisation-transference> exercise as validated by ultimate  
<amplifying/formative–epistemicity>causality<sup>9</sup>~<as-to-projective-totalitative–implications-of-  
prospective-<sup>6</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—  
ontological-contiguity<sup>67</sup> with subsequent corresponding formalisation and secondnaturing. The  
point of this construal/conceptualisation is inevitably equally along the same lines. In fact, it can  
be further contended going by the reality of human-subpotency–  
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-  
‘notional~firstnatedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-  
misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–  
ontological-normalcy/postconvergence>’–existentialism-form-factor that ‘human knowledge is  
necessarily a secondnaturing construction’ and not an ‘intemporal-disposition construction’ as  
the latter will wrongly imply that we are only intemporal-as-longness-of-register-of-

<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, which is obviously false since we are temporal-to-intemporal by our mental-disposition and our virtue with the notional-<sup>18</sup>deprocrpticism registry-worldview/dimension institutionalisation is actually to understand (as knowledge/the-Good) this and paradoxically be superseding in that respect by a pivoting/decentering psyche and institutionalisation, and not an artificial projection that is not real and hence will be ineffective and circular as threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>–apriorising-psychologism>. Thus human knowledge is a dynamic secondnature construct in upholding-and-vouching for the intemporal while preempting of the temporal, and so beyond-the-consciousness-awareness-teleology<sup>99</sup> <of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup>.

[The notion of ‘beyond-the-consciousness-awareness-teleology<sup>99</sup> <of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup>’ as used herein goes beyond the notions of ‘consciously’ or ‘unconsciously’ as we normally understand them, in the sense that ‘beyond-the-consciousness-awareness-teleology<sup>99</sup> <of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup>’ speaks of the mental state as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>–apriorising-psychologism> by its relative-ontological-incompleteness<sup>88</sup>-of<sup>83</sup> reference-of-thought at the point of uninstitutionalised/unintemporalised/solipsistic/recomposuring/animality-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (also referred to as ‘uninstitutionalised-threshold<sup>102</sup>’) where the mental-disposition/mindset/<sup>83</sup> reference-of-thought is rather emphasised as being in a ‘state of relative incapacity’ rather than one of full-conscious-capacity but neither full-unconscious-capacity mental-disposition. Thus unlike just ‘conscious’ or ‘unconscious’, the notion of beyond-the-consciousness-awareness-teleology<sup>99</sup> <

<of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup> implies ‘conscious’ and/or ‘unconscious’ as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>101</sup>-apriorising-psychologism> at the uninstitutionalised-threshold<sup>102</sup> of a registry-worldview/dimension whether with regards to retrospective or prospective transcendental analysis. For instance say in a non-positivistic as medieval or animistic/base-institutionalisation social-setup someone accused another of sorcery. It is hardly the case that we can absolutely say they committed a conscious immoral act with their accusation of sorcery since the ontological-completeness-of-<sup>83</sup>reference-of-thought as knowledge-framework available to them doesn’t enable their full conscious appraisal of such a judgment call as they are in an insecure-certitude-by-incertitude-and-virtue-by-vice-mental-flux with notions-and-accusations-of-sorcery. However, supposed they adopted such an attitude not only by such ignorance but rather affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, then they are effectively relatively conscious with respect to their action as a dishonest/deceitful/immoral act even though beyond-the-consciousness-awareness-teleology<sup>99</sup> █ <of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup>. Of course, where supposed someone from a positivistic social-setup found themselves in such a non-positivistic social-setup and equally proffered such an accusation of sorcery, then their conscious immorality is fully engaged as being in full-conscious-capacity with respect to their deception going by their positivistic prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought that supersedes superstitions including notions-and-accusations-of-sorcery. By extension, psychopathic/postlogic induced deception can only be construed as beyond-the-consciousness-awareness-teleology<sup>99</sup> █ <of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup> as when eliciting ignorance (as of ‘lack of constraining social <sup>103</sup>universal-transparency<sup>104</sup> █

{transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup> } of the psychopath's mental-disposition of postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing-nonconviction/madeupness/bottomlining-{'<decontextualising/de-existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional-ontologising'-imbued-<contextualising/existentialising~attendant-ontological-contiguity >;-in-shallow-supererogation<sup>96</sup> -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness>)), and while construed as beyond-the-consciousness-awareness-teleology<sup>99</sup> -<of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup> as when eliciting affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, is not disculpating. Ultimately, going by the very decisiveness of relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought, as it leads to 'lack of constraining social <sup>103</sup>universal-transparency<sup>104</sup> -{transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup> }, associated with the successive uninstitutionalised-threshold<sup>102</sup> states, the notion of 'human beyond-the-consciousness-awareness-teleology<sup>99</sup> -<of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup>' is actually in-the-bigger-picture the larger determinant of manifest human vices-and-impediments<sup>105</sup> as of virtue-as-ontology conceptualisation, speaking fundamentally of the specific registry-worldviews/dimensions 'registry-worldview's/dimension's-uninstitutionalised-threshold<sup>102</sup>-defect-<as-Being-or-ontological-or-existential-defect><sup>85</sup>' inherent with the state of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism. Whereas the notion of human conscious vices-and-impediments<sup>105</sup> as of defect-of-<sup>54</sup>logical-

processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-  
 supererogation<sup>96</sup> of the registry-worldview's/dimension's—<sup>83</sup>reference-of-thought-for-social-  
 functioning-and-accordance is mostly able to arise incidentally 'within the scope' of the registry-  
 worldview's/dimension's-uninstitutionalised-threshold<sup>102</sup>—defect-<as-Being-or-ontological-or-  
 existential—defect><sup>85</sup>' as beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of-preconverging-  
 existential-extrication-as-of-existential-unthought><sup>6</sup> of the registry-worldview/dimension  
 uninstitutionalised-threshold<sup>102</sup>; as social<sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-  
 totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising-in-  
 relative-ontological-completeness } is a strong inherent deterrent of human  
 temporality<sup>98</sup>/shortness and enabler of human intemporality<sup>52</sup>/longness (explaining why  
 knowledge is truly virtue), even though at the uninstitutionalised-threshold<sup>102</sup> of such  
 knowledge-as-virtue arises the temporal-dispositions denaturing<sup>16</sup> its <sup>83</sup>reference-of-thought-  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> for intemporal-preservation-entropy-or-  
 contiguity—or-ontological-preservation. This nature of 'registry-worldview's/dimension's-  
 uninstitutionalised-threshold<sup>102</sup>—defect-<as-Being-or-ontological-or-existential—defect><sup>85</sup>' as  
 induced beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of-preconverging-existential-  
 extrication-as-of-existential-unthought><sup>5</sup> as of registry-worldview/dimension  
 uninstitutionalised-threshold<sup>102</sup> explains why fundamentally issues of <sup>83</sup>reference-of-thought  
 defect or <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> point more decisively/fundamentally as to their resolution as  
 aetiologistion/ontological-escalation towards the need for ontological-completeness-of-  
<sup>83</sup>reference-of-thought as to the <cumulating/recomposuring~attendant-ontological-  
 contiguity >-successive registry-worldviews/dimensions institutionalisations-in-superseding-  
 their-corresponding-uninstitutionalisation with regards to base-institutionalisation-superseding-

recurrent-utter-uninstitutionalisation, <sup>103</sup>universalisation-superseding-ununiversalisation,
 positivism-superseding-non-positivism/medievalism and prospectively deprocrpticism-
 superseding-procrpticism. Thus preconverging/postconverging–de-
 mentatively/structurally/paradigmatically, this is the supratransversality-<in-sublimating–
 existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing
 associated with intemporality<sup>52</sup>/longness and construed as ‘intemporality<sup>52</sup>-symmetrising-by-
 desymmetrising-subsumption-of-temporality<sup>98</sup>’ since it is ‘not equable’ with the relative
 shallowness as temporal/shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> in
 intradimensional construal of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> but projects directly in grasping
 fundamentally the issue of relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought and
 the corresponding virtue-as-ontology implications; as insightfully, an arising issue of accusation
 of sorcery in non-positivism as medieval or animistic setting is more
 fundamentally/preconverging/postconverging–de-mentatively/structurally/paradigmatically as
 of aetiologisation/ontological-escalation-<ontological-
 veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> a
 question of their relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought as it
 endemises/enculturates such notions as its vices-and-impediments<sup>105</sup> and the same approach
 applies to our state of positivism–<sup>80</sup>procrpticism involving <sup>80</sup>procrpticism–or–disjointedness-
 as-of-<sup>83</sup>reference-of-thought-as-misappropriated–<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as it
 endemises/enculturates <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation<sup>96</sup>> of positivistic meaningfulness as vices-and-impediments<sup>105</sup> requiring
 its preemption by futural Being-development/ontological-framework-expansion–as-to-depth-of-
 ontologising-development-as-infrastructure-of- meaningfulness-and-teleology as of
 prospective notional~<sup>18</sup>deprocrpticism institutionalisation.]

This effective realism as of rational-realism is the requisite insight in understanding how supposedly ~~re-originary-as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking<sup>21</sup>-‘projective-insights’/‘epistemic-projection-in-conflatedness<sup>13</sup>’-of-notional~<sup>18</sup>deprocrypticism-prospective-sublimation)<sup>90</sup>~~ transcendental notions of intemporality<sup>52</sup>/longness in successive epochs become dominant notions of human knowledge and institutionalisation by giving man access to relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~de-mentativity~~. Further along the rational-realism line of thinking, the fact is paradoxically that as more cuttingly demonstrated with ‘cultural diffusion driven transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~’, the mechanism of transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~ is not a simplistic transference from a more ontologically-completeness-of-<sup>83</sup>reference-of-thought registry-worldview to a lesser one. Surprisingly, the lesser one is actually in the position of determination in the contention for transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~, and it is the competitiveness of ideas that are more ontologically-complete and ontologically inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining and inconsistency that initially leads to the ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> towards the path of its transcendence; as notions and ideas of the prospective <sup>83</sup>reference-of-thought gradually creep over those of the prior <sup>83</sup>reference-of-thought. (This should be distinguish from the case of the transference of ideas where there is a common <sup>83</sup>reference-of-thought, for instance, the-theory-of-relativity and quantum-mechanics are spectacular developments from Newtonian physics but they still share the same common <sup>83</sup>reference-of-thought of positivism/rational-empiricism enabling the new theories to be quickly adopted within the mechanism of the common <sup>83</sup>reference-of-thought in

terms-as-of-axiomatic-construct of psychical and institutional orientation). Consider in this regard the case in an animistic social-setup wherein failure to be cured from the traditional healer tempts individuals in that setup as a matter of life and death to approach the newcomers of a positivistic registry-worldview/dimension, and with a successful cure sowing doubts about animistic tradition relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity, and with various other such positivistic outcomes inducing in the middle to long run further ~~<amplituding/formative-~~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> of thought; as explanations for the cure will still be advanced in terms-as-of-axiomatic-construct of the old <sup>83</sup>reference-of-thought (giving human natural predisposition to social-aggregation-enabling) but increasingly ridding such explanations of their credible substance until there is critical transference into the new registry-worldview's/dimension's <sup>83</sup>reference-of-thought. ~~<amplituding/formative-~~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> is actually the process by which transcendental meaningfulness, as of prospective/transcending/superseding registry-worldview <sup>83</sup>reference-of-thought, is institutionalised; underlying the essential contiguity of human mental-disposition across all registry-worldviews/dimensions. This equally highlights a superficiality-of-inherent-sanctimony displayed by succeeding institutional-cumulation/institutional-recomposure-~~<as-to-~~historiality/ontological-eventfulness<sup>88</sup>/ontological-aesthetic-tracing-~~<perspective-~~ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>}, which may wrongly imply being out of the scope of human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness-formativeness-~~<as-to-~~eventualising~inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-~~<so-construed-as-from-perspective-~~ontological-normalcy/postconvergence>'—existentialism-form-factor, and thus fundamentally

undermine ontologically-veridical analysis where exceptionalism is adhered to instead of the mediocrity principle. This quite sums up the ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> mechanism by which ~~re-originary-as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking<sup>21</sup>-‘projective-insights’/‘epistemic-projection-in-conflatedness<sup>37</sup>-of-notional~ deprocrypticism-prospective-sublimation)<sup>90</sup>~~ transcendental ideas (transcendental in terms-as-of-axiomatic-construct of putting in question the prior ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating<sup>83</sup>reference-of-thought<sup>84</sup> devolving, beyond just novel ideas within the same <sup>83</sup>reference-of-thought), whether by diffusion or internal transformation, come to be dominant when ontologically pertinent; as even the ‘moulting’ intellectual/emancipator, ~~beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup>~~, is coming from a point of habitation with prior traditional ideas (consider the case of Newton with alchemic notions), wherein acceptance of the new ideas they are purporting only comes after an unconscious process of suspicion and denial of such nagging new ideas until they arrive at a firm point of supplanting-conviction-as-to-profound-supererogation<sup>96</sup>-of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>-apriorising-psychologism before admitting to themselves the possible veracity/ontological-pertinence of the ideas, and so as their very own ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> which makes it unsurprising that even socially ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> is a necessary process for the ultimate acceptance of prospective ~~<amplituding/formative-epistemicity>~~causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-

contiguity<sup>67</sup> as this subsumes-as-supplant-(as-of-the-more-profound-construal-of  
 ‘implicated\_attendant\_ontological-contiguity<sup>67</sup>?~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>88</sup>reference-of-thought-<sup>88</sup>devolving-as-of-instantiative-context>) the prior  
 <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-  
 prospective-<sup>6</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup>. It is hardly the case of just a direct intemporal sense of  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> transference of transcendental notions. The bigger point being  
 that the construal/conceptualisation of transcendental ideas is not necessarily validated by their  
 immediate recognition, a notion the would-be intellectuals/emancipators should be of a  
 ‘<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> consummated/forfeiting posture’, but  
 rather as providing fodder in the competitive ideas assuring human progress with emphasis rather  
 with respect to crossgenerational import (prospective-institutionalisation  
 <amplituding/formative-epistemicity>-totalising~renewing-realisation/re-perception/re-  
 thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-  
 apriorising/axiomatising/referencing-psychologism-as-the-new-referencing-basis-of-  
 prospective-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) ) as enabled by psychoanalytic-  
 unshackling/memetic-reordering/institutional-recomposuring). It is doubtful that Galileo or  
 Diderot and others of their inclination were naïve to think that their initiatives will immediately  
 lead to a positivistic transformation of society but they certainly had a cynical sense of  
 crossgenerational purposefulness (whether beyond-the-consciousness-awareness-teleology<sup>99</sup>-  
 <of-preconverging-existential-extrication-as-of-existential-unthought>’). This equally explains  
 why in all epochs, however different the nature, there is an inherent temporal mental-disposition  
 abhorrence of transcendental ideas as putting-into-question the present and present interests (for

instance, even the industrial revolution when considered as actually generating material wealth was poorly perceived by many trade guilds). It is only the ‘sublimating-epistemic-  
 imbricatedness/threadedness/recomposuring as of ‘implicited\_attendant-ontological-  
 contiguity<sup>67?</sup>~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>8</sup>devolving-as-of-instantiative-context> as to  
 existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality’ (from the perspective of the  
 ‘postconverging-or-dialectical-thinking<sup>21-83</sup>reference-of-thought in relative-ontological-  
 completeness<sup>87</sup> as depth-of-thought’) that allows for a ‘relative teleological-  
 differentiation/scission/variance/disambiguation of <sup>83</sup>references-of-thought’ as to what the  
 appropriateness-of-<sup>83</sup>reference-of-thought-as-of-conflatedness<sup>13</sup> (correct  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—  
 producing-measurements) and the <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> (defective  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—  
 producing-measurements) truly are, and the implications thereof with regards to  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> (purposeful architectural  
 aposteriorising/logicising/deriving/intelligising/measuring-purpose—of-obtained-  
 measurements). Without the notion of ‘sublimating-epistemic-  
 imbricatedness/threadedness/recomposuring as of ‘implicited\_attendant-ontological-  
 contiguity<sup>67?</sup>~educated-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup>, <-reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup> -of- reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context> as to  
 existence-potency<sup>39</sup> ~sublimating–nascence,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality’ (from the perspective of the  
 ‘postconverging-or-dialectical-thinking<sup>21-83</sup> reference-of-thought in relative-ontological-  
 completeness<sup>87</sup> as depth-of-thought’, so-undertaken as of <sup>55</sup>maximalising-recomposing-for-  
 relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation), the new  
<sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-  
 profound-supererogation<sup>96</sup> as ‘supplanting–conviction-as-to-profound-supererogation<sup>96</sup>—of-  
 ‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism  
 re-engaging reflex’ (as prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>—  
 <existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-  
 logical-dueness-precedes-disontologising-logical-outcome-arrived-at>) will simply skip the  
 notion of any <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> and ‘prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>—  
 <existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-  
 logical-dueness-precedes-disontologising-logical-outcome-arrived-at> re-engaging reflex’  
 (undertaken as elaboration-as-to-mere-  
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
 ‘prospectively implicated attendant ontological-contiguity<sup>67</sup>’~educated–  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup>) inducing a ‘wrongly-projected decontextualising–

unimbricatedness/unthreadedness/unrecomposuring,-as-virtuality-or-ontologically-flawed-  
 construal (which is rather a ‘prior threshold-of-nonconviction/madeupness/bottomlining-in-  
 shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>91</sup>-apriorising-psychologism><sup>88</sup>reference-of-  
 thought’ in shallowness-of-thought-or-unsophistication-of-understanding) in grasping  
 ‘implicated\_attendant\_ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>8</sup>-of-reference-of-thought-devolving-as-of-instantiative-context> as to  
 existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality’), thus  
 preconverging/postconverging—de-mentatively/structurally/paradigmatically upholding the  
<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> associated with postlogism<sup>77</sup> and its derived implications as  
 conjugated-postlogism<sup>77</sup> whether as ignorance (unconsciously), affordability (expediently) or  
 opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-  
 aggregation/temporal-enculturation-or-temporal-endemisation (consciously); and with the  
 corresponding existential-<disontologising/re-ontologising—aporeticism>  
 circularity/recurrence/repetition/repeatability<sup>10</sup> of the postlogism<sup>77</sup> and conjugated mental-  
 projections implied, involving temporality<sup>98</sup>/shortness in denaturing<sup>16</sup> postlogic-backtracking-  
 <iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’><sup>76</sup> towards ‘social-  
 aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-  
 enabling/sublimating/supererogatory~de-mentativity’, and so to the point that it is upholding

postlogism<sup>77</sup> and conjugated-postlogism<sup>77</sup> as socially-functional-and-accordant<sup>93</sup>. On-the-other-  
 hand, intemporality<sup>52</sup>-as-longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
 aetiologisation/ontological-escalation-<ontological-  
 veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>,  
 can supersede the above <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> phenomena as of its derived vices-and-impediments<sup>105</sup> implications,  
 as veridically validated by intrinsic-reality/ontological-veridicality transcendental-  
 enabling/sublimating/supererogatory~de-mentativity so-divulged by the ‘sublimating-  
 epistemic~imbricatedness/threadedness/recomposuring as of ‘~~implicit~~\_attendant~ontological-  
 contiguity<sup>67</sup>?~educated~  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity~contiguity-  
 <imbued~notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>8</sup>-of-<sup>8</sup>reference-of-thought-<sup>8</sup>devolving-as-of-instantiative-context> as to  
 existence-potency<sup>39</sup>~sublimating~nascence,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality’ (from the perspective of the  
 prospective ‘postconverging-or-dialectical-thinking<sup>21-83</sup>reference-of-thought in relative-  
 ontological-completeness<sup>37</sup> as depth-of-thought’) enabling social <sup>103</sup>universal-transparency<sup>104</sup> |  
 <transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative~  
 epistemicity>totalising~in-relative-ontological-completeness<sup>8</sup> }-or-understanding-of-  
 <amplituding/formative~epistemicity>causality<sup>6</sup>~as-to-projective-totalitative~implications-of-  
 prospective-<sup>6</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup>-of-underlying-phenomena superseding grasp of social vices-and-  
 impediments<sup>105</sup> as of the given transcendence-unenabling-uninstitutionalised-threshold<sup>102</sup> in

alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-  
 bad-faith/inauthenticity<sup>64</sup>/nihilistic, by its psychoanalytic-unshackling/memetic-  
 reordering/institutional-recomposuring or social pivoting/decentering to  
 reconstrue/reconceptualise <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of prospective relative-  
 ontological-completeness<sup>87</sup>. The difference between postlogism<sup>77</sup> (postlogism<sup>77</sup>-as-of-  
<sup>11</sup>compulsing–nonconviction/madeupness/bottomlining-(<decontextualising/de-  
 existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-  
 disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-  
 <contextualising/existentialising~attendant–ontological-contiguity >;-in-shallow-  
 supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
 veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-  
 dueness>)) and prelogism<sup>78</sup> (prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-  
 <existentially-veridical–attendant-intradimensional–apriorising/axiomatising/referencing’-  
 logical-dueness-precedes-disontologising-logical-outcome-arrived-at>) can further be  
 developed as such. Supposed there is a given context where the solution to additions of the  
 aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-  
 measurements (<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) taken involves rewards depending on how big  
 is the number with the Donor not in a position to pay particular attention to the exact sums to be  
 resolved if a character is in a position to fiddle with the implied sum to be resolved like  
 deliberately using the defective  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—  
 producing-measurements as <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> (more like the ‘covert negative vista’ of the hidden-  
 nature/unavailable social <sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-

to-entailing-~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup>) of psychopathy especially at adulthood). Now supposed to resolve a ‘purposeful measurement’ (<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>), A appropriately uses a correct apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—producing-measurements (appropriateness-of-<sup>83</sup>reference-of-thought-as-of-conflatedness<sup>13</sup>) and find out that the numbers measured and to be added are 5+2 and is trying its best thereafter to resolve the sum but fails in its <sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> and gives 9 as the answer, this doesn’t void logically re-engaging with A with respect to other sums in terms of aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements to be undertaken (as to <sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup>) so long as A learns and understands the addition principle well. This instance of A’s <sup>83</sup>reference-of-thought where it is not perverted (correct apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—producing-measurements) but its <sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> has failed because of A’s genuine incapacity for addition calculations is part-and-parcel (whether successful or not) of prelogism<sup>78</sup>. Now supposed B is in a position and has the mental-disposition to covertly add 1 to any of the numbers measured and to be involved in the calculations to be undertaken before then calculating and so as to measurement (so-construed as use of a defective apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—producing-measurements speaking of B’s <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-~~as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>>~~) such that its

calculations as aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements (<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) is undertaken erroneously rather implying  $6 + 3$  instead of  $5 + 2$  (with respect to the same correct apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as measurement undertaken by A for subsequent calculation as  $5+2$ ) and then resolved correctly to be 9 as well just as A did out of wrong calculation, fundamentally the idea of re-engaging with B for solutions of additions (as to <sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup>) is flawed since B is not committed due to its <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> (incorrect apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—producing-measurements) to genuinely strive for correct answers (ontological-veridicality), and this speaks of the possibility of B denaturing<sup>16</sup> an infinite number of additional calculations (to the extent where it is ‘socially-functional-and-accordant<sup>93</sup>’ to do so, i.e. functionally possible in the social context). Unlike the case with A having to do with A’s addition ability but whose <sup>83</sup>reference-of-thought is not perverted, such that A’s defect is a defect-of-<sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> of the registry-worldview’s/dimension’s-<sup>83</sup>reference-of-thought-for-social-functioning-and-accordance, on-the-other-hand B’s defect is a Being/ontological/existential-defect, i.e. the teleological disposition of B inherently carries the defect (to the point that B can be socially-functional-and-accordant<sup>93</sup> while committing the defect, i.e. where the veridical notion/axiomatic-construct of the defective apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting is not <sup>103</sup>universally transparent as a ‘negative covert vista’). Now supposed we are in a social context

where C, D, E, F are to calculate additions as well but from the solutions arrived at by A and B. In the instance where C is ignorant of B's Being/ontological/existential-defect, there is a possibility of re-engaging with C but only where B's condition is exposed to it, but where the characters are not that ignorant but in any of the mental states (implying undermining the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity of normal additionality with such a social-aggregation-enabler situation) and so as of expediency or affordability for D, opportunism for E, exacerbation for F, social-chainism/social-discomfiture/negative-social-aggregation for B, C (where B's condition is not exposed to it), D, E and F or temporal-endemisation/temporal-enculturation of B's condition for B, C (where B's condition is not exposed to it), D, E and F. It should be noted that C (where B's condition is not exposed to it), D, E and F technically speaking have a 'derived-Being/ontological/existential-defect' as well, and so to the point that they consciously perceive it can be socially-functional-and-accordant<sup>93</sup> to them wherein lack of 'social <sup>103</sup>universal-transparency<sup>104</sup> -{transparency-of-totalising-entailing,-as-to-entailing-  
<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness } which protects the internal-coherence of meaning for virtue' enables their own 'covert negative vista' however ad-hoc as conjugated-postlogism<sup>77</sup>, i.e. as to the conjugated-ignorance of C (where B's condition is not exposed to it), conjugated-affordability of D, conjugated-opportunism of E, conjugated-exacerbation of F, and conjugated-social-chainism of B, C (where B's condition is not exposed to it) D, E and F, and conjugated-temporal-enculturation to B's condition of B, C (where B's condition is not exposed to it), D, E and F; and they cannot therefore be re-engaged logically with (as of 'prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup> -  
<existentially-veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-  
logical-dueness-precedes-disontologising-logical-outcome-arrived-at> re-engaging reflex') on the basis that they will relay in circularity/recurrence/repetition/repeatability<sup>10</sup> the defective

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting  
 (perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>>-as-to-uninstitutionalised-threshold<sup>102</sup>-self-referencing-syncretising-  
 and-subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-and-  
 apriorising/axiomatising/referencing) elicited by B in terms-as-of-axiomatic-construct of B's  
 postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing-nonconviction/madeupness/bottomlining-  
 <'<decontextualising/de-existentialising~of-attendant-intradimensional-  
 apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-  
 intradimensional-ontologising'-imbued-<contextualising/existentialising~attendant-  
 ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-<as-to-disontologising-perverted-  
 outcome-sought-precedes-existentially-veridical-'attendant-intradimensional-  
 apriorising/axiomatising/referencing'-logical-dueness>)> and C, D, E and F relative-ontological-  
 incompleteness<sup>88</sup>-induced,-'threshold-of-nonconviction/madeupness/bottomlining-in-shallow-  
 supererogation<sup>96</sup>-<as-to-'attendant-intradimensional'-prospectively-  
 disontologising~preconverging/dementing<sup>90</sup>-apriorising-psychologism>' that is 'in-wait as of  
 prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought defective <sup>83</sup>reference-of-  
 thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> to enable their conjugated-  
 postlogism<sup>77</sup>, where it is socially-functional-and-accordant<sup>93</sup> to do so. It should be qualified that  
 postlogism<sup>77</sup> (psychopathy) and conjugated-postlogism<sup>77</sup> (as social psychopathy) are enabled,  
 endemised and enculturated by the possibility of the phenomena being socially-functional-and-  
 accordant<sup>93</sup> without negative consequences to its agents so long as it is not socially <sup>103</sup>universally  
 transparent, and so eliciting the respective temporality<sup>98</sup>/shortness over the  
 intemporality<sup>52</sup>/longness of adhering to proper  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting

(ontologically-veridical<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>). Further more than postlogism<sup>77</sup> and conjugated-postlogism<sup>77</sup> being just passively socially-functional-and-accordant<sup>93</sup>, a more active socially-functional-and-accordant<sup>93</sup> framework is often induced by extrinsic-attribution on the token of eliciting ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity’. This is highly specific and circumscribe for efficacy-sake from accrued involvement with childhood psychopathy (with regards to adult psychopathy or adult postlogism<sup>77</sup>) wherein achieving the registry-worldview’s/dimension’s-<sup>83</sup>reference-of-thought-for-social-functioning-and-accordance threshold enabling postlogism<sup>77</sup>/psychopathy and/or conjugated-postlogism<sup>77</sup>/social-psychopathy involves an insight about how ‘lack of constraining social<sup>103</sup>universal-transparency<sup>104</sup>-{transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>83</sup>} of perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> determines how prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> minds will act as of<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. Besides and critically as well, in addition to this inherently induced faulty-mentation-procedure-deception involved with the state of postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing-nonconviction/madeupness/bottomlining-(<decontextualising/de-existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional-ontologising’-imbued-

<contextualising/existentialising~attendant–ontological-contiguity >;-in-shallow-  
 supererogation<sup>96</sup> -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
 veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness> }  
 and its protraction into conjugated-postlogism<sup>77</sup>/social-psychopathy, postlogism<sup>77</sup> and  
 conjugated-postlogism<sup>77</sup> is equally and decisively sustained socially by the accompanying  
 inherent disposition to uphold the registry-worldview’s/dimension’s–<sup>83</sup>reference-of-thought-for-  
 social-functioning-and-accordance thereafter as of mechanical-knowledge (given that inevitably  
 social confliction is bound to arise in the social-setup with the phenomena of  
 postlogism<sup>77</sup>/psychopathy and conjugated-postlogism<sup>77</sup>/social-psychopathy), and as the mere  
 recurrence of such social conflictions associated with the postlogism<sup>77</sup>/psychopathy and  
 conjugated-postlogism<sup>77</sup>/social-psychopathy characters might ultimately jeopardise the registry-  
 worldview’s/dimension’s–<sup>83</sup>reference-of-thought-for-social-functioning-and-accordance (even  
 when other prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup> -<existentially-  
 veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-  
 precedes-disontologising-logical-outcome-arrived-at> minds do lack a social <sup>103</sup>universal-  
 transparency<sup>104</sup> -<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative–  
 epistemicity>totalising~in-relative-ontological-completeness<sup>8</sup> } of the veridical  
 postlogism<sup>77</sup>/psychopathy and conjugated-postlogism<sup>77</sup>/social-psychopathy underlying  
 phenomena of perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-  
 preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>9</sup> > as disontologising-  
 perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–  
 apriorising/axiomatising/referencing’-logical-dueness). In this regard, prelogism<sup>78</sup>-as-of-  
 conviction,-in-profound-supererogation<sup>96</sup> -<existentially-veridical–‘attendant-intradimensional–  
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-

outcome-arrived-at> minds generally adopt a generalising approach for determining the ‘overall registry-worldview’s/dimension’s<sup>83</sup>reference-of-thought-for-social-functioning-and-accordance experiences and recounts with any specific individual’ including psychopathic or conjugated-postlogism<sup>77</sup>, and in so doing construe dichotomously the said individual’s as adhering or not-adhering to the registry-worldview’s/dimension’s<sup>83</sup>reference-of-thought-for-social-functioning-and-accordance (and so specifically judged rather in various shades of the registry-worldview’s/dimension’s<sup>83</sup>reference-of-thought-for-social-functioning-and-accordance implied mechanical-knowledge), as entails with associating or not associating the said individual in given occasions or in specifically given aspects of life depending on such experiences and recounts. With this in mind (based on its dormant childhood development experience), the adult psychopathy personality arising from its growth experience (and correspondingly the protraction into conjugated-postlogism<sup>77</sup> behaviour in this regard), wherein its childhood psychopathy failing the registry-worldview’s/dimension’s<sup>83</sup>reference-of-thought-for-social-functioning-and-accordance induced a shift in behaviour such that in lieu of ‘such preposterous acts-and/or-narratives of vicious postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising~attendant–ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>’ at childhood, the childhood psychopathy comes to grasp that ‘acts-and/or-narratives of vicious postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-

intradimensional-ontologising'-imbued-<contextualising/existentialising~attendant-  
 ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-<as-to-disontologising-perverted-  
 outcome-sought-precedes-existentially-veridical-'attendant-intradimensional-  
 apriorising/axiomatising/referencing'-logical-dueness>}' as of 'compensating directed pseudo-  
 virtue acts-and/or-narratives' will lead to relative social overlooking of the 'postlogism<sup>77</sup>-as-of-  
<sup>11</sup>compulsing-nonconviction/madeupness/bottomlining-{'<decontextualising/de-  
 existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-  
 disontologising'-of-the-'attendant-intradimensional-ontologising'-imbued-  
 <contextualising/existentialising~attendant-ontological-contiguity >;-in-shallow-  
 supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
 veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness>}'  
 vicious acts-and/or-narratives'; and so cultivating its deterministic <amplifying/formative-  
 epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>7</sup> faulty-mentation-procedure-deception 'misconception of meaningfulness-and-  
 virtue'. For instance, as highlighted further below where John in a 'dereifying act' spills water  
 on a chair, his 'misconception of meaningfulness-and-virtue' involving such a mental-  
 disposition of 'compensating directed pseudo-virtue acts-and/or-narratives' may be to do some  
 house chore but rather in 'crude behaviour manner' that reveals an ad-hoc quest to re-establish  
 the registry-worldview's/dimension's-<sup>83</sup>reference-of-thought-for-social-functioning-and-  
 accordance with others. The adult psychopathy personality development arising from this  
 fundamental faulty-mentation-procedure-deception 'misconception of meaningfulness-and-  
 virtue' at childhood, further evolves a long way with a constantly readjustment process to  
 ultimately enable the credulity for the registry-worldview's/dimension's-<sup>83</sup>reference-of-  
 thought-for-social-functioning-and-accordance at adult psychopathy, such that at adulthood

social <sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-entailing-  
<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness } as of  
‘implicated\_attendant-ontological-contiguity<sup>67</sup>’~educated-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency><sup>40</sup>’,-<reifying-or-elucidating-of-prospective-relative-ontological-  
completeness<sup>87</sup> -of-<sup>83</sup> reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context> of its  
underlying postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing-nonconviction/madeupness/bottomlining-  
{‘<decontextualising/de-existentialising~of-attendant-intradimensional-  
apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-  
intradimensional-ontologising’-imbued-<contextualising/existentialising~attendant-  
ontological-contiguity >;-in-shallow-supererogation<sup>96</sup> -<as-to-disontologising-perverted-  
outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-  
apriorising/axiomatising/referencing’-logical-dueness>} often gets lost enabling its faulty-  
mentation-procedure-deception at adulthood. By derivation the subsequently induced  
conjugated-postlogism<sup>77</sup>/social-psychopathy, as of human temporal-dispositions will exploit  
unconsciously (as ignorance), expediently (as affordability) or consciously (as  
opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-  
aggregation/temporal-enculturation-or-temporal-endemisation) the lack of such social  
<sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-entailing-  
<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness } of the  
psychopathic/postlogism<sup>77</sup> <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
shallow-supererogation<sup>96</sup>>, and thus its own derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-  
<as-preconvergently-apriorising/axiomatising/referencing-in-  
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>; wherein even in the

case of occasional elucidation of specific postlogism<sup>77</sup>-set-of-narratives-and-acts of the psychopath as being rather of <sup>11</sup>compulsing–nonconviction/madeupness/bottomlining–  
 {<decontextualising/de-existentialising~of-attendant-intradimensional–  
 apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-  
 intradimensional–ontologising’-imbued-<contextualising/existentialising~attendant–  
 ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-<as-to-disontologising-perverted-  
 outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–  
 apriorising/axiomatising/referencing’-logical-dueness>} and preconverging-or-dementing<sup>20</sup>–  
 apriorising-psychologism, this does not necessarily transform the mental-dispositions of  
 temporal-dispositions in their conjugation to psychopathic postlogism<sup>77</sup> as conjugated-  
 postlogism<sup>77</sup> since the induced-deception is fundamentally of apriorising–<sup>83</sup>reference-of-  
 thought/apriorising–registry—elements (†epistemic-totalising<sup>333</sup>)psychologismic-subliminality-of-  
 individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature,  
 presumptuousness-or-arrogation, assumptions, value-reference and teleology<sup>99</sup>), with the  
 conjugated-postlogism<sup>77</sup> interlocutor as of ‘<sup>83</sup>reference-of-thought—degraded-devolving-as-of-  
 uninstitutionalised-threshold<sup>102</sup>’, even when they recognised the specific postlogism<sup>77</sup>-set-of-  
 narratives-and-acts and are rather inclined to contend on the basis of the same flawed and  
 deceptively-induced apriorising–<sup>83</sup>reference-of-thought/apriorising–registry—elements  
 (whether unconsciously as beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of-  
 preconverging-existential-extrication-as-of-existential-unthought><sup>5</sup> as conjugated-ignorance or  
 by expediency as conjugated-affordability or consciously as conjugated-  
 opportunism/conjugated-exacerbation/conjugated-social-chainism-or-social-discomfiture-or-  
 negative-social-aggregation/conjugated-temporal-enculturation-or-temporal-endemisation,  
 given the ‘lack of constraining social <sup>103</sup>universal-transparency<sup>104</sup>-{transparency-of-totalising-  
 entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-

ontological-completeness<sup>37</sup>) without<sup>83</sup> reference-of-thought<sup>8</sup>-categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>, -for-  
 aposteriorising/logicising/deriving/intelligising/measuring<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> to  
 the ontological implications of the appropriate ‘~~implicit-attendant~~-ontological-  
 contiguity<sup>67</sup>’-educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency><sup>40</sup>’, -<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup> -of-<sup>83</sup> reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context> apriorising-  
<sup>83</sup>reference-of-thought/apriorising-registry—elements and thus explaining derived-  
<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> arises, in addition to the more fundamental issue of relative-  
 ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought as of prospective procrpticism  
 uninstitutionalisation. In other words, ‘psychopathic/postlogism<sup>77</sup> and social-  
 psychopathic/conjugated-postlogism<sup>77</sup> vicious acts-and/or-narratives’ as of perversion-and-  
 derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> take the form of mental ‘misconception of meaningfulness-and-  
 virtue’ that such ‘postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing-nonconviction/madeupness/bottomlining-  
 {<decontextualising/de-existentialising~of-attendant-intradimensional-  
 apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-  
 intradimensional-ontologising’-imbued-<contextualising/existentialising~attendant-  
 ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-<as-to-disontologising-perverted-  
 outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-  
 apriorising/axiomatising/referencing’-logical-dueness>} vicious acts-and/or-narratives’ based

on their systematic combination with ‘compensating directed pseudo-virtue acts-and/or-narratives’ directed to relevant significant others will enable the registry-worldview’s/dimension’s—<sup>83</sup>reference-of-thought-for-social-functioning-and-accordance, by such a compensation mechanism. With this faulty-mentation-procedure-deception, this is thus supposed to override the ‘postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-⟨contextualising/existentialising~attendant–ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-⟨as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ vicious acts-and/or-narratives’ as of an association between the ‘postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-⟨contextualising/existentialising~attendant–ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-⟨as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ vicious acts-and/or-narratives’, and ‘compensating directed pseudo-virtue acts-and/or-narratives’ towards relevant significant others, wherein that compensating is not a trite equivalence but rather involves ‘high-proportionality of overcompensating directed pseudo-virtue acts-and/or-narratives’ relative to ‘specific or given postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-

<contextualising/existentialising~attendant~ontological-contiguity >;-in-shallow-  
supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
veridical-‘attendant-intradimensional~apriorising/axiomatising/referencing’-logical-dueness> }  
vicious acts-and/or-narratives’ in order to enable the postlogism<sup>77</sup>/psychopathic manifestation  
achieve the registry-worldview’s/dimension’s-<sup>83</sup>reference-of-thought-for-social-functioning-  
and-accordance (with such overcompensation involving sought after overall preceding and  
subsequent sense of social allegiance with relevant significant others and then corresponding  
‘high-proportionality overcompensating directed pseudo-virtue acts-and/or-narratives’ towards  
relevant significant others, whether relevant individuals and/or relevant social network, as  
overall ‘social investment’ that should allow its instigated ‘postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing-  
nonconviction/madeupness/bottomlining-({<decontextualising/de-existentialising~of-  
attendant-intradimensional~apriorising/axiomatising/referencing>-induced-disontologising’-of-  
the-‘attendant-intradimensional~ontologising’-imbued-  
<contextualising/existentialising~attendant~ontological-contiguity >;-in-shallow-  
supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
veridical-‘attendant-intradimensional~apriorising/axiomatising/referencing’-logical-dueness> }  
vicious acts-and/or-narratives’ with respect to another individual or situation, as the occasion  
may arise, to be overlooked/absolved/exonerated/exculpated socially). This faulty-mentation-  
procedure-deception mental-disposition at adulthood psychopathy is more profound than just an  
ad-hoc trite association between committing a given vicious act and initiating a given limited  
‘compensating directed pseudo-virtue act-and/or-narrative’ in compensation as is the case at  
childhood psychopathy, since the adult psychopath discovers at that stage that such triteness of  
association is relatively inefficient for attaining the registry-worldview’s/dimension’s-  
<sup>83</sup>reference-of-thought-for-social-functioning-and-accordance (but rather requires a more  
profound association of the ‘postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing-

nonconviction/madeupness/bottomlining-(<decontextualising/de-existentialising~of-  
 attendant-intradimensional~apriorising/axiomatising/referencing>-induced-disontologising'-of-  
 the-'attendant-intradimensional~ontologising'-imbued-  
 <contextualising/existentialising~attendant~ontological-contiguity >;-in-shallow-  
 supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
 veridical~'attendant-intradimensional~apriorising/axiomatising/referencing'-logical-dueness>)  
 vicious acts-and/or-narratives' and 'compensating directed pseudo-virtue acts-and/or-  
 narratives'). As then during its childhood the 'compensating directed pseudo-virtue acts-and/or-  
 narratives' are relatively <sup>103</sup>universally transparent socially for what these truly are, as rather  
 being associated with its faulty-mentation-procedure-deception mental-disposition of  
<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>>, 'than just merely or confused with innocent virtue acts-and/or-  
 narratives'; and as 'interlocutors in prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-  
 <existentially-veridical~'attendant-intradimensional~apriorising/axiomatising/referencing'-  
 logical-dueness-precedes-disontologising-logical-outcome-arrived-at> come to grasp the  
 deliberativeness/consciousness of the artificial and fallacious systematic eliciting of  
 'compensating directed pseudo-virtue acts-and/or-narratives' as a crude-trite-compensating  
 mechanism for its urge to commit 'postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing-  
 nonconviction/madeupness/bottomlining-(<decontextualising/de-existentialising~of-  
 attendant-intradimensional~apriorising/axiomatising/referencing>-induced-disontologising'-of-  
 the-'attendant-intradimensional~ontologising'-imbued-  
 <contextualising/existentialising~attendant~ontological-contiguity >;-in-shallow-  
 supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
 veridical~'attendant-intradimensional~apriorising/axiomatising/referencing'-logical-dueness>)

vicious acts-and/or-narratives’ and is thus socially-dysfunctional at childhood. Whereas at adulthood psychopathy the overcompensating involves a surreptitious upending/undermining/blurring of this underlying insight that the ‘high-proportionality overcompensating directed pseudo-virtue acts-and/or-narratives’ is rather as of a personality development derived-from and connected-with such fallacious crude-trite-compensating at childhood; such that it is then adopted and relayed as contending thus wrongly validating its apriorising—<sup>83</sup>reference-of-thought/apriorising—registry—elements of ~~epistemic-~~totalising<sup>33</sup> psychologismic subliminality-of-individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology<sup>99</sup> (which are actually outside ‘~~implicit-attendant-ontological-contiguity~~<sup>67</sup>? ~educated—existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-<imbued-notional~cogency>’<sup>40</sup>, -<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>8</sup> -of- reference-of-thought-<sup>8</sup> devolving-as-of-instantiative-context>’) as first-level deception, and thus enabling the infinite possibilities of second-level deception from their <sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup>. This underlying postlogism<sup>77</sup>/psychopathic faulty-mentation-procedure-deception mental-disposition and its protraction in conjugated-postlogism<sup>77</sup>/social-psychopathy involving deliberative/conscious or unconscious (conjugated-ignorance) artificial, fallacious and surreptitious systematic eliciting of ‘high-proportionality overcompensating directed pseudo-virtue acts-and/or-narratives’ systematically enabling the possibility for committing ‘postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing—nonconviction/madeupness/bottomlining—<‘<decontextualising/de-existentialising~of-attendant-intradimensional—apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional-ontologising’—imbued-<contextualising/existentialising~attendant-

ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-<as-to-disontologising-perverted-  
outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-  
apriorising/axiomatising/referencing’-logical-dueness> } vicious acts-and/or-narratives’ with  
respect to another individual or situation, as the occasion may arise, while ensuring social  
overlooking/absolving/exonerating/exculpating is a central enculturating/endemising  
mechanism at the registry-worldview/dimension-level (beyond the individuation-level) of  
human temporalities-drives to adhere to the <amplituding/formative> wooden-language-  
<imbued—temporal—mere-form/virtualities/dereification/akrasiatic-  
drag/denatured/preconverging-or-dementing<sup>20</sup>—narratives—of-the-<sup>83</sup>reference-of-thought-  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>95</sup> } (failing/not-upholding-<as-of-  
apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity-or-  
ontological-preservation as of ontological-normalcy/postconvergence). Further, at the  
confluence of postlogism<sup>77</sup>/psychopathy and conjugated-postlogism<sup>77</sup>/social-psychopathy with  
respect to ontologically-veridical<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> arises disjointedness-as-of-  
<sup>83</sup>reference-of-thought; inherent in temporality<sup>98</sup>/shortness and as of postlogism<sup>77</sup> and  
conjugated-postlogism<sup>77</sup> mental-dispositions (shallowness-of-thought construed as of temporal-  
extricatory reasoning as well as incoherent and awkwardly implied<sup>103</sup> universal projections, but  
which actually speaks of <amplituding/formative—epistemicity>totalising~self-referencing-  
syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> explaining why its ‘<sup>103</sup>universal projection  
lip-servicing nature or inductive limitation fails the test of a true principle’, basically highlighting  
a dynamic<sup>83</sup> reference-of-thought relationship with<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> as of poor  
performance of supposed intemporal-projection but actually in effect pseudointemporality<sup>52</sup>-as-  
temporality<sup>98</sup> and speaks, more specifically with regards to psychopathic/postlogic  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, rather as of relatively ‘mere-rhyming mental-disposition’  
emphasising <amplituding/formative><sup>8</sup> wooden-language-<imbued—temporal—mere-

form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup> –  
 narratives—of-the-<sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-  
 teleology<sup>99</sup>) in ‘toning-triggering/snappings-of-impression/tenseness-of-interlocutory-  
 engagement-{easily copied with conjugated-postlogism<sup>77</sup> at an intuitive-level}’-falsely-  
 projecting-profoundness-of-thought more like vague-rhyming-or-copied-mimicry-or-formulaic-  
 projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging<sup>94</sup> with  
 respect to ontologically-veridical <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> given psychopathic  
 slantedness ‘deception-of-successively-shifting-or-non-cohering-narratives-and-acts/deception-  
 by-concurrently-false-presupposing/false-presuming/false-premising-of-narratives/deception-  
 by-concurrently-false-assumptive-preconverging-or-dementing<sup>20</sup>—apriorising-psychologism’),  
 over an intemporal/ontological profoundness-of-thought (as of the ‘intemporal synopsis-  
 depth-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>/supratransversality-<in-sublimating-existential-  
 eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing as-to-  
 <amplifying/formative-epistemicity>totalising~social-context-construed-conflatedness<sup>13</sup>’ of  
 aetiologisation/ontological-escalation-<ontological-  
 veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>  
 driven by ‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’-as-conflatedness<sup>13</sup>-or-  
 ontological-reprojecting emphasising <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup> as rather about intemporal-preservation-entropy-or-  
 contiguity—or—ontological-preservation as of ontological-normalcy/postconvergence); and  
 interestingly such a contrastive insight (of temporal-to-intemporal contrastive-synopsis-  
 depths-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) should be central to an elucidative storied-  
 construct/ontologically-valid-narration of notional~firstnaturedness-formativeness-<as-to-  
 eventualising~inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-  
 <so-construed-as-from-perspective—ontological-normalcy/postconvergence> disambiguation.

The very ‘intemporal synopsis-ing-depth-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ required for ‘intemporal mental-projections’ or ‘ontological construals’ outside institutionalisation framework as enabled by deferential-formalisation-transference render them highly susceptible to denaturing<sup>16</sup> in uninstitutionalised-threshold<sup>02</sup> framework as with regards to the extended-informality-~~(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>)~~ where these face in the same space of temporal-to-intemporal the registry-worldview’s/dimension’s-<sup>83</sup>reference-of-thought-for-social-functioning-and-accordance thresholds ‘temporal-distractively-aligned synopsis-ing-depth-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’-as-shalowness-of-thought-as-subtransversality-~~(in-desublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing~~ and with the ‘lack of constraining social<sup>103</sup>universal-transparency<sup>104</sup>-~~(transparency-of-totalising-entailing,-as-to-entailing-~~(amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness<sup>87</sup>)~~~~ as of ‘~~implicit-ed\_attendant-ontological-contiguity<sup>67</sup>~duced-existentialising/contextualising/textualising\_~~‘intelligibility/epistemicity/reflexivity-contiguity-~~(imbued-notional~cogency><sup>40</sup>,-reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context>~~ meaning that same-terms-of-expressions/seemingly-same-implied-meaningfulness are undisambiguated, and available to postlogic/psychopathic, temporal-dispositions in conjugated-postlogism<sup>77</sup> as well as the intemporal-disposition in supplanting-conviction-as-to-profound-supererogation<sup>96</sup>-~~of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>31</sup>-apriorising-psychologism.~~

The relative transparency of childhood psychopathy<sup>74</sup> perversion-of-<sup>83</sup>reference-of-thought-~~(as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>~~ (as highlighted with the case of John in a ‘dereifying act’ spilling water on a chair in conjunction with its psychopathic perverted compensation mental-disposition as a basis for concurrently instigating postlogism<sup>77</sup>-

as-of-<sup>11</sup>compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-  
 existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-  
 disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-  
 <contextualising/existentialising~attendant–ontological-contiguity >;-in-shallow-  
 supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
 veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩  
 so long as it can be socially-functional-and-accordant<sup>93</sup> in satisfying its faulty-mentation-  
 procedure-deception-or-urge<sup>43</sup> by vague-rhyming-or-copied-mimicry-or-formulaic-projection-  
 or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging<sup>94</sup>) is highly  
 revealing of the perverted nature of ‘temporal psychopathic/postlogic synopsis-ing-depth-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’, and as it develops into adult psychopathy where social  
<sup>103</sup>universal-transparency<sup>104</sup>-⟨transparency-of-totalising-entailing,-as-to-entailing-  
 <amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness’⟩ as of  
 ‘implicit-ed\_attendant–ontological-contiguity<sup>67</sup>’~educed–  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>8</sup>reference-of-thought-<sup>8</sup>devolving-as-of-instantiative-context> gets lost and  
 its <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-⟨as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> is related to as appropriateness-of-<sup>83</sup>reference-of-thought-as-of-  
 conflatedness<sup>13</sup> in ‘prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-⟨existentially-  
 veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-  
 precedes-disontologising-logical-outcome-arrived-at> rather than as postlogism<sup>77</sup>-as-of-  
<sup>11</sup>compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-  
 existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-

disontologising’-of-the-‘attendant-intradimensional-ontologising’-imbued-  
 <contextualising/existentialising~attendant-ontological-contiguity >;-in-shallow-  
 supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
 veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-  
 dueness>)’ as the adult psychopath undergoes  
 maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and-  
 accordance—as-of-social-stake-contention-or-confliction (further elucidated elsewhere)  
 inducing the further protraction in conjugated-postlogism<sup>77</sup>/social-psychopathy of derived-  
<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> ‘temporal-synopsising-depth-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’-  
 as-shalowness-of-thought in derived-vague-rhyming-or-copied-mimicry-or-formulaic-  
 projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging<sup>94</sup>  
 (beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of-preconverging-existential-extrication-  
 as-of-existential-unthought><sup>6</sup>). This at the institutional-level, a framework as the extended-  
 informality-<susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-  
<sup>5</sup>meaningfulness-and-teleology > without social <sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-  
 totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-  
 relative-ontological-completeness > } as of ‘implicit-attendant-ontological-  
 contiguity<sup>67</sup>?~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context> as so  
 reflected by its relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought (disjointedness-  
 as-of-<sup>83</sup>reference-of-thought) is bound to induce defective/perverted ‘temporal-distractively-

aligned synopsising-depth of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ relative to intemporal/ontological and virtue constructs.

[Consider the instance of an archetype illustration with respect to say a Socrates or Rousseau individuation ‘intemporal synopsising-depth-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>/supratransversality-<in-sublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing as-to-<amplituding/formative-epistemicity>totalising~social-context-construed-conflatedness<sup>13</sup>’, ‘temporal-distractively-aligned synopsising-depth-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’-as-shalowness-of-thought-as-subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing in pseudointemporality<sup>52</sup> lip-servicing will within the relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought of their respective epochs poorly grasp their respective ‘intemporal synopsising-depth-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>/supratransversality-<in-sublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing as-to-<amplituding/formative-epistemicity>totalising~social-context-construed-conflatedness<sup>13</sup>’, and rather think as irrational the projective disposition of a Socrates that doesn’t rather advance a temporal interest in the city-state polity but is rather bent on spreading new ideas as a natural philosopher while prioritising as of ~~postconverging-nonextricatory-existential-preempting-of-existential-unthought~~ in his asceticism† the prospective intemporal/~~longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>~~ over the temporal/~~shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>~~ status quo, and likewise with a Rousseau who isn’t advancing a temporal/~~shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>~~ interest that his aristocratic stature should warrant like actively pursuing for landed properties and currying favours with kings but is rather bent principally on a prospective commitment on grasping and spreading notions of a renewal of the human condition as <sup>103</sup>universal rights and enlightened despotism; such that the

<amplituding/formative> wooden-language-⟨imbued—averaging-of-thought-<as-to-  
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-  
 ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications> } in such  
 setups will certainly be rife with distraction of such ‘temporal-distractively-aligned synopsising-  
 depth-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>’-as-shallowness-of-thought-as-subtransversality-  
 <in-desublimating-existential-eventuating/denouement>~of-motif-and-  
 apriorising/axiomatising/referencing; wherein a Socrates or Rousseau individuation ‘intemporal  
 synopsising-depth-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>’ as articulated above will face in the  
 same space of the registry-worldview’s/dimension’s-<sup>83</sup> reference-of-thought-for-social-  
 functioning-and-accordance thresholds with respect to <sup>56</sup> meaningfulness-and-teleology<sup>99</sup> such  
 ‘temporal-distractively-aligned synopsising-depth-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>’-as-  
 shallowness-of-thought-as-subtransversality-<in-desublimating-existential-  
 eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing as stated above,  
 as the ‘lack of constraining social <sup>103</sup>universal-transparency<sup>104</sup> -⟨transparency-of-totalising-  
 entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-relative-  
 ontological-completeness<sup>37</sup> } as of ‘implicated-attendant-ontological-contiguity<sup>67</sup>’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup> -of-<sup>88</sup> reference-of-thought-<sup>89</sup><devolving-as-of-instantiative-context> } implies that  
 same-terms-of-expressions/seemingly-same-implied-meaningfulness are  
 undisambiguated/undelineated, and available to temporal postlogic/psychopathic synopsising-  
 depth-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>, temporal-dispositions in conjugated-postlogism<sup>77</sup>  
 synopsising-depth-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> as well as intemporal synopsising-  
 depth-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>. Likewise, for instance, it won’t be surprising that  
 the ‘intemporal synopsising-depth-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>/supratransversality-

<in-sublimating-existential-eventuating/denouement>~of-motif-and-  
 apriorising/axiomatising/referencing as-to-<amplituding/formative-  
 epistemicity>totalising~social-context-construed-conflatedness<sup>13</sup> of  
 aetiologisation/ontological-escalation-<ontological-  
 veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> as  
 implied in this write-up, in principle, is rather alien as of its purposefulness/ontological-  
 aspiration (notwithstanding the debatableness of veracity/ontological-pertinence as all  
 knowledge constructs must necessarily be opened to) to many ‘temporal-distractively-aligned  
 synopsising-depth-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’-as-shalowness-of-thought-as-  
 subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-and-  
 apriorising/axiomatising/referencing. This fundamentally arises due to the fact that prospective  
 transcendence-and-sublimity/sublimation/supererogatory~de-mentativity arises as an ‘exercise  
 of outward-facing prospective institutionalisation metaphysics-of-absence-(implicated-  
 epistemic-veracity-of-<sup>6</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>)  
 value-referencing’ relative to a ‘<amplituding/formative-epistemicity>totalising~self-  
 referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> inward facing  
 uninstitutionalised-threshold<sup>102</sup> value-referencing’.]

Ultimately, loss of social <sup>103</sup>universal-transparency<sup>104</sup> <transparency-of-totalising-entailing,-as-  
 to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-  
 completeness<sup>87</sup> ) as of ‘implicated\_attendant-ontological-contiguity<sup>67</sup>~duced-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogeny>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context> as of  
 relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought such that mental states with  
 respect to postlogism<sup>77</sup> and conjugated-postlogism<sup>77</sup> as of specific registry-

worldviews/dimensions reveal the reality of the registry-worldview/dimension relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought, and more specifically relevant to the phenomenon of psychopathy and social psychopathy it points to disjointedness-as-of-<sup>83</sup>reference-of-thought associated with procrypticism relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought. It should be noted as well that the notion of overlooking and resetting (as the fact is the conscious manifestation of perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>> doesn't truly qualify for such a notion of overlooking and resetting since it is of registry-worldview's/dimension's-uninstitutionalised-threshold<sup>102</sup>-defect-<as-Being-or-ontological-or-existential-defect><sup>85</sup> and not defect-of-<sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> of the registry-worldview's/dimension's-<sup>83</sup>reference-of-thought-for-social-functioning-and-accordance, more like it can't be pretended that overlooking the nefarious implications of notions-and-accusations-of-sorcery in a non-positivistic social-setup in some way implies a resetting of non-positivism/medievalism mindsets/<sup>83</sup>reference-of-thought, and it will be more of an intellectual-and-moral dereliction from a positivistic insight) doesn't cancel the fundamental temporal mental-dispositions as portrayed above given that intrinsic-reality/ontological-veridicality is a contiguity (superseding-oneness-of-ontology), and the relative-ontological-incompleteness<sup>88</sup>-induced,-'threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>' as displayed by the individuations (speaking not of a defect-of-<sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> of the registry-worldview's/dimension's-<sup>83</sup>reference-of-thought-for-social-functioning-and-accordance) above is of 'existential perpetuation in

circularity/recurrence/repetition/repeatability<sup>10</sup> (as-of-‘perversion-and-derived-<sup>74</sup> perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>>-as-to-  
 uninstitutionalised-threshold<sup>102</sup>-self-referencing-syncretising-and-subtransversality-<in-  
 desublimating-existential-eventuating/denouement>~of-motif-and-  
 apriorising/axiomatising/referencing’); and so as socially-functional-and-accordant<sup>93</sup>, (wherein  
 with respect to ‘least-and-derived-temporal-operating-modalities-of-the-<sup>83</sup>reference-of-thought-  
 as-of-<sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—  
 enframed/disontologising~conceptualisation-inducing-the-uninstitutionalised-threshold<sup>102</sup>’,  
 social <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is downgraded into ‘temporal  
 <amplifying/formative><sup>8</sup> wooden-language-<imbued—averaging-of-thought-<as-to-  
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-  
 ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>’ mental-  
 dispositions and projections disposition’ with corresponding degrading of the  
 profoundness/sophistication of <sup>83</sup>reference-of-thought of a <sup>55</sup>maximalising-recomposing-for-  
 relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation  
 disposition such that for veracity/ontological-pertinence there is need for teleological-  
 differentiation/scission/variance/disambiguation in construing a ‘supratransversality-<in-  
 sublimating-existential-eventuating/denouement>~of-motif-and-  
 apriorising/axiomatising/referencing <sup>83</sup>reference-of-thought of <sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup>’ as ontological and ‘subtransversality-<in-desublimating-existential-  
 eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing <sup>83</sup>reference-of-  
 thought of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’, while with respect to ‘maximal-operating-  
 modality-of-<sup>83</sup>reference-of-thought-as-of-formalisation’ social <sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup> is deferred to the profoundness/sophistication of <sup>83</sup>reference-of-thought of a

<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
ontologising~conceptualisation disposition by its ~~<amplituding/formative-~~  
epistemicity>causality<sup>9</sup> ~~~as-to-projective-totalitative-implications-of-prospective-~~  
~~nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-~~  
contiguity<sup>67</sup> induced prospective institutionalisation formalisations, percolation-channelling-  
<in-deferential-formalisation-transference> and secondnating). Thus in summary ‘existential  
perpetuation in circularity/recurrence/repetition/repeatability<sup>10</sup>’ (of ‘maximal-as-intemporal-  
operating-modality-with-respect-to-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>-of-  
<sup>83</sup>reference-of-thought-as-of-<sup>55</sup>maximalising-recomposuring-for-relative-ontological-  
completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation-inducing-the-prospective-  
institutionalisation’-and-‘least-and-derived-temporal-operating-modalities-with-respect-to-  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>-of-<sup>83</sup>reference-of-thought-as-of-  
<sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—  
enframed/disontologising~conceptualisation-in-inducing-the-uninstitutionalised-threshold<sup>102</sup>’)   
defines how and why any ‘institutionalisation-by-uninstitutionalised-threshold<sup>102</sup> limits’ come  
to be attained and sustained (whether recurrent-utter-uninstitutionalisation, base-  
institutionalisation–ununiversalisation, <sup>103</sup>universalisation–non-positivism/medievalism,  
positivism–<sup>80</sup>procrypticism, and prospectively deprocrypticism) as it is construed as arising due  
to the definite/unchangeable reality of ‘human-subpotency–  
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-  
‘notional~firstnatedness-formativeness-~~<as-to-eventualising-inkling-drive-or-seeding-~~  
~~misprising>~~—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-  
ontological-normalcy/postconvergence>’-existentialism-form-factor intertwined with a given  
institutionalisation relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-  
nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-~~<as-to-‘attendant-~~

intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-  
psychologism>’ (with the latter not-definite/changeable by ‘transcendental  
institutionalisation/intemporalisation’ by a <sup>55</sup>maximalising-recomposuring-for-relative-  
ontological-completeness<sup>37</sup>—unenframed/re-ontologising~conceptualisation exercise). This is  
so reflected as of <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>37</sup>—  
unenframed/re-ontologising~conceptualisation. This explains why the ‘recurrent-utter-  
uninstitutionalisation’ mindset/<sup>83</sup>reference-of-thought is existentially-<disontologising/re-  
ontologising—aporeticism> perpetuating ‘failing/not-upholding-<as-of-  
apriorising/axiomatising/referencing> of rulemaking-over-non-rules—  
apriorising/axiomatising/referencing—psychologism’  
circularity/recurrence/repetition/repeatability<sup>10</sup> in as-inherently-implied-by-the-  
uninstitutionalised-threshold<sup>102</sup> (threshold-of-nonconviction/madeupness/bottomlining-in-  
shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-  
disontologising~preconverging/dementing<sup>20</sup>—apriorising-psychologism>-of-recurrent-utter-  
uninstitutionalisation), the ‘base-institutionalisation—ununiversalisation’ mindset/<sup>83</sup>reference-of-  
thought is existentially-<disontologising/re-ontologising—aporeticism> perpetuating  
‘failing/not-upholding-<as-of-apriorising/axiomatising/referencing> of <sup>103</sup>universalisation-  
directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’  
circularity/recurrence/repetition/repeatability<sup>10</sup> in as-inherently-implied-by-the-  
uninstitutionalised-threshold<sup>102</sup> (threshold-of-nonconviction/madeupness/bottomlining-in-  
shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-  
disontologising~preconverging/dementing<sup>20</sup>—apriorising-psychologism>-of-  
ununiversalisation), the ‘<sup>103</sup>universalisation—non-positivism/medieval’ mindset/<sup>83</sup>reference-of-  
thought is existentially-<disontologising/re-ontologising—aporeticism> perpetuating  
‘failing/not-upholding-<as-of-apriorising/axiomatising/referencing> of positivising/rational-

empiricism-based-universalisation-directed-rulemaking-over-non-rules—  
 apriorising/axiomatising/referencing–psychologism’ in  
 circularity/recurrence/repetition/repeatability<sup>10</sup> as-inherently-implied-by-the  
 uninstitutionalised-threshold<sup>102</sup> (threshold-of–nonconviction/madeupness/bottomlining-in-  
 shallow-supererogation<sup>96</sup>–<as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>90</sup>–apriorising-psychologism>-of-non-  
 positivism/medievalism), the ‘positivism–<sup>80</sup> procrypticism’ mindset/<sup>83</sup>reference-of-thought is  
 existentially–<disontologising/re-ontologising–aporeticism> perpetuating ‘failing/not-  
 upholding–<as-of-apriorising/axiomatising/referencing> in preempting—disjointedness-as-of-  
<sup>83</sup>reference-of-thought,-as-to-‘<sup>32</sup><amplituding/formative–epistemicity>growth-or-  
 conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-  
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–  
 psychologism’ in circularity/recurrence/repetition/repeatability<sup>10</sup> as-inherently-implied-by-the  
 uninstitutionalised-threshold<sup>102</sup> (threshold-of–nonconviction/madeupness/bottomlining-in-  
 shallow-supererogation<sup>96</sup>–<as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>90</sup>–apriorising-psychologism>-of-procrypticism), and  
 the ‘deprocrypticism’ mindset/<sup>83</sup>reference-of-thought will be existentially–<disontologising/re-  
 ontologising–aporeticism> perpetuating ‘preempting—disjointedness-as-of-<sup>83</sup>reference-of-  
 thought,-as-to-‘<sup>32</sup><amplituding/formative–epistemicity>growth-or-  
 conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-  
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–  
 psychologism’ in circularity/recurrence/repetition/repeatability<sup>10</sup> as-inherently-implied-by-its-  
 preempting-of-any-uninstitutionalised-threshold<sup>102</sup>. It should further be noted that the notion of

in circularity/recurrence/repetition/repeatability<sup>10</sup> is not about conceptualising in the simplistic sense of any specific effective factual acts of circularity/recurrence/repetition/repeatability<sup>10</sup>-as-of-conflated-construal but rather about a defining defectiveness of registry-worldview<sup>83</sup>reference-of-thought-(reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity<sup>4</sup>-of-<sup>8</sup>reference-of-thought-and-not-logically-contending) construed as ‘circularity/recurrence/repetition/repeatability<sup>10</sup>-as-of-conflated-construal of perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>’ inherently-implicit (threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>-of-the-uninstitutionalised-threshold<sup>102</sup> whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrpticism) given the registry-worldview/dimension-level of relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>’. So basically, circularity/recurrence/repetition/repeatability<sup>10</sup>-as-of-conflated-construal is about the ‘circularity of recurrent-utter-uninstitutionalisation-(reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity<sup>4</sup>-of-<sup>8</sup>reference-of-thought-and-not-logically-contending) in need for base-institutionalisation-(reflected-as-soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>33</sup>reference-of-thought-and-logically-contending)’, the ‘circularity of ununiversalisation-(reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity<sup>4</sup>-of-<sup>8</sup>reference-of-thought-and-not-logically-contending) in need for<sup>103</sup>universalisation-(reflected-as-soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>8</sup>reference-of-thought-and-logically-contending)’, the ‘circularity of non-

positivism/medievalism-⟨reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity<sup>74</sup>-of-reference-of-thought-and-not-logically-contending⟩ in need for positivism-⟨reflected-as-soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought-and-logically-contending⟩’ and prospectively the ‘circularity of procrypticism-⟨reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity<sup>74</sup>-of-<sup>83</sup>reference-of-thought-and-not-logically-contending⟩ in need for deprocrypticism-⟨reflected-as-soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought-and-logically-contending⟩’, successively as of their prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought.

[For instance, resetting relations anew and overlooking non-positivism/medievalism postlogism<sup>77</sup> issue of say notions-and-accusations-of-sorcery does not mean that characters in such a non-positivism/medievalism setup are no longer susceptible to the same mental-dispositions ‘as of non-positivism/medievalism <sup>83</sup>reference-of-thought’ on different or subsequent occasions/instances where the medieval postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing-nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising~attendant–ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ issue of notions-and-accusations-of-sorcery will arise again, where it is socially-functional-and-accordant<sup>93</sup> to do so passively or actively by eliciting social-aggregation-enablers over the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity’. The reason being that the <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> speaks to a

fundamental relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism>’ as a non-positivism/medievalism mindset/<sup>83</sup> reference-of-thought as susceptible  
 to further instances (in circularity/recurrence/repetition/repeatability<sup>10</sup>-as-of-conflated-  
 construal) of endemising/enculturating notions-and-accusations-of-sorcery and hence this issue  
 can only be preconverging/postconverging–de-mentatively/structurally/paradigmatically  
 resolved by a relative prospective ontological-completeness-of-<sup>83</sup> reference-of-thought ushered  
 in by a ‘positivistic mindset/<sup>83</sup> reference-of-thought and social-setting construct  
 prospective/transcending/superseding <amplituding/formative–epistemicity>-  
 totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-  
 ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing–  
 psychologism-as-the-new-referencing-basis-of-prospective–<sup>56</sup>meaningfulness-and-teleology<sup>69</sup>)’  
 involving psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as of a  
 crossgenerational import. That is equally the fundamental and preconverging/postconverging–  
 de-mentative/structural/paradigmatic problem associated with psychopathy and social  
 psychopathy given the relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism>’ of our <sup>80</sup>procrypticism–or–disjointedness-as-of-<sup>83</sup> reference-of-thought for a  
 notional~<sup>18</sup>deprocrypticism <sup>83</sup>reference-of-thought. Such naïve construal of resetting relations  
 anew and overlooking with regards to perversion-and-derived-<sup>74</sup> perversion-of-<sup>83</sup> reference-of-  
 thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> (utterly different  
 from defect-of-<sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-

conviction-as-to-profound-supererogation<sup>96</sup> of the registry-worldview's/dimension's-<sup>83</sup>reference-of-thought-for-social-functioning-and-accordance resetting anew and overlooking) simply becomes at best 'impression-driven/good-naturedness/wishfulness active enabler' for temporally inclined mindsets with respect to what can be habituated/endemised/enculturated as of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
shallow-supererogation<sup>96</sup>> (where postlogism<sup>77</sup> and conjugated-postlogism<sup>77</sup> can be passively socially-functional-and-accordant<sup>93</sup> or actively socially-functional-and-accordant<sup>93</sup> by eliciting <sup>83</sup>social-aggregation-enablers, and so over inherent intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity'). Rather than the idea of resetting relations anew and overlooking, a true intellectual-and-moral elevation is instead achieved by a prospective institutionalisation secondnaturing process construing the inherent reality and derived-implications of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
shallow-supererogation<sup>96</sup>> for its superseding, which effectiveness skews ('intemporality<sup>52</sup>-  
symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>', for relative intrinsic-  
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-  
mentativity) to the veritable intemporal/~~longness-of-register-of-<sup>56</sup>meaningfulness-and-  
teleology<sup>99</sup>~~ in deferential-formalisation-transference as of aetiologisation/ontological-  
escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-  
encumbered\_transcending>, as the-Good/knowledge-reification~gesturing-and-accounting—  
of-epistemic-phenomenalism-<in-  
prospective\_psychologismic~apriorising/axiomatising/referencing- {of- 'prospectively-  
implicated\_attendant-ontological-contiguity '~educated-  
existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-

~~<imbued-notional~cogency>' }~~—conflatedness<sup>13</sup> ~~in {preconverging-disentailment-by}-~~  
~~postconverging-entailment>/understanding/<amplituding/formative-~~  
~~epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-~~  
~~nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-~~  
~~contiguity<sup>67</sup> construct; and so construed suprastructurally as of beyond-the-consciousness-~~  
~~awareness-teleology<sup>99</sup> -<of-preconverging-existential-extrication-as-of-existential-~~  
~~unthought><sup>6</sup> -of-the-prior/transcended/superseded. In other words, recurrent-utter-~~  
~~uninstitutionalisation manifestation of postlogism<sup>77</sup> can only be preconverging/postconverging-~~  
~~de-mentatively/structurally/paradigmatically resolved by base-institutionalisation<sup>83</sup> reference-~~  
~~of-thought, ununiversalisation manifestation of postlogism<sup>77</sup> can only be~~  
~~preconverging/postconverging-de-mentatively/structurally/paradigmatically resolved by~~  
~~<sup>103</sup>universalisation<sup>83</sup> reference-of-thought, non-positivism/medievalism manifestation of~~  
~~postlogism<sup>77</sup> can only be preconverging/postconverging-de-~~  
~~mentatively/structurally/paradigmatically resolved by positivism<sup>83</sup> reference-of-thought, and~~  
~~prospectively procrypticism manifestation of postlogism<sup>77</sup> can only be~~  
~~preconverging/postconverging-de-mentatively/structurally/paradigmatically resolved by~~  
~~notional~<sup>18</sup>deprocrypticism<sup>83</sup> reference-of-thought. As palliative construal is rather~~  
~~ontologically incoherent as the idea for striving to construe intemporality<sup>52</sup>/longness from~~  
~~temporality<sup>98</sup>/shortness is rather naïve and actually as of ontologically-flawed~~  
~~<amplituding/formative-epistemicity>totalising~self-referencing-~~  
~~syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>. ~~<amplituding/formative-~~~~  
~~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>~~  
~~here implies that every registry-worldview/dimension is rather pre-inclined to represent its own~~  
~~threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -<as-to-~~  
~~'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>20</sup> -~~

~~apriorising-psychologism~~ at worst as a nondescript/ignorable-void<sup>60</sup> (actually speaking of akraasiatic-drag-denatured-and-preconverging-or-dementing<sup>20</sup>-narratives) or a-registry-worldview's-or-dimension's-ignoring-of-its-prior-relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought-as-an-ontologically-flawed-neuterisation<sup>59</sup>-or-bracketing-or-epoché of ~~<amplituding/formative-epistemicity>~~totalising~conflated-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>-as-of-notional~<sup>18</sup>deprocrypticism-reflected-<sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>, and so rather than as truly 'decandored/oblongated and preconverging-or-dementing<sup>20</sup>-apriorising-psychologism and dialectically/contendingly-out-of-phase or decentered', and doing so beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of-preconverging-existential-extrication-as-of-existential-unthought>', to avoid its 'ontologically-perspectival-degraded-as-decentered/preconverging-or-dementing<sup>20</sup>-reflexive/entailing-teleology<sup>99</sup>-differentiation-as-of-subtransversality-<in-desublimating-existential-eventuating/denouement>—threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>' with respect to prospective notional~<sup>18</sup>deprocrypticism 'ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking<sup>21</sup>-differentiation-as-of-supratransversality-<in-sublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing?'; though paradoxically it will effectively recognise such a representation about prior/transcended/superseded registry-worldviews/dimensions. For instance, we'll be hard pressed to acquiesce to an argument with regards to medieval manifestation of postlogism<sup>77</sup> for instance as it instigates notions-and-accusations-of-sorcery, associated with a logic in terms-as-of-axiomatic-construct of non-positivism/medieval relative-ontological-incompleteness<sup>88</sup>-induced,-'threshold-of-nonconviction/madeupness/bottomlining-

in-shallow-supererogation<sup>96</sup> -<as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>20</sup>–apriorising-psychologism>’ of the type ‘A’s action  
 was what brought about the accusation of witchcraft, and A should stop the practice’, from our  
 positivistic transcendently <amplituding/formative–epistemicity>-totalising~renewing-  
 realisation/re-perception/re-thought as of its positivism prospective relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought, and would rather imply the ‘decandored/oblongated  
 and preconverging-or-dementing<sup>20</sup>–apriorising-psychologism and dialectically/contendingly-  
 out-of-phase nature’ of such non-positivism/medievalism<sup>83</sup>reference-of-thought priorly without  
 its contending status even arising in-the-very-first-place; but then with respect to our own  
 postlogism<sup>77</sup>-and-conjugated-postlogism<sup>77</sup> as psychopathy and social psychopathy pointing to  
 our own relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>–apriorising-  
 psychologism>’ as procrypticism, we will tend to advance a ‘nondescript/ignorable–void<sup>60</sup>  
 (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing<sup>20</sup>-narratives)  
 as a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-  
 incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought-as-an-ontologically-flawed-neuterisation<sup>59</sup>-or-  
 bracketing-or-epoché of <amplituding/formative–epistemicity>totalising~conflated–  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>-as-of-notional~<sup>18</sup>deprocrypticism-reflected-  
<sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective–  
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> of our  
 own ontological-misconstruing-of-meaningfulness or threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>–apriorising-  
 psychologism>, as we strive circularly-as-of-shortness-of-register-of-<sup>56</sup>meaningfulness-and-

teleology<sup>99</sup> in an incoherent patchwork of meaningfulness (charade construal) on the same terms of our relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>’ (in the case of procrypticism, which is rather of ‘ontologically-perspectival-degraded-as-decentered/preconverging-or-dementing<sup>20</sup>-reflexive/entailing-teleology<sup>99</sup>-differentiation-as-of-subtransversality-<in-desublimating-existential-eventuating/denouement>—threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>’), ignoring the notion of prospective transcending with respect to <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> or derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> going by ontological-normalcy/postconvergence <amplifying/formative-epistemicity>-totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing-psychologism-as-the-new-referencing-basis-of-prospective-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) as of notional~<sup>18</sup>deprocrypticism (which is rather of ‘ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking<sup>21</sup>-differentiation-as-of-supratransversality-<in-sublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing<sup>2</sup>’) in longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> in order to grasp ontologically-veridical meaningfulness; and so, no more different as the non-positivism/medieval mindset/<sup>83</sup>reference-

of-thought trying to process logic on the basis of its relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>’ <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>90</sup>-apriorising-psychologism>’ as notions-and-accusations-of-sorcery. This reason underlies the notion of prospective institutionalisation which arises not as of <sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> issue but ‘more fundamentally an appropriateness-of-<sup>83</sup>reference-of-thought-as-of-conflatedness<sup>13</sup>-or-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> issue as of a preconverging/postconverging–de-mentative/structural/paradigmatic and ontological <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> implication with respect to eliciting the prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought of the prospective/transcending/superseding registry-worldview/dimension, without <amplituding/formativ–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> of the relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>’-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>90</sup>-apriorising-psychologism>’ of the prior/transcended/superseded registry-worldview/dimension. Thus the articulation of prospective institutionalisation ‘is not about <amplituding/formativ–epistemicity>causality<sup>9</sup>~as-to-projective-totalitative–implications-of-prospective-<sup>6</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>7</sup> implying equivalence between the prior/transcended/superseded and the prospective/transcending/superseding’. It is rather about the

precedingness/supersedingness/ascendency of the latter in transversality ~~<for-sublimating-existential-eventuating/denouement, from ‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’>~~<sup>101</sup> and inequivalence with the former. For instance the factual ~~<amplituding/formativie-epistemicity>~~causality ~~~as-to-projective-totalitative-implications-of-prospective-~~<sup>61</sup> nonpresencing, ~~-for-explicating-relative-unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>61</sup>/effectiveness validations of say a chemistry mindset/<sup>83</sup>reference-of-thought (with demonstrations of chemistry principles by chemical reactions producing elements and compounds) say in a non-positivism/medievalism setup prone to alchemy and essences-driven explanations ‘is not and cannot be construed as a <sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> validation as of alchemic mindset/<sup>83</sup>reference-of-thought’ but rather a ‘chemistry scientific mindset/<sup>83</sup>reference-of-thought validation’, critically because the issue is fundamentally not most critically about the specific occurrent/case validations of chemistry principles but rather about the preconverging/postconverging—de-mentative/structural/paradigmatic non-positivism/medievalism alchemy and essences-driven explanations defective mindset/<sup>83</sup>reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting mental-disposition reflex with respect to ‘metaphorically-as-of-a-million-and-one-instances-and-locales as to aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>’ of interpretive defects that may arise from such non-positivism/medievalism mindset/<sup>83</sup>reference-of-thought based on alchemy and essences-driven explanations given its relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> ~~<as-to-‘attendant-~~

intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
psychologism>’. Thus wrongly implying that a contending engagement between the two is of  
<sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-  
profound-supererogation<sup>96</sup>, ‘wrongly elevates and validates the non-positivism/medievalism  
mindset/<sup>83</sup>reference-of-thought’ as the mindset/<sup>83</sup>reference-of-thought of contention, as such a  
possibility of contending engagement from the chemistry mindset/<sup>83</sup>reference-of-thought is  
about harkening rather to a preconverging/postconverging–de-mentative/structural/paradigmatic  
and apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-  
contiguity ’~educated-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in {preconverging-disentailment-by}-  
postconverging-entailment (psychoanalytic-unshackling/memetic-reordering/institutional-  
recomposuring) of the alchemy and essences-driven explanations mindset/<sup>83</sup>reference-of-  
thought reflex for the ascendancy of a positivistic chemistry registry-worldview reflex as of its  
prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought as it addresses the  
former defect of <amplifying/formative-epistemicity>totalising~self-referencing-  
syncretising/metaphysics-of-presence-<implicated-‘nondescript/ignorable-void’<sup>80</sup>-as-to-  
<sup>79</sup>presencing—absolutising-identitive-constitutedness ) and thus provides the possibility for  
resolving ‘metaphorically-a-million-and-one-instances-and-locales as to  
aetiologisation/ontological-escalation-<ontological-  
veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>’  
of defects of that non-positivism/medievalism mindset/<sup>83</sup>reference-of-thought based on alchemy  
and essences-driven explanations given its relative-ontological-incompleteness<sup>88</sup>-induced,-  
‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-  
‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-

apriorising-psychologism>'. This insight equally comes to the mind as we can equally imagine that a mere demonstration or demonstrations of positivistic meaningfulness effectiveness/<amplifying/formative-epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>7</sup> in say a base-institutionalisation/animistic social-setup or non-positivism/medievalism social-setup to their approbation is not a sufficient basis to imply that they are thereafter of positivistic mindset/<sup>83</sup>reference-of-thought and to be engaged with as of <sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup>, as any such positivistic demonstration pertinence is not about its factual effectiveness approbation in the base-institutionalisation/animistic social-setup per se but rather as of its preconverging/postconverging—de-mentative/structural/paradigmatic and apriorising/axiomatising/referencing- {of-~~prospectively implicated attendant ontological-contiguity~~ } ~educated—existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity—contiguity-<imbued-notional~cogency>' }—conflatedness<sup>13</sup> in {preconverging disentanglement by}—postconverging entailment (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) of the underlying base-institutionalisation/animistic relative-ontological-incompleteness<sup>88</sup>-induced,-'threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>70</sup>—apriorising-psychologism>' which is rather of crossgenerational import (prospective-institutionalisation <amplifying/formative-epistemicity>-totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing—psychologism-as-the-new-referencing-basis-of-prospective—<sup>76</sup>meaningfulness-and-teleology<sup>77</sup> } as enabled by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring).

Such an insight can be extended prospectively on the same measure with respect to our procrypticism prior relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>’ and futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology as of prospective notional~<sup>18</sup>deprocrypticism ontological-completeness-of-<sup>33</sup>reference-of-thought; though as previously indicated we will wrongly tend to (just as any <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/metaphysics-of-presence-⟨implicated-‘nondescript/ignorable-void<sup>60</sup>’-as-to-<sup>70</sup>presencing—absolutising-identitive-constitutedness<sup>11</sup>⟩ registry-worldview/dimension) to represent by reflex our own procrypticism threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism> at worst as a nondescript/ignorable-void<sup>60</sup> (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing<sup>20</sup>-narratives) or a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought-as-an-ontologically-flawed-neuterisation<sup>59</sup>-or-bracketing-or-epoché of <amplituding/formative-epistemicity>totalising~conflated-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>-as-of-notional~<sup>18</sup>deprocrypticism-reflected-<sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> in our placeholder-setup/mentation/mental-devising-representation/consciousness-awareness-teleology<sup>99</sup> rather than the true reality from an ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective as ‘decandored/oblongated and preconverging-or-dementing<sup>20</sup>-apriorising-psychologism and dialectically/contendingly-out-of-phase’, and doing

so beyond-the-consciousness-awareness-teleology<sup>99</sup> <of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup> to avoid its ‘ontologically-perspectival-degraded-as-decentered/preconverging-or-dementing<sup>20</sup>-reflexive/entailing-teleology<sup>99</sup>-differentiation-as-of-subtransversality-<in-desublimating-existential-eventuating/denouement>—threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>’ with respect to futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology as of prospective notional~<sup>18</sup>deprocrypticism ‘ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking<sup>21</sup>-differentiation-as-of-supratransversality-<in-sublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing’. This reflex is what establishes the defining circularity/recurrence/repetition/repeatability<sup>10</sup> of procrypticism as of its relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>’ in endemising/enculturating psychopathy and social psychopathy. The bigger picture here is that in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process and the institutional-cumulation/institutional-recomposure-<as-to-<sup>46</sup>historiality/ontological-eventfulness<sup>3</sup> /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}, and as reflected insightfully from cultural diffusion induced institutionalisations, the ‘prior/transcended/superseded registry-worldview’s/dimension’s<sup>83</sup> reference-of-thought in its <amplifying/formative-epistemicity>totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism>’ need to be recognised, referenced/registered/decisioned and represented from  
 the prospective/transcending/superseding registry-worldview<sup>83</sup> reference-of-thought for what it  
 is, rather than a ‘nondescript/ignorable-void<sup>60</sup> (actually speaking of akrasiatic-drag-denatured-  
 and-preconverging-or-dementing<sup>20</sup>-narratives) as a-registry-worldview’s-or-dimension’s-  
 ignoring-of-its-prior-relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup> reference-of-thought-as-an-  
 ontologically-flawed-neuterisation<sup>59</sup> -or-bracketing-or-epoché of <amplituding/formative-  
 epistemicity>totalising~conflated-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>-as-of-  
 notional~<sup>18</sup> deprocrypticism-reflected-<sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-  
 aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-  
 relativism-determinism’> to then allowed for the necessary crossgenerational psychoanalytic-  
 unshackling/memetic-reordering/institutional-recomposuring of the prospective  
 institutionalisation by its prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup> reference-of-  
 thought.]

It should be noted as well that the idea of ‘<amplituding/formative-epistemicity>-  
 totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-  
 ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing-  
 psychologism-as-the-new-referencing-basis-of-prospective-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>)’  
 enabled by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring is the  
 deterministic phenomenon behind ‘postconverging-or-dialectical-thinking<sup>31</sup>-psychology or  
 psychology-of-mentation-dynamics or natural~psychological-dynamics’ and the specific  
 institutional-cumulation/institutional-recomposure-<as-to-<sup>46</sup> historiality/ontological-  
 eventfulness<sup>38</sup> /ontological-aesthetic-tracing-<perspective-ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process as recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, <sup>103</sup>universalisation–non-positivism/medievalism, positivism–<sup>80</sup>procrypticism, and deprocrypticism. It captures the true notion of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as a <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation involving utterly putting-into-question/reshuffling/remaking the human psyche/placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> in the very first instance, and on a second-level then imply eliciting the corresponding <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> for such renewed psyche as <sup>83</sup>reference-of-thought. Such ‘<amplituding/formative–epistemicity>-totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>)’ involves specific ‘memeticism/meaningfulness circular-caricature’ with respect to the implied registry-worldview/dimension in their respective institutionalisation state (as candored/straight and postconverging-or-dialectical-thinking<sup>21</sup>–apriorising-psychologism/dialectically-or-contendingly in-phase) and their uninstitutionalised-threshold <sup>02</sup> state (in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>–<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>70</sup>–apriorising-psychologism> as decandored/oblongated and preconverging-or-dementing<sup>30</sup>–apriorising-psychologism/dialectically-or-contendingly out-of-phase). The notion of ‘<amplituding/formative–epistemicity>-totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-

apriorising/axiomatising/referencing-psychologism-as-the-new-referencing-basis-of-prospective-meaningfulness-and-teleology<sup>91</sup>’ as being of true transcendence-and-sublimity/sublimation/supererogatory-de-mentativity can be further elucidated with regards to two remarkable historical developments which while inherently exceptional, to say the least, aren’t truly transcendental. Consider for instance that transcendental is generally considered as the central notion of Kantian philosophy. The reality however is that the supposed transcendentalism is actually an elaboration in the terms of the actual and true rational-empiricism/positivism<sup>83</sup>reference-of-thought transcendence-and-sublimity/sublimation/supererogatory-de-mentativity established by Descartes’ thinking proposition and scepticism exercise as the fundamental basis for continuously re-elaborated ‘extended rationalism’ right up to the present. Kantian supposed transcendence-and-sublimity/sublimation/supererogatory-de-mentativity (Copernican revolution) is not eliciting a ‘postconverging-or-dialectical-thinking<sup>21</sup>-psychology or psychology-of-mentation-dynamics or natural-psychological-dynamics’ of ‘amplituding/formativ-epistemicity>-totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing-psychologism-as-the-new-referencing-basis-of-prospective-meaningfulness-and-teleology<sup>91</sup>)’ (which is exactly what Descartes’ thinking proposition and scepticism exercise does with respect to the non-positivism/medievalism psyche/placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup>). The Kantian construct is an elaboration well within the psychical framework established by dimensionality-of-sublimating<sup>25</sup>-(<amplituding/formativ>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness<sup>8</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) ‘extended rationalism’ thinking proposition and scepticism exercise, and Kantian<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is utterly comprehensible and intelligible to that

psyche/mentation, though in-many-ways it is a more profound elaboration of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> issues. So it is actually an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting within the extended-rationalism <sup>83</sup>reference-of-thought that doesn't psychically and meaningfully supersede it but elaborates within it; and it doesn't reference an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting <amplituding/formativ-epistemicity>-totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of- apriorising/axiomatising/referencing-psychologism-as-the-new-referencing-basis-of- prospective-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>)' as implied by a 'postconverging-or-dialectical-thinking<sup>21</sup>-psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics', as from Recurrent-utter-uninstitutionalisation to Base-institutionalisation-universalisation, to <sup>103</sup>universalisation-non-positivism/medievalism, to positivism-<sup>80</sup>procrypticism, and prospectively to deprocrypticism; as successively non-rules—apriorising/axiomatising/referencing-psychologism,-as-impulsive-or-accident-ed-or-random-mental-disposition-(as 'base-constitutedness<sup>14</sup> of <sup>83</sup>reference-of-thought' apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting) gives way to rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism,-(as 'first-level <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> of <sup>83</sup>reference-of-thought' apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting) which gives way to <sup>103</sup>universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism,-(as 'second-level <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> of <sup>83</sup>reference-of-thought' apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting) which gives way to positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-

non-rules—apriorising/axiomatising/referencing—psychologism,—(as ‘third-level <sup>79</sup> presencing—  
 absolutising-identitive-constitutedness <sup>14</sup> of <sup>83</sup> reference-of-thought’  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting), and  
 prospectively bringing about preempting—disjointedness-as-of-<sup>83</sup> reference-of-thought,—as-to-  
 ‘<sup>32</sup><amplituding/formative—epistemicity>growth-or-conflatedness <sup>13</sup>/transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-  
 mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-  
 over-non-rules—apriorising/axiomatising/referencing—psychologism,—  
 <‘apriorising/axiomatising/referencing—{of-‘prospectively-implicated-attendant-ontological-  
 contiguity’~educated—  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness <sup>13</sup> in-{preconverging-disentailment-by}—  
 postconverging-entailment of <sup>83</sup> reference-of-thought’); and wherein the successive  
 mindsets/<sup>83</sup> references-of-thought and institutionalisations are suprastructural to each other  
 (beyond-the-consciousness-awareness-teleology <sup>99</sup> <of-preconverging-existential-extrication-  
 as-of-existential-unthought> <sup>6</sup>). Insightfully, this highlights that human mentation capacity is in  
 a dynamic cumulation as of the <sup>55</sup> maximalising-recomposuring-for-relative-ontological-  
 completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation of its limited-mentation-  
 capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educated-  
 unlimitedness/existence-sublimating-nascence’<sup>233</sup>. It puts into question the Kantian  
 philosophical exercise (Copernican revolution) of striving to establish <sup>103</sup> universal human mental  
 apriorising/axiomatising/referencing principles with respect to a mental state that is perpetually  
 in a transformative becoming state of shallow-to-deepening-limited-mentation-capacity—as-  
 subjecting-‘educated-unlimitedness/existence-sublimating-nascence’ to limitedness/human-  
 subpotency,~as-limited-mentation-capacity-deepening—as-subjecting-limitedness/human-

subpotency to ‘~~duced-unlimitedness/existence-sublimating-nascence~~’<sup>53</sup>. (This latter condition inherently means that the certitude of such an enterprise itself can only be grounded on the human existential-~~disontologising/re-ontologising—aporeticism~~ existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-  
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-  
ontologically-same-existential-reality as the absolute apriorising.) It is this author’s contention that the Kantian conceptualisation exercise while interesting is in-many-ways rather a heuristic construct given its grounding on a categorisation reflex that poorly syncs with and is in constant need for heuristic re-adaptation to match an ‘existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-  
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-  
ontologically-same-existential-reality                      existential-~~disontologising/re-ontologising—aporeticism~~ reality nature that is preceding-and-superseding to any human mental apriorising/axiomatising/referencing of it’, and thus rendering such an apriorising/axiomatising/referencing conceptualisation exercise highly heuristic (to constantly resolve the virtualities it raises by re-categorisation/re-adaptation/re-classification), and so when not employing a referentialism reflex that is naturally inclined to be contiguous with intrinsic-reality as of ontological-normalcy/postconvergence/intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. A further weakness is the naive implication thus that an apriorising/axiomatising/referencing exercise of human mental understanding only starts and ends with the positivism/rational-empiricism registry-worldview’s/dimension’s <sup>88</sup>reference-of-thought as if it is the only one that had existed, against the anthropological and historical trend, and without explaining how previous meaningful-frames developed into the positivism/rational-empiricism and how the latter could develop prospectively. Besides the Kantian argument that the transcendent (in all its connotations beyond direct experiences) cannot be known is equally

anthropologically and historically erroneous as even in his days, with respect to adopting of a positivism/rational-empiricism worldview over non-positivistic/alchemic/essences/medieval registry-worldview/dimension certainly does has a name (transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity). But then it is more the case that from an ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> posture holding only one registry-worldview/dimension <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> as absolute, then prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is rather a beyond-the-consciousness-awareness-teleology<sup>99</sup> ~~<of-preconverging-existential-extrication-as-of-existential-unthought>~~<sup>6</sup> notion. Besides, Kant's notion of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity (transcendental idealism) and subsequent philosophical development of the notion is one relating to immediate phenomenal conceptualisation rather construed as 'phenomenal-abstractiveness of presence' (and more precisely phenomenal-abstractiveness of presence as of the ~~the~~ 'positivism/rational-empiricism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-operant-or-incidenting-predicative-insights' transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity implied by Descartes) rather than a construal of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as implied herein as of limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to—'educated-unlimitedness/existence-sublimating-nascence'<sup>253</sup> with respect to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human~~<amplituding/formative-epistemicity>~~totalising~purview-of-construal' as superseding-oneness-of-ontology as an all-encompassing ~~<amplituding/formative-epistemicity>~~-totalising~renewing-realisation/re-perception/re-thought of human psychical and

institutionalisation disposition for <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, even though fundamentally enabled by developing human phenomenal-abstractiveness of presence as of <amplituding/formative-epistemicity>totalising~random-as-impulsive—  
 ‘implicated\_attendant-ontological-contiguity<sup>67</sup>’~educated—  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency><sup>40</sup>’;-phenomenal-abstractiveness-of-presencing-in-‘trepidatious-  
 consciousness’ with recurrent-utter-uninstitutionalisation, <amplituding/formative-  
 epistemicity>totalising~nominal-as-tendentious—‘implicated\_attendant-ontological-  
 contiguity<sup>67</sup>’~educated—  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency><sup>40</sup>’;-phenomenal-abstractiveness-of-presencing-in-‘warped-  
 consciousness’ with base-institutionalisation-universalisation, <amplituding/formative-  
 epistemicity>totalising~ordinal-as-qualifying—‘implicated\_attendant-ontological-  
 contiguity<sup>67</sup>’~educated—  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency><sup>40</sup>’;-phenomenal-abstractiveness-of-presencing-in-‘preclusive-  
 consciousness’ with <sup>103</sup>universalisation-non-positivism/medieval, <amplituding/formative-  
 epistemicity>totalising~intervalist-as-categorising—‘implicated\_attendant-ontological-  
 contiguity<sup>67</sup>’~educated—  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency><sup>40</sup>’;-phenomenal-abstractiveness-of-presencing-in-‘occlusive-  
 consciousness’ with positivism<sup>80</sup>procrpticism, and <amplituding/formative-  
 epistemicity>totalising~ratiocontiguity/ratiocination-as-referentialism—‘implicated\_attendant-  
 ontological-contiguity<sup>67</sup>’~educated—  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-

~~<imbued-notional~cogency>~~<sup>40</sup>; -phenomenal-abstractiveness-of-presencing-in-‘protensive-  
consciousness’ with deprocrypticism. Basically, Kant lacked a notion of metaphysics-of-  
absence-~~<implicated-epistemic-veracity-of-<sup>51</sup>nonpresencing-<perspective-ontological-  
normalcy/postconvergence>~~ (to overcome ~~<amplifying/formative-  
epistemicity>~~totalising~self-referencing-syncretising/illusion-of-the-present/present-  
consciousness/mirage) with respect to the positivism/rational-empiricism registry-  
worldview/dimension. In other words, Kant is involved in an epistemological conceptualisation  
at a given point in time (erroneously construed as the absolute point of human thought  
apriorising, without a decentering sense of projection with respect to the prior and prospective).  
But existential-reality as of its human mental apriorising/axiomatising/referencing (heuristically  
at least) started well before that point and carries on well after that point, and such an exercise is  
more profound when it construes human mental apriorising/axiomatising/referencing along the  
full existence-potency<sup>39</sup>~sublimating~nascence,-disclosed-from-prospective-epistemic-  
digression—~~rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
unconceal-the-very-ontologically-same-existential-reality~~ of existence as it redefines  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> on the basis of human limited-mentation-capacity-  
deepening—~~as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-  
sublimating-nascence’<sup>233</sup>~~ in its construal/conceptualisation of a superseding~oneness-of-  
ontology construed as transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity.  
Insightfully, this author construes an existential-reference/existential-tautologisation basis of  
such human mental apriorising/axiomatising/referencing process for the transcendental-  
enabling/sublimating/~~supererogatory~~~de-mentativity of successive  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-as-  
transcendental registry-worldviews/dimensions rather as of an exercise of <sup>55</sup>maximalising-  
recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-

ontologising~conceptualisation over conceptualisations of human mental  
 apriorising/axiomatising/referencing process on a simple categorisation reflex basis as  
 elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-  
 elucidation-outside—‘prospectively implicated attendant ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> which tend to require constant heuristic adaptations to sync in  
 contiguity with existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-  
 epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality of existential-reality and avoid  
 virtualities, as wrongly operating on the basis of an absolute point of human thought  
 apriorising/axiomatising/referencing that doesn’t recognise that successive  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-as-  
 transcendental registry-worldviews/dimensions are defining transcendental-  
 enabling/sublimating/supererogatory~de-mentativity for new prospective relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup> reference-of-thought and so-reflected as to the <sup>15</sup>de-mentation-  
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-  
 attributive-dialectics> undergirding the relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>. In the bigger framework, this author  
 holds that conceptually and operantly nothing is certain but for the certitude of existence and its  
 oneness, thereafter defining relative certitudes by the  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> of existence as of human shallow-to-deepening-limited-  
 mentation-capacity—as-subjecting-‘educated-unlimitedness/existence-sublimating-nascence’-  
 to-limitedness/human-subpotency,~as-limited-mentation-capacity-deepening—as-subjecting-  
 limitedness/human-subpotency-to-‘educated-unlimitedness/existence-sublimating-nascence’<sup>233</sup> as

of its successively developed transcendental psychical and institutionalisation notions from apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-mental-disposition to successively profound apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting rules associated with human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating-nasence’<sup>2 33</sup>, as further elaborated herein. This same insight can be extended with respect to an Einstein and Bohr led theory-of-relativity and quantum-mechanics physics respectively in relation to the physics of Newton, Galileo, Leibniz; wherein the latter established the ‘postconverging-or-dialectical-thinking<sup>21</sup>—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psyche as ‘<amplituding/formative-epistemicity>-totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing—psychologism-as-the-new-referencing-basis-of-prospective-<sup>56</sup> meaningfulness-and-teleology<sup>61</sup>)’ of positivistic physics right back then in their epoch such that the overall underlying principle of <amplituding/formative-epistemicity>causality<sup>6</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>61</sup> as transcendental-enabling/sublimating/supererogatory~de-mentation back then is still what prevails today. It is that physics psyche established back then which enabled seemingly aloof conceptualisations of physics like theory-of-relativity and quantum-mechanics within a decade or so of their articulations as of more profound elaboration of transcendental-enabling/sublimating/supererogatory~de-mentation <amplituding/formative-epistemicity>causality<sup>6</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-

contiguity<sup>7</sup> to establish themselves as the central physics theories with little or no quarrel. It is interesting to grasp that such a physics and science psyche wasn't available to a Copernicus in what may be construed today as a relatively benign conceptualisation of a heliocentric model of the world, with the revolt of Galileo and others ultimately establishing that physics and science psyche over a non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting relationship to ~~amplituding/formative-epistemicity~~ causality<sup>8</sup> ~~as-to-projective-totalitative-implications-of-prospective-~~<sup>9</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>7</sup> that is not ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity as of its non-scientific psyche. In other words however 'good-natured, well-meaning and wishful for enabling human progress' the mental-disposition in that epoch as alchemic and non-positivistic was preconverging/postconverging~de-mentatively/structurally/paradigmatically not ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity, and instinctively one may argue that it is by coming out from the frustration of not achieving anything decisive but for 'palliative results' in terms of progress with an alchemic and non-positivistic psyche that the Newton's of that epoch increasingly adopted a positivistic sense of things which they increasingly came to realise as being ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity. This same 'ontological misconstrual' naively grounded on 'palliative constructs and naïve conceptual-patterning' driven by 'good-naturedness, well-meaningfulness and wishfulness' is pervasive in the social sciences today as of its poor ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity construction having to do with an ~~amplituding/formative-epistemicity~~ totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> agent of limited-mentation-capacity—as-

subjecting ~~‘educated-unlimitedness/existence-sublimating-nascence’~~ to limitedness/human-subpotency that we are as of our animate-existential-referencing/subjectification wherein our ~~<amplituding/formative-epistemicity>~~ totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is often wrongly construed as ontological as of <sup>83</sup>reference-of-thought<sup>8</sup>-categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-aposteriorising/logicising/deriving/intelligising/measuring<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>. Consider for instance a situation where statistically people likely to rest more in their home in winter are compared with people spending more time outdoors with regards to prevalence of flu, and then arriving at the conclusion that the treatment for flu is resting more at home. Such a construct as basic ~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }~~—constitutedness<sup>14</sup>-in-preconverging-entailment is at best a sound palliative construct and naïve conceptual-patterning however good-natured, well-meaning and wishful, but doesn’t deal with the required pure-ontology ~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }~~—conflatedness<sup>13</sup>-in-~~{preconverging-disentailment-by}~~—postconverging-entailment as of ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory~de-mentativity in establishing a comprehensive disease theory for flu that syncs with other human diseases theories and human biology theories and general biology theories and informed by the bigger ‘transcendental-enabling/sublimating/supererogatory~de-mentativity positivism psyche-and-thereof-

philosophy’ (construed rather as of an organic depth of ontological coherence/contiguity that is preconverging/postconverging–de-mentatively/structurally/paradigmatically transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity contiguously as from the deeper apriorising/axiomatising/referencing enabling/sublimating/~~supererogatory~~~de-mentativity of positivism ‘transcendental-psyche-and-thereof-philosophy’ and not vague ad-hoc mechanical patchwork of non-transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity conceptualised/construed relations), and so as of its <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-  
aposteriorising/logicising/deriving/intelligising/measuring–<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>.  
The practice in many a social science specialism is often to articulate concepts whose linkage with other social science concepts and the overall social science background knowledge construct is vague such that ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity is hardly established but for bare ‘palliative constructs and naïve conceptual-patterning’ that are more often than not <amplifying/formative–epistemicity>totalising~self-referencing-  
syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> than truly ontological when examined closely such that the test of transcendently-enabling-level-of~ontological-good-faith-or-authenticity<sup>69</sup>/objectification/desubjectification-as-objectification-<as-to-ontological-faith-  
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-  
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism><sup>100</sup>  
when the implications of such notions are examined as of metaphysics-of-absence-(implicated-  
epistemic-veracity-of-<sup>61</sup>nonpresencing-<perspective–ontological-normalcy/postconvergence>)  
not only in terms of one registry-worldview’s/dimension’s <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> but two or more, say our present positivism <sup>83</sup>reference-of-thought and retrospective non-positivism <sup>83</sup>reference-of-thought, their ‘supposed ontological status’ turn out to be ridiculous

<amplituding/formative–epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>, exposing their true nature as rather  
 palliative constructs and conceptual-patterning. In the bigger framework can notions  
 construed/conceptualised as of ‘human subjectivity so-construed as ineffectively  
 transcendently-enabling-level-of~ontological-good-faith-or-  
 authenticity<sup>69</sup>/objectification/desubjectification-as-objectification-<as-to-ontological-faith-  
 notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-  
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism><sup>100</sup>  
 be given the label ontology, or rather is ontology exactly not about effective transcendently-  
 enabling-level-of~ontological-good-faith-or-authenticity<sup>69</sup>/objectification/desubjectification-  
 as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-  
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-  
 existential-reality as antinihilism><sup>100</sup>? And what is fundamentally involved in developing that  
 transcendently-enabling-level-of~ontological-good-faith-or-  
 authenticity<sup>69</sup>/objectification/desubjectification-as-objectification-<as-to-ontological-faith-  
 notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-  
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism><sup>100</sup>  
 for ontological-veridicality/intrinsic-reality transcendental-  
 enabling/sublimating/supererogatory~de-mentativity is the increasing psychical-  
 transformation/psychical-detachment with corresponding institutional-cumulation/institutional-  
 recomposure-<as-to- historicity/ontological-eventfulness<sup>35</sup> /ontological-aesthetic-tracing-  
 <perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-  
 determinism’>> as from non-rules—apriorising/axiomatising/referencing–psychologism,-as-  
 impulsive-or-accidented-or-random-mental-disposition transcendently-enabling-level-  
 of~ontological-good-faith-or-authenticity<sup>69</sup>/objectification/desubjectification-as-

objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-  
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-  
 existential-reality as antinihilism><sup>100</sup> as recurrent-utter-uninstitutionalisation, rulemaking-over-  
 non-rules—apriorising/axiomatising/referencing—psychologism      transcendently-enabling-  
 level-of~ontological-good-faith-or-authenticity<sup>69</sup>/objectification/desubjectification-as-  
 objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-  
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-  
 existential-reality as antinihilism><sup>100</sup> as base-institutionalisation—ununiversalisation,  
<sup>103</sup>universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—  
 psychologism      transcendently-enabling-level-of~ontological-good-faith-or-  
 authenticity<sup>69</sup>/objectification/desubjectification-as-objectification-<as-to-ontological-faith-  
 notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-  
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism><sup>100</sup> as  
<sup>103</sup>universalisation—non-positivism/medievalism,      positivising/rational-empiricism-based-  
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—  
 psychologism      transcendently-enabling-level-of~ontological-good-faith-or-  
 authenticity<sup>69</sup>/objectification/desubjectification-as-objectification-<as-to-ontological-faith-  
 notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-  
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism><sup>100</sup> as  
 positivism—<sup>80</sup>procrypticism, and prospectively preempting—disjointedness-as-of-<sup>33</sup>reference-  
 of-thought,-as-to-<sup>32</sup><amplifying/formative-epistemicity>growth-or-  
 conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness?—in-superseding-mere-formulaic-positivising/rational-empiricism-based-  
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—  
 psychologism      transcendently-enabling-level-of~ontological-good-faith-or-

authenticity<sup>69</sup>/objectification/desubjectification-as-objectification-~~as-to-ontological-faith-  
 notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-  
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism~~<sup>100</sup> as  
 deprocrpticism; explaining the successive developments of the human psyche transcendently-  
 enabling-level-of~ontological-good-faith-or-authenticity<sup>69</sup>/objectification/desubjectification-  
 as-objectification-~~as-to-ontological-faith-notion-or-ontological-fideism—imbued-  
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-  
 existential-reality as antinihilism~~<sup>100</sup> as ontologically-driven as of increasing prospective  
 relative-ontological-completeness<sup>87</sup>-of<sup>83</sup> reference-of-thought. It is this author’s contention that  
 the                    ‘transcendental-enabling/sublimating/~~supererogatory~de-mentativity~~  
 notional~<sup>18</sup>deprocrpticism psyche-and-thereof-philosophy’ as so transcendently-enabling-  
 level-of~ontological-good-faith-or-authenticity<sup>69</sup>/objectification/desubjectification-as-  
 objectification-~~as-to-ontological-faith-notion-or-ontological-fideism—imbued-  
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-  
 existential-reality as antinihilism~~<sup>100</sup> provides the requisite ontologically-veridical background  
 referencing    as    of    its    ~~apriorising/axiomatising/referencing- {of ‘prospectively-  
 implicated\_attendant ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging disentanglement by}—  
 postconverging-entailment~~ (in the same vein as the prior positivism—<sup>80</sup>procrpticism registry-  
 worldview/dimension    bigger    ‘transcendental-enabling/sublimating/~~supererogatory~de-  
 mentativity    positivism    psyche-and-thereof-philosophy’ with regards to non-  
 positivism/medievalism) as of the prospective-and-more-profound notional~<sup>18</sup>deprocrpticism  
 registry-worldview/dimension bigger ‘transcendental-enabling/sublimating/~~supererogatory~de-  
 mentativity notional~<sup>18</sup>deprocrpticism psyche-and-thereof-philosophy’ as herein implied by~~~~

this <sup>{epistemic-totalising<sup>33</sup>}</sup> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
<sup>{decompulsing}</sup> delinearity~for-cogency psychology suprastructuralism insight construed as of  
 metaphysics-of-absence-~~{implicated-epistemic-veracity-of-<sup>1</sup> nonpresencing-<perspective-~~  
~~ontological-normalcy/postconvergence>}~~ as ‘postconverging-or-dialectical-thinking<sup>21-</sup>  
 psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’, not  
 only with regards to the social sciences but also when it comes to the many instances of poor  
 scientific studies thus enabling the decisive superseding of palliative construals and conceptual-  
 patterning-~~{as-devoid-of-‘prospectively-implicated\_attendant-ontological-~~  
~~contiguity ’~educated-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’<sup>40</sup>’s-reifying-or-elucidating-of-‘prospectively-relative-ontological-~~  
~~completeness<sup>87</sup>’;-so-rather-enabled-<by-a-<sup>6</sup> nonpresencing-divulging-of-momentous-~~  
~~<sup>4</sup>historiality/ontological-eventfulness<sup>18</sup>/ontological-aesthetic-tracing-<perspective-~~  
~~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~ that  
 can hardly be qualified as ontological. The underlying contention of both such a present  
 ‘transcendental-enabling/sublimating/supererogatory~de-mentativity positivism psyche-and-  
 thereof-philosophy’ and prospective ‘transcendental-enabling/sublimating/supererogatory~de-  
 mentativity notional~<sup>18</sup>deprocrypticism psyche-and-thereof-philosophy’ as of their respective  
 relative ontologically-veridical psychical background referencing as of  
 apriorising/axiomatising/referencing-~~{of-‘prospectively-implicated\_attendant-ontological-~~  
~~contiguity ’~educated-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-~~{preconverging-disentailment-by}-~~  
~~postconverging-entailment~~ for knowledge/<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> has to do with the  
 bigger ontological-normalcy/postconvergence reality (of ontologically valid~~

knowledge/<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) as of its  
 notional~conflatedness<sup>13</sup>/constitutedness<sup>14</sup>-to-conflatedness<sup>13</sup> as the  
 preconverging/postconverging~de-mentative/structural/paradigmatic basis by which  
 ‘ontological-deficiency (conceptually represented as subsuming of virtue-defect or vices-and-  
 impediments<sup>105</sup> ‘with virtue not truly differentiated from ontology’ but rather such a conceptual-  
 differentiation being represented as of our notional ~~<amplituding/formative-~~  
~~epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>  
 animate-existential-referencing/subjectification emotional-involvement implications)’ is  
 construed fundamentally going by a registry-worldview’s/dimension’s <sup>83</sup>reference-of-thought  
 relative deficiency as prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought (as  
 its uninstitutionalised-threshold<sup>102</sup>) thereby resolvable preconverging/postconverging~de-  
 mentatively/structurally/paradigmatically by the prospective registry-worldview’s/dimension’s  
<sup>83</sup>reference-of-thought prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-  
 thought; thus validating with regards to both <sup>83</sup>reference-of-thought respectively as the  
 ‘transcendental-enabling/sublimating/supererogatory~de-mentativity positivism psyche-and-  
 thereof-philosophy’ and the ‘transcendental-enabling/sublimating/supererogatory~de-  
 mentativity notional~<sup>18</sup>deprocrypticism psyche-and-thereof-philosophy’ their relative  
 ontologically-veridical background referencing as of ~~apriorising/axiomatising/referencing-~~{of-  
~~‘prospectively implicated attendant ontological-contiguity ’~educated-~~  
~~existentialising/contextualising/textualising\_~~‘intelligibility/epistemicity/reflexivity~contiguity-  
~~<imbued notional~cogency>’ }—conflatedness<sup>13</sup> in {preconverging disentanglement by}—  
 postconverging entailment as of ontological-normalcy/postconvergence. Since we can perfectly  
 conceptualise with both <sup>83</sup>reference-of-thought the articulation of coherent <sup>56</sup>meaningfulness-  
 and-teleology<sup>99</sup> respectively in non-positivism terms~as-of-axiomatic-constructs and non-  
 deprocrypticism/procrypticism terms~as-of-axiomatic-constructs, or rather in terms~as-of-~~

axiomatic-construct that do not grasp preconverging/postconverging–de-mentatively/structurally/paradigmatically the respective <sup>83</sup>reference-of-thought organic grounding as of underlying ontological-normalcy/postconvergence implications, and so beyond just a question of vague ad-hoc mechanical patchwork of non-transcendental-enabling/sublimating/~~supererogatory~~–de-mentativity conceptualised/construed relations. This elucidation points out that transcendence-and-sublimity/sublimation/~~supererogatory~~–de-mentativity ‘must truly’ involve an <sup>15</sup>de-mentation-~~(supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)~~ with the utter decentering of understanding itself by the prospective/transcending/superseding <sup>83</sup>reference-of-thought over the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <sup>96</sup> <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup> –apriorising-psychologism> of the prior/transcended/superseded at its uninstitutionalised-threshold <sup>102</sup> as an epistemic-totalising<sup>33</sup>~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> ) eliciting a new apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting of prospective/transcending/superseding <sup>83</sup>reference-of-thought as candored/straight, postconverging-or-dialectical-thinking<sup>21</sup>–apriorising-psychologism and dialectically/contendingly-in-phase over the prior/transcended/superseded <sup>83</sup>reference-of-thought as decandored/oblongated, preconverging-or-dementing<sup>20</sup>–apriorising-psychologism and dialectically/contendingly out-of-phase. Basically, <sup>15</sup>de-mentation-~~(supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)~~ speaks of the attendant supersedingness of prospective relative-ontological-completeness<sup>87-of-83</sup>reference-of-thought of prospective/transcending/superseding

<sup>83</sup>reference-of-thought over prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought of prior/transcended/superseded <sup>83</sup>reference-of-thought, and so ‘with respect to the relative veracity/ontological-pertinence of their projected <sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>66</sup> of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of ‘implicated\_attendant—ontological-contiguity<sup>67</sup>~educated—existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-<imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-reference-of-thought-devolving-as-of-instantiative-context>’, wherein the prior/transcended/superseded <sup>83</sup>reference-of-thought is construed as preconverging-or-dementing<sup>20</sup>—apriorising-psychologism and decentered/out-of-phase thus subsumed-as-supplanted while the prospective/transcending/superseding <sup>83</sup>reference-of-thought is construed as postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism and centered/in-phase thus subsuming-as-supplanting (by supratransversality-<in-sublimating—existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing as of ‘intemporality<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>’, rather as of intellectual-and-moral-inequivalence/non-correspondence). Thus attendantly and ontologically, recurrent-utter-uninstitutionalisation is preconverging-or-dementing<sup>20</sup>—apriorising-psychologism and decentered thus subsumed-as-supplanted (given its failing/not-upholding-<as-of-apriorising/axiomatising/referencing> of rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism) relative to base-institutionalisation—ununiversalisation as postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism and centered, with the latter preconverging-or-dementing<sup>20</sup>—apriorising-psychologism and decentered thus subsumed-as-supplanted (given its failing/not-upholding-<as-of-apriorising/axiomatising/referencing> of <sup>103</sup>universalisation-directed-rulemaking-over-non-

rules—apriorising/axiomatising/referencing—psychologism) relative to <sup>103</sup>universalisation—non-positivism/medievalism as postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism and centered, with the latter preconverging-or-dementing<sup>20</sup>—apriorising-psychologism and decentered thus subsumed-as-supplanted (given its failing/not-upholding-<as-of-apriorising/axiomatising/referencing> of positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism) relative to our positivism—<sup>80</sup>procrypticism as postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism and centered, with the latter preconverging-or-dementing<sup>20</sup>—apriorising-psychologism and decentered thus subsumed-as-supplanted (given its failing/not-upholding-<as-of-apriorising/axiomatising/referencing> in preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought,-as-to-<sup>32</sup><amplituding/formative-epistemicity>growth-or-conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism) relative to futural **Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology** as of prospective notional~<sup>18</sup>deprocrypticism as postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism and centered; and so successively, ‘with respect to relative ontological veridicality of <sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> projected <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of ‘**implicated\_attendant\_ontological-contiguity<sup>67</sup>**’~educated—**existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency><sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context><sup>15</sup>**’ de-

mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-  
 or-attributive-dialectics)~~ as of overall transcendental/interdimensional/transdimensional  
 registry-worldviews/dimensions-level conceptualisation/construal as enabling prospective  
 suprastructuration (suprastructural psychical-and-institutionalisation orientation of  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> synopsis-ing-depth as of the overall registry-  
 worldview's/dimension's reconstrual of superseding-oneness-of-ontology), is technically  
 apprehended rather as of the <sup>83</sup>reference-of-thought—degraded-devolving-as-of-  
 uninstitutionalised-threshold<sup>102</sup>' of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> of the  
 prior/transcended/superseded registry-worldview <sup>83</sup>reference-of-thought implied as of  
 distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> in  
 reflecting the prospective/transcending/superseding registry-worldview <sup>83</sup>reference-of-thought  
 suprastructuration as the 'new ontologically-veridical becoming-or-present-of-<sup>83</sup>reference-of-  
 thought' since there 'cannot be two different becoming-or-present-of-<sup>83</sup>reference-of-thought' but  
 rather that the prospective/transcending/superseding suprastructuration is by its prospective  
 relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought the becoming-or-present-of-  
<sup>83</sup>reference-of-thought. However, in all the <sup>15</sup>de-mentation-~~(supererogatory-ontological-de-  
 mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ implied successive  
 institutional-cumulation/institutional-recomposure-~~(as-to-<sup>16</sup>historiality/ontological-  
 eventfulness<sup>31</sup> /ontological-aesthetic-tracing-<perspective-ontological-  
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)~~, such a  
 'confusion of relative ontologically-veridical becoming-or-present-of-<sup>83</sup>reference-of-thought'  
 induces an underlying 'paradox of transcendence-and-  
 sublimity/sublimation/~~supererogatory-de-mentativity~~' involved in all such transcendence-and-  
 sublimity/sublimation/~~supererogatory-de-mentativity~~ wherein mental-dispositions as of  
<sup>83</sup>reference-of-thought are caught between the prospective/transcending/superseding registry-

worldview prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought and the prior/transcended/superseded registry-worldview prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought, with respect to <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> referencing. Consider in this case the human condition of transience of <sup>83</sup>reference-of-thought as experienced by Okonkwo returning from banishment to Umuofia village in Chinua Achebe's Things Fall Apart. That is, basically and by reflex, mental-dispositions as of the formation of 'recurrent-utter-uninstitutionalisation non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidental-or-random-mental-disposition <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> will not necessarily construe transitorily at its uninstitutionalised-threshold<sup>102</sup> that 'base-institutionalisation—ununiversalisation rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> is the relative ontologically-veridical <sup>83</sup>reference-of-thought (as explained further below with respect to 'symmetrisation-of-<sup>83</sup>reference-of-thought but which is in effect an ontologically-non-veridical-or-flawed <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> and/or desymmetrisation for perceived temporal social-stake-contention-or-conflict' associated with distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup>, and 'intemporality<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>'/ontological-symmetrisation as of deconstruction/ontological-reconstituting—as-to-conflatedness<sup>13</sup> in aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>); such that on a logical-basis/logic,-as-derived-from~transversality-<for-sublimating—existential-eventuating/denouement,—from 'thinking at first/pure predisposition preemptive-of prospective disontologising/subontologising'—as-of-prospectively-disambiguated—affirmed-

and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’<sup>101</sup> the

<amplituding/formative> wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of- ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>⟩ in recurrent-utter-uninstitutionalisation will be more inclined to turn towards the ‘prior conventional non-rules—apriorising/axiomatising/referencing-psychologism,-as-impulsive-or-accidental-or-random-mental-disposition’ as <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, and so over the ‘prospective relative pure-ontology apriorising/axiomatising/referencing- {of-‘prospectively implicated- attendant- ontological- contiguity ’~educated- existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity- <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging- disentanglement- by}- postconverging- entailment implying rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism’. This is because a registry-worldview/dimension is a ‘circular-pervasiveness <amplituding/formative> wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>⟩’ wherein achievement motives and temporal-stakes of the conventional constructs as of human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing<sup>16</sup> <amplituding/formative><sup>9</sup> wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of- ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>⟩ so- construed prospectively, will tend to ‘take precedence as of relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought induced distractive-alignment-to-<sup>83</sup>reference-of-

thought-<of-apriorising/axiomatising/referencing><sup>30</sup> and override any such sense of relative  
 pure-ontology ~~apriorising/axiomatising/referencing- {of-‘prospectively implicated attendant~~  
~~ontological-contiguity ’~educed-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging disentanglement by}—~~  
~~postconverging entailment~~ as of prospective relative-ontological-completeness<sup>87</sup> -of-<sup>83</sup>reference-  
 of-thought (as implied by ontological-faith-notion-or-ontological-fideism—imbued-  
~~underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-~~  
~~existential-reality~~ as heuristic but non-constraining compensation for human limited-mentation-  
 capacity—as subjecting ‘educed unlimitedness/existence sublimating nascence’ to  
~~limitedness/human subpotency~~ where constraining social <sup>103</sup>universal-transparency<sup>104</sup>—  
~~{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-~~  
~~epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup> }~~ doesn’t yet avail) even though,  
 it is such relative pure-ontology ~~apriorising/axiomatising/referencing- {of-‘prospectively-~~  
~~implicated attendant~~ ontological-contiguity ’~educed-  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging disentanglement by}—~~  
~~postconverging entailment~~ that is the ontological-faith-notion-or-ontological-fideism—imbued-  
~~underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-~~  
~~existential-reality~~ enabling (by ultimately making available such prospective constraining social  
<sup>103</sup>universal-transparency<sup>104</sup>—~~{transparency-of-totalising-entailing,-as-to-entailing-~~  
~~<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup> }~~) the  
 successive institutional-cumulation/institutional-recomposure-~~{as-to-<sup>46</sup>historiality/ontological-~~  
~~eventfulness<sup>3</sup> /ontological-aesthetic-tracing-<perspective-ontological-~~  
~~normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~. Even then and

ultimately, it is mainly a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that progressively rids the prior conventional constructs of their essence as of ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> that enables prospective registry-worldview/dimension suprastructuration/transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. This insight extends to all the ~~<cumulating/recomposuring~attendant-ontological-contiguity >~~-successive registry-worldviews/dimensions including ours as positivism-<sup>80</sup>procrypticism as the relative pure-ontology ~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity ’~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity- <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-disentailment-by}—postconverging-entailment~~ as of ontological-faith-notion-or-ontological-fideism—~~imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality~~ implying such a construct as the notional~<sup>18</sup>deprocrypticism institutionalisation suprastructuration (preempting—disjointedness-as-of-<sup>88</sup>reference-of-thought,-as-to-~~‘<amplituding/formative-epistemicity>~~growth-or-conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism,-~~(apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity ’~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity- <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-disentailment-by}—postconverging-entailment~~)) will certainly be a remote contemplation of such a

~~<amplituding/formative>~~ wooden-language-~~<imbued—averaging-of-thought-<as-to-~~  
~~leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-~~  
~~‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>}~~ mental-  
disposition of our registry-worldview/dimension, rather construing its circular-pervasiveness  
~~<amplituding/formative>~~ wooden-language-~~<imbued—averaging-of-thought-<as-to-~~  
~~leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-~~  
~~‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>}~~ as  
absolute by reflex beyond-the-consciousness-awareness-teleology<sup>99</sup>-~~<of-preconverging-~~  
~~existential-extrication-as-of-existential-unthought>~~<sup>6</sup> wherein achievement motives and  
temporal-stakes of the conventional constructs as of human finite aspirations whether socially,  
professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s  
denaturing<sup>16</sup> ~~<amplituding/formative>~~ wooden-language-~~<imbued—averaging-of-thought-<as-~~  
~~to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-~~  
~~‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>}~~ so-  
construed prospectively, will tend to ‘take precedence as of relative-ontological-  
incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought induced distractive-alignment-to-<sup>83</sup>reference-of-  
thought-<of-apriorising/axiomatising/referencing><sup>30</sup> and override any such sense of relative  
pure-ontology ~~apriorising/axiomatising/referencing- {of-‘prospectively implicated attendant-~~  
~~ontological-contiguity ’~educated-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-~~  
~~<imbued—notional~cogency>’ }—conflatedness<sup>13</sup> in {preconverging disentanglement by}—  
~~postconverging-entailment~~ notion as of prospective relative-ontological-completeness<sup>87</sup>-of-  
<sup>83</sup>reference-of-thought and implying rather a prospective transcendental depth-of-  
thought/<sup>83</sup>reference-of-thought. This equally explains why the implied supratransversality-<in-  
~~sublimating—existential-eventuating/denouement>~of-motif-and-~~~~

apriorising/axiomatising/referencing as of aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> is necessarily a ‘<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> consummated/forfeiting posture’ of intemporality<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>/ontological-symmetrisation that needs to take into account this ‘paradox of transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity’. And critically so, because beyond just ‘human conscious willing’, transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity necessarily implies the ‘prospect of humans to appreciate/understand <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> beyond-the-consciousness-awareness-teleology<sup>99</sup> -<of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup>’ (preconverging/postconverging~de-mentatively/structurally/paradigmatically) implies that which gets to ‘conceptualise/construe beyond-the-consciousness-awareness-teleology<sup>99</sup> -<of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup>’ is necessarily of ontological desymmetry as rather imbued with intellectual-and-moral responsibility/~~relative-reflexivity~~ over that which doesn’t get there (and so, even with regards to a basic non-transcendental construal of ontological desymmetry within a same registry-worldview’s/dimension’s <sup>83</sup>reference-of-thought like Doctor –Patient, Parent –Child, Server –Customer, Teacher –Student etc. as veridically ensues from a Derridean binary opposition analysis rather emphasising ‘ontological-veracity drivenness). However at uninstitutionalised-threshold<sup>102</sup>, the notion of intemporality<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>/ontological-symmetrisation is not readily acquiesced to for the simple reason that two <sup>83</sup>references-of-thought/axiomatic-constructs are at play with those adhering to the prior/transcended/superseded <sup>83</sup>reference-of-thought~<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> inclined beyond-the-consciousness-awareness-teleology<sup>99</sup> -<of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup> to uphold <sup>56</sup>meaningfulness-and-

teleology<sup>99</sup> as such, whereas in contrast adherence to the prospective/transcending/superseding as of its prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup> reference-of-thought will certainly grasp the pertinence of intemporality<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>/ontological-symmetrisation as of deconstruction/ontological-reconstituting—as-to-conflatedness<sup>13</sup> aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>; so construed, as prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup> reference-of-thought brings about deepening sense as to apriorising/axiomatising/referencing—psychologism of transcendently-enabling-level-of~ontological-good-faith-or-authenticity<sup>69</sup>/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism><sup>100</sup> <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> construal for a sounder and sounder relationship with intrinsic-reality/ontological-veridicality. In this respect, it should be noted that in the example on the denaturing<sup>16</sup> of Additionality as further articulated below with regards to the characters A, B, C, D, E, F and Z, it is naïve to think that the characters A, B, C, D, E, F will simply acquiesce to Z's supposedly ontologically-veridical posture, as by their prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup> reference-of-thought as beyond-the-consciousness-awareness-teleology<sup>99</sup> <of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup> they may operate on a logic that once such a situation as A induced additionality defect deception develops as of 'lack of constraining social <sup>103</sup>universal-transparency<sup>104</sup> <transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>8</sup>>, that's fine and implicitly others could just as well consciously go along with it, and that it is just as implicitly legitimate as of the <amplituding/formative><sup>8</sup> wooden-language-(imbued—temporal—mere-

form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—  
 narratives—of-the-<sup>83</sup>reference-of-thought—categorical-imperatives/axioms/registry-  
 teleology<sup>99</sup>) of prior/transcended/superseded registry-worldview/dimension’ notwithstanding its  
 failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-  
 entropy-or-contiguity—or—ontological-preservation as of ontological-faith-notion-or-  
 ontological-fideism—imbued-underdetermination-of-motif-and-  
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality; highlighting how  
 across the <cumulating/recomposuring~attendant—ontological-contiguity >-successive  
 registry-worldviews/dimensions threshold-of–nonconviction/madeupness/bottomlining-in-  
 shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>20</sup>—apriorising-psychologism> arise, however,  
 different the perception from ‘very-crude’ (with recurrent-utter-uninstitutionalisation) to  
 ‘seemingly polished’ (with our positivism—<sup>80</sup>procrypticism) depending on prospective relative-  
 ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought. This is to point out that at  
 uninstitutionalised-threshold<sup>102</sup> temporal-dispositions as of relative-ontological-  
 incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought do not necessarily acquiesce to intemporality<sup>52</sup>-  
 symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup> (as Z’s ... looking down on A,  
 B, C, D, E and F mental-dispositions perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-  
 thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> as allowing for the  
 endemisation/enculturation of the denaturing<sup>16</sup> of additionality and the implications thereof of  
 subsequent denaturing<sup>16</sup> in circularity/recurrence/repetition/repeatability<sup>10</sup> that ensue where  
 socially-functional-and-accordant<sup>93</sup> due to lack of constraining social <sup>103</sup>universal-  
 transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative—  
 epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup>> which protects the internal-

coherence of meaning for virtue'; not only as a specific/particular construal/conceptualisation but of <sup>103</sup>universal import as having to do with endemisation/enculturation of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>>. Does the 'intellectual romanticism' of a Rousseau articulation of <sup>103</sup>universal human rights necessarily register fully in the mindset/<sup>83</sup>reference-of-thought of the <amplituding/formative><sup>8</sup> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>> of his epoch or is it rather more truly a beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup> notion until the necessary psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring generations latter that brings this beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup> notion to the fore of the <amplituding/formative><sup>8</sup> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>>, and this interrogation could be extended to say superstitious notions and their implications in a non-positivistic social-setup as the drive of say a rational-empiricism/positivistic emancipating agent in-many-ways will be a beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup> notion for the <amplituding/formative><sup>8</sup> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>> in such a social setting, and equally similar issues faced today in many a traditional society like female genital mutilation is more than just an issue of stopping the

practitioners of genital mutilation but has to do with <amplituding/formative><sup>8</sup> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>><sup>56</sup> meaningfulness-and-teleology<sup>99</sup> in such social-setup that is a question of a beyond-the-consciousness-awareness-teleology<sup>99</sup> <of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup> notion with respect to recasting of gender rights in a prospective <sup>56</sup> meaningfulness-and-teleology<sup>99</sup>. Likewise, it could be asked whether such an aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> notion as notional~<sup>18</sup> deprocrypticism institutionalisation implied suprastructuration over our positivism—<sup>80</sup> procrypticism is rather not a beyond-the-consciousness-awareness-teleology<sup>99</sup> <of-preconverging-existential-extrication-as-of-existential-unthought><sup>3</sup> notion as of the present <amplituding/formative><sup>8</sup> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>> mental-disposition and mental-projection. The fact is that registry-worldviews/dimensions operate <sup>56</sup> meaningfulness-and-teleology<sup>99</sup> as of their ontological representation of reality within the limits of their <sup>83</sup> reference-of-thought—<sup>8</sup> categorical-imperatives/axioms/registry-teleology<sup>99</sup> which provide them with their ‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting specific referencing/<sup>83</sup> reference-of-thought/axiomatic-construct for predicative-insights’ (so derived from prior ontological-faith-notion-or-ontological-fideism induced projective-insights/postdication/deconstruction), but then the further possibility of expanding the axiomatic-construal/axiomatic-conceptualisation of ontological representation of reality as prospective registry-worldview/dimension suprastructuration requires new projective-

insights/postdication/deconstruction to establish more profound <sup>83</sup>reference-of-thought–  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> as new/prospective  
 ‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting specific  
 referencing/<sup>83</sup>reference-of-thought/axiomatic-construct for predicative-insights’; but then, such  
 ‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting specific  
 referencing/<sup>83</sup>reference-of-thought/axiomatic-construct for predicative-insights’ of each  
 registry-worldview/dimension suprastructuration comes with a fundamental mentation-reflex  
 flaw that their given  
 ‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting specific  
 referencing/<sup>83</sup>reference-of-thought/axiomatic-construct for predicative-insights’ is absolute and  
 non-transcendable’ beyond-the-consciousness-awareness-teleology<sup>99</sup> ~~<of-preconverging-  
 existential-extrication-as-of-existential-unthought>~~<sup>6</sup>, failing to grasp that projective-  
 insights/postdication/deconstruction (factoring in human limited-mentation-capacity-  
 deepening—~~as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-  
 sublimating-nascence~~<sup>253</sup>) about prospectively more profound <sup>83</sup>reference-of-thought–  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> will certainly imply an altogether  
 new/prospective  
 ‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting specific  
 referencing/<sup>83</sup>reference-of-thought/axiomatic-construct for predicative-insights’ and  
 notwithstanding the fact that that present registry-worldview/dimension is the result of prior  
 projective-insights/postdication/deconstruction induced transcendence-and-  
 sublimity/sublimation/~~supererogatory~~–de-mentativity. Such that it is a crossgenerational  
 psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as a beyond-the-  
 consciousness-awareness-teleology<sup>99</sup> ~~<of-preconverging-existential-extrication-as-of-  
 existential-unthought>~~<sup>6</sup> notion that enables the fulfilment of the promise of projective-

insights/postdication/deconstruction as of ontological-faith-notion-or-ontological-fideism—  
 imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-  
 of-existential-reality effectively with deconstruction/engaged-destruktion/ontological-  
 reconstituting—as-to-conflatedness<sup>13</sup>; and so, with respect to transcending from recurrent-utter-  
 uninstitutionalisation right up to our positivism—<sup>80</sup>procrypticism institutionalisation  
 suprastructuration, and prospectively the same human-subpotency—  
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-  
 ‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-  
 misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-  
 ontological-normalcy/postconvergence>’—existentialism-form-factor issues arise with respect to  
 the possibility of our prospective transcendence-and-sublimity/sublimation/supererogatory—de-  
 mentativity to deprocrypticism, as we perceive our  
 ‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting specific  
 referencing/<sup>83</sup>reference-of-thought/axiomatic-construct for predicative-insights’ as absolute  
 failing to construe the all-encompassing redefining implications of projective-  
 insights/postdication/deconstruction with respect to the possibility of an altogether  
 new/prospective  
 ‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting specific  
 referencing/<sup>83</sup>reference-of-thought/axiomatic-construct for predicative-insights’ (as  
 preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought,-as-to-<sup>32</sup><amplituding/formative-  
 epistemicity>growth-or-conflatedness<sup>13</sup>/transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-  
 mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-  
 over-non-rules—apriorising/axiomatising/referencing—psychologism,  
 <apriorising/axiomatising/referencing- {of- prospectively implicated\_ attendant\_ ontological-

contiguity '~educated-

existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>' }—conflatedness<sup>13</sup> in {preconverging-disentailment-by}-  
postconverging-entailment)). So the challenge as of this aetiologisation/ontological-escalation-  
<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-  
encumbered\_transcending> as implying futural Being-development/ontological-framework-  
expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-  
and-teleology as of prospective deprocrypticism, is one of making conscious beyond the  
nombriism/closed-structuring-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> within all registry-  
worldviews/dimensions just as ours inducing transversality-<for-sublimating-existential-  
eventuating/denouement, from- 'thinking-at-first/pure-predisposition-preemptive-of-  
prospective-disontologising/subontologising'—as-of-prospectively-disambiguated-affirmed-  
and-unaffirmed-'motif-and-apriorising/axiomatising/referencing'><sup>101</sup>, that doesn't tend to  
consciously recognise that prospective ontological-completeness-of-<sup>83</sup>reference-of-thought  
imply in reflecting holographically-<conjugatively-and-transfusively> the relative-  
unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-  
process that new projective-insights/postdication/deconstruction necessarily induce new  
'apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting specific  
referencing/<sup>83</sup>reference-of-thought/axiomatic-construct for predicative-insights' defining  
new/prospective registry-worldview/dimension. Particularly so, as  
<amplituding/formative><sup>8</sup> wooden-language-<imbued—averaging-of-thought-<as-to-  
leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-  
'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>} mental-  
dispositions most profound relationship to <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> tends to be geared  
rather towards the given

‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting specific  
 referencing/<sup>83</sup>reference-of-thought/axiomatic-construct for predicative-insights’ as-an-only-one  
 as this enables human finite aspirations whether socially, professionally, family-wise, hedonic,  
 etc. as of the registry-worldview’s/dimension’s denaturing<sup>16</sup> <amplifying/formative><sup>8</sup> wooden-  
 language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-  
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-  
 prospective-apriorising-implications>)} so-construed prospectively, as within ONLY recurrent-  
 utter-uninstitutionalisation (by its non-rules—apriorising/axiomatising/referencing—  
 psychologism,-as-impulsive-or-accidental-or-random-mental-disposition<sup>83</sup>reference-of-  
 thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>), ONLY base-  
 institutionalisation-universalisation (by its rulemaking-over-non-rules—  
 apriorising/axiomatising/referencing-psychologism<sup>83</sup>reference-of-thought—<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>), ONLY<sup>103</sup>universalisation-non-  
 positivism/medievalism (by its<sup>103</sup>universalisation-directed-rulemaking-over-non-rules—  
 apriorising/axiomatising/referencing-psychologism<sup>83</sup>reference-of-thought—<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>), or ONLY positivism—<sup>80</sup>procrysticism (by its  
 positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—  
 apriorising/axiomatising/referencing-psychologism<sup>83</sup>reference-of-thought—<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>), and so ‘construed-as-of-attendant-circular-  
 pervasiveness <amplifying/formative><sup>8</sup> wooden-language-(imbued—averaging-of-thought-  
 <as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-  
 ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>)} as-  
 instant-and-absolute-basis-for-being/existence’ (despite the relative-ontological-  
 incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought induced distractive-alignment-to-<sup>83</sup>reference-of-  
 thought-<of-apriorising/axiomatising/referencing><sup>30</sup> and override any such sense of relative

pure-ontology ~~apriorising/axiomatising/referencing- {of- 'prospectively- implicated- attendant-  
 ontological-contiguity ' ~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—conflatedness<sup>13</sup> -in- {preconverging- disentanglement- by}-  
 postconverging- entailment~~ as of prospective relative-ontological-completeness<sup>87</sup> -of-<sup>83</sup> reference-  
 of-thought ~~apriorising/axiomatising/referencing- {of- 'prospectively- implicated- attendant-  
 ontological-contiguity ' ~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—conflatedness<sup>13</sup> -in- {preconverging- disentanglement- by}-  
 postconverging- entailment~~), whilst the projective-insights/postdication/deconstruction  
 discernment as of ontological-faith-notion-or-ontological-fideism—~~imbued-  
 underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-  
 existential-reality~~ (since the purpose of <sup>83</sup>reference-of-thought—~~categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>~~ is about intemporal-preservation-entropy-or-  
 contiguity—or-ontological-preservation, and not the mimicking of their  
~~<amplifying/formative><sup>8</sup> wooden-language- <imbued—temporal—mere-  
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—  
 narratives—of-the-<sup>83</sup> reference-of-thought—<sup>8</sup> categorical-imperatives/axioms/registry-  
 teleology<sup>99</sup> }  
 }, whether beyond-the-consciousness-awareness-teleology<sup>99</sup> -<of-preconverging-  
 existential-extrication-as-of-existential-unthought><sup>6</sup>), about how and why the ~~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> ~of-the-human-institutionalisation-  
 process<sup>68</sup>~~ as of such successive  
 'apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting specific  
 referencing/<sup>83</sup>reference-of-thought/axiomatic-construct for predicative-insights' is driven from  
 recurrent-utter-uninstitutionalisation to base-institutionalisation—ununiversalisation to~~

<sup>103</sup>universalisation–non-positivism/medievalism to positivism–<sup>80</sup>procrypticism by projective-  
insights/postdication/deconstruction in establishing them in the first place as of prospective  
relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought, and thus the utility of projective-  
insights/postdication/deconstruction in enabling futural **Being-development/ontological-  
framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–  
meaningfulness-and-teleology** as of prospective notional~<sup>18</sup>deprocrypticism (preempting—  
disjointedness-as-of-<sup>83</sup>reference-of-thought,-as-to-<sup>32</sup>**<amplituding/formative–  
epistemicity>growth-or-conflatedness<sup>13</sup>/transvaluative-  
rationalising/tranepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-  
mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-  
over-non-rules—apriorising/axiomatising/referencing–psychologism <sup>83</sup>reference-of-thought–  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>) by construing its grander ‘re-motif–and-  
re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-  
measuringinstrumenting specific <sup>83</sup>reference-of-thought–as-to-apriorising/axiomatic-  
construct/referencing/intelligibilitysettingup/measuringinstrumenting for existential-  
instantiations predicative-insights’ as of full ontological-completeness-of-<sup>83</sup>reference-of-  
thought, tends to be lost to temporal/~~shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>~~  
mental-dispositions; speaking more of a mental-orientation not geared to grasp the ‘existential  
tale’ of its species as of ontological-faith-notion-or-ontological-fideism—**imbued-  
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-  
existential-reality** driven human eternalising and emancipating aspiration behind projective-  
insights/postdication/deconstruction for creating successive  
‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumentings specific  
referencing/<sup>83</sup>reference-of-thought/axiomatic-construct for predicative-insights’ as of  
prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought. But rather an ad-hoc**

mental-orientation ‘construed-as-of-attendant-circular-pervasiveness  
~~<amplituding/formative>~~ wooden-language ~~<imbued—averaging-of-thought-<as-to-~~  
~~leveling/ressentiment/closed-construct-of—~~ meaningfulness-and-teleology ~~-as-of-~~  
~~‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>}~~ as-  
 instant-and-absolute-basis-for-being/existence’ (despite the relative-ontological-  
 incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought induced distractive-alignment-to-<sup>83</sup>reference-of-  
 thought-<of-apriorising/axiomatising/referencing><sup>30</sup> and override any such sense of relative  
 pure—ontology ~~apriorising/axiomatising/referencing- {of-‘prospectively implicated attendant-~~  
~~ontological-contiguity ’~educated-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-~~  
~~<imbued—notional~cogency>’ }—conflatedness<sup>13</sup> in {preconverging disentanglement by}—~~  
~~postconverging-entailment~~ as of prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-  
 of-thought ~~apriorising/axiomatising/referencing- {of-‘prospectively implicated attendant-~~  
~~ontological-contiguity ’~educated-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-~~  
~~<imbued—notional~cogency>’ }—conflatedness<sup>13</sup> in {preconverging disentanglement by}—~~  
~~postconverging-entailment~~) not geared to uphold eternalising and emancipating possibilities  
 implied by projective-insights/postdication/deconstruction notwithstanding the fact that its  
 ‘construed-as-of-attendant-circular-pervasiveness ~~<amplituding/formative>~~ wooden-language-  
~~<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-~~  
~~meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-~~  
~~prospective-apriorising-implications>}~~ as-instant-and-absolute-basis-for-being/existence’  
 (naively perceived as the only one as of mechanicalism with a poor sense of organicalism, despite  
 the relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought and override any such sense  
 of relative pure—ontology ~~apriorising/axiomatising/referencing- {of-‘prospectively-~~

~~implicated\_attendant-ontological-contiguity~~ '~duced-  
~~existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>' }~~ conflatedness<sup>13</sup> ~~in-{preconverging-disentailment-by}-~~  
~~postconverging-entailment~~ as of prospective relative-ontological-completeness<sup>87</sup> -of-<sup>83</sup> reference-  
of-thought) arose by projective-insights/postdication/deconstruction as of ontological-faith-  
notion-or-ontological-fideism—~~imbued-underdetermination-of-motif-and-~~  
~~apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality~~. Further, even more  
decisively though by reflex we naively-and-erroneously tend to construe of human virtuous-  
dispositions or vices-and-impediments<sup>105</sup> as arising mainly as of their conscious choices,  
preconverging/postconverging—de-mentatively/structurally/paradigmatically a registry-  
worldview/dimension prior relative-ontological-incompleteness<sup>88</sup> -of-<sup>83</sup> reference-of-thought as a  
beyond-the-consciousness-awareness-teleology<sup>99</sup> ~~<of-preconverging-existential-extrication-as-~~  
~~of-existential-unthought>~~<sup>5</sup> notion is the more decisive/salient notion as to human 'objectively  
construed/analysed virtuous-dispositions or vices-and-impediments<sup>105</sup>' even though individual  
'conscious choices' will tend to 'simply qualify the effective possibility of such virtuous-  
dispositions or vices-and-impediments<sup>105</sup> arising'; such that a registry-worldview/dimension  
incompleteness-of-<sup>83</sup> reference-of-thought is preconverging/postconverging—de-  
mentatively/structurally/paradigmatically susceptibility as a state of 'in-wait as of prior relative-  
ontological-incompleteness<sup>88</sup> -of-<sup>83</sup> reference-of-thought defective <sup>83</sup> reference-of-thought—  
<sup>8</sup> categorical-imperatives/axioms/registry-teleology<sup>99</sup> for the vices-and-impediments<sup>105</sup> so  
implied to arise-and-be-endemised/enculturated beyond-the-consciousness-awareness-  
teleology<sup>99</sup> ~~<of-preconverging-existential-extrication-as-of-existential-unthought>~~<sup>6</sup>. This  
explains why the ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>67</sup> ~of-the-  
human-institutionalisation-process<sup>68</sup> is basically about shifting  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumentings to

supersede the state of beyond-the-consciousness-awareness-teleology<sup>99</sup> ~~-<of-preconverging-existential-extrication-as-of-existential-unthought>~~<sup>5</sup> as of human limited-mentation-capacity-deepening—~~as subjecting limitedness/human subpotency to ‘educed unlimitedness/existence-sublimating-nasencee~~<sup>253</sup> in handling the more and more profound/depth of intrinsic-reality/ontological-veridicality construing <sup>83</sup>reference-of-thought/axiomatic-construct that avails as of ontological-normalcy/postconvergence or increasing ontological-completeness-of-<sup>83</sup>reference-of-thought; (such that such meaningfulness as expressed herein is more than just of logical construct implying simple logical meaningfulness as within only a single-as-our-present positivistic predicative-insights framework of reasoning and understanding, but requires a more profound retrospective and prospective mental-projection in its contemplation). This equally explicates the empirical reality associated with the occurrence of human transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity crossgenerationally as the timeframe for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of projective-insights/postdication/deconstruction induced prospective/transcending/superseding registry-worldview/dimension

‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting specific referencing/<sup>83</sup>reference-of-thought/axiomatic-construct for predicative-insights’ to take hold. It equally explicates why threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> ~~-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing~~<sup>70</sup> ~~-apriorising-psychologism>~~ (as ‘vague staging and performing’ and not truly postconverging-or-dialectical-thinking<sup>21</sup> ~~-apriorising-psychologism~~<sup>56</sup> ~~meaningfulness-and-teleology~~<sup>99</sup>) tend to arise in each registry-worldview/dimension at its uninstitutionalised-threshold<sup>102</sup>. This has to do fundamentally with the antipodality of the mental-dispositions of postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing—nonconviction/madeupness/bottomlining-~~(‘<decontextualising/de-existentialising~of-~~

attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-  
 the-‘attendant-intradimensional–ontologising’–imbued-  
 <contextualising/existentialising~attendant–ontological-contiguity >;-in-shallow-  
 supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
 veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>}  
 as of effecting-parsimony-as-of-shoddiness-and-incompleteness-to<sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup> and prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-  
 veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-  
 precedes-disontologising-logical-outcome-arrived-at> as of effecting-wholeness-as-of-  
 profoundness-and-completeness-to<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> in the construal of  
 intrinsic-reality/ontological-veridicality. It is important to grasp that such ‘prelogism<sup>78</sup>-as-of-  
 conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical–‘attendant-intradimensional–  
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-  
 outcome-arrived-at> ‘~~implicit~~ed\_attendant–ontological-contiguity<sup>67</sup>’~duced–  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>8</sup>devolving-as-of-instantiative-context> dynamic’ of  
 the nature of ‘postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing–nonconviction/madeupness/bottomlining-  
 (<decontextualising/de-existentialising~of-attendant-intradimensional–  
 apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-  
 intradimensional–ontologising’–imbued-<contextualising/existentialising~attendant–  
 ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-<as-to-disontologising-perverted-  
 outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–  
 apriorising/axiomatising/referencing’-logical-dueness>} or distractive-alignment-to-  
<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> dynamism’ as knowledge-

construct/intersolipsistic-intercessory-notion/notional~referential-notion/articulation is a critical element for a postlogism<sup>77</sup>/psychopathy storied-construct/ontologically-valid-narration development as of aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> insight, at the individuation-level of analysis, involving 'themes-driven underlying-agency-or-sous-agencement dynamics for narration-construed-as-instantiative-moulting' as of ontological-normalcy/postconvergence undermining by 'distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> with distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> and corresponding ontological-normalcy/postconvergence upholding with apriorising/axiomatising/referencing- {of-  
~~prospectively-implicated\_attendant-ontological-contiguity~~ '~educated-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>' }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-postconverging-entailment. (Thus disambiguating mental-dispositions as of <sup>83</sup>reference-of-thought-prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical-  
~~'attendant-intradimensional-apriorising/axiomatising/referencing'~~-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>, 'postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing-nonconviction/madeupness/bottomlining-{'<decontextualising/de-existentialising~of-  
~~attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising'~~-of-the-~~'attendant-intradimensional-ontologising'~~-imbued-<contextualising/existentialising~attendant-ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-~~'attendant-intradimensional-apriorising/axiomatising/referencing'~~-logical-dueness>} or psychopathic compulsive threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-~~'attendant-intradimensional'~~-prospectively-

disontologising~preconverging/dementing<sup>70</sup> -apriorising-psychologism> individuation', and consequently induced conjugated-postlogism<sup>77</sup>/social-psychopathy as threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>70</sup> -apriorising-psychologism> individuations'; and as this overall 'dynamic-cumulative-aftereffect/aftereffect of upholding/failing ontologically-normalcy/postconvergence' reflects apriorising/axiomatising/referencing- {of-'prospectively-implicated-attendant-ontological-contiguity' ~educated-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>' }—constitutedness<sup>14</sup> -in-preconverging-entailment as of base-constitutedness<sup>14</sup>, first-level-<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>, second-level-<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>, third-level-<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> and notional~conflatedness<sup>13</sup> (altogether construed as of notional~conflatedness<sup>13</sup>/constitutedness<sup>14</sup>-to-conflatedness<sup>13</sup>) reflecting both the uninstitutionalised-threshold<sup>102</sup>'s as to conventioning/closed-structure/non-transcendability/distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup>/effecting-parsimony as to '<sup>83</sup>reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold<sup>102</sup>' meaningfulness and the corresponding prospective institutionalisation's ontology/opened-structure/transcendability/conflatedness<sup>13</sup> teleological-elevated-as-<sup>83</sup>reference-of-thought-prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup> -<existentially-veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> of meaningfulness, and so as of apriorising/axiomatising/referencing- {of-'prospectively-implicated-attendant-ontological-contiguity' ~educated-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-  
 postconverging-entailment of social-stake-contention-or-confliction comprehensive-and-  
 insightful itemisation for developing storied-construct/ontologically-valid-narration. As  
 conceptualised at both registry-worldview/dimension-level and individuation-level of analysis  
 unlike <sup>83</sup>reference-of-thought-prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-  
 <existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-  
 logical-dueness-precedes-disontologising-logical-outcome-arrived-at>, threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism> is associated with relative ‘temporal-mental-dispositions’-construed-as-  
 surreptitiously-or-palpably-committed-to-extrinsic-attribution-or-its-perpetuating-upon-other-  
 mental-dispositions-as-supposedly-superseding-intrinsic-reality/ontological-veridicality as so-  
 mentally-invested with regards to perceived social-stake-contention-or-confliction’  
 notwithstanding subsequent apprehension of ontologically-veridical <sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup>, that speaks of ‘ad-hoc social-commitment-thresholds for foregoing the upholding of  
 intrinsic-reality/ontological-veridicality’ and assuming denaturing<sup>16</sup> as of ‘lack of constraining  
 social <sup>103</sup>universal-transparency<sup>104</sup>-<(transparency-of-totalising-entailing,-as-to-entailing-  
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness } at the  
 uninstitutionalised-threshold<sup>102</sup>’. It is this dynamic-cumulative-aftereffect/aftereffect that  
 underlies perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> associated with uninstitutionalised-threshold<sup>102</sup>.) This thus conveys  
 the individuation-level of analysis <amplituding/formative-epistemicity>causality<sup>9</sup>-as-to-  
 projective-totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-

~~unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>67</sup> as well as differentiated intemporal-  
conflatedness<sup>13</sup>-as-effecting-wholeness-as-of-profoundness-and-completeness-to-  
~~56~~meaningfulness-and-teleology<sup>99</sup>-or-temporal-constitutedness<sup>14</sup>-as-effecting-parsimony-of-  
~~56~~meaningfulness-and-teleology<sup>99</sup> (so implied by metaphysics-of-absence-(~~implicated-~~  
epistemic-veracity-of-~~61~~ nonpresencing-<perspective—ontological-normalcy/postconvergence>)  
as of our procrypticism uninstitutionalised-threshold<sup>102</sup> as disjointedness-as-of-<sup>83</sup>reference-of-  
thought). By mental-reflex a postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing-  
nonconviction/madeupness/bottomlining-(~~<decontextualising/de-existentialising~of-~~  
attendant-intradimensional—apriorising/axiomatising/referencing>-induced-disontologising’-of-  
the-‘attendant-intradimensional—ontologising’—imbued-  
<contextualising/existentialising~attendant—ontological-contiguity >;-in-shallow-  
supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness>)  
stand is a ‘mental-shortcut’ that is fundamentally perverted as it perceives meaning as  
‘deterministic of others behaviours by its empty-form’ while a prelogism<sup>78</sup>-as-of-conviction,-in-  
profound-supererogation<sup>96</sup>-<existentially-veridical—‘attendant-intradimensional—  
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-  
outcome-arrived-at> stand is one that relates to meaning on the basis of its assumed existential-  
<disontologising/re-ontologising—aporeticism> validity, or at worst involves omissions or  
exaggerations relative to such fundamental existential-<disontologising/re-ontologising—  
aporeticism> validity, but doesn’t countenance by mental-reflex the projection of empty-form of  
meaningfulness which is ‘existentially-<disontologising/re-ontologising—aporeticism> invalid’  
in-the-very-first-place. Consequently, where there is ‘lack of constraining social <sup>103</sup>universal-  
transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-  
epistemicity>totalising~in-relative-ontological-completeness’ > ) at the uninstitutionalised-

threshold<sup>02</sup> due to relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought, postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing–nonconviction/madeupness/bottomlining–

{<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’-imbued-<contextualising/existentialising~attendant–ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>} implied<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> will tend to be incidentally conjugated with prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> dispositions as of

<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. This is the case beyond just any such specific instances and such specific postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing–nonconviction/madeupness/bottomlining–{<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’-imbued-<contextualising/existentialising~attendant–ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>} character(s) and specific conjugated-postlogism<sup>77</sup> character(s) but rather as of dynamic-cumulative-aftereffect/aftereffect, and thus defining together with the registry-worldview/dimension prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought at its ‘uninstitutionalised-threshold<sup>02</sup> the threshold-of–nonconviction/madeupness/bottomlining–

in-shallow-supererogation<sup>96</sup> -<as-to-‘attendant-intradimensional’-prospectively-  
disontologising~preconverging/dementing<sup>20</sup>—apriorising-psychologism> as a preconverging-or-  
dementing<sup>20</sup>—apriorising-psychologism enculturation’. This is characteristic of the successive  
uninstitutionalised-threshold<sup>102</sup> whether as recurrent-utter-uninstitutionalisation (non-rules—  
apriorising/axiomatising/referencing—psychologism, -as-impulsive-or-accident-ed-or-random-  
mental-disposition caricaturing-hollow-staging-and-performance as random/impulsive mental-  
disposition), ununiversalisation (non-universalising caricaturing-hollow-staging-and-  
performance like animistic attributing of misfortune to someone else’s malevolent spirit), non-  
positivism/medievalism (non-positivising/non-rational-empirical caricaturing-hollow-staging-  
and-performance like notions-and-accusations-of-sorcery) or procrypticism (disjointed-  
misappropriating-of-meaning caricaturing-hollow-staging-and-performance like psychopathy  
and social psychopathy), thus construing of a registry-worldview as of its relative-ontological-  
incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought as rather reflecting ‘virtue-and-ontological-  
veridicality’ as of its institutionalisation and ‘vices-and-impediments<sup>105</sup>’ as of its  
uninstitutionalised-threshold<sup>102</sup>. This consequently implies at the uninstitutionalised-threshold<sup>102</sup>  
a ‘symmetrisation-of-<sup>83</sup>reference-of-thought but which is in effect an ontologically-non-  
veridical-or-flawed <amplifying/formative—epistemicity>totalising~self-referencing-  
syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> and/or desymmetrisation for perceived  
temporal social-stake-contention-or-confliction as threshold-of-  
nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -<as-to-‘attendant-  
intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-  
psychologism>’ is socially induced in temporality<sup>98</sup>/shortness requiring  
deconstruction/ontological-reconstituting—as-to-conflatedness<sup>13</sup> as intemporal-symmetrising-  
by-desymmetrising-subsumption-of-temporality<sup>98</sup>/ontological-symmetrisation as of prospective  
relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought, which in-the-bigger-picture

speaks of ‘differentiated construal of ‘~~implicated\_attendant~~ ontological-contiguity<sup>67</sup>’ ~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~<imbued-notional~cogency>~~’<sup>40</sup>, -<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>8</sup> -of- reference-of-thought-<sup>8</sup> devolving-as-of-instantiative-context>’ wherein the temporal is ‘preconverging-or-dementing<sup>20</sup>-and-decentered-prior-institutionalisation’s-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> and the intemporal-as-ontological postconverging-or-dialectical-thinking<sup>21</sup>-and-centered-prospective-institutionalisation’s-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, and further explains the ‘paradox of transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity’ (confusion of relative ontologically-veridical becoming-or-present-of-<sup>83</sup>reference-of-thought’) wherein the temporal is hung (beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of-preconverging-existential-extrication-as-of-existential-unthought>’) to the <amplituding/formative> wooden-language-~~<imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—narratives—of-the-<sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>>~~ thus ‘construed-as-of-attendant-circular-pervasiveness <amplituding/formative><sup>8</sup> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of- ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>’ as-instant-and-absolute-basis-for-being/existence’ (despite the relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought induced distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> and override any such sense of relative pure-ontology apriorising/axiomatising/referencing-~~{of-‘prospectively implicated\_attendant ontological-contiguity ’~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~<imbued-notional~cogency>~~’ }~~—conflatedness<sup>13</sup>-in-{preconverging disentanglement by}—

~~postconverging-entailment~~ as of prospective relative-ontological-completeness<sup>87</sup> -of-<sup>83</sup>reference-  
of-thought    ~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-~~  
~~ontological-contiguity ’~educed-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}—~~  
~~postconverging-entailment~~) whereas the intemporal-as-ontological construes <sup>83</sup>reference-of-  
thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> as meant for intemporal-  
preservation-entropy-or-contiguity—or-ontological-preservation and up for remaking once  
perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
~~apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-~~  
~~shallow-supererogation<sup>96</sup>>~~ undermines their intemporal-preservation-entropy-or-contiguity—or-  
ontological-preservation on the basis of the ‘complementing grander social-<sup>103</sup>universally-non-  
transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—  
~~imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-~~  
~~of-existential-reality’~~ with regards to human limited-mentation-capacity—as-subjecting-  
~~‘educed-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency~~ and  
as of ‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’—as-conflatedness<sup>13</sup>-or-ontological-  
reprojecting. This conceptualisation as a ‘postconverging-or-dialectical-thinking<sup>21</sup>—psychology  
or psychology-of-mentation-dynamics or natural~psychological-dynamics’ is empirically more  
true of human development which by a flawed metaphysics-of-presence-(~~implicated-~~  
~~‘nondescript/ignorable-void<sup>60</sup>’-as-to-<sup>70</sup>presencing—absolutising-identitive-constitutedness<sup>11</sup>~~ )  
overly construes in ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-  
syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> the positivistic psyche almost as if it is the  
sole and genuine one without factoring in the notion of a continuous ‘~~amplituding/formative-~~  
~~epistemicity>~~-totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-

setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing-  
 psychologism-as-the-new-referencing-basis-of-prospective-meaningfulness-and-teleology )'  
 in successions of human psyches arising with human limited-mentation-capacity-deepening—  
 as subjecting limitedness/human subpotency to 'educed-unlimitedness/existence-sublimating-  
 nascence'<sup>253</sup>, with the further implication of a prospective 'postconverging-or-dialectical-  
 thinking'<sup>21</sup>-psychology or psychology-of-mentation-dynamics or natural-psychological-  
 dynamics' as a notional~<sup>18</sup>deprocrpticism psyche and its corresponding memetism or  
 suprastructural <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>. Now supposed Z was another character  
 inclined for <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—  
 unenframed/re-ontologising~conceptualisation as preserving the inherent  
 intemporality<sup>52</sup>/longness of additionality as allowing civilisational/institutional-being-and-craft  
 setup preservation, brought in by the Donor, there is no question that Z will register the newly  
 divulged ontological-veridicality/intrinsic-reality of the defective  
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting and its  
 derived-implications as perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-  
 preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> to renew the  
 construal/conceptualisation of what is considered as a relatively ontological-completeness-of-  
<sup>83</sup>reference-of-thought for a prospective <sup>83</sup>reference-of-thought that preserves intemporality<sup>52</sup>, by  
 factoring in the fact of this contextual relative-ontological-incompleteness<sup>88</sup>-induced,-  
 'threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup><as-to-  
 'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>30</sup>-  
 apriorising-psychologism>' as it enculturates/endemises the <sup>74</sup>perversion-of-<sup>83</sup>reference-of-  
 thought-<as-preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>, and thus will be

predisposed to a reconstrual/reconceptualisation of arithmetic principles factoring in and superseding this specific-type (as exposed by B's postlogism<sup>77</sup> and C, D, E, F conjugated-postlogism<sup>77</sup>) of 'sublimating-epistemic-imbricatedness/threadedness/recomposuring as 'implicated\_attendant-ontological-contiguity<sup>67</sup>~educated-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>' <sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-reference-of-thought-<sup>83</sup> devolving-as-of-instantiative-context> as to existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality' or 'postconverging-or-dialectical-thinking<sup>21-83</sup>reference-of-thought in relative-ontological-completeness<sup>87</sup> as depth-of-thought', and will look down on B, C, D, E and F mental-dispositions perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> as allowing for the endemisation/enculturation of the denaturing<sup>16</sup> of additionality and the implications thereof of subsequent denaturing<sup>16</sup> in circularity/recurrence/repetition/repeatability<sup>10</sup> that ensue where socially-functional-and-accordant<sup>93</sup> (lack of constraining social <sup>103</sup>universal-transparency<sup>104</sup> -{transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup>} which protects the internal-coherence of meaning for virtue'), not only as a specific/particular construal/conceptualisation but of <sup>103</sup>universal import as having to do with endemisation/enculturation of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> speaking fundamentally of the given prior relative-ontological-incompleteness<sup>88</sup>-induced,-'threshold-of-

nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-  
 psychologism>’ (wherein Z’s disposition is an ordered-construct or secondnaturing  
 institutionalisation over B, C, D, E and F mental-anarchy/mentarchy inducing of  
 ‘uninstitutionalised-threshold<sup>102</sup>’). Though metaphorically in the mortal’s temporal/shortness-  
 of-register-of-~~56~~meaningfulness-and-teleology<sup>99</sup> terms, that ‘low-life’ of <sup>103</sup>universal import  
 may be utterly oblivious to the practicalities of B, C, D, E and F so engrossed in a world of ‘high-  
 life’ of temporality<sup>98</sup>/extrication as the ‘fullness of ~~56~~meaningfulness-and-teleology<sup>99</sup>’ over the  
 appreciation of the  
 intemporal/ontological/social/species/<sup>103</sup>universal/transcendental/<sup>55</sup>maximalising-  
 recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
 ontologising~conceptualisation postconverging—de-mentating/structuring/paradigming, be it  
 that the latter disposition as philosophically intemporal is what creates-and-enables the being in  
 civilisation/institutionalised-being-and-craft in the first place, as the metaphorically ‘high-life’  
 of temporality<sup>98</sup>/extrication cannot count on an overall principle of temporality<sup>98</sup>/extrication for  
 its existential-<disontologising/re-ontologising—aporeticism> sustainability (as B, C, D, E and  
 F needs that the Donor grants the rewards by not factoring in the deceit, thus their existential-  
 <disontologising/re-ontologising—aporeticism> principle doesn’t sustain the  
 ‘civilisation/institutionalised-being-and-craft setup’ in which they are living in, hence qualified  
 as extricatory/temporal/parasitising/co-opting as ‘least-and-derived-temporal-operating-  
 modalities-of-the-<sup>83</sup>reference-of-thought-as-of-<sup>51</sup>incrementalism-in-relative-ontological-  
 incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation-inducing-the-  
 uninstitutionalised-threshold<sup>102</sup>’) but unavowedly and paradoxically rather on the  
 parasitising/co-opting of the  
 intemporal/ontological/social/species/<sup>103</sup>universal/transcendental/<sup>55</sup>maximalising-

recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
ontologising~conceptualisation postconverging–de-mentating/structuring/paradigmising enabling  
the ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup>~of-the-human-  
institutionalisation-process<sup>68</sup>; and besides, it is because the intrinsic-reality/ontological-  
veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity as prospective  
ontologising (as undertaken by Z) can supersede denaturing<sup>16</sup> postlogic-backtracking towards  
‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-  
enabling/sublimating/~~supererogatory~~~de-mentativity’ (referenced by B, C, D, E and F) that the  
further possibility (as transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity)  
for prospective civilisation/institutionalised-being-and-craft setup as new conventioning arises.  
Hence the notion of ‘sublimating-epistemic–imbricatedness/threadedness/recomposuring as of  
‘~~implicitated\_attendant~~—ontological-contiguity<sup>67</sup>’~educated–  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
<imbued–notional~cogency>’<sup>40</sup>, <reifying-or-elucidating-of-prospective-relative-ontological-  
completeness<sup>87</sup> -of-<sup>83</sup> reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context> as to  
existence-potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-epistemic-  
digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
unconceal-the-very-ontologically-same-existential-reality’ (from the perspective of the  
‘postconverging-or-dialectical-thinking<sup>21-83</sup> reference-of-thought in relative-ontological-  
completeness<sup>87</sup> as depth-of-thought’) exposes contextually the relative temporality<sup>98</sup>-to-  
intemporality<sup>52</sup> (shortness-to-longness-of-register-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>) of  
human mental-dispositions implying an intellectual-and-moral-inequivalence/non-  
correspondence between of temporal-dispositions perversion-and-derived-<sup>74</sup> perversion-of-  
<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-  
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>> involved in

postlogism<sup>77</sup> and conjugated-postlogism<sup>77</sup> as it discloses the temporal-dispositions  
 individuations mental-dispositions displayed by B, C, D, E and F (as ‘wrongly-projected  
 decontextualising–unimbricatedness/unthreadedness/unrecomposuring,-as-virtuality-or-  
 ontologically-flawed-construal (which is rather a ‘prior threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism> <sup>83</sup>reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-  
 understanding) in grasping ‘implicated\_attendant-ontological-contiguity<sup>67</sup>?~educed-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context> as to  
 existence-potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality’ in their relationship with  
 additionality as elaboration-as-to-mere-  
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
 ‘prospectively implicated\_attendant-ontological-contiguity<sup>67</sup>?~educed-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup>) in contrast to the intemporal-disposition individuation mental-  
 disposition displayed by Z (as ‘sublimating-epistemic-  
 imbricatedness/threadedness/recomposuring as of ‘implicated\_attendant-ontological-  
 contiguity<sup>67</sup>?~educed-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context> as to

existence-potency<sup>39</sup>~sublimating~nascence,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality? (from the perspective of the  
 ‘postconverging-or-dialectical-thinking<sup>21-83</sup> reference-of-thought in relative-ontological-  
 completeness<sup>87</sup> as depth-of-thought’) in its relationship with additionality (as elaboration-as-to-  
 mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
 ‘prospectively implicated\_attendant ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency><sup>240</sup>) by way of Z’s ‘<sup>55</sup>maximalising-recomposuring-for-relative-  
 ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation-(unwinding-as-  
 unfolding/dépliage-as-détendre of elucidation-of B, C, D, E and F ‘wrongly-projected  
 decontextualising-unimbricatedness/unthreadedness/unrecomposuring,-as-virtuality-or-  
 ontologically-flawed-construal (which is rather a ‘prior threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-  
 psychologism><sup>83</sup> reference-of-thought? in shallowness-of-thought-or-unsophistication-of-  
 understanding) in grasping ‘implicated\_attendant ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency><sup>240</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup> reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context> as to  
 existence-potency<sup>39</sup>~sublimating~nascence,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality or B, C, D, E and F). In other words,  
 this situation highlights the <sup>103</sup>universal issue across all registry-worldviews/dimensions  
 underlying the notion of temporality<sup>98</sup>/shortness and intemporality<sup>52</sup>. Wherein <sup>83</sup>reference-of-

thought<sup>8</sup>-categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-  
 entropy-or-contiguity-or-ontological-preservation for the intemporal mental-disposition  
 individuation are meant to uphold intemporality<sup>52</sup>/longness incontrovertibly and where such is  
 blurred or undermined given relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism>’ going by human limited-mentation-capacity-deepening—as subjecting-  
 limitedness/human-subpotency to-‘educated-unlimitedness/existence-sublimating-nascence<sup>2,53</sup>  
 requiring a further accruing as deeper human limited-mentation-capacity-deepening—as-  
 subjecting-limitedness/human-subpotency to-‘educated-unlimitedness/existence-sublimating-  
 nascence<sup>2,53</sup> as an ‘implicated\_attendant-ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>8</sup>-of-reference-of-thought-<sup>8</sup> devolving-as-of-instantiative-context> as to  
 existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality’ that ‘retraces’ the existential-reality  
 for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation by  
<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
 ontologising~conceptualisation of <sup>83</sup>reference-of-thought<sup>8</sup>-categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity-  
 or-ontological-preservation with the implications thereof ushering in the successive  
 institutionalisations as the need for new ‘implicated\_attendant-ontological-  
 contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency><sup>40</sup> of existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-  
 prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-  
 epistemically-unconceal-the-very-ontologically-same-existential-reality as-of-existential-  
 reality, when the idea of relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism><sup>7</sup> arises (as uninstitutionalised-threshold<sup>102</sup>); i.e. from recurrent-utter-  
 uninstitutionalisation to base-institutionalisation–ununiversalisation to <sup>103</sup>universalisation–non-  
 positivism/medievalism to positivism–<sup>80</sup>procrypticism and prospectively to deprocrypticism.  
 While for the temporal mental-disposition individuations the form-and-perception or derived-  
 form-and-perception of intemporal-preservation-entropy-or-contiguity–or–ontological-  
 preservation whether upholding ontological-veridicality/intrinsic-reality or not (and so whether  
 unconsciously, expediently or consciously) is a sufficient basis so long as it is socially-  
 functional-and-accordant<sup>93</sup> such that the possibility of blurring or undermining existential-reality  
 by ‘wrongly-projected decontextualising–unimbricatedness/unthreadedness/unrecomposing,-  
 as-virtuality-or-ontologically-flawed-construal (which is rather a ‘prior threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism><sup>83</sup>reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-  
 understanding) in grasping ‘~~implicit~~ attendant-ontological-contiguity<sup>67</sup>?~duced-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued-notional~cogency><sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>88</sup>reference-of-thought-<sup>88</sup>devolving-as-of-instantiative-context> as to  
 existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-

unconceal-the-very-ontologically-same-existential-reality' is just as valid, hence a failure to abstractly recognise intemporality<sup>52</sup>/longness as-of-existential-reality with the implication thereof as perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> with respect to the registry-worldview's/dimension's vices-and-impediments<sup>105</sup> implied by its implied relative-ontological-incompleteness<sup>88</sup>-induced,-'threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>70</sup>-apriorising-psychologism>'. Hence the reason why the vices-and-impediments<sup>105</sup> inherent of a given registry-worldview/dimension cannot be preconverging/postconverging-de-mentatively/structurally/paradigmatically/ontologically resolved within it as there is need for prospective ontological-completeness-of-<sup>83</sup>reference-of-thought structured to inherently supersede such vices-and-impediments<sup>105</sup>, whether as base-institutionalisation in superseding recurrent-utter-uninstitutionalisation, <sup>103</sup>universalisation superseding base-institutionalisation-universalisation, positivism superseding <sup>103</sup>universalisation-non-positivism/medievalism and deprocrypticism superseding positivism/rational-empiricism manifestation of <sup>80</sup>procrypticism-or-disjointedness-as-of-<sup>83</sup>reference-of-thought. The central idea here being that the most critically important notion in the situation of A, B, C, D, E, F and Z, is Z's upholding of prospective transcendental-enabling/sublimating/supererogatory-de-mentativity over any temporal extricatory preconverging-de-mentating/structuring/paradigming, however, the enculturation and mass thinking behind temporal extricatory preconverging-de-mentating/structuring/paradigming. (\* Noting that individuation as defined elsewhere speaks of temporal-to-intemporal trait characteristic, as anywhere between shortness-to-longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, that can accrue at least incidentally/on-occasion in all individuals-as-receptacles-of-individuations but more recurrently as teleologically defining

in a-life-phase-or-life-phases-of-given-individuals, thus critically enabling a dynamic-cumulative-aftereffect intradimensional and transcendental/transdimensional/interdimension/<sup>55</sup> maximalising-recomposuring-for-relative-ontological-completeness<sup>37</sup>—unenframed/re-ontologising~conceptualisation analysis as metaphysics-of-absence-⟨implicated-epistemic-veracity-of-<sup>31</sup> nonpresencing-⟨perspective-ontological-normalcy/postconvergence⟩/postdication). Finally, thus it is critical to note that the existential-⟨disontologising/re-ontologising—aporeticism⟩ contextualisation above as ‘sublimating-epistemic-imbricatedness/threadedness/recomposuring as of ‘implicated\_attendant—ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-⟨imbued-notional~cogency⟩’<sup>40</sup>, -⟨reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context⟩ as to existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-dialectical-thinking<sup>21-83</sup> reference-of-thought in relative-ontological-completeness<sup>87</sup> as depth-of-thought’) is a-priori and supersedes the mere notion of additionality as elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—‘prospectively implicated\_attendant—ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-⟨imbued-notional~cogency⟩’<sup>40</sup> since mere additionality is bound to wrongly represent the additions of B, C, D, E and F as correct (as it is a virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference in ⟨amplifying/formative-epistemicity⟩totalising~self-referencing-syncretising/illusion-of-the-present-present-consciousness/mirage as metaphysics-of-presence-

<implicated-‘nondescript/ignorable-void’<sup>60</sup>-as-to-<sup>79</sup>presencing—absolutising-identitive-constitutedness >> thus overlooking their ‘wrongly-projected decontextualising–unimbricatedness/unthreadedness/unrecomposing, -as-virtuality-or-ontologically-flawed-construal (which is rather a ‘prior threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>70</sup> –apriorising-psychologism> <sup>83</sup>reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding) in grasping ‘implicated\_attendant\_ontological-contiguity<sup>67</sup>~educated–existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional~cogency><sup>40</sup>, <reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup> -of-<sup>83</sup> reference-of-thought-<sup>83</sup> devolving-as-of-instantiative-context> as to existence-potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’. Such a ‘relative teleological-differentiation/scission/variance/disambiguation of <sup>83</sup>references-of-thought’ of Z’s intemporal-disposition <sup>83</sup>reference-of-thought as supratransversality-<in-sublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing over B, C, D, E and F temporal-dispositions <sup>83</sup>references-of-thought as subtransversality-<in-desublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing, can be demonstrated in the archetype characters of say a Socrates or Rousseau (even though no human individual as receptacle of individuations can be qualified as purely of intemporal-disposition or purely of temporal-dispositions). Wherein within their respective registry-worldviews/dimensions setups, their maximalising-as-transcendental recomposing mental-dispositions in projection for prospective institutionalised-being-and-craft, i.e. ontologising of future conventioning, as supratransversality-<in-sublimating–existential-

eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as the grander intellectual-and-moral effort that can be made within their registry-worldviews/dimensions) is rather poorly construed to the ordinariness/averageness of thought within their respective registry-worldviews/dimensions setups (which mental-dispositions and conventioning –as ‘wrongly-projected decontextualising–unimbricatedness/unthreadedness/unrecomposing,-as-virtuality-or-ontologically-flawed-construal (which is rather a ‘prior threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> –<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup> –apriorising-psychologism><sup>83</sup> reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding) in grasping ‘~~implicit~~ attendant ontological-contiguity<sup>67</sup>’~duced–existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional~cogency>’<sup>40</sup>, –<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup> -of- reference-of-thought-<sup>88</sup> devolving-as-of-instantiative-context> as to existence-potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ –will rather think as irrational the projective disposition of a Socrates that doesn’t rather advance a temporal interest in the city-state polity but is rather bent on spreading new ideas as a natural philosopher while prioritising as of ~~postconverging~~ nonextricatory-existential-preempting-of-existential-unthought in his asceticism<sup>4</sup> the prospective intemporal over the temporal status quo, and likewise with a Rousseau who isn’t advancing a temporal interest that his aristocratic stature should warrant like actively pursuing for landed properties and currying favours with kings but is rather bent principally on a prospective commitment on grasping and spreading notions of a renewal of the human condition as <sup>103</sup>universal rights and enlightened despotism. This is certainly because emanantly/becomingly/solipsistically temporal-dispositions do not appreciate that there is a

more ‘profound level of living in the realm of human thoughtfulness’ based on eudaemonic-contemplation of ‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’-as-conflatedness<sup>13</sup>-or-ontological-reprojecting that then ‘invents/creates’ the preconverging/postconverging-de-mentative/structural/paradigmatic possibility for prospective institutionalised-being-and-craft as there isn’t any inherent intemporality<sup>52</sup>/longness but for the disposition for <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation out of the apathy of the ordinariness/averageness of any prior registry-worldview/dimension institutionalised-being-and-craft setup. Hence such intemporality<sup>52</sup>/longness as <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation need its <amplituding/formative-epistemicity>-totalising~renewing-realisation/re-perception/re-thought in inducing secondnatured institutionalisation given that the-succession-of-registry-worldviews-or-dimensions-institutionalisations as to the-relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> is ‘not a human emanance/seeding/incipient—transformation-<as-to-Derridean-messianicity-wherein-even-when-the-messiah-as-intemporal-drive-comes-they-still-have-to-come> of temporal-dispositions/shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> into the intemporal-disposition/longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> but rather is solely a secondnaturing to supersede the uninstitutionalised-threshold<sup>102</sup> (is not about the firstnaturedness-as-to-inkling of human dimensionality-of-sublimating<sup>25</sup> <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness<sup>12</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)) but rather is solely a secondnaturing to supersede the uninstitutionalised-threshold<sup>102</sup> divulged as to its relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>’

<as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>70</sup>-apriorising-psychologism>’. The implication is  
 that acting as-of-a-‘secondnatured reproducibility—mathesis/motif/throwness-disposition,—  
 as–reproducibility-of-aestheticisation nature’ is not enough for articulating prospective  
 institutionalisation requiring ‘intemporal projection <amplituding/formative–epistemicity>-  
 totalising~renewing-realisation/re-perception/re-thought’ for the requisite prospective  
<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
 ontologising~conceptualisation, and such conceptualisations from only a secondnaturedness of  
 thought as rather contextually temporal is not ‘intemporal as-of-<sup>103</sup>universal-and-abstractive  
 originariness-parrhesia,—as–spontaneity-of-aestheticisation nature’ but is rather in  
 ‘<amplituding/formative–epistemicity>totalising~self-referencing-syncretising’/illusion-of-  
 the-present/present-consciousness/mirage as metaphysics-of-presence-(implicated-  
 ‘nondescript/ignorable–void<sup>60</sup>’-as-to-<sup>70</sup>presencing—absolutising-identitive-constitutedness<sup>1</sup>).  
 Thus a registry-worldview’s/dimension’s institutionalisation secondnaturedness is challenged  
 by its very own level of relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism>’ marking its uninstitutionalised-threshold<sup>102</sup> whether as recurrent-utter-  
 uninstitutionalisation with recurrent-utter-uninstitutionalisation, ununiversalisation with base-  
 institutionalisation, non-positivism-or-medievalism with <sup>103</sup>universalisation and procrypticism  
 with positivism, in need for a renewed institutionalisation respectively as base-  
 institutionalisation, <sup>103</sup>universalisation, positivism and prospectively deprocrypticism. This  
 equally explain why the notion of human transcendental progress is relatively ‘re-originary—as-  
 unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-(imbued-  
 postconverging/dialectical-thinking<sup>21</sup>-‘projective-insights’/‘epistemic-projection-in-

conflatedness<sup>17</sup>-of-notional~<sup>18</sup>deprocrpticism-prospective-sublimation)<sup>90</sup> driven' as it requires  
 an intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-  
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-  
 existential-reality of thought more than just institutionalised secondnaturing such that it has often  
 been the erudition periphery of institutional-cumulation/institutional-recomposure-⟨as-to-  
<sup>4</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-⟨perspective-  
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>⟩ that  
 had tended to fundamentally put-into-question their present with new postconverging—de-  
 mentating/structuring/paradigming shifts. It is ontologically-speaking impossible to  
 comprehensively undermine a dimension’s/registry worldview’s postlogism<sup>77</sup> without  
 undermining the registry-worldview’s/dimension’s<sup>83</sup> reference-of-thought itself as implied by its  
 state of relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-⟨as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism>’, for instance psychopathy in positivism—<sup>80</sup>procrpticism or notions of sorcery  
 in <sup>103</sup>universalisation—non-positivism/medievalism (wherein from the prospective point-of-  
 reference respectively as notional~<sup>18</sup>deprocrpticism or positivism, it is in <sup>15</sup>de-mentation-  
 ⟨supererogatory~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-  
 attributive-dialectics⟩ as of the placeholder-setup/mental-devising-  
 representation/mentation/consciousness-awareness-teleology<sup>99</sup>), given that this fundamental  
 relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-⟨as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism>’ of the given registry-worldview/dimension as reflected from ontological-  
 normalcy/postconvergence epistemic-or-notional~projective-perspective (by its

‘implicated\_attendant\_ontological-contiguity<sup>67</sup>~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> of existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-  
 prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-  
 epistemically-unconceal-the-very-ontologically-same-existential-reality) is  
 preconverging/postconverging—de-mentatively/structurally/paradigmatically and bound to  
 enculturate/endemise its given postlogism<sup>77</sup>. Obviously we can appreciate that without a  
 positivistic outlook/<sup>83</sup>reference-of-thought there is no chance that a non-positivism/medievalism  
 registry-worldview/dimension will do away with notions-and-accusations-of-sorcery, as the  
 latter is bound to arise as of human threshold-of-nonconviction/madeupness/bottomlining-in-  
 shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>70</sup>—apriorising-psychologism> in non-  
 positivism/medievalism where the mindset/<sup>83</sup>reference-of-thought is not rationally-  
 empirical/positivising. Likewise the <sup>80</sup>procrypticism—or-disjointedness-as-of-<sup>83</sup>reference-of-  
 thought wherein the <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> from a psychopathic character is contextually likely to be engaged  
 with (as ‘prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical—  
 ‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-  
 disontologising-logical-outcome-arrived-at> re-engaging reflex’) and even exploited (whether  
 unconsciously, expediently or consciously), implies a comprehensive  
 preconverging/postconverging—de-mentative/structural/paradigmatic undermining of the  
 phenomena of psychopathy and social psychopathy is impossible without putting in question and  
 undermining our uninstitutionalised-threshold<sup>102</sup> as procrypticism for futural Being-  
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-

infrastructure-of- meaningfulness-and-teleology as of prospective  
 notional~<sup>18</sup>deprocrpticism which is effectively the preconverging/postconverging–de-  
 mentative/structural/paradigmatic resolution of psychopathy and social psychopathy (besides  
 palliative conceptualisations that can hardly make a dent on the comprehensively defined  
 preconverging/postconverging–de-mentative/structural/paradigmatic phenomenon in terms–as-  
 of-axiomatic-construct of the larger aetiologisation/ontological-escalation-<ontological-  
 veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>)  
 just as positivism is the preconverging/postconverging–de-mentative/structural/paradigmatic  
 ontological resolution of notions-and-accusations-of-sorcery, and ad-hoc tempering with  
 medieval postlogism<sup>77</sup> (disontologising-perverted-outcome-sought-precedes-existentially-  
 veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness)  
 as instances of notions-and-accusations-of-sorcery doesn’t grasp the underlying and  
 comprehensive medieval social-construct preconverging/postconverging–de-  
 mentative/structural/paradigmatic endemisation/enculturation of such a phenomenon. Further,  
 registry-worldviews/dimensions being prospectively <amplifying/formative> wooden-  
 language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-  
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-  
 prospective-apriorising-implications>)> with their ‘intradimensional socially-betraying-  
 threshold-of-ontologising-depth-of-analysis’ or ‘socially-betraying-threshold-of-intemporal-  
 preservation-entropy-or-contiguity—or–ontological-preservation’ determined by their sanctified-  
 conventioning-social-aggregation-enablers, there is a need to circumvent and break these  
 sanctified-conventioning-social-aggregation-enablers by prospective ‘intrinsic-  
 reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-  
 mentativity’ to allow for new defining transcendental meaningfulness and its corresponding  
 grander teleological-differentiation/teleology<sup>99</sup> that can then perceive the prior registry-

worldview/dimension as of its relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>’ and accessorially its enculturating/endemising of its postlogism<sup>77</sup>, and superseding both of these in the prospective registry-worldview/dimension institutionalisation. For instance, the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity of a medicine based on natural causes and drugs as natural cures carried the effectiveness/<amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>6</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>7</sup> that undermined non-positivism/medievalism sanctified-conventioning-social-aggregation-enablers to do away with such notions as curses, sorcerers, etc. being the cause of disease, and undermine the whole teleologically-degraded dispositions based on such sanctified-conventioning-social-aggregation-enablers. Likewise only by articulating comprehensive and effective aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> resolutions to the defect of procrypticism and its postlogism<sup>77</sup> first with respect to formal constructions that the derived effectiveness/<amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>6</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>7</sup> can feed back as percolation-channelling-<in-deferential-formalisation-transference> to dimensionally (registry-worldview) to undermine the relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>’ of our procrypticism

and accessorially its enculturating/endemising of psychopathy and social psychopathy. Thus suprastructurally (beyond-the-consciousness-awareness-teleology<sup>99</sup> <of-preconverging-existential-extrication-as-of-existential-unthought><sup>9</sup>) and as of the ontological-normalcy/postconvergence ontological-completeness-of-<sup>83</sup>reference-of-thought perspective, ‘sublimating-epistemic-imbricatedness/threadedness/recomposuring as of ‘implicated\_attendant\_ontological-contiguity<sup>67</sup>’ ~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency><sup>40</sup>’, <reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>8</sup> -of- reference-of-thought- devolving-as-of-instantiative-context> as to existence-potency<sup>39</sup> ~sublimating-nascence, -disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ implies a transversality-<for-sublimating-existential-eventuating/denouement, from ‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> as a ‘relative teleological-differentiation/scission/variance/disambiguation of <sup>83</sup>references-of-thought’ by <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation of prospective <sup>83</sup>reference-of-thought as supratransversality-<in-sublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as of higher ontological-completeness-of-<sup>83</sup>reference-of-thought reflected in operant individuation terms as ‘coherence in depth of <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation/longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> construal of <sup>83</sup>reference-of-thought’) over the preconverging-or-dementing<sup>20</sup>-apriorising-psychologism and dialectically/contendingly-out-of-phasing of the prior <sup>83</sup>reference-of-thought

as subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-and-  
 apriorising/axiomatising/referencing (as of lesser ontological-completeness-of-<sup>83</sup>reference-of-  
 thought with respect to <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> reflected in operant individuation terms as ‘disjointed-  
 misappropriation/arrogation and derived-disjointed-misappropriation/arrogation of  
 meaningfulness-and-teleological-differentiation in shallowness as incremental/shortness-of-  
 register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> construal of perversion-and-derived-<sup>74</sup>perversion-  
 of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>’; construed as of  
 defective  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—  
 producing-measurements for thee aposteriorising/logicising/deriving/intelligising/measuring—  
 purpose—of-obtained-measurements and derived-implications of the defective  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—  
 producing-measurements for the aposteriorising/logicising/deriving/intelligising/measuring—  
 purpose—of-obtained-measurements (perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-  
 thought-<as-preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> ‘disjointedness-as-  
 of-<sup>83</sup>reference-of-thought’ misappropriated meaningfulness-and-teleological-differentiation in  
 arrogation). This relative teleological-differentiation/scission/variance/disambiguation of  
<sup>83</sup>references-of-thought in terms-as-of-axiomatic-construct of the ‘prospective  
 supratransversality-<in-sublimating-existential-eventuating/denouement>~of-motif-and-  
 apriorising/axiomatising/referencing <sup>83</sup>reference-of-thought’ (as <sup>55</sup>maximalising-  
 recomposing-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-

ontologising~conceptualisation by way of prospective intrinsic-reality/ontological-veridicality  
 transcendental-enabling/sublimating/supererogatory~de-mentativity as it supersedes the prior  
<sup>83</sup>reference-of-thought ‘socially-betraying-threshold-of-ontologising-depth-of-analysis’ or  
 ‘socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity-or-  
 ontological-preservation’ determined by its sanctified-conventioning-social-aggregation-  
 enablers) and the ‘prior subtransversality-<in-desublimating-existential-  
 eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing <sup>83</sup>reference-of-  
 thought’ (as denaturing<sup>16</sup> postlogic-backtracking threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism> towards the <sup>83</sup>reference-of-thought sanctified-conventioning-social-aggregation-  
 enablers in undermining prospective intrinsic-reality/ontological-veridicality transcendental-  
 enabling/sublimating/supererogatory~de-mentativity); is comprehensively rearticulated all  
 across the ‘<sup>83</sup>reference-of-thought existentialism construct’, i.e. from the registry-worldview  
 (meaning by its specific teleological differentiation/scission/variance/disambiguation construct),  
 the contending-reference (meaning teleological construct), the ontological-reference  
 (being/existential construct of meaning), meaningful-reference (meaning contextualisation  
 construct), the <sup>83</sup>reference-of-thought (operant construal of meaning), and right down to the  
 apriorising~registry (basic defining construct of meaning, in terms-as-of-axiomatic-construct of  
 logical-dueness/profile/presumption/assumptions/value-reference/teleology<sup>99</sup>). This  
 suprastructural and ontological-normalcy/postconvergence insight from an ontological-  
 completeness-of-<sup>83</sup>reference-of-thought point-of-departure-of-construal underlines  
 ontologically that, notional~<sup>18</sup>deprocrypticism (by its ‘preempting—disjointedness-as-of-  
<sup>83</sup>reference-of-thought’ <sup>83</sup>reference-of-thought~<sup>8</sup>categorical-imperatives/axioms/registry-  
 teleology<sup>99</sup>, i.e. <sup>18</sup>deprocrypticism-or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-

thought) is utter-ontologising-recomposuring by subsuming-as-supplanting-(as-of-relatively-more-profound-construal-of ‘implicated\_attendant\_ontological-contiguity’<sup>67?</sup> ~duced-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context>)) positivism-<sup>80</sup>procrysticism which (by its ‘positivising/rational-empiricism’<sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, i.e. positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism,-(as ‘third-level’<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> of <sup>83</sup>reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting)) is <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation by subsuming-as-supplanting-(as-of-relatively-more-profound-construal-of ‘implicated\_attendant\_ontological-contiguity’<sup>67?</sup> ~duced-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context>)) <sup>103</sup>universalisation-non-positivism/medievalism which (by its ‘<sup>103</sup>universalising’<sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, i.e. <sup>103</sup>universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism,-(as ‘second-level’<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> of <sup>83</sup>reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting)) is <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation by subsuming-as-supplanting-(as-of-relatively-more-profound-construal-of ‘implicated\_attendant\_ontological-contiguity’<sup>67?</sup> ~duced-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup>, <-reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup> -of-<sup>83</sup> reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context> Base-  
 institutionalisation–ununiversalisation which (by its ‘rule-making’<sup>83</sup> reference-of-thought–  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, i.e. rulemaking-over-non-rules—  
 apriorising/axiomatising/referencing–psychologism, {as ‘first-level’<sup>79</sup> presencing—absolutising-  
 identitive-constitutedness<sup>14</sup> of <sup>8</sup>reference-of-thought’  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting})) is  
<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
 ontologising~conceptualisation by subsuming-as-supplanting-{as-of-relatively-more-profound-  
 construal-of ‘implicated\_attendant–ontological-contiguity’<sup>67</sup>?~educed–  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup>, <-reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup> -of-<sup>83</sup> reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context>} Recurrent-  
 utter-uninstitutionalisation (by its specific non-rules—apriorising/axiomatising/referencing–  
 psychologism,-as-impulsive-or-accidented-or-random-mental-disposition <sup>83</sup>reference-of-  
 thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, i.e. non-rules—  
 apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-  
 mental-disposition-{as ‘base apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant–ontological-contiguity’~educed–  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’ }—constitutedness<sup>14</sup> in preconverging-entailment of  
<sup>8</sup>reference-of-thought’  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting})). This  
 implies a human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-

~~subpotency to ‘educated unlimitedness/existence sublimating nascence’<sup>253</sup>~~ undergoing a  
<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
 ontologising~conceptualisation from shallowest limited-mentation-capacity-deepening—as  
~~subjecting limitedness/human subpotency to ‘educated unlimitedness/existence sublimating-  
 nascence’<sup>253</sup>~~ (as recurrent-utter-uninstitutionalisation) to deepest limited-mentation-capacity-  
 deepening—as ~~subjecting limitedness/human subpotency to ‘educated unlimitedness/existence-  
 sublimating nascence’<sup>253</sup>~~ (as deprocrypticism) towards a superseding~oneness-of-ontology.  
 Such that the respective <sup>83</sup>reference-of-thought registry-worldviews/dimensions in successive  
 shallow-to-deepening~limited-mentation-capacity—as ~~subjecting ‘educated-  
 unlimitedness/existence sublimating nascence’ to limitedness/human subpotency,~~~as-limited-  
 mentation-capacity-deepening—as ~~subjecting limitedness/human subpotency to ‘educated-  
 unlimitedness/existence sublimating nascence’<sup>253</sup>~~ as recurrent-utter-uninstitutionalisation, base-  
 institutionalisation~ununiversalisation, <sup>103</sup>universalisation~non-positivism/medievalism,  
 positivism~<sup>80</sup>procrypticism and notional~<sup>18</sup>deprocrypticism successively recomposure more and  
 more profound existentialism a-priori ‘~~implicated\_attendant\_ontological-contiguity~~<sup>67?</sup>~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity~contiguity-  
 <imbued~notional~cogency>’<sup>40</sup> of existence-potency<sup>39</sup>~sublimating~nascence,-disclosed-from-  
 prospective-epistemic-digression—~~rules-of-apriorising/axiomatising/referencing-that-further-  
 epistemically-unconceal-the-very-ontologically-same-existential-reality-of-rules~~ successively  
 as from non-rules—apriorising/axiomatising/referencing~psychologism,-as-impulsive-or-  
 accidented-or-random-mental-disposition-~~(as ‘base apriorising/axiomatising/referencing-  
 {of-  
 ‘prospectively implicated\_attendant\_ontological-contiguity\_’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity~contiguity-  
 <imbued~notional~cogency>’ }~~—constitutedness<sup>14</sup>-in-preconverging-entailment ~~of~~  
<sup>83</sup>reference-of-thought’

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting), over-  
non-rules—apriorising/axiomatising/referencing—psychologism,—(as rulemaking-‘first-level  
<sup>70</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> of <sup>83</sup>reference-of-thought’  
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting),  
<sup>103</sup>universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—  
psychologism,—(as ‘second-level <sup>70</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> of  
<sup>83</sup>reference-of-thought’  
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting),  
positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—  
apriorising/axiomatising/referencing—psychologism,—(as ‘third-level <sup>70</sup>presencing—  
absolutising-identitive-constitutedness<sup>14</sup> of <sup>83</sup>reference-of-thought’  
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting), and  
<sup>18</sup>deprocrpticism—or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought with such  
notion of rules speaking in terms—as-of-axiomatic-construct of both the developing capacity of  
human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-  
teleology<sup>99</sup> in its construing/conceptualising of elaboration-as-to-mere-  
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
‘prospectively-implicated-attendant-ontological-contiguity<sup>67</sup>~educated—  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup> as defining the given registry-worldview/dimension-level  
specific ‘postconverging-or-dialectical-thinking<sup>21</sup>—psychology or psychology-of-mentation-  
dynamics or natural~psychological-dynamics’, as well as developing institutionalisation  
capacity as <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> differentiations; and so as human  
<amplituding/formatative-epistemicity>-totalising~renewing-realisation/re-perception/re-  
thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-

~~apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-~~  
~~prospective–<sup>5</sup> meaningfulness-and-teleology<sup>9</sup> }~~ by psychoanalytic-unshackling/memetic-  
reordering/institutional-recomposuring. As explained, the reason for the successive institutional-  
cumulation/institutional-recomposure-~~{as-to-<sup>4</sup> historicity/ontological-~~  
~~eventfulness<sup>3</sup> /ontological-aesthetic-tracing-<perspective–ontological-~~  
~~normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~ underlying the  
~~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-~~  
institutionalisation-process<sup>68</sup> has to do with human limited-mentation-capacity-deepening—as-  
~~subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating-~~  
~~nascence<sup>2</sup><sup>53</sup> inducing successive recomposuring from shallow-limited-mentation-capacity—as-~~  
~~subjecting-‘educed-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-~~  
~~subpotency~~ to deeper-limited-mentation-capacity—as-subjecting-‘educed-  
~~unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency~~ construed as  
diminishing–human-epistemic-abnormalcy-or-preconvergence<sup>31</sup> towards ontological-  
normalcy/postconvergence or intemporal-preservation-entropy-or-contiguity–or–ontological-  
preservation. Hence notionally speaking if humans had completed-mentation-capacity there will  
only be notional~<sup>18</sup>deprocrypticism institutionalisation and not the subsuming-succession of  
recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation,  
<sup>103</sup>universalisation–non-positivism/medievalism, positivism–<sup>80</sup>procrypticism, with all mutually  
implied as subsumed-as-supplanted in notional~<sup>18</sup>deprocrypticism as of achieved ontological-  
completeness-of-<sup>83</sup>reference-of-thought; subsumed-as-supplanted successively as of non-  
rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-  
random-mental-disposition-~~{as ‘base apriorising/axiomatising/referencing- {of-‘prospectively-~~  
~~implicated\_attendant—ontological-contiguity ’~educed-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-~~

~~<imbued-notional~cogency>' }~~—constitutedness<sup>14</sup>—~~in-preconverging-entailment~~ of  
~~reference-of-thought'~~  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting), over-  
 non-rules—apriorising/axiomatising/referencing-psychologism,—(as rulemaking-'first-level  
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> of <sup>83</sup>reference-of-thought'  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting),  
<sup>103</sup>universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-  
 psychologism,—(as 'second-level <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> of  
~~reference-of-thought'~~  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting),  
 'positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—  
 apriorising/axiomatising/referencing-psychologism'—(as 'third-level <sup>79</sup>presencing—  
 absolutising-identitive-constitutedness<sup>14</sup> of <sup>83</sup>reference-of-thought'  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting), and  
 ultimately with deprocrpticism, '<sup>18</sup>deprocrpticism—or-preempting—disjointedness-as-of-  
<sup>83</sup>reference-of-thought-(apriorising/axiomatising/referencing- {of-'prospectively—  
 implicated\_attendant\_ontological-contiguity '—duced—  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—conflatedness<sup>13</sup>—in-{preconverging-disentailment-by}-  
 posteconverging-entailment of <sup>83</sup>reference-of-thought). This existential-becoming-transitioning  
 to notional~<sup>18</sup>deprocrpticism as well as the overall existential-becoming-transitioning nature of  
 existence/existential-reality is the validation of the notion of existence-as-of-its-mimetic-  
 echoness/existence-in-reverberation/existence-potency<sup>39</sup>~sublimating-nascence,—disclosed-  
 from-prospective-epistemic-digression. That is existence is existence-as-of-its-mimetic-  
 echoness/existence-in-reverberation/existence-potency<sup>39</sup>~sublimating-nascence,—disclosed-

from-prospective-epistemic-digression, such that it inherently implies the ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> which can be construed as deprocrypticism-as-of-its-mimetic-echoness/deprocrypticism-in-reverberation or ontological-normalcy-as-of-its-mimetic-echoness/ontological-normalcy-in-reverberation or ontological-normalcy/postconvergence. By extension such projective-insights from a ‘notional human completed-mentation-capacity’ perspective about notional~<sup>18</sup>deprocrypticism conceptually implies that procrypticism is the actually implied epistemic-abnormalcy/preconvergence<sup>31</sup> reflection ‘disjointedness-as-of-<sup>83</sup>reference-of-thought’-as-misappropriated—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>-in-arrogation, along successive limited-mentation-capacity-deepening—~~as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating-nascence’<sup>253</sup>~~ implied uninstitutionalised-threshold<sup>102</sup>: as failing/not-upholding-<as-of-apriorising/axiomatising/referencing> recurrently rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, -(as ‘base-constitutedness<sup>14</sup> of <sup>83</sup>reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting), as failing/not-upholding-<as-of-apriorising/axiomatising/referencing> <sup>103</sup>universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, -(as ‘first-level <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> of <sup>83</sup>reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting), as failing/not-upholding-<as-of-apriorising/axiomatising/referencing> positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, -(as ‘second-level <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> of <sup>83</sup>reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting), as

failing/not-upholding-<as-of-apriorising/axiomatising/referencing> preempting—  
 disjointedness-as-of-<sup>83</sup>reference-of-thought,-as-to-<sup>32</sup><amplifying/formative-  
 epistemicity>growth-or-conflatedness<sup>13</sup>/transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-  
 mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-  
 over-non-rules—apriorising/axiomatising/referencing–psychologism,-(as ‘third-level  
<sup>7</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> of <sup>83</sup>reference-of-thought’  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting), and up to  
 when uninstitutionalised-threshold <sup>02</sup> is preconverging/postconverging–de-  
 mentatively/structurally/paradigmatically superseded by ‘notional~<sup>18</sup>deprocrypticism’  
 construed as deprocrypticism-as-of-its-mimetic-echoness/deprocrypticism-as-of-its-  
 reverberation as ‘notional~<sup>18</sup>deprocrypticism’ accounts for both notional~<sup>18</sup>deprocrypticism and  
 procrypticism since it is a potency-construal and not a given <sup>83</sup>reference-of-thought construal  
 (contrasted with ‘conceptual deprocrypticism’ as a given <sup>83</sup>reference-of-thought construal); just  
 as ‘knowledge-notionalisation’ implies a potency-construal of both knowledge and the  
 ignorances/desublimation wherein the enlightening referencing of knowledge extends to a grasp  
 of the nature and possibilities of the ignorances/desublimation as well, in contrast to human  
 ‘knowledge conceptualisation’ as of knowledge as of its enlightening or intemporal referencing  
 only. Thus just as notional~<sup>18</sup>deprocrypticism subsuming perspective (of institutionalisation-  
 upholding) construed as notional~<sup>18</sup>deprocrypticism, on the basis of human limited-mentation-  
 capacity-deepening—~~as-subjecting-limitedness/human-subpotency-to-‘educated-~~  
~~unlimitedness/existence-sublimating-nasence~~<sup>23 55</sup>maximalising-recomposuring-for-relative-  
 ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation  
 institutionalisation, will construe the successive institutional-cumulation/institutional-  
 recomposure-~~(as-to-<sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-~~

<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-  
 determinism’>) as of the ‘successive preconverging/postconverging-de-  
 mentative/structural/paradigmatic  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting,-for-  
 aposteriorising/logicising/deriving/intelligising/measuring-of-<sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup> towards deprocrpticism-as-the-real-notion as of ontological-  
 normalcy/postconvergence-or-intemporal-preservation-entropy-or-contiguity-or-ontological-  
 preservation’; likewise a procrpticism subsuming perspective (as failing-to-uphold-  
 institutionalisation/upholding-uninstitutionalised-threshold<sup>102</sup>) construed as  
 notional~procrpticism, will construe the successive uninstitutionalised-threshold<sup>102</sup> as of the  
 ‘successive preconverging/postconverging-de-mentative/structural/paradigmatic  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting,-for-  
 aposteriorising/logicising/deriving/intelligising/measuring-of-<sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup> towards procrpticism-as-the-real-notion as of epistemic-  
 abnormalcy/preconvergence<sup>31</sup>-or-failing-intemporal-preservation-entropy-or-contiguity-or-  
 ontological-preservation’. It is this underlying ontological-normalcy/postconvergence notion as  
 from the (metaphysics-of-absence-⟨implicated-epistemic-veracity-of-<sup>91</sup>nonpresencing-  
 <perspective-ontological-normalcy/postconvergence>)/postdication/projective-insights)  
 perspective of a ‘notional human completed-mentation-capacity’ implications as  
 notional~<sup>18</sup>deprocrpticism or <amplituding/formative>notional~preempting—disjointedness-  
 as-of-<sup>83</sup>reference-of-thought when construed rather in ‘successive increasingly-profound-  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting,-for-  
 aposteriorising/logicising/deriving/intelligising/measuring-of-<sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup> construals with respect to existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-  
 from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-

further-epistemically-unconceal-the-very-ontologically-same-existential-reality as of the institutional-cumulation/institutional-recomposure-~~{as-to-<sup>46</sup>historiality/ontological-eventfulness<sup>39</sup>/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~ involving human increasingly limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency to—~~‘duced-unlimitedness/existence-sublimating-nascence’<sup>2,53</sup>~~: as from non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidental-or-random-mental-disposition (base-constitutedness<sup>14</sup> of<sup>83</sup> reference-of-thought), rulemaking-over-non-rule (first-level <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> <sup>83</sup>reference-of-thought), <sup>103</sup>universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism (second-level <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> <sup>83</sup>reference-of-thought), positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism (third-level <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> <sup>83</sup>reference-of-thought), and prospective <sup>18</sup>deprocrypticism—or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought; that underlies the construal/conceptualisation of existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality (as of its sublimating-epistemic-imbricatedness/threadedness/recompositing divulged by the various rules inflections highlighted above starting with non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidental-or-random-mental-disposition-~~{as ‘base-constitutedness<sup>14</sup> of<sup>83</sup> reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting}~~ and developing with limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency to—~~‘duced-unlimitedness/existence-sublimating-nascence’<sup>2,53</sup>~~, construed as of

‘increasingly-profound-  
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting,-for-  
aposteriorising/logicising/deriving/intelligising/measuring-of-<sup>56</sup>meaningfulness-and-  
teleology<sup>99</sup> with respect to existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-  
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-  
epistemically-unconceal-the-very-ontologically-same-existential-reality). The above  
articulation points out that our conceptions of rules as of their psychical and institutional  
implications is more of ‘our  
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting,-for-  
aposteriorising/logicising/deriving/intelligising/measuring-of-<sup>56</sup>meaningfulness-and-  
teleology<sup>99</sup> devising’ (reflected in our placeholder-setup/mental-devising-  
representation/mentation/consciousness-awareness-teleology<sup>99</sup>) as of the given level of our  
limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-  
‘~~duced-unlimitedness/existence-sublimating-nascence~~<sup>233</sup> with respect to existence-  
potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-  
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-  
ontologically-same-existential-reality as of the superseding-oneness-of-ontology. Thus for  
construing/conceptualising the relative epistemic-veracity of a supratransversality-<in-  
sublimating-existential-eventuating/denouement>~of-motif-and-  
apriorising/axiomatising/referencing <sup>83</sup>reference-of-thought over a subtransversality-<in-  
desublimating-existential-eventuating/denouement>~of-motif-and-  
apriorising/axiomatising/referencing <sup>83</sup>reference-of-thought with respect to the overall relative-  
unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-  
process<sup>68</sup> manifestation of postlogism<sup>77</sup> (wherein suprastructurally/beyond-the-consciousness-  
awareness-teleology<sup>99</sup>-<of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup>

and from ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective, the same <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation rules that enable prospective/transcending/superseding institutionalisation but within the institutionalisation prospective limits turns out to be the ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>90</sup>-apriorising-psychologism>’ beyond these limits construed as uninstitutionalised-threshold<sup>102</sup> in want for prospective institutionalisation): –the postlogism<sup>77</sup> associated with ‘recurrent-utter-uninstitutionalisation <sup>83</sup>reference-of-thought as subtransversality-<in-desublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing’ warrants ‘prospective base-institutionalisation <sup>83</sup>reference-of-thought as supratransversality-<in-sublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing teleological-differentiation/scission/variance/disambiguation’, and so by the ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism of prospective base-institutionalisation’s—implicated\_attendant\_ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context> as to existence-potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ thus preempting the ‘non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidentated-or-random-mental-disposition (as base-constitutedness<sup>14</sup> <sup>83</sup>reference-of-thought) of recurrent-utter-uninstitutionalisation’s—implicated\_attendant\_ontological-contiguity<sup>67</sup>’~educated-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup>, <-reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup> -of-<sup>83</sup> reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context> now of  
 threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <-as-to-  
 ‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>30</sup> –  
 apriorising-psychologism>’ as-the-latter-fails-to-reflect existence-potency<sup>39</sup>~sublimating–  
 nascence,-disclosed-from-prospective-epistemic-digression—rules-of-  
 apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-  
 ontologically-same-existential-reality at its corresponding uninstitutionalised-threshold<sup>102</sup> state  
 of recurrent-utter-uninstitutionalisation’; –the postlogism<sup>77</sup> associated with ‘base-  
 institutionalisation–ununiversalisation<sup>83</sup>reference-of-thought as subtransversality-<in-  
 desublimating–existential-eventuating/denouement>~of-motif-and-  
 apriorising/axiomatising/referencing’ warrants ‘prospective<sup>103</sup>universalisation<sup>83</sup>reference-of-  
 thought as supratransversality-<in-sublimating–existential-eventuating/denouement>~of-motif-  
 and-apriorising/axiomatising/referencing teleological-  
 differentiation/scission/variance/disambiguation’, and so by the ‘<sup>103</sup>universalisation-directed-  
 rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism of  
 prospective<sup>103</sup>universalisation’s—implicated\_attendant\_ontological-contiguity<sup>67</sup>?~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup>, <-reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup> -of-<sup>83</sup> reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context> as to  
 existence-potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality’ thus preempting the ‘rulemaking-  
 over-non-rules—apriorising/axiomatising/referencing–psychologism (as ‘first-level

<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> of <sup>83</sup>reference-of-thought’) of base-  
institutionalisation’s—implicated\_attendant—ontological-contiguity<sup>67</sup>~educated-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
<imbued—notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context> now of  
threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-  
‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>30</sup>—  
apriorising-psychologism>’, as-the-latter-fails-to-reflect existence-potency<sup>39</sup>~sublimating-  
nascence,-disclosed-from-prospective-epistemic-digression—rules-of-  
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-  
ontologically-same-existential-reality at its corresponding uninstitutionalised-threshold<sup>102</sup> state  
of ununiversalisation’; —the postlogism<sup>77</sup> (including notions-and-accusations-of-sorcery,  
alchemic-thinking, etc.) associated with ‘<sup>103</sup>universalisation—non-positivism/medievalism  
<sup>83</sup>reference-of-thought as subtransversality-<in-desublimating—existential-  
eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing’ warrants  
‘prospective positivism <sup>83</sup>reference-of-thought as supratransversality-<in-sublimating—  
existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing  
teleological-differentiation/scission/variance/disambiguation’, and so by the  
‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—  
apriorising/axiomatising/referencing—psychologism of prospective positivism’s—  
implicated\_attendant—ontological-contiguity<sup>67</sup>~educated-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
<imbued—notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context> as to  
existence-potency<sup>39</sup>~sublimating—nascence,-disclosed-from-prospective-epistemic-

digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality? thus preempting the  
 ‘<sup>103</sup>universalisation-directed-rulemaking-over-non-rules—  
 apriorising/axiomatising/referencing—psychologism (as ‘second-level <sup>79</sup>presencing—  
 absolutising-identitive-constitutedness<sup>14</sup> of <sup>83</sup>reference-of-thought’) of <sup>103</sup>universalisation’s—  
 implicated\_attendant-ontological-contiguity<sup>67</sup>’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>8</sup>-of-<sup>8</sup>reference-of-thought-<sup>8</sup>devolving-as-of-instantiative-context> now of  
 threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-  
 ‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>0</sup>-  
 apriorising-psychologism>, as-the-latter-fails-to-reflect existence-potency<sup>39</sup>~sublimating-  
 nascence,-disclosed-from-prospective-epistemic-digression—rules-of-  
 apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-  
 ontologically-same-existential-reality at its corresponding uninstitutionalised-threshold<sup>102</sup> state  
 of non-positivism/medievalism’; –the postlogism<sup>77</sup> (including psychopathy and social  
 psychopathy, etc.) associated with ‘positivism—<sup>80</sup>procrypticism <sup>83</sup>reference-of-thought as  
 subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-and-  
 apriorising/axiomatising/referencing’ warrants ‘prospective notional~<sup>18</sup>deprocrypticism  
<sup>83</sup>reference-of-thought as supratransversality-<in-sublimating-existential-  
 eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing teleological-  
 differentiation/scission/variance/disambiguation’, and so by the ‘preempting—disjointedness-  
 as-of-<sup>83</sup>reference-of-thought,-as-to-<sup>32</sup><amplifying/formative-epistemicity>growth-or-  
 conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-

universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—  
psychologism of prospective deprocrpticism’s—implicited\_attendant—ontological-  
contiguity<sup>67</sup>~educated—  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
<imbued—notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
completeness<sup>87</sup>-of-<sup>8</sup>reference-of-thought-<sup>8</sup>devolving-as-of-instantiative-context> as to  
existence-potency<sup>39</sup>~sublimating—nascence,-disclosed-from-prospective-epistemic-  
digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
unconceal-the-very-ontologically-same-existential-reality’ thus preempting the  
‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—  
apriorising/axiomatising/referencing—psychologism (as ‘third-level<sup>79</sup>presencing—absolutising-  
identitive-constitutedness<sup>14</sup> of<sup>83</sup>reference-of-thought’) of positivism’s—implicited\_attendant—  
ontological-contiguity<sup>67</sup>~educated—  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
<imbued—notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
completeness<sup>87</sup>-of-<sup>8</sup>reference-of-thought-<sup>8</sup>devolving-as-of-instantiative-context> now of  
threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-  
‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—  
apriorising-psychologism>, as-the-latter-fails-to-reflect existence-potency<sup>39</sup>~sublimating—  
nascence,-disclosed-from-prospective-epistemic-digression—rules-of-  
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-  
ontologically-same-existential-reality at its corresponding uninstitutionalised-threshold<sup>102</sup> state  
of<sup>80</sup>procrpticism—or-disjointedness-as-of-<sup>83</sup>reference-of-thought’. The prior relative-  
ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-  
in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-

disontologising~preconverging/dementing<sup>70</sup> -apriorising-psychologism>’ for relative-  
 ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought are explained by the fact that: - ‘recurrent-  
 utter-uninstitutionalisation<sup>83</sup>reference-of-thought’ (base-constitutedness<sup>14</sup> of <sup>83</sup>reference-of-  
 thought), by its recurrent-utter-uninstitutionalisation’s—~~implicated\_attendant~~—ontological-  
 contiguity<sup>67</sup>?~educated—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’<sup>40</sup>, -<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context>, is  
 epistemically failing/not-upholding-<as-of-apriorising/axiomatising/referencing> the  
 ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of  
 prospective base-institutionalisation’s—~~implicated\_attendant~~—ontological-  
 contiguity<sup>67</sup>?~educated—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’<sup>40</sup>, -<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context> as to  
 existence-potency<sup>39</sup>~sublimating—nascence,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality’, while upholding ‘its now threshold-  
 of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-  
 psychologism> recurrent-utter-uninstitutionalisation’s non-rules—  
 apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-  
 mental-disposition circularly-inducing its uninstitutionalised-threshold<sup>102</sup> state of recurrent-  
 utter-uninstitutionalisation’, -‘base-institutionalisation—ununiversalisation<sup>83</sup>reference-of-  
 thought’ (first-level<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> of <sup>83</sup>reference-of-

thought) is epistemically failing/not-upholding-<as-of-apriorising/axiomatising/referencing>  
 the <sup>103</sup>universalisation-directed-rulemaking-over-non-rules—  
 apriorising/axiomatising/referencing—psychologism of prospective <sup>103</sup>universalisation’s—  
 implicated\_attendant—ontological-contiguity<sup>67</sup>~educated—  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context> as to  
 existence-potency<sup>39</sup>~sublimating—nascence,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality’, while upholding ‘its now threshold-  
 of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism> base-institutionalisation’s rulemaking-over-non-rules—  
 apriorising/axiomatising/referencing—psychologism inducing its uninstitutionalised-threshold<sup>102</sup>  
 state of ununiversalisation’, - ‘<sup>103</sup>universalisation—non-positivism/medievalism<sup>83</sup>reference-of-  
 thought’ (second-level <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> of <sup>83</sup>reference-  
 of-thought) is epistemically failing/not-upholding-<as-of-apriorising/axiomatising/referencing>  
 the ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-  
 rules—apriorising/axiomatising/referencing—psychologism of prospective positivism’s—  
 implicated\_attendant—ontological-contiguity<sup>67</sup>~educated—  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context> as to  
 existence-potency<sup>39</sup>~sublimating—nascence,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-

unconceal-the-very-ontologically-same-existential-reality', while upholding 'its now threshold-  
 of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -<as-to-'attendant-  
 intradimensional'-prospectively-disontologising~preconverging/dementing<sup>20</sup> -apriorising-  
 psychologism> <sup>103</sup>universalisation's <sup>103</sup>universalisation-directed-rulemaking-over-non-rules—  
 apriorising/axiomatising/referencing—psychologism inducing its uninstitutionalised-threshold<sup>102</sup>  
 state of non-positivism/medievalism, and prospectively –our 'positivism–<sup>80</sup>procrypticism  
<sup>83</sup>reference-of-thought' (third-level <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> of  
<sup>83</sup>reference-of-thought) is failing/not-upholding-<as-of-apriorising/axiomatising/referencing>  
 the 'preempting—disjointedness-as-of-<sup>88</sup>reference-of-thought,-as-to-  
 '32<amplituding/formativ-epistemicity>growth-or-conflatedness<sup>13</sup>/transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness'—in-superseding-  
 mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-  
 over-non-rules—apriorising/axiomatising/referencing—psychologism of prospective  
 deprocrypticism's—implicated\_attendant\_ontological-contiguity<sup>67</sup>~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' <sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context> as to  
 existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality', while upholding 'its now threshold-  
 of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -<as-to-'attendant-  
 intradimensional'-prospectively-disontologising~preconverging/dementing<sup>20</sup> -apriorising-  
 psychologism> positivism positivising/rational-empiricism-based-universalisation-directed-  
 rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism inducing its  
 corresponding uninstitutionalised-threshold<sup>102</sup> state of procrypticism'; and it is the latter

prospective institutionalisation (deprocrpticism) that conceptually achieves ontological-completeness-of-<sup>83</sup>reference-of-thought/ontological-normalcy/conflatedness<sup>13</sup> thus superseding the possibility of prospective postlogism<sup>77</sup>, as it registers and implies by its <sup>83</sup>reference-of-thought a supratransversality-<in-sublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing that fully reflects the ontological-veracity of human-subpotency-~~aporia/undecidability/dilemma/ought-~~ indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firsnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor. postlogism<sup>77</sup> (disontologising-perverted-outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness) is the ‘abnormal application of logic for virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ or hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> is very much different from the ‘normal application of logic for being-construal-or-intrinsic-reality-construal as-abstract-construal-as-of-veridical-existential-reference’ known as prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup> <existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> as supplanting-conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism whether ‘good or poor/bad supplanting-conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism’ which is at the least ‘of sound logical-dueness of <sup>83</sup>reference-of-thought’, whereas postlogism<sup>77</sup> (disontologising-perverted-outcome-sought-precedes-

existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-  
 logical-dueness) in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-  
 and-failing-intemporal-preservation> being ‘as of threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism>’ do not operate on the same logical-dueness of registry/anchoring-of-  
 meaning/meaningful-reference/ontological-reference/contending-reference/registry-worldview  
 mental-devising-representation basis of prelogism<sup>78</sup>-as-of-conviction,-in-profound-  
 supererogation<sup>96</sup>-<existentially-veridical-‘attendant-intradimensional-  
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-  
 outcome-arrived-at> as ‘of sound<sup>83</sup>reference-of-thought’ which is reflected as mental  
 straightness and candored. Rather postlogism<sup>77</sup> in hollow-constituting-<as-disjointed-  
 misappropriation-of-meaningfulness-and-failing-intemporal-preservation> being about ‘vague-  
 rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-  
 vague-vocalisation-or-subknowledging<sup>94</sup>’, harkens back to a registry/mental-devising-  
 representation that is reflected/perspectivated as preconverging-or-dementing<sup>20</sup>-apriorising-  
 psychologism (oblongated/decandored-and-dialectically-or-contendingly-out-of-phase). Thus  
 postlogism<sup>77</sup> in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-  
 failing-intemporal-preservation> and-the-temporal-dispositions-conjugation-to-it-as-  
 conjugated-postlogism<sup>77</sup>) (psychopathic-implies fundamentally non-veridical implied  
<sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-  
 preservation-entropy-or-contiguity-or-ontological-preservation and thus the apriorising-  
 registry-elements as {epistemic-totalising<sup>33</sup>}psychologismic-subliminality-of-individuation—  
 effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature,  
 presumptuousness-or-arrogation, assumptions, value-reference and teleology<sup>99</sup> are undue for

logical contention but rather ontologically reflected/perspectivated in <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>>. In existential-<disontologising/re-ontologising—aporeticism> terms, postlogism<sup>77</sup> in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (psychopathic-and-the-temporal-dispositions-conjugation-to-it-as-conjugated-postlogism<sup>77</sup>) speaks of a disposition to engage in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’><sup>76</sup>, involving absolving/fleeting/escaping-reflex-logic<sup>1</sup>, counting on the fact that others will sooner or later be in prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical-‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> relation with the formulaic slanting <sup>11</sup>compulsing-nonconviction/madeupness/bottomlining-(<decontextualising/de-existentialising-of-attendant-intradimensional—apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional—ontologising’-imbued-<contextualising/existentialising~attendant—ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness>) as postlogism<sup>77</sup> in preconverging-or-dementing<sup>20</sup>-apriorising-psychologism, hence wrongly elevating its <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> into logical-contention rather than dealing with registry-worldview’s/dimension’s-uninstitutionalised-threshold<sup>102</sup>-defect-<as-Being-or-ontological-or-existential-defect><sup>85</sup>. postlogism<sup>77</sup> in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (psychopathic-and-the-temporal-

dispositions-conjugation-to-it-as-conjugated-postlogism<sup>77</sup>) thus inherently implies and is about articulations of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> with respect in the very first instance to the validity of implied <sup>83</sup>reference-of-thought rather than valid articulations of logical contention as the latter is with respect to ontological-veridicality of <sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> only after the former (<sup>83</sup>reference-of-thought) has been established as veridical/true. postlogism<sup>77</sup>/perverted-as-disontologising-outcome-sought-precedes-logical-dueness is not about a defect-of-<sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> of the registry-worldview's/dimension's-<sup>83</sup>reference-of-thought-for-social-functioning-and-accordance but rather speaks of false projection of 'apriorising-<sup>83</sup>reference-of-thought/apriorising-registry—elements (out of 'implied-attendant-ontological-contiguity<sup>67</sup>?~educated-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>' <sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>85</sup>devolving-as-of-instantiative-context>)' of †epistemic-totalising<sup>33</sup>†psychologismic-subliminality-of-individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology<sup>99</sup> implying registry-worldview's/dimension's-uninstitutionalised-threshold <sup>02</sup>-defect-<as-Being-or-ontological-or-existential-defect><sup>85</sup> as first-order faulty-mentation-procedure-deception-or-urge<sup>43</sup> (inducing circularity/recurrence/repetition/repeatability<sup>10</sup> of a subsequent implication of a second-order level wrongly implied deception of <sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> of infinite deception possibilities

with respect to the infinite possibilities of ‘perfect <sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup>’ on the false basis of the perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>). Such <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>/mental-devising-representation-perversion has various shades of ‘temporal/shortness to intemporal/longness depth/register of meaningfulness stranded finalities/teleologies’. This can be demonstrated as follows with psychopathy at childhood (which at this point is relatively transparent to the critical observer). Let’s say John is a psychopath, he wants to get his brother Peter punished for annoying him. John knows that dad will punish anyone who spills water on the chair. John, in a ‘dereifying act’, then spills water on a chair and goes and tell dad Peter has spilled water on the chair, and waits for Peter to get punished (and, this way of acting and thinking is not limited only to a benign notion like spilling water as it could be setting fire, destroying an equipment, etc.). This is different even from ‘poor or bad supplanting—conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism’ or prelogism<sup>78</sup> in that a child who has a ‘poor or bad supplanting—conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism’ or prelogism<sup>78</sup> is ad-hoc and circumspect by taking advantage or reacting to a situation that has developed to accuse another as of temporal-existential constraint. They don’t initiate such a situation ‘as a rational way of thinking’ and even less to the gravity that the psychopath does. One other major flaw in the perception of the psychopath is that they are liars (a pathological liar, it is said). This again is a flawed notion. To lie is to be in prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-

veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-  
 precedes-disontologising-logical-outcome-arrived-at> (‘poor or bad supplanting—conviction-as-  
 to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-  
 thinking<sup>71</sup>—apriorising-psychologism’), whether by omitting or exaggerating in a circumspect  
 and ad-hoc manner but relative to ‘implicated\_attendant—ontological-contiguity<sup>67</sup>?~duced-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’<sup>40</sup>, <reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup> reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context>. Lying as  
 such is an ‘ad-hoc defect-of-<sup>54</sup> logical-processing-or-logical-implication—supposedly-  
 apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> of the registry-  
 worldview’s/dimension’s—<sup>83</sup> reference-of-thought-for-social-functioning-and-accordance that  
 doesn’t speak of the true postlogism<sup>77</sup>/psychopathic phenomenon which has to do with the  
<sup>74</sup> perversion-of-<sup>83</sup> reference-of-thought-<as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>>,—and-not-of-logical-contention with regards to registry/anchoring-  
 of-meaning/meaningful-reference/ontological-reference/contending-reference/registry-  
 worldview as the psychopath <sup>74</sup> perversion-of-<sup>83</sup> reference-of-thought-<as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> speaks of a ‘circularity/recurrence/repetition/repeatability<sup>10</sup> as  
 enabled by social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’  
 implying a ‘being or ontological or meaningfulness or existential-<disontologising/re-  
 ontologising—aporeticism> defect’ which is poorly construed as ‘pathological lying at the level  
 of <sup>54</sup> logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-  
 profound-supererogation<sup>96</sup> of supplanting—conviction-as-to-profound-supererogation<sup>96</sup>—of-  
 ‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>71</sup>—apriorising-psychologism

or prelogic mental-reflex engagement' rather than being construed as a mental and teleological disposition defect at the level of the <sup>83</sup>reference-of-thought as of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>> construed as mental-unsoundness). In fact, besides 'lying' such poor characterisation of the psychopath extends to other notions like 'bullying', 'manipulating', 'fooling', etc. which are all in <sup>83</sup>reference-of-thought-prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical-attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> notions though of 'poor or bad supplanting-conviction-as-to-profound-supererogation<sup>96</sup>-of-'attendant-intradimensional'-postconverging/dialectical-thinking<sup>21</sup>-apriorising-psychologism's' ('poor or bad supplanting-conviction-as-to-profound-supererogation<sup>96</sup>-of-'attendant-intradimensional'-postconverging/dialectical-thinking<sup>21</sup>-apriorising-psychologism' or prelogism<sup>78</sup> construed as wrong <sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> or wrong operation of prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical-attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> but nonetheless prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical-attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>). Fundamentally, psychopathic slanting is particular in that it departs from a relation to the 'empty-form-of-meaning-as-inherently-deterministic outside the framework of a veridical 'implicated-attendant-ontological-contiguity<sup>67</sup>?~duced-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>' <sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-

completeness<sup>87</sup> -of-<sup>83</sup> reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context>’ contrasted with ‘poor or bad supplanting-conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism’ which departs with a relation to ‘omitting or exaggerating within the framework of a veridical ‘implicated-attendant-ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup> -of-<sup>83</sup> reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context>’. But while poor-or-bad prelogism<sup>78</sup> may be what is perceived from a ‘normal’ social and supplanting-conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism point of view, particularly with adult psychopathy; these are all wrong and actually will make an analysis of the psychopath and psychopathy ontologically-flawed. The psychopath is in a state of <sup>11</sup>compulsing-nonconviction/madeupness/bottomlining-(<decontextualising/de-existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional-ontologising’-imbued-<contextualising/existentialising~attendant-ontological-contiguity >;-in-shallow-supererogation<sup>96</sup> -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness> or ‘compulsive-dementing<sup>20</sup>’ (not recognising/giving-up-on the sound operation/processing of logic as the basis for deriving essence of meaning but rather perceiving meaning as just a hollow mimicking form that determines how others will act, more like a projection of form, i.e. <sup>11</sup>compulsing-nonconviction/madeupness/bottomlining-(<decontextualising/de-existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional-ontologising’-imbued-

<contextualising/existentialising~attendant-ontological-contiguity >;-in-shallow-  
 supererogation<sup>96</sup> -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
 veridical-‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>)  
 being a state of ‘conscious, unprincipled and instrumentalised threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>–apriorising-  
 psychologism> in veridical unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-  
<sup>83</sup>reference-of-thought as the psychopathic mindset/<sup>83</sup>reference-of-thought  
 <amplituding/formative–epistemicity>causality<sup>9</sup>~as-to-projective-totalitative–implications-of-  
 prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup> value-reference reflected by its <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-  
 <as-preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>’ in contrast to  
 supplanting–conviction-as-to-profound-supererogation<sup>96</sup> —of-‘attendant-intradimensional’-  
 postconverging/dialectical-thinking<sup>21</sup>–apriorising-psychologism as a state of ‘conscious,  
 principled and uninstrumentalised supplanting–conviction-as-to-profound-supererogation<sup>96</sup> —  
 of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>–apriorising-  
 psychologism in veridical soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-  
 thought as the supplanting–conviction-as-to-profound-supererogation<sup>96</sup> —of-‘attendant-  
 intradimensional’-postconverging/dialectical-thinking<sup>21</sup>–apriorising-psychologism  
 mindset/<sup>83</sup>reference-of-thought <amplituding/formative–epistemicity>causality<sup>9</sup>~as-to-  
 projective-totalitative–implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> value-reference’. This is the  
 fundamental fact that explains the evasiveness in grasping the psychopath in its motive and  
 orientation as the psychopath’s actions can be as simple as a basic formulaic (meaning-by-the-

mere-illogical-possibility-of-it-being-formulaically-narrated-or-postlogism<sup>77</sup>-formulaic slanting  
<sup>11</sup>compulsing–nonconviction/madeupness/bottomlining-(<‘decontextualising/de-  
 existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-  
 disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-  
 <contextualising/existentialising~attendant–ontological-contiguity >;-in-shallow-  
 supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
 veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>)  
 as to preconverging-or-dementing<sup>20</sup>–apriorising-psychologism) understanding of the effects on  
 interlocutors of endearing, pleasing, laughter, etc. in inducing distraction, empathy, suspension-  
 of-profound-reasoning or <sup>83</sup>reference-of-thought teleological-degration in relation to its  
 threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-  
 ‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>–  
 apriorising-psychologism> in undermining a prelogism<sup>78</sup>-as-of-conviction,-in-profound-  
 supererogation<sup>96</sup>-<existentially-veridical–‘attendant-intradimensional–  
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-  
 outcome-arrived-at> perspective which <sup>83</sup>reference-of-thought is veridical. All the ‘poor or bad  
 supplanting–conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-  
 postconverging/dialectical-thinking<sup>21</sup>–apriorising-psychologism’ terms above, i.e. lying,  
 bullying, manipulating, fooling, etc., wrongly point to the fact that the psychopath is having a  
 ‘deliberative prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-  
 veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-  
 precedes-disontologising-logical-outcome-arrived-at> mental process’ with respect to its end  
 purpose, and thus wrongly implying it is in ‘prelogism<sup>78</sup>-as-of-conviction,-in-profound-  
 supererogation<sup>96</sup>-<existentially-veridical–‘attendant-intradimensional–  
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-

outcome-arrived-at>’ with the wrong idea that its  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting  
 apriorising—<sup>83</sup>reference-of-thought/apriorising—registry—elements of ~~epistemic-~~  
~~totalising<sup>33</sup>~~psychologismic-subliminality-of-individuation—effusing/worlding imbued logical-  
 dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions,  
 value-reference and teleology<sup>99</sup> are existentially-<disontologising/re-ontologising—  
 aporeticism> veridical. The psychopath is operating on the basis of a ‘last mimicking  
 denaturing<sup>16</sup> postlogism<sup>77</sup>—construed-as-of-disontologising-perverted-outcome-sought-  
 precedes-existentially-veridical—‘attendant-intradimensional—  
 apriorising/axiomatising/referencing’-logical-dueness postlogic-backtracking-<iterative-  
 looping-‘set-of-dereifying-hollow-narratives-and-acts’><sup>76</sup>-with-succeeding-shifting-of-the-  
 narratives-and-acts-foci-as-deception-of-successively-shifting-or-non-cohering-narratives-and-  
 acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality  
 transcendental-enabling/sublimating/supererogatory~de-mentativity’, and so to satisfy a ‘faulty-  
 mentation-procedure-deception-or-urge<sup>43</sup>’; and so, one narrative iteration at a time. Now the  
 faulty-mentation-procedure-deception-or-urge<sup>43</sup> implying a ‘supplanting—conviction-as-to-  
 profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-  
 thinking<sup>21</sup>—apriorising-psychologism deliberativeness’ is coming from its interlocutor’s  
 ‘prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical—  
 ‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-  
 disontologising-logical-outcome-arrived-at> mind’ itself which prelogically/in-conviction-as-to-  
 profound-supererogation<sup>96</sup> (as the prelogism<sup>78</sup>, which is wrongly induced in distractive-  
 alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup>, conjoins all  
 the denaturing<sup>16</sup> postlogism<sup>77</sup>—construed-as-of-disontologising-perverted-outcome-sought-  
 precedes-existentially-veridical—‘attendant-intradimensional—

apriorising/axiomatising/referencing’-logical-dueness                      postlogic-backtracking-<iterative-  
 looping-‘set-of-dereifying-hollow-narratives-and-acts’><sup>76</sup>-with-succeeding-shifting-of-the-  
 narratives-and-acts-foci-as-deception-of-successively-shifting-or-non-cohering-narratives-and-  
 acts as absolving/fleeting/escaping-reflex-logic<sup>1</sup>, to wrongly imply a depth-of-conviction-as-to-  
 profound-supererogation<sup>96</sup> whether as of bad or good supplanting-conviction-as-to-profound-  
 supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—  
 apriorising-psychologism or prelogism<sup>78</sup>) in reality is wrongly assuming a depth-of-  
 postlogism<sup>77</sup>-slantedness/insane integration. The psychopath being postlogic—construed-as-of-  
 disontologising-perverted-outcome-sought-precedes-existentially-veridical-‘attendant-  
 intradimensional–apriorising/axiomatising/referencing’-logical-dueness                      or  
 pathologically/compulsively                      hollow-constituting-<as-disjointed-misappropriation-of-  
 meaningfulness-and-failing-intemporal-preservation> is not lying (or manipulating or bullying),  
 in fact the psychopath will prefer that normal supplanting-conviction-as-to-profound-  
 supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—  
 apriorising-psychologism minds think it is lying (or any notion of a ‘poor or bad supplanting-  
 conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-  
 postconverging/dialectical-thinking<sup>21</sup>–apriorising-psychologism’ as it wrongly elicits just a  
 defect-of-<sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-  
 as-to-profound-supererogation<sup>96</sup> rather than the idea of <sup>11</sup>compulsing-  
 nonconviction/madeupness/bottomlining-‘<decontextualising/de-existentialising~of-  
 attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-  
 the-‘attendant-intradimensional–ontologising’-imbued-  
 <contextualising/existentialising~attendant–ontological-contiguity >;-in-shallow-  
 supererogation<sup>96</sup> -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
 veridical-‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>),

as at least they will then wrongly realign in prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical-‘attendant-intradimensional-  
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-  
outcome-arrived-at>) again to it with respect to its subsequent narratives to examine the  
pertinence of its logic/logical-processing, i.e. engaging logical operating/processing and wrongly  
granting it supplanting-conviction-as-to-profound-supererogation<sup>96</sup>-of-‘attendant-  
intradimensional’-postconverging/dialectical-thinking<sup>21</sup>-apriorising-psychologism (be it even  
‘poor or bad supplanting-conviction-as-to-profound-supererogation<sup>96</sup>-of-‘attendant-  
intradimensional’-postconverging/dialectical-thinking<sup>21</sup>-apriorising-psychologism’ as this will  
then wrongly imply its wrong or poor performance of <sup>54</sup>logical-processing-or-logical-  
implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup>, rather  
than its hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-  
intemporal-preservation>/vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-  
projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging<sup>94</sup>/slanting of empty  
narratives that are flawed or non-existent as postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing-  
nonconviction/madeupness/bottomlining-‘<decontextualising/de-existentialising~of-  
attendant-intradimensional-  
apriorising/axiomatising/referencing>-induced-disontologising’-of-  
the-‘attendant-intradimensional-ontologising’-imbued-  
<contextualising/existentialising~attendant-ontological-contiguity >;-in-shallow-  
supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
veridical-‘attendant-intradimensional-  
apriorising/axiomatising/referencing’-logical-  
dueness>)) thus wrongly involved in prelogism<sup>78</sup> hence wrongly validating as real its  
‘fundamental faulty-mentation-procedure-deception-or-urge<sup>43</sup>’ which is its ‘apriorising-  
<sup>83</sup>reference-of-thought/apriorising-registry—elements, that in reality are out of  
‘implicated-attendant-ontological-contiguity<sup>67</sup>’~educated-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup>, <reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup> reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context>’, of †epistemic-  
 totalising<sup>33</sup>† psychologismic-subliminality-of-individuation—effusing/worlding imbued logical-  
 dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions,  
 value-reference and teleology<sup>99</sup> (instead of examining in-the-very-first-place their  
 relevance/pertinence or its soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-  
 of-thought); in so doing, analysing its meaning as essence instead of analysing it as non-veridical  
 hollow mimicking form or vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-  
 projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging<sup>94</sup> or meaning-by-the-  
 mere-illogical-possibility-of-it-being-formulaically-narrated or non-veridical hollow mimicking  
 narratives. What the psychopath is doing is ‘SLANTING’ as of compulsive-slanting—  
 preconverging-or-dementing<sup>20</sup>-apriorising. That is to arrive at a sought-outcome by  
 subknowledging<sup>94</sup>-or-mimicking the non-veridical hollow-form of the meaning of other persons  
 supplanting—conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-  
 postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism narratives which it perceives as  
 ‘being blatantly deterministic’ of the views and actions of the ‘normal prelogism<sup>78</sup>-as-of-  
 conviction,-in-profound-supererogation<sup>96</sup>—<existentially-veridical—‘attendant-intradimensional-  
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-  
 outcome-arrived-at> mind’, i.e. the psychopath is 'narrating veridical emptiness/hollow  
 narratives'. The idea being about arriving at a sought-outcome by taking a posture that does not  
 attach a depth of supplanting—conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-  
 intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism on  
 narratives but rather simply the ‘mere possibility of the hollow narratives being articulated, and  
 then integrated by interlocutors as real’. Thus the psychopathic postlogic mindset and by

derivation conjugated-postlogism/preconverging-or-dementing<sup>30</sup>-integration mindset is one of relating to meaningfulness as valid by the 'mere performative-form representation of meaningfulness' rather than veracity/ontological-pertinence of meaningfulness. The psyche is thus fundamentally one geared towards how to perform in interlocution rather than express a genuine sense of supplanting-conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism and hence the disposition for extrinsic-attribution by active social-aggregation-enabling. Meaningfulness is seen not as an end-construct that is of passive social determinism by its inherent veracity/ontological-pertinence as of intrinsic-attribution associated with transcendental-enabling/sublimating/supererogatory~de-mentativity, but rather as a potent and active construct of social determinism which requires actually eliciting a sought after outcome and not a notion of intrinsic existential/ontological inherence. This mental-disposition is qualified as epistemic-decadence or postlogism<sup>77</sup> and its derivation/adoption by temporal-dispositions is derived-epistemic-decadence in conjugated-postlogism<sup>77</sup>. More precisely, it is critical to distinguish between the notion of slanting (cinglé in French) as postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing-nonconviction/madeupness/bottomlining-{'<decontextualising/de-existentialising~of-attendant-intradimensional—apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional—ontologising’—imbued-<contextualising/existentialising~attendant—ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness>} and the notion of a lie which is in manifest prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (be it a ‘poor or bad supplanting-conviction-as-to-profound-

supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—  
apriorising-psychologism’) as with a lie the implied–logical-dueness (with the corresponding  
implied-<sup>83</sup>reference-of-thought/implied-registry elements) are existentially-<disontologising/re-  
ontologising—aporeticism> veridical with the ‘lying deception’ being of ad-hoc exaggeration or  
omission or inappropriate accounting of circumstantiality and/or factuality but as of ‘effectively  
due’<sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-  
profound-supererogation<sup>96</sup>. The narratives-and-acts-foci of the set-of-narratives of a ‘lying  
deception’ do not successively shift (as with slanting) but carry an overall coherence implying  
deception-but-as-of-successively-cohering-narratives. This is because a lie is more of deception  
arising out of ad-hoc contextual-ambiguity-constraint(s) ad-hocly articulated as deception-but-  
as-of-successively-cohering-narratives to resolve the ad-hoc contextual-ambiguity-constraint(s),  
and lying doesn’t fundamentally imply where such ad-hoc contextual-ambiguity-constraint(s) is  
non-existent the interlocutor will still not be predisposed to a veridical and appropriate logical-  
engagement/interlocution/implication. This equally explains why a lie collapses as a whole (or  
whole pieces of the lie) since such a collapse arises out of the truth/ontological-veridicality  
resolution of the contextual-ambiguity-constraint(s) behind the coherent structure(s) of the lying  
deception. Slanting on-the-other-hand speaks of a fundamental pathological faulty-mentation-  
procedure-deception-or-urge<sup>43</sup> associated with postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing-  
nonconviction/madeupness/bottomlining-(<decontextualising/de-existentialising~of-  
attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-  
the-‘attendant-intradimensional–ontologising’-imbued-  
<contextualising/existentialising~attendant–ontological-contiguity >;-in-shallow-  
supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>)  
with respect to social-stake-contention-or-confliction (and by extension ‘derived-slanting’

induced as conjugated-postlogism<sup>77</sup>-opportunism and conjugated-postlogism<sup>77</sup>-exacerbation arises out of purposeful enculturation/endemisation of the slanting habit where it is viewed by some interlocutors of the psychopath as socially-functional-and-accordant<sup>93</sup>, since its manifestation is not <sup>103</sup>universally transparent as ontologically decadent); due to the slanted child psychopathy mind's developmental incompleteness (as it is so focussed on attaining its sought after outcome in advance that it construes of 'presupposing/presuming/premising in concurrence' as an independent mental activity that must not necessarily be derived-and-implicit from ~~implicit~~ ~~attendant~~ ~~ontological-contiguity~~<sup>67</sup>? ~educated-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity- <imbued-notional~cogency>' <sup>40</sup>, -<reifying-or-elucidating-of-prospective-relative-ontological-completeness <sup>87</sup> -of- <sup>8</sup> reference-of-thought- <sup>8</sup> devolving-as-of-instantiative-context>, whereas the latter is exactly what validates <sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> as a process reflecting existential-reality as of ~~{epistemic-totalising<sup>33</sup>}~~psychologismic-subliminality-of-individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology<sup>99</sup>), with respect to construing meaningfulness as prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup> - <existentially-veridical—'attendant-intradimensional—apriorising/axiomatising/referencing' - logical-dueness-precedes-disontologising-logical-outcome-arrived-at>, but instead construes meaningfulness as postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing-nonconviction/madeupness/bottomlining- (<decontextualising/de-existentialising~of-attendant-intradimensional—apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional-ontologising'—imbued-<contextualising/existentialising~attendant-ontological-contiguity >;-in-shallow-supererogation<sup>96</sup> -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical—'attendant-intradimensional—

apriorising/axiomatising/referencing'-logical-dueness> explaining the circular nature and its particularly overblown extrinsic-attribution mental-disposition to elicit social-aggregation-enabling over relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity with regards to inherent reality and meaningfulness. The peculiarity of slanting is that it is deception-of-successively-shifting-or-non-cohering-narratives-and-acts wherein the initiation of a hollow falsehood narrative is followed by the projection of another hollow falsehood narrative on the basis of the former as if the former was true, and the projection of another falsehood narrative on the basis of the previous one as if the previous one was true, and so on. Thus slanting doesn't have a 'coherent whole of narratives' with respect to 'implicitated\_attendant-ontological-contiguity<sup>67?</sup>~educated-existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>' <sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup> reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context> as is the case when someone tells a lie, and actually where such a 'coherent whole of narratives' with respect to 'implicitated\_attendant-ontological-contiguity<sup>67?</sup>~educated-existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>' <sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup> reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context> is wrongly implied about slanting, it has to do with prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical-attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind/mental-disposition 'wrongly conjoining the succession of slanting narratives from the last iterated slanted narrative' to wrongly imply that the slanting psychopath narratives are a 'coherent whole of narratives as of 'implicitated\_attendant-ontological-contiguity<sup>67?</sup>~educated-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup>, <reifying-or-elucidating-of-prospective-relative-ontological-  
completeness<sup>87</sup>-of-<sup>83</sup> reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context>’, and this is  
the mechanism that induces conjugated-postlogism<sup>77</sup>/preconverging-or-dementing<sup>20</sup>-integration  
by some interlocutors of the adult psychopath, whether conscious or unconsciously. It is  
interesting to note that at childhood psychopathy where the mental-disposition is relatively  
<sup>103</sup>universally-transparent what is perceived and related to by supplanting-conviction-as-to-  
profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-  
thinking<sup>21</sup>—apriorising-psychologism interlocutors is not a ‘coherent whole of narratives’ but a  
deliriousness/delirious-effect/cinglé-effect/mental-unsoundness-effect arising out of its  
contemplation (as if it were true), pointing out that the reality of mental-states in wrong  
prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup> <existentially-veridical-  
‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-  
disontologising-logical-outcome-arrived-at> alignment to psychopathic slanting is actually a  
mental-unsoundness not different as contemplating aligning in supplanting-conviction-as-to-  
profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-  
thinking<sup>21</sup>—apriorising-psychologism to the childhood psychopathy slanting as with the  
dereifying example of spilling water on a chair and accusing another. A salient comparison that  
strongly highlights the difference between slanting and lying, is that a lying child doesn’t come  
across as delirious since its lying deception is a coherent whole as of contextual-ambiguity-  
constraint(s) while a slanting deception is as of faulty-mentation-procedure-deception-or-urge<sup>43</sup>  
due to psychopathic developmental failure to relate to meaningfulness as of prelogism<sup>78</sup>-as-of-  
conviction,-in-profound-supererogation<sup>96</sup> <existentially-veridical—‘attendant-intradimensional-  
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-  
outcome-arrived-at> with the personality development out of that developmental failure bringing

about the adult psychopath slanting mental-disposition with respect to social-stake-contention-or-confliction; and as the adult psychopath developed maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and-accordance—as-of—social-stake-contention-or-confliction, induces interlocutors prelogic supplanting—conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism alignment to its postlogic<sup>11</sup>compulsing—nonconviction/madeupness/bottomlining-(<decontextualising/de-existentialising~of-attendant-intradimensional—apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional—ontologising’—imbued-<contextualising/existentialising~attendant—ontological-contiguity >;-in-shallow-supererogation<sup>96</sup> -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness>) narratives whereas at childhood psychopathy interlocutors will not align in-prelogic supplanting—conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologismly (in order not to wrongly conjoin the psychopathic postlogic slanting narratives as deception-of-successively-shifting-or-non-cohering-narratives-and-acts as if of coherent whole as prelogic supplanting—conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism narratives, and this is what actually occurs by inducing conjugated-postlogism<sup>77</sup>/preconverging-or-dementing<sup>20</sup>-integration in interlocutors at adulthood psychopathy) given the obvious and transparent deliriousness/delirious-effect/cinglé-effect associated with slanting over a slant over a slant, successively. Hence, this slanting deception (deception-of-successively-shifting-or-non-cohering-narratives-and-acts) is also qualified as deception-by-concurrently-false-presupposing/false-presuming/false-premising-of-narratives or deception-by-concurrently-false-assumptive-preconverging-or-dementing<sup>20</sup>—apriorising-

psychologism. Thus, with slanting the implied–logical-dueness (with the corresponding implied-<sup>83</sup>reference-of-thought/implicit-registry elements) are existentially-<disontologising/re-ontologising—aporeticism> unreal/non-veridical/flawed explaining the meaningful emptiness/hollowness of slanting (as not even an exaggeration or omission or inappropriate accounting of circumstantiality and/or factuality as of ‘effectively due’ <sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation <sup>96</sup>), thus explaining why ‘slanting and derived-slanting’ is construed as unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought/preconverging-or-dementing<sup>20</sup>—apriorising-psychologism as opposed to lying deception construed in a shade of soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought. Insightfully, it points out as well that the basis of the postlogism<sup>77</sup>/psychopathic induced deception is not the psychopath itself (as it is commonly asserted about psychopathic manipulation), but rather it lies in the very nature of the reasoning of the prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup> <existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> interlocutor mental engagement reflex who ‘aligns in-conviction-as-to-profound-supererogation<sup>96</sup>’ as it will ‘normally do’ with other prelogic supplanting-conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>1</sup>—apriorising-psychologism minds to a postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing–nonconviction/madeupness/bottomlining- <‘<decontextualising/de-existentialising~of-attendant-intradimensional—apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional—ontologising’-imbued-<contextualising/existentialising~attendant—ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness>)> mind, and then wrongly validates that

the postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing–nonconviction/madeupness/bottomlining–  
 {<decontextualising/de-existentialising~of-attendant-intradimensional–  
 apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-  
 intradimensional–ontologising’-imbued-<contextualising/existentialising~attendant–  
 ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-<as-to-disontologising-perverted-  
 outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–  
 apriorising/axiomatising/referencing’-logical-dueness>} mind is in prelogism<sup>78</sup>-as-of-  
 conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical–‘attendant-intradimensional–  
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-  
 outcome-arrived-at>. In order words, the operation of the psychopathic mind as of its incomplete  
 mentation development (as inclined to induce a faulty-mentation-procedure-deception) as it fails  
 to construe meaningfulness as based on prelogism<sup>78</sup>-as-of-conviction,-in-profound-  
 supererogation<sup>96</sup>-<existentially-veridical–‘attendant-intradimensional–  
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-  
 outcome-arrived-at> but rather as based on postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing–  
 nonconviction/madeupness/bottomlining–{<decontextualising/de-existentialising~of-  
 attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-  
 the-‘attendant-intradimensional–ontologising’-imbued-  
 <contextualising/existentialising~attendant–ontological-contiguity >;-in-shallow-  
 supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
 veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>}  
 with its personality development into adulthood on this basis, paradoxically leads to the  
 prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical–  
 ‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-  
 disontologising-logical-outcome-arrived-at> mind’s deception since the latter operates on the

basis that everyone must be of supplanting–conviction-as-to-profound-supererogation<sup>96</sup>—of-  
 ‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>71</sup>—apriorising-psychologism  
 (be it ‘poor or bad supplanting–conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-  
 intradimensional’-postconverging/dialectical-thinking<sup>71</sup>—apriorising-psychologism’ at worst)  
 and the notion of postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing–nonconviction/madeupness/bottomlining-  
 {<<decontextualising/de-existentialising~of-attendant-intradimensional–  
 apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-  
 intradimensional–ontologising’-imbued-<contextualising/existentialising~attendant–  
 ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>—<as-to-disontologising-perverted-  
 outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–  
 apriorising/axiomatising/referencing’-logical-dueness>} doesn’t register naturally except where  
 the personality development of the childhood psychopathy into an adult psychopath is  
 experienced closely, and the adulthood psychopath mentation processes structure can be retraced  
 to the delirious mentation processes structure at childhood psychopathy when it is <sup>103</sup>universally  
 transparent as maturation/indirectness/spatialisation/credulity/craftiness continually developed  
 during its personality development into adulthood psychopathy now enables it becoming  
 socially-functional-and-accordant<sup>93</sup>. This induced deception does not however occur at  
 childhood psychopathy since it is very much transparent as a deliriousness/delirious-  
 effect/cinglé-effect as the childhood psychopathy has hardly achieved  
 maturation/indirectness/spatialisation/credulity/craftiness of its slanting-deception mental-  
 disposition. What underlies the slanting of the psychopath is its rather unnuanced understanding  
 and gauging of social situations and social cues as out of ‘implicated\_attendant–ontological-  
 contiguity<sup>67</sup>?~educated–  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup> by its dereification on a mental-processing disposition that is

rather a ‘dereifying bivalent-disposition-to-acute-caricatural-prepotence-or-acute-lulling-diffidence’, and so in contrast with the expected ‘reifying nuanced/multivalent mental-processing’ of supplanting–conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism dispositions in ‘implicated\_attendant—ontological-contiguity<sup>67</sup>?~duced—existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>’<sup>40</sup>, however bad-or-poor their ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. of supplanting–conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism mental-processing. This underlies the apparent vividness of interlocation with the psychopath especially with regards to social-stake-contention-or-confliction due to a ‘supplanting–conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism manifestation of the interlocutor by <sup>11</sup>compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional—apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional—ontologising’-imbued-<contextualising/existentialising~attendant—ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness>⟩ manifestation of the psychopath cross-perception effect’ wherein the supplanting–conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism interlocutor by its mental-reflex is wrongly inclined to perceive and so specifically with adult psychopathy a ‘reifying nuanced/multivalent mental-processing’ in knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-

prospective psychologism~apriorising/axiomatising/referencing- {of-‘prospectively-  
implicated\_attendant-ontological-contiguity ’~educated-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—conflatedness<sup>3</sup> -in- {preconverging-disentailment-by}-  
postconverging-entailment> with regards to the psychopath ‘dereifying bivalent-disposition-to-  
acute-caricatural-prepotence-or-acute-lulling-diffidence’ as to inducing the interlocutor reifying  
perception of the psychopath’s dereifying projection of ‘implicated\_attendant-ontological-  
contiguity<sup>67</sup>?~educated-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup>, while the psychopath view of the supplanting-conviction-as-  
to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-  
thinking<sup>21</sup>—apriorising-psychologism interlocutor’s supposedly ‘reifying nuanced/multivalent  
mental-processing’ knowledge-reification~gesturing-and-accounting—of-epistemic-  
phenomenalism-<in-prospective psychologism~apriorising/axiomatising/referencing- {of-  
‘prospectively implicated\_attendant-ontological-contiguity ’~educated-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—conflatedness<sup>3</sup> -in- {preconverging-disentailment-by}-  
postconverging-entailment> is rather as of its ‘dereifying bivalent-disposition-to-acute-  
caricatural-prepotence-or-acute-lulling-diffidence’ inclination as to inducing the interlocutors  
reifying perception of the psychopath’s dereifying projection of ‘implicated\_attendant-  
ontological-contiguity<sup>67</sup>?~educated-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup>. While at childhood psychopathy such a ‘dereifying bivalent-  
disposition-to-acute-caricatural-prepotence-or-acute-lulling-diffidence’ as to inducing the  
interlocutors reifying perception of the psychopath’s dereifying projection of

‘implicated\_attendant-ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> is socially inefficacious and trouble-inducing giving the  
 deliriousness effect from <sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-  
 to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-  
 completeness<sup>87</sup> ) of its acts, at adulthood psychopathy the lack of such <sup>103</sup>universal-  
 transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-  
 epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup> ) of the postlogism<sup>77</sup>-slantedness  
 rather makes the latter ‘sound impassioned/stirring/vivid/spirited’ to the unsuspecting  
 interlocutor who by mental-reflex wrongly assumes as ontologically-veridical the falsely implied  
 ‘implicated\_attendant-ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>, giving the psychopath life-long learnedness and adaptation  
 from its childhood inefficacy as of its increasing  
 maturation/indirectness/spatialisation/credulity/craftiness with adulthood, and this latter  
 ‘apparently impassioned/stirring/vivid/spirited but rather falsely implied ‘implicated\_attendant-  
 ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> disposition tends to be socially enculturated/endemised as of  
 conjugated-postlogism<sup>77</sup>. But then, more than just the deception this state of affairs has a further  
 nefarious effect on the natural human-subpotency-aporias/undecidability/dilemma/ought-  
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-  
 formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-  
 intemporal-dispositions-<so-construed-as-from-perspective-ontological-  
 normalcy/postconvergence>’-existentialism-form-factor, as the induced ‘lack of constraining

social <sup>103</sup>universal-transparency <sup>104</sup><(transparency-of-totalising-entailing,-as-to-entailing-  
 <amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness ) with  
 respect to intrinsic meaningfulness further elicits supplanting-conviction-as-to-profound-  
 supererogation <sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking <sup>21</sup>—  
 apriorising-psychologism minds temporal-dispositions of  
<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-  
 negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, which can  
 actually be more decisive grounds for the perpetuation of psychopathy as social-psychopathy, as  
 the fact is the psychopath is very much pathological and tends to act compulsively in its faulty-  
 mentation-procedure-deception as of circumstantiality.

[This is more profoundly exposed in the conceptualisation in reflecting holographically-  
 <conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity ~of-the-human-institutionalisation-process as it induces ‘socially-functional-and-  
 accordant <sup>93</sup> <sup>83</sup>reference-of-thought as of human-subpotency-  
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-  
 ‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-  
 misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-  
 ontological-normalcy/postconvergence>’-existentialism-form-factor; that can be elucidated by  
 an ‘implicated\_attendant-ontological-contiguity <sup>67</sup>’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ <sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness <sup>87</sup>-of- <sup>83</sup>reference-of-thought- <sup>8</sup>devolving-as-of-instantiative-context> analysis of  
 ‘least-and-derived-temporal-operating-modalities-of-the-<sup>83</sup>reference-of-thought-as-of-  
<sup>51</sup>incrementalism-in-relative-ontological-incompleteness <sup>88</sup>—  
 enframed/disontologising~conceptualisation-inducing-the-uninstitutionalised-threshold <sup>102</sup>’-

and-not-‘maximal-as-intemporal-operating-modality-of-<sup>83</sup>reference-of-thought-as-of-<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation-as-inducing-the-prospective-institutionalisation’. Central to such an insight, is the understanding of what the reality of human-subpotency~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-~~as to eventualising~inkling drive or seeding~misprising~~—temporal-to-intemporal-dispositions-~~so-construed-as-from-perspective-ontological-normalcy/postconvergence~~’-existentialism-form-factor means about human mental-disposition. The implication is that we ‘consistently’ have two sets of mental-dispositions having to do with the uninstitutionalised-threshold<sup>102</sup> of all registry-worldviews/dimensions; as of metaphysics-of-presence-~~implicated-‘nondescript/ignorable-void<sup>60</sup>’-as-to-<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>64</sup> }~~ and metaphysics-of-absence-~~implicated-epistemic-veracity-of-<sup>91</sup>nonpresencing-~~perspective-ontological-normalcy/postconvergence~~~~ representations. First, ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ within the scope of a registry-worldview’s/dimension’s institutionalisation <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (as-not-failing/upholding intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening—~~as subjecting limitedness/human subpotency to ‘educed unlimitedness/existence-sublimating~nascence<sup>233</sup>~~ by a re-equilibrating metaphysics-of-absence-~~implicated-epistemic-veracity-of-<sup>91</sup>nonpresencing-~~perspective-ontological-normalcy/postconvergence~~~~/postdication). Then, ‘human temporal uninstitutionalised-threshold<sup>102</sup> mental-disposition’ construed either ‘as out of the scope of the registry-worldview’s/dimension’s institutionalisation <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-

imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation' or the 'registry-worldview/dimension uninstitutionalised-threshold<sup>102</sup> <sup>83</sup>reference-of-thought' (as-failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity-or-ontological-preservation 'by projected <amplituding/formative><sup>8</sup> wooden-language-(imbued-temporal-mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>10</sup> -narratives-of-the-<sup>83</sup> reference-of-thought-<sup>8</sup> categorical-imperatives/axioms/registry-teleology<sup>99</sup>) of the registry-worldview/dimension institutionalisation <sup>83</sup>reference-of-thought', as of an ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective) as so reflected from the prospective registry-worldview's/dimension's institutionalisation <sup>83</sup>reference-of-thought-<sup>8</sup> categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. With the attainment of registry-worldview/dimension institutionalisation by social <sup>103</sup>universal-transparency<sup>104</sup>-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup>) we can very much uphold a secondnatured quasi-intemporal-disposition <sup>83</sup>reference-of-thought as 'human registry-worldview's/dimension's institutionalisation mental-disposition' which is why humankind pursues institutionalisations as devising human collective emancipation from base-institutionalisation to <sup>103</sup>universalisation to positivism and prospectively to notional~<sup>18</sup>deprocrypticism in resolving the vices-and-impediments<sup>105</sup> of their respective uninstitutionalised-threshold<sup>102</sup> as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism. But exactly for the purpose of ensuring the perpetuation of this human registry-worldview's/dimension's institutionalisation capacity (as in enabling futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology as

of prospective deprocrpticism) as the very essence of human virtue itself, it is equally important to understand how institutionalisation comes to be limited at <cumulating/recomposuring~attendant~ontological-contiguity >-successive registry-worldviews/dimensions institutional-cumulation/institutional-recomposure-(as-to-<sup>4</sup>historiality/ontological-eventfulness<sup>8</sup>/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) (as of human-subpotency~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor) to grasp how we can then supersede/transcend prospectively. ‘Human temporal uninstitutionalised-threshold<sup>102</sup> mental-disposition’ refers to our fixation to the mere-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> of the registry-worldview/dimension institutionalisation<sup>83</sup> reference-of-thought but failing/not-upholding-<as-of-apriorising/axiomatising/referencing> prospective intemporal-preservation-entropy-or-contiguity—or-ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating-naseence<sup>253</sup> by a re-equilibrating metaphysics-of-absence-(implicated-epistemic-veracity-of-<sup>91</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>)/postdication as construed from the prospective registry-worldview/dimension institutionalisation<sup>83</sup> reference-of-thought, and as revealed by this prospective institutionalisation ‘implicated\_attendant\_ontological-contiguity<sup>67</sup>~educed-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity~contiguity-<imbued~notional~cogency><sup>240</sup>-in-elucidation-or-reification’s-elucidation-of-prospective-

relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-  
 context>. Fully understanding psychopathy which is the postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing-  
 nonconviction/madeupness/bottomlining-(<decontextualising/de-existentialising~of-  
 attendant-intradimensional~apriorising/axiomatising/referencing>-induced-disontologising'-of-  
 the-'attendant-intradimensional~ontologising'-imbued-  
 <contextualising/existentialising~attendant~ontological-contiguity >;-in-shallow-  
 supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
 veridical~'attendant-intradimensional~apriorising/axiomatising/referencing'-logical-dueness>)  
 of the positivism-<sup>80</sup>procrypticism registry-worldview/dimension institutionalisation-  
 uninstitutionalisation <sup>83</sup>reference-of-thought is inevitably tied to understanding our  
 procrypticism as our 'human temporal uninstitutionalised-threshold<sup>102</sup> mental-disposition' from  
 futural **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-  
 development-as-infrastructure-of- meaningfulness-and-teleology** as of prospective  
 notional-<sup>18</sup>deprocrypticism registry-worldview institutionalisation <sup>83</sup>reference-of-thought, as of  
 ontological-normalcy/postconvergence wherein our procrypticism 'human temporal  
 uninstitutionalised-threshold<sup>102</sup> mental-disposition' is decentered and preconverging-or-  
 dementing<sup>20</sup>-apriorising-psychologism as dialectically-out-of-phase, just as understanding the  
 postlogism<sup>77</sup> of the <sup>103</sup>universalisation-non-positivism/medievalism registry-  
 worldview's/dimension's <sup>83</sup>reference-of-thought like notions of and accusations of sorcery, is  
 inevitably tied to understanding non-positivism/medievalism as the 'human temporal  
 uninstitutionalised-threshold<sup>102</sup> mental-disposition' so-construed from prospective positivism  
 registry-worldview/dimension institutionalisation <sup>83</sup>reference-of-thought as of ontological-  
 normalcy/postconvergence 'wherein the non-positivism/medieval mental-disposition is  
 decentered and preconverging-or-dementing<sup>20</sup>-apriorising-psychologism as dialectically-out-of-  
 phase; and in both instances, construed as of their relative-ontological-incompleteness<sup>88</sup>-of-

<sup>83</sup>reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-  
hollow-staging-and-performance (as-of-their-respective-prospective-registry-  
worldview/dimension ‘implicated\_attendant-ontological-contiguity<sup>67?</sup>~educated-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
completeness<sup>87</sup>-of-<sup>8</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context>; since the  
prospective institutionalisation ‘implicated\_attendant-ontological-contiguity<sup>67?</sup>~educated-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup>-in-elucidation-or-reification’s-elucidation-of-prospective-  
relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-  
context> speaks of a deeper limited-mentation-capacity—as-subjecting-‘educated-  
unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency-(as of  
relative apriorising/axiomatising/referencing-{of-‘prospectively-implicated\_attendant-  
ontological-contiguity ’~educated-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-  
postconverging-entailment} of a deeper and more correct grasp/apriorising-and-understanding  
of ontology/ontological-veridicality/intrinsic-reality). Effectively, ‘human temporal  
uninstitutionalised-threshold<sup>102</sup> mental-disposition’ is what is reflected at uninstitutionalised-  
threshold<sup>102</sup> as registry-worldviews/dimensions threshold-of-  
nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
psychologism> as of perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-  
preconvergingly-apriorising/axiomatising/referencing-in-  
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> of recurrent-utter-

uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and prospectively (as applicable with the construal of psychopathy and social psychopathy postlogism<sup>77</sup>) procrypticism; wherein the habitual intradimensional placeholder-setup/mentation/mental-devising-representation/consciousness-awareness-teleology<sup>99</sup> ‘nondescript/ignorable-void<sup>60</sup> (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing<sup>20</sup>-narratives) scheduling or a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought-as-an-ontologically-flawed-neuterisation<sup>59</sup>-or-bracketing-or-epoché of ~~amplituding~~/formative-epistemicity>totalising~conflated-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>-as-of-notional~<sup>18</sup>deprocrypticism-reflected-<sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as of the prospective apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’, at uninstitutionalised-threshold<sup>102</sup> (reflecting uninstitutionalised-threshold<sup>102</sup>), is now substituted (from ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective of the prospective registry-worldview/dimension institutionalisation <sup>83</sup>reference-of-thought) by its ‘decentering and dialectical~de-mentation of its <sup>83</sup>reference-of-thought’; which we can effectively acquiesce to as of the uninstitutionalised-threshold<sup>102</sup> but will rather have a mental complex when this is implied prospectively to imply our uninstitutionalised-threshold<sup>102</sup> as procrypticism, just as all registry-worldviews/dimensions had hitherto displayed a mental complex when their construal as uninstitutionalised-threshold<sup>102</sup> is implied. Thus this implied human ‘postconverging-or-dialectical-thinking<sup>21</sup>-psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ as driven by ontological-normalcy/postconvergence will explain the specific natures of registry-worldviews/dimensions <sup>83</sup>references-of-thought (as ‘underlying scheduling of soundness-or-ontological-good-

faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought') behind the  
 <cumulating/recomposuring~attendant~ontological-contiguity >-successive registry-  
 worldviews/dimensions institutional-cumulation/institutional-recomposure-(as-to-  
<sup>4</sup>historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-  
 ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>}

peculiar psychologisms/psychologism-constructs of meaningfulness in explaining the empirical-  
 realities of the various anthropological societies mindsets/<sup>83</sup>reference-of-thought/consciousness-  
 awareness-teleology<sup>99</sup>; whether as recurrent-utter-uninstitutionalisation psychologism, base-  
 institutonalisation~ununiversalisation psychologism, <sup>103</sup>universalisation~non-  
 positivism/medievalism psychologism, positivism~<sup>80</sup>procrypticism psychologism, and  
 prospectively notional~<sup>18</sup>deprocrypticism psychologism equally qualified as suprastructuralism.  
 Hence, our present positivism mental-disposition is just one of human historical  
 psychologisms/psychologism-constructs, and it is not absolute as to imply there aren't or weren't  
 other human psychologisms/psychologism-constructs, wherein in their own realisation,  
 perception and thought they are 'not decentered' and 'not preconverging-or-dementing<sup>20</sup>-  
 apriorising-psychologism' as of their relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-  
 thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-  
 and-performance rather so construed from a higher psychologism's articulation of  
 'implicated\_attendant~ontological-contiguity<sup>67</sup>?~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity~contiguity-  
 <imbued~notional~cogency>' <sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>8</sup>devolving-as-of-instantiative-context> as  
 ontologically-veridical. Thus, notional~<sup>18</sup>deprocrypticism as decentering and preconverging-or-  
 dementing<sup>20</sup>-apriorising-psychologism the positivism~<sup>80</sup>procrypticism registry-worldview  
<sup>83</sup>reference-of-thought will certainly imply an altogether different psychologism of

<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as suprastructuralism. It should be noted that the implied meaning of psychologism here has to fundamentally do with a psychology arising out of ontological development in the construal of intrinsic-reality/ontological-veridicality establishing a mindset/<sup>83</sup>reference-of-thought of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> with its psychologism/psychologism-construct, and so it is ontologically-driven. As further ontological development in the construal of intrinsic-reality/ontological-veridicality arises (as of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-~~‘educated-unlimitedness/existence-sublimating-nascence’~~<sup>233</sup>) a renewing of mindset/<sup>83</sup>reference-of-thought of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> with its corresponding psychologism/psychologism-construct occurs, with this ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> leading to the ~~<cumulating/recomposuring~attendant—ontological-contiguity >~~-successive registry-worldviews/dimensions <sup>83</sup>reference-of-thought psychologisms/psychologism-constructs, and implied prospectively as well with the notional~<sup>18</sup>deprocrypticism worldview/dimension <sup>83</sup>reference-of-thought psychologism/psychologism-construct. Critically, a psychologism/psychologism-construct takes an apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting form that construes meaningfulness from the prior (and even lower) registry-worldview’s/dimension’s <sup>83</sup>reference-of-thought psychologism up to its own registry-worldview’s/dimension’s <sup>83</sup>reference-of-thought psychologism as of its more profound ~~‘implicated—attendant—ontological-contiguity~~<sup>67</sup>?~educated—~~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
<imbued—notional~cogency>’~~<sup>40</sup>,~~-<reifying-or-elucidating-of-prospective-relative-ontological-completeness~~<sup>87</sup>-of-~~reference-of-thought-~~<sup>88</sup>devolving-as-of-instantiative-context> in reflecting/perspectivating their relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought-

induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-  
 performance. Hence this articulation of the <cumulating/recomposing~attendant~ontological-  
 contiguity >-successive registry-worldviews/dimensions <sup>83</sup>reference-of-thought psychologisms  
 up to the deprocrypticism, is an initiation into notional~<sup>18</sup>deprocrypticism psychologism as of  
 its apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as of its  
 more profound 'implicated~attendant~ontological-contiguity'<sup>67</sup>~duced-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity~contiguity-  
 <imbued~notional~cogency>' <sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness <sup>8</sup>-of- reference-of-thought- devolving-as-of-instantiative-context> in  
 reflecting/perspectivating the relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought-  
 induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-  
 performance of positivism-<sup>80</sup>procrypticism and all the lower registry-worldviews/dimensions.  
 Basically, this idea of 'human temporal uninstitutionalised-threshold <sup>102</sup> mental-disposition' as  
 metaphysics-of-absence-<implicated-epistemic-veracity-of- <sup>9</sup> nonpresencing-<perspective-  
 ontological-normalcy/postconvergence>} points out that ontological analysis should rather be  
 from the prospectively implied 'human registry-worldview's/dimension's institutionalisation  
 mental-disposition', and in this instance implying an ontological analysis of psychopathy and  
 social psychopathy from futural Being-development/ontological-framework-expansion-as-to-  
 depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology as  
 of prospective notional~<sup>18</sup>deprocrypticism registry-worldview <sup>83</sup>reference-of-thought and not  
 the present positivism-<sup>80</sup>procrypticism, just as analysing notions-and-accusations-of-sorcery  
 should rather be from the prospective positivism registry-worldview <sup>83</sup>reference-of-thought and  
 not its present <sup>103</sup>universalisation~non-positivism/medievalism registry-worldview <sup>83</sup>reference-  
 of-thought; as of the fact of fundamental registry-worldview/dimension 'prospective registry-  
 worldview's/dimension's-uninstitutionalised-threshold <sup>102</sup>-defect-<as-Being-or-ontological-or-

existential-defect<sup>85</sup>, so construed in order to supersede its pre-converging-de-mentating/structuring/paradigming vices-and-impediments<sup>105</sup>. Structural/paradigmatically/de-mentatively, this idea extends to all issues implying metaphysics-of-absence-(~~implicit-epistemic-veracity-of-~~<sup>61</sup> ~~non-presencing-  
 <perspective-ontological-normalcy/postconvergence>~~) 'human temporal uninstitutionalised-threshold'<sup>102</sup> mental-disposition'. This brings home the underlying notion of rational-realism as construed herein, as rational-realism attends to the idea of human limited-mentation-capacity-deepening—~~as subjecting limitedness/human-subpotency to~~ 'educated-unlimitedness/existence-sublimating-nasence'<sup>233</sup> as enabling its more profound grasp of intrinsic-reality/ontological-veridicality by way of a concurrently more and more 'rational realistic' construal of intrinsic-reality/ontological-veridicality as of a natural human psychological growth disposition ('postconverging-or-dialectical-thinking'<sup>21</sup>—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics'). Wherein, going by its first impulse with respect to its 'construal/conceptualisation activity as of its coming into existence in the world', human natural mental-reflex starts out with a simplistic idealism to account at one fell swoop for the comprehensiveness/complexity of intrinsic-reality/ontological-veridicality it faces and has to contend with while construing/conceptualising fundamental <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>. This then gives rise to such a simplistic idealism of the natural idea of Gods or God or Spirits, as taking away the chore of understanding and purpose, and giving a sense of intuitive guidance, hope, peace of mind and as to what humans should expect in their existence. But as of the intrinsic-reality constraints of having to deal with matters of the world on its own by developing notions of understanding and purposefulness as the mere imagination of God or Gods or Spirits by itself doesn't give agency (or at the least 'perceived' sufficient agency) in resolving human issues of the world and making its need for understanding and purposefulness go away. This induces a bifurcation of human intellectual-and-moral allegiance to the supernatural and the real in adjunction, as of their 'perceived' effectiveness.

With a commitment to the idealism of the supernatural not only as of its ‘perceived’ virtuous import, but as of ‘perceived’ nefarious effects to human volition to it, man hangs on to both an effective realistic as well as idealistic conceptualisation/construal in existence. Such a growth psychology ultimately goes beyond construing idealism as the supernatural but as a complement to more and more profound realistic understanding and purposefulness in existence, but then having to readjust such idealism wherein the real as of its critical import to critical existence issues increasingly comes to take presence as of its effectiveness. Such that as construed today, human history overall has been an exercise in toning down the grander notion of idealism as of notions of the supernatural, essences and metaphysical ideals, and enabling increasing permeation and/or superseding of such notions with an effectiveness-driven realism leading to a general and increasing elevation of knowledge as the-human-and-social-emancipator, the present ascendancy of philosophies increasingly concerned with the human realities of existence (strongly so, lately with such movements as positivism, phenomenology, existentialism and post-structuralism) and science in all its facets whether physical, biological or social, as well as a human-centeredness of arts and culture. Rational-realism is grounded on this historic empirical state of affairs of increasing human realism in taking hold of its destiny on the ‘premise of a deference to intrinsic-reality as of its effective inherence validated by ~~<amplifying/formative-epistemicity>causality~~<sup>9</sup> ~~~as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>6</sup>’ that has accompanied human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency to ‘~~duced-unlimitedness/existence-sublimating-nasence~~<sup>253</sup> in construing/conceptualising <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>. Rational-realism thus finds in the grander notion of idealism, an avowal of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency to ‘~~duced-unlimitedness/existence-sublimating-nasence~~<sup>253</sup> that actually is behind all threshold-of-

nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism> of the <cumulating/recomposuring~attendant~ontological-contiguity >-  
 successive registry-worldviews/dimensions; with the idea that there is no place to hide behind  
 idealisms and that human emancipation and virtue has been and is fundamentally about buckling  
 down and undertaking the requisite effort in ‘understanding for real’ and not differing to ‘thin  
 air’ in the name of idealism. Rational-realism pushes the grander notion of realism further by  
 asking the question, have all the idealisms as of the grander idealism been identified and  
 superseded? It comes to the conclusion that while that has been decisively the case with  
 supernaturalism, belief in essences and metaphysical idealism, as of  
 preconverging/postconverging–de-mentative/structural/paradigmatic social implications, one  
 other sort of idealism remains to be recognise as ‘false realism’; the idealism that doesn’t grasp  
 what man itself is, rather as overly indulgent in not recognising how a thorough understanding  
 of itself in enabling pivoting/decentering is effectively the strongest asset for its full  
 emancipation. Central to such a most basic realism is grounding human knowledge of itself and  
 thereof all knowledge on the ‘mediocrity principle’ as to enable the full construal of both  
 metaphysics-of-presence-(implicated-‘nondescript/ignorable–void<sup>91</sup>’-as-to-<sup>79</sup>presencing—  
 absolutising-identitive-constitutedness<sup>1</sup> ) and metaphysics-of-absence-(implicated-epistemic-  
 veracity-of-<sup>91</sup>nonpresencing-<perspective~ontological-normalcy/postconvergence>) ontologies  
 as enabling a further human emancipation registry-worldview’s/dimension’s<sup>83</sup>reference-of-  
 thought psychologism, notional~<sup>18</sup>deprocrpticism psychologism. This is the insight behind the  
 articulation of the social construed in threshold terms of social-functioning-and-accordance—  
 as-of–social-stake-contention-or-confliction rather as socially-functional-and-accordant<sup>93</sup>. This  
 insight further divulges the reality across all registry-worldviews/dimensions of ‘human registry-  
 worldview’s/dimension’s institutionalisation mental-disposition’ and ‘human temporal

uninstitutionalised-threshold<sup>102</sup> mental-disposition', as powerful conceptualisations for framing issues in their appropriate psychologism however unpalatable/inconveniencing, as history has always shown that unpalatability, inconvenience and contrariety have always been the test that all humans have had to undergo to effectively achieve their respective prospective registry-worldview/dimension transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, and the more complete conceptualisation of knowledge goes beyond its technicalities and plainness to imply its underlying sense of dedication as the very intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality disposition behind its creation, cultivation and projection. And as with all previous realism drives, the idea of rational-realism is not as an articulation within the finite scope of the present <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> frame of thought and social-stake-contention-or-confliction but rather carries a prospective scope, just as the vocation of the realism of a positivistic mindset/<sup>83</sup>reference-of-thought in a non-positivistic social-setup should not be about elaborating meaning as of positivistic <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> to engage the non-positivistic social-setup in terms—as-of-axiomatic-construct of its non-positivistic sense of social-stake-contention-or-confliction of human relations as that will certainly just induce an 'idle circularity and contrariety' within the non-positivistic social-setup. But rather the point is all about recognising 'human prospective institutionalisation capacity as the very essence of human virtue' available to all humans past and present, that enabled this animal among all creatures to be engaged in a grander collective exercise of 'existential-tautological eudaemonic-contemplation' (as of human 'subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echoness'), to imply that there is a prospective virtuous possibility of human registry-worldview's/dimension's institutionalisation that can be grasped, and so expressed in terms—as-of-axiomatic-construct of the notion of social-stake-contention-or-

confliction of that prospective institutionalisation psychologism, just as the vocation of the positivistic mindset/<sup>83</sup>reference-of-thought is all about eliciting the notion of social-stake-contention-or-confliction in terms—as-of-axiomatic-construct of positivistic psychologism to imply that the non-positivistic community has the capacity and should come to terms with its human emancipating institutionalisation potential. Insightfully, the apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting comparison can be used to reveal the ‘perpetually stable notional~firstnatureddness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> nature of human mental-disposition as of institutionalisation or uninstitutionalised-threshold<sup>102</sup>’, across all registry-worldviews/dimensions <sup>83</sup>references-of-thought but for the fact that they have different <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation building up from the prior ones as of their respective elucidation-of ‘implicated\_attendant—ontological-contiguity<sup>67</sup>~educated—existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>’<sup>40</sup>, <reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup> -of-<sup>83</sup> reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context> (recurrent-utter-uninstitutionalisation non-rules—apriorising/axiomatising/referencing—psychologism, -as-impulsive-or-accidental-or-random-mental-disposition as failing/not-upholding-<as-of-apriorising/axiomatising/referencing> rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, -{as ‘first-level<sup>79</sup> presencing—absolutising-identitive-constitutedness<sup>14</sup> of <sup>83</sup>reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting} required for base-institutionalisation—ununiversalisation, ununiversalisation failing/not-upholding-<as-

of-apriorising/axiomatising/referencing> <sup>103</sup>universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, -(as ‘second-level <sup>79</sup>presencing—absolutising-identitive-constitutedness <sup>14</sup> of <sup>83</sup>reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting) required for <sup>103</sup>universalisation–non-positivism/medievalism, non-positivism/medievalism failing/not-upholding-<as-of-apriorising/axiomatising/referencing> positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, -(as ‘third-level <sup>79</sup>presencing—absolutising-identitive-constitutedness <sup>14</sup> of <sup>83</sup>reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting) required for positivism—<sup>80</sup>procrypticism or prospectively, positivism failing/not-upholding-<as-of-apriorising/axiomatising/referencing> ‘<sup>18</sup>deprocrypticism—or–preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought, -(as-full-conflatedness <sup>13</sup> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting) required for perpetuating-deprocrypticism). Supposed there was no apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting defect (no <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation <sup>96</sup>>) with social <sup>103</sup>universal-transparency<sup>104</sup>-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness <sup>87</sup>) of the calculations to be done, it is fair to say ‘human registry-worldview’/s/dimension’s institutionalisation mental-disposition’ in this <sup>83</sup>reference-of-thought is of quasi-intemporal-disposition (and the whole point of human knowledge aspiration and virtue is to achieve this state or deferential-states-of-this-state as with formalisations and percolation-channelling-<in-deferential-formalisation-transference>). Thus calculations

(logically-derived meaningfulness) in such an institutionalised framework are effectively in ontological-good-faith/authenticity<sup>69</sup>~postconverging–de-mentating/structuring/paradigming<sup>70</sup> but for failure in aposteriorising/logicising/deriving/intelligising/measuring performance as defect-of-<sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> of the registry-worldview’s/dimension’s<sup>83</sup> reference-of-thought-for-social-functioning-and-accordance. But then human existential-reality comes with human limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency-to-‘~~educated-unlimitedness/existence-sublimating-nascence~~’<sup>53</sup> with limited grasp of intrinsic-reality at various stages of human emancipation up to the modern-day, such that social<sup>103</sup> universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness<sup>97</sup> } required for ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ has been made transcendently available only in partial construals/conceptualisations that are as-of existential-reality, and where non-available at uninstitutionalised-threshold<sup>102</sup>, it is naïve to construe human mental-disposition as of quasi-intemporal-disposition; as the anthropological and historical evidence consistently points to a different structure with regards to the ‘human temporal uninstitutionalised-threshold<sup>102</sup> mental-disposition’ as of ‘~~implicated-attendant-ontological-contiguity~~’<sup>67</sup>~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-<sup>8</sup>reference-of-thought-<sup>8</sup>devolving-as-of-instantiative-context> elucidated ontological-normalcy/postconvergence. It points to a fundamental preconverging/postconverging–de-mentative/structural/paradigmatic disposition for human temporalities-drives to adhere to the <amplituding/formative><sup>8</sup> wooden-language-<imbued—temporal-mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-

dementing<sup>90</sup> –narratives—of-the-<sup>8</sup> reference-of-thought—<sup>8</sup> categorical-  
imperatives/axioms/registry-teleology<sup>90</sup> } (failing/not-upholding-<as-of-  
apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or-  
ontological-preservation as of ontological-normalcy/postconvergence which always factor in  
human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-  
to-‘~~duced-unlimitedness/existence-sublimating-nascence~~’<sup>53</sup> by a re-equilibrating metaphysics-  
of-absence-(~~implicated-epistemic-veracity-of-<sup>61</sup> nonpresencing-<perspective—ontological-  
normalcy/postconvergence>~~)/postdication) of the given registry-worldview/dimension, when  
incapable of construing a prospective registry-worldview<sup>83</sup> reference-of-thought as providing the  
resolution for the vices-and-impediments<sup>105</sup> associated with such a present registry-  
worldview/dimension institutionalisation. Such notions as the following that can be at the very  
centre of ways of thought in various social-setups or subcultures are not fortuitous but speaks of  
the reality (as metaphysics-of-absence-(~~implicated-epistemic-veracity-of-<sup>61</sup> nonpresencing-  
<perspective—ontological-normalcy/postconvergence>~~)) of the notion of ‘human temporal  
uninstitutionalised-threshold<sup>102</sup> mental-disposition’ that preconverging/postconverging–de-  
mentatively/structurally/paradigmatically ‘notionally acquiesce to the possibility of a registry-  
worldview’s/dimension’s temporality<sup>98</sup>/shortness and is non-transcendental to that possibility’:  
she deserves to be rape because she was scantily clad as well dressed women will not be raped;  
his goods deserve to be stolen as he didn’t look after them properly; those people/group/ethnicity  
deserved what happened to them because they are so and so; etc.

[We can note here that such statements as of a variance of more banal to weightier nature can be  
made as being socially-functional-and-accordant<sup>93</sup> (without or hardly any negative consequences  
at the acceptable socially-functional-and-accordant<sup>93</sup>-threshold like being repudiated or  
incriminated, etc.), construed as ‘least-and-derived-temporal-operating-modalities-of-the-  
<sup>83</sup>reference-of-thought-as-of-<sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—

enframed/disontologising~conceptualisation-inducing-the-uninstitutionalised-threshold<sup>102</sup> in the same social space that statements of ‘maximal-as-intemporal-operating-modality-of-<sup>83</sup>reference-of-thought-as-of-<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation-as-inducing-the-prospective-institutionalisation’ are made but with both construed in the conventioning of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction as effectively ‘non-dissociable’, thus validating the notion that institutionalisation is not about solipsistic transformation into the intemporal<sup>52</sup>-drive (longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> disposition) but rather about acceptable thresholds for the registry-worldview/dimension institutionalisation defined social-functioning-and-accordance—as-of-social-stake-contention-or-confliction, explaining why uninstitutionalised-threshold<sup>102</sup> are bound to arise successively in the ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> (out-of-human temporality<sup>98</sup>) together with corresponding prospective institutionalisations (out of-human intemporal<sup>52</sup>) with the latter enabling ~~<amplituding/formative-epistemicity>~~-totalising~renewing-realisation/re-perception/re-thought of defined social-functioning-and-accordance—as-of-social-stake-contention-or-confliction as of the notional-contiguity/epistemic-contiguity<sup>62</sup>-~~<profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema>~~ in reflecting holographically-<conjugatively-and-transfusively> the ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity ~of-the-human-institutionalisation-process . This equally explain why and in particular in certain domains like the philosophical construed as ‘notional philosophical’ (by its very ‘first-ontology responsibilities’), the social-construct conventioning cannot and should not be considered and related to as an absolute determinant of meaningfulness, value and worth as it is more of a conventioning however ontologically-informed the conventioning, and the ‘need for the social-construct further development requires that it can

utterly be put-into-question by pure-ontology ~~apriorising/axiomatising/referencing-~~ {of-  
~~'prospectively implicated attendant ontological-contiguity '~educated-~~  
~~existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>' }~~—conflatedness<sup>13</sup> ~~in-{preconverging disentanglement by}-~~  
~~postconverging entailment~~ with no conventioning complexes'! (As a reminder, the notion of  
intemporality<sup>52</sup>/temporality<sup>98</sup> is an ontological-as-of-being construct and the apparent references  
to virtue imply the subsumed construal of virtue by the ontological-as-of-being construct, such  
that it is important to grasp that all notions articulated herein are ontological, just as the notions  
of the being domains-of-study of the natural world are ontological, and the high temporal-to-  
intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising<sup>33</sup>~self-  
referencing-syncretising-as-of-perceived-social-stake-contention-or-conflict nature of the  
being domains-of-study of the social world should not naively imply a construct that isn't  
ontological or otherwise, as in both instances the aspiration is for 'intrinsic-reality/ontological-  
veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity as an otherness  
from any emotional-involvement/subjectification/notional ~~amplituding/formative-~~  
~~epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>  
predilection of the inquirer'. This elucidation is equally to highlight that the idea of socially-  
functional-and-accordant<sup>93</sup> 'modular-thresholds'-of-notional~firstnaturedness-formativeness-  
~~<as-to-eventualising-inkling-drive-or-seeding-misprising>~~—temporal-to-intemporal-  
dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>-  
dissociability is beyond just a construal as of virtue analysis but rather an ontological analysis,  
as it applies in all social conceptualisations of performance and functionality whether virtuous  
or virtuously-neutral but necessarily as of the social being/existence domains-of-study.) The  
conventioning of social-functioning-and-accordance—as-of-social-stake-contention-or-  
conflict effectively 'non-dissociable' modular construal of temporal-dispositions and

intemporal-disposition rather as of socially-functional-and-accordant<sup>93</sup> thresholds, has deterministic implications with regards to ‘interdimensional/transdimensional/transcendental registry-worldview/dimension–level of analysis’ as well as ‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuation–level of analysis’; for construing the implications of such ‘modular-thresholds’-of-notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-dissociability social-functioning-and-accordance—as-of–social-stake-contention-or-confliction effectiveness-or-ineffectiveness and ontological-resolution as of ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing–psychologism by way of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’ in resolving registry-worldview’s/dimension’s–<sup>83</sup>reference-of-thought-for-social-functioning-and-accordance capabilities, as the very foundational operant conceptualisation of an ontologically-contiguous ‘postconverging-or-dialectical-thinking<sup>21</sup>–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’. This fundamentally highlights a ‘notional~conflatedness<sup>13</sup>/constitutedness<sup>14</sup>-to-conflatedness<sup>13</sup> dynamic relationship’ with <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as directly reflecting ‘ontological-normalcy/postconvergence dynamics (in abstractly elucidating any given registry-worldview’s/dimension’s ‘suprastructuration’ or its ‘suprastructural psychical-and-institutionalisation orientation of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> synopsising-depth as of the overall registry-worldview’s/dimension’s reconstrual of superseding–oneness-of-ontology’, and so by the <cumulating/recomposuring~attendant–ontological-contiguity >-successive registry-

worldviews/dimensions in corresponding snowballing succession of synopsis-ing-depth of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> reconstrual going by ontological-normalcy/postconvergence implications). Critically, central to attaining (intemporal) prospective notional-contiguity/epistemic-contiguity<sup>62</sup> -<profound-supererogation<sup>6</sup> -of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup> -qualia-schema> as of the notional~<sup>18</sup>deprocrypticism registry-worldview's/dimension's-<sup>83</sup>reference-of-thought-for-social-functioning-and-accordance with no-notional~firstnatureddness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-misprising>-temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>-non-dissociability (due to social <sup>103</sup>universal-transparency<sup>104</sup> -<transparency-of-totalising-entailing, -as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>7</sup> } of notional~<sup>18</sup>deprocrypticism <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>), is equally the need to supersede human 'emotional involvement'. As 'emotional-involvement' is self-centering-and-definitional of human consciousness as of our animate-existential-referencing/subjectification, but actually such reality is otherwise of the same ontologically-veridical nature as existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression into which everything else is caught into as superseding-oneness-of-ontology (even though our high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising<sup>33</sup>~self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction will often tend to induce a relatively flawed <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> construal in this regard, that explains our metaphysics-of-presence-<implicated-'nondescript/ignorable-void'<sup>61</sup> -as-to-<sup>70</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> } mental-disposition). Thus an appropriate ontologically-veridical social-conceptualisation and/or storied-construct/ontologically-valid-narration as aetiological/ontologically-escalatory that has the capacity to supersede the inherent human high

temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-  
totalising<sup>33</sup>~self-referencing-syncretising-as-of-perceived-social-stake-contention-or-  
confliction specific element (which tend to denaturing<sup>16</sup> <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
construal, as high temporal-to-intemporal-conjugating-emotional-  
involvement/subjectification/epistemic-totalising<sup>33</sup>~self-referencing-syncretising-as-of-  
perceived-social-stake-contention-or-confliction is behind manifest human ‘non-dissociability’  
of the registry-worldview’s/dimension’s-<sup>83</sup>reference-of-thought-for-social-functioning-and-  
accordance temporal-to-intemporal thresholds’ within the ontological scope of any given  
institutionalisation), should be able to imply the same underlying ontologically-veridical  
existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-  
potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression of the  
superseding-oneness-of-ontology as any other truly ontologically-veridical conceptualisation,  
be it of animate or inanimate nature. The implication being that the underlying notional  
<amplituding/formative-epistemicity>totalising~self-referencing-  
syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>(of our ‘emotional-involvement’ as self-  
centering-and-definitional of human consciousness as of our animate-existential-  
referencing/subjectification) can perfectly be escaped from to more profound and unsuspecting  
depths of ontologically-veridical <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> construal (enabling  
‘dissociability of the registry-worldview’s/dimension’s-<sup>83</sup>reference-of-thought-for-social-  
functioning-and-accordance temporal-to-intemporal thresholds’ ontologically), and so beyond-  
the-consciousness-awareness-teleology<sup>99</sup>-<of-preconverging-existential-extrication-as-of-  
existential-unthought><sup>5</sup>, ushering in an ‘ontologically-veridical existence-as-of-its-mimetic-  
echoness/existence-in-reverberation/existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-  
from-prospective-epistemic-digression contemplation to a point that subsumes equably both  
animate-existential-referencing/subjectification and inanimate-existential-effecting, wherein the

underlying teleological-determinism of human functional and performance thresholds are effectively desubjectifiable-as-objectifiable to the point of attaining ‘effecting teleological-determination’ of the same level as inanimate ‘effecting determination’ (with little temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising<sup>33</sup> ~self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction denaturing<sup>16</sup> <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> construal), and so enabled with the referentialism technique of point-referencing for apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity’ ~duced-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}-postconverging-entailment in construing temporal-to-intemporal contrastive-synopsising-depths-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as ‘dissociable temporal-to-intemporal thresholds of the registry-worldview’s/dimension’s-<sup>83</sup>reference-of-thought-for-social-functioning-and-accordance’ (inducing the requisite social <sup>103</sup>universal-transparency<sup>104</sup> -{transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness } for prospective decentering/pivoting as enabling an epistemic-totalising<sup>33</sup> ~renewing-realisation/re-perception/re-thought in ushering in notional~<sup>18</sup>deprocrypticism institutionalisation). Interestingly, the very conceptual background for such transcendentally-enabling-level-of~ontological-good-faith-or-authenticity<sup>69</sup>/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality as antinihilism><sup>100</sup> of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> construal lies with ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality instigated relative-

~~unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup> ~of-the-human-institutionalisation-  
 process<sup>68</sup> as of difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-  
 the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-  
 relativism-determinism<sup>22</sup> implied <amplituding/formative-epistemicity>causality<sup>9</sup> ~as-to-  
 projective-totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-  
~~unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup>’ itself, by its successively induced  
 snowballed-recomposuring of human psychical transcendently-enabling-level-of~ontological-  
 good-faith-or-authenticity<sup>69</sup>/objectification/desubjectification-as-objectification-<as-to-  
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-  
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism><sup>100</sup>  
 capacity in a corresponding relation with the successively induced snowballed-recomposuring  
 institutional-cumulation/institutional-recomposure-<as-to-<sup>16</sup>historiality/ontological-  
 eventfulness<sup>38</sup> /ontological-aesthetic-tracing-<perspective~ontological-  
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>> (as successive  
 institutionalisations involve an increasing sense of transcendently-enabling-level-  
 of~ontological-good-faith-or-authenticity<sup>69</sup>/objectification/desubjectification-as-  
 objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-  
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-  
 existential-reality as antinihilism><sup>100</sup> <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> construal for a sounder  
 and sounder relationship with intrinsic-reality/ontological-veridicality; an idea we appreciate as  
 we can garner that we, as of the positivism—<sup>80</sup>procrypticism registry-worldview/dimension, are  
 relatively psychologically geared to handle meaningfulness in a relatively objective way than  
 say a non-positivism/medievalism mindset cannot and rather parse over towards arriving at its  
 final ‘greater egotistic or <amplituding/formative-epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> driven’ belief/conclusion and this explains

why their mental-dispositions were relatively alchemic, feudal of mentality, etc. For instance and why the corresponding transcendently-enabling-level-of~ontological-good-faith-or-authenticity<sup>69</sup>/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism><sup>100</sup> of our registry-worldview enabled the natural sciences to arise, our relatively developed sense of democracy, globalisation, etc. Likewise we can appreciate with such phenomena today like ‘fake news’ easily spreading socially and often just as ‘real news’ our very own limitations of transcendently-enabling-level-of~ontological-good-faith-or-authenticity<sup>69</sup>/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism><sup>100</sup> <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> construal as manifested in our positivism—<sup>80</sup>procrypticism registry-worldview, with the implication of metaphysics-of-absence-<implicated-epistemic-veracity-of-<sup>91</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>) insight that a prospective registry-worldview as notional~<sup>18</sup>deprocrypticism will be an improvement over our transcendently-enabling-level-of~ontological-good-faith-or-authenticity<sup>69</sup>/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism><sup>100</sup> <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> construal capacity). Prospectively a transcendently-enabling-level-of~ontological-good-faith-or-authenticity<sup>69</sup>/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism><sup>100</sup> to the point of attaining ‘effecting teleological-

determination' of the same level as inanimate 'effecting determination' of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> construal (with little temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising<sup>33</sup>~self-referencing-syncretising-as-of-perceived-social-stake-contention-or-conflict denaturing<sup>16</sup> <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> construal) will inform the underlying psyche of a notional~<sup>18</sup>deprocrpticism mindset/<sup>83</sup>reference-of-thought/psychologism; as the capacity to objectify/desubjectify-as-objectify/authentify is what enables the human mind to be able to develop towards fully achieving intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity. In this regard, we can grasp how human limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency-to-~~reduced-unlimitedness/existence-sublimating-nasence~~<sup>2,53</sup> associated with the relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> increasingly implies a 'more and more transcendently-enabling-level-of~ontological-good-faith-or-authenticity<sup>69</sup>/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism><sup>100</sup> psychologism overcoming subjectification denaturing<sup>16</sup> of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>': and so, as of non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidental-or-random-mental-disposition-or-failing-prospective-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism (recurrent-utter-uninstitutionalisation); failing-prospective-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism (base-institutionalisation—ununiversalisation); failing-prospective-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—

psychologism (103 universalisation–non-positivism/medievalism); failing-prospective-  
 preempting—disjointedness-as-of-83 reference-of-thought, -as-to-<sup>32</sup> <amplituding/formative–  
 epistemicity>growth-or-conflatedness<sup>13</sup>/transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-  
 mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-  
 over-non-rules—apriorising/axiomatising/referencing–psychologism (positivism–  
<sup>80</sup>procrypticism); and prospectively preempting—disjointedness-as-of-83 reference-of-thought, -  
 as-to-<sup>32</sup> <amplituding/formative–epistemicity>growth-or-conflatedness<sup>13</sup>/transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-  
 mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-  
 over-non-rules—apriorising/axiomatising/referencing–psychologism (deprocrypticism). With  
 the latter fully enabling human full attainment of transcendently-enabling-level-  
 of~ontological-good-faith-or-authenticity<sup>69</sup>/objectification/desubjectification-as-  
 objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-  
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-  
 existential-reality as antinihilism><sup>100</sup> of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> and overcoming  
 subjectification, enabling an understanding of the social domain at the same level as of the  
 natural domain and the derived-implications with regards to social and human  
 <amplituding/formative–epistemicity>-totalising~renewing-realisation/re-perception/re-  
 thought associated with the notional~<sup>18</sup>deprocrypticism registry-worldview. Basically,  
 transcendently-enabling-level-of~ontological-good-faith-or-  
 authenticity<sup>69</sup>/objectification/desubjectification-as-objectification-<as-to-ontological-faith-  
 notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-  
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism><sup>100</sup> as  
 implied by the relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-

human-institutionalisation-process<sup>68</sup> reflects the successive psychologisms as of the respective mutually beyond-the-consciousness-awareness-teleology<sup>99</sup> <of-preconverging-existential-extrication-as-of-existential-unthought><sup>5</sup> (as of the <cumulating/recomposing~attendant-ontological-contiguity >-successive registry-worldviews/dimensions<sup>83</sup> reference-of-thought construed<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> involving conceptualisation/construal of<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>). While the institutionalisation perspective tends to point to a commonness of<sup>83</sup> reference-of-thought as of prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought construed as<sup>83</sup> reference-of-thought-prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup> <existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>, however at the uninstitutionalised-threshold<sup>102</sup> the implication of such a commonness of<sup>83</sup> reference-of-thought is rather construed as of the relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought so-disambiguated as of temporal-dispositions (as well as such temporal-dispositions conjugate with postlogism<sup>77</sup> <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>9</sup>> inducing derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> beyond-the-consciousness-awareness-teleology<sup>99</sup> <of-preconverging-existential-extrication-as-of-existential-unthought> ) more succinctly construed as threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>30</sup>-apriorising-psychologism>, in the sense that in this instance such interlocutors threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-

psychologism> tend to be circular with respect to their effective temporal/shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism> commitments and are no longer of <sup>83</sup>reference-of-thought~prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> such that the naïve implication of a mutual logical exercise (<sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup>) is inherently deceptive as of transversality-<for-sublimating-existential-eventuating/denouement,—from-‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup>. This construal effectively enabling delineation of underlying <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications-of-prospective-<sup>91</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>97</sup> of mental-dispositions. Threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism> across all registry-worldviews/dimensions refers to the constituent temporal individuations mental-dispositions at a registry-worldview/dimension uninstitutionalised-threshold<sup>102</sup> and points to their threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism> as of its uninstitutionalised-threshold<sup>102</sup> pointing to an inclination for untranscendability and undementativity as of mechanical-knowledge (beyond-the-consciousness-awareness-teleology<sup>99</sup>—

<of-preconverging-existential-extrication-as-of-existential-unthought> ) but for the constraint of prospective social <sup>103</sup>universal-transparency<sup>104</sup> -<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup> ), and so in contrast to the same registry-worldview/dimension <sup>83</sup>reference-of-thought-prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup> -<existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mental-disposition that reflects its ontologically-veridical <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as its institutionalisation which rather points to an inclination for transcendability and de-mentativity as of organic-knowledge once it does conceptualise the veridicality of the uninstitutionalised-threshold<sup>102</sup> as ontologically-flawed. Such construal of temporal individuations threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism> at uninstitutionalised-threshold<sup>102</sup> is critical because then and in effect, the mental-reflex to ontologically validate these as of <sup>83</sup>reference-of-thought-prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup> -<existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mental-disposition so-construed as of sound ‘implicated-attendant-ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup> logical-dueness is ontologically put-into-question given the perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>. Such that ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory~de-mentativity is projectable about the

uninstitutionalised-threshold<sup>102</sup>, and not as it is circularly construed within the  
uninstitutionalised-threshold<sup>102</sup> frame as a construal of logical pertinence (<sup>54</sup>logical-processing-  
or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-  
supererogation<sup>90</sup>), but rather involving priorly the determination of temporal individuations  
threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-  
'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>10</sup>—  
apriorising-psychologism> as these fail to reflect soundness-or-ontological-good-  
faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought, that is, establishing whether or not there is  
perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
shallow-supererogation<sup>96</sup>> in the first place before any implication of logical-dueness/logical-  
pertinence arises. Consider as of metaphysics-of-absence-(implicated-epistemic-veracity-of-  
<sup>6</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence>) or ontological-  
normalcy/postconvergence analysis the case of notions-and-accusations-of-sorcery in a non-  
positivistic social-setup uninstitutionalised-threshold<sup>102</sup> which is rather in want of positivistic  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>. Effectively establishing deconstructive ontological-  
veridicality implies recognising the overall registry-worldview's/dimension's relative-  
ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought as superstitious/non-positivistic  
inclined, its postlogism<sup>77</sup> and conjugated-postlogism<sup>77</sup> as acknowledging and contending about  
notions-and-accusations-of-sorcery (beyond-the-consciousness-awareness-teleology<sup>99</sup> <of-  
preconverging-existential-extrication-as-of-existential-unthought>) thus leading to perversion-  
and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
shallow-supererogation<sup>96</sup>>, with this succinctly reflecting the reality of temporal-dispositions as  
to threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-

'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>70</sup> –  
 apriorising-psychologism> as of such non-positivism<sup>83</sup> reference-of-thought uninstitutionalised-  
 threshold<sup>102</sup>. Such that it is not a logical exercise (<sup>54</sup>logical-processing-or-logical-implication—  
 supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>91</sup>) that is in order which  
 will rather be circular as fundamentally operating on false non-positivism registry-  
 worldview's/dimension's institutionalisation<sup>83</sup> reference-of-thought—<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup> of superstition but rather one of determination of  
 temporal individuations threshold-of-nonconviction/madeupness/bottomlining-in-shallow-  
 supererogation<sup>96</sup> -<as-to-'attendant-intradimensional'-prospectively-  
 disontologising~preconverging/dementing<sup>70</sup>—apriorising-psychologism> as this reflects  
 postlogism<sup>77</sup> denaturing<sup>16</sup> and conjugated-postlogism<sup>77</sup> derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-  
 thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup> > as deconstruction of  
 ontological-veridicality in implying and projecting about the prospective institutionalisation as  
 of positivism<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity—  
 or—ontological-preservation (rather than a naïve operation of logic as is further highlighted  
 below). The fact is with or without postlogism<sup>77</sup> and derived conjugated-postlogism<sup>77</sup>, human  
<sup>83</sup>reference-of-thought—prelogism<sup>78</sup> -as-of-conviction,-in-profound-supererogation<sup>96</sup> |  
 <existentially-veridical—'attendant-intradimensional—apriorising/axiomatising/referencing'-  
 logical-dueness-precedes-disontologising-logical-outcome-arrived-at> tends to be relative. That  
 is, even within a registry-worldview's/dimension's institutionalisation basis we don't necessarily  
 function socially absolutely on the basis of veridical sound logic as we are limited by capacity  
 (beyond-the-consciousness-awareness-teleology<sup>99</sup> <of-preconverging-existential-extrication-  
 as-of-existential-unthought><sup>6</sup>) given our relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-

of-thought and secondly by projective-arbitrariness/waywardness in the choices we make, and this get even worst at the uninstitutionalised-threshold<sup>102</sup>. Consider in this regard even the case of Heidegger as one of the greatest thinker of the last century in his ‘perplexed cooperation’ with the Nazi regime. The closest we come to absolute <sup>83</sup>reference-of-thought–prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> has to do with the abstract and uncompromising determination of mathematical meaningfulness, and receding more and more as we get towards domains of increasing ‘emotional involvement’ (the social) as ontological-veridicality increasingly takes a backseat to extricatory/temporal preconverging–de-mentating/structuring/paradigmizing and further so with respect to increasing informality as in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–<sup>96</sup>meaningfulness-and-teleology<sup>99</sup>) of all human institutions, and particularly where social <sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness ) is blurred and not forthcoming as logic tends out to be an issue of making-a-mistake-at-one-moment-expressing-the-most-profound-conviction-as-to-profound-supererogation<sup>96</sup>-at-the-other-moment in a circular <sup>83</sup>reference-of-thought. This tendency is further exacerbated with the dynamic conjugation of temporal-dispositions ( <sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) to postlogism<sup>77</sup>-slantedness. This reality of our <sup>83</sup>reference-of-thought–prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> as being in effect subpar rather than absolute and specifically more compromised at uninstitutionalised-threshold<sup>102</sup> and as associated with

postlogism<sup>77</sup> as conjugated-postlogism<sup>77</sup> is what qualifies contextually as temporal  
 individuations threshold-of-nonconviction/madeupness/bottomlining-in-shallow-  
 supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>90</sup>-apriorising-psychologism> as a temporal mental-  
 disposition defect contrasted to a wrongfully implied supposedly<sup>83</sup> reference-of-thought-  
 prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical-  
 ‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-  
 disontologising-logical-outcome-arrived-at> as of ontologically-sound mental-disposition. This  
 manifestation as a social dynamic (dynamic-cumulative-aftereffect) of such contrastive  
 threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-  
 ‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>90</sup>-  
 apriorising-psychologism> and<sup>83</sup> reference-of-thought–prelogism<sup>78</sup>-as-of-conviction,-in-  
 profound-supererogation<sup>96</sup>-<existentially-veridical–attendant-intradimensional–  
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-  
 outcome-arrived-at> takes the form of temporal-to-intemporal social interlocutors beyond-the-  
 consciousness-awareness-teleology<sup>99</sup>-<of–preconverging-existential-extrication-as-of-  
 existential-unthought><sup>5</sup> de-convergence as of transversality-<for-sublimating–existential-  
 eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-preemptive-of-  
 prospective-disontologising/subontologising’—as-of-prospectively-disambiguated–affirmed-  
 and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup>. Such a distinction  
 particular at the uninstitutionalised-threshold<sup>102</sup> is required because it then implies ontologically  
 the relegation of logical engagement as rather irrelevant and in lieu determines ontological-  
 veridicality by the soundness-of-the-<sup>83</sup>reference-of-thought as of<sup>83</sup> reference-of-thought–  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> in the first place to establish or not  
 perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>>. This delineation is in line with the idea of human temporal  
 (shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) to intemporal (longness-of-  
 register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) individuations nature as implicitly recognised in  
 the preconverging/postconverging–de-mentating/structuring/paradigmizing of formal constructs  
 like the law, formal institutions, etc. It equally falls in line with the idea of knowledge-  
 notionalisation on the basis that it is equally critical to understand the possibility of the  
 ignorances/desublimation just as conceptual sublimation knowledge itself to further uphold,  
 advance and skew for the latter. The point being that <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> construal  
 should supersede just a naïve unilateral construing of interlocution mainly on the basis of  
<sup>83</sup>reference-of-thought–prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-  
 <existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-  
 logical-dueness-precedes-disontologising-logical-outcome-arrived-at> as of reflex but equally  
 examine ‘as of circumstances pointing to uninstitutionalised-threshold<sup>102</sup>’ the possibility of the  
 ontological-veridicality of interlocutors threshold-of–nonconviction/madeupness/bottomlining-  
 in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>20</sup>–apriorising-psychologism> mental-dispositions,  
 and as is often associated with mental-dispositions geared towards ‘flawed impression-driven,  
 expletive-driven and non-intellectual critique’ contention. This difference between threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>–apriorising-  
 psychologism> and <sup>83</sup>reference-of-thought–prelogism<sup>78</sup>-as-of-conviction,-in-profound-  
 supererogation<sup>96</sup>-<existentially-veridical–‘attendant-intradimensional–  
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-  
 outcome-arrived-at> critically explains how the <cumulating/recomposuring~attendant–

ontological-contiguity >-successive registry-worldviews/dimensions psychoanalytically-  
 unshackled/memetically-reordered/institutionally-recomposed going by the fact that  
 projective-insights about prior registry-worldview/dimension threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism> as of prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought is  
 what needs to be superseded for prospective registry-worldview/dimension institutionalisation  
 prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought effective <sup>83</sup>reference-  
 of-thought~prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup> -<existentially-  
 veridical-‘attendant-intradimensional~apriorising/axiomatising/referencing’-logical-dueness-  
 precedes-disontologising-logical-outcome-arrived-at> (as operant construal) by social  
<sup>103</sup>universal-transparency<sup>104</sup> -<transparency-of-totalising-entailing,-as-to-entailing-  
 <amplituding/formative~epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup> )  
 rendering the prior registry-worldview/dimension threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism> (as operant construal) untenable. This brings to the fore the idea that the salient  
 point about human mental-disposition whether construed as of institutionalisation basis or at its  
 uninstitutionalised-threshold<sup>102</sup> has to do with the possibility of attaining or not attaining social  
<sup>103</sup>universal-transparency<sup>104</sup> -<transparency-of-totalising-entailing,-as-to-entailing-  
 <amplituding/formative~epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup> ).  
 Where this is effectively attained, it becomes psychically and institutionally untenable for  
 interlocutors to act as of subpar (threshold-of-nonconviction/madeupness/bottomlining-in-  
 shallow-supererogation<sup>96</sup> -<as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>) with regards to

<sup>83</sup>reference-of-thought–prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>—  
 <existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-  
 logical-dueness-precedes-disontologising-logical-outcome-arrived-at>. This will explain why  
 the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>—<as-to-  
 ‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>30</sup>—  
 apriorising-psychologism> within a prior registry-worldview/dimension utterly disappears  
 within the prospective registry-worldview/dimension <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, in the  
 sense that notions-and-accusations-of-sorcery for instance are not entertained in a positivism  
 social-setup as the positivism/rational-empiricism social <sup>103</sup>universal-transparency<sup>104</sup>—  
 <transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–  
 epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup> } knows this to be non-veridical  
 ontologically-speaking giving its prospective relative-ontological-completeness<sup>87</sup>-of-  
<sup>83</sup>reference-of-thought. This imbued potency in social <sup>103</sup>universal-transparency<sup>104</sup>—  
 <transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–  
 epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup> } across all registry-  
 worldviews/dimensions is what explains the possibility of social transcendence-and-  
 sublimity/sublimation/supererogatory–de-mentativity. The reason for this is that the entire  
 construct of human social-functioning-and-accordance—as-of–social-stake-contention-or-  
 confliction as the ‘social existential-<disontologising/re-ontologising—aporeticism> contract’ is  
 implicitly built on supposed <sup>83</sup>reference-of-thought–prelogism<sup>78</sup>-as-of-conviction,-in-profound-  
 supererogation<sup>96</sup>—<existentially-veridical–‘attendant-intradimensional–  
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-  
 outcome-arrived-at> to <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of both the individual’s expectation  
 and the social’s expectation such that failure in this respect arises mostly surreptitiously since  
 even the most disingenuous individuation will want the social-construct to function well in order

to ‘parasitise’ it, as a failing social-construct as of ‘<sup>103</sup>universal social surreptitious parasitising/co-opting’ puts even such individuation in jeopardy. We can appreciate this notion by the fact that even a miscreant will tend to advance, however dubious, a rationale that is meant to be socially functional. Basically, the postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing-nonconviction/madeupness/bottomlining-(<decontextualising/de-existentialising~of-attendant-intradimensional~apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional~ontologising’-imbued-<contextualising/existentialising~attendant~ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional~apriorising/axiomatising/referencing’-logical-dueness>) mindset threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>30</sup>~apriorising-psychologism> arises out of its temporal individuation’s surreptitiousness (‘lack of constraining social <sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>8</sup> > ) such that it can induce threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>30</sup>~apriorising-psychologism> rule) as of marginal social instigation (consider the targeted nature of the adult psychopath’s maturation/indirectness/spatialisation/credulity/craftiness within the scope of social functionality) while socially enabled circularly (due to the underlying prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought as social <sup>80</sup>procrysticism-or-disjointedness-as-of-<sup>83</sup>reference-of-thought is itself an enabler for psychopathy just as a non-positivistic registry-worldview/dimension social superstition is itself an enabler for its corresponding postlogism<sup>77</sup> for ‘imaginary’ accusations of sorcery); and so, while socially

inducing temporal-dispositions conjugated-postlogism<sup>77</sup> derived threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism>, and so overall, on the flawed mental-reflex that such protraction of threshold-  
 of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism> is supposedly <sup>83</sup>reference-of-thought~prelogism<sup>78</sup>-as-of-conviction,-in-  
 profound-supererogation<sup>96</sup> <existentially-veridical-‘attendant-intradimensional-  
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-  
 outcome-arrived-at> (as to the lack of constraining social <sup>103</sup>universal-transparency<sup>104</sup> <  
 <transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-  
 epistemicity>totalising~in-relative-ontological-completeness<sup>8</sup>>)). Such conditions as  
 highlighted above (surreptitiousness, marginality and circularity) are not fulfilled at childhood  
 psychopathy explaining why conjugated-postlogism<sup>77</sup> as a social dynamism of protracted  
 threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-  
 ‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-  
 apriorising-psychologism> doesn’t socially take hold then, as such childhood postlogism<sup>77</sup>  
<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> hasn’t superseded the social <sup>103</sup>universal-transparency<sup>104</sup> <  
 <transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-  
 epistemicity>totalising~in-relative-ontological-completeness<sup>8</sup>> ) in further inducing temporal-  
 dispositions derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>>. The further implication is that such surreptitiousness, marginality

and circularity with regards to a registry-worldview's/dimension's temporal-dispositions are often construed rather as circumventive issues as of temporal extricatory preconverging-de-mentating/structuring/paradigming, and not by ontological-veridicality insight as of preconverging/postconverging-de-mentative/structural/paradigmatic ~~<amplituding/formative-epistemicity>causality~~<sup>9</sup> ~~~as-to-projective-totalitative-implications-of-prospective-~~<sup>6</sup> ~~nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-~~ ~~contiguity~~<sup>7</sup> with respect to vices-and-impediments<sup>105</sup>. Thus ensuring ontological-veridical social <sup>103</sup>universal-transparency<sup>104</sup> ~~{(transparency-of-totalising-entailing,-as-to-entailing-~~ ~~<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness~~<sup>7</sup> ) is preconverging/postconverging-de-mentatively/structurally/paradigmatically inherently 'advantaged ultimately' by the social-construct functioning. (But then this can rather be achieved in the medium to long term as of a crossgenerational transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity import and hardly so in the short-run, given that in the short-run the issue of the registry-worldview/dimension relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought is a drawback in this respect. As the framework of generalised social referencing of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is a circular-pervasiveness closed-structure as of the habituated predicative-insights for <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> based on the relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought of the registry-worldview/dimension as prior (despite the relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought induced ~~distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing>~~<sup>30</sup> and override any such sense of relative pure-ontology ~~apriorising/axiomatising/referencing- {of-~~prospectively-implicited-attendant-ontological-~~~~ ~~contiguity~~<sup>7</sup> ~educated-~~existentialising/contextualising/textualising~~ 'intelligibility/epistemicity/reflexivity-contiguity-~~<imbued-notional~cogency>~~' }—conflatedness<sup>13</sup> in {preconverging-disentailment-by}—

~~postconverging-entailment~~ as of prospective relative-ontological-completeness<sup>87</sup> -of-<sup>83</sup>reference-  
of-thought     ~~apriorising/axiomatising/referencing- {of-‘prospectively implicated attendant~~  
~~ontological-contiguity ’~educed-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in {preconverging-disentailment-by}—~~  
~~postconverging-entailment~~). So the transcendental<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> implied as  
of projective-insights about the prospective registry-worldview/dimension predicative-insights  
of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> going by its prospective relative-ontological-  
completeness<sup>87</sup> -of-<sup>83</sup>reference-of-thought doesn’t supersede the prior’s ‘circular-pervasiveness  
closed-structure of habituated predicative-insights for <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ in the  
short run. Chinua Achebe’s Things Fall Apart Okonkwo returning from his long banishment  
construes <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> in terms of the old/prior whereas his Umuofia  
village which had the same inclination as his as of prior relative-ontological-incompleteness<sup>88</sup>-  
of-<sup>83</sup>reference-of-thought before he was banished and likewise at the very beginning of the  
foreigners cultural diffusion inducing a subsequent prospective relative-ontological-  
completeness<sup>87</sup> -of-<sup>83</sup>reference-of-thought had moved on to the new/prospective  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> which is now antipodal to his, hence his confliction with his  
circular-pervasiveness     ~~<amplituding/formative><sup>8</sup> wooden-language-(imbued—averaging-of-~~  
~~thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-~~  
~~of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>}~~  
which is equally a reflection of the confliction the village had had with the same prior circular-  
pervasiveness     ~~<amplituding/formative><sup>8</sup> wooden-language-(imbued—averaging-of-thought-~~  
~~<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-~~  
~~‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>}~~ when  
the foreign cultural diffusion arrived before superseding it crossgenerationally. We can equally

construe of the inverse situation as in H.G. Well's *The Country of the Blind* which also highlights the implications of relative contrast of ontological-completeness-by-incompleteness-of<sup>83</sup>reference-of-thought with regards to<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> construal where Nunez's 'seeing of the environment'<sup>83</sup>reference-of-thought as of it prospective relative-ontological-completeness<sup>87</sup>-of-axiomatic-construct-or-<sup>83</sup>reference-of-thought doesn't make an impression but is actually frowned upon on the habituated 'feeling of the environment'<sup>83</sup>reference-of-thought as of its prior relative-ontological-incompleteness<sup>88</sup>. This is because the personhood and socialhood formation have been constructed in circular-pervasiveness out of the prior<sup>83</sup>reference-of-thought as 'feeling of the environment' explaining why a registry-worldview is a ~~amplifying/formative~~<sup>8</sup> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-'nondescript/ignorable—void '-with-regards-to-prospective-apriorising-implications>}) that hardly entertains its own transcendability/de-mentativity, and why transcendence-and-sublimity/sublimation/~~supererogatory—de-mentativity~~ is rather crossgenerational for the requisite personhood and socialhood psychoanalytic-unshackling exercise to be initiated. Consider that the 'existential value references as what is worth living for' for both Okonkwo and 'feeling of the environment'<sup>83</sup>reference-of-thought are temporally construed as definite-and-set as of their given perspectives or apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-operant-or-incidenting-predicative-insights in the circularly-pervasive closed-structure of their<sup>83</sup>reference-of-thought' despite their respective inherent prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought without room for countenancing new perspective-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-new-predicative-insights overcoming their circularly-pervasive closed-structure of<sup>83</sup>reference-of-thought, speaking of their distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-

apriorising/axiomatising/referencing><sup>30</sup> from an ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality. Interestingly, facing their respective conundrum to take a drastic and immediate decision as of their ‘existential value references as what is worth living for’, and without the prospect for crossgenerational adjustment, their decisions are equally dramatic in terms of considering physically doing away with Nunez’s notion of ‘seeing of the world’<sup>83</sup>reference-of-thought, and Okonkwo’s tragic acts upon the foreigners messenger and subsequently upon himself. This reflects the mental-disposition of all registry-worldviews/dimensions uninstitutionalised-threshold<sup>102</sup>, including our own as positivism—<sup>80</sup>procrypticism as of its disjointedness-as-of-<sup>83</sup>reference-of-thought with regards to their ‘existential value references as what is worth living for’ rather temporally construed as definite-and-set as of distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> notwithstanding any notion of relative prospective ontological-completeness-of-<sup>83</sup>reference-of-thought. Furthermore, it should be noted that the relative validity of a prospective <amplituding/formativ-epistemicity>totalising/circumscribing/delineating<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-operant-or-incidenting-predicative-insights ‘is not at all about the demonstrable instantiative<sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> validity’ but rather such a demonstration is more preconverging/postconverging—de-mentatively/structurally/paradigmatically, together with all other such demonstrations of the prospective <amplituding/formativ-epistemicity>totalising/circumscribing/delineating<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-

instantiative-context—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-

operant-or-incidenting-predicative-insights, a ‘contributory invalidation of the prior

<amplituding/formativ-epistemicity>totalising/circumscribing/delineating <sup>83</sup>reference-of-

thought-<sup>84</sup>devolving-as-of-instantiative-context—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-

operant-or-incidenting-predicative-insights in its circular-pervasiveness’ at its

uninstitutionalised-threshold<sup>102</sup> as of its ontologising-deficiency/relative-ontological-

incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought; thus qualified as transcendence-and-

sublimity/sublimation/supererogatory-de-mentativity/suprastructuration. Just as the exercise of

demonstrative convincing on the basis of a scientific principle within a non-positivistic social

context ‘is not at all about the demonstrable instantiative <sup>54</sup>logical-processing-or-logical-

implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation <sup>96</sup> validity’

but rather preconverging/postconverging—de-mentatively/structurally/paradigmatically, together

with all other such demonstrations as of scientific and positivistic principles/axioms/<sup>83</sup>reference-

of-thought

<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-

operant-or-incidenting-predicative-insights, a ‘contributory invalidation of non-scientific and

non-positivism <amplituding/formativ-epistemicity>totalising/circumscribing/delineating

<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context—<sup>56</sup>meaningfulness-and-

teleology<sup>99</sup>

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-

operant-or-incidenting-predicative-insights in circular-pervasiveness’ at its uninstitutionalised-

threshold<sup>102</sup> as of its ontologising-deficiency/relative-ontological-incompleteness<sup>88</sup>-of-

<sup>83</sup>reference-of-thought. We can grasp an abstract sense of this situation as follows. Supposed

~~human limited-mentation-capacity-deepening—as subjecting limitedness/human subpotency-~~  
~~to ‘educated-unlimitedness/existence-sublimating-nascence’<sup>253</sup>~~ as inducing more and more  
 profound projective-insights construed as the successive  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumentings  
 representing the ~~<cumulating/recomposuring~attendant~ontological-contiguity >~~-successive  
 registry-worldviews/dimensions <sup>83</sup>reference-of-thought under which their respective  
 predicative-insights construct their respective <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, so grounded  
 axiomatically as  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-  
 operant-or-incidenting-predicative-insights; is compared imaginarily to ‘mental-dispositions at  
 different successive ascertaining-perspectives unbeknown-to-each other for gauging the overall  
 earth landscape’ (representing analogically ‘different ~~<cumulating/recomposuring~attendant~~~  
~~ontological-contiguity >~~-successive registry-worldviews/dimensions for <sup>56</sup>meaningfulness-  
 and-teleology<sup>99</sup>’), construed say at ‘sea-level-height  
 perspective/apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumentin  
 g for predicative-insights’ (as recurrent-utter-uninstitutionalisation), ‘hill-level-height  
 perspective/apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumentin  
 g for predicative-insights’ (as base-institutionalisation–ununiversalisation), ‘mountain-level-  
 height  
 perspective/apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumentin  
 g for predicative-insights’ (as <sup>103</sup>universalisation–positivism), ‘airplane-level-height  
 perspective/apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumentin  
 g for predicative-insights’ (as positivism–<sup>80</sup>procrypticism) and ‘space-satellite-level-height  
 perspective/apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumentin  
 g for predicative-insights’ (as deprocrypticism), rather as successive mental-states/<sup>83</sup>reference-

of-thought unbeknown-to-each-other in ‘circular-pervasiveness closed-structure of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting—producing-measurements for earth landscape aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements’. We know that having never experienced ‘hill-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting for predicative-insights’ (base-institutionalisation–ununiversalisation) the ‘sea-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting for predicative-insights’ (recurrent-utter-uninstitutionalisation) will hardly countenance operating the perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting for predicative-insights of the former as more ontologically profound, given its ‘circular-pervasiveness closed-structure of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting—producing-measurements for earth landscape aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements’ on the basis of its ‘sea-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting for predicative-insights’; and this same mental-reflex applies successively to relatively ‘lower-level-heights perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting for predicative-insights’ (prior registry-worldviews/dimensions) with respect to relatively ‘higher-level-heights perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting for predicative-insights’ (prospective registry-worldviews/dimensions). The fundamental

difficulty is that ‘no given perspective/apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting for predicative-insights’ (registry-worldview/dimension) recognises that there is any above it, and by reflex circularly undertakes predicative-insights from its perspective/apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting (and it is only the long run crossgenerational habituation construed as of <sup>15</sup>de-mentation-~~supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics~~) with the prior ontologically construed as decentered and preconverging-or-dementing<sup>20</sup>—apriorising-psychologism as of distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup>, with the implication that its logical-dueness doesn’t exist just as the logical-dueness of the animist <sup>83</sup>reference-of-thought with their God-of-plane proposition doesn’t ontologically exist.) We can grasp as well that it is the ‘space-satellite-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting for predicative-insights’ (as deprocrpticism) that ultimately provides the ideal ‘ascertaining-perspectives for gauging the overall earth landscape’. Besides, why the explication herein is necessarily implying a prospective <sup>83</sup>reference-of-thought (as the author in here with a supposed notional~<sup>18</sup>deprocrpticism <sup>83</sup>reference-of-thought construal as implying a prospective relative-ontological-completeness<sup>37</sup>-of-<sup>83</sup>reference-of-thought over our positivism—<sup>80</sup>procrpticism), the fact is that any transcendental analysis is caught in two worlds as two different <sup>83</sup>reference-of-thought in striving to explicate the ontological pre-eminence of the prospective <sup>83</sup>reference-of-thought as of ontological-normalcy/’postconvergence, thus facing the dilemma that by mental-reflex we are not ‘habituated’ to the notion of our <sup>83</sup>reference-of-thought being construed as ‘preconverging-or-dementing<sup>20</sup>—apriorising-psychologism and not thinking’, and so whether speaking of being construed within our positivism—<sup>80</sup>procrpticism uninstitutionalisation as

preconverging-or-dementing<sup>20</sup>-apriorising-psychologism and not thinking, within non-positivism/medievalism uninstitutionalisation as preconverging-or-dementing<sup>20</sup>-apriorising-psychologism and not thinking, within ununiversalisation uninstitutionalisation as preconverging-or-dementing<sup>20</sup>-apriorising-psychologism and not thinking, and recurrent-utter-uninstitutionalisation uninstitutionalisation as preconverging-or-dementing<sup>20</sup>-apriorising-psychologism and not thinking. We can grasp this by imagining how a non-positivism uninstitutionalised-threshold<sup>102</sup> will react when construed as preconverging-or-dementing<sup>20</sup>-apriorising-psychologism and not thinking with say notions-and-accusations-of-sorcery it considers given as a matter of fact, and imagine of such a reaction with a preconverging-or-dementing<sup>20</sup>-apriorising-psychologism and not thinking representation of ourselves construed from futural **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology** as of prospective <sup>18</sup>deprocrypticism-or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought perspective as in disjointedness-as-of-<sup>83</sup>reference-of-thought and rather in distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> ! Thus the reality of this analysis in that sense is ‘sparing as of our high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/~~epistemic-totalising~~<sup>33</sup>~self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction nature’ for the sake of deconstructive-engagement/engaged-destruktion because an analysis construed as of <sup>83</sup>reference-of-thought is all about mental-soundness or unsoundness representation (with no logical engagement implication) hence rather of a psychoanalytic-unshackling purpose; as a change of <sup>83</sup>reference-of-thought implies a change of perspective/apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumentin g-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as a shift of the curve-of-prospective-relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought/axiomatic-construct and not a change in

logic as a change along the same <sup>83</sup>reference-of-thought/curve-of-prior-relative-ontological-  
 incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought/<sup>54</sup>logical-processing-or-logical-implication—  
 supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>94</sup>. In other words, a truly  
 direct notional~<sup>18</sup>deprocrpticism ontological analysis will be a ‘mental break-  
 in’/preconverging-or-dementing<sup>20</sup>—apriorising-psychologism of our positivism—<sup>80</sup>procrpticism  
 as we by reflex ‘mentally break-in’/dement a non-positivistic <sup>83</sup>reference-of-thought (as we don’t  
 engage it on the basis of the non-positivistic <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>,-for-  
 aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
 just as a notional~<sup>18</sup>deprocrpticism analysis will not engage us on the basis of our  
<sup>80</sup>procrpticism—or-disjointedness-as-of-<sup>83</sup>reference-of-thought <sup>83</sup>reference-of-thought—  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-  
 aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>,  
 and so in both cases as of the relative ontologising-deficiency/relative-ontological-  
 incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought of non-positivism and <sup>80</sup>procrpticism—or-  
 disjointedness-as-of-<sup>83</sup>reference-of-thought). But then wholly carried out in both instances it will  
 be off-putting to both prior <sup>83</sup>reference-of-thought, explaining why a transcendental analysis is a  
 deconstructive-engagement/engaged-destruktion recognising and harnessing the human  
 potential to psychoanalytically-unshackle. This is more than just an abstract conceptualisation  
 but an ‘existentially-~~disontologising/re-ontologising~~—aporeticism> defining empirical reality’  
 of how the possibility for cultural diffusion took place historically in ‘relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought over prior relative-ontological-incompleteness<sup>88</sup>-of-  
<sup>83</sup>reference-of-thought’ (and so for instance, with the ‘relative ontological-veracity as to  
 prospective leeway of tolerance<of disparateness>/inexactitude as stretched-truth—as-of-  
 relatively-deficient~ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ allowed to the

animist to say ‘God-of-plane’ in the view that in due course there will be ‘psychoanalytic-  
 unshackling for epistemic-growth,-as—{veridical/sound}-relative-reflexivity-in-  
 existence/relativising from limited-mentation-as-its-deepening/psychologismic-epistemic-  
 acutisation—residualising, {decompulsing} delinearity~for-cogeny’ towards positivistic  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>); and considering as well with regards to registry-  
 worldview/dimension level of elucidation that such a conceptualisation of ‘relative ontological-  
 veracity as to prospective leeway of tolerance<of-disparateness>/inexactitude as stretched-  
 truth—as-of-relatively-deficient~ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ is  
 crossgenerationally associated with the meeting of cultures wherein their meeting points often  
 as of cultural and commercial relationships initiate ‘acculturating-indigenising-pidginising  
 transitioning settings and their social constructions as of ~~amplituding/formative-  
 epistemicity~~totalising~self-referencing-syncretising’ prior to eventual prospective relative-  
 ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought accommodation. Likewise, this ‘relative  
 ontological-veracity as to prospective leeway of tolerance<of-disparateness>/inexactitude as  
 stretched-truth—as-of-relatively-deficient~ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>’ as of a notional~<sup>18</sup>deprocrpticism construal herein may elicit a misconstrual from a  
 positivistic perspective failing to factor in the circular-pervasiveness implied in the notion of  
 positivism—<sup>80</sup>procrpticism uninstitutionalisation as <sup>80</sup>procrpticism—or-disjointedness-as-of-  
<sup>83</sup>reference-of-thought <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-  
 teleology<sup>99</sup> failing/not-upholding intemporal-preservation-entropy-or-contiguity—or-  
 ontological-preservation, and thus failing to grasp the notional~<sup>18</sup>deprocrpticism  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-  
 operant-or-incidenting-predicative-insights that construes our positivism—<sup>80</sup>procrpticism as  
 preconverging-or-dementing<sup>20</sup>—apriorising-psychologism/not-thinking and decentered, and  
 wrongfully trying to engage <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> in positivism—<sup>80</sup>procrpticism

terms-as-of-axiomatic-construct failing to factor in the circular-pervasiveness of the disjointedness-as-of-<sup>83</sup>reference-of-thought. (More like a non-positivistic mindset/<sup>83</sup>reference-of-thought insisting to contendingly engage a positivistic mindset/<sup>83</sup>reference-of-thought but failing to grasp the implications as of circular-pervasiveness of being of non-positivistic of <sup>83</sup>reference-of-thought as of its prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought. Such insight point out that the ‘mental tools’ available to a mental state of recurrent-utter-uninstitutionalisation are not logically-intelligible-but-rather-are-distractively-preconverging-or-dementing<sup>20</sup>-apriorising-psychologism with respect to an implied prospective state of base-institutionalisation, the ‘mental tools’ available to a mental state of base-institutionalisation-universalisation are not logically-intelligible-but-rather-are-distractively-preconverging-or-dementing<sup>20</sup>-apriorising-psychologism with respect to an implied prospective mental state of <sup>103</sup>universalisation, the ‘mental tools’ available to a state of <sup>103</sup>universalisation-non-positivism/medievalism are not logically-intelligible-but-rather-are-distractively-preconverging-or-dementing<sup>20</sup>-apriorising-psychologism with respect to an implied prospective mental state of positivism, and prospectively the ‘mental tools’ available to a state of positivism-<sup>80</sup>procrypticism are not logically-intelligible-but-rather-are-distractively-preconverging-or-dementing<sup>20</sup>-apriorising-psychologism with respect to an implied prospective mental-state of deprocrypticism. Thus unlike is the case with issues of logical-dueness/logical-pertinence as of appropriateness or inappropriateness of <sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup>, issues of perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> rather render such notions as forgiveness/overlooking/resetting nothing more but vague <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> misconstruing based on a ‘naïve

traditional reflex' that truly has no grander virtuous implications but quite the contrary as actually  
 endemising/enculturating vices-and-impediments<sup>105</sup> as when so-construed as a  
~~<amplituding/formative>~~<sup>8</sup> wooden-language-~~(imbued—temporal—mere-~~  
~~form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing~~<sup>20</sup>—  
~~narratives—of-the-~~<sup>83</sup> reference-of-thought- ~~categorical-imperatives/axioms/registry-~~  
~~teleology~~<sup>99</sup>) failing/not-upholding intemporal-preservation-entropy-or-contiguity—or—  
 ontological-preservation; thus transforming such 'denaturing'<sup>16</sup> notions of  
 forgiveness/overlooking/resetting into a temporal mental-disposition ~~<amplituding/formative—~~  
~~epistemicity>~~causality<sup>9</sup> ~~~as-to-projective-totalitative—implications-of-prospective-~~  
~~nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-~~  
~~contiguity~~<sup>67</sup> 'misconstrued vicious insight disposition' thus rather endemising/enculturating  
 vices-and-impediments<sup>105</sup>! As the question that arises is what does it mean to  
 forgive/overlook/reset with regards to a temporal mental state of prior relative-ontological-  
 incompleteness<sup>88</sup> -of-<sup>83</sup> reference-of-thought beyond-the-consciousness-awareness-teleology<sup>99</sup>—  
~~<of-preconverging-existential-extrication-as-of-existential-unthought>~~<sup>8</sup> circular-pervasiveness  
 at its uninstitutionalised-threshold<sup>102</sup> in perversion-and-derived-<sup>74</sup> perversion-of-<sup>83</sup> reference-of-  
 thought-~~<as-preconvergingly-apriorising/axiomatising/referencing-in-~~  
~~nonconviction/madeupness/bottomlining-as-to-shallow-supererogation~~<sup>91</sup>> as recurrent-utter-  
 uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism? It  
 effectively means perpetuating the endemising/enculturation of the given uninstitutionalised-  
 threshold<sup>102</sup> <sup>83</sup>reference-of-thought. What is of relevance is a veridically  
 uninhibited/decomplexified 'understanding of how the ~~relative-unreflexivity/relative-~~  
~~reflexivity—ontological-contiguity~~<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> works and  
 induces prospective institutionalisations' as a 'The-Good/knowledge-reification~gesturing-and-  
 accounting—of-epistemic-phenomenalism-~~<in-~~

prospective Psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated-attendant-ontological-contiguity’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>3</sup> -in- {preconverging-disentailment-by}-  
 postconverging-entailment>/understanding/<amplituding/formative-  
 epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>6</sup> construct’ and not a vague ‘impression-driven/good-naturedness/wishfulness  
 construct’; and that virtue-as-ontology/moral/ethical act is a<sup>83</sup> reference-of-thought<sup>8</sup> categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>,-for-  
 aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> of  
 crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-  
 recomposing’, and so à-la-Diderot as of the Encyclopédistes positivistic liberal and scientific  
 outlook as an opened-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> with its  
 preconverging/postconverging-de-mentative/structural/paradigmatic virtue-as-ontology  
 implications over a non-positivism/medievalism outlook <amplituding/formative> wooden-  
 language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-  
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void’-with-regards-to-  
 prospective-apriorising-implications> that cannot be construed in  
 forgiveness/overlooking/resetting terms-as-of-axiomatic-construct given its preconverging-de-  
 mentating/structuring/paradigming vices-and-impediments<sup>105</sup> implications! Such that ‘our  
 pretence to a prospective mental inclination for virtue-as-ontology’ goes hand-in-hand with ‘our  
 introspection as of the preconverging/postconverging-de-mentative/structural/paradigmatic  
 <amplituding/formative-epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-  
 prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—

ontological-contiguity<sup>67</sup> of the beyond-the-consciousness-awareness-teleology<sup>99</sup> <of-  
 preconverging-existential-extrication-as-of-existential-unthought><sup>5</sup> of our prior relative-  
 ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought given its likelihood to induce our  
 prospective vices-and-impediments<sup>105</sup>’, and thus ‘our shouldering of the given transcendence-  
 unenabling-uninstitutionalised-threshold<sup>102</sup> in alienation—as-inauthentic/poorly-  
 objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity<sup>64</sup>/nihilistic  
 underlying this prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought behind our  
 uninstitutionalised-threshold<sup>102</sup>’s perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-  
 thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> as vices-and-  
 impediments<sup>105</sup>’, and so as of an opened-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
 prospective transcendental mental inclination for prospective relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought virtue-as-ontology’. Otherwise, such a notion of  
 forgiveness/overlooking/resetting with respect to perversion-and-derived-<sup>74</sup>perversion-of-  
<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> shouldn’t be  
 narrowly interpreted only with regards to our positivism registry-worldview/dimension in its  
 <amplituding/formative-epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> <amplituding/formative> wooden-  
 language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-  
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-  
 prospective-apriorising-implications>>) but should go back ironically to the very beginning at  
 recurrent-utter-uninstitutionalisation to imply forgiveness/overlooking/resetting within it same  
 <amplituding/formative> wooden-language-<imbued—averaging-of-thought-<as-to-  
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-

‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} thus  
 undermining the very notion in reflecting holographically-<conjugatively-and-transfusively>  
 the ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity ~of-the-human-  
 institutionalisation-process as the very preconverging/postconverging–de-  
 mentative/structural/paradigmatic essence of virtue-as-ontology by its <sup>83</sup>reference-of-thought–  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,–for-  
 aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> of  
 crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-  
 recomposing’ as its leads to prospective registry-worldviews/dimensions of increasing  
 prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought superseding  
 successive preconverging/postconverging–de-mentative/structural/paradigmatic basis of vices-  
 and-impediments<sup>105</sup>; –as failing rulemaking-over-non-rules—  
 apriorising/axiomatising/referencing–psychologism in recurrent-utter-uninstitutionalisation or  
 failing <sup>103</sup>universalisation-directed-rulemaking-over-non-rules—  
 apriorising/axiomatising/referencing–psychologism in ununiversalisation or failing  
 positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—  
 apriorising/axiomatising/referencing–psychologism in non-positivism/medievalism or failing  
 preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought,-as-to-<sup>32</sup><amplituding/formative-  
 epistemicity>growth-or-conflatedness<sup>13</sup>/transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-  
 mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-  
 over-non-rules—apriorising/axiomatising/referencing–psychologism in procrypticism, and thus  
 requiring respectively transcending/superseding to base-institutionalisation, <sup>103</sup>universalisation,  
 positivism and deprocrypticism. And by that same ‘ironic token’ the notion of grander human  
 lives should not be construed as of the mental-disposition perpetuating the ~~relative-~~

~~unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-~~  
 process<sup>68</sup> in an opened-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> allowing for <sup>83</sup>reference-  
 of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-  
 aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> of  
 crossgenerational                      psychoanalytic-unshackling/memetic-reordering/institutional-  
 recomposing' but rather ~~<amplituding/formative>~~<sup>8</sup> wooden-language-(imbued—averaging-of-  
 thought-<as-to-leveling/ressentiment/closed-construct-of—<sup>56</sup>meaningfulness-and-teleology -as-  
 of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>)  
 starting at the recurrent-utter-uninstitutionalisation in permanence that doesn't allow for any  
 such transcending enabled by the ~~relative-unreflexivity/relative-reflexivity—ontological-~~  
 contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>. In other words the notion of  
 forgiveness/overlooking/resetting with respect to perversion-and-derived-<sup>74</sup>perversion-of-  
<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>> is rather vague, as the  
 more fundamental issue here is that human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of human  
 limited-mentation-capacity—as-subjecting-‘~~duced-unlimitedness/existence-sublimating-~~  
 nascence’ to-limitedness/human-subpotency                      for                      construing                      virtue-as-  
 ontology/ontology/intrinsic-reality/ontological-veridicality                      is                      ‘ever  
 preconverging/postconverging—de-mentatively/structurally/paradigmatically in need for  
 prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought’ and that is what is to  
 be sought after as with the recurrent-utter-uninstitutionalised striving for base-  
 institutionalisation, the base-institutionalised—ununiversalised striving for <sup>103</sup>universalisation,  
 the <sup>103</sup>universalised—non-positivist/medievalist striving for positivism and in our case the  
 positivist—procryptist striving for notional-<sup>18</sup>deprocrypticism as of ontological-faith-notion-or-  
 ontological-fideism—imbued-underdetermination-of-motif-and-

apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality; and so as of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-~~‘educated-unlimitedness/existence-sublimating-nascence’~~<sup>233</sup> enabled by <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-  
aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> of crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ and so allowed by <sup>15</sup>de-mentation-(~~supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics~~). Such naïve construal of forgiveness/overlooking/resetting is on the impression-driven/good-naturedness/wishfulness basis that human mental capacity is a given as if there is no preconverging/postconverging—de-mentative/structural/paradigmatic issue of relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought with no recognition of any such ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> as human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-~~‘educated-unlimitedness/existence-sublimating-nascence’~~<sup>233</sup> retrospectively to prospectively. This equally explains the ontological vagueness when it comes to perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>> not only with regards to the notions of forgiveness/overlooking/resetting but also such notions associated with positive psychology as positivity, flourishing, emotional intelligence, etc. as naively instigating social <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> with their implications when considered at a more profound level turning out to be rather vague and at best palliative since these are not construed preconverging/postconverging—de-mentatively/structurally/paradigmatically as of intrinsic-reality/ontological-veridicality transcendental-

enabling/sublimating/supererogatory~de-mentativity within the framework in reflecting  
 holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-  
 reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process involving  
 human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-  
 to-‘educated-unlimitedness/existence-sublimating-nascence’<sup>53</sup>. In other words, what does it mean  
 in a recurrent-utter-uninstitutionalised mental state to have a positive psychology when its  
 fundamental preconverging/postconverging—de-mentative/structural/paradigmatic issue as  
 failing rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism is not  
 factored-in in its virtue-as-ontology construal/conceptualisation? And the same can be asked of  
 us with regards to our positivism—<sup>80</sup>procrysticism disjointedness-as-of-<sup>83</sup>reference-of-thought.  
 In which case such vague approaches will simply imply beyond-the-consciousness-awareness-  
 teleology<sup>99</sup>-<of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup> naïve  
 perpetuation in <amplituding/formative—epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> of the fundamental vices-and-  
 impediments<sup>105</sup> with both uninstitutionalised-threshold<sup>102</sup>, thus explaining the fundamental  
 dilemma of all institutional Establishments in their <amplituding/formative> wooden-language-  
 <imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-  
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-  
 prospective-apriorising-implications>}. Such confusion arises from a misconstruing of what is  
 veridically implied deconstructively/ontological-restitutively by <sup>15</sup>de-mentation-  
 <supererogatory~ontological—de-mentation-or-dialectical—stranding-or-  
 attributive-dialectics>, which implies that ‘any registry-worldview/dimension presence  
 placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-  
 teleology<sup>99</sup> as of its prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought’ is a  
 ‘preconverging-or-dementing<sup>20</sup>-and-decentered-prior-institutionalisation’s-<sup>8</sup>categorical-

imperatives/axioms/registry-teleology<sup>99</sup> placeholder-setup/mental-devising-  
representation/mentation/consciousness-awareness-teleology<sup>99</sup> as unsoundness-or-ontological-  
bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought’ from the ‘prospective registry-  
worldview/dimension presence placeholder-setup/mental-devising-  
representation/mentation/consciousness-awareness-teleology<sup>99</sup> as of its prospective relative-  
ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought’ as a ‘postconverging-or-dialectical-  
thinking<sup>21</sup>-and-centered-prospective-institutionalisation’s–<sup>8</sup>categorical-  
imperatives/axioms/registry-teleology<sup>99</sup> placeholder-setup/mental-devising-  
representation/mentation/consciousness-awareness-teleology<sup>99</sup> as soundness-or-ontological-  
good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought’. Certainly, we can recognise the  
veracity/ontological-pertinence of the above articulation with respect to retrospective registry-  
worldviews/dimensions placeholder-setup/mental-devising-  
representation/mentation/consciousness-awareness-teleology<sup>99</sup> as of their prior relative-  
ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought while our positivism registry-  
worldview/dimension placeholder-setup/mental-devising-  
representation/mentation/consciousness-awareness-teleology<sup>99</sup> is always of prospective relative-  
ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought. But when it comes to a prospective  
assessment wherein we are of prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-  
thought as a ‘preconverging-or-dementing<sup>20</sup>-and-decentered-prior-institutionalisation’s–  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> positivism–<sup>80</sup>procrypticism placeholder-  
setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> as  
unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought’ from the  
‘prospective presence placeholder-setup/mental-devising-  
representation/mentation/consciousness-awareness-teleology<sup>99</sup> of notional~<sup>18</sup>deprocrypticism  
as of its prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought’ as a

‘postconverging-or-dialectical-thinking<sup>21</sup>-and-centered-prospective-institutionalisation’s–  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> placeholder-setup/mental-devising-  
representation/mentation/consciousness-awareness-teleology<sup>99</sup> as soundness-or-ontological-  
good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought’, we are rather less apt to concur going by  
our ~~amplifying~~/formative–epistemicity>totalising~self-referencing-  
syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> reflex such that such notions as  
forgiveness/overlooking/resetting and notions of positive psychology are rather just a failure to  
preconverging/postconverging–de-mentatively/structurally/paradigmatically recognise the  
implied perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
shallow-supererogation<sup>96</sup>> as of our relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-  
thought, and what we are doing then is ‘re-referencing from the same positivism–<sup>80</sup>procrpticism  
relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought’ and thus wrongly implying our  
unde-mentativity hence our untranscendability for a preconverging/postconverging–de-  
mentative/structural/paradigmatic <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-  
imperatives/axioms/registry-teleology<sup>99</sup>,-for-  
aposteriorising/logicising/deriving/intelligising/measuring–<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> of  
crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-  
recomposuring’, and paradoxically thus by implication that there is no relative-ontological-  
incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought, to then wrongly imply such articulations of  
forgiveness/overlooking/resetting and positive-psychology are of intemporal projection whereas  
these are actually of conscious or unconscious beyond-the-consciousness-awareness-teleology<sup>99</sup>  
temporal/shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> projection. This insight  
explains the bizarreness we face from time to time discovering that even institutions we imagine  
should relatively be spared by scandals as human vices-and-impediments<sup>105</sup> like many public-

facing institutions, the media, faith institutions, etc. are now-and-then plague with scandals bound to re-occur because of this misunderstanding of knowledge as virtue-as-ontology/ontology articulated above as of preconverging/postconverging-dementative/structural/paradigmatic nature of 'prospective postconverging-aporeticism-overcoming/unovercoming as the-Good/knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-

prospective psychologismic~apriorising/axiomatising/referencing- {of-'prospectively-implicated-attendant-ontological-contiguity' ~duced-

existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>' }—conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}

postconverging-entailment>/understanding/<amplituding/formative-

epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-

<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-

contiguity<sup>6</sup>' construal/conceptualisation, and not naïve at best palliative construals in

impression-driven/good-naturedness/wishfulness. A further reason for the difficulty has to do

thus with the fact that each registry-worldview's/dimension's <sup>83</sup>reference-of-thought is

inherently a metaphysics-of-presence-<implicated-'nondescript/ignorable-void'<sup>60</sup>-as-to-

<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>1</sup> } construed as postconverging-or-

dialectical-thinking<sup>21</sup>-and-centered-prospective-institutionalisation's-<sup>8</sup>categorical-

imperatives/axioms/registry-teleology<sup>99</sup> soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-

<sup>83</sup>reference-of-thought that is in a circular-evasiveness from more ontologically-veridical

metaphysics-of-absence-<implicated-epistemic-veracity-of-<sup>9</sup> nonpresencing-<perspective-

ontological-normalcy/postconvergence>} construals/conceptualisations as implied by

prospective relative completeness-of-<sup>83</sup>reference-of-thought which rather construes it as a

preconverging-or-dementing<sup>20</sup>-and-decentered-prior-institutionalisation's-<sup>8</sup>categorical-

imperatives/axioms/registry-teleology<sup>99</sup> unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought. The ontological implication is that beforehand/axiomatically with respect to the cross-engagement of a prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought and a prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought, the former is priorly invalidated into a preconverging-or-dementing<sup>20</sup>-and-decentered-prior-institutionalisation's-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought by the latter as a postconverging-or-dialectical-thinking<sup>21</sup>-and-centered-prospective-institutionalisation's-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought, invalidating by implication the logical-dueness/logical-pertinence as of <sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> of the former. This we can grasp retrospectively in a cross-engagement with say notions-and-accusations-of-sorcery between our positivism and the non-positivism/medieval registry-worldview/dimension going by our prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought with respect to its prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought. But since we have been habituated as of our existential-~~disontologising/re-ontologising—aporeticism~~ formation within our ~~amplifying/formative~~<sup>8</sup> wooden-language-(imbued—averaging-of-thought-~~as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of- 'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications~~>) to be in logical-dueness for <sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> by default and thus always contendingly relevant on the basis of sharing a mutual positivism <sup>83</sup>reference-of-thought, we will hardly entertain though a notional-<sup>18</sup>deprocrypticism cross-engagement implied invalidation of our logical-dueness for <sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-

profound-supererogation<sup>96</sup> and thus rendering us contentedly irrelevant on the basis of our prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought construed as disjointedness-as-of-<sup>83</sup>reference-of-thought. But then ironically such a de-mentativity posture could as well be adopted by a non-positivism/medievalism <sup>83</sup>reference-of-thought in its own existential-~~<disontologising/re-ontologising—aporeticism>~~ formation that recognises non-positivistic ideas and notions-and-accusations-of-sorcery as relevant and of postconverging-or-dialectical-thinking<sup>21</sup>-and-centered-prospective-institutionalisation's-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> with its logical-dueness for <sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> valid by default. This point out that there is necessarily a central growth element of a preconverging/postconverging—de-mentative/structural/paradigmatic <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> for crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring' allowing for de-mentativity and thus transcendability as enabling human virtue-as-ontology/ontology. Further to the points made this far, talk of such a narrative as of such preconverging/postconverging—de-mentative/structural/paradigmatic ~~<amplifying/formative—epistemicity>~~causality<sup>9</sup> ~~~as-to-projective-totalitative—implications-of-prospective-~~<sup>9</sup> ~~nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-~~contiguity<sup>67</sup> of vices-and-impediments<sup>105</sup> of our prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought that does not focus on substantive critiquing/assessment of the arguments made but is rather geared to imply beforehand that such arguments are impropriety, is actually nothing more than our falsehood as mortals circularly pretending to imply that humankind-in-its-deficit does have a status above its mortal shortfall, and so paradoxically as a flawed and unsubstantiated route to wrongly imply no such argumentation is admissible. This is often a

choice deterrent of institutional and erudite Establishments of presence failing to recognise that more profound human insights arise from Dionysian dispositions and not just a reflex of looking at the presence as forever given as it is. The bluntness of reality/ontology doesn't recognise the mortals that we are and we can't advance our mortal statuses as superseding inherent reality/ontology, but we are rather bound to be much more substantive than that to avoid 'human closure of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>' which easily arises given our temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising<sup>33</sup>~self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction. The fact is such an articulation is not idle but rather the requisite fervour associated with many an enlightening thought, however qualified as impropriety, as a ~~amplifying~~/formative<sup>9</sup> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications> start arising when we temporally carve away statuses out of the reach of ontological contention making the mortals that we are bigger than intrinsic-reality/ontological-veridicality.) On any such occasion, ontological-veracity as of notional~<sup>18</sup>deprocrpticism prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought is restored by doing away with 'relative ontological-veracity as to prospective leeway of tolerance<of-disparateness>/inexactitude as stretched-truth—as-of-relatively-deficient~ontological-performance<sup>72</sup>-<including-virtue-as-ontology>' and articulating a 'mental break-in'/preconverging-or-dementing<sup>20</sup>-apriorising-psychologism of positivism-<sup>80</sup>procrpticism <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> at its procrpticism uninstitutionalisation as of disjointedness-as-of-<sup>83</sup>reference-of-thought from notional~<sup>18</sup>deprocrpticism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-operant-or-incidenting-predicative-insights, just as we'll appreciate that were the animists insistent say on relating to the plane as God-of-plane to a point implying their potential non-

transcendability as of ‘psychoanalytic-unshackling for epistemic-growth,-as-  
~~{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-epistemic-acutisation-residualising,-{decompulsing}delinearity-for-  
 eogeneity’~~ in due course, ‘relative ontological-veracity as to prospective leeway of tolerance-<of-  
 disparateness>/inexactitude as stretched-truth—as-of-relatively-deficient~ontological-  
 performance<sup>72</sup>-<including-virtue-as-ontology>’ is no longer warranted but a direct ‘mental  
 break-in’/preconverging-or-dementing<sup>20</sup>-apriorising-psychologism by a demonstration to  
 uphold ontological-veracity. Such a demonstration might be construed as of a simple paper plane  
 demonstration of ~~<amplituding/formative-epistemicity>causality~as-to-projective-  
 totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>61</sup>~~ principles or extraordinarily a flight  
 from the flight deck with explanation or more extensively articulating that things work by natural  
 causes and effects with no spirits inside them thus implying that a positivism-centered  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is more ontologically pertinent (even as the ramifications will  
 rather be of crossgenerational existential-<disontologising/re-ontologising—aporeticism>  
 import upon the animistic ~~‘social-functioning-and-accordance—as-of-social-stake-contention-  
 or-confliction imbuing existentialising-frame-of-entailment-of-motif-and-  
 apriorising/axiomatising/referencing~~ of disontologising/ontologising-and-re-ontologising’).  
 Certainly such a ‘mental break-in’/preconverging-or-dementing<sup>20</sup>-apriorising-psychologism  
 demonstration with regards to our procrypticism <sup>83</sup>reference-of-thought as of its disjointedness-  
 as-of-<sup>83</sup>reference-of-thought construed from a notional~<sup>18</sup>deprocrypticism <sup>83</sup>reference-of-  
 thought perspective or  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-  
 operant-or-incidenting-predicative-insights will look weird to us going by our circularly  
 pervasive ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag<sup>34 80</sup> procrypticism–or–disjointedness-as-of-<sup>83</sup>reference-of-thought, but it is more of ontological-veridicality/intrinsic-reality even though we are unhabituated to it since it is beyond-the-consciousness-awareness-teleology<sup>99</sup> <of-preconverging-existential-extrication-as-of-existential-unthought><sup>5</sup> and not yet by social<sup>103</sup>universal-transparency<sup>104</sup> <transparency-of-totalising-entailing,-as-to-entailing-~~amplituding~~/formative–epistemicity>totalising~in-relative-ontological-completeness<sup>7</sup>), just as had been the case from the perspective or apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-operant-or-incidenting-predicative-insights of all the uninstitutionalised-threshold<sup>102</sup><sup>83</sup>reference-of-thought with respect to the ‘mental break-in’/preconverging-or-dementing<sup>20</sup>–apriorising-psychologism of their corresponding prospective institutionalisations<sup>83</sup>reference-of-thought. The bigger point being that by definition a<sup>83</sup>reference-of-thought doesn’t fathom the nature and degree of its relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought as of its apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-operant-or-incidenting-predicative-insights. (Thus suggesting base-institutionalisation in recurrent-utter-uninstitutionalisation, implying<sup>103</sup>universalisation in base-institutionalisation–ununiversalisation, suggesting positivism in<sup>103</sup>universalisation–non-positivism/medievalism and suggesting notional~<sup>18</sup>deprocrypticism in positivism–<sup>80</sup>procrypticism will be perceived initially as ‘bullshit’ going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness–<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor as of our temporal inclination to subjectification/nombrilism/self-referencing. But then human temporal inclination to utter expletives is not intellectual argument but a mark of intellectual ineptness, with the

‘ontologically relevant’ intellectual issue being about understanding the ‘habituation exercise’  
 as of ~~<amplituding/formative-epistemicity>causality~~<sup>6</sup> ~~~as-to-projective-totalitative-~~  
~~implications-of-prospective-~~<sup>61</sup> ~~nonpresencing,-for-explicating~relative-unreflexivity/relative-~~  
~~reflexivity—ontological-contiguity~~<sup>7</sup> and ~~percolation-channelling-<in-deferential-~~  
~~formalisation-transference>~~ involved in the psychoanalytic-unshackling/memetic-  
 reordering/institutional-recomposuring behind the ~~relative-unreflexivity/relative-reflexivity—~~  
~~ontological-contiguity~~<sup>67</sup> ~~~of-the-human-institutionalisation-process~~<sup>68</sup> as pertinent for  
 notional<sup>18</sup> deprocrypticism ‘without in the very least entertaining’ the  
~~<amplituding/formative>~~<sup>8</sup> ~~wooden-language-<imbued—averaging-of-thought-<as-to-~~  
~~leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-~~  
~~‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>~~ mental-  
 reflex as has been the case across all the institutional-cumulation/institutional-recomposure-~~<as-~~  
~~to-~~<sup>4</sup> ~~historiality/ontological-eventfulness~~<sup>38</sup> ~~/ontological-aesthetic-tracing-<perspective-~~  
~~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~ that  
 has always been a drawback as of temporal extricatory preconverging-de-  
 mentating/structuring/paradigming and parasitising/co-opting inclination subpar to the  
 warranted ~~ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-~~  
~~motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality~~  
 perpetually upholding the currency ~~in reflecting holographically-<conjugatively-and-~~  
~~transfusively>~~ the ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-~~  
~~human-institutionalisation-process~~ across-the-times; as at this point, intellectual commitment  
 overtly meets ontology.) Explained in other terms, implying in a non-positivism social-setup that  
 notions-and-accusations-of-sorcery are inherently vices-and-impediments<sup>105</sup> as of the  
 transcendental prospective positivism prospective ~~relative-ontological-completeness~~<sup>87</sup> ~~-of-~~  
<sup>83</sup> ~~reference-of-thought will-not-be-convincing-on-a-par-with-other-argumentators in that social-~~

setup but rather for such temporal/~~shortness-of-register-of~~<sup>56</sup> ~~meaningfulness-and-teleology~~<sup>99</sup> purpose requires making a ‘temporal charade argument’ of the type oneself or another person is not involved in sorcery or a counterargument that the accuser is the sorcerer, and so on the basis of the prior non-positivism prior relative-ontological-incompleteness<sup>88</sup> -of-<sup>83</sup> reference-of-thought, to-be-more-convincing-on-a-par-with-other-argumentators in that non-positivism social-setup (but then all this will wrongfully validate superstition and thus fail the ‘very point of ontology as to aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>’ as an exercise in ‘intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity as intemporality<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>’ and not a temporal extrication exercise of ‘social-aggregation-enabling as of symmetrisation-of-<sup>83</sup> reference-of-thought, as this is in effect an ontologically-non-veridical-or-flawed ~~amplifying/formative-epistemicity~~>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> and/or desymmetrisation for perceived temporal social-stake-contention-or-confliction’). Thus there is a fundamental ontological-veridicality/intrinsic-reality argumentation handicap in the short run for undermining the postlogism<sup>77</sup>-and-conjugated-postlogism<sup>77</sup> as notions-and-accusations-of-sorcery associated with the non-positivism registry-worldview/dimension prior relative-ontological-incompleteness<sup>88</sup> -of-<sup>83</sup> reference-of-thought social referencing of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> which is ‘superstitious’ in the very first instance such that any argumentator putting-into-question superstitiousness like there is nothing like sorcery is ‘shooting itself on the foot’ in the short run. It is rather the long run crossgenerational resolution construed as of <sup>15</sup>de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ by superseding the prior non-positivism prior relative-ontological-incompleteness<sup>88</sup> -of-<sup>83</sup> reference-of-thought as of the prospective positivism registry-

worldview/dimension prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-  
thought by ‘continuous habituation going by the latter’s ~~amplituding/formative-~~  
epistemicity>causality<sup>9</sup> ~~as-to-projective-totalitative-implications-of-prospective-~~  
~~nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-~~  
contiguity<sup>67</sup> in the long run as superseding the prior beyond-the-consciousness-awareness-  
teleology<sup>99</sup> ~~of-preconverging-existential-extrication-as-of-existential-unthought>~~<sup>6</sup> and  
initiating the appropriate prospective social <sup>103</sup>universal-transparency<sup>104</sup> ~~transparency-of-~~  
totalising-entailing,-as-to-entailing-~~amplituding/formative-epistemicity>~~totalising~in-  
relative-ontological-completeness } that will preconverging/postconverging-de-  
mentatively/structurally/paradigmatically harken back to undermine the postlogism<sup>77</sup>-and-  
conjugated-postlogism<sup>77</sup> grounded on notions-and-accusations-of-sorcery associated with the  
non-positivism registry-worldview/dimension. That is, it is by turning the non-positivistic  
mindset/<sup>83</sup>reference-of-thought into a positivistic mindset/<sup>83</sup>reference-of-thought that the  
possibility of ‘ontologically’ and ‘not palliatively’ resolving notions-and-accusations-of-sorcery  
can arise in the very first instance. Likewise, it is the crossgenerational resolution of our  
positivism-<sup>80</sup>procrypticism prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-  
thought as of its circular-pervasiveness in countenancing of <sup>80</sup>procrypticism-or-disjointedness-  
as-of-<sup>83</sup>reference-of-thought from  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-  
operant-or-incidenting-predicative-insights of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as  
conceptualising, articulating and preempting such disjointing/disparateness/disentailing  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> of our positivism-<sup>80</sup>procrypticism that is the  
preconverging/postconverging-de-mentative/structural/paradigmatic resolution as of  
prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought that can  
preconverging/postconverging-de-mentatively/structurally/paradigmatically harken back in

undermining the circular-pervasiveness in countenancing of ‘disjointedness-as-of-<sup>83</sup>reference-of-thought’ and the enculturation/endemisation of the manifest postlogism<sup>77</sup>-and-conjugated-postlogism<sup>77</sup> in our positivism–<sup>80</sup>procrypticism as psychopathy and social psychopathy, and so going beyond just a temporal palliative resolution within a positivism–<sup>80</sup>procrypticism circular-pervasiveness closed-structure countenancing ‘disjointedness-as-of-<sup>83</sup>reference-of-thought’ of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, beyond-the-consciousness-awareness-teleology<sup>99</sup> <of-preconverging-existential-extrication-as-of-existential-unthought><sup>5</sup>, and hence overlooking the preconverging/postconverging–de-mentative/structural/paradigmatic ontological vices-and-impediments<sup>105</sup> implications of postlogism<sup>77</sup>-and-conjugated-postlogism<sup>77</sup> including psychopathy and social psychopathy arising given the relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought of our procrypticism as disjointedness-as-of-<sup>83</sup>reference-of-thought. This explains how and why re-originary–as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking<sup>21</sup>-‘projective-insights’/‘epistemic-projection-in-conflatedness<sup>37</sup>’-of-notional~<sup>18</sup>deprocrypticism-prospective-sublimation)<sup>90</sup> ideas can supersede conventionalised ideas where the former provide in the big picture the possibility for the social-construct to function better by social <sup>103</sup>universal-transparency<sup>104</sup> <transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>89</sup> ) at a crossgenerational depth of analysis, and equally explains human historical suspicions of new ideas just in case their social <sup>103</sup>universal-transparency<sup>104</sup> <transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>89</sup> ) turn out to be better and possibly leading to the dismantling of the prior and vested and attendant interests. It should be grasped that the comprehensiveness/dynamic-cumulative-afereffect of a registry-worldview’s/dimension’s threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-‘attendant-intradimensional’-prospectively-

~~disontologising~preconverging/dementing<sup>70</sup>~apriorising-psychologism~~> (as an operant construal) at its uninstitutionalised-threshold<sup>102</sup> is what defines it as uninstitutionalised-threshold<sup>102</sup> which is decentered and preconverging-or-dementing<sup>20</sup>~apriorising-psychologism from the prospective institutionalisation perspective while that of its <sup>83</sup>reference-of-thought~prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical~  
 ‘attendant-intradimensional~apriorising/axiomatising/referencing’-logical-dueness-precedes-  
~~disontologising-logical-outcome-arrived-at~~> (as an operant construal) of its institutionalisation is what defines it as prior institutionalisation. (As implied by this author the nature of human individuations accounts respectively for human intemporality<sup>52</sup>/longness and human temporality<sup>98</sup>/shortness as the ‘more fundamentally ~~amplifying/formative~epistemicity~~>causality<sup>9</sup>~as-to-projective-totalitative~implications-of-prospective-  
<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup> analysable operant agency of the human condition as of human knowledge-and-virtue or vices-and-impediments<sup>105</sup> respectively as such individuations then accrue in varying degrees in individuals as of varying circumstances’; and so-construed respectively as of intemporal individuation ~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity’~educated~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-disentailment-by}—  
 postconverging-entailment~~ which enables prospective institutionalisations or temporal individuations ~~distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup>~~ that induce uninstitutionalised-threshold<sup>102</sup> at all the institutionalisations uninstitutionalised-threshold<sup>102</sup>.) The conceptual technique for disambiguating individuations as to <sup>83</sup>reference-of-thought~prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical~‘attendant-intradimensional~

apriorising/axiomatising/referencing' -logical-dueness-precedes-disontologising-logical-  
 outcome-arrived-at> at institutionalisation-threshold/institutionalisation and threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -<as-to-'attendant-  
 intradimensional'-prospectively-disontologising~preconverging/dementing<sup>70</sup> -apriorising-  
 psychologism> at uninstitutionalised-threshold<sup>102</sup> has to do with the given<sup>83</sup> reference-of-  
 thought-closeness-of-tethering-to-prelogism<sup>78</sup>-as-of-conviction,-in-profound-  
 supererogation<sup>96</sup> -<existentially-veridical-'attendant-intradimensional-  
 apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-  
 outcome-arrived-at> or<sup>83</sup> reference-of-thought-looseness-of-tethering-to-prelogism<sup>78</sup>-as-of-  
 conviction,-in-profound-supererogation<sup>96</sup> -<existentially-veridical-'attendant-intradimensional-  
 apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-  
 outcome-arrived-at> wherein on one extreme the prelogism<sup>78</sup>-as-of-conviction,-in-profound-  
 supererogation<sup>96</sup> -<existentially-veridical-'attendant-intradimensional-  
 apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-  
 outcome-arrived-at> mental-disposition individuation adheres to a<sup>83</sup> reference-of-thought-  
 closeness-of-tethering-to-prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup> -  
 <existentially-veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-  
 logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (not necessarily  
 implying their<sup>54</sup> logical-processing-or-logical-implication—supposedly-apriorising-in-  
 conviction-as-to-profound-supererogation<sup>96</sup> appropriateness but logically-due as of  
 'implicated\_attendant-ontological-contiguity<sup>67</sup>? ~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>'<sup>40</sup> ,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup> -of- reference-of-thought-<sup>88</sup> devolving-as-of-instantiative-context> while on the  
 other extreme the temporal postlogism<sup>77</sup>-as-of-<sup>11</sup> compulsing-

nonconviction/madeupness/bottomlining-{'<decontextualising/de-existentialising~of-  
 attendant-intradimensional~apriorising/axiomatising/referencing>-induced-disontologising'-of-  
 the-'attendant-intradimensional~ontologising'-imbued-  
 <contextualising/existentialising~attendant~ontological-contiguity >;-in-shallow-  
 supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
 veridical~'attendant-intradimensional~apriorising/axiomatising/referencing'-logical-dueness>}  
 individuation's mental-disposition as a 'vague-rhyming-or-copied-mimicry-or-formulaic-  
 projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging<sup>94</sup>' as  
<sup>83</sup>reference-of-thought~looseness-of-tethering-to~prelogism<sup>78</sup>-as-of-conviction,-in-profound-  
 supererogation<sup>96</sup><existentially-veridical~'attendant-intradimensional~  
 apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-  
 outcome-arrived-at> (threshold-of~nonconviction/madeupness/bottomlining-in-shallow-  
 supererogation<sup>96</sup><as-to-'attendant-intradimensional'-prospectively-  
 disontologising~preconverging/dementing<sup>70</sup>~apriorising-psychologism>) is a mental-  
 disposition for caricaturing-hollow-staging-and-performance (with respect to whatever  
 narratives or acts can be made or committed opportunistically by 'vague-rhyming-or-copied-  
 mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-  
 subknowledging<sup>94</sup> out of 'implicated\_attendant~ontological-contiguity<sup>67</sup>'~duced-  
 existentialising/contextualising/textualising\_'intelligibility/epistemicity/reflexivity~contiguity-  
 <imbued~notional~cogency><sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>88</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context>'), while the  
 threshold-of~nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup><as-to-  
 'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>70</sup>~  
 apriorising-psychologism> arising as of a corresponding derived-<sup>74</sup>perversion-of-<sup>88</sup>reference-of-  
 thought-<as-preconvergently-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>9</sup> > caricaturing-hollow-  
 staging-and-performance of the temporal conjugated-postlogism<sup>77</sup> individuation's mental-  
 disposition is as of corresponding <sup>83</sup>reference-of-thought-looseness-of-tethering-to-  
 prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup> -<existentially-veridical-  
 'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness-precedes-  
 disontologising-logical-outcome-arrived-at> (as of 'derived-vague-rhyming-or-copied-  
 mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-  
 subknowledging<sup>94</sup> out of 'implicated\_attendant-ontological-contiguity<sup>67</sup>?~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>'<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup> -of-<sup>8</sup> reference-of-thought-<sup>8</sup> devolving-as-of-instantiative-context>'). Such  
 temporal postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing-nonconviction/madeupness/bottomlining-  
 <'<decontextualising/de-existentialising~of-attendant-intradimensional-  
 apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-  
 intradimensional-ontologising'-imbued-<contextualising/existentialising~attendant-  
 ontological-contiguity >;-in-shallow-supererogation<sup>96</sup> -<as-to-disontologising-perverted-  
 outcome-sought-precedes-existentially-veridical-'attendant-intradimensional-  
 apriorising/axiomatising/referencing'-logical-dueness>)> individuation's mental-disposition  
 threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -<as-to-  
 'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>30</sup> -  
 apriorising-psychologism> failing 'implicated\_attendant-ontological-contiguity<sup>67</sup>?~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>'<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup> -of-<sup>8</sup> reference-of-thought-<sup>8</sup> devolving-as-of-instantiative-context> as a 'vague-  
 rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-

vague-vocalisation-or-subknowledging<sup>94</sup>'-as-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>-of-tethering-trajectory to <sup>83</sup>reference-of-thought-prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> can be seen transparently in the instance of the childhood psychopathy spilling water on a chair as a dereifying mental-shortcut to accuse another. Such personality development into adult psychopathy at which point social <sup>103</sup>universal-transparency<sup>104</sup> <transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>8</sup> } is undermined with its increasing maturation/indirectness/spatialisation/credulity/craftiness and the corresponding conjugated-postlogism<sup>77</sup> leads to contextualised social dynamics of temporal individuations <sup>83</sup>reference-of-thought-looseness-of-tethering-to-prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> that underlies various shades of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>. As a general rule the <sup>83</sup>reference-of-thought-closeness-of-tethering-to-prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> implies a mental-disposition for intrinsic-attribution of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> involving an inclination for presuming and implying of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as limited/constraint by 'implied-attendant-ontological-contiguity<sup>67</sup>'~educated-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency><sup>40</sup>, <reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-<sup>88</sup>reference-of-thought-<sup>88</sup>devolving-as-of-instantiative-context> while the <sup>83</sup>reference-of-thought-looseness-of-tethering-to-prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup> <existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> implies a mental-disposition for extrinsic-attribution of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as caricaturing-hollow-staging-and-performance involving an inclination for falsely presuming and implying <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging<sup>94</sup> out of the limits/constraints of ‘~~implicit~~~~ed~~~~\_~~~~attendant~~~~\_~~ontological-contiguity<sup>67</sup>? ~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency><sup>40</sup>, <reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-<sup>88</sup>reference-of-thought-<sup>88</sup>devolving-as-of-instantiative-context>. Further, the individuation-level analysis highlights that it is the <sup>83</sup>reference-of-thought-closeness-of-tethering-to-prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup> <existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (<sup>83</sup>reference-of-thought-prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup> <existentially-veridical-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>) and <sup>83</sup>reference-of-thought-looseness-of-tethering-to-prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup> <existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-‘attendant-

intradimensional<sup>7</sup>-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism>) respectively as of human intemporal and temporal mental-dispositions that  
 establish the <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-  
 implications-of-prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-  
 reflexivity—ontological-contiguity<sup>67</sup> of ‘implicated\_attendant—ontological-  
 contiguity<sup>67</sup>?~educated—  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup> -of-<sup>83</sup> reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context> of  
<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> whether as of ‘direct or derived vague-rhyming-or-copied-  
 mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-  
 subknowledging<sup>94</sup> out of ‘implicated\_attendant—ontological-contiguity<sup>67</sup>?~educated—  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup> -of-<sup>83</sup> reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context>’ with  
 temporal-dispositions or logical-dueness as of ‘implicated\_attendant—ontological-  
 contiguity<sup>67</sup>?~educated—  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup> -of-<sup>83</sup> reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context> with the  
 intemporal/conviction-as-to-profound-supererogation<sup>96</sup> mental-disposition; so-construed as of  
 their contrastive-synopsising-depths-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> rather for a  
 ‘conflation construal/conceptualisation’ and not a rather deceptive analytical reflex of  
 ‘apriorising/axiomatising/referencing- {of-‘prospectively implicated\_attendant—ontological-  
 contiguity ’~educated—

~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup> in preconverging-entailment~~ of  
<sup>83</sup>reference-of-thought construal/conceptualisation’. The fact is by mental-reflex we relate to  
 social <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> by ~~apriorising/axiomatising/referencing- {of-  
 ‘prospectively-implicated-attendant-ontological-contiguity’ ~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup> in preconverging-entailment~~ as of  
 elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-  
 elucidation-outside—‘prospectively-implicated-attendant-ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> which by habit or chance will often turn out to be as of  
 ‘implicated-attendant-ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>, -<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup> -of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context> as of the  
 institutionalisation ambits of the domain-of-concern precedingly so-established/so-  
 institutionalised by <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—  
 unenframed/re-ontologising~conceptualisation, and so with hardly any consequence for our  
 methodological imprecision where the established/institutionalised <sup>83</sup>reference-of-thought-  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-  
 aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is  
 not ontologically superseded as at uninstitutionalised-threshold<sup>102</sup>. But that is  
 technically/abstractly speaking inappropriate from an ontological-veridicality perspective  
 requiring unassailability/reliability/dependability at uninstitutionalised-threshold<sup>102</sup>. As  
 explained elsewhere and implied above it is the conceptualising (by <sup>55</sup>maximalising-

recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
ontologising~conceptualisation) of a <sup>83</sup>reference-of-thought<sup>8</sup>-categorical-  
imperatives/axioms/registry-teleology<sup>99</sup>, -for-  
aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as  
of ~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-~~  
~~contiguity ’~educated-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-disentailment-by}-~~  
~~postconverging-entailment~~ that enables such a certitude at uninstitutionalised-threshold<sup>102</sup> of an  
epistemic-totalising<sup>33</sup>~devolved-purview-as-domain-of-construal-as-intrinsic-  
reality/ontological-veridicality by its specific institutionalisation. And that <sup>83</sup>reference-of-  
thought<sup>8</sup>-categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-  
aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> of  
the social at uninstitutionalised-threshold<sup>102</sup> involves a totalising-entailing/nested-congruence  
social construal/conceptualisation that necessarily should factor in the reality of a human-  
subpotency–aporia/undecidability/dilemma/ought-  
indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-  
formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-  
intemporal-dispositions-<so-construed-as-from-perspective-ontological-  
normalcy/postconvergence>’-existentialism-form-factor but we fail to do this due to our  
<amplituding/formative-epistemicity>totalising~self-referencing-  
syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> metaphysics-of-presence-(~~implicated-~~  
~~‘nondescript/ignorable-void<sup>60</sup>’-as-to-<sup>79</sup>presencing—absolutising-identitive-constitutedness~~ )  
disposition as of institutionalisation and thus wrongly implying intemporal construal as of our  
secondnatured institutionalisation which while inconsequential within the ambits

institutionalisation is not ontologically-veridical at the institutionalisation uninstitutionalised-  
 threshold<sup>102</sup> with the latter rather requiring a temporal-to-intemporal appraisal as of metaphysics-  
 of-absence-(implicated-epistemic-veracity-of-<sup>61</sup>nonpresencing-<perspective-ontological-  
 normalcy/postconvergence>) as its <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>, -for-  
 aposteriorising/logicising/deriving/intelligising/measuring-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>.  
 The implication is that postlogism<sup>77</sup>/psychopathy and other human temporal phenomena (and so,  
 across all registry-worldviews) which speak of uninstitutionalised-threshold<sup>102</sup> are often  
 wrongfully construed on the basis of intemporal secondnature institutionalisation human nature  
 whereas the ~~apriorising/axiomatising/referencing- {of-‘prospectively implicated attendant-  
 ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-disentailment-by}-  
 postconverging-entailment~~ requires ‘synopsising-depth of a human temporal-to-intemporal  
 nature’ and so by ~~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-disentailment-by}-  
 postconverging-entailment~~ to establish the uninstitutionalised-threshold<sup>102</sup> <sup>83</sup>reference-of-  
 thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-  
 aposteriorising/logicising/deriving/intelligising/measuring-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
 rather as of <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—  
 unenframed/re-ontologising~conceptualisation (construed as intimately tying down our limited-  
 mentation-capacity—as subjecting ‘educed-unlimitedness/existence-sublimating-nascence<sup>2</sup>-  
 to-limitedness/human-subpotency by sublimating-epistemic-

imbricatedness/threadedness/recomposuring to the ‘leash’ of existential-  
 reality/ontology/intrinsic-reality/ontological-veridicality) as should be the case at all  
 uninstitutionalised-threshold<sup>102</sup>, and so over the mental-reflex of assuming secondnature  
 institutionalisation <sup>83</sup>reference-of-thought/axiomatic-construct as elaboration-as-to-mere-  
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
 ‘prospectively implicated\_attendant\_ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> (construed as letting our limited-mentation-capacity—as-  
 subjecting\_‘educated-unlimitedness/existence-sublimating-nascence’ to limitedness/human-  
 subpotency by unimbricatedness/unthreadedness/unrecomposuring out of the ‘leash’ of  
 existential-reality/ontology/intrinsic-reality/ontological-veridicality) as the latter is only  
 practically effective when dealing with an already established human registry-  
 worldview’s/dimension’s institutionalisation/institutionalised-construct but not at  
 uninstitutionalised-threshold<sup>102</sup> which require their own new specific <sup>83</sup>reference-of-thought-  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-  
 aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
 which so established then enables the practical effectiveness of elaboration-as-to-mere-  
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
 ‘prospectively implicated\_attendant\_ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>. Consider the childhood psychopathy ‘dereifying act’ of spilling  
 water on a chair and accusing another, even at that relatively social <sup>103</sup>universal-transparency<sup>104</sup> 
 <transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-  
 epistemicity>totalising~in-relative-ontological-completeness<sup>8</sup>
 } level there is a chance of  
 mistaking as with the visitor sitting on the wet chair and needing an explanation of the whole

situation including the child's condition, and such insight gets more and more opaque with the manifestation of adulthood psychopathy. This is an uninstitutionalised-threshold<sup>02</sup> situation which is necessarily beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup> and without social<sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>8</sup> } of the visitor. This example is exactly along the lines of the<sup>83</sup>reference-of-thought~<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-aposteriorising/logicising/deriving/intelligising/measuring~<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> needed for construing postlogism<sup>77</sup>/psychopathy and conjugated-postlogism<sup>77</sup> as of its social model at uninstitutionalised-threshold<sup>02</sup>, and so by way of<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation (the latter is what sets up apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumentings and is of sublimating-epistemic~imbricatedness/threadedness/recomposuring 'implicated\_attendant-ontological-contiguity<sup>67</sup>'~educated-existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity~contiguity-<imbued~notional~cogency>'<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context>, in contrast to elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—'prospectively implicated\_attendant-ontological-contiguity<sup>67</sup>'~educated-existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity~contiguity-<imbued~notional~cogency>'<sup>40</sup> which is what renders-operant/incidenting predicative-insights). It is only then that such an established institutionalisation framework allows for elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—'prospectively implicated\_attendant-ontological-contiguity<sup>67</sup>'~educated-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup> on the basis of the established <sup>83</sup>reference-of-thought–  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-  
 aposteriorising/logicising/deriving/intelligising/measuring–<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>.  
 Such a conceptualisation/construal is dramatically different from how we ordinarily conceive  
 the construal of social <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> before the institutionalisation of such a  
 specific uninstitutionalised-threshold<sup>102</sup> takes place. (Consider in this respect how the visitor  
 erred in its relation with the childhood psychopathy on the basis of its commonly assumed social  
 elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-  
 elucidation-outside—‘prospectively-implicated\_attendant\_ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup>. At this individuation–level representation of the  
 disambiguation of the transcending and transcended registry-worldviews, the visitor is using the  
 ‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-  
 operant-or-incidenting-predicative-insights’ of positivism–<sup>80</sup>procrypticism that do not factor in  
 the possibility of the childhood psychopathy’s slantedness as inducing procrypticism or  
 ‘disjointedness-as-of-<sup>83</sup>reference-of-thought’-as-misappropriated–<sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup> going by the visitor’s relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-  
 thought as of positivism–<sup>80</sup>procrypticism, while the explainer of the situation has factored in  
 notional~<sup>18</sup>deprocrypticism <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-  
 teleology<sup>99</sup>, -for-aposteriorising/logicising/deriving/intelligising/measuring–<sup>56</sup>meaningfulness-  
 and-teleology<sup>99</sup> to preempt the induced procrypticism or ‘disjointedness-as-of-<sup>83</sup>reference-of-  
 thought’-as-misappropriated–<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> from the childhood  
 psychopathy slantedness. At this individuation–level, the fact is that in order to be certain to  
 avoid a similar deception again in its relation with the childhood psychopathy the visitor will

now construe of notional~<sup>18</sup>deprocrypticism <sup>83</sup>reference-of-thought~<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>, -for-  
 aposteriorising/logicising/deriving/intelligising/measuring~<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> to  
 preempt the slanted inducing of procrypticism or ‘disjointedness-as-of-<sup>83</sup>reference-of-thought’-  
 as-misappropriated~<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> and gives up on positivism~  
<sup>80</sup>procrypticism <sup>83</sup>reference-of-thought~<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -  
 for-aposteriorising/logicising/deriving/intelligising/measuring~<sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup> with respect to its relations with the childhood psychopathy. Thus at this  
 individuation~level uninstitutionalised-threshold<sup>02</sup> with respect to the childhood psychopathy,  
 a new notional~<sup>18</sup>deprocrypticism <sup>83</sup>reference-of-thought~<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>, -for-  
 aposteriorising/logicising/deriving/intelligising/measuring~<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
 has superseded the prior positivism~<sup>80</sup>procrypticism <sup>83</sup>reference-of-thought~<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>, -for-  
 aposteriorising/logicising/deriving/intelligising/measuring~<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>,  
 as it is the one to be circularly/recurrently/repetitively/repeatedly be utilised for  
 operant/incidenting predication as elaboration-as-to-mere-  
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
 ‘prospectively implicated~attendant~ontological-contiguity<sup>67</sup>’~educated~  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity~contiguity-  
 <imbued~notional~cogency>’<sup>40</sup>. This is equally implied at the registry-worldview/dimension~  
 level by dynamic-cumulative aftereffect, but in this instance factoring in well more than just one  
 incident of childhood psychopathy but rather the dynamic-cumulative-aftereffect implications  
 on the social structure of myriad cases of psychopathy, and as of postlogism<sup>77</sup>/psychopathic  
 personalities development from childhood to adulthood together with the implications of

conjugated-postlogism<sup>77</sup>/social-psychopathy not only with regards to conjugated-ignorance as with the visitor but all the temporal-dispositions including<sup>50</sup> ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation as of habits and thinking patterns consequences as of the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) by formality dynamics; with the implication of lack of social<sup>103</sup> universal-transparency<sup>104</sup> (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>8</sup>) as the manifestation is beyond-the-consciousness-awareness-teleology<sup>99</sup> -<of-preconverging-existential-extrication-as-of-existential-unthought><sup>8</sup> at this uninstitutionalised-threshold<sup>102</sup>, together with the inherent human complex of non-transcendability and hence unde-mentativity across all the registry-worldviews/dimensions. At this registry-worldview/dimension-level it is obvious that a straightforward articulation going by the incidental situation of such an individuation-level analysis will not be the case, but rather requires focussing on the bigger preconverging/postconverging-de-mentative/structural/paradigmatic picture of perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>. However, suggesting at the registry-worldview/dimension-level of analysis the ontological-veridicality/intrinsic-reality of a new notional~<sup>18</sup>deprocrpticism<sup>83</sup>reference-of-thought~<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-aposteriorising/logicising/deriving/intelligising/measuring-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> that implies that the registry-worldview/dimension is in circular-pervasiveness of procrpticism or 'disjointedness-as-of-<sup>83</sup>reference-of-thought'-as-misappropriated-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> will meet with a mental-complex of <amplituding/formative-

epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage metaphysics-of-presence-(implicated-‘nondescript/ignorable-void<sup>60</sup>’-as-to-<sup>70</sup> presencing—absolutising-identitive-constitutedness<sup>4</sup> ) and can only arise as of a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. (Such an insight can be further elucidated in a storied-construct/ontologically-valid-narration given the limits of the possibility of explanation as herein about the ‘lived social’ as of the aforementioned implied notional~<sup>18</sup>deprocrypticism <sup>83</sup>reference-of-thought~<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> construing a storied-construct/ontologically-valid-narration driven by such postlogism<sup>77</sup>/psychopathic associated vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging<sup>94</sup> maturation/indirectness/spatialisation/credulity/craftiness induced narration-construed-as-instantiative-moulting involving childhood psychopathy to adulthood psychopathy development, and corresponding evolving of social relations as of dynamic-cumulative-aftereffect ‘disjointedness-as-of-<sup>83</sup>reference-of-thought’-misappropriated—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> involving <sup>11</sup>compulsing~nonconviction/madeupness/bottomlining-  
{‘<decontextualising/de-existentialising~of-attendant-intradimensional—apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional-ontologising’-imbued-<contextualising/existentialising~attendant-ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness>} as of psychopathic/postlogism<sup>77</sup>—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>—

as-prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical-  
 ‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-  
 disontologising-logical-outcome-arrived-at> thus leading to caricaturing-hollow-staging-and-  
 performance; and so construed as of ‘themes-driven underlying-agency-or-sous-agencement  
 dynamics for narration-construed-as-instantiative-moulting’). However, we can still get a sense  
 of such preconverging/postconverging-de-mentative/structural/paradigmatic  
 <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-  
 prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup> from a retrospective registry-worldview/dimension perspective like  
 postlogism<sup>77</sup> in a non-positivistic social-setup as of our prospective relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought perspective but it is more difficult to grasp from a  
 notional~<sup>18</sup>deprocrypticism prospective perspective of analysis where we will rather be  
 unpalatably represented as decentered and preconverging-or-dementing<sup>20</sup>-apriorising-  
 psychologism, given our state of metaphysics-of-presence-(implicated-‘nondescript/ignorable-  
 void’<sup>60</sup>-as-to-<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>). Supposed with regards to  
 a case of notions-and-accusations-of-sorcery as highlighted before as of a social-setup whose  
 relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought is non-positivistic, a positivism  
 minded interlocutor arguing that notions-and-accusations-of-sorcery do not exist upon an  
 accusation of sorcery is literally undermining itself but is seen as ontologically necessary for the  
 crossgenerational possibility of prospective transcendence-and-  
 sublimity/sublimation/supererogatory-de-mentativity. Supposed however that the interlocutor  
 isn’t an isolated individual but a member from a positivistic society bringing about a cultural  
 diffusion in the non-positivistic society such that the latter looks up to the former by its  
 prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought as it effectively has  
 greater control on intrinsic-reality/ontological-veridicality reflected by way of say its relative

technology, then in this case the non-positivistic social-setup will at least in ad-hoc instances be circumspect in countenancing that notions-and-accusations-of-sorcery do not exist as of ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>. This new positivism <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-aposteriorising/logicising/deriving/intelligising/measuring-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> voiding notions-and-accusations-of-sorcery and superstition generally as of the prior non-positivism <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-aposteriorising/logicising/deriving/intelligising/measuring-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> will more likely be taken-up-fully/habituated only crossgenerationally in the middle run as the mental-reflex will constantly relapse into notions-and-accusations-of-sorcery and superstition of the prior non-positivism <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-aposteriorising/logicising/deriving/intelligising/measuring-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, highlighting that a postlogism<sup>77</sup> like psychopathy in our positivism-<sup>80</sup>procrypticism or one associated with notions-and-accusations-of-sorcery in non-positivism social-setup is not truly speaking an isolated phenomenon as construed from an individuation-level of analysis but speaks in-the-bigger-picture of an underlying registry-worldview/dimension registry-worldview/dimension-level relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought as beyond-the-consciousness-awareness-teleology<sup>99</sup> ~~<of-preconverging-existential-extrication-as-of-existential-unthought>~~<sup>6</sup> and 'lack of constraining social <sup>103</sup>universal-transparency<sup>104</sup> ~~<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>88</sup>~~); such that implying that our prior positivism-<sup>80</sup>procrypticism, as of its <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-aposteriorising/logicising/deriving/intelligising/measuring-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>,

cannot longer be upheld at such uninstitutionalised-threshold<sup>102</sup> but requiring in lieu a notional~<sup>18</sup>deprocrypticism <sup>83</sup>reference-of-thought~<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-aposteriorising/logicising/deriving/intelligising/measuring~<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> will be difficult to countenance but for a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring since the issue is one of registry-worldview's/dimension's-uninstitutionalised-threshold<sup>102</sup>-defect-<as-Being-or-ontological-or-existential-defect><sup>85</sup>. Thus supposed the case of the childhood psychopathy 'dereifying act' of spilling water on a chair arose in say a non-positivistic social-setup, as of its superstitiousness, with its explanation that the reason had to do with its suspicion of sorcery from the brother. While the social-setup entertains superstitious notions however the childhood psychopathy relatively poor maturation/indirectness/spatialisation/credulity/craftiness means that it is more likely to be disbelieved in this instance as well in addition to the household familiarisation with the psychopathic/postlogism<sup>77</sup> condition of the child. Likewise, a visiting stranger in such a non-positivistic social-setup might just as well have a similar reaction as the visitor in a positivism-procrypticism social-setup by believing and reacting to the childhood psychopathy manifestation as the non-positivism social-setup apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting reflection of 'implicated\_attendant-ontological-contiguity<sup>67</sup>'~educated-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>'<sup>40</sup>-in-reification/dereification entertains/is-cognisant-and-integrative-of/is-in-notional-contiguity/epistemic-contiguity<sup>62</sup>-<profound-supererogation<sup>66</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema>-with superstitious claims in its <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>. An explainer to the visiting stranger in the non-positivism social-setup case about the whole situation would have articulated at the individuation-level of analysis a prospective 'logically-due prelogism<sup>78</sup>-as-of-conviction,-in-

profound-supererogation<sup>96</sup>-<existentially-veridical-‘attendant-intradimensional-  
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-  
 outcome-arrived-at> apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-disentailment-by}-  
 posteconverging-entailment as of positivism <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>,-for-  
 aposteriorising/logicising/deriving/intelligising/measuring-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’,  
 going by their familiarisation with the childhood psychopathy ‘logically-undue postlogism<sup>77</sup>-as-  
 of-<sup>11</sup>compulsing-nonconviction/madeupness/bottomlining- {‘<decontextualising/de-  
 existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-  
 disontologising’-of-the-‘attendant-intradimensional-ontologising’-imbued-  
 <contextualising/existentialising~attendant-ontological-contiguity >;-in-shallow-  
 supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
 veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness>}  
 denaturing<sup>16</sup> as of non-positivism <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>,-for-  
 aposteriorising/logicising/deriving/intelligising/measuring-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’  
 over the visiting stranger prior superstition believing ‘logically-undue conjugated-  
 postlogism<sup>77</sup>/conjugated-nonconviction/madeupness/bottomlining-as-to-shallow-  
 supererogation<sup>96</sup> derived-denaturing<sup>16</sup> as of non-positivism <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>,-for-  
 aposteriorising/logicising/deriving/intelligising/measuring-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’,  
 with both latter logically <sup>83</sup>reference-of-thought construed as of distractive-alignment-to-

<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> or lacking-an-ontologically-veridical-<sup>83</sup>reference-of-thought due to their derived-denaturing<sup>16</sup> which as of dynamic-cumulative-aftereffect/aftereffect at registry-worldview/dimension-level of analysis is the very ontologically-central notion of every registry-worldview/dimension uninstitutionalised-threshold<sup>102</sup> which should thus be always construed as being in distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> with respect to its prospective institutionalisation. It is effectively derived-denaturing<sup>16</sup> that induces threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism> as of uninstitutionalised-threshold<sup>102</sup>, as we can appreciate that the childhood psychopathy and the visitor’s <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> are in effect ontologically-speaking threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>. But then at the registry-worldview/dimension-level of analysis however, when compared to the simplistic individuation-level postlogism<sup>77</sup> analysis insight, implying ontological-veridicality/ontological-reality on the basis of ‘logically-due prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~duced-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-postconverging-entailment as of positivism <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-

aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>’ with respect to the overall non-positivism registry-worldview/dimension as of its dynamic-cumulative-aftereffect/aftereffect with regards to the manifest registry-worldview/dimension-level social construal of superstitions and notions-and-accusations-of-sorcery in general, can only arise from a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, as the non-positivism registry-worldview/dimension in relation to the prospective positivism registry-worldview/dimension is a <amplituding/formative><sup>8</sup> wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of- ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>⟩ just as our positivism—<sup>80</sup> procrypticism registry-worldview/dimension in relation to futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology as of prospective notional~<sup>18</sup> deprocrypticism registry-worldview/dimension is a <amplituding/formative><sup>8</sup> wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of- ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>⟩, in that as with all registry-worldviews/dimensions both do not contemplate of their transcendability and thus de-mentativity, and keep on relapsing into their respective non-positivism and procrypticism <sup>83</sup>reference-of-thought—<sup>8</sup> categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> in lieu of the respective prospective positivism and notional~<sup>18</sup> deprocrypticism <sup>83</sup>reference-of-thought—<sup>8</sup> categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> as of prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought. This is further

rendered difficult by a natural human ‘emotional involvement’ driven social-aggregation-  
 enabling as of human condition that undermines intrinsic-reality/ontological-veridicality  
 transcendental-enabling/sublimating/supererogatory~de-mentativity. This insight equally  
 explains the pertinence of understanding postlogism<sup>77</sup>/psychopathy in general as an  
 epiphenomenon that can provide deeper insight about human nature given its ‘lateral-and-  
 transversality-<for-sublimating-existential-eventuating/denouement, from ‘thinking at  
 first/pure predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-  
 prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-  
 apriorising/axiomatising/referencing’><sup>101</sup> disruptive nature on human <sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup>’ and with the preconverging~de-mentating/structuring/paradigmising relatively easily  
 perceived at childhood, much like the early modern human biologists relatively simplistic but  
 counterintuitive-as-of-their-epochs understanding of disease provided deeper insight in  
 understanding how the complexity of the human body works. Both individuation~level  
 understanding of postlogism<sup>77</sup> in a non-positivism as of notions-and-accusations-of-sorcery and  
 positivism social-setup as of psychopathy and social psychopathy divulge a bigger reality at the  
 registry-worldview/dimension~level dynamic-cumulative-aftereffect/aftereffect that is hidden  
 by registry-worldview/dimension~level complexity, wherein the childhood postlogism<sup>77</sup>  
 individuation~level construal points out the reality at the registry-worldview/dimension~level of  
 respectively a conventioning non-positivism in lieu of an ontologically-veridical positivism  
<sup>83</sup>reference-of-thought~<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-  
 aposteriorising/logicising/deriving/intelligising/measuring~<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
 and a conventioning positivism~<sup>80</sup>procrypticism as procrypticism in lieu of an ontologically-  
 veridical                    notional~<sup>18</sup>deprocrypticism                    <sup>83</sup>reference-of-thought~<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>, -for-  
 aposteriorising/logicising/deriving/intelligising/measuring~<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>.

That insight then brings up the idea of how does a registry-worldview/dimension-level dynamic-cumulative-aftereffect reflect the more simplistic individuation-level ontological-veridicality at childhood postlogism<sup>77</sup>/psychopathy; which is the more elaborate purpose herein. That is, how distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> as undermining ~~apriorising/axiomatising/referencing- {of-‘prospectively implicated attendant-ontological-contiguity’ ~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging disentanglement by}-  
 postconverging entailment~~ induces psychological-complexes pointing to, as of dynamic-cumulative-aftereffect/aftereffect, the registry-worldview/dimension-level ontologising-deficiency/relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought. Considering again the childhood psychopathy case in a ‘dereifying act’ of spilling water on a chair, these basic elements can be expounded at the individuation-level of analysis. It should be noted that the visitor ‘as of its conjugated-postlogism<sup>77</sup> as conjugated-ignorance’ is rather inclined to wrongly imply a ‘symmetrisation-of-<sup>83</sup>reference-of-thought but which is in effect an ontologically-non-veridical-or-flawed ~~<amplifying/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> that may induced its inclination for desymmetrisation for its perceived temporal social-stake-contention-or-confliction but for the fact of the relative contextual innocuousness with respect to social-stake-contention-or-confliction when it comes to childhood psychopathy compared to adulthood psychopathy’. The explainer of the situation ‘as of its <sup>83</sup>reference-of-thought-prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-~~<existentially-veridical-‘attendant-intradimensional-  
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-  
 outcome-arrived-at>~~’ is in an intemporality<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup> relative to the visitor and childhood psychopathy with respect to the construal

of ontological-veridicality. Hence the explainer of the situation construes the apriorising/axiomatising/referencing-~~{of-‘prospectively-implicated-attendant-ontological-contiguity’-~educated-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’}~~—conflatedness<sup>13</sup>-in-~~{preconverging-disentailment-by}-  
postconverging-entailment~~ as of its intemporality<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup> with respect to the visitor whose <sup>83</sup>reference-of-thought ontologising-deficiency/relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought is not factoring in the childhood psychopathy postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing-nonconviction/madeupness/bottomlining-~~(‘<decontextualising/de-existentialising~of-  
attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising’-of-  
the-‘attendant-intradimensional-ontologising’-imbued-  
<contextualising/existentialising~attendant-ontological-contiguity >;-in-shallow-  
supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-  
dueness>)-of-<sup>83</sup>reference-of-thought which is ‘pathologically ontologically-destructuring’  
implying both the childhood psychopathy and the visitor are rather in a state of unsoundness-or-  
ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought and not bad or poor logic such  
that the notion of logical-dueness doesn’t arise in-the-very-first-place, as a <sup>83</sup>reference-of-  
thought/axiomatic-construct is fundamentally construed as of its soundness-or-ontological-  
good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought prior to the notion of logical-dueness arising  
once soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought is  
established; thus, given the intemporality<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-  
temporality<sup>98</sup> of the explainer of the situation <sup>83</sup>reference-of-thought/axiomatic-construct as  
existential/ontological as of ‘~~implicated-attendant-ontological-contiguity<sup>67</sup>~~’-~educated-~~

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup>, <reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup> -of-<sup>83</sup> reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context> as  
 contextually-manifest prospective relative-ontological-completeness<sup>87</sup> -of-<sup>83</sup> reference-of-  
 thought in contrast to the visitor’s ‘supposed<sup>83</sup> reference-of-thought/axiomatic-construct’ which  
 is non-existential/non-ontological as not-of ‘implicit-ed attendant–ontological-  
 contiguity<sup>67</sup>?~educated–  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup>, <reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup> -of-<sup>83</sup> reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context> as  
 contextually-manifest prior relative-ontological-incompleteness<sup>88</sup> -of-<sup>83</sup> reference-of-thought. It  
 is this fundamental fact that underlies the notion of ‘distractiveness or arrogation or usurpation  
 or co-opting’ associated with the construal of the<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> of temporal-  
 dispositions perversion-and-derived-<sup>74</sup> perversion-of-<sup>83</sup> reference-of-thought-<as-  
 preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup> > as threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup> –apriorising-  
 psychologism> in relation to intemporal<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> as ontological; as  
 such symmetrisation and subsequent desymmetrisation will wrongfully lead to the<sup>83</sup> reference-  
 of-thought–<sup>8</sup> categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-  
 aposteriorising/logicising/deriving/intelligising/measuring–<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> of  
 the visitor’s<sup>83</sup> reference-of-thought so ontologically-destructured by the childhood psychopathy  
 postlogism<sup>77</sup> ‘dereifying act’ of spilling water on a chair and accusing another, thereby  
 undermining ontological-veridicality where logic-as-of-prelogism<sup>78</sup> -as-of-conviction, -in-

profound-supererogation<sup>96</sup>-<existentially-veridical-‘attendant-intradimensional-  
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-  
 outcome-arrived-at> is wrongly assumed thus supposedly implying <sup>54</sup>logical-processing-or-  
 logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> is  
 now to be engaged on the basis of the visitor’s ontologically-destroyed <sup>83</sup>reference-of-  
 thought/axiomatic-construct rather than implying the <sup>83</sup>reference-of-thought—categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>,-for-  
 aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> of  
 the explainer of the situation <sup>83</sup>reference-of-thought/axiomatic-construct as soundness-or-  
 ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought and the visitors and childhood  
 psychopathy        ‘<sup>83</sup>reference-of-thought—degraded-devolving-as-of-uninstitutionalised-  
 threshold<sup>102</sup>’    unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought.  
 The implication here is that the construal/conceptualisation of ontologically-veridical  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> lies entirely/exclusively/supersedingly on the <sup>83</sup>reference-of-  
 thought/axiomatic-construct/curve-of-prospective-relative-ontological-completeness<sup>87</sup>-of-  
<sup>83</sup>reference-of-thought of the explainer of the situation while the logical-dueness of the visitor’s  
 ‘supposed but rather non-existential/non-ontological <sup>83</sup>reference-of-thought/axiomatic-  
 construct/curve-of-prior-relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought’  
 doesn’t even arise in-the-very-first-place and fundamentally explains why its <sup>56</sup>meaningfulness-  
 and-teleology<sup>99</sup> is operantly qualified as of ‘distractiveness’/distractive-alignment/dismissal-as-  
 being-in-arrogation and so more aptly as distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-  
 apriorising/axiomatising/referencing><sup>30</sup>. Distractiveness as it implies that in such a context,  
 ontological-veridicality is construed exclusively as of intemporal prelogism<sup>78</sup>-as-of-conviction,-  
 in-profound-supererogation<sup>96</sup>-<existentially-veridical-‘attendant-intradimensional-  
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-

outcome-arrived-at> <sup>83</sup>reference-of-thought apriorising/axiomatising/referencing- {of-  
 ‘prospectively implicated attendant ontological-contiguity’ ~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}-  
 postconverging-entailment denying any implied symmetrising of <sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup> from temporal-dispositions in perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-  
 of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>> as their logical-  
 dueness doesn’t arise in-the-very-first-place, hence the reason why perversion-and-derived-  
<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> is construed more than just as of ‘destructuring’ but more completely  
 and critically to avoid misconstrual rather as of distractive-alignment-to-<sup>83</sup>reference-of-thought-  
 <of-apriorising/axiomatising/referencing><sup>30</sup>; to point out that temporal-dispositions perversion-  
 and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> haven’t got any ‘existentially/ontologically transcendental-  
 enabling/sublimating/supererogatory~de-mentativity <sup>83</sup>reference-of-thought’ given that they are  
 in arrogation/usurpation/co-opting but rather the reality of their perversion-and-derived-  
<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> is construed operantly as of temporal postlogism<sup>77</sup>-as-of-  
<sup>11</sup>compulsing-nonconviction/madeupness/bottomlining-(<decontextualising/de-  
 existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-  
 disontologising’-of-the-‘attendant-intradimensional-ontologising’-imbued-

~~<contextualising/existentialising~attendant-ontological-contiguity >;-in-shallow-~~  
~~supererogation<sup>96</sup> -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-~~  
~~veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-~~  
~~dueness>)-and-conjugated-postlogism<sup>77</sup> ‘exercise of distracting from’ the intemporal~~  
~~prelogism<sup>78</sup> -as-of-conviction,-in-profound-supererogation<sup>96</sup> -<existentially-veridical-~~  
~~‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-~~  
~~disontologising-logical-outcome-arrived-at>~~ <sup>83</sup>reference-of-thought as of  
~~apriorising/axiomatising/referencing- {of-‘prospectively implicated\_attendant-ontological-~~  
~~contiguity ’~educated-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in-{preconverging-disentailment-by}-~~  
~~postconverging-entailment’, and so construed as distractive-alignment-to-<sup>83</sup>reference-of-~~  
~~thought-<of-apriorising/axiomatising/referencing><sup>30</sup>. That is, a ‘temporality<sup>98</sup> distracting from~~  
~~intemporality<sup>52</sup>’ construct; wherein the ‘apriorising/axiomatising/referencing- {of-~~  
~~‘prospectively implicated\_attendant-ontological-contiguity ’~educated-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in-{preconverging-disentailment-by}-~~  
~~postconverging-entailment of intemporal prelogism<sup>78</sup> -as-of-conviction,-in-profound-~~  
~~supererogation<sup>96</sup> -<existentially-veridical-‘attendant-intradimensional-~~  
~~apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-~~  
~~outcome-arrived-at> projection’ is misconstrued in ‘denaturing<sup>16</sup>’ of psychopathy/postlogism<sup>77</sup>~~  
~~with the consequent alignment to it of conjugated-postlogism<sup>77</sup> as ‘derived-denaturing<sup>16</sup>’. In~~  
~~other words, prospective relative-ontological-completeness<sup>87</sup> -of-<sup>83</sup>reference-of-thought is~~  
~~‘precedingly/supersedingly~~ ~~preconverging/postconverging-de-~~  
~~mentatively/structurally/paradigmatically cogent/tense/limpid-<as-of-prospective-profound-~~

supererogation<sup>96</sup>, -for-residuality—in-re-originariness/re-origination> and comprehensive framework of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ such that any arising temporal disruption of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> ‘has nothing to do with constituting <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of the temporal disruption prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought’, but rather <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is reconstrued as postconverging—de-mentating/structuring/paradigming from the very prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought itself. Consider the case of the defective apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> and temporal alignment in assuming the defective apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as appropriate as derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> as of relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought and intemporal projection of appropriate apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought. One cannot depart from both the ‘state of the defective apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> or any states of temporal alignment in assuming the defective apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as appropriate as derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>’ to construe <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of intrinsic-reality/ontological-veridicality preconverging/postconverging–de-mentatively/structurally/paradigmatically by their relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought, as all the <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> that can be as of intrinsic-reality/ontological-veridicality wholly lies with the intemporal projection of appropriate apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as of its prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought. The implication at the registry-worldview level is that base-institutionalisation ‘wholly carries all the <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> that can be as of intrinsic-reality/ontological-veridicality’ over a state of recurrent-utter-uninstitutionalisation, and likewise for <sup>103</sup>universalisation over base-institutionalisation–ununiversalisation, positivism over <sup>103</sup>universalisation–non-positivism/medievalism, and in our case futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology as of prospective notional~<sup>18</sup>deprocrpticism over our positivism–<sup>80</sup>procrpticism. The point here is to highlight that ‘apriorising/axiomatising/referencing-~~of-‘prospectively implicated attendant ontological-contiguity’ ~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity- <imbued–notional~cogency>’ }—conflatedness<sup>13</sup>-in-~~{preconverging disentanglement by}—postconverging-entailment’ doesn’t imply any symmetrisation of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> with regards to perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> since the latter is preconverging/postconverging–de-mentatively/structurally/paradigmatically not logically-due for <sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-~~~~

profound-supererogation<sup>96</sup> in-the-very-first-place as is erroneously assumed by temporal projection mental-reflex. But rather, it implies an utter preconverging/postconverging–de-mentative/structural/paradigmatic reconstrual of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of intrinsic-reality/ontological-veridicality wholly by the intemporal projection of the prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought. The psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring implications associated with perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> ultimately falls to the grander issue of prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought as fundamentally endemising/enculturating such perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> possibilities; such that an intemporal/ontological/social/species/<sup>103</sup>universal/transcendental/<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation postconverging–de-mentating/structuring/paradigming as <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation is not one that simply identify a <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> in a social-construct but as ‘covering all the possibilities for vices-and-impediments<sup>105</sup> hypothetically susceptible to arise’ projects how preconverging/postconverging–de-mentatively/structurally/paradigmatically the social-construct as of its beyond-the-consciousness-awareness-teleology<sup>99</sup> <of-preconverging-existential-extrication-as-of-existential-unthought><sup>5</sup> prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought is ‘susceptible to integrate’ <sup>74</sup>perversion-of-

<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-  
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> as derived-  
<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
shallow-supererogation<sup>96</sup>>, and ‘build a preconverging/postconverging-de-  
mentative/structural/paradigmatic ontology as of prospective relative-ontological-  
completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought going from this more comprehensive-possibilities  
bases that doesn’t allow for <sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—  
enframed/disontologising~conceptualisation’ with the implication that no logical interlocution  
of the <amplituding/formative><sup>8</sup> wooden-language-(imbued—averaging-of-thought-<as-to-  
leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-  
‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications> } arises as  
of prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought. We can appreciate that  
the childhood psychopathy ‘dereifying act’ of spilling water on a chair is a distractiveness-drive  
with no existentially/ontologically veridical <sup>83</sup>reference-of-thought which when wrongly implied  
as valid prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup> <existentially-veridical-  
‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-  
disontologising-logical-outcome-arrived-at> <sup>83</sup>reference-of-thought/axiomatic-construct leads  
to its <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-  
aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
wrongly transforming the issue into one of logic-as-of-prelogism<sup>78</sup>-as-of-conviction,-in-  
profound-supererogation<sup>96</sup> <existentially-veridical-‘attendant-intradimensional-  
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-  
outcome-arrived-at> thus supposedly implying <sup>54</sup>logical-processing-or-logical-implication—  
supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> by wrongly enabling

logical-dueness to arise instead of an issue of unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought implying its dismissal as distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup>; and this flaw extends into the visitor's conjugated-postlogism<sup>77</sup> as conjugated-ignorance given its relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought as of positivism-<sup>80</sup>procrypticism disjointedness-as-of-<sup>83</sup>reference-of-thought which is cognisant-and-integrative as of its apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting reflection of ~~‘implicated\_attendant~~-ontological-contiguity<sup>67</sup>?~educed-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency><sup>40</sup>-in-reification/dereification of the childhood psychopathy slantedness, and so as a derived-distractiveness-drive with no existentially/ontologically veridical <sup>83</sup>reference-of-thought which when wrongly implied falsely as ontologically-veridical <sup>83</sup>reference-of-thought/axiomatic-construct also leads to its <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-aposteriorising/logicising/deriving/intelligising/measuring-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> wrongly transforming the issue into one of logic-as-of-prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> thus supposedly implying <sup>54</sup>logical-processing-or-logical-implication-~~—~~ supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> by wrongly enabling logical-dueness to arise instead of an issue of derived unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought and thus also implying as well its dismissal as distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup>. In both ~~—~~ wrongful ‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumentings for

aposteriorising/logicising/deriving/intelligising/measuring <sup>56</sup> meaningfulness-and-teleology<sup>99</sup>  
 what is produced isn't ontologically-veridical <sup>56</sup> meaningfulness-and-teleology<sup>99</sup> but rather  
 threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -<as-to-  
 'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>0</sup> -  
 apriorising-psychologism> qualified as arrogation or usurpation or co-opting' exactly because  
 of the induced postlogism<sup>77</sup>/psychopathy distractive-alignment-to-<sup>83</sup> reference-of-thought-<of-  
 apriorising/axiomatising/referencing><sup>30</sup> out of existentially/ontologically veridical context; and  
 its social integration/derivation in conjugation with human temporality<sup>98</sup>/shortness of  
<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-  
 negative-social-aggregation/temporal-enculturation-or-temporal-endemisation as conjugated-  
 postlogism<sup>77</sup> due to relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup> reference-of-thought, and  
 specifically in the case of positivism-<sup>80</sup> procrypticism, due to disjointedness-as-of-<sup>83</sup> reference-  
 of-thought. This equally underlies on the basis of dynamic-cumulative-aftereffect/aftereffect at  
 the individuation-level and registry-worldview/dimension-level of analyses the notion of  
 'decentering' as of <sup>15</sup> de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-  
 de-mentation—stranding-or-attributive-dialectics)~~, as the idea of value-reference if wrongfully  
 ontologically construed as determined by the '<amplifying/formative> wooden-language-  
 (imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-  
 meaningfulness-and-teleology -as-of-'nondescript/ignorable-void '-with-regards-to-  
 prospective-apriorising-implications>)' as respectively non-positivism <sup>83</sup> reference-of-thought' or  
 as procrypticism <sup>83</sup> reference-of-thought', then in effect the phenomena of non-  
 positivism/medievalism postlogism<sup>77</sup> like notions-and-accusations-of-sorcery as well as  
 psychopathic-postlogism<sup>77</sup>-and-its-social-integration as of our <sup>80</sup> procrypticism-or-  
 disjointedness-as-of-<sup>83</sup> reference-of-thought will respectively be wrongfully construed to be of  
 existential/ontological      transcendental-enabling/sublimating/supererogatory-de-mentativity

veracity. The bigger point being that symmetrisation implying mutual recognition of <sup>83</sup>reference-of-thought can only arise where there is mutual appropriateness-of-<sup>83</sup>reference-of-thought-as-of-conflatedness<sup>13</sup> as existential/ontological transcendental-enabling/sublimating/supererogatory-de-mentativity veracity thus enabling the logical-dueness of both interlocutors to arise as of their soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought in-the-very-first-place, notwithstanding thereafter the appropriateness or inappropriateness of the <sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> exercise which is then an altogether different issue of effective/ineffective logic as prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>, and this latter is what tends to be falsely implied in situations of postlogism<sup>77</sup>/psychopathy and conjugated-postlogism<sup>77</sup>/social-psychopathy, and need to be ‘ontologically dismissed offhand’ and brought back to the fundamental issue of perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> rather reflected-as-of-soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought in determining whether logical-dueness arises in-the-very-first-place. Central to such a dynamic-cumulative-aftereffect/aftereffect registry-worldview/dimension-level analysis derived from such an individuation-level insight is the idea that social-functioning-and-accordance—as-of-social-stake-contention-or-confliction is contiguous as of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of the individuation-level and registry-worldview/dimension-level of analysis, notwithstanding it developing complexification as of dynamic-cumulative-after/effect as from the individuation-level to the registry-worldview/dimension-level and thus with a greater opportunity for the simplistic individuation-

level childhood postlogism<sup>77</sup>/psychopathy phenomenon relatively resolvable at that individuation–level to fail resolution with the myriad of such cases at the circular-complexification registry-worldview/dimension–level of more surreptitious adulthood pathological postlogism<sup>77</sup>/psychopathy as the maturation/indirectness/spatialisation/credulity/craftiness induces ‘lack of constraining social <sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness } with consequent conjugated-postlogism<sup>77</sup> ‘involving beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of–preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup> dynamics further associated with a generalised social ‘lack of constraining social <sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness } reflected by the given registry-worldview’s/dimension’s prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought thus reflecting the uninstitutionalised-threshold<sup>102</sup> backdrop for the registry-worldview’s/dimension’s threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>90</sup>–apriorising-psychologism>. In other words, social-functioning-and-accordance—as-of–social-stake-contention-or-confliction is preconverging/postconverging–de-mentatively/structurally/paradigmatically ‘ontologically compromised’ as of a registry-worldview’s/dimension’s prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought such that what a registry-worldview/dimension institutionalisation accede to as socially-functioning-and-accordant is limited by its given beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of–preconverging-existential-extrication-as-of-existential-unthought><sup>5</sup> with the implication that ‘lack of constraining social <sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–

epistemicity>totalising~in-relative-ontological-completeness<sup>8</sup> } at this uninstitutionalised-threshold<sup>102</sup> allows for denaturing<sup>16</sup>, which is rather subpar to the notional~conflatedness<sup>13</sup>/constitutedness<sup>14</sup>-to-conflatedness<sup>13</sup> required for ontological-normalcy/postconvergence as ‘preempting epistemic-decadence’, as <amplituding/formative><sup>8</sup> wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—narratives—of-the-<sup>8</sup> reference-of-thought—categorical-imperatives/axioms/registry-teleology<sup>99</sup>) failing intemporal-preservation-entropy-or-contiguity—or—ontological-preservation to be construed as socially-functional-and-accordant<sup>93</sup>, with the possibility for such epistemic-decadence being superseded arising only as of the prospective registry-worldview/dimension institutionalisation prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup> reference-of-thought driven by the ‘non-constraining and abstract organic mental-disposition as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ in rearticulating such a prospective institutionalisation ‘constraining social<sup>103</sup> universal-transparency<sup>104</sup>’ <transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness<sup>8</sup> } <sup>83</sup> reference-of-thought—<sup>8</sup> categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation taking cognisance of the prior registry-worldview’s/dimension’s relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup> reference-of-thought; wherein notional~conflatedness<sup>13</sup>/constitutedness<sup>14</sup>-to-conflatedness<sup>13</sup> reflects their institutionalisation and denaturing<sup>16</sup> reflects their uninstitutionalised-threshold<sup>102</sup>. Hence in-the-bigger-picture explaining why the <cumulating/recomposuring~attendant—ontological-contiguity >-successive registry-worldviews/dimensions are construed as of diminishing—human-epistemic-abnormalcy-or-preconvergence<sup>31</sup> towards ontological-

normalcy/postconvergence. As of a protracted analysis given human limited-mentation-  
 capacity—as subjecting ‘educated-unlimitedness/existence-sublimating-naseence’ to-  
 limitedness/human-subpotency with respect to social <sup>103</sup>universal-transparency<sup>104</sup>—  
 <transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-  
 epistemicity>totalising~in-relative-ontological-completeness<sup>83</sup> } which critically tends to be  
 solicited at its beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of-preconverging-existential-  
 extrication-as-of-existential-unthought><sup>9</sup> as in this individuation-level analysis,  
 apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-  
 contiguity’ ~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in {preconverging-disentailment-by}-  
 postconverging-entailment can equally be construed as tying down transcendently-enabling-  
 level-of~ontological-good-faith-or-authenticity<sup>69</sup>/objectification/desubjectification-as-  
 objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-  
 underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-  
 existential-reality as antinihilism><sup>100</sup> to ontological-normalcy/postconvergence as ontological-  
 completeness-of-<sup>83</sup>reference-of-thought avails as of ontological-faith-notion-or-ontological-  
 fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-  
 so-being-as-of-existential-reality, and hence its construal as of ‘intemporal-prioritisation-of-  
<sup>83</sup>reference-of-thought’-as-conflatedness<sup>13</sup>-or-ontological-reprojecting; while  
 apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-  
 contiguity’ ~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup> in preconverging-entailment can equally  
 be construed as tying down ‘supposed objectivity as of conscious or unconscious denaturing<sup>16</sup>

ontological-bad-faith/inauthenticity<sup>64</sup> to the ~~amplifying/formative~~ wooden-language-  
 {imbued—temporal—mere-form/virtualities/dereification/akrasiatic-  
 drag/denatured/preconverging-or-dementing<sup>20</sup>—narratives—of-the-<sup>83</sup>reference-of-thought—  
 categorical-imperatives/axioms/registry-teleology<sup>99</sup>} failing intemporal-preservation-entropy-  
 or-contiguity—or—ontological-preservation as of ontological-normalcy/postconvergence enabled  
 by relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought in temporal prioritisation  
 teleology<sup>99</sup>. As such ~~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant—ontological-contiguity ’~educed—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-disentailment-by}—  
 postconverging-entailment~~ is the underlying drive of a human {epistemic-  
 totalising<sup>33</sup>} hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
 {decompulsing} delinearity~for-cogency psychology as of an ontologically-driven developing psyche  
 as ‘postconverging-or-dialectical-thinking<sup>21</sup>—psychology or psychology-of-mentation-dynamics  
 or natural~psychological-dynamics’ construed as of notional~conflatedness<sup>13</sup>/constitutedness<sup>14</sup>-  
 to-conflatedness<sup>13</sup> from ~~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant—ontological-contiguity ’~educed—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’ }—constitutedness<sup>14</sup>-in- preconverging-entailment/recurrent-  
 utter-uninstitutionalisation, first-level—<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>  
 of base-institutionalisation—ununiversalisation, second-level—<sup>79</sup>presencing—absolutising-  
 identitive-constitutedness<sup>14</sup> of <sup>103</sup>universalisation—non-positivism/medievalism, third-level—  
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> of positivism—<sup>80</sup>procrypticism, and full-  
 notional~conflatedness<sup>13</sup>/deprocrypticism. We can appreciate that prior relative-ontological-  
 incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought inherently undermines the capacity for~~

transcendentally-enabling-level-of~ontological-good-faith-or-  
authenticity<sup>69</sup>/objectification/desubjectification-as-objectification-<as-to-ontological-faith-  
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-  
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism><sup>100</sup> of  
a notional <amplifying/formative—epistemicity>totalising~self-referencing-  
syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> agent of limited-mentation-capacity—as-  
subjecting-‘duced-unlimitedness/existence-sublimating-nasence’-to-limitedness/human-  
subpotency that we are as of our animate-existential-referencing/subjectification, such that our  
transcendentally-enabling-level-of~ontological-good-faith-or-  
authenticity<sup>69</sup>/objectification/desubjectification-as-objectification-<as-to-ontological-faith-  
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-  
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism><sup>100</sup>  
enabling our ontology/virtue-construal capacity is more fundamentally a drive for ontological-  
completeness-of-<sup>83</sup>reference-of-thought driven by apriorising/axiomatising/referencing- {of-  
‘prospectively-implicated-attendant-ontological-contiguity’~duced-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-disentailment-by}-  
postconverging-entailment as articulated above over denaturing<sup>16</sup>, and explaining why  
apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-  
contiguity’~duced-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-disentailment-by}-  
postconverging-entailment as of ontological-faith-notion-or-ontological-fideism—imbued-  
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-  
existential-reality instigating the relative-unreflexivity/relative-reflexivity—ontological-

contiguity<sup>67</sup> ~of-the-human-institutionalisation-process<sup>68</sup> behind the successive institutional-cumulation/institutional-recomposure-~~{as-to-<sup>4</sup> historicity/ontological-eventfulness<sup>39</sup> /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~ is the very determinant of human ontology/virtue-construct, and so more than just an affixed as denaturing<sup>16</sup> referencing of any one registry-worldview’s/dimension’s institutionalisation <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> failing intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as of ontological-normalcy, notwithstanding the mere fact of simply being secondnatured/institutionalised at the backend ~~in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process~~ as of our positivism-<sup>80</sup> procrypticism. Notional~conflatedness<sup>13</sup>/constitutedness<sup>14</sup>-to-conflatedness<sup>13</sup> points out that it is the aspiration for base-institutionalisation from recurrent-utter-uninstitutionalisation, for <sup>103</sup>universalisation from base-institutionalisation–ununiversalisation, for positivism from <sup>103</sup>universalisation–non-positivism/medievalism and prospectively for notional~<sup>18</sup>deprocrypticism from our positivism-<sup>80</sup> procrypticism that are of ontology/virtue equivalence as of ontological-faith-notion-or-ontological-fideism—~~imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality~~; and not the ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> mental-complex of considering the ~~<amplituding/formative>~~ wooden-language-~~(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—narratives—of-the-<sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>)~~ while failing intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as of ontological-faith-notion-or-ontological-fideism—~~imbued-~~

~~underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality~~ within the given registry-worldview/dimension, be it at the backend in reflecting holographically-<conjugatively-and-transfusively> the ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process~~ as our positivism—<sup>80</sup>procrypticism. A naïve conceptualisation of ontology/virtue construal ideal by the mere fact of simply being at the backend in reflecting holographically-<conjugatively-and-transfusively> the ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process~~ as of our positivism—<sup>80</sup>procrypticism institutionalisation doesn't speak of our firstnatured/intemporal projection-of-thought but rather of a secondnatured institutionalisation that induced our prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought by the ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>~~ that cannot be confused with the idea of construing our present positivism—<sup>80</sup>procrypticism uninstitutionalisation <sup>83</sup>reference-of-thought as the definite ontology/virtue closed-structure, but rather warrants that we take stock of the exceptional ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>~~ that has gone before in providing the secondnatured possibilities of our present as of ontological-faith-notion-or-ontological-fideism—~~imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality~~ driven notional~conflatedness<sup>13</sup>/constitutedness<sup>14</sup>-to-conflatedness<sup>13</sup>, and in that respect conjure how we can equally undertake our own part of the human existential-<~~disontologising/re-ontologising—aporeticism~~> tale homework in summoning ontological-faith-notion-or-ontological-fideism—~~imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality~~ driven notional~conflatedness<sup>13</sup>/constitutedness<sup>14</sup>-to-conflatedness<sup>13</sup> as an opened-structure for futural ~~Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-~~

development-as-infrastructure-of- meaningfulness-and-teleology as of prospective  
 deprocrpticism, and not a closed-structure naïve <amplifying/formative-  
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>  
 nombrilism as of flawed/perverted <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup> at our positivism-<sup>80</sup>procrpticism uninstitutionalisation  
 of procrpticism as disjointedness-as-of-<sup>33</sup>reference-of-thought, and by so doing denying the  
 ‘grander human existential-tale implications of notional~conflatedness<sup>13</sup>/constitutedness<sup>14</sup>-to-  
 conflatedness<sup>13</sup>’. This fundamental and protracted epiphenomenal insight as of ‘human  
 subpotent-mimetic-echoness-derivation-within-the-full-potency of ontology/intrinsic-reality/of-  
 referential-nature/of-intemporal-preservation-entropy-or-contiguity-or-ontological-  
 preservation of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-  
 potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression more than  
 just as of a virtue conceptualisation is more profoundly/all-embracingly an echoness of the  
 implication of human limited-mentation-capacity—as-subjecting-‘educated-  
 unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency for  
 ontological-construal/ontological-conceptualisation, and so with little temporal-to-intemporal-  
 conjugating-emotional-involvement/subjectification/epistemic-totalising<sup>33</sup>~self-referencing-  
 syncretising-as-of-perceived-social-stake-contention-or-confliction and is equally relevant with  
 regards to innocuous knowledge-constructs/theories/intersolipsistic-intercessory-  
 notions/notional~referential-notions/articulations/virtue as it subsumes virtue-as-inherent-  
 ontology; with dynamic-cumulative-aftereffect/aftereffect implications at the individuation-  
 level and registry-worldview/dimension-level of analysis as of metaphysics-of-absence-  
 {implicated-epistemic-veracity-of-<sup>91</sup>nonpresencing-<perspective-ontological-  
 normalcy/postconvergence>}. In this regard, metaphysics-of-absence-{implicated-epistemic-  
 veracity-of-<sup>91</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>} as

articulated herein by this author is rather about, ‘human limited-mentation-capacity—as-subjecting—‘~~duced-unlimitedness/existence-sublimating-nasence~~’ to limitedness/human-subpotency construed as of ontological-normalcy/postconvergence metaphysics-of-absence—~~(implicated-epistemic-veracity-of-<sup>0</sup> nonpresencing-<perspective—ontological-normalcy/postconvergence>)/Doppler-thinking~~ as it disambiguates human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional~firstnaturedness-formativeness—~~as-to-eventualising-inkling-drive-or-seeding-misprising~~—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> ~~<amplituding/formative—epistemicity>~~causality<sup>9</sup> ~~~as-to-projective-totalitative-implications-of-prospective-<sup>0</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~’, as of <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>. For instance, the immediacy of intrinsic-reality/ontological-veridicality transcendental enabling in the natural sciences which is implicated in those fields by their ‘relatively high results-constraining-effectiveness nature’ provides metaphysics-of-absence—~~(implicated-epistemic-veracity-of-<sup>0</sup> nonpresencing-<perspective—ontological-normalcy/postconvergence>)~~ insights with regards to obviating the high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/~~epistemic-totalising~~<sup>33</sup>~self-referencing-syncretising-as-of-perceived—social-stake-contention-or-confliction bound to disrupt thought and analysis in the social as of its ‘relatively low results-constraining-effectiveness nature’. Along the same argument and with regards to the high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/~~epistemic-totalising~~<sup>33</sup>~self-referencing-syncretising-as-of-perceived—social-stake-contention-or-confliction inherent in the social, it is important to grasp

that such an epiphenomenon/incidental-phenomenon insight as implied herein with postlogism<sup>77</sup>/psychopathy and corresponding human social dynamics implications is rather a social construction supposedly coherent ontological-commitment<sup>66</sup>-<implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality> that goes well beyond any given specific epiphenomenon—{in-the-overall-ecstatic-existence-supervening-conflatedness<sup>13</sup>} / incidental occurring behind the inspired/insight-for-the social construction supposedly coherent ontological-commitment<sup>66</sup>-<implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality> as of aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> for <sup>103</sup>universal retrospective to prospective understanding of postlogism<sup>77</sup>/psychopathy and human social dynamics implications. In other words such a social construction supposedly coherent ontological-commitment<sup>66</sup>-<implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality> is inherently the more expansive, <sup>103</sup>universal, decisive, objective and easier basis for critiquing its theorising-conceptualising-operationalising narratives ‘in order to assess the veracity/ontological-pertinence of the preconverging/postconverging-de-mentative/structural/paradigmatic <sup>103</sup>universal implications arrived-at of the social construction supposedly coherent ontological-commitment<sup>66</sup>-<implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality> as of the possibilities of easily transcendently-enabling-level-of~ontological-good-faith-or-authenticity<sup>69</sup>/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-

existential-reality as antinihilism><sup>100</sup> myriad retrospective and prospective social contexts of analysis, and so more critically rather than an obscured/muddled/obfuscated and difficult critiquing grounded on ‘assessing the veracity/ontological-pertinence of the preconverging/postconverging–de-mentative/structural/paradigmatic <sup>103</sup>universal implications arrived-at of the social construction supposedly coherent ontological-commitment<sup>66</sup>—<implied—self-assuredness-of-ontological-good-faith/authenticity<sup>9</sup> ~postconverging–de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality> rather on the basis of any such specific epiphenomenon—{in-the-overall-ecstatic-existence-supervening-conflatedness<sup>13</sup>}/incidental occurring as of its relatively poorly objectifiable-as-desubjectifiable/subjectified incidental social context for analysis. Consider similarly that an epiphenomenal/incidental occurrence of an-apple-hitting-Newton-on-the-head-while-he-sat-under-a-tree thus inspiring/providing-insight-for his laws of motion supposedly coherent ontological-commitment<sup>66</sup>—<implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup> ~postconverging–de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality> for explaining mechanical phenomena. Certainly, the inherently more expansive, <sup>103</sup>universal, decisive, objective and easy basis for critiquing its theorising-conceptualising-operationalising narratives ‘in order to assess the veracity/ontological-pertinence of the preconverging/postconverging–de-mentative/structural/paradigmatic <sup>103</sup>universal implications arrived-at of his laws of motion supposedly coherent ontological-commitment<sup>66</sup>—<implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup> ~postconverging–de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality> is the possibilities of easily transcendently-enabling-level-of~ontological-good-faith-or-authenticity<sup>69</sup>/objectification/desubjectification-as-objectification—<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism><sup>100</sup>

myriad retrospective and prospective mechanical phenomena for analysis, and so more critically rather than an obscured/muddled/obfuscated and difficult critiquing grounded on ‘assessing the veracity/ontological-pertinence of the preconverging/postconverging–de-mentative/structural/paradigmatic <sup>103</sup>universal implications arrived-at of the laws of motion supposedly coherent ontological-commitment<sup>66</sup> <implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup> ~postconverging–de-mentating/structuring/paradigming<sup>70</sup> –as-being-as-of-existential-reality> on the basis of the specifically given epiphenomenal/incidental occurrence of an-apple-hitting-Newton-on-the-head-while-he-sat-under-a-tree as of the latter relatively poorly objectifiable-as-desubjectifiable/subjectified incidental mechanical occurrence for analysis. In both instances, such an apparently naïve intellectual disposition will point to relative intellectual impertinence at best, and at worst conscious ontological-bad-faith/inauthenticity<sup>64</sup> angling to cynically undermine <sup>103</sup>universal veracity/ontological-pertinence as of the opportunity of implying poorly objectifiable-as-desubjectifiable/subjectified incidental analysis as pre-eminently of <sup>103</sup>universal import. While this logic is immediately obvious with the low temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising<sup>33</sup> ~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-conflict nature of many a natural sciences <amplifying/formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality with their disposition for replication and other experimentation/observation/survey analyses as hardly any scientist will go on if it is problematic to objectively ascertain the contextual reality of an-apple-hitting-Newton-on-the-head-while-he-sat-under-a-tree to contend that Newton’s laws of motion supposedly coherent ontological-commitment<sup>66</sup> <implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup> ~postconverging–de-mentating/structuring/paradigming<sup>70</sup> –as-being-as-of-existential-reality> is wrong, such an insight about the supposedly coherent ontological-

commitment<sup>66</sup> <implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup> ~postconverging—de-mentating/structuring/paradigming<sup>70</sup> —as-being-as-of-existential-reality> being wholly construed as of its ‘very own veracity/ontological-pertinence as of any of its objectifiable contexts’ can-and-is often easily flouted and sidetracked with the high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising<sup>33</sup> ~self-referencing-syncretising-as-of-perceived—social-stake-contention-or-confliction that permeates the study of the social as of its ‘blurriness—<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-disontologising-formulaic—dragging-out/hollowing-out>’. This equally explains why it is actually better and more critical to construe/conceptualise social knowledge not only on the basis of the inherent veracity/ontological-pertinence of supposedly coherent ontological-commitment<sup>66</sup> <implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup> ~postconverging—de-mentating/structuring/paradigming<sup>70</sup> —as-being-as-of-existential-reality> as with the natural sciences but equally factoring in the human social condition as of high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising<sup>33</sup> ~self-referencing-syncretising-as-of-perceived—social-stake-contention-or-confliction, and so as of a knowledge-notionalisation exercise. In other words metaphysics-of-absence-(implicated-epistemic-veracity-of-nonpresencing-<perspective—ontological-normalcy/postconvergence>)} refers to any such projections, as of human imaginative capacity derived from our underlying ‘coherence/contiguity-of-superseding—oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment<sup>66</sup> <implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup> ~postconverging—de-mentating/structuring/paradigming<sup>70</sup> —as-being-as-of-

~~existential-reality~~> as of ~~<amplifying/formative-epistemicity>~~causality<sup>9</sup> ~~~as-to-projective-~~  
~~totalitative-implications-of-prospective-~~<sup>51</sup> ~~nonpresencing,-for-explicating~relative-~~  
~~unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>67</sup> and not any notion of vague  
innateness besides existentially-~~<disontologising/re-ontologising—aporeticism>~~ inherent  
human-subpotency potential to manifest as human) and existence/intrinsic-reality/ontology-as-  
of-its-mimetic-echoness or existence-in-reverberation or existence-potency<sup>39</sup>~sublimating-  
nascence,-disclosed-from-prospective-epistemic-digression; thus enabling human limited-  
mentation-capacity-deepening—~~as-subjecting-limitedness/human-subpotency-to-‘educated-~~  
~~unlimitedness/existence-sublimating-nascence~~<sup>233</sup> insights as  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-  
operant-or-incidenting-predicative-insights. We can further get a sense with respect to the  
implications of what is meant by <sup>83</sup>reference-of-thought<sup>8</sup>-categorical-  
imperatives/axioms/registry-teleology<sup>99</sup>,-for-  
aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>,  
relative to the construal/conceptualisation from the middle of the last century in the biological  
domain as of its specific uninstitutionalised-threshold<sup>102</sup> then over which the DNA-based  
genetics <sup>83</sup>reference-of-thought<sup>8</sup>-categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-  
aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
was developed which induced an altogether new dramatically different but ontologically-  
veridical imagery/picture of the nature of biology at that uninstitutionalised-threshold<sup>102</sup> that then  
became a new specific institutionalisation <sup>83</sup>reference-of-thought<sup>8</sup>-categorical-  
imperatives/axioms/registry-teleology<sup>99</sup>,-for-  
aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
thereafter amenable to elaboration-as-to-mere-  
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—

~~'prospectively implicated attendant ontological-contiguity'<sup>67</sup> ~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>'<sup>40</sup> such that the prior non DNA-based construal/conceptualisation  
 (as of <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-  
 aposteriorising/logicising/deriving/intelligising/measuring-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>)  
 with respect to that now DNA-based genetics specific institutionalised ~~<amplifying/formative-  
 epistemicity>~~totalising~devolved-purview-as-domain-of-construal-as-intrinsic-  
 reality/ontological-veridicality of biology cannot longer be upheld, and this is so in-the-bigger-  
 picture as a contributory ~~apriorising/axiomatising/referencing- {of- 'prospectively-  
 implicated attendant ontological-contiguity' ~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' } —conflatedness<sup>13</sup> in- {preconverging disentanglement by}-  
 postconverging-entailment~~ within the same positivism registry-worldview institutionalisation.  
 (In fact, the institutional-cumulation/institutional-recomposure-~~{as-to-<sup>46</sup>historiality/ontological-  
 eventfulness<sup>39</sup> /ontological-aesthetic-tracing-<perspective-ontological-  
 normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>}~~ are the conjoined  
 effect of all specific uninstitutionalised-threshold<sup>102</sup> institutionalisation breakthroughs of  
<sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-  
 aposteriorising/logicising/deriving/intelligising/measuring-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
 construed conjointly as of the prospective registry-worldview/dimension institutionalisation.) In  
 this case, however the 'emotional involvement' in ~~apriorising/axiomatising/referencing- {of-  
 'prospectively implicated attendant ontological-contiguity' ~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' } —conflatedness<sup>13</sup> in- {preconverging disentanglement by}-  
 postconverging-entailment~~ within the same positivism registry-worldview of appraisal is way~~

low compared to the high ‘emotional involvement’ in making the same construct as of a contrastive transcending/superseding of a prior registry-worldview/dimension institutionalisation <sup>83</sup>reference-of-thought into an entirely new/prospective registry-worldview/dimension institutionalisation <sup>83</sup>reference-of-thought like between non-positivism and positivism or prospectively between our positivism—<sup>80</sup>procrypticism and notional~<sup>18</sup>deprocrypticism as in this latter instance such a construal/conceptualisation is comprehensively redefining of the human psyche and tend to elicit the highest levels of ‘emotional involvement’ thus requiring rather a crossgenerational adjustment as apriorising/axiomatising/referencing- {of-~~prospectively implicated attendant ontological-contiguity~~ ~educated-  
~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging disentanglement by}-  
postconverging entailment over the prior distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-  
apriorising/axiomatising/referencing><sup>30</sup>. In conclusion, such a construal/conceptualisation as of  
notional~<sup>18</sup>deprocrypticism <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-  
teleology<sup>99</sup>,-for-aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-  
and-teleology<sup>99</sup> over our positivism—<sup>80</sup>procrypticism <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-  
imperatives/axioms/registry-teleology<sup>99</sup>,-for-  
aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> of  
our ‘lived social’ uninstitutionalised-threshold<sup>02</sup> with respect to psychopathy and social  
psychopathy and procrypticism in general is a wholly new dramatically different depth of  
understanding, and from our present inclination of elaboration-as-to-mere-  
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
‘prospectively implicated attendant ontological-contiguity<sup>67</sup>’~educated-  
~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency><sup>40</sup> within the positivism institutionalisation framework. Beyond the above contrastive individuation-level and registry-worldview/dimension-level of analysis with respect to the uptake of prospective <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-aposteriorising/logicising/deriving/intelligising/measuring-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, this social reality of varying social <sup>83</sup>reference-of-thought-closeness-of-tethering-to-prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup> <existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> and <sup>83</sup>reference-of-thought-looseness-of-tethering-to-prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup> <existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>’ implying increasing <sup>83</sup>reference-of-thought-looseness-of-tethering-to-prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup> <existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> as of greater temporality<sup>98</sup>/shortness construed as of various shades of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup> -apriorising-psychologism> speaks in-the-bigger-picture of a social reality across all registry-worldviews/dimensions that tends to ‘destructure any registry-worldview/dimension institutionalisation <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ by an ‘ontological degradation effect’ having to do with human-subpotency-~~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint~~—imbued-‘notional~firstnaturedness-formativeness-~~as-to-eventualising-inkling-drive-or-seeding-misprising~~—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-

normalcy/postconvergence>’–existentialism-form-factor, and in so doing inducing threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>–<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>–apriorising-psychologism> as uninstitutionalised-threshold<sup>02</sup>. In other words, a prospective registry-worldview/dimension institutionalisation<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> in becoming the new<sup>83</sup> reference-of-thought (over the prior registry-worldview’s/dimension’s<sup>83</sup> reference-of-thought) with its supposedly grander intemporal-preservation-entropy-or-contiguity–or–ontological-preservation<sup>83</sup> reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> as of the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality driving/behind its construal, turns out to be a prospective institutionalisation ‘reset framework for human temporal-to-intemporal mental-dispositions’ respectively in<sup>83</sup> reference-of-thought–looseness-of-tethering–to–prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>–<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> and<sup>83</sup> reference-of-thought–closeness-of-tethering–to–prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>–<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> of the new<sup>83</sup> reference-of-thought’; as facing/dealing anew with human temporal-to-intemporal mental-dispositions but this time around doing the same thing as occurred with the prior institutionalisation<sup>83</sup> reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> that was transcended/superseded to deliver the new registry-worldview/dimension, but now on the new registry-worldview’s/dimension’s institutionalisation<sup>83</sup> reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> (with the difference as of a ‘relatively lower sensibility’ arising just because of the new registry-

worldview/dimension prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-  
thought limiting/constraining on the possibilities of vices-and-impediments<sup>105</sup>); implying an  
underlying ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup> of the reality of  
human temporal-to-intemporal mental-dispositions across all the registry-  
worldviews/dimensions. Thus while ‘ontologically superseding the prior beyond-the-  
consciousness-awareness-teleology<sup>99</sup> ~~<of-preconverging-existential-extrication-as-of-  
existential-unthought>~~<sup>5</sup> and prior ‘lack of constraining social <sup>103</sup>universal-transparency<sup>104</sup> ~~█  
<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-  
epistemicity>totalising~in-relative-ontological-completeness<sup>8</sup> } this does not imply apart from  
such institutionalisation-as-secondnaturing a change of human temporal-to-intemporal nature,  
given that this nature will further manifest at the prospective registry-worldview  
uninstitutionalised-threshold<sup>102</sup> as its beyond-the-consciousness-awareness-teleology<sup>99</sup> ~~<of-  
preconverging-existential-extrication-as-of-existential-unthought>~~<sup>5</sup> and ‘lack of constraining  
social <sup>103</sup>universal-transparency<sup>104</sup> ~~<transparency-of-totalising-entailing,-as-to-entailing-  
<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>8</sup> }  
inducing anew the new <sup>83</sup>reference-of-thought owns threshold-of-  
nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> ~~<as-to-‘attendant-  
intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-  
psychologism>~~. This social dynamism (dynamic-cumulative-aftereffect) as of the new registry-  
worldview/dimension uninstitutionalised-threshold<sup>102</sup> can be construed ontologically as arising  
out of a further temporal/~~shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>~~  
distortedness of the new ~~<amplituding/formative-  
epistemicity>totalising/circumscribing/delineating <sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-  
instantiative-context—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> in the social extended-informality-  
<susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-~~~~~~

<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> } ultimately extending to the extended-informality-  
 {susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> } spheres of formal constructs distorting formal construal of  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, and so to a point of equilibrium of the new registry-  
 worldview/dimension between its institutionalised <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> and its  
 uninstitutionalised-threshold<sup>102</sup>'s threshold-of-nonconviction/madeupness/bottomlining-in-  
 shallow-supererogation<sup>96</sup> -<as-to-'attendant-intradimensional'-prospectively-  
 disontologising~preconverging/dementing<sup>90</sup>-apriorising-psychologism>. The operant and  
 technical conceptualisation basis of this phenomenon has to do with the inherent nature of pure-  
 ontology apriorising/axiomatising/referencing- {of-'prospectively-implicated-attendant-  
 ontological-contiguity' ~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' } -conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}-  
 postconverging-entailment for ontologically-veridical <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> and  
 'human notional~firstnatureddness-formativeness-<as-to-eventualising~inkling-drive-or-  
 seeding-misprising>-temporal-to-intemporal-dispositions-<so-construed-as-from-  
 perspective-ontological-normalcy/postconvergence> condition' of reception/distortion across  
 the <cumulating/recompositing~attendant-ontological-contiguity >-successive registry-  
 worldviews/dimensions involving denaturing<sup>16</sup> where there is 'lack of constraining social  
<sup>103</sup>universal-transparency<sup>104</sup> -{transparency-of-totalising-entailing,-as-to-entailing-  
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>97</sup> }. The  
 establishment or rather coming into being of a prospective registry-worldview/dimension  
 institutionalisation <sup>83</sup>reference-of-thought can thus be construed as of pure-ontology  
 apriorising/axiomatising/referencing- {of-'prospectively-implicated-attendant-ontological-  
 contiguity' ~educated-

~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-  
 postconverging-entailment for ontologically-veridical<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>, and so  
 because it is both the mechanical-knowledge as the constraining technical outcome and the non-  
 constraining driving underlying intemporal-disposition ontological-faith-notion-or-ontological-  
 fideism—~~imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-  
 so-being-as-of-existential-reality~~, with both constituting the organic-knowledge. This  
 transcendental knowledge construct establishes a dominant social framework of knowledge  
 grounded on its inherent intrinsic-reality/ontological-veridicality transcendental-  
 enabling/sublimating/~~supererogatory~de-mentativity~~ <amplituding/formative-  
 epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup> (as it supersedes the prior beyond-the-consciousness-awareness-teleology<sup>99</sup> <of-  
 preconverging-existential-extrication-as-of-existential-unthought><sup>5</sup> <sup>56</sup> meaningfulness-and-  
 teleology<sup>99</sup> and the prior ‘lack of constraining social<sup>103</sup> universal-transparency<sup>104</sup>-(transparency-  
 of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-  
 relative-ontological-completeness<sup>87</sup>)), and then imbues the prospective institutionalisation with  
 social validity and social structure of <sup>56</sup> meaningfulness-and-teleology<sup>99</sup> as of deferential-  
 formalisation-transference. This is the social-setup of the prospective institutionalisation  
<sup>83</sup> reference-of-thought as of pure-ontology ~~apriorising/axiomatising/referencing-{of-  
 ‘prospectively-implicated-attendant-ontological-contiguity’~educated-  
 existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-  
 postconverging-entailment for prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup> reference-  
 of-thought <sup>56</sup> meaningfulness-and-teleology<sup>99</sup>. But then in due course and at the

uninstitutionalised-threshold<sup>102</sup> of this prospective institutionalisation<sup>83</sup> reference-of-thought, its organic-knowledge (as driven by intemporal-disposition ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for intemporal-preservation-entropy-or-contiguity—or-ontological-preservation) wanes as the reality of human notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> nature sets in as it is related to at the uninstitutionalised-threshold<sup>102</sup> by the registry-worldview's/dimension's least common denominator as <amplituding/formative><sup>9</sup> wooden-language-(imbued—temporal-mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—narratives—of-the-<sup>83</sup>reference-of-thought—categorical-imperatives/axioms/registry-teleology<sup>99</sup>) for social-functioning-and-accordance—as-of-social-stake-contention-or-confliction (in a preconverging epistemic—projective-equalisation social dynamics at the given uninstitutionalised-threshold<sup>102</sup> that is a drawback-to/undermines prospective-knowledge-and-institutional deferential-formalisation-transference as of prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>6</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>7</sup>, and is rather oriented to sovereign extrication over knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant—ontological-contiguity ’~educed—existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-

~~<imbued-notional-cogency>' }—conflatedness<sup>13</sup> in {preconverging-disentailment-by}—  
~~postconverging-entailment>~~ at this uninstitutionalised-threshold<sup>102</sup> as of social-aggregation-  
 enabling), as of its bare constraining mechanical-knowledge since <sup>83</sup>reference-of-thought-  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> are only 'mechanistically' constraining,  
 lacking the organic-spirit or ontological-faith-notion-or-ontological-fideism—~~imbued-  
 underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-  
 existential-reality~~. Anecdotally, we know as of our uninstitutionalised-threshold<sup>102</sup> that in effect  
 the technical constraints of the law tend to supersede the spirit of the law as it is naïve to think  
 that a 'sense of rightness' is all that matters before the law, and this extends to human meaningful  
 and organisational principles in general. Such that temporal-dispositions fulfilment of such  
 'mechanistic' effectiveness as mechanical-knowledge 'without the non-constraining and abstract  
 organic mental-disposition as of ontological-faith-notion-or-ontological-fideism—~~imbued-  
 underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-  
 existential-reality~~ of the emanant-kind that-had-driven the <sup>83</sup>reference-of-thought construal in  
 the first place' distort in due course organic <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, as of temporal  
 mental-dispositions of shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>. Thus such  
 implied prospective <sup>83</sup>reference-of-thought, social organisations and institutions as organic  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> then tend to develop 'subcultural reorientations' that are  
 'mildly alien' and 'on-occasional gravely alien' to the (especially in the extended-informalities  
 of the social and institutions) original organic-knowledge conceptualisation as of the implied  
 prospective <sup>83</sup>reference-of-thought social and institutions <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>.  
 Thus for an ontological-veridicality/intrinsic-reality transcendental-  
 enabling/sublimating/~~supererogatory~~~de-mentativity ~~<amplituding/formative-  
 epistemicity>causality<sup>6</sup>~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-~~~~



<so-construed-as-from-perspective–ontological-normalcy/postconvergence> respective mental-  
 dispositions for <sup>83</sup>reference-of-thought–looseness-of-tethering–to–prelogism<sup>78</sup>-as-of-  
 conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical–‘attendant-intradimensional–  
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-  
 outcome-arrived-at> and <sup>83</sup>reference-of-thought–closeness-of-tethering–to–prelogism<sup>78</sup>-as-of-  
 conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical–‘attendant-intradimensional–  
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-  
 outcome-arrived-at> can be construed, wherein the instigating temporal postlogism<sup>77</sup>-as-of-  
<sup>11</sup>compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-  
 existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-  
 disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-  
 <contextualising/existentialising~attendant–ontological-contiguity >;-in-shallow-  
 supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
 veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>)  
<sup>83</sup>reference-of-thought–looseness-of-tethering–to–prelogism<sup>78</sup>-as-of-conviction,-in-profound-  
 supererogation<sup>96</sup>-<existentially-veridical–‘attendant-intradimensional–  
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-  
 outcome-arrived-at> (as postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing–  
 nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-  
 attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-  
 the-‘attendant-intradimensional–ontologising’–imbued-  
 <contextualising/existentialising~attendant–ontological-contiguity >;-in-shallow-  
 supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
 veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>)  
 temporal threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>

<as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>90</sup>-apriorising-psychologism>) as of the childhood  
 psychopathy (where the <sup>83</sup>reference-of-thought-looseness-of-tethering-to-prelogism<sup>78</sup>-as-of-  
 conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical-‘attendant-intradimensional-  
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-  
 outcome-arrived-at> mental defect is of social <sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-  
 totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-  
 relative-ontological-completeness<sup>99</sup> ) socially like in a ‘dereifying act’ of spilling water on a chair  
 and accusing another, pointing to a mental-shortcut as faulty-mentation-procedure-deception-or-  
 urge<sup>13</sup> in relating to social-stake-contention-or-confliction) and adult psychopath (where the  
<sup>83</sup>reference-of-thought-looseness-of-tethering-to-prelogism<sup>78</sup>-as-of-conviction,-in-profound-  
 supererogation<sup>96</sup>-<existentially-veridical-‘attendant-intradimensional-  
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-  
 outcome-arrived-at> mental defect is opaque due to its  
 maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and-  
 accordance—as-of-social-stake-contention-or-confliction) can be elucidated. The underlying  
 process as of temporal postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing-  
 nonconviction/madeupness/bottomlining-<‘<decontextualising/de-existentialising~of-  
 attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising’-of-  
 the-‘attendant-intradimensional-ontologising’-imbued-  
 <contextualising/existentialising~attendant-ontological-contiguity >;-in-shallow-  
 supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
 veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness> )  
 or psychopathic <sup>83</sup>reference-of-thought-looseness-of-tethering-to-prelogism<sup>78</sup>-as-of-  
 conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical-‘attendant-intradimensional-

apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-  
outcome-arrived-at> mental defect beginning at childhood involves ‘its circular non-  
consequential vague trialing of <sup>83</sup>reference-of-thought-looseness-of-tethering-to- prelogism<sup>78</sup>-  
as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical-‘attendant-  
intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-  
disontologising-logical-outcome-arrived-at>’ as of its temporal postlogism<sup>77</sup> threshold-of-  
nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
psychologism> with respect to its postlogic-backtracking-<iterative-looping-‘set-of-dereifying-  
hollow-narratives-and-acts’><sup>76</sup>, in full conscious-awareness-teleology<sup>99</sup>, which when perceived  
as uncontested by the psychopath (likely to arise where the concerned party lacks insight of its  
underlying faulty-mentation-procedure-deception and as it seem socially-function) will  
ultimately lead to its slanting-deception (or deception-of-successively-shifting-or-non-cohering-  
narratives-and-acts or deception-by-concurrently-false-presupposing/false-presuming/false-  
premissing-of-narratives or deception-by-concurrently-false-assumptive-preconverging-or-  
dementing<sup>20</sup>-of-narratives) inducing its threshold-of-nonconviction/madeupness/bottomlining-  
in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-  
disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism> and its consequent  
derivation as conjugated-postlogism<sup>77</sup> or social psychopathy threshold-of-  
nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
psychologism>. This process is mirrored with the various conjugated-postlogism<sup>77</sup> conscious or  
unconscious aligning to the psychopathic/postlogic postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing-  
nonconviction/madeupness/bottomlining-(<decontextualising/de-existentialising-of-  
attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising’-of-

the-‘attendant-intradimensional–ontologising’–imbued-  
 <contextualising/existentialising~attendant–ontological-contiguity >;-in-shallow-  
 supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
 veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness> }  
 vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-  
 and-vague-vocalisation-or-subknowledging<sup>94</sup>. Thus effectively such a postlogism<sup>77</sup>-as-of-  
<sup>11</sup>compulsing–nonconviction/madeupness/bottomlining-({<decontextualising/de-  
 existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-  
 disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-  
 <contextualising/existentialising~attendant–ontological-contiguity >;-in-shallow-  
 supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
 veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness> }  
 process is rather very simplistic, and the deception arises actually from the prelogism<sup>78</sup>-as-of-  
 conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical–‘attendant-intradimensional–  
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-  
 outcome-arrived-at> mental-states to be by mental-reflex in prelogism<sup>78</sup>-as-of-conviction,-in-  
 profound-supererogation<sup>96</sup>-<existentially-veridical–‘attendant-intradimensional–  
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-  
 outcome-arrived-at> thus inducing wrongful teleological elevation of the  
 postlogism<sup>77</sup>/psychopathic<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>, which wouldn’t occur at  
 childhood psychopathy. Finally, as of dynamic-cumulative-aftereffect and across all registry-  
 worldviews/dimensions, the ‘distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-  
 apriorising/axiomatising/referencing><sup>30</sup> of any registry-worldview/dimension  
 institutionalisation<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> as of its organic-knowledge’ can be  
 construed and analysed across 3 lines; - the initiating temporal postlogism<sup>77</sup> distractive-

alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> of  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, - the generalised temporal-dispositions to integrate such  
ontologically-structured <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of the registry-  
worldview's/dimension's relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought  
explaining its beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of-preconverging-existential-  
extrication-as-of-existential-unthought><sup>6</sup> and 'lack of constraining social <sup>103</sup>universal-  
transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-  
epistemicity>totalising~in-relative-ontological-completeness<sup>88</sup>>, - and the prospective  
institutionalisation construing/conceptualising the ontological-veridicality and analysis of such  
registry-worldview/dimension institutionalisation <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> distractive-  
alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> dynamics (as  
of the previous two) as 'social ontology as to aetiologisation/ontological-escalation-  
<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-  
encumbered\_transcending>', and equally serves as an ideal storied-construct/ontologically-  
valid-narration of intuitive elucidation framework. The implication of such 'temporal distractive-  
alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> of  
institutionalisation <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>' across all registry-  
worldviews/dimensions is that <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of prospective registry-  
worldview/dimension institutionalisation involves 'its  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-  
operant-or-incidenting-predicative-insights enabling utter psychical-and-institutional  
apriorising/axiomatising/referencing- {of-~~prospectively implicated\_attendant\_ontological-~~  
contiguity '~educated-  
existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>' }- conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-

~~postconverging-entailment~~ of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> exactly by transcending/superseding the apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-operant-or-incidenting-predicative-insights behind the prior registry-worldview/dimension uninstitutionalised-threshold<sup>102</sup>. As critically the naivety of ~~<amplituding/formative>~~ wooden-language-~~<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>~~) within a same registry-worldview/dimension uninstitutionalised-threshold<sup>102</sup> <sup>83</sup>reference-of-thought is that its defect of apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-operant-or-incidenting-predicative-insights arising as <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-~~<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>>~~ due to its prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought (as failing rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism in recurrent-utter-uninstitutionalisation or failing <sup>103</sup>universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism in ununiversalisation or failing positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism in non-positivism/medievalism or failing preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought,-as-to-<sup>32</sup>~~<amplituding/formative—epistemicity>~~growth-or-conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism in procrypticism, and thus requiring respectively transcending/superseding to base-institutionalisation, <sup>103</sup>universalisation,

positivism and deprocrpticism), is that <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> can then still be upheld on the basis of the same uninstitutionalised-threshold<sup>102</sup>/uninstitutionalised apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting-for-operant-or-incidenting-predicative-insights rather than the more ontologically-veridical implication of prospective registry-worldview/dimension institutionalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting-for-operant-or-incidenting-predicative-insights enabling utter psychical-and-institutional apriorising/axiomatising/referencing- {of- ~~prospectively-implicated-attendant-ontological-contiguity~~ '~educated-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>' }—conflatedness<sup>13</sup> in {preconverging-disentailment-by}—postconverging-entailment. Explicating thus the preconverging/postconverging-de-mentative/structural/paradigmatic implication of the non-positivistic or our positivism-<sup>80</sup>procrpticism <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> construed respectively as of aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> as an altogether positivism or notional~<sup>18</sup>deprocrpticism utter psychical-and-institutional apriorising/axiomatising/referencing- {of- ~~prospectively-implicated-attendant-ontological-contiguity~~ '~educated-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>' }—conflatedness<sup>13</sup> in {preconverging-disentailment-by}—postconverging-entailment of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, and not wrongfully setting-aside/glossing-over/ignoring with the idea that <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is still to be construed as of non-positivism/medievalism or positivism-<sup>80</sup>procrpticism; as the grander

human living as of the species 'existential tale' is in construing that the respective prospective institutionalisation

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumentings-for-operant-or-incidenting-predicative-insights when availed by contemplation as based-institutionalisation, <sup>103</sup>universalisation, positivism and notional~<sup>18</sup>deprocrpticism implies transcending/superseding the respective uninstitutionalised-threshold<sup>102</sup> apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumentings-for-operant-or-incidenting-predicative-insights of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrpticism, enabling the cumulative recomposuring of 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> as of difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup> implied <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>' as of intemporal/ontological/social/species/<sup>103</sup>universal/transcendental/<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation postconverging—de-mentating/structuring/paradigming and not temporal extricatory preconverging—de-mentating/structuring/paradigming parasitising/co-opting to the species existential-tale.]

The statements articulated priorly (before the square brackets texts digression) speak of the reality of 'human temporal uninstitutionalised-threshold<sup>102</sup> mental-disposition' even in our own

positivism<sup>83</sup> reference-of-thought registry-worldview. It is fair to say the statement made before,
 “Z ... will look down on B, C, D, E and F mental-dispositions perversion-and-derived-
 <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation<sup>96</sup>> as allowing for the endemisation/enculturation of the denaturing<sup>16</sup> of
 additionality and the implications thereof of subsequent denaturing<sup>16</sup> in
 circularity/recurrence/repetition/repeatability<sup>16</sup>” is circumstantially relevant even in our
 positivistic registry-worldview wherein ‘lack of constraining social <sup>103</sup>universal-transparency<sup>104</sup>
 <transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-
 epistemicity>totalising~in-relative-ontological-completeness<sup>97</sup> ) induces a ‘human temporal
 uninstitutionalised-threshold<sup>102</sup> mental-disposition’ temporality<sup>98</sup>/shortness or shortness-of-
 register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> drive. The Milgram experiments, a demonstration
 par excellence of the human condition at uninstitutionalised-threshold<sup>102</sup> with respect to
 perceived-social-stake-contention-or-conflict constraints as of human limited-mentation-
 capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educated-
 unlimitedness/existence-sublimating-nascence<sup>2,33</sup>, truly reflect the inherent nature of 'human
 temporal uninstitutionalised-threshold<sup>102</sup> mental-disposition'; and the deprocrpticism-driven
 understanding of which should rather be an avenue for a pivoting/decentering psychologism with
 respect to positivism-<sup>80</sup>procrpticism registry-worldview/dimensions vices-and-impediments<sup>105</sup>
 (just as with all previous transcendence-and-sublimity/sublimation/supererogatory~de-
 mentativity of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-
 existential-reality instigated relative-unreflexivity/relative-reflexivity—ontological-
 contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> as of difference-conflatedness<sup>13</sup>-as-to-
 totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-

prospective-<sup>61</sup> nonpresencing<sup>92</sup> -as-veridical-epistemicity-relativism-determinism<sup>22</sup> implied  
~~<amplifying/formative-epistemicity>causality<sup>6</sup> -as-to-projective-totalitative-implications-of-~~  
 prospective-<sup>61</sup> nonpresencing,-for-explicating~~~relative-unreflexivity/relative-reflexivity—~~  
 ontological-contiguity<sup>67</sup>, rather than a naïve metaphysics-of-presence-(implicated-  
 ‘nondescript/ignorable-void<sup>60</sup>’-as-to-<sup>71</sup> presencing—absolutising-identitive-constitutedness<sup>1</sup> )  
 mental complex that only serves ‘flawed egos’ and is of no ontologically-veridical import). The  
 point of this distinction made between the nature of ‘human registry-worldview’s/dimension’s  
 institutionalisation mental-disposition’ registry-worldview’s/dimension’s <sup>83</sup>reference-of-  
 thought and ‘human temporal uninstitutionalised-threshold<sup>102</sup> mental-disposition’ registry-  
 worldview’s/dimension’s <sup>83</sup>reference-of-thought, as of prospective ontological-  
 normalcy/postconvergence is to put into perspective the idea that the present and as of our present  
 social construction and individuations as being relatively more exceptional than the solipsistic  
 nature of humans in prior epochs is false, with such wrongly implied exception rather being a  
 confusion between ‘cumulated institutionalisation’ (which we carry by being secondnatured at  
 the backend in reflecting holographically-<conjugatively-and-transfusively> the ~~relative-~~  
~~unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-~~  
 process as of human limited-mentation-capacity-deepening—as-subjecting-  
 limitedness/human-subpotency to-~~duced-unlimitedness/existence-sublimating-nascence<sup>233</sup>~~  
 leading to the positivistic registry-worldview/dimension) and that our inherent solipsistic sense  
 of intemporality<sup>52</sup>/longness (which overall is no more greater than that of humans of previous  
 <cumulating/recomposuring~attendant—ontological-contiguity >-successive registry-  
 worldviews/dimensions); and further that we are just of the same ‘human temporal  
 uninstitutionalised-threshold<sup>102</sup> mental-disposition’ as all humans past when it comes to making  
 solipsistic choices at uninstitutionalised-threshold<sup>102</sup>, which choices when of intemporality<sup>52</sup>-  
 drive solipsistic-choices are <sup>55</sup>maximalising-recomposuring-for-relative-ontological-

completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation leading to prospective institutionalisations. This notion of human mental-disposition and by extension <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as comprising, rather as a more complete and grander conceptualisation, a registry-worldview's/dimension's institutionalisation-facet and an uninstitutionalised-threshold<sup>102</sup>-facet, so-construed by metaphysics-of-absence-~~(implicated-epistemic-veracity-of-<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>)~~, carries institutionalisation and uninstitutionalised-threshold<sup>102</sup> implications with respect to the determination of ontologically-veridical <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of pertinent scientific conceptualisation (scientific approach, methodology and methods) as rather construed most critically by its relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity. Such metaphysics-of-absence-~~(implicated-epistemic-veracity-of-<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>)~~ considerations are critically relevant in fully appreciating the articulation herein by this author of such notions (that rather speak of uninstitutionalised-threshold<sup>102</sup> implications with respect to a 'social pretence of scientific conceptualising as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity'), like deferential-formalisation-transference, ordered-construct, percolation-channelling-<in-deferential-formalisation-transference> and transversality-<for-sublimating-existential-eventuating/denouement,~~from~~ 'thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising'—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-'motif-and-apriorising/axiomatising/referencing'><sup>101</sup>. Insightfully, it is the case that our present-day positivistic institutionalisation secondnatured scientific practice outcome of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity is grounded on institutionally-determined

peerage/collegiality as of positivistic institutionalisation deferential-formalisation-transference, so supposedly recognised within the social collective or ‘social framework of intersolipsistic deambulation’. But then we grasp that at the disjuncture of positivistic <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> (as ‘moulting’ firstnature/intemporal conceptualisation of what developed to become today our scientific practice institutionalisation as of its relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity) from the non-positivism/medievalism registry-worldview/dimension, we can definitely fathom that the enlightenment actors like the Descartes’s, Galileos, Diderots, etc. of those transitioning times would have certainly been circumspect with regards to any such notion of preceding social approval (for their scientific <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity), given the social non-positivism/medievalism uninstitutionalised-threshold<sup>102</sup> non-scientific disposition, as beyond-the-consciousness-awareness-teleology<sup>99</sup> ~~<of-preconverging-existential-extrication-as-of-existential-unthought>~~<sup>6</sup>. This points to an altogether different social relation with the notion of scientific practice construed as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity, by such intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism—~~imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality~~ mental-disposition that conceive of positivistic <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> in the uninstitutionalised-threshold<sup>102</sup> social-setup of non-positivism/medievalism where they were institutionally-outlying. As exemplarily implied with the Encyclopédistes led by Diderot, such construal is grounded on a more basic and potent construct of ~~<amplifying/formative—epistemicity>~~causality<sup>9</sup> ~~~as-to-projective-totalitative—implications-of-prospective-~~<sup>6</sup> ~~nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—~~ontological-contiguity<sup>67</sup> and actually reveals in-many-ways the reality of a natural Foucauldian

power relations which it turns out is actually in the medium to long term a social-granting-of-power-exercise with respect to the virtue of true knowledge, as of the social percolation-channelling-<in-deferential-formalisation-transference> possibilities enabling promising ideas, however institutionally-outlying or institutionally-central, to take hold in society depending on their relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity as of veracity/ontological-pertinence; without heed given to mere centrality as veracity/ontological-pertinence but decentering if the centrality is not ontologically pertinent, and rather further secondnaturating prospective institutionalisation of scientific practice as of its relative intrinsic-reality/ontological-veridicality transcendence-enabling; very much highlighting the prospective institutionalisation pertinence of such notions articulated by this author like deferential-formalisation-transference, ordered-construct, percolation-channelling-<in-deferential-formalisation-transference> and transversality-<for-sublimating-existential-eventuating/denouement, from ‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated–affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup>. In another respect, with regards to scientific <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> and as it informs the social-construct of knowledge and deferential-formalisation-transference (as power relations with respect to knowledge as socially empowering), it is critical to grasp that it is relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity that induces social deference to formal knowledge constructs and other formal constructs, on the basis that that will ‘produce the greater human Good’, as at the prior as uninstitutionalised-threshold<sup>102</sup> when such domains lacked or were deficient with respect to formal knowledge constructs or other formal constructs like officialdoms, it was rather a question of ‘relatively free-for-all opinionatedness and imaginary knowledge constructs’ with relatively impulsive and simplistic contending

mental-dispositions on the basis of the determining or non-determining need for ‘social consensus as of social-aggregation-enabling by human temporal ~~<amplifying/formative>~~<sup>8</sup> wooden-language-~~(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of- ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>}~~ mental-dispositions and projections’ and not necessarily emphasising ‘social consensus as of relative intrinsic-reality/ontological-veridicality ~~transcendental-enabling/sublimating/supererogatory~de-mentativity~~ by human intemporal mental-dispositions and projections’; explaining why higher and higher registry-worldviews/dimensions as of their prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought increasingly defer domains of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> more and more to formal constructs while increasingly reducing the sphere of the extended-informality-~~(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> )~~ as of its free-for-all nature. The bigger point being that even in our positivism-<sup>80</sup>procrysticism registry-worldview/dimension with relatively strong ‘social consensus as of relative intrinsic-reality/ontological-veridicality ~~transcendental-enabling/sublimating/supererogatory~de-mentativity~~ by human intemporal mental-dispositions and projections’ in many domains; however, with regards to domains (and so, more than just about broad subject matter areas and broad spheres of other formal constructs including officialdoms, but rather and critically the specifically relatively undeveloped knowledge spheres of such broad subject matters and broad spheres of other formal constructs including officialdoms, and as specific in this instance as with regards to our understanding of psychopathy) that are spurious and blurry, these are often not socially related to in profound knowledge/scientific <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> terms on the basis of ‘social consensus as of relative intrinsic-reality/ontological-veridicality ~~transcendental-enabling/sublimating/supererogatory~de-mentativity~~ by human intemporal



of-‘nondescript/ignorable-void’-with-regards-to-prospective-apriorising-implications>}

mental-dispositions and projections’. Hence the construal of knowledge construct in such domains that are spurious and blurry as with respect to postlogism<sup>77</sup>/psychopathy social implications should as of precedence be about articulating the illuminating insight that ultimately allows for the attainment of their own deferential-formalisation-transference based on ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity by human intemporal mental-dispositions and projections’, and undermining a social relations with regards to knowledge and virtue that is based on ‘social consensus as of social-aggregation-enabling by human temporal

<amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-

‘nondescript/ignorable-void’-with-regards-to-prospective-apriorising-implications>} mental-dispositions and projections’, and so in order to release the inherent virtue imbued in true knowledge. The afore elucidations are mainly to point out that it is naïve to construe the analysis of postlogism<sup>77</sup> phenomenon including psychopathy on the assumption of an overall ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ of the social as of the present as metaphysics-of-presence-(implicated-‘nondescript/ignorable-void’<sup>60</sup>-as-to-

<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>1</sup> ) instead of assuming a ‘human temporal uninstitutionalised-threshold<sup>102</sup> mental-disposition’ of the social by prospective metaphysics-of-absence-(implicated-epistemic-veracity-of-<sup>91</sup>nonpresencing-<perspective-ontological-

normalcy/postconvergence>}, since the construal of our postlogism<sup>77</sup> as of psychopathy and social psychopathy is necessarily, from ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective, reflected from futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-

meaningfulness-and-teleology as of prospective notional~<sup>18</sup>deprocrypticism registry-

worldview's/dimension's <sup>83</sup>reference-of-thought. Insightfully, by metaphysics-of-absence-  
 {implicated-epistemic-veracity-of-<sup>91</sup>nonpresencing-<perspective-ontological-  
 normalcy/postconvergence>} we can appreciate this logic with respect to notions-and-  
 accusations-of-sorcery as intuitively we'll be hard-pressed to recognise that the non-  
 positivism/medievalism social-construct mental-disposition is one of human registry-  
 worldview's/dimension's institutionalisation of an intemporality<sup>52</sup>-drive whereas in fact it is one  
 of human uninstitutionalised-threshold<sup>102</sup> of temporalities-drives such that it is  
 endemised/enculturated in various temporality<sup>98</sup>/shortness shades  
 (<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-  
 negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) as of  
 ontological-normalcy/postconvergence from a prospective positivism registry-  
 worldview's/dimension's <sup>83</sup>reference-of-thought. The same applies with psychopathy in our  
 positivism-<sup>80</sup>procrypticism, as the <amplifying/formative><sup>9</sup> wooden-language-(imbued—  
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-  
 teleology -as-of-'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-  
 implications>} in such a context should not and cannot be the trusted reference of intellectual  
 contemplation as of ontological-normalcy/postconvergence in the elucidation of psychopathy  
 and social psychopathy (just as it is not a trusted reference with regards with priorly established  
 formal knowledge constructs whether subject-matter disciplines or formalising constructs  
 including the law, officialdom, etc.), as it is effectively poorly ontological or non-ontological in  
 the sense that it tends to be of an extricator/temporal preconverging-de-  
 mentating/structuring/paradigming and not  
 intemporal/ontological/social/species/<sup>103</sup>universal/transcendental/<sup>55</sup>maximalising-  
 recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
 ontologising~conceptualisation postconverging-de-mentating/structuring/paradigming as when

it fails to appreciate the virtuous implications of aetiologisation/ontological-escalation-  
 <ontological-veridicality\_commitment/otherliness\_transcending/compulsions-  
 encumbered\_transcending> (metaphorically-as-of-a-million-and-one-instances-and-locales) as  
 providing the possibility for prospective institutionalisation as preconverging/postconverging-  
 de-mentatively/structurally/paradigmatically superseding the positivism-<sup>80</sup>procrypticism  
 registry-worldview/dimension vices-and-impediments<sup>105</sup>! It is thus important to grasp that the  
 notion of virtue as of our temporal-to-intemporal mental-dispositions is more than just about the  
 notion of being at the backend in reflecting holographically-<conjugatively-and-transfusively>  
 the ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity ~of-the-human-  
 institutionalisation-process of institutional-cumulation/institutional-recomposure-(as-to-  
<sup>4</sup>historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-  
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}, but  
 rather the intemporal mental-disposition (intemporal-disposition) to strive as <sup>55</sup>maximalising-  
 recompositing-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
 ontologising~conceptualisation for base-institutionalisation to supersede recurrent-utter-  
 uninstitutionalisation equates that striving for <sup>103</sup>universalisation to supersede base-  
 institutionalisation–ununiversalisation equates that striving for positivism to supersede  
<sup>103</sup>universalisation–non-positivism/medievalism equates that striving for  
 notional~<sup>18</sup>deprocrypticism to supersede positivism–<sup>80</sup>procrypticism; as the highest human  
 virtue of ontological import. Since the inducing of institutionalisation-as-a-second-natured-  
 construct across all institutional-cumulation/institutional-recomposure-(as-to-  
<sup>4</sup>historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-  
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) or  
 registry-worldviews/dimensions inevitably implies a dichotomy of <sup>83</sup>reference-of-thought  
 modalities of the same perpetual temporalities-drives and intemporality<sup>52</sup>-drive (given human-

subpotency—aporia/undecidability/dilemma/ought-  
indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-  
formativeness—<as to eventualising~inkling drive or seeding misprising>—temporal-to-  
intemporal-dispositions-<so-construed-as-from-perspective—ontological-  
normalcy/postconvergence>’—existentialism-form-factor), respectively as ‘least-and-derived-  
temporal-operating-modalities-of-the-<sup>83</sup>reference-of-thought-as-of-<sup>51</sup>incrementalism-in-  
relative-ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation-inducing-  
the-uninstitutionalised-threshold<sup>102</sup>’ and ‘maximal-as-intemporal-operating-modality-of-  
<sup>83</sup>reference-of-thought-as-of-<sup>55</sup>maximalising-recomposuring-for-relative-ontological-  
completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation-as-inducing-the-prospective-  
institutionalisation’. Virtue is essentially about the intemporality<sup>52</sup>-drive as <sup>55</sup>maximalising-  
recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
ontologising~conceptualisation for intemporal-preservation-entropy-or-contiguity—or-  
ontological-preservation as of ontological-normalcy/postconvergence which always factor in  
human limited-mentation-capacity-deepening—~~as-subjecting-limitedness/human-subpotency-  
to-‘educed-unlimitedness/existence-sublimating-nascence’<sup>253</sup>~~ by a re-equilibrating metaphysics-  
of-absence-(~~implicated-epistemic-veracity-of-<sup>61</sup>nonpresencing-<perspective—ontological-  
normalcy/postconvergence>~~)/postdication with <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-  
imperatives/axioms/registry-teleology<sup>99</sup> subservient to that purpose, and not about the  
temporalities-drives as ‘mere adherence as intradimensionally deterministic by form’ to  
<sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> as these are  
failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-  
entropy-or-contiguity—or-ontological-preservation as of ontological-normalcy/postconvergence  
which always factor in human limited-mentation-capacity-deepening—~~as-subjecting-  
limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating-nascence’<sup>233</sup>~~

by a re-equilibrating metaphysics-of-absence-(implicated-epistemic-veracity-of-nonpresencing-<perspective-ontological-normalcy/postconvergence>)/postdication rather than upholding it, their very *raison d'être*. Interestingly, supposed by some circumstance an individual of a positivistic insight found themselves in a non-positivistic community, whether base-institutionalisation/animistic or medieval, facing a disease attributed to a negative spirit or so, but the positivistic individual knows it is a case of an infection with the idea that a certain root or leaf in the nearby forest can be used as cure, however, the community rather believe that the forest is an evil forest and this will just make things worse for them overall. Obviously, as of its positivism prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought, by 'intemporal-prioritisation-of-<sup>33</sup>reference-of-thought'-as-conflatedness<sup>13</sup>-or-ontological-reprojecting its mental-disposition will be to unleash its <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation intemporality<sup>52</sup>-drive to supersede the non-positivistic <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> that the evil forest brings bad omen substituting it with the positivistic one that the root or leaf in the forest brings about cure by walking over the supposed 'evil forest', and more than just the circumstantial situation will equally appreciate that positivistic thinking over animistic or medieval thinking will go a long way in improving the community's existence. It is interesting to grasp the difference in the dereifying and reifying construal of 'implicated\_attendant-ontological-contiguity<sup>67</sup>'~educated-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>'<sup>40</sup> here between the non-positivists mindsets and the positivist mindset as of underlying relative-ontological-incompleteness<sup>88</sup> and relative-ontological-completeness<sup>87</sup> <sup>83</sup>reference-of-thought and respectively as of their divergent non-positivists dereification perspective and positivist reification perspective; as seeing the positivist stranger walking into the supposed 'evil forest' will be the confirmation for members of the non-positivist

social-setup of its viciousness-or-supernaturalness-or-evil-disposition. It can be noted here that seeing the positivist walking into the evil forest will be branded as proof/evidence by the non-positivists of its viciousness-or-supernaturalness-or-evil-disposition going by their supernatural conception of ‘~~implicit~~<sub>67?</sub>~~ed~~~~\_~~~~attendant~~~~\_~~ontological-contiguity’~~~educed~~~~-~~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup>-in-reification/dereification as of their prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought, contrasted with the positivist naturalist conception of ‘~~implicit~~<sub>67?</sub>~~ed~~~~\_~~~~attendant~~~~\_~~ontological-contiguity’~~~educed~~~~-~~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup>-in-elucidation-or-reification as-seeking-a-cure as of its prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought; and possibly ensuing into a country of the blind scenario. This insight equally highlights the evasiveness of ‘what is meant by proof/evidence’ even in our positivism—<sup>80</sup>procrypticism registry-worldview/dimension as of its prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought, as the notion of proof/evidence is more critically tied down to ‘~~implicit~~<sub>67?</sub>~~ed~~~~\_~~~~attendant~~~~\_~~ontological-contiguity’~~~educed~~~~-~~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup>-reification as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>91</sup>nonpresencing><sup>92</sup> projected epistemic-immanence/veridical-epistemicity-relativism-determinism; just as postmodern-thought notional-contiguity/epistemic-contiguity<sup>62</sup>-<profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>91</sup>-qualia-schema> in decentering the ‘modern-take thinking’ reveals the underlying bias of the latter <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as reflected particularly more vividly in gender, race, class, etc. Interestingly, this paradox is very much typical of all transcendental situations and explains the <sup>103</sup>universal

‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-  
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-  
 or-acumen as of reasoning-through/messianic-reasoning’ contorted gesturing/accounting—of-  
 epistemic—phenomenalism associated with transcendental thresholds. As we can garner in this  
 case that the positivist constrained to existence rather in such a country-of-the-blind scenario  
 cannot simply be deferential to living and Being as of the non-positivist social-setup value  
 reference while very much aware of the preconverging/postconverging—de-  
 mentative/structural/paradigmatic virtue implications as of prospective positivism prospective  
 relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought, and thus will ‘contortively’ hold  
 on to the reasoning-through/messianic-reasoning possibility of positivistic value references over  
 non-positivistic value reference, even as the latter is always in <amplifying/formative-  
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>;  
 with the implication that such ontological-faith-notion-or-ontological-fideism—imbued-  
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-  
 existential-reality parrhesiastic askesis-or-acumen/asceticism<sup>4</sup> as of reasoning-  
 through/messianic-reasoning contortion is rather in transversality-<for-sublimating—existential-  
 eventuating/denouement, from ‘thinking-at-first/pure-predisposition-preemptive-of  
 prospective-disontologising/subontologising’—as-of-prospectively-disambiguated—affirmed-  
 and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> of the prior relative-  
 ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought and the contorted prospective relative-  
 ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought from their respective existentialism  
 intelligibility stances. This contortion as of prospective relative-ontological-completeness<sup>87</sup>-of-  
<sup>83</sup>reference-of-thought projection is what marks ‘transcendental acts of ontological-faith-notion-  
 or-ontological-fideism—imbued-underdetermination-of-motif-and-  
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-

or-acumen/asceticism<sup>4</sup> as of reasoning-through/messianic-reasoning' whether of philosophical implications as with say Socrates or philo-religious implications as of ~~postconverging-~~ nonextricatory-existential-preempting-of-existential-unthought. The contortion arises because inherently the state of prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought ever always fails to accompany prospective state of prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought but for the induced crossgenerational transcendental metaphoricity<sup>57</sup> possibility, and the contortion is more of a token as of the metaphoricity<sup>57</sup> possibility for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity and without which token contortion there is 'no existential-~~disontologising/re-ontologising—aporeticism~~> reference for such transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity', as a gesturing/accounting—of-epistemic-phenomenalism of metaphoricity<sup>57</sup> that is 'beyond the prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought full <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> implications contemplation'. The contortion implies that there is 'nothing any more important than upholding the metaphoricity<sup>57</sup> possibility for prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought'; as transcendental instigation can't be of ordinary inclination at one moment and at another moment of transcendental inclination, as this will only 'teleologically-degrade and devalue' the implied prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity into the ordinariness of prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought thus psychoanalytically/exegetically/symbiologically existentially-~~disontologising/re-ontologising—aporeticism~~> undercutting the token contortion existential-~~disontologising/re-ontologising—aporeticism~~> reference for prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. Thus 'ontological-faith-notion-or-ontological-fideism—imbued-

underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-  
 existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning'  
 only evolves into such asceticism<sup>4</sup> as of contortive metaphoricity<sup>57</sup> gesturing/accounting—of  
 epistemic-phenomenalism for prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup> reference-  
 of-thought as of ~~postconverging~~ nonextricatory-existential-preempting-of-existential-  
 unthought; and has historically acted as a sort of internal cultural diffusion disposition. Such a  
 prospective ontological conception of asceticism<sup>4</sup> rather as of reasoning-through/messianic-  
 reasoning asceticism<sup>4</sup>, different from asceticism<sup>4</sup> as reasoning-from-results/afterthought or  
 institutional asceticism<sup>4</sup>, should basically be understood as of the general notion that all human  
<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> are naturally 'correlate-aesthetic-constructs as of the various  
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation  
 in successive prior relative-ontological-incompleteness<sup>88</sup>-towards-ontological-completenesss-  
 of-deprocrypticism' as of their specific reflection of the-very-same-immanent-  
 existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative-  
 epistemicity>totalising~purview-of-construal' (just as implied with the case highlighted herein  
 of the 'ill-health <amplituding/formative-epistemicity>totalising~devolved—purview/domain-  
 of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality'); and are so derived  
 as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-  
 and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality 'seeding promise  
 of human-subpotency ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. equivalence/correspondence with the full-potency-of-  
 existence's~sublimating—nascence-as-of-its-coherence/contiguity' and construed as of  
 ontologically-veridical difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-  
 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup>-as-  
 veridical-epistemicity-relativism-determinism<sup>21</sup>; with the assertion by this author that there is no

accidental human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as all prior <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> imply futural deferred traces of their prospectively more ontologically-complete constructs as of grander ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’. Critically for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional~<sup>18</sup>deprocrpticism such ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ is all about undermining a nihilistic <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications> mental-disposition to prospective opened-construct-of—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>. The fundamental ontological dearth of identitive-constitutedness<sup>14</sup>-as-‘epistemic-totality<sup>37</sup>’-dereification-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>><sup>39</sup>-as-flawed-epistemicity-relativism-determinism<sup>49</sup> as of dissingularisation-<as-to-the-disjointedness/disentailment-of-<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>><sup>20</sup>/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism, is that it falsely implies an ‘imaginary wholeness/nested-congruence’ of <amplituding/formative—epistemicity>totalising/circumscribing/delineating <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> with ‘no-tracing-and-as-it-neuterises’-the-dynamics-of-temporal-to-intemporal-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. thus failing to reflect existential-<disontologising/re-ontologising—aporeticism> wholeness/nested-

congruence of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> and undermining knowledge-  
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant—ontological-contiguity’~duced-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’ }—conflatedness<sup>13</sup> in-{preconverging-disentailment-by}-  
 postconverging-entailment>’ at a given <sup>83</sup>reference-of-thought preconverging/postconverging-  
 de-mentative/structural/paradigmatic nondescript/ignorable-void<sup>60</sup> (actually speaking of  
 akrasiatic-drag-denatured-and-preconverging-or-dementing<sup>20</sup>-narratives) threshold as of its  
 prior relative-ontological-incompleteness<sup>88</sup> construed as uninstitutionalised-threshold<sup>102</sup>, while  
 falsely implying the given <sup>83</sup>reference-of-thought mere identitive conceptualisations/‘candid  
 existential-<disontologising/re-ontologising—aporeticism> expressiveness’ are existentially-  
 <disontologising/re-ontologising—aporeticism> veridical; and it is important to grasp that every  
 registry-worldview/dimension is of a <sup>83</sup>reference-of-thought  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting that by its  
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation  
 falsely implies that its <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is necessarily as of ‘identitive  
 <amplituding/formative—epistemicity>totalising/circumscribing/delineating postconverging-or-  
 dialectical-thinking<sup>21</sup>—apriorising-psychologism’ even at its uninstitutionalised-threshold<sup>102</sup>  
 where it is effectively preconverging-or-dementing<sup>20</sup>—apriorising-psychologism as its  
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation  
 fails to induce an ontologically-veridical reifying trace/ontological-aesthetic-tracing-  
 <perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-  
 determinism’> of ‘implicated\_attendant—ontological-contiguity<sup>67</sup>’~duced-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-

<imbued-notional~cogency><sup>40</sup>. We can imagine as of a non-positivistic social-setup  
<sup>83</sup>reference-of-thought identitive-constitutedness<sup>14</sup>-as-‘epistemic-totality<sup>37</sup>’-dereification-in-  
 dissingularisation-<as-to-the-disjointedness/disentailment-of-<sup>79</sup>presencing—absolutising-  
 identitive-constitutedness<sup>14</sup>><sup>29</sup>-as-flawed-epistemicity-relativism-determinism<sup>49</sup>  
 <amplifying/formative-epistemicity>totalising/circumscribing/delineating<sup>56</sup> meaningfulness-  
 and-teleology<sup>99</sup>, the ‘candid existential-<disontologising/re-ontologising—aporeticism>  
 expressiveness’ that ‘integrates superstition as-thinking’ as of its uninstitutionalised-  
 threshold<sup>102</sup>, much like as from futural Being-development/ontological-framework-expansion-  
 as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-  
 teleology as of prospective notional~<sup>18</sup>deprocrypticism perspective we can imagine the ‘candid  
 existential-<disontologising/re-ontologising—aporeticism> expressiveness’ in our positivism-  
<sup>80</sup>procrypticism that ‘integrates<sup>80</sup> procrypticism-or-disjointedness-as-of-<sup>83</sup>reference-of-thought  
 as-thinking’ as of its uninstitutionalised-threshold<sup>102</sup>; and in both cases the ‘trace/ontological-  
 aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-  
 relativism-determinism’> of ontological wholeness/nested-congruence’ as of knowledge-  
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-disentailment-by}-  
 postconverging-entailment> breaks down at the uninstitutionalised-threshold<sup>102</sup> thus assuming a  
 nondescript/ignorable-void<sup>60</sup> (actually speaking of akraasiatic-drag-denatured-and-  
 preconverging-or-dementing<sup>20</sup>-narratives) identitive-constitutedness<sup>14</sup>-as-‘epistemic-totality<sup>37</sup>’-  
 dereification-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-<sup>79</sup>presencing—  
 absolutising-identitive-constitutedness<sup>14</sup>><sup>29</sup>-as-flawed-epistemicity-relativism-determinism<sup>49</sup>

representation of the breakdown and going on in both cases to ‘overlook effectively as-if-  
 thinking respectively’ the ontologically-veridical reality of ‘preconverging-or-dementing<sup>20</sup>–  
 apriorising-psychologism superstition’ and ‘preconverging-or-dementing<sup>20</sup>–apriorising-  
 psychologism <sup>80</sup>procrypticism–or–disjointedness-as-of-<sup>83</sup>reference-of-thought’. It is  
 singularisation-~~as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing~~<sup>92</sup>  
 projected epistemic-immanence/veridical-epistemicity-relativism-determinism in preempting  
 any such preconverging/postconverging–de-mentative/structural/paradigmatic threshold  
 construed as uninstitutionalised-threshold<sup>102</sup> as implied by notional~<sup>18</sup>deprocrypticism that  
 reflects ‘ontologically-veridical difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-  
 singularisation-~~as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing~~<sup>92</sup>-as-  
 veridical-epistemicity-relativism-determinism<sup>23</sup>’ as factoring in prior registry-  
 worldviews/dimensions <sup>83</sup>reference-of-thought prior relative-ontological-incompleteness<sup>88</sup> as of  
 the ontologically-flawed threshold of its reproducibility—mathesis/motif/thrownness-  
 disposition,—as–reproducibility-of-aestheticisation from the perspective of prospective registry-  
 worldview/dimension <sup>83</sup>reference-of-thought prospective relative-ontological-completeness<sup>87</sup> to  
 construe <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-~~perspective-  
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’~~<sup>92</sup> as of  
 notionally-full knowledge-reification~gesturing-and-accounting—of-epistemic-  
 phenomenism-~~in-prospective-psychologismic-apriorising/axiomatising/referencing-  
 {of-  
 ‘prospectively-implicated-attendant-ontological-contiguity’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-~~{preconverging-disentailment-by}-  
 postconverging-entailment}~~. In other words, ‘implicated-attendant-ontological-  
 contiguity<sup>67</sup>?~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-~~

<imbued-notional~cogency><sup>40</sup> as reflecting existence—as-the-absolute-a-priori-of-  
 conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-ontologising,-  
 elicited-from-prospective-profound-supererogation<sup>96</sup>-<as-to-perspective-ontological-  
 normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>  
 isn’t halted at any given registry-worldview’s/dimension’s preconverging/postconverging–de-  
 mentative/structural/paradigmatic limit/threshold-construed-as-mathesis/motif/throwness-  
 disposition for ontological conception, but rather reifies as of singularisation-<as-to-the-  
 nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup> projected epistemic-  
 immanence/veridical-epistemicity-relativism-determinism as implied with ontologically-  
 veridical difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-  
 nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-  
 relativism-determinism<sup>22</sup> as of notional~<sup>18</sup>deprocrypticism, with such singularisation-<as-to-  
 the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup> projected epistemic-  
 immanence/veridical-epistemicity-relativism-determinism reflecting an  
<sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective–  
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> of all  
 such preconverging/postconverging–de-mentative/structural/paradigmatic limits/thresholds-  
 construed-as-mathesis/motif/throwness-disposition of <sup>83</sup>reference-of-thought ontological  
 conception. In effect, such a trace/ontological-aesthetic-tracing-<perspective–ontological-  
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> can be construed  
 as a ‘creative metaphoricity<sup>57</sup> tracing’ of human temporal-to-intemporal ontological-  
 performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. of human  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of the dynamics of ‘overall human Being-personality-  
 growth and the implications for its living-personality-growth and institutional-personality-  
 growth’ implied as of notional~<sup>18</sup>deprocrypticism ontologically-uncompromised—

referentialism, as a fundamental ~~{epistemic-~~  
~~totalising<sup>33</sup>}~~ hermeneutic/textuality/reprojecting/supererogating/zeroing/re-  
~~aeuting,~~ -  
~~{decompulsing}~~ delinearity~for-cogency psychological science which as of singularisation ~~<as-to-~~  
~~the-nondisjointedness/entailment-of-prospective-~~<sup>61</sup> ~~nonpresencing>~~<sup>92</sup> projected epistemic-  
 immanence/veridical-epistemicity-relativism-determinism articulates-and-rearticulates such  
 tracing/ontological-aesthetic-tracing-~~<perspective-ontological-normalcy/postconvergence-~~  
~~reflected-‘epistemicity-relativism-determinism’>~~ as of comprehensive/totalising-  
 entailing/nested-congruence ~~apriorising/axiomatising/referencing-~~ {of-~~‘prospectively-~~  
~~implicated\_attendant-ontological-contiguity~~ ’~duced-  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }~~—conflatedness<sup>13</sup> ~~in {preconverging disentanglement by}-~~  
~~postconverging-entailment~~ from a most profound knowledge-reification~gesturing-and-  
 accounting—of-epistemic-phenomenalism-~~<in-~~  
~~prospective\_psychologismic~apriorising/axiomatising/referencing-~~ {of-~~‘prospectively-~~  
~~implicated\_attendant-ontological-contiguity~~ ’~duced-  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }~~—conflatedness<sup>13</sup> ~~in {preconverging disentanglement by}-~~  
~~postconverging-entailment>~~ depth of notional~<sup>18</sup> deprocrpticism protracted-consciousness.  
 Such an ~~{epistemic-totalising<sup>33</sup>}~~ hermeneutic/textuality/reprojecting/supererogating/zeroing/re-  
~~aeuting,~~ -~~{decompulsing}~~ delinearity~for-cogency psychology is necessarily cognisant and departs  
 from a construal of the fundamental instigation of human knowledge and emancipation as of  
 ‘ontological-faith-notion-or-ontological-fideism—~~imbued-underdetermination-of-motif-and-~~  
~~apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality~~ parrhesiastic askesis-  
 or-acumen as of reasoning-through/messianic-reasoning’, as establishing in-the-very-first-place  
 the prospective relative-ontological-completeness<sup>87</sup> reproducibility—

mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation for <sup>83</sup>reference-  
of-thought

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting, and so  
prior to assumed <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>

aposteriorising/logicising/deriving/intelligising/measuring. Hence such a notion cannot be  
construed on the basis of ordinarily assumed <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>

aposteriorising/logicising/deriving/intelligising/measuring which doesn't put-into-question its  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as it is

rather submerged/drowned into it by mental-disposition reflex; but rather as implied as of  
reasoning-through/messianic-reasoning, such an ~~epistemic-~~

~~totalising~~ hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-

~~decompulsing~~ delinearity~for-cogency psychology is more about instigating a parrhesiastic  
psychoanalytic-unshackling soul-searching acumen. In this regard, it is akin for instance to

budding-positivism reasoning-through/messianic reasoning implied within a non-  
positivism/medievalism social-setup, in the sense that that budding-positivism reasoning-

through/messianic reasoning then 'is-not reasoning as-of-yet' as reasoning is then as of the non-  
positivism/medievalism social-setup

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting 'as non-  
positivism reasoning susceptible to superstition and medieval-scholasticism-like

pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-

<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-

<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness >

construed as <sup>103</sup>universalisation-directed-rulemaking-over-non-rules—

apriorising/axiomatising/referencing—psychologism but not yet as of rational-empiricism'; with

such budding-positivism rather a metaphoricity<sup>57</sup> instigation of ontological-faith-notion-or-

ontological-fideism—imbued-underdetermination-of-motif-and-  
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic soul-  
 searching for the psychoanalytic-unshackling of the human subject as of a  
 preconverging/postconverging—de-mentative/structural/paradigmatic Lacanian  
 displacement/decentering of the human subject from its prior ‘epistemic-totality<sup>37/83</sup>reference-  
 of-thought/epistemic-totalising<sup>33</sup>~self-referencing-syncretising/circularity conception—of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of non-positivism/medievalism’ to a prospective  
 ‘epistemic-totality<sup>37/83</sup>reference-of-thought/epistemic-totalising<sup>33</sup>~self-referencing-  
 syncretising/circularity conception—of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of  
 positivism/rational-empiricism’, that is the fundamental preconverging/postconverging—de-  
 mentative/structural/paradigmatic seeding-resolution of the ‘non-positivism/medievalism  
 human subject superegoic vices-and-impediments<sup>105</sup>’. This has the-very-same metaphoricity<sup>57</sup>  
 implications in reflecting holographically-<conjugatively-and-transfusively> the relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-  
 process , as such an epistemic-  
 totalising<sup>33</sup> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
 {decompulsing}delinearity~for-cogency psychology supersedes our ordinary <sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup> aposteriorising/logicising/deriving/intelligising/measuring which doesn’t put-into-  
 question our positivism/rational-empiricism manifestation of <sup>80</sup>procrpticism—or-  
 disjointedness-as-of-<sup>83</sup>reference-of-thought reproducibility—mathesis/motif/throwness-  
 disposition,—as—reproducibility-of-aestheticisation for <sup>83</sup>reference-of-thought  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting, but rather  
 as of its reasoning-through/messianic-reasoning is more about instigating prospective  
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-  
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic soul-

searching, for the psychoanalytic-unshackling of the human subject as of a  
 preconverging/postconverging–de-mentative/structural/paradigmatic Lacanian  
 displacement/decentering of the human subject ‘epistemic-totality<sup>37/83</sup>reference-of-  
 thought/epistemic-totalising<sup>33</sup>~self-referencing-syncretising/circularity conception–of–  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as from prior positivism–<sup>80</sup>procrypticism  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting to futural  
 Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-  
 development-as-infrastructure-of– meaningfulness-and-teleology as of prospective  
<sup>18</sup>deprocrypticism–or–preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as the  
 fundamental preconverging/postconverging–de-mentative/structural/paradigmatic resolution of  
 the ‘positivism–<sup>80</sup>procrypticism human subject superegoic vices-and-impediments<sup>105</sup>’. It should  
 be noted that the way the construction of knowledge works at <sup>83</sup>reference-of-thought-level of  
 reasoning-through/messianic-reasoning is utterly counterintuitive to how we perceive  
 prospective elucidation of human knowledge and emancipation going by the given  
 reproducibility—mathesis/motif/throwness-disposition,—as–reproducibility-of-aestheticisation  
 as of <sup>83</sup>reference-of-thought  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting for  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> aposteriorising/logicising/deriving/intelligising/measuring. In  
 this regard, we can construe that even the <amplituding/formative><sup>9</sup> wooden-language-  
 <imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–  
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-  
 prospective-apriorising-implications> mental-disposition in a non-positivism/medievalism  
 social-setup has a sense of human knowledge development and emancipation but with a mental-  
 reflex that such a conception is necessarily by way of the non-positivism/medievalism social-

setup reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-  
 aestheticisation as of <sup>83</sup>reference-of-thought  
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting for  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> aposteriorising/logicising/deriving/intelligising/measuring.  
 The idea that ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-  
 motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality  
 parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ articulation of  
 prospective reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-  
 aestheticisation in prospective relative-ontological-completeness<sup>87</sup> as of positivism <sup>83</sup>reference-  
 of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting  
 for <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
 aposteriorising/logicising/deriving/intelligising/measuring is the route for ontologically-  
 veridical human knowledge transformation and emancipation as of prospective positivism is  
 very much alien to the non-positivism/medievalism cloistered-consciousness. Likewise, the  
 <amplifying/formative><sup>8</sup> wooden-language-<imbued—averaging-of-thought-<as-to-  
 leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-  
 ‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>} mental-  
 disposition in our positivism—<sup>80</sup>procrypticism effectively do has a sense of human knowledge  
 development and emancipation but as of a mental-reflex that such a conception is necessarily by  
 way of our positivism—<sup>80</sup>procrypticism reproducibility—mathesis/motif/throwness-  
 disposition,—as—reproducibility-of-aestheticisation as of <sup>83</sup>reference-of-thought  
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting for  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> aposteriorising/logicising/deriving/intelligising/measuring. In  
 the same vain, the idea that ‘ontological-faith-notion-or-ontological-fideism—imbued-  
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-

existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’  
 articulation of prospective ontologically-uncompromised—referentialism  
 notional~<sup>18</sup>deprocrpticism <sup>83</sup>reference-of-thought  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting for  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> aposteriorising/logicising/deriving/intelligising/measuring is  
 the route for ontologically-veridical human knowledge transformation and emancipation in  
 futural **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-**  
**development-as-infrastructure-of- meaningfulness-and-teleology** as of prospective  
 notional~<sup>18</sup>deprocrpticism is very much alien to our positivism—<sup>80</sup>procrpticism cloistered-  
 consciousness. In both instances the notion of prospective metaphoricity<sup>57</sup> is one that necessarily  
 faces the fact that the human mind is ever always entrapped in an existentially-invested  
 ‘epistemic-totality<sup>37/83</sup>reference-of-thought/epistemic-totalising<sup>33</sup>~self-referencing-  
 syncretising/circularity conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ which effective  
 dislodgment/displacement/decentering is as of a crossgenerational instigation, but then wouldn’t  
 happen just by accident and thus has to be instigated for prospective relative-ontological-  
 completeness<sup>87</sup>! In fact such an insight can be extended across ‘intemporal ontological-faith-  
 notion-or-ontological-fideism—**imbued-underdetermination-of-motif-and-**  
**apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality** instigated **relative-**  
**unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-**  
 process<sup>68</sup> as of difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-  
 the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-  
 relativism-determinism<sup>22</sup> implied <**amplituding/formative-epistemicity**>causality<sup>6</sup>~as-to-  
 projective-totalitative—implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~**relative-**  
**unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>**’ to imply that the state of recurrent-  
 utter-uninstitutionalisation is cognisant of emancipation but doesn’t anticipate that emancipation

as of prospective relative-ontological-completeness<sup>87</sup> is rather as of base-institutionalisation reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation, and likewise the latter doesn't anticipate the <sup>103</sup>universalisation reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation, with the latter not anticipating our positivism reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation which itself doesn't anticipate prospective ontologically-uncompromised—referentialism deprocrypticism.

The fact is human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-~~as-to-eventualising-inkling-drive-or-seeding-misprising~~—temporal-to-intemporal-dispositions-~~so-construed-as-from-perspective-ontological-normalcy/postconvergence~~’—existentialism-form-factor at its uninstitutionalised-threshold<sup>102</sup> implies that the human psychological reflex as of its limited-mentation-capacity—~~as-subjecting-‘educated-unlimitedness/existence-sublimating-nasence’-to-limitedness/human-subpotency~~ at any such uninstitutionalised-threshold<sup>102</sup> ‘is not geared to adhere to abstract ontological-veridicality’ as it will operate its state of dissingularisation-~~as-to-the-disjointedness/disentailment-of-<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>84</sup>>~~/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism as if in a fully-attained state of singularisation-~~as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing<sup>92</sup>~~ projected epistemic-immanence/veridical-epistemicity-relativism-determinism, as of the-very-central-implication-of ~~amplifying/formative-epistemicity~~-totalising~throwness-in-existence<sup>35</sup>, as reflected by the successive prior relative-ontological-incompleteness<sup>88</sup> reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation towards ontologically-uncompromised—referentialism <sup>18</sup>deprocrypticism—~~or—preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought~~; and thus from

a strictly ontologically-veridical point-of-view/perspective, and so beyond our enculturated-conception,-normalisation-and-practice-of-psychology and just as various mystical-and-mythical-practices of prior non-positivism registry-worldviews/dimensions were their own sort of enculturated-conception,-normalisation-and-practice-of-psychology as of their own times, the notion of a psychological science as reinforcing/propping-up human psychology in any prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> state is downright ontologically ridiculous and the manifestation of an <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> naivety. We can appreciate that the psychoanalytic-unshackling of all prior registry-worldviews/dimensions <sup>83</sup>reference-of-thought is rather one that shouldn't wrongly be reinforcing/propping-up the human subject as if a given <sup>83</sup>reference-of-thought in prior relative-ontological-incompleteness<sup>88</sup> as of dissingularisation-<as-to-the-disjointedness/disentailment-of-<sup>79</sup>presencing—absolutising-identitive-constitutedness <sup>4</sup>><sup>29</sup>/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism has its very own complete transformative and emancipative potential as if of fully-attained singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup> projected epistemic-immanence/veridical-epistemicity-relativism-determinism, but an ontologically-veridical psychology rather warrants implying the human subject displacement/decentering as the preconverging/postconverging-dementative/structural/paradigmatic possibility of the human subject emancipation with regards to the successive prior relative-ontological-incompleteness<sup>88</sup> registry-worldviews/dimensions superegoic vices-and-impediments<sup>105</sup>; wherein postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism reasoning-from-results/afterthought reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation at its uninstitutionalised-threshold<sup>102</sup> is construed as preconverging-or-dementing<sup>20</sup>-apriorising-

psychologism as of prospective postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-  
 psychologism reasoning-through/messianic-reasoning reproducibility—  
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation up to the  
 prospective ontologically-uncompromised—referentialism of deprocrypticism. As of its  
 inherent organic knowledge, such an ~~epistemic-~~  
~~totalising~~<sup>33</sup> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
~~decompulsing~~ delinearity~for-cogency psychology parrhesiastic articulation as herein ‘doesn’t do  
 gimmicks of communication’ as if to imply any favour whatever as of ‘emotional or whatever  
 feel-good trading for the appreciation of the possibility for prospective human emancipation’,  
 since by its <sup>70</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> consummated/forfeiting  
 posture’ it is beyond the idea of convincing for convincing sake as it is simply a ‘blunted eliciting  
 of a solipsistic sense of intemporal/longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
 projection in any human and no more’ with no point going beyond that point as it then becomes  
 as of intellectual-and-moral apriorising-teleological-degradation-in~notional-  
 discontiguity/epistemic-discontiguity<sup>63</sup>-<between—prior-shallow-supererogation<sup>96</sup>-of-  
 mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema\_and\_prospective-profound-  
 supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-  
 schema>; and so, as its essential <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is as of a solipsistic  
 transversality-<for-sublimating—existential-eventuating/denouement,—from—‘thinking-at-  
 first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-  
 prospectively-disambiguated—affirmed-and-unaffirmed-‘motif-and-  
 apriorising/axiomatising/referencing’><sup>101</sup> reflection of the ontologically ‘superior party’ that is  
 intrinsic-reality/ontological-veridicality/existence—as-the-absolute-a-priori-of-  
 conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-ontologising,-  
 elicited-from-prospective—profound-supererogation<sup>96</sup>-<as-to-perspective—ontological-

normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> in its ecstatic singularity, on the same token that a natural scientist is in a transversality-<for-sublimating-existential-eventuating/denouement, from ‘thinking-at first/pure predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> reflection of its object of study as of existence as the ontologically ‘superior party’ without any need to be involved in any bogus exercises that may imply that gravity may not be 9.8 m/s<sup>2</sup> on earth if any given human subject isn’t accommodated for in some way somehow however faintly, be it that it may be the case that gravity is not 9.8 m/s<sup>2</sup> but that as well needs to be established as of the ontologically ‘superior party’ that is existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup> -<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> as of <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications-of-prospective-<sup>91</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>97</sup>. But then the human reality across all registry-worldviews/dimensions, isn’t inherently ‘of immediate intellectual responsiveness’ to the notion of its uninstitutionalised-threshold<sup>102</sup> and the corresponding superseding of this as of prospective institutionalisation; as even the disposition to assume an intellectually enlightening mental-disposition is existentially-invested and not necessarily a given. We can appreciate from our positivistic perspective the ‘obvious reality’ of the fact that superstitious beliefs are bogus, but then paradoxically from the beginning of times superstitious beliefs had pervaded all the echelons of human societies whether as of true belief or opportunistically, and have only been increasingly undermined with the advent of positivistic reasoning at the beginning of modern times about 500 years ago. This has to do with the ‘existentially-<disontologising/re-ontologising—aporeticism> invested nature as

of assumed reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’ of human ~~<amplituding/formative—epistemicity>~~totalising/circumscribing/delineating <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>/<sup>83</sup>reference-of-thought-<sup>84</sup>devolving. Thus any given registry-worldview/dimension is strongly constrained to represent itself as of its ‘postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism’ prior institutionalisation as reasoning-from-results/afterthought and very weakly constrained to represent itself as of its preconverging-or-dementing<sup>20</sup>—apriorising-psychologism uninstitutionalised-threshold<sup>102</sup> which it tends to represent as nondescript/ignorable—void<sup>60</sup> (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing<sup>20</sup>-narratives), for the possibility of its prospective transcendence-and-sublimity/sublimation/~~supererogatory—de-mentativity~~ into prospective institutionalisation. This reality is known as human ‘~~supererogatory—de-mentative~~ constraint’ to prospective institutionalisation transcendence-and-sublimity/sublimation/~~supererogatory—de-mentativity~~ as of the possibility of prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought. Human ~~supererogatory—de-mentative~~ constraint is fundamentally associated with poor <sup>103</sup>universal-transparency<sup>104</sup>-~~<transparency-of-totalising-entailing,-as-to-entailing—<amplituding/formative—epistemicity>~~totalising~in-relative-ontological-completeness<sup>87</sup> } with respect to social-stake-contention-or-confliction at uninstitutionalised-threshold<sup>102</sup>. This then fails to induce the necessary existential-~~<disontologising/re-ontologising—aporeticism>~~assurance for prospective transcendence-and-sublimity/sublimation/~~supererogatory—de-mentativity~~ and on that token fails to tip the balance over the ‘social obfuscation dynamic effect’ of ~~<amplituding/formative>~~ wooden-language-~~(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—narratives—of-the-<sup>83</sup>reference-of-thought—categorical-imperatives/axioms/registry-teleology<sup>99</sup>)~~ as of the prior institutionalisation’s <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-

imperatives/axioms/registry-teleology<sup>99</sup> that stifle the transcendence-and-sublimity/sublimation/supererogatory-de-mentativity possibility for prospective institutionalisation. Thus as of the more critical insight that prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought is actually ontologically transformative as of aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>, over mere palliative construals as of the-very-same prior <sup>83</sup>reference-of-thought in prior relative-ontological-incompleteness<sup>88</sup>, for resolving a given registry-worldview/dimension vices-and-impediments<sup>105</sup>; this notion of human supererogatory-de-mentative constraint is critical for the psychoanalytic-unshackling/prospective-grounding insight underlying dynamism with regards to the human mind prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as implied by a ‘postconverging-or-dialectical-thinking<sup>21</sup>—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ that emphasises the ‘Lacanian subject’ growth as of <sup>15</sup>de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics), rather than a second-guessing mented or stigmatic psychology that fails to integrate the decisively ontological transformative implications of human psychology as of underlying relative-ontological-incompleteness<sup>88</sup> and relative-ontological-completeness<sup>87</sup> <sup>83</sup>reference-of-thought <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>6</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>7</sup>, and thus making the given presence <sup>83</sup>reference-of-thought as our positivism-<sup>80</sup>procrypticism ‘all-determinative of what can be construed as psychological emancipation’ as of its <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> despite the fact of its prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought to futural **Being-**

development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-  
 infrastructure-of- meaningfulness-and-teleology as of prospective  
 notional~<sup>18</sup>deprocrpticism prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-  
 thought. The underlying issue here as well as of ontologically-veridical difference-  
 conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-  
 nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-  
 relativism-determinism<sup>22</sup> has to do with deficient human capacity for dispensing-with-  
 immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup>  
 (as of human self-surpassing—existentialism-form-factor,-in-overcoming-  
 ‘notional~collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-  
 existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression  
 to supersede human temporality<sup>98</sup>/shortness <amplituding/formative> wooden-language-  
 ⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-  
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-  
 prospective-apriorising-implications>)) in construing <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> beyond  
 the constraint of ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ to a  
 more profound appreciation of the underlying possibility for human transcendence-and-  
 sublimity/sublimation/supererogatory~de-mentativity as of human  
 intemporal/ontological/social/species/<sup>103</sup>universal/transcendental/<sup>55</sup>maximalising-  
 recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
 ontologising~conceptualisation postconverging~de-mentating/structuring/paradigming. In this  
 regard as of lack of dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-  
 reification/contemplative-distension<sup>27</sup> is the human temporal inclination to decontortion  
 construed as a disposition to undermine ‘intemporal ontological-veracity as of <sup>103</sup>universal  
 existential-<disontologising/re-ontologising—aporeticism> import’ for the sake of ‘temporal

narrow-and-specific existentially-invested advantage/interest/apathy with little concern about the sublimating/emancipating/enfranchisement of prospective re-ontologising<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>, and so as the very contrary disposition to reasoning-through/messianic-reasoning contortion. Decontortion as of human ~~amplituding/formative-epistemicity~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup><sup>51</sup> incrementalism-in-relative-ontological-incompleteness<sup>88</sup> —

enframed/disontologising~conceptualisation is rather counter to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality disposition by its deterministic hanging onto prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought reasoning-from-results/afterthought while ignoring/overlooking the ontological-veracity implications of the trace/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> of reifying ‘implicated\_attendant\_ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup>, and thus adopting a dereification posture as enabled by ‘lack of constraining social <sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>8</sup>’>. Such a human disposition to decontortion at uninstitutionalised-threshold<sup>102</sup> arise on the naïve basis that human temporal willing/volition can effectively supersede the ontological integrity/veracity of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as it reflects existence’s coherence/contiguity as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup> projected epistemic-immanence/veridical-epistemicity-relativism-determinism. But then such a decontorting disposition as can be manifested by a falsely striving to elevate the temporal frame of our 60–100 years of living above the

intemporal/ontological frame of intrinsic-reality/ontological-veridicality/existential-reality is rather definitional of our uninstitutionalised-threshold<sup>102</sup> where we are actually preconverging-or-dementing<sup>20</sup>-apriorising-psychologism and prospectively dialectially-primitive, notwithstanding our attendant ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> and vague untransvaluated-temporal-intemporal<sup>52</sup> gesturing/accounting—of-epistemic-phenomenalism. The relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> can thus be construed as one of increasingly undermining the human subject temporal decontortion disposition not to dispense-with-immediacy-for-relative-ontological-completeness<sup>87</sup>; wherein across the successive institutional-cumulation/institutional-recomposure-~~<as-to-<sup>4</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-  
<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~, decontortion is ontologically-constrained both as of the ‘dynamic construal of appropriate-as-intemporal existential-~~<disontologising/re-ontologising—aporeticism>~~ phenomenality/phenomenal-manifestation and construal of appropriate-as-intemporal existential-~~<disontologising/re-ontologising—aporeticism>~~ human mental-disposition’. The former is ontologically-constrained as of ~~<amplituding/formative-epistemicity>~~causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> in undermining the human temporal inclination to phenomenality/phenomenal-manifestation decontortion, while human temporal mental-disposition for decontortion is additionally ontologically-constrained with availability of <sup>103</sup>universal-transparency<sup>104</sup>-~~<transparency-of-totalising-entailing,-as-to-entailing-  
<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness<sup>37</sup>). Relatively objectified phenomenality/phenomenal-manifestation as implied in the natural sciences is hardly subjected to decontortion while relatively subjective

phenomenality/phenomenal-manifestation as implied in the social is rather easily subjected to decontortion as of 'blurriness'—sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out> and emotional-involvement. In another respect the implications of flawed identitive-constitutedness<sup>14</sup>-as-'epistemic-totality'<sup>37</sup>-dereification-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>><sup>29</sup>-as-flawed-epistemicity-relativism-determinism<sup>49</sup> as of dissingularisation-<as-to-the-disjointedness/disentailment-of-<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>><sup>29</sup>/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism also has implications with the ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as of the effective productivity potential of human knowledge construction. In this regard, it is herein contended that the historically recurrent critique of 'naïve formalisation' particularly in many a field of study that uncritically strive to adhere to a 'supposedly pre-given science methodology and epistemology naively construed as of inherent transcendental signifier' such as in the analytic tradition of philosophy, naïve scientific psychology as of facetious methodologies as well as manifested in many a natural science domain (that purport to conceptualise complex social<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> in naïve naturalistic methodology terms) all arise because of a flawed predisposition to identitive-constitutedness<sup>14</sup>-as-'epistemic-totality'<sup>37</sup>-dereification-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>><sup>29</sup>-as-flawed-epistemicity-relativism-determinism<sup>49</sup> implied as of dissingularisation-<as-to-the-disjointedness/disentailment-of-<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>><sup>29</sup>/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism that in-many-ways ignores/overlooks knowledge-reification~gesturing-and-accounting—of epistemic-phenomenalism-<in-

prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>3</sup> -in- {preconverging-disentailment-by}-  
 postconverging-entailment> as of singularisation-<as-to-the-nondisjointedness/entailment-of-  
 prospective-<sup>6</sup> nonpresencing><sup>92</sup> projected epistemic-immanence/veridical-epistemicity-  
 relativism-determinism; and so, as of their ‘formalisation credo as identitive-constitutedness<sup>14</sup>-  
 as-‘epistemic-totality<sup>37</sup>’-dereification-in-dissingularisation-<as-to-the-  
 disjointedness/disentailment-of-<sup>79</sup> presencing—absolutising-identitive-constitutedness<sup>14</sup> ><sup>9</sup> -as-  
 flawed-epistemicity-relativism-determinism<sup>19</sup>’ thus leading to a disposition that considers  
 knowledge as an exercise of mere conceptual-patterning inherently validated by formalisations  
 on the basis of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-  
 of-elucidation-outside—‘prospectively-implicated\_attendant-ontological-  
 contiguity<sup>67</sup>’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> without the constraint of knowledge-reification~gesturing-and-  
 accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>3</sup> -in- {preconverging-disentailment-by}-  
 postconverging-entailment> as of existence—as-the-absolute-a-priori-of-  
 conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-ontologising,-  
 elicited-from-prospective-profound-supererogation<sup>96</sup> -<as-to-perspective-ontological-  
 normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> as

its very own transcendental signifier which ultimately manifestly-as-inherently enables transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as the very essence of knowledge. This has led in-many-ways to a dissonance between their knowledge productivity implications and existential-<disontologising/re-ontologising—aporeticism> reality wherein for instance psychological and psychiatric science seems to imply that all along its practice human psychological illnesses have multiplied many times over as of ever transforming and expanding formalisation credo, while the analytical tradition of philosophy by the avowals of its internal critics has been involved in a recurrent second-guessing exercise as of its visceral inclination for ‘abstracting reality by formalisation outside of social reality’ wrongly mimicking a natural science tradition whose domain-of-study ecstatically allows for such an attitude/mental-disposition/care-and-episteme<sup>5</sup>. Such an approach that atomises/takes-to-pieces analysis ‘as supposedly elucidative’ tends to be rather abstract as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—‘prospectively implicated attendant ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogeny>’<sup>40</sup>. Such that beyond its abstracting exercise, as when it returns in striving to supposedly elucidate social and other existential-<disontologising/re-ontologising—aporeticism> phenomenality, it is lost to it that social and other existential-<disontologising/re-ontologising—aporeticism> phenomenality is already precedingly/supersedingly as of ‘ecstatic totalising-entailing/nested-congruence’, with the consequence that it naively construes of reification as simply projecting the ‘supposedly reifying atomising/taking-to-pieces formalisation analysis’ on the social and other existential-<disontologising/re-ontologising—aporeticism> phenomenality. Hence it ends up abstractly pulling-apart the ‘ecstatic totalising-entailing/nested-congruence’ of existential-<disontologising/re-ontologising—aporeticism> phenomenality and thus misrepresenting, denaturing<sup>16</sup> and producing relatively ontologically-

flawed <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>. Such articulations tend out to be merely implied  
 decontextualised/abstracted constructs with poor appreciation and construal of their  
 conceptualisations as of underlying relative-ontological-incompleteness<sup>88</sup>/relative-ontological-  
 completeness<sup>87</sup>-{~~sublimating~referencing/registering/decisioning,-as-self-becoming/self-  
 conflatedness<sup>12</sup>/formative-supererogating-<projective/reprojective—aestheticising-re-motif-  
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-  
 normalcy/postconvergence>~~} with respect to temporal-to-intemporal ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>/morality/ethics/justice/etc. which is what enables the reification  
 of existence/intrinsic-reality/ontological-veridicality. In this regard for instance, the well-  
 articulated Foucauldian discourse of ‘speech activity’ conceptualisation associated with the  
 notion of parrhesia more critically enables its knowledge-reification~gesturing-and-  
 accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in {preconverging-disentailment-by}-  
 postconverging-entailment> with regards to the possibility of human transcendence-and-  
 sublimity/sublimation/supererogatory~de-mentativity as can be projected from an Ancient  
 Greece context right up to our modern and futural context in contrast to say analytic philosophy  
 ‘speech act’ which by its atomising/taking-to-pieces formalisation orientation is in-many-ways  
 by its mere denotative/connotative apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup> in preconverging-entailment nature just  
 an implied existentially-<disontologising/re-ontologising—aporeticism>

decontextualised/abstracted construct as of its poor ontological-as-existential-commitment with respect to ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, in contrast to the reifying ~~apriorising/axiomatising/referencing- {of- ‘prospectively implicated attendant ontological-contiguity ’~educated- existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity- <imbued-notional~cogency>’ }~~ conflatedness<sup>13</sup> ~~in {preconverging disentanglement by}—~~ ~~postconverging entailment~~ connotative nature of ‘speech activity’ discourse as of its contextualising ecstatic-totalising-entailing/nested-congruence; such that the former assumes rather an identitive-constitutedness<sup>14</sup>-as-‘epistemic-totality<sup>37</sup>’-dereification-in-dissingularisation-~~<as-to-the-disjointedness/disentanglement-of-<sup>79</sup> presencing—absolutising- identitive-constitutedness<sup>14</sup>><sup>29</sup> -as-flawed-epistemicity-relativism-determinism<sup>49</sup> <amplituding/formative-epistemicity>causality<sup>6</sup> ~as-to-projective-totalitative-implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity— ontological-contiguity<sup>67</sup> posture as of atomising/taking-to-pieces formalisation rather than a difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-~~<as-to-the- nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup> -as-veridical-epistemicity-relativism-determinism<sup>22</sup> implied <amplituding/formative-epistemicity>causality<sup>6</sup> ~as-to-projective-totalitative-implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> posture that is as of ecstatic-totalising-entailing/nested-congruence as with the latter. Such a conclusion can be extended to other analytic tradition concepts assuming rather an atomising/taking-to-pieces formalisation orientation like the broader notion of language games when rather analysed as of a denotative/connotative apriorising/axiomatising/referencing- {of- ‘prospectively implicated attendant ontological-contiguity ’~educated- existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~~~

<imbued-notional~cogency>’ }—constitutedness<sup>14</sup> in preconverging entailment nature  
 outside ‘implicated\_attendant-ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>10</sup> whereas in contrast this author construes of the ontologically-  
 veridical reflection of the social purview as better served by the notion of ‘ontologically-  
 hegemonising-narrative<sup>71</sup> ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ as of its  
 reifying apriorising/axiomatising/referencing- {of-‘prospectively implicated\_attendant-  
 ontological-contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in {preconverging disentailment by}-  
 postconverging entailment connotative nature reflecting the ontological-veracity/ontological-  
 performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. of human-  
 subpotency epistemic-or-notional~projective-perspective<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>  
 articulated within any given registry-worldview/dimension social-setup going by its supposedly  
 coherent ontological-commitment<sup>66</sup> <implied—self-assuredness-of-ontological-good-  
 faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-  
 existential-reality> as so-reflected by its self-assuredness-of-ontological-good-  
 faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-  
 existential-reality with respect to its social-stake-contention-or-confliction exposing it to  
 existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression  
 epistemic-or-notional~projective-perspective of <amplituding/formative-  
 epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-  
 nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>7</sup> as of prospective relative-ontological-completeness<sup>87</sup> <amplituding/formative-  
 epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-

<sup>6</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>4</sup>’, and so-construed as of difference-conflatedness<sup>13</sup> -as-to-totalitative-reification-in-  
singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup> -as-  
veridical-epistemicity-relativism-determinism<sup>22</sup> implied <amplifying/formative-  
epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>4</sup>; thus further articulating<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> as from prior relative-  
ontological-incompleteness<sup>88</sup> to prospective relative-ontological-completeness<sup>87</sup>, and so from  
the notional/epistemic/bindingness<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>  
perspective of existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-  
epistemic-digression as-to-ontologically-uncompromised-ontological-  
normalcy/postconvergence/referentialism and this ‘ontologically-hegemonising-narrative<sup>71</sup>  
ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ orientation is theoretically,  
conceptually and operantly ontologically efficacious inherently by its ecstatic-totalising-  
entailing/nested-congruence as it reflects totalisingly-entailing the ‘notional~firstnaturedness-  
formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-  
intemporal-dispositions-<so-construed-as-from-perspective-ontological-  
normalcy/postconvergence> accordioning-<as-of-varying-individuations-contextually-  
transverse-desublimation/sublimation,-as-to-the-wavering/redounding/waveforming—of-their-  
referencing-and-their-devolved-referencing-imbued-ontological-performance<sup>72</sup>-<including-  
virtue-as-ontology>’ ontological-performance<sup>72</sup>-<including-virtue-as-ontology>-including-  
virtue-as-ontology of narratives’ as of the social epistemic-totality<sup>37</sup> of<sup>56</sup> meaningfulness-and-  
teleology<sup>99</sup>. This totalising-entailing insight is reflected in the Derridean deconstruction  
orientation with its obvious narratology implications pertinence to literary studies as of its  
apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-

contiguity ' ~educated-

existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>' }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-

postconverging-entailment with 'implicated\_attendant-ontological-contiguity<sup>67</sup>' ~educated-

existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>' <sup>40</sup> in contrast to such a notion like language games when construed

rather in apriorising/axiomatising/referencing- {of-'prospectively implicated\_attendant-

ontological-contiguity ' ~educated-

existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>' }—constitutedness<sup>14</sup>-in-preconverging-entailment. This

difference of conceptualising comes down to the atomising/taking-to-pieces flaw reflex of

constituting-towards-'epistemic-totality<sup>37</sup>' implied as of ontologically-flawed identitive-

constitutedness<sup>14</sup>-as-'epistemic-totality<sup>37</sup>'-dereification-in-dissingularisation-<as-to-the-

disjointedness/disentailment-of- <sup>75</sup> presencing—absolutising-identitive-constitutedness<sup>14</sup> > <sup>19</sup> -as-

flawed-epistemicity-relativism-determinism <sup>19</sup> as against the ecstatic-totalising-entailing/nested-

congruence disposition for reifying-'epistemic-totality<sup>37</sup>'-for-completeness implied as of

ontologically-veridical difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-

singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- <sup>61</sup> nonpresencing> <sup>92</sup> -as-

veridical-epistemicity-relativism-determinism <sup>23</sup>; wherein the

apriorising/axiomatising/referencing- {of-'prospectively implicated\_attendant-ontological-

contiguity ' ~educated-

existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>' }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-

postconverging-entailment mental-reflex is involved in construing of both the right

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting mindset-

as-of-prospective-deprocrypticism-dissemination<sup>28</sup> and thus the knowledge for that right  
mindset-as-of-prospective-deprocrypticism-dissemination<sup>28</sup> for completeness as of  
ontologically-uncompromised ontological-  
normalcy/postconvergence/referentialism/postdication projected  
apriorising/axiomatising/referencing- {of- 'prospectively implicated attendant ontological-  
contiguity' ~educated-  
existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>' }—conflatedness<sup>13</sup> in {preconverging disentanglement by}—  
postconverging entailment (as of singularisation-<as-to-the-nondisjointedness/entailment-of-  
prospective-<sup>61</sup> nonpresencing><sup>92</sup> projected epistemic-immanence/veridical-epistemicity-  
relativism-determinism and dissingularisation-<as-to-the-disjointedness/disentailment-of-  
<sup>79</sup> presencing—absolutising-identitive-constitutedness<sup>1</sup> ><sup>99</sup>/epistemic-nonimmanence/flawed-  
epistemicity-relativism-determinism <amplituding/formative-epistemicity>causality<sup>6</sup> ~as-to-  
projective-totalitative-implications-of-prospective-<sup>61</sup> nonpresencing, -for-explicating~relative-  
unreflexivity/relative-reflexivity—ontological-contiguity<sup>61</sup> of  
'supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—for-  
conceptualisation with regards to human limited-mentation-capacity-deepening—as-subjecting-  
limitedness/human-subpotency to 'educated-unlimitedness/existence-sublimating-nascence'<sup>2,33</sup> as  
prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring'  
which speaks of the recurrent edging towards completion of ontological-performance<sup>72</sup>-  
<including-virtue-as-ontology>/morality/ethics/justice/etc. of intemporal ontological-faith-  
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-  
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-  
or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness as of

successive reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-  
 aestheticisation), whereas the apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup> in-preconverging-entailment mental-  
 reflex assumes uncritically of its right  
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting mindset,-  
 in-positivism—<sup>80</sup>procrypticism/disjointedness and goes on as of its categorising constituting to  
 construe knowledge for completeness without questioning its mindset,-in-positivism—  
<sup>80</sup>procrypticism/disjointedness as if it has got an absolutely veridical  
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting, and this is  
 exactly what is implied by displacement/decentering-of-the-human-subject as of its relative-  
 ontological-incompleteness<sup>88</sup>. This specific deficiency of the analytic tradition as so-reflected in  
 many of its conceptualisations has to do with the very notion of knowledge as being about  
 supposedly coherent ontological-commitment<sup>66</sup>-<implied—self-assuredness-of-ontological-  
 good-faith/authenticity<sup>9</sup> ~postconverging-de-mentating/structuring/paradigming<sup>70</sup>—as-being-  
 as-of-existential-reality> as of ‘affirmation/projection/assertion/notional~self-  
 distantiation/dueness-validating-logicising/suitable-measuringinstrument-validating-  
 measuring-<as-to-postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism> of  
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting as  
 axiomatic-construct’, and logic actually being in effect the ‘inner working coherence/contiguity  
 of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, with  
 the implication that all the knowledge as ontologically-veridical<sup>56</sup> meaningfulness-and-  
 teleology<sup>99</sup> that exists is about knowledge-reification~gesturing-and-accounting—of-epistemic-  
 phenomenalism-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-

~~prospectively implicated attendant ontological-contiguity~~ <sup>71</sup>~educated-  
~~existentialising/contextualising/textualising~~ <sup>72</sup>‘intelligibility/epistemicity/reflexivity-contiguity-  
~~<imbued-notional~cogency>~~’ }—conflatedness<sup>13</sup> ~~in {preconverging disentanglement by}~~  
~~postconverging entailment~~ as of ~~<amplituding/formative-epistemicity>~~causality<sup>73</sup> ~~as-to-~~  
~~projective-totalitative-implications-of-prospective-~~<sup>61</sup> nonpresencing, ~~-for-explicating~relative-~~  
~~unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>67</sup> of supposedly coherent ontological-  
commitment<sup>66</sup> ~~<implied—self-assuredness-of-ontological-good-~~  
~~faith/authenticity~~<sup>69</sup> ~~~postconverging-de-mentating/structuring/paradigming~~<sup>70</sup> ~~—as-being-as-of-~~  
~~existential-reality>~~ implied as of ‘axiomatic-construct construal of ecstatic-existence/the-nature-  
of-the-world/conditions’. In this regard, ‘speech activity’ discourse speaks of a supposedly  
coherent ontological-commitment<sup>66</sup> ~~<implied—self-assuredness-of-ontological-good-~~  
~~faith/authenticity~~<sup>69</sup> ~~~postconverging-de-mentating/structuring/paradigming~~<sup>70</sup> ~~—as-being-as-of-~~  
~~existential-reality>~~ as of ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-  
world/conditions’ as expressed above (with regards to the social contextualisation beyond just  
speech for the possibility of human transcendence-and-  
sublimity/sublimation/~~supererogatory-de-mentativity...~~) which is then being reified/elucidated  
for the prospective possibility of human emancipation, with logic being the ‘inner working  
coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-  
world/conditions’ as of this articulated ontological-as-existential-commitment having to do with  
such social contextualisation’. Likewise the underlying notion of ontological-performance<sup>72</sup>-  
~~<including-virtue-as-ontology>/morality/ethics/justice/etc.~~ as herein articulated by this author is  
as difference-conflatedness<sup>13</sup> ~~as-to-totalitative-reification-in-singularisation-~~~~<as-to-the-~~  
~~nondisjointedness/entailment-of-prospective-~~<sup>61</sup> nonpresencing><sup>72</sup> ~~as-veridical-epistemicity-~~  
~~relativism-determinism~~<sup>22</sup> implied ~~<amplituding/formative-epistemicity>~~causality<sup>73</sup> ~~as-to-~~  
~~projective-totalitative-implications-of-prospective-~~<sup>61</sup> nonpresencing, ~~-for-explicating~relative-~~

~~unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>67</sup> as from existence-  
 potency<sup>39</sup> ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-  
 ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism  
 supposedly coherent ontological-commitment<sup>66</sup> -<implied—self-assuredness-of-ontological-  
 good-faith/authenticity<sup>69</sup> ~postconverging–de-mentating/structuring/paradigming<sup>70</sup> –as-being-  
 as-of-existential-reality> about ‘axiomatic-construct construal of ecstatic-existence/the-nature-  
 of-the-world/conditions’; articulating knowledge as ontologically-veridical<sup>56</sup> meaningfulness-  
 and-teleology<sup>99</sup> as of the knowledge-reification~gesturing-and-accounting—of-epistemic-  
 phenomenalism-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-  
 ‘prospectively-implicated-attendant-ontological-contiguity’ ~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued-notional~cogency>’ } —conflatedness<sup>13</sup> -in-{preconverging-disentailment-by}-  
 postconverging-entailment> <amplituding/formative-epistemicity>causality<sup>9</sup> ~as-to-projective-  
 totalitative-implications-of-prospective-<sup>01</sup> nonpresencing,-for-explicating~relative-  
~~unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>67</sup> of human underlying relative-  
 ontological-incompleteness<sup>88</sup>/relative-ontological-completeness<sup>87</sup> |  
 <sublimating~referencing/registering/decisioning,-as-self-becoming/self-  
 conflatedness<sup>1</sup> /formative–supererogating-<projective/reprojective—aestheticising-re-motif-  
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-  
 normalcy/postconvergence>}. This underlying notion of ontological-performance<sup>72</sup>-<including-  
 virtue-as-ontology>/morality/ethics/justice/etc. speaks more fundamentally of  
 aetiologisation/ontological-escalation-<ontological-  
 veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>,  
 as explicitly underlined in all transcendence-and-sublimity/sublimation/supererogatory~de-  
 mentativity elucidating/reifying subject-matters and sciences, unlike approaches that do-not-or-

poorly-appreciate the fact that just as scientific studies are transformative the study of the social rightly articulated beyond-institutional-being-and-craft is just as transformative with regards to prospective human ~~Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology~~ , institutional-development-as-to-social-function-development and living-development-as-to-personality-development ~~psychologismic-epistemic-acutisation-difficulty <for, residualising-  
{decompulsing} delinearity-for-cogency> magnitudes~~<sup>{of-experientiality/experiment}</sup>; even though it is more subject to higher emotional-involvement as of its displacement/decentering-of-the-human-subject ~~<amplifying/formative-epistemicity>causality~~<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~~~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~ . Whereas the analytic tradition posture as with ‘speech act’ gives precedence to logical-commitment as reflected in its atomising/taking-to-pieces formalisation approach (implied as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside— ‘prospectively implicated\_ attendant—ontological-contiguity<sup>67</sup>’ ~educated—~~existentialising/contextualising/textualising\_~~ ‘intelligibility/epistemicity/reflexivity—contiguity-  
<imbued-notional~cogency>’<sup>40</sup>) geared towards identitive-constitutedness<sup>14</sup>-as-‘epistemic-totality<sup>37</sup>’-dereification-in-dissingularisation-~~as-to-the-disjointedness/disentailment-of-  
presencing—absolutising-identitive-constitutedness~~<sup>1</sup> ><sup>39</sup> -as-flawed-epistemicity-relativism-determinism<sup>49</sup> , which by the token of working by atomising/taking-to-pieces formalisation on specific aspects or specific interpretation as of formalisation construct ignores/overlooks ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as the veridical supposedly coherent ontological-commitment<sup>66</sup> -~~implied—self-assuredness-of-ontological-good-faith/authenticity~~<sup>68</sup> ~postconverging—de-mentating/structuring/paradigming<sup>70</sup> —as-being-as-of-existential-reality> in want of knowledge-

reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-disentailment-by}-  
 postconverging-entailment> for knowledge as ontologically-veridical<sup>56</sup> meaningfulness-and-  
 teleology<sup>99</sup>, as can be validated and falsified by <amplituding/formative-  
 epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-  
 nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>6</sup>. This fundamental difference of conceptualisation very often underlies the  
 disagreements between the analytic philosophical orientation and other philosophical traditions,  
 in the sense that while the latter might be implicitly implying supposedly coherent ontological-  
 commitment<sup>66</sup> -<implied—self-assuredness-of-ontological-good-  
 faith/authenticity<sup>99</sup>~postconverging-de-mentating/structuring/paradigming<sup>10</sup>—as-being-as-of-  
 existential-reality> about ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-  
 world/conditions’ when making its argument, the former will tend to be making a logical-  
 commitment argument as of formalisation construct that ignores/overlooks-and-hence-is-poorly-  
 constrained to the precedence/supersedingness/ascendency of ‘axiomatic-construct construal of  
 ecstatic-existence/the-nature-of-the-world/conditions’ in need of knowledge-  
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-disentailment-by}-  
 postconverging-entailment> as of <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-

~~projective-totalitative-implications-of-prospective-<sup>61</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>62</sup>~~, and goes on to naively deploy outside knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>63</sup> -in- {preconverging-disentailment-by} postconverging-entailment> such logic notions like non-sequitur, fallacies, etc. and/or mere categorising denotative/connotative formalisations in apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—constitutedness<sup>64</sup> -in- preconverging-entailment as ends in themselves, rather than construing logic as of the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ of supposedly coherent ontological-commitment<sup>66</sup> -<implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup> ~postconverging-de-mentating/structuring/paradigming<sup>70</sup> -as-being-as-of-existential-reality> for knowledge elucidating/reifying which validation and falsifiability<sup>42</sup> is rather a matter of <amplituding/formative-epistemicity>causality<sup>9</sup> -as-to-projective-totalitative-implications-of-prospective-<sup>61</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>62</sup>. The fundamental point here is that logic (reflected by the atomising/taking-to-pieces formalisation approach) is instead the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as of Being and beings as reflected in first-level ontology and second-level ontologies, and logic cannot derive the superseding/preceding ecstatic existential-<disontologising/re-ontologising—aporeticism> veridicality of Being and beings which

validation and falsifiability<sup>42</sup> is ever always a matter of ~~<amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-~~  
~~nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-~~  
~~contiguity<sup>7</sup>~~. Being and beings construed-as-of-ontology/apriorising/axiomatising/referencing in  
the conceptualising of the-very-same-immanent-existence/intrinsic-reality/ontological-  
veridicality,-as-to-‘human~~<amplituding/formative-epistemicity>~~totalising~purview-of-  
construal’ or any ~~<amplituding/formative-epistemicity>~~totalising~devolved~purview-as-  
domain-of-construal-as-intrinsic-reality/ontological-veridicality or any-issue-in-existence as  
knowledge, and so as of articulated axiomatic-constructs; is rather reflected either in  
affirmation/projection/assertion/notional~self-distantiation/dueness-validating-  
logicising/suitable-measuringinstrument-validating-measuring-~~<as-to-postconverging-or-~~  
~~dialectical-thinking<sup>21</sup>—apriorising-psychologism>~~ when the conceptualising is in prospective  
relative-ontological-completeness<sup>87</sup> or is reflected in  
unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-  
logicising/unsuitable-measuringinstrument-invalidating-measuring-~~<as-to-preconverging-or-~~  
~~dementing<sup>20</sup>—apriorising-psychologism>~~ when the conceptualising is in prior relative-  
ontological-incompleteness<sup>88</sup>, and in both instances as substantiated or unsubstantiated  
respectively by ~~<amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-~~  
~~implications-of-prospective-<sup>9</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-~~  
~~reflexivity—ontological-contiguity<sup>7</sup>~~ in reflection of the ascendancy of existence-  
potency<sup>39</sup>~sublimating~nascence,-disclosed-from-prospective-epistemic-digression. For  
instance, with the affirmation/projection/assertion/notional~self-distantiation/dueness-  
validating-logicising/suitable-measuringinstrument-validating-measuring-~~<as-to-~~  
~~postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism>~~ of theory-of-relativity-  
together-with-quantum-mechanics—axiomatic-constructs over classical-mechanics—

axiomatic-constructs as unaffirmation/deprojection/deassertion/epistemic-  
 decadence/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-  
 measuring-<as-to-preconverging-or-dementing<sup>20</sup>-apriorising-psychologism>. This is also the  
 case as of the affirmation/projection/assertion/notional~self-distantiation/dueness-validating-  
 logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-  
 dialectical-thinking<sup>21</sup>-apriorising-psychologism> of the ‘relative-ontological-completeness<sup>87</sup>-  
 of-<sup>83</sup>reference-of-thought’ over ‘relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-  
 thought’ as unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-  
 invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-  
 preconverging-or-dementing<sup>20</sup>-apriorising-psychologism>; for instance, futural Being-  
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-  
 infrastructure-of- meaningfulness-and-teleology as of prospective  
 notional~<sup>18</sup>deprocrypticism over our positivism~<sup>80</sup>procrypticism or in the case of our positivism  
 over prior non-positivism~medievalism. Logic arises as a mental-reflex of the ‘inner working  
 coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-  
 world/conditions’ in knowledge construing-as-of-ontology/apriorising/axiomatising/referencing  
 of Being and beings. However, because a <sup>83</sup>reference-of-thought is already an  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting  
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation  
 as of its underlying affirmation/projection/assertion/notional~self-distantiation/dueness-  
 validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-  
 postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism>, logic seems to be the only  
 mental exercise involved since the underlying affirmation/projection/assertion/notional~self-  
 distantiation/dueness-validating-logicising/suitable-measuringinstrument-validating-  
 measuring-<as-to-postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism> of the

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting is ever so pervasive-and-transparent to contemplation by mental-reflex, such that when the affirmation/projection/assertion/notional~self-distantiation/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism> of covert flawed-as-dementing<sup>20</sup> apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting is implied with regards to say adulthood psychopathic postlogism<sup>77</sup>-slantedness as of the <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> of its <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as from difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>6</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup> in relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>, we go on to aposteriorise/logicise/derive/intelligise/measure and thus wrongly validating the flawed affirmation/projection/assertion/notional~self-distantiation/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism> as of the flawed-as-dementing<sup>20</sup> apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting, and so instead of implying its unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing<sup>11</sup>-apriorising-psychologism>, as will be done at childhood psychopathy where it is overt and obvious. Further temporal individuation dispositions of <sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation conjugating to this postlogism<sup>77</sup>-slantedness speaks of socially derived

affirmation/projection/assertion/notional~self-distantiation/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism> of flawed-as-dementing<sup>20</sup> apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting, equally requiring unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing<sup>20</sup>-apriorising-psychologism>; as so implied at the uninstitutionalised-threshold<sup>102</sup> including as of our <sup>80</sup>procrypticism-or-disjointedness-as-of-<sup>83</sup>reference-of-thought. The underlying insight can be garnered as of the temporal <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> in <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> reflected as of the prior relative-ontological-incompleteness<sup>88</sup> of a <sup>83</sup>reference-of-thought uninstitutionalised-threshold<sup>102</sup>, for instance with the unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing<sup>20</sup>-apriorising-psychologism> of flawed-as-preconverging-or-dementing<sup>20</sup>-apriorising-psychologism non-positivism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting with respect to our positivism or prospectively the unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing<sup>20</sup>-apriorising-psychologism> of our flawed-as-preconverging-or-dementing<sup>20</sup>-apriorising-psychologism positivism/rational-empiricism manifestation of <sup>80</sup>procrypticism-or-disjointedness-as-of-<sup>83</sup>reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting with respect to futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology as of

prospective deprocrpticism. Being and beings construed-as-of-ontology/apriorising/axiomatising/referencing in the conceptualising of existence or any ~~amplituding/formative-epistemicity~~totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality or any-issue-in-existence as knowledge, by affirmation/projection/assertion/notional~self-distantiation/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-~~as-to-postconverging-or-dialectical-thinking~~<sup>21</sup>-apriorising-psychologism> and unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-~~as-to-preconverging-or-dementing~~<sup>20</sup>-apriorising-psychologism> ~~amplituding/formative-epistemicity~~causality<sup>9</sup>-~~as-to-projective-totalitative-implications-of-prospective-~~<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> as of underlying relative-ontological-incompleteness<sup>88</sup>/relative-ontological-completeness<sup>87</sup>-~~sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness~~<sup>13</sup>/formative-supererogating-~~projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence~~>}, is further elucidative of the notions of <sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation and <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation. Wherein <sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation as associated with mechanical-knowledge is geared on construing on the basis of prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting the ~~amplituding/formative~~<sup>8</sup> wooden-language-(imbued—temporal-mere-

form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>30</sup>—  
 narratives—of-the-<sup>83</sup>reference-of-thought-<sup>3</sup>categorical-imperatives/axioms/registry-  
 teleology<sup>99</sup>) of the prospective/transcending/superseding registry-worldview/dimension’ as  
 deterministically affirmative of sublimating/emancipating <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>.  
 Whereas <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—  
 unenframed/re-ontologising~conceptualisation associated with organic knowledge is about  
 ‘utterly resolving as of ~~<amplituding/formative-epistemicity>~~-totalising~renewing-  
 realisation/re-perception/re-thought’ the-very-same-immanent-existence/intrinsic-  
 reality/ontological-veridicality,-as-to-‘human~~<amplituding/formative-  
 epistemicity>~~totalising~purview-of-construal’ or any ~~<amplituding/formative-  
 epistemicity>~~totalising~devolved~purview-as-domain-of-construal-as-intrinsic-  
 reality/ontological-veridicality or any-issue-in-existence as of prospective relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought  
 ‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting  
<sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-  
 aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’  
 involving <sup>3</sup>supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting<sup>3</sup>—for-  
 conceptualisation ~~<amplituding/formative-epistemicity>~~causality<sup>9</sup>~as-to-projective-  
 totalitative~implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>61</sup>. <sup>51</sup>incrementalism-in-relative-  
 ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation can undermine  
 knowledge development and as of its sophistic/pedantic peddling of  
~~<amplituding/formative>~~ wooden-language-~~(imbued—averaging-of-thought-<as-to-  
 leveling/ressentiment/closed-construct-of-<sup>56</sup>meaningfulness-and-teleology -as-of-~~

'nondescript/ignorable-void'-with-regards-to-prospective-apriorising-implications> while straddling inbetween the prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought conventioning-referencing and the prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , as of social-stake-contention-or-confliction induced institutional-being-and-craft with possible denaturing<sup>16</sup> of such prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought organic knowledge, and by social-construct destructuring postures of significant-otherness. Fundamentally thus there preconverging/postconverging-de-mentative/structural/paradigmatic divergence imbued notional-discontiguity/epistemic-discontiguity<sup>63</sup>-<between—prior-shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>-qualia-schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema> of their <sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation from the prospective notional-contiguity/epistemic-contiguity<sup>62</sup>-<profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema> of <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation, with <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation reflected in affirmation/projection/assertion/notional~self-distantiation/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism> as of ontologically-veridical difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>23</sup> in relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>

as from existence-potency<sup>39</sup>~sublimating~nascence,-disclosed-from-prospective-epistemic-  
 digression as-to-ontologically-uncompromised-ontological-  
 normalcy/postconvergence/referentialism, while <sup>51</sup>incrementalism-in-relative-ontological-  
 incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation is reflected in  
 unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-  
 logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-  
 dementing<sup>20</sup>—apriorising-psychologism> as ontologically-flawed identitive-constitutedness<sup>14</sup>-  
 as-‘epistemic-totality<sup>37</sup>’-dereification-in-dissingularisation-<as-to-the-  
 disjointedness/disentailment-of-<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>><sup>9</sup>-as-  
 flawed-epistemicity-relativism-determinism<sup>19</sup> of notional-discontiguity/epistemic-  
 discontiguity<sup>63</sup>-<between—prior-shallow-supererogation<sup>96</sup>-of-mentally-  
 aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema\_and\_prospective-profound-  
 supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-  
 schema>; and so with regards to the-very-same-immanent-existence/intrinsic-  
 reality/ontological-veridicality,-as-to-‘human<amplituding/formative-  
 epistemicity>totalising~purview-of-construal’. This divergence implies lack of mutual-  
 intelligibility as of lack of common  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting for  
 common/mutual aposteriorising/logicising/deriving/intelligising/measuring, beyond just  
 contending differences as of aposteriorising/logicising/deriving/intelligising/measuring which  
 do not imply the divergence of common  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as of  
 underlying relative-ontological-incompleteness<sup>88</sup>/relative-ontological-completeness<sup>87</sup>—  
 <sublimating~referencing/registering/decisioning,—as-self-becoming/self-  
 conflatedness<sup>12</sup>/formative—supererogating-<projective/reprojective—aestheticising-re-motif-

and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-  
 normalcy/postconvergence>}. This is so-implicit with regards to say Socrates/Plato/Aristotle  
 with their schools Being-development/ontological-framework-expansion-as-to-depth-of-  
 ontologising-development-as-infrastructure-of- meaningfulness-and-teleology common  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting in  
 prospective relative-ontological-completeness<sup>87</sup>s but as of  
 unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-  
 logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-  
 dementing<sup>70</sup>-apriorising-psychologism> devaluing their <sup>79</sup>presencing—absolutising-identitive-  
 constitutedness<sup>14</sup> conventioning-referencing as of sophistry  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting in prior  
 relative-ontological-incompleteness<sup>88</sup> or as with budding-positivists Being-  
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-  
 infrastructure-of- meaningfulness-and-teleology common  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting in  
 prospective relative-ontological-completeness<sup>87</sup>s but as of  
 unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-  
 logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-  
 dementing<sup>70</sup>-apriorising-psychologism> devaluing their <sup>79</sup>presencing—absolutising-identitive-  
 constitutedness<sup>14</sup> conventioning-referencing in medieval-scholasticism  
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup>> }  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting in prior  
 relative-ontological-incompleteness<sup>88</sup>s or with a Rousseau Being-development/ontological-

framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-  
 meaningfulness-and-teleology as of social enlightenment common  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting in  
 prospective relative-ontological-completeness<sup>87</sup>s but as of  
 unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-  
 logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-  
 dementing<sup>70</sup>-apriorising-psychologism> devaluing the conventioning-referencing as of  
 aristocratic/despotic self-aggrandisement  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting in prior  
 relative-ontological-incompleteness<sup>88</sup>s. The point here being that the stake for prospective  
 transcendence-and-sublimity/sublimation/supererogatory-de-mentativity are ever always  
 beyond any given registry-worldview/dimension <amplituding/formative> wooden-language-  
 <imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-  
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void’-with-regards-to-  
 prospective-apriorising-implications> conventioning-referencing <amplituding/formative-  
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>,  
 and by that token is geared towards antinihilistic undermining of sophistic/pedantic dispositions  
 as of <sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—  
 enframed/disontologising~conceptualisation. With the very blurry nature of the social, even with  
 the best of intentions as when continental philosophers try to engage the analytic tradition, the  
 experience has often turned out poorly given the failure to explicitly grasp/appreciate the  
 conflicting implications of their differing knowledge commitments as of supposedly coherent  
 ontological-commitment<sup>66</sup>-<implied—self-assuredness-of-ontological-good-  
 faith/authenticity<sup>69</sup>~postconverging~de-mentating/structuring/paradigming<sup>71</sup>-as-being-as-of-  
 existential-reality> implied ecstatic-totalising-entailing/nested-congruence with the former and

logical-commitment implied atomising/taking-to-pieces formalisation with the latter; even as  
 going by conceptual-patterning-~~(as-devoid-of-‘prospectively-implicated-attendant-ontological-~~  
~~contiguity’~duced-~~  
~~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’<sup>40</sup>s-reifying-or-elucidating-of-‘prospectively-relative-ontological-~~  
~~completeness<sup>87</sup>’;-so-rather-enabled-<by-a-<sup>61</sup>nonpresencing-divulging-of-momentous-~~  
~~historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-~~  
~~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~, it  
 can be naively implied that similar conceptual wordings imply similar knowledge commitments  
 and operant articulations. In the same vein, one can say that notions like spacetime, force, atoms,  
 etc. in the physics ~~<amplituding/formative-epistemicity>~~totalising~devolved—  
 purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality are  
 inherent supposedly coherent ontological-commitment<sup>66</sup>-~~<implied—self-assuredness-of-~~  
~~ontological-good-faith/authenticity<sup>9</sup>~postconverging-de-~~  
~~mentating/structuring/paradigming<sup>71</sup>—as-being-as-of-existential-reality>~~ about ‘axiomatic-  
 construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ that are in need of  
 knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
~~prospectively-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-~~  
~~implicated-attendant-ontological-contiguity’~duced-~~  
~~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in- {preconverging-disentailment-by}—  
~~postconverging-entailment>~~ as of ~~<amplituding/formative-epistemicity>~~causality’~as-to-  
~~projective-totalitative-implications-of-prospectively-<sup>61</sup>nonpresencing,-for-explicating~relative-~~  
~~unreflexivity/relative-reflexivity—ontological-contiguity<sup>61</sup>}, and logic can only be the ‘inner~~  
 working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-~~

of-the-world/conditions' as of such supposedly coherent ontological-commitment<sup>66</sup> ~~<implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality>~~, and all the physics that is relevant is their further knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-~~<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of- 'prospectively\_implicitated\_attendant\_ontological-contiguity' ~educated—existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>' }—conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}—postconverging-entailment>~~ as physics knowledge as of its ontological-veridical<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> as can be validated and is falsifiable by ~~<amplituding/formative—epistemicity>causality<sup>9</sup>—as-to-projective-totalitative—implications-of-prospective-<sup>6</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>.~~ Even mathematics it is often underestimated works rather on supposedly coherent ontological-commitment<sup>66</sup> ~~<implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality>~~ as of 'axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions', as of the knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-~~<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of- 'prospectively\_implicitated\_attendant\_ontological-contiguity' ~educated—existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>' }—conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}—postconverging-entailment>~~ constraining implications of its 'equal sign', speaking of a self-conscious awareness that calculations should reflect-and-be-constrained as per calculations operative validation and falsifiability<sup>42</sup> with regards to 'axiomatic-construct construal of ecstatic-

existence/the-nature-of-the-world/conditions’, and with mathematical logic as of mathematics supposedly coherent ontological-commitment<sup>66</sup> <implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging—de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality> ‘concurrent formatting as formalisation’ being the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ towards that purpose. Such reflecting-and-constraining to ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ can difficultly be said with regards to the overall atomising/taking-to-pieces formalisation approach as of its <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> presumption; which strangely enough has been subjected to no less than five major successive internal indictments but still keeps up its operative predilection of atomising/taking-to-pieces, with this author of the opinion that such an in-built institutional grip might be in-many-ways inducing diversion of intellectual and scholarly resources from a more profound advancement of philosophy for greater human transformation implications. It is important to grasp here that ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ is superseding/preceding as of existence’s ecstatic singularity, such that ontology supersedes logic which is rather ontology’s ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’. It is rather the ‘ecstatic manifestation of existence and then human experience-and-interpretation of that ecstatic manifestation of existence’ that provides the ‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as axiomatic-construct’ insight about supposedly coherent ontological-commitment<sup>66</sup> <implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging—de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality> articulated as ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ and not

mere logic, with logic not able by itself to derive ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as it is often naively implied but instead reflecting the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ and as any such implied derivation is rather as of explicated/implicated coherence/contiguity with another/other ‘transversally devolving-or-complementary ontological/axiomatic-construct conceptions’ as of ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’. Interestingly, such notions like experimentation, testing, trials, case studies, observational studies, interviews, surveys, data analysis, content analysis, statistics and basically overall research orientations and research methods as of their formal study implications are just focussed-and-contrasted extensions, with regards to the general and normal day to day experience about living itself for the inspired construing of the ‘ecstatic manifestation of existence and then human experience-and-interpretation of that ecstatic manifestation of existence’ providing insight about supposedly coherent ontological-commitment<sup>66</sup> ~~implied—self-assuredness-of-ontological-good-faith/authenticity~~<sup>69</sup> ~~~postconverging—de-mentating/structuring/paradigming~~<sup>70</sup> ~~—as-being-as-of-existential-reality~~ in producing knowledge as <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>; such that critically, appropriate philosophical phenomenal insight with regards to the ‘general and normal day to day experience about living itself’ as of observational and articulated ontological-pertinence sufficiency, and as supplemented with the grasp and engagement with other philosophical works, speaks of veridical scientific insight and validity subject to ~~amplifying/formative—epistemicity~~ causality<sup>9</sup> ~~—as-to-projective-totalitative—implications-of-prospective-~~<sup>61</sup> ~~nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>61</sup>, and so because such well-inspired experience-and-interpretation from ‘general and normal day to day experience about living itself’ in the philosophical domain-of-study is generally more ontologically profound and comprehensive as of

~~apriorising/axiomatising/referencing- {of- 'prospectively implicated\_ attendant\_ ontological-~~  
~~contiguity ' ~educed-~~

~~existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>' }—conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}-~~

~~postconverging-entailment~~ than any contrasted ad-hoc and focussed domain study, even though such domain studies may be insightfully relevant in specific ways but still as of the more profound background of well-inspired experience-and-interpretation from 'general and normal day to day experience about living itself'. The point here is to highlight that by its very given domain-of-study with respect to overall existence, philosophical knowledge more profoundly makes a totalising-entailing ~~apriorising/axiomatising/referencing- {of- 'prospectively-~~  
~~implicated\_ attendant\_ ontological-contiguity ' ~educed-~~

~~existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>' }—conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}-~~

~~postconverging-entailment~~ demand on human living experience for the inspired construing of the 'ecstatic manifestation of existence and then human experience-and-interpretation of that ecstatic manifestation of existence' than other more specific domains-of-study for which ad-hoc and focussed domain study methods are pervasively decisive for ontological pertinence. But then this is more a question of 'expanded onticising construal of existence as of ~~<amplituding/formative-epistemicity>~~totalising~devolved purviews of existence so-construed as subject-matters/domains-of-study'. The ontological-veracity and epistemic-veracity of all such ~~<amplituding/formative-epistemicity>~~totalising~devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality are effectively as of the-very-same underlying congruent philosophical domain-of-study construal of ecstatic manifestation of existence but for their 'onticising specifisms of existence's ecstatic manifestation'; as so-implied as of overall existence metaphoricity<sup>57</sup>/ecstasy reifying-and-empowering-reflexivity-of-ecstatic-

existence-as-panintelligibility/panreflexivity<sup>73</sup>-(~~existentially-imbued-and-educing-<epistemic-~~  
~~totalising~~ hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
~~{decompulsing}~~delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—  
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,-  
 as-herein-specifically-relevant-to-human-subpotency) as of supervening-conflatedness<sup>13</sup>.  
 Knowledge as<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>, whether of underlying ontological-construal or  
 ontical-construal, is epistemically validated as of supposedly coherent ontological-  
 commitment<sup>66</sup> <implied—self-assuredness-of-ontological-good-  
 faith/authenticity<sup>99</sup> ~postconverging-de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-  
 existential-reality> as reflected by <amplituding/formative-epistemicity>causality<sup>8</sup> ~as-to-  
 projective-totalitative-implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>9</sup>. Inherently, because human-  
 subpotency supposedly coherent ontological-commitment<sup>66</sup> <implied—self-assuredness-of-  
 ontological-good-faith/authenticity<sup>99</sup> ~postconverging-de-  
 mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality> is very much intimately  
 linked with the ontological-performance<sup>72</sup> <including-virtue-as-  
 ontology>/morality/ethics/justice/etc. of human as of prospective relative-ontological-  
 completeness<sup>87</sup> appraisal, it is always ever the case that as of human <amplituding/formative-  
 epistemicity>-totalising~thrownness-in-existence<sup>35</sup> the validation of knowledge as  
<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> as of supposedly coherent ontological-commitment<sup>66</sup> <  
 implied—self-assuredness-of-ontological-good-faith/authenticity<sup>99</sup> ~postconverging-de-  
 mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality> is equally as of the-  
 very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-  
 ‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’ or  
 <amplituding/formative-epistemicity>totalising~devolved-purviews-as-domains-of-construal-

as-intrinsic-reality-or-ontological-veridicality constructs; which construal is necessarily as of  
~~apriorising/axiomatising/referencing- {of- 'prospectively implicated\_ attendant\_ ontological-~~  
~~contiguity ' ~educated-~~  
~~existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>' }—conflatedness<sup>13</sup> -in- {preconverging disentanglement by}-~~  
~~postconverging entailment~~ with respect to the-very-same-immanent-existence/intrinsic-  
 reality/ontological-veridicality,-as-to-'human<~~amplituding/formative-~~  
~~epistemicity>totalising~purview-of-construal' or <amplituding/formative-~~  
~~epistemicity>totalising~devolved-purviews-as-domains-of-construal-as-intrinsic-reality-or-~~  
 ontological-veridicality and relative-ontological-completeness<sup>87</sup> as of human limited-mentation-  
 capacity-deepening—~~as subjecting limitedness/human subpotency to 'educated-~~  
~~unlimitedness/existence sublimating nascence<sup>233</sup>, thus invalidating the epistemic-veracity of~~  
~~apriorising/axiomatising/referencing- {of- 'prospectively implicated\_ attendant\_ ontological-~~  
~~contiguity ' ~educated-~~  
~~existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>' }—constitutedness<sup>14</sup> -in- preconverging entailment of~~  
 knowledge. The implication here is that the epistemic-veracity of knowledge as  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is rather as of the ' <~~amplituding/formative-~~  
~~epistemicity>totalising/circumscribing/delineating~~ construal as of existence' with  
~~<amplituding/formative-epistemicity>totalising~devolved-purview-as-domain-of-construal-~~  
 as-intrinsic-reality/ontological-veridicality rather 'narrowing-construals of their specifically-  
 implied human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-  
 existence-as-panintelligibility/panreflexivity<sup>73</sup> -(<existentially-imbued-and-educing-<epistemic-  
~~totalising~~ }hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
~~{decompulsing} delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—~~

aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,-  
as herein specifically relevant to human subpotency), and hence of nested-congruence with  
existence'. This further points out that the traditional explicated  
apriorising/axiomatising/referencing- {of-~~prospectively implicated attendant ontological-~~  
contiguity }~educated-  
existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>' }—constitutedness<sup>14</sup> in preconverging-entailment conception  
of the notion of cause-and-effect so-implied herein as <amplituding/formative-  
epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>67</sup> is actually epistemically-impertinent and flawed; as this traditional conception tends  
beyond-the-consciousness-awareness-teleology<sup>99</sup> <of-preconverging-existential-extrication-as-  
of-existential-unthought><sup>5</sup> to imply unconnectedness-with/not-in-nested-congruence with the-  
very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-  
'human<amplituding/formative-epistemicity>totalising~purview-of-construal' or  
<amplituding/formative-epistemicity>totalising~devolved-purviews-as-domains-of-construal-  
as-intrinsic-reality-or-ontological-veridicality, hence implicitly-or-explicitly liable to  
elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-  
elucidation-outside—~~prospectively implicated attendant ontological-contiguity~~<sup>67</sup>~educated-  
existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>'<sup>10</sup>. This apriorising/axiomatising/referencing- {of-~~prospectively-~~  
~~implicated attendant ontological-contiguity }~educated-  
existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>' }—constitutedness<sup>14</sup> in preconverging-entailment nature of the  
notion of cause-and-effect so-implied veridically as <amplituding/formative-~~

epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>9</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>6</sup> arises as of the ‘basic and mere mimicking and deployment’ of supposedly science  
approaches and methodologies on the naïve assumption that their mere deployment is inherently  
of epistemic-veracity, such that such deployment when it undermines the ‘inherently nested-  
congruence of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-  
to-‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’ or  
<amplituding/formative-epistemicity>totalising~devolved-purviews-as-domains-of-construal-  
as-intrinsic-reality-or-ontological-veridicality’ is in effect just elaboration-as-to-mere-  
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
‘prospectively-implicated-attendant-ontological-contiguity<sup>67</sup>’~educated-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup>. Rather any such science approaches and methodologies  
striving to validate knowledge as <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> by the supposedly coherent  
ontological-commitment<sup>66</sup>-<implied—self-assuredness-of-ontological-good-  
faith/authenticity<sup>9</sup> ~postconverging-de-mentating/structuring/paradigming<sup>10</sup>—as-being-as-of-  
existential-reality> reflected by <amplituding/formative-epistemicity>causality<sup>9</sup> ~as-to-  
projective-totalitative-implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-  
unreflexivity/relative-reflexivity—ontological-contiguity<sup>9</sup> as to existence-  
potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression, is  
necessarily instigated as from a philosophical depth of contemplation as of  
‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-  
coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-  
of-embodied-consciousness’. Insightfully, while in-many-ways such an elucidation hardly needs  
to be explicated in many a natural science domain-of-study as of their directly constraining cause-

and-effect nature such that such nested-congruence with existence will often tend to arise naturally as of valid/invalid outcome constraining of ~~amplifying/formative-epistemicity~~>causality<sup>9</sup> ~~as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>67</sup> as to existence-potency<sup>39</sup>~sublimating—nascence,-disclosed-from-prospective-epistemic-digression, this unexplicited implicitness should not be confused with the notion that the natural sciences are essentially reduced to their science approaches and methodologies; as is often and awkwardly naively construed from without in many a social domain-of-study. The fact is notwithstanding the ‘onticising specificisms of existence’s ecstatic manifestation’ of the natural science domains-of-study, these are just as driven by a philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding—oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ as reflected in the often ‘unspoken/unelaborated scientific hunches and fine-tuning’ which is effectively what drives their deployed science approaches and methodologies for their sought after scientific reifying outcomes; and it is this subsuming/nestedness that keeps such science approaches and methodologies in nested-congruence with ‘~~implicited\_attendant—ontological-contiguity~~<sup>67</sup>’~~~educated-existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>’<sup>40</sup> as of ~~apriorising/axiomatising/referencing- {of-‘prospectively-implicited\_attendant—ontological-contiguity ’~educated-existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>’ }—~~conflatedness~~<sup>13</sup> ~~in- {preconverging disentanglement by}—postconverging-entailment~~; so-implied as of their supposedly coherent ontological-commitment<sup>66</sup> ~~<implied—self-assuredness-of-ontological-good-faith/authenticity~~<sup>69</sup>~~~postconverging—de-mentating/structuring/paradigmig~~<sup>70</sup>—~~as-being-as-of-~~

existential-reality> reflected by <amplituding/formative-epistemicity>causality<sup>6</sup>~as-to-  
 projective-totalitative-implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> as to existence-  
 potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. In other  
 words, science approaches and methodologies in reality are simply the extension of  
 philosophical depth of contemplation when it comes to ‘onticising specificisms of existence’s  
 ecstatic manifestation’ as of the <amplituding/formative-epistemicity>totalising~devolved–  
 purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality of natural sciences;  
 with the implication that the philosophical depth of contemplation has to be undertaken,  
 notwithstanding the fact that the implicated nature in the natural sciences of their onticising direct  
 sublimating-validation/desublimating-invalidating outcomes as of <amplituding/formative-  
 epistemicity>causality<sup>6</sup>~as-to-projective-totalitative-implications-of-prospective-  
<sup>61</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup> will seem to wrongly imply otherwise. Such a philosophical depth of contemplation  
 in nested-congruence as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-  
 as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-  
 intuition-or-foresight-as-of-embodied-consciousness’ is very often incomplete, of-divvied-  
 theorisation and/or ‘poor coherence of theorisation with operant approaches and  
 methodologies’, when it comes to many a social domain-of-study; as quite often theorisation in  
 many a social domain-of-study strives on disparateness, rather than a tendency to  
 ‘<amplituding/formative-epistemicity>causality<sup>6</sup>~as-to-projective-totalitative-implications-of-  
 prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup> as to existence-potency<sup>39</sup>~sublimating–nascence,-disclosed-from-  
 prospective-epistemic-digression enforced’ unifying coherence as in many a natural science  
 domains-of-study, with the consequence that studies are often aloof to direct



<disontologising/re-ontologising—aporeticism> reality including  
 preconverging/postconverging—de-mentative/structural/paradigmatic biases arising beyond-the-  
 consciousness-awareness-teleology<sup>99</sup> <of—preconverging-existential-extrication-as-of-  
 existential-unthought><sup>8</sup> as of human emotional-involvement and sophistic/pedantic distortion of  
 perception of reality so-implied in our present positivism—<sup>80</sup>procrypticism ‘attendant-ontology—  
 as-of-conventioning-referencing’ and just as well when ‘science-ideology’ seem to subvert and  
 undermine science-in-practice. Worst still while in effect the idea of specialisation in many a  
 natural science domain is often the natural progression of a ‘comprehensively elucidated/reified  
<sup>45</sup>foregrounding\_\_entailment-<in-succession-of—profound-supererogation<sup>96</sup>>-<postconverging—  
 narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal/unenframing/re-  
 ontologising,-elicited-from-prospective—profound-supererogation<sup>96</sup>’-in-reflecting-  
 ‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>77</sup>’;-as-operative-  
 notional~<sup>18</sup>deprocrypticism) of the given natural science domain-of-study’ with specialism more  
 of a furtherance of such a <sup>45</sup>foregrounding\_\_entailment-<in-succession-of—profound-  
 supererogation<sup>96</sup>>-<postconverging—narrowing-down~sublimation-as-to-‘existence—as-  
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-  
 supererogation<sup>96</sup>’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup>’;-as-operative-notional~<sup>18</sup>deprocrypticism) scheme in a strong  
 arborescent syncing with the subject-matter general-theoretical-level, in many such social  
 domain-of-study of disparateness-of-conceptualisation-<unforegrounding-disentailment,-  
 failing-prospectively-to-reflect-‘immanent~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup>’> (including some science domains as well which naively tend to draw  
 comprehensive social and human implications of their studies) the drawback to such specialisms  
 is often associated with ‘major interpretative loopholes at the general-theoretical-level of the  
 subject-matter’ with regards to the knowledge-reification~gesturing-and-accounting—of-

epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>3</sup>-in- {preconverging-disentailment-by}-  
 postconverging-entailment> implications of supposedly specialisation domains and their studies  
 since such an approach fails to effectively validate its methodological and conclusive  
 implications with respect to the subject-matter general-theoretical-level implied ontology as of  
 the subject-matter specific epistemic-conception phenomenal/manifest~subpotency-<in-  
 transitive-conflatedness<sup>3</sup>-reflexivity,-in-the-full-potency-of-existence’s~sublimating-  
 nascence) as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-  
 panintelligibility/panreflexivity<sup>3</sup>-<existentially-imbued-and-educing-<epistemic-  
 totalising<sup>3</sup> hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
 {decompulsing} delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—  
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,-  
 as-herein-specifically-relevant-to-human-subpotency) so-reflected in its philosophical depth of  
 contemplation as of ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-  
 inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-  
 intuition-or-foresight-as-of-embodied-consciousness’. This weakness is often reflected in naïve  
 use of statistics and methods as well as drawing out conclusions based rather on ordinary  
 average-thinking interpretation as of human-subpotency ‘rather than interpretations and  
 conclusions ensuing naturally and arborescently as from existence-potency<sup>39</sup>~sublimating-  
 nascence,-disclosed-from-prospective-epistemic-digression knowledge-reification~gesturing-  
 and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-

~~implicated\_attendant\_ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-  
 postconverging-entailment>~~ implications derived from the general-theoretical-level of the  
 subject-matter as reflecting ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~~  
 whereas this is ever always the case with good practice in the natural sciences and just as well  
 as with an increasingly self-conscious social science as specifically upheld by postmodern-  
 thought. For instance, the internal-coherence/nested-congruence speaking of the underlying  
<sup>45</sup>foregrounding\_\_entailment-<in-succession-of-profound-supererogation<sup>96</sup>>-~~(postconverging-  
 narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal/unenframing/re-  
 ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup>’-in-reflecting-  
 ‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>77</sup>’;-as-operative-  
 notional~<sup>18</sup>deprocrypticism)~~ implications articulated herein in reflecting holographically-  
 <conjugatively-and-transfusively> the ~~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity ~of-the-human-institutionalisation-process~~ can be garnered by the fact that all the  
 knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing-{of-‘prospectively-  
 implicated\_attendant\_ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-  
 postconverging-entailment> herein implied arises as of the-very-same underlying ‘objectifying  
 cogent/tense/limpid-<as-of-prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-re-  
 originariness/re-origination> unifying process and gesturing/accounting—of-epistemic-  
 phenomenalism’ as from ‘prospective <sup>61</sup>nonpresencing-<perspective-ontological-  
 normalcy/postconvergence> reflection of <amplifying/formative-epistemicity>causality<sup>9</sup>~as-

~~to-projective-totalitative-implications-of-prospective-<sup>61</sup> nonpresencing,-for-~~  
~~explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>97</sup>~~ of relative-  
~~ontological-incompleteness<sup>88</sup>/relative-ontological-completeness<sup>87</sup>~~ |  
~~<sublimating~referencing/registering/decisioning,-as-self-becoming/self-~~  
~~conflatedness<sup>13</sup> /formative-supererogating-<projective/reprojective—aestheticising-re-motif-~~  
~~and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-~~  
~~normalcy/postconvergence>}~~, which is exactly what avails in the good practices of the natural  
sciences as driven by their ‘cogent-unifying-operant-dynamics’ whether with regards to say  
‘objectifying chemical processes articulation’, ‘objectifying physical principles articulation’ or  
‘objectifying biological processes articulations’, contrary to a practice of disparateness-of-  
conceptualisation-~~<unforegrounding-disentailment,-failing-prospectively-to-reflect-~~  
~~‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>97</sup>’>~~ in many a  
social domain-of-study wherein supposedly reified knowledge ‘hardly has any underlying  
implied knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-~~<in-~~  
~~prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-~~  
~~implicated\_attendant-ontological-contiguity<sup>97</sup>’~duced-~~  
~~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }~~—conflatedness<sup>13</sup> in {~~preconverging-disentailment-by-~~  
~~postconverging-entailment~~} process/gesturing for its derivation’ as ‘cogent-unifying-operant-  
dynamics’ such that these turn out to be poorly operant or non-operant with the conceptual-  
patterning-~~<as-devoid-of-‘prospectively-implicated\_attendant-ontological-~~  
~~contiguity<sup>97</sup>’~duced-~~  
~~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’<sup>40</sup>’s-reifying-or-elucidating-of-‘prospective-relative-ontological-~~  
~~completeness<sup>87</sup>’;-so-rather-enabled-<by-a-<sup>61</sup> nonpresencing-divulging-of-momentous-~~

'historicality/ontological-eventfulness' /ontological-aesthetic-tracing-<perspective-  
 ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>}  
 gesturing/accounting—of-epistemic-phenomenalism of mere-referring-confused-with-  
 explicating, mere-mentioning-confused-with-deriving and mere-conceptual-synonymising-  
 confused-for-prospective-knowledge-reification~gesturing-and-accounting—of-epistemic-  
 phenomenalism-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-  
 'prospectively-implicated-attendant-ontological-contiguity'~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—conflatedness<sup>13</sup> -in-{preconverging-disentailment-by}-  
 postconverging-entailment>, such that the underlying 'cogent-unifying-operant-dynamics' of  
 the flawed prior\_knowledge-reification~gesturing-and-accounting—of-epistemic-  
 phenomenalism-<in-prior-psychologismic~apriorising/axiomatising/referencing-{of-'prior-  
 implicated-attendant-ontological-contiguity'~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—constitutedness<sup>13</sup> -in-preconverging-entailment> is hardly  
 operantly existent or is operantly non-existent. Bizarrely, the blurriness-  
 <sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-  
 disontologising-formulaic-dragging-out/hollowing-out> of the social seem to be misconstrued  
 as implying knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-  
 <in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-'prospectively-  
 implicated-attendant-ontological-contiguity'~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—conflatedness<sup>13</sup> -in-{preconverging-disentailment-by}-  
 postconverging-entailment> in the social should reflect such blurriness-  
 <sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-

disontologising-formulaic-dragging-out/hollowing-out>-as-of-disparateness rather than the  
 ultimate objectifying <sup>45</sup>foregrounding\_\_entailment-<in-succession-of-profound-  
 supererogation<sup>96</sup>>-<postconverging-narrowing-down~sublimation-as-to-‘existence—as-  
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-  
 supererogation<sup>96</sup>’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup>’;-as-operative-notional~<sup>18</sup>deprocrypticism), and so by conjugating  
 ‘relative-ontological-completeness<sup>87</sup> <amplituding/formative-epistemicity>causality’~as-to-  
 projective-totalitative-implications-of-prospective-<sup>91</sup>nonpresencing,-for-explicating~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’ together with ‘subject-matter  
 breadth and depth’ to achieve such an overall subject-matter knowledge-reification~gesturing-  
 and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-disentailment-by}-  
 postconverging-entailment> as of objectifying <sup>45</sup>foregrounding\_\_entailment-<in-succession-of-  
 profound-supererogation<sup>96</sup>>-<postconverging-narrowing-down~sublimation-as-to-‘existence—  
 as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-  
 supererogation<sup>96</sup>’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup>’;-as-operative-notional~<sup>18</sup>deprocrypticism), in order to elucidate the  
 blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-  
 preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out>. Such that quite  
 often as of institutional practice the notion of <sup>45</sup>foregrounding\_\_entailment-<in-succession-of-  
 profound-supererogation<sup>96</sup>>-<postconverging-narrowing-down~sublimation-as-to-‘existence—  
 as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-

~~supererogation<sup>96</sup>-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—~~  
~~ontological-contiguity<sup>67</sup>’;-as-operative-notional~<sup>18</sup>deprocrypticism)~~ is often misconstrued non-  
aporetically/undilemmatically/unreframed/untransformed as ‘merely bringing together disparate  
conceptualisations for their cross-examination (on the basis of prior reproducibility—  
mathesis/motif/throwness-disposition,-as-reproducibility-of-aestheticisation)’ in a naïve  
substitution of the idea that <sup>45</sup>foregrounding\_\_entailment-<in-succession-of-profound-  
supererogation<sup>96</sup>>-~~<postconverging-narrowing-down~sublimation-as-to-‘existence—as-~~  
~~sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-~~  
~~supererogation<sup>96</sup>’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—~~  
~~ontological-contiguity<sup>67</sup>’;-as-operative-notional~<sup>18</sup>deprocrypticism)~~ truly speaks of human-  
subpotency—aporia/undecidability/dilemma/ought-  
indeterminacy/deficiency/limitation/constraint elicited reframing/transforming/reconstrual  
underlying ‘cogent-unifying-operant-dynamics’ that ‘runs-through/deflates’ implied  
conceptualisations in elucidating their ontological-veracity by its capacity to ‘objectively  
deflate-all-conceptualisations as of operant <amplituding/formative—  
epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>3</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>67</sup> as to apriorising/axiomatising/referencing- {of-‘prospectively-  
implicated\_attendant-ontological-contiguity ’~duced-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-  
postconverging-entailment’ as herein implied (involving prospective originariness-parrhesia,-  
as-spontaneity-of-aestheticisation for veridical ontologisation/ontological-  
veracity/aestheticisation-towards-ontology), rather than vague contrasting-and-comparison of  
disparate conceptualisations poorly reflecting underlying apriorising/axiomatising/referencing-

~~{of-‘prospectively implicated attendant ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging disentanglement by}-  
 postconverging entailment; and further, such an insight of underlying ‘cogent-unifying-operant-  
 dynamics’ as herein implied is often misconstrued as being monotonous (whereas such  
 ‘supposedly monotonous process/gesturing of knowledge-reification~gesturing-and-  
 accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated attendant ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging disentanglement by}-  
 postconverging entailment>’ reflecting inherent domains-of-study as of their given epistemic-  
 conceptions phenomenal/manifest~subpotency-~~{in-transitive-conflatedness<sup>13</sup>-reflexivity,-in-  
 the-full-potency-of-existence’s~sublimating-nascence}~~ as to overall reifying-and-empowering-  
 reflexivity-of-ecstatic-existence-as-panintelligibility/panreflexivity<sup>73</sup>-~~{existentially-imbued-  
 and-educing-<{epistemic-  
 totalising }hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
 {decompulsing} delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—  
 aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,-  
 as-herein-specifically-relevant-to-human-subpotency}~~ takes the form of the process/gesturing of  
 knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated attendant ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging disentanglement by}-~~

~~postconverging-entailment~~ in say physics with the ‘supposed monotony’ of differential equations on physical variables, in chemistry with the ‘supposed monotony’ of valence bonding explaining chemical reactions or in biology with the ‘supposed monotony’ of gene regulation rather ultimately central to all biological processes), with the false implication of construing that ~~disparateness-of-conceptualisation-  
 <unforegrounding-disentailment,-failing-prospectively-to-reflect-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity’>~~ is inherently convenient as of a mental-reflex oriented towards ordinary ~~<amplituding/formative>~~<sup>8</sup> wooden-language-~~(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-  
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>)~~ human-subpotency ways-of-looking-at-things rather than adopting-the-intellectual-hat for reifying the former in a mental-reflex oriented towards existence-potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-epistemic-digression ~~<amplituding/formative-epistemicity>~~causality<sup>9</sup> ~~~as-to-projective-totalitative-implications-of-prospective-  
<sup>8</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~ ways-of-looking-at-things. Critically, lost to many naïve ‘science ideologues’ preaching about modelling the social domains-of-study along the natural sciences, is the fact that more than mere adoption-and-mimicking of scientific methods and approaches, the truly pertinent and decisively scientific notion of the natural sciences lies with their ‘coagent-unifying-operant-dynamics’ from whence statistical, mathematical and other scientific methods become interpretatively intelligible; such that merely adopting-and-mimicking such methods without precedingly construing of the ‘coagent-unifying-operant-dynamics’ of any such social domain-of-study is ‘massively un insightful/shallow and subject to institutional-being-and-craft sophistic/pedantic misconstrual and manipulation’ as it is rather such a ‘coagent-unifying-operant-dynamics’ as of ~~apriorising/axiomatising/referencing- {of-‘prospectively-~~

~~implicated\_attendant~~ ontological-contiguity ' ~duced-  
~~existentialising/contextualising/textualising~~ 'intelligibility/epistemicity/reflexivity-contiguity-  
~~<imbued-notional~cogency>~~ } — conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}-  
~~postconverging-entailment~~ that points to the specific scientific methodology of relevance or  
irrelevance, given that in certain cases the qualitative nature of things will for instance render  
statistical and mathematical methods irrelevant. This further explains why Derridean  
deconstruction and Foucauldian discourse analysis have been found in many social domains-of-  
study, including domains like medical and healthcare practice for instance, to provide a 'cogent-  
unifying-operant-dynamics' that 'fully-address-in-depth social issues'; in the sense that  
Derridean deconstruction narrative or Foucauldian genealogy-knowledge-and-power-discourse  
narrative address the displacement/decentering-of-the-human-subject in reflecting the need to  
undermine human destructuring-threshold-~~(uninstitutionalised-threshold<sup>07</sup>/presublimating-  
desublimating-decisionality)~~ ~of-ontological-performance<sup>72</sup>-<including-virtue-as-  
ontology>/morality/ethics/justice/etc. to further advance its  
constructive/institutionalising/nascent-sublimating-decisionality nature thus overcoming  
underlying logocentrism as of prospective relative-ontological-completeness transcendental-  
and-sublimity implications, and thus reflecting the fact that human knowledge is more  
completely a two-fold process involving building the right mindset-as-of-prospective-relative-  
ontological-completeness<sup>37</sup> and thereof the knowledge for that given right mindset-as-of-  
prospective-relative-ontological-completeness<sup>37</sup> as of the ~~<amplifying/formative-  
epistemicity>causality<sup>9</sup>~~ ~as-to-projective-totalitative-implications-of-prospective-  
<sup>9</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>6</sup> of apriorising/axiomatising/referencing- {of-'prospectively implicated\_attendant'  
ontological-contiguity ' ~duced-  
~~existentialising/contextualising/textualising~~ 'intelligibility/epistemicity/reflexivity-contiguity-

~~<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-  
postconverging-entailment. It is thus not surprising that naive disparateness-of-  
conceptualisation-~~<unforegrounding-disentailment,-failing-prospectively-to-reflect-  
‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>77</sup>’>~~ leads to  
subject-matters and studies whose flawed prior\_knowledge-reification~gesturing-and-  
accounting—of-epistemic-phenomenalism-~~<in-  
prior\_psychologismic~apriorising/axiomatising/referencing- {of-‘prior-implicated\_attendant-  
ontological-contiguity ’~educated-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
<imbued-notional~cogency>’ }—constitutedness<sup>14</sup>-in-preconverging-entailment>~~ tend to be  
most heavily dependent on ‘peering to a fault’ of the attendant-ontology—as-of-conventioning-  
referencing of institutional-being-and-craft that is poorly constrained to existential-reality, rather  
than a peering process that is heavily constrained to existential-reality as of underlying  
supposedly coherent ontological-commitment<sup>66</sup>-~~<implied—self-assuredness-of-ontological-  
good-faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup>-as-being-  
as-of-existential-reality>~~ as validatable and falsifiable by ~~<amplituding/formative-  
epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>7</sup> as to existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-  
epistemic-digression as it is critically the case in the good practices of the natural sciences. The  
implication here is that the modern positivist ‘identitive conception-of-<sup>56</sup> meaningfulness-and-  
teleology<sup>99</sup>’ as of ontologically-flawed identitive-constitutedness<sup>14</sup>-as-‘epistemic-totality<sup>37</sup>’-  
derefication-in-dissingularisation-~~<as-to-the-disjointedness/disentailment-of-<sup>79</sup> presencing—  
absolutising-identitive-constitutedness<sup>14</sup>><sup>39</sup>-as-flawed-epistemicity-relativism-determinism<sup>9</sup>~~ is  
basically caught up in its very own enframed ~~<amplituding/formative><sup>8</sup> wooden-language-~~~~~~

<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-  
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-  
 prospective-apriorising-implications>)> which as of its <sup>79</sup>presencing—absolutising-identitive-  
 constitutedness<sup>14</sup> is rather ‘predisposed to a mental-reflex of construing concepts and  
 conceptualisations in absolute terms of conceptual-patterning-<as-devoid-of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>’s-reifying-or-elucidating-of-‘prospective-relative-ontological-  
 completeness<sup>87</sup>’;-so-rather-enabled-<by-a-<sup>61</sup>nonpresencing-divulging-of-momentous-  
<sup>4</sup>historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-  
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)> by  
 mere referring, mentioning and synonymisation of concepts and conceptualisations  
 mere\_apriorising/axiomatising/referencing of hardly any prospective profound existential-  
 <disontologising/re-ontologising—aporeticism> implications but for institutional-  
 prescience/imprimaturing-<dullness-of-the-spirit/psychologismic-epistemic-acutisation—  
 nonresidualising-imbued-<sup>{compulsing}</sup>linearity~in-eclecticism-of-prior-mere-  
 formulaicity/ritualisation>’ as of a <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>  
 inclination in <amplituding/formative-epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> that poorly or doesn’t recognise the  
 transforming nature of concepts and conceptualisations as from prospective <sup>61</sup>nonpresencing-  
 <perspective-ontological-normalcy/postconvergence> reflection of <amplituding/formative-  
 epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-  
<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup> of relative-ontological-incompleteness<sup>88</sup>/relative-ontological-completeness<sup>87</sup>-  
 <sublimating~referencing/registering/decisioning,-as-self-becoming/self-

conflatedness<sup>1</sup> /formative–supererogating-<projective/reprojective—aestheticising-re-motif–  
 and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-  
 normalcy/postconvergence>} involving the displacement/decentering-of-the-human-subject for  
 the right supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness–of-  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting –for–  
 conceptualisation <amplifying/formative–epistemicity>causality<sup>9</sup> ~as-to-projective-  
 totalitative–implications-of-prospective-<sup>51</sup>nonpresencing,-for-explicating~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> for prospective<sup>56</sup>meaningfulness-  
 and-teleology<sup>99</sup> as knowledge-reification~gesturing-and-accounting—of-epistemic-  
 phenomenalism-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-  
 ‘prospectively implicated attendant ontological-contiguity’ ~educated–  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}–  
 postconverging-entailment> as associated with the suprastructuralism/postmodernism  
 perspective in relative-ontological-completeness<sup>87</sup>. This contrast with  
 suprastructuralism/postmodernism ‘difference conception-of-<sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup>’ as of ontologically-veridical difference-conflatedness<sup>13</sup>-as-to-totalitative-  
 reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-  
<sup>6</sup>nonpresencing><sup>2</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup> in its re-originary-as-  
 unframed/re-ontologising/unbeholdening/outlier-conceptualisation-(imbued-  
 postconverging/dialectical-thinking<sup>21</sup>-‘projective-insights’/‘epistemic-projection-in-  
 conflatedness<sup>13</sup>’-of-notional~<sup>18</sup>deprocrypticism-prospective-sublimation)<sup>90</sup> opened-construct-  
 of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> so-implied with respect to the ‘transcendental-signifier that  
 is ecstatic-existence’, as so-reflected as of apriorising/axiomatising/referencing- {of-  
 ‘prospectively implicated attendant ontological-contiguity’ ~educated–

~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-  
 postconverging-entailment for elucidating, deriving and knowledge-reification~gesturing-and-  
 accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-  
 postconverging-entailment> of concepts and conceptualisations as from prospective  
<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> reflection of  
 <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-  
 prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup> of relative-ontological-incompleteness<sup>88</sup>/relative-ontological-  
 completeness<sup>87</sup>-{sublimating~referencing/registering/decisioning,-as-self-becoming/self-  
 conflatedness<sup>13</sup>/formative-supererogating-<projective/reprojective—aestheticising-re-motif-  
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-  
 normalcy/postconvergence>}. This explains why postmodern-thought cannot truly be  
 understood in terms-as-of-axiomatic-construct of naïve identitive positivistic modern thought  
 because the <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> of postmodern-thought only arise rather in the  
 reification process/gesturing involving the displacement/decentering-of-the-human-subject  
 implied as from prospective <sup>61</sup>nonpresencing-<perspective-ontological-  
 normalcy/postconvergence> reflection of its <amplituding/formative-  
 epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-  
<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup> of relative-ontological-incompleteness<sup>88</sup>/relative-ontological-completeness<sup>87</sup>

<sublimating~referencing/registering/decisioning,—as-self-becoming/self-  
 conflatedness<sup>12</sup> /formative—supererogating-<projective/reprojective—aestheticising-re-motif-  
 and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-  
 normalcy/postconvergence>} for elucidating, deriving and knowledge-reification~gesturing-  
 and-accounting—of-epistemic—phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant—ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}-  
 postconverging-entailment> of its concepts and conceptualisations; as naïve identitive  
 positivistic modern thought in its <amplituding/formative—epistemicity>totalising~self-  
 referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>14</sup> very often and systematically  
 rather construes of such postmodern concepts and conceptualisations substitutively in its  
 predisposition of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> by its mere referring,  
 mentioning and synonymising of postmodern concepts and conceptualisations thus  
 undermining the inherent postmodern-thought implied elucidation, derivation and knowledge-  
 reification~gesturing-and-accounting—of-epistemic—phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant—ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}-  
 postconverging-entailment> of concepts and conceptualisations, and as such identitive  
 positivistic modern thought fundamentally fails to recognise and factor in the aforementioned  
 postmodern-thought knowledge-reification~gesturing-and-accounting—of-epistemic-  
 phenomenalism-<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-

~~‘prospectively implicated attendant ontological-contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in {preconverging disentanglement by}—  
 postconverging entailment> process/gesturing as from prospective<sup>61</sup> nonpresencing-  
 <perspective-ontological-normalcy/postconvergence> reflection of <amplifying/formative-  
 epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup> of relative-ontological-incompleteness<sup>88</sup>/relative-ontological-completeness<sup>87</sup>—  
 <sublimating~referencing/registering/decisioning,—as-self-becoming/self-  
 conflatedness<sup>1</sup> /formative-supererogating-<projective/reprojective—aestheticising-re-motif-  
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-  
 normalcy/postconvergence>}. Such a recurrent ontologically-flawed predisposition is  
 tantamount to say construing Newtonian physics in the absolute terms-as-of-axiomatic-construct  
 of its concepts and conceptualisations of say space, time, force, etc. to then project this  
 predisposition by mere referring, mentioning and synonymisation of these Newtonian physics  
 concepts and conceptualisations (as to ‘mere referring, mentioning and synonymisation of  
 concepts and conceptualisations mere\_apriorising/axiomatising/referencing of hardly any  
 prospective profound existential-<disontologising/re-ontologising—aporeticism> implications  
 but for institutional-prescience/imprimaturing-<dullness-of-the-spirit/psychologismic-  
 epistemic-acutisation—nonresidualising-imbued-<sup>{compulsing}</sup>linearity~in-eclecticism-of-prior-  
 mere-formulaicity/ritualisation>’) as if of Einsteinian physics in the hope that this will enable  
 the elucidation, derivation and knowledge-reification~gesturing-and-accounting—of-  
 epistemic-phenomenalism-<in-  
 prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated attendant ontological-contiguity ’~educated-~~

~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in-{preconverging-disentailment-by}-  
 postconverging-entailment>~~ of Einsteinian physics, whereas the latter implies an utterly different  
 reification process/gesturing for its specific physics elucidation, derivation and knowledge-  
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in-{preconverging-disentailment-by}-  
 postconverging-entailment> as from prospective<sup>61</sup> nonpresencing-<perspective-ontological-  
 normalcy/postconvergence> reflection of its <amplituding/formative-  
 epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
 nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup> of relative-ontological-incompleteness<sup>88</sup>/relative-ontological-completeness<sup>87</sup> -  
 <sublimating~referencing/registering/decisioning,—as-self-becoming/self-  
 conflatedness<sup>12</sup> /formative-supererogating-<projective/reprojective—aestheticising-re-motif-  
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-  
 normalcy/postconvergence>}. It is rather the suprastructuralism/postmodernism reification  
 process/gesturing as from prospective<sup>61</sup> nonpresencing-<perspective-ontological-  
 normalcy/postconvergence> reflection of <amplituding/formative-epistemicity>causality<sup>9</sup> ~as-  
 to-projective-totalitative-implications-of-prospective-<sup>61</sup> nonpresencing,-for-  
 explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> of relative-  
 ontological-incompleteness<sup>88</sup>/relative-ontological-completeness<sup>87</sup> -  
 <sublimating~referencing/registering/decisioning,—as-self-becoming/self-  
 conflatedness<sup>12</sup> /formative-supererogating-<projective/reprojective—aestheticising-re-motif-

~~and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence>~~ that supersedingly induces postmodern-thought implied concepts and conceptualisations elucidation, derivation and knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~educed-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-postconverging-entailment>, just as the same can be said of Einsteinian physics reification process/gesturing as from prospective <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> reflection of <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> of relative-ontological-incompleteness<sup>88</sup>/relative-ontological-completeness<sup>87</sup> | <sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness<sup>1</sup> /formative-supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence> in supersedingly inducing its specific implied concepts and conceptualisations elucidation, derivation and knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~educed-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-postconverging-entailment> of say space-time, force, etc. In both instances, when interpreted

from the relative-ontological-incompleteness<sup>88</sup> perspective in ontologically-flawed  
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> of naïve positivistic modern thought or  
 Newtonian physics respectively, suprastructuralism/postmodern-thought and Einsteinian  
 physics will be ‘qualified negatively as relativistic’ since the latter do not assume a  
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> with concepts like truth, space, time,  
 force, etc. and the latter rather perceive these as ontologically-flawed elaboration-as-to-mere-  
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
 ‘prospectively-implicated-attendant-ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> as from the relative-ontological-completeness<sup>87</sup> perspective  
 which emphasises construing existential-reality as it manifests itself as of ‘implicated-attendant-  
 ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> in apriorising/axiomatising/referencing- {of- ‘prospectively-  
 implicated-attendant-ontological-contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-disentailment-by}—  
 postconverging-entailment; and likewise, the fact that ‘implicated-attendant-ontological-  
 contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> in apriorising/axiomatising/referencing- {of- ‘prospectively-  
 implicated-attendant-ontological-contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-disentailment-by}—  
 postconverging-entailment ‘epistemically implies human limited-mentation-capacity-

deepening—as subjecting limitedness/human subpotency to ‘~~duced unlimitedness/existence~~  
~~sublimating naseence~~<sup>2,53</sup> for construing ontological-veracity’, thus ‘~~putting-in-~~  
~~question/deflating by difference-conflatedness~~<sup>13</sup>-~~as-to-totalitative-reification-in-singularisation-~~  
~~<as-to-the-nondisjointedness/entailment-of-prospective-~~<sup>61</sup> ~~nonpresencing~~<sup>72</sup> ~~-as-veridical-~~  
~~epistemicity-relativism-determinism~~<sup>32</sup>’ all <sup>79</sup>presencing—absolutising-identitive-  
 constitutedness<sup>14</sup> traditional conceptions beyond their simplistic conceptual-patterning-~~(as-~~  
~~devoid-of-‘prospectively-implicated-attendant-ontological-contiguity~~’ ~~~duced-~~  
~~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>~~<sup>40</sup>’s—~~reifying-or-elucidating-of-‘prospective-relative-ontological-~~  
~~completeness~~<sup>87</sup>’;-~~so-rather-enabled-<by-a-~~<sup>61</sup> ~~nonpresencing-divulging-of-momentous-~~  
~~historiality/ontological-eventfulness~~<sup>8</sup> /~~ontological-aesthetic-tracing-<perspective-~~  
~~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~ } to  
 reflect underlying ecstatic-existence, will tend to be construed from the relative-ontological-  
 incompleteness<sup>88</sup> perspective in <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> as  
 nominalistic rather than as of ‘<sup>45</sup>foregrounding\_\_entailment-<in-succession-of-profound-  
 supererogation<sup>96</sup>>-~~(postconverging-narrowing-down~sublimation-as-to-‘existence—as-~~  
~~sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-~~  
~~supererogation~~<sup>96</sup>’-~~in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—~~  
~~ontological-contiguity~~<sup>67</sup>’;-~~as-operative-notional~~~<sup>18</sup> ~~deprocrpticism)~~  
~~supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-~~  
~~apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting~~<sup>3</sup> ~~-for-~~  
~~conceptualisation~~’ as from the relative-ontological-completeness<sup>87</sup> perspective. In other words,  
 the concepts and conceptualisations of postmodern-thought are meaningless without their  
 relevant and underlying theoretical background framework gesturing/accounting—of  
 epistemic-phenomenalism, and there is no point in construing them as of simplistic conceptual-

patterning-~~(as-devoid-of-‘prospectively-implicated-attendant-ontological-~~  
 contiguity ’~educated-  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’<sup>40</sup>’s-reifying-or-elucidating-of-‘prospectively-relative-ontological-~~  
~~completeness<sup>87</sup>’;-so-rather-enabled-<by-a-<sup>61</sup> nonpresencing-divulging-of-momentous-~~  
~~<sup>4</sup>historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-~~  
~~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~ by  
 mere referring, mentioning and synonymisation as if these are of positivistic thought theoretical  
 background framework gesturing/accounting—of-epistemic-phenomenalism just as the same  
 can be said of striving for the elucidation, derivation and knowledge-reification~gesturing-and-  
 accounting—of-epistemic-phenomenalism-<in-  
~~prospectively-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-~~  
~~implicated-attendant-ontological-contiguity ’~educated-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—conflatedness<sup>3</sup> -in- {preconverging-disentailment by}-  
~~postconverging-entailment>~~ of Einsteinian physics concepts and conceptualisations as if of  
 Newtonian physics concepts and conceptualisations by mere referring, mentioning and  
 synonymisation as if of the latter. In both cases, the as from prospective<sup>61</sup> nonpresencing-  
 <perspective-ontological-normalcy/postconvergence> reflection of <amplifying/formative-  
 epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
~~<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-~~  
 contiguity<sup>7</sup> of relative-ontological-incompleteness<sup>88</sup>/relative-ontological-completeness<sup>87</sup> |  
 <sublimating~referencing/registering/decisioning,-as-self-becoming/self-  
 conflatedness<sup>1</sup> /formative-supererogating-<projective/reprojective—aestheticising-re-motif-  
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-~~

normalcy/postconvergence>} implied displacement/decentering-of-the-human-subject points to  
 different sense-of-conscious-representation-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> between the  
 relative-ontological-incompleteness<sup>88</sup> and relative-ontological-completeness<sup>87</sup> such that the  
 former is rather in pseudo-edginess/pseudo-incisiveness implying the need for its  
 unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-  
 logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-  
 dementing<sup>90</sup>-apriorising-psychologism> and cannot simply be projected as the latter which is  
 what is rather truly and effectively of  
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-  
 conceptualisation <amplifying/formative-epistemicity>causality<sup>9</sup>as-to-projective-  
 totalitative-implications-of-prospective-<sup>91</sup>nonpresencing,-for-explicating~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> implying the need for its true and  
 effective affirmation/projection/assertion/notional~self-distantiation/dueness-validating-  
 logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-  
 dialectical-thinking<sup>21</sup>-apriorising-psychologism>. A further naivety is the appreciation of  
 postmodern knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-  
 <in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated-attendant-ontological-contiguity’~duced-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in-{preconverging-disentailment-by}-  
 postconverging-entailment> process/gesturing arises as of a general misunderstanding of what  
 is generally implied with regards to any given knowledge-reification~gesturing-and-  
 accounting—of-epistemic-phenomenalism-<in-  
 prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-

~~implicated\_attendant-ontological-contiguity~~ <sup>7</sup>~duced-  
~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in-~~{preconverging-disentailment-by}~~-  
~~postconverging-entailment~~ process/gesturing. As indicated before all subject-matters/domains-  
 of-study effectively reflect existence’s overall reifying-and-empowering-reflexivity-of-ecstatic-  
 existence-as-panintelligibility/panreflexivity<sup>73</sup> -(<existentially-imbued-and-educing-~~<epistemic-~~  
~~totalising~~ }hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
~~{decompulsing}~~delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—  
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,-  
 as-herein-specifically-relevant-to-human-subpotency) as of  
 apriorising/axiomatising/referencing- {of-~~prospectively-implicated\_attendant-ontological-~~  
 contiguity <sup>7</sup>~duced-  
 existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in-~~{preconverging-disentailment-by}~~-  
~~postconverging-entailment~~ with regards to as from prospective<sup>61</sup> nonpresencing-<perspective-  
 ontological-normalcy/postconvergence> reflection of ~~<amplituding/formative-~~  
 epistemicity>causality<sup>6</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup> of relative-ontological-incompleteness<sup>88</sup>/relative-ontological-completeness<sup>87</sup> -  
 <sublimating~referencing/registering/decisioning,-as-self-becoming/self-  
 conflatedness<sup>1</sup> /formative-supererogating-<projective/reprojective—aestheticising-re-motif-  
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-  
 normalcy/postconvergence>)/relative-ontological-incompleteness<sup>88</sup>, such that for instance even  
 a naïve traditional conception of the physics domain-of-study as of atomising/taking-to-pieces  
 apriorising/axiomatising/referencing- {of-~~prospectively-implicated\_attendant-ontological-~~

contiguity '~educated-

existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>' }—constitutedness<sup>14</sup> in preconverging entailment is shown to

be veridically rather as of apriorising/axiomatising/referencing- {of- 'prospectively-

implicated\_attendant-ontological-contiguity '~educated-

existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>' }—conflatedness<sup>13</sup> in {preconverging disentanglement by}-

postconverging entailment going by the successive relative-ontological-completeness<sup>87</sup> physics

conception of such notions as space, time, etc. in <amplituding/formative-

epistemicity>totalising/circumscribing/delineating development of successive theories say

Cartesian, Newtonian, Einsteinian, String theory, etc. using the-very-same notions and derived-

notions but with different implications. This <amplituding/formative-

epistemicity>totalising/circumscribing/delineating nature of all domains-of-study

apriorising/axiomatising/referencing- {of- 'prospectively implicated\_attendant-ontological-

contiguity '~educated-

existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>' }—conflatedness<sup>13</sup> in {preconverging disentanglement by}-

postconverging entailment as of <amplituding/formative-epistemicity>causality '~as-to-

projective-totalitative-implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-

unreflexivity/relative-reflexivity—ontological-contiguity<sup>61</sup>, speaks of the epistemic-veracity of

the fact that 'all knowledge is truly developed as of an {epistemic-

totalising<sup>33</sup>} hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-

{decompulsing} delinearity~for-cogency circle for relative-ontological-completeness<sup>87</sup>' that involves

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

to- 'educated-unlimitedness/existence-sublimating-nascence'<sup>53</sup>.

This {epistemic-

totalising<sup>33</sup>} hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
 {decompulsing} delinearity~for-cogency circle knowledge-reification~gesturing-and-accounting—  
 of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}-  
 postconverging-entailment> process/gesturing is furthermore reflected in both human scholarly-  
 and-pedagagic exercise wherein subject-matters/domains-of-study are grasped in successive  
 articulations of deeper and deeper {epistemic-  
 totalising<sup>33</sup>} hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
 {decompulsing} delinearity~for-cogency insight as of <sup>55</sup> maximalising-recomposuring-for-relative-  
 ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation. The implication  
 here is that postmodern knowledge-reification~gesturing-and-accounting—of-epistemic-  
 phenomenalism-<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-  
 ‘prospectively-implicated\_attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}-  
 postconverging-entailment> process/gesturing simply integrates this notion in the sense that top-  
 level postmodern scholars articulate their knowledge-reification~gesturing-and-accounting—of-  
 epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}-

~~postconverging-entailment~~> process/gesturing at its ‘appropriate ~~{epistemic-  
totalising<sup>33</sup>}~~ hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
~~{decompulsing}~~ delinearity~for-cogency circle level of postmodern knowledge-reification~gesturing-  
and-accounting—of-epistemic-phenomenalism-<in-  
prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
implicated\_attendant-ontological-contiguity ’~educated-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in-~~{preconverging-disentailment-by}~~-  
~~postconverging-entailment~~>’ no different from say top-level physicists and natural scientists  
articulating their knowledge-reification~gesturing-and-accounting—of-epistemic-  
phenomenalism-<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-  
‘prospectively implicated\_attendant-ontological-contiguity ’~educated-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in-~~{preconverging-disentailment-by}~~-  
~~postconverging-entailment~~> process/gesturing at their ‘appropriate ~~{epistemic-  
totalising<sup>33</sup>}~~ hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
~~{decompulsing}~~ delinearity~for-cogency circle level of top-level physics/natural-science knowledge-  
reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
implicated\_attendant-ontological-contiguity ’~educated-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in-~~{preconverging-disentailment-by}~~-  
~~postconverging-entailment~~>’. In both instances, the knowledge-reification~gesturing-and-  
accounting—of-epistemic-phenomenalism-<in-  
prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-

~~implicated\_attendant~~ ontological-contiguity ' ~duced-

~~existentialising/contextualising/textualising~~ 'intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>' } —conflatedness<sup>3</sup> -in- {preconverging disentanglement by}-

~~postconverging-entailment~~> process/gesturing implies that the scholar or student striving to

engage at that top-level understanding, needs to grasp the 'preceding formative/pedagogic

{epistemic-totalising<sup>33</sup>}hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-

{decompulsing}delinearity~for-cogency circle levels of knowledge-reification~gesturing-and-

accounting—of-epistemic-phenomenalism-<in-

prospective\_psychologismic~apriorising/axiomatising/referencing- {of- 'prospectively-

~~implicated\_attendant~~ ontological-contiguity ' ~duced-

~~existentialising/contextualising/textualising~~ 'intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>' } —conflatedness<sup>3</sup> -in- {preconverging disentanglement by}-

~~postconverging-entailment~~>'. Such a supposed scholar or student cannot depart from

ordinary/banal <amplituding/formative> wooden-language-(imbued—averaging-of-thought-

<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-

'nondescript/ignorable-void ' -with-regards-to-prospective-apriorising-implications> } level of

knowledge conception to then claim that the top-level physics/natural-science/postmodern-

thought {epistemic-totalising<sup>33</sup>}hermeneutic/textuality/reprojecting/supererogating/zeroing/re-

acuting,- {decompulsing}delinearity~for-cogency circle of knowledge-reification~gesturing-and-

accounting—of-epistemic-phenomenalism-<in-

prospective\_psychologismic~apriorising/axiomatising/referencing- {of- 'prospectively-

~~implicated\_attendant~~ ontological-contiguity ' ~duced-

~~existentialising/contextualising/textualising~~ 'intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>' } —conflatedness<sup>3</sup> -in- {preconverging disentanglement by}-

~~postconverging-entailment~~> process/gesturing should be directly and fully graspable to it as of

a ~~<amplituding/formative>~~<sup>8</sup> wooden-language-~~(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-  
'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>)~~  
predisposition to <sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—  
enframed/disontologising~conceptualisation. The fact is the various pedagogic ~~{epistemic-  
totalising<sup>33</sup>}~~hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
~~{decompulsing}~~delinearity~for-cogency circle levels of any subject-matter/domain-of-study as of  
successive <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—  
unenframed/re-ontologising~conceptualisation are meant to transmit a  
'~~<amplituding/formative-epistemicity>~~totalising/comprehensive organic-attitude-to-  
knowledge which is much more than just its technical knowledge veracity' and that  
'~~<amplituding/formative-epistemicity>~~totalising/comprehensive organic-attitude-to-  
knowledge' is needed together with the induced technical dispensation of the lower ~~{epistemic-  
totalising<sup>33</sup>}~~hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
~~{decompulsing}~~delinearity~for-cogency circle of pedagogic knowledge-acquisition to then be able to  
engage with the higher/top-level scholarly/pedagogic ~~{epistemic-  
totalising<sup>33</sup>}~~hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
~~{decompulsing}~~delinearity~for-cogency circle of knowledge-reification~gesturing-and-accounting—  
of-epistemic-phenomenalism-<in-  
prospective\_psychologismic~apriorising/axiomatising/referencing- {of-'prospectively-  
implicated\_attendant-ontological-contiguity '~educed-  
existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>' }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-  
postconverging-entailment> in its <sup>55</sup>maximalising-recomposuring-for-relative-ontological-  
completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation. It is important to understand

here that the top-level physics/natural-science/postmodern-thought <sup>{epistemic-</sup>  
<sup>totalising<sup>33</sup>}</sup>hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting, -  
<sup>{decompulsing}</sup>delinearity~for-cogency circle of knowledge-reification~gesturing-and-accounting—  
 of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in-~~{preconverging-disentailment-by}~~-  
~~postconverging-entailment~~ process/gesturing cannot strive to engage the supposed scholar or  
 student at any such ordinariness/banal <amplituding/formative> wooden-language-(imbued—  
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-  
 teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-  
 implications> } level of knowledge conception, and implicated in its knowledge-  
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in-~~{preconverging-disentailment-by}~~-  
~~postconverging-entailment~~/process is the notion that the prior/all-the-prior <sup>{epistemic-</sup>  
<sup>totalising<sup>33</sup>}</sup>hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting, -  
<sup>{decompulsing}</sup>delinearity~for-cogency circle level(s) of the subject-matter/domain-of-study need to  
 be grasped beforehand; and this is basically because such a top-level is imbued with fundamental  
 and new knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~duced-

~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>3</sup> -in-{preconverging-disentailment-by}-  
~~postconverging-entailment~~> priorities. While in-many-ways the relatively<sup>7</sup> unblurriness-<re-  
 ontologising\_by-postconverging-as-to-dragged-out-supererogatory~wholesomeness/profound-  
 supererogation<sup>96</sup>, -while-anecdotalising-prior-disontologising-thresholding> and sharply-  
 delineated nature of the natural sciences renders such a ‘{epistemic-  
 totalising<sup>33</sup>}hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
 {decompulsing}delinearity~for-cogency circle of levels of understanding’ more or less very  
 transparent, with regards to the<sup>7</sup> blurriness-<sterilising/anecdotalising/trivialising-of-  
 prospective-re-ontologising\_by-preconverging,-in-disontologising-formulaic-dragging-  
 out/hollowing-out> of the social such a postmodern-thought ‘{epistemic-  
 totalising<sup>33</sup>}hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
 {decompulsing}delinearity~for-cogency circle of levels of understanding’ rather requires increasing  
 familiarisation, habituation and contemplation with regards to such critical texts and analyses  
 (and as is particularly necessary with regards to the ‘parrhesiastic nature of philosophy that is  
 behind the engendering/parrhesiastic-aestheticisation of underlying<sup>83</sup> reference-of-thought  
 reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation  
 and thereof derived domains-of-study reified-knowledge as from the underlying<sup>83</sup> reference-of-  
 thought reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-  
 aestheticisation’, and one’s intemporal solipsistic level of parrhesiastic contemplation is itself a  
 decisive element for the capacity to appreciate-and-understand philosophical thought more than  
 just an issue of technical acquisition of philosophical knowledge as of mere knowledge  
 mathesis/motif/throwness-disposition). More critically, social and philosophical knowledge are  
 no different from any other type of knowledge subject to <amplituding/formative-  
 epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-

<sup>6</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>7</sup> as of inherent existence/ontological implications, as fundamentally requiring  
contemplative reification arising with human limited-mentation-capacity-deepening—as-  
subjecting-limitedness/human-subpotency-to-‘duced-unlimitedness/existence-sublimating-  
nascence’<sup>53</sup>, with the implication that any philosophical, historical and social conception of  
knowledge is not an sterile/anecdotal imprimatur totalisingly-disentailing—discretion/whim-of-  
thought exercise on the basis of ‘relic-or-orthodoxy knowledge’ induced disparateness-of-  
conceptualisation-<unforegrounding-disentailment,-failing-prospectively-to-reflect-  
‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity’<sup>7</sup>> but rather  
implying a furtherance of the overall {epistemic-  
totalising<sup>33</sup>} hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
{decompulsing} delinearity~for-cogency exercise involved in the advancement of all human  
knowledge as of <amplituding/formative-epistemicity>-totalising~renewing-realisation/re-  
perception/re-thought, wherein all such knowledge-reification~gesturing-and-accounting—of-  
epistemic-phenomenalism-<in-  
prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
implicated\_attendant-ontological-contiguity’~duced-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-  
postconverging-entailment> is an {epistemic-  
totalising<sup>33</sup>} hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
{decompulsing} delinearity~for-cogency circle involving: the analyst’s/philosopher’s baseline re-  
originary—as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-<imbued-  
postconverging/dialectical-thinking<sup>21</sup>-‘projective-insights’/‘epistemic-projection-in-  
conflatedness<sup>13</sup>’-of-notional~deprocrypticism-prospective-sublimation)><sup>90</sup> up-to-date

knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
implicated\_attendant-ontological-contiguity ’~educed-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-disentailment-by}-  
postconverging-entailment> process/gesturing of the specific knowledge area as of inherent  
existence/ontological implications whether say with a natural science domain like hereditary as  
of its given specificity or philosopher’s thought as of the general ontological comprehensiveness  
of philosophical thought; to then credibly analyse the coherence of the given prior contribution  
on the basis of the analyst’s/philosopher’s baseline re-originary-as-unenframed/re-  
ontologising/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-  
thinking<sup>21</sup>-‘projective-insights’/‘epistemic-projection-in-conflatedness<sup>13</sup>’-of-  
notional~<sup>18</sup>deprocrypticism-prospective-sublimation)<sup>90</sup> up-to-date knowledge-  
reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
implicated\_attendant-ontological-contiguity ’~educed-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-disentailment-by}-  
postconverging-entailment> process/gesturing of the specific knowledge area as of inherent  
existence/ontological implications as to what it brings and reflects about current knowledge-  
reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
implicated\_attendant-ontological-contiguity ’~educed-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-disentailment-by}-

~~postconverging-entailment~~; and then the analyst's/philosopher's reflection on the shortfall in the ontological-performance<sup>72</sup>-~~<including-virtue-as-ontology>/morality/ethics/justice/etc.~~ of the given prior contribution while reflecting the epochal constraints for such a shortfall going beyond a construal of the given prior contribution as mere 'relic-or-orthodoxy knowledge'; and finally, the analyst's/philosopher's conceptual interpretation as its prospective contribution that is subject to validation and falsifiability<sup>42</sup> as of inherent existence/ontological implications thus amenable to <sup>45</sup>foregrounding\_\_entailment-~~<in-succession-of-profound-supererogation<sup>96</sup>>~~

~~<postconverging-narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup>'-in-reflecting-'immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>';-as-operative-notional~<sup>18</sup>deprocrypticism)>~~ with other so-constructed knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-~~<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-'prospectively-implicated-attendant-ontological-contiguity'<sup>67</sup>~educed-existentialising/contextualising/textualising\_'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>' }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-postconverging-entailment>~~, that are well beyond a disparateness-of-conceptualisation-~~<unforegrounding-disentailment,-failing-prospectively-to-reflect-'immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>'>~~ orientation driven by the cultivation of mere sterile/anecdotal imprimatur totalisingly-disentailing—discretion/whim-of-thought 'relic-or-orthodoxy knowledge' disposition. It is important to appreciate here that a history of postmodern-thought criticism driven by populism, media operations, false intellectual engagement and ontological-bad-faith/inauthenticity<sup>64</sup>, is particularly telling not about postmodern thinkers knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-~~<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-~~

~~‘prospectively implicated attendant ontological-contiguity ’~educed-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging disentanglement by}-~~  
~~postconverging entailment>~~ epistemic-veracity but rather the ‘knowledge-reification~gesturing-  
and-accounting—of-epistemic-phenomenalism-<in-  
~~prospective psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-~~  
~~implicated attendant ontological-contiguity ’~educed-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging disentanglement by}-~~  
~~postconverging entailment>~~ epistemic-veracity of such critics who often pride themselves on  
not understanding postmodern-thought then by a strange paradox have the knowledge to produce  
a profound criticism of postmodern-thought which they supposedly do not understand’. Even  
more critically, the question can be raised whether such critics profoundly appreciate the overall  
human knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
~~prospective psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-~~  
~~implicated attendant ontological-contiguity ’~educed-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging disentanglement by}-~~  
~~postconverging entailment>~~ process/gesturing as herein articulated, and whether this very fact  
isn’t linked to the knowledge-reification~gesturing-and-accounting—of-epistemic-  
phenomenalism-<in-prospective psychologismic~apriorising/axiomatising/referencing- {of-  
~~‘prospectively implicated attendant ontological-contiguity ’~educed-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging disentanglement by}-~~  
~~postconverging entailment>~~ methodological difficulties arising in many social domains-of-

study ‘assuming a disparateness-of-conceptualisation-~~<unforegrounding-disentailment,-failing-  
 prospectively-to-reflect-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup>>~~’ epistemic-disposition that is in-many-ways poorly constrained to existential-  
 reality’ with the result of their relative knowledge-reification~gesturing-and-accounting—of-  
 epistemic-phenomenalism-~~<in-~~  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>3</sup> -in- {preconverging-disentailment-by}-  
 postconverging-entailment> passivity with regards to many a social issue ‘but for adventures  
 into social commentary divorced from genuine operant knowledge-reification~gesturing-and-  
 accounting—of-epistemic-phenomenalism-~~<in-~~  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>3</sup> -in- {preconverging-disentailment-by}-  
 postconverging-entailment> implications’; and in this regards could it be that the true ‘unsaid  
 issue with suprastructuralism/postmodern-thought’ lies with its parrhesiastic emphasis on the  
 displacement/decentering-of-the-human-subject for the right mindset-as-of-prospective-  
 relative-ontological-completeness<sup>87</sup> and thereof the knowledge for that given right mindset-as-  
 of-prospective-relative-ontological-completeness<sup>87</sup> as of projected ‘implicated\_attendant-  
 ontological-contiguity<sup>67</sup>’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> in apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educed-

~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional-cogency>’ }—conflatedness<sup>13</sup>—in-{preconverging-disentailment-by}-  
 postconverging-entailment, an issue that has always been a difficult knot throughout the relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-  
 process<sup>68</sup> but which inevitably has to be dealt with for the possibility of prospective human  
 registry-worldview’s/dimension’s institutionalisation. Such weaknesses manifested by many a  
 postmodern critic fundamentally points to an atomising/taking-to-pieces predisposition that  
 poorly appreciates the <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-  
 totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> involved in knowledge-  
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective-psychologism~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated-attendant-ontological-contiguity’ ~educated-  
 existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional-cogency>’ }—conflatedness<sup>13</sup>—in-{preconverging-disentailment-by}-  
 postconverging-entailment>, and is reflected in a lack of parrhesiastic and †epistemic-  
 totalising<sup>33</sup> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
 {decompulsing}delinearity~for-cogency insight that ‘poorly grasp the philosophical analysis  
 implications of the existential-<disontologising/re-ontologising—aporeticism>  
 background/development of becoming-as-<sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-  
 aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-  
 relativism-determinism’>, as if philosophy only started as of our present positivist era with a  
 naivety that seems to imply that all-that-should-have-been,-that-is-and-that-will-be,-as-of-the-  
 human-potential is as of a modern positivist <amplituding/formative> wooden-language-  
 <imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-

meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-  
 prospective-apriorising-implications>} in its given <sup>83</sup>reference-of-thought reproducibility—  
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation with no or poor  
 insight of prior-and-prospective human becoming as of ‘~~implicit~~<sub>ed</sub>-~~attendant~~-ontological-  
 contiguity<sup>67</sup>’~educated—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> in apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicit~~ed~~<sub>ed</sub>-attendant-ontological-contiguity ’~educated—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}—  
 postconverging-entailment’; and so when it generally comes to analysing philosophical texts  
 requiring a sense of parrhesia and {epistemic-  
 totalising<sup>33</sup>}hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
 {decompulsing}delinearity~for-cogency insight. This lack is quite often reflected in such  
 misconstrued analyses of traditional philosophical figures by a failure to understand the overall  
 coherent narrative of such figures as of an atomising/taking-to-pieces predisposition to  
 identitive-constitutedness<sup>14</sup>-as-‘epistemic-totality<sup>37</sup>’-dereification-in-dissingularisation-<as-to-  
 the-disjointedness/disentailment-of-<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>1</sup>><sup>29</sup>-  
 as-flawed-epistemicity-relativism-determinism<sup>49</sup> ending up quite often claiming the incoherence  
 of such figures and/or of their narrative accounts, and so in a ‘naïve insight’ arising exactly  
 because the possibility for understanding requires the critic’s own parrhesiastic insight and then  
 {epistemic-totalising<sup>33</sup>}hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
 {decompulsing}delinearity~for-cogency conceptualisation to then develop the capacity to grasp first  
 of all such traditional philosophical figures underlying knowledge-reification~gesturing-and-  
 accounting—of-epistemic-phenomenalism-<in-

~~prospective Psychologismic~apriorising/axiomatising/referencing- {of- 'prospectively-  
implicated\_ attendant- ontological- contiguity } ~educed-~~

~~existentialising/ contextualising/ textualising\_ 'intelligibility/epistemicity/reflexivity- contiguity-  
<imbued- notional~ cogency>' } — conflatedness<sup>13</sup> -in- {preconverging- disentailment- by}-~~

~~postconverging- entailment>~~ process/gesturing and thus be able to understand how such  
knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-

~~prospective Psychologismic~apriorising/axiomatising/referencing- {of- 'prospectively-  
implicated\_ attendant- ontological- contiguity } ~educed-~~

~~existentialising/ contextualising/ textualising\_ 'intelligibility/epistemicity/reflexivity- contiguity-  
<imbued- notional~ cogency>' } — conflatedness<sup>13</sup> -in- {preconverging- disentailment- by}-~~

~~postconverging- entailment>~~ process/gesturing develops and why, and thus enabling the grasp  
not only of the accuracy of narrated accounts and notions but equally insight about the nuanced  
and covertly narrated accounts and notions, and all these while being informed by the immediate  
and broader underlying social background and implicated social and philosophical stakes of  
contention-and-confliction. In this regards, more than just the simpleminded analysis of  
traditional philosophical figures, such parrhesiastic and {epistemic-

~~totalising<sup>33</sup>} hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting, -~~

~~{decompulsing} delinearity~for-cogency analytical insight actually converges with the epochal  
philosophical implications of 'implicated\_ attendant- ontological- contiguity<sup>67</sup>? ~educed-~~

~~existentialising/ contextualising/ textualising\_ 'intelligibility/epistemicity/reflexivity- contiguity-  
<imbued- notional~ cogency>' <sup>10</sup> in apriorising/axiomatising/referencing- {of- 'prospectively-~~

~~implicated\_ attendant- ontological- contiguity } ~educed-~~

~~existentialising/ contextualising/ textualising\_ 'intelligibility/epistemicity/reflexivity- contiguity-  
<imbued- notional~ cogency>' } — conflatedness<sup>13</sup> -in- {preconverging- disentailment- by}-~~

~~postconverging- entailment~~ and are actually more scientifically profound in that respect than

meets the eye as to the fact that such analyses are more than just ‘archivistic retrieving’ but preconverging/postconverging–de-mentatively/structurally/paradigmatically conceptualise the extended existential-<disontologising/re-ontologising—aporeticism> possibilities of falsifiability<sup>42</sup> and validation in determining ontological-veracity as of a critical exercise of <amplituding/formative–epistemicity>-totalising~renewing-realisation/re-perception/re-thought of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’. In this regards, such †epistemic-totalising<sup>33</sup>;hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,- †decompulsing}delinearity~for-cogency and parrhesiastic depth of analysis is more profoundly driven beyond the specific accuracy of narrative accounts about traditional philosophical figures but goes on to analyse the preconverging/postconverging–de-mentative/structural/paradigmatic possibilities of overall human social transformation reflected in the narrative accounts of such traditional philosophical figures. For instance, the ontological-veracity of Socratic philosophy is rather more strongly based on the overall social implications and underlying narrative of its novel <sup>103</sup>universalising-idealisation that ‘runs-through/is-deflating’ by its eventual<sup>38</sup>-instigation traditional philosophical figures and schools, and as pursued by their successors including the stoics, cynics, etc. and as to its induced <sup>103</sup>universalising-idealisation transformative <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> infrastructure impact with respect to societies of the Mediterranean including the Roman empire and subsequent religio-political developments. In another respect, it is often touted from a <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> orientation that Socratic-philosophers were institutionally ‘anti-democratic’, going particularly by the Platonic emphasis on philosopher kings, by the naivety and mere token that the prevailing ancient Athens ‘mob-rule democracy’ is of the same conceptual-patterning-†as-devoid-of-‘prospectively implicated\_attendant—ontological-contiguity ’~educated—

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>’s-reifying-or-elucidating-of-‘prospective-relative-ontological-  
 completeness<sup>87</sup>’;-so-rather-enabled-<by-a-<sup>61</sup> nonpresencing-divulging-of-momentous-  
<sup>4</sup>historiality/ontological-eventfulness<sup>8</sup> /ontological-aesthetic-tracing-<perspective-  
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} as  
 our modern conception of democracy; but this is rather unnuanced with regards to what was a  
 more pressing question of good governance in Ancient Athens and in the sense that such a ‘mob-  
 rule democracy’ is not what prevails today and more critically the fact is the modern democracy  
 model whether of direct or indirect manifestations is rather more critically informed by these  
 criticisms of the Socratic-philosophers (and not intellectual inspiration from any such mob-rule  
 instigating sophists) wherein we rather place emphasis on ‘informed competence/expertising and  
 competence/expertising-institutions for the comprehensive process of our modern democracy’  
 such that modern-day crises of democratic governance with regards to bad governance,  
 institutional crisis, economic crisis or undesirable wars are rather generally construed as arising  
 from ‘failure or sophistry of expertise and competence/expertising-institutions’ in need of better  
 competence/expertising, and furthermore major political calamities of the 20<sup>th</sup> century leading  
 to totalitarian governments and their instigation of genocides arose exactly due to misinformed  
 populist democracy. Paradoxically, this insight validates the point advanced herein that human  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is critically more than just its mechanical-knowledge  
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation  
 but rather an organic-knowledge as of ontological-faith-notion-or-ontological-fideism—  
 imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-  
 of-existential-reality dimensionality-of-sublimating<sup>25</sup>—  
 <amplituding/formativ>supererogatory—de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>13</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness-equalisation) that then feeds into prospective originariness-parrhesia, as-  
 spontaneity-of-aestheticisation; emphasising as of any given registry-worldview's/dimension's  
 specific limited-mentation-capacity—as-subjecting-‘~~duced-unlimitedness/existence-~~  
~~sublimating-nasence~~’ to limitedness/human-subpotency that knowledge ‘more profoundly lies  
 with the knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogeny>’ }—conflatedness <sup>13</sup> in-{preconverging-disentailment-by}-  
 postconverging-entailment> and organic implications’, just as we cannot simplistically interpret  
 the importance of Aristotelian science in terms of its constitutive elements as earth, water, air,  
 fire and aether on a naïve <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> basis from the  
 vantage perspective of our modern positivism (as being at the receiving backend of the  
 institutional-cumulation/institutional-recomposure-(as-to-<sup>46</sup>historiality/ontological-  
 eventfulness<sup>3</sup> /ontological-aesthetic-tracing-<perspective-ontological-  
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) in reflecting  
 holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-  
 reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process ) but rather the  
 more critical insight lies with its novel and transformative <sup>103</sup>universalising-classificatory  
 knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogeny>’ }—conflatedness <sup>13</sup> in-{preconverging-disentailment-by}-  
 postconverging-entailment> as opening up the possibility for prospective human

reconceptualisation of science providing the backdrop from which modern science took off from the medieval times to the present. Likewise, the transformative nature of budding-positivism more than just as garnered from the precised narrative accounts about budding-positivist thinkers, lies more profoundly with its <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> infrastructure impact on the developing enlightenment social developments and as this budding-positivism metaphoricity<sup>57</sup> epistemic-ricochettingly/transepistemically brought about our positivism/rational-empiricism modern society. The analyses of human becoming so-implicit as of parrhesiastic and ~~epistemic-~~totalising<sup>33</sup> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting, -~~decompulsing~~ delinearity~for-cogency development is in of itself a pure science that is epistemically-derivable as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implicit-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’, and so beyond the specific accuracy of narrative accounts of traditional philosophical figures and besides such parrhesiastic and ~~epistemic-totalising~~<sup>33</sup> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting, -~~decompulsing~~ delinearity~for-cogency insight actually informs about the ontological-pertinence of such narrative accounts. In another respect, even with a most natural sense of parrhesia and ~~epistemic-totalising~~<sup>33</sup> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting, -~~decompulsing~~ delinearity~for-cogency insight, many a figure predispose to atomising/taking-to-pieces analysis, including founders of this orientation and other of its leading figures, have ultimately come to realise its relative underlying platitude with respect to prospective human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity such that a prevailing notion has developed within as to imply philosophy doesn’t necessarily involve a transcendental-and-sublimity promise as of a nombrilistic institutional-being-and-craft predisposition; and as such a merely reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-

aestheticisation knowledge culture that ‘dodges potential parrhesiastic implications from its very own tentative analyses’ speaks of a ‘supposed intellectualism’ that does not lead prospective social progress as it becomes a sophistic/pedantic problem for prospective social progress especially so when it originates from the ‘mother of all disciplines’. The fact is ‘philosophy just as any of its derived domain-of-study is not the ownership of any institutional culture’ but rather a ‘human abstract-property co-opted institutionally in deferential-formalisation-transference to the extend that that deference fulfils its promise of knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-

prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>3</sup>-in-{preconverging-disentailment-by}-  
 postconverging-entailment> for prospective human transcendence-and-  
 sublimity/sublimation/supererogatory~de-mentativity’. In this regards, the transcendental-and-  
 sublimity possibilities of 7.5 billion humans today and human posterity cannot be construed as  
 hanging on such terms of institutional-being-and-craft dispositions prevailing in many a social  
 domain-of-study and even some of the natural sciences as of naïve science-ideology, and so  
 because beyond the temporal human disposition to contemplate of existence as of a-lifespan-of-  
 existence-implications there need to be ‘human intemporal contemplation that abstractly  
 lives/exists beyond a-lifespan-of-existence-implications to fetch for prospective possibilities of  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> infrastructure’, something which a ‘human lifespan  
 extricatory punctuality/immediacy of depth-of-thought’ as of a  
 <amplituding/formative><sup>8</sup> wooden-language-<imbued—averaging-of-thought-<as-to-  
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-  
 ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications> is not

postconvergently–de-mentated/structured/paradigmed to do! But then the phenomenological question arising with respect to the fact that many a social domain-of-study ‘tend to assume a disparateness-of-conceptualisation-~~<unforegrounding-disentailment,-failing-prospectively-to-reflect-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’>~~ epistemic-disposition that is in-many-ways poorly constrained to existential-reality’, is how exactly does such lack of ‘cogent-unifying-operant-dynamics’ affect the realisation of the full knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-~~<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant—ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~<imbued-notional~cogency>’ }—conflatedness<sup>63</sup> in- {preconverging-disentailment-by-}—postconverging-entailment>~~ potentiality of domains-of-study as of their supposedly coherent ontological-commitment<sup>66</sup>-~~<implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>60</sup>—as-being-as-of-existential-reality>~~ as reflected by ~~<amplituding/formative-epistemicity>causality<sup>60</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~~ as of existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression?~~

Insightfully, this fundamentally has to do with the contrastive implications in construing ~~<amplituding/formative-epistemicity>causality<sup>60</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~~ as of good-practice/epistemic-veracity and bad-practice/epistemic-impertinence for knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-~~<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant—ontological-contiguity<sup>67</sup>’~educated-~~

~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’ }—conflatedness<sup>13</sup> -in-{~~preconverging–disentailment–by~~}—  
~~postconverging–entailment~~>; wherein objectifying<sup>45</sup> foregrounding\_\_entailment-<in-  
 succession-of–profound–supererogation<sup>96</sup>>-{~~postconverging–narrowing–down~sublimation–as-~~  
 to-‘existence—as–sublimating–withdrawal/unenframing/re-ontologising, -elicited-from-  
 prospective–profound–supererogation<sup>96</sup>’-in-reflecting-‘immanent~relative-  
 unreflexivity/relative–reflexivity—ontological–contiguity<sup>67</sup>’;-as-operative-  
 notional~<sup>18</sup>deprocrypticism) as good-practice/epistemic-veracity of knowledge-  
 reification~gesturing-and-accounting—of-epistemic–phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant–ontological–contiguity ’~duced-  
~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’ }—conflatedness<sup>13</sup> -in-{~~preconverging–disentailment–by~~}—  
~~postconverging–entailment~~> involves the construal of <amplituding/formative-  
 epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative–implications-of-prospective-  
<sup>6</sup>nonpresencing,-for-explicating~relative–unreflexivity/relative–reflexivity—ontological-  
 contiguity<sup>7</sup> as of ‘cogent-unifying-operant-dynamics of primemovers’ so-construed veridically  
 as ‘<amplituding/formative–epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative–implications-  
 of-prospective-<sup>6</sup>nonpresencing,-for-explicating~relative–unreflexivity/relative–reflexivity—  
 ontological–contiguity<sup>67</sup> as of apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant–ontological–contiguity ’~duced-  
~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’ }—conflatedness<sup>13</sup> -in-{~~preconverging–disentailment–by~~}—  
~~postconverging–entailment~~’, whereas disparateness-of-conceptualisation-<unforegrounding-  
 disentailment,-failing-prospectively-to-reflect-‘immanent~relative–unreflexivity/relative-

reflexivity—ontological-contiguity<sup>67</sup>> as bad-practice/epistemic-impertinence of knowledge-  
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant—ontological-contiguity ’~educed—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’ }—conflatedness<sup>3</sup> in {preconverging-disentailment-by}-  
 postconverging-entailment> involves the construal of <amplituding/formative—  
 epistemicity>causality<sup>9</sup>~as-to-projective-totalitative—implications-of-prospective-  
<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup> as ‘disjointing/disparateness/disentailing of primemovers’ so-construed wrongly as  
 ‘<amplituding/formative—epistemicity>causality<sup>9</sup>~as-to-projective-totalitative—implications-of-  
 prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup> in apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant—ontological-contiguity ’~educed—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’ }—constitutedness<sup>14</sup> in preconverging-entailment outside  
 ‘implicated\_attendant—ontological-contiguity<sup>67</sup>’~educed—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’<sup>10</sup>. Thus ‘disjointing/disparateness/disentailing of primemovers as  
 disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-prospectively-to-  
 reflect-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>>’  
 basically undermines the veridical underlying ‘ontological-totalitative-framework as of  
 apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant—ontological-  
 contiguity ’~educed—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-

~~<imbued-notional~cogency>~~' }—conflatedness<sup>13</sup>—~~in {preconverging disentanglement by}—  
postconverging entailment~~', and thus undermines aetiologisation/ontological-escalation-  
<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-  
encumbered\_transcending> predicative-effectivity—sublimation—(as-to-underlying,—ontological-  
commitment<sup>66</sup>—~~<implied—self-assuredness-of-ontological-good-  
faith/authenticity<sup>69</sup>~postconverging—de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-  
existential-reality>~~). 'disjointing/Disparateness/Disentailing of primemovers as disparateness-  
of-conceptualisation—~~<unforegrounding-disentanglement,—failing-prospectively-to-reflect-  
'immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>'>~~' undermines  
the inherent 'cogent-unifying-operant-dynamics of primemovers' reflecting  
apriorising/axiomatising/referencing—{of—~~prospectively-implicated\_attendant-ontological-  
contiguity~~'~educated—  
existentialising/contextualising/textualising\_'intelligibility/epistemicity/reflexivity—contiguity-  
<imbued-notional~cogency>' }—conflatedness<sup>13</sup>—~~in {preconverging disentanglement by}—  
postconverging entailment~~, such that the supposed exercise of knowledge-reification~gesturing-  
and-accounting—of-epistemic-phenomenalism—~~in-  
prospective\_psychologismic~apriorising/axiomatising/referencing—{of—'prospectively-  
implicated\_attendant-ontological-contiguity~~'~educated—  
existentialising/contextualising/textualising\_'intelligibility/epistemicity/reflexivity—contiguity-  
<imbued-notional~cogency>' }—conflatedness<sup>13</sup>—~~in {preconverging disentanglement by}—  
postconverging entailment~~> ends up 'losing the  
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-  
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting—~~for-  
conceptualisation~~ of axiomatic-constructs as reflective of existential-reality'; as of the flawed  
disjointing/disparateness/disentailing of overall inherent existential-reality

~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness, and further reflected variously as temporal over-emphasising and/or underemphasising/ignoring of primemovers reflecting ‘ontological-totalitative-framework as of ~~apriorising/axiomatising/referencing~~-{of-  
~~‘prospectively implicated attendant ontological-contiguity ’~educated-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in {preconverging disentanglement by}—  
postconverging entailment’, and so due to ‘human-subpotency <sup>79</sup>presencing—absolutising-  
identitive-constitutedness<sup>14</sup> <amplituding/formative-epistemicity>totalising~self-referencing-  
syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> as well as lack of prospective intemporal  
parrhesiastic aestheticisation for prospectively renewed reproducibility—  
mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’ thus  
undermining existence-potency<sup>39</sup>~sublimating-nascence,—disclosed-from-prospective-  
epistemic-digression as from prospective <sup>61</sup>nonpresencing-<perspective-ontological-  
normalcy/postconvergence> reflection of <amplituding/formative-epistemicity>causality<sup>9</sup>~as-  
to-projective-totalitative-implications-of-prospective-<sup>61</sup>nonpresencing, -for-  
explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> of relative-  
ontological-incompleteness<sup>88</sup>/relative-ontological-completeness<sup>87</sup> |  
<sublimating~referencing/registering/decisioning,—as-self-becoming/self-  
conflatedness<sup>15</sup> /formative-supererogating-<projective/reprojective—aestheticising-re-motif-  
and-re-apriorising/re-axiomatising/re-referencing,—in-perspective-ontological-  
normalcy/postconvergence>}. While in many a natural science the ‘high-and-immediate  
subjection to existential/experimental falsifiability<sup>42</sup> and validation as of  
<amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-  
prospective-<sup>6</sup>nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—  
ontological-contiguity<sup>67</sup> of conceptualisations’ acts as a strong constraining effect in relatively~~

undermining ‘disjointing/disparateness/disentailing of primemovers’ and rather encouraging ‘cogent-unifying-operant-dynamics of primemovers’ reflecting apriorising/axiomatising/referencing- {of- ‘prospectively implicated\_ attendant\_ ontological- contiguity ’~educed- existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity- <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging- disentanglement- by}- postconverging- entailment, the ‘<sup>7</sup>blurriness- <sterilising/anecdotalising/trivialising-of- prospective-re-ontologising\_ by-preconverging\_ -in-disontologising- formulaic- dragging- out/hollowing-out> and remoteness of falsifiability<sup>42</sup> and validation as of <amplifying/formative-epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of- prospective-<sup>6</sup> nonpresencing\_ -for-explicating~ relative-unreflexivity/relative-reflexivity— ontological-contiguity<sup>67</sup> of conceptualisations’ in many a social domain-of-study relatively undermines ‘good-practice/epistemic-veracity selectiveness towards cogent-unifying-operant-dynamics of primemovers’ reflecting apriorising/axiomatising/referencing- {of- ‘prospectively- implicated\_ attendant\_ ontological- contiguity ’~educed- existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity- <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging- disentanglement- by}- postconverging- entailment, as the latter is inclined to an institutional-disposition that construes of the unification of disparateness-of-conceptualisation- <unforegrounding- disentanglement\_ -failing-prospectively-to-reflect- ‘immanent~ relative-unreflexivity/relative-reflexivity— ontological-contiguity<sup>67</sup>’> substitutively as merely ‘human-subpotency institutional-practice driven unification as of vague contrasting-and-comparison’ rather than as of ‘existence- potency<sup>39</sup>~sublimating-nascence\_ -disclosed-from-prospective-epistemic-digression driven <sup>45</sup>foregrounding\_\_ entailment- <in-succession-of- profound-supererogation<sup>96</sup>>- <postconverging- narrowing-down~sublimation-as-to- ‘existence— as-sublimating-withdrawal/unenframing/re-

ontologising, -elicited-from-prospective-profound-supererogation<sup>96</sup> -in-reflecting-  
 ‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>77</sup>’; -as-operative-  
 notional~<sup>18</sup>deprocripticism)’. This equally explains this author emphasis that ontological-  
 veridicality cannot be construed as the mutual-agreement as of human-subpotency but rather as  
 of the constraining sublimating-over-desublimating implications of existence-  
 potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression on human-  
 subpotency. Human<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of its ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>/morality/ethics/justice/etc. is the outcrop of human-subpotency  
 conscious-able aestheticisation of ecstatic-existence. Human aestheticisation speaks of the  
 extensive manifest outcomes/outfits/shells—construed-historially-as-of-the-specifically-  
 aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations of human  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as from: human ‘perceptive motif-manifest aestheticisation as  
 of human conscious-able imagery’, ‘mere-tracial-and-symbolisation-manifest aestheticisation as  
 of human conscious-able works-of-art/artistry’, and ‘signification-as-of-existential-reality-  
 manifest aestheticisation as of human conscious-able intermediating ascriptivity’. Basically,  
 human<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> refers to human-subpotency conscious-able  
 aestheticisation of ecstatic-existence as of varying human ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>/morality/ethics/justice/etc. in veridically reflecting existence-  
 potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression.

Underlying the ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. of human-subpotency conscious-able aestheticisation of  
 ecstatic-existence is both the human instigative-drivenness construed as originariness-  
 parrhesia,-as-spontaneity-of-aestheticisation and human reproducibility—  
 mathesis/motif/throwness-disposition,-as-reproducibility-of-aestheticisation reflected-  
 together in all human<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, as-of-their-inversely-varying-

emphasis; and more specifically ‘as institutive of underlying <sup>83</sup>reference-of-thought’, their implied spontaneity and reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation conjointly drive ‘human existence <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> creative aestheticisation of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’. In this regards, originariness-parrhesia,—as—spontaneity-of-aestheticisation is marked by its greater taxing of human limited-mentation-capacity—as—subjecting—‘~~educated-unlimitedness/existence-sublimating-nascence~~’ to ~~limitedness/human-subpotency~~ and specifically so as it ‘re-stakes/put-back-at-stake the capacity of human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. by its renewing spontaneity-of-aestheticisation’ over already set/established prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation; and so as ‘human corresponding-sublimation-inducing,-profound-and-creative ~~supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~~—of—apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’—for—conceptualisation’ so-construed as originariness-parrhesia,—as—spontaneity-of-aestheticisation (which is actually constrained to ‘~~amplifying/formative—epistemicity~~>totalising/circumscribing/delineating ‘~~implicated—attendant—ontological-contiguity<sup>67</sup>~~~educated—existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>’<sup>40</sup> <sup>45</sup>foregrounding\_\_entailment-<in-succession-of—profound-supererogation<sup>96</sup>>-<postconverging—narrowing-down~sublimation-as-to-‘existence—as—sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation<sup>96</sup>’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’;—as-operative-notional~<sup>18</sup>deprocrypticism) in elucidating relative-

~~unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>-<as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional~projective-perspective>~~'), precedes-and-defines the pertinence of 'methods/methodologies/approaches as to reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation'. This inversely-varying-emphasis of originariness-parrhesia,—as—spontaneity-of-aestheticisation and reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation, given human limited-mentation-capacity—~~as-subjecting-‘educated-unlimitedness/existence-sublimating-nascence’ to-limitedness/human-subpotency~~ implications, is reflected in all human aestheticisation construals whether as of reflex aestheticisation construct, instant aestheticisation construct, shallow aestheticisation construct, dragged-out aestheticisation construct, profound aestheticisation construct or subsuming aestheticisation construct with respect to sought out ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. implications. The inevitability of this relation of originariness-parrhesia,—as—spontaneity-of-aestheticisation and reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation in all human aestheticisation of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> lies with the fact that, however human limited-mentation-capacity-deepening—~~as-subjecting-limitedness/human-subpotency to-‘educated-unlimitedness/existence-sublimating-nascence’<sup>233</sup>~~ implications of more and more profound reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation given ~~supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting<sup>3</sup>—for—conceptualisation~~ for <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> aposteriorising/logicising/deriving/intelligising/measuring, human-subpotency is ever always unduly prospectively-aporetic/prospectively-undecidable/prospectively-dilemmatic/prospectively-indeterminate/prospectively-deficient/prospectively-

limitative/prospectively-constraining in its ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. construal of ecstatic-existence to which it only bears an ‘as of’ semblance (in any of its given presencing) that isn’t constraining in anyway on the ‘becoming of ecstatic-existence-as-transcendental-signifier’ such that ecstatic-existence-as-transcendental-signifier—emergence/becoming—spontaneity-implications reflected as existence-potency<sup>39</sup>~sublimating—nascence,-disclosed-from-prospective-epistemic-digression from such human-subpotency prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation ever always warrant prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation and thus the epistemic-ricochetting/transepistemicity prospective implications for renewed reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation; and so, in order to ‘prospectively elevate the ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. of human aestheticisation of<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> in the construal of existential-reality’ while overcoming the stalling in ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. underlying the mere complexification of the prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation. This inversely-varying-emphasis of originariness-parrhesia,—as—spontaneity-of-aestheticisation and reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation is so-reflected with: prospective reactualising of ‘perceptive motif-manifest aestheticisation as of human conscious-able imagery’ (as derived from the reconstruing/reconsideration of both mere-tracial-and-symbolisation-manifest aestheticisation and signification-as-of-existential-reality-manifest aestheticisation); prospective reactualising of ‘mere-tracial-and-symbolisation-manifest aestheticisation as of human conscious-able works-of-art/artistry’, for instance in the dynamic reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation reflected with genres of music as of their

originariness-parrhesia,—as—spontaneity-of-aestheticisation setting-up/establishing of  
 drifting/derivating ~~apriorising/axiomatising/referencing- {of-‘prospectively-~~  
~~implicated\_attendant-ontological-contiguity ’~duced-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—re-originariness/re-origination; and prospective~~  
 reactualising of ‘signification-as-of-existential-reality-manifest aestheticisation as of human  
 conscious-able intermediating ascriptivity’, and this is more fundamentally with respect to  
 human underlying supposedly coherent ontological-commitment<sup>66</sup>-~~<implied—self-assuredness-~~  
~~of-ontological-good-faith/authenticity ~postconverging-de-~~  
~~mentating/structuring/paradigmig<sup>70</sup>—as-being-as-of-existential-reality>~~ reflected by  
~~<amplituding/formativative-epistemicity>causality<sup>9</sup>—as-to-projective-totalitative-implications-of-~~  
~~prospective-<sup>6</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—~~  
~~ontological-contiguity<sup>67</sup>~~ as to existence-potency<sup>39</sup>~sublimating—nascence,-disclosed-from-  
 prospective-epistemic-digression, and so-construed from a philosophical depth of contemplation  
 as of ‘coherence/contiguity-of-superseding—oneness-of-ontology-implied-as-of-inherent-  
 existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-  
 foresight-as-of-embodied-consciousness’. The latter (‘signification-as-of-existential-reality-  
 manifest aestheticisation as of human conscious-able intermediating ascriptivity’) relates for  
 instance to the ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-~~  
 human-institutionalisation-process<sup>68</sup>: in the dynamic reproducibility—  
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation reflected within  
 the ~~<cumulating/recomposuring~attendant-ontological-contiguity >-successive registry-~~  
 worldviews/dimensions <sup>83</sup>reference-of-thought-level  
 ‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-  
~~apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting<sup>3</sup>—for-~~

conceptualisation for devolving <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
 aposteriorising/logicising/deriving/intelligising/measuring' as both  
 <amplifying/formative><sup>8</sup> wooden-language-<imbued—averaging-of-thought-<as-to-  
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-  
 'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>}, and as  
 the originariness-parrhesia,—as-spontaneity-of-aestheticisation enabling the institutional-  
 cumulation/institutional-recomposure-<as-to-<sup>4</sup> historicity/ontological-  
 eventfulness<sup>31</sup> /ontological-aesthetic-tracing-<perspective-ontological-  
 normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>} to occur  
 reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-  
 reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process as of  
 prospective intemporal parrhesiastic ontological-faith-notion-or-ontological-fideism—imbued-  
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-  
 existential-reality reasoning-through/messianic-reasoning renewing of reproducibility—  
 mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation for the  
 <cumulating/recomposuring~attendant-ontological-contiguity >-succession of registry-  
 worldviews/dimensions <sup>83</sup>reference-of-thought. Obviously given human emotional-  
 involvement, such intemporal parrhesiastic instigation of prospective reproducibility—  
 mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation is ascetic as it  
 emphasises that the ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. of human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as to  
 existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression  
 sublimating-validation/desublimating-invalidation implications is not compromisable, and so  
 over temporal nihilistic dispositions of prior reproducibility—mathesis/motif/throwness-  
 disposition,—as-reproducibility-of-aestheticisation susceptible to compromising ontological-

performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. of human  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of human-subpotency <amplifying/formative> wooden-  
 language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-  
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-  
 prospective-apriorising-implications> and sophistic/pedantic dispositions. Ultimately, human  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of ‘human-subpotency conscious-able aestheticisation of  
 ecstatic-existence as to existence-potency<sup>39</sup>~sublimating—nascence,-disclosed-from-  
 prospective-epistemic-digression is ever always a ‘more and more profound enlarging-  
 framework of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-  
 aestheticisation’ which is patternly developed-and-anchored as from its driven originariness-  
 parrhesia,—as—spontaneity-of-aestheticisation; and so at the thresholds of prior reproducibility—  
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation  
 aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining unduly  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. wherein  
 originariness-parrhesia,—as—spontaneity-of-aestheticisation re-stakes/puts-back-at-stake  
 epistemic-ricochettingly/transepistemically the reconstruing of existential-reality despite the  
 taxingness-of-originariness, and so as of a perception of unduly  
 aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining ontological-  
 performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. of prior  
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as to existence-potency<sup>39</sup>~sublimating—nascence,-disclosed-  
 from-prospective-epistemic-digression sublimating-validation/desublimating-invalidating  
 implications. It is important to grasp that the extensive manifest outcomes/outfits/shells—  
 construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-  
 reflected-as-institutional-manifestations of human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>

aestheticisation (as of human ‘perceptive motif-manifest aestheticisation as of human conscious-able imagery’, ‘mere-tracial-and-symbolisation-manifest aestheticisation as of human conscious-able works-of-art/artistry’, and ‘signification-as-of-existential-reality-manifest aestheticisation as of human conscious-able intermediating ascriptivity’), is reflective of underlying ‘{epistemic-totalising<sup>33</sup>} hermeneutic/textuality/reprojecting/supererogating/zeroing/re-~~acting~~,-{decompulsing} delinearity~for-cogency reactualising as <amplituding/formative-epistemicity>-totalising~renewing-realisation/re-perception/re-thought’ human aestheticisation process with respect to living-development-as-to-personality-development<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>, institutional-development-as-to-social-function-development<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>, and so epistemic-ricochettingly/transepistemically as of ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’ with respect to unduly aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. wherein originariness-parrhesia,—as—spontaneity-of-aestheticisation re-stakes/puts-back-at-stake the reconstruing of existential-reality despite the taxingness-of-originariness. This human aestheticisation process involves inversely-varying-emphasis of originariness-parrhesia,—as—spontaneity-of-aestheticisation and reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation (so-construed as of ‘high/low parrhesiastic-pressure-of-aestheticisation’ with respect to ‘existentially-<disontologising/re-ontologising—aporeticism> developing/becoming-as-of-social-integration-and-evolving relevant<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>’), reflecting the ‘more and more profound enlarging-framework of reproducibility—

mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’. For instance with regards to ~~living-development-as-to-personality-development~~ <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, human aestheticisation is reflected in childhood to adulthood social development wherein a child’s development as of its ‘~~existentially-<disontologising/re-ontologising—aporeticism>~~ developing/becoming-as-of-social-integration-and-evolving relevant <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ involves initially a more direct focus on instant-sensations-and-carefreeness with the child aspiring for social-integration-and-evolving at successive stages as it grows up with an increasing sense of dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup> in a ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ as of its ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’ that ultimately involves major stages like language acquisition achievement, schooling achievement, greater social autonomy and responsibility/~~relative-reflexivity~~ achievement, and developing into an adult with even greater dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup> as for instance the notion of pleasure is increasingly substituted with that of work-and-pleasure, etc. It is critical to grasp here that such ~~living-development-as-to-personality-development~~ human aestheticisation of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> (‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ as of a ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’) in ~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity’ ~educated—existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-disentailment-by}—~~

postconverging-entailment

involving

‘{epistemic-

totalising<sup>33</sup>}hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-

{decompulsing}delinearity~for-cogency reactualising as <amplituding/formative-epistemicity>-

totalising~renewing-realisation/re-perception/re-thought’ always entails the three human aestheticisation manifest elements: ‘perceptive motif-manifest aestheticisation as of human conscious-able imagery’, ‘mere-tracial-and-symbolisation-manifest aestheticisation as of human conscious-able works-of-art/artistry’, and ‘signification-as-of-existential-reality-manifest aestheticisation as of human conscious-able intermediating ascriptivity’. This human aestheticisation insight is informing about what exactly is meant by such major stages of human personality development like language acquisition achievement, schooling achievement, greater social autonomy and responsibility/relative-reflexivity achievement, etc. in the sense that the underlying/induced ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ already speaks of the ‘{epistemic-

totalising<sup>33</sup>}hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-

{decompulsing}delinearity~for-cogency reactualising as <amplituding/formative-epistemicity>-

totalising~renewing-realisation/re-perception/re-thought’ long before a child’s language acquisition achievement recognition, schooling achievement recognition, greater social autonomy and responsibility/relative-reflexivity achievement recognition, etc. More specifically we can thus factor in that language as formally defined, and so specifically as this reflects a particular phonetic/written signification construct, is rather in reality the ‘teleological outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’ of a rather ‘complex sense of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> aestheticisation’ induced from a ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ driven ‘{epistemic-

totalising<sup>33</sup>}hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-

~~{decompulsing}~~ delinearity~for-cogency reactualising as ~~<amplituding/formative-epistemicity>~~-  
 totalising~renewing-realisation/re-perception/re-thought' that starts long before a child's  
 'recognised' acquisition of any such 'language-as-phonetic/written-signification-construct  
 outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-  
 incrusting/plating/coating-as-institutional-manifestation', as the child already has a 'complex  
 sense of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> aestheticisation' before its 'recognised' acquisition  
 of 'language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-  
 historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-  
 manifestation', and that acquisition of a specific 'language-as-phonetic/written-signification-  
 construct outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-  
 incrusting/plating/coating-as-institutional-manifestation' in due course (though annunciative) is  
 rather secondary-and-prolongative of the child's evolving underlying human 'complex sense of  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> aestheticisation' as of its 'high parrhesiastic-pressure-of-  
 aestheticisation for social-integration-and-evolving'. It is this underlying 'complex sense of  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> aestheticisation' that is truly of 'existentially-  
~~<disontologising/re-ontologising—aporeticism>~~ developing/becoming-as-of-social-integration-  
 and-evolving relevant <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>' ontological analysis as of  
~~apriorising/axiomatising/referencing- {of- 'prospectively implicated\_ attendant\_ ontological-  
 contiguity' ~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—conflatedness<sup>13</sup> in- {preconverging disentanglement by}-  
 postconverging entailment~~ (and as it may then be reflected in practice with regards to its analysis  
 on the basis of any specific 'language-as-phonetic/written-signification-construct  
 outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-  
 incrusting/plating/coating-as-institutional-manifestation'); and so, reflecting 'its prior-not-

recognised-as-language-acquisition stage’, ‘its recognised-as-language-acquisition stage’ and ‘its subsequent-deepening-of-recognised-as-language-acquisition stage and as this extends to specialised language or secondary language developments’. Beyond ‘living-development-as-to-personality-development<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> aestheticisation’ (as implied above with living-development-as-to-personality-development aestheticisation of underlying becoming ‘complex sense of<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> aestheticisation’ as of the ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’ of language), with human ‘institutional-development-as-to-social-function-development<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> aestheticisation’ as of any given conventioned human ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’, such an insight about ‘high/low parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ as to the implications of ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’ is highly informing about ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’ and so highlighting the collective social ‘~~existentially-disontologising/re-ontologising—aporeticism~~ developing/becoming-as-of-social-integration-and-evolving relevant<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>’ in reflection of ‘institutional-development-as-to-social-function-development<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> aestheticisation’ of any given conventioned human ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’. It is important thus to grasp that ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-

historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-  
manifestation’ is rather established institutionally as of the collective social human ‘complex  
sense of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> aestheticisation’ that drives human social institutions,  
and that while ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—  
construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-  
institutional-manifestation’ does reflect this collective social human ‘complex sense of  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> aestheticisation’ rather as an ‘institutional-development-as-  
to-social-function-development <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> outcome/outfit/shell—  
construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-  
institutional-manifestation/conflatedness<sup>13</sup> conceptions’ as of  
apriorising/axiomatising/referencing- {of- ~~prospectively implicated attendant ontological-  
contiguity~~ ’~educated-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in- {preconverging disentanglement by}—  
postconverging entailment, it is ontologically-flawed for ‘language-as-phonetic/written-  
signification-construct outcome/outfit/shell—construed-historially-as-of-the-specifically-  
aestheticised-incrusting/plating/coating-as-institutional-manifestation’ to be construed in  
apriorising/axiomatising/referencing- {of- ~~prospectively implicated attendant ontological-  
contiguity~~ ’~educated-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—constitutedness<sup>14</sup> in- preconverging entailment as of  
elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-  
elucidation-outside— ~~prospectively implicated attendant ontological-contiguity<sup>67</sup>~~ ’~educated-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup> (even as on occasion such an ontologically-flawed construal in

identitive-constitutedness<sup>14</sup>-as-‘epistemic-totality<sup>37</sup>’-dereification-in-dissingularisation-<as-to-  
 the-disjointedness/disentailment-of-<sup>71</sup> presencing—absolutising-identitive-constitutedness<sup>14</sup>><sup>29</sup>-  
 as-flawed-epistemicity-relativism-determinism<sup>49</sup> may be incidentally/accidentally/ad-hocly  
 seemingly veridical but ontologically-flawed in principle from the perspective of the precedence  
 over ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-  
 historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-  
 manifestation’ of the collective social human ‘complex sense of <sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup> aestheticisation’ as of the ‘more and more profound enlarging-framework of  
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-  
 aestheticisation’ of language, as of the implied ‘high parrhesiastic-pressure-of-aestheticisation  
 for social-integration-and-evolving’ driven ‘epistemic-  
 totalising<sup>33</sup> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
 {decompulsing} delinearity~for-cogency reactualising as <amplituding/formative-epistemicity>-  
 totalising~renewing-realisation/re-perception/re-thought’ in difference-conflatedness<sup>13</sup>-as-to-  
 totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-  
 prospective-<sup>6</sup> nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup>). This is so  
 because ‘human <amplituding/formative-epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-  
 implications-of-prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-  
 reflexivity—ontological-contiguity<sup>7</sup> purposefulness-reflexivity for prospective relative-  
 ontological-completeness<sup>87</sup> orientation’ supersedes any such human ‘institutional-development-  
 as-to-social-function-development <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> outcome/outfit/shell—  
 construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-  
 institutional-manifestation/conflatedness<sup>13</sup> conceptions like language’, as of  
 apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-  
 contiguity’ ~educated—

~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity–contiguity–  
 <imbued–notional~cogency>’ }—conflatedness<sup>13</sup>–in–{preconverging–disentailment–by}–  
 postconverging–entailment (even as the latter had been precedently contributive to that  
 purposefulness-reflexivity) such that such a human ‘institutional-development–as-to-social-  
 function-development<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> outcome/outfit/shell—construed-  
 historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-  
 manifestation/conflatedness<sup>13</sup> conceptions like language’ is more critically a passive ready-at-  
 hand conception that is ~~notionally/epistemically/bindingnessly~~–<as-to-determinism/conceptivity–of-relative-  
 unreflexivity/relative-reflexivity> ever always critical only as of ~~apriorising/axiomatising/referencing–{of-  
 ‘prospectively implicated attendant ontological-contiguity’ ~educated–~~  
~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity–contiguity–  
 <imbued–notional~cogency>’ }—conflatedness<sup>13</sup>–in–{preconverging–disentailment–by}–  
 postconverging–entailment as it is adapted to ‘human <amplituding/formative–  
 epistemicity>causality<sup>9</sup>~as-to-projective-totalitative–implications-of-prospective-  
<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>97</sup> purposefulness-reflexivity for prospective relative-ontological-completeness<sup>87</sup>  
 orientation’. This basically explains the constantly developing nature of human ‘institutional-  
 development–as-to-social-function-development<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>  
 outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-  
 incrusting/plating/coating-as-institutional-manifestation/conflatedness<sup>13</sup> conceptions like  
 language’ which are not truly absolutely of present-at-hand as to wrongly imply <sup>79</sup>presencing—  
 absolutising-identitive-constitutedness<sup>14</sup>–of–<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> (even as the  
 privileged social conceptualisation of say language is as of ‘language as the complete  
 possibilities of language as of an absolute present conception usually of a privileged end-  
 institution purpose’). Insightfully, we can garner that it is ‘human <amplituding/formative–

epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>9</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>67</sup> purposefulness-reflexivity for prospective relative-ontological-completeness<sup>87</sup>  
orientation’ implied as of <sup>55</sup>maximalising-recomposuring-for-relative-ontological-  
completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation that fundamentally  
renders/makes human institutional-development-as-to-social-function-development  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> outcome/outfit/shell—construed-historially-as-of-the-  
specifically-aestheticised-incrusting/plating/coating-as-institutional-  
manifestation/conflatedness<sup>13</sup> conceptions’ to be necessarily as of ‘implicated\_attendant-  
ontological-contiguity<sup>67</sup>’~duced-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup> in apriorising/axiomatising/referencing- {of-‘prospectively-  
implicated\_attendant-ontological-contiguity ’~duced-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in {preconverging-disentailment-by}-  
postconverging-entailment and not in apriorising/axiomatising/referencing- {of-‘prospectively-  
implicated\_attendant-ontological-contiguity ’~duced-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—constitutedness<sup>14</sup> in preconverging-entailment as of  
elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-  
elucidation-outside—‘prospectively-implicated\_attendant-ontological-contiguity<sup>67</sup>’~duced-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup>. In another respect, ‘living-development-as-to-personality-  
development <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> aestheticisation’ is of ‘high parrhesiastic-  
pressure-of-aestheticisation for social-integration-and-evolving’ with regards to human

childhood to adulthood personality development as of the forming individual need to assimilate/integrate human progressive cultural cumulation, and this is very much in contrast to ‘institutional-development-as-to-social-function-development’<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> aestheticisation’ that rather cumulatively holds-on-to and complexifies the culturally cumulated outcomes/outfits/shells—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations from historically accrued ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ construed as of human institutional-cumulation/institutional-recomposure-(as-to-<sup>46</sup>historiality/ontological-eventfulness<sup>3</sup> /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)} such as with regards to any specific ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’. This will explain why the relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> as of ‘institutional-development-as-to-social-function-development’<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> aestheticisation’ is ‘highly parrhesiastically economical’ as reflected in the overall relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/throwness-disposition,-as-reproducibility-of-aestheticisation’; wherein only the perception of unduly aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. of prior reproducibility—mathesis/motif/throwness-disposition,-as-reproducibility-of-aestheticisation epistemic-ricochettingly/transepistemically elicits ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’. This is so because given the taxingness-of-

originariness any such ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ has to resolve considerably unduly aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. of prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation for such ‘institutional-development—as-to-social-function-development’<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> aestheticisation’ underlying ‘epistemic-totalising<sup>33</sup> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,- {decompulsing} delinearity~for-cogency reactualising as <amplifying/formative-epistemicity>-totalising~renewing-realisation/re-perception/re-thought’ to be worth the epistemic-ricochetting/transepistemicity effort, with the preference for any such effort rather directed at the complexification of the prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation. This will explain for instance why as of the furtherance in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process , the ‘institutional-development—as-to-social-function-development’<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> aestheticisation’ with regards to language development hasn’t warranted any ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ with respect to new language creation but this has rather been directed towards language complexification as of advancing human knowledge and construction-of-the-Self. In-the-bigger-picture, the above human<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> aestheticisation analysis (and as reflected specifically with language acquisition) is reflective of the fact that the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as—panintelligibility/panreflexivity<sup>73</sup> -<existentially-imbued-and-educing-<epistemic-totalising<sup>33</sup> hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-

~~{decompulsing} delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—~~  
~~aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,—~~  
~~as-herein-specifically-relevant-to-human-subpotency),~~ reflected in human underlying  
supposedly coherent ontological-commitment<sup>66</sup>-~~<implied—self-assuredness-of-ontological-~~  
~~good-faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup>—as-being-~~  
~~as-of-existential-reality>~~, is ultimately potentiated/ontologisable as of human ‘intemporal  
ontological-faith-notion-or-ontological-fideism—~~imbued-underdetermination-of-motif-and-~~  
~~apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality~~ parrhesiastic askesis-  
or-acumen for ordinary/as-of-event<sup>38</sup> reasoning-through/messianic-reasoning’. This instigation  
of human aestheticisation of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> so-reflected in ‘human existence  
<sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective—  
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>  
creative aestheticisation of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ driven as of originariness-  
parrhesia,—as-spontaneity-of-aestheticisation in renewing reproducibility—  
mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation involves an  
‘overall flux of human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> of varying temporal-to-intemporal  
ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ wherein such a flux construed as  
human postconverging~~~aporeticism-overcoming/unovercoming~~ dissemination<sup>28</sup> is confronted  
to ‘existence-potency<sup>39</sup>~sublimating-nascent,-disclosed-from-prospective-epistemic-  
digression validative/invalidative selectivity/deselectivity’ enabling ~~living-development-as-to-~~  
~~personality-development~~ <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, ~~institutional-development-as-to-~~  
~~social-function-development~~ <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> and ~~Being-~~  
~~development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-~~  
~~infrastructure-of- meaningfulness-and-teleology~~ <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>; and  
thereof reflected in the secondnatured institutionalisation framework of the given registry-

worldview underpinning–suprasocial-construct and its <amplituding/formative><sup>8</sup> wooden-language-⟨imbued—averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ as uninstitutionalised-threshold<sup>102</sup>. It is important here to grasp that despite any human registry-worldview/dimension <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> ontologically-flawed inclination to think otherwise, its given underpinning–suprasocial-construct and its given <amplituding/formative><sup>8</sup> wooden-language-⟨imbued—averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ ‘are not the absolute possibility of ontological-performance<sup>72</sup>-⟨including-virtue-as-ontology>’, as of their induced reproducibility—mathesis/motif/throwness-disposition,—as–reproducibility-of-aestheticisation, for the prospective aestheticisation of human intemporal-as-ontological<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> given that such underpinning–suprasocial-construct and <amplituding/formative><sup>8</sup> wooden-language-⟨imbued—averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ are effectively rather secondnature institutionalisation outcome of reproducibility—mathesis/motif/throwness-disposition,—as–reproducibility-of-aestheticisation. In this regards, the more profound basis for prospective generation of human intemporal-as-ontological<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> arises as of transepistemic/epistemic-ricochetting originariness-parrhesia,—as–spontaneity-of-aestheticisation that renews reproducibility—mathesis/motif/throwness-disposition,—as–reproducibility-of-aestheticisation as of prospective existence-potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-epistemic-digression sublimating-validation/desublimating-invalidiation implications of human limited-mentation-

capacity-deepening— as subjecting limitedness/human subpotency to ‘educated-  
unlimitedness/existence-sublimating-nasence’<sup>23</sup>. This underlying insight is reflective of the  
fact that ‘secondnatureddness is no substitute for originariness as from prospective  
<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> reflection of  
<amplituding/formative-epistemicity>causality<sup>9</sup> as-to-projective-totalitative-implications-of-  
prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—  
ontological-contiguity<sup>67</sup> of relative-ontological-incompleteness<sup>88</sup>/relative-ontological-  
completeness<sup>87</sup>-(sublimating~referencing/registering/decisioning,—as-self-becoming/self-  
conflatedness<sup>1</sup> /formative-supererogating-<projective/reprojective—aestheticising-re-motif-  
and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-  
normalcy/postconvergence>’, as originariness is ever always about ‘intemporal parrhesiastic  
seeding-promise dimensionality-of-sublimating<sup>25</sup> -  
<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
drivenness-equalisation) of the registry-worldview/dimension<sup>56</sup> meaningfulness-and-  
teleology<sup>99</sup> beyond just its mechanical reproducibility—mathesis/motif/thrownness-  
disposition,—as-reproducibility-of-aestheticisation for the possibility of further prospective  
parrhesiastic instigation as from ontological-faith-notion-or-ontological-fideism—imbued-  
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-  
existential-reality’ in contrast to the essentially mechanical/mere-form of reproducibility—  
mathesis/motif/thrownness-disposition,—as-reproducibility-of-aestheticisation of  
secondnatureddness. This fundamental originariness and secondnatureddness conundrum in  
reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-  
reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process is reflected by  
the fact that the human Self is ever always in disseminative constructiveness/destructuring

defining its given registry-worldview/dimension shiftiness-of-the-Self<sup>91</sup> as of ‘human-subpotency subpar disposition to fail to construe the full existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression at its uninstitutionalised-threshold<sup>102</sup> its ~~mere formulaicity/ritualisation-of~~ prior secondnatured reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation; and so in obfuscation and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-~~amplituding/formative-epistemicity~~totalising~in-relative-ontological-completeness~~). The possibility for prospective human transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity has ever always been able to arise at such uninstitutionalised-threshold<sup>102</sup> of registry-worldviews/dimensions not by a ‘false pretence’ that the ontologically-veridical underlying issue of prospectively-aporetic/prospectively-undecidable/prospectively-dilemmatic/prospectively-indeterminate/prospectively-deficient/prospectively-limitative/prospectively-constraining ontological-performance<sup>72</sup>-~~(including-virtue-as-ontology)~~/morality/ethics/justice/etc. of prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation in the construal of ecstatic-existence, is one in want of candid analysis as of the-very-same prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation but rather the ontological-veracity of originariness-parrhesia,—as—spontaneity-of-aestheticisation for prospective/renewed reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation; as perfectly understood by the Socratic-philosophers advancing of <sup>103</sup>universalising-idealisation relative to the ancient-sophists non-universalising inclination, budding-positivists/rational-empiricists advancing of positivism/rational-empiricism relative to the medieval-scholastics pedantic dogmatism and equally as of our positivism—<sup>80</sup>procrpticism this author construes practices of disparateness-of-

conceptualisation-~~<unforegrounding-disentailment,-failing-prospectively-to-reflect-~~  
~~‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>77</sup>’>~~ not  
constrained to existence-potency<sup>39</sup>~sublimating-nascent,-disclosed-from-prospective-  
epistemic-digression but rather institutionalised sterile/anecdotal imprimatur as of institutional-  
being-and-craft as intellectually wanting and in need of the advancing of <sup>18</sup>deprocrpticism—or-  
preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought <sup>45</sup>foregrounding\_\_entailment-<in-  
succession-of-profound-supererogation<sup>96</sup>>-~~<postconverging-narrowing-down~sublimation-as-~~  
~~to-‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-~~  
~~prospective-profound-supererogation<sup>96</sup>’-in-reflecting-‘immanent~relative-~~  
~~unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’;-as-operative-~~  
~~notional~<sup>18</sup>deprocrpticism)~~  
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting<sup>3</sup>—for-  
conceptualisation. In other words, the uninstitutionalised-threshold<sup>102</sup> of all registry-  
worldviews/dimensions as of their shiftiness-of-the-Self<sup>91</sup> are the postconverging~aporeticism-  
overcoming/unovercoming point at which their languages collapse into ‘wooden languages’ that  
are from a prospective perspective not profound but mechanical/mere-form reproducibility—  
mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation thus inherently  
raising up the underlying ontological-veracity issue of their prospectively-  
aporetic/prospectively-undecidable/prospectively-dilemmatic/prospectively-  
indeterminate/prospectively-deficient/prospectively-limitative/prospectively-constraining  
ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. of prior  
reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation  
that can only be dealt with as of prospective originariness-parrhesia,—as—spontaneity-of-  
aestheticisation so-construed as ‘intemporal parrhesiastic seeding-promise dimensionality-of-

sublimating<sup>25</sup> ~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-~~  
~~or-conflatedness<sup>3</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-~~  
~~drivenness-equalisation)~~ of the registry-worldview/dimension<sup>56</sup> meaningfulness-and-  
 teleology<sup>99</sup> beyond just its mechanical reproducibility—mathesis/motif/throwness-  
 disposition,—as-reproducibility-of-aestheticisation for the possibility of further prospective  
 parrhesiastic instigation as from ontological-faith-notion-or-ontological-fideism—~~imbued-~~  
~~underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-~~  
~~existential-reality~~<sup>7</sup>. The fact is that the possibility for prospective institutionalisation  
 transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~ is ever always  
 underdetermined, as between prior reasoning-from-results/afterthought and prospective  
 reasoning-through/messianic-reasoning is the ‘aporia of underdetermined madness’ that human  
 ontological-faith-notion-or-ontological-fideism—~~imbued-underdetermination-of-motif-and-~~  
~~apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality~~ dimensionality-of-  
 sublimating<sup>25</sup> ~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-~~  
~~or-conflatedness<sup>3</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-~~  
~~drivenness-equalisation)~~ renders possible as prospective ontological-veracity is only then  
 epistemic-ricochettingly/transepistemically salvageable as to existence-potency<sup>39</sup> ~sublimating-  
 nascence,-disclosed-from-prospective-epistemic-digression sublimating-  
 validation/desublimating-invalidation implications as of ~~<amplituding/formative-~~  
~~epistemicity>causality<sup>6</sup>~as-to-projective-totalitative-implications-of-prospective-~~  
~~nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-~~  
~~contiguity<sup>7</sup>~~. That is, between reasoning—as-reasoning-from-results/afterthought and reasoning-  
 as-reasoning-through/messianic-reasoning is ‘postconverging-~~aporeticism-~~  
~~overcoming/unovercoming~~ underdetermined madness’ that renders a pretence of hanging unto  
 prior reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-

aestheticisation more like a ‘pretence of already grasping the complete implications of ecstatic-existence while ignoring/not-referencing/registering/decisioning the epistemic-ricochetting/transepistemicity implications of prospective relative-ontological-completeness<sup>87</sup> and rather speaks in effect of a nihilistic ~~<amplituding/formativ>~~ ‘wooden-language-~~(imbued-averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>);~~ and this temporal nihilism at uninstitutionalised-threshold<sup>102</sup> has ever always been associated with a corresponding intemporal asceticism<sup>4</sup> for opened-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> (not partaking as of transversality-~~<for-sublimating-existential-eventuating/denouement,-from ‘thinking-at-first/pure predisposition-preemptive-of-prospective-disontologising/subontologising’-as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’>~~<sup>101</sup> in any such ‘wooden language’) that is the sine qua non for the habituation of the possibility of prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. Overcoming this ‘aporia of underdetermined madness’ despite human-subpotency-~~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor,~~ has ever always been the absolutely determinative possibility for the fulfilment of the construction-of-humanity-as-of-its-developing-construction-of-the-Self enabling human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity to arise; as its overcoming has ever always elicited humankind’s ability to ascetically go beyond its ‘prior comfort zone’ to reconstrue its future emancipating possibilities. In this regard, the idea of ontological-faith-notion-or-ontological-fideism—~~imbued-underdetermination-of-motif-and-~~

apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality dimensionality-of-  
 sublimating<sup>25</sup> -(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-  
 or-conflatedness<sup>3</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation), however its recurrent re-originary-as-unenframed/re-  
 ontologising/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-  
 thinking<sup>21</sup> -‘projective-insights’/‘epistemic-projection-in-conflatedness<sup>13</sup>’-of-  
 notional~<sup>18</sup>deprocrpticism-prospective-sublimation)<sup>90</sup> intemporal instigation as of  
 originariness-parrhesia,-as-spontaneity-of-aestheticisation in reflecting holographically-  
 <conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity ~of-the-human-institutionalisation-process , speaks to the fact that the sense of  
 prospective base-institutionalisation in prior recurrent-utter-uninstitutionalisation is potentially  
 an actionable possibility as of the latter’s ontological-good-faith/authenticity<sup>69</sup> ~postconverging-  
 de-mentating/structuring/paradigming<sup>70</sup> construed as ‘its-given-developed-level-of-  
 Will/Spirit/Drive in dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-  
 reification/contemplative-distension<sup>27</sup> (as of human self-surpassing—existentialism-form-  
 factor,-in-overcoming-‘notional~collateralising-beholdening-prot Humanity’-to-‘attain-  
 sublimating-humanity’-as-to-existence-potency<sup>9</sup> ~sublimating-nascence,-disclosed-from-  
 prospective-epistemic-digression to supersede human temporality<sup>98</sup>/shortness  
 <amplituding/formative><sup>8</sup> wooden-language-(imbued—averaging-of-thought-<as-to-  
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-  
 ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>)), and  
 likewise between base-institutionalisation and <sup>103</sup>universalisation, non-positivism/medievalism  
 and positivism/rational-empiricism, and prospectively positivism—<sup>80</sup>procrpticism and  
 deprocrpticism. But then in reflecting holographically-<conjugatively-and-transfusively> the  
 relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-

institutionalisation-process what is easily lost is exactly ‘this most vital but brittle ontological-  
 faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-  
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality dimensionality-of-  
 sublimating<sup>25</sup>—(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-  
 or-conflatedness<sup>26</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation) element of<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> instigating the successive  
 transcendence-and-sublimity/sublimation/supererogatory~de-mentativity-and-sublimity’, as the  
 very renewing of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-  
 of-aestheticisation seems to induce a ‘deferment of human instinctual responsibility/relative-  
 reflexivity’ as to temporally imply ‘human ontological-performance<sup>72</sup>—<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. strategies are valid by their mechanical/mere-form  
 alignment to any such reproducibility—mathesis/motif/throwness-disposition,—as—  
 reproducibility-of-aestheticisation’ inducing human naïve untransvaluated—temporal-  
 intemporality<sup>52</sup> as of the shiftiness-of-the-Self<sup>91</sup> of the corresponding registry-  
 worldview/dimension wherein the eliciting of a mutual sense of temporality<sup>98</sup>/shortness within  
 such a framework as of <amplituding/formative—epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> is wrongly reconstrued as  
 ‘intemporality<sup>52</sup>’ (but then we can garner from our vantage modern positivism perspective that  
 such defective process in prior registry-worldviews/dimensions effectively spoke of their  
 corresponding uninstitutionalised-threshold<sup>102</sup> and the same does applies in our own respect from  
 a prospective perspective). In this regards the prospective notional~<sup>18</sup>deprocrypticism registry-  
 worldview/dimension, as of its notional~<sup>18</sup>deprocrypticism notional~reflexivity—  
 <{veridical/sound}—relative-reflexivity—in-existence/relativising—from-limited-mentation-as-  
 its-deepening/psychologismic—<residualising—{decompulsing}—delinearity~for-cogency>—by—  
 {flawed/unsound}—relative-unreflexivity—in-existence/absolutising—from-limited-

~~mentation/psychologismic epistemic acutisation — nonresidualising imbued-~~  
~~{compulsing} linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation>~~ of this human  
 limited-mentation-capacity—as subjecting ‘~~duced-unlimitedness/existence-sublimating-~~  
~~nascence~~’ to ~~limitedness/human-subpotency~~ instigating ‘~~postconverging-aporeticism-~~  
~~overcoming/unovercoming~~ deficiency of ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>’ along the overall ~~relative-unreflexivity/relative-reflexivity—ontological-~~  
 contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>, effectively elicits originariness-  
 parrhesia,—as-spontaneity-of-aestheticisation but then as of its ‘<sup>45</sup>foregrounding\_\_entailment-  
 <in-succession-of-profound-supererogation<sup>96</sup>>-~~(postconverging-narrowing-~~  
~~down~sublimation-as-to-‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-~~  
~~elicited-from-prospective-profound-supererogation<sup>96</sup>’-in-reflecting-‘immanent~relative-~~  
~~unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’;-as-operative-~~  
~~notional~<sup>18</sup>deprocrypticism)~~  
~~supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-~~  
~~apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—for-~~  
~~conceptualisation~~’, it is not receptive to a human dephasing shiftiness-of-the-Self<sup>61</sup> as of  
 ‘deferment of human instinctual responsibility/relative-reflexivity’ that dehistorialises  
 humankind into Being/Existential homelessness as a vague temporal-to-intemporal nihilism  
 wherein we wrongly deify our <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>  
 <amplituding/formative-epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> while paradoxically failing to articulate a  
 coherent existential-<disontologising/re-ontologising—aporeticism> narrative underlying  
 human-subpotency—aporia/undecidability/dilemma/ought-  
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnatedness-  
 formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-

intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>'-existentialism-form-factor involving a developing  
<sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> of  
 human recurrent destructuring-threshold-(uninstitutionalised-threshold<sup>03</sup>/presublimating-desublimating-decisionality)-of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. and its superseding with human recurrent  
 constructiveness-of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>, and so beyond  
 just the nombrilism of our 'human lifespan extricatority punctuality/immediacy of depth-of-thought'. This orientation is very much the peculiarity of notional~<sup>18</sup>deprocrypticism as in reality  
 all the other prior registry-worldviews/dimensions are ~~notionally/epistemically/bindingnessly~~  
~~<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>~~ various levels of notional~procrypticism  
 or notional~disjointedness-as-of-<sup>83</sup>reference-of-thought (in successive relative-ontological-completeness<sup>87</sup> as of increasing notional~<sup>18</sup>deprocrypticism or increasing  
 <amplituding/formative>notional~preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought)  
 but it is prospective notional~<sup>18</sup>deprocrypticism ontological-faith-notional~or-ontological-fideism  
 dimensionality-of-sublimating<sup>25</sup>-(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness<sup>19</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) specific  
 originariness-parrhesia,—as-spontaneity-of-aestheticisation that converges with its  
 reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation  
 and reflects an indistinctness between the two that overcomes human shiftiness-of-the-Self<sup>91</sup>  
 undermining 'deferment of human instinctual responsibility/relative-reflexivity' in perpetuating  
 the human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity narrative;  
 and so-construed as implying that notional~<sup>18</sup>deprocrypticism as of its protensive-self-

consciousness achieves an epistemic-ricochetting/transepistemicity ‘explanation of everything’ as implied with human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educated-unlimitedness/existence-sublimating-nascence’<sup>23</sup> so-reflected with the relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> dimensionality-of-sublimating<sup>25</sup> <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness<sup>12</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) as to difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>6</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup> implied <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>9</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> successiveness of registry-worldviews/dimensions involving underlying successive construction-of-the-Self enabling successive human knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogeny>’ }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-postconverging-entailment> capacity. This is achieved rather as of notional~<sup>18</sup>deprocrypticism self-conscious construing of human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. at constructiveness-of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. and vices-and-impediments<sup>105</sup> at destructuring-threshold-(uninstitutionalised-threshold<sup>10</sup>/presublimating-desublimating-decisionality)~of-ontological-performance<sup>72</sup>-<including-virtue-as-

ontology>/morality/ethics/justice/etc. as inherently defined preconverging/postconverging–de-  
mentatively/structurally/paradigmatically by the ‘~~amplituding/formative–~~  
epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative–implications-of-prospective-  
<sup>6</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>67</sup> in reflecting holographically-<conjugatively-and-transfusively> the relative-  
unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-  
process in reflection of underlying human limited-mentation-capacity—as-subjecting-‘educated-  
unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency as of human-  
subpotency–aporia/undecidability/dilemma/ought-  
indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-  
formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-  
intemporal-dispositions-<so-construed-as-from-perspective–ontological-  
normalcy/postconvergence>’–existentialism-form-factor ‘relative-ontological-  
incompleteness<sup>88</sup>/relative-ontological-completeness<sup>87</sup>’  
<sublimating~referencing/registering/decisioning,–as-self-becoming/self-  
conflatedness<sup>1</sup> /formative–supererogating-<projective/reprojective—aestheticising-re-motif-  
and-re-apriorising/re-axiomatising/re-referencing, -in-perspective–ontological-  
normalcy/postconvergence>’ as to human-and-social–expectations/anticipations—  
metaphoricity<sup>57</sup>–as-preconverging/postconverging–rede-  
mentating/restructuring/reparadigmig–psychologism<sup>89</sup> induced/spawned/hatched/emerged  
difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-  
nondisjointedness/entailment-of-prospective-<sup>91</sup> nonpresencing><sup>92</sup>-as-veridical-epistemicity-  
relativism-determinism<sup>22</sup> as instigating both human constructiveness-of-ontological-  
performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. and human  
destructuring-threshold-<uninstitutionalised-threshold<sup>93</sup>/presublimating–desublimating-

decisionality}~of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. across the <cumulating/recomposuring~attendant-ontological-contiguity >-successive registry-worldviews/dimensions; thus eliciting the construal of aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> as of a reflection of human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility/panreflexivity<sup>73</sup> -<existentially-imbued-and-educing-<epistemic-totalising >hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, -{decompulsing}delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing~conceptualisation, as herein specifically relevant to human subpotency) in preconverging/postconverging—de-mentatively/structurally/paradigmatically upholding human virtue at constructiveness-of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. and undermining human vices-and-impediments<sup>105</sup> at destructuring-threshold-<uninstitutionalised-threshold<sup>102</sup>/presublimating—desublimating-decisionality}~of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’. This preconverging/postconverging—de-mentative/structural/paradigmatic process orientation with regards to human virtue at constructiveness-of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. and vices-and-impediments<sup>105</sup> at destructuring-threshold-<uninstitutionalised-threshold<sup>102</sup>/presublimating—desublimating-decisionality}~of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. overrides/supersedes the naïve/ontologically-flawed traditional orientation as of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>/identitive-constitutedness<sup>14</sup>-as-‘epistemic-totality<sup>37</sup>’-dereification-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-<sup>79</sup> presencing—absolutising-identitive-constitutedness<sup>14</sup>><sup>29</sup>-as-flawed-epistemicity-relativism-determinism<sup>49</sup> failing to grasp

the dynamism implied in the Socratic knowledge-is-virtue insight when it attributes to individuals inherence of good-naturedness or bad-naturedness and ‘failing to construe of the knowledge-driven ontologically-pertinent preconverging/postconverging–de-mentative/structural/paradigmatic process as of ‘relative-ontological-incompleteness<sup>88</sup>/relative-ontological-completeness<sup>87</sup>-(sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness<sup>1</sup> /formative–supererogating-<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence>’ as to human-and-social–expectations/anticipations—metaphoricity<sup>57</sup>–as-preconverging/postconverging–rede-mentating/restructuring/reparadigmig–psychologism’<sup>89</sup> that then reflects the manifestation of human virtue at constructiveness-of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. and human vices-and-impediments<sup>105</sup> at destructuring-threshold-<uninstitutionalised-threshold<sup>102</sup>/presublimating–desublimating-decisionality>~of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’. The bigger point here is that it is at the supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting<sup>3</sup>–for–conceptualisation of <sup>18</sup>deprocrypticism–or–preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought as ‘point of <amplituding/formative–epistemicity>causality<sup>9</sup>~as-to-projective-totalitative–implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process’ that one can reflect upon the ‘notional~procrypticism/notional~disjointedness-as-of-<sup>83</sup>reference-of-thought as of difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-

relativism-determinism<sup>22</sup> of our procrypticism–positivism<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> in order to construe its induced virtue at constructiveness-of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. and vices-and-impediments<sup>105</sup> at destructuring-threshold-(uninstitutionalised-threshold<sup>02</sup>/presublimating–desublimating-decisionality)~of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology , institutional-development–as-to-social-function-development and living-development–as-to-personality-development psychologismic epistemic acutisation—difficulty <for, residualising {decompulsing} delinearity–for cogency>—————magnitudes {of experientiality/experiment}. We can thus appreciate that just as a<sup>79</sup> presencing—absolutising-identitive-constitutedness<sup>14</sup>/identitive-constitutedness<sup>14</sup>-as-‘epistemic-totality<sup>37</sup>’-dereification-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-<sup>79</sup> presencing—absolutising-identitive-constitutedness<sup>14</sup>><sup>29</sup>-as-flawed-epistemicity-relativism-determinism<sup>49</sup> assessment of the virtue and vices-and-impediments<sup>105</sup> of individuals in any of the preceding registry-worldviews/dimensions will find them relatively wanting/deficient with regards to our positivism, this ‘is not decisively/critically the case on the basis that we are inherently better individuals than any of the prior registry-worldviews/dimensions individuals’ but rather a question of us being at the vantage backend of the institutional-cumulation/institutional-recomposure-<as-to-<sup>06</sup> historicity/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>> in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process ‘relative-ontological-incompleteness<sup>88</sup>/relative-ontological-completeness<sup>87</sup>’-<sublimating~referencing/registering/decisioning,—as-self-becoming/self-

conflatedness<sup>1</sup> /formative–supererogating-<projective/reprojective—aestheticising-re-motif–  
 and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-  
 normalcy/postconvergence>} as to human-and-social–expectations/anticipations—  
 metaphoricity<sup>57</sup>–as-preconverging/postconverging–rede-  
 mentating/restructuring/reparadigming–psychologism<sup>89</sup> of limited-mentation-capacity-  
 deepening—as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-  
 sublimating–naseence<sup>2,33</sup>, pointing out that what is decisive/critical for inducing human virtue  
 over vices-and-impediments<sup>105</sup> rather lies with the assessment of any such registry-  
 worldview/dimension prospective ‘point of <amplifying/formative–  
 epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative–implications-of-prospective-  
<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>7</sup> in reflecting holographically-<conjugatively-and-transfusively> the relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-  
 process’ as so-implied by the prospective registry-worldview/dimension  
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—for-  
 conceptualisation as it reflects upon the preceding registry-worldview/dimension  
 ‘notional~procrypticism/notional~disjointedness-as-of-<sup>83</sup>reference-of-thought as of difference-  
 conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-  
 nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup>-as-veridical-epistemicity-  
 relativism-determinism<sup>22</sup>’ in order to construe/assess/supersede by its induced virtue at the  
 prospective constructiveness-of-ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. over vices-and-impediments<sup>105</sup> at the destructuring-  
 threshold-<uninstitutionalised-threshold<sup>102</sup>/presublimating–desublimating-decisionality>~of-  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as of

Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-  
development-as-infrastructure-of- meaningfulness-and-teleology , institutional-  
development-as-to-social-function-development and living-development-as-to-personality-  
development ~~psychologismic-epistemic-acutisation—difficulty~~ <for, residualising-  
~~{decompulsing} delinearity~for-cogency~~> magnitudes {of-experientiality/experiment}. The overall emphasis  
herein of the conjunction between psychopathic manifestation with the ~~relative-~~  
~~unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>67</sup>~of-the-human-institutionalisation-  
process<sup>68</sup> arises in the sense that as previously articulated the postlogism<sup>77</sup>-as-psychopathy-as-  
of-‘attendant-intradimensional’-preconverging/dementing<sup>20</sup>—apriorising-psychologism—  
{<decontextualising/de-existentialising~of-attendant-intradimensional—  
apriorising/axiomatising/referencing>-induced-disontologising’,-as-so-undermining-the-  
‘attendant-intradimensional—ontologising’-<as-to-attendant-intradimensional—  
apriorising/axiomatising/referencing—imbued-<contextualising/existentialising~attendant—  
ontological-contiguity >-educing—self-referencing-syncretising\_ forward-facing—  
supposedly~postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism>} manifestation of  
any given registry-worldview/dimension is just a difference-in-kind/difference-in-  
aposteriorising-or-logicising<sup>23</sup> on the basis of the same  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting<sup>3</sup> construed  
as of the ‘underlying apriorising/axiomatising/referencing—psychologism/mental-schema’ of the  
given registry-worldview’s/dimension’s <sup>83</sup>reference-of-thought-<sup>84</sup>devolving <sup>56</sup>meaningfulness-  
and-teleology<sup>99</sup>. Thus a registry-worldview’s/dimension’s postlogism<sup>77</sup>-as-psychopathy-as-of-  
‘attendant-intradimensional’-preconverging/dementing<sup>20</sup>—apriorising-psychologism—  
{<decontextualising/de-existentialising~of-attendant-intradimensional—  
apriorising/axiomatising/referencing>-induced-disontologising’,-as-so-undermining-the-  
‘attendant-intradimensional—ontologising’-<as-to-attendant-intradimensional—

apriorising/axiomatising/referencing—imbued-<contextualising/existentialising~attendant—  
 ontological-contiguity >-educing—self-referencing-syncretising\_forward-facing—  
 supposedly~postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism>} manifestation is  
 rather as of an ‘inordinarily/unexpectedly/anormally <decontextualising/de-existentialising~of-  
 attendant-intradimensional—apriorising/axiomatising/referencing>-induced-disontologising  
 lower-threshold of human limited-mentation-capacity—as-subjecting—‘educed-  
 unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency in failing  
 dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-  
 reification/contemplative-distension<sup>27</sup> for living-development—as-to-personality-development’  
 that contrasts with the registry-worldview’s/dimension’s ‘ordinary/expected/assumed-normal  
 attendant-intradimensional—ontologising-<as-to-attendant-intradimensional—  
 apriorising/axiomatising/referencing—imbued-<contextualising/existentialising~attendant—  
 ontological-contiguity > higher-threshold of human limited-mentation-capacity—as-  
 subjecting—‘educed-unlimitedness/existence-sublimating-nascence’ to limitedness/human-  
 subpotency in failing dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-  
 reification/contemplative-distension<sup>27</sup> for living-development—as-to-personality-development’  
 considered as prelogism<sup>78</sup>—{as-of-the-‘intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—  
 apriorising-psychologism,-of-‘attendant-intradimensional—ontologising’-<as-to-attendant-  
 intradimensional—apriorising/axiomatising/referencing—imbued-  
 <contextualising/existentialising~attendant—ontological-contiguity >-educing—self-  
 referencing-syncretising\_forward-facing—supposedly~postconverging/dialectical-thinking<sup>21</sup>—  
 apriorising-psychologism>} manifestation; so-reflecting a ‘difference-in-kind/difference-in-  
 aposteriorising-or-logicising<sup>23</sup> with regards to the difference between postlogism<sup>77</sup>  
 <decontextualising/de-existentialising~of-attendant-intradimensional—  
 apriorising/axiomatising/referencing>-induced-disontologising and prelogism<sup>78</sup> attendant-

intradimensional-ontologising-<as-to-attendant-intradimensional-  
 apriorising/axiomatising/referencing-imbued-<contextualising/existentialising~attendant-  
 ontological-contiguity > as respectively decontextualising/de-existentialising and  
 contextualising/existentialising on the basis of the-very-same  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting<sup>3</sup> of the  
 given registry-worldview/dimension'. The implication here is that 'postlogism<sup>77</sup>-as-  
 psychopathy-as-of-'attendant-intradimensional'-preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism-{'<decontextualising/de-existentialising~of-attendant-intradimensional-  
 apriorising/axiomatising/referencing>-induced-disontologising',-as-so-undermining-the-  
 'attendant-intradimensional-ontologising'-<as-to-attendant-intradimensional-  
 apriorising/axiomatising/referencing-imbued-<contextualising/existentialising~attendant-  
 ontological-contiguity >-educing—self-referencing-syncretising\_forward-facing-  
 supposedly~postconverging/dialectical-thinking<sup>21</sup>-apriorising-psychologism>}' disposition  
 rather 'manifests as ontologically-flawed inordinary/unexpected/anormal catching-up-by-  
 decontextualising/de-existentialising—extrinsic-attribution for social-functioning-and-  
 accordance' in contrast to ontologically-veridical prelogism<sup>78</sup>-{as-of-the-'intradimensional'-  
 postconverging/dialectical-thinking<sup>21</sup>-apriorising-psychologism,-of-'attendant-  
 intradimensional-ontologising'-<as-to-attendant-intradimensional-  
 apriorising/axiomatising/referencing-imbued-<contextualising/existentialising~attendant-  
 ontological-contiguity >-educing—self-referencing-syncretising\_forward-facing-  
 supposedly~postconverging/dialectical-thinking<sup>21</sup>-apriorising-psychologism>}' disposition  
 'manifest ontologically-veridical ordinary/expected/assumed-normal  
 contextualising/existentialising—intrinsic-attribution for social-functioning-and-accordance'.  
 Postlogism<sup>77</sup>-as-psychopathy-as-of-'attendant-intradimensional'-preconverging/dementing<sup>20</sup>-  
 apriorising-psychologism-{'<decontextualising/de-existentialising~of-attendant-

intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’,-as-so-  
 undermining-the-‘attendant-intradimensional–ontologising’-<as-to-attendant-  
 intradimensional–apriorising/axiomatising/referencing–imbued-  
 <contextualising/existentialising~attendant–ontological-contiguity >-educing—self-  
 referencing-syncretising\_forward-facing–supposedly~postconverging/dialectical-thinking<sup>21</sup>–  
 apriorising-psychologism>} manifestation is as from ‘childhood postlogism<sup>77</sup>/psychopathy overt  
 manifestation of <decontextualising/de-existentialising~of-attendant-intradimensional–  
 apriorising/axiomatising/referencing>-induced-disontologising’ to ‘adulthood  
 postlogism<sup>77</sup>/psychopathy covert manifestation of <decontextualising/de-existentialising~of-  
 attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’.  
 This insight reflects a contrast as of difference-in-kind/difference-in-aposteriorising-or-  
 logicising<sup>23</sup> implied between ‘postlogism<sup>77</sup>-as-psychopathy-as-of-‘attendant-intradimensional’-  
 preconverging/dementing<sup>20</sup>–apriorising-psychologism-({<decontextualising/de-  
 existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-  
 disontologising’,-as-so-undermining-the-‘attendant-intradimensional–ontologising’-<as-to-  
 attendant-intradimensional–apriorising/axiomatising/referencing–imbued-  
 <contextualising/existentialising~attendant–ontological-contiguity >-educing—self-  
 referencing-syncretising\_forward-facing–supposedly~postconverging/dialectical-thinking<sup>21</sup>–  
 apriorising-psychologism>} disposition’ and ‘prelogism<sup>78</sup>-{as-of-the-‘intradimensional’-  
 postconverging/dialectical-thinking<sup>21</sup>–apriorising-psychologism,-of-‘attendant-  
 intradimensional–ontologising’-<as-to-attendant-intradimensional–  
 apriorising/axiomatising/referencing–imbued-<contextualising/existentialising~attendant–  
 ontological-contiguity >-educing—self-referencing-syncretising\_forward-facing–  
 supposedly~postconverging/dialectical-thinking<sup>21</sup>–apriorising-psychologism>} disposition’  
 within a given registry-worldview/dimension<sup>83</sup> reference-of-thought<sup>84</sup> devolving

<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>; as respectively decontextualising and contextualising on the basis of the-very-same apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting<sup>3</sup> of the given registry-worldview/dimension. When it comes to the apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting<sup>3</sup> differences between two registry-worldviews/dimensions (as of relative-ontological-incompleteness<sup>88</sup>/relative-ontological-completeness<sup>87</sup>;

~~<sublimating~referencing/registering/decisioning,-as-self-becoming/self-~~

~~conflatedness<sup>1</sup> /formative~supererogating-<projective/reprojective—aestheticising-re-motif-~~

~~and~re-apriorising/re-axiomatising/re-referencing,-in-perspective~ontological-~~

~~normalcy/postconvergence>)), it is the case that the same registry-worldview/dimension and~~

priorly considered as being of relative-ontological-completeness<sup>87</sup> (and as supposedly of

prelogism<sup>78</sup>-~~<as-of-the-‘intradimensional’-postconverging/dialectical-thinking<sup>21</sup>-apriorising-~~

~~psychologism,-of-‘attendant-intradimensional~ontologising’-<as-to-attendant-~~

~~intradimensional~apriorising/axiomatising/referencing~imbued-~~

~~<contextualising/existentialising~attendant~ontological-contiguity >-educing~self-~~

~~referencing-syncretising\_forward-facing~supposedly~postconverging/dialectical-thinking<sup>1</sup> -~~

~~apriorising-psychologism>}~~ manifestation as of ~~apriorising/axiomatising/referencing- {of-~~

~~‘prospectively~implicated\_attendant~ontological-contiguity ’~educated-~~

~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity~contiguity-~~

~~<imbued~notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging disentanglement by}-~~

~~postconverging-entailment~~ and so-reflecting its ‘ordinary/expected/assumed-normal attendant-

~~intradimensional~ontologising-<as-to-attendant-intradimensional-~~

~~apriorising/axiomatising/referencing~imbued-<contextualising/existentialising~attendant-~~

~~ontological-contiguity >~~ higher-threshold of human limited-mentation-capacity—as-

subjecting ‘~~educed-unlimitedness/existence-sublimating-nascence~~’ to limitedness/human-  
 subpotency in failing dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-  
 reification/contemplative-distension<sup>27</sup> for ~~living-development-as-to-personality-development~~’)

is now rather turning out (when construed rather as from the relative-ontological-completeness<sup>87</sup>
<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection of

the prospective registry-worldview/dimension) to be veridically of ‘relative-ontological-  
 incompleteness<sup>88</sup> or prior-registry-worldview/dimension manifest preconverging/dementing<sup>20</sup>-  
 apriorising-psychologism-(<‘decontextualising/de-existentialising~of-prospective-  
 apriorising/axiomatising/referencing>-inducing-prospective-disontologising’-as-so-  
 undermining-the-‘attendant-prospective-registry-worldview/dimension-ontologising’-<as-to-  
 attendant-prospective-apriorising/axiomatising/referencing-‘more-profoundly-sublimating-  
 over-desublimating’-imbued-<contextualising/existentialising~attendant-ontological-  
 contiguity >-educing—self-referencing-syncretising\_forward-facing-  
 supposedly~postconverging/dialectical-thinking<sup>21</sup>-apriorising-psychologism>)’ (so-reflected as

to its overall <amplituding/formativ><sup>8</sup> wooden-language-(imbued—temporal-mere-  
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>-  
 narratives—of-the-<sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-  
 teleology<sup>99</sup>)); and so just as its postlogism<sup>77</sup>-as-psychopathy-as-of-‘attendant-intradimensional’-  
 preconverging/dementing<sup>20</sup>-apriorising-psychologism-(<‘decontextualising/de-  
 existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-  
 disontologising’,-as-so-undermining-the-‘attendant-intradimensional-ontologising’-<as-to-  
 attendant-intradimensional-apriorising/axiomatising/referencing-imbued-  
 <contextualising/existentialising~attendant-ontological-contiguity >-educing—self-  
 referencing-syncretising\_forward-facing-supposedly~postconverging/dialectical-thinking<sup>21</sup>-  
 apriorising-psychologism>) behaviourally prompted <decontextualising/de-existentialising~of-

attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising (but with the contrast that the relative-ontological-incompleteness<sup>88</sup> or prior–registry-worldview/dimension manifest ‘<decontextualising/de-existentialising~of-prospective-apriorising/axiomatising/referencing>-inducing-prospective-disontologising’ is rather so-prompted on the basis of the prospective registry-worldview/dimension change of apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting<sup>3</sup> as to its inherent<sup>61</sup> nonpresencing-<perspective–ontological-normalcy/postconvergence> implications of transcendence-and-sublimity/sublimation/supererogatory~de-mentativity). This explains why the prospective registry-worldview/dimension is rather a difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing<sup>24</sup> as of its supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness–of- apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting –for- conceptualisation from the prior registry-worldview’s/dimension’s given supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness–of- apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting –for- conceptualisation, and equally explaining why a postlogism<sup>77</sup>-as-psychopathy-as-of-‘attendant-intradimensional’-preconverging/dementing<sup>20</sup>–apriorising-psychologism- {‘<decontextualising/de-existentialising~of-attendant-intradimensional- apriorising/axiomatising/referencing>-induced-disontologising’,-as-so-undermining-the- ‘attendant-intradimensional–ontologising’-<as-to-attendant-intradimensional- apriorising/axiomatising/referencing–imbued-<contextualising/existentialising~attendant-ontological-contiguity >-educing—self-referencing-syncretising\_forward-facing- supposedly~postconverging/dialectical-thinking<sup>21</sup>–apriorising-psychologism>} manifestation on the basis of a prior relative-ontological-incompleteness<sup>88</sup> registry-worldview/dimension doesn’t-work/is-inoperant with respect to a prospective relative-ontological-completeness<sup>87</sup>

registry-worldview/dimension (say for instance a postlogism<sup>77</sup>-as-psychopathy-as-of-‘attendant-  
 intradimensional’-preconverging/dementing<sup>20</sup>-apriorising-psychologism-  
 {‘<decontextualising/de-existentialising~of-attendant-intradimensional-  
 apriorising/axiomatising/referencing>-induced-disontologising’,-as-so-undermining-the-  
 ‘attendant-intradimensional-ontologising’-<as-to-attendant-intradimensional-  
 apriorising/axiomatising/referencing-imbued-<contextualising/existentialising~attendant-  
 ontological-contiguity >-educing—self-referencing-syncretising\_forward-facing-  
 supposedly~postconverging/dialectical-thinking<sup>21</sup>-apriorising-psychologism>} manifestation  
 on the basis of non-positivism/medievalism superstition/positivistically-unenlightened-insight  
 wouldn’t be effective with respect to a positivism/rational-empiricism registry-  
 worldview’s/dimension’s supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-  
 of-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting -for-  
 conceptualisation due to the difference-in-nature/difference-in-apriorising-or-axiomatising-or-  
 referencing<sup>24</sup> between the two registry-worldviews/dimensions (as to the fact that the prospective  
 positivism/rational-empiricism registry-worldview/dimension isn’t responsive/receptive to non-  
 positivising supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting -for-  
 conceptualisation whether of ‘non-positivising prelogism<sup>78</sup>-as-of-conviction,-in-profound-  
 supererogation<sup>96</sup>-<existentially-veridical-‘attendant-intradimensional-  
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-  
 outcome-arrived-at>’ or ‘non-positivising postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing-  
 nonconviction/madeupness/bottomlining-‘<decontextualising/de-existentialising~of-  
 attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising’-of-  
 the-‘attendant-intradimensional-ontologising’-imbued-  
 <contextualising/existentialising~attendant-ontological-contiguity >;-in-shallow-

supererogation<sup>96</sup> -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
 veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-  
 dueness>’). Contrastively, postlogism<sup>77</sup>-as-psychopathy-as-of-‘attendant-intradimensional’-  
 preconverging/dementing<sup>20</sup>-apriorising-psychologism-(<decontextualising/de-  
 existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-  
 disontologising’,-as-so-undermining-the-‘attendant-intradimensional-ontologising’-<as-to-  
 attendant-intradimensional-apriorising/axiomatising/referencing-imbued-  
 <contextualising/existentialising~attendant-ontological-contiguity >-educing—self-  
 referencing-syncretising\_forward-facing-supposedly~postconverging/dialectical-thinking<sup>1</sup>-  
 apriorising-psychologism>) manifestation going by its ‘inordinarily/unexpectedly/anormally  
 <decontextualising/de-existentialising~of-attendant-intradimensional-  
 apriorising/axiomatising/referencing>-induced-disontologising lower-threshold of human  
 limited-mentation-capacity—as-subjecting-‘educed-unlimitedness/existence-sublimating-  
 nascence’ to limitedness/human-subpotency in failing dispensing-with-immediacy-for-relative-  
 ontological-completeness<sup>37</sup>-by-reification/contemplative-distension<sup>27</sup> for living-development-  
 as-to-personality-development’ (and so as from ‘childhood postlogism<sup>77</sup>/psychopathy overt  
 manifestation of <decontextualising/de-existentialising~of-attendant-intradimensional-  
 apriorising/axiomatising/referencing>-induced-disontologising’ to ‘adulthood  
 postlogism<sup>77</sup>/psychopathy covert manifestation of <decontextualising/de-existentialising~of-  
 attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising’)

when effective/successful elicits in others corresponding manifestations as of difference-in-  
 kind/difference-in-aposteriorising-or-logicising<sup>23</sup> (on the basis of the <decontextualising/de-  
 existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-  
 disontologising of the-very-same registry-worldview’s/dimension’s  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting<sup>3</sup> for

aposteriorising/logicising/deriving/intelligising/measuring cognisant-and-integrative social  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) eliciting adhoc conjugated-postlogism<sup>77</sup> social dynamics as  
 of conjugated-ignorance/conjugated-affordability/conjugated-opportunism/conjugated-  
 exacerbation/conjugated-social-chainism-or-social-discomfiture-or-negative-social-  
 aggregation/conjugated-temporal-enculturation-or-temporal-endemisation. Likewise, the same  
 registry-worldview/dimension construed rather as of its ‘relative-ontological-incompleteness<sup>88</sup>  
 or prior-registry-worldview/dimension manifest preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism-(<decontextualising/de-existentialising~of-prospective-  
 apriorising/axiomatising/referencing>-inducing-prospective-disontologising’-as-so-  
 undermining-the-‘attendant-prospective-registry-worldview/dimension-ontologising’-<as-to-  
 attendant-prospective-apriorising/axiomatising/referencing-‘more-profoundly-sublimating-  
 over-desublimating’-imbued-<contextualising/existentialising~attendant-ontological-  
 contiguity >-educing—self-referencing-syncretising\_forward-facing-  
 supposedly~postconverging/dialectical-thinking<sup>21</sup>-apriorising-psychologism>)’ implied  
 ‘inordinary/unexpected/anormal catching-up-by-decontextualising/de-existentialising-  
 extrinsic-attribution for social-functioning-and-accordance’ (as so-reflected as from the  
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting<sup>3</sup>-for-  
 conceptualisation for aposteriorising/logicising/deriving/intelligising/measuring cognisant-and-  
 integrative social <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> of the prospective registry-  
 worldview/dimension) speaks of the preconverging/postconverging-de-  
 mentative/structural/paradigmatic manifestation of its given corresponding  
 notional~procrypticism/notional~disjointedness-as-of<sup>83</sup> reference-of-thought ‘as to its threshold  
 of failing to reflect ‘~~implicit~~ attendant-ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency><sup>40</sup> (as so-underlied with its <amplituding/formative><sup>8</sup> wooden-  
 language-<imbued—temporal—mere-form/virtualities/dereification/akrasiatic-  
 drag/denatured/preconverging-or-dementing<sup>20</sup>—narratives—of-the-<sup>83</sup> reference-of-thought—  
 categorical-imperatives/axioms/registry-teleology<sup>99</sup> ) and associated dominance/vested-interest-  
 subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-  
 implied-  
 functionalism> and pedantising/muddling/formulaic-hollowing-out—in-  
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-  
 as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-  
 completeness<sup>87</sup> ) in reflecting the relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup> ~of-the-human-institutionalisation-process<sup>68</sup> (so-referenced in  
 ratiocontiguity/ratiocination-as-referentialism—‘implicated\_attendant\_ontological-  
 contiguity<sup>67</sup>? ~educated—  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued-notional~cogency><sup>40</sup> as from<sup>18</sup> deprocrypticism—or-preempting—disjointedness-as-  
 of-<sup>83</sup> reference-of-thought supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—  
 of-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting<sup>3</sup> —for—  
 conceptualisation): whether such a corresponding  
 notional~procrypticism/notional~disjointedness-as-of-<sup>83</sup> reference-of-thought, starting as from  
 the basis of ‘fundamental animality failing dispensing-with-immediacy-for-relative-ontological-  
 completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup>’ is recurrent-utter-  
 uninstitutionalisation’s trepidatious—self-consciousness specific  
 notional~procrypticism/notional~disjointedness-as-of-<sup>83</sup> reference-of-thought of ‘failing  
 prospective rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism  
 given dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-  
 reification/contemplative-distension<sup>27</sup>’ so-construed from base-institutionalisation perspective;

base-institutionalisation–ununiversalisation’s warped–self-consciousness specific notional~procrpticism/notional~disjointedness-as-of-<sup>83</sup>reference-of-thought of ‘failing prospective <sup>103</sup>universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism given dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup>’ so-construed from <sup>103</sup>universalisation perspective; universalisation–non-positivism/medievalism’s preclusive–self-consciousness specific notional~procrpticism/notional~disjointedness-as-of-<sup>83</sup>reference-of-thought of ‘failing prospective positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism given dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup>’ so-construed from positivism/rational-empiricism perspective; or prospectively <sup>80</sup>positivism–<sup>80</sup>procrpticism occlusive–self-consciousness specific notional~procrpticism/notional~disjointedness-as-of-<sup>83</sup>reference-of-thought of ‘failing prospective preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought,-as-to-<sup>32</sup><amplituding/formativ–epistemicity>growth-or-conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism given dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup>’ so-construed from <sup>18</sup>deprocrpticism–or–preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought protensive–self-consciousness perspective. And this in underlining the epistemic-ricochetting/transepistemicity <sup>45</sup>foregrounding\_\_entailment-<in-succession-of-profound-supererogation<sup>96</sup>>-<postconverging–narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation<sup>96</sup>’-in-reflecting-‘immanent~relative-unreflexivity/relative reflexivity—

ontological-contiguity<sup>67</sup>; -as-operative-notional~<sup>18</sup>deprocrypticism) <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘duced-unlimitedness/existence-sublimating-nascence’<sup>23</sup>, and so-construed as the given prior registry-worldview’s/dimension’s susceptibility to its corresponding ‘postlogism<sup>77</sup>-as-psychopathy-as-of-‘attendant-intradimensional’-preconverging/dementing<sup>20</sup>-apriorising-psychologism-(<decontextualising/de-existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising’,-as-so-undermining-the-‘attendant-intradimensional-ontologising’-<as-to-attendant-intradimensional-apriorising/axiomatising/referencing-imbued-<contextualising/existentialising~attendant-ontological-contiguity >-educing—self-referencing-syncretising\_forward-facing-supposedly~postconverging/dialectical-thinking<sup>1</sup>-apriorising-psychologism>} manifestation; as so-respectively susceptible to any such ‘postlogism<sup>77</sup>-as-psychopathy-as-of-‘attendant-intradimensional’-preconverging/dementing<sup>20</sup>-apriorising-psychologism-(<decontextualising/de-existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising’,-as-so-undermining-the-‘attendant-intradimensional-ontologising’-<as-to-attendant-intradimensional-apriorising/axiomatising/referencing-imbued-<contextualising/existentialising~attendant-ontological-contiguity >-educing—self-referencing-syncretising\_forward-facing-supposedly~postconverging/dialectical-thinking<sup>1</sup>-apriorising-psychologism>} manifestation upon the ‘given registry-worldview/dimension mere defining basis/rules (of <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> in want for prospective intemporal-preservation-entropy-or-contiguity—or-ontological-preservation) which are so-prospectively failing dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup>’. Thusly, reflected as of: ‘non-rules—apriorising/axiomatising/referencing-psychologism,-as-impulsive-

or-accidental-or-random-mental-disposition-or-failing-prospective-rulemaking-over-non-  
 rules—apriorising/axiomatising/referencing—psychologism’ with recurrent-utter-  
 uninstitutionalisation; ‘failing-prospective-universalisation-directed-rulemaking-over-non-  
 rules—apriorising/axiomatising/referencing—psychologism’ with base-institutionalisation—  
 ununiversalisation, ‘failing-prospective-positivising/rational-empiricism-based-  
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—  
 psychologism’ with <sup>103</sup>universalisation–non-positivism/medievalism, ‘failing-prospective-  
 preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought,-as-to-<sup>32</sup><amplituding/formative-  
 epistemicity>growth-or-conflatedness<sup>13</sup>/transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-  
 mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-  
 over-non-rules—apriorising/axiomatising/referencing—psychologism’ with positivism—  
<sup>80</sup>procrypticism, and prospectively ‘preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought,-  
 as-to-<sup>32</sup><amplituding/formative-epistemicity>growth-or-conflatedness<sup>13</sup>/transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-  
 mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-  
 over-non-rules—apriorising/axiomatising/referencing—psychologism’ with deprocrypticism.  
 Wherein at the destructuring-threshold-<sup>02</sup>(uninstitutionalised-threshold/presublimating-  
 desublimating-decisionality)~of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>,

the given registry-worldview’s/dimension’s <sup>83</sup>reference-of-thought reproducibility—  
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation is rather related  
 to as of <amplituding/formative> wooden-language-(imbued—temporal-mere-  
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—  
 narratives—of-the-<sup>83</sup>reference-of-thought—categorical-imperatives/axioms/registry-  
 teleology<sup>99</sup>) (even as it is equally susceptible however difficultly to prospective

crossgenerational originariness-parrhesia,—as—spontaneity-of-aestheticisation disseminative  
 instigation of renewing reproducibility—mathesis/motif/throwness-disposition,—as—  
 reproducibility-of-aestheticisation for the prospective registry-worldview/dimension  
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of—  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—for—  
 conceptualisation as renewed <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> infrastructure induced  
 difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing<sup>24</sup>). What is central  
 and critical in this contrastive construal of difference-in-kind/difference-in-aposteriorising-or-  
 logicising<sup>23</sup> and difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing<sup>24</sup>  
 so-reflected in the implications of ‘inordinarily/unexpectedly/anormally <decontextualising/de-  
 existentialising~of-attendant-intradimensional—apriorising/axiomatising/referencing>-induced-  
 disontologising lower-threshold of human limited-mentation-capacity—as-subjecting-‘educated-  
 unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency in failing  
 dispensing-with-immediacy-for-relative-ontological-completeness<sup>37</sup>-by-  
 reification/contemplative-distension<sup>27</sup> for living-development—as-to-personality-development’  
 associated with postlogism<sup>77</sup>-as-psychopathy-as-of-‘attendant-intradimensional’-  
 preconverging/dementing<sup>20</sup>—apriorising-psychologism-(<decontextualising/de-  
 existentialising~of-attendant-intradimensional—apriorising/axiomatising/referencing>-induced-  
 disontologising’,-as-so-undermining-the-‘attendant-intradimensional—ontologising’-<as-to-  
 attendant-intradimensional—apriorising/axiomatising/referencing—imbued-  
 <contextualising/existentialising~attendant—ontological-contiguity >-educing—self-  
 referencing-syncretising\_forward-facing—supposedly~postconverging/dialectical-thinking<sup>21</sup>—  
 apriorising-psychologism>) and ‘ordinary/expected/assumed-normal attendant-  
 intradimensional—ontologising-<as-to-attendant-intradimensional—  
 apriorising/axiomatising/referencing—imbued-<contextualising/existentialising~attendant—

ontological-contiguity > higher-threshold of human limited-mentation-capacity—as-subjecting-‘educated-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency in failing dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup> for living-development—as-to-personality-development’ associated with prelogism<sup>78</sup>-<as-of-the-‘intradimensional’-postconverging/dialectical-thinking<sup>21</sup>-apriorising-psychologism,-of-‘attendant-intradimensional-ontologising’-<as-to-attendant-intradimensional-apriorising/axiomatising/referencing-imbued-<contextualising/existentialising~attendant-ontological-contiguity >-educing—self-referencing-syncretising\_forward-facing-supposedly~postconverging/dialectical-thinking<sup>21</sup>-apriorising-psychologism>} (as so-construed from within the-very-same registry-worldview/dimension supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting<sup>3</sup>-for-conceptualisation perspective), is the fact that ‘all that humankind has got for conceptualising ecstatic-existence, as ever the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/formative-epistemicity>totalising~purview-of-construal’, is effectively our human limited-mentation-capacity—as-subjecting-‘educated-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency of apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’ by which we then assume/adopt a <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> disposition for aposteriorising/logicising/deriving/intelligising/measuring <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>. But by so doing wrongly impliciting as to in-effect absoluton-<as-to-apriorising/axiomatising/referencing- {of-‘prospectively-implicited\_attendant-ontological-contiguity ’~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—constitutedness<sup>14</sup>-in-preconverging-entailment> that

humankind has ever always been as of the given prelogism<sup>78</sup>-{as-of-the-‘intradimensional’-  
 postconverging/dialectical-thinking<sup>21</sup>-apriorising-psychologism,-of-‘attendant-  
 intradimensional-ontologising’-<as-to-attendant-intradimensional-  
 apriorising/axiomatising/referencing-imbued-<contextualising/existentialising~attendant-  
 ontological-contiguity >-educing—self-referencing-syncretising\_forward-facing-  
 supposedly~postconverging/dialectical-thinking<sup>21</sup>-apriorising-psychologism>} disposition  
 without drawing the implications arising as to ‘relative-ontological-incompleteness<sup>88</sup> or prior-  
 registry-worldview/dimension manifest preconverging/dementing<sup>20</sup>-apriorising-psychologism-  
 {‘<decontextualising/de-existentialising~of-prospective-apriorising/axiomatising/referencing>-  
 inducing-prospective-disontologising’-as-so-undermining-the-‘attendant-prospective-registry-  
 worldview/dimension-ontologising’-<as-to-attendant-prospective-  
 apriorising/axiomatising/referencing-‘more-profoundly-sublimating-over-desublimating’-  
 imbued-<contextualising/existentialising~attendant-ontological-contiguity >-educing—self-  
 referencing-syncretising\_forward-facing-supposedly~postconverging/dialectical-thinking<sup>21</sup>-  
 apriorising-psychologism>}’ in factoring in <amplituding/formative-  
 epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
 nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>6</sup> as of relative-ontological-incompleteness<sup>88</sup>/relative-ontological-completeness<sup>87</sup>-  
 {sublimating~referencing/registering/decisioning,-as-self-becoming/self-  
 conflatedness<sup>12</sup>/formative-supererogating-<projective/reprojective—aestheticising-re-motif-  
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-  
 normalcy/postconvergence>}); and so in the sense that the  
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting<sup>3</sup>-for-  
 conceptualisation of recurrent-utter-uninstitutionalisation, base-institutionalisation-

ununiversalisation, <sup>103</sup>universalisation–non-positivism/medievalism and our positivism–  
<sup>80</sup>procrypticism respectively reflexive of their relative-ontological-incompleteness<sup>88</sup>  
 prelogism<sup>78</sup>-<as-of-the-‘intradimensional’-postconverging/dialectical-thinking<sup>21</sup>–apriorising-  
 psychologism,-of-‘attendant-intradimensional–ontologising’-<as-to-attendant-  
 intradimensional–apriorising/axiomatising/referencing–imbued-  
 <contextualising/existentialising~attendant–ontological-contiguity >-educing—self-  
 referencing-syncretising\_forward-facing–supposedly~postconverging/dialectical-thinking<sup>21</sup>–  
 apriorising-psychologism>} disposition as of their <sup>70</sup>presencing—absolutising-identitive-  
 constitutedness<sup>14</sup>, do not factor in respectively the transcendental/<sup>61</sup>nonpresencing-  
 <perspective–ontological-normalcy/postconvergence> prospective base-institutionalisation,  
<sup>103</sup>universalisation, positivism/rational-empiricism and deprocrypticism in relative-ontological-  
 completeness<sup>87</sup> prelogism<sup>78</sup>-<as-of-the-‘intradimensional’-postconverging/dialectical-  
 thinking<sup>21</sup>–apriorising-psychologism,-of-‘attendant-intradimensional–ontologising’-<as-to-  
 attendant-intradimensional–apriorising/axiomatising/referencing–imbued-  
 <contextualising/existentialising~attendant–ontological-contiguity >-educing—self-  
 referencing-syncretising\_forward-facing–supposedly~postconverging/dialectical-thinking<sup>21</sup>–  
 apriorising-psychologism>} disposition as implying respectively that the prior recurrent-utter-  
 uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism are  
 then effectively of ‘relative-ontological-incompleteness<sup>88</sup> or prior–registry-  
 worldview/dimension manifest preconverging/dementing<sup>30</sup>–apriorising-psychologism-  
 <‘<decontextualising/de-existentialising~of-prospective-apriorising/axiomatising/referencing>-  
 inducing-prospective-disontologising’-as-so-undermining-the-‘attendant-prospective-registry-  
 worldview/dimension–ontologising’-<as-to-attendant-prospective–  
 apriorising/axiomatising/referencing-‘more-profoundly-sublimating-over-desublimating’–  
 imbued-<contextualising/existentialising~attendant–ontological-contiguity >-educing—self-

referencing-syncretising\_forward-facing-supposedly~postconverging/dialectical-thinking<sup>1</sup> – apriorising-psychologism>’. The point here is that ‘ecstatic-existence doesn’t have any inherent/supposed limit of manifestation tied-down/bogged-down to human limited-mentation-capacity—as subjecting ‘~~educated-unlimitedness/existence-sublimating-nascence~~’ to limitedness/human-subpotency as of its relative-ontological-incompleteness<sup>88</sup> with respect to the possibilities of <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic-projection’ (so-successively unlimited by recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, <sup>103</sup>universalisation–non-positivism/medievalism and our positivism–<sup>80</sup>procrypticism), such that the implied difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>6</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup> between the prior and prospective registry-worldviews/dimensions involving prospective human limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency to ‘~~educated-unlimitedness/existence-sublimating-nascence~~’<sup>233</sup> apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting construal of ecstatic-existence, as ever the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/formative-epistemicity>totalising~purview-of-construal’, so-implied from the prospective registry-worldview/dimension transcendence-and-sublimity/sublimation/supererogatory~de-mentativity constructiveness-of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. exposes the prior registry-worldview’s/dimension’s destructuring-threshold-<uninstitutionalised-threshold<sup>02</sup>/presublimating–desublimating-decisionality>-of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. veridically as being of ‘relative-ontological-incompleteness<sup>88</sup> or prior–registry-worldview/dimension manifest preconverging/dementing<sup>20</sup>–apriorising-psychologism-<‘<decontextualising/de-

existentialising~of-prospective-apriorising/axiomatising/referencing>-inducing-prospective-  
 disontologising'-as-so-undermining-the-'attendant-prospective-registry-worldview/dimension-  
 ontologising' <as-to-attendant-prospective-apriorising/axiomatising/referencing- 'more-  
 profoundly-sublimating-over-desublimating' -imbued-  
 <contextualising/existentialising~attendant-ontological-contiguity >-educing—self-  
 referencing-syncretising\_ forward-facing-supposedly~postconverging/dialectical-thinking<sup>21</sup> -  
 apriorising-psychologism>}' in 'manifest ontologically-flawed inordinary/unexpected/anormal  
 catching-up-by-decontextualising/de-existentialising-extrinsic-attribution for social-  
 functioning-and-accordance' (as so-underlied with <amplituding/formative> wooden-language-  
 <imbued—temporal-mere-form/virtualities/dereification/akrasiatic-  
 drag/denatured/preconverging-or-dementing<sup>20</sup> -narratives—of-the-<sup>33</sup> reference-of-thought-  
 categorical-imperatives/axioms/registry-teleology<sup>95</sup> ) and associated dominance/vested-interest-  
 subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-  
 functionalism> and pedantising/muddling/formulaic-hollowing-out—in-  
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-  
 as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-  
 completeness<sup>8</sup> )) as so-reflected as from the  
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting -for-  
 conceptualisation for aposteriorising/logicising/deriving/intelligising/measuring cognisant-and-  
 integrative social<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> of the prospective registry-  
 worldview/dimension; and thus so-construed as difference-in-nature/difference-in-apriorising-  
 or-axiomatising-or-referencing<sup>24</sup> of respectively prior and prospective registry-  
 worldviews/dimensions. Hence, 'all the human home that exists' is as of the full implications of  
 the perpetuation in reflecting holographically-<conjugatively-and-transfusively> the relative-

~~unreflexivity/relative-reflexivity~~—ontological-contiguity ~of-the-human-institutionalisation-  
 process as it explains what is the human and its becoming beyond any epochally blinded  
 nombrilism. But then while realistically the ~~relative-unreflexivity/relative-reflexivity~~—  
 ontological-contiguity<sup>67</sup> ~of-the-human-institutionalisation-process<sup>68</sup> is driven as of human  
 dimensionality-of-sublimating<sup>25</sup> -(<amplituding/formative>supererogatory~de-  
 mentativeness/epistemic-growth-or-conflatedness /transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) and  
 secondnature institutionalisation dispositions with respect to the fact that the human  
 <amplituding/formative><sup>8</sup> wooden-language-<imbued—averaging-of-thought-<as-to-  
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-  
 ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>}  
 disposition of all registry-worldviews/dimensions is very much capable of countenancing  
 however fragile prospective ‘relative-ontological-incompleteness<sup>88</sup>/relative-ontological-  
 completeness<sup>87</sup> -<sublimating~referencing/registering/decisioning,—as-self-becoming/self-  
 conflatedness /formative—supererogating-<projective/reprojective—aestheticising-re-motif-  
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-  
 normalcy/postconvergence>} as to human-and-social—expectations/anticipations—  
 metaphoricity<sup>57</sup>—as-preconverging/postconverging—rede-  
 mentating/restructuring/reparadigm—psychologism’<sup>89</sup>; that is, until when that fragility is  
 exploited by temporal sophistic/pedantic dispositions in wrongly and cynically implying the  
 equivalence of prospective intemporal-projection and prior temporal-projection as to when  
 ancient-sophists elicit the contemplation of Socratic-philosophers intemporal<sup>103</sup> universalising-  
 idealisation narrative in terms of their epochal <amplituding/formative> wooden-language-  
 <imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-  
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-

prospective-apriorising-implications>} non-universalising narrative, as to when medieval-  
 scholasticism fail to engage prospective budding-positivism/rational-empiricism  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> and harkening rather to its dogmatic  
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup>>}, and  
 as to when modern-day pedantising/muddling/formulaic-hollowing-out—in-  
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-  
 as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-  
 completeness<sup>87</sup>>} seems to be blinded to the implication of ‘prospective  
 event<sup>38</sup>/postconverging~aporeticism~overcoming/unovercoming thinking implied  
<sup>18</sup>deprocrypticism~or~preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought’ and take the  
 route of eliciting disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-  
 prospectively-to-reflect-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>97</sup>’> unconstrained to existential-reality as of <amplituding/formative-  
 epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-  
 nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>97</sup> such that even the idea of a human existential-<disontologising/re-ontologising—  
 aporeticism> narrative tends to be put-into-question together with a tendency to question the  
 pertinence of historically transformative figures and movements, and so in a ‘disparateness-of-  
 conceptualisation-<unforegrounding-disentailment,-failing-prospectively-to-reflect-  
 ‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>97</sup>’> impotence-  
 inducing exercise’ (as to the fact that where there is uncertainty—as-failing-to-reflect-the-  
 effective-‘existential-veracity-and-entailment-of~relative-unreflexivity/relative-reflexivity’,  
 whether real/genuine or unreal/manipulated/confused, ontological implications cannot then be

effectively derived). The manifest reality of human ontologisation/ontological-veracity/aestheticisation-towards-ontology is thus one that is ever sub-ontological-<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence's~sublimating~nascence> as of human-subpotency~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor. This is reflected inherently in the fact that given human limited-mentation-capacity—as-subjecting-‘educated-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency, human aestheticisation is ever always reactualising/recomposuring towards a fully ontologising reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation as of supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—for-conceptualisation; that is, human aestheticisation as from prospective originariness-parrhesia,—as-spontaneity-of-aestheticisation instigation develops by recomposuring as from ‘perceptive motif-manifest aestheticisation as of human conscious-able imagery’ to ‘mere-tracial-and-symbolisation-manifest aestheticisation as of human conscious-able works-of-art/artistry’ and then to ‘signification-as-of-existential-reality-manifest aestheticisation as of human conscious-able intermediating ascriptivity’ with the latter achieving the given registry-worldview/dimension reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation ontologisation/ontological-veracity/aestheticisation-towards-ontology. Basically, human aestheticisation, in reflection of human limited-mentation-capacity—as-subjecting-‘educated-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency and human limited-mentation-capacity-deepening—as-

~~subjecting limitedness/human subpotency to 'educated unlimitedness/existence sublimating-~~  
~~nascence~~<sup>253</sup> possibility, ever always involves a 'human disposition in  
portraying/reflecting/construing existence/ontological-veracity' as of <sup>79</sup>'presencing—  
absolutising-identitive-constitutedness<sup>14</sup> finitism of aestheticisation' and as of 'human-  
subpotency—aporia/undecidability/dilemma/ought-  
indeterminacy/deficiency/limitation/constraint <sup>61</sup>nonpresencing-<perspective—ontological-  
normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities' which then  
define together the aestheticisation specificity of the culturally cumulated  
outcomes/outfits/shells—~~construed-historially-as-of-the-specifically-aestheticised-~~  
~~incrusting/plating/coating,-so-reflected-as-institutional-manifestations~~ explaining why human  
institutional constructs like language, cultural practices, etc. are inherently of their given cultural  
specificness. In this regards, the social-setup in its furtherance of human aestheticisation towards  
human ontologising of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is ever always drawn between  
<sup>79</sup>'presencing—absolutising-identitive-constitutedness<sup>14</sup> finitism of aestheticisation' rather in  
~~apriorising/axiomatising/referencing- {of- 'prospectively implicated\_ attendant\_ ontological-~~  
~~contiguity' ~educated-~~  
~~existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>' }—constitutedness<sup>14</sup> in preconverging-entailment~~ as of its  
reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation  
and ~~'human-subpotency—aporia/undecidability/dilemma/ought-~~  
~~indeterminacy/deficiency/limitation/constraint <sup>61</sup>nonpresencing-<perspective—ontological-~~  
~~normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities' rather in~~  
~~apriorising/axiomatising/referencing- {of- 'prospectively implicated\_ attendant\_ ontological-~~  
~~contiguity' ~educated-~~  
~~existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-~~

~~<imbued-notional~cogency>~~' }—conflatedness<sup>13</sup> in {preconverging-disentailment-by}-  
postconverging-entailment as of instigative originariness-parrhesia,—as-spontaneity-of-  
aestheticisation; explaining the preconverging/postconverging-de-  
mentative/structural/paradigmatic nature of human Being-development/ontological-framework-  
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-  
and-teleology , institutional-development—as-to-social-function-development and living-  
development—as-to-personality-development psychologismic epistemic acutisation—  
difficulty <for, residualising—{decompulsing} delinearity~for cogency>————magnitudes<sup>{of-  
experientiality/experiment}</sup> as to the respective possibility bound by either a non-transcendental  
<amplituding/formative><sup>9</sup> wooden-language-<imbued—averaging-of-thought-<as-to-  
leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-  
'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>} and a  
transcendental opened-construct-of—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> with regards to  
<sup>83</sup>reference-of-thought-level  
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting }—for-  
conceptualisation. The prospect for prospective transcendence-and-  
sublimity/sublimation/supererogatory~de-mentativity is thus in-many-ways re-originary—as-  
unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-<imbued-  
postconverging/dialectical-thinking<sup>21</sup>-‘projective-insights’/‘epistemic-projection-in-  
conflatedness<sup>13</sup>’-of-notional~<sup>18</sup>deprocrypticism-prospective-sublimation)<sup>90</sup> to any given social-  
setup by the mere token that it more critically construes of ontologisation/ontological-  
veracity/aestheticisation-towards-ontology as being within the framework of its value-construct  
‘<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> finitism of aestheticisation’ and so in  
incoherence with outlying implied ‘human-subpotency—aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities' as to existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression; explaining why transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity cannot be construed as of <sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> finitism of aestheticisation' but rather as <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation of 'human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities'. Basically, 'human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint <sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities', as to existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness<sup>87</sup> human-and-social-expectations/anticipations—metaphoricity<sup>57</sup>—as-preconverging/postconverging—rede-mentating/restructuring/reparadigming—psychologism-<as-from-perspective-ontological-normalcy/postconvergence> necessarily imply the prospective devaluing of the <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> finitism of aestheticisation' implied hierarchisation-of-values. However, the reality as of human limited-mentation-capacity—as subjecting ~~'educed-unlimitedness/existence-sublimating-nascence'~~—to-limitedness/human-subpotency is that however a seemingly <sup>103</sup>universal disposition for ontologisation/ontological-veracity/aestheticisation-towards-ontology furtherance, such a disposition is not open-ended as reflected at any destructuring-threshold-~~{uninstitutionalised-~~

threshold<sup>02</sup>/presublimating–desublimating–decisionality)~of-ontological-performance<sup>72</sup>-

<including-virtue-as-ontology>/morality/ethics/justice/etc. as of prior reproducibility—  
mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation, in the sense that  
the human investment as of ‘<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> finitism of  
aestheticisation’ in prior reproducibility—mathesis/motif/throwness-disposition,—as—  
reproducibility-of-aestheticisation implies that it can be rather inclined to reject/ignore  
prospective ‘human-subpotency—aporia/undecidability/dilemma/ought-  
indeterminacy/deficiency/limitation/constraint<sup>61</sup>nonpresencing-<perspective—ontological-  
normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities’ of  
ontologisation/ontological-veracity/aestheticisation-towards-ontology, and so where this  
discrepancy is sophisticatedly perceived as advantageous to the social-vestedness/normativity-  
<discretely-implied-functionalism> of social-stake-contention-or-confliction (as manifested  
with sophistic/pedantic mediums, shamans, witchdoctors, ancient-sophists, medieval-  
scholasticism pedants and modern-day pedantising/muddling/formulaic-hollowing-out—in-  
subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-  
as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-  
completeness<sup>8</sup>)). In this regards, the value-ricochetting/transvaluation—as-to-prospective-  
relative-ontological-completeness<sup>87</sup> human-and-social—expectations/anticipations—  
metaphoricity<sup>57</sup>—as-preconverging/postconverging—rede-  
mentating/restructuring/reparadigming—psychologism-<as-from-perspective—ontological-  
normalcy/postconvergence> of a social-setup epistemic-ricochetting/transepistemicity  
hierarchisation-of-values (rather in <amplituding/formative-epistemicity>totalising~self-  
referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>) is what provides the prospect  
for deflating/undermining its given vices-and-impediments<sup>105</sup> as from prospective  
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. The fact that all

registry-worldviews/dimensions are sub-ontological-<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence's~sublimating-nascence> as of their '79presencing—absolutising-identitive-constitutedness<sup>14</sup> finitism of aestheticisation' with respect to prospective 'human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint<sup>61</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities' (so-reflected in the transcendental advancing of ontologisation/ontological-veracity/aestheticisation-towards-ontology as of <sup>103</sup>universalising-idealisation rather as from re-originary—as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking<sup>21</sup>-‘projective-insights’/‘epistemic-projection-in-conflatedness<sup>13</sup>’-of-notional~<sup>8</sup>deprocrypticism-prospective-sublimation)<sup>90</sup> Socratic-philosophers over the ancient mythologies and cultism of the technically more potent Ancient Egyptians and Persians, etc., the transcendental advancing of ontologisation/ontological-veracity/aestheticisation-towards-ontology by re-originary—as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking<sup>21</sup>-‘projective-insights’/‘epistemic-projection-in-conflatedness<sup>13</sup>’-of-notional~<sup>8</sup>deprocrypticism-prospective-sublimation)<sup>90</sup> budding-positivists over medieval-scholasticism pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formativ-epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup>> notwithstanding its medieval institutional hegemony, likewise modern-day manifestation of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-prospectively-to-reflect-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>> pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-

as-to-entailing-<amplitudinal/formative-epistemicity>totalising~in-relative-ontological-  
 completeness<sup>87</sup>) involving institutional-being-and-craft speaks of our uninstitutionalised-  
 threshold<sup>102</sup> requiring prospective notional~<sup>18</sup>deprocrypticism transcendental advancing of  
 ontologisation/ontological-veracity/aestheticisation-towards-ontology as of  
 ‘apriorising/axiomatising/referencing- {of-‘prospectively implicated\_ attendant\_ ontological-  
 contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in- {preconverging- disentanglement- by}-  
 postconverging- entailment of originariness-parrhesia,-as-spontaneity-of-aestheticisation and  
 reproducibility—mathesis/motif/throwness-disposition,-as-reproducibility-of-aestheticisation  
 in organic coherence, as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-  
 as-panintelligibility/panreflexivity<sup>73</sup> -<existentially-imbued-and-educing-<epistemic-  
 totalising: hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
 {decompulsing} delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—  
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,-  
 as-herein-specifically-relevant-to-human-subpotency) knowledge-reification~gesturing-and-  
 accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_ attendant\_ ontological-contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in- {preconverging- disentanglement- by}-  
 postconverging- entailment> maximalising) points out that all registry-worldviews/dimensions  
 tend to assume a sub-ontological-<as-to-the-limitation-of-human-subpotency-in-its-reifying-  
 and-empowering-reflexivity-of-the-full-potency-of-existence’s~sublimating-nascence>  
 equilibrium at their prospective destructuring-threshold-<uninstitutionalised-

threshold<sup>62</sup>/presublimating–desublimating–decisionality)~of-ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>/morality/ethics/justice/etc. with regards to their given  
 reproducibility—mathesis/motif/throwness-disposition,—as–reproducibility-of-  
 aestheticisation; with the underpinning–suprasocial-construct,  
 <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-  
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-  
 ‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} and  
 sophistry in their ‘<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> finitism of  
 aestheticisation’ dynamics seemingly substituting in effect for prospective  
 ontologisation/ontological-veracity/aestheticisation-towards-ontology as of ‘human-  
 subpotency–aporia/undecidability/dilemma/ought-  
 indeterminacy/deficiency/limitation/constraint<sup>61</sup>nonpresencing-<perspective–ontological-  
 normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities’. The  
 prospective<sup>61</sup>nonpresencing-<perspective–ontological-normalcy/postconvergence> reflection  
 of <amplituding/formative–epistemicity>causality’~as-to-projective-totalitative–implications-  
 of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup> of relative-ontological-incompleteness<sup>88</sup>/relative-ontological-  
 completeness<sup>87</sup>-<sublimating~referencing/registering/decisioning,—as-self-becoming/self-  
 conflatedness<sup>1</sup>/formative–supererogating-<projective/reprojective—aestheticising-re-motif–  
 and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-  
 normalcy/postconvergence>} in reflecting holographically-<conjugatively-and-transfusively>  
 the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-  
 institutionalisation-process critically and insightfully highlights, in reflection of inherent  
 human-subpotency–aporia/undecidability/dilemma/ought-  
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-

formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>-temporal-to-  
 intemporal-dispositions-<so-construed-as-from-perspective-ontological-  
 normalcy/postconvergence>'-existentialism-form-factor, that 'all registry-  
 worldviews/dimensions are ever always at the crossroads of knowledge-reification~gesturing-  
 and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologism~apriorising/axiomatising/referencing- {of-'prospectively-  
 implicated\_attendant-ontological-contiguity ' ~duced-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—conflatedness<sup>3</sup> -in-{preconverging-disentailment-by}-  
 postconverging-entailment> and sophistry as the latter is facilitated by underlying social  
 <amplituding/formative> wooden-language-<imbued—averaging-of-thought-<as-to-  
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-  
 'nondescript/ignorable-void ' -with-regards-to-prospective-apriorising-implications>} as of the  
 implications of human limited-mentation-capacity—as-subjecting-'educated-  
 unlimitedness/existence-sublimating-nascence'-to-limitedness/human-subpotency'; and so, as  
 to the confluence of 'prospective parrhesiastic instigative intemporal ontological-faith-notion-  
 or-ontological-fideism—imbued-underdetermination-of-motif-and-  
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality (inherently so as all  
 prospective knowledge is inherently initially underdetermined thus depended at its instigation  
 on ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-  
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, and is only  
 prospectively validated as of <amplituding/formative-epistemicity>causality<sup>9</sup> ~as-to-projective-  
 totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>9</sup> in reflection of the-transcendental-  
 signifier as existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-

digression) parrhesiastic seeding-promise of prospective knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-

prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~duced-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}-postconverging-entailment> reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation’ as of reasoning-through/messianic-reasoning induced constructiveness-of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. and ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity<sup>64</sup> reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation seeding-misprising as mere-form of the prospective knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~duced-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}-postconverging-entailment> reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation’ as of reasoning-from-results/afterthought induced destructuring-threshold-(uninstitutionalised-threshold<sup>02</sup>/presublimating-desublimating-decisionality)~of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>. This preconverging/postconverging-de-mentatively/structurally/paradigmatically defined existential-<disontologising/re-ontologising—aporeticism> framework of knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-

prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-

~~implicated\_attendant~~ ontological-contiguity <sup>7</sup>~~~duced~~  
~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-  
~~<imbued-notional~cogency>~~’ }—~~conflatedness~~<sup>13</sup> ~~in~~ {~~preconverging-disentailment~~ ~~by~~—  
~~postconverging-entailment~~} of any given registry-worldview/dimension is known as its  
ontological-good-faith/authenticity<sup>69</sup>~~~postconverging-de-mentating/structuring/paradigming~~<sup>70</sup>  
and is intimately associated with its given shiftiness-of-the-Self<sup>91</sup>. The ontological-good-  
faith/authenticity<sup>69</sup>~~~postconverging-de-mentating/structuring/paradigming~~<sup>70</sup> speaks of ‘a-  
given-developed-level-of-Will/Spirit/Drive in dispensing-with-immediacy-for-relative-  
ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup> (as of human self-  
surpassing—existentialism-form-factor, ~~in-overcoming-‘notional~collateralising-beholdening-  
protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency~~<sup>39</sup>~~~sublimating-  
nascence,-disclosed-from-prospective-epistemic-digression~~ to supersede human  
temporality<sup>98</sup>/shortness ~~<amplituding/formative>~~<sup>8</sup> wooden-language-~~(imbued—averaging-of-  
thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology~~ ~~as-  
of-‘nondescript/ignorable-void’-with-regards-to-prospective-apriorising-implications>))~~’ that  
then allows for the corresponding ‘reproducibility—mathesis/motif/throwness-disposition,—as-  
reproducibility-of-aestheticisation <sup>83</sup>reference-of-thought-level  
~~supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~~ ~~of-  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting~~<sup>3</sup> ~~for-  
conceptualisation~~ for <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
aposteriorising/logicising/deriving/intelligising/measuring’. This is fundamentally what  
explains why the state of recurrent-utter-uninstitutionalisation cannot all of a sudden start  
reasoning as of base-institutionalisation, and the latter as of <sup>103</sup>universalisation, the latter as of  
positivism/rational-empiricism and prospectively the latter as of deprocrypticism. The overall  
point here is that it is the ontological-good-faith/authenticity<sup>69</sup>~~~postconverging-de-~~



mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation seeding-  
 misprising as mere-form of reproducibility—mathesis/motif/throwness-disposition,—as—  
 reproducibility-of-aestheticisation reflected in the absolutising of normativities, conventions,  
 practices, etc.’ without or a poor sense of the ‘intemporal parrhesiastic seeding-promise  
 dimensionality-of-sublimating<sup>25</sup>—(<amplituding/formative>supererogatory~de-  
 mentativeness/epistemic-growth-or-conflatedness /transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) of the  
 registry-worldview/dimension<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> beyond just its  
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-  
 aestheticisation’ (that is, as the shiftiness-of-the-Self<sup>91</sup> loses sight of ‘Will/Spirit/Drive  
 parrhesiastic instigative dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-  
 by-reification/contemplative-distension<sup>27</sup>’). Such an ‘absolutising disposition with the registry-  
 worldview/dimension mere-form of reproducibility—mathesis/motif/throwness-disposition,—  
 as—reproducibility-of-aestheticisation’ is what underlies disparateness-of-conceptualisation-  
 <unforegrounding-disentailment,-failing-prospectively-to-reflect-‘immanent~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’> at a registry-worldview/dimension  
 destructuring-threshold—(uninstitutionalised-threshold<sup>67</sup>/presublimating—desublimating-  
 decisionality)~of-ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. ‘wherein normativities, conventions, practices, etc. as  
 secondnature institutionalised constructs assume absolute determinism that flawly override any  
 parrhesiastic <amplituding/formative-epistemicity>-totalising~renewing-realisation/re-  
 perception/re-thought of ontological-veracity’, and explains the Sophists—ideal-type-or-  
 individuation non-universalising inclination on the basis that that social practice is absolutely  
 deterministic of<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> and the medieval-scholasticism-pedants—  
 ideal-type-or-individuation non-positivism/medievalism dogma on the basis that that social

practice is absolutely deterministic of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, as well as modern-day overall pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
 {blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
 <amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness } as of institutional-being-and-craft normativities, conventions, practices, etc. in <sup>80</sup>procrpticism—or-disjointedness-as-of-<sup>83</sup>reference-of-thought reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation as of its lack of prospective  
<sup>18</sup>deprocrpticism—or—preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought  
<sup>45</sup>foregrounding\_\_entailment-<in-succeSSION-of—profound-supererogation<sup>96</sup>>-{postconverging-narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation<sup>96</sup>’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>97</sup>’;-as-operative-notional~<sup>18</sup>deprocrpticism}  
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting }—for—conceptualisation’ on the basis that such social practices are absolutely deterministic of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>. In other words, adherence to prospective knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant—ontological-contiguity<sup>97</sup>’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued—notional~cogency>’ }—conflatedness<sup>13</sup>—in—{preconverging-disentailment-by—postconverging-entailment}> as of human temporality<sup>98</sup>/shortness arises as of the existentially-<disontologising/re-ontologising—aporeticism> constraining untenability of positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> induced reproducibility—

mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation but doesn't necessarily elicits intemporal parrhesiastic seeding-promise dimensionality-of-sublimating<sup>25</sup>

~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)~~ for prospective knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-

prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~educed-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>3</sup> -in- {preconverging-disentailment-by-

postconverging-entailment> as of a ‘weak social mental-reflex that any parrhesiastic <amplituding/formative-epistemicity>-totalising~renewing-realisation/re-perception/re-

thought of ontological-veracity will put in question prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation as can be reflected in normativities, conventions, practices, etc.’, and this is what explains the prevalence of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-prospectively-to-reflect-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>17</sup>’> at

uninstitutionalised-threshold<sup>102</sup> as ‘mere-form of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’ temporally takes pride-of-place and so unconstrained to prospective existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression

sublimating-validation/desublimating-invalidiation implications ‘as of parrhesiastic <amplituding/formative-epistemicity>-totalising~renewing-realisation/re-perception/re-thought of ontological-veracity’ thus providing the framework for ontological-bad-faith/inauthenticity<sup>64</sup> and sophistry hanging on unto secondnatured normativities, conventions, practices, etc. thus rendering prospective transcendence-and-

sublimity/sublimation/supererogatory~de-mentativity impotent. Thus the ‘possibility for prospective human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is ever always a renewed ontological-good-faith/authenticity<sup>69</sup>~postconverging~de-mentating/structuring/paradigming<sup>70</sup>’ that as of its reasoning-through/messianic-reasoning can overcome such a <amplituding/formative><sup>8</sup> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>}, and so counterintuitively to any given registry-worldview/dimension notion/sense of transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as rather occurring along its already secondnature established reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation normativities, conventions, practices, etc.; and this very much explains why the <cumulating/recomposuring~attendant—ontological-contiguity >-successive registry-worldviews/dimensions are successive parrhesiastic instigation of renewed reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation. Further the ‘renewed ontological-good-faith/authenticity<sup>69</sup>~postconverging~de-mentating/structuring/paradigming<sup>70</sup>’ in undermining prior ‘<sup>83</sup>reference-of-thought-level and thus <sup>83</sup>reference-of-thought-<sup>84</sup>devolving-level of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-prospectively-to-reflect-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’>’ implies ‘<sup>45</sup>foregrounding\_\_entailment-<in-succession-of-profound-supererogation<sup>96</sup>>|<postconverging—narrowing-down~sublimation-as-to-‘existence— as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation<sup>96</sup>-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’;-as-operative-notional~<sup>18</sup>deprocrypticism)> as to existence-potency<sup>39</sup>~sublimating—nascence,-disclosed-from-prospective-epistemic-digression, and not

‘unification on the basis of human-subpotency elicited contrasting-and-comparison’ as the latter just leads to a complexification as of disparateness-of-conceptualisation-~~<unforegrounding-disentailment,-failing-prospectively-to-reflect-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity’<sup>67</sup>>~~ along the-very-same reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation as of an ontologically-flawed human-subpotency dialogical-equivalence-~~<as-to-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~duced-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}—postconverging-entailment,-in-self-becoming/self-conflatedness<sup>13</sup> /formative—supererogating>~~ that ‘allows the mortals that we are to average our thoughts’ rather than existence-potency<sup>39</sup>~sublimating—nascence,-disclosed-from-prospective-epistemic-digression imposing ontological-veracity as of prospective ~~<amplituding/formative—epistemicity>causality ~as-to-projective-totalitative—implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>61</sup>.~~ This explains why the <sup>103</sup>universalising-idealisation of Socratic-philosophers, budding-positivists thought and herein as well suprastructuralism/postmodern-thought are all characterised in their knowledge-reification~gesturing-and-accounting—of-epistemic—phenomenalism-~~<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~duced-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}—postconverging-entailment>~~ not by an articulation along the prior established reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation but rather

prospective existence-potency<sup>39</sup>~sublimating~nascence,-disclosed-from-prospective-epistemic-  
 digression constraining parrhesiastic aestheticisation of prospective reproducibility—  
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation, that in all three  
 cases looks down upon the notion of human-subpotency sophistic/pedantic pretence of  
<sup>45</sup>foregrounding\_\_entailment-<in-succession-of—profound-supererogation<sup>96</sup>>-<postconverging—  
 narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal/unenframing/re-  
 ontologising,-elicited-from-prospective—profound-supererogation<sup>96</sup>’-in-reflecting-  
 ‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’;-as-operative-  
 notional~<sup>18</sup>deprocrypticism) that is no more than complexification as of disparateness-of-  
 conceptualisation-<unforegrounding-disentailment,-failing-prospectively-to-reflect-  
 ‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’>. Critically as  
 of such parrhesiastic instigation of prospective relative-ontological-completeness<sup>87</sup> the prior  
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation  
 ‘sycophantic-sophistic pretences of candour’ are edgily/incisively trampled-upon  
 parrhesiastically as the Socratic-philosophers go out of their way to highlight the intellectual  
 discredit of the sophists, as budding-positivists go out of their way to highlight medieval-  
 scholasticism dogma, and likewise suprastructuralism/postmodern-thought is beyond just our  
 positivism—<sup>80</sup>procrypticism reproducibility—mathesis/motif/throwness-disposition,—as—  
 reproducibility-of-aestheticisation and as reflected herein with the parrhesiastic highlighting of  
 institutional-being-and-craft and pedantising/muddling/formulaic-hollowing-out—in-  
 subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-  
 as-to-entailing-<amplitudinal/formative-epistemicity>totalising~in-relative-ontological-  
 completeness<sup>87</sup>) as of positivism—<sup>80</sup>procrypticism ‘disjointedness-as-of-<sup>83</sup>reference-of-thought  
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation  
 as of its lack of prospective <sup>18</sup>deprocrypticism—or—preempting—disjointedness-as-of-

<sup>83</sup>reference-of-thought                      <sup>45</sup>foregrounding\_\_entailment-<in-succession-of-profound-  
supererogation<sup>96</sup>>-<postconverging-narrowing-down~sublimation-as-to-‘existence—as-  
sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-  
supererogation<sup>96</sup>’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—  
ontological-contiguity<sup>67</sup>’;-as-operative-notional~<sup>18</sup>deprocrpticism)  
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting<sup>3</sup>—for-  
conceptualisation; as all that is as of knowledge-reification~gesturing-and-accounting—of-  
epistemic-phenomenalism-<in-  
prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
implicated\_attendant-ontological-contiguity ’~educed-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-disentailment-by-  
postconverging-entailment}> at uninstitutionalised-threshold<sup>102</sup> is necessarily as of prospective  
parrhesiastic instigation beyond the priorly parrhesiastic instigated reproducibility—  
mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation. In all these three  
instances of parrhesiastic instigation for human transcendence-and-  
sublimity/sublimation/supererogatory~de-mentativity, it is important to grasp that their  
validation lies in their ‘parrhesiastic <amplituding/formative-epistemicity>-  
totalising~renewing-realisation/re-perception/re-thought of <sup>83</sup>reference-of-thought-level  
reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-  
aestheticisation’ construed as from <sup>61</sup>nonpresencing-<perspective-ontological-  
normalcy/postconvergence> reflection of <amplituding/formative-epistemicity>causality<sup>9</sup>—as-  
to-projective-totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-  
explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> of relative-

ontological-incompleteness<sup>88</sup>/relative-ontological-completeness<sup>87</sup> |

<sublimating~referencing/registering/decisioning,-as-self-becoming/self-

conflatedness<sup>13</sup>/formative~supererogating-<projective/reprojective—aestheticising-re-motif-

and~re-apriorising/re-axiomatising/re-referencing,-in-perspective~ontological-

normalcy/postconvergence> } as of 'existence-potency<sup>39</sup>~sublimating~nascence,-disclosed-

from-prospective-epistemic-digression induced <sup>45</sup>foregrounding\_\_entailment-<in-succession-

of~profound-supererogation<sup>96</sup>>-<postconverging~narrowing-down~sublimation-as-to-

'existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-

prospective~profound-supererogation<sup>96</sup>'-in-reflecting-'immanent~relative-

unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>';-as-operative-

notional~<sup>18</sup>deprocrypticism) at registry-worldview/dimension <sup>83</sup>reference-of-thought-level for

devolving <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as validated by <amplifying/formative-

epistemicity>causality<sup>9</sup>~as-to-projective-totalitative~implications-of-prospective-

<sup>6</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-

contiguity<sup>67</sup>' reflecting a <sup>45</sup>foregrounding\_\_entailment-<in-succession-of-profound-

supererogation<sup>96</sup>>-<postconverging~narrowing-down~sublimation-as-to-'existence—as-

sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective~profound-

supererogation<sup>96</sup>'-in-reflecting-'immanent~relative-unreflexivity/relative-reflexivity—

ontological-contiguity<sup>67</sup>';-as-operative-notional~<sup>18</sup>deprocrypticism) so-implied in reflecting

holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-

reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process

<cumulating/recomposuring~attendant~ontological-contiguity >-successive registry-

worldviews/dimensions with respect to human limited-mentation-capacity-deepening—as

subjecting~limitedness/human-subpotency-to-'duced-unlimitedness/existence-sublimating-

nascence<sup>253</sup>

implications

of

~~supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~~ ~~of-~~  
~~apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting~~ ~~-for-~~  
~~conceptualisation~~ for <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
aposteriorising/logicising/deriving/intelligising/measuring, and so ‘over human-subpotency  
dialogical-equivalence-~~<as-to-psychologismic~apriorising/axiomatising/referencing- {of-~~  
~~‘prospectively implicated attendant ontological-contiguity ’~educated-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging disentanglement by}—~~  
~~postconverging entailment, -in-self-becoming/self-conflatedness<sup>13</sup> /formative-supererogating>~~  
implied ~~disparateness-of-conceptualisation-<unforegrounding-disentanglement, -failing-~~  
~~prospectively-to-reflect-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-~~  
~~contiguity<sup>67</sup>>’~~ unification on the basis of an ontologically-flawed human-subpotency  
contrasting-and-comparison driven notion of <sup>45</sup>foregrounding\_\_entailment-<in-succession-of-  
profound-supererogation<sup>96</sup>>-~~{postconverging-narrowing-down~sublimation-as-to-‘existence—~~  
~~as-sublimating-withdrawal/unenframing/re-ontologising, -elicited-from-prospective-profound-~~  
~~supererogation<sup>96</sup>>-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—~~  
~~ontological-contiguity<sup>67</sup>>;-as-operative-notional~<sup>18</sup>deprocrypticism}>’. Rather the Socratic-  
philosophers are not obstinate as all the possibility for prospective transcendence-and-  
sublimity/sublimation/~~supererogatory~de-mentativity~~ that can-exist-as-of-existence-  
potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression (as from  
ontological-faith-notion-or-ontological-fideism—~~imbued-underdetermination-of-motif-and-~~  
~~apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality~~ intemporal  
parthesiastic seeding-promise dimensionality-of-sublimating<sup>25</sup> ~~—~~  
~~<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-~~  
~~conflatedness<sup>13</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-~~~~

drivenness-equalisation) for prospective knowledge-reification~gesturing-and-accounting—of epistemic-phenomenalism-<in-  
prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
implicated\_attendant-ontological-contiguity ’~educed-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-disentailment-by}-  
postconverging-entailment>, with respect to human limited-mentation-capacity-deepening—as  
subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating-  
nascence<sup>253</sup>) can only arise as to existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-  
prospective-epistemic-digression implied prospective relative-ontological-completeness<sup>87</sup>  
parrhesiastic instigation implications of <sup>103</sup>universalising-idealisation as the  
<sup>45</sup>foregrounding\_\_entailment-<in-succession-of-profound-supererogation<sup>96</sup>>-<postconverging-  
narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal/unenframing/re-  
ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup>’-in-reflecting-  
‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>57</sup>’;-as-operative-  
notional~<sup>18</sup>deprocrypticism) at <sup>83</sup>reference-of-thought-level for devolving <sup>56</sup>meaningfulness-  
and-teleology<sup>99</sup>’, and ‘not contrasting-and-comparison disparateness-of-conceptualisation-  
<unforegrounding-disentailment,-failing-prospectively-to-reflect-‘immanent~relative-  
unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’> in human-subpotency dialogical-  
equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
implicated\_attendant-ontological-contiguity ’~educed-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-disentailment-by}-  
postconverging-entailment,-in-self-becoming/self-conflatedness<sup>13</sup>/formative-supererogating>  
as of non-universalising sophistry reproducibility—mathesis/motif/throwness-disposition,—as—

reproducibility-of-aestheticisation secondnatured normativities, conventions, practices, etc. as of  
 its lack of prospective Socratic-philosophers <sup>103</sup>universalising-idealisation  
<sup>45</sup>foregrounding\_\_entailment-<in-succession-of-profound-supererogation<sup>96</sup>>-<postconverging-  
 narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal/unenframing/re-  
 ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup>’-in-reflecting-  
 ‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’;-as-operative-  
 notional~<sup>8</sup>deprocrypticism)  
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting<sup>3</sup>—for-  
 conceptualisation’; likewise the budding-positivists are not obstinate as all the possibility for  
 prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity that can-  
 exist-as-of-existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-  
 digression (as from ontological-faith-notion-or-ontological-fideism—imbued-  
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-  
 existential-reality intemporal parrhesiastic seeding-promise dimensionality-of-sublimating<sup>25</sup>—  
 <amplituding/formativ>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>1</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness—equalisation) for prospective knowledge-reification~gesturing-and-accounting—of-  
 epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant—ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’ }—conflatedness<sup>13</sup>—in—{preconverging-disentailment—by}—  
 postconverging-entailment>, with respect to human limited-mentation-capacity-deepening—as-  
 subjecting limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating-

nascence<sup>253</sup>) can only arise as to existence-potency<sup>39</sup>~sublimating~nascence,-disclosed-from-  
prospective-epistemic-digression implied prospective relative-ontological-completeness<sup>87</sup>  
parthesiastic instigation implications of ‘positivism/rational-empiricism’ as the  
<sup>45</sup>foregrounding\_\_entailment-<in-succession-of~profound-supererogation<sup>96</sup>>-<postconverging~  
narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal/unenframing/re-  
ontologising,-elicited-from-prospective~profound-supererogation<sup>96</sup>’-in-reflecting-  
‘immanent~relative~unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’;-as-operative-  
notional~<sup>18</sup>deprocrypticism) at <sup>83</sup>reference-of-thought-level for devolving <sup>56</sup>meaningfulness-  
and-teleology<sup>99</sup>’, and ‘not contrasting-and-comparison disparateness-of-conceptualisation-  
<unforegrounding-disentailment,-failing-prospectively-to-reflect-‘immanent~relative-  
unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’> in human-subpotency dialogical-  
equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
implicated\_attendant-ontological-contiguity ’~educated-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-disentailment-by}-  
postconverging-entailment,-in-self-becoming/self-conflatedness<sup>13</sup>/formative-supererogating>  
as of non-positivism/medievalism dogma reproducibility—mathesis/motif/throwness-  
disposition,-as-reproducibility-of-aestheticisation secondnatured normativities, conventions,  
practices, etc. as of its lack of prospective positivism/rational-empiricism  
<sup>45</sup>foregrounding\_\_entailment-<in-succession-of~profound-supererogation<sup>96</sup>>-<postconverging~  
narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal/unenframing/re-  
ontologising,-elicited-from-prospective~profound-supererogation<sup>96</sup>’-in-reflecting-  
‘immanent~relative~unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’;-as-operative-  
notional~<sup>18</sup>deprocrypticism)  
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting –for–  
 conceptualisation’; and likewise prospective suprastructuralism/postmodern-thought is not  
 obstinate as all the prospective possibility for our prospective transcendence-and-  
 sublimity/sublimation/supererogatory~de-mentativity that can-exist-as-of-existence-  
 potency<sup>39</sup>~sublimating~nascence,-disclosed-from-prospective-epistemic-digression (as from  
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-  
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality intemporal  
 parrhesiastic seeding-promise dimensionality-of-sublimating<sup>25</sup>—  
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness~equalisation) for prospective knowledge-reification~gesturing-and-accounting—of-  
 epistemic~phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant—ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity~contiguity-  
 <imbued~notional~cogency>’ }—conflatedness<sup>13</sup> in {preconverging-disentailment-by}-  
 postconverging-entailment}, with respect to human limited-mentation-capacity-deepening—as-  
 subjecting limitedness/human-subpotency to ‘educed-unlimitedness/existence-sublimating-  
 nascence<sup>253</sup>) can only arise as to existence-potency<sup>39</sup>~sublimating~nascence,-disclosed-from-  
 prospective-epistemic-digression implied prospective relative-ontological-completeness<sup>87</sup>  
 parrhesiastic instigation implications of ‘<sup>18</sup>deprocrypticism—or-preempting—disjointedness-as-  
 of-<sup>83</sup>reference-of-thought’ as the <sup>45</sup>foregrounding\_\_entailment-<in-succession-of-profound-  
 supererogation<sup>96</sup>>-<postconverging~narrowing-down~sublimation-as-to-‘existence—as-  
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective~profound-  
 supererogation<sup>96</sup>’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—

ontological-contiguity<sup>67</sup>; -as-operative-notional~<sup>18</sup>deprocrypticism) at <sup>83</sup>reference-of-thought-  
 level for devolving <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, and ‘not contrasting-and-comparison  
 disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-prospectively-to-  
 reflect-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>>’ in  
 human-subpotency dialogical-equivalence-<as-to-  
 psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness <sup>13</sup>-in- {preconverging-disentailment-by}-  
 postconverging-entailment,-in-self-becoming/self-conflatedness <sup>13</sup>/formative-supererogating>  
 of positivism-<sup>80</sup>procrypticism’s disjointedness-as-of-<sup>83</sup>reference-of-thought reproducibility—  
 mathesis/motif/throwness-disposition,-as-reproducibility-of-aestheticisation secondnatured  
 normativities, conventions, practices, etc. as of its lack of prospective <sup>18</sup>deprocrypticism-or-  
 preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought <sup>45</sup>foregrounding\_\_entailment-<in-  
 succession-of-profound-supererogation<sup>96</sup>>-<postconverging-narrowing-down~sublimation-as-  
 to-‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-  
 prospective-profound-supererogation<sup>96</sup>-in-reflecting-‘immanent~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>; -as-operative-  
 notional~<sup>18</sup>deprocrypticism)>  
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting <sup>3</sup>-for-  
 conceptualisation’. In furtherance of this prospective epistemic-ricochetting/transepistemicity  
 indictment, this author laments a covert practice of an intellection that has been critical of  
 postmodern-thought but in latter years ‘reformulates the implications of postmodern ideas’ as  
 original thought even as such practices supposedly passes their institutional thresholds of

admissibility with the caveat though that much of such thought is poorly operant given its ad-hoc depth of knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-~~<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~duced-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogeny>’ }—conflatedness<sup>13</sup> -in-{preconverging-disentailment-by}-postconverging-entailment>/process as of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-prospectively-to-reflect-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>14</sup>>’ }> implications, and along the same parrhesiastic prospective epistemic-ricochetting/transepistemicity line this author is very much befuddled of a perverted exercise to undermine the originality of this work supposedly because of the theoretical orientation by a naïve ad-hoc synonymising exercise that this author is very much confident fails as it overlooks the coherence and knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~duced-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogeny>’ }—conflatedness<sup>13</sup> -in-{preconverging-disentailment-by}-postconverging-entailment>/process articulated herein. Generally, such perversion of thought as it discreetly networks fails society in the long-run when it seems to assume a foreshadowing posture with regards to what can be thought or not thought as of a ‘realpolitiking of thought’ exercise. Such intellectual shadiness of vague highmindedness is no more different from the gross inanity of ancient-sophists or medieval-scholastic pedants, as of naïve shallow-minded<sup>51</sup> incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation as of a poor sense of intemporality<sup>52</sup>/longness~~

beyond earthly materialism. The transepistemic/epistemic-ricochetting veracity of all singularising/immanenting subject-matters/domains-of-study ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating <sup>45</sup>foregrounding\_\_entailment-<in-succession-of-profound-supererogation<sup>96</sup>>-~~<postconverging-narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup>-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’;-as-operative-notional~<sup>18</sup>deprocrypticism)>~~ reflecting existence’s overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility/~~panreflexivity<sup>73</sup>~~-~~<existentially-imbued-and-educing-<epistemic-~~totalising<sup>3</sup>: ~~†hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-{decompulsing}delinearity~for-cogency>~~epistemic-perspective-of-projective/reprojective—~~aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,-as-herein-specifically-relevant-to-human-subpotency)~~, as of the implications of philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding-oneness-of-ontology-~~implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness~~’, whether with respect to say evolutionary theory in the biological sciences or physics <sup>45</sup>foregrounding\_\_entailment-<in-succession-of-profound-supererogation<sup>96</sup>>-~~<postconverging-narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup>-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’;-as-operative-notional~<sup>18</sup>deprocrypticism)~~ theories for instance can ultimately imply the reconceptualisation of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> in order to supersede the fundamental approach of ‘finite categorising axiomatisation’ as of positivism

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting towards  
 {epistemic-totalising<sup>13</sup>}hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
 {decompulsing}delinearity~for-cogency ‘implicated\_attendant\_ontological-contiguity<sup>67</sup>?~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> reifying <amplituding/formative-epistemicity>causality<sup>9</sup>~as-  
 to-projective-totalitative-implications-of-prospective-<sup>61</sup> nonpresencing,-for-  
 explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> of  
<sup>18</sup>deprocrypticism—or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought referentialism  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting in  
 ontological-normalcy/postconvergence involving ‘ontologically-projective-as-of-ontological-  
 normalcy/postconvergence aestheticising/designed axiomatisation insight’. Basically thus, naïve  
 mimicry of mere scientific approaches and methodologies isn’t inherently ontologically-  
 pertinent but for vague ‘science-ideology sterile/anecdotal imprimatur’ as of institutional-being-  
 and-craft, as priorly any study as of the-very-same-immanent-existence/intrinsic-  
 reality/ontological-veridicality,-as-to-‘human-<amplituding/formative-  
 epistemicity>totalising~purview-of-construal’ or any <amplituding/formative-  
 epistemicity>totalising~devolved-purview-as-domain-of-construal-as-intrinsic-  
 reality/ontological-veridicality should necessarily be in nested-congruence as of supposedly  
 coherent ontological-commitment<sup>66</sup>-<implied—self-assuredness-of-ontological-good-  
 faith/authenticity<sup>69</sup>~postconverging—de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-  
 existential-reality> reflected by <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-  
 projective-totalitative-implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> as to existence-  
 potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression, and so-  
 construed from a philosophical depth of contemplation as of ‘coherence/contiguity-of-

superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-  
 so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-  
 consciousness'; with the ultimate implication that subject-matters/domains-of-study  
 totalising/circumscribing/delineating ~~<amplituding/formative–epistemicity>~~<sup>88</sup> reference-of-  
 thought-<sup>84</sup> devolving <sup>45</sup> foregrounding\_\_entailment-<in-succession-of–profound-  
 supererogation<sup>96</sup>>-<postconverging–narrowing-down~sublimation-as-to-‘existence—as-  
 sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-  
 supererogation<sup>96</sup>-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup>’;-as-operative-notional~<sup>18</sup> deprocrypticism) is what validates their  
 maturity/immaturity. It should be noted here as well that it is human limited-mentation-capacity-  
 deepening—as subjecting limitedness/human subpotency to ‘duced unlimitedness/existence-  
 sublimating-naseence<sup>233</sup> as of relative-ontological-completeness<sup>37</sup> as of  
 <amplituding/formative–epistemicity>-totalising~renewing-realisation/re-perception/re-  
 thought of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-  
 existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-  
 foresight-as-of-embodied-consciousness’ that underlies the ~~<amplituding/formative–  
 epistemicity>~~causality<sup>9</sup> ~as-to-projective-totalitative–implications-of-prospective-  
<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>97</sup> of ontologically-veridical difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-  
 in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup>-  
 as-veridical-epistemicity-relativism-determinism<sup>2</sup> over ontologically-flawed identitive-  
 constitutedness<sup>14</sup>-as-‘epistemic-totality<sup>37</sup>’-dereification-in-dissingularisation-<as-to-the-  
 disjointedness/disentailment-of-<sup>79</sup> presencing—absolutising-identitive-constitutedness<sup>14</sup>><sup>39</sup>-as-  
 flawed-epistemicity-relativism-determinism<sup>9</sup>. In another respect this author’s re-elaboration of  
 postmodern difference conception, as of ontologically-veridical difference-conflatedness<sup>13</sup>-as-

to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-  
prospective-<sup>6</sup> nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup> contends  
that this effectively captures-and-reflects the evolving reality of knowledge-  
reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
implicated\_attendant-ontological-contiguity ’~duced-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}-  
postconverging-entailment> of human<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>, and so over analytic  
atomising/taking-to-pieces formalisation approach as of identitive-constitutedness<sup>14</sup>-as-  
‘epistemic-totality<sup>37</sup>’-dereification-in-dissingularisation-<as-to-the-  
disjointedness/disentailment-of-<sup>79</sup> presencing—absolutising-identitive-constitutedness<sup>14</sup> ><sup>39</sup>-as-  
flawed-epistemicity-relativism-determinism<sup>9</sup> that goes on to analyse as if all the analysis that  
has ever been is as of<sup>79</sup> presencing—absolutising-identitive-constitutedness<sup>14</sup> while ignoring the  
<amplituding/formative-epistemicity>causality<sup>9</sup> -as-to-projective-totalitative-implications-of-  
prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—  
ontological-contiguity<sup>67</sup> of human underlying relative-ontological-incompleteness<sup>88</sup>/relative-  
ontological-completeness<sup>87</sup> -{sublimating~referencing/registering/decisioning,-as-self-  
becoming/self-conflatedness<sup>1</sup> /formative-supererogating-<projective/reprojective—  
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-  
ontological-normalcy/postconvergence>} with respect to temporal-to-intemporal ontological-  
performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as from past to  
present to future with regards to knowledge-reification~gesturing-and-accounting—of-  
epistemic-phenomenalism-<in-  
prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-

~~implicated\_attendant-ontological-contiguity~~ <sup>67</sup>~educated-  
~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-  
~~<imbued-notional~cogency>~~’ }—conflatedness<sup>13</sup> in {~~preconverging-disentailment-by~~}  
~~postconverging-entailment~~>. Another criticism is the inclination for such atomising/taking-to-  
pieces formalisation predisposition to start out with ad-hoc disparate conceptualisations as of  
identitive-constitutedness<sup>14</sup>-as-‘epistemic-totality<sup>37</sup>’-dereification-in-dissingularisation-<as-to-  
the-disjointedness/disentailment-of-<sup>79</sup> presencing—absolutising-identitive-constitutedness<sup>14</sup>><sup>29</sup>-  
as-flawed-epistemicity-relativism-determinism<sup>49</sup> that often poorly reflect the ‘ecstatic totalising-  
entailing/nested-congruence’ of existential-<disontologising/re-ontologising—aporeticism>  
phenomenality rather than the contrary approach that delves directly in ‘~~implicated\_attendant-  
ontological-contiguity~~<sup>67</sup>’~educated-  
~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-  
~~<imbued-notional~cogency>~~<sup>40</sup> and then reifies-out conceptualisations as of difference-  
conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-  
nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup>-as-veridical-epistemicity-  
relativism-determinism<sup>22</sup>. The implication here is that quite often when required to explicate  
social phenomena outside the framework of such abstract atomising/taking-to-pieces  
formalisation approach, what happens is that responses will often tend not to be as of the direct  
import of such analytical atomising/taking-to-pieces formalisation frameworks of supposed  
reification/elucidation, but rather as extra-contemplative articulations and commentaries that in-  
many-ways fall back into the very ~~<amplifying/formative>~~ ‘wooden-language-~~(imbued—  
averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-  
teleology~~ -as-of-‘nondescript/ignorable-void’ -with-regards-to-prospective-apriorising-  
implications>} that is supposed to be reified but now under the sterile/anecdotal imprimatur of  
authority. This is very much unlike the case with proponents of ‘ecstatic totalising-

entailing/nested-congruence’ whose social and existential-<disontologising/re-ontologising—aporeticism> analyses are just a natural reification/elucidation projection as from within the ‘ecstatic totalising-entailing/nested-congruence’ of existential-<disontologising/re-ontologising—aporeticism> phenomenality framework of their study. Furthermore this contrast equally produces other distractive effects in the sense that when such abstract atomising/taking-to-pieces formalisation analysis is presumed to be more profound as of its poorly nuanced interpretation of ‘implicited\_attendant-ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency><sup>40</sup>’ in a rather blurry social domain-of-study, then it assumes that issues of mutual misunderstanding are due to poor writing, poor use of language or ambiguous conceptualisations of such ‘ecstatic totalising-entailing/nested-congruence’ proponents thought, failing to factor in the ‘implicited\_attendant-ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency><sup>40</sup>’ dereifying effects of abstract atomising/taking-to-pieces formalisation as decontextualising and pulling-apart the ‘ecstatic totalising-entailing/nested-congruence’ of existential-<disontologising/re-ontologising—aporeticism> phenomenality, wherein the constraining effect of existence/intrinsic-reality/ontological-veridicality as the ‘superior party’ is ignored/overlooked on the naïve token of working on specific aspects or specific interpretation, and so out of sync with existence/intrinsic-reality/ontological-veridicality. Again, what is loss of critical pertinence here is exactly what is implied by ‘<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>/knowledge as of knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicited\_attendant-ontological-contiguity ’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-

~~<imbued-notional~cogency>' }~~ ~~—conflatedness<sup>13</sup> in {preconverging disentanglement by}—~~  
~~postconverging entailment>'~~, as being rather all about elucidating the necessary-existential-  
states-and-conditions so-construed as 'axiomatic-construct construal of ecstatic-existence/the-  
nature-of-the-world/conditions', and not presuming-and-skirting-around them, before further  
expanding on the elucidation/reification of their manifestations as validated or can be falsifiable  
by ~~<amplituding/formative-epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-~~  
~~of-prospective-<sup>61</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—~~  
~~ontological-contiguity<sup>67</sup>~~; or otherwise this simply leads to a loss of the sense of ontologically-  
veridical reality. Ultimately, such abstract atomising/taking-to-pieces formalisation tendencies  
and further as of a frequently gestational knowledge state with respect to the possibility for  
prospective social transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity,~~  
induces a penchant for flawed intellectually supplementing rhetorisation rather than reification  
as well as naïve focussing on disparateness of conceptualisations-and-interpretations as of lack  
or poor constraining ~~<amplituding/formative-epistemicity>causality<sup>9</sup> ~as-to-projective-~~  
~~totalitative-implications-of-prospective-<sup>61</sup> nonpresencing, -for-explicating~relative-~~  
~~unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~~ disposition rather than an orientation  
towards the 'transversality-~~<for-sublimating-existential-eventuating/denouement, from-~~  
~~'thinking-at-first/pure-predisposition-preemptive-of-prospective-~~  
~~disontologising/subontologising'~~—as-of-prospectively-disambiguated—affirmed-and-  
unaffirmed-~~'motif-and-apriorising/axiomatising/referencing'~~<sup>101</sup> or transversal-analysis-  
towards-validatory-selectivity-for-<sup>45</sup> foregrounding\_\_entailment-<in-succession-of-profound-  
supererogation<sup>96</sup>>-~~<postconverging-narrowing-down~sublimation-as-to-'existence—as-~~  
~~sublimating-withdrawal/unenframing/re-ontologising, -elicited-from-prospective-profound-~~  
~~supererogation<sup>96</sup>'-in-reflecting-'immanent~relative-unreflexivity/relative-reflexivity—~~  
~~ontological-contiguity<sup>67</sup>'~~;—as-operative-notional~<sup>18</sup> deprocrypticism) of conceptualisations-and-

interpretations' as constrained to ~~<amplituding/formative-epistemicity>~~causality<sup>9</sup>~as-to-  
~~projective-totalitative-implications-of-prospective-~~<sup>61</sup>nonpresencing,-for-explicating~relative-  
~~unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>67</sup> which is what further reifies the  
 body of knowledge by enabling existence as the transcendental-signifier/transcendental-  
 enabling/sublimating/~~supererogatory~~~de-mentativity to continually select the trace/ontological-  
 aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-  
~~relativism-determinism’>~~ of sound and complementary conceptualisations-and-interpretations  
 out of a genuine ecstatic reproducibility—mathesis/motif/throwness-disposition,—as-  
 reproducibility-of-aestheticisation disseminative insight, with unsound/superseded  
 conceptualisations-and-interpretations being discarded thereafter. Concretely, we can easily  
 appreciate the greater pertinence of a Foucauldian statement of relative truth as of ontologically-  
 veridical difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-  
~~nondisjointedness/entailment-of-prospective-~~<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-  
~~relativism-determinism~~<sup>22</sup>, construable rather as a more precise theoretical, conceptual and  
 operant notion of truth by its ‘~~implicated-attendant-ontological-contiguity~~<sup>67</sup>’~duced-  
~~existentialising/contextualising/textualising\_~~‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> knowledge-reifying ~~<amplituding/formative-~~  
~~epistemicity>~~causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-  
~~nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-~~  
~~contiguity~~<sup>67</sup> as of the <sup>48</sup>human-subject-emancipating-relativism-driven-recomposuring-  
 constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-  
~~prospective-~~<sup>61</sup>nonpresencing><sup>92</sup> as reflected with ‘intemporal ontological-faith-notion-or-  
 ontological-fideism—imbued-underdetermination-of-motif-and-  
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ instigated ~~relative-~~  
~~unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>67</sup>~of-the-human-institutionalisation-

process<sup>68</sup> as of difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-  
 the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-  
 relativism-determinism<sup>22</sup> implied <amplituding/formative-epistemicity>causality<sup>0</sup>~as-to-  
 projective-totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>61</sup>, as of Being-  
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-  
 infrastructure-of- meaningfulness-and-teleology ; and so when compared to the  
 atomising/taking-to-pieces formalisation notion of truth-value as of ontologically-flawed  
 identitive-constitutedness<sup>14</sup>-as-‘epistemic-totality<sup>37</sup>’-dereification-in-dissingularisation-<as-to-  
 the-disjointedness/disentailment-of-<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>><sup>29</sup>-  
 as-flawed-epistemicity-relativism-determinism<sup>49</sup>. Such a construal of relative truth doesn’t  
 imply a lack of commitment in truth, but is utterly the contrary as of a ‘much more critical and  
 ontologically decisive commitment to truth and growing truth’ as any pertinent critique can  
 garner in Foucault’s truth-delogocentering works/research-programme and its extensive  
 interpretational citability in other scholarly works/research-programmes as of its scholarly  
 advancing of the humanities and social sciences; as his works/research-programme quest for  
 truth ‘expands the conception of truth beyond our <sup>79</sup>presencing—absolutising-identitive-  
 constitutedness<sup>14</sup> <amplituding/formative-epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> mental-dispositions as if all the world that  
 has ever existed is as of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>, and  
 displaces/decenters the human subject as of its <sup>79</sup>presencing—absolutising-identitive-  
 constitutedness<sup>14</sup> cloistered-consciousness for a more mature and nuanced conception of truth  
 and the implications of truth; and so, beyond the contemplation of naïve atomising/taking-to-  
 pieces formalisation dereifying rhetorisations that border on <amplituding/formative> wooden-  
 language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-

meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to  
 prospective-apriorising-implications>} populist interpretations rather than elevating human  
 ontological construal of the social domain-of-study! It is herein contended that existence—as-  
 the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-  
 withdrawal/unenframing/re-ontologising, -elicited-from-prospective–profound-  
 supererogation<sup>96</sup>-<as-to-perspective–ontological-normalcy/postconvergence-IMPLIED-  
 ‘prospective-aporeticism-overcoming/unovercoming’> as of its ecstatic singularity actually  
 points to appropriate attitude/mental-disposition/care–and–episteme<sup>5</sup> as of ontologically-  
 veridical difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-  
 nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup>-as-veridical-epistemicity-  
 relativism-determinism<sup>22</sup> for knowledge-reification~gesturing-and-accounting—of-epistemic-  
 phenomenalism-<in-prospective Psychologismic~apriorising/axiomatising/referencing- {of-  
 ‘prospectively implicated attendant ontological-contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging disentanglement by}-  
 postconverging-entailment> of every domain-of-study; as the fact remains that the domain-of-  
 study of the social world is utterly different as of ‘implicated attendant ontological-  
 contiguity<sup>67</sup>?~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup> from the domain-of-study of the natural world, and not to  
 mention that even within the natural world or social world there are equally subject-matters  
 peculiarities that require their own specific approaches to elucidation/reification as of  
 ‘implicated attendant ontological-contiguity<sup>67</sup>?~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup> –and this said without undermining the idea of the ecstatic

singularity of existence from which all such subject-matter-human-specialisms ecstatically arise as veridically implied by singularisation-~~as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing<sup>92</sup>~~ projected epistemic-immanence/veridical-epistemicity-relativism-determinism speaking of an underlying ecstatic commonness though not common phenomenality. Thus, in all cases the overall implications for the optimum advancement of human knowledge is most critically about constraining knowledge to ‘~~implicitated\_attendant-ontological-contiguity<sup>67</sup>~~’~educated-~~existentialising/contextualising/textualising\_~~ ‘intelligibility/epistemicity/reflexivity-contiguity-~~<imbued-notional~cogency>~~’<sup>40</sup> elucidation/reification rather than just mere formalisation as of conceptual-patterning for its own sake. The fact is the natural sciences are already naturally constraint to knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-~~<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicitated\_attendant-ontological-contiguity ’~educated-existentialising/contextualising/textualising\_~~ ‘intelligibility/epistemicity/reflexivity-contiguity-~~<imbued-notional~cogency>~~’ }—conflatedness<sup>13</sup> -in-~~{preconverging-disentailment-by}-postconverging-entailment~~ by the implicitated immediate-constraining ~~<amplituding/formative-epistemicity>~~causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-~~nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~ transcendence-and-sublimity/sublimation/supererogatory~de-mentativity whereas the human world is rather blurry in this regard and hence requires the requisite explicitated insight about existence as of its ecstatic singularity for its appropriate approach for transcendence-and-sublimity/sublimation/supererogatory~de-mentativity. In-many-ways such an insight is often implied in the natural sciences as of its relative transparency of cause-and-effect reification of ‘~~implicitated\_attendant-ontological-contiguity<sup>67</sup>~~’~educated-~~existentialising/contextualising/textualising\_~~ ‘intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency><sup>40</sup> but not by a naïve/mimicked formalisation as of mere conceptual-patterning. Consider in this regard the implications of interpreting natural science transcendental-enabling/sublimating/supererogatory~de-mentativity knowledge say between Mendelian heredity and DNA genetics or say Descartes Physics and Newton and Leibniz Physics on the basis of naïve formalisation as of conceptual-patterning, then in-many-ways the latter contributors would be poorly appreciated given that the spectacular transcendence-and-sublimity/sublimation/supererogatory~de-mentativity implications of their studies are massively overlooked by a poor appreciation that knowledge is critically all about formalisation as of conceptual-patterning rather than knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-

prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~educed-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>3</sup> -in-{preconverging-disentailment-by}-

postconverging-entailment> <amplituding/formative-epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-

unreflexivity/relative-reflexivity—ontological-contiguity<sup>61</sup>. Actually, formalisation in the

natural sciences and mathematics is the effective ‘formatting outcome’ of an implicated creative process of knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-

<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~educed-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>3</sup> -in-{preconverging-disentailment-by}-

postconverging-entailment>. This process is one of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-

sublimating-naseence<sup>253</sup> as of ‘repeating/repetition of <sup>55</sup>maximalising-recomposing-for-  
 relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation for  
 knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-  
 postconverging-entailment>, inducing successive differences of ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>/morality/ethics/justice/etc. of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
 as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-  
 ‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’ with increasing  
 prospective relative-ontological-completeness<sup>87</sup>’ reflected as of difference-conflatedness<sup>13</sup>-as-  
 to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-  
 prospective-<sup>6</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>2</sup>, and not just  
 a prior formalisation exercise as mere conceptual-patterning as of elaboration-as-to-mere-  
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
 ‘prospectively-implicated\_attendant-ontological-contiguity<sup>67</sup>’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> reflected as of identitive-constitutedness<sup>14</sup>-as-‘epistemic-  
 totality<sup>37</sup>-dereification-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-  
 presencing—absolutising-identitive-constitutedness<sup>41</sup>><sup>29</sup>-as-flawed-epistemicity-relativism-  
 determinism<sup>41</sup>; with ‘repeating/repetition of <sup>55</sup>maximalising-recomposing-for-relative-  
 ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation for knowledge-  
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-

~~implicated\_attendant\_ontological-contiguity~~ ’~educed-  
~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}-  
~~postconverging-entailment~~>, inducing successive differences of ontological-performance<sup>72</sup>-  
<including-virtue-as-ontology>/morality/ethics/justice/etc. of<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>  
as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-  
‘human<amplituding/formativ-epistemicity>totalising~purview-of-construal’ with increasing  
prospective relative-ontological-completeness<sup>87</sup>’ rather reflected as of ontologically-veridical  
difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-  
~~nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-  
relativism-determinism<sup>22</sup>~~ which implied singularisation-<as-to-the-  
~~nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>~~ projected epistemic-  
immanence/veridical-epistemicity-relativism-determinism enables transcendence-and-  
sublimity/sublimation/supererogatory~de-mentativity which is ‘concurrently formatted as  
formalisation’. Thus we know of the recurrent stories of ‘mathematics invented by physicists or  
mathematicians working under the physics ‘~~implicated\_attendant\_ontological-  
contiguity<sup>67</sup>~~’~educed-  
~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup> guise’ as of the insight of their knowledge-  
reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
~~prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
~~implicated\_attendant\_ontological-contiguity~~ ’~educed-  
~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}-  
~~postconverging-entailment~~> of the physics domain-of-study, with such mathematics ‘very often~~

not well presented but essentially sublime’, and thereafter such ‘~~implicated\_attendant~~—  
ontological-contiguity<sup>67</sup>’~~~educated~~—  
~~existentialising/contextualising/textualising~~ ‘~~intelligibility/epistemicity/reflexivity-contiguity-~~  
<~~imbued-notional~cogency~~>’<sup>40</sup> initially reified mathematics is further reified as of mathematics  
more generalised-level of ‘~~implicated\_attendant~~—ontological-contiguity<sup>67</sup>’~~~educated~~—  
~~existentialising/contextualising/textualising~~ ‘~~intelligibility/epistemicity/reflexivity-contiguity-~~  
<~~imbued-notional~cogency~~>’<sup>40</sup> insight while ‘exquisitely formalised in concurrence’. This  
reality of ‘repeating/repetition of <sup>55</sup>maximalising-recomposuring-for-relative-ontological-  
completeness<sup>87</sup>—unframed/re-ontologising~conceptualisation for knowledge-  
reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
~~prospective\_psychologismic~apriorising/axiomatising/referencing-~~{of-‘~~prospectively-~~  
~~implicated\_attendant~~—ontological-contiguity ’~~~educated~~—  
~~existentialising/contextualising/textualising~~ ‘~~intelligibility/epistemicity/reflexivity-contiguity-~~  
<~~imbued-notional~cogency~~>’ }—~~conflatedness~~ <sup>3</sup>-in-{~~preconverging-disentailment-by~~—  
~~postconverging-entailment~~}, inducing successive differences of ontological-performance<sup>72</sup>-  
<including-virtue-as-ontology>/morality/ethics/justice/etc. of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-  
‘human<~~amplituding/formative-epistemicity~~>totalising~purview-of-construal’ with increasing  
prospective relative-ontological-completeness<sup>87</sup>’ is very much obvious from the accounts of  
‘successive partial contributions-and-failures’ that lead to major breakthroughs in the natural  
sciences as of the ‘very same <~~amplituding/formative-epistemicity~~>totalising~devolved—  
purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’;  
with this ontologically-veridical difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-  
singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-  
~~veridical-epistemicity-relativism-determinism~~<sup>22</sup> ‘repeating/repetition of <sup>55</sup>maximalising-

recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
 ontologising~conceptualisation for knowledge-reification~gesturing-and-accounting—of-  
 epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-  
 postconverging-entailment}, inducing successive differences of ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>/morality/ethics/justice/etc. of<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>  
 as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-  
 ‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’ with increasing  
 prospective relative-ontological-completeness<sup>87</sup>’ construed as occurring within the-very-same  
 scientist, across scientists of the same interest-of-study in a generation, and across scientists of  
 the same developing interest-of-study crossgenerationally as of the ‘very same  
 <amplituding/formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-  
 intrinsic-reality/ontological-veridicality/existential-reality’. In this regard, we can appreciate that  
 as of their differing ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. the threshold where the theory-of-relativity-together-with-  
 quantum-mechanics—axiomatic-constructs projects its prospective relative-ontological-  
 completeness<sup>87</sup> is considered as postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-  
 psychologism, and striving to operate the classical-mechanics—axiomatic-constructs in its  
 projected prior relative-ontological-incompleteness<sup>88</sup> is effectively preconverging-or-  
 dementing<sup>20</sup>—apriorising-psychologism; even though both address the ‘very same physics  
 <amplituding/formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-  
 intrinsic-reality/ontological-veridicality/existential-reality’. The implications of flawed

formalisation credo as of conceptual-patterning identitive-constitutedness<sup>14</sup>-as-‘epistemic-  
 totality<sup>37</sup>’-dereification-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-  
~~79~~presencing—absolutising-identitive-constitutedness<sup>14</sup>><sup>29</sup>-as-flawed-epistemicity-relativism-  
 determinism<sup>49</sup> implied dissingularisation-<as-to-the-disjointedness/disentailment-of-  
~~79~~presencing—absolutising-identitive-constitutedness<sup>14</sup>><sup>29</sup>/epistemic-nonimmanence/flawed-  
 epistemicity-relativism-determinism extends, as of its flawed primacy of conceptual-patterning  
 on the basis of a conception of knowledge that tends to belittle and trivialise original knowledge  
 contributions geared towards creative knowledge-reification~gesturing-and-accounting—of-  
 epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-disentailment-by}-  
 postconverging-entailment> while naively overrating contributions to knowledge of a  
 conceptual-patterning orientation, in further blurring the study of the social with  
 mischaracterisations and poor appreciation of transcendence-and-  
 sublimity/sublimation/supererogatory~de-mentativity implications and ultimately induces self-  
 perpetuating artifices of institutional-being-and-craft that mechanically ‘paradoxically then  
 supersede knowledge’ as of its very organic ontological-good-faith/authenticity<sup>69</sup>. One recurrent  
 consequence of the formalisation credo that keeps on arising for instance in the analytic tradition  
 of philosophy as of its non-totalising-entailing or ‘poor apriorising/axiomatising/referencing-  
 {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-disentailment-by}-  
 postconverging-entailment of totalising-entailing/nested-congruence’, is that the underlying

conception about growing the body of human knowledge seems to be the ‘incrementing of all such conceptual-patterning conceptualisations’ going by their cross-analysis as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—‘prospectively implicated attendant ontological-contiguity<sup>67</sup>’~educated—existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup>. Basically, the underlying implication of apriorising/axiomatising/referencing- {of-‘prospectively implicated attendant ontological-contiguity ’~educated—existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging disentanglement by}—postconverging entailment, and so over naïve apriorising/axiomatising/referencing- {of-‘prospectively implicated attendant ontological-contiguity ’~educated—existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—constitutedness<sup>14</sup>-in- preconverging entailment, is that all ontologically-veridical conceptualisations can only be veridical by their ‘abstract reduction to the totalising-entailing/nested-congruence implication of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup>-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> as of its ecstatic singularity’, and thus implies the articulation of all such ontologically-veridical conceptualisations as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup> projected epistemic-immanence/veridical-epistemicity-relativism-determinism; while avoiding any such conceptualising naivety that may imply ‘existence in existence’ as this can only lead to flawed conceptualisations, <amplituding/formative-epistemicity>totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> and logocentrism as of apriorising/axiomatising/referencing- {of-‘prospectively implicated attendant ontological-contiguity ’~educated- existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity- <imbued-notional~cogency>’ }—constitutedness<sup>14</sup> in preconverging entailment. Critically, no concepts have any veridical<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> but only rather as of their apriorising/axiomatising/referencing- {of-‘prospectively implicated attendant ontological-contiguity ’~educated- existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity- <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in {preconverging disentanglement by}—postconverging entailment with existence, and cannot be construed as ‘existing in existence’ as implied by apriorising/axiomatising/referencing- {of-‘prospectively implicated attendant ontological-contiguity ’~educated- existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity- <imbued-notional~cogency>’ }—constitutedness<sup>14</sup> in preconverging entailment which just leads to ontologically-flawed dissingularisation-<as-to-the-disjointedness/disentanglement-of-<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>1 > 29</sup>/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism implied identitive-constitutedness<sup>14</sup>-as-‘epistemic-totality<sup>37</sup>’-dereification-in-dissingularisation-<as-to-the-disjointedness/disentanglement-of-<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>1 > 29</sup>-as-flawed-epistemicity-relativism-determinism<sup>49</sup>. We can appreciate that the naïve conceptual-patterning of conceptualisations in many a social domain-of-study failing to disambiguate divergent knowledge implications-and-contributions as of knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively implicated attendant ontological-contiguity ’~educated-

~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>3</sup> -in-{preconverging-disentailment-by}-  
 postconverging-entailment>~~ end up transforming subject-matters into descriptive enunciations  
 of weak existentially-<disontologising/re-ontologising—aporeticism> explanatory and  
 predicative capacity. The entire project of human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is nothing  
 but one of creatively elucidating/reifying existence/existential-possibilities, ‘with no out of  
 existence knowledge project’, which is merely delusional. Thus, what is critically missing here  
 is the fundamental constraining reality for creative knowledge-reification~gesturing-and-  
 accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>3</sup> -in-{preconverging-disentailment-by}-  
 postconverging-entailment>, and so over the mere possibilities for abstracting  
 conceptualisations. This very much explains why many of those who subscribe to the  
 formalisation credo have a poor existential-<disontologising/re-ontologising—aporeticism>  
 projection and appreciation for grasping the ‘implicated\_attendant-ontological-  
 contiguity<sup>67</sup>?~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> reifying gestures of postmodern-thought and other critical  
 theories, and end up often haranguing such orientations by striving to constrain them on the basis  
 of vague abstractions as of elaboration-as-to-mere-  
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
 ‘prospectively-implicated\_attendant-ontological-contiguity<sup>67</sup>?~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency><sup>40</sup>. This failure in fully appreciating the import of ontologically-  
 veridical difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-  
 nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-  
 relativism-determinism<sup>27</sup> ‘repeating/repetition of <sup>55</sup>maximalising-recomposuring-for-relative-  
 ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation for knowledge-  
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity~contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-disentailment-by}-  
 postconverging-entailment>, inducing successive differences of ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>/morality/ethics/justice/etc. of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
 as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-  
 ‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’ with increasing  
 prospective relative-ontological-completeness<sup>87</sup>’ as of implied singularisation-<as-to-the-  
 nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup> projected epistemic-  
 immanence/veridical-epistemicity-relativism-determinism has fundamental  
 <amplituding/formative-epistemicity>causality<sup>9</sup>-as-to-projective-totalitative-implications-of-  
 prospective-<sup>9</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup>, as transcendence-and-sublimity/sublimation/supererogatory~de-  
 mentativity only arise as of human expansion of its reifying grasp of ‘implicated\_attendant-  
 ontological-contiguity<sup>67</sup>~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity~contiguity-  
 <imbued-notional~cogency><sup>40</sup>. Consider in this regard that the repeated <sup>55</sup>maximalising-  
 recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-

ontologising~conceptualisation articulation by this author on the theme of conceptual-patterning here further complements as of further articulated reification of this very theme elsewhere herein, more than just about a mechanical repeating; and this knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-

prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~educated-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>3</sup> -in- {preconverging disentanglement-by}-

postconverging-entailment> insight often goes missing with many a subscriber to the formalisation credo, as of reification along the three frames indicated above (as of same scholar interest-of-study, scholars of the same generation interest-of-study and scholars crossgenerationally developing interest-of-study). In this regard, the contribution of post-structuralist scholars like Foucault, Derrida, Lyotard, Lacan, Deleuze have now and then been belittled as not original, as of a very much naïve conceptual-patterning-{as-devoid-of-

‘prospectively implicated\_attendant-ontological-contiguity ’~educated-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup>’s-reifying-or-elucidating-of-‘prospective-relative-ontological-

completeness<sup>87</sup>’;-so-rather-enabled-<by-a-<sup>61</sup> nonpresencing-divulging-of-momentous-

<sup>4</sup>historiality/ontological-eventfulness<sup>88</sup> /ontological-aesthetic-tracing-<perspective-

ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}

conception of knowledge; going by their profound association with earlier scholars and more specifically Heidegger and Nietzsche. From a creative knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-

prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~educated-

~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>33</sup> -in-{preconverging-disentailment-by}-  
 postconverging-entailment>~~ construal perspective, this is no less silly as dismissing and  
 belittling as unoriginal the ideas of later physicists on the flawed argument that their  
 contributions are supposedly just more evolved formalisation as of conceptual-patterning of  
 concepts originarily/as-of-event<sup>38</sup> available to earlier contributors to the ‘traditional classical  
 mechanics axiomatic-construct’ propounded by Newton together with the conceptual-patterning  
 influences of Galileo, Descartes, Leibniz, etc. (as to ‘a flawed mere conceptual-patterning-<as-  
 devoid-of-‘prospectively-implicated\_attendant-ontological-contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>’s-reifying-or-elucidating-of-‘prospective-relative-ontological-  
 completeness<sup>37</sup>’;-so-rather-enabled-<by-a-<sup>41</sup> nonpresencing-divulging-of-momentous-  
<sup>44</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-  
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}  
 interpreting’ of such concepts like space, time, force, etc.). Such a conclusion certainly reflects  
 a ‘massive ontological dearth’ in failing to appreciate the creative knowledge-  
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>33</sup> -in-{preconverging-disentailment-by}-  
 postconverging-entailment> <amplituding/formative-epistemicity>causality<sup>41</sup>~as-to-projective-  
 totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>41</sup> of the latter contributors in both  
 instances. This further speaks of a poor grasp of the human knowledge project as being all about

further reifying human grasp of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/formative-epistemicity>totalising~purview-of-construal’, with the intellectual’s job to the best of their abilities rather being about orientating its effort for the best possibility to further this goal whether as of critical altogether new thought development or critical recomposing of prior thought, or both. More likely than not the headway made by prior scholars means that the good intellectual knows as of the true goal of human knowledge advancement beyond just institutional-being-and-craft that their best effort is rather in further advancing/reifying-or-elucidating the headway as of ‘repeating/repetition of <sup>55</sup>maximalising-recomposing-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation for knowledge-reification~gesturing-and-accounting—of epistemic-phenomenalism-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity’ ~duced-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-disentailment-by}—postconverging-entailment}, inducing successive differences of ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/formative-epistemicity>totalising~purview-of-construal’ with increasing prospective relative-ontological-completeness<sup>87</sup>. This is especially the case where such headway mirrors ‘pure-ontology’ articulation, as there is only one ontological as existential-<disontologising/re-ontologising—aporeticism> reality. This orientation and rearticulating exercise by postmodern-thought speaks rather of an assurance that they are on a solid ontological pathway just as physicists orientation and redevelopment of the ontic lines setup by the early Galileos, Newtons and Leibnizes speaks of an assurance of ontological depth, in both instances

as of their knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-  
<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
implicated-attendant-ontological-contiguity ’~duced-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogeny>’ }—conflatedness<sup>13</sup> in- {preconverging-disentailment-by}-  
postconverging-entailment>. Ultimately, and it is herein contended that the various scholarly  
contributions to postmodern-thought can be understood as rather pointing to the  
preconverging/postconverging-de-mentative/structural/paradigmatic disseminative  
implications of futural Being-development/ontological-framework-expansion-as-to-depth-of-  
ontologising-development-as-infrastructure-of- meaningfulness-and-teleology as of  
prospective <sup>18</sup>deprocrypticism-or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought  
ontologically-veridical difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-  
singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-  
veridical-epistemicity-relativism-determinism<sup>22</sup>. We can equally appreciate that much of the  
disseminative rational-empiricism/positivism implications of the works of such pioneers like  
Copernicus, Galileo, and specifically Descartes, etc. created a ‘rational-empiricism/positivism  
disseminative metaphoricity<sup>57</sup> orientation making the human subject thinking as of mathesis  
<sup>103</sup>universalis conceptualisation central’ reflected by Descartes ‘I think therefore I am’, and as  
followed and adopted to resolve various human knowledge issues by subsequent thinkers in  
successive generations as of human ontological-faith-notion-or-ontological-fideism—imbued-  
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-  
existential-reality reasoning-through/messianic-reasoning wherein in their states of  
undecidability/aporia ‘left it’ to existence as of <amplituding/formative-  
epistemicity>causality<sup>6</sup>~as-to-projective-totalitative-implications-of-prospective-  
<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-

contiguity<sup>67</sup> as the veritable transcendental-signifier/transcendental-enabling/sublimating/supererogatory~de-mentativity to ‘continually select’ rational-empiricism/positivism disseminative orientations for transcendence-and-sublimity/sublimation/supererogatory~de-mentativity, leading to our present refined positivism/rational-empiricism conception! But then because our present ‘positivism~<sup>80</sup>procrypticism human subject is rather undecentered’ relative to the prospective postmodern~notional~<sup>18</sup>deprocrypticism self-conscious mindset we fail to truly appreciate the preconverging/postconverging~de-mentative/structural/paradigmatic disseminative implications of postmodern-thought as of the prospective exercise of ‘leaving it’ to existence as of <amplifying/formative~epistemicity>causality<sup>9</sup>~as-to-projective-totalitative~implications-of-prospective-<sup>6</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity~ontological-contiguity<sup>67</sup> as the veritable transcendental-signifier/transcendental-enabling/sublimating/supererogatory~de-mentativity to ‘continually select’ postmodern~notional~<sup>18</sup>deprocrypticism disseminative orientations for transcendence-and-sublimity/sublimation/supererogatory~de-mentativity, in the same vain that the ‘non-positivism/medievalism undecentered human subject’ failed to truly appreciate the preconverging/postconverging~de-mentative/structural/paradigmatic disseminative implications of prospective positivism/rational-empiricism thought. On-the-other-hand, recurrent mere conceptual-patterning-~~(as-devoid-of-‘prospectively implicated attendant~~ontological-contiguity<sup>67</sup>’~educated~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity~contiguity-<imbued~notional~cogency><sup>40</sup>’s-reifying-or-elucidating-of-‘prospective-relative-ontological-completeness<sup>87</sup>’;-so-rather-enabled-<by-a-<sup>61</sup>nonpresencing-divulging-of-momentous-<sup>4</sup>historiality/ontological-eventfulness<sup>8</sup>/ontological-aesthetic-tracing-<perspective~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}

predispositions and orientations arise because of poor appreciation/reference for judging knowledge often as of poor institutional mechanical conceptualisation of knowledge, wherein the constraining metrics of institutional setups including strangely enough also many such tertiary institutions where poststructuralist thinkers studied-and-taught-as-outlying-intellectuals, ‘apparently and falsely surpass existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective~profound-supererogation<sup>96</sup> -<as-to-perspective~ontological-normalcy/postconvergence-implicit-‘prospective-aporeticism-overcoming/unovercoming’>’.

Such institutional nombrilistic inclinations operate on the naivety that institutional processes are inherently reifying by their mere infrastructure and deferential-formalisation-transference, and set up enframed constraints that are in-many-ways self-defeating for the purpose of profound knowledge-reification~gesturing-and-accounting—of-epistemic~phenomenalism-<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant~ontological-contiguity ’~educed-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity~contiguity-<imbued~notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging disentanglement by}—postconverging-entanglement> for transcendence-and-sublimity/sublimation/supererogatory~de-mentativity. But then with regards to the social notwithstanding its high emotional-involvement disruptiveness to knowledge, more profoundly knowledge-reification~gesturing-and-accounting—of-epistemic~phenomenalism-<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant~ontological-contiguity ’~educed-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity~contiguity-<imbued~notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging disentanglement by}—postconverging-entanglement> here implies human displacement/decentering even though our

temporal/shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> dispositions certainly have  
a hard time assuming the full implications of such prospectively implied transcendental  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>. This further speaks to the fact that human knowledge is much  
more than distantly/remotely abstracted conceptions of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> of trite  
knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
implicated\_attendant-ontological-contiguity ’~educed-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}-  
postconverging-entailment> <amplituding/formative-epistemicity>causality<sup>9</sup> ~as-to-projective-  
totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-  
unreflexivity/relative-reflexivity—ontological-contiguity<sup>61</sup>, as on critical occasions this puts the  
human subject itself into question; and so, as of ‘ontological-faith-notion-or-ontological-  
fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-  
so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-  
through/messianic-reasoning’ even where this edges into contortioning asceticism<sup>4</sup> as of  
postconverging-nonextricatory-existential-preempting-of-existential-unthought. Such ‘pure-  
ontology’ orientation grounded on creative knowledge-reification~gesturing-and-accounting—  
of-epistemic-phenomenalism-<in-  
prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
implicated\_attendant-ontological-contiguity ’~educed-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}-  
postconverging-entailment> is ever always a ‘apriorising/axiomatising/referencing- {of-  
‘prospectively implicated\_attendant-ontological-contiguity ’~educed-

~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity–contiguity–  
 <imbued–notional~cogency>’ }—conflatedness<sup>13</sup>–in–{preconverging–disentailment–by}–  
 postconverging–entailment totalising–entailing/nested–congruence’ as it aspires to grasping and  
 articulating <sup>56</sup>meaningfulness–and–teleology<sup>99</sup> as portends to the wholeness/nested–congruence  
 of the–very–same–immanent–existence/intrinsic–reality/ontological–veridicality,–as–to–  
 ‘human<amplifying/formative–epistemicity>totalising~purview–of–construal’; with such  
 construal in reality rather very much as of singularisation–<as–to–the–  
 nondisjointedness/entailment–of–prospective–<sup>61</sup>nonpresencing><sup>92</sup> projected epistemic–  
 immanence/veridical–epistemicity–relativism–determinism rather than dissingularisation–<as–to–  
 the–disjointedness/disentailment–of–<sup>79</sup>presencing—absolutising–identitive–  
 constitutedness <sup>8</sup>><sup>29</sup>/epistemic–nonimmanence/flawed–epistemicity–relativism–determinism. It  
 is thus not a surprise that many natural sciences in their ‘creative knowledge–  
 reification~gesturing–and–accounting—of–epistemic–phenomenalism–<in–  
 prospective–psychologistic~apriorising/axiomatising/referencing–{of–‘prospectively–  
 implicated–attendant–ontological–contiguity’~educated–  
 existentialising/contextualising/textualising’–intelligibility/epistemicity/reflexivity–contiguity–  
 <imbued–notional~cogency>’ }—conflatedness<sup>13</sup>–in–{preconverging–disentailment–by}–  
 postconverging–entailment’ develop as and aspire to be whole/congruent in conception, even  
 though their concepts can be misconstrued as rather disparate but in effect are ‘operant as of  
 wholeness/nested–congruence’. Likewise, the underlying <sup>18</sup>deprocrypticism–or–preempting—  
 disjointedness–as–of–<sup>83</sup>reference–of–thought apriorising/axiomatising/referencing–{of–  
 ‘prospectively–implicated–attendant–ontological–contiguity’~educated–  
 existentialising/contextualising/textualising’–intelligibility/epistemicity/reflexivity–contiguity–  
 <imbued–notional~cogency>’ }—conflatedness<sup>13</sup>–in–{preconverging–disentailment–by}–  
 postconverging–entailment totalising–entailing/nested–congruence suprastructuralism

conception herein is rather articulated as of singularisation-~~as-to-the-~~  
~~nondisjointedness/entailment-of-prospective-~~<sup>01</sup> ~~nonpresencing~~<sup>02</sup> projected epistemic-  
 immanence/veridical-epistemicity-relativism-determinism as of epistemic reflection of the  
 ecstatic singularity of existence—~~as-the-absolute-a-priori-of-~~  
~~conceptualisation~and~existence—~~as-sublimating-withdrawal/unenframing/re-ontologising,-  
 elicited-from-prospective—profound-supererogation<sup>06</sup> ~~as-to-perspective—ontological-~~  
~~normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>~~.  
 Unlike the ~~apriorising/axiomatising/referencing-~~{of-~~‘prospectively-implicated-attendant-~~  
~~ontological-contiguity~~’~~~educated-~~  
~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity—contiguity-  
~~<imbued-notional~cogency>~~’ }—constitutedness<sup>14</sup> ~~in-preconverging-entailment~~ rampant  
 with human and social conceptualisations, it is important to grasp that conceptualisations in  
 many a natural science domain tend to be naturally as of ~~apriorising/axiomatising/referencing-~~  
~~of-‘prospectively-implicated-attendant-ontological-contiguity~~’~~~educated-~~  
~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity—contiguity-  
~~<imbued-notional~cogency>~~’ }—conflatedness<sup>13</sup> ~~in-{preconverging-disentailment-by}-~~  
~~postconverging-entailment~~ totalising-entailing/nested-congruence given their theoretical,  
 conceptual and operant existential-~~disontologising/re-ontologising—aporeticism~~  
 contiguity/congruence ~~amplituding/formative-epistemicity>~~causality<sup>09</sup> ~~as-to-projective-~~  
~~totalitative-implications-of-prospective-~~<sup>01</sup> ~~nonpresencing,-for-explicating~relative-~~  
~~unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>01</sup> with the ‘ecstatic singularity of the-  
 very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-  
 ‘human-~~amplituding/formative-epistemicity>~~totalising~purview-of-construal’ implied with  
 regards to all such seemingly ad-hoc conceptualisations being contiguously reflected across  
 space and time’. We can consider in this regard the strongly nested-congruence/contiguity of

seemingly disparate conceptualisations as force, energy, etc. in physics or hereditary and functional conceptualisations in biology; reflected as of the specifically ecstatically nested-congruence of such conceptualisations with the existential-~~<disontologising/re-ontologising—aporeticism>~~ wholeness, and so more than just abstractable conceptualisations out of sync with effective nesting as of the existential-~~<disontologising/re-ontologising—aporeticism>~~ wholeness. In other words, the nestedness of the conceptualisations imply that there is a natural or existential-~~<disontologising/re-ontologising—aporeticism>~~ cogency-and-fluidity among the concepts, speaking-of-and-reflecting their wholeness; the implication is not necessarily that all the whole field-of-study must be grasped all at once but rather that this existential-~~<disontologising/re-ontologising—aporeticism>~~ cogency-and-fluidity speaking-of-and-reflecting wholeness must insightfully be grasped before articulating existentially/ontologically pertinent conceptualisations that are equally cogent-and-fluid with the wholeness. That underlying dynamic theoretical-conceptual-operand interrelatedness speaking of singularisation-  
~~<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing>~~<sup>2</sup> projected epistemic-immanence/veridical-epistemicity-relativism-determinism is often very much lacking in many a social domain-of-study which ad-hoc nature of conceptualisations can easily be misconstrued as of the same wholeness/nested-congruence nature with many natural science conceptualisations. This reality of comprehensive depth of knowledge is easily lost to ad-hoc and disparate social conceptualisations that by their ~~apriorising/axiomatising/referencing- {of-~~ ~~‘prospectively implicated\_ attendant—ontological-contiguity ’~educated—~~ ~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-~~ ~~<imbued—notional~cogency>’ }~~—constitutedness<sup>14</sup> ~~in preconverging entailment~~ token tend to give up on the central issue of knowledge as of its wholeness/nested-congruence reflection ‘as of creative knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-  
~~<in-prospective\_ psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-~~

~~implicated\_attendant-ontological-contiguity ’~educed-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-~~  
~~postconverging-entailment>’~~ of existence—as-the-absolute-a-priori-of-  
conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-ontologising,-  
elicited-from-prospective-profound-supererogation<sup>96</sup>-<as-to-perspective-ontological-  
normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> in  
its ecstatic singularity. The naivety of implied ~~apriorising/axiomatising/referencing-~~{of-  
~~‘prospectively implicated\_attendant-ontological-contiguity ’~educed-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—constitutedness<sup>14</sup>-in-preconverging-entailment~~ in the social  
is in the expectation that the unity of disparateness of conceptualisations as of the-very-same-  
immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-  
‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’ will take care of  
itself in reflecting the ecstatic singularity of existence without human self-conscious  
wholeness/nested-congruence conception as of ~~apriorising/axiomatising/referencing-~~{of-  
~~‘prospectively implicated\_attendant-ontological-contiguity ’~educed-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-~~  
~~postconverging-entailment~~ in this respect; but then such parsimony loses more than just  
wholeness/nested-congruence in the sense that sound conceptualisations cannot be done without  
a sense of wholeness/nested-congruence in the first place, and more precisely as of ‘totalising-  
entailing/nested-congruence ~~apriorising/axiomatising/referencing-~~{of-‘prospectively-  
~~implicated\_attendant-ontological-contiguity ’~educed-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~

~~<imbued-notional~cogency>' }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-  
postconverging-entailment with existence as of its ecstatic singularity'. While in-many-ways the  
natural sciences as immediately-and-directly constrained by ~~<amplituding/formative-  
epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>67</sup>~~ are naturally and ad-hocly postconvergingly—de-mentated/structured/paradigmed to  
implicitly construe wholeness/nested-congruence of conception as of 'totalising-  
entailing/nested-congruence      apriorising/axiomatising/referencing- {of-~~'prospectively-  
implicated\_attendant—ontological-contiguity~~' ~duced-  
existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity—contiguity-  
<imbued-notional~cogency>' }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-  
postconverging-entailment with existence as of its ecstatic singularity' with regards to their  
conceptualisations, this cannot be said of the same of the social as of the need for its self-  
conscious understanding of wholeness/nested-congruence conception as of  
'~~apriorising/axiomatising/referencing- {of-~~'prospectively implicated\_attendant—ontological-  
contiguity~~' ~duced-  
existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity—contiguity-  
<imbued-notional~cogency>' }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-  
postconverging-entailment with existence as of its ecstatic singularity' given its inherent  
'blurriness-~~<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-  
preconverging,-in-disontologising-formulaic—dragging-out/hollowing-out>,  
<amplituding/formative—epistemicity>totalising~self-referencing-  
syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> and emotional-involvement, in order to  
then achieve parallel level of ~~<amplituding/formative—epistemicity>causality<sup>9</sup>~as-to-projective-  
totalitative—implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-~~~~~~~~

unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> knowledge conception as of  
 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup>  
 projected epistemic-immanence/veridical-epistemicity-relativism-determinism. In effect this  
 ontological difficulty fundamentally has to do with the inherent difficulty of dispensing-with-  
 immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup>  
 (as of human self-surpassing—existentialism-form-factor,-in-overcoming-  
 ‘notional~collateralising-beholdening-prot Humanity’-to-‘attain-sublimating-humanity’-as-to-  
 existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression  
 to supersede human temporality<sup>98</sup>/shortness <amplifying/formative> wooden-language-  
 (imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-  
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-  
 prospective-apriorising-implications>)) construed as ‘dispensing-with-shallow-  
 mathesis/motif/throwness-disposition’-for-relative-ontological-completeness<sup>87</sup>-by-reification;  
 with human self-consciousness rather prone to its given <sup>83</sup>reference-of-thought reproducibility—  
 mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting for its  
 knowledge construal. The insight for singularisation-<as-to-the-nondisjointedness/entailment-  
 of-prospective-<sup>61</sup> nonpresencing><sup>92</sup> projected epistemic-immanence/veridical-epistemicity-  
 relativism-determinism being that as of its ‘dispensing-with-shallow-  
 mathesis/motif/throwness-disposition’-for-relative-ontological-completeness<sup>87</sup>-by-reification,  
 as increasing prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought towards  
 ontologically-uncompromised—referentialism avails, effectively the construal of the social  
 assumes the requisite reproducibility—mathesis/motif/throwness-disposition,—as-  
 reproducibility-of-aestheticisation  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting for

wholeness/nested-congruence conceptualisation as of the ~~apriorising/axiomatising/referencing-~~  
~~{of-‘prospectively-implicated-attendant-ontological-contiguity’-reduced-~~  
~~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional-cogency>’ }~~—conflatedness<sup>13</sup> ~~in-{preconverging-disentailment-by}-~~  
~~postconverging-entailment~~ of ‘prospective ontological-normalcy/postconvergence  
 ontologically-uncompromised—referentialism notional~<sup>18</sup>deprocrypticism  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’, as  
 implied by the suprastructuralism conception herein in fully reflecting the ecstatic singularity of  
 existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-  
 withdrawal/unenframing/re-ontologising, -elicited-from-prospective-profound-  
 supererogation<sup>96</sup> ~~-<as-to-perspective-ontological-normalcy/postconvergence-implied-~~  
~~‘prospective-aporeticism-overcoming/unovercoming’>~~, and so over our present  
 parsimony/disparateness of conceptualisations ‘reproducibility—mathesis/motif/thrownness-  
 disposition,—as-reproducibility-of-aestheticisation as-of-ontologically-compromised—  
 categorising positivism—<sup>80</sup>procrypticism  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’. Thus we  
 can appreciate here that ultimately singularisation ~~-<as-to-the-nondisjointedness/entailment-of-~~  
~~prospective-<sup>61</sup>nonpresencing><sup>92</sup>~~ projected epistemic-immanence/veridical-epistemicity-  
 relativism-determinism is not just artificially prompted but is rather the  
 preconverging/postconverging—de-mentative/structural/paradigmatic consequence of the  
 prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting  
 attitude/mental-disposition/care—and-episteme<sup>5</sup>, ultimately as of prospective ontological-  
 normalcy/postconvergence ontologically-uncompromised—referentialism <sup>18</sup>deprocrypticism—  
 or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought. Our mental-disposition is caught

up between its capacity to conceptualise as of singularisation-<as-to-the-  
nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup> projected epistemic-  
immanence/veridical-epistemicity-relativism-determinism implied prospective relative-  
ontological-completeness<sup>37</sup> apriorising/axiomatising/referencing- {of-‘prospectively-  
implicated\_attendant-ontological-contiguity ’~educated-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in- {preconverging-disentailment-by}-  
postconverging-entailment and dissingularisation-<as-to-the-disjointedness/disentailment-of-  
presencing—absolutising-identitive-constitutedness<sup>14</sup> ><sup>99</sup>/epistemic-nonimmanence/flawed-  
epistemicity-relativism-determinism implied prior relative-ontological-incompleteness<sup>88</sup>  
apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-  
contiguity ’~educated-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—constitutedness<sup>14</sup> in-preconverging-entailment; and  
basically intemporal ontological-performance<sup>72</sup>-<including-virtue-as-  
ontology>/morality/ethics/justice/etc. arises by drawing out the full <amplifying/formative-  
epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>61</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>7</sup> of <sup>56</sup> meaningfulness-and-teleology<sup>99</sup> exclusively as of singularisation-<as-to-the-  
nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup> projected epistemic-  
immanence/veridical-epistemicity-relativism-determinism implied  
apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-  
contiguity ’~educated-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in- {preconverging-disentailment-by}-

~~postconverging-entailment~~ prospective relative-ontological-completeness<sup>37</sup> as it enables  
 ‘ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. to be  
 utterly as of predictable preconverging/postconverging–de-mentative/structural/paradigmatic  
 internal-necessity/determinism so-construed as immanence-function-conflatedness<sup>13</sup>’. Thus the  
 inherent ecstatic singularity of existence carries intemporal ‘immanence-functions-  
 conflatedness<sup>13</sup> <amplifying/formative–epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-  
 implications-of-prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-  
 reflexivity—ontological-contiguity<sup>6</sup>’ as of singularisation-<as-to-the-  
 nondisjointedness/entailment-of-prospective-<sup>6</sup> nonpresencing><sup>2</sup> projected epistemic-  
 immanence/veridical-epistemicity-relativism-determinism  
 apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-  
 contiguity’ ~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}-  
~~postconverging-entailment~~, while dissingularisation-<as-to-the-disjointedness/disentailment-of-  
<sup>7</sup> presencing—absolutising-identitive-constitutedness<sup>1</sup> > /epistemic-nonimmanence/flawed-  
 epistemicity-relativism-determinism apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated-attendant-ontological-contiguity’ ~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup> -in- preconverging-entailment arises as of  
 <amplifying/formative–epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> ontological-construal defect when naively  
 failing to convey the ‘immanence-function-conflatedness<sup>13</sup> implication’ of overall reifying-and-  
 empowering-reflexivity-of-ecstatic-existence-as-panintelligibility/panreflexivity<sup>73</sup> █  
 <existentially-imbued-and-educing-<epistemic-

~~totalising } hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, -  
{decompulsing} delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—  
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,-  
as herein specifically relevant to human subpotency}~~. Thus naturalistic methodologies are  
only as pertinent as of their explaining of underlying background of the social as of physical and  
biological reality, but not as substitutive explanations as to overall reifying-and-empowering-  
reflexivity-of-ecstatic-existence-as-panintelligibility/panreflexivity<sup>73</sup> -{existentially-imbued-  
and-educing-<{epistemic-

~~totalising } hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, -  
{decompulsing} delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—  
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,-  
as herein specifically relevant to human subpotency}~~ of social emanance as this is bound to  
induce ~~apriorising/axiomatising/referencing- {of-‘prospectively implicated attendant  
ontological-contiguity ’~educated-~~

~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—constitutedness<sup>14</sup> in preconverging-entailment. What is  
misjudged by many naturalistic methodologies with regards to the social is the fact that the very  
reality as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-  
panintelligibility/panreflexivity<sup>73</sup> -{existentially-imbued-and-educing-<{epistemic-~~

~~totalising } hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, -  
{decompulsing} delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—  
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,-  
as herein specifically relevant to human subpotency}~~ of an outright social emanance as arising  
from ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-  
underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-

existential-reality instigated ~~relative-unreflexivity/relative-reflexivity~~—ontological-  
 contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> as of difference-conflatedness<sup>13</sup>-as-to-  
 totalitative-reification-in-singularisation-~~<as-to-the-nondisjointedness/entailment-of-~~  
 prospective-<sup>6</sup> nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup> implied  
~~<amplifying/formative-epistemicity>~~causality<sup>9</sup>~as-to-projective-totalitative-implications-of-  
 prospective-<sup>6</sup> nonpresencing,-for-explicating~~~relative-unreflexivity/relative-reflexivity~~—  
 ontological-contiguity<sup>67</sup>’ as of ‘abstract cumulation of human memorisation and knowledge  
 immanence’ is beyond the human neuropsychological background, and as human consciousness  
 as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-  
 panintelligibility/~~panreflexivity~~<sup>73</sup>-(~~existentially-imbued-and-educing~~-~~<epistemic-~~  
~~totalising~~†hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
~~{decompulsing}~~delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—  
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing-conceptualisation,-  
 as-herein-specifically-relevant-to-human-subpotency) is of an altogether social and socio-  
 psychological immanence; with the implications that a hypothetical instantaneous erasure of all  
 present humans memories and knowledge will lead to humankind’s retrograding to its most basic  
 animalistic background potential for social emanance as of the earliest of humans and so rather  
 counterintuitive to what we may intuitively think as to an instant or transitory recovery of our  
 mental-capacities as of our present positivism-<sup>80</sup>procrypticism (potentially warranting the re-  
 historialisation of humankind as to a recommencement of the ~~relative-unreflexivity/relative-~~  
~~reflexivity~~—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> in order to  
 ‘potentially’ re-achieve generations later the positivism-<sup>80</sup>procrypticism mental-capacities),  
 speaking of an altogether sublimating-postconverged ‘substantive abstract-tissue-of-social-  
 emanance

†epistemic-

~~totalising~~<sup>33</sup>†hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-

~~{decompulsing}~~delinearity~for-cogency—cumulated/recomposed as to cumulating/recomposing  
of ‘prospectively implicated attendant ontological-contiguity<sup>67</sup>’~duced-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup> as to overall reifying-and-empowering-reflexivity-of-ecstatic-  
existence-as-panintelligibility/panreflexivity<sup>73</sup>-(~~existentially-imbued-and-educing-←{epistemic-  
totalising~~ †hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
~~{decompulsing}~~delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—  
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,-  
as-herein-specifically-relevant-to-human-subpotency) built up by ‘intemporal ontological-faith-  
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-  
apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality instigated relative-  
unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-  
process<sup>68</sup> as of difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-  
the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-  
relativism-determinism<sup>22</sup> implied <amplituding/formative-epistemicity>causality<sup>6</sup>~as-to-  
projective-totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-  
unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’ underlying the institutional-  
cumulation/institutional-recomposure-<as-to-<sup>4</sup>historiality/ontological-  
eventfulness<sup>3</sup>/ontological-aesthetic-tracing-<perspective-ontological-  
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}. In this regard,  
immanence-function-conflatedness<sup>13</sup> rather reflects the ‘ontological-normalcy/postconvergence  
disposition as of ontological-completeness-of-<sup>83</sup>reference-of-thought  
notional~<sup>18</sup>deprocrypticism point-of-departure/perspective as of its protensive self-  
consciousness’ that fulfils-and-assumes <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of singularisation-  
<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup> projected

epistemic-immanence/veridical-epistemicity-relativism-determinism going by its full comprehension of existence's ecstatic singularity immanence ~~<amplituding/formative-epistemicity>~~causality<sup>0</sup> ~~~as-to-projective-totalitative-implications-of-prospective-~~nonpresencing,-for-explicating-~~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>6</sup>~~, hence overcoming our positivism<sup>80</sup> procrypticism ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> mental-reflex in ~~apriorising/axiomatising/referencing- {of- 'prospectively implicated attendant ontological-contiguity' ~educated-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity- <imbued-notional~cogency>' }—constitutedness<sup>14</sup> in preconverging-entailment~~ that induces dissingularisation-~~<as-to-the-disjointedness/disentailment-of-<sup>79</sup> presencing—absolutising-identitive-constitutedness<sup>4></sup>2/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism; and so, as of immanence-function-conflatedness<sup>13</sup> insight as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility/panreflexivity<sup>73</sup> |~~ ~~<existentially-imbued-and-educing-~~<epistemic-~~totalising<sup>3</sup> †hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,- {decompulsing} delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,- as herein specifically relevant to human subpotency)~~, and so-reflected the supervening-conflatedness<sup>13</sup> of subject-matter epistemic-conceptions say chemistry immanence-function-conflatedness<sup>13</sup> reifying-and-empowering-reflexivity-of-ecstatic-existence over physics, biology immanence-function-conflatedness<sup>13</sup> reifying-and-empowering-reflexivity-of-ecstatic-existence over chemistry, neurology immanence-function-conflatedness<sup>13</sup> reifying-and-empowering-reflexivity-of-ecstatic-existence over biology, mental/psychological immanence-function-conflatedness<sup>13</sup> reifying-and-empowering-reflexivity-of-ecstatic-existence over

neurology, social emanance-function-conflatedness<sup>13</sup> reifying-and-empowering-reflexivity-of-ecstatic-existence over mental/psychological, and narrativity (hegemonising intemporal-as-ontological narrative metaphoricity<sup>57</sup> as of <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) immanence-function-conflatedness<sup>13</sup> reifying-and-empowering-reflexivity-of-ecstatic-existence over social, and as of reasoning-through/messianic-reasoning immanence-function-conflatedness<sup>13</sup> reifying-and-empowering-reflexivity-of-ecstatic-existence over reasoning-from-results/afterthought. Basically, immanence-function-conflatedness<sup>13</sup> speaks of the counterintuitive mental-reflex for drawing out the full <amplituding/formative-epistemicity>causality<sup>6</sup> ~as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>7</sup> for ‘creative understanding’/insight as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup> projected epistemic-immanence/veridical-epistemicity-relativism-determinism, going by existence’s ecstatic singularity as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility/panreflexivity<sup>73</sup> -<existentially-imbued-and-educing-<epistemic-totalising> hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-{decompulsing} delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,-as-herein-specifically-relevant-to-human-subpotency). This immanence-function-conflatedness<sup>13</sup> insight is effectively what marks prospective deprocruticisim/preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought as of an utterly different protensive self-consciousness from our hesitant and occlusive positivism—<sup>80</sup>procruticisim self-consciousness. Hence existence’s ecstatic singularity is very much akin with the Deleuzian plane of immanence construed herein as of existence’s ecstatic singularity immanence/internal-necessity

~~<amplifying/formative-epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-~~  
~~prospective-<sup>6</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—~~  
~~ontological-contiguity<sup>67</sup> of singularisation-<as-to-the-nondisjointedness/entailment-of-~~  
~~prospective-<sup>6</sup> nonpresencing><sup>92</sup> projected epistemic-immanence/veridical-epistemicity-~~  
relativism-determinism; the ontological implication here being that ‘we are as potently  
transcendental as from our flawed ~~apriorising/axiomatising/referencing- {of-‘prospectively-~~  
~~implicated\_attendant-ontological-contiguity ’~educed-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—constitutedness<sup>14</sup> in-preconverging-entailment’ or ‘we are~~  
as potently immanent as of our virtuous ~~apriorising/axiomatising/referencing- {of-~~  
~~‘prospectively implicated\_attendant-ontological-contiguity ’~educed-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in-{preconverging-disentailment-by}-~~  
postconverging-entailment’. Immanence-function-conflatedness<sup>13</sup> points out that the mental-  
reflex for objectifying discursivity between prospective relative-ontological-completeness<sup>87</sup> and  
prior relative-ontological-incompleteness<sup>88</sup> is fundamentally flawed as of  
~~apriorising/axiomatising/referencing- {of-‘prospectively implicated\_attendant-ontological-~~  
~~contiguity ’~educed-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—constitutedness<sup>14</sup> in-preconverging-entailment, as all the~~  
objectifying discursivity that is ontologically-veridical is as of the  
~~apriorising/axiomatising/referencing- {of-‘prospectively implicated\_attendant-ontological-~~  
~~contiguity ’~educed-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in-{preconverging-disentailment-by}-~~

~~postconverging-entailment~~ of prospective relative-ontological-completeness<sup>87</sup> over prior relative-ontological-incompleteness<sup>88</sup> construed as immanence-function-conflatedness<sup>13</sup>. Thus metaphoricity<sup>57</sup> of non-positivism mindset ‘supposedly in an objectifying/contending discursivity’ with a positivism mindset registers as of positivism immanence-function-conflatedness<sup>13</sup> reflection of the underlying non-positivism mental-disposition with regards to such issues like existential-~~disontologising/re-ontologising—aporeticism~~ desublimation manifestations of superstition, spiritualism, etc. This same conception holds with the notional-<sup>18</sup>deprocrpticism immanence-function-conflatedness<sup>13</sup> overriding the <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> of <sup>80</sup>procrpticism-or-disjointedness-as-of-<sup>83</sup>reference-of-thought mindset ‘supposedly in an objectifying/contending discursivity’ with the notional-<sup>18</sup>deprocrpticism mindset, as the latter reflects the underlying positivism-<sup>80</sup>procrpticism mental-disposition mindset with regards to existential-~~disontologising/re-ontologising—aporeticism~~ desublimation manifestations of disjointedness-as-of-<sup>83</sup>reference-of-thought. In both instances, the issue lies in the lack of a common apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting for <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> aposteriorising/logicising/deriving/intelligising/measuring, with immanence-function-conflatedness<sup>13</sup> implying that all the <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is necessarily as of the prospective relative-ontological-completeness<sup>87</sup> over the prior relative-ontological-incompleteness<sup>88</sup>; respectively as of positivism and deprocrpticism. If by anticipation we do know immanently that a non-positivism mindset is bound to a non-positivistic-as-existentially-superstitious apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as of preconverging/postconverging–de-mentative/structural/paradigmatic internal-necessity/determinism insight from positivism immanence-function-conflatedness<sup>13</sup> with the obviousness there is no point implying an ontologically-flawed objectifying/contending

discursivity in assessing the non-positivism existentially-superstitious inclination, the same implication will extend to notional~<sup>18</sup>deprocrypticism immanence-function-conflatedness<sup>13</sup> as of preconverging/postconverging–de-mentative/structural/paradigmatic internal-necessity/determinism insight with regards to anticipating the disjointedness-as-of-<sup>83</sup>reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting mindset of our positivism–<sup>80</sup>procrypticism mental-disposition with no pretence of such a positivism–<sup>80</sup>procrypticism ontologically-flawed objectifying/contending discursivity in assessing the disjointedness-as-of-<sup>83</sup>reference-of-thought inclination. In other words, immanence-function-conflatedness<sup>13</sup> is all about reflecting the straightforwardness of <amplituding/formative–epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative–implications-of-prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>6</sup> nonpresencing><sup>92</sup> projected epistemic-immanence/veridical-epistemicity-relativism-determinism in arriving at ontological-veridicality over the human mindset flawed-and-naive predisposition to make of its objectifying/contending discursivity as preconverging/postconverging–de-mentatively/structurally/paradigmatically deterministic by mere mental-reflex of naively elevating prior relative-ontological-incompleteness<sup>88</sup> <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as if of prospective relative-ontological-completeness<sup>87</sup> apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting. Immanence-function-conflatedness<sup>13</sup> equally highlights knowledge as of its essential organic construct implications. As an apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~educed—existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>’ }—constitutedness<sup>14</sup> in preconverging entailment predisposition tends to imagine that knowledge is basically a cumulative exercise to an already

soundly postconvergently–de-mentated/structured/paradigmed mindset, but nothing could be farther from the truth as knowledge is really an exercise of re-forming-or-reshaping-as-transforming the postconverging–de-mentating/structuring/paradigming of the mind. In other words, it is rather vague to ‘surreptitiously sneak in supposedly positivism knowledge’ into an unquestioned/unchallenged non-positivism mindset, as at best the outcome will be simply a further complexification of the non-positivism mindset apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as with such a reflection as ‘God-of-plane’ in a non-positivism animistic social-setup, speaking of non-positivism complexification and not positivism knowledge acquisition. This is effectively what validates the notion of the ‘decentering of the human subject’ as central to the very notion of organic knowledge as it enables prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought. Such a ‘decentering of the human subject’ implies that the false ontological-certitudes of the non-positivism mindset as of its non-positivism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting are necessarily ironically trampled-upon in the discourse of positivism organic knowledge in a non-positivism social-setup. For instance, walking into the evil forest to retrieve a plant cure with induced curing eliciting psychoanalytic-unshackling with respect to the non-positivism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as its superstitious value-reference structure is shown to be inadequate given that it is the violation of that non-positivism value-reference that is what carries the potential for its prospective emancipation into-and-as-of-the-implications-of a prospective positivism mindset. Thus organic knowledge as of its transcendental implications cannot imply that the apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting of a prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought is an appropriate framework for

prospectively implied <sup>83</sup>reference-of-thought knowledge acquisition. Likewise, it is herein contended that similarly a notional~<sup>18</sup>deprocrypticism contortion reifying gesture necessarily questioning our positivism~<sup>80</sup>procrypticism disjointedness-as-of-<sup>83</sup>reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting for the possibility of psychoanalytic-unshackling implications as of the ‘decentering of the human subject’ is the necessary organic knowledge for futural **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology** as of prospective <sup>18</sup>deprocrypticism-or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. The implication of organic knowledge conception is that the state of recurrent-utter-uninstitutionalisation by its apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting fails the objectifying/contending discursivity as of prospective base-institutionalisation immanence-function-conflatedness<sup>13</sup>, likewise does base-institutionalisation–ununiversalisation fails as of prospective <sup>103</sup>universalisation immanence-function-conflatedness<sup>13</sup>, <sup>103</sup>universalisation–non-positivism/medievalism fails as of prospective positivism immanence-function-conflatedness<sup>13</sup>, and prospectively positivism~<sup>80</sup>procrypticism fails in futural **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology** as of prospective notional~<sup>18</sup>deprocrypticism immanence-function-conflatedness<sup>13</sup>; so-implied as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup> projected epistemic-immanence/veridical-epistemicity-relativism-determinism reflection of existence’s ecstatic singularity. Hence ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ~~relative-unreflexivity/relative-reflexivity~~—ontological-

contiguity<sup>67</sup> ~of-the-human-institutionalisation-process<sup>68</sup> as of difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-~~as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing<sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup>~~ implied ~~amplituding/formative-epistemicity~~>causality<sup>9</sup> ~~as-to-projective-totalitative-implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~~, implied organic knowledge is ever always as of the preconverging/postconverging—de-mentative/structural/paradigmatic internal-necessity/determinism of prospective relative-ontological-completeness<sup>87-83</sup> reference-of-thought as of immanence-function-conflatedness<sup>13</sup>, with the pretence of prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup> reference-of-thought for objectifying/contending discursivity nothing more but flawed ~~amplituding/formative-epistemicity~~>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> temporal <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>. The study of the social as of immanence-function-conflatedness<sup>13</sup> insight grasp that the <sup>7</sup>blurriness-~~sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out~~, ~~amplituding/formative-epistemicity~~>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> and remoteness of cause-and-effect invoke a more refined conception of ~~amplituding/formative-epistemicity~~>causality<sup>9</sup> ~~as-to-projective-totalitative-implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~~ as reflecting existence/intrinsic-reality/ontological-veridicality. Such a refinement while cognisant of the pertinence of falsifiability<sup>42</sup> and validation is more in line with the Lakatosian research-programme perspective given the complexity of the social just as many a complex domain in the natural sciences in effect assume the research-programme epistemic model; consider that while the natural sciences are generally more amenable to strong immediate cause-and-effect

determination, such complex studies like string theory in physics, medical research, etc. tend to assume in effect the research-programme epistemic model. The underlying insight here is that many a complex study purview as well as the study of the social given its poorly constraining immediate cause-and-effect determination, renders knowledge validation more of a ‘construct of comprehensive-coherence and competitive claim to ontological pertinence as of extensive research-programme implications’, but this should however implicitly reflect concurrently the underlying notions of falsifiability<sup>42</sup>-or-deferring-falsifiability<sup>42</sup> and validation-or-deferring-validation. It is herein contended that it is the implicated orientation of many post-structuralists thinking as of the research-programme epistemic model as articulated herein that renders their thought scientifically credible and pertinent as such scholars like Foucault, Derrida, Deleuze, to cite just these few have turn out to be the dominant scholarly-cited authors in the general humanities, and so precisely because of the very thorough knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-

prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~duced-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>3</sup>-in- {preconverging-disentailment-by}-postconverging-entailment> in their scholarly output, and paradoxically so over purported scholarly approaches ‘supposedly of a more scientific methodology but when evaluated as of such authorial scholarly comprehensive research-programmes’ turn out to be of weaker existential-<disontologising/re-ontologising—aporeticism> ramifications. This insight equally informs the supplanting-conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>1</sup>-apriorising-psychologism herein that it is ultimately as of such comprehensive research-programme epistemic model as articulated herein and its further knowledge-reification~gesturing-and-accounting—of-epistemic-

phenomenalism-<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-  
‘prospectively implicated\_attendant\_ontological-contiguity ’~educated-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—conflatedness <sup>3</sup>-in- {preconverging-disentailment-by}-  
postconverging-entailment>, as well as of the disposition for advancing overall knowledge-  
notionalisation level reflecting the relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> as to transversality-<for-sublimating-  
existential-eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-preemptive-of-  
prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-  
and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> in  
<sup>45</sup>foregrounding\_\_entailment-<in-succession-of-profound-supererogation<sup>96</sup>>-<postconverging-  
narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal/unenframing/re-  
ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup>’-in-reflecting-  
‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>97</sup>’;-as-operative-  
notional~<sup>18</sup>deprocrypticism) of the ‘preconverging/postconverging-de-  
mentative/structural/paradigmatic disseminative implications of postmodern and other human  
sublimation-educing—<sup>epistemic-</sup>  
totalising<sup>333</sup> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
{decompulsing}delinearity~for-cogency~as-to-possibilities-of-self-becoming-as-of-‘existential-  
interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence<sup>95</sup>’ thought, that  
the ontological-pertinence assumes <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-  
projective-totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-  
unreflexivity/relative-reflexivity—ontological-contiguity<sup>61</sup> unassailability; and so, not for the  
mere sake of research-programme extensiveness but as of its internal constraining to  
falsifiability<sup>42</sup>-or-deferred-falsifiability<sup>42</sup> and validation-or-deferred-validation as of knowledge-

reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
implicated\_attendant-ontological-contiguity ’~educed-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}-  
postconverging-entailment> so-underlied by ontological-good-faith/authenticity<sup>69</sup> herein as of  
reasoning-through/messianic-reasoning attitude/mental-disposition/care-and-episteme<sup>5</sup>  
‘implication of <amplituding/formativ-epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-  
implications-of-prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-  
reflexivity—ontological-contiguity<sup>6</sup>’, on the basis that the very first epistemic frontier for  
ontological-pertinence lies with the scholarly developed creative insight for knowledge-  
reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
implicated\_attendant-ontological-contiguity ’~educed-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}-  
postconverging-entailment>. Ultimately, postmodern-thought has been unassailable to vague  
scepticism and ontological-bad-faith/inauthenticity<sup>64</sup> criticism exactly because of its strong  
scholarly research-programme ‘implicated\_attendant-ontological-contiguity<sup>67</sup>’~educed-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>10</sup> knowledge-reification~gesturing-and-accounting—of-  
epistemic-phenomenalism-<in-  
prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
implicated\_attendant-ontological-contiguity ’~educed-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-

~~<imbued-notional~cogency>' }~~ ~~—conflatedness<sup>13</sup> in {preconverging disentanglement by}—~~  
~~postconverging-entailment>~~, and thus an immanence-function-conflatedness<sup>13</sup> insight in the  
study of the social as of its inherent complex nature is certainly justified to adhere to a research-  
programme epistemic model as herein articulated. In another respect, while intellectualism as of  
organic knowledge implications in-many-ways commands massive social deference and  
adherence, it is equally important not to naively assume that at uninstitutionalised-threshold<sup>102</sup>,  
human existential-investment as of its temporality<sup>98</sup>/shortness cannot be predisposed to anti-  
intellectualism, as this insight is pertinent in the sense that transcendental knowledge is  
articulated mostly as of its undermining of human temporal existential-investment. The bigger  
point here being that the possibility of prospective transcendence-and-  
sublimity/sublimation/~~supererogatory~~—de-mentativity lies in upholding-and-defending authentic  
intellectualism even as of metaphoricity<sup>57</sup> beyond ~~<amplituding/formative>~~ wooden-language-  
~~<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-~~  
~~meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-~~  
~~prospective-apriorising-implications>~~) socially intelligible<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>  
conceptualisation in ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-  
syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>. Metaphoricity<sup>57</sup> as such ironises on social  
intellectual nihilism as it is bent on undermining any temporality<sup>98</sup>/shortness as of ontological-  
faith-notion-or-ontological-fideism—~~imbued-underdetermination-of-motif-and-~~  
~~apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality~~ solipsistic  
intemporality<sup>52</sup>/longness parrhesiastic askance, and as of immanence-function-conflatedness<sup>13</sup>  
‘highlights and keeps wide-opened the prospect’ for prospective authentic intellectualism by  
undermining its blending with inauthentic untransvaluated—temporal-intemporality<sup>52</sup>  
manifestations that usurp and undermine human transcendence-and-  
sublimity/sublimation/~~supererogatory~~—de-mentativity. Further, while ‘human projected

conception of knowledge cumulation' seems to be ever always 'perceived absolutely as within an only same institutionalisation<sup>83</sup> reference-of-thought', with their merits at least for expanding human mastery of its environment at their given level as well as their defects as of undermining the possibility for prospective knowledge, for instance as of the animistic social-setup to perceive its animistic knowledge system as absolute, as of the medieval/non-positivism social-setup to perceive its medieval scholasticism as absolute or as of our positivism–<sup>80</sup>procrpticism social-setup to perceive our positivism–<sup>80</sup>procrpticism humanistic knowledge system as absolute; it is immanence-function-conflatedness<sup>13</sup> by its implied internal-necessity construct that best reflects the reality of human knowledge cumulation by the ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> as of **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology** conception, recognising the underlying retrospective and prospective epistemic dynamics behind knowledge as of protracting self-consciousness over the cloistering self-consciousness of falsely absolutising specific registry-worldviews/dimensions<sup>83</sup> reference-of-thought. With such immanence-function-conflatedness<sup>13</sup> insight, the epistemic and methodological pretences as of our humanistic positivism–<sup>80</sup>procrpticism are evaluated on their true merits, and such an evaluation reveals that such epistemic and methodological pretences while 'developed institutional practice' are just that as-more-or-less-mechanically-institutionalised, and that critically from a deeper perspective the reality is that it is the research-programme as articulated above that underlies human knowledge cumulation, and so as of the competitive evaluation of various epistemic and methodological commitments made in immediacy and their ultimate prospective evaluation as of their research-programmes productive outcomes. The research-programme as such can be reconstrued as the reevaluation of any propounded knowledge and epistemic postconverging–de-mentating/structuring/paradigming as of their ultimate knowledge-reification~gesturing-and-

accounting—of-epistemic-phenomenalism-<in-

prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-

implicated\_attendant-ontological-contiguity ’~duced-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}-

postconverging-entailment> as knowledge; such that the immediacy of contention of

appropriateness of epistemic and methodological approaches is less critical, as ultimately all

knowledge constructs and their epistemic and methodological commitments face their long term

bottomline reevaluation as to their relative knowledge-reification~gesturing-and-accounting—

of-epistemic-phenomenalism-<in-

prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-

implicated\_attendant-ontological-contiguity ’~duced-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}-

postconverging-entailment> as knowledge construed as their research-programmes. This speaks

of the fact that such a conception of epistemic commitment as of research-programme is

effectively one of epistemic singularisation-<as-to-the-nondisjointedness/entailment-of-

prospective-<sup>61</sup> nonpresencing><sup>92</sup> projected epistemic-immanence/veridical-epistemicity-

relativism-determinism so-implicit as of ontological-normalcy/postconvergence associated with

ontologically-uncompromised—referentialism deprocrpticism; and very much overcoming the

limiting effect of our present conception of epistemic commitment as rather dissingularisation-

<as-to-the-disjointedness/disentailment-of-<sup>79</sup> presencing—absolutising-identitive-

constitutedness<sup>81</sup> ><sup>29</sup>/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism as

of ontologically-compromised—categorising positivism-<sup>80</sup> procrpticism. Thus, if immanence-

function-conflatedness<sup>13</sup> reveals that it is the ‘projected research-programme of any given

knowledge construct as of its prospective relative knowledge-reification~gesturing-and-  
 accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>33</sup> -in- {preconverging-disentailment-by}-  
 postconverging-entailment>’ that is its preminent epistemic and methodological validation,  
 ‘pretences of pre-given epistemic predispositions’ that do not attend pertinently and similarly to  
 prospective relative knowledge-reification~gesturing-and-accounting—of-epistemic-  
 phenomenalism-<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-  
 ‘prospectively-implicated\_attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>33</sup> -in- {preconverging-disentailment-by}-  
 postconverging-entailment> are nothing more but <amplituding/formative-  
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>  
 predispositions that pretend to supersede existence—as-the-absolute-a-priori-of-  
 conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-ontologising,-  
 elicited-from-prospective-profound-supererogation<sup>96</sup> -<as-to-perspective-ontological-  
 normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>,  
 and institutionalised, such <amplituding/formative-epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> predispositions may actually be  
 preconverging/postconverging-de-mentatively/structurally/paradigmatically stifling for the  
 possibility of prospective knowledge and transcendence-and-  
 sublimity/sublimation/supererogatory~de-mentativity, and more seriously so where the  
 possibility of varied research-programme choices are difficultly entertainable without

institutional backing for research needing major funding and/or resources. Finally, the research-programme epistemic model attends to the social as of the reality of human emotional-involvement by its extensiveness. Consider that many a transformative natural science idea have certainly been ‘supposedly gross conceptualisations’ but with varied social responses as of their given social epoch sensitivities; consider in this regard Copernicus and Galileo heliocentric world argument eliciting social sensitivities then and equally stark physics ideas at the beginning of the last century with relativity and quantum mechanics hardly eliciting any social sensitivities, rather as of the disarming/dis-ideologising/deformulaicity/à-contrécoup/unsettling/unarguable effect on conventioning simply on the basis of their matter-of-fact cause-and-effect. In-many-ways the prospect of prospective knowledge very much lies with a shakeup of the social ‘sense of presence’ and this is not contradictory in the sense that if the present was all that great then its very transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity wouldn’t be occurring, and so existence/intrinsic-reality/ontological-veridicality warrants that transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity occurs as to conflict with the naïve social ‘sense of presence’ as absolute, and so because it is all about the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/formative-epistemicity>totalising~purview-of-construal’ but with contrastive underlying relative-ontological-incompleteness<sup>88</sup>/relative-ontological-completeness<sup>87</sup>-{sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness<sup>12</sup>/formative-supererogating-<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence>}. It is quite absurd to think that the possibility of prospective human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity especially, as of our apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting, lies wholly within the ambit of our ‘sense of presence’ agreeableness; as this rather speaks of the

framework of our limited certitudes as this limits/stifles the possibility of further profound knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant—ontological-contiguity ’~duced—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’ }—conflatedness<sup>13</sup> in-{preconverging-disentailment-by}-  
 postconverging-entailment> for transcendence-and-sublimity/sublimation/supererogatory~de-  
 mentativity. While today that notion of contrariety has in-many-ways sanked in and been  
 accepted with natural science knowledge especially so as it hardly elicits social emotional-  
 involvement, the fact of the matter is that the possibility of the profound study and emancipation  
 of the social inevitably comes with a contrariety of our social ‘sense of presence’. Just as the  
 ‘decentering of the subject’ was what brought about the positivistic mindset today that allowed  
 for modern-day science to develop and just as well modern-day social science, it is inevitable  
 that a further development of human knowledge as of its organic knowledge construct warrants  
 a further ‘decentering of the human subject’ as implied by<sup>18</sup> deprocrpticism—or—preempting—  
 disjointedness-as-of-<sup>83</sup>reference-of-thought; and justified by the fact that if previous generations  
 had to undergo their psychoanalytic-unshackling for prospective institutionalisation, we can only  
 ever be pushed into the corner of our intellectual nihilism when we seem to pretend that we are  
 beyond the prospect of our transcendence-and-sublimity/sublimation/supererogatory~de-  
 mentativity. Immanence-function-conflatedness<sup>13</sup> analytical implications equally arise as of the  
 ‘countervailing transversality-<for-sublimating—existential-eventuating/denouement,—from-  
 ‘thinking-at-first/pure-predisposition-preemptive-of-prospective-  
 disontologising/subontologising’—as-of-prospectively-disambiguated—affirmed-and-  
 unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> relation induced as of  
 <amplituding/formativ-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative—implications-of-

~~prospective-<sup>6</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—~~  
~~ontological-contiguity<sup>67</sup>~~ between ‘existence/existential-possibilities as the selecting  
transcendental-signifier/transcendental-enabling/sublimating/~~supererogatory~de-mentativity~~’  
and the ‘ever developing human limited-mentation-capacity—~~as-subjecting-‘educated-  
unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency~~ as of its  
deepening from relative uninstitutionalised-threshold<sup>102</sup> to relative institutionalisation so-  
construed as prospective institutionalisation dissemination<sup>28</sup>’, as this transversality-~~<for-  
sublimating-existential-eventuating/denouement, -from-‘thinking-at-first/pure-predisposition-  
preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-  
disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup>~~  
is exactly what validates epistemic-veracity as of prospective relative-ontological-  
completeness<sup>87</sup> as relevant for the protracted-consciousness of notional~<sup>18</sup> deprocrypticism. Thus  
for such a notion of research-programme as articulated herein rather than just implying mere  
epistemic latitude/anarchy, it speaks instead of the construal/justification of epistemic-veracity  
as of precedence of prospective relative-ontological-completeness<sup>87</sup> ~~<amplituding/formative-  
epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>67</sup>~~, and so as of the preconverging/postconverging~de-  
mentative/structural/paradigmatic implication of singularisation-~~<as-to-the-  
nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup>~~ projected epistemic-  
immanence/veridical-epistemicity-relativism-determinism over dissingularisation-~~<as-to-the-  
disjointedness/disentailment-of-<sup>79</sup> presencing—absolutising-identitive-  
constitutedness<sup>4</sup>><sup>29</sup>/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism.~~  
Thus prospective relative-ontological-completeness<sup>87</sup> is inherently bound with its very own  
epistemic ~~<amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-~~

~~implications-of-prospective-<sup>61</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~ as of the ‘decentering of the human subject’ involved in knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~duced-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in-{preconverging-disentailment-by}—postconverging-entailment>. This inherently projects a ‘practical picture of human epistemic determination’ of ‘maximal disseminative human epistemic articulations at relative uninstitutionalised-threshold<sup>102</sup>’ and ‘minimum select human epistemic articulations at prospective institutionalisations’, and so as of existence/existential-possibilities as the transcendental-signifier/transcendental-enabling/sublimating/supererogatory~de-mentativity transversally induced <amplifying/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>61</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>61</sup> selective epistemic-veracity transcendence-and-sublimity/sublimation/supererogatory~de-mentativity. In this regard and at the general epistemic level of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving, we can appreciate the massively shrunk epistemic-veracity possibilities available for our present positivism credible construal of ontological-veridicality over the epistemic-veracity possibilities previously available for non-positivistic social-setups credible construal of ontological-veridicality as of their full existential-<disontologising/re-ontologising—aporeticism> cognition of superstition, witchcraft, spiritualism, etc., and their social implications; and this reflects the very fact that ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-

institutionalisation-process<sup>68</sup> as of difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-  
 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup>-as-  
 veridical-epistemicity-relativism-determinism<sup>22</sup> implied <amplituding/formative-  
 epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup> is one associated with increasing thinning out of epistemic-veracity as of  
 prospective relative-ontological-completeness<sup>87</sup> <amplituding/formative-  
 epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup> induced from <amplituding/formative-epistemicity>causality<sup>9</sup> ~as-to-projective-  
 totalitative-implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>. Central to such epistemic-veracity  
 thinning out is the very essential process behind increasing relative-unreflexivity/relative-  
 reflexivity—ontological-contiguity<sup>67</sup> ~of-the-human-institutionalisation-process<sup>68</sup> which is  
 deferential-formalisation-transference. Besides deferential-formalisation-transference  
 associated epistemic-veracity relevance for institutional construction and institutional rules of  
 critical importance for human organisation like political and legal institutions, such deferential-  
 formalisation-transference associated epistemic-veracity has been inherently of strongest  
 relevance in knowledge domains more easily amenable to <amplituding/formative-  
 epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup> and low emotional involvement like the natural sciences but weakly so inherently  
 in many a social domain-of-study not readily amenable to strong <amplituding/formative-  
 epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-

contiguity<sup>67</sup> and of high emotional involvement, and as such social domains practically tend to get into amalgamation with the extended-informality as of its deficient <amplituding/formative><sup>9</sup> wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of- ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>⟩ epistemic impertinence. Prospective notional~<sup>18</sup>deprocrypticism necessarily implies a further epistemic-veracity thinning out as of its prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought associated <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>6</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>, with the implication that our positivism-<sup>80</sup>procrypticism uninstitutionalised-threshold<sup>102</sup> epistemic-veracity is in-many-ways construed as of epistemic impertinence at its disjointedness-as-of-<sup>83</sup>reference-of-thought uninstitutionalised-threshold<sup>102</sup> and superseded by futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology as of prospective notional~<sup>18</sup>deprocrypticism disseminative epistemic-veracity and so as the prospective epistemic-veracity thinning out outcome of existence/existential-possibilities as the transcendental-signifier/transcendental-enabling/sublimating/supererogatory~de-mentativity determinant selector as of the <sup>18</sup>deprocrypticism-or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought disseminative research-programme coherence and relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>. The idea being that the notional~<sup>18</sup>deprocrypticism epistemic-veracity as of such disseminative research-programme coherence and relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> equally imply an underlying falsifiability<sup>42</sup>-or-deferred-falsifiability<sup>42</sup> and validation-or-deferred-validation as a constraint to the social domain-of-study meant to render it more thoroughly amenable <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-

projective-totalitative-implications-of-prospective-<sup>61</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> capable of reflecting the unassailability of the most transversally profound theorisations and conceptualisations on the basis of their demonstrable operant implications as of knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-

prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~duced-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in-{preconverging-disentailment-by}-postconverging-entailment> for transcendence-and-sublimity/sublimation/supererogatory~de-mentativity. Such a notional~<sup>18</sup>deprocrypticism epistemic-veracity implication is pertinent because <sup>7</sup>blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out> and un-disambiguation underlies the indecision and relative impertinence in many an instance of social knowledge conception that is not thoroughly subjected to <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-

<sup>6</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>, such that it is obvious to all that the epistemic-veracity as of existence/existential-possibilities selective function of <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>61</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> as developed in the natural sciences tends to be poorly developed in many a domain-of-study of the social. In this regard, we can appreciate for instance in the physics and other natural sciences <amplituding/formative-epistemicity>totalising~devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, the ‘thin epistemic-veracity line’ arrived at transversally as of

concurrent cause-and-effect determinations that allows for developed singular or near-singular comprehensive explanations of phenomena ‘discarding the demonstrably impertinent conceptions’, while in contrast with many a domain-of-study in the social, without necessarily implying this as all-encompassing but still critically and substantively so, such a spearheading towards the ontologically decisive is lost/obliterated in an approach driven by theoretical and conceptual mutuality/equilibrium rather than a transversality-<for-sublimating-existential-eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’-as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> constraining to the ‘superior party’ that is existence/existential-possibilities, and thus specifically giving room for many an instance of obvious muddlement as well as ontological-bad-faith/inauthenticity<sup>64</sup> with a corresponding relative passivity to social issues and problems as if institutional-being-and-craft was an end in itself as preconverging/postconverging-de-mentatively/structurally/paradigmatically knowledge certifying. Furthermore, while the idea of falsifiability<sup>42</sup> and validation have traditionally been associated with the fundamental research methodologies of experimentation, observation and survey, however the complex nature of social phenomena and even some natural science phenomena has dragged out the epistemic-veracity of the scientific methodology. Such that what increasingly underlies the scientific methodology is more extensive as of the reflection of pertinent phenomenality experimented or stated or demonstrated, by the coherence and implied relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> of observations, conceptualisations and predictions, in their apriorising/axiomatising/referencing- {of-‘prospectively implicated attendant-ontological-contiguity ’~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}—

~~postconverging-entailment~~ totalising-entailing/nested-congruence or how these conflate as of prospective relative-ontological-completeness<sup>87</sup> with existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup> ~~<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>~~. Ultimately, the contrastive epistemic-veracity of theoretical and conceptual articulations rather lies with regards to their knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-‘prospectively-implicated-attendant-ontological-contiguity’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> ~~in {preconverging-disentailment-by}—postconverging-entailment~~ as of their critical operant implications and unmuddled conceptions. Furthermore, the notional~<sup>18</sup>deprocrypticism epistemic-veracity implies a further extension of deferential-formalisation-transference as of less predisposition to extended-informality <amplituding/formative><sup>9</sup> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void’-with-regards-to-prospective-apriorising-implications>}. With the <amplituding/formative-epistemicity>causality<sup>9</sup> ~~as-to-projective-totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~~ that the <sup>18</sup>deprocrypticism—or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought extended-informality requires an organic-knowledge type of pedagogy based on eliciting an ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality solipsistic sense-of-things, over the usual mechanical-knowledge type of pedagogy which is rather based on eliciting positive-opportunism—of-social-functioning-and-

accordance<sup>75</sup> sense-of-things. This is critical because the notional~<sup>18</sup>deprocrpticism  
<sup>83</sup>reference-of-thought warrants a more ordinary/as-of-event<sup>38</sup> mental-disposition ‘beyond just  
responsiveness to secondnature institutionalisation’ but equally the capacity to assume  
dimensionality-of-sublimating<sup>25</sup> -(<amplituding/formative>supererogatory~de-  
mentativeness/epistemic-growth-or-conflatedness /transvaluative-  
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)  
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-  
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-  
or-acumen behind the ‘inventing’ as of reasoning-through/messianic-reasoning with respect to  
‘upholding and defending ontological-veridicality beyond constraining-and/or-secondnature  
institutionalisation framework’ as well as actually perpetuating prospective ontologically-  
veridical sublimation-as-of-deprocrpticism-immanent-implications, and so as of a  
fundamental mental-disposition for perpetually preempting—disjointedness-as-of-<sup>83</sup>reference-  
of-thought. With the foregoing immanence-function-conflatedness<sup>13</sup> insight, of most critical  
importance and decisiveness as preconverging/postconverging–de-  
mentatively/structurally/paradigmatically anchoring futural Being-development/ontological-  
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-  
meaningfulness-and-teleology as of prospective notional~<sup>18</sup>deprocrpticism  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is the need for a notional~<sup>18</sup>deprocrpticism reconceptualised  
conception of the human construction-of-the-Self. In this regard, we can appreciate critically that  
hitherto and as of a natural human predisposition to <amplituding/formative-  
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>,  
the psychology traditions have tended to ad-hocly construe construction-of-the-Self as of a  
human-subpotency flawed absolutising epistemic reference, and so over an existence-  
potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-epistemic-digression

absolutising epistemic reference, specifically as so-construed from our positivism—<sup>80</sup>procrysticism registry-worldview/dimension flawed absolutising epistemic reference. The fact that existence/intrinsic-reality/ontological-veridicality precedes human-subpotency thus questions the veracity of the ontological orientation of traditional psychology/psychoanalysis; wherein the ‘human psychology of absolutising epistemic reference is wrongly conceived as of ontological-normalcy/postconvergence rather than as of epistemic-abnormalcy/preconvergence<sup>31</sup>’ considering the necessarily decontorting human-subpotency psyche on the constraint of our ontologically-compromised reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation as of our ~~<amplifying/formative—epistemicity>~~-totalising~throwness-in-existence<sup>35</sup>. The implication here is that we cannot have a human-subpotency flawed absolutising epistemic reference that as of human-subpotency can surpass the ontological-veracity of the full-potency of existence/intrinsic-reality/ontological-veridicality as absolutising epistemic reference as of ontological-normalcy/postconvergence, and so given human-subpotency prior relative-ontological-incompleteness<sup>88</sup> implied flawed prospective ontological-performance<sup>72</sup>-<including-virtue-as-ontology>. Such a human-subpotency flawed absolutising epistemic reference for <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> can be construed as of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self<sup>91</sup>/ontological-fracturing/desublimation/gimmickiness complex’; as of ‘human-subpotency temporality<sup>98</sup>/shortness flawed absolutising epistemic reference’ as it induces flawed ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as by its ~~<amplifying/formative—epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> it ‘wrongly seem to advantageously substitute’ for the potent as intemporal absolutising epistemic reference ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. of existence-

potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality. It is this construction-of-the-Self human-subpotency deficiency element construed as ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self<sup>91</sup>/ontological-fracturing/desublimation/gimmickiness complex’ that raises-the-charge-that-and-reflects-the-notion-that the mental-disposition of recurrent-utter-uninstitutionalisation is preconverging/postconverging–de-mentatively/structurally/paradigmatically bound to fail the ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. of base-institutionalisation mental-disposition, that of base-institutionalisation–ununiversalisation will likewise fail as of <sup>103</sup>universalisation mental-disposition, <sup>103</sup>universalisation–non-positivism/medievalism will likewise fail as of positivism mental-disposition, and prospectively our positivism–<sup>80</sup>procrypticism will likewise fail as of notional~<sup>18</sup>deprocrypticism mental-disposition. This element of the dynamic evolution of the human psyche and the underlying instigative agency, herein articulated as ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self<sup>91</sup>/ontological-fracturing/desublimation/gimmickiness complex’, is mostly lost to traditional psychology that doesn’t register our own positivism–<sup>80</sup>procrypticism prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought as of an ontological-normalcy/postconvergence/referentialism notional~<sup>18</sup>deprocrypticism perspective of analysis as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup> projected epistemic-immanence/veridical-epistemicity-relativism-determinism. We can perceive the ‘<amplituding/formativ-epistemicity>totalising/circumscribing/delineating preconverging/dementing<sup>20</sup>–qualia-schema’ associated with akrasia-susceptibility-or-akrasiatic-drag complex only from the perspective of prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought, and so as of the latter’s difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup> as from the ontological-

congruity of its apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting, as it reflects-and-contemplates of the uninstitutionalised-threshold<sup>102</sup> of the prior relative-ontological-incompleteness<sup>88-83</sup> reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting, whereas the prior relative-ontological-incompleteness<sup>88-83</sup> reference-of-thought mental-disposition reflects its uninstitutionalised-threshold<sup>102</sup> as a nondescript/ignorable-void<sup>50</sup> (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing<sup>20</sup>-narratives) of notional-discontiguity/epistemic-discontiguity<sup>63</sup> <between—prior-shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>-qualia-schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema> by ‘resetting its apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting which is flawed at its uninstitutionalised-threshold<sup>102</sup>’ thus taking a flawed posture of identitive-constitutedness<sup>14</sup>-as-‘epistemic-totality<sup>37</sup>’-dereification-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-<sup>75</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>><sup>9</sup>-as-flawed-epistemicity-relativism-determinism<sup>19</sup> of notional-discontiguity/epistemic-discontiguity<sup>63</sup> <between—prior-shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>-qualia-schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema>. Such akrasia-susceptibility-or-akrasiatic-drag complex ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating preconverging/dementing<sup>20</sup>-qualia-schema’ is reflected as of the ‘<amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> of the prior relative-ontological-incompleteness<sup>88-83</sup> reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting as  
mathesis/motif/throwness-disposition-at-its-uninstitutionalised-threshold<sup>102</sup>. Consider the  
akrasia-susceptibility-or-akrasiatic-drag complex ‘<amplituding/formative-  
epistemicity>totalising/circumscribing/delineating preconverging/dementing<sup>20</sup>-qualia-schema’  
from a prospective positivism/rational-empiricism  
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting in this  
regards, with respect to ‘God-of-plane’ type of expression in an animistic/base-  
institutionalisation setup wherein their fundamental  
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting  
psychologism is so ingrained that every meaningfulness from a positivistic social-setup cultural  
diffusion is inevitably reconstrued/devolved in the animistic/base-institutionalisation  
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting  
<sup>83</sup>reference-of-thought psychologism of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> in  
<amplituding/formative-epistemicity>totalising~self-referencing-  
syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> with its uninstitutionalised-threshold<sup>102</sup> as  
a nondescript/ignorable-void<sup>60</sup> (actually speaking of akrasiatic-drag-denatured-and-  
preconverging-or-dementing<sup>20</sup>-narratives) whereas such a representation as a  
nondescript/ignorable-void<sup>60</sup> wouldn’t be recognised from the positivism/rational-empiricism  
perspective as of its prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought.  
Likewise, as of prospective insight, the nondescript/ignorable-void<sup>60</sup> (actually speaking of  
akrasiatic-drag-denatured-and-preconverging-or-dementing<sup>20</sup>-narratives) we imply as of our  
positivism-<sup>80</sup>procrypticism disjointedness-as-of-<sup>83</sup>reference-of-thought is certainly  
prospectively contemplable in futural Being-development/ontological-framework-expansion-  
as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-  
teleology as of prospective notional-<sup>18</sup>deprocrypticism reflection of our akrasia-susceptibility-

or-akrasiatic-drag complex ~~<amplituding/formative-~~  
 epistemicity>totalising/circumscribing/delineating preconverging/dementing<sup>30</sup> –qualia-schema’  
 of positivism–<sup>80</sup>procrypticism disjointedness-as-of-<sup>83</sup>reference-of-thought in  
 ‘~~<amplituding/formative-epistemicity>~~totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> as of difference-conflatedness<sup>13</sup>-as-to-  
 totalitative-reification-in-singularisation-~~<as-to-the-nondisjointedness/entailment-of-~~  
 prospective-<sup>6</sup>nonpresencing><sup>82</sup> -as-veridical-epistemicity-relativism-determinism<sup>22</sup> from the  
 notional~<sup>18</sup>deprocrypticism relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>,  
 whereas from our positivism–<sup>80</sup>procrypticism perspective we’ll tend to a ‘resetting of the  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’ of  
 positivism–<sup>80</sup>procrypticism in ontological-disconguity as of identitive-constitutedness<sup>14</sup>-as-  
 ‘epistemic-totality<sup>37</sup>’-dereification-in-dissingularisation-~~<as-to-the-~~  
 disjointedness/disentailment-of-<sup>78</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>><sup>29</sup> -as-  
 flawed-epistemicity-relativism-determinism<sup>9</sup>. This expansion of the traditional notion of  
 akrasia, as akrasia-susceptibility-or-akrasiatic-drag complex is rather as of the perspective of  
 existence-potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-epistemic-digression  
 as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism  
~~<amplituding/formative>~~notional~preempting—disjointedness-as-of-<sup>83</sup>reference-of-  
 thought/notional~<sup>18</sup>deprocrypticism and not as of ontologically-compromised human-  
 subpotency epistemic-or-notional~projective-perspective; and is articulated more completely to  
 reflect ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as  
 of the the-Good/knowledge-reification~gesturing-and-accounting—of-epistemic-  
 phenomenalism-~~<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-~~  
 ‘prospectively-implicated-attendant-ontological-contiguity’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>' }—conflatedness<sup>13</sup> in {preconverging disentanglement by}—  
 postconverging-entailment>/understanding/<amplituding/formative—  
 epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup> construal/conceptualisation with respect to prospective relative-ontological-  
 completeness<sup>87</sup> <amplituding/formative-epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-  
 implications-of-prospective-<sup>6</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-  
 reflexivity—ontological-contiguity<sup>67</sup> in accounting for human differences of ontological-  
 performance<sup>72</sup>-<including-virtue-as-ontology>. It is herein contended that such a traditional  
 psychology approach to construction-of-the-Self is constituted as of identitive-constitutedness<sup>14</sup>-  
 as-‘epistemic-totality<sup>37</sup>’-dereification-in-dissingularisation-<as-to-the-  
 disjointedness/disentanglement-of-<sup>75</sup> presencing—absolutising-identitive-constitutedness<sup>14</sup>><sup>39</sup>-as-  
 flawed-epistemicity-relativism-determinism<sup>9</sup>. Thus the notion of ‘human akrasia-susceptibility-  
 or-akrasiatic-drag/shiftness-of-the-Self<sup>91</sup>/ontological-fracturing/desublimation/gimmickiness  
 complex’ refers to the mental dispositional state of preconverging/postconverging–de-  
 mentative/structural/paradigmatic rationalised-closedness-of-ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>-of-the-self ‘as bound to define-and-shape any given registry-  
 worldview’s/dimension’s specific ontological-performance<sup>72</sup>-<including-virtue-as-ontology>-  
 and-vices-and-impediments<sup>105</sup>’. Rather an ontologically-veridical construction-of-the-Self is  
 necessarily in apriorising/axiomatising/referencing- {of-‘prospectively implicated attendant-  
 ontological-contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—conflatedness<sup>13</sup> in {preconverging disentanglement by}—  
 postconverging-entailment as of the intemporal absolutising epistemic reference of existence-  
 potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-epistemic-digression

constrainous-implications-over-human-subpotency so-implicit as of ontologically-  
 uncompromised ontological-normalcy/postconvergence/referentialism and construed as of  
 difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-  
 nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup>-as-veridical-epistemicity-  
 relativism-determinism<sup>22</sup>. Such an apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant\_ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogeny>’ }—conflatedness<sup>13</sup>-in- {preconverging-disentailment-by}-  
 postconverging-entailment construction-of-the-Self is one that is  
 preconverging/postconverging-de-mentatively/structurally/paradigmatically enframed in  
 grasping the ‘notional dissonance/consonance of human superego and existence-  
 potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression, as it  
 construes of human-subpotency <sup>83</sup>reference-of-thought given level of  
 aetiologisation/ontological-escalation-<ontological-  
 veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>  
 implications; and so as devolvingly thereof, construction-of-the-Self is the individual  
 autonomous ecstatic/existential referencing/registering/decisioning, contemplating, responding,  
 conceptualising, articulating, effecting and acting-out of its social <sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup> as of the <amplituding/formative-epistemicity>causality~as-to-projective-  
 totalitative-implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>91</sup> of Being-development/ontological-  
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-  
 meaningfulness-and-teleology , institutional-development-as-to-social-function-  
 development and living-development-as-to-personality-development psychologismic-  
 epistemic-acutisation—difficulty<for-residualising-<sup>{decompulsing}</sup>delinearity~for-cogeny>

magnitudes<sup>{of-experientiality/experiment}</sup>. Thus fundamentally the ~~<amplituding/formative-~~  
~~epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-~~  
~~<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-~~  
~~contiguity<sup>7</sup>~~ and orientations underlying construction-of-the-Self as of a  
 notional~<sup>18</sup>deprocrypticism conception is rather transformative, in reflecting its protensive-  
 consciousness insight of varied human constructions-of-the-self underlying the institutional-  
 cumulation/institutional-recomposure-~~{as-to- historiality/ontological-~~  
~~eventfulness<sup>39</sup> /ontological-aesthetic-tracing-<perspective—ontological-~~  
~~normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~ with  
~~<cumulating/recomposuring~attendant—ontological-contiguity >-successive~~ registry-  
 worldviews/dimensions human-subpotency<sup>83</sup>reference-of-thought induced recurrently from the  
 instigative ~~<amplituding/formative-epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-~~  
~~implications-of-prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-~~  
~~reflexivity—ontological-contiguity<sup>7</sup>~~ of <sup>15</sup>de-mentation-~~(supererogatory—ontological-de-~~  
~~mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~. Thus, what  
 critically stands out from traditional psychology as inducing such a novel differentiated and  
 transformative articulation of construction-of-the-Self is the notion of ‘human akrasia-  
 susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self<sup>91</sup>/ontological-  
 fracturing/desublimation/gimmickiness complex’. Interestingly, many a traditional take on the  
 notion of akrasia, construed herein as akrasia-susceptibility-or-akrasiatic-drag complex, like the  
 Socratic argument of its non-veridicality strangely enough rather confirms its veridicality, in the  
 sense that such arguments are being made from the perspective of human-subpotency, which is  
 exactly the irrelevant perspective for ontological-veridicality articulation. Consider the idea that  
 a cholera epidemic that was to occur say in 100 B.C. will not stop from occurring because human  
 beings did not know of notions-of-bacteria-as-causing-diseases-and-instead-believed-in-bad-

omen-for-not-making-the-right-sacrifices-or-so-so-and-so; as existence/intrinsic-  
 reality/ontological-veridicality will not factor in such a state of ‘human-subpotency in its  
~~<amplituding/formative-epistemicity>~~totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>’, and adjust to it by stopping such an  
 epidemic. This is exactly why ontologically-veridical<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> implies  
 a displacement/decentering-of-the-human-subject with its emancipation arising as of its  
 submitting to the ‘superior party’ that is existence/intrinsic-reality/ontological-veridicality as is  
 falsifiable and can be validated by ~~<amplituding/formative-epistemicity>~~causality<sup>6</sup>~as-to-  
~~projective-totalitative-implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-~~  
~~unreflexivity/relative-reflexivity—ontological-contiguity<sup>61</sup>~~. Thus intemporal ontological-  
 performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. ever always warrants  
 human prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought for  
 empowering and responsible<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> for transcendence-and-  
 sublimity/sublimation/supererogatory~de-mentativity. Thus akrasia-susceptibility-or-akrasiatic-  
 drag complex further implies that the very state of unwariness with respect to prior relative-  
 ontological-incompleteness<sup>88</sup> as of a nihilistic disposition is preconverging/postconverging~de-  
 mentatively/structurally/paradigmatically potently conducive/endemising/enculturating to its  
 vices-and-impediments<sup>105</sup>, and as the very possibility for prospective ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>/morality/ethics/justice/etc. arises as of the intemporal  
 ontological-faith-notion-or-ontological-fideism—~~imbued-underdetermination-of-motif-and-~~  
~~apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality~~ parrhesiastic askesis-  
 or-acumen reasoning-through/messianic-reasoning as of its ‘seeding promise of human-  
 subpotency ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. equivalence/correspondence with the full-potency-of-  
 existence’s~sublimating~nascence-as-of-its-coherence/contiguity’. Can we wish that we don’t

have understanding whether directly, or indirectly as of reifying deferential-formalisation-transference, so that we aren't intellectually-and-morally accountable then? How can we reconcile the fact that given human ~~<amplituding/formative-epistemicity>~~-totalising~thrownness-in-existence<sup>35</sup> the possibility for prospective human registry-worldview's/dimension's institutionalisation enabling transcendence-and-sublimity/sublimation/~~supererogatory-de-mentativity~~ could only arise as of prospective reasoning-through/messianic-reasoning that had no prior effective knowledge and virtue reference to go on to prospectively 'invent' reasoning-through/messianic-reasoning knowledge and virtue before the institutionalising of such reasoning-from-results/afterthought emancipating possibilities, and then contend to make any given reasoning-from-results/afterthought knowledge and virtue limits intellectually and morally deterministic as of a nihilistic ~~<amplituding/formative>~~ wooden-language-~~(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>)~~? In this regard, the anti-nihilist stance implies that the very first notion of human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as of human ~~<amplituding/formative-epistemicity>~~-totalising~thrownness-in-existence<sup>35</sup> induced anxiety lies in the fact that as of intemporal ontological-faith-notion-or-ontological-fideism—~~imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality~~ parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning, humankind has the relative capacity to build and/or adhere to prospective relative-ontological-completeness<sup>87</sup> possibilities. It is this insight that validates the ontological-veracity of the conception of 'human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self<sup>91</sup>/ontological-fracturing/desublimation/gimmickiness complex', and it is inherently so-validated as of 'intemporal ontological-faith-notion-or-ontological-fideism—~~imbued-~~

underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-  
 existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning  
 instigated ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup>~of-the-human-  
 institutionalisation-process<sup>68</sup> as of difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-  
 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-  
 veridical-epistemicity-relativism-determinism<sup>22</sup> implied <amplituding/formative-  
 epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup>nonpresencing,-for-explicating~~~relative-unreflexivity/relative-reflexivity~~—ontological-  
 contiguity<sup>67</sup>’ as it cogently-and-fluidly as of ecstatic-totalising-entailing/nested-congruence  
 ahistorically-and-aculturally reflects-and-accounts-for the transitioning ~~relative-  
 unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-  
 process<sup>68</sup> development of the human species psyche. This insight equally specifically underlies  
 the psychoanalytic ontological-veracity of ‘human akrasia-susceptibility-or-akrasiatic-  
 drag/shiftiness-of-the-Self<sup>91</sup>/ontological-fracturing/desublimation/gimmickiness complex’ as it  
 reflects the basic human psychological nature across all ages and times, so appraised as from  
 the-Good/knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-  
 <in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated-attendant-ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-disentailment-by}-  
 postconverging-entailment>/understanding/<amplituding/formative-  
 epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup>nonpresencing,-for-explicating~~~relative-unreflexivity/relative-reflexivity~~—ontological-  
 contiguity<sup>67</sup> construal/conceptualisation with respect to prospective relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought <amplituding/formative-epistemicity>causality<sup>9</sup>~as-

~~to-projective-totalitative-implications-of-prospective-~~<sup>61</sup> ~~nonpresencing,-for-~~  
~~explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>97</sup> in accounting  
for human differences of ontological-performance<sup>72</sup>-<including-virtue-as-  
ontology>/morality/ethics/justice/etc. across the ~~<cumulating/recomposuring~attendant-~~  
~~ontological-contiguity >~~-successive registry-worldviews/dimensions <sup>83</sup>reference-of-thought-  
level of ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.  
as well as the temporal-to-intemporal differences of ontological-performance<sup>72</sup>-<including-  
virtue-as-ontology>/morality/ethics/justice/etc. as of each registry-worldview's/dimension's  
<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-level, rather than flawed impression-driven/good-  
naturedness/wishfulness conceptualisation as of inherent identitive essences flawed accounting  
of human differences. This idea of 'human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-  
of-the-Self<sup>91</sup>/ontological-fracturing/desublimation/gimmickiness complex' fundamentally  
harkens back to the notion of ontological-faith-notion-or-ontological-fideism—~~imbued-~~  
~~underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-~~  
~~existential-reality~~ as of its 'seeding promise of human-subpotency ontological-performance<sup>72</sup>-  
<including-virtue-as-ontology>/morality/ethics/justice/etc. equivalence/correspondence with  
the full-potency-of-existence's~sublimating–nascence-as-of-its-coherence/contiguity'; wherein  
successive prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought generate  
preconverging/postconverging–de-mentative/structural/paradigmatic existential-  
<disontologising/re-ontologising—aporeticism> implications as of 'successive specific less-  
and-less-degenerate human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-  
Self<sup>91</sup>/ontological-fracturing/desublimation/gimmickiness complex' with respect to the  
~~<cumulating/recomposuring~attendant-ontological-contiguity >~~-successive registry-  
worldviews/dimensions construction-of-the-Self, as of their ontological-performance<sup>72</sup>-  
<including-virtue-as-ontology>-and-vices-and-impediments<sup>105</sup>. Basically, construction-of-the-

Self is herein construed rather as: the ‘self, as of its ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> metaphoricity<sup>57</sup>, as of its evolving-and-devolving constraining<sup>83</sup> reference-of-thought pitting its preconverging/postconverging–de-mentating/structuring/paradigming apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting correspondingly with existence-potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality, as so-entertainable/permisible by its given registry-worldview’s/dimension’s–<sup>83</sup>reference-of-thought-for-social-functioning-and-accordance’, in construction-of-the-Self’s existential-~~<disontologising/re-ontologising—aporeticism>~~ narrative; involving existential-~~<disontologising/re-ontologising—aporeticism>~~ reactive temporisation/bouncing-off of construction-of-the-Self elements (- akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self<sup>91</sup>/ontological-fracturing/desublimation/gimmickiness complex, - repression and releasement as subconsciousness, and - ‘recurrently mediative-~~<in-expectation/in-anticipation>~~ unconsciousness/potentialisation-of-conscionability-<anxiety-as-to-reconstitution/reparation,- including-dreaming/psychical-reshuffling>’, and so as of a psychological analysis of direct mental-processing ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. implications with respect to the constructiveness-of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. of the social epistemic-totality<sup>37</sup> of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> so-undergirding the construction-of-the-Self all along in reflecting holographically-~~<conjugatively-and-transfusively>~~ the ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process~~ ). The psychoanalytic pertinence of human akrasia-susceptibility-or-akrasiatic-drag complex, so-implied as ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self<sup>91</sup>/ontological-fracturing/desublimation/gimmickiness

complex', is hinted at even by traditional psychology but rather indirectly as of its ontologically-  
 flawed perspective as of human-subpotency ~~<amplituding/formative-~~  
~~epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>  
 when it recognises that we do fall short of intemporal ontological-performance<sup>72</sup>-<including-  
 virtue-as-ontology>, but strangely enough hardly has there been articulated any conception about  
 this obviously fundamental preconverging/postconverging-de-  
 mentating/structuring/paradigming ontologically-veridical implication of human-subpotency  
 psyche limitation/compensative complex as from the perspective of existence-  
 potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression as to  
 intrinsic-reality/ontological-veridicality which is exactly what is ontologically pertinent, and so  
 out of our <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> ~~<amplituding/formative-~~  
~~epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>  
 inclination. Thus, human akrasia-susceptibility-or-akrasiatic-drag complex is rather construed  
 here as of the prior relative-ontological-incompleteness<sup>88</sup> ~~<amplituding/formative-~~  
~~epistemicity>~~causality<sup>9</sup> ~~~as-to-projective-totalitative-implications-of-prospective-~~  
~~nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-~~  
~~contiguity<sup>6</sup>~~ in the shiftiness-of-the-Self<sup>91</sup> as of living, institutional and Being ontological-  
 performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. arising as of human  
 temporality<sup>98</sup>; wherein 'human-subpotency temporality<sup>98</sup>/shortness flawed absolutising  
 epistemic reference' as it induces flawed ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. by its ~~<amplituding/formative-~~  
~~epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>  
 'wrongly seem to advantageously substitute' for the potent as intemporal absolutising epistemic  
 reference ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. of the existence-potency<sup>39</sup>~sublimating-nascence,-

disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality perspective. In this regard, traditional psychology fails a theoretical-conceptual-operant accounting for the changing construction-of-the-Self, as reflected by the fact that ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigating recurrent shot for prospective relative-ontological-completeness<sup>87</sup> as reasoning-through/messianic-reasoning enabling in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process as of difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup> implied <amplifying/formative-epistemicity>causality<sup>9</sup>-as-to-projective-totalitative-implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>61</sup>’ brings about successively weaker degenerative apriorising/axiomatising/referencing- {of-‘prospectively implicated attendant-ontological-contiguity ’~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—constitutedness<sup>14</sup>-in-preconverging-entailment ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self<sup>91</sup>/ontological-fracturing/desublimation/gimmickness complex’, with increasing ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as of the <cumulating/recomposuring~attendant-ontological-contiguity >-successive registry-worldviews/dimensions <sup>83</sup>reference-of-thought. The implied psychoanalysis is one that propounds that all the psychoanalysis that is ontologically-veridical is rather as of the ‘displacement/decentering of human-subpotency epistemic-or-notional~projective-perspective towards the realisation of the full existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-

prospective-epistemic-digression epistemic perspective' in order to induce transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, so-construed as superegoic cleansing as of ~~Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology~~ , ~~institutional-development-as-to-social-function-development~~ and ~~living-development-as-to-personality-development~~ ~~psychologismic epistemic acutisation~~ difficulty <for, residualising-~~{decompulsing} delinearity-for-cogency~~>—magnitudes<sup>{of-experientiality/experiment}</sup> in dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup>/contemplative-distention; as of a prospective psychoanalysis rather constrained to existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression normalcy/postconvergence/referentialism as-to-ontologically-uncompromised-ontological-<amplituding/formative>notional~preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought/notional~<sup>18</sup>deprocrypticism. We can fundamentally appreciate that just in reflecting ~~holographically-<conjugatively-and-transfusively>~~ the ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity ~of-the-human-institutionalisation-process is associated with epistemic-veracity <sup>45</sup>foregrounding\_\_entailment-<in-succession-of-profound-supererogation<sup>96</sup>>-<postconverging-narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup>'-in-reflecting-'immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>;-as-operative-notional~<sup>18</sup>deprocrypticism)> with the increasing existential-<disontologising/re-ontologising—aporeticism> ousting of superfluous notions like superstitions, etc., likewise 'human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self<sup>91</sup>/ontological-fracturing/desublimation/gimmickiness complex' as of prospective relative-ontological-completeness<sup>37</sup> epistemically shrinks with the ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>. That is, in

reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-  
 reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process epistemic-  
 veracity of <sup>45</sup>foregrounding\_\_entailment-<in-succession-of-profound-supererogation<sup>96</sup>>—  
 (postconverging—narrowing-down~sublimation-as-to-‘existence—as-sublimating-  
 withdrawal/unenframing/re-ontologising, -elicited-from-prospective—profound-  
 supererogation<sup>96</sup>’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup>’;-as-operative-notional~<sup>8</sup>deprocrypticism) constraining, the ‘human  
 akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self<sup>91</sup>/ontological-  
 fracturing/desublimation/gimmickiness complex’ for everyday existential-<disontologising/re-  
 ontologising—aporeticism> occurrences as of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> ‘is of less-and-  
 less-degenerate epistemic-veracity prompting’, and so successively as from: - the trepidatious-  
 consciousness shiftiness-of-the-Self<sup>91</sup> complex (by its epistemic non-rules—  
 apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidental-or-random-  
 mental-disposition relative <sup>58</sup>neuterising as of its random-as—uncircumscribing/undelineating-as-  
 ‘epistemic-totality<sup>37</sup>’ existential—epistemic-totalisation-scheme-of-<sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup>), given its early hunter-gather recurrent-utter-uninstitutionalisation per-cep-ti-vi-ty-  
 as-of-bad-omen ‘implicated\_attendant—ontological-contiguity<sup>67</sup>’~educed—  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’<sup>40</sup>-lowest-level-reification; - the warped-consciousness shiftiness-  
 of-the-Self<sup>91</sup> complex (by its epistemic rulemaking-over-non-rules—  
 apriorising/axiomatising/referencing—psychologism relative <sup>58</sup>neuterising as of its tendentious—  
 circumscribing-as-‘epistemic-totality<sup>37</sup>’-or-delineating-as-‘epistemic-totality<sup>37</sup>’ existential—  
 epistemic-totalisation-scheme-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>), given its animistic base-  
 institutionalisation—ununiversalisation per-cep-ti-vi-ty-as-of-a-specific-place-or-specific-evil-  
 people-or-specific-evil-period ‘implicated\_attendant—ontological-contiguity<sup>67</sup>’~educed—

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup>-second-level-reification; - the preclusive-consciousness  
 shiftiness-of-the-Self<sup>91</sup> complex (by its epistemic <sup>103</sup>universalisation-directed-rulemaking-over-  
 non-rules—apriorising/axiomatising/referencing—psychologism relative <sup>58</sup>neuterising as of its  
 qualifying–circumscribing-as-‘epistemic-totality<sup>37</sup>’-or-delineating-as-‘epistemic-totality<sup>37</sup>’  
 existential–epistemic-totalisation-scheme-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>), given its  
<sup>103</sup>universalisation–non-positivism/medievalism per-cep-ti-vi-ty-as-of-failure-to-follow-the-  
 heeding-of-the-Deity-or-failure-to-adhere-to-a-certain-mysticism-or-failure-to-pay-reverence-  
 to-an-ancestor ‘implicated\_attendant–ontological-contiguity<sup>67</sup>’~duced–  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup>-third-level-reification; - the occlusive-consciousness shiftiness-  
 of-the-Self<sup>91</sup> complex (by its epistemic positivising/rational-empiricism-based-universalisation-  
 directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism  
 relative <sup>58</sup>neuterising as of its categorising–circumscribing-as-‘epistemic-totality<sup>37</sup>’-or-  
 delineating-as-‘epistemic-totality<sup>37</sup>’ existential–epistemic-totalisation-scheme-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>), given its positivism–<sup>80</sup>procrypticism per-cep-ti-vi-ty-as-of-  
 full-rational-account-as-exclusive-cause-and-effect-conceptualisation ‘implicated\_attendant–  
 ontological-contiguity<sup>67</sup>’~duced–  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup>-fourth-level-reification; and prospectively - the protensive-  
 consciousness nonshiftiness-of-the-Self<sup>11</sup> (by its epistemic preempting—disjointedness-as-of-  
<sup>83</sup>reference-of-thought,-as-to-<sup>32</sup><amplituding/formative–epistemicity>growth-or-  
 conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-  
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–

psychologism deneuterising<sup>17</sup>—referentialism as of referentialism—circumscribing-as-  
 ‘epistemic-totality<sup>37</sup>’-or-delineating-as-‘epistemic-totality<sup>37</sup>’ existential—epistemic-totalisation-  
 scheme-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>), given its notional-<sup>18</sup>deprocrypticism per-cep-ti-  
 vi-ty-as-of-full-preempting-of-preconverging-or-dementing<sup>20</sup>-disjointedness-of-thought-  
 conceptualisation ~~‘implicated\_attendant—ontological-contiguity<sup>67</sup>’~~~duced-  
~~existentialising/contextualising/textualising\_~~ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’<sup>40</sup>-full-level-of-reification. This reality in reflecting  
 holographically-<conjugatively-and-transfusively> the ~~relative-unreflexivity/relative-~~  
~~reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process~~ very much  
 explains the statement ‘I know that I know nothing’ made by Socrates reflecting his conception  
 of anamnesis, as the state of human limited-mentation-capacity—~~as-subjecting\_‘duced-~~  
~~unlimitedness/existence-sublimating\_nascence’~~ to-limitedness/human-subpotency implies that  
 it is foolhardy to articulate in <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> terms  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of absolutising reproducibility—  
 mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation but rather the  
 ‘anamnesis of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> reflects prospective originariness-parrhesia,—  
 as-spontaneity-of-aestheticisation as of recurrent transepistemic renewing of reproducibility—  
 mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation’ (and so, in  
 reflecting holographically-<conjugatively-and-transfusively> the ~~relative-unreflexivity/relative-~~  
~~reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process~~  
 dimensionality-of-sublimating <sup>25</sup>-(<amplituding/formative> ~~supererogatory~de-~~  
~~mentativeness/epistemic-growth-or-conflatedness~~ /transvaluative-  
~~rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation~~) as of  
 difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-  
 nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-

relativism-determinism<sup>22</sup> implied ~~<amplituding/formative-epistemicity>~~causality<sup>6</sup>~as-to-  
 projective-totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>). This explains why Socrates  
 construed knowledge as virtue, given that what approaches absolutising capacity in the human  
 is rather the ‘sense-of-right-orientation with regards to human-subpotency—  
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of  
 existentially-becoming-and-developing phronetic/practicality situations as to existence-  
 potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-epistemic-digression (with  
 anamnesis so-construed as ‘dimensionality-of-sublimating<sup>25</sup>—  
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness–equalisation) mental-disposition’) and not any <sup>79</sup>presencing—absolutising-  
 identitive-constitutedness<sup>14</sup> as reproducibility—mathesis/motif/throwness-disposition,—as-  
 reproducibility-of-aestheticisation. This in-many-ways explains many a critic misinterpretation  
 of a rift between Socrates and Plato as of their emphasis on anamnesis and the forms/ideas on-  
 the-one-hand and Aristotle on-the-other-hand as of his phronesis/practicality emphasis (on the  
 basis of the specific <sup>103</sup>universalising-idealisation phronetic/practicality situations as to its  
 defining existence-potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-epistemic-  
 digression). The fact is that Socrates (and as momentarily reflected in his abhorrence of writing  
 as of his focus on the ‘very spirit-of-things in his pedagogy’ over ‘mere reproducing by writing  
 that is not necessarily pedagogically instructive’, and thus not contradictory with Plato’s writing  
 as of recording-for-posterity) and Plato were more engaged with establishing overall  
 philosophical insight beyond just their <sup>103</sup>universalising-idealisation renewed reproducibility—  
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation over non-  
 universalising sophistry (even as their association of anamnesis with mythical recollection was

caught up in the <sup>103</sup>universalising-idealisation apriorising/axiomatising/referencing—  
 psychologism but by the practical demonstration is relevant in all registry-  
 worldviews/dimensions as of the example articulated as well herein by this author with regards  
 to a child’s solipsistic sense of meaning wherein after grasping the rules of additionality even a  
 deliberately collective social misleading will not derail the child’s true sense of meaning) as they  
 factored that any such renewal is being undertaken phronetically/practically with human limited-  
 mentation-capacity—as subjecting ‘~~educated-unlimitedness/existence-sublimating-nascence~~’  
~~to-limitedness/human-subpotency~~ that is not of absolutising conceptualisation, speaking  
 prospectively of destructuring-threshold-(~~uninstitutionalised-threshold~~ <sup>07</sup>/presublimating-  
~~desublimating-decisionality~~)~of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>,  
 and thus what is more profoundly critical is knowledge-reification~gesturing-and-accounting—  
 of-epistemic-phenomenalism-<in-  
~~prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in {preconverging-disentailment-by}-  
 postconverging-entailment}> as of the transepistemic implications of human limited-mentation-  
 capacity-deepening—as subjecting ~~limitedness/human-subpotency~~ to ‘~~educated-  
 unlimitedness/existence-sublimating-nascence~~’<sup>233</sup>. Aristotle as successor to their thought  
 effectively had to move on to more fruitfully and complementarily elaborate  
 phronetically/practically the implications of <sup>103</sup>universalising-idealisation <sup>56</sup>meaningfulness-  
 and-teleology<sup>99</sup> infrastructure as of science, practical-virtue, rationality, etc., rather than just  
 theoretically reiterating his predecessors, and as such phronesis as of reproducibility—  
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation is what induces  
 ‘~~implicated\_attendant-ontological-contiguity~~’<sup>67</sup>~educated—~~

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup> and thus allows prospective dimensionality-of-sublimating<sup>25</sup> -  
 (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness–equalisation) insight for further human limited-mentation-capacity-deepening—as-  
 subjecting limitedness/human-subpotency to ‘duced–unlimitedness/existence–sublimating–  
 nascence<sup>253</sup> (as to ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-  
 inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-  
 intuition-or-foresight-as-of-embodied-consciousness’, so-enabled by underlying supposedly  
 coherent ontological-commitment<sup>66</sup> <implied—self-assuredness-of-ontological-good-  
 faith/authenticity<sup>69</sup> ~postconverging–de-mentating/structuring/paradigming<sup>70</sup> –as-being-as-of-  
 existential-reality> as of <amplituding/formative–epistemicity>causality<sup>9</sup> ~as-to-projective-  
 totalitative–implications-of-prospective-<sup>61</sup> nonpresencing, -for-explicating~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> and not any notion of vague  
 innateness besides the existentially-<disontologising/re-ontologising—aporeticism> inherent  
 human-subpotency potential) leading to further superseding/transcendence as of prospective  
 reproducibility—mathesis/motif/throwness-disposition,—as–reproducibility-of-  
 aestheticisation. But the fact is there is comprehensive coherence in the philosophical  
 articulations of the three thinkers when construed with this comprehensive philosophical  
 knowledge-reification~gesturing-and-accounting—of-epistemic–phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively–  
 implicated\_attendant–ontological-contiguity ’~duced–  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’ }—conflatedness<sup>3</sup> -in-{preconverging-disentailment-by}-  
 postconverging-entailment> projection insight. In other words, Socratic anamnesis anticipates

the implications of knowledge as virtue in the sense that human knowledge-  
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant—ontological-contiguity ’~educed—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’ }—conflatedness<sup>13</sup> in {preconverging-disentailment-by}-  
 postconverging-entailment>, and so in all domains without exception, is one of a dynamic  
 complementary relationship between dimensionality-of-sublimating<sup>25</sup>—  
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>17</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness—equalisation) and phronesis ‘implicated\_attendant—ontological-  
 contiguity<sup>67</sup>’~educed—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’<sup>40</sup> in order to grasp ecstatic-existence-as-transcendental-  
 signifier—emergence/becoming—spontaneity-implications reflected as existence-  
 potency<sup>39</sup>~sublimating—nascence,-disclosed-from-prospective-epistemic-digression as so  
 reflected with prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation for  
 renewed reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-  
 aestheticisation. In this regards, Socratic philosophy as of its knowledge is virtue contention  
 recognises that the impression-driven/good-naturedness/wishfulness of any given  
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation  
 whether as of non-universalising sophistry or even prospective Socratic-philosophers  
<sup>103</sup>universalising-idealisation is not sufficient to ‘absolutely capture’ ecstatic-existence-as-  
 transcendental-signifier—emergence/becoming—spontaneity-implications reflected as  
 existence-potency<sup>39</sup>~sublimating—nascence,-disclosed-from-prospective-epistemic-digression,

and that such a possibility lies in perpetual knowledge-reification~gesturing-and-accounting—  
of-epistemic-phenomenalism-<in-

prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
implicated\_attendant-ontological-contiguity ’~educed-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}-

postconverging-entailment> disposition as of ‘prospective postconverging~aporeticism-  
overcoming/unovercoming as the-Good/knowledge-reification~gesturing-and-accounting—of-  
epistemic-phenomenalism-<in-

prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
implicated\_attendant-ontological-contiguity ’~educed-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}-

postconverging-entailment>/understanding/<amplituding/formative-

epistemicity>causality<sup>0</sup> ~as-to-projective-totalitative-implications-of-prospective-

<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>67</sup>’. Thus Socratic philosophy as of its very ‘anamnesis core implications’ doesn’t only

supersedes prior non-universalising sophistry with <sup>103</sup>universalising-idealisation but it can  
equally be said that it anticipates prospective positivism/rational-empiricism phronesis  
‘implicated\_attendant-ontological-contiguity<sup>67</sup>’~educed-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup> as it reconceptualises science, practical-virtue, rationality, etc.

in superseding <sup>103</sup>universalising-idealisation phronesis ‘implicated\_attendant-ontological-  
contiguity<sup>67</sup>’~educed-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-

~~<imbued-notional~cogency>~~<sup>40</sup> at the latter's destructuring-threshold-~~(uninstitutionalised-  
threshold<sup>02</sup>/presublimating-desublimating-decisionality)~of-ontological-performance<sup>72</sup>-~~  
<including-virtue-as-ontology>, as well as anticipate the overall human institutional process as  
herein conceptualised as of difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-  
singularisation-~~<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing>~~<sup>82</sup>-as-  
~~veridical-epistemicity-relativism-determinism<sup>22</sup>~~ implied ~~<amplituding/formative-  
epistemicity>~~causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-  
~~<sup>6</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>67</sup>~~ of phronesis 'implied-~~attendant~~-ontological-contiguity<sup>67</sup>'~duced-  
existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>'<sup>40</sup>. In concrete terms, we can contrastively construe of such  
akrasia-susceptibility-or-akrasiatic-drag complex 'del-~~amplituding/formative-  
epistemicity>~~totalising/circumscribing/delineating preconverging/dementing<sup>30</sup>-qualia-schema'  
existential-~~<disontologising/re-ontologising—aporeticism>~~ desublimation manifestation of  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of both a <sup>103</sup>universalisation-non-positivism/medievalism  
and our positivism-<sup>80</sup>procrypticism registry-worldview/dimension with regards to 'mental-  
dispositions of general social living, institutional and Being ontological-bad-  
faith/inauthenticity<sup>64</sup> geared to undermine ontological-veracity'; but then the positivism-  
<sup>80</sup>procrypticism perspective as of its prospective relative-ontological-completeness<sup>87</sup> will be less  
complexed in identifying the mental flaw of the <sup>103</sup>universalisation-non-positivism/medievalism  
manifestation of akrasia-susceptibility-or-akrasiatic-drag complex 'del-~~amplituding/formative-  
epistemicity>~~totalising/circumscribing/delineating preconverging/dementing<sup>30</sup>-qualia-schema'  
as of the former's ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-  
syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> as it underlies non-positivism  
preconverging-or-dementing<sup>20</sup>-apriorising-psychologism acts 'like say a plot to accuse someone

of sorcery' than its own akrasia-susceptibility-or-akrasiatic-drag complex  
 '<amplituding/formative-epistemicity>totalising/circumscribing/delineating  
 preconverging/dementing<sup>20</sup>-qualia-schema' as of its <amplituding/formative-  
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>  
 underlying nondescript/ignorable-void<sup>50</sup> (actually speaking of akrasiatic-drag-denatured-and-  
 preconverging-or-dementing<sup>20</sup>-narratives) of its preconverging-or-dementing<sup>20</sup>-apriorising-  
 psychologism acts of disjointedness 'say like a plot to frame-up someone'; as the latter on  
 occasion as of a positivism-<sup>80</sup>procrypticism <amplituding/formative><sup>8</sup> wooden-language-  
 {imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-  
 meaningfulness-and-teleology -as-of-'nondescript/ignorable-void '-with-regards-to-  
 prospective-apriorising-implications>}

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting  
 contemplation may be construed as smart while it construes of the former as abhorrent, but then  
 not factoring in its own abhorrence from futural Being-development/ontological-framework-  
 expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-  
 and-teleology as of prospective <sup>18</sup>deprocrypticism—or-preempting—disjointedness-as-of-  
<sup>83</sup>reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting  
 contemplation. This point out the ontological-veracity for avoiding the  
 absolutising/<sup>70</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> referencing of  
 psychology/psychoanalysis as of any human-subpotency epistemic-or-notional~projective-  
 perspective in prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought as of  
 identitive-constitutedness<sup>14</sup>-as-'epistemic-totality<sup>37</sup>'-dereification-in-dissingularisation-<as-to-  
 the-disjointedness/disentailment-of-<sup>70</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>>-  
 as-flawed-epistemicity-relativism-determinism<sup>49</sup> of notional-discontiguity/epistemic-

discontinuity<sup>63</sup> -<between—prior-shallow-supererogation<sup>96</sup>-of-mentally-  
 aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema\_and\_prospective-profound-  
 supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-  
 schema>, and the critical pertinence in this regard of the notion of ‘human akrasia-susceptibility-  
 or-akrasiatic-drag/shiftiness-of-the-Self<sup>91</sup>/ontological-fracturing/desublimation/gimmickiness  
 complex’ as it reflects a more profound and fuller construct of the human psychological potency  
 as of difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-  
 nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-  
 relativism-determinism<sup>22</sup> in notional-contiguity/epistemic-contiguity<sup>62</sup> -<profound-  
 supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-  
 schema> as from existence-potency<sup>39</sup>~sublimating—nascence,-disclosed-from-prospective-  
 epistemic-digression as-to-ontologically-uncompromised-ontological-  
 normalcy/postconvergence/referentialism; speaking of the veridical protractedness of the  
 notional~<sup>18</sup>deprocrypticism protensive self-consciousness as of its  
 <amplituding/formative>notional~preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought as  
 can be conveyed with an elucidative storied-construct/ontologically-valid-narration. In-many-  
 ways, akrasia-susceptibility-or-akrasiatic-drag complex is simply a validation of the  
 fundamental preconverging/postconverging—de-mentating/structuring/paradigmizing of the  
 human psyche as it is caught up between dissingularisation-<as-to-the-  
 disjointedness/disentailment-of-<sup>79</sup>presencing—absolutising-identitive-  
 constitutedness<sup>29</sup>>/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism  
 <amplituding/formative—epistemicity>causality<sup>9</sup> -<as-to-projective-totalitative—implications-of-  
 prospective-<sup>6</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup> of prior relative-ontological-incompleteness<sup>88</sup> of its  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting and

singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup>  
 projected epistemic-immanence/veridical-epistemicity-relativism-determinism  
 <amplituding/formative-epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-  
 prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup> of prospective relative-ontological-completeness<sup>87</sup> of its  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting. Such a  
 notional~<sup>18</sup>deprocrypticism articulation herein of akrasia-susceptibility-or-akrasiatic-drag  
 complex as the preconverging/postconverging–de-mentative/structural/paradigmatic  
 constraining pervasiveness of any given registry-worldview/dimension akrasia-susceptibility-or-  
 akrasiatic-drag complex as of its uninstitutionalised-threshold<sup>102</sup> construes that: as of the-very-  
 same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-  
 ‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’, the  
 affirmation/projection/assertion/notional~self-distantiation/dueness-validating-  
 logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-  
 dialectical-thinking<sup>21</sup>–apriorising-psychologism> of prospective relative-ontological-  
 completeness<sup>87</sup> like base-institutionalisation with regards to Being-development/ontological-  
 framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–  
 meaningfulness-and-teleology as from its singularisation-<as-to-the-  
 nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup> projected epistemic-  
 immanence/veridical-epistemicity-relativism-determinism perspective, lent to the akrasiatic  
 judgment of prior relative-ontological-incompleteness<sup>88</sup> like recurrent-utter-  
 uninstitutionalisation as from its dissingularisation-<as-to-the-disjointedness/disentailment-of-  
 presencing—absolutising-identitive-constitutedness<sup>79</sup> ><sup>29</sup>/epistemic-nonimmanence/flawed-  
 epistemicity-relativism-determinism perspective, will be construed as of the latter’s  
 <amplituding/formative-epistemicity>totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> in recurrent-utter-uninstitutionalisation  
 conventioning-referencing over any such prospective base-institutionalisation pretence of  
~~Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-~~  
~~development-as-infrastructure-of- meaningfulness-and-teleology~~ ~~<amplifying/formative-~~  
~~epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-~~  
~~nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-~~  
~~contiguity~~, and as of social-stake-contention-or-confliction it further elicits sophistic/pedantic  
 significant-otherness dispositions inclined to undermine such prospective transcendental  
 implications as it falsely absolutises the conventioning-referencing of recurrent-utter-  
 uninstitutionalisation over any such implied re-ontologising prospective ~~Being-~~  
~~development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-~~  
~~infrastructure-of- meaningfulness-and-teleology~~ of prospective base-institutionalisation; as  
 so reflected across the successive uninstitutionalised-threshold<sup>102</sup> in reflecting holographically-  
~~<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-~~  
~~contiguity ~of-the-human-institutionalisation-process~~ inducing human transcendence-and-  
 sublimity/sublimation/~~supererogatory~de-mentativity~~. This explains why prospective  
 transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~ is actually reflected  
 by the ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-~~  
~~institutionalisation-process<sup>68</sup>~~ as of transversality-~~<for-sublimating-existential-~~  
~~eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-preemptive-of-~~  
~~prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-~~  
~~and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup>~~ epistemic-  
 ricochetting/transepistemicity reasoning-through/messianic-reason metaphoricity<sup>57</sup>, and not  
 incisively about dialogical-equivalence-~~<as-to-~~  
~~psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-~~

~~implicated\_attendant-ontological-contiguity 'reduced-~~  
~~existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>' }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-~~  
~~postconverging-entailment,-in-self-becoming/self-conflatedness<sup>13</sup>/formative-supererogating>~~  
 level of contemplation induced transcendence-and-sublimity/sublimation/supererogatory~de-  
 mentativity even as such a dialogical conception arises as of mutual  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting say with  
 Socrates/Plato/Aristotle with their schools Being-development/ontological-framework-  
 expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-  
 and-teleology common  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting in  
 prospective relative-ontological-completeness<sup>87</sup>s but as of  
 unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-  
 logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-  
 dementing<sup>20</sup>-apriorising-psychologism> devaluing their<sup>79</sup>presencing—absolutising-identitive-  
 constitutedness<sup>14</sup> conventioning-referencing as of sophistry  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting in prior  
 relative-ontological-incompleteness<sup>88</sup> or as with budding-positivists Being-  
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-  
 infrastructure-of- meaningfulness-and-teleology common  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting in  
 prospective relative-ontological-completeness<sup>87</sup>s but as of  
 unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-  
 logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-  
 dementing<sup>20</sup>-apriorising-psychologism> devaluing their<sup>79</sup>presencing—absolutising-identitive-

constitutedness<sup>14</sup>      conventioning-referencing      in      medieval-scholasticism  
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup>>  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting in prior  
relative-ontological-incompleteness<sup>88</sup>s or with a Rousseau Being-development/ontological-  
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-  
meaningfulness-and-teleology      as      of      social      enlightenment      common  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting      in  
prospective      relative-ontological-completeness<sup>87</sup>s      but      as      of  
unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-  
logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-  
dementing<sup>30</sup>-apriorising-psychologism>      devaluing      the      conventioning-referencing      as      of  
aristocratic/despotic      self-aggrandisement  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting in prior  
relative-ontological-incompleteness<sup>88</sup>s. Thus more critically prospective transcendence-and-  
sublimity/sublimation/supererogatory~de-mentativity is induced as of the  
displacement/decentering-of-the-human-subject in its prior relative-ontological-  
incompleteness<sup>88</sup>  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting, and so as  
of epistemic-ricochetting/transepistemicity reasoning-through/messianic-reason metaphoricity<sup>57</sup>  
that exploits the supposedly coherent ontological-commitment<sup>66</sup><implied—self-assuredness-  
of-ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-  
mentating/structuring/paradigmig<sup>70</sup>-as-being-as-of-existential-reality> so-implied as of a  
social-setup      ‘self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-

mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ which opens it up to prospective intemporal-as-ontological metaphoricity<sup>57</sup>. The reality thus is that prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity from a <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> perspective is not actual <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> but rather such is rather acting as a constrained metaphoricity<sup>57</sup> upon a social-setup supposedly coherent ontological-commitment<sup>66</sup> **<implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging–de-mentating/structuring/paradigming<sup>70</sup>–as-being-as-of-existential-reality>** to which the social-setup cannot overtly turn around and wholly assume a contradictory nihilistic disposition; with metaphoricity<sup>57</sup> rather inducing prospective <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> mostly as of prospective crossgenerational reasoning-from-results/afterthought. In this regards as of the possibility of futural **Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–** **meaningfulness-and-teleology** as of prospective notional~<sup>18</sup>deprocrypticism transcendence-and-sublimity/sublimation/supererogatory~de-mentativity, this author is of the opinion that any intellectual endeavour must precedingly guarantee that it is truly involved in a transparent ontological reification exercise exclusively as of the full existence-potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-epistemic-digression reflection of its ontological-veracity or ontological-impertinence, and so rather than subject to sophistry, as the latter instance will fundamentally undermine and ridicule the underlying intellectual a-priori aspiration for reification. In this regards, and as of extensive contemplation, it is herein contended that in-many-ways such ontological virginity with regards to intellectual practice today is covertly being undermined at the more fundamental level of social emancipation contemplation, and explains why it has herein been seen as relevant to introduce the notion of ontological-bad-faith/inauthenticity<sup>64</sup> anticipating of such anti-

intellectual dispositions. As of a further indictment, this author is sceptical of ‘covert cohorting initiatives’ that substitute intellectual work for ontological-veracity with ‘politicised intellectualism’ as to which type of theories can be entertained or not, as if there can be knowledge without knowledge! Such cohorting initiatives pretences like those of many supposedly ‘thinking political societies’ since the end of the Cold War have rather had catastrophic consequences on the world all round in terms of the price of wars including with regards to the hegemonising policies these covert initiatives were supposed to instigate. Generally, the idea that such entities and initiatives covertly undermining the sovereignty of democracies, serve any given society, nation or human progressive purposes is rather counterproductive, as in fact this actually disrupts the natural course of sensible human answers to problems and issues and because of their parochial vision end up aggravating and escalating them, furthering a social narrative of double standards. The last frontier one can contemplate of with regards to such a proclivity is when it comes to undermining the intellectual sovereignty as of re-ontologising prospective **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology** .

Knowledge cannot and should not be forestalled because of any supposed politico-economic penchant. The idea that liberal society can only be upheld by artificial and anti-intellectual undermining of many a critical theory including postmodern-thought as of the vital possibility of human social regeneration, is ridiculous and speaks of intellectual lack of self-assuredness; with such institutional grip subterfuges rendering such inclinations just as objectionable as the former ousted communist regimes. Ultimately, it is up to free intellectuals to affirm themselves as to what they think society and human intellectual potential can be, beyond the institutional constraints geared to such naïve conventioning-referencing which seem to imply that as of its anti-knowledge posture it will determine the limits of what can be human knowledge. Human history has systematically shown that despite human-subpotency–

aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-  
 ‘notional~firstnaturedness-formativeness<as-to-eventualising~inkling-drive-or-seeding-  
 misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-  
 ontological-normalcy/postconvergence>’-existentialism-form-factor there is an effective  
 mechanism of human registry-worldview’s/dimension’s institutionalisation that draws out the  
 best from mankind, and the more critical problem for human emancipation arises as of the  
 contending sophistries that confuse-and-disrupt-as-of-significant-otherness that  
 institutionalisation mechanism in one way or the other, and that’s why at all stages of human  
 history, the reasoning-through/messianic-reasoning disposition has more critically focussed  
 rather on calling out the prospective institutionalisation perturbation of such sophistries;  
 especially when these show no qualm in integrating the most ignoramus of  
 <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-  
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-  
 ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>)  
 dispositions as of a supposed notion of intellectual advancement. In this regards, this author is  
 very much proud of the theoretical orientation taking herein as of a strictly ontological-veracity  
 inclination as to the reality of the fact that existence-potency<sup>39</sup>~sublimating~nascence,-  
 disclosed-from-prospective-epistemic-digression supersedes human-subpotency, and it is the  
 latter that adjusts to the former. This is exactly what is reflected by ontological-fracturing,  
 wherein the potential for ontological-normalcy/postconvergence is  
 preconverging/postconverging~de-mentatively/structurally/paradigmatically fractured-at-  
 given-ontologically-compromised-thresholds in the <amplituding/formative-  
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>  
 of the successive given levels in reflecting holographically-<conjugatively-and-transfusively>  
 the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-

institutionalisation-process ; from recurrent-utter-uninstitutionalisation ontological-fracturing,  
 base-institutionalisation–ununiversalisation ontological-fracturing, <sup>103</sup>universalisation–non-  
 positivism-medievalism ontological-fracturing, positivism–<sup>80</sup>procrypticism ontological-  
 fracturing towards futural Being-development/ontological-framework-expansion–as-to-depth-  
 of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology as of  
 prospective notional~<sup>18</sup>deprocrypticism ontological-normalcy/postconvergence; as of the  
 implications of the ontological-faith-notion-or-ontological-fideism—imbued-  
 underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-  
 existential-reality ‘seeding promise of human-subpotency ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>/morality/ethics/justice/etc. equivalence/correspondence with  
 the full-potency-of-existence’s~sublimating–nascence-as-of-its-coherence/contiguity’ in  
 instigating ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-  
 underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-  
 existential-reality instigated relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> as of difference-conflatedness<sup>13</sup>-as-to-  
 totalitative-reification-in-singularisation-~~as-to-the-nondisjointedness/entailment-of-~~  
 prospective-<sup>61</sup>nonpresencing<sup>93</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup> implied  
 <amplifying/formative–epistemicity>causality<sup>9</sup>~as-to-projective-totalitative–implications-of-  
 prospective-<sup>9</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup>’. Ontological-fracturing as such is a reflection of human-subpotency–  
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-  
 ‘notional~firstnatureddness-formativeness–~~as-to-eventualising-inkling-drive-or-seeding-~~  
~~misprising~~—temporal-to-intemporal-dispositions-~~so-construed-as-from-perspective–~~  
 ontological-normalcy/postconvergence>’–existentialism-form-factor, and points out that the  
 way we tend to conceptualise/construe-of idealisation as reflected in rules, institutional essence,

institutional processes and ideals is ontologically-flawed/wrong as the assumption is one that tends to imply beyond-the-consciousness-awareness-teleology<sup>99</sup> ~~<of-preconverging-existential-extrication-as-of-existential-unthought>~~<sup>5</sup> only human intemporal ontological-performance<sup>72</sup> ~~<including-virtue-as-ontology>/morality/ethics/justice/etc.~~ by mental-reflex, rather than the reality of human temporal-to-intemporal ontological-performance<sup>72</sup> ~~<including-virtue-as-ontology>/morality/ethics/justice/etc.~~ of any given idealisation; speaking of the reality that any idealisation construed as of rules, institutional essence, institutional processes and ideals is preconverging/postconverging–de-mentatively/structurally/paradigmatically bound to be ontological-fractured as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness ~~<as-to-eventualising-inkling-drive-or-seeding-misprising>~~—temporal-to-intemporal-dispositions-~~<so-construed-as-from-perspective—ontological-normalcy/postconvergence>~~’–existentialism-form-factor. The implication here is that all projections of idealisation should be anticipatory-and-preemptive of the possibility of their prospective ontological-fracturing, for efficient institutionalisation percolation-channelling-~~<in-deferential-formalisation-transference>~~, ‘in order to be more ontologically pertinent and resilient constructs’, as they are otherwise subject to the temporal denaturing<sup>16</sup> of such idealisations with regards to their more profound transcendence-and-sublimity/sublimation/~~supererogatory~~–de-mentativity implications. In the same vein, we tend as of habit to construe of the fulfilment of human ideals as of the inherent institution and/or inherent individual identitive dispositions, rather than the fact that it is actually brought about by the preconverging/postconverging–de-mentative/structural/paradigmatic relations as of projected principles and essences implied intemporally (in cognisance of human temporal-to-intemporal-individuation-within-the-receptable-of-the-individual); and thus that our capacity to fulfil such principles and essences lies with our grasping-and-nurturing-appropriate-intemporal-individuation projection rather than

falling back to identitive individual inherence or institutional inherence. As even where it may seem that any given individual or institutional ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. is inherent, the underlying preconverging/postconverging–de-mentative/structural/paradigmatic reality is rather guaranteed and accounted for as of the effective grasping-and-nurturing-appropriate-intemporal-individuation projection for ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. in that individual or institution rather than just identitive inherence. In-the-bigger-scheme-of-things, human registry-worldview’s/dimension’s institutionalisation outcome as of percolation-channelling-<in-deferential-formalisation-transference> doesn’t substitute for the <amplituding/formative–epistemicity>-totalising~renewing-realisation/re-perception/re-thought as of the underlying dimensionality-of-sublimating<sup>35</sup>-(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness<sup>3</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) individuation disposition that of reasoning-through/messianic-reasoning brought about secondnature institutionalisation. The bigger point here is that there is never going to be an inherent suprasocial or <amplituding/formative> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) framework that ‘invents’ and accounts for prospective social transcendence-and-sublimity/sublimation/supererogatory~de-mentativity idealisation, in the way that human idealisation is often wrongly construed and propounded. All the human idealisation that exists is as of effective individuals and institutional intemporal individuation projection for prospective <amplituding/formative–epistemicity>-totalising~renewing-realisation/re-perception/re-thought of what they as of reasoning-through/messianic-reasoning idealise as from their underlying baseline registry-worldview/dimension<sup>83</sup> reference-of-thought

and the subsequent secondnatured institutionalisation of its given intemporal ontological-performance<sup>72</sup>-<including-virtue-as-ontology>; and so, beyond the naivety of construing a given registry-worldview/dimension reasoning-from-results/afterthought as a suprasocial or <amplituding/formative> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of- ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>> absolutising epistemic reference of ontological-veracity for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity idealisation. We can garner that it is intemporal individuations transversality-<for-sublimating-existential-eventuating/denouement, from ‘thinking at first/pure predisposition preemptive of prospective disontologising/subontologising’ as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> intemporal projection as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for reasoning-through/messianic-reasoning in recurrent-utter-uninstitutionalisation that induced prospective base-institutionalisation and not a suprasocial or <amplituding/formative> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>> absolutising epistemic reference in recurrent-utter-uninstitutionalisation, likewise for prospective <sup>103</sup>universalisation and not a suprasocial or <amplituding/formative><sup>9</sup> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of- ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>> absolutising epistemic reference of base-institutionalisation—ununiversalisation, likewise for prospective positivism and not a suprasocial or <amplituding/formative> wooden-language-

<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-  
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-  
 prospective-apriorising-implications>)> absolutising epistemic reference of <sup>103</sup>universalisation–  
 non-positivism/medievalism; and so prospectively it is naivety as well to construe that we do  
 have a suprasocial or <amplituding/formativ> wooden-language-<imbued—averaging-of-  
 thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-  
 of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>)>  
 absolutising epistemic reference for our prospective transcendence-and-  
 sublimity/sublimation/supererogatory–de-mentativity rather than as of prospective intemporal  
 individuation transversality-<for-sublimating-existential-eventuating/denouement, from-  
 ‘thinking-at-first/pure-predisposition-preemptive-of-prospective-  
 disontologising/subontologising’—as-of-prospectively-disambiguated–affirmed-and-  
 unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> intemporal projection as of  
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-  
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for reasoning-  
 through/messianic-reasoning in our positivism—<sup>80</sup>procrypticism to bring about futural Being-  
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-  
 infrastructure-of- meaningfulness-and-teleology as of prospective  
 notional~<sup>18</sup>deprocrypticism  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting. Consider  
 in this regards for instance that while we generally tend to wrongly imply of a suprasocial  
 absolutising epistemic reference that can preconverging/postconverging–de-  
 mentatively/structurally/paradigmatically bring about human transcendence-and-  
 sublimity/sublimation/supererogatory–de-mentativity, it is inevitably the case that the  
 examination of any such representation with say for instance the physics

~~<amplituding/formative-epistemicity>~~totalising~devolved—purview/domain-of-construal-as-  
intrinsic-reality/ontological-veridicality/existential-reality since medievalism points that such  
transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~ idealisation  
necessarily had to pass through the intemporal individuation transversality-~~<for-sublimating-  
existential-eventuating/denouement, from ‘thinking-at-first/pure-predisposition-preemptive-of-  
prospective-disontologising/subontologising’~~—as-of-prospectively-disambiguated—affirmed-  
and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’<sup>101</sup> projection as of  
ontological-faith-notion-or-ontological-fideism—~~imbued-underdetermination-of-motif-and-  
apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality~~ for reasoning-  
through/messianic-reasoning of the Copernicuses, Galileos, Descartes, Newtons, Leibnizes,  
Poincarés, Rutherfords, Einsteins, Bohrs, etc. and the subsequent secondnatured  
institutionalisation as of percolation-channelling-~~<in-deferential-formalisation-transference>~~.  
There has never been any suprasocial or ~~<amplituding/formative>~~ wooden-language-~~(imbued—  
averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-  
teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-  
implications>)~~ absolutising epistemic reference of ontological-pertinence for prospective  
transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~ idealisation as we  
seem to construe/contemplate of today-or-at-any-given-presence-epoch as of reasoning-from-  
results/afterthought, as the fact is human transcendence-and-  
sublimity/sublimation/~~supererogatory~de-mentativity~~ arises ultimately as of internalised  
epistemic responsibility/~~relative-reflexivity~~ of intemporal individuation transversality-~~<for-  
sublimating-existential-eventuating/denouement, from ‘thinking-at-first/pure-predisposition-  
preemptive-of-prospective-disontologising/subontologising’~~—as-of-prospectively-  
disambiguated—affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’<sup>101</sup>  
projection as of ontological-faith-notion-or-ontological-fideism—~~imbued-underdetermination-~~

of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality for reasoning-through/messianic-reasoning that supersede the pretence of any such absolutising epistemic reference on the basis of a suprasocial reasoning-from-results/afterthought. Thus the abstraction as of suprasocial or ~~amplifying/formative~~ wooden-language-~~imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—~~ meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>} absolutising epistemic reference about human nature transcendence-and-sublimity/sublimation/~~supererogatory—de-mentativity~~ idealisation ‘doesn’t truly exist’, but for effective operant human intemporal individuation transversality-~~for-sublimating—existential-eventuating/denouement,—from—‘thinking at first/pure predisposition preemptive of prospective disontologising/subontologising’—~~ as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’<sup>101</sup> intemporal projection as of ontological-faith-notion-or-ontological-fideism—~~imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality~~ for reasoning-through/messianic-reasoning and subsequent secondnature institutionalisation. Critically, it is this grasping-and-nurturing-appropriate-intemporal-individuation projection ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. over the flawed notion of individual inherent and institutional inherent absolutising epistemic reference of intemporal<sup>52</sup>, as of the awareness of the reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness—~~as to eventualising—inkling drive or seeding misprising—~~—temporal-to-intemporal-dispositions-~~so-construed-as-from-perspective—ontological-normalcy/postconvergence—~~’-existentialism-form-factor, that underlies the relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> as of its retrospective, present and prospective possibilities. This doesn’t speak of

subjectivity, no more than a doctor's judgment is necessarily subjective as to the fact of its validation going by the primacy of the 'superior party' that is existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality reflected in effective remedy as of ~~<amplituding/formative-epistemicity>~~causality<sup>6</sup>~as-to-projective-totalitative-implications-of-prospective-~~nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>7</sup> over imagined ~~<amplituding/formative>~~ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of- 'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications> opinionatedness, but rather that human transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity idealisation is more operantly and effectively as of solipsistic projection of intemporal individuations dimensionality-of-sublimating<sup>25</sup>-(~~<amplituding/formative>~~~~supererogatory~~~de-mentativeness/epistemic-growth-or-conflatedness<sup>3</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) epistemic internalisation for intemporal ontological-performance<sup>72</sup>-<including-virtue-as-ontology>. The secondnatured institutionalisation as reflected as of suprasocial or ~~<amplituding/formative>~~ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of- 'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>) abstract integration/assimilation of such resultant intemporal ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. is ever always ontologically jeopardisable/compromisable as of the preconverging/postconverging-de-mentative/structural/paradigmatic reality of human-subpotency-aporria/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued- 'notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-

misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—  
 ontological-normalcy/postconvergence>’-existentialism-form-factor, wherein human temporal  
 individuations are ever always bound to prospectively denaturing<sup>16</sup> secondnature  
 institutionalised intemporal ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. at the uninstitutionalised-threshold<sup>102</sup> as without the  
 constraining prior institutionalisation mechanical-knowledge the underlying ontological-faith-  
 notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-  
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality sense of intemporal-  
 projection behind its ‘inventing’ is lost; as is needed for prospective institutionalisation  
 prospective relative-ontological-completeness<sup>87</sup> epistemic want of prospective reasoning-  
 through/messianic-reasoning to overcome the prior relative-ontological-incompleteness<sup>88</sup>  
 <amplituding/formative—epistemicity>causality<sup>9</sup>—as-to-projective-totalitative—implications-of-  
 prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>97</sup>. Interestingly, thus if there is no suprasocial or  
 <amplituding/formative><sup>9</sup> wooden-language-(imbued—averaging-of-thought-<as-to-  
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-  
 ‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>)  
 absolutising epistemic reference of ontological-veracity for prospective transcendence-and-  
 sublimity/sublimation/supererogatory~de-mentativity but for prospective dimensionality-of-  
 sublimating<sup>35</sup>-(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-  
 or-conflatedness<sup>3</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness—equalisation) transversality-<for-sublimating—existential-eventuating/denouement,-  
 from-‘thinking-at-first/pure-predisposition-preemptive-of-prospective-  
 disontologising/subontologising’—as-of-prospectively-disambiguated—affirmed-and-  
 unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> intemporal projection as of

ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-  
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for reasoning-  
 through/messianic-reasoning and corresponding secondnature institutionalisation of intemporal  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>, then all the critical human  
 intemporal <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> for prospective transcendence-and-  
 sublimity/sublimation/supererogatory—de-mentativity that-exists-and-can-prospectively-exist-  
 respectively effectively arises-and-lies in the ‘induced metaphoricity<sup>57</sup>’ of such prospective  
 intemporal individuation transversality-<for-sublimating—existential-eventuating/denouement—  
 from-‘thinking-at-first/pure-predisposition-preemptive-of-prospective-  
 disontologising/subontologising’—as-of-prospectively-disambiguated—affirmed-and-  
 unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> intemporal projection as of  
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-  
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for reasoning-  
 through/messianic-reasoning and corresponding secondnature institutionalisation of intemporal  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’. Just as demonstrated above with  
 the physics <amplituding/formative-epistemicity>totalising~devolved—purview/domain-of-  
 construal-as-intrinsic-reality/ontological-veridicality/existential-reality, in the instance  
 philosophy reflecting the-very-same-immanent-existence/intrinsic-reality/ontological-  
 veridicality,-as-to-‘human<amplituding/formative-epistemicity>totalising~purview-of-  
 construal’ we can as well appreciate, going by the <amplituding/formative-  
 epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-  
<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup> of difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-  
 to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-  
 epistemicity-relativism-determinism<sup>2</sup> over identitive-constitutedness<sup>14</sup>-as-‘epistemic-

totality<sup>37</sup>'-dereification-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-  
presencing—absolutising-identitive-constitutedness<sup>11</sup>><sup>39</sup>-as-flawed-epistemicity-relativism-  
determinism<sup>49</sup>, that there was no suprasocial or <amplituding/formative><sup>8</sup> wooden-language-  
<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-  
meaningfulness-and-teleology -as-of-'nondescript/ignorable-void '-with-regards-to-  
prospective-apriorising-implications> } absolutising epistemic reference for the transcendence-  
and-sublimity/sublimation/supererogatory~de-mentativity idealisation of say Plato's idea  
concept nor say Descartes's cogito concept but in both cases for their operant prospective  
intemporal individuation transversality-<for-sublimating—existential-eventuating/denouement,-  
from 'thinking at first/pure predisposition-preemptive-of-prospective-  
disontologising/subontologising'<sup>2</sup>—as-of-prospectively-disambiguated—affirmed-and-  
unaffirmed-'motif-and-apriorising/axiomatising/referencing'<sup>101</sup> intemporal projection as of  
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-  
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for reasoning-  
through/messianic-reasoning and corresponding secondnatured institutionalisation of intemporal  
ontological-performance<sup>72</sup>-<including-virtue-as-ontology>. Likewise, it is herein contended that  
this difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-  
nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-  
relativism-determinism<sup>23</sup> implied <amplituding/formative-epistemicity>causality<sup>3</sup>~as-to-  
projective-totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-  
unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> equally applies prospectively with  
respect to the <sup>18</sup>deprocrypticism—or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting implied  
transcendence-and-sublimity idealisation, and so as of operant prospective intemporal  
individuation transversality-<for-sublimating—existential-eventuating/denouement,-from-

~~‘thinking-at-first/pure-predisposition-preemptive-of-prospective-~~  
~~disontologising/subontologising’—as-of-prospectively-disambiguated—affirmed-and-~~  
~~unaffirmed-‘motif-and-apriorising/axiomatising/referencing’~~<sup>101</sup> intemporal projection as of  
ontological-faith-notion-or-ontological-fideism—~~imbued-underdetermination-of-motif-and-~~  
~~apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality~~ for reasoning-  
through/messianic-reasoning and corresponding secondnatured institutionalisation of intemporal  
ontological-performance<sup>72</sup>-<including-virtue-as-ontology>, as herein implied; overriding  
pretences of suprasocial or ~~<amplituding/formative>~~<sup>8</sup> wooden-language-(~~imbued—averaging-~~  
~~of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -~~  
~~as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>~~)  
absolutising epistemic reference, and as subject only to falsifiability<sup>42</sup> and validation as of  
~~<amplituding/formative-epistemicity>~~causality<sup>9</sup>~~~as-to-projective-totalitative-implications-of-~~  
~~prospective-~~<sup>61</sup> nonpresencing,-for-explicating~~~relative-unreflexivity/relative-reflexivity—~~  
~~ontological-contiguity~~<sup>67</sup> of the ‘superior party’ that is existence-potency<sup>39</sup>~sublimating-  
nascence,-disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-  
veridicality. The fact is and as confirmed by ‘intemporal ontological-faith-notion-or-ontological-  
fideism—~~imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-~~  
~~so-being-as-of-existential-reality~~ instigated ~~relative-unreflexivity/relative-reflexivity—~~  
ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> as of difference-  
conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-  
nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup>-as-veridical-epistemicity-  
relativism-determinism<sup>22</sup> implied ~~<amplituding/formative-epistemicity>~~causality<sup>9</sup>~~~as-to-~~  
~~projective-totalitative-implications-of-prospective-~~<sup>61</sup> nonpresencing,-for-explicating~~~relative-~~  
~~unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>67</sup>’, prospective<sup>83</sup> reference-of-thought  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting

transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity idealisation as of their prospective reasoning-through/messianic-reasoning highlight that the traditional reasoning-from-results/afterthought construct is construed: - for the Platonic idea transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as of sophistry, - for the Cartesian cogito transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as of medieval-scholasticism pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup>)~~, and prospectively for notional~<sup>18</sup>deprocrypticism transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as of spurious institutional-being-and-craft muddlement. Effectively, human-subpotency-~~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’-existentialism-form-factor~~ implies that metaphoricity<sup>57</sup> why tending ultimately towards intemporal<sup>52</sup>, is effectively of both intemporal/~~longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>~~ and temporal/~~shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>~~ manifestations. But any given social-setup ‘self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ in its capacity to demonstrably and objectively uphold and function going by its specific registry-worldview/dimension ~~<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>~~ as well as the fact that human perceived social-stake-contention-or-confliction interests drift within-and-across social-setups whether with regards to basic trading, curiosity, social competition and generally as of a predisposition to achieve optimum existential-

<disontologising/re-ontologising—aporeticism> possibilities, implies that any such registry-  
 worldview/dimension social-setup has a ‘basic postconverging-de-  
 mentating/structuring/paradigming supposedly coherent ontological-commitment<sup>66</sup>—<implied—  
 self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-  
 mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality>’ for its effective  
 functioning which lays it prospectively exposed to metaphoricity<sup>57</sup> as of prospective  
 <amplituding/formative—epistemicity>causality<sup>6</sup> ~as-to-projective-totalitative—implications-of-  
 prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup> as from prospective existence-potency<sup>39</sup>~sublimating—nascence,-  
 disclosed-from-prospective-epistemic-digression epistemic-or-notional~projective-perspective;  
 as such a registry-worldview/dimension would difficultly renege, as of contradictory and  
 incoherent implications, on such critical prospective ontological-veracity implications of such  
 prospective relative-ontological-completeness<sup>87</sup> of <sup>56</sup> meaningfulness-and-teleology<sup>99</sup>. It is this  
 element that equally ultimately renders the study of the social, notwithstanding its strong  
 underlying <amplituding/formative—epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>, as of potentially the same ontological-  
 performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. possibility as with  
 the natural sciences. That is the apparent conventioning-referencing of the social as of an  
 immediacy perspective naively implies the social is of a poor supposedly coherent ontological-  
 commitment<sup>66</sup>—<implied—self-assuredness-of-ontological-good-  
 faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-  
 existential-reality> but from a more profound level of appreciation this not the case as explained  
 above, as in effect a society/social-setup conventioning projects correspondingly a profound  
 supposedly coherent ontological-commitment<sup>66</sup>—<implied—self-assuredness-of-ontological-  
 good-faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup>—as-being-

as-of-existential-reality> as of its ‘self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging–de-mentating/structuring/paradigming<sup>70</sup>–as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ which is then enabling for the critical metaphoricity<sup>57</sup> of prospective <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> ontological-veracity implications of <amplituding/formative–epistemicity>causality<sup>9</sup>~as-to-projective-totalitative–implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> as of prospective relative-ontological-completeness<sup>87</sup>. In other words, as of transversality-<for-sublimating–existential-eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’–as-of-prospectively-disambiguated–affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> of human metaphoricity<sup>57</sup> of temporal-to-intemporal–ontological-performance<sup>72</sup>-<including-virtue-as-ontology>-of-narratives, we know that the <amplituding/formative–epistemicity>causality<sup>9</sup>~as-to-projective-totalitative–implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> that underlies existence-potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-epistemic-digression sublimating-validation/desublimating-invalidiation implications of ontological-veracity is bound in the long run to select/skew-toward the intemporal/ontological over the temporal, whether as of internal cultural transformation or cultural diffusion. This is exactly why the overall ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> as of difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup> implied <amplituding/formative–

epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>9</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>67</sup> ultimately has a direction as of intemporal-preservation-entropy-or-contiguity—or-  
ontological-preservation, notwithstanding preconverging/postconverging—de-  
mentative/structural/paradigmatic implications of ‘human notional~firstnatureddness-  
formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-  
intemporal-dispositions-<so-construed-as-from-perspective—ontological-  
normalcy/postconvergence> accordioning-<as-of-varying-individuations-contextually-  
transverse-desublimation/sublimation,-as-to-the-wavering/redounding/waveforming—of-their-  
referencing-and-their-devolved-referencing-imbued-ontological-performance<sup>72</sup> -<including-  
virtue-as-ontology>} at uninstitutionalised-threshold<sup>102</sup> as reflecting both desublimating  
<sup>47</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating  
<sup>46</sup> historicity/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective—  
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>  
possibilities’. We can appreciate both with regards to the social fabric as well as the natural  
sciences this common basis of supposedly coherent ontological-commitment<sup>66</sup> -<implied—self-  
assuredness-of-ontological-good-faith/authenticity<sup>69</sup> ~postconverging—de-  
mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality> from a long-term  
perspective, in the sense that technical and scientific progress associated with the industrial  
revolution ‘could hardly be socially reneged’ not only in Western Europe but with respect to its  
diffusion throughout the world, and so because the supposedly coherent ontological-  
commitment<sup>66</sup> -<implied—self-assuredness-of-ontological-good-  
faith/authenticity<sup>69</sup> ~postconverging—de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-  
existential-reality> of human societies conventioning as of their ‘self-assuredness-of-  
ontological-good-faith/authenticity<sup>69</sup> ~postconverging—de-

mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ render themselves exposed to the transcendence-and-sublimity/sublimation/supererogatory~de-mentativity of the prospective relative-ontological-completeness<sup>87</sup> as projected by the industrial revolution underlying technical and scientific knowledge manifesting as to existence-potency<sup>39</sup>~sublimating—nascence,-disclosed-from-prospective-epistemic-digression selection/skewing of ~~<amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~~ and so because these project beyond subjectivity-of-truth-as-of-human-subpotency as implied by the <sup>103</sup>universal objectivity as to existence-potency<sup>39</sup>~sublimating—nascence,-disclosed-from-prospective-epistemic-digression of the underlying sciences and their applications. It is this insight as of ‘existence-potency<sup>39</sup>~sublimating—nascence,-disclosed-from-prospective-epistemic-digression selection/skewing of ~~<amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~~’ that animates the elucidation of metaphoricity<sup>57</sup> herein as of ontology-driven ‘ontologically-hegemonising-narrative<sup>71</sup> ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’, more than just a notion of mere subjective human-subpotency epistemic-or-notional~projective-perspective narratives; and so, as underlined by human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educated-unlimitedness/existence-sublimating-nascence<sup>253</sup> inducing prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup> reference-of-thought ~~<amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~~. This ontology-driven assessment of intemporality<sup>52</sup>/longness metaphoricity<sup>57</sup> perspective rejects the often

wrongly made critique of relative-for-the-mere-sake-of-relative-disparateness by atomising/taking-to-pieces identitive-constitutedness<sup>14</sup>-as-‘epistemic-totality<sup>37</sup>’-dereification-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>><sup>29</sup>-as-flawed-epistemicity-relativism-determinism<sup>49</sup> critiques when misrepresenting the ontologically-veridical observations/remarks/‘constatations’ as of ecstatic-totalising-entailing/nested-congruence of postmodern thinkers. Rather as construed herein, relative truth speaks to <sup>48</sup>human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>6</sup>nonpresencing><sup>92</sup> as of the <amplituding/formative-epistemicity>causality<sup>9</sup>-as-to-projective-totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> of prospective relative-ontological-completeness<sup>87</sup>, and so-construed as of difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>6</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup> perspective. In other words, it is herein contended that the implied notion of relative truth expressed by postmodern-thought is not a rejection of truth as they are wrongly accused, but that truth deepens relatively with human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘duced-unlimitedness/existence-sublimating-nascence<sup>233</sup>’; and this notion of relative truth is reflected in their works/research-programmes that undermine our <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> identitive-constitutedness<sup>14</sup>-as-‘epistemic-totality<sup>37</sup>’-dereification-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>><sup>29</sup>-as-flawed-epistemicity-relativism-determinism<sup>49</sup> perspective. Further, the implication as well is that the adjudicator as to transcendental-signifier/transcendental-

enabling/sublimating/supererogatory~de-mentativity with regards to truth as it enables  
 transcendence-and-sublimity/sublimation/supererogatory~de-mentativity then is existence-  
 potency<sup>39</sup>~sublimating~nascence,-disclosed-from-prospective-epistemic-digression as of its  
~~<amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-~~  
~~prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—~~  
~~ontological-contiguity<sup>67</sup> selecting/skewing for ontological-pertinence within the underlying~~  
 human metaphoricity<sup>57</sup> scheme of ‘intemporal ontological-faith-notion-or-ontological-  
 fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-  
 so-being-as-of-existential-reality instigated ~~relative-unreflexivity/relative-reflexivity—~~  
 ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> as of difference-  
 conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-  
~~nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup>-as-veridical-epistemicity-~~  
~~relativism-determinism<sup>22</sup> implied <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-~~  
~~projective-totalitative-implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-~~  
~~unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’, and not just mere human~~  
 subjectivity. Even though in the short-term/immediacy perspective the specific metaphoricity<sup>57</sup>  
 of say a scientific and liberal worldview narrative as implied with the industrial revolution may  
 actually be in the most part ignored/overlooked in a pre-industrial society from a merely  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> transmission/spreading perspective, the supposedly coherent  
 ontological-commitment<sup>66</sup>-<implied—self-assuredness-of-ontological-good-  
 faith/authenticity<sup>69</sup>~postconverging~de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-  
 existential-reality> so-implied as of a social-setup ‘self-assuredness-of-ontological-good-  
 faith/authenticity<sup>69</sup>~postconverging~de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-  
 existential-reality with respect to its social-stake-contention-or-confliction’ exposes it to the  
 metaphoricity<sup>57</sup> of the scientific and liberal worldview narrative; wherein for instance such pre-

industrial societies were constrained politically and as of national vision, economically and culturally to the effect of progressing industrialisation as it induced the requisite knowledge, skills, beliefs, lifestyle, organisations, etc. changes undermining systematically prior preconverging–de-mentating/structuring/paradigmizing of societies. Such an overall prospective institutionalisation metaphoricity<sup>57</sup> constraining is very much unlike what we may naively imagine the prior human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> to be from an after the fact analysis; since such a process is much more critically more than just ‘mere transmission/spreading of scientific and liberal <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> for say a suprasocial or <amplituding/formative><sup>8</sup> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of- ‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} human mindset processing’, but critically was an epistemic-ricochetting/transepistemicity process that was in-many-ways beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup> unlike our subsequent reasoning-from-results/afterthought contemplation afterwards ‘wrongly implying a metaphoricity<sup>57</sup> as of a self-consciously instigated prior suprasocial or <amplituding/formative><sup>8</sup> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} comprehensive sense of prospective metaphoricity<sup>57</sup>’. This points to a more comprehensive reality of human epistemic-veracity arising as of our <amplituding/formative–epistemicity>-totalising~thrownness-in-existence<sup>35</sup> with regards to the fact that while of immediate epistemic strive for knowledge we are naturally predisposed to immediate validation-and-falsifiability<sup>42</sup> implications as of <amplituding/formative–epistemicity>causality<sup>9</sup>~as-to-projective-totalitative–implications-of-prospective-<sup>6</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-

contiguity<sup>61</sup>, in the long run our sense of epistemic-veracity is rather more aptly refined as of our overall existential-<disontologising/re-ontologising—aporeticism> knowledge insight as reflected with say the research-programme knowledge implications, and ultimately we come to realise that even then epistemic-veracity is in-many-ways more profoundly as of a beyond-the-consciousness-awareness-teleology<sup>99</sup> -<of-preconverging-existential-extrication-as-of-existential-unthought><sup>61</sup> nonpresencing-<perspective—ontological-normalcy/postconvergence> ricochetting that speaks of the preconverging/postconverging—de-mentative/structural/paradigmatic reality of a human epistemic-veracity as of prospective relative-ontological-completeness<sup>87</sup> appraisal. The reason for making this point is equally to undermine any overrating of human comprehensive contemplation of any such implied suprasocial or <amplifying/formative><sup>8</sup> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>)<sup>79</sup> presencing—absolutising-identitive-constitutedness<sup>14</sup> mindset not dispensing-with-immediacy-for-prospective-ontological-completeness/contemplative-distension, and so in order to effectively put in perspective the deficiency of epistemic-veracity so-inherent when it comes to prospective metaphoricity<sup>57</sup> implications of operant prospective intemporal individuation transversality-<for-sublimating—existential-eventuating/denouement, from—‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated—affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> intemporal projection as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for reasoning-through/messianic-reasoning. We can appreciate as well in-the-bigger-scheme-of-things the ontological-veridicality of this scepticism with regards to any such suprasocial or

<amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-  
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-  
 ‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>)  
 epistemic-veracity pretence, as expressed before with respect to Plato’s idea <sup>103</sup> universalisation  
 involving the undermining of the suprasocial epistemic-veracity pretence associated with  
 sophistry or Descartes’ cogito implications of positivism/rational-empiricism involving the  
 undermining of the suprasocial epistemic-veracity pretence of medieval-scholasticism  
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
 <amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness >). Just  
 as we can appreciate that in ‘the-very-same physics <amplituding/formative–  
 epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-  
 reality/ontological-veridicality/existential-reality’ as of prospective relative-ontological-  
 completeness<sup>87</sup>-of-axiomatic-construct-or-<sup>83</sup>reference-of-thought, the epistemic-veracity as  
 implied in succession from Copernicus, Galileo, Descartes, Newton, Leibniz, Faraday,  
 Rutherford, Poincaré, Einstein, Bohr up to our very present 21<sup>st</sup> century physics is mostly as of  
 ricochetting prospective <sup>61</sup>nonpresencing-<perspective–ontological-  
 normalcy/postconvergence>. In a certain way this is obvious, when we appreciate that having  
 the right epistemic-veracity should provide the direct possibility for constructing its  
 preconverging/postconverging–de-mentative/structural/paradigmatic <sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup> as knowledge, such that the fact that a domain-of-study prospective knowledge  
 possibility is thresholding/has-attained-its-limits somewhere is ever always directly related to  
 the fact that its epistemic-veracity has equally thresholded/attained-its-limits, with the possibility  
 for prospective breakthrough arising as of shifting epistemic-veracity; such that we can  
 appreciate that the history of physics or any domain-of-study can be construed as the history of

its developing epistemic-veracity in succession as ultimately constrained to ~~amplifying/formative-epistemicity~~>causality<sup>6</sup> ~~as-to-projective-totalitative-implications-of-prospective-~~<sup>61</sup> ~~nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—~~ ~~ontological-contiguity~~<sup>67</sup> validation-and-falsifiability<sup>42</sup>. Naivety will be the pretence of constraining the possibility for transcendence-and-sublimity/sublimation/~~supererogatory~de-~~mentativity as of prospective <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as knowledge on a vague notion of any <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> epistemic-veracity that at the very least doesn't rise to projectively contemplate and appraise of such a shift as to prospective <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as knowledge prospectively implicated epistemic-veracity of research-programme and validation-and-falsifiability<sup>42</sup>. Thus metaphoricity<sup>57</sup> as such is a notion that is beyond just simplistic transmission/spreading of prospective <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as knowledge, even though this can be relevant as of a shared prospective apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting for <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as say the commonality of such metaphoricity<sup>57</sup> inclined ~~re-~~original—~~as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-~~(imbued-~~~~postconverging/dialectical-thinking<sup>21</sup> - 'projective-insights'/epistemic-projection-in-conflatedness<sup>13</sup> -of-notional~<sup>18</sup>deprocrypticism-prospective-sublimation)<sup>90</sup> thinkers sharing a common emancipating metaphoricity<sup>57</sup> mathesis/motif-thrownness-disposition like Socrates, Plato, Aristotle and their schools with their <sup>103</sup>universalisation projection or the Descartes, Galileos, Copernicuses, Newton, etc. with budding-positivism/rational-empiricism. But rather beyond such shared prospective apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting for <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> that is instigative, metaphoricity<sup>57</sup> is critically about the prospective ricochetting postconverging—de-mentating/structuring/paradigmging implications for inducing such prospective <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> implications on the fabric of the

social as an epistemic-totality<sup>37</sup> framework (beyond-the-consciousness-awareness-teleology<sup>99</sup> <of-preconverging-existential-extrication-as-of-existential-unthought>), as the supposedly coherent ontological-commitment<sup>66</sup> <implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging—de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality> of ‘self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging—de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ of the social-setup exposes it to such an epistemic-ricochetting/transepistemicity metaphoricity<sup>57</sup>. This is so because in the long run transversality-<for-sublimating—existential-eventuating/denouement, from—thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated—affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> of temporal-to-intemporal-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>-of-narratives is rather as of <amplituding/formative—epistemicity>causality<sup>9</sup>~as-to-projective-totalitative—implications-of-prospective-<sup>61</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> selecting/skewing-towards intemporal<sup>52</sup>/ontological-veracity as to existence-potency<sup>39</sup>~sublimating—nascence, -disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism. It is important thus to grasp that a social-setup value construct lies somewhere between the possibility of its conventioning-referencing and its <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology, when it comes to assessing the possibility of prospective <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> inducing of metaphoricity<sup>57</sup>. It is not necessarily the case that a society that doesn’t or poorly appreciate the implication of science will value as of immediacy re-ontologising prospective Being-development/ontological-

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

meaningfulness-and-teleology like the cultivation of science over its conventioning-referencing as a cultural inclination or metaphysical predisposition or a creed; as we can appreciate the contrasting disposition towards the cultivation of science as in Europe and the Arabic world during the medieval period, or even disparity in ontological progressiveness within the-very-same societies at various epochs. Thus the assumption that any given society or period is absolutely turned/committed to re-ontologising prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-

meaningfulness-and-teleology including our modern period, is a flawed appraisal; as in-many-ways, beyond our <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> perception, a closer look at institutional functioning easily points out the pre-eminence of spurious institutional-being-and-craft muddlement highlighting an uninstitutionalised-threshold<sup>102</sup> as of the privileging of conventioning-referencing over purely re-ontologising prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , and in-many-ways this explains at the more socially visible spectrum that is politics, the perceived political impotence today. This insight is critical for appreciating the implication of the conception of futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology as of prospective notional~<sup>18</sup>deprocrypticism metaphoricity<sup>57</sup> in our positivism~<sup>80</sup>procrypticism; as its brings to the self-consciousness the reality that the implication of such a notional~<sup>18</sup>deprocrypticism articulation is bordering on the limits/thresholds of our institutional capacity for re-ontologising prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology as of a

privileging of conventioning-referencing disposition to adopt and assume intellectual nihilism at such an uninstitutionalised-threshold<sup>102</sup>; it is herein contended that the reality is similar to that which scuppered Arabic medieval science or scuppered medieval China progressiveness. The ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality reasoning-through/messianic-reasoning instigated relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> as of difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>6</sup> nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup> implied <amplifying/formative-epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’ warrants such intemporal relaying of re-ontologising prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology beyond just conventioning-referencing; as the very possibility of the <cumulating/recomposuring~attendant-ontological-contiguity >-successive registry-worldviews/dimensions as of prospective relative-ontological-completeness<sup>87</sup> arises because such reasoning-through/messianic-reasoning can devalue their <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> conventioning-referencing to value prospective possibility for Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology as explained above with Socrates/Plato/Aristotle with their schools Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology common <sup>103</sup>universalising-idealisation apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting in prospective relative-ontological-completeness<sup>87</sup>s but as of

unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-  
logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-  
dementing<sup>20</sup>-apriorising-psychologism> devaluing their <sup>79</sup>presencing—absolutising-identitive-  
constitutedness<sup>14</sup> conventioning-referencing as of sophistry  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting in prior  
relative-ontological-incompleteness<sup>88</sup> or as with budding-positivists Being-  
development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-  
infrastructure-of- meaningfulness-and-teleology common positivism/rational-empiricism  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting in  
prospective relative-ontological-completeness<sup>87</sup>s but as of  
unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-  
logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-  
dementing<sup>20</sup>-apriorising-psychologism> devaluing their <sup>79</sup>presencing—absolutising-identitive-  
constitutedness<sup>14</sup> conventioning-referencing in medieval-scholasticism dogmatism  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting in prior  
relative-ontological-incompleteness<sup>88</sup>s or with a Rousseau Being-development/ontological-  
framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-  
meaningfulness-and-teleology as of social enlightenment common  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting in  
prospective relative-ontological-completeness<sup>87</sup>s but as of  
unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-  
logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-  
dementing<sup>20</sup>-apriorising-psychologism> devaluing the conventioning-referencing as of  
aristocratic/despotic self-aggrandisement  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting in prior

relative-ontological-incompleteness<sup>88</sup>s. Ultimately, the question can be asked as well of our present positivism—<sup>80</sup>procrpticism wherein its conventioning-referencing procrpticism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting falsely seem to project ontological-pertinence why assuming little or no re-ontologising prospective

Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of— meaningfulness-and-teleology responsibility/relative-reflexivity in an preconverging—existential-extrication-as-of-existential-unthought posture; as such conventioning-referencing narratives increasingly protrude into supposedly re-ontologising prospective

Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of— meaningfulness-and-teleology purviews in usurpation, and so together with generalised intellectual teleological-decadence-<in-dimensionality-of-desublimating-lack-of—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) as of its populism and pecuniary value drive substituting for intellectual reification, and as so increasingly reflected mediatically. This human contrastive mental-disposition to re-ontologising prospective

Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of— meaningfulness-and-teleology and <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> conventioning-referencing speaks at a more fundamental level of the reality that the human subject is not psychologically necessarily driven by an absolute commitment to prospective ontological-veracity given its registry-worldview/dimension preconverging/postconverging—de-mentative/structural/paradigmatic ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self<sup>91</sup>/ontological-fracturing/desublimation/gimmickiness complex’; and thus that it has an ontological-veracity destructuring-threshold-<uninstitutionalised-threshold<sup>92</sup>/presublimating—desublimating-

decisionality}~of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>, where beyond-  
 the-consciousness-awareness-teleology<sup>99</sup>-<of-preconverging-existential-extrication-as-of-  
 existential-unthought><sup>5</sup> it will relate to ontological-veracity as relatively impertinent on critical  
 occasions as of its apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting  
 <amplituding/formative-epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>, and so-reflected socially as of the  
 uninstitutionalised-threshold<sup>102</sup>. The underlying insight about such ontological-veracity  
 destructuring-threshold-(uninstitutionalised-threshold<sup>102</sup>/presublimating-desublimating-  
 decisionality}~of-ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. is that the state of human-subpotency is one where overall  
 its capacity to reflect existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-  
 epistemic-digression as-to-ontologically-uncompromised-ontological-  
 normalcy/postconvergence/referentialism is inherently limited such that human  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> construal ever always varies as of ‘individual whim/impulsion  
 narratives ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’,  
 ‘<amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-  
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-  
 ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>’  
 narratives ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’, ‘suprasocial narratives  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ and ‘ontologically-hegemonising-  
 narrative<sup>71</sup> ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’, with the latter as  
 critically bound to fulfil ontological-veracity as of its direct and utter subjection to the superior  
 party that is existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-  
 digression as to intrinsic-reality/ontological-veridicality as of <amplituding/formative-

epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>6</sup> and then its percolation-channelling-<in-deferential-formalisation-transference>  
implications, while it can be appreciated that the preceding three dispositions as of their  
<amplituding/formative-epistemicity>totalising~self-referencing-  
syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> are not critically as so-committed to  
ontological-veracity. Narratives as such are the very <amplituding/formative-  
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>  
drive for human<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> underlying language development, wherein  
'ontologically-hegemonising-narrative<sup>71</sup> ontological-performance<sup>72</sup>-<including-virtue-as-  
ontology>' as of its dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>  
profoundness is as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-  
nonpresencing><sup>92</sup> projected epistemic-immanence/veridical-epistemicity-relativism-  
determinism and so over the temporal-ontological-performance<sup>72</sup>-<including-virtue-as-  
ontology>-of-narratives as of dissingularisation-<as-to-the-disjointedness/disentailment-of-  
presencing—absolutising-identitive-constitutedness<sup>81</sup> > /epistemic-nonimmanence/flawed-  
epistemicity-relativism-determinism. Unsuspectingly, the reality of projected narratives as of  
human-subpotency-*aporia*/undecidability/dilemma/ought-  
indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-  
formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-  
intemporal-dispositions-<so-construed-as-from-perspective-ontological-  
normalcy/postconvergence>’-existentialism-form-factor across the institutional-  
cumulation/institutional-recomposure-<as-to-<sup>84</sup>historiality/ontological-  
eventfulness<sup>83</sup> /ontological-aesthetic-tracing-<perspective-ontological-  
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> } is rather regular

and stable as of the dynamics of temporal-to-intemporal–ontological-performance<sup>72</sup>-<including-virtue-as-ontology>-of-narratives, and so as of their respectively poor to profound dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup>/contemplative-distension implications with regards to social-stake-contention-or-confliction at the given registry-worldview/dimension. It is equally critical to note that as of the profoundness of their social-stake-contention-or-confliction existential-investment, temporal–ontological-performance<sup>72</sup>-<including-virtue-as-ontology>-of-narratives will drag out as of preconverging-or-dementing<sup>20</sup>–apriorising-psychologism,-‘apriorising-teleological-degradation-in~notional-discontiguity/epistemic-discontiguity<sup>63</sup>-<between—prior-shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>30</sup>–qualia-schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>3</sup>–qualia-schema>’ of akrasia-susceptibility-or-akrasiatic-drag complex in obviation of prospective ontological-veracity without the constraining untenability as of <amplifying/formative–epistemicity>causality’~as-to-projective-totalitative–implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> as to existence-potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-epistemic-digression of intemporal ‘ontologically-hegemonising-narrative<sup>71</sup> ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’, going by the fact that the supposedly coherent ontological-commitment<sup>66</sup> <implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging–dementating/structuring/paradigming<sup>70</sup>–as-being-as-of-existential-reality> so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging–dementating/structuring/paradigming<sup>70</sup>–as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ opens it up to the prospective intemporal-as-ontological metaphoricity<sup>57</sup> of ‘ontologically-hegemonising-narrative<sup>71</sup> ontological-performance<sup>72</sup>-

<including-virtue-as-ontology>'. The reality of a regular and stable dynamic of human temporal-  
 to-intemporal-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>-of-narratives across  
 the institutional-cumulation/institutional-recomposure-~~(as-to-<sup>16</sup>historiality/ontological-  
 eventfulness<sup>3</sup> /ontological-aesthetic-tracing-<perspective-ontological-  
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~, critically and  
 naturally makes of anthropology more of a <sup>103</sup>universally and operantly principled construction  
 of human existence reification as of anthropopsychology, beyond more or less a traditional  
 orientation categorising epistemic disposition with regards to human cultural life, the social and  
 practices of specific societies, with respect to the coherence of human-subpotency-  
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-  
 ‘notional~firstnaturedness-formativeness-~~as to eventualising~inkling drive or seeding-  
 misprising~~—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-  
 ontological-normalcy/postconvergence>’-existentialism-form-factor ~~<amplituding/formative-  
 epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup>~~ as of the preconverging/postconverging-de-mentative/structural/paradigmatic  
~~<amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-  
 prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup>~~ of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-  
 Self<sup>91</sup>/ontological-fracturing/desublimation/gimmickiness complex’; as reflected as of  
 singularisation-~~as-to-the-nondisjointedness/entailment-of-prospective-<sup>6</sup> nonpresencing><sup>92</sup>~~  
 projected epistemic-immanence/veridical-epistemicity-relativism-determinism over  
 dissingularisation-~~as-to-the-disjointedness/disentailment-of-<sup>79</sup>presencing—absolutising-  
 identitive-constitutedness<sup>4><sup>21</sup></sup>~~/epistemic-nonimmanence/flawed-epistemicity-relativism-  
 determinism. Basically, the possibility in reflecting holographically-<conjugatively-and-

transfusively> the ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity ~of-the-  
human-institutionalisation-process arises as of human generation of  
‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-  
misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-  
ontological-normalcy/postconvergence> accordioneing-(as-of-varying-individuations-  
contextually-transverse-desublimation/sublimation,-as-to-the-  
wavering/redounding/waveforming—of-their-referencing-and-their-devolved-referencing-  
imbued-ontological-performance <sup>72</sup>-<including-virtue-as-ontology> } ontological-  
performance <sup>72</sup>-<including-virtue-as-ontology>-including-virtue-as-ontology of narratives’ as of  
the specific destructuring-threshold-(uninstitutionalised-threshold <sup>67</sup>/presublimating-  
desublimating-decisionality)~of-ontological-performance <sup>72</sup>-<including-virtue-as-  
ontology>/morality/ethics/justice/etc. of ‘human akrasia-susceptibility-or-akrasiatic-  
drag/shiftiness-of-the-Self<sup>91</sup>/ontological-fracturing/desublimation/gimmickiness complex’. It is  
ultimately ‘ontologically-hegemonising-narrative<sup>71</sup> ontological-performance <sup>72</sup>-<including-  
virtue-as-ontology>’ that is implicated with respect to the supposedly coherent ontological-  
commitment <sup>66</sup>-<implied—self-assuredness-of-ontological-good-  
faith/authenticity <sup>69</sup>~postconverging—de-mentating/structuring/paradigming <sup>70</sup>—as-being-as-of-  
existential-reality> so-implicated as of a social-setup ‘self-assuredness-of-ontological-good-  
faith/authenticity <sup>69</sup>~postconverging—de-mentating/structuring/paradigming <sup>70</sup>—as-being-as-of-  
existential-reality with respect to its social-stake-contention-or-confliction’ opening it up to  
prospective intemporal-as-ontological metaphoricity<sup>57</sup>, such that sublimating  
<sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-  
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> in  
reflecting holographically-<conjugatively-and-transfusively> the ~~relative-unreflexivity/relative-  
reflexivity~~—ontological-contiguity ~of-the-human-institutionalisation-process can

effectively be construed as of the dynamism of the ‘ontologically-hegemonising-narrative<sup>71</sup> ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’, as it supersedes temporal-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>-of-narratives as of its constraining to existence-potency<sup>39</sup>~sublimating-nasence,-disclosed-from-prospective-epistemic-digression as of <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>7</sup> over human-subpotency, and so with respect to human construal of existence and purviews of existence. We can appreciate in this regards the ‘ontologically-hegemonising-narrative<sup>71</sup> ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ drive in generally overcoming human egregious superstitious beliefs towards our positivism and science orientation today as well as ‘relatively free-for-all opinionatedness and imaginary knowledge constructs’ about purviews-of-existence which are today articulated in institutionalised frameworks as of subject-matter narratives like physics, law, biology, etc. relegating social opinionatedness and substituting social percolation-channelling-<indefefferential-formalisation-transference> for ‘ontologically-hegemonising-narrative<sup>71</sup> ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’. The relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> successive overcoming of uninstitutionalised-threshold<sup>102</sup> involves a migration of the hegemony of social<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> away from ‘individual whim/impulsion narratives ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’, <amplituding/formative><sup>8</sup> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications> narratives ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ and ‘suprasocial narratives ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ which reflect human-

subpotency ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>, towards the hegemony of ‘ontologically-hegemonising-narrative<sup>71</sup> ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ rather reflecting existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression as validated or invalidated by ~~<amplituding/formative-epistemicity>~~causality<sup>6</sup> ~as-to-projective-totalitative-implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>61</sup>, thus involving the displacement/decentering-of-the-human-subject with regards to human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity arising as of constraining to existence/intrinsic-reality/ontological-veridicality. As such we can appreciate that our present positivism institutionalisation outcome is the result of prior institutional-cumulation/institutional-recomposure-~~<as-to-~~historiality/ontological-eventfulness<sup>38</sup> /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> in succession of mainly the ‘ontologically-hegemonising-narrative<sup>71</sup> ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ as to existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression, while all ‘individual whim/impulsion narratives ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’, ‘~~<amplituding/formative>~~ wooden-language-~~<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>~~ narratives ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ and ‘suprasocial narratives ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ as of human-subpotency constraining were discarded. The implication here is that prospective relative-ontological-completeness<sup>37</sup> will necessarily imply a discarding of our present positivism—<sup>80</sup>procrypticism ‘individual whim/impulsion narratives ontological-

performance<sup>72</sup>-<including-virtue-as-ontology>', '<amplituding/formative>' wooden-language-  
 <imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-  
 meaningfulness-and-teleology -as-of-'nondescript/ignorable-void '-with-regards-to-  
 prospective-apriorising-implications> narratives ontological-performance<sup>72</sup>-<including-virtue-  
 as-ontology>' and 'suprasocial narratives ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>' as of human-subpotency, for futural Being-development/ontological-framework-  
 expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-  
 and-teleology as of prospective notional~<sup>18</sup>deprocrypticism 'ontologically-hegemonising-  
 narrative<sup>71</sup> ontological-performance<sup>72</sup>-<including-virtue-as-ontology>' as to existence-  
 potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression involving  
 the displacement/decentering-of-the-human-subject; reflecting the latter's profoundness in  
 dispensing-with-immediacy-for-relative-ontological-completeness<sup>37</sup>-by-  
 reification/contemplative-distension<sup>27</sup> as enabling Being-development/ontological-framework-  
 expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-  
 and-teleology . This author further contends that as of our positivism~<sup>80</sup>procrypticism  
 uninstitutionalised-threshold<sup>102</sup> in disjointedness-as-of-<sup>83</sup>reference-of-thought, futural Being-  
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-  
 infrastructure-of- meaningfulness-and-teleology as of prospective  
 notional~<sup>18</sup>deprocrypticism 'ontologically-hegemonising-narrative<sup>71</sup> ontological-  
 performance<sup>72</sup>-<including-virtue-as-ontology>' is not meant in anyway to be explicative, as of  
 the idea of falsely validating our defective <sup>80</sup>procrypticism—or-disjointedness-as-of-<sup>83</sup>reference-  
 of-thought  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting, thus  
 wrongly inducing <sup>80</sup>procrypticism—or-disjointedness-as-of-<sup>83</sup>reference-of-thought  
 <amplituding/formative-epistemicity>totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>; but rather has to project as of prospective epistemic-ricochetting/transepistemicity the requisite percolation-channelling-<in-deferential-formalisation-transference> as the mechanism for futural **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology** as of prospective notional~<sup>18</sup>deprocrpticism institutionalisation based on <sup>18</sup>deprocrpticism—or—preempting—disjointedness-as-of<sup>83</sup>reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising, and so just as with the positivism projection of the requisite percolation-channelling-<in-deferential-formalisation-transference> of positivism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising as the mechanism of prospective positivism institutionalisation rather than engaging in defective non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>. Besides and overlaid on this underlying human-subpotency background deficiency as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor, is the reality that human<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> fundamentally develops out of the constructive/institutionalising/nascent—sublimating-decisionality and destructuring-threshold-

{uninstitutionalised-threshold<sup>102</sup>/presublimating–desublimating-decisionality}~of-ontological-  
 performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. nature of the social-  
 construct (as significant otherness to the individual), and as this social-construct conventioning-  
 referencing is thereof reflected in its relationship with inherent ontological-veracity as of Being-  
 development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-  
 infrastructure-of- meaningfulness-and-teleology , that goes into building the individual  
 capacity to uphold ontological-veracity when the social-construct as its significant otherness is  
 constructive/institutionalising/nascent–sublimating-decisionality of <sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup> as knowledge while by the same token can undermine the individual capacity to  
 uphold ontological-veracity when the social-construct as significant otherness is as of  
 destructuring-threshold-{uninstitutionalised-threshold<sup>02</sup>/presublimating–desublimating-  
 decisionality}~of-ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as knowledge; as  
 social-construct settings are fundamentally the background of significant otherness for their  
 inherent generalised purposefulness and their enlivening of the possibility for individual human  
 purposefulness as well, such that beyond-the-consciousness-awareness-teleology<sup>99</sup> {of-  
 preconverging-existential-extrication-as-of-existential-unthought}><sup>5</sup> the notion of ontological-  
 veracity is not necessarily of absolute pertinence to the individual as of pure–ontology  
 implications of aetiologisation/ontological-escalation-<ontological-  
 veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>  
 where individual possible construal of ontological-veracity is subject to its  
 perception/engagement/endearament of specific and/or underpinning–suprasocial-construct  
 settings significant otherness destructuring-threshold-{uninstitutionalised-  
 threshold<sup>02</sup>/presublimating–desublimating-decisionality}~of-ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>/morality/ethics/justice/etc. implications of its possible

constructive/institutionalising/nascent–sublimating-decisionality construal of ontological-veracity. This destructuring-threshold-~~(uninstitutionalised-threshold<sup>02</sup>/presublimating–desublimating-decisionality)~~~of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. effect of social-construct settings with regards to individual possible constructive/institutionalising/nascent–sublimating-decisionality construal of ontological-veracity is validated by the idea that even the most assured critique in the ontological-veracity of their ideas when this elicits the uninstitutionalised-threshold<sup>102</sup> cannot just articulate them as if the social-construct is ‘purely/absolutely receptive-as-constructive/institutionalising/nascent–sublimating-decisionality to ontological-veracity’ but need to implicitly recognise the social-construct predisposition to destructure such <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of its conventioning-referencing for social-functioning-and-accordance at its uninstitutionalised-threshold<sup>02</sup>, and so in order by its dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup>/contemplative-distension to strategically articulate such <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> going by the possibility of the social-construct as of its potential constructive/institutionalising/nascent–sublimating-decisionality significant otherness to tolerate it in the immediacy, even as the social-construct is rather predisposed in the immediacy to destructure at this uninstitutionalised-threshold<sup>102</sup> as of its registry-worldview/dimension preconverging/postconverging–de-mentative/structural/paradigmatic ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self<sup>91</sup>/ontological-fracturing/desublimation/gimmickiness complex’. From the foregoing, while the supposedly coherent ontological-commitment<sup>66</sup>-<implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging–de-mentating/structuring/paradigming<sup>70</sup>–as-being-as-of-existential-reality> so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging–de-mentating/structuring/paradigming<sup>70</sup>–as-being-as-of-

existential-reality with respect to its social-stake-contention-or-confliction' opens it up to prospective intemporal-as-ontological metaphoricity<sup>57</sup>, it is rather 'naïve to construe of social-stake-contention-or-confliction in any social-setup as absolutely about ontological-veracity' giving a social-construct predisposition to destructure <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of its conventioning-referencing for social-functioning-and-accordance at its uninstitutionalised-threshold<sup>102</sup>; with any such superseding ontological-veracity at the social-setup uninstitutionalised-threshold<sup>102</sup> rather beyond-the-consciousness-awareness-teleology<sup>99</sup> <of-preconverging-existential-extrication-as-of-existential-unthought><sup>5</sup>, as base-institutionalisation implied <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is beyond-the-consciousness-awareness-teleology<sup>99</sup> <of-preconverging-existential-extrication-as-of-existential-unthought><sup>5</sup> of recurrent-utter-uninstitutionalisation, that of <sup>103</sup>universalisation is beyond-the-consciousness-awareness-teleology<sup>99</sup> <of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup> of base-institutionalisation–ununiversalisation, that of positivism is beyond-the-consciousness-awareness-teleology<sup>99</sup> <of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup> of <sup>103</sup>universalisation–non-positivism/medievalism, and prospectively that of deprocrpticism is beyond-the-consciousness-awareness-teleology<sup>99</sup> <of-preconverging-existential-extrication-as-of-existential-unthought><sup>5</sup> of positivism–<sup>80</sup>procrpticism; and so because any given registry-worldview/dimension preconverging/postconverging–de-mentative/structural/paradigmatic 'human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self<sup>91</sup>/ontological-fracturing/desublimation/gimmickiness complex' defines the social-construct institutionalisation threshold perceived intemporal <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of its reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> but then is equally amenable to <amplituding/formative><sup>8</sup> wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—

narratives—of-the-<sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> } failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—ontological-preservation manifesting at <sup>83</sup>reference-of-thought-<sup>84</sup>devolving-level as of postlogism<sup>77</sup>-slantedness/<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, and so-disambiguated as of ‘<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-level difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup> reflected as the divergent temporal-to-intemporal ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. of the <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’. This social-construct constructive/institutionalising/nascent—sublimating-decisionality and destructuring-threshold-<uninstitutionalised-threshold<sup>102</sup>/presublimating—desublimating-decisionality>~of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> reality is exactly what renders ‘prospective metaphoricity<sup>57</sup> as of ontological-veracity superseding of uninstitutionalised-threshold<sup>102</sup>’ necessarily as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning, wherein the reality of social transformation is more veridically as of prospective <sup>61</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence> epistemic-ricochetting/transepistemicity rather than any prior <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> epistemic grounding; with transcendence-and-

sublimity/sublimation/~~supererogatory~~~de-mentativity over the uninstitutionalised-threshold<sup>102</sup>  
 preconverging/postconverging~de-mentative/structural/paradigmatic ‘human akrasia-  
 susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self<sup>91</sup>/ontological-  
 fracturing/desublimation/gimmickiness complex’ as of prospective superseding  
 preconverging/postconverging~rede-mentating/restructuring/reparadigming  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as  
~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness~of-  
~~apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting~~~for-  
 conceptualisation <~~amplituding/formative-epistemicity~~>causality<sup>9</sup>~as-to-projective-  
 totalitative~implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-  
~~unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup> for  
 affirmation/projection/assertion/notional~self-distantiation/dueness-validating-  
 logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-  
 dialectical-thinking<sup>21</sup>~apriorising-psychologism> of prospective registry-worldview/dimension.  
 The ultimate point here being that critically the notion of human transcendence-and-  
 sublimity/sublimation/~~supererogatory~~~de-mentativity more often than not occur as ‘reasoning-  
 through/messianic-reasoning projection-beyond-the-presencing-human-self-consciousness-as-  
 reinventing-prospective-<sup>61</sup>nonpresencing-<perspective~ontological-  
 normalcy/postconvergence>-human-self-consciousness’ rather than as it can wrongly be implied  
 with ‘reasoning-from-results/afterthought postures as of <sup>79</sup>presencing—absolutising-identitive-  
 constitutedness<sup>14</sup> self-consciousness mastery and direction’ which are rather ontologically-  
 flawed <~~amplituding/formative-epistemicity~~>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>. In this regards, ontological-veracity as of  
 a perpetual predisposition for prospective relative-ontological-completeness<sup>37</sup> is ensured by  
 supposedly coherent ontological-commitment<sup>66</sup>~<implied—self-assuredness-of-ontological-

good-faith/authenticity<sup>69</sup> ~postconverging–de-mentating/structuring/paradigming<sup>70</sup> –as-being-  
 as-of-existential-reality> to undermine the social-construct predisposition to destructure  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of its conventioning-referencing for social-functioning-  
 and-accordance at its uninstitutionalised-threshold<sup>102</sup>, and enable the construal of prospective  
 ontological-veracity by ‘ontologically-hegemonising-narrative<sup>71</sup> ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>’, as of ontologically-veridical difference-conflatedness<sup>13</sup>-as-to-  
 totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-  
 prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup>, over  
 ‘individual whim/impulsion narratives ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>’, ‘<amplituding/formative><sup>8</sup> wooden-language-<imbued—averaging-of-thought-<as-  
 to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-  
 ‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>’  
 narratives ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ and ‘suprasocial  
 narratives ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ in their various flawed  
 identitive-constitutedness<sup>14</sup>-as-‘epistemic-totality<sup>37</sup>’-dereification-in-dissingularisation-<as-to-  
 the-disjointedness/disentailment-of-<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>1</sup> ><sup>29</sup>-  
 as-flawed-epistemicity-relativism-determinism<sup>49</sup> postures. The social epistemic-totality<sup>37</sup> reality  
 of the metaphoricity<sup>57</sup> flux of temporal-to-intemporal–ontological-performance<sup>72</sup>-<including-  
 virtue-as-ontology>-of-narratives thus implies that in effect a social-setup is a construct of  
 ‘notional~firstnaturedness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-  
 misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–  
 ontological-normalcy/postconvergence> accordioning-<as-of-varying-individuations-  
 contextually-transverse-desublimation/sublimation,-as-to-the-  
 wavering/redounding/waveforming—of-their-referencing-and-their-devolved-referencing-  
 imbued-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ ontological-

performance<sup>72</sup>-<including-virtue-as-ontology>-including-virtue-as-ontology of narratives’ as an epistemic-totality<sup>37</sup> of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, wherein the most totalisingly-entailing/ontologising/institutionalising of narratives as of ‘ontologically-hegemonising-narrative<sup>71</sup> ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ is preconverging/postconverging–de-mentatively/structurally/paradigmatically superseding over more specific and spurious temporal–ontological-performance<sup>72</sup>-<including-virtue-as-ontology>-of-narratives but with all such temporal-to-intemporal–ontological-performance<sup>72</sup>-<including-virtue-as-ontology>-of-narratives susceptible to recombination in unsuspecting ways given human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness—<as to eventualising-inkling drive or seeding misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, and are variously enabled or inhibited in different spheres/settings wherein the extended-informality including the extended-informality of institutional frameworks is more susceptible to spurious and specific temporal–ontological-performance<sup>72</sup>-<including-virtue-as-ontology>-of-narratives unlike the strictly formalised institutional frameworks tending to totalisingly-entailing/ontologising/institutionalising of narratives. It is this possibility of narratives recombination as of formative and enculturating implications as well as the criss-crossing of formal and informal spheres/settings differing temporal-to-intemporal value-references that renders even totalisingly-entailing/ontologising/institutionalising narratives susceptible to recombination with temporal–ontological-performance<sup>72</sup>-<including-virtue-as-ontology>-of-narratives, thus leading to their possible ontological denaturing<sup>16</sup> as of uninstitutionalised-threshold<sup>102</sup> implications. Ultimately, it is herein contended that conceptualising ontological-veracity reflecting existence-potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-

epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism as this underlies retrospective, present to prospective <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> rather boils down to grasping prospective relative-ontological-completeness<sup>87</sup> ~~<amplituding/formative-epistemicity>~~causality<sup>9</sup> ~~as-to-projective-totalitative-implications-of-prospective-~~<sup>51</sup> ~~nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~~ as of notional~<sup>18</sup> deprocrypticism. Effectively prospective <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, as articulated from ‘ontologically-hegemonising-narrative<sup>71</sup> ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ reflecting existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism perspective, can be construed as: prospective relative-ontological-completeness<sup>87</sup> preconverging/postconverging—rede-mentating/restructuring/reparadigming in superseding/undermining/deflating the ‘relative-ontological-incompleteness<sup>88</sup> perception of prospective relative-ontological-completeness<sup>87</sup> postconverging—de-mentating/structuring/paradigming’; wherein the relative-ontological-completeness<sup>87</sup> apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as of its preconverging/postconverging—rede-mentating/restructuring/reparadigming substitutes for the relative-ontological-incompleteness<sup>88</sup> apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting, and so as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human~~<amplituding/formative-epistemicity>~~totalising~purview-of-construal’. This knowledge notion, construed as organic-knowledge, involving articulating prospective <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of its postconverging—de-mentating/structuring/paradigming apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting

substituting of prior <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> preconverging-de-  
 mentating/structuring/paradigming  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting can be  
 referred to as ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness-of-  
~~apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting~~ -for-  
~~conceptualisation~~ with regards to human limited-mentation-capacity-deepening—as-subjecting-  
~~limitedness/human-subpotency-to-‘educated-unlimitedness/existence-sublimating-nascence’<sup>23</sup>~~ as  
 of prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring;  
 speaking of the recurrent edging towards completion of ontological-performance<sup>72</sup>-<including-  
 virtue-as-ontology>/morality/ethics/justice/etc. as of intemporal ontological-faith-notion-or-  
 ontological-fideism—~~imbued-underdetermination-of-motif-and-~~  
~~apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality~~ parrhesiastic askesis-  
 or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness as of  
 successive reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-  
 aestheticisation for a ‘seeding promise of human-subpotency ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>/morality/ethics/justice/etc. equivalence/correspondence with  
 the full-potency-of-existence’s~sublimating-nascence-as-of-its-coherence/contiguity’, which  
 by that token as of the <sup>83</sup>reference-of-thought-level induces the ~~relative-unreflexivity/relative-~~  
~~reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>~~ as of  
 difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-  
~~nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-~~  
~~relativism-determinism<sup>22</sup>~~ in ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~~  
 from notional~<sup>18</sup>deprocrypticism. In other words, ontologically-veridical <sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup> as organic-knowledge is more critically overtly walking into the evil forest and  
 finding a root or leaf cure as emancipating to such animistic social-setup beyond just the

immediate remedy as mechanic knowledge but more profoundly as of the prospective worldview  
 possibility of undermining the flawed ontological implications of the animistic social-setup  
 mythology in prior relative-ontological-incompleteness<sup>88</sup>  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting with the  
 latter so-construed as its ‘identitive-constitutedness<sup>14</sup>-as-‘epistemic-totality<sup>37</sup>’-dereification-in-  
 dissingularisation-<as-to-the-disjointedness/disentailment-of-<sup>79</sup>presencing—absolutising-  
 identitive-constitutedness<sup>4</sup>><sup>29</sup>-as-flawed-epistemicity-relativism-determinism<sup>49</sup> of  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’, rather than surreptitiously sneaking around and getting the  
 root or leaf cure from the evil forest as remedy but then failing as of the prospective relative-  
 ontological-completeness<sup>87</sup> possibility for superseding/undermining/deflating-the-evil-forest-  
 notion to enable the animistic social-setup to put-into-question and supersede the existential-  
 <disontologising/re-ontologising—aporeticism> implications of its prior <sup>79</sup>presencing—  
 absolutising-identitive-constitutedness<sup>14</sup> preconverging—de-mentating/structuring/paradigming  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting for  
 prospective <sup>61</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence>  
 preconverging/postconverging—rede-mentating/restructuring/reparadigming  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting with the  
 latter so-construed as of ‘difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-  
 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>97</sup>-as-  
 veridical-epistemicity-relativism-determinism<sup>24</sup> of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’; in both  
 cases, as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-  
 ‘human<amplifying/formative—epistemicity>totalising~purview-of-construal’ but with  
 differing ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.  
 of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as it is such ‘difference-conflatedness<sup>13</sup>-as-to-totalitative-  
 reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-

<sup>6</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup> of <sup>56</sup>meaningfulness-  
and-teleology<sup>99</sup> construed as  
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting<sup>3</sup>-for-  
conceptualisation that induces the animistic social-setup <sup>83</sup>reference-of-thought-level  
prospective society-wide transcendence-and-sublimity/sublimation/supererogatory~de-  
mentativity into positivism/rational-empiricism. Thus, the prospect of all human  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> arises as of intemporal ontological-faith-notion-or-  
ontological-fideism~imbued-underdetermination-of-motif-and-  
apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality parrhesiastic askesis-  
or-acumen reasoning-through/messianic-reasoning recurrent/relaying instigating, at  
uninstitutionalised-threshold<sup>102</sup>, in reflecting holographically-<conjugatively-and-  
transfusively> the relative-unreflexivity/relative-reflexivity~ontological-contiguity ~of-the-  
human-institutionalisation-process as of human limited-mentation-capacity-deepening~as-  
subjecting-limitedness/human-subpotency-to-‘duced-unlimitedness/existence-sublimating-  
nascence<sup>253</sup> implications for prospective relative-ontological-completeness<sup>37</sup> inducing the  
sublimating <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-  
<perspective~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-  
determinism’> as of supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting<sup>3</sup>-for-  
conceptualisation. We can appreciate in this regards that the  
<cumulating/recomposuring~attendant~ontological-contiguity >-successive registry-  
worldviews/dimensions <sup>83</sup>reference-of-thought are actually in a  
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting<sup>3</sup>-for-

conceptualisation relation with each other as of prospective relative-ontological-completeness<sup>87</sup>  
 with regards to construing the-very-same <amplituding/formative-epistemicity>totalising/circumscribing/delineating purview-of-construal-as-existence: wherein  
 base-institutionalisation rulemaking edgily/incisively reconstrues existence as of rulemaking  
 over recurrent-utter-uninstitutionalisation construal of existence as of non-rules—  
 apriorising/axiomatising/referencing–psychologism; <sup>103</sup>universalisation edgily/incisively  
 reconstrues existence as of <sup>103</sup>universalisation-directed-rulemaking over base-  
 institutionalisation–ununiversalisation construal of existence as of rulemaking;  
 positivism/rational-empiricism edgily/incisively reconstrues existence as of  
 positivising/rational-empiricism-based-universalisation-directed-rulemaking over  
<sup>103</sup>universalisation–non-positivism/medievalism construal of existence as of <sup>103</sup>universalisation-  
 directed-rulemaking; and prospectively, notional~<sup>18</sup>deprocrpticism edgily/incisively  
 reconstrues existence as of preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought,-as-to-  
 ‘<sup>32</sup><amplituding/formative-epistemicity>growth-or-conflatedness<sup>13</sup>/transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-  
 mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-  
 over-non-rules—apriorising/axiomatising/referencing–psychologism over positivism–  
<sup>80</sup>procrpticism construal of existence as of positivising/rational-empiricism-based-  
 universalisation-directed-rulemaking. We thus appreciate that such reconstrual of existence is as  
 of <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
 ontologising~conceptualisation implying the affirmation/projection/assertion/notional~self-  
 distantiation/dueness-validating-logicising/suitable-measuringinstrument-validating-  
 measuring-<as-to-postconverging-or-dialectical-thinking<sup>21</sup>–apriorising-psychologism> an  
 altogether prospective  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting and not

<sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup> —

enframed/disontologising~conceptualisation which will wrongly imply the affirmation/projection/assertion/notional~self-distantiation/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism> of the priorly superseded apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting instead of its unaffirmation/deprojection/deassertion/epistemic-decadence/undueeness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing<sup>40</sup>-apriorising-psychologism>.

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

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting -for-

conceptualisation as-of-contrastive-preconverging-or-dementing<sup>30</sup>-apriorising-psychologism-

and-postconverging-or-dialectical-thinking<sup>21</sup>-differentiation reflection of

<sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-

ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>

highlights ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self<sup>71</sup>/ontological-

fracturing/desublimation/gimmickiness complex’ as of temporal-to-intemporal-ontological-

performance<sup>72</sup>-<including-virtue-as-ontology>-of-narratives as so-disambiguated as of

‘<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-level difference-conflatedness<sup>13</sup>-as-to-totalitative-

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

<sup>6</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup> reflected as the differing

temporal-to-intemporal

ontological-performance<sup>72</sup>-<including-virtue-as-

ontology>/morality/ethics/justice/etc. in the

<sup>46</sup>historiality/ontological-

eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’ at the given

uninstitutionalised-threshold<sup>102</sup>, thus articulating the social epistemic-totality<sup>37</sup> possibility of  
'notional~firstnatureddness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-  
misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—  
ontological-normalcy/postconvergence>                    accordioning-(as-of-varying-individuations-  
contextually-transverse-desublimation/sublimation,-as-to-the-  
wavering/redounding/waveforming—of-their-referencing-and-their-devolved-referencing-  
imbued-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>}                    ontological-  
performance<sup>72</sup>-<including-virtue-as-ontology>-including-virtue-as-ontology of narratives'.  
'ontologically-hegemonising-narrative<sup>71</sup>                    ontological-performance<sup>72</sup>-<including-virtue-as-  
ontology>' as intemporal/ontological is thus effectively as to overall reifying-and-empowering-  
reflexivity-of-ecstatic-existence-as-panintelligibility/panreflexivity<sup>73</sup>-(existentially-imbued-  
and-educing-<{epistemic-  
totalising<sup>74</sup> }hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
{decompulsing}delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—  
aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,-  
as-herein-specifically-relevant-to-human-subpotency) the reflection of the social epistemic-  
totality<sup>37</sup> of human 'notional~firstnatureddness-formativeness-<as-to-eventualising-inkling-  
drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-  
perspective—ontological-normalcy/postconvergence>                    accordioning-(as-of-varying-  
individuations-contextually-transverse-desublimation/sublimation,-as-to-the-  
wavering/redounding/waveforming—of-their-referencing-and-their-devolved-referencing-  
imbued-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>}                    ontological-  
performance<sup>72</sup>-<including-virtue-as-ontology>-including-virtue-as-ontology of narratives' as of  
Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-  
development-as-infrastructure-of- meaningfulness-and-teleology ,                    institutional-

development-as-to-social-function-development and living-development-as-to-personality-  
development                    ~~psychologismic epistemic acutisation—difficulty~~ <for, residualising—  
~~{decompulsing} delinarity—for cogency~~>—magnitudes {of-experientiality/experiment}, with respect to  
existence-potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-epistemic-digression  
as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism  
contrastive disclosing of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-  
Self<sup>91</sup>/ontological-fracturing/desublimation/gimmickiness complex’, and so-disambiguated  
ontologically as of<sup>83</sup> reference-of-thought-<sup>84</sup>devolving-level ontologically-veridical difference-  
conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-  
nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup>-as-veridical-epistemicity-  
relativism-determinism<sup>22</sup> ‘differentiating/disambiguating transversality-<for-sublimating–  
existential-eventuating/denouement,–from ‘thinking-at-first/pure-predisposition-preemptive-of-  
prospective-disontologising/subontologising’>’ of ‘notional~firstnatureddness-formativeness-  
<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-  
dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>  
accordioning-<as-of-varying-individuations-contextually-transverse-  
desublimation/sublimation,-as-to-the-wavering/redounding/waveforming—of-their-  
referencing-and-their-devolved-referencing-imbued-ontological-performance<sup>72</sup>-<including-  
virtue-as-ontology>}            ontological-performance<sup>72</sup>-<including-virtue-as-ontology>-including-  
virtue-as-ontology of narratives’; wherein what marks out temporal–ontological-performance<sup>72</sup>-  
<including-virtue-as-ontology>-of-narratives is their ‘overt untransvaluated–temporal-  
intemporal<sup>52</sup>    ~~preconverging~~-existential-extrication-as-of-existential-unthought    akrasia-  
susceptibility-or-akrasiatic-drag complex’ as of the dynamic implications of direct and  
conjugating                    human                    temporal                    dimensionality-of-sublimating<sup>25</sup>—  
<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-

conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation) manifestation of postlogism<sup>77</sup>-  
 slantedness/<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-  
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,  
 so-disambiguated as of ‘<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-level difference-conflatedness<sup>13</sup>-as-  
 to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-  
 prospective-<sup>6</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup> reflected as  
 the differing temporal-to-intemporal ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. of the <sup>46</sup>historiality/ontological-  
 eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-  
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’, and what marks  
 out ‘ontologically-hegemonising-narrative<sup>71</sup> ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>’ as of intemporal aetiologisation/ontological-escalation-<ontological-  
 veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> of  
 prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is its  
 dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-  
 reification/contemplative-distension<sup>27</sup>/contemplative-distension in ~~postconverging~~-  
 nonextricatory-existential-preempting-of-existential-unthought, and so with respect to overall  
 registry-worldview/dimension uninstitutionalised-threshold<sup>102</sup> implication (procrypticism or  
 non-positivism-medievalism or ununiversalisation or recurrent-utter-uninstitutionalisation) in  
 its flawed ~~amplifying~~ <amplifying/formative-epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting. Basically,  
 ‘ontologically-hegemonising-narrative<sup>71</sup> ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>’ is thus as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-

panintelligibility/panreflexivity<sup>73</sup> - (existentially-imbued-and-educing-<{epistemic-  
 totalising } hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
 {decompulsing} delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—  
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,-  
 as-herein-specifically-relevant-to-human-subpotency) the social epistemic-totality<sup>37</sup> of  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> temporal-to-intemporal-ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>-of-narratives differentiated transversality-<for-sublimating-  
 existential-eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-preemptive-of  
 prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-  
 and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> as of Being-  
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-  
 infrastructure-of- meaningfulness-and-teleology , institutional-development-as-to-social-  
 function-development and living-development-as-to-personality-development psychologismie-  
 epistemic-acutisation—difficulty-<for,-residualising- {decompulsing} delinearity~for-cogency>  
 magnitudes {of-experientiality/experiment}. The possibility of ‘ontologically-hegemonising-narrative<sup>71</sup>  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ as construed from existence-  
 potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression as-to-  
 ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism is what  
 allows for veridical aetiologisation/ontological-escalation-<ontological-  
 veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> as  
 of transcendently-enabling-level-of~ontological-good-faith-or-  
 authenticity<sup>69</sup>/objectification/desubjectification-as-objectification-<as-to-ontological-faith-  
 notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-  
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism><sup>100</sup>  
 implied as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-

<sup>6</sup> nonpresencing<sup>92</sup> projected epistemic-immanence/veridical-epistemicity-relativism-  
determinism over dissingularisation-<as-to-the-disjointedness/disentailment-of-<sup>71</sup> presencing—  
absolutising-identitive-constitutedness<sup>102</sup>>/epistemic-nonimmanence/flawed-epistemicity-  
relativism-determinism, just as with the natural sciences and so beyond the notion of subjectivity  
as of <amplifying/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative—  
implications-of-prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-  
reflexivity—ontological-contiguity<sup>7</sup> validation and falsifiability<sup>12</sup> implications. It is important  
to grasp that since every registry-worldview/dimension social-construct is involved in a  
constructive (as of its institutionalising disposition) and destructuring (as of its disposition at its  
uninstitutionalised-threshold<sup>102</sup>) relationship with ontological-veracity, this is exactly what  
inevitably validates the articulation of ontological-veracity/ontological-veridicality as more  
completely involving the displacement/decentering-of-the-human-subject priorly as implied  
with Derridean deconstruction narrative or Foucauldian genealogy-knowledge-and-power-  
discourse narrative in reflecting the need to undermine human destructuring-threshold-  
<uninstitutionalised-threshold<sup>102</sup>/presublimating-desublimating-decisionality>~of-ontological-  
performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. to further advance its  
constructive/institutionalising/nascent-sublimating-decisionality nature, thus overcoming  
underlying logocentrism as of prospective relative-ontological-completeness implications;  
reflecting the fact that human knowledge is more completely a two-fold process involving  
building the right mindset-as-of-prospective-relative-ontological-completeness<sup>87</sup> and thus the  
knowledge for that given right mindset-as-of-prospective-relative-ontological-completeness<sup>87</sup> as  
of projected apriorising/axiomatising/referencing- {of-‘prospectively implicated attendant  
ontological-contiguity ’~educated—  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-disentailment-by}—

~~postconverging-entailment~~. This is very much unlike the Ricoeurian narrative theory conception that while of palliative and practical significance is in relative ~~apriorising/axiomatising/referencing- {of- 'prospectively-implicated-attendant-ontological-contiguity' ~educated- existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity- <imbued-notional~cogency>' }—constitutedness<sup>14</sup> in-preconverging-entailment~~ since it poorly deals with logocentrism implications as of prior relative-ontological-incompleteness<sup>88</sup> on ontological-veracity; as it construes of 'logocentric habituated social conditions' as inherently ontological or beyond ontological treatment while failing to countenance the 'decentering heavy lifting' involved in undermining ontologically impertinent 'logocentric habituated social conditions' in enabling the ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>~~ as of ~~Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology~~ right up to our present, and as of prospective transformative emancipating possibilities. In-the-bigger-scheme-of-things, the social-construct as significant otherness is ever always inherently put-into-question itself given its constructive/institutionalising/nascent-sublimating-decisionality and destructuring-threshold-~~<uninstitutionalised-threshold<sup>102</sup>/presublimating-desublimating-decisionality>~of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.~~ nature speaking of its reasoning-from-results/afterthought, with regards to its capacity-and-disposition to uphold prospective ~~transcendence-and-sublimity/sublimation/supererogatory-de-mentativity~~ ontological-veracity/ontological-veridicality; as so implied in the epistemic-ricochetting/transepistemicity unorthodoxy herein expounding futural ~~Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology~~ as of prospective deprocrpticism, just as

with the unorthodoxy of postmodern-thought or generally the unorthodoxy of all prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> whether with regards to the Socrates/Plato/Aristotle, Copernicuses, Galileos, Descartes, Newtons, Darwins, Rousseaus, Nietzsches, Einsteins, etc. as reasoning-through/messianic-reasoning. This basic idea of the social-construct as of its constructive/institutionalising/nascent~sublimating-decisionality and destructuring-threshold~uninstitutionalised-threshold<sup>102</sup>/presublimating~desublimating-decisionality~of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. nature is effectively what underlies in ontologically neutral/objective terms~as-of-axiomatic-construct such displacement/decentering-of-the-human-subject narratives like Derridean deconstruction narrative or Foucauldian genealogy-knowledge-and-power-discourse narrative. However, the capacity to appreciate the ontological neutrality/objectivity of a decentering narrative like deconstruction as being fully more of a purely ontological notion is caught up in our positivism~<sup>80</sup>procrypticism prior relative-ontological-incompleteness<sup>88</sup> human social-stake-contention-or-confliction in disjointedness-as-of-<sup>83</sup>reference-of-thought, and thus deconstruction will tend to be deficiently construed in terms~as-of-axiomatic-construct of the circumstantial social primacy of this temporal framework social-stake-contention-or-confliction over its fuller pure~ontology as of prospective relative-ontological-completeness<sup>87</sup> deprocrypticism; explaining in-many-ways the difficulty for Derrida to define deconstruction. Again, such a social situation is no more different with say the articulation of budding-positivism/rational-empiricism science in say a non-positivism/medievalism social-setup as caught up in the <sup>103</sup>universalisation~non-positivism/medievalism prior relative-ontological-incompleteness<sup>88</sup> temporal framework of social-stake-contention-or-confliction, such that the more ontologically pure idea we may appreciate today as science is poorly disentangled from that circumstantial social primacy of the non-positivism/medievalism social-stake-contention-or-confliction like the entrenched interests

that will rather focus mindsets rather in a nominal adversarial binarity perspective as of defending or attacking the traditional scholasticism pedantic literature over a more pure, nuanced and enlightening ontology contemplation of science as of prospective relative-ontological-completeness<sup>87</sup> positivism, as a result of the failure of dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup> (as of human self-surpassing—existentialism-form-factor, -in-overcoming-‘notional~collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency<sup>19</sup> ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality<sup>98</sup>/shortness <amplifying/formative><sup>8</sup> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>)); which will explain in-many-ways the difficulty of the Copernicuses, Galileos, Descartes’, Diderots, etc. so effectively enculturate their budding-positivism. With respect to deconstruction in this regard, it is herein contended that such a Derridean deconstruction notion like binary opposition effectively speaks of the fact that it is encrusted/caught-up in our positivism—<sup>80</sup>procrypticism prior relative-ontological-incompleteness<sup>88</sup> human social-stake-contention-or-confliction as of its disjointedness-as-of-<sup>88</sup>reference-of-thought but that a more fuller pure-ontology appreciation of the deconstruction notion as of prospective relative-ontological-completeness<sup>87</sup> notional~<sup>18</sup>deprocrypticism rather subsumes all such binary opposition conceptions basically into the binarity of intemporality<sup>52</sup>/longness and temporality<sup>98</sup>/shortness as to human limited-mentation-capacity—as-subjecting-‘educed-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency relative ontological-performance<sup>72</sup>-<including-virtue-as-ontology>. It is effectively from this fuller pure-ontology perspective of prospective relative-ontological-completeness<sup>87</sup> notional~<sup>18</sup>deprocrypticism that we can appreciate more profoundly the <sup>103</sup>universal ontological epistemic pertinence of decentering

narratives like deconstruction, and so pervasively well beyond the stereotypical grand themes of gender, race, postcolonialism, power, etc. but rather just as of an all-pervasive <sup>103</sup>universal ontological profundity for analysing everything as of prospective relative-ontological-completeness<sup>87</sup> notional~<sup>18</sup>deprocrpticism herein construed as <sup>48</sup>human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing<sup>92</sup>>; with the implied knowledge emancipation rather construed as of mutual human emancipation beyond just the idea of a decentering narrative being about stronger and weaker but transcending that framework of contemplation in projecting of aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> as of a converging vision of emancipation as conjoint human emancipation, as the reality of the supposedly unemancipated speaks of the ontological emancipative deficiency of the supposedly emancipated in need of the latter's state very own deconstructing. Such a mutual-emancipation appreciation of deconstruction will appreciate for instance that the civil war ending slavery in the U.S. was both as emancipative to its practitioners as well as to the freed beyond just the overall social adversariality practical implications, just as in decolonising terms it will appreciate that the more matured as mutually-emancipative notion of decolonisation involved both the capacity of colonised territories to attain and choose independence in mutual cooperation and even in other cases with such territories choosing to follow a mutually respectful and healthy relationship with the metropolitan country which in a few cases turn out to be more beneficial to both. In this regards, we can appreciate that the human predisposition not to dispense-with-immediacy-for-relative-ontological-completeness<sup>87</sup>/contemplative-distension as of a nominal adversarial binarity predisposition in-many-ways renders such an ontologically more profound construct of deconstruction difficult. In this very contrastive sense with regards to our present prospective relative-ontological-completeness<sup>87</sup> positivism/rational-empiricism, we don't

ideally construe of science as of its pure-ontology as discriminatorily selective in its conclusions and we further appreciate that its usefulness is <sup>103</sup>universally emancipating as of social-stake-contention-or-confliction, and so in both instances with regards to say medicine or civil technology or consumer technology or even scientific and technological nomenclatures; with any such discriminatorily selective predisposition and failure to share its usefulness being an indictment of a lack of the requisite liberalism for perpetuating human scientific progress and basically overall human emancipation. Ultimately, the social-construct as of its constructive/institutionalising/nascent-sublimating-decisionality and destructuring-threshold-~~(uninstitutionalised-threshold <sup>102</sup>/presublimating-desublimating-decisionality)~~-of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. nature inherently points out why human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as of intemporal metaphoricity<sup>57</sup> epistemic pertinence doesn't lie with any inherent suprasocial framework or inherent ~~<amplituding/formative>~~ wooden-language-~~(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>)~~ framework. The fact is that the inherent human-subpotency-~~aporias/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor~~ renders such ~~<amplituding/formative>~~ wooden-language-~~(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>)~~ framework or suprasocial framework epistemic pertinence for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity untenable, as susceptible to prospective

dissingularisation-<as-to-the-disjointedness/disentailment-of-<sup>79</sup> presencing—absolutising-  
identitive-constitutedness<sup>4>21</sup>/epistemic-nonimmanence/flawed-epistemicity-relativism-  
determinism. Such epistemic pertinence for prospective human transcendence-and-  
sublimity/sublimation/supererogatory~de-mentativity is rather postconvergently~de-  
mentated/structured/paradigmed dynamically as of prospective reasoning-through/messianic-  
reasoning epistemic-ricochetting/transepistemicity possibility exploiting the supposedly  
coherent ontological-commitment<sup>66</sup>-<implied—self-assuredness-of-ontological-good-  
faith/authenticity<sup>69</sup>~postconverging~de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-  
existential-reality> so-implied as of a social-setup ‘self-assuredness-of-ontological-good-  
faith/authenticity<sup>69</sup>~postconverging~de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-  
existential-reality with respect to its social-stake-contention-or-confliction’ which opens it up to  
prospective intemporal-as-ontological metaphoricity<sup>57</sup>. It is by this token that the intemporal  
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-  
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-  
or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness can as to  
existence-potency<sup>39</sup>~sublimating~nascence,-disclosed-from-prospective-epistemic-digression  
<amplifying/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-  
prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—  
ontological-contiguity<sup>67</sup> validation induce transcendence-and-  
sublimity/sublimation/supererogatory~de-mentativity thus constraining the positive  
opportunism for prospective human secondnature institutionalisation as of crossgenerational  
percolation-channelling-<in-deferential-formalisation-transference>. The insight here is that the  
epistemic possibility for human prospective aetiologisation/ontological-escalation-<ontological-  
veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> as  
reflected in all prior transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is

more decisively about such intemporal ontological-faith-notion-or-ontological-fideism—  
imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-  
of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning  
exploiting of the supposedly coherent ontological-commitment<sup>66</sup> -<implied—self-assuredness-  
of-ontological-good-faith/authenticity<sup>69</sup>~postconverging—de-  
mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality> so-implied as of a  
social-setup ‘self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging—de-  
mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality with respect to its social-  
stake-contention-or-confliction’, rather than a naïve reliance on  
<amplifying/formative><sup>9</sup> wooden-language-<imbued—averaging-of-thought-<as-to-  
leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-  
‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>} or  
suprasocial epistemic relevance which is actually the outcome as reasoning-from-  
results/afterthought of secondnature institutionalisation poorly inclined to such requisite  
prospective reasoning-through/messianic-reasoning. Human akrasia-susceptibility-or-  
akrasiatic-drag complex is rather reflected operantly and pertinently as of human ‘ontologically-  
flawed antiakrasiatic disposition’ so-construed from existence-potency<sup>39</sup>~sublimating-  
nascence,-disclosed-from-prospective-epistemic-digression ontological-veracity perspective  
and so over our human-subpotency epistemic-or-notional~projective-perspective which is rather  
in an ontologically-flawed <amplifying/formative—epistemicity>totalising~self-referencing-  
syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>. (It should be noted here thus that going  
by the entire projection of this work rather towards futural Being-development/ontological-  
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-  
meaningfulness-and-teleology as of prospective notional~<sup>18</sup>deprocrypticism as of the  
notional~<sup>18</sup>deprocrypticism framework as implied by existence-potency<sup>39</sup>~sublimating—

nascence, -disclosed-from-prospective-epistemic-digression epistemic-or-notional~projective-  
perspective as a more re-originary-as-unenframed/re-ontologising/unbeholdening/outlier-  
conceptualisation-(imbued-postconverging/dialectical-thinking<sup>21</sup> -'projective-  
insights'/epistemic-projection-in-conflatedness<sup>13</sup> -of-notional~<sup>18</sup>deprocrypticism-prospective-  
sublimation)<sup>90</sup> reformulation as of the displacement/decentering-of-the-human-subject in the  
relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-  
institutionalisation-process<sup>68</sup> <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-  
totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-  
unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> with regards to re-ontologising  
prospective Being-development/ontological-framework-expansion-as-to-depth-of-  
ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , institutional-  
development-as-to-social-function-development and living-development-as-to-personality-  
development psychologismic-epistemic-acutisation—difficulty <for, residualising-  
{decompulsing}delinearity-for-cogency>—magnitudes<sup>{of-experientiality/experiment}</sup> implied as of  
<sup>18</sup>deprocrypticism-or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought this author has  
rather thought it pertinent herein to use the term 'akrasia' differently from the more traditionally  
restricted personal development implications of the Greek interpretation as of a <sup>103</sup>universalising-  
idealisation self-consciousness but very much along the lines of Socratic unification of  
knowledge and virtue, with a deliberate adherence to the derivation 'akrasiatic' rather than the  
traditional derivations 'acratice' or 'akratic' to mark such a break, and further the term  
'antiakrasiatic' also along the same lines is further meant to emphasise the underlying idea that  
akrasia is a 'notion of lack' which 'anti disposition' as of relative-ontological-completeness<sup>87</sup> is  
then about superseding the lack, and such relative-ontological-incompleteness<sup>88</sup> is superseded  
rather as of supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting<sup>3</sup>—for-

conceptualisation in reflecting holographically-<conjugatively-and-transfusively> the ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity ~of-the-human-institutionalisation-process <amplituding/formative-epistemicity>causality<sup>6</sup> ~as-to-projective-totalitative-implications-of-prospective-<sup>6</sup> nonpresencing,-for-explicating~~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>7</sup> of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘~~duced-unlimitedness/existence-sublimating-nasencee~~’<sup>253</sup> that goes well beyond a ‘golden mean’/moderation/temperance, etc. behaviour interpretation as implied with ‘enkrateia’ which, as explained and further elaborated elsewhere herein, doesn’t has an ontological-basis as it is rather an impromptu articulation of a sense of desirability but fundamentally lacks the-Good/knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant—ontological-contiguity ’~duced-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}—postconverging-entailment}/understanding/<amplituding/formative-epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-<sup>6</sup> nonpresencing,-for-explicating~~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>7</sup> reference of ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup> but for naively and wrongly implying good-natured qualities as being ontological; and such ‘antiakrasiatic disposition’ is more critically reflected as of underlying human ‘intemporal-as-ontologically-veridical/ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning parrhesiastic seeding-promise of prospective <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as

equivalence/correspondence antiakrasiatic-aspiration ontological-performance<sup>72</sup>-<including-  
 virtue-as-ontology>' with the 'akrasiatic disposition' construed as of 'temporal/sophistic-as-  
 ontologically-flawed/ontological-bad-faith/inauthenticity<sup>64</sup> reasoning-from-results/afterthought  
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation  
 seeding-misprising of prospective <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as covert-pretence-of-  
 equivalence/correspondence—antiakrasiatic-aspiration-ontological-performance<sup>72</sup>-<including-  
 virtue-as-ontology>'.) This existence-potency<sup>39</sup>~sublimating—nascence,—disclosed-from-  
 prospective-epistemic-digression ontological-veracity perspective reflects the fact that as of our  
 human-subpotency, beyond-the-consciousness-awareness-teleology<sup>99</sup> <of-preconverging-  
 existential-extrication-as-of-existential-unthought><sup>6</sup> we-fail-to-factor-in/we-are-oblivious-to  
 our human limited-mentation-capacity—as-subjecting—'educed-unlimitedness/existence-  
 sublimating—nascence'—to-limitedness/human-subpotency implications as of our ontologically-  
 compromised <amplituding/formative—epistemicity>-totalising~throwness-in-existence<sup>35</sup>, so-  
 reflected with the <cumulating/recomposuring~attendant—ontological-contiguity >-successive  
 registry-worldviews/dimensions <sup>83</sup>reference-of-thought-level reproducibility—  
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting  
 <amplituding/formative—epistemicity>causality<sup>9</sup> <as-to-projective-totalitative—implications-of-  
 prospective-<sup>9</sup> nonpresencing,—for-explicating~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup>, to then proceed in affirmation/projection/assertion/notional~self-  
 distantiation/dueness-validating-logicising/suitable-measuringinstrument-validating-  
 measuring-<as-to-postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism> as of  
 our existential-instantiations and so defectively as if we have no limited-mentation-capacity—  
 as-subjecting—'educed-unlimitedness/existence-sublimating—nascence'—to-limitedness/human-  
 subpotency and no ontologically-uncompromised <amplituding/formative—epistemicity>-

totalising~thrownness-in-existence<sup>35</sup>; and this with respect to our articulated~or~acquiesced-to<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> ontological-performance<sup>72</sup>-<including-virtue-as-ontology>, such that inherently our ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. is ever always constrained as of constructive and destructuring-threshold-~~(uninstitutionalised-threshold<sup>102</sup>/presublimating~desublimating-decisionality)~~~of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. of<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>. The destructuring-threshold-~~(uninstitutionalised-threshold<sup>102</sup>/presublimating~desublimating-decisionality)~~~of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. of human articulated~or~acquiesced-to<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> ontological-performance<sup>72</sup>-<including-virtue-as-ontology>, and as preconverging/postconverging~de-mentatively/structurally/paradigmatically reflected at the uninstitutionalised-threshold<sup>102</sup>, speaks of a threshold at which as of our human-subpotency we fail to assume the intellectual-and-moral responsibility/~~relative-reflexivity~~ arising as of ontological-veridicality so-reflected as from the full sublimating-over-desublimating implications of existence-potency<sup>39</sup>~sublimating~nascence,-disclosed-from-prospective-epistemic-digression ontological-veracity perspective insight of affirmation/projection/assertion/notional~self-distantiation/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-~~as-to-postconverging-or-dialectical-thinking<sup>21</sup>~apriorising-psychologism~~>. This is the overall notion explaining human akrasia-susceptibility-or-akrasiatic-drag complex, and so as of human limited-mentation-capacity—~~as-subjecting~‘educed-unlimitedness/existence-sublimating~nascence’ to-limitedness/human-subpotency~~ notional implications. Thereafter, understanding of this human ‘ontologically-flawed antiakrasiatic disposition’ is all about conceptualising the effective operant ontologically-constraining conditions as of human existential-instantiations given our limited-mentation-capacity—~~as-subjecting~‘educed-unlimitedness/existence-sublimating-~~

~~nascence~~<sup>2</sup> to ~~limitedness/human-subpotency~~ implied as of temporality<sup>98</sup>/shortness and intemporality<sup>52</sup>/longness implications, and so construed epistemically as ontological-normalcy/postconvergence analysis. Insightfully, we can appreciate that the absolute human ontologically-veridical antiakrasiatic disposition can only be as to existence-potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism so-reflected with futural **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology** as of prospective notional~<sup>18</sup>deprocrpticism registry-worldview/dimension, over human-subpotency–as-of-ontologically-compromised-epistemic-abnormalcy/preconvergence<sup>31</sup> so-reflected variously with the preceding **<cumulating/recomposuring~attendant–ontological-contiguity >**-successive registry-worldviews/dimensions; wherein notional~<sup>18</sup>deprocrpticism as to existence-potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-epistemic-digression will rather speak of prospective ‘ontologically-hegemonising-narrative<sup>71</sup> ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ which as of its inherent constructive ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. is of a preconverging/postconverging–de-mentative/structural/paradigmatic implication that ultimately supersedes the destructuring-threshold-**{uninstitutionalised-threshold<sup>02</sup>/presublimating–desublimating-decisionality}**~of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. notionally underlying human-subpotency. Thus all the problem of human ontologically-flawed antiakrasiatic disposition boils down to construing the underlying human mental-processing disposition, construed as of notional~phenomenal-abstractiveness implications, as from human-subpotency dispositional possibilities of ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. to existence-potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-epistemic-digression

possibility of ontological-performance<sup>72</sup>-<including-virtue-as-ontology>. In this respect, we can appreciate that the <cumulating/recomposuring~attendant~ontological-contiguity >-successive registry-worldviews/dimensions <sup>83</sup>reference-of-thought in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process are effectively differing preconverging/postconverging—de-mentative/structural/paradigmatic antiakrasiatic dispositions-as-of-self-consciousness varying from most ontologically-flawed as of recurrent-utter-uninstitutionalisation to most ontologically-veridical as futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology as of prospective deprocrypticism. We can further appreciate that all the <cumulating/recomposuring~attendant~ontological-contiguity >-successive registry-worldviews/dimensions <sup>83</sup>reference-of-thought are marked at their <sup>83</sup>reference-of-thought-<sup>84</sup>devolving-level by temporal-to-intemporal ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. speaking of differing ontological-performance<sup>72</sup>-<including-virtue-as-ontology>-including-virtue-as-ontology of intemporal and disambiguated temporal ontologically-flawed antiakrasiatic-disposition as of postlogism<sup>77</sup>-slantedness/<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation reflecting <amplituding/formativ><sup>85</sup> wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—narratives—of-the- <sup>83</sup>reference-of-thought— categorical-imperatives/axioms/registry-teleology<sup>99</sup>). This analysis so far sums up the overall framework of human temporal-to-intemporal ontologically-flawed antiakrasiatic disposition as of the social epistemic-totality<sup>37</sup> of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-

human-institutionalisation-process . Further and of much more profound reification implications, is the reality that the social-construct constructive and destructuring nature can be fundamentally accounted for by the fact that human antiakrasiatic disposition aspiration is truly reflected as from the effective implications of the intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning ‘seeding promise of human-subpotency ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. equivalence/correspondence with the full-potency-of-existence’s~sublimating–nascence-as-of-its-coherence/contiguity’; thus with the latter reconceptualised as ‘human-subpotency equivalence/correspondence antiakrasiatic-aspiration ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’. This reflects the epistemic-veracity of construing human-subpotency ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ of its articulated—or–acquiesced-to <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as from existence-potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-epistemic-digression ontological-performance<sup>72</sup>-<including-virtue-as-ontology>, which underlies (beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of-preconverging-existential-extrication-as-of-existential-unthought<sup>6</sup>>) the <sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup>> of the social epistemic-totality<sup>37</sup> of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> with respect to social-stake-contention-or-confliction. With the implication here that human-subpotency is ever always as-of-its-level-of constructiveness-of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/institutionalisation/nascent–sublimating-decisionality—by—destructuring-threshold-<uninstitutionalised-threshold<sup>102</sup>/presublimating–desublimating-decisionality>~of-ontological-performance<sup>72</sup>-<including-virtue-as-

ontology>/morality/ethics/justice/etc. in a ‘metaphorising vacillating-conception’ of the social epistemic-totality<sup>37</sup> of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> (as can be fully reflected from existence-potency<sup>39</sup>~sublimating~nascence,-disclosed-from-prospective-epistemic-digression epistemic perspective in ontological-normalcy/postconvergence). This thus points out that human-subpotency ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ supposedly of <sup>103</sup>universal-transparency<sup>104</sup> ~~⟨transparency-of-totalising-entailing,-as-to-entailing-⟨amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>89</sup>⟩~~ is mainly and rather the overtly presumed social posture of articulated~or~acquiesced-to <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> ontological-performance<sup>72</sup>-<including-virtue-as-ontology>; such that human-subpotency implications of human limited-mentation-capacity—~~as-subjecting-‘educated-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency~~ induces covert-pretence-of-equivalence/correspondence~antiakrasiatic-aspiration-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. notionally construed as destructuring-transitoriness<sup>19</sup>-as-of-deratiocination/deratiocontiguity (as implying in effect a destructuring-by-flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity<sup>63</sup> ~~⟨between—prior-shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>30</sup>—qualia-schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>1</sup>—qualia-schema⟩~~ of apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting). Thus denaturing<sup>16</sup> the true ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ from the ontologically-veridical existence-potency<sup>39</sup>~sublimating~nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-notional~projective-perspective reflecting social-construct constructiveness-of-ontological-

performance<sup>72</sup>-<including-virtue-as-ontology>; such that it is a difference-conflatedness<sup>13</sup>-as-to-  
 totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-  
 prospective-<sup>61</sup> nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup> that can  
 restore-and-reflect-by-disambiguating/differentiating the ontological-veridicality-as-of-  
 ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-  
 ‘epistemicity-relativism-determinism’> about the social-construct constructiveness-of-  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. (from  
 this induced destructuring-transitoriness<sup>19</sup>-as-of-deratiocination/deratiocontiguity denaturing<sup>16</sup>).  
 Whereas naïve identitive-constitutedness<sup>14</sup>-as-‘epistemic-totality<sup>37</sup>’-dereification-in-  
 dissingularisation-<as-to-the-disjointedness/disentailment-of-<sup>79</sup> presencing—absolutising-  
 identitive-constitutedness<sup>14</sup>><sup>29</sup>-as-flawed-epistemicity-relativism-determinism<sup>49</sup> will wrongly  
 validate the so-induced destructuring-transitoriness<sup>19</sup>-as-of-deratiocination/deratiocontiguity (as  
 of the destructuring-by-flipping/changing/transitioning-induced-notional-  
 discontiguity/epistemic-discontiguity<sup>63</sup>-<between—prior-shallow-supererogation<sup>16</sup>-of-  
 mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema\_and\_prospective-profound-  
 supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-  
 schema>) as ontologically-veridical by its flawed implying of notional-contiguity/epistemic-  
 contiguity<sup>62</sup>-<profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-  
 thinking<sup>21</sup>—qualia-schema>; while failing-to restore-and-reflect-by-  
 disambiguating/differentiating the ontological-veridicality-as-of-ontological-aesthetic-tracing-  
 <perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-  
 determinism’>. This destructuring-transitoriness<sup>19</sup>-as-of-deratiocination/deratiocontiguity  
 exactly reflects the destructuring-threshold-<uninstitutionalised-threshold<sup>02</sup>/presublimating-  
 desublimating-decisionality>~of-ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc.: as the point where human-subpotency from its

‘destructuring relative-ontological-incompleteness<sup>88</sup> ontologically-flawed perspective’ is in an ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> that systematically reflects its ‘destructuring-by-flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity<sup>63</sup> -<between—prior-shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-schema>

of apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’ (as so-construed ~~notionally/epistemically/bindingnessly~~-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> from the ‘prospective relative-ontological-completeness<sup>87</sup> as to existence-potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-epistemic-digression constructiveness perspective’); as a nondescript/ignorable–void<sup>60</sup> (that actually speaks of akrasiatic-drag-denatured-and-preconverging-or-dementing<sup>20</sup>-narratives), and goes on to systematically ‘contend recurrently’ on the basis of its ontologically-flawed destructuring apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting. It should thus be noted here that human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating (as of its given ~~<amplituding/formative-epistemicity>~~-totalising~thrownness-in-existence<sup>35</sup> apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting). Thus <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is construed in notional~conflatedness<sup>13</sup> with existence–as-to-existential-instantiations (as of as to <sup>83</sup>reference-of-thought–and–<sup>83</sup>reference-of-thought-<sup>84</sup>devolving apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting) and in ‘~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating–narrative-

disposition' (as can then be reflected in an infinite number of propositions by that notional~conflatedness<sup>13</sup> with existence-as-to-existential-instantiations) as so-implicated with such approaches as Derridean deconstruction and Foucauldian discourse analysis; and so, as not speaking to any such notion as 'mélée\_of\_supposedly-singly~conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>'—reflex~propositional-attitude rather in ~~apriorising/axiomatising/referencing-~~ {of-~~prospectively-implicated\_attendant-ontological-contiguity~~ '~duced-~~existentialising/contextualising/textualising\_~~'intelligibility/epistemicity/reflexivity-contiguity-~~<imbued-notional~cogency>~~' }—constitutedness<sup>14</sup> in ~~preconverging-entailment~~ which poorly/hardly reflect prospective '~~amplituding/formative-epistemicity>~~totalising/circumscribing/delineating-narrative-disposition' (as to overarching registry-worldviews/dimensions prospective transcendence-and-sublimity/sublimation/~~supererogatory-de-mentativity~~). Such veridical reification of prospective <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is all about elucidating the ontological-veracity/ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. of human-subpotency epistemic-or-notional~projective-perspective (articulated within any given registry-worldview/dimension social-setup going by its supposedly coherent ontological-commitment<sup>66</sup> -~~<implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality>~~ as so-reflected by its self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction), and rather exposing it to existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression (as to epistemic-or-notional~projective-perspective of ~~amplituding/formative-epistemicity>~~causality<sup>3</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> as of prospective relative-

ontological-completeness<sup>87</sup> ~~<amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-~~  
~~totalitative-implications-of-prospective-<sup>91</sup>nonpresencing,-for-explicating~relative-~~  
~~unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’). Whereas the notion of~~  
 ‘mélée\_of\_supposedly-singly~conception-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’—  
 reflex~propositional-attitude (as not in ~~apriorising/axiomatising/referencing- {of-~~  
~~‘prospectively implicated attendant ontological-contiguity ’~educated-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in-{preconverging disentanglement by}-~~  
~~postconverging-entailment~~ with existence-as-to-existential-instantiations) fails to reflect the  
 given ~~<amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>~~ devolving  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting  
 ‘~~<amplituding/formative-epistemicity>totalising/circumscribing/delineating-narrative-~~  
 disposition’ and seem to imply that propositions themselves have their attitude. Rather than the  
 fact that the true ontological-depth lies with the underlying ‘~~<amplituding/formative-~~  
~~epistemicity>totalising/circumscribing/delineating-narrative-disposition’~~ in  
 notional~conflatedness<sup>13</sup> with existence-as-to-existential-instantiations (as to <sup>83</sup>reference-of-  
 thought-and-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting) which is  
 thus reflected in the devolving specific propositions  
 aposteriorising/logicising/deriving/intelligising/measuring. Wherein for instance as of a  
 totalising-entailing insight one or a few propositions in a series of propositions uttered may  
 actually decisively imply a ‘~~<amplituding/formative-~~  
~~epistemicity>totalising/circumscribing/delineating-narrative-disposition’~~ of temporal-as-  
 ontologically-flawed <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> or intemporal-as-ontologically-veridical  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, with regards to revealing the series of propositions implied

notional~phenomenal-abstractiveness: as of ontologically-flawed destructuring-transitoriness<sup>19</sup>-  
 as-of-deratiocination/deratiocontiguity (as when projecting a destructuring-threshold-  
 <uninstitutionalised-threshold<sup>102</sup>/presublimating~desublimating-decisionality>~of-ontological-  
 performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as of notional-  
 discontiguity/epistemic-discontiguity<sup>63</sup>-<between—prior-shallow-supererogation<sup>96</sup>-of-  
 mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema\_and\_prospective-profound-  
 supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-  
 schema> of ‘<sup>83</sup>reference-of-thought-<sup>84</sup> devolving-level  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’ reflecting  
 a nondescript/ignorable~void<sup>60</sup>, actually speaking of akrasiatic-drag-denatured-and-  
 preconverging-or-dementing<sup>20</sup>-narratives) on-the-one-hand or on-the-other-hand as of  
 ontologically-veridical <amplituding/formative-  
 epistemicity>totalising~ratiocontiguity/ratiocination-as-referentialism—‘implicated\_attendant-  
 ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity~contiguity-  
 <imbued~notional~cogency>’<sup>40</sup> (in notional-contiguity/epistemic-contiguity<sup>62</sup>-<profound-  
 supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-  
 schema> of ‘<sup>83</sup>reference-of-thought-<sup>84</sup> devolving-level  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’). Thus  
 with their correspondingly differing ‘<amplituding/formative-  
 epistemicity>totalising/circumscribing/delineating preconverging/dementing<sup>20</sup>—qualia-schema’  
 and ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating  
 postconverging/dialectical-thinking<sup>21</sup>—qualia-schema’. Further the notion of  
 ‘mélée\_of\_supposedly~singly~conception-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>’—  
 reflex~propositional~attitude fails to reflect the fact of varying registry-worldviews/dimensions

(as of relative-ontological-incompleteness<sup>88</sup>/relative-ontological-completeness<sup>87</sup> -  
 <sublimating~referencing/registering/decisioning,-as-self-becoming/self-  
 conflatedness<sup>13</sup>/formative~supererogating-<projective/reprojective—aestheticising-re-motif-  
 and~re-apriorising/re-axiomatising/re-referencing,-in-perspective~ontological-  
 normalcy/postconvergence>) with their varying <amplituding/formative~epistemicity>-  
 totalising~thrownness-in-existence<sup>35</sup> <sup>83</sup>reference-of-thought-level  
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting  
 ‘<amplituding/formative~epistemicity>totalising/circumscribing/delineating~narrative-  
 dispositions’); as so-translating in the differing nature of propositions veridically admissible by  
 differing registry-worldviews/dimensions <sup>83</sup>reference-of-thought (as implied in the contrastive  
 example herein between a positivism and a non-positivism registry-worldview/dimension with  
 their differing ‘<amplituding/formative~epistemicity>totalising/circumscribing/delineating  
 postconverging/dialectical-thinking<sup>21</sup>~qualia-schema’ and ‘<amplituding/formative~  
 epistemicity>totalising/circumscribing/delineating preconverging/dementing<sup>20</sup>~qualia-  
 schema’). Consider the case of the destructuring-threshold-<uninstitutionalised-  
 threshold<sup>07</sup>/presublimating~desublimating-decisionality>~of-ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>/morality/ethics/justice/etc. with a ‘God-of-plane’ proposition in  
 say an animistic social-setup reflecting the underlying ‘animistic superstitious  
 <amplituding/formative~epistemicity>totalising/circumscribing/delineating~narrative-  
 disposition’ (since it is fundamentally an ontologically-flawed destructuring non-  
 positivism/superstitious  
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting eliciting  
 this misconstrued proposition of non-positivism/superstitious  
 aposteriorising/logicising/deriving/intelligising/measuring as ‘God-of-plane’), a further  
 proposition as of positivism aposteriorising/logicising/deriving/intelligising/measuring like

‘wings generate lift’ will just as well elicit a further proposition of non-positivism/superstitious  
 aposteriorising/logicising/deriving/intelligising/measuring ‘along the lines of a superstitious  
 effect from the wings’. With the positivism relative-ontological-completeness<sup>87</sup> perspective  
 rather reflecting the non-positivism/superstitious relative-ontological-incompleteness<sup>88</sup>  
 perspective as of a ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating  
 preconverging/dementing<sup>20</sup>-qualia-schema’ (while the latter non-positivism/superstitious  
 perspective wrongly holds on to an ontologically-flawed ‘<amplituding/formative-  
 epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking<sup>21</sup>-  
 qualia-schema’). This is the fundamental conception underlying the notion of <sup>15</sup>de-mentation-  
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-  
 attributive-dialectics> as implying an underlying  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting  
 preconverging/postconverging-de-mentative/structural/paradigmatic misconstruing for  
 aposteriorising/logicising/deriving/intelligising/measuring <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>,  
 thus disambiguating/differentiating prospective relative-ontological-completeness<sup>87</sup> as of  
 ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating  
 postconverging/dialectical-thinking<sup>21</sup>-qualia-schema’ and the prior relative-ontological-  
 incompleteness<sup>88</sup> as of ‘<amplituding/formative-  
 epistemicity>totalising/circumscribing/delineating preconverging/dementing<sup>20</sup>-qualia-schema’.  
 This is equally what very much underlies from a prospective relative-ontological-completeness<sup>87</sup>  
 constructiveness perspective of notional~<sup>18</sup>deprocrypticism as preempting—disjointedness-as-  
 of-<sup>83</sup>reference-of-thought the social manifestation of a phenomenon like psychopathy and social  
 psychopathy reflecting our prior relative-ontological-incompleteness<sup>88</sup> positivism-  
<sup>80</sup>procrypticism destructuring-threshold-<uninstitutionalised-threshold <sup>07</sup>/presublimating-  
 desublimating-decisionality>~of-ontological-performance<sup>72</sup>-<including-virtue-as-

ontology>/morality/ethics/justice/etc. as of its disjointedness-as-of-<sup>83</sup>reference-of-thought, wherein the fundamentally induced destructuring-by-flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity<sup>63</sup>-<between—prior-shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-schema> of apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting is the very-same destructuring apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting of instigating disjointedness-as-of-<sup>83</sup>reference-of-thought that prolongs as of <amplituding/formativ-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> into its lingering social manifestation (just as the non-positivism/superstitious apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting for aposteriorising/logicising/deriving/intelligising/measuring enters a lingering social manifestation in striving to interpret positivism<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as reflected about a plane on the basis of its non-positivism/superstitious propositions as it narrative disposition, and reflected by its ‘<amplituding/formativ-epistemicity>totalising/circumscribing/delineating preconverging/dementing<sup>20</sup>—qualia-schema’); with futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology as of prospective<sup>18</sup>deprocrypticism—or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought prospectively constructiveness perspective rather reflecting it veridically as of ‘<amplituding/formativ-epistemicity>totalising/circumscribing/delineating preconverging/dementing<sup>20</sup>—qualia-schema’ while our positivism—<sup>80</sup>procrypticism prospectively

destructuring perspective rather reflecting wrongly as of ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating postconverging/dialectical-thinking<sup>21</sup>-qualia-schema'. This insight can further be extended to explain the lingering pervasiveness of notions-and-accusation-of-sorcery in non-positivistic social-setups. In all these cases as explained further below as of the ~~<amplituding/formative-epistemicity>~~totalising~ratiocontiguity/ratiocination-as-referentialism—'implicated\_attendant-ontological-contiguity<sup>67</sup>'~educated-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>'<sup>40</sup> constructiveness disposition in singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup> projected epistemic-immanence/veridical-epistemicity-relativism-determinism' of notional~phenomenal-abstractiveness given its persistently pervasive reshuffling thoughtfulness as from human anxiety, the underlying apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. of any given registry-worldview/dimension as of its 'equivalence/correspondence antiakrasiatic-aspiration ontological-performance<sup>72</sup>-<including-virtue-as-ontology>' is limited due to human limited-mentation-capacity—as-subjecting—'educated-unlimitedness/existence-sublimating-nasence'<sup>2</sup>-to-limitedness/human-subpotency with regards to the intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning that establishes prospective reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation of apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting for

aposteriorising/logicising/deriving/intelligising/measuring                      ontologically-veridical  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, such that this reproducibility—mathesis/motif/throwness-  
 disposition,—as—reproducibility-of-aestheticisation                      of  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting                      thus  
 necessarily has a preconverging/postconverging—de-mentative/structural/paradigmatic  
 prospective                      destructuring-threshold—{uninstitutionalised-threshold<sup>02</sup>/presublimating—  
 desublimating-decisionality}~of-ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. that is susceptible to its very own ontologically-flawed  
 manifestation of its <amplituding/formative> wooden-language-(imbued—temporal—mere-  
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—  
 narratives—of-the-<sup>83</sup>reference-of-thought— categorical-imperatives/axioms/registry-  
 teleology<sup>99</sup> }                      so-implied                      as                      of                      postlogism<sup>77</sup>-  
 slantedness/<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-  
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation  
 instigated as of ‘<amplituding/formative—epistemicity>totalising~random-as-impulsive—  
 ‘implicated—attendant—ontological-contiguity<sup>67</sup>’~educated—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’<sup>40</sup>                      destructuring-disposition—flipping/changing/transitioning-  
 induced-notional-discontiguity/epistemic-discontiguity<sup>63</sup> -<between—prior-shallow-  
 supererogation<sup>96</sup> -of-mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-  
 schema\_and\_prospective-profound-supererogation<sup>96</sup> -of-mentally-  
 aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-schema> in dissingularisation-<as-  
 to-the-disjointedness/disentailment-of-<sup>70</sup>presencing—absolutising-identitive-  
 constitutedness<sup>4</sup>><sup>29</sup>/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism’,  
 totalising~nominal-as-tendentious—‘implicated—attendant—ontological-contiguity<sup>67</sup>’~educated—

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup>      ‘<amplituding/formativ-epistemicity>destructuring-  
 disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-  
 discontiguity<sup>63</sup> -<between—prior-shallow-supererogation<sup>96</sup> -of-mentally-  
 aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema\_and\_prospective-profound-  
 supererogation<sup>96</sup> -of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-  
 schema>    in    dissingularisation-<as-to-the-disjointedness/disentailment-of-<sup>79</sup> presencing—  
 absolutising-identitive-constitutedness<sup>14</sup> ><sup>29</sup>/epistemic-nonimmanence/flawed-epistemicity-  
 relativism-determinism’,      ‘<amplituding/formativ-epistemicity>totalising~ordinal-as-  
 qualifying—‘implicited\_attendant—ontological-contiguity<sup>67</sup>’~educd—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup>      destructuring-disposition—flipping/changing/transitioning-  
 induced-notional-discontiguity/epistemic-discontiguity<sup>63</sup> -<between—prior-shallow-  
 supererogation<sup>96</sup> -of-mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-  
 schema\_and\_prospective-profound-supererogation<sup>96</sup> -of-mentally-  
 aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-schema>    in    dissingularisation-<as-  
 to-the-disjointedness/disentailment-of-<sup>79</sup> presencing—absolutising-identitive-  
 constitutedness<sup>14</sup> ><sup>29</sup>/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism’,  
 and      ‘<amplituding/formativ-epistemicity>totalising~intervalist-as-categorising—  
 ‘implicited\_attendant—ontological-contiguity<sup>67</sup>’~educd—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup>      destructuring-disposition—flipping/changing/transitioning-  
 induced-notional-discontiguity/epistemic-discontiguity<sup>63</sup> -<between—prior-shallow-  
 supererogation<sup>96</sup> -of-mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-  
 schema\_and\_prospective-profound-supererogation<sup>96</sup> -of-mentally-

aestheticised~postconverging/dialectical-thinking<sup>2</sup>—qualia-schema> in dissingularisation-<as-  
to-the-disjointedness/disentailment-of-<sup>78</sup> presencing—absolutising-identitive-  
constitutedness ><sup>29</sup>/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism’ on  
any such given registry-worldview’s/dimension’s reproducibility—mathesis/motif/throwness-  
disposition,—as—reproducibility-of-aestheticisation of  
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting; thus  
requiring the further ‘<amplituding/formative-  
epistemicity>totalising~ratiocontiguity/ratiocination-as-referentialism—‘implicated\_attendant-  
ontological-contiguity<sup>67</sup>’~educated-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
<imbued—notional~cogency>’<sup>40</sup> constructiveness disposition in singularisation-<as-to-the-  
nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup> projected epistemic-  
immanence/veridical-epistemicity-relativism-determinism’ notional~phenomenal-  
abstractiveness as of intemporal ontological-faith-notion-or-ontological-fideism—imbued-  
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-  
existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning that  
establishes prospective reproducibility—mathesis/motif/throwness-disposition,—as—  
reproducibility-of-aestheticisation of  
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting to further  
match-and-restore existence-potency<sup>39</sup>~sublimating—nascence,—disclosed-from-prospective-  
epistemic-digression epistemic-or-notional~projective-perspective of ontological-veridicality as  
of prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup> reference-of-thought in order to  
overcome the preceding destructuring-threshold-(uninstitutionalised-  
threshold <sup>02</sup>/presublimating—desublimating-decisionality)~of-ontological-performance<sup>72</sup>-  
<including-virtue-as-ontology>, and so-implied in this work as futural Being-

development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-  
 infrastructure-of- meaningfulness-and-teleology as of prospective  
 notional~<sup>18</sup>deprocrypticism preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought  
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation  
 of apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting  
 constructiveness-of-ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. reflected as of ‘<amplituding/formative-  
 epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking<sup>21</sup>-  
 qualia-schema’ with respect to our positivism—<sup>80</sup>procrypticism disjointedness-as-of-<sup>83</sup>reference-  
 of-thought prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-  
 of-aestheticisation  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting of  
 destructuring-threshold-(uninstitutionalised-threshold<sup>102</sup>/presublimating—desublimating-  
 decisionality)~of-ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. reflected as of ‘<amplituding/formative-  
 epistemicity>totalising/circumscribing/delineating preconverging/dementing<sup>20</sup>-qualia-schema’.  
 The bigger point here is that, the social as purportedly driven by its constructiveness-of-  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. is rather  
 supposedly all about overtly implicated ‘equivalence/correspondence antiakrasiatic-aspiration  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ of articulated—or—acquiesced-to  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. with regards to the <sup>103</sup>universal-transparency<sup>104</sup>   
 <transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-  
 epistemicity>totalising~in-relative-ontological-completeness<sup>8</sup> } of social epistemic-totality<sup>37</sup> of  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>. However, human limited-mentation-capacity—as-

subjecting ~~‘duced-unlimitedness/existence-sublimating-nascence’~~ to limitedness/human-  
 subpotency renders such overtly implicated ‘equivalence/correspondence antiakrasiatic-  
 aspiration ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ unachievable such that  
 this elicits covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as to  
 destructuring-transitoriness<sup>19</sup>-as-of-deratiocination/deratiocontiguity that reflects the social-  
 construct prospective destructuring as construed from existence-potency<sup>39</sup>~sublimating-  
 nascence,-disclosed-from-prospective-epistemic-digression epistemic perspective as of  
 ontological-veracity. Such covert-pretence-of-equivalence/correspondence–antiakrasiatic-  
 aspiration-ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. as to destructuring-transitoriness<sup>19</sup>-as-of-  
 deratiocination/deratiocontiguity destructuring consequence arises-and-is-reflected more fully  
 and operantly as of human-subpotency destructuring-disposition—  
 flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity<sup>63</sup>

<between—prior-shallow-supererogation<sup>96</sup>-of-mentally-  
 aestheticised~preconverging/dementing<sup>40</sup>—qualia-schema\_and\_prospective-profound-  
 supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>31</sup>—qualia-  
 schema> in dissingularisation<as-to-the-disjointedness/disentailment-of-<sup>79</sup> presencing—  
 absolutising-identitive-constitutedness<sup>4</sup>> /epistemic-nonimmanence/flawed-epistemicity-  
 relativism-determinism of the ‘possibilities-of-human-phenomenal-abstractiveness with respect  
 to their apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting for  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’, as deviating-from/being-wrongly-  
 imputed-as-of existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-  
 epistemic-digression epistemic perspective of ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. construed as ‘equivalence/correspondence antiakrasiatic-

attainment ontological-performance<sup>72</sup>-<including-virtue-as-ontology>', and the social dynamics developing thereof as of social-stake-contention-or-confliction. Thus human-subpotency destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity<sup>63</sup>-<between—prior-shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>-qualia-schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>><sup>29</sup>/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism of the 'possibilities-of-human-phenomenal-abstractiveness with respect to their apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting for ontological-performance<sup>72</sup>-<including-virtue-as-ontology>', so-conceptualised from the perspective of existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression as the latter reflects 'equivalence/correspondence antiakrasiatic-attainment ontological-performance<sup>72</sup>-<including-virtue-as-ontology>', vary as of human-subpotency '<amplituding/formative-epistemicity>totalising~random-as-impulsive—'implicated\_attendant\_ontological-contiguity<sup>67</sup>?~educated-existentialising/contextualising/textualising\_'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>'<sup>40</sup> destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity<sup>63</sup>-<between—prior-shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>-qualia-schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>><sup>29</sup>/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism', totalising~nominal-as-tendentious—'implicated\_attendant\_ontological-contiguity<sup>67</sup>?~educated-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup>      ‘<amplituding/formative–epistemicity>destructuring-  
 disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-  
 discontiguity<sup>63</sup> -<between—prior-shallow-supererogation<sup>96</sup> -of-mentally-  
 aestheticised~preconverging/dementing<sup>20</sup>–qualia-schema\_and\_prospective-profound-  
 supererogation<sup>96</sup> -of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>–qualia-  
 schema>    in    dissingularisation-<as-to-the-disjointedness/disentailment-of-<sup>79</sup> presencing—  
 absolutising-identitive-constitutedness<sup>14</sup> ><sup>29</sup>/epistemic-nonimmanence/flawed-epistemicity-  
 relativism-determinism’,      ‘<amplituding/formative–epistemicity>totalising~ordinal-as-  
 qualifying—‘implicated\_attendant\_ontological-contiguity<sup>67</sup>’~duced–  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup>      destructuring-disposition—flipping/changing/transitioning-  
 induced-notional-discontiguity/epistemic-discontiguity<sup>63</sup> -<between—prior-shallow-  
 supererogation<sup>96</sup> -of-mentally-aestheticised~preconverging/dementing<sup>20</sup>–qualia-  
 schema\_and\_prospective-profound-supererogation<sup>96</sup> -of-mentally-  
 aestheticised~postconverging/dialectical-thinking<sup>21</sup>–qualia-schema>    in    dissingularisation-<as-  
 to-the-disjointedness/disentailment-of-<sup>79</sup> presencing—absolutising-identitive-  
 constitutedness<sup>14</sup> ><sup>29</sup>/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism’,  
 ‘<amplituding/formative–epistemicity>totalising~intervalist-as-categorising—  
 ‘implicated\_attendant\_ontological-contiguity<sup>67</sup>’~duced–  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup>      destructuring-disposition—flipping/changing/transitioning-  
 induced-notional-discontiguity/epistemic-discontiguity<sup>63</sup> -<between—prior-shallow-  
 supererogation<sup>96</sup> -of-mentally-aestheticised~preconverging/dementing<sup>20</sup>–qualia-  
 schema\_and\_prospective-profound-supererogation<sup>96</sup> -of-mentally-

aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-schema> in dissingularisation-<as-  
to-the-disjointedness/disentailment-of-<sup>78</sup> presencing—absolutising-identitive-  
constitutedness<sup>1</sup> ><sup>29</sup>/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism’  
and ‘<amplituding/formative-epistemicity>totalising~ratiocontiguity/ratiocination-as-  
referentialism—‘implicited\_attendant—ontological-contiguity<sup>67</sup>’~educed—  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
<imbued—notional~cogency><sup>40</sup> constructiveness disposition in singularisation-<as-to-the-  
nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup> projected epistemic-  
immanence/veridical-epistemicity-relativism-determinism’, with the latter construed rather as of  
constructive difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-  
the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-  
relativism-determinism<sup>22</sup> with respect to its constructive disambiguating of the covert-pretence-  
of-equivalence/correspondence—antiakrasiatic-aspiration-ontological-performance<sup>72</sup>-  
<including-virtue-as-ontology>/morality/ethics/justice/etc. as to destructuring-transitoriness<sup>19</sup>-  
as-of-deratiocination/deratiocontiguity as it disambiguates/differentiates the destructuring-by-  
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity<sup>63</sup>—  
<between—prior-shallow-supererogation<sup>96</sup>-of-mentally-  
aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema\_and\_prospective-profound-  
supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-  
schema> of  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting  
denaturing<sup>16</sup> and achieves existence-potency<sup>39</sup>~sublimating—nascence,-disclosed-from-  
prospective-epistemic-digression epistemic perspective dispositional possibility of ontological-  
performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. in reflecting the  
ontologically-veridical ‘equivalence/correspondence antiakrasiatic-attainment ontological-

performance<sup>72</sup>-<including-virtue-as-ontology>’ exactly because it is the ‘human ratio-  
congruity/ratiocination phenomenal-abstractiveness as of developed-intellection-of-exactness-  
capacity-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.  
implication thus non-susceptible to destructuring’, unlike all the other notional~phenomenal-  
abstractiveness that instigate their respectively ontologically-flawed destructuring-disposition—  
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity<sup>63</sup>—  
<between—prior-shallow-supererogation<sup>96</sup>-of-mentally-  
aestheticised~preconverging/dementing<sup>30</sup>—qualia-schema\_and\_prospective-profound-  
supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>31</sup>—qualia-  
schema> in dissingularisation<as-to-the-disjointedness/disentailment-of-<sup>79</sup> presencing—  
absolutising-identitive-constitutedness<sup>14</sup>><sup>9</sup>/epistemic-nonimmanence/flawed-epistemicity-  
relativism-determinism of  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting by  
aligning with the destructuring in identitive-constitutedness<sup>14</sup>-as-‘epistemic-totality<sup>37</sup>’-  
dereification-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-<sup>79</sup> presencing—  
absolutising-identitive-constitutedness<sup>14</sup>><sup>9</sup>-as-flawed-epistemicity-relativism-determinism<sup>9</sup>  
with regards to the covert-pretence-of-equivalence/correspondence—antiakrasiatic-aspiration-  
ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as to  
destructuring-transitoriness<sup>19</sup>-as-of-deratiocination/deratiocontiguity rather than  
disambiguating/differentiating it to restore ontological-veridicality as to existence-  
potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, and so  
beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of–preconverging-existential-extrication-as-  
of-existential-unthought><sup>6</sup>. Phenomenal-abstractiveness as of human-subpotency notional  
mental-processing for equivalence/correspondence with existence-potency<sup>39</sup>~sublimating–  
nascence,-disclosed-from-prospective-epistemic-digression effectively reflected herein as of the

varied depth as from <amplituding/formative-epistemicity>totalising~random-as-impulsive—  
 ‘implicated\_attendant-ontological-contiguity<sup>67</sup>’~educated—  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>, <amplituding/formative-epistemicity>totalising~nominal-as-  
 tendentious—‘implicated\_attendant-ontological-contiguity<sup>67</sup>’~educated—  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>, <amplituding/formative-epistemicity>totalising~ordinal-as-  
 qualifying—‘implicated\_attendant-ontological-contiguity<sup>67</sup>’~educated—  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>, interval-as-categorising and <amplituding/formative-  
 epistemicity>totalising~ratiocontiguity/ratiocination-as-referentialism—‘implicated\_attendant-  
 ontological-contiguity<sup>67</sup>’~educated—  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>; with <amplituding/formative-  
 epistemicity>totalising~ratiocontiguity/ratiocination-as-referentialism—‘implicated\_attendant-  
 ontological-contiguity<sup>67</sup>’~educated—  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> phenomenal-abstractiveness allowing  
 notionally/epistemically/bindingnessly<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> the  
 possibility for human fulfilment of ‘ontologically-hegemonising-narrative<sup>71</sup> ontological-  
 performance<sup>72</sup>-<including-virtue-as-ontology>’ which is what underlies the framework of  
 social-construct constructiveness-of-ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/institutionalisation and superseding its destructuring-threshold-<uninstitutionalised-  
 threshold<sup>02</sup>/presublimating-desublimating-decisionality>~of-ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>, thus reflected as of ‘equivalence/correspondence antiakrasiatic-

attainment ontological-performance<sup>72</sup>-<including-virtue-as-ontology>'. Inherently, this most profound ~~<amplituding/formative-epistemicity>~~totalising~ratiocontiguity/ratiocination-as-referentialism—'implicated\_attendant\_ontological-contiguity<sup>67</sup>'~educated-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>'<sup>40</sup> human notional~phenomenal-abstractiveness is what exactly enables human-subpotency to be able to supersede destructuring-threshold-(uninstitutionalised-threshold<sup>02</sup>/presublimating-desublimating-decisionality)~of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. by the underlying specific existential-as-ontological disambiguating/differentiating disposition. We can thus contemplate of ~~<amplituding/formative-epistemicity>~~totalising~ratiocontiguity/ratiocination-as-referentialism—'implicated\_attendant\_ontological-contiguity<sup>67</sup>'~educated-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>'<sup>40</sup> phenomenal-abstractiveness as the human mental-processing capacity that is inclined to ever always expand the frontiers of human knowledge as 'ontologically-hegemonising-narrative<sup>71</sup> ontological-performance<sup>72</sup>-<including-virtue-as-ontology>', and so as of the very 'recurrent edging towards completion of ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness, as of successive reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation implied<sup>83</sup>reference-of-thought and<sup>83</sup>reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness'. Such that the very abstract idea of any 'existential contemplative insurmountability' arising as of human ~~<amplituding/formative-epistemicity>~~-totalising~throwness-in-existence<sup>35</sup> is-not-acquiesced-

to/is-rejected naturally by the human mental-processing disposition of <amplituding/formative-epistemicity>totalising~ratiocontiguity/ratiocination-as-referentialism—‘implicated\_attendant-ontological-contiguity<sup>67?</sup>~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup> phenomenal-abstractiveness as of human anxiety and as so-  
reflected by its persistently pervasive reshuffling thoughtfulness. The point here is that the most  
tasking of human mental-processing is as of <amplituding/formative-epistemicity>totalising~ratiocontiguity/ratiocination-as-referentialism—‘implicated\_attendant-ontological-contiguity<sup>67?</sup>~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup> phenomenal-abstractiveness as of its constructive reconstrual-  
as-of-disambiguation/differentiating of destructuring-threshold-(uninstitutionalised-  
threshold<sup>03</sup>/presublimating-desublimating-decisionality)~of-ontological-performance<sup>72-</sup>  
<including-virtue-as-ontology>, with <amplituding/formative-epistemicity>totalising~intervalist-as-categorising—‘implicated\_attendant-ontological-contiguity<sup>67?</sup>~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup> phenomenal-abstractiveness, <amplituding/formative-epistemicity>totalising~ordinal-as-qualifying—‘implicated\_attendant-ontological-contiguity<sup>67?</sup>~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup> phenomenal-abstractiveness, <amplituding/formative-epistemicity>totalising~nominal-as-tendentious—‘implicated\_attendant-ontological-contiguity<sup>67?</sup>~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency><sup>40</sup> phenomenal-abstractiveness and <amplituding/formative-epistemicity>totalising~random-as-impulsive—‘implicated\_attendant\_ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency><sup>40</sup> phenomenal-abstractiveness reflecting lesser-and-lesser mental-processing tasking for operant<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> as of ‘already achieved constructiveness-of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/institutionalisation’ enabled by <amplituding/formative-epistemicity>totalising~ratiocontiguity/ratiocination-as-referentialism—‘implicated\_attendant\_ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency><sup>40</sup> phenomenal-abstractiveness disambiguation/differentiation. It is the <amplituding/formative-epistemicity>totalising~ratiocontiguity/ratiocination-as-referentialism—‘implicated\_attendant\_ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency><sup>40</sup> phenomenal-abstractiveness existential-<disontologising/reontologising—aporeticism> reshuffling thoughtfulness as of its expansion of human knowledge frontier as ‘ontologically-hegemonising-narrative<sup>71</sup> ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ by its disambiguative/differentiative undermining of destructuring-threshold-<uninstitutionalised-threshold<sup>102</sup>/presublimating-desublimating-decisionality>~of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as it enables ‘ontology/apriorising/axiomatising/referencing construal of Being and beings’ that instigates the knowledge mechanism as it subsequently and summarily parcels out as of a depth-of-mental-processing-reflexes-contiguity into the more fully operant<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> of lesser-and-lesser notional~phenomenal-abstractiveness mental-processing

tasking, and so rather as ‘already achieved constructiveness-of-ontological-performance<sup>72</sup>-  
<including-virtue-as-ontology>/institutionalisation’, as from the categorising register of  
‘<amplituding/formative-epistemicity>totalising~ratiocontiguity/ratiocination-as-  
referentialism—‘implicated\_attendant-ontological-contiguity<sup>67</sup>’~educated-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup> derived ontology/apriorising/axiomatising/referencing  
construal of Being and beings’, the qualifying register of ‘<amplituding/formative-  
epistemicity>totalising~ratiocontiguity/ratiocination-as-referentialism—‘implicated\_attendant-  
ontological-contiguity<sup>67</sup>’~educated-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup> derived ontology/apriorising/axiomatising/referencing  
construal of Being and beings’, the tendentious register of ‘<amplituding/formative-  
epistemicity>totalising~ratiocontiguity/ratiocination-as-referentialism—‘implicated\_attendant-  
ontological-contiguity<sup>67</sup>’~educated-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup> derived ontology/apriorising/axiomatising/referencing  
construal of Being and beings’ and the impulsive register of ‘<amplituding/formative-  
epistemicity>totalising~ratiocontiguity/ratiocination-as-referentialism—‘implicated\_attendant-  
ontological-contiguity<sup>67</sup>’~educated-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup> derived ontology/apriorising/axiomatising/referencing  
construal of Being and beings’, reflecting the human understanding process (with this so-  
structured registers of lesser-and-lesser mental-processing reproducibility—  
mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation, as derived from  
the underlying registry-worldview’s/dimension’s <sup>83</sup>reference-of-thought induced

<amplituding/formative-epistemicity>totalising~ratiocontiguity/ratiocination-as-referentialism—‘implicated\_attendant-ontological-contiguity<sup>67</sup>~duced-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup> ontology/apriorising/axiomatising/referencing construal of Being and beings’, forming the said registry-worldview’s/dimension’s ‘notional~conflatedness<sup>13</sup> <amplituding/formative-epistemicity>totalising/circumscribing/delineating self-consciousness qualia-schema’ of memorisation as of replication-and-differentiation-in-a-‘<amplituding/formative-epistemicity>totalising~disambiguation-in-notional~conflatedness<sup>13</sup>-with-existence-as-to-existential-instantiations’ and thus enabling the notional~conflatedness<sup>13</sup> of mental-processing in existence-as-to-existential-instantiations reflected in the ‘evolving-and-devolving formation/learning-development metaphoricity<sup>57</sup> and transcendence-and-sublimity/sublimation/supererogatory~de-mentativity metaphoricity<sup>57</sup> subjoining in <amplituding/formative-epistemicity>totalising/circumscribing/delineating <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’, and so as of impulsive mental-reflex, tendentious mental-reflex, qualifying mental-reflex, categorising mental-reflex and <amplituding/formative-epistemicity>totalising~ratiocontiguity/ratiocination-as-referentialism—‘implicated\_attendant-ontological-contiguity<sup>67</sup>~duced-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup> mental-reflex in their comprehensively underlying ‘notional~conflatedness<sup>13</sup> with existence-as-to-existential-instantiations’); from whence <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> aposteriorising/logicising/deriving/intelligising/measuring ensues as of notional~conflatedness<sup>13</sup> with existence-as-to-existential-instantiations (‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking<sup>21</sup>-qualia-schema’ rather arises as of the implied <sup>83</sup>reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting

as centered-epistemic-totalisation associated ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating psychologism-schema' and is the reflected mental-state aftereffect when reflexively, contemplatively, implicitly or explicitly aposteriorising/logicising/deriving/intelligising/measuring propositions as of the given underlying registry-worldview's/dimension's narrative disposition in its notional~conflatedness<sup>13</sup> with existence-as-to-existential-instantiations, and it is necessarily induced-from and reflects the 'developing ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating self-consciousness culturally-directed eliciting of concepts and contemplative frameworks in notional~conflatedness<sup>13</sup> with existence-as-to-existential-instantiations'; and so-contrued contrary to just an ~~apriorising/axiomatising/referencing- {of- 'prospectively implicated attendant ontological-contiguity' ~educated-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>' }—constitutedness<sup>14</sup>-in-preconverging-entailment~~ conception as of singular quale which fails to grasp that the possibility for reflecting a quale arises rather as of an underlying '~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating postconverging/dialectical-thinking<sup>21</sup>-qualia-schema' ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating reflecting <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> within which any specific quale then imports as of its replicability-and-differentiability-in-a-'~~<amplituding/formative-epistemicity>~~totalising~disambiguation-in-notional~conflatedness<sup>13</sup>-with-existence-as-to-existential-instantiations' such that for instance the self-consciousness for cognising colour and colour schemes with children develops rather as of culturally-directed eliciting of the colour and colour schemes devolving qualia-schema, as it is integrated with the child's developing ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating self-consciousness and by extension we can grasp that the ~~<amplituding/formative-~~

epistemicity>totalising/circumscribing/delineating qualia-schema of the  
 <cumulating/recomposuring~attendant~ontological-contiguity >-successive registry-  
 worldviews/dimensions <sup>83</sup>reference-of-thought are grasp rather as of ‘<amplituding/formative-  
 epistemicity>totalising/circumscribing/delineating preconverging/dementing<sup>20</sup>-qualia-schema’  
 as of relative-ontological-incompleteness<sup>88</sup> so construed from relative-ontological-  
 completeness<sup>87</sup> as to existence-potency<sup>39</sup>~sublimating~nascence,-disclosed-from-prospective-  
 epistemic-digression epistemic-or-notional~projective-perspective or ‘<amplituding/formative-  
 epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking<sup>21</sup>-  
 qualia-schema’ as of relative-ontological-completeness<sup>87</sup> when so-construed in existence-  
 potency<sup>39</sup>~sublimating~nascence,-disclosed-from-prospective-epistemic-digression as from a  
 protracted-consciousness in relative-ontological-completeness<sup>87</sup> as of futural Being-  
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-  
 infrastructure-of- meaningfulness-and-teleology as of prospective  
 notional~<sup>18</sup>deprocrypticism protensive-consciousness <amplituding/formative-  
 epistemicity>totalising/circumscribing/delineating qualia-schema disambiguation of the other  
 consciousnesses in relative-ontological-incompleteness<sup>88</sup> as of positivism~<sup>80</sup>procrypticism  
 occlusive-consciousness <amplituding/formative-  
 epistemicity>totalising/circumscribing/delineating qualia-schema, <sup>103</sup>universalisation~non-  
 positivism/medievalism preclusive-consciousness <amplituding/formative-  
 epistemicity>totalising/circumscribing/delineating qualia-schema, base-institutionalisation~  
 ununiversalisation warped-consciousness <amplituding/formative-  
 epistemicity>totalising/circumscribing/delineating qualia-schema and recurrent-utter-  
 uninstitutionalisation trepidatious-consciousness <amplituding/formative-  
 epistemicity>totalising/circumscribing/delineating qualia-schema). But then at prospective  
 destructuring-threshold-(uninstitutionalised-threshold <sup>02</sup>/presublimating~desublimating-

decisionality)~of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>, the instigation of the categorising register, the qualifying register, the tendentious register and the impulsive register will end up being ontologically-flawed but not recognised as such from the human-subpotency epistemic-or-notional~projective-perspective of the given registry-worldview/dimension institutionalisation reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting in <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>, though from existence-potency<sup>39</sup>~sublimating—nascence,—disclosed-from-prospective-epistemic-digression epistemic perspective of analysis as of prospective relative-ontological-completeness<sup>87</sup> it is shown to be ontologically-flawed. Basically thus prospective destructuring-threshold-(<uninstitutionalised-threshold<sup>03</sup>/presublimating—desublimating-decisionality)>~of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. renders the instigation of the categorising register, the qualifying register, the tendentious register and the impulsive register, as of operant<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>, susceptible to be <amplituding/formative> wooden-language-<imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—narratives—of-the-<sup>83</sup> reference-of-thought—<categorical-imperatives/axioms/registry-teleology<sup>99</sup>> so-implied as of postlogism<sup>77</sup>-slantedness/<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. It is only <amplituding/formative—epistemicity>totalising~ratiocontiguity/ratiocination-as-referentialism—‘implicated—attendant—ontological-contiguity<sup>67</sup>’~educed—existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-

<imbued-notional~cogency><sup>40</sup> phenomenal-abstractiveness as of its mental-processing persistently pervasive existential-<disontologising/re-ontologising—aporeticism> reshuffling thoughtfulness as from human anxiety that is bound at destructuring-threshold-  
 <uninstitutionalised-threshold<sup>102</sup>/presublimating—desublimating-decisionality>~of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. to reconstrue the prospective constructiveness-of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/institutionalisation of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as so-reflected from existence-potency<sup>39</sup>~sublimating—nascence,-disclosed-from-prospective-epistemic-digression notional/epistemic/bindingness<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> perspective of analysis as of prospective relative-ontological-completeness<sup>87</sup> to be ontologically-veridical. It is in this way that <amplituding/formative-epistemicity>totalising~ratiocontiguity/ratiocination-as-referentialism—‘implicated\_attendant-ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-<imbued-notional~cogency><sup>40</sup> notional~phenomenal-abstractiveness prospective expands the frontiers of human knowledge as ‘ontologically-hegemonising-narrative<sup>71</sup> ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’, and thereof instigating the knowledge mechanism as it subsequently and summarily parcels out as of a depth-of-mental-processing-reflexes-contiguity into the more fully operant <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> of lesser-and-lesser notional~phenomenal-abstractiveness mental-processing tasking, as from the categorising register, the qualifying register, the tendentious register and the impulsive register, and thus enabling new human understanding; from whence new <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> aposteriorising/logicising/deriving/intelligising/measuring ensues as of human existential-instantiations. In-the-bigger-scheme-of-things, this ‘constructiveness-of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. from destructuring-

threshold-~~(uninstitutionalised-threshold<sup>102</sup>/presublimating–desublimating-decisionality)~~~of-  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ operation of the comprehensive  
 human notional~phenomenal-abstractiveness process reflecting the cumulation/recomposuring  
 of human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as knowledge, is what brings about the successive  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting for  
 aposteriorising/logicising/deriving/intelligising/measuring as of successive prospective relative-  
 ontological-completeness<sup>87</sup>, and is reflected in the ~~relative-unreflexivity/relative-reflexivity—~~  
 ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> reification of <sup>83</sup>reference-  
 of-thought-level successive self-consciousness/construction-of-the-Self as of the  
 <cumulating/recomposuring~attendant—ontological-contiguity >-successive registry-  
 worldviews/dimensions, and so conceptualised as from existence-potency<sup>39</sup>~sublimating-  
 nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-  
 uncompromised-ontological-normalcy/postconvergence/referentialism perspective. The social  
 as supposedly of prior-institutionalisation-threshold-by–prospective-uninstitutionalised-  
 threshold<sup>102</sup> ‘self-referencing-syncretising forward-facing–supposedly~postconverging-or-  
 dialectical-thinking<sup>21</sup>—apriorising-psychologism epistemic-projection as of prior mere-  
 formulaicity/ritualisation-<as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 {epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination’>’ is one where ‘equivalence/correspondence antiakrasiatic-  
 aspiration ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ is effectively driven  
 notionally as of ‘<amplifying/formative–epistemicity>totalising~ratiocontiguity/ratiocination-  
 as-referentialism—~~implicit-ed\_attendant~~—ontological-contiguity<sup>67</sup>~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup> constructiveness disposition in singularisation-<as-to-the-

nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing<sup>92</sup> projected epistemic-  
immanence/veridical-epistemicity-relativism-determinism’ as ‘ontologically-hegemonising-  
narrative<sup>71</sup> ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ and as so-reflected at  
attained institutionalisation-level and constraint in formal social-settings; while as of human  
limited-mentation-capacity—as subjecting ‘~~educated-unlimitedness/existence-sublimating-  
nascence~~’ to limitedness/human-subpotency implications of notional~phenomenal-  
abstractiveness, elicited covert-pretence-of-equivalence/correspondence—antiakrasiatic-  
aspiration-ontological-performance<sup>72</sup>-<including-virtue-as-  
ontology>/morality/ethics/justice/etc. as of notional destructuring-transitoriness<sup>19</sup>-as-of-  
deratiocination/deratiocontiguity arise variously at <sup>83</sup>reference-of-thought-level  
uninstitutionalised-threshold<sup>102</sup> and their <sup>83</sup>reference-of-thought-<sup>84</sup>devolving-level unconstraint  
extended-informality as human ‘<amplituding/formative-epistemicity>totalising~random-as-  
impulsive—‘~~implicated\_attendant~~—ontological-contiguity<sup>67</sup>?~educated-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
<imbued—notional~cogency>’<sup>40</sup> destructuring-disposition—flipping/changing/transitioning-  
induced-notional-discontiguity/epistemic-discontiguity<sup>63</sup>-<between—prior-shallow-  
supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>90</sup>—qualia-  
schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-  
aestheticised~postconverging/dialectical-thinking<sup>9</sup>—qualia-schema> in dissingularisation-<as-  
to-the-disjointedness/disentailment-of-<sup>70</sup> presencing—absolutising-identitive-  
constitutedness<sup>4</sup>><sup>29</sup>/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism’,  
‘<amplituding/formative-epistemicity>totalising~nominal-as-tendentious—  
‘~~implicated\_attendant~~—ontological-contiguity<sup>67</sup>?~educated-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
<imbued—notional~cogency>’<sup>40</sup> destructuring-disposition—flipping/changing/transitioning-

induced-notional-discontiguity/epistemic-discontiguity<sup>63</sup> <between—prior-shallow-  
supererogation<sup>96</sup> -of-mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-  
schema\_and\_prospective-profound-supererogation<sup>96</sup> -of-mentally-  
aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-schema> in dissingularisation-<as-  
to-the-disjointedness/disentailment-of-<sup>70</sup> presencing—absolutising-identitive-  
constitutedness<sup>4</sup> ><sup>29</sup>/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism’,  
<amplituding/formative-epistemicity>totalising~ordinal-as-qualifying—  
<implicitated\_attendant—ontological-contiguity<sup>67</sup>?~educated—  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
<imbued—notional~cogency>’<sup>40</sup> destructuring-disposition—flipping/changing/transitioning-  
induced-notional-discontiguity/epistemic-discontiguity<sup>63</sup> <between—prior-shallow-  
supererogation<sup>96</sup> -of-mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-  
schema\_and\_prospective-profound-supererogation<sup>96</sup> -of-mentally-  
aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-schema> dissingularisation-<as-to-  
the-disjointedness/disentailment-of-<sup>70</sup> presencing—absolutising-identitive-  
constitutedness<sup>4</sup> ><sup>29</sup>/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism’  
<amplituding/formative-epistemicity>totalising~intervalist-as-categorising—  
<implicitated\_attendant—ontological-contiguity<sup>67</sup>?~educated—  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
<imbued—notional~cogency>’<sup>40</sup> in and destructuring-disposition—  
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity<sup>63</sup>—  
<between—prior-shallow-supererogation<sup>96</sup> -of-mentally-  
aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema\_and\_prospective-profound-  
supererogation<sup>96</sup> -of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-  
schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-<sup>70</sup> presencing—

absolutising-identitive-constitutedness<sup>14</sup> ><sup>29</sup>/epistemic-nonimmanence/flawed-epistemicity-  
 relativism-determinism', and as these covertly pass as being notionally of  
 '<amplituding/formative-epistemicity>totalising~ratiocontiguity/ratiocination-as-  
 referentialism—'implicited\_attendant—ontological-contiguity<sup>67</sup>'~educated—  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>'<sup>40</sup> constructiveness disposition in singularisation-<as-to-the-  
 nondisjointedness/entailment-of-prospective-<sup>91</sup> nonpresencing><sup>92</sup> projected epistemic-  
 immanence/veridical-epistemicity-relativism-determinism' thus undermining  
 'equivalence/correspondence antiakrasiatic-aspiration ontological-performance<sup>72</sup>-<including-  
 virtue-as-ontology>'. Destructuring-transitoriness<sup>19</sup>-as-of-deratiocination/deratiocontiguity as  
 of elicited covert-pretence-of-equivalence/correspondence—antiakrasiatic-aspiration-  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.  
 articulated—or—acquiesced-to<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> at<sup>83</sup> reference-of-thought-  
<sup>84</sup>devolving-level, is induced as of destructuring-disposition—flipping/changing/transitioning-  
 induced-notional-discontiguity/epistemic-discontiguity<sup>63</sup>-<between—prior-shallow-  
 supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>90</sup>—qualia-  
 schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-  
 aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-schema> in dissingularisation-<as-  
 to-the-disjointedness/disentailment-of-<sup>98</sup> presencing—absolutising-identitive-  
 constitutedness<sup>14</sup> ><sup>29</sup>/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism as  
 <amplituding/formative><sup>8</sup> wooden-language-<imbued—temporal—mere-  
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—  
 narratives—of-the-<sup>83</sup> reference-of-thought—<sup>8</sup> categorical-imperatives/axioms/registry-  
 teleology<sup>99</sup> } so-implied as of postlogism<sup>77</sup>-  
 slantedness/<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-

discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, and so-induced-and-complexified in association with instances/instantiations of constructiveness disposition for ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’, to then effect as of the dual implications ontologically-flawed overall perception of a primary commitment to constructiveness disposition of ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ so that any such destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity<sup>63</sup>-<between—prior-shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>1</sup>><sup>39</sup>/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism as of covert-pretence-of-equivalence/correspondence—antiakrasiatic-aspiration-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as to destructuring-transitoriness<sup>19</sup>-as-of-deratiocination/deratiocontiguity articulated—or—acquiesced-to <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. is overlooked as marginal; and so with regards to implicated social epistemic-totality<sup>37</sup> of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, thus inducing the peculiar social dynamism effect of destructuring-transitoriness<sup>19</sup>-as-of-deratiocination/deratiocontiguity wherein that temporally induced marginality mechanism as of destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity<sup>63</sup>-<between—prior-shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema\_and\_prospective-profound-

supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>31</sup>-qualia-  
 schema> in dissingularisation<as-to-the-disjointedness/disentailment-of-<sup>79</sup>presencing—  
 absolutising-identitive-constitutedness<sup>14</sup>><sup>39</sup>/epistemic-nonimmanence/flawed-epistemicity-  
 relativism-determinism as <amplituding/formative> wooden-language<imbued—temporal—  
 mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>30</sup>—  
 narratives—of-the-<sup>83</sup>reference-of-thought—<sup>5</sup>categorical-imperatives/axioms/registry-  
 teleology<sup>99</sup>> is the beyond-the-consciousness-awareness-teleology<sup>99</sup><of-preconverging-  
 existential-extrication-as-of-existential-unthought><sup>5</sup> temporal grounds for akrasiatically  
 undermining ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>’. It is this destructuring-transitoriness<sup>19</sup>-as-of-  
 deratiocination/deratiocontiguity as of ‘pretence of equivalence/correspondence antiakrasiatic-  
 aspiration ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ marginality implications  
 reflected in human notional~phenomenal-abstractiveness destructuring-disposition—  
 flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity<sup>63</sup>—  
 <between—prior-shallow-supererogation<sup>96</sup>-of-mentally-  
 aestheticised~preconverging/dementing<sup>30</sup>—qualia-schema\_and\_prospective-profound-  
 supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>31</sup>-qualia-  
 schema> in dissingularisation<as-to-the-disjointedness/disentailment-of-<sup>79</sup>presencing—  
 absolutising-identitive-constitutedness<sup>14</sup>><sup>39</sup>/epistemic-nonimmanence/flawed-epistemicity-  
 relativism-determinism that develop into the social dynamics manifestations of postlogism<sup>77</sup>-  
 slantedness/<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-  
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation  
 so-construed from the perspective of existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-  
 from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-  
 normalcy/postconvergence/referentialism. This reveals destructuring-transitoriness<sup>19</sup>-as-of-

deratiocination/deratiocontiguity as the destructuring ontologically-flawed failing antiakrasiatic disposition, that is further complexified with the blending of instances/instantiations of constructiveness disposition of ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ with the marginal destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity<sup>63</sup>-<between—prior-shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>-qualia-schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-<sup>71</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>><sup>39</sup>/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism as of covert-pretence-of-equivalence/correspondence—antiakrasiatic-aspiration-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as to destructuring-transitoriness<sup>19</sup>-as-of-deratiocination/deratiocontiguity thus inducing the overlooking as marginal of the destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity<sup>63</sup>-<between—prior-shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>-qualia-schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-<sup>71</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>><sup>39</sup>/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism, and thus defining the specific sustainable destructuring-threshold-<uninstitutionalised-threshold<sup>102</sup>/presublimating—desublimating-decisionality>~of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. parasitism in <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> as of any given registry-

worldview's/dimension's uninstitutionalised-threshold<sup>102</sup>, and is so-reflected as of its endemised/enculturated social construal of the 'types of vices-and-impediments<sup>105</sup> that can be overlooked' beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup>, determining its uninstitutionalised-threshold<sup>102</sup>. Critical to the social manifestation of destructuring-transitoriness<sup>19</sup>-as-of-deratiocination/deratiocontiguity and its-extension-in-complexification is that it is socially perceived decisively as not destructuring going by the narrative of the collective social-setting destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity<sup>63</sup>-<between—prior-shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>-qualia-schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>1</sup>><sup>29</sup>/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism at its destructuring-threshold-(uninstitutionalised-threshold<sup>102</sup>/presublimating-desublimating-decisionality)<sup>72</sup>-of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>, to then reflect of such 'pretence of equivalence/correspondence antiakrasiatic-aspiration ontological-performance<sup>72</sup>-<including-virtue-as-ontology>' as if of 'equivalence/correspondence antiakrasiatic-aspiration ontological-performance<sup>72</sup>-<including-virtue-as-ontology>' and to assent to such a state of affairs. Destructuring-transitoriness<sup>19</sup>-as-of-deratiocination/deratiocontiguity thus arises as of human limited-mentation-capacity—as-subjecting—'educed-unlimitedness/existence-sublimating-nascence' to limitedness/human-subpotency deficient personality adherence, personality formation and personality development as of the social-setting very own registry-worldview/dimension institutionalisation level, with regards to the construal of the social-construct in its constructiveness-of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as of

‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance<sup>72</sup>-<including-  
 virtue-as-ontology>’, with such destructuring deficiency defining its uninstitutionalised-  
 threshold<sup>102</sup>. Destructuring-transitoriness<sup>19</sup>-as-of-deratiocination/deratiocontiguity as it speaks  
 to the<sup>83</sup> reference-of-thought-<sup>84</sup> devolving-level is a most potent social phenomenon in the  
 extended-informality rather than defined-and-constrained formalised social-settings (though it  
 more fundamentally speaks of the uninstitutionalised-threshold<sup>102</sup> implied overall registry-  
 worldview/dimension prospective preconverging/postconverging–de-  
 mentative/structural/paradigmatic ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. deficiency), as of the dearth of ontologically-  
 hegemonising-narrative<sup>71</sup> as of ‘~~amplituding/formative-  
 epistemicity>totalising~ratiocontiguity/ratiocination-as-referentialism—implicated\_attendant-  
 ontological-contiguity<sup>67</sup>~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> constructiveness disposition in singularisation-<as-to-the-  
 nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup> projected epistemic-  
 immanence/veridical-epistemicity-relativism-determinism’ in the extended-informality with the  
 latter variously substituted as of human phenomenal-abstractiveness ‘~~amplituding/formative-  
 epistemicity>totalising~random-as-impulsive—implicated\_attendant-ontological-  
 contiguity<sup>67</sup>~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> destructuring-disposition—flipping/changing/transitioning-  
 induced-notional-discontiguity/epistemic-discontiguity<sup>63</sup>-<between—prior-shallow-  
 supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>30</sup>-qualia-  
 schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-  
 aestheticised~postconverging/dialectical-thinking<sup>71</sup>-qualia-schema> in dissingularisation-<as-~~~~

to-the-disjointedness/disentailment-of-<sup>79</sup> presencing—absolutising-identitive-  
 constitutedness <sup>4</sup>><sup>29</sup>/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism’,  
 totalising~nominal-as-tendentious—‘~~implicated\_attendant~~—ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’<sup>40</sup>      ‘<amplituding/formative—epistemicity>destructuring-  
 disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-  
 discontiguity<sup>63</sup>—<between—prior-shallow-supererogation<sup>96</sup>—of-mentally-  
 aestheticised~preconverging/dementing<sup>30</sup>—qualia-schema\_and\_prospective-profound-  
 supererogation<sup>96</sup>—of-mentally-aestheticised~postconverging/dialectical-thinking<sup>31</sup>—qualia-  
 schema>    in    dissingularisation-<as-to-the-disjointedness/disentailment-of-<sup>79</sup> presencing—  
 absolutising-identitive-constitutedness <sup>4</sup>><sup>29</sup>/epistemic-nonimmanence/flawed-epistemicity-  
 relativism-determinism’,      ‘<amplituding/formative—epistemicity>totalising~ordinal-as-  
 qualifying—‘~~implicated\_attendant~~—ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’<sup>40</sup>      destructuring-disposition—flipping/changing/transitioning-  
 induced-notional-discontiguity/epistemic-discontiguity<sup>63</sup>—<between—prior-shallow-  
 supererogation<sup>96</sup>—of-mentally-aestheticised~preconverging/dementing<sup>30</sup>—qualia-  
 schema\_and\_prospective-profound-supererogation<sup>96</sup>—of-mentally-  
 aestheticised~postconverging/dialectical-thinking<sup>31</sup>—qualia-schema> in dissingularisation-<as-  
 to-the-disjointedness/disentailment-of-<sup>79</sup> presencing—absolutising-identitive-  
 constitutedness <sup>4</sup>><sup>29</sup>/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism’  
 and      ‘<amplituding/formative—epistemicity>totalising~intervalist-as-categorising—  
 ‘~~implicated\_attendant~~—ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’<sup>40</sup>      destructuring-disposition—flipping/changing/transitioning-

induced-notional-discontiguity/epistemic-discontiguity<sup>63</sup> <between—prior-shallow-  
 supererogation<sup>96</sup> -of-mentally-aestheticised~preconverging/dementing<sup>90</sup>—qualia-  
 schema\_and\_prospective-profound-supererogation<sup>96</sup> -of-mentally-  
 aestheticised~postconverging/dialectical-thinking<sup>91</sup>—qualia-schema> in dissingularisation-<as-  
 to-the-disjointedness/disentailment-of-<sup>70</sup> presencing—absolutising-identitive-  
 constitutedness<sup>84</sup> ><sup>29</sup>/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism’ as  
 these covertly pass as constructiveness disposition in ‘equivalence/correspondence  
 antiakrasiatic-aspiration ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’, thus  
 distinctly destructuring. It is important to grasp here that this destructuring-threshold-  
 <uninstitutionalised-threshold<sup>102</sup>/presublimating—desublimating-decisionality>~of-ontological-  
 performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. analysis is  
 notionally/epistemically/bindingnessly<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> as  
 to existence-potency<sup>39</sup>~sublimating—nascence,-disclosed-from-prospective-epistemic-  
 digression epistemic-or-notional~projective-perspective of notional~<sup>18</sup> deprocrypticism which is  
 in ontological-normalcy/postconvergence and beyond/superseding the internal positivism—  
<sup>80</sup>procrypticism disjointedness-as-of-<sup>83</sup>reference-of-thought human-subpotency social-stake-  
 contention-or-confliction perspective wherein the human-subpotency <amplituding/formative-  
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>  
 perspective of analysis as of its prior relative-ontological-incompleteness<sup>88</sup>  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting will rather  
 be in a pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
 <amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup>>

undisambiguated appraisal of its destructuring-threshold-<uninstitutionalised-  
 threshold<sup>102</sup>/presublimating—desublimating-decisionality>~of-ontological-performance<sup>72</sup>-

<including-virtue-as-ontology>/morality/ethics/justice/etc. in contrast to the  
 notional/epistemic/bindingness<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> veracity of  
 existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression  
 implication as of notional~<sup>18</sup>deprocrypticism in prospective relative-ontological-completeness<sup>87</sup>  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting  
 implications of aetiologisation/ontological-escalation-<ontological-  
 veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>;  
 and this is akin to the existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-  
 epistemic-digression projection to prospective positivism insight of aetiologisation/ontological-  
 escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-  
 encumbered\_transcending> with regards to say the reflection of destructuring-transitoriness<sup>19</sup>-  
 as-of-deratiocination/deratiocontiguity in the manifestation of notions-and-accusation-of-  
 sorcery in a non-positivism social-setting social-stake-contention-or-confliction, with the  
 construal of such purportedly constructiveness disposition of 'equivalence/correspondence  
 antiakrasiatic-aspiration ontological-performance<sup>72</sup>-<including-virtue-as-ontology>' as of  
 positivism ontologically-hegemonising-narrative<sup>71</sup> not necessarily telling from within the  
 perspective of the non-positivism human-subpotency social-stake-contention-or-confliction  
 narratives, but for the implied prospective metaphoricity<sup>57</sup> as prospective ontologically-  
 hegemonising-narrative<sup>71</sup> of positivism. Insightfully, such an ontological-  
 normalcy/postconvergence destructuring-threshold-(uninstitutionalised-  
 threshold<sup>02</sup>/presublimating-desublimating-decisionality)~of-ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>/morality/ethics/justice/etc. analysis insight is more like a  
 projective contrast as with the case of the BODMAS characters deficient  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting  
 <amplifying/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-

prospective-<sup>61</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup> operation of Arithmetic construed as of dissingularisation-<as-to-the-  
 disjointedness/disentailment-of-<sup>79</sup> presencing—absolutising-identitive-  
 constitutedness<sup>84</sup>><sup>29</sup>/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism in  
 epistemic-abnormalcy/preconvergence<sup>31</sup> and with regards to our normally conceived  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting  
 <amplituding/formative-epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-  
 prospective-<sup>61</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup> for the operation of Arithmetic as of singularisation-<as-to-the-  
 nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup> projected epistemic-  
 immanence/veridical-epistemicity-relativism-determinism in ontological-normalcy. Basically,  
 such an ontological-normalcy/postconvergence destructuring-threshold-<uninstitutionalised-  
 threshold<sup>103</sup>/presublimating-desublimating-decisionality>~of-ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>/morality/ethics/justice/etc. analysis speaks of the reality of  
 human<sup>15</sup> de-mentation-<supererogatory-ontological-de-mentation-or-dialectical-de-  
 mentation—stranding-or-attributive-dialectics> insights; and the appreciation of the latter as to  
 the displacement/decentering-of-the-human-subject in reflecting holographically-  
 <conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity ~of-the-human-institutionalisation-process is a requisite for understanding such an  
 ontological-normalcy/postconvergence destructuring-threshold-<uninstitutionalised-  
 threshold<sup>103</sup>/presublimating-desublimating-decisionality>~of-ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>/morality/ethics/justice/etc. analysis. The destructuring-  
 threshold-<uninstitutionalised-threshold<sup>102</sup>/presublimating-desublimating-decisionality>~of-  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. analysis  
 is highly abstracted from such an ontological-normalcy/postconvergence epistemic-or-

notional~projective-perspective (so-understood as of ontological-normalcy/postconvergence/Doppler-thinking perspective of analysis). It reflects the abstract development of human-subpotency ‘dynamic notional~phenomenal-abstractiveness possibilities in their psychodynamic operant ~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~educed-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-postconverging-entailment~~ with the social epistemic-totality<sup>37</sup> of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’. This psychodynamic operant ~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~educed-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-postconverging-entailment~~ reflects human-subpotency ‘constructiveness-of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/institutionalisation/nascent-sublimating-decisionality—by—destructuring-threshold-~~{uninstitutionalised-threshold<sup>103</sup>/presublimating-desublimating-decisionality}~~~of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. metaphorising vacillating-conception of the social epistemic-totality<sup>37</sup> of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’; as can veridically be construed from existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression epistemic perspective as of ontological-normalcy/postconvergence with respect to assessing ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’. This destructuring-threshold-~~{uninstitutionalised-threshold<sup>103</sup>/presublimating-desublimating-decisionality}~~~of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. analysis further highlights the ‘transitive nature’ of the human psyche across the various registry-worldviews/dimensions

uninstitutionalised-threshold<sup>102</sup> in reflecting holographically-<conjugatively-and-transfusively>  
 the ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-~~  
 institutionalisation-process with respect to destructuring at all uninstitutionalised-threshold<sup>102</sup>;  
 as so-implied by <sup>15</sup>de-mentation-(~~supererogatory—ontological—de-mentation-or-dialectical—de-~~  
~~mentation—stranding-or-attributive-dialectics~~). The comprehensive social susceptibility to  
 destructuring-transitoriness<sup>19</sup>-as-of-deratiocination/deratiocontiguity as the defining element of  
 the social-construct destructuring is what underlies passive to active social mobbishness  
 phenomena as of human limited-mentation-capacity—as-subjecting-‘~~educed-~~  
~~unlimitedness/existence-sublimating-nascence~~’ to limitedness/human-subpotency social  
 dynamic implications of lacking social ontologically-hegemonising-narrative<sup>71</sup>. The failing ‘~~re-~~  
~~ontologising—<sup>{epistemic-totalising}</sup>—re-apriorising/re-axiomatising/re-referencing-residuality—in-re-~~  
~~originariness/re-origination <sup>{decompulsing}</sup>delinearity/delinear-accreting/recomposuring~~  
 cogency/tensing/limpidity-<as-of-prospective-profound-supererogation<sup>96</sup>,-for-residuality—in-  
 re-originariness/re-origination>,~~—prospective-reifying-mental-aestheticising—<as-of-~~  
~~‘prospective-reformulating-of-mental-aestheticising’ as to ‘residuality—in-re-originariness/re-~~  
~~origination’ of mental-aestheticising>~~’ and individual wariness of the social as of the lack of a  
 comprehensive expectation of ‘equivalence/correspondence antiakrasiatic-aspiration  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ arises because of destructuring-  
 transitoriness<sup>19</sup>-as-of-deratiocination/deratiocontiguity as of its implied destructuring-threshold-  
~~(uninstitutionalised-threshold<sup>102</sup>/presublimating—desublimating-decisionality)~of-ontological-~~  
 performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. parasitism  
~~<amplituding/formative—epistemicity>totalising~self-referencing-~~  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>, as beyond-the-consciousness-awareness-  
 teleology<sup>99</sup>-<of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup> this  
 reflects the individual psyche conception of the social especially as of its extended-informality

as not necessarily of high operant ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’, and is further reflected in a social dynamics of dual overt and covert implicated interpretations of social phenomenality arising as of beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup> cognisance-and-adaptation to the reality of the ontologically compromisable possibility of social <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>. Insightfully, it can be appreciated that the ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> is one long process involving the undermining of destructuring-transitoriness<sup>19</sup>-as-of-deratiocination/deratiocontiguity at uninstitutionalised-threshold<sup>102</sup> with relative ‘equivalence/correspondence antiakrasiatic-attainment ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ as of ontologically-hegemonising-narrative<sup>71</sup> implied as of prospective ‘<amplituding/formative-epistemicity>totalising~ratiocontiguity/ratiocination-as-referentialism—‘implicated\_attendant-ontological-contiguity<sup>67</sup>~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup> constructiveness disposition in singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup> projected epistemic-immanence/veridical-epistemicity-relativism-determinism’. In this regard, we can appreciate anthropologically as of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educated-unlimitedness/existence-sublimating-nascence’<sup>233</sup> implications the destructuring-transitoriness<sup>19</sup>-as-of-deratiocination/deratiocontiguity that upheld superstitious beliefs in non-positivism social constructs but as of positivism/rational-empiricism ontologically-hegemonising-narrative<sup>71</sup> implied with social enlightenment and the sciences rendered many purviews of existence as of relative ‘equivalence/correspondence antiakrasiatic-attainment ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’. We can

similarly project of the same with respect to our positivism—<sup>80</sup>procrypticism disjointedness-as-of-<sup>83</sup>reference-of-thought destructuring-transitoriness<sup>19</sup>-as-of-deratiocination/deratiocontiguity at its uninstitutionalised-threshold<sup>102</sup> as to be prospectively superseded by notional~<sup>18</sup>deprocrypticism preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought ontologically-hegemonising-narrative<sup>71</sup> thus rendering human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. correspondence with the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formativ-epistemicity>totalising~purview-of-construal’ as of prospective relative ‘equivalence/correspondence antiakrasiatic-attainment ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’. This destructuring-threshold-~~<uninstitutionalised-threshold<sup>102</sup>/presublimating–desublimating-decisionality>~~~of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. analysis effectively points to the fact that human akrasia-susceptibility-or-akrasiatic-drag complex is such a decisive and determinant notion with respect to the human psyche as the critically interceding notion with respect to human social construction-of-the-Self and as it remains a transitive and constant notion in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process as to the destructuring implications at uninstitutionalised-threshold<sup>102</sup> implied human-subpotency epistemic-or-notional~projective-perspective in dissingularisation-<as-to-the-disjointedness/disentailment-of-<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>4</sup>><sup>29</sup>/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism relative to existence-potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-notional~projective-perspective in singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>91</sup>nonpresencing><sup>92</sup> projected epistemic-immanence/veridical-epistemicity-relativism-determinism. This overall reifying-and-

empowering-reflexivity-of-ecstatic-existence-as-panintelligibility/panreflexivity<sup>73</sup> |

~~(existentially-imbued-and-educing-<{epistemic-~~

~~totalising~~ | ~~hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, -~~

~~{decompulsing} delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—~~

~~aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,-~~

~~as-herein-specifically-relevant-to-human-subpotency)~~ of the social-construct as from the

elucidation/reification as ‘destructuring-threshold-~~(uninstitutionalised-~~

~~threshold~~<sup>02</sup>/presublimating-desublimating-decisionality)~of-ontological-performance<sup>72</sup>-

<including-virtue-as-ontology>/morality/ethics/justice/etc. analysis’ is rather

~~notionally/epistemically/bindingnessly-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>~~

reflective of the social-construct constructiveness-of-ontological-performance<sup>72</sup>-<including-

virtue-as-ontology>, as such an antiakrasiatic analysis of uninstitutionalised-threshold<sup>102</sup>

~~notionally/epistemically/bindingnessly-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>~~

reflects the ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>67</sup>~of-the-human-

institutionalisation-process<sup>68</sup>; and so, similarly as the analysis of prospective possibilities of

disease and illness is not about being pessimistic about the biology of human beings but is

~~notionally/epistemically/bindingnessly-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>~~

reflective of the possibility for the further development and provision of medicine and healthcare,

and just as the projective analysis of lack of science and technology capacity is not about being

pessimistic about human technical development but is ~~notionally/epistemically/bindingnessly-~~

~~<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>~~ reflective of the possibility for the further

invention of technologies and scientific discoveries. We can appreciate here that the-very-same

~~notional/epistemic/bindingness-<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity>~~

conceptualisation with respect to the human subject as with natural subject-matters elicits in the

former high emotional involvement whereas the latter as of its direct ~~<amplituding/formative-~~

epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-  
<sup>9</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>6</sup> elicits low emotional-involvement, but for the case where with regards to high and  
conflicting human social-stake-contention-or-confliction even the natural domain is not  
immuned from high emotional-involvement as with the climate change issue for instance. The  
point being made here is that sober analyses of the social as herein articulated tends to elicit  
naïve criticism that human progress happens anyway, but then such naïve criticism only recounts  
the fact of human progress while failing to be reifying and is actually dereifying when by its  
‘implicated passivity implications for prospective human progress’ it fails to account for how  
human progress occurs in-the-very-first-place or even whether there is any underlying process  
for its occurrence or non-occurrence. Actually, human progress occurs because of effective  
human constructive disposition to supersede identified-and-defined destructuring-threshold-  
<uninstitutionalised-threshold<sup>102</sup>/presublimating–desublimating-decisionality>~of-ontological-  
performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. and as reflected at  
uninstitutionalised-threshold<sup>102</sup>. As the Copernicuses, Galileos, Darwins, Diderots, etc. of the  
world with their subsequently metaphorising societies didn’t progress on the basis that human  
progress occurs anyway but because they effectively superseded their identified-and-defined  
ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.  
destructuring-threshold-<uninstitutionalised-threshold<sup>102</sup>/presublimating–desublimating-  
decisionality>~of-ontological-performance<sup>72</sup>-<including-virtue-as-  
ontology>/morality/ethics/justice/etc. and uninstitutionalised-threshold<sup>102</sup>, and it is this difficult  
task of crossgenerational mobilisation that enables the prospective constructiveness-of-  
ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. for  
human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-  
development-as-infrastructure-of– meaningfulness-and-teleology , institutional-

development-as-to-social-function-development and living-development-as-to-personality-development      psychologismic epistemic acutisation—difficulty <for, residualising—  
~~{decompulsing} delinearity—for cogency>~~ magnitudes<sup>{of-experientiality/experiment}</sup>. The implicated passivity behind such reflections that human progress occurs anyway again highlights why the intemporal mental-dispositions behind the superseding of destructuring-threshold-~~{uninstitutionalised-threshold~~<sup>02</sup>/presublimating—desublimating-decisionality~of-ontological-performance<sup>72</sup>-  
<including-virtue-as-ontology>/morality/ethics/justice/etc. need to be integrated into the very core of such secondnatured formulaic/mechanical-knowledge outcome as part-and-parcel of knowledge, construed as organic-knowledge. Otherwise, the very vocation behind such organic-knowledge end up being denatured as of deficient apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting, and this inevitably actually occurs and reoccurs throughout the ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>; such that prospective social-construct constructiveness-of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. and institutionalisation is ever always a process of<sup>55</sup> maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation to prospectively recapture the ~~supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-~~  
~~apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting~~<sup>3</sup>—for—  
~~conceptualisation~~ for prospective organic-knowledge lost in secondnatured institutionalisation with the latter construed in temporality<sup>98</sup>/shortness often bound to induce<sup>51</sup> incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation as of poor apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting.

Inevitably across the various registry-worldviews/dimensions in reflecting holographically-  
<conjugatively-and-transfusively> the ~~relative-unreflexivity/relative-reflexivity—ontological-~~

contiguity ~of-the-human-institutionalisation-process , the <sup>103</sup>universally-transparent articulation-and-implications (as herein) of human destructuring as reflected by ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating preconverging/dementing<sup>20</sup>-qualia-schema’ and constructiveness as reflected by ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking<sup>21</sup>-qualia-schema’ inherently elicits from the human-subpotency epistemic-or-notional~projective-perspective reflected as of the ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating preconverging/dementing<sup>20</sup>-qualia-schema’ in <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>, a sense of temporal social-stake-contention-or-confliction existential-investment ushering in the furthering of temporality<sup>98</sup>/shortness as of untransvaluated-temporal-intemporality<sup>52</sup> inclination and accompanying sophistic/pedantic complexes. But from the intemporal-as-ontological teleologically-elevated projection reflected as from existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-notional~projective-perspective for aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> such temporal-dispositions are rather unwarranted and irrelevant since such aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> is rather geared towards the prospective relative-ontological-completeness<sup>87</sup> implied social-stake-contention-or-confliction as of human intemporal/ontological/social/species/<sup>103</sup>universal/transcendental/<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation postconverging-de-mentating/structuring/paradigming and not

the prior relative-ontological-incompleteness<sup>88</sup> social-stake-contention-or-confliction in  
 extricatory/temporal preconverging–de-mentating/structuring/paradigming; and candidly so to  
 the extent that the intemporal-as-ontological dispensing-with-immediacy-for-relative-  
 ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup> (as of human self-  
 surpassing—existentialism-form-factor,-in-overcoming-‘notional~collateralising-beholdening-  
 protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency<sup>19</sup>~sublimating-  
 nascence,-disclosed-from-prospective-epistemic-digression to supersede human  
 temporality<sup>98</sup>/shortness <amplituding/formativ><sup>8</sup> wooden-language-(imbued—averaging-of-  
 thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-  
 of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>)) is  
 not interpreted from a temporal existential-extricatory-as-of-existential-unthought perspective as  
 ineptness warranting the furtherance of temporal-dispositions as of untransvaluated–temporal-  
 intemporal<sup>52</sup> inclination and accompanying sophistic/pedantic complexes as well as to the  
 extent of entailing prospective relative-ontological-completeness<sup>87</sup>. We can appreciate in this  
 regards that the intemporal projection as of base-institutionalisation implies an incisive/edgy  
 apriorising-teleological-elevation-in~notional-contiguity/epistemic-contiguity<sup>62</sup> <profound-  
 supererogation<sup>96</sup> -of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>–qualia-  
 schema> beyond recurrent-utter-uninstitutionalisation social-stake-contention-or-confliction as  
 of its ‘<amplituding/formativ–epistemicity>totalising/circumscribing/delineating  
 preconverging/dementing<sup>20</sup>–qualia-schema’ in <amplituding/formativ–  
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>,  
 and likewise with the intemporal projection as of <sup>103</sup>universalisation over base-  
 institutionalisation–ununiversalisation, positivism over <sup>103</sup>universalisation–non-  
 positivism/medievalism and prospectively notional~<sup>18</sup>deprocrypticism over positivism–  
<sup>80</sup>procrypticism. In this regards, the notion of preconverging-or-dementing<sup>20</sup>–apriorising-

psychologism as reflected as of ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating preconverging/dementing<sup>20</sup>-qualia-schema' of prior relative-ontological-incompleteness<sup>88</sup> is tied-to and a necessarily associated notion with that of postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism as reflected as of ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating postconverging/dialectical-thinking<sup>21</sup>-qualia-schema' with respect to the possibility of a protracted-consciousness conceptualisation in reflecting holographically-<conjugatively-and-transfusively> the ~~relative-unreflexivity/relative-reflexivity~~-ontological-contiguity ~of-the-human-institutionalisation-process ; and as this explains the successive construction-of-the-Self reflected in the <cumulating/recomposuring~attendant-ontological-contiguity >-successive registry-worldviews/dimensions. It is the possibility for the human mind to dement as of a ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating preconverging/dementing<sup>20</sup>-qualia-schema' by its self-conscious ~~<amplituding/formative-epistemicity>~~-totalising~renewing-realisation/re-perception/re-thought as of its ~~<amplituding/formative-epistemicity>~~-totalising~thrownness-in-existence<sup>35</sup> that preconverging/postconverging-de-mentatively/structurally/paradigmatically allows for the possibility of prospective institutionalisation involving the displacement/decentering-of-the-human-subject. Unlike our naïve human-subpotency epistemic-or-notional~projective-perspective inclined to perceive prior registry-worldviews/dimensions in their ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating preconverging/dementing<sup>20</sup>-qualia-schema' in stigmatising terms-as-of-axiomatic-construct, the ontological-veracity from existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-notional~projective-perspective is one that rather entails a forward-thinking appreciation that the possibility of all prospective relative-ontological-completeness<sup>87</sup> postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism reflected as

of ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating postconverging/dialectical-thinking<sup>21</sup>-qualia-schema' can only arise as of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring possibility of prior relative-ontological-incompleteness<sup>88</sup> preconverging-or-dementing<sup>20</sup>-apriorising-psychologism reflected as of ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating preconverging/dementing<sup>20</sup>-qualia-schema', and so whether from a retrospective, present or prospective perspective; speaking of the 'miracle of the human mind malleable potential as of the <sup>48</sup>human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>6</sup> nonpresencing<sup>9</sup>>', and implying an obligation for any given registry-worldview/dimension to maximalise this human capacity for ~~Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology~~ as of its growing self-consciousness and self-awareness. In fact, the notion of preconverging-or-dementing<sup>20</sup>-apriorising-psychologism as such speaks of the fact that the entire cross-section of humanity as of recurrent-utter-uninstitutionalisation is of a ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating preconverging/dementing<sup>20</sup>-qualia-schema' with respect to prospective base-institutionalisation ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating postconverging/dialectical-thinking<sup>21</sup>-qualia-schema', and likewise <sup>103</sup>universalisation with respect to base-institutionalisation-universalisation, <sup>103</sup>universalisation-non-positivism/medievalism with respect to positivism, and our present positivism-<sup>80</sup>procrypticism with respect to prospective deprocrypticism. The fact is, even the said prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-dementativity emancipators across the ~~<cumulating/recomposuring~attendant-ontological-contiguity >~~-successive registry-worldviews/dimensions in reflecting holographically ~~<conjugatively-and-transfusively>~~ the ~~relative-unreflexivity/relative-reflexivity~~-ontological-

contiguity ~of-the-human-institutionalisation-process are just as equally relatively enmeshed in-many-ways with their <sup>83</sup>reference-of-thought old psychology ‘<amplituding/formativ-epistemicity>totalising/circumscribing/delineating preconverging/dementing<sup>20</sup>-qualia-schema’ like say Newton’s involvement with alchemy, and the idea of projecting to a prospective ‘<amplituding/formativ-epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking<sup>21</sup>-qualia-schema’ speaks of a first level of human uninhibitedness/decomplexification that is exactly what allows for human emancipation. This further shows how our seemingly objectified <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> positivism—<sup>80</sup>procrypticism disposition is all-encompassing as of our <amplituding/formativ-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> when we construe of ourselves as ‘postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism as of in-the-absolute’ without projecting that just as prior generations of humans were both postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism as of their constructiveness-of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. reflected as of ‘<amplituding/formativ-epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking<sup>21</sup>-qualia-schema’ at their relative-ontological-completeness<sup>87</sup> and preconverging-or-dementing<sup>20</sup>-apriorising-psychologism as of their destructuring-threshold-(uninstitutionalised-threshold<sup>02</sup>/presublimating-desublimating-decisionality)~of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. reflected as of ‘<amplituding/formativ-epistemicity>totalising/circumscribing/delineating preconverging/dementing<sup>20</sup>-qualia-schema’ at their relative-ontological-incompleteness<sup>88</sup>, we equally manifest the same and so-perceived from the prospective relative-ontological-completeness<sup>87</sup> of <sup>18</sup>deprocrypticism—or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought. The critical point here has to do with

the fact that beyond the ‘attendant-ontologies—as-of-conventioning-referencing’ of the  
~~<cumulating/recomposuring~attendant-ontological-contiguity >~~-successive registry-  
 worldviews/dimensions, in their ~~<amplituding/formativ>~~ wooden-language-(imbued—  
~~averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-  
 teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-  
 implications>~~) as of their ontologically-flawed identitive-constitutedness<sup>14</sup>-as-‘epistemic-  
 totality<sup>37</sup>’-dereification-in-dissingularisation-~~<as-to-the-disjointedness/disentailment-of-  
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> >~~<sup>29</sup>-as-flawed-epistemicity-relativism-  
 determinism<sup>49</sup>, that are enabled by human limited-mentation-capacity-deepening—as-  
 subjecting limitedness/human subpotency to-‘~~duced-unlimitedness/existence-sublimating-  
 nascence<sup>253</sup>~~’ as herein implied successively as of non-rules—  
 apriorising/axiomatising/referencing-psychologism of recurrent-utter-uninstitutionalisation,  
 rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism of base-  
 institutionalisation, <sup>103</sup>universalisation-directed-rulemaking-over-non-rules—  
 apriorising/axiomatising/referencing-psychologism of <sup>103</sup>universalisation, positivising/rational-  
 empiricism-based-universalisation-directed-rulemaking-over-non-rules—  
 apriorising/axiomatising/referencing-psychologism of our positivism and preempting—  
 disjointedness-as-of-<sup>83</sup>reference-of-thought,-as-to-<sup>32</sup>~~<amplituding/formativ-  
 epistemicity>~~growth-or-conflatedness<sup>13</sup>/transvaluative-  
 rationalising/tranepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-  
 mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-  
 over-non-rules—apriorising/axiomatising/referencing-psychologism of futural **Being-**  
~~development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-  
 infrastructure-of- meaningfulness-and-teleology~~ as of prospective deprocrypticism; the  
~~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-~~

institutionalisation-process<sup>68</sup> can thus be qualified as the ‘true-ontology—as-of-Being-  
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-  
 infrastructure-of- meaningfulness-and-teleology ’ as its opened-construct-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> reflects the comprehensive ontological-veracity of the  
 <cumulating/recomposuring~attendant~ontological-contiguity >-successive registry-  
 worldviews/dimensions becoming as of ontologically-veridical difference-conflatedness<sup>13</sup>-as-  
 to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-  
 prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup>. This ‘true-  
 ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-  
 ontologising-development-as-infrastructure-of- meaningfulness-and-teleology ’ is ultimately  
 construed as of notional~conflatedness<sup>13</sup> with futural Being-development/ontological-  
 framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-  
 meaningfulness-and-teleology as of prospective notional~<sup>18</sup>deprocrypticism, reflecting the  
 fact that the relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-  
 institutionalisation-process<sup>68</sup> as of the <cumulating/recomposuring~attendant~ontological-  
 contiguity >-successive registry-worldviews/dimensions outcomes can be construed as one of  
 human successive failings to attain <sup>18</sup>deprocrypticism—or-preempting—disjointedness-as-of-  
<sup>83</sup>reference-of-thought singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-  
<sup>6</sup>nonpresencing><sup>92</sup> projected epistemic-immanence/veridical-epistemicity-relativism-  
 determinism and so up to the prospective human attaining of <sup>18</sup>deprocrypticism—or-  
 preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought singularisation-<as-to-the-  
 nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup> projected epistemic-  
 immanence/veridical-epistemicity-relativism-determinism. Thus the relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-  
 process<sup>68</sup> ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-

depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology ’ highlights that as of our positivism<sup>80</sup> procrypticism <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to- prospective-apriorising-implications>) as of its ontologically-flawed identitive-constitutedness<sup>14</sup>-as-‘epistemic-totality<sup>37</sup>’-dereification-in-dissingularisation-<as-to-the- disjointedness/disentailment-of-<sup>75</sup> presencing—absolutising-identitive-constitutedness<sup>14</sup> ><sup>9</sup>-as-flawed-epistemicity-relativism-determinism<sup>19</sup>, we are involved in a fundamental disjointedness-as-of-<sup>83</sup>reference-of-thought in the sense that we seem to imply in our <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> that our ‘positivism<sup>80</sup> procrypticism attendant-ontology—as-of-conventioning-referencing’ as reflected by our positivist science-ideology and humanism ideology seemingly surpasses the very ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology ’ in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process that engendered our positivism/rational-empiricism creating as of epistemic-ricochetting the said science without the science-ideology and the said human emancipation without the humanism ideology. This fundamental disjointedness explains why and how our positivist science-ideology and humanism ideology so-misconstrued beyond-the-consciousness-awareness-teleology<sup>99</sup> <of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup> rather turns out to be denaturing<sup>16</sup> and undermines re-ontologising prospective Being-development/ontological-framework-development, and explains our inclination to ask the wrong questions given the false sense of certainty arising from this ‘positivism<sup>80</sup> procrypticism attendant-ontology—as-of-conventioning-referencing’. Such questions with regards to how the humanities can be further

developed as efficaciously as the natural sciences, how can philosophy be more socially potent, and on the social paradoxes of our suboptimum institutional-development-as-to-social-function-development and living-development-as-to-personality-development psychologism-epistemic-acutisation—difficulty-<for, residualising {decompulsing} delinearity~for-cogeny> magnitudes<sup>{of-experientiality/experiment}</sup>, more critically point to the ontological-veracity in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process ‘true-ontology—as-of-Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology ’ as of its implied intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness as of successive reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation registry-worldviews/dimensions; and so critically by the displacement/decentering-of-the-human-subject as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. In this regards, as applies with our positivism—<sup>80</sup>procrypticism and so just as with any other prior relative-ontological-incompleteness<sup>88</sup> registry-worldviews/dimensions <amplituding/formative><sup>8</sup> wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>⟩ as of their ontologically-flawed identitive-constitutedness<sup>14</sup>-as-‘epistemic-totality<sup>37</sup>’-dereification-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>><sup>39</sup>-as-flawed-epistemicity-relativism-determinism<sup>9</sup>, there has always been an ontologically-flawed inclination that the given registry-worldview’s/dimension’s ‘attendant-ontology—as-of-

conventioning-referencing' in its ~~<amplituding/formative epistemicity>~~totalising~self-  
 referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> inherently carries all the  
 prospective possibilities of human emancipation and so oblivious-and-substituting of the  
 underlying ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-~~  
 institutionalisation-process<sup>68</sup> 'true-ontology—as-of-Being-development/ontological-  
 framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-  
 meaningfulness-and-teleology'. In other words, unlike we may contemplate as of our  
 positivism/rational-empiricism<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> mindset,  
 the notion of prospective human emancipation wasn't alien to the recurrent-utter-  
 uninstitutionalisation mindset though such a conception by mental-reflex was projected as of its  
 very own 'recurrent-utter-uninstitutionalisation attendant-ontology—as-of-conventioning-  
 referencing' ~~<amplituding/formative>~~ wooden-language-~~(imbued—averaging-of-thought-<as-~~  
 to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-  
 'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications> in  
 ontologically-flawed identitive-constitutedness<sup>14</sup>-as-'epistemic-totality<sup>37</sup>'-dereification-in-  
 dissingularisation-~~<as-to-the-disjointedness/disentailment-of-<sup>79</sup>presencing—absolutising-~~  
 identitive-constitutedness<sup>14</sup>><sup>29</sup>-as-flawed-epistemicity-relativism-determinism<sup>49</sup> hardly  
 contemplative of the ontological-veracity of the underlying ~~relative-unreflexivity/relative-~~  
~~reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>~~ 'true-  
 ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-  
 ontologising-development-as-infrastructure-of- meaningfulness-and-teleology' as of its  
 'implied intemporal ontological-faith-notion-or-ontological-fideism—imbued-  
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-  
 existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning  
 recurrent shot for completeness as of successive reproducibility—mathesis/motif/throwness-

disposition,—as—reproducibility-of-aestheticisation’ inducing the displacement/decentering-of-the-human-subject as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposing so-reflected as of difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup>, in order to attain prospective base-institutionalisation emancipation; such that all such relative-ontological-incompleteness<sup>88</sup> attendant-ontologies—as-of-conventioning-referencing including our own ‘positivism—<sup>80</sup>procrypticism attendant-ontology—as-of-conventioning-referencing’ are rather by mental-reflex of their reasoning-from-results/afterthought rather inclined to be oblivious-and-substituting over the more profound and underlying relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology ’ reflected as of ontologically-veridical difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup> implied <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity . This reality effectively preconverging/postconverging—de-mentatively/structurally/paradigmatically explains the manifestation of all such relative-ontological-incompleteness<sup>88</sup> registry-worldviews/dimensions attendant-ontologies—as-of-conventioning-referencing <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> induced destructuring-threshold-⟨uninstitutionalised-threshold<sup>102</sup>/presublimating—desublimating-decisionality⟩~of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as reflected by their

uninstitutionalised-threshold<sup>102</sup>; and as such an ~~<amplituding/formative-~~  
~~epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>  
suprasocial or ~~<amplituding/formative>~~ wooden-language-(imbued—averaging-of-thought-  
~~<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-~~  
~~‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>~~) relative-  
ontological-incompleteness<sup>88</sup>  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting  
predilection is further subject to its internal social-stake-contention-or-confliction sophistry,  
with the implications that all prospective transcendence-and-  
sublimity/sublimation/~~supererogatory—de-mentativity~~ <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as  
reasoning-through/messianic-reasoning must necessarily be wary of all such sophistry that go on  
to emphasise logic as of the deficient destructuring-threshold-(~~uninstitutionalised-~~  
~~threshold~~ <sup>62</sup>/presublimating—desublimating-decisionality)~of-ontological-performance<sup>72-</sup>  
<including-virtue-as-ontology>/morality/ethics/justice/etc. and thus fails reification as of  
prospective existence-potency<sup>39</sup>~sublimating—nascence,-disclosed-from-prospective-epistemic-  
digression ~~<amplituding/formative—epistemicity>~~causality<sup>9</sup> ~as-to-projective-totalitative-  
~~implications-of-prospective-~~<sup>6</sup> nonpresencing,-for-explicating~~~relative-unreflexivity/relative-~~  
~~reflexivity—ontological-contiguity~~<sup>71</sup> of aetiologisation/ontological-escalation-<ontological-  
veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> in  
relative-ontological-completeness<sup>87</sup>, and not wrongfully imply its ontological-elevation as of  
common/mutual logical-dueness implied ‘postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-  
psychologism’ but rather realise the reality of its notional-discontiguity/epistemic-  
discontiguity<sup>63</sup> -<between—prior-shallow-supererogation<sup>96</sup>-of-mentally-  
~~aestheticised~preconverging/dementing~~<sup>20</sup>—qualia-schema\_and\_prospective-profound-  
~~supererogation~~<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-

schema> that speaks of its prospective pre-converging-or-dementing<sup>20</sup>—apriorising-psychologism and thus ontological-degradation. In other words the ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology ’ points out that our positivism/rational-empiricism induced science-ideology and humanism ideology as ‘attendant-ontology—as-of-conventioning-referencing’ is the outcome in reflecting holographically- <conjugatively-and-transfusively> the ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~ ~of-the-human-institutionalisation-process ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology ’ and that any such ‘attendant-ontology—as-of-conventioning-referencing’ is not of the appropriate ontological-veracity depth/perspective for contemplating re-ontologising prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology <amplituding/formative—epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-<sup>6</sup> nonpresencing,-for-explicating~~~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>67</sup> as it inevitably enters into an <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> given its relative-ontological-incompleteness<sup>88</sup> that fails to put itself in question with regards to the displacement/decentering-of-the-human-subject as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. This displacement/decentering-of-the-human-subject as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring further points out from the perspective in reflecting holographically-<conjugatively-and-transfusively> the ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~ ~of-the-human-institutionalisation-process ‘true-ontology—as-of-Being-development/ontological-

framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-  
 meaningfulness-and-teleology’ the underlying ontological-veracity of human <sup>15</sup>de-  
 mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-  
 or-attributive-dialectics)~~ as it speaks of the human placeholder-setup/mental-devising-  
 representation/mentation/consciousness-awareness-teleology<sup>99</sup> as actually of an underlying  
 coupling of postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism  
 constructiveness-of-ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. as reflected by ‘<amplituding/formative-  
 epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking<sup>21</sup>-  
 qualia-schema’ and preconverging-or-dementing<sup>20</sup>-apriorising-psychologism destructuring-  
 threshold-~~(uninstitutionalised-threshold<sup>102</sup>/presublimating-desublimating-decisionality)~~~of-  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as  
 reflected by ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating  
 preconverging/dementing<sup>20</sup>-qualia-schema’. Ultimately, human <sup>15</sup>de-mentation-  
~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-  
 attributive-dialectics)~~ is the notion underlying human self-consciousness as of construction-of-  
 the-Self all along in reflecting holographically-<conjugatively-and-transfusively> the relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-  
 process ‘true-ontology—as-of-Being-development/ontological-framework-expansion-as-to-  
 depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology’. It  
 all arises from the ‘human capacity for decomplexified/uninhibited preconverging-or-  
 dementing<sup>20</sup>-apriorising-psychologism’ in order to then ‘prospectively induce originally/as-of-  
 event<sup>38</sup> prospective postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism’. In this  
 regards, we can factor in for instance that more critically rather than construing the prospective  
 reification of the humanities and philosophy for instance in terms of breakthroughs along the

lines of say exceptional methods or capacity along the lines of our ‘positivism–<sup>80</sup>procrpticism attendant-ontology—as-of-conventioning-referencing’, the reality of any such transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity will rather be a ‘more candid face-up with our <sup>80</sup>procrpticism—or-disjointedness-as-of-<sup>83</sup>reference-of-thought’ as herein implied by this author as of the notion of ‘beyond-the-consciousness-awareness-teleology<sup>99</sup>’ <of-preconverging-existential-extrication-as-of-existential-unthought><sup>5</sup> institutional-being-and-craft, muddlement and other intellectual complexes/inhibitions’ that preconverging/postconverging–de-mentatively/structurally/paradigmatically as of a destructuring-threshold-~~(uninstitutionalised-threshold<sup>10</sup>/presublimating–desublimating-decisionality)~~~of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. cloud/undermine the potential for further intellectual emancipation, and so similar to the breakthrough that brought about budding-positivism/rational-empiricism as of say the reasoning-through/messianic-reasoning Galilean gesturing/accounting—of-epistemic–phenomenalism postconverging–de-mentating/structuring/paradigming based on the fact that looking in the telescope we can appreciate how the planets moved around the sun and as this budding-positivism/rational-empiricism reproducibility—mathesis/motif/throwness-disposition,—as–reproducibility-of-aestheticisation was relayed by other budding-positivists, and so over the destructuring-threshold-~~(uninstitutionalised-threshold<sup>102</sup>/presublimating–desublimating-decisionality)~~~of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. of traditional medieval no-trouble disposition to perceive and take comfort in traditional medieval-scholasticism reasoning-from-results/afterthought pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-~~amplifying~~/formative–epistemicity>totalising~in-relative-ontological-completeness<sup>7</sup>)~~ as if critical reification will arise by that pathway. In other words,

the possibility of all human prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity arises not as we may naively construe vaguely as of exceptional occurrence on the basis of <sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation disposition but rather more concretely only after human decomplexing/uninhibiting preconverging/postconverging~de-mentative/structural/paradigmatic development ‘weaning humankind from its traditional complexes/inhibitions reasoning-from-results/afterthought conceptualising flaws’ that then brings about the corresponding existence-potency<sup>39</sup>~sublimating~nascence,-disclosed-from-prospective-epistemic-digression level for human emancipation as of <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation; and this is effectively reflected in all cases of human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity. Whether of low or high emotional-involvement, it is inevitably the case that the preconverging/postconverging~de-mentative/structural/paradigmatic possibility for prospective human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity ever always and has ever always involved or been-grounded-on-prior ‘intemporal ontological-faith-notion-or-ontological-fideism—  
imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-  
of-existential-reality’ parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness as of successive reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’ inducing the displacement/decentering-of-the-human-subject as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring; as we can appreciate for instance that without the secondnature institutionalisation arising as from the Galilean gesturing/accounting—of-epistemic-phenomenalism reasoning-through/messianic-reasoning highlighted above, there wouldn’t have been the human psychology reflected in the displacement/decentering-of-the-human-subject as

of the resultant reasoning-from-results/afterthought later on in the 20<sup>th</sup> century to acquiesce to such breakthroughs like theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs with barely any social contestation. Thus psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, as of human <sup>15</sup>de-mentation-  
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics> implied prospective postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism and prior preconverging-or-dementing<sup>20</sup>—apriorising-psychologism, is merely a reflection of the fact that human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is ever always as of the-very-same overall purview that is existence but then as of various state of human relative-ontological-incompleteness<sup>88</sup>/relative-ontological-completeness<sup>87</sup>—  
 <sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative—supererogating—<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>> of <sup>83</sup>reference-of-thought so-construed as registry-worldviews/dimensions, such that human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is thus of lower to higher ontological-veracity/ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as of relative-ontological-completeness<sup>87</sup>. Further as of human <amplituding/formative—epistemicity>-totalising~thrownness-in-existence<sup>35</sup> with human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> rather undertaken on the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to-‘human<amplituding/formative—epistemicity>-totalising~purview-of-construal’ and thereof devolving as of existence—as-to-existential-instantiations, the implication is that human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is thus ‘a-given-<amplituding/formative—epistemicity>-totalising~thrownness-in-existence<sup>35</sup> construct on existence-as-of-devolving-existential-instantiations’ as reflected in the ontological-veracity/ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.

of its given ~~<amplituding/formative-epistemicity>~~-totalising~thrownness-in-existence<sup>35</sup> registry-worldview/dimension <sup>83</sup>reference-of-thought-<sup>84</sup> devolving <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>; such that inherently the possibility of prospective virtue and prospective grander ontological-veracity/ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as required for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity beyond/superseding the given ~~<amplituding/formative-epistemicity>~~-totalising~thrownness-in-existence<sup>35</sup> registry-worldview/dimension ontological-veracity/ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as so-reflected in its ‘apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’ in its prospective relative-ontological-incompleteness<sup>88</sup> cannot spontaneously arise without a displacement/decentering-of-the-human-subject as of prospective relative-ontological-completeness<sup>87</sup> renewed mathesis/motif/thrownness-dispositon enabled prospective ‘apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’. It is this ~~<amplituding/formative-epistemicity>~~-totalising~thrownness-in-existence<sup>35</sup> induced ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating nature of human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> that renders it necessarily an exercise of ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> as of existence-in-devolving-existential-instantiations; such that the construal of human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is rather as of the given ~~<amplituding/formative-epistemicity>~~-totalising~thrownness-in-existence<sup>35</sup> registry-worldview/dimension ‘apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-

meaningfulness', as of ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating–narrative. Thus the idea of a postconverging-or-dialectical-thinking<sup>21</sup>–apriorising-psychologism representation of human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as to existence-potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-notional~projective-perspective is operantly elicited as of the construal of the ‘apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’, as of ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating–narrative of the given ~~<amplituding/formative-epistemicity>~~-totalising~thrownness-in-existence<sup>35</sup> registry-worldview/dimension ‘implied and underlying background Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology devolved institutional-development–as-to-social-function-development as of its devolving living-development–as-to-personality-development’ reflecting its ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> <sup>83</sup>reference-of-thought-<sup>84</sup>devolving <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>. Likewise, the idea of a preconverging-or-dementing<sup>20</sup>–apriorising-psychologism representation of human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as to existence-potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-notional~projective-perspective is operantly elicited as of the prospective relative-ontological-completeness<sup>37</sup> postconverging-or-dialectical-thinking<sup>21</sup>–apriorising-psychologism registry-worldview/dimension superseding construal of the said preconverging-or-dementing<sup>20</sup>–apriorising-psychologism prior relative-ontological-incompleteness<sup>88</sup> registry-worldview/dimension ‘dementing<sup>20</sup> apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-

meaningfulness’, as of ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating–narrative implied ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating preconverging/dementing<sup>20</sup>–qualia-schema’, so-reflected rather as from the prospective relative-ontological-completeness<sup>87</sup> postconverging-or-dialectical-thinking<sup>21</sup>–apriorising-psychologism registry-worldview/dimension ‘deeper/more-profound implied and underlying background Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology devolved institutional-development–as-to-social-function-development as of its devolving living-development–as-to-personality-development’ as of the prospective ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> <sup>83</sup>reference-of-thought-<sup>84</sup>devolving <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, as superseding the prior relative-ontological-incompleteness<sup>88</sup> preconverging-or-dementing<sup>20</sup>–apriorising-psychologism registry-worldview/dimension ‘shallower implied and underlying background Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology devolved institutional-development–as-to-social-function-development as of its devolving living-development–as-to-personality-development’ as of the prior ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> <sup>83</sup>reference-of-thought-<sup>84</sup>devolving <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>. More spontaneously, a postconverging-or-dialectical-thinking<sup>21</sup>–apriorising-psychologism representation is construed as of the projection to a given registry-worldview/dimension ‘ontological-depth framework of ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating–narrative’ as of its ‘implied and underlying background Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology devolved

institutional-development-as-to-social-function-development as of its devolving living-development-as-to-personality-development', while a preconverging-or-dementing<sup>20</sup>-apriorising-psychologism representation is construed as of the projection to the prospective relative-ontological-completeness<sup>87</sup> registry-worldview/dimension 'ontological-depth framework of <amplituding/formative-epistemicity>totalising/circumscribing/delineating-narrative' as of its 'deeper/more-profound implied and underlying background Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology devolved institutional-development-as-to-social-function-development as of its devolving living-development-as-to-personality-development' in reflecting the prior relative-ontological-incompleteness<sup>88</sup> registry-worldview/dimension 'preconverging-or-dementing<sup>20</sup>-apriorising-psychologism <amplituding/formative-epistemicity>totalising/circumscribing/delineating-narrative' as of the latter's 'shallower implied and underlying background Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology devolved institutional-development-as-to-social-function-development as of its devolving living-development-as-to-personality-development'. This <amplituding/formative-epistemicity>totalising/circumscribing/delineating elucidation about postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism representation and preconverging-or-dementing<sup>20</sup>-apriorising-psychologism representation as of human<sup>15</sup> de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) implications underlies the<sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process as of human-

subpotency—aporia/undecidability/dilemma/ought-  
indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-  
formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-  
intemporal-dispositions-<so-construed-as-from-perspective—ontological-  
normalcy/postconvergence>’—existentialism-form-factor ~~<amplituding/formative-  
epistemicity>~~causality<sup>9</sup> ~~~as-to-projective-totalitative—implications-of-prospective-  
<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>6</sup>~~. However, from a traditional/modern/positivism history construal perspective, such  
a perceptive/astute <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-  
<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-  
determinism’> is hardly reflected as it tends to induce a naïve, flawed and incomplete  
representation of the past as being mainly as of the ‘cumulation of human postconverging-or-  
dialectical-thinking<sup>21</sup>—apriorising-psychologism representations ~~<amplituding/formative-  
epistemicity>~~totalising/circumscribing/delineating—narratives and as this is often further skewed  
towards the locus of the present registry-worldview/dimension (positivism/rational-empiricism)  
postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism representation’, and thus in-  
many-ways failing to project fundamentally the reality of human-subpotency—  
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-  
‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-  
misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—  
ontological-normalcy/postconvergence>’—existentialism-form-factor and further fails to echo  
the metaphoricity<sup>57</sup>/existential-ecstasy of the sublimating <sup>46</sup>historiality/ontological-  
eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective—ontological-  
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> of  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of the ‘relative-unreflexivity/relative-reflexivity—

ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> dynamics of successive  
 postconverging-or-dialectical-thinking<sup>21</sup>~apriorising-psychologism representation and  
 preconverging-or-dementing<sup>20</sup>~apriorising-psychologism representation of <sup>56</sup>meaningfulness-  
 and-teleology<sup>99</sup>’ reflected in ‘successive construction-of-the-Self underlying the sublimating  
<sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-~~<perspective-~~  
~~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~ as of  
 successive self-consciousness for <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ as from recurrent-utter-  
 uninstitutionalisation trepidatious-selfconsciousness, base-institutionalisation-  
 ununiversalisation warped-selfconsciousness, <sup>103</sup>universalisation-non-positivism/medievalism  
 preclusive-selfconsciousness, our present positivism-<sup>80</sup>procrypticism occlusive-  
 selfconsciousness and prospective notional~<sup>18</sup>deprocrypticism protensive-selfconsciousness;  
 with this underlying a poor conception of human psychology that poorly and hardly recognises  
 the transepistemic/epistemic-ricochetting veracity of human constructiveness-of-ontological-  
 performance<sup>72</sup>-~~<including-virtue-as-ontology>/morality/ethics/justice/etc.~~ and destructuring-  
 threshold-~~<uninstitutionalised-threshold<sup>102</sup>/presublimating-desublimating-decisionality>~~~of-  
 ontological-performance<sup>72</sup>-~~<including-virtue-as-ontology>/morality/ethics/justice/etc.~~ as of  
 relevance to prospective <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>/knowledge-reification~gesturing-  
 and-accounting—of-epistemic-phenomenalism-~~<in-~~  
~~prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-~~  
~~implicated\_attendant\_ontological-contiguity ’~educated-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-disentailment-by}~~  
~~postconverging-entailment>~~. This comprehensive elucidation as to existence-  
 potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression and human-  
 subpotency implications of ontological-performance<sup>72</sup>-~~<including-virtue-as-~~

ontology>/morality/ethics/justice/etc. articulated above, can more fully be abstracted to reflect the overall ‘effecting-phenomenality underlying existence and existential-manifestations’. The implied underlying singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing><sup>62</sup> projected epistemic-immanence/veridical-epistemicity-relativism-determinism of existence as to existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism notionally/epistemically/bindingnessly<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> reflecting the ecstatic singularity of existence speaks of the imbued preconverging/postconverging-de-mentative/structural/paradigmatic unity of the reflected existential-<disontologising/re-ontologising-aporeticism> sublimation manifestations. Such an ecstatic singularity of existence is what renders intelligibility possible as of the ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment<sup>66</sup>-<implied-self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup>-as-being-as-of-existential-reality> as of <amplituding/formative-epistemicity>causality<sup>68</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> and not any notion of vague innateness besides existentially-<disontologising/re-ontologising-aporeticism> inherent human-subpotency potential to manifest as human). This ecstatic singularity of existence is its primordial ineffability, as beyond any <amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup> appraisal but then enabling the <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> validatory possibility of any such state of <amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup> by way of <amplituding/formative-

epistemicity>causality<sup>9</sup> ~~~as-to-projective-totalitative-implications-of-prospective-~~  
~~nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-~~  
contiguity<sup>6</sup>. The ecstatic singularity of existence is the very shepherding/ushering/heralding  
possibility for existence's intelligibility. Thus the supervening unity of all existential-  
~~<disontologising/re-ontologising—aporeticism>~~ sublimation manifestations arises as of their  
notional~conflatedness<sup>13</sup> intelligibility derived from the primordial ineffability of  
'coherence/contiguity-of-superseding—oneness-of-ontology-implied-as-of-inherent-existence-  
coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-  
of-embodied-consciousness' (so-enabled by underlying supposedly coherent ontological-  
commitment<sup>6</sup> ~~<implied—self-assuredness-of-ontological-good-~~  
faith/authenticity<sup>9</sup> ~~~postconverging—de-mentating/structuring/paradigming<sup>10</sup>—as-being-as-of-~~  
~~existential-reality>~~ as of ~~<amplituding/formative—epistemicity>~~causality<sup>9</sup> ~~~as-to-projective-~~  
~~totalitative-implications-of-prospective-~~<sup>61</sup> ~~nonpresencing,-for-explicating~relative-~~  
~~unreflexivity/relative-reflexivity—ontological-contiguity<sup>6</sup>~~ and not any notion of vague  
innateness besides existentially ~~<disontologising/re-ontologising—aporeticism>~~ inherent  
human-subpotency potential to manifest as human); and this primordial ineffability is thus the  
epistemic guidance for the construal of intelligibility in all existential ~~<disontologising/re-~~  
~~ontologising—aporeticism>~~ sublimation manifestations. This never failing  
'coherence/contiguity-of-superseding—oneness-of-ontology-implied-as-of-inherent-existence-  
coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-  
of-embodied-consciousness' (so-enabled by underlying supposedly coherent ontological-  
commitment<sup>6</sup> ~~<implied—self-assuredness-of-ontological-good-~~  
faith/authenticity<sup>9</sup> ~~~postconverging—de-mentating/structuring/paradigming<sup>10</sup>—as-being-as-of-~~  
~~existential-reality>~~ as of ~~<amplituding/formative—epistemicity>~~causality<sup>9</sup> ~~~as-to-projective-~~  
~~totalitative-implications-of-prospective-~~<sup>61</sup> ~~nonpresencing,-for-explicating~relative-~~

~~unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>67</sup> and not any notion of vague innateness besides existentially-~~<disontologising/re-ontologising—aporeticism>~~ inherent human-subpotency potential to manifest as human), as shepherding/ushering/heralding the possibility of intelligibility to arise, is the ‘outstanding/in-waiting/in-abeyance/in-pending of existence as to existence-potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-epistemic-digression that is perpetually stood out’ for ‘phenomenal/manifest~subpotencies-~~(in-transitive-conflatedness~~ ~~—reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence)~~—in—~~<amplituding/formative-epistemicity>-totalising~thrownness-in-existence~~<sup>35</sup>,-~~<of-<sup>97</sup>surrealistic-as-pseudoreal’-epistemic-abnormalcy>~~ reflexively including the-human-conceptualising-subpotency-as-human-subpotency to engage with it as of both affirmation/projection/assertion/notional~self-distantiation/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-~~<as-to-postconverging-or-dialectical-thinking~~<sup>21</sup>—~~apriorising-psychologism~~ and unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-~~<as-to-preconverging-or-dementing~~<sup>20</sup>—~~apriorising-psychologism~~ in order to generate intelligibility as of varying ontological-performance<sup>72</sup>-~~<including-virtue-as-ontology>/morality/ethics/justice/etc.~~ as validated or invalidated by ~~<amplituding/formative-epistemicity>causality~~<sup>9</sup>~~~as-to-projective-totalitative–implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-~~~~unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>67</sup> of existence-potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. This very intertwining of existence-potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as of ~~<amplituding/formative-epistemicity>causality~~<sup>9</sup>~~~as-to-projective-totalitative–implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-~~~~unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>67</sup> potential implications with

‘phenomenal/manifest~subpotencies-(in-transitive-conflatedness<sup>13</sup>-reflexivity,-in-the-full-  
 potency-of-existence’s~sublimating-nascence)—in—<amplituding/formative-epistemicity>-  
 totalising~thrownness-in-existence<sup>35</sup>,-<of-<sup>97</sup> surrealistic-as-pseudoreal’-epistemic-  
 abnormalcy> is the metaphoricity<sup>57</sup>/ecstasy of existence in its supervening  
 notional~conflatedness<sup>13</sup> intelligibility. This basically captures the very notions of  
 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup>  
 projected epistemic-immanence/veridical-epistemicity-relativism-determinism and  
 dissingularisation-<as-to-the-disjointedness/disentailment-of-<sup>79</sup> presencing—absolutising-  
 identitive-constitutedness<sup>14</sup>><sup>29</sup>/epistemic-nonimmanence/flawed-epistemicity-relativism-  
 determinism as can be reflected in explicating ‘phenomenal/manifest~subpotencies-(in-  
 transitive-conflatedness<sup>13</sup>-reflexivity,-in-the-full-potency-of-existence’s~sublimating-  
 nascence)—in—<amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>,-  
 <of-<sup>97</sup> surrealistic-as-pseudoreal’-epistemic-abnormalcy> ontological-veracity/ontological-  
 performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as of  
 <amplituding/formative-epistemicity>causality<sup>5</sup>-<as-to-projective-totalitative-implications-of-  
 prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup> potential sublimating-over-desublimating implications of existence-  
 potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression, as stood  
 out outstanding/in-waiting/in-abeyance/in-pending. Thus existence can be construed more  
 succinctly as of an epistemic unity reflected theoretically, conceptually and operantly in  
 ‘notional~singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-  
<sup>61</sup> nonpresencing><sup>2</sup> projected epistemic-immanence/veridical-epistemicity-relativism-  
 determinism’ as of existence’s supervening-conflatedness<sup>13</sup> intelligibility of  
 phenomenal/manifest~subpotencies-(in-transitive-conflatedness<sup>13</sup>-reflexivity,-in-the-full-  
 potency-of-existence’s~sublimating-nascence), and so-reflected as of the ‘overall

metaphoricity<sup>57</sup>/ecstasy      reifying-and-empowering-reflexivity-of-ecstatic-existence-as-  
 panintelligibility/panreflexivity<sup>73</sup> <existentially-imbued-and-educing-~~<{epistemic-  
 totalising<sup>3</sup> hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
 {decompulsing} delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—  
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,-  
 as-herein-specifically-relevant-to-human-subpotency}> of phenomenal/manifest~subpotencies-  
 {in-transitive-conflatedness<sup>13</sup> -reflexivity,-in-the-full-potency-of-existence's~sublimating-  
 nascence}> <amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>' in  
 (panintelligibility/panreflexivity<sup>73</sup> here is simply about the 'overall epistemically  
 phenomenal/manifest reifying and empowering notional~reflexivity-~~<{veridical/sound}-  
 relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-  
 deepening/psychologismic-<residualising-~~{decompulsing} delinearity~for-cogency>-by—  
 {flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-  
 mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-  
 {compulsing} linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation>~~~~ in  
 apriorising/axiomatising/referencing- {of-'prospectively-implicated\_attendant-ontological-  
 contiguity'<sup>7</sup>~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity~contiguity-  
 <imbued-notional~cogency>' }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-  
 postconverging-entailment      of      phenomenal/manifest~subpotencies-<in-transitive-  
 conflatedness<sup>13</sup>-reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence>  
 speaking of ecstatic-existence as-the-absolute-a-priori', and not panpsychism as to imply  
 apriorising/axiomatising/referencing- {of-'prospectively-implicated\_attendant-ontological-  
 contiguity'<sup>7</sup>~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity~contiguity-~~

~~<imbued-notional~cogency>' }~~ constitutedness<sup>14</sup> ~~in preconverging entailment~~ of  
<sup>103</sup>universal intelligibility as of a <sup>103</sup>universal mind) wherein inherent existence's ecstatic  
 supervening-conflatedness<sup>13</sup> is the phenomenal/manifest metaphoricity<sup>57</sup>/ecstasy of  
 intelligibility as reifying-and-empowering-reflexivity-of-ecstatic-existence-as-  
 panintelligibility/~~panreflexivity~~<sup>73</sup> ~~<existentially-imbued-and-educing-<{epistemic-~~  
~~totalising } hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-~~  
~~{decompulsing} delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—~~  
~~aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,-~~  
~~as-herein-specifically-relevant-to-human-subpotency>}. Such an epistemic notion as to overall  
 reifying-and-empowering-reflexivity-of-ecstatic-existence-as-  
 panintelligibility/~~panreflexivity~~<sup>73</sup> ~~<existentially-imbued-and-educing-<{epistemic-~~  
~~totalising } hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-~~  
~~{decompulsing} delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—~~  
~~aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,-~~  
~~as-herein-specifically-relevant-to-human-subpotency> conceives of ontological-  
 veracity/ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.  
 of 'phenomenal/manifest~subpotencies-<in-transitive-conflatedness<sup>13</sup>-reflexivity,-in-the-full-  
 potency-of-existence's~sublimating-nascence>—in—<amplituding/formative-epistemicity>-  
 totalising~thrownness-in-existence<sup>35</sup>,-<of-'<sup>97</sup>surrealistic-as-pseudoreal'-epistemic-  
 abnormalcy> as of transepistemic/epistemic-ricochetting veracity on the basis of the latter  
 inherently implied supposedly coherent ontological-commitment<sup>66</sup> ~~<implied—self-assuredness-  
 of-ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-  
 mentating/structuring/paradigmig<sup>70</sup>—as-being-as-of-existential-reality>~~ reflected as of  
~~<amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-  
 prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—~~~~~~

ontological-contiguity<sup>61</sup> as from existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-  
 prospective-epistemic-digression epistemic-or-notional~projective-perspective. Existence's  
 metaphoricity<sup>57</sup>/ecstasy of 'intelligibility as reifying-and-empowering-reflexivity-of-ecstatic-  
 existence-as-panintelligibility/panreflexivity<sup>73</sup>-<existentially-imbued-and-educing-<{epistemic-  
 totalising } hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, -  
 {decompulsing} delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—  
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,-  
 as-herein-specifically-relevant-to-human-subpotency) with regards to all  
 phenomenal/manifest~subpotencies-(in-transitive-conflatedness<sup>13</sup>-reflexivity,-in-the-full-  
 potency-of-existence's~sublimating-nascence) in <amplituding/formative-epistemicity>-  
 totalising~thrownness-in-existence<sup>35</sup> rather points to the ontological-veracity of its  
 apriorising/axiomatising/referencing- {of-'prospectively-implicated-attendant-ontological-  
 contiguity ' ~educed—  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-  
 postconverging-entailment (and not apriorising/axiomatising/referencing- {of-'prospectively-  
 implicated-attendant-ontological-contiguity ' ~educed—  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—constitutedness<sup>14</sup>-in-preconverging-entailment as is easily  
 mistaken from an ontologically-flawed <amplituding/formative-epistemicity>totalising~self-  
 referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> human-subpotency  
 perspective projecting as if of existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-  
 prospective-epistemic-digression or relative-ontological-completeness<sup>87</sup>  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as of  
 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup>

projected epistemic-immanence/veridical-epistemicity-relativism-determinism), with the  
 phenomenal/manifest metaphoricity<sup>57</sup>/ecstasy of existence rather arising as of supervening-  
 conflatedness<sup>13</sup> ~~<amplituding/formative-epistemicity>~~causality<sup>9</sup> ~~~as-to-projective-totalitative-~~  
~~implications-of-prospective-~~<sup>6</sup> nonpresencing, ~~-for-explicating~relative-unreflexivity/relative-~~  
~~reflexivity—ontological-contiguity~~<sup>7</sup> defining ‘phenomenal/manifest~subpotencies-~~(in-~~  
~~transitive-conflatedness~~<sup>13</sup> ~~-reflexivity,-in-the-full-potency-of-existence’s~sublimating-~~  
~~nascence)—in—~~~~<amplituding/formative-epistemicity>~~-totalising~thrownness-in-existence<sup>35</sup>,-  
~~<of-<sup>97</sup> surrealist-as-pseudoreal’-epistemic-abnormalcy>~~ given ‘apriorising-teleological-  
 thresholding—as-teleological-framework/narrative-framework of  
 contextualising/existentialising/instantiative-devolving-meaningfulness’ as of constructiveness-  
 of-ontological-performance<sup>72</sup>-~~<including-virtue-as-ontology>/morality/ethics/justice/etc.~~ and  
 destructuring-threshold-~~(uninstitutionalised-threshold~~<sup>10</sup> ~~/presublimating-desublimating-~~  
~~decisionality)~~~of-ontological-performance<sup>72</sup>-~~<including-virtue-as-ontology>~~; as so-reflected as  
 of the supervening purviews underlying conventional subject-matters as from the natural  
 sciences to the social sciences and humanities. Thus existence’s metaphoricity<sup>57</sup>/ecstasy  
 supervening-conflatedness<sup>13</sup> underlying human-subpotency ontological purviews of existence  
 intelligibility as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-  
 panintelligibility/panreflexivity<sup>73</sup> ~~(existentially-imbued-and-educing-~~<epistemic-~~~~  
~~totalising~~<sup>3</sup> ~~†hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-~~  
~~{decompulsing}~~delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—  
~~aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,-~~  
~~as-herein-specifically-relevant-to-human-subpotency)~~ is more than just of  
 transepistemic/epistemic-ricochetting veracity in the construal of ontologically-veridical  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, it equally speaks of a <sup>79</sup>presencing—absolutising-identitive-  
 constitutedness<sup>14</sup> <sup>41</sup>historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition

ever always confounded between ‘phenomenal/manifest~subpotencies-~~(in-transitive-  
 conflatedness<sup>13</sup>-reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence)~~—in—  
~~<amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>,-<of-~~  
 ‘~~97~~ surrealistic-as-pseudoreal’-epistemic-abnormalcy> construal in  
 apriorising/axiomatising/referencing- {of-~~prospectively-implicated-attendant-ontological-~~  
~~contiguity~~ ’~educated—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity~contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup>-in-preconverging-entailment as of  
 alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-  
 bad-faith/inauthenticity<sup>64</sup>/nihilistic and ‘phenomenal/manifest~subpotencies-~~(in-transitive-  
 conflatedness<sup>13</sup>-reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence)~~—in—  
~~<amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>,-<of-~~  
 ‘~~97~~ surrealistic-as-pseudoreal’-epistemic-abnormalcy> construal as of  
 apriorising/axiomatising/referencing- {of-~~prospectively-implicated-attendant-ontological-~~  
~~contiguity~~ ’~educated—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity~contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-~~{preconverging-disentailment-by}~~—  
 postconverging-entailment as to transcendently-enabling-level-of~ontological-good-faith-or-  
 authenticity<sup>69</sup>/objectification/desubjectification-as-objectification-<as-to-ontological-faith-  
 notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-  
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism><sup>100</sup>;  
 wherein overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as—  
 panintelligibility/panreflexivity<sup>73</sup>-~~(existentially-imbued-and-educing-<epistemic-~~  
 totalising<sup>3</sup> }hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
 {decompulsing} delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—

aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,-  
as herein specifically relevant to human subpotency) speaks of ontologically-veridical  
apriorising/axiomatising/referencing- {of-‘prospectively implicated\_attendant\_ontological-  
contiguity ’~educated-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity~contiguity-  
<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-disentailment-by}-  
postconverging-entailment ever always bounded with ontologically-flawed  
apriorising/axiomatising/referencing- {of-‘prospectively implicated\_attendant\_ontological-  
contiguity ’~educated-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity~contiguity-  
<imbued-notional~cogency>’ }—constitutedness<sup>14</sup>-in- preconverging-entailment, and so  
beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of-preconverging-existential-extrication-as-  
of-existential-unthought><sup>5</sup>. Thus ontologically-veridical apriorising/axiomatising/referencing-  
{of-‘prospectively implicated\_attendant\_ontological-contiguity ’~educated-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity~contiguity-  
<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-disentailment-by}-  
postconverging-entailment as constructiveness-of-ontological-performance<sup>72</sup>-<including-  
virtue-as-ontology>/morality/ethics/justice/etc. and ontologically-flawed  
apriorising/axiomatising/referencing- {of-‘prospectively implicated\_attendant\_ontological-  
contiguity ’~educated-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity~contiguity-  
<imbued-notional~cogency>’ }—constitutedness<sup>14</sup>-in- preconverging-entailment as  
destructuring-threshold- {uninstitutionalised-threshold<sup>02</sup>/presublimating-desublimating-  
decisionality}~of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>, with regards to  
‘phenomenal/manifest~subpotencies- {in-transitive-conflatedness<sup>13</sup>-reflexivity,-in-the-full-

potency-of-existence's~sublimating~nascence) — in — <amplituding/formative~epistemicity> —  
totalising~thrownness-in-existence<sup>55</sup>, -<of- 'surrealistic-as-pseudoreal'~epistemic-  
abnormalcy> determination, can be effectively determinable ecstatically/metaphoricitically by  
way of transepistemic/epistemic-ricochetting projective-insights as of  
'phenomenal/manifest~subpotencies-<in-transitive-conflatedness<sup>55</sup>~reflexivity,-in-the-full-  
potency-of-existence's~sublimating~nascence) — in — <amplituding/formative~epistemicity> —  
totalising~thrownness-in-existence<sup>55</sup>, -<of- 'surrealistic-as-pseudoreal'~epistemic-  
abnormalcy> given 'apriorising-teleological-thresholding—as-teleological-framework/narrative-  
framework of contextualising/existentialising/instantiative-devolving-meaningfulness'. This  
further reflects the notion that with regards to human-subpotency as to human-subpotency-  
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-  
'notional~firstnaturedness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-  
misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-  
ontological-normalcy/postconvergence>'—existentialism-form-factor what is veridically ever as  
of absolute certitude is 'prospective intemporal-as-ontologically-veridical/ontological-faith-  
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-  
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic seeding-  
promise of reasoning-through/messianic-reasoning<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>' and  
'temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity<sup>64</sup>  
reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation  
seeding-misprising of reasoning-from-results/afterthought<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>',  
construed respectively 'as of equivalence/correspondence antiakrasiatic-aspiration as inducing  
prospective <amplituding/formative~epistemicity>totalising~ratiocontiguity/ratiocination-as-  
referentialism—'implicated\_attendant\_ontological-contiguity<sup>67</sup>'~educated-  
existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity~contiguity-

<imbued-notional~cogency><sup>40</sup> as ontologically-veridical constructiveness of  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ and ‘as of covert pretence of equivalence/correspondence  
 antiakrasiatic-aspiration as inducing prospective destructuring-transitoriness<sup>19</sup>-as-of-  
 deratiocination/deratiocontiguity as ontologically-flawed destructuring—<sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup>’; and thereof, what is ever of absolute incertitude is ontologically-veridical identitive  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as this is ever always in need for its prospective  
 recuperation/recovery as from prospective relative-ontological-completeness<sup>37</sup> induced  
 ‘postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism as of apriorising-  
 teleological-elevation-in-notional-contiguity/epistemic-contiguity<sup>62</sup>—<profound-  
 supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-  
 schema>’ superseding prior relative-ontological-incompleteness<sup>38</sup> induced ‘preconverging-or-  
 dementing<sup>20</sup>—apriorising-psychologism as of apriorising-teleological-degradation-in~notional-  
 discontiguity/epistemic-discontiguity<sup>63</sup>—<between—prior-shallow-supererogation<sup>96</sup>-of-  
 mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema\_and\_prospective-profound-  
 supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-  
 schema>’. Thus what is particular about the notional~<sup>18</sup>deprocrypticism registry-  
 worldview/dimension as preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought is that it is  
 ‘beyond just a constraining institutionalisation secondnaturating articulation of a reproducibility—  
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation as of reasoning-  
 from-results/afterthought’ by which the human mindset can be attached to mechanically as of  
 reasoning-from-results/afterthought while displaying ‘<amplituding/formative>’ wooden-  
 language—<imbued—temporal—mere-form/virtualities/dereification/akrasiatic-  
 drag/denatured/preconverging-or-dementing<sup>20</sup>—narratives—of-the-<sup>83</sup>reference-of-thought—  
 categorical-imperatives/axioms/registry-teleology<sup>95</sup>> of such reproducibility—  
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’, but necessarily

implies as of its organic-knowledge implications a secondnaturing ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> implicated convergence of reasoning-through/messianic-reasoning in the elicited notional~<sup>18</sup>deprocrypticism reasoning-from-results/afterthought reflected as of a conception of notional~<sup>18</sup>deprocrypticism that is more than just its reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation but is reflexive of the assimilation of the ‘intemporal seeding promise of human-subpotency ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. equivalence/correspondence with the full-potency-of-existence’s~sublimating—nascence-as-of-its-coherence/contiguity’ behind the reasoning-through/messianic-reasoning inducing the <cumulating/recomposuring~attendant—ontological-contiguity >-successive registry-worldviews/dimensions in reflecting holographically-<conjugatively-and-transfusively> the ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity ~of-the-human-institutionalisation-process . In this regards, throughout the ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of— meaningfulness-and-teleology ’, the requisite dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup> (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notional~collateralising-beholdening-prot Humanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency<sup>9</sup>~sublimating—nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality<sup>98</sup>/shortness <amplifying/formative><sup>8</sup> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>)) as of

'prospective intemporal-as-ontologically-veridical/ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic seeding-promise of reasoning-through/messianic-reasoning <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as equivalence/correspondence antiakrasiatic-aspiration ontological-performance<sup>72</sup>-<including-virtue-as-ontology>' has always ever come off against the eliciting-of-immediacy-as-of-relative-ontological-incompleteness<sup>88</sup>-dereification for <amplifying/formative> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-'nondescript/ignorable—void '-with-regards-to-prospective-apriorising-implications>}

disposition as of 'temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity<sup>64</sup> reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation seeding-misprising of reasoning-from-results/afterthought <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as covert-pretence-of-equivalence/correspondence—antiakrasiatic-aspiration-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>'; and so as temporal/sycophantic-sophistic social-stake-contention-or-confliction beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of-preconverging-existential-extrication-as-of-existential-unthought><sup>5</sup> disposition to stifle the transformative implications of prospective human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. The inevitability of a projection for the '<sup>103</sup>universalising-idealisation coherence of contemplation' as of dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup> associated with the Socratic/Platonic/Aristotelian individual emancipation as of <sup>103</sup>universalising-idealisation was effectively in reaction to the sophists—ideal-type-or-individuation eliciting-of-immediacy-as-of-relative-ontological-incompleteness<sup>88</sup>-dereification for <amplifying/formative> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-

teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>} disposition by their ‘warped/twisted ad-hoc/makeshift/nonprincipled-as-of-their-non-universalising-syllogising’, with Socrates not giving in to such apriorising-teleological-degradation-in~notional-discontiguity/epistemic-discontiguity<sup>63</sup>-<between—prior-shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>90</sup>-qualia-schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>91</sup>-qualia-schema> as of his symbolic asceticism<sup>4</sup> even at the risk of his life; budding-positivism projection as of Copernicus/Galileo/Descartes dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup> over medieval-scholasticism-pedants—ideal-type-or-individuation eliciting-of-immediacy-as-of-relative-ontological-incompleteness<sup>88</sup>-dereification for <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>} disposition as of medieval-scholasticism tradition and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup>⟩; with all such efforts for human emancipation eliciting from the perspective of their times as dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup> like ending Slavery and the Slave-Trade in the United States culminating in the American civil war or the French Revolution for instance, meeting with sophistic/pedantic eliciting-of-immediacy-as-of-relative-ontological-incompleteness<sup>88</sup>-dereification for <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-

~~'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>>~~

dispositions like 'in-many-ways the slaves lives are better off than their kindreds in the darkness of Africa or that their conditions will be worse off when freed', that the 'toll of the American civil war was unnecessary', or 'in-many-ways the outcome of the French Revolution was far worse than was worth the struggle'. In all these instances, the sophists as of its ~~preconverging-existential-extrication-as-of-existential-unthought~~ with respect to social-stake-contention-or-confliction are ever always inclined to eliciting-of-immediacy-as-of-relative-ontological-incompleteness<sup>88</sup>-dereification for ~~<amplituding/formative>~~ wooden-language-(imbued—~~averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-~~'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>> disposition, and when the outcome of reasoning-through/messianic-reasoning dispensing-with-immediacy-for-relative-ontological-completeness<sup>37</sup>-by-reification/contemplative-distension<sup>27</sup> accrue prospectively the sophists react as if 'human progress occurs anyway' as the idea of a human existential ~~<disontologising/re-ontologising—aporeticism>~~ tale perpetuation and its implications is alien to the sophists since all that counts is the immediate now and its temporal/mortal social-stake-contention-or-confliction interests; and worst still, human limited-mentation-capacity—~~as-subjecting-'educated-unlimitedness/existence-sublimating-nascence'-to-limitedness/human-subpotency~~ in inducing prospectively relative-ontological-completeness<sup>37</sup> as of the weaknesses associated in all human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is held by the sophists against any such reasoning-through/messianic-reasoning for transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. Inherently, while the intemporal projection coherence of reasoning-through/messianic-reasoning spans the ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>~~ as the 'true-ontology—~~as-of-Being-development/ontological-framework-expansion—~~

as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology', what is peculiar about sophistry is that the whole tale of humanity starts-and-ends by their given registry-worldview/dimension and other registry-worldviews/dimensions are just other ones and have nothing to say about the present one as of an overall human tale, as the threat of rationalising the implications of such a human existential-~~disontologising/re-ontologising~~-aporeticism> tale perpetuation may jeopardise their present social-stake-contention-or-confliction temporal interests; and this pattern of sophistic/pedantic interpretation is the same at each and every given registry-worldview/dimension as it is obviously not oblivious to the reasoning-through/messianic-reasoning which organic-contemplation spans registry-worldviews/dimensions and identifies the nature of the sophistic/pedantic inclination in each and every one of the registry-worldviews/dimensions. Inevitably thus since the possibility for human ideal as of prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity implications necessarily involves a parrhesiastic reifying gesture of dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup> which is 'never always the easiest of notion' for human ~~amplituding/formative~~ wooden-language-~~imbued—averaging-of-thought-~~as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology~~~~-as-of-'nondescript/ignorable-void'-with-regards-to-prospective-apriorising-implications>) disposition, especially as this often always implies the displacement/decentering-of-the-human-subject, it is inevitably the case that such ideal as of 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen' for originary/as-of-event<sup>38</sup> reasoning-through/messianic-reasoning' has to reckon with the temporal social-stake-contention-or-confliction human sophistry eliciting-of-immediacy-as-of-relative-ontological-incompleteness<sup>88</sup>-dereification for ~~amplituding/formative~~ wooden-language-~~imbued—averaging-of-thought-~~as-to-~~~~

leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-  
 ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>}

disposition meant at stifling the possibility for prospective transcendence-and-  
 sublimity/sublimation/supererogatory-de-mentativity, and so beyond-the-consciousness-  
 awareness-teleology<sup>99</sup> <of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup>.

In all such instances as was realised by <sup>103</sup>universalising-idealisation philosophers  
 Socrates/Plato/Aristotle as well as budding-positivists, the notion of dialogical-equivalence-<as-  
 to-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in-{preconverging-disentailment-by}-  
 postconverging-entailment,-in-self-becoming/self-conflatedness<sup>13</sup>/formative-supererogating>  
 and intellectual-and-moral-equivalence is not a given, and as the sophists commit to sophistry  
 the genuine intellectual holds it against the sophists to imply they are effectively of apriorising-  
 teleological-degradation-in~notional-discontiguity/epistemic-discontiguity<sup>63</sup> <between—prior-  
 shallow-supererogation<sup>96</sup> -of-mentally-aestheticised~preconverging/dementing<sup>20</sup> -qualia-  
 schema\_and\_prospective-profound-supererogation<sup>96</sup> -of-mentally-  
 aestheticised~postconverging/dialectical-thinking<sup>21</sup> -qualia-schema> rather than apriorising-  
 teleological-elevation-in~notional-contiguity/epistemic-contiguity<sup>62</sup> <profound-  
 supererogation<sup>96</sup> -of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup> -qualia-  
 schema> to avoid wrongly implying dialogical-equivalence-<as-to-  
 psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in-{preconverging-disentailment-by}-

~~postconverging-entailment~~, ~~-in-self-becoming/self-conflatedness~~<sup>13</sup> /~~formative-supererogating~~>,

as the latter notion only arises as of mutual

~~apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting~~ in

~~relative-ontological-completeness~~<sup>87</sup> as of the underlying registry-worldview/dimension

<sup>83</sup>reference-of-thought ~~<amplituding/formative-epistemicity>~~totalising~devolved-apriorising-

rule; as there can be no genuine contention between a <sup>103</sup>universalising-idealisation mindset and

a sophistic/pedantic ad-hoc/makeshift/nonprincipled-syllogising mindset or a

positivising/rational-empiricism mindset and medieval pedantic/dogmatic mindset, if just for the

mere sake of preserving and avoiding the denaturing<sup>16</sup> of the <sup>103</sup>universalising-idealisation

<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> or positivising/rational-empiricism <sup>56</sup>meaningfulness-and-

teleology<sup>99</sup>. This is more critically the case as the fact is the possibility for prospective human

emancipation is exactly the most difficult thing for humankind to countenance, and that is exactly

why the successive uninstitutionalised-threshold<sup>102</sup> arise in the first place; and the

sophistic/pedantic treachery/muddlement/acting-out of usurping such difficult quest for its

temporal social-stake-contention-or-confliction has always been addressed not by a faulty

pretence of mutually objectifying intellection between genuine intellectualism and sophistry,

which is of flawed epistemic-veracity and thus ontological-veracity, but rather a blunt

parrhesiastic disavowal of such sophistic/pedantic treachery/muddlement/acting-out for what it

essentially is; as with the <sup>103</sup>universalising-idealisation philosophers not wasting their time in

pretence of engaging the sophists—ideal-type-or-individuation of ad-

hoc/makeshift/nonprincipled-syllogising mindset or the budding-positivists/rational-empiricists

dismissing off-hand pedantic scholasticism. The habituated idea of dialogue/dialogical-

equivalence ~~<as-to-psychologismic~apriorising/axiomatising/referencing- {of- prospectively-~~

~~implicated\_attendant-ontological-contiguity~~ '~educated-

~~existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-~~

~~<imbued-notional~cogency>' }~~ ~~—conflatedness<sup>3</sup> -in-{preconverging-disentailment-by}-~~  
~~postconverging-entailment,-in-self-becoming/self-conflatedness<sup>3</sup>/formative-supererogating>~~  
 arises as of the mental-reflex that ordinarily all<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> as of a given  
 registry-worldview/dimension is grounded on the same  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting  
 notwithstanding the existential-instantiation soundness or unsoundness of its devolving  
 aposteriorising/logicising/deriving/intelligising/measuring. But where in the instance of  
 dissimilar apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting,  
 despite our habituation, dialogue/dialogical-equivalence-~~<as-to-~~  
~~psychologismic~apriorising/axiomatising/referencing- {of- 'prospectively-~~  
~~implicated\_attendant-ontological-contiguity ' ~educed-~~  
~~existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>' }~~ ~~—conflatedness<sup>3</sup> -in-{preconverging-disentailment-by}-~~  
~~postconverging-entailment,-in-self-becoming/self-conflatedness<sup>3</sup>/formative-supererogating>~~  
 as of 'apriorising-teleological-degradation-in~notional-discontiguity/epistemic-discontiguity<sup>63</sup>'  
~~<between—prior-shallow-supererogation<sup>96</sup> -of-mentally-~~  
~~aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema\_and\_prospective-profound-~~  
~~supererogation<sup>96</sup> -of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-~~  
~~schema>'~~ does not avail as of epistemic-veracity and thus ontological-veracity as of the  
 'apriorising-teleological-degradation-in~notional-discontiguity/epistemic-discontiguity<sup>63</sup>'  
~~<between—prior-shallow-supererogation<sup>96</sup> -of-mentally-~~  
~~aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema\_and\_prospective-profound-~~  
~~supererogation<sup>96</sup> -of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-~~  
~~schema>'~~ closed ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> in prior relative-ontological-

incompleteness<sup>88</sup> which rather warrants psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for prospective relative-ontological-completeness<sup>87</sup>. This is akin to the mathematician opened to mutual calculating even where one could produce a wrong solution as of aposteriorising/logicising/deriving/intelligising/measuring flawed ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. but this only holds with the mathematical apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting spirit for engaging genuinely and naturally in the calculations; where that apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting spirit is lost, fundamentally the notion of mutual calculating is then ontologically and epistemically flawed. Ultimately, the notion of<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> as of ontological-veracity is about the ‘reasoning-through transversality-<for-sublimating-existential-eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> of contentions for the determination of existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression as of <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>9</sup>; and it is rather different from a sovereign construct grounded on sovereign choice whether there is ontological-veracity or ontological-impertinence. The human existential-<disontologising/re-ontologising—aporeticism> tale as ‘humanity project’ has ever always been one of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event<sup>38</sup> reasoning-through/messianic-reasoning’ as implied in the

‘seeding promise of human-subpotency ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. equivalence/correspondence with the full-potency-of-existence’s~sublimating~nascence-as-of-its-coherence/contiguity’. The secondnatured institutionalisation constructs as of sovereign institutions and establishment frameworks are ‘not to be necessarily-and-absolutely considered as knowledge reifying frameworks’, as could falsely be implied by cohorting sovereign institutions and establishments surreptitiously usurping the knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity~contiguity-<imbued~notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging disentanglement by}—postconverging-entailment> role and as beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of-preconverging-existential-extrication-as-of-existential-unthought><sup>5</sup> surreptitiously defining what can be thought or not thought. The fact is such implied underpinning~suprasocial-constructs are mainly secondnatured whether as sovereign representation or establishment constructs, and can easily be caught up in their own <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> in prior relative-ontological-incompleteness<sup>88</sup> with respect to social-stake-contention-or-confliction and are thus not the absolutising framework of human<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>, as the social knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity~contiguity-<imbued~notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging disentanglement by}—postconverging-entailment> role must always be opened to ‘intemporal individuation

ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event<sup>38</sup> reasoning-through/messianic-reasoning’ as of the possibility of its arising in any humans and in whatever specific purviews of existence, as this is what is instigative of ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology ’; as it is only by the latter process that the ‘suprasocial obsession/myopism as of a given registry-worldview/dimension social-stake-contention-or-confliction’ can be superseded, as of reconstruing recurrent-utter-uninstitutionalisation underpinning—suprasocial-construct rather as of base-institutionalisation, base-institutionalisation—ununiversalisation underpinning—suprasocial-construct rather as of <sup>103</sup>universalisation, <sup>103</sup>universalisation—non-positivism/medievalism underpinning—suprasocial-construct rather as of positivism, and prospectively positivism—<sup>80</sup>procrypticism underpinning—suprasocial-construct rather as of <sup>18</sup>deprocrypticism—or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought. We can appreciate in this regards that the <sup>103</sup>universalising-idealisation philosophers and budding-positivists trajectory of contemplation were actually counterintuitive to what their respective underpinning—suprasocial-construct construed as human progress and the possibility for human progress. The naivety of referring to the underpinning—suprasocial-construct conventioning-referencing as of its framework of establishments and sovereign institutions as if this was absolutely substitutive of ontology as of prospective ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology ’ induced as of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event<sup>38</sup> reasoning-through/messianic-reasoning’, is nothing but

<amplituding/formative-epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> which obviously doesn't register/is-  
 unaccounted internally because (but from the existence-potency<sup>39</sup>~sublimating-nascence,-  
 disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-  
 ontological-normalcy/postconvergence/referentialism notional~<sup>18</sup>deprocrypticism perspective)  
 preconverging/postconverging-de-mentatively/structurally/paradigmatically 'no registry-  
 worldview/dimension has the eyes to see of its defective ontological-performance<sup>72</sup>-<including-  
 virtue-as-ontology>/morality/ethics/justice/etc. as it surreptitiously implies that it is absolute  
 beyond-the-consciousness-awareness-teleology<sup>99</sup> <of-preconverging-existential-extrication-as-  
 of-existential-unthought>'. The fact is, it is this possibility of the <sup>103</sup>universalising-idealisation  
 philosophers Socrates/Plato/Aristotle and the budding-positivists putting-into-question their  
 conventioning-referencing <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> and value that allows for  
 prospective institutionalisation to arise as of <sup>103</sup>universalising-idealisation and  
 positivism/rational-empiricism respectively. In this regards, it is important to grasp that what is  
 peculiar about the <cumulating/recomposuring~attendant-ontological-contiguity >-successive  
 registry-worldviews/dimensions is the sense that these as of their immediacy disposition are very  
 much cognisant of the Being-development/ontological-framework-expansion-as-to-depth-of-  
 ontologising-development-as-infrastructure-of- meaningfulness-and-teleology leading to the  
 establishment of their given registry-worldviews/dimensions over which their conventioning-  
 referencing is setup but then tend to fail to construe of their prospective possibility of Being-  
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-  
 infrastructure-of- meaningfulness-and-teleology ; and in this regards, we can appreciate that  
 the pre-Socratic world very much construed of critical ontological insights that went into their  
 various conventioning-referencing like say the Ancient Egyptians with their conventioning-  
 referencing mobilising ontological insights much more obviously with the building of pyramids,

the Persians mobilising their ontological insights in empire building, etc. but unlike these relatively cosmopolitan lands with greater technical and knowledge potential, it was the smaller and rustic Greece and specifically Athens that contemplated of re-ontologising prospective **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology** with the emergence of <sup>103</sup>universalising-idealisation over ancient mythologies and cultism, likewise the medieval Europe scholasticism was the height of this <sup>103</sup>universalising-idealisation as of its establishment and religious conventioning-referencing but it took budding-positivists to come up with the prospect of renewed **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology**, and likewise it is the case that our conventioning-referencing is rather predisposed to construe of our elaborate positivism/rational-empiricism as absolutising and hardly countenancing of its own effort for prospective Being/ontological-framework-expansion. It is herein contended that, as of the implications of **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology**, that in-many-ways just as the manifestation of postlogism<sup>77</sup>-slantedness associated with notions-and-accusations-of-sorcery as of non-positivism whether as of animistic or medieval social-setups, was difficultly amenable to address as of their given underlying muddlement of social-stake-contention-or-confliction associated fundamentally with their overall **<amplituding/formative><sup>8</sup> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>** and underpinning-suprasocial-construct <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> integration of their given non-positivism and superstition, in-many-ways the manifestation of psychopathy and social psychopathy in our positivism-<sup>80</sup>procrpticism is equally subject to our

~~<amplituding/formative>~~ wooden-language-~~(imbued—averaging-of-thought-<as-to-~~  
leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-  
‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications> and  
underpinning-suprasocial-construct underlying disjointedness-as-of-<sup>83</sup>reference-of-thought  
muddlement of social-stake-contention-or-confliction as of our uninstitutionalised-threshold<sup>102</sup>;  
and in both instances insightfully point to underlying <sup>83</sup>reference-of-thought relative-ontological-  
incompleteness<sup>88</sup> at destructuring-threshold-~~(uninstitutionalised-threshold<sup>07</sup>/presublimating-  
desublimating-decisionality)~of-ontological-performance<sup>72</sup>-<including-virtue-as-  
ontology>/morality/ethics/justice/etc. which is the grander issue of aetiologisation/ontological-  
escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-  
encumbered\_transcending> as to the fact that fundamentally prospective positivism registry-  
worldview/dimension supersedes-and-deflates the vices-and-impediments<sup>105</sup> of non-positivism  
as of animism or medievalism and thereof their devolving associated manifestations of non-  
positivism and specific superstitious nature as well as the idea that prospective  
<sup>18</sup>deprocrypticism—or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought supersedes-  
and-deflates the overall vices-and-impediments<sup>105</sup> of our positivism/rational-empiricism  
manifestation of <sup>80</sup>procrypticism—or-disjointedness-as-of-<sup>83</sup>reference-of-thought underlying the  
devolving social manifestation of psychopathy and social psychopathy. Thus the practice of  
construing absolutely the ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-  
syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting of any  
given registry-worldview/dimension in relative-ontological-incompleteness<sup>88</sup> like our  
positivism—<sup>80</sup>procrypticism speaks of a loss of ontology as ‘true-ontology—as-of-Being-  
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-  
infrastructure-of- meaningfulness-and-teleology ’ to the given registry-worldview/dimension~~

conventioning-referencing. In this regards, we can appreciate that our own projection of prospective notional~<sup>18</sup>deprocrypticism implied **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology** as of its prospective singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup> projected epistemic-immanence/veridical-epistemicity-relativism-determinism will construe of our present positivism-<sup>80</sup>procrypticism conventioning-referencing as dissingularisation-<as-to-the-disjointedness/disentailment-of-<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>><sup>39</sup>/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism to be more than just as of our traditional, cultural and aesthetic idiosyncratic habituations grounded on our positivism-<sup>80</sup>procrypticism underlying <sup>83</sup>reference-of-thought that more or less suppresses the possibility of prospective ‘true-ontology—as-of-**Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology**’, and equally garner that just as the sophists—ideal-type-or-individuation of ad-hoc/makeshift/nonprincipled-syllogising mindset and medieval-scholasticism-pedants—ideal-type-or-individuation never factored in that their respective supposedly <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> construal of ontology as sophistic/pedantic ad-hoc/makeshift/nonprincipled-syllogising and medieval medieval-scholasticism were to be reconstrued as rather being of attendant-ontology—as-of-conventioning-referencing respectively by Socratic-philosophers <sup>103</sup>universalising-idealisation and budding-positivists as of their respective prospective parrhesiastic revaluation of ontology as ‘true-ontology—as-of-**Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology**’; likewise, our supposedly positivism-<sup>80</sup>procrypticism <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> construal of ontology as reflected in present subject-matters in-many-ways will be reconstrued as attendant-ontology—as-of-conventioning-referencing as of

notional~<sup>18</sup>deprocrypticism implied prospective parrhesiastic revaluation of ontology as ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology ’. As such notional~<sup>18</sup>deprocrypticism ontology as ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology ’ reflects that: our philosophising should rather be able to conceptualise its epistemic-emanence as a totalising-entailing apriorising/axiomatising/referencing- {of-‘~~prospectively-implicated-attendant-ontological-contiguity~~’ ~educated- existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity- <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in- {~~preconverging-disentailment-by- postconverging-entailment~~ reifying of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human-~~amplituding/formative-epistemicity~~>totalising~purview-of-construal’ as of transepistemic/epistemic-ricochetting retrospective-to-prospective implications of relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought underlying the <sup>15</sup>de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ in reflecting holographically- <conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process and as such construal of philosophy is rather considered as morphing as of human division-of-labour into the disparate subject-matter purviews-of-construal-of-existence reification and so in reflection of existence’s supervening-conflatedness<sup>13</sup>, and with all human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> remaining of philosophical epistemic-veracity relevance as of <sup>18</sup>deprocrypticism-or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought singularisation-<as-to-the- nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup> projected epistemic-

immanence/veridical-epistemicity-relativism-determinism as implied as of  
 suprastructuralism/postmodernism rejection of science-ideology for science-in-practice and  
 rejection of humanism ideology for authentic human emancipation as of <sup>48</sup>human-subject-  
 emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-  
 the-nondisjointedness/entailment-of-prospective-<sup>51</sup>nonpresencing><sup>92</sup>; psychology fails  
 ontologically when it naively and wrongly construe of our given positivism-<sup>80</sup>procrpticism  
 relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought  
 apriorising/axiomatising/referencing-psychologism as being of ontological-  
 normalcy/postconvergence to go on to imply a practice of reification of psychological traits is  
 what is emancipating of the human condition with the implication that any given registry-  
 worldview/dimension in relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought say  
 animistic or medieval could just as well be considered in ontological-normalcy/postconvergence  
 and that what is emancipating of the human condition is the reification of psychological traits as  
 of its <amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>  
 <amplituding/formative-epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> despite  
 the supposed deficiency of its given <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> in relative-ontological-  
 incompleteness<sup>88</sup>, thus failing to grasp that the more decisive transformation of the human  
 subject is the displacement/decentering-of-the-human-subject as of construction-of-the-Self in  
 reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-  
 reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process underlined as  
 of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-  
 subpotency-to-‘duced-unlimitedness/existence-sublimating-nasence’<sup>253</sup> antiakrasiatic  
 disposition since this is effectively what preconverging/postconverging—de-  
 mentatively/structurally/paradigmatically by the induced ontological-performance<sup>72</sup>-<including-

virtue-as-ontology>/morality/ethics/justice/etc. enables the superseding-and-deflating of the overall individual and social vices-and-impediments<sup>105</sup> arising as of the relative-ontological-incompleteness<sup>88</sup> of the <cumulating/recomposuring~attendant~ontological-contiguity >-successive registry-worldviews/dimensions; and wherein our conception of <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> turns out to be rather skewed towards our positivism-<sup>80</sup>procrypticism <amplituding/formativ-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> perspective with the implication of history considered mainly as of succession of postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism representations inducing a loss of authentic-and-profound contemplative human projection both retrospectively and prospectively, as can be more pertinently be derived as of <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> ontologically-hegemonising-narrative<sup>71</sup> implications reflecting the dynamics of human postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism representation and preconverging-or-dementing<sup>20</sup>-apriorising-psychologism representation as of human <sup>15</sup>de-mentation-<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>, as such <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> can very much inherently grasp the metaphoricity<sup>57</sup> of human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as implied by its ‘apriorising-teleological-thresholding-as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’, since ‘individual-collective-and-social constructiveness-of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. or

destructuring-threshold-(uninstitutionalised-threshold<sup>02</sup>/presublimating-desublimating-  
 decisionality)~of-ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. as of any given registry-worldview/dimension  
<sup>83</sup>reference-of-thought-and-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving is of teleological/narrative  
 apriorising/axiomatising/referencing determinism' so-construed as from prospective registry-  
 worldview/dimension existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-  
 epistemic-digression epistemic-or-notional~projective-perspective singularisation-<as-to-the-  
 nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup> projected epistemic-  
 immanence/veridical-epistemicity-relativism-determinism  
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting<sup>3</sup>-for-  
 conceptualisation <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-  
 totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> for postconverging-or-dialectical-  
 thinking<sup>21</sup>-apriorising-psychologism representation and preconverging-or-dementing<sup>20</sup>-  
 apriorising-psychologism representation; and wherein the in-effect supervening-conflatedness<sup>13</sup>  
 of phenomenal/manifest~subpotencies-<in-transitive-conflatedness<sup>3</sup>-reflexivity,-in-the-full-  
 potency-of-existence's~sublimating-nascence) with existence speaks of existence's ecstatic  
 singularity as so-reflected as of notional~<sup>18</sup>deprocrypticism singularisation-<as-to-the-  
 nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup> projected epistemic-  
 immanence/veridical-epistemicity-relativism-determinism of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
 in conceptualising 'true-ontology—as-of-Being-development/ontological-framework-  
 expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-  
 and-teleology '. Ultimately, Being-development/ontological-framework-expansion—as-to-  
 depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology

points to the fundamental dialecticism of human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>; as to the fact that the human is that which is in ~~<amplituding/formative-epistemicity>~~-totalising~thrownness-in-existence<sup>35</sup> as of recurrent-utter-uninstitutionalisation ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> by its <sup>83</sup>reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting but then is warranted to ontologically-complete itself successively as of base-institutionalisation, <sup>103</sup>universalisation, positivism and prospectively notional~<sup>18</sup>deprocrpticism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting. The human then is what is warranted to reconstrue Rousseauian perfectibility out of its ~~<amplituding/formative-epistemicity>~~-totalising~thrownness-in-existence<sup>35</sup> flawed constructiveness-of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as of its destructuring-threshold-~~(uninstitutionalised-threshold~~ <sup>02</sup>/presublimating-desublimating-decisionality)~~)~~~of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>, as it can't pretend to avoid this purposefulness as it is, as of its any <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> state, the outcome of such purposefulness as relayed with the relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology’. This coherently explains the inevitability of human ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen’ for originary/as-of-event<sup>38</sup> reasoning-through/messianic-reasoning prospective relative-ontological-completeness<sup>87</sup>-of-<sup>88</sup>reference-of-thought; as when the organic-knowledge avails it is much more than just an idea of choice but

rather an obligation as of the implied inherently antiakrasiatic disposition that can't afford to overlook as if lacking the organic-knowledge for degrading into ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> in ~~preconverging~~-existential-extrication-as-of-existential-unthought. When the dialecticism of human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of its prospective ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. implications as of virtue at constructiveness-of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. and vices-and-impediments<sup>105</sup> at destructuring-threshold-~~<uninstitutionalised-threshold<sup>102</sup>/presublimating-desublimating-decisionality>~~-of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. shows itself to be definitely determinable and is no longer the bigger issue for prospective human emancipation but rather the bigger issue becoming one of human psychological cognisance and adjustment to any such prospective emancipating <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as so-reflected across the <cumulating/recomposuring~attendant-ontological-contiguity >-successive registry-worldviews/dimensions transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. The underlying difficulty of all such psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring is all about how can a mindset adjusted as of its <del>amplituding/formative-epistemicity</del>-totalising~thrownness-in-existence<sup>35</sup> as of its given <del>amplituding/formative-epistemicity</del>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting for construing <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> in <del>amplituding/formative</del> wooden-language-~~<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>>~~ ever gets prodded into contemplating an opened-

construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> speaking supposedly of more ontologically profound prospective apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as implied as of prior transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity from recurrent-utter-uninstitutionalisation to base-institutionalisation, etc. But then as all along the <cumulating/recomposuring~attendant~ontological-contiguity >-successive registry-worldviews/dimensions transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity, such a parrhesiastic exercise is ever always caught up between accommodating human temporality<sup>98</sup>/shortness and existence-potency<sup>39</sup>~sublimating~nascence,-disclosed-from-prospective-epistemic-digression which knows of no such accommodation for human temporality<sup>98</sup>, inevitably the existence-potency<sup>39</sup>~sublimating~nascence,-disclosed-from-prospective-epistemic-digression transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity implications necessarily comes ahead of human temporality<sup>98</sup>/shortness emotional convenience. The certitude and determination of human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as from this hindsight, as so-reflected from singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup> projected epistemic-immanence/veridical-epistemicity-relativism-determinism as of prospective notional~<sup>18</sup>deprocrpticism <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, will necessarily imply preconverging-or-dementing<sup>20</sup>-apriorising-psychologism implications of ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-conceptualisation with respect to our positivism-<sup>80</sup>procrpticism <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as dissingularisation-<as-to-the-disjointedness/disentailment-of-<sup>79</sup>presencing-absolutising-identitive-constitutedness<sup>1</sup>><sup>39</sup>/epistemic-nonimmanence/flawed-epistemicity-

relativism-determinism even as we are thereby emotionally inconvenienced, just as
singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup>
projected epistemic-immanence/veridical-epistemicity-relativism-determinism as from our
positivism perspective of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> will necessarily imply
preconverging-or-dementing<sup>20</sup>-apriorising-psychologism implications of
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-
conceptualisation with respect to prior non-positivism/medievalism <sup>56</sup>meaningfulness-and-
teleology<sup>99</sup> as dissingularisation-<as-to-the-disjointedness/disentailment-of-<sup>79</sup> presencing—
absolutising-identitive-constitutedness<sup>13</sup> ><sup>39</sup>/epistemic-nonimmanence/flawed-epistemicity-
relativism-determinism even as we can appreciate the emotional inconvenience of the non-
positivism/medievalism establishment mental-dispositions. Existence’s metaphoricity<sup>57</sup>/ecstasy
supervening-conflatedness<sup>13</sup> as of ‘phenomenal/manifest~subpotencies-(in-transitive-
conflatedness<sup>13</sup> -reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence)—in—
<amplifying/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>,-<of-
‘<sup>97</sup>surrealistic-as-pseudoreal’-epistemic-abnormalcy> given ‘apriorising-teleological-
thresholding-as-teleological-framework/narrative-framework of
contextualising/existentialising/instantiative-devolving-meaningfulness’ speak of
transepistemic/epistemic-ricochetting
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-
conceptualisation as of organic-knowledge in reflecting both singularisation-<as-to-the-
nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup> projected epistemic-
immanence/veridical-epistemicity-relativism-determinism-as-of-intemporality<sup>52</sup> and
dissingularisation-<as-to-the-disjointedness/disentailment-of-<sup>79</sup> presencing—absolutising-

identitive-constitutedness<sup>4>29</sup>/epistemic-nonimmanence/flawed-epistemicity-relativism-  
 determinism-as-of-temporality<sup>98</sup> implications of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> veridical  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. or  
 ontologically-flawed ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. respectively, as of both the <sup>83</sup>reference-of-thought-level  
 disambiguation in reflecting holographically-<conjugatively-and-transfusively> the relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-  
 process and the <sup>83</sup>reference-of-thought-<sup>84</sup>devolving-level disambiguation as of temporal-to-  
 intemporal ontological-performance<sup>72</sup>-<including-virtue-as-ontology>; wherein singularisation-  
 <as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup> projected  
 epistemic-immanence/veridical-epistemicity-relativism-determinism is rather a  
 ‘psychoanalytically dragged-out depth/profoundness of ontological-conception’ as of  
 dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-  
 reification/contemplative-distension<sup>27</sup> whilst dissingularisation-<as-to-the-  
 disjointedness/disentailment-of-<sup>79</sup>presencing—absolutising-identitive-  
 constitutedness<sup>4>29</sup>/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism is  
 rather a ‘psychoanalytically dragged-in shallowness of ontological-misconception’ as of poor  
 dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-  
 reification/contemplative-distension<sup>27</sup>. Ultimately, existence’s metaphoricity<sup>57</sup>/ecstasy as of  
 supervening-conflatedness<sup>13</sup> reflected in ‘<amplituding/formative-epistemicity>-  
 totalising~thrownness-in-existence<sup>35</sup> of phenomenal/manifest~subpotencies-<in-transitive-  
 conflatedness<sup>13</sup>-reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence>’ as to  
 their ‘apriorising-teleological-thresholding—as-teleological-framework/narrative-framework of  
 contextualising/existentialising/instantiative-devolving-meaningfulness’ points to the  
 supervening-conflatedness<sup>13</sup> notional~reflexivity-<{veridical/sound}-relative-reflexivity-in-

~~existence/relativising from limited mentation as its deepening/psychologismic~~  
~~<residualising -{decompulsing} delinearity~for cogency> by -{flawed/unsound}-relative-~~  
~~unreflexivity-in-existence/absolutising from limited mentation/psychologismic epistemic~~  
~~acutisation—nonresidualising imbued -{compulsing} linearity~in eclecticism-of-prior mere-~~  
~~formulaicity/ritualisation>~~ of existence, wherein the ontological-veracity/ontological-  
 performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. of  
 ‘phenomenal/manifest~subpotencies-(in-transitive-conflatedness<sup>3</sup>-reflexivity,-in-the-full-  
 potency-of-existence’s~sublimating-nascence)-in-<amplituding/formative-epistemicity>-  
 totalising~thrownness-in-existence<sup>3</sup>,-<of-‘surrealistic-as-pseudoreal’-epistemic-  
 abnormalcy> phenomena/manifestations are transepistemically/epistemic-ricochettingly  
 construed as of their supposedly coherent ontological-commitment<sup>66</sup>-<implied—self-  
 assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-  
 mentating/structuring/paradigming<sup>70</sup>-as-being-as-of-existential-reality> as can be validated by  
 existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression  
 <amplituding/formative-epistemicity>causality<sup>9</sup>-as-to-projective-totalitative-implications-of-  
 prospective-<sup>6</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup>; as for instance, such an existential-<disontologising/re-ontologising—  
 aporeticism> constraining as a child-as-a-subpotency epistemic-conception coming into  
 existence undergoes developmental metaphoricity<sup>57</sup> as of its inherent supposedly coherent  
 ontological-commitment<sup>66</sup>-<implied—self-assuredness-of-ontological-good-  
 faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup>-as-being-as-of-  
 existential-reality> as the defining-and-superseding basis for its acquisition of culture and  
 language all along the way of its entire devolving possibility of flourishing in  
 apriorising/axiomatising/referencing-{of-‘prospectively-implicated-attendant-ontological-  
 contiguity’~educed—

~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-  
 postconverging-entailment-as-of-its-developing-commitment-with-existence as from its  
 feeding, warmth, relating, aspiring, maturing, etc. towards the effective acquisition of culture  
 and language, and by extension a social-setup-as-a-subpotency epistemic-conception is  
 preconverging/postconverging-de-mentatively/structurally/paradigmatically opened to  
 prospective metaphoricity<sup>57</sup> from existential-constraining/conflatedness<sup>13</sup>-of-its-commitment-  
 with-existence as of its inherently implied supposedly coherent ontological-commitment<sup>66</sup>-  
 <implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-  
 mentating/structuring/paradigmig<sup>70</sup>-as-being-as-of-existential-reality> as its individuals and  
 social groups are naturally involved in a dynamic relationship of perceived social-stake-  
 contention-or-confliction striving in apriorising/axiomatising/referencing-{of-‘prospectively-  
 implicated-attendant-ontological-contiguity’~educated-  
 existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-  
 postconverging-entailment to draw in various ways the optimum as of perceived existential-  
 <disontologising/re-ontologising—aporeticism> possibilities such that a social-setup is already  
 involved internally however restricted in its very own reinvention/circumventing/adaptation as  
 of its implied supposedly coherent ontological-commitment<sup>66</sup>-<implied—self-assuredness-of-  
 ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-  
 mentating/structuring/paradigmig<sup>70</sup>-as-being-as-of-existential-reality> on the basis of  
 <amplituding/formative-epistemicity>causality<sup>9</sup>-as-to-projective-totalitative-implications-of-  
 prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup> validatory implications as to existence-potency<sup>39</sup>~sublimating-  
 nascence,-disclosed-from-prospective-epistemic-digression. Basically it is this supervening-

conflatedness<sup>13</sup>                      notional~reflexivity-<{veridical/sound}-relative-reflexivity-in-  
 existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-  
 <residualising-<sup>{decompulsing}</sup>delinearity~for-cogency>-by-{flawed/unsound}-relative-  
 unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-  
 acutisation-nonresidualising-imbued-<sup>{compulsing}</sup>linearity-in-eclecticism-of-prior-mere-  
 formulaicity/ritualisation> of existence as of the 'phenomenal/manifest~subpotencies-(in-  
 transitive-conflatedness<sup>13</sup>-reflexivity,-in-the-full-potency-of-existence's~sublimating-  
 nascence)-in-<amplituding/formative-epistemicity>-totalising~thrownness-in-existence<sup>35</sup>,-  
 <of-'97-surrealistic-as-pseudoreal'-epistemic-abnormalcy>                      phenomena/manifestations  
 shepherded/ushered/heralded as of existential-<disontologising/re-ontologising-aporeticism>  
 constraining by their supposedly coherent ontological-commitment<sup>66</sup>-<implied-self-  
 assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-  
 mentating/structuring/paradigming<sup>70</sup>-as-being-as-of-existential-reality>                      that reflects  
 phenomenal/manifest~subpotencies-(in-transitive-conflatedness<sup>13</sup>-reflexivity,-in-the-full-  
 potency-of-existence's~sublimating-nascence) 'epistemic-conception framework of  
 ontologically-veridical                      ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. as-of-conflatedness<sup>13</sup> as existentially-real or  
 ontologically-flawed                      ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. as-of-constitutedness<sup>14</sup> as existentially-unreal';  
 summing overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-  
 panintelligibility/panreflexivity<sup>73</sup>-<existentially-imbued-and-educing-<{epistemic-  
 totalising-<sup>{</sup>hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
 {decompulsing}delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective-  
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,-  
 as-herein-specifically-relevant-to-human-subpotency> reflected in the supervening-

conflatedness<sup>13</sup> of phenomenal/manifest~subpotencies-(in-transitive-conflatedness<sup>13</sup>-  
 reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence). Going by human-  
 subpotency-~~aporia/undecidability/dilemma/ought-~~  
 indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness-  
 formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-  
 intemporal-dispositions-<so-construed-as-from-perspective-ontological-  
 normalcy/postconvergence>'—existentialism-form-factor, the human construction-of-the-Self as  
 of its constructiveness-of-ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. and destructuring-threshold-(uninstitutionalised-  
 threshold<sup>02</sup>/presublimating-desublimating-decisionality)-of-ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>/morality/ethics/justice/etc. is ever always saddled between  
 'prospective intemporal-as-ontologically-veridical/ontological-faith-notion-or-ontological-  
 fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-  
 so-being-as-of-existential-reality parrhesiastic seeding-promise of reasoning-through/messianic-  
 reasoning<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> as equivalence/correspondence antiakrasiatic-  
 aspiration' and 'temporal/sophistic-as-ontologically-flawed/ontological-bad-  
 faith/inauthenticity<sup>64</sup> reproducibility—mathesis/motif/throwness-disposition,—as-  
 reproducibility-of-aestheticisation seeding-misprising of reasoning-from-results/afterthought  
<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> as covert-pretence-of-equivalence/correspondence-  
 antiakrasiatic-aspiration-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>', when it  
 comes to the 'social-construction of <sup>56</sup> meaningfulness-and-teleology<sup>99</sup> as of social-stake-  
 contention-or-confliction'. This fundamental saddling of the human construction-of-the-Self as  
 of a 'fixed/set framework of existentially-constraining possibility of temporal-to-intemporal  
 ontological-performance<sup>72</sup>-<including-virtue-as-ontology>' can be referred to as the 'shiftiness-  
 of-the-Self<sup>91</sup>', and construed as the beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of-

preconverging-existential-extrication-as-of-existential-unthought<sup>8</sup> that arises as of human lack of ‘intemporal antiakrasiatic disposition for dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup> (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notional~collateralising-beholdening- protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency<sup>39</sup>~sublimating—nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality<sup>98</sup>/shortness <amplituding/formative><sup>8</sup> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>)) as of human limited-mentation-capacity-deepening—as subjecting limitedness/human subpotency-to-‘duced-unlimitedness/existence-sublimating-nascence’<sup>53</sup> for prospective relative-ontological-completeness<sup>87</sup>’. The ‘shiftiness-of-the-Self<sup>91</sup>’ thus refers to any given registry-worldview’s/dimension’s—<sup>83</sup>reference-of-thought-for-social-functioning-and-accordance ‘specific bottomline—of-mere-mathesis/motif/throwness-disposition for the constructiveness of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of its specific construction-of-the-Self’, beyond which bottomline—of-mere-mathesis/motif/throwness-disposition of the registry-worldview’s/dimension’s—<sup>83</sup>reference-of-thought-for-social-functioning-and-accordance allows/disregards/unaccounts for human temporal shiftiness as defining its prospective destructuring-threshold-(uninstitutionalised-threshold<sup>102</sup>/presublimating—desublimating-decisionality)~of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>, and so beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of-preconverging-existential-extrication-as-of-existential-unthought><sup>8</sup>; and this is exactly what explains the differentiation of registry-worldviews/dimensions as of their relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought. The ‘shiftiness-of-the-Self<sup>91</sup>’ preconverging/postconverging—de-mentatively/structurally/paradigmatically defines the given

~~‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~~ of-  
~~apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting~~ for-  
~~conceptualisation~~ reflected as of singularisation-<as-to-the-nondisjointedness/entailment-of-  
~~prospective-<sup>6</sup> nonpresencing><sup>92</sup>-as-of-intemporality<sup>52</sup>/dissingularisation-<as-to-the-  
~~disjointedness/disentailment-of-<sup>79</sup> presencing—absolutising-identitive-constitutedness<sup>14</sup>><sup>29</sup>-as-  
of-temporality<sup>98</sup> of the <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ of a given registry-  
worldview/dimension implied as of its ‘apriorising-teleological-thresholding—as-teleological-  
framework/narrative-framework of contextualising/existentialising/instantiative-devolving-  
meaningfulness’ temporal-to-intemporal ontological-performance<sup>72</sup>-<including-virtue-as-  
ontology>. Thus the requisite profoundness/depth of prospective human ‘social-construction of  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of social-stake-contention-or-confliction’ as reflected at the  
prospective superseding/transcending registry-worldview/dimension, as from existence-  
potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression as-to-  
ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism  
perspective, can only arise fundamentally as of the prospective construction-of-the-Self renewed  
secondnatured institutionalisation  
~~‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~~ of-  
~~apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting~~ for-  
~~conceptualisation~~ reflected as of singularisation-<as-to-the-nondisjointedness/entailment-of-  
~~prospective-<sup>6</sup> nonpresencing><sup>92</sup>-as-of-intemporality<sup>52</sup>/dissingularisation-<as-to-the-  
~~disjointedness/disentailment-of-<sup>79</sup> presencing—absolutising-identitive-constitutedness<sup>14</sup>><sup>29</sup>-as-  
of-temporality<sup>98</sup> of the <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ arising from renewed ‘intemporal  
antiakrasiatic disposition for dispensing-with-immediacy-for-relative-ontological-  
completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup> as of human limited-mentation-  
capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educated-~~~~~~~~

~~unlimitedness/existence-sublimating-nasceence~~<sup>233</sup> for prospective relative-ontological-completeness<sup>87</sup> in undermining the prior registry-worldview's/dimension's 'shiftiness-of-the-Self'<sup>91</sup> that defines its destructuring-threshold-~~(uninstitutionalised-threshold~~<sup>02</sup>/~~presublimating-desublimating-decisionality)~~~of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as ~~uninstitutionalised-threshold~~<sup>02</sup>; and thus moving the ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> bar of 'shiftiness-of-the-Self'<sup>91</sup> to the prospective registry-worldview's/dimension's—<sup>83</sup>reference-of-thought-for-social-functioning-and-accordance 'specific bottomline—of-mere-mathesis/motif/throwness-disposition for the constructiveness of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of its specific construction-of-the-Self'. Thus we can appreciate fundamentally that, as reflected in reflecting holographically-<conjugatively-and-transfusively> the ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~ ~of-the-human-institutionalisation-process, human 'prospective intemporal-as-ontologically-veridical/ontological-faith-notion-or-ontological-fideism—~~imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality~~ parrhesiastic seeding-promise of reasoning-through/messianic-reasoning <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as equivalence/correspondence antiakrasiatic-aspiration' over 'temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity<sup>64</sup> reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation seeding-misprising of reasoning-from-results/afterthought <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as covert-pretence-of-equivalence/correspondence—antiakrasiatic-aspiration-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>', has ever always been more critically about the 'existentially-operant constraining' for: moving the ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> bar of 'shiftiness-of-the-Self'<sup>91</sup> to the prospective registry-worldview's/dimension's—<sup>83</sup>reference-of-thought-for-social-functioning-

and-accordance ‘specific bottomline-of-mere-mathesis/motif/throwness-disposition for the constructiveness of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of its specific construction-of-the-Self in order to undermine human destructuring-threshold-~~(uninstitutionalised-threshold <sup>02</sup>/presublimating-desublimating-decisionality)~~~of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>; rather than truly eliminating human ‘shiftiness-of-the-Self<sup>91</sup>’ arising from the ever always present human ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity<sup>64</sup> reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation seeding-misprising of reasoning-from-results/afterthought <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as covert-pretence-of-equivalence/correspondence—antiakrasiatic-aspiration-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’. Thus the ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> as of the <cumulating/recomposuring~attendant—ontological-contiguity >-successive registry-worldviews/dimensions given ‘~~supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~~—of-~~apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting~~—for—~~conceptualisation~~ reflected as of singularisation-~~<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>~~-as-of-intemporality<sup>52</sup>/dissingularisation-~~<as-to-the-disjointedness/disentailment-of-<sup>75</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>><sup>29</sup>~~-as-of-temporality<sup>98</sup> of the <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ arising from renewed ‘intemporal antiakrasiatic disposition for dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup> as of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘~~educated-unlimitedness/existence-sublimating-nascence<sup>233</sup>~~’ for prospective relative-ontological-completeness<sup>87</sup>’, in the preconverging/postconverging—rede-

mentating/restructuring/reparadigming of human ‘social-construction of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of social-stake-contention-or-confliction’, can be interpreted as moving the ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> bar of ‘shiftiness-of-the-Self<sup>91</sup>’ to the prospective registry-worldview’s/dimension’s—<sup>83</sup>reference-of-thought-for-social-functioning-and-accordance ‘specific bottomline—of-mere-mathesis/motif/throwness-disposition for the constructiveness of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of its specific construction-of-the-Self’: so-construed as from recurrent-utter-uninstitutionalisation non-rules—apriorising/axiomatising/referencing—psychologism ‘shiftiness-of-the-Self<sup>91</sup>’; base-institutionalisation—ununiversalisation rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism ‘shiftiness-of-the-Self<sup>91</sup>’; <sup>103</sup>universalisation—non-positivism/medievalism <sup>103</sup>universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism ‘shiftiness-of-the-Self<sup>91</sup>’; positivism—<sup>80</sup>procrypticism positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism ‘shiftiness-of-the-Self<sup>91</sup>’, and prospectively notional~<sup>18</sup>deprocrypticism preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought,-as-to-‘~~amplituding/formative-~~epistemicity>growth-or-conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism notionally overcoming ‘shiftiness-of-the-Self<sup>91</sup>’. We can appreciate in this regards that both for the individual and the social, the capacity to ‘spontaneously’ be able to articulate ‘social-construction of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of social-stake-contention-or-confliction’ as in the prospective relative-ontological-completeness<sup>87</sup> registry-worldview/dimension is fundamentally hampered by its given registry-worldview’s/dimension’s—<sup>83</sup>reference-of-thought-for-social-

functioning-and-accordance ‘specific bottomline-of-mere-mathesis/motif/throwness-disposition for the constructiveness of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of its specific construction-of-the-Self’ due to its corresponding lack of ‘intemporal antiakrasitic disposition for dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup> as of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘~~duced-unlimitedness/existence-sublimating-nasence~~<sup>253</sup> for prospective relative-ontological-completeness<sup>87</sup>’ that can then allow for the requisite ‘~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—for—conceptualisation reflected as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>6</sup> nonpresencing><sup>92</sup>-as-of-intemporality<sup>52</sup>/dissingularisation-<as-to-the-disjointedness/disentailment-of-<sup>79</sup> presencing—absolutising-identitive-constitutedness<sup>12</sup>><sup>29</sup>-as-of-temporality<sup>98</sup> of the <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’. In this regard, we can more specifically appreciate the central and transformative implications of the Socratic-philosophers <sup>103</sup>universalising-idealisation as of the prospective <sup>103</sup>universalisation registry-worldview/dimension ‘social-construction of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of social-stake-contention-or-confliction’, wherein such prospective ‘shiftiness-of-the-Self<sup>91</sup>’ as induced by the Socratic-philosophers <sup>103</sup>universalising-idealisation construed as <sup>103</sup>universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism inducing the secondnatured institutionalisation of the <sup>103</sup>universalisation registry-worldview’s/dimension’s—<sup>83</sup>reference-of-thought-for-social-functioning-and-accordance ‘specific bottomline-of-mere-mathesis/motif/throwness-disposition for the constructiveness of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of its specific construction-of-the-Self’ brought about the coherently <sup>103</sup>universalising construction of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> with the associated elevated level of ontological-performance<sup>72</sup>-<including-virtue-as-

ontology>/morality/ethics/justice/etc. as manifested with the Socratic method for <sup>103</sup>universal consistency and coherence, Plato's ideas for <sup>103</sup>universal consistency and coherence and Aristotle's qualifying-categories and <sup>103</sup>universalising-syllogism for <sup>103</sup>universal consistency and coherence; thus superseding/transcending the ad-hoc mysticism, ad-hoc cultism and sophistic/pedantic ad-hoc/makeshift/nonprincipled-syllogising mindset as of base-institutionalisation mere rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism 'shiftiness-of-the-Self'<sup>91</sup>. This is the more profound explanation for the hegemonising ontological-grip thereafter of the Socratic-philosophers defining <sup>103</sup>universalisation <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> thereafter over the antiquity and their defining relevance in the latter <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> of all the medieval societies of the Mediterranean and beyond, and so especially as the increasing population mixing thereafter particularly with the Roman empire naturally required/called-for '103universally coherent, consistent and credible <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> infrastructure as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology ' that went well beyond traditional ad-hoc mysticism, ad-hoc cultism and sophistic/pedantic ad-hoc/makeshift/nonprincipled-syllogising mindset; as of the knowledge reifying capacity-and-template for developing and cumulating such <sup>103</sup>universalising-idealisation coherence and consistency across culturally diverse peoples and across space and time. The Socratic-philosophers crucial and defining emphasis for differentiating themselves from sophists—ideal-type-or-individuation was very much a self-conscious insight as of the requisite parrhesiastic gesturing/accounting—of-epistemic-phenomenalism of 'intemporal antiakrasiatic disposition for dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup> (as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notional~collateralising-beholdening- protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency<sup>39</sup>~sublimating-

nascence, -disclosed-from-prospective-epistemic-digression to supersede human  
temporality<sup>98</sup>/shortness <amplituding/formative><sup>8</sup> wooden-language-(imbued—averaging-of-  
thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-  
of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>)) as of  
human limited-mentation-capacity-deepening—as subjecting limitedness/human subpotency-  
to-‘duced-unlimitedness/existence-sublimating-nascence’<sup>53</sup> for prospective relative-  
ontological-completeness<sup>37</sup> to allow for the requisite <sup>103</sup>universalising-idealisation  
‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting —for-  
conceptualisation reflected as of singularisation-<as-to-the-nondisjointedness/entailment-of-  
prospective-<sup>6</sup> nonpresencing><sup>9</sup> -as-of-intemporality<sup>52</sup>/dissingularisation-<as-to-the-  
disjointedness/disentailment-of-<sup>79</sup> presencing—absolutising-identitive-constitutedness <sup>12</sup>><sup>29</sup>-as-  
of-temporality<sup>98</sup> of the <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’; which otherwise would be highly  
underminable as of a predisposition to ad-hoc mysticism, ad-hoc cultism and sophistic/pedantic  
ad-hoc/makeshift/nonprincipled—syllogising mindset by which populist  
<amplituding/formative><sup>8</sup> wooden-language-(imbued—averaging-of-thought-<as-to-  
leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-  
‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>) could  
easily be elicited were the Socratic-philosophers to imply dialogical-equivalence-<as-to-  
psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
implicated\_attendant\_ontological-contiguity ’~duced-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
<imbued—notional~cogency>’ }—conflatedness <sup>13</sup>-in- {preconverging-disentailment-by}-  
postconverging-entailment,-in-self-becoming/self-conflatedness <sup>13</sup>/formative—supererogating>  
and intellectual-and-moral-equivalence as of common/mutual

aposteriorising/logicising/deriving/intelligising/measuring whereas in reality there were of dissimilar apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as to imply such sophistic/pedantic dispositions were rather in ‘apriorising-teleological-degradation-in~notional-discontiguity/epistemic-discontiguity<sup>63</sup>-<between—prior-shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-schema>’, and it was more critically a question of upholding<sup>103</sup> universalising-idealisation reifying<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> as to existence-potency<sup>39</sup>~sublimating~nascence,-disclosed-from-prospective-epistemic-digression <amplifying/formative—epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>47</sup> over time. By the same token, the mathesis-<sup>103</sup> universalis of budding-positivists/rational-empiricists positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism ‘shiftiness-of-the-Self<sup>91</sup>’ for the prospective positivism registry-worldview/dimension ‘social-construction of <sup>56</sup> meaningfulness-and-teleology<sup>99</sup> as of social-stake-contention-or-confliction’ induced the requisite ‘intemporal antiakrasitic disposition for dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup> as of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘~~duced-unlimitedness/existence-sublimating-nascence~~<sup>253</sup> for prospective relative-ontological-completeness<sup>87</sup>’ allowing for the requisite ‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—for—conceptualisation reflected as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>6</sup> nonpresencing><sup>92</sup>-as-of-intemporal<sup>52</sup>/dissingularisation-<as-to-the-

disjointedness/disentailment-of-<sup>78</sup> presencing—absolutising-identitive-constitutedness<sup>1</sup> ><sup>29</sup> -as-  
of-temporality<sup>98</sup> of the <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> for the secondnatured  
institutionalisation of prospective positivism registry-worldview's/dimension's—<sup>83</sup>reference-of-  
thought-for-social-functioning-and-accordance 'specific bottomline—of-mere-  
mathesis/motif/throwness-disposition for the constructiveness of <sup>56</sup>meaningfulness-and-  
teleology<sup>99</sup> as of its specific construction-of-the-Self'. Here too, the budding-positivists/rational-  
empiricists were very much aware of the lack of dialogical-equivalence-<as-to-  
psychologismic~apriorising/axiomatising/referencing- {of- 'prospectively-  
implicated\_attendant-ontological-contiguity ' ~duced-  
existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>' }—conflatedness<sup>13</sup> in {preconverging disentailment by}-  
postconverging-entailment, -in-self-becoming/self-conflatedness<sup>13</sup> /formative-supererogating>  
and intellectual-and-moral-equivalence as of common/mutual  
aposteriorising/logicising/deriving/intelligising/measuring as of their dissimilar  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as to  
imply underlying medieval-scholasticism-pedants—ideal-type-or-individuation establishment  
dogmatism was rather in 'apriorising-teleological-degradation-in~notional-  
discontiguity/epistemic-discontiguity<sup>63</sup> -<between—prior-shallow-supererogation<sup>96</sup> -of-  
mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema\_and prospective-profound-  
supererogation<sup>96</sup> -of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-  
schema>', and that it would be more critically a question of upholding the budding-  
positivism/rational-empiricism reifying <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as to existence-  
potency<sup>39</sup> ~sublimating-nascence, -disclosed-from-prospective-epistemic-digression  
<amplifying/formative-epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-  
prospective-<sup>61</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—

ontological-contiguity<sup>67</sup> over time as effected ultimately with the hegemonising ontological-grip of such positivism/rational-empiricism renewed and more profound <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> infrastructure as of ~~Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-~~ ~~meaningfulness-and-teleology~~ that rendered possible the knowledge ~~‘implicated\_attendant\_ontological-contiguity<sup>67</sup>~duced-existentialising/contextualising/textualising\_~~ ~~‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup>~~ reifying capacity-and-template for the transformative development-and-cumulation of modern science and liberal society. Thus what is transformatively critical with regards to ~~‘intemporal antiakrasiatic disposition for dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup>~~ as of human ~~limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘duced-unlimitedness/existence-sublimating\_nascence<sup>233</sup>~~ for prospective ~~relative-ontological-completeness<sup>87</sup>’~~ in inducing the ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>~~ successive secondnatured institutionalisation of prospective ~~‘shiftiness-of-the-Self<sup>91</sup>’~~ construed as of prospective registry-worldview’s/dimension’s—<sup>83</sup>reference-of-thought-for-social-functioning-and-accordance ~~‘specific bottomline-of-mere-mathesis/motif/thrownness-disposition for the constructiveness of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of specific construction-of-the-Self’,~~ is that with regards to ~~‘social-construction of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of social-stake-contention-or-confliction’~~ the individual and the collective-social adopt increasingly ~~‘deeper-mutualising-leeway-of-nonimmediacy-of-self-consciousness(dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-reification/contemplative-distension<sup>27</sup>)’—successively-‘in-superseding-the-immediacy-disposition-for-trepidatiousness-of-self-consciousness’-with-base-institutionalisation-over-recurrent-utter-uninstitutionalisation,-‘in-superseding-the-immediacy-disposition-for-~~

tendentiousness-of-self-consciousness’-with-universalisation-over-base-institutionalisation–  
 ununiversalisation,-‘in-superseding-the-immediacy-disposition-for-preclusivity-of-self-  
 consciousness’-with-positivism/rational-empiricism-over-universalisation–non-  
 positivism/medievalism,-and-prospectively,-‘in-superseding-the-immediacy-disposition-for-  
 occlusivity-of-self-consciousness’-with-deprocrypticism-over-positivism–<sup>80</sup>procrypticism-‘in-  
 attaining-the-nonimmediacy-disposition-for-protensivity-of-self-consciousness’ (which as  
 notional~<sup>18</sup>deprocrypticism is construed as ‘projective-totalitative’ with regards to the human-  
 subpotency potential to converge to existence-potency<sup>39</sup>~sublimating–nascence,-disclosed-  
 from-prospective-epistemic-digression as of opened-construct-of-<sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup>  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting); and so,  
 as of successive profundity of  
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness of-  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting for-  
 conceptualisation implied in <amplifying/formative-epistemicity>-totalising~renewing-  
 realisation/re-perception/re-thought for prospectively ‘increasingly profound and complex  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> infrastructure as of Being-development/ontological-  
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-  
 meaningfulness-and-teleology , institutional-development-as-to-social-function-  
 development and living-development-as-to-personality-development psychologismie-  
 epistemic-acutisation—difficulty <for, residualising {decompulsing} delinearity-for-cogeny>  
 magnitudes<sup>{of-experientiality/experiment}</sup>’ as enabling-and-reflected successively in more and more  
 sophisticated and elaborate social-setup and institutional constructs. Basically, human  
 destructuring-threshold-(uninstitutionalised-threshold <sup>02</sup>/presublimating–desublimating-  
 decisionality)~of-ontological-performance<sup>72</sup>-<including-virtue-as-

ontology>/morality/ethics/justice/etc. as highlighted as of the constructiveness-and-  
destructuring-framework of ‘shiftiness-of-the-Self<sup>91</sup>’ and as reflected in any given registry-  
worldview’s/dimension’s—<sup>83</sup>reference-of-thought-for-social-functioning-and-accordance  
‘specific bottomline—of-mere-mathesis/motif/throwness-disposition for the constructiveness of  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of its specific construction-of-the-Self’ arises as of  
destructuring-transitoriness<sup>19</sup>-as-of-deratiocination/deratiocontiguity, so-construed as of  
dissingularisation-<as-to-the-disjointedness/disentailment-of-<sup>79</sup>presencing—absolutising-  
identitive-constitutedness<sup>14><sup>20</sup>/epistemic-nonimmanence/flawed-epistemicity-relativism-  
determinism induced deratiocination-or-deratiocontiguity; wherein as of flawed  
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting<sup>3</sup>—for-  
conceptualisation <amplituding/formative-epistemicity>causality<sup>6</sup>—as-to-projective-  
totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-  
unreflexivity/relative-reflexivity—ontological-contiguity<sup>6</sup>, preconverging-or-dementing<sup>20</sup>—  
apriorising-psychologism representation is wrongly singularised/immanent while  
postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism representation is wrongly  
dissingularised/not-immanent. This actually points out why dialogical-  
inequivalence/intellectual-and-moral-inequivalence as of ‘apriorising-teleological-degradation-  
in~notional-discontiguity/epistemic-discontiguity<sup>63</sup>-<between—prior-shallow-  
supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-  
schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-  
aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-schema>’ is associated with  
sophistic/pedantic representations as knowledge as well as temporal manifestations of  
postlogism<sup>77</sup>-slantedness and conjugated-postlogism<sup>77</sup> manifestations including psychopathy  
and social-psychopathy as of the positivism—<sup>80</sup>procrpticism registry-worldview. While as of</sup>

human-subpotency temporal ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> we may be inclined to construe of the  
 notion of dialogical-equivalence-~~<as-to-psychologismic~apriorising/axiomatising/referencing-~~  
~~{of-‘prospectively-implicated-attendant-ontological-contiguity’~educed-~~  
~~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-~~  
~~postconverging-entailment,-in-self-becoming/self-conflatedness<sup>13</sup>/formative-supererogating>~~  
 as absolutely requisite, the fact is dialogical-equivalence-~~<as-to-~~  
~~psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-~~  
~~implicated-attendant-ontological-contiguity’~educed-~~  
~~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-~~  
~~postconverging-entailment,-in-self-becoming/self-conflatedness<sup>13</sup>/formative-supererogating>~~  
 cannot supersede existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-  
 epistemic-digression sublimating-validation/desublimating-invalidiation implications where its  
 eliciting is preconverging/postconverging-de-mentatively/structurally/paradigmatically flawed  
 for the simple reason that knowledge as of implied underlying supposedly coherent ontological-  
 commitment<sup>66</sup>-~~<implied—self-assuredness-of-ontological-good-~~  
~~faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-~~  
~~existential-reality>~~ as of ~~<amplituding/formative-epistemicity>~~causality<sup>9</sup>~~~as-to-projective-~~  
~~totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-~~  
~~unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~~ is all about existence-  
 potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression and not  
 about human sovereignty; in the sense that for instance gravity on earth as 9.8 m/s<sup>2</sup> doesn’t heed  
 to any human sovereignty exercise as of dialogue as the latter is only as pertinent as it

preconverging/postconverging–de-mentatively/structurally/paradigmatically implies an intermediative process for the deferred-outcome as to existence-potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-epistemic-digression but not otherwise, and as being subpotent with existence it is the human that has to ensure that its <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> coincides with existential-<disontologising/re-ontologising—aporeticism> veracity, such that where dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~duced-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}—postconverging-entailment,-in-self-becoming/self-conflatedness<sup>13</sup>/formative–supererogating> is wrongly implied and thus likely to undermine existence-potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-epistemic-digression what gives in is the false notion of dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~duced-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}—postconverging-entailment,-in-self-becoming/self-conflatedness<sup>13</sup>/formative–supererogating>.

This is equally reflected in the idea that the supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting<sup>3</sup>-for-conceptualisation of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is rather as of the implication of relative-ontological-completeness<sup>87</sup> associated with human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘duced-unlimitedness/existence-sublimating-naseence’<sup>253</sup> from the perspective of existence-potency<sup>39</sup>~sublimating–nascence,-disclosed-

from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-  
 normalcy/postconvergence/referentialism rather construed as of difference-conflatedness<sup>13</sup>-as-  
 to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-  
 prospective-<sup>6</sup> nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup>, and not  
 identitive-constitutedness<sup>14</sup>-as-‘epistemic-totality<sup>37</sup>’-dereification-in-dissingularisation-<as-to-  
 the-disjointedness/disentailment-of-<sup>79</sup> presencing—absolutising-identitive-constitutedness<sup>11</sup>><sup>29</sup>-  
 as-flawed-epistemicity-relativism-determinism<sup>49</sup> flawed projection of  
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting<sup>3</sup>-for-  
 conceptualisation by ‘mere-formulaic psychologising effect’, without ontological-veracity for  
 the manifested formulaic psychologising, due to the failure to factor in relative-ontological-  
 incompleteness<sup>88</sup> as of shallow human limited-mentation-capacity—as-subjecting-‘educated-  
 unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting  
 <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-  
 prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup>. Thus  
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting<sup>3</sup>-for-  
 conceptualisation of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, as of the-very-same-immanent-  
 existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-  
 epistemicity>totalising~purview-of-construal’ or <amplituding/formative-  
 epistemicity>totalising~devolved-purview-as-domain-of-construal-as-intrinsic-  
 reality/ontological-veridicality, rather points to the fact that <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> ‘is  
 not to be construed as accumulated/in-accumulation’ but that it is effectively ‘as recomposed

in prospective relative-ontological-completeness<sup>87</sup> as of ~~amplituding/formative-epistemicity~~-totalising~renewing-realisation/re-perception/re-thought since existence or purviews-of-existence ever always preconverging/postconverging~de-mentatively/structurally/paradigmatically remain the same and it is human-subpotency that is ever always undergoing its transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity not by cumulating but rather by ‘recomposuring construal of existence or purviews-of-existence’; and this further explains why secondnatured institutionalisation reasoning-from-results/afterthought, induced as from parrhesiastic messianic-reason/reasoning-through, will tend to act as if <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is accumulated/in-accumulation thus ending up beyond-the-consciousness-awareness-teleology<sup>99</sup> ~~of-preconverging-existential-extrication-as-of-existential-unthought~~<sup>6</sup> ‘instigating enframed apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting institutional-setups and <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> implications that are poorly amenable to ~~amplituding/formative-epistemicity~~-totalising~renewing-realisation/re-perception/re-thought’, and so preconverging/postconverging~de-mentatively/structurally/paradigmatically limiting the possibility of prospective human transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity but for the instigation of prospective parrhesiastic messianic-reason/reasoning-through beyond/overflowing such ~~preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing~~-existentialising—enframing/imprintedness-~~as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition~~. Critically just as ‘prospective intemporal-as-ontologically-veridical/ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ parrhesiastic seeding-promise of reasoning-through/messianic-reasoning <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as equivalence/correspondence antiakrasiatic-aspiration

ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ is associated with  
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting<sup>3</sup>—for-  
 conceptualisation as of affirmation/projection/assertion/notional~self-distantiation/dueness-  
 validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-  
 postconverging-or-dialectical-thinking<sup>2</sup>—apriorising-psychologism> of prospective relative-  
 ontological-completeness<sup>37</sup>-over unaffirmation/deprojection/deassertion/epistemic-  
 decadence/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-  
 measuring-<as-to-preconverging-or-dementing<sup>20</sup>—apriorising-psychologism> of prior relative-  
 ontological-incompleteness<sup>88</sup> as to existence-potency<sup>39</sup>~sublimating~nascence,-disclosed-from-  
 prospective-epistemic-digression <amplifying/formative~epistemicity>causality<sup>3</sup>~as-to-  
 projective-totalitative~implications-of-prospective-<sup>41</sup> nonpresencing,-for-explicating~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>61</sup>, likewise it is the case that  
 ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity<sup>64</sup>  
 reproducibility—mathesis/motif/throwness-disposition,—as~reproducibility-of-aestheticisation  
 seeding-misprising of reasoning-from-results/afterthought<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as  
 covert-pretence-of-equivalence/correspondence—antiakrasiatic-aspiration-ontological-  
 performance<sup>72</sup>-<including-virtue-as-ontology>’ is associated with ‘ontologically-flawed  
 denaturing<sup>16</sup> of supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting<sup>3</sup>—for-  
 conceptualisation’ construed herein as of ‘pseudo-edginess/pseudo-incisiveness’; as to the fact  
 that ‘pseudo-edginess/pseudo-incisiveness’, whether actively projected or passively insinuated  
 as of vocalisation/interjection/expletive intensification, beyond-the-consciousness-awareness-  
 teleology<sup>99</sup>-<of~preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup> is bound to  
 wrongly imply the ontological-veracity of the ‘pseudo-edginess/pseudo-incisiveness implied

supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting~for-  
 conceptualisation' as if as of affirmation/projection/assertion/notional~self-  
 distantiation/dueness-validating-logicising/suitable-measuringinstrument-validating-  
 measuring-<as-to-postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism> of  
 prospective relative-ontological-completeness<sup>87</sup> over  
 unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-  
 logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-  
 dementing<sup>90</sup>-apriorising-psychologism> of prior relative-ontological-incompleteness<sup>88</sup> as to  
 existence-potency<sup>39</sup>~sublimating~nascence,-disclosed-from-prospective-epistemic-digression  
 <amplifying/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-  
 prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup>. Pseudo-edginess/pseudo-incisiveness as such exploits the natural and  
 habitual human mental-reflex as of any given registry-worldview's/dimension's—<sup>83</sup>reference-of-  
 thought-for-social-functioning-and-accordance to systemically imply and attribute dialogical-  
 equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of- prospectively-  
 implicated\_attendant-ontological-contiguity }~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-  
 postconverging-entailment,-in-self-becoming/self-conflatedness<sup>13</sup>/formative-supererogating>  
 with regards to social-stake-contention-or-confliction as of apriorising-teleological-elevation-  
 in~notional-contiguity/epistemic-contiguity<sup>62</sup>-<profound-supererogation<sup>86</sup>-of-mentally-  
 aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema>. While this mental-reflex  
 is usually valid in most circumstances, however, in the specific circumstances of pseudo-  
 edginess/pseudo-incisiveness manifestation this is ontologically-flawed as the latter is in effect

rather in ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity<sup>63</sup>-  
<between—prior-shallow-supererogation<sup>96</sup>-of-mentally-  
aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema\_and\_prospective-profound-  
supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-  
schema>’ invalidating any such pretence of dialogical-equivalence-<as-to-  
psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
implicated\_attendant—ontological-contiguity ’~educated—  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
<imbued—notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-disentailment-by}-  
postconverging-entailment,-in-self-becoming/self-conflatedness<sup>13</sup>/formative—supererogating>.

Thus this rather undermines the natural and habitual human mental-reflex where it wrongly  
construes of the vocalisation/interjection/expletive intensification associated with such pseudo-  
edginess/pseudo-incisiveness as speaking of profound  
affirmation/projection/assertion/notional~self-distantiation/dueness-validating-  
logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-  
dialectical-thinking<sup>21</sup>—apriorising-psychologism> that is beyond contention-as-certain. Thus  
inducing destructuring-transitoriness<sup>19</sup>-as-of-deratiocination/deratiocontiguity as of the pseudo-  
edginess/pseudo-incisiveness manifestation of dissingularisation-<as-to-the-  
disjointedness/disentailment-of-<sup>75</sup> presencing—absolutising-identitive-  
constitutedness<sup>14</sup>><sup>29</sup>/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism  
instigated destructuring-transitoriness<sup>19</sup>-as-of-deratiocination/deratiocontiguity rather in  
preconverging-or-dementing<sup>20</sup>—apriorising-psychologism representation but now engaged in  
dialogical-equivalence-<as-to-psychologismic~apriorising/axiomatising/referencing- {of-  
‘prospectively implicated\_attendant—ontological-contiguity ’~educated—  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-

<imbued-notional~cogency>' }—conflatedness<sup>3</sup> -in-{preconverging-disentailment-by}-  
 posteconverging-entailment,-in-self-becoming/self-conflatedness<sup>3</sup>/formative-supererogating>  
 of contention as if of postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism  
 representation. Pseudo-edginess/pseudo-incisiveness is what explains beyond-the-  
 consciousness-awareness-teleology<sup>99</sup> -<of-preconverging-existential-extrication-as-of-  
 existential-unthought><sup>6</sup> narrators in 'apriorising-teleological-degradation-in-notional-  
 discontiguity/epistemic-discontiguity<sup>63</sup> -<between—prior-shallow-supererogation<sup>96</sup> -of-  
 mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema\_and\_prospective-profound-  
 supererogation<sup>96</sup> -of-mentally-aestheticised~postconverging/dialectical-thinking<sup>31</sup>—qualia-  
 schema>' engaging with interlocutors rather in temporal <amplituding/formative-  
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>  
 in preconverging-existential-extrication-as-of-existential-unthought as of  
 <amplituding/formative><sup>8</sup> wooden-language-<imbued—averaging-of-thought-<as-to-  
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-  
 'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>},  
 wherein the last narratives as of pseudo-edginess/pseudo-incisiveness induces ontologically-  
 flawed sense of <amplituding/formative-epistemicity>totalising~ratiocontiguity/ratiocination-  
 as-referentialism—'implied\_attendant\_ontological-contiguity<sup>67</sup>'~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>'<sup>40</sup> in the interlocutor notwithstanding the postlogic-backtracking-  
 <iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'><sup>76</sup>, as what is always pertinent  
 for the narrator is the pseudo-rationalising of all prior narratives into-and-as-of the last  
 narrative(s). The more simplistic example of such pseudo-edginess/pseudo-incisiveness is with  
 the childhood psychopathy example of spilling water on a chair and accusing another and the  
 dragging out of its postlogism<sup>77</sup>-slantedness narratives as the simpler/uncomplexified

representation of the adult psychopathy postlogism<sup>77</sup>-slantedness mental-disposition, and this further points to the <sup>80</sup>procrypticism-or-disjointedness-as-of-<sup>83</sup>reference-of-thought <amplituding/formative-epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> when such pseudo-edginess/pseudo-incisiveness phenomenon is rather at the level of maturation/indirectness/spatialisation/credulity/craftiness associated with adult psychopathy and associated social psychopathy, or as we can appreciate as of human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor manifestations of sophistic/pedantic dispositions social eliciting of <amplituding/formative><sup>8</sup> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>) as of social-stake-contention-or-confliction, beyond-the-consciousness-awareness-teleology<sup>99</sup> <of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup> whether with traditional witchdoctors, the sophists, medieval-pedants or in-many-ways pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>7</sup> } today. Thus a given prospective relative-ontological-completeness<sup>87</sup> registry-worldview/dimension supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting —for—conceptualisation as of ‘notional~singularisation-<as-to-the-nondisjointedness/entailment-of-

prospective-<sup>6</sup> nonpresencing<sup>92</sup> projected epistemic-immanence/veridical-epistemicity-  
 relativism-determinism', by its implied 'apriorising-teleological-thresholding—as-teleological-  
 framework/narrative-framework of contextualising/existentialising/instantiative-devolving-  
 meaningfulness', operantly reflects the prior relative-ontological-incompleteness<sup>88</sup> registry-  
 worldview/dimension 'shiftiness-of-the-Self'<sup>91</sup> as of a 'reifying gesturing/accounting—of-  
 epistemic-phenomenalism that is-not-to-be-drag-in/commingle-with the prior relative-  
 ontological-incompleteness<sup>88</sup> registry-worldview's/dimension's  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting social-  
 stake-contention-or-confliction <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of its pseudo-  
 edginess/pseudo-incisiveness <amplituding/formative-epistemicity>causality ~as-to-  
 projective-totalitative-implications-of-prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>97</sup>'; as reflected by the fact that  
 positivising or prospective notional~<sup>18</sup>deprocrypticism  
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting <sup>3</sup>—for-  
 conceptualisation rather construe respectively non-positivising or procrypticism as of  
 apriorising-teleological-degradation-in~notional-discontiguity/epistemic-discontiguity<sup>63</sup> -  
 <between—prior-shallow-supererogation<sup>96</sup> -of-mentally-  
 aestheticised~preconverging/dementing<sup>90</sup>—qualia-schema\_and\_prospective-profound-  
 supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>91</sup>—qualia-  
 schema> as to invalidate the <amplituding/formative><sup>8</sup> wooden-language-(imbued—averaging-  
 of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -  
 as-of-'nondescript/ignorable-void '<sup>9</sup>-with-regards-to-prospective-apriorising-implications> }  
 mental-reflex of dialogical-equivalence-<as-to-  
 psychologismic~apriorising/axiomatising/referencing- {of-'prospectively-

implicated\_attendant-ontological-contiguity ' ~duced-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' } — conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}-  
 postconverging-entailment, -in-self-becoming/self-conflatedness<sup>13</sup> /formative-supererogating>  
 pointing rather to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring  
 <amplituding/formative-epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-  
 prospective-<sup>6</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup> to be reflected by the prospective  
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting<sup>3</sup> -for-  
 conceptualisation, but then this equally implies the destructuring-threshold-(uninstitutionalised-  
 threshold<sup>62</sup> /presublimating-desublimating-decisionality)~of-ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>/morality/ethics/justice/etc. is effectively prone to a general  
 <amplituding/formative><sup>8</sup> wooden-language-(imbued—averaging-of-thought-<as-to-  
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-  
 'nondescript/ignorable-void ' -with-regards-to-prospective-apriorising-implications> }  
 disposition predisposed to forego 'true-ontology—as-of-Being-development/ontological-  
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-  
 meaningfulness-and-teleology ' for a <amplituding/formative><sup>8</sup> wooden-language-(imbued—  
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-  
 teleology -as-of-'nondescript/ignorable-void ' -with-regards-to-prospective-apriorising-  
 implications> } as of its <amplituding/formative-epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> beyond-the-consciousness-awareness-  
 teleology<sup>99</sup> -<of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup>. It has  
 always been the case that <cumulating/recomposuring~attendant-ontological-contiguity >-

successive registry-worldviews/dimensions secondnatured institutionalisations as instigated as  
 from human ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-  
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-  
 existential-reality parrhesiastic askesis-or-acumen’ have to contend as of social-stake-  
 contention-or-confliction with corresponding sophistic/pedantic eliciting of  
 <amplifying/formative><sup>8</sup> wooden-language-⟨imbued—averaging-of-thought-⟨as-to-  
 leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-  
 ‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>⟩ whether  
 as traditional witchdoctors, the sophists, medieval-pedants or in-many-ways  
 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-  
 ⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-  
 <amplifying/formative—epistemicity>totalising~in-relative-ontological-completeness } today,  
 with the requisite intemporal-as-ontological reifying <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as to  
 existence-potency<sup>39</sup>~sublimating—nascence,-disclosed-from-prospective-epistemic-digression  
 <amplifying/formative—epistemicity>causality<sup>7</sup> ~as-to-projective-totalitative—implications-of-  
 prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup> over-time/crossgenerationally inducing the positive opportunism  
 untenability that overcomes such ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-  
 faith/inauthenticity<sup>64</sup> reproducibility—mathesis/motif/throwness-disposition,—as-  
 reproducibility-of-aestheticisation seeding-misprising of reasoning-from-results/afterthought  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as covert-pretence-of-equivalence/correspondence—  
 antiakrasitic-aspiration-ontological-performance<sup>72</sup>-⟨including-virtue-as-ontology>’; and in  
 this regards, the futural possibility of developing-and-cumulating the capacity-and-template for  
 the renewed and more profound <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> infrastructure as of Being-  
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-

infrastructure-of- meaningfulness-and-teleology of prospective notional~<sup>18</sup>deprocrpticism preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought,-as-to-<sup>32</sup><amplituding/formative-epistemicity>growth-or-conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism in notionally overcoming human ‘shiftiness-of-the-Self<sup>91</sup>’ is effectively not beyond human collective contemplation reflected as of human ‘projective-totalitative’ notional~<sup>18</sup>deprocrpticism protensive self-consciousness perspective predisposed to devalue our <sup>80</sup>procrpticism—or-disjointedness-as-of-<sup>83</sup>reference-of-thought occlusive self-consciousness <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>. Contrary to the ontologically-flawed implications of identitive-constitutedness<sup>14</sup>-as-‘epistemic-totality<sup>37</sup>’-dereification-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>><sup>29</sup>-as-flawed-epistemicity-relativism-determinism<sup>22</sup> in reflecting that human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as implied by the relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> is rather ad-hoc and disparate across cultures-as-sovereign-constructs-not-constrained-existentially-as-of supposedly coherent ontological-commitment<sup>66</sup> <implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality>, a <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>6</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> construal as difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup> of human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> reflects the relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-

institutionalisation-process<sup>68</sup> implied connectedness of human<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>  
 as constrained-existentially-as-of supposedly coherent ontological-commitment<sup>66</sup> ~~<implied—  
 self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-  
 mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality>~~ thus developing as of  
 relative-ontological-completeness<sup>87</sup> ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. implications of human limited-mentation-capacity-  
 deepening—as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-  
 sublimating-nascence<sup>233</sup>. It is this ~~<amplituding/formative-epistemicity>~~causality<sup>9</sup>~as-to-  
 projective-totalitative-implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> construal of human  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> ‘constrained-existentially-as-of-its supposedly coherent  
 ontological-commitment<sup>66</sup> ~~<implied—self-assuredness-of-ontological-good-  
 faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-  
 existential-reality>~~ as of ~~<amplituding/formative-epistemicity>~~causality<sup>9</sup>~as-to-projective-  
 totalitative-implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’ that effectively validates the  
 ‘epistemic-veracity of notional~singularisation-~~<as-to-the-nondisjointedness/entailment-of-  
 prospective-<sup>61</sup> nonpresencing>~~<sup>92</sup> projected epistemic-immanence/veridical-epistemicity-  
 relativism-determinism’; wherein the notion of ‘relative-ontological-incompleteness<sup>88</sup>/relative-  
 ontological-completeness<sup>87</sup> ~~-<sublimating~referencing/registering/decisioning,—as-self-  
 becoming/self-conflatedness<sup>1</sup> /formative-supererogating-<projective/reprojective—  
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-  
 ontological-normalcy/postconvergence>~~’ as to human-and-social-expectations/anticipations—  
 metaphoricity<sup>57</sup>—as-preconverging/postconverging—rede-  
 mentating/restructuring/reparadigming—psychologism<sup>89</sup> of ontological-performance<sup>72</sup>-

<including-virtue-as-ontology>’ captures the entire possibilities of human <sup>56</sup>meaningfulness-  
 and-teleology<sup>99</sup> ontological-performance<sup>72</sup>-<including-virtue-as-ontology>, and as such a  
 <amplituding/formative-epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-  
 prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup> construal reflects overall reifying-and-empowering-reflexivity-of-  
 ecstatic-existence-as-panintelligibility/panreflexivity<sup>73</sup> -(existentially-imbued-and-educing-  
 <{epistemic-totalising }hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-  
 acutely,-{decompulsing}delinearity~for-cogency>-epistemic-perspective-of-  
 projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-  
 referencing~conceptualisation,-as-herein-specifically-relevant-to-human-subpotency) as of  
 ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-  
 coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-  
 of-embodied-consciousness’. It is this <amplituding/formative-epistemicity>causality<sup>9</sup> ~as-to-  
 projective-totalitative-implications-of-prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> construal that allows for  
 intelligibility and renewing-intelligibility to arise in the first place as of relative-ontological-  
 completeness<sup>87</sup>. This ‘intelligibility and renewing-intelligibility’ arises from  
 ‘<amplituding/formative-epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-  
 prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup> apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in-{preconverging-disentailment-by}-  
 postconverging-entailment of construal-and-reconstrual of ‘implicated\_attendant-ontological-  
 contiguity<sup>67</sup>?~educed-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> as of human limited-mentation-capacity-deepening—as-  
 subjecting limitedness/human-subpotency to ‘~~duced-unlimitedness/existence-sublimating-  
 nascence~~<sup>253</sup> <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—  
 unenframed/re-ontologising~conceptualisation’, and not as ontologically-flawed  
 atomising/taking-to-pieces ~~apriorising/axiomatising/referencing- {of- ‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup>-in-preconverging-entailment~~ rather as of  
 elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-  
 elucidation-outside—‘~~prospectively-implicated\_attendant-ontological-contiguity<sup>67</sup>’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>. The validation of the epistemic-totalitative<sup>36</sup> nature of  
 existential-<disontologising/re-ontologising—aporeticism> <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
 as of ‘relative-ontological-incompleteness<sup>88</sup>/relative-ontological-completeness<sup>87</sup>—  
 <sublimating~referencing/registering/decisioning,—as-self-becoming/self-  
 conflatedness<sup>12</sup>/formative-supererogating-<projective/reprojective—aestheticising-re-motif-  
 and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-  
 normalcy/postconvergence>’ as to human-and-social-expectations/anticipations—  
 metaphoricity<sup>57</sup>—as-preconverging/postconverging—rede-  
 mentating/restructuring/reparadigming—psychologism<sup>89</sup> of ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>’ is much more directly obvious in the natural sciences which do  
 not imply any inherent splitting/disparateness of intrinsic-reality but rather points to a  
 <amplifying/formative-epistemicity>causality<sup>9</sup>-as-to-projective-totalitative-implications-of-  
 prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—~~

ontological-contiguity<sup>67</sup> construal of ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ in their knowledge  
<sup>45</sup>foregrounding\_\_entailment-<in-succession-of-profound-supererogation<sup>96</sup>>-<postconverging-narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup>’-in-reflecting-‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>77</sup>’;-as-operative-notional~<sup>18</sup>deprocrypticism) schemes. The underlying explanation for disparateness here is effectively construed as a question of the implications of ‘relative-ontological-incompleteness<sup>88</sup>/relative-ontological-completeness<sup>87</sup>’  
 <sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness<sup>1</sup>/formative-supererogating-<projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence> as to human-and-social-expectations/anticipations—metaphoricity<sup>57</sup>-as-preconverging/postconverging-rede-mentating/restructuring/reparadigming-psychologism<sup>89</sup> of ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ wherein varying ontologically-flawed superfluous, superstitious, mystical and cultic interpretations of the natural world <amplituding/formative-epistemicity>totalising~devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality speaks rather of states of relative-ontological-incompleteness<sup>88</sup> and the prospective possibility of ontologically-veridical grander unifying scientific explanation of the natural world <amplituding/formative-epistemicity>totalising~devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality speaks rather of relative-ontological-completeness<sup>87</sup>. Such <amplituding/formative-epistemicity>causality<sup>9</sup>-as-to-projective-totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-

unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> construal points out that disparateness of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as often wrongly projected in many a social domain-of-study is not an inherently sovereign notion as to the fact that construal as of relative-ontological-incompleteness<sup>88</sup> cannot be ‘qualified as sovereign and beyond the countenance of its ontological-veracity as from relative-ontological-completeness<sup>87</sup> perspective’ given that all human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> are of supposedly coherent ontological-commitment<sup>66</sup>—  
 <implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging—de-  
 mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality> as so-reflected by its self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging—de-  
 mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’; such that while recognising the human-subpotency epistemic-veracity perspective of say a given social-setup attributing an ailment to say magic, this doesn’t override the notion of inherent ontological-veridicality as to existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-notional~projective-perspective wherein modern society in relative-ontological-completeness<sup>87</sup> attributes the ailment to say flu. In other words, sovereign commitments, recognised as of <sup>48</sup>human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>, do not override the pre-eminence of supposedly coherent ontological-commitment<sup>66</sup>—<implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging—de-  
 mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality> as to existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-notional~projective-perspective, in which case no human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity will be possible. Stated another way, if Einstein’s or Bohr’s seminal theories were viewed say unfavourably by the physics community

of their time as of their sovereign predisposition, that wouldn't annul the ontological-veracity of their theories even if Einstein or Bohr were to acquiesce to that sovereign predisposition over their own theories, for the simple reason that knowledge is constructed as of the absolute dominance of intrinsic-reality as to existence-potency<sup>39</sup> ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression over the mortals that we as human beings are in order for transcendence-and-sublimity/sublimation/supererogatory~de-mentativity to be possible; and that reality with respect to knowledge doesn't speak of totalitarianism as will often be sophistically usurped when it comes to the <sup>7</sup>blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out> of the social domain-of-study, as the charge of totalitarianism can only apply with respect to sovereign choice. Further a <amplituding/formative-epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-<sup>9</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> construal equally points out that the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’ or any <amplituding/formative-epistemicity>totalising~devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality does not imply the preconverging/postconverging-de-mentative/structural/paradigmatic change of existence-as-of ‘implicated\_attendant—ontological-contiguity<sup>67</sup>?~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup> but rather that change is the outcome of human limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency to-‘educated-unlimitedness/existence-sublimating-nascence’<sup>233 55</sup> maximalising-recomposuring-for-relative-ontological-completeness<sup>37</sup>—unenframed/re-ontologising~conceptualisation involving <sup>15</sup>de-mentation-(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-

or-attributive-dialectics) of prospective postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-  
 psychologism representation and prior preconverging-or-dementing<sup>20</sup>-apriorising-psychologism  
 representation; with the implication here that the issue of knowledge is all about developing  
 human-subpotency towards existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-  
 prospective-epistemic-digression. The apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-  
 postconverging-entailment of ‘implicated\_attendant-ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> in the natural sciences is often poorly perceived inherently  
 because of their subject-matter/domain-of-study implicated nature of philosophical depth of  
 contemplation as of ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-  
 inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-  
 intuition-or-foresight-as-of-embodied-consciousness’; such that it is often wrongly construed in  
 atomising/taking-to-pieces apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup>-in-preconverging-entailment as of  
 elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-  
 elucidation-outside—‘prospectively-implicated\_attendant-ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> but with little consequence since such an atomising/taking-to-  
 pieces apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-  
 ontological-contiguity’~educated-

~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity–  
 <imbued–notional~cogency>’ }—constitutedness<sup>14</sup>—in—preconverging—entailment~~ is generally  
 an ontologically-flawed afterthought reflection/contemplation whereas operantly beyond-the-  
 consciousness-awareness-teleology<sup>99</sup> ~~-<of—preconverging-existential-extrication-as-of-  
 existential-unthought>~~<sup>5</sup> scientists generally adopt an ~~apriorising/axiomatising/referencing- {of-  
 ‘prospectively\_implicitated\_attendant\_ontological-contiguity\_ ’~educated–  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity–  
 <imbued–notional~cogency>’ }—conflatedness<sup>13</sup>—in—{preconverging—disentailment—by}—  
 postconverging—entailment~~ of ~~‘implicitated\_attendant\_ontological-contiguity<sup>67</sup>’~educated–  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity–  
 <imbued–notional~cogency>’<sup>40</sup>~~ posture. The reality of ~~apriorising/axiomatising/referencing-  
 {of-‘prospectively\_implicitated\_attendant\_ontological-contiguity\_ ’~educated–  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity–  
 <imbued–notional~cogency>’ }—conflatedness<sup>13</sup>—in—{preconverging—disentailment—by}—  
 postconverging—entailment~~ here is validated by the fact that ‘abstract scientific notions are not  
 the point-of-departure of scientists contemplation’ as they are rather ‘delved in  
 ‘implicitated\_attendant\_ontological-contiguity<sup>67</sup>’~educated–  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity–  
 <imbued–notional~cogency>’<sup>40</sup> in ~~<amplituding/formative–epistemicity>causality’~as-to-  
 projective-totalitative—implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>  
 apriorising/axiomatising/referencing- {of-‘prospectively\_implicitated\_attendant\_ontological-  
 contiguity\_ ’~educated–  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity–  
 <imbued–notional~cogency>’ }—conflatedness<sup>13</sup>—in—{preconverging—disentailment—by}—~~

~~postconverging-entailment~~ to then reflect abstract scientific notions as knowledge-  
reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
~~prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
~~implicated\_attendant-ontological-contiguity ’~educed-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—conflatedness<sup>3</sup> -in- {preconverging-disentailment-by}-  
~~postconverging-entailment}>~~ or depart from ‘~~implicated\_attendant-ontological-  
contiguity<sup>67</sup>~educed-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup> already reified abstract scientific notions to then reflect further  
abstract scientific notions in knowledge-reification~gesturing-and-accounting—of-epistemic-  
phenomenalism-<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-  
‘prospectively-implicated\_attendant-ontological-contiguity ’~educed-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—conflatedness<sup>3</sup> -in- {preconverging-disentailment-by}-  
~~postconverging-entailment}>~~. For instance, we can appreciate that physics never establish any  
absolute atomising/taken-into-pieces notion of say atoms, space, time, energy, etc. on which it  
merely then go on to be constituting<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>/knowledge as physics  
knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
~~prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
~~implicated\_attendant-ontological-contiguity ’~educed-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—conflatedness<sup>3</sup> -in- {preconverging-disentailment-by}-  
~~postconverging-entailment}>~~. Rather we can better appreciate the occurrence of knowledge-  
reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-~~~~~~~~~~

prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>3</sup> -in- {preconverging-disentailment-by}-  
 postconverging-entailment> as of <amplituding/formative-epistemicity>causality<sup>9</sup> ~as-to-  
 projective-totalitative-implications-of-prospective-<sup>6</sup> nonpresencing,-for-explicating-relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> construal in the sense that our  
 ordinary thought process itself is as of <amplituding/formative-  
 epistemicity>totalising/circumscribing/delineating ‘implicated\_attendant-ontological-  
 contiguity<sup>67</sup>?~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> construal of notions like space, time, force, etc. with no  
 absolutely given point of atomising/taking-to-pieces apriorising/axiomatising/referencing- {of-  
 ‘prospectively-implicated\_attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup> -in- preconverging-entailment even when  
 we may harbour such a confusion, and likewise the development of theories say Cartesian,  
 Newtonian, Einsteinian, String theory, etc. are equally <amplituding/formative-  
 epistemicity>totalising/circumscribing/delineating as to the fact that these imply various ways  
 of reconceptualising the notions of space, time, force, etc. as of the precedence of  
 <amplituding/formative-epistemicity>-totalising~renewing-realisation/re-perception/re-  
 thought of ‘implicated\_attendant-ontological-contiguity<sup>67</sup>?~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> of such notions like space, time, force, etc. in  
 <amplituding/formative-epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-

~~prospective-<sup>61</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—~~

~~ontological-contiguity<sup>67</sup>~~

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

~~implicated\_attendant-ontological-contiguity ’~educed—~~

~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~

~~<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}—~~

~~postconverging-entailment~~ to then articulate their abstract/theoretical notions/conceptualisations

of space, time, force, etc.; thus there isn’t any absolutely identitive atomising/taking-to-pieces

notions of space, time, force, etc. which are ‘constituted once-and-for-all to later on build/reify

physics knowledge as of progressive constituting’ but rather physics knowledge is always of

epistemic-totalising<sup>33</sup>~resubjecting\_or\_totalising-entailing~reconstrual-<of-the-

~~whole/purview-of-the-whole/oneness-of-ontology>~~ of ‘the-very-same physics notions and their

derived implications of new notions’ as of ‘~~implicated\_attendant-ontological-~~

~~contiguity<sup>67</sup>?~educed—~~

~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~

~~<imbued-notional~cogency>’<sup>40</sup> in apriorising/axiomatising/referencing- {of-‘prospectively-~~

~~implicated\_attendant-ontological-contiguity ’~educed—~~

~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~

~~<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}—~~

~~postconverging-entailment~~ involving human limited-mentation-capacity-deepening—as-

~~subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating-~~

~~nascence<sup>253</sup> hermeneutics in avoiding-and-superseding any <sup>79</sup>presencing—absolutising-~~

identitive-constitutedness<sup>14</sup>. We can appreciate that the atomising/taking-to-pieces disposition

that is often wrongly sought in other domains-of-study is often ontologically-flawed because it

fails to see that the ‘more elaborate panintelligibility/panreflexivity<sup>73</sup>—effusing/ecstatic-inlining

nature of ‘~~implicated\_attendant-ontological-contiguity<sup>67</sup>?~educed—~~

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> in epistemic-conflatedness<sup>13</sup> in their domains-of-study’ implies  
 that their knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}-  
 postconverging-entailment> should increasingly be explicitly totalising-entailing/nested-  
 congruence as to the hermeneutics involved in avoiding-and-superseding any<sup>79</sup> presencing—  
 absolutising-identitive-constitutedness<sup>14</sup>, as even the natural sciences are implicitly  
 epistemically totalising-entailing by the mere fact of the ‘precedence of ‘implicated\_attendant-  
 ontological-contiguity<sup>67</sup>’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> in <amplituding/formative-epistemicity>causality’~as-to-  
 projective-totalitative-implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> in epistemic-conflatedness<sup>13</sup> to  
 which their abstract notions are aligned’ as well as so-implicit by their  
<sup>45</sup> foregrounding\_\_entailment-<in-succession-of-profound-supererogation<sup>96</sup>>-{postconverging-  
 narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal/unenframing/re-  
 ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup>’-in-reflecting-  
 ‘immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’;-as-operative-  
 notional~<sup>18</sup> deprocrypticism} orientations which drives their knowledge-reification~gesturing-  
 and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educed-

~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’ }—conflatedness<sup>13</sup> -in-~~{preconverging–disentailment–by}~~  
~~postconverging–entailment~~ for unification as of notional-contiguity/epistemic-contiguity<sup>62</sup>—  
 <profound–supererogation<sup>96</sup>–of–mentally–aestheticised~postconverging/dialectical–thinking –  
 qualia–schema> (as not just an idle quest). This misconstrual is further reflected by the fact that  
 the life sciences (as of their axiomatic-construct ‘apriorising–teleological–thresholding–as–  
 teleological–framework/narrative–framework of contextualising/existentialising/instantiative–  
 devolving–meaningfulness’) have a more inherently elaborate  
 panintelligibility/~~panreflexivity~~<sup>73</sup>—effusing/ecstatic–inlining nature of ‘~~implicated–attendant–~~  
 ontological–contiguity<sup>67</sup>’~educated–  
~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup> supervening–conflatedness<sup>13</sup> thus rendering its methodology  
 more explicitly totalising–entailing and teleological even as it is often naively and wrongly  
 construed as a ‘relatively weaker natural science’ from a naïve epistemic  
 apriorising/axiomatising/referencing–{of–‘~~prospectively–implicated–attendant–ontological–~~  
 contiguity ’~educated–  
~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’ }—constitutedness<sup>14</sup>–in–~~preconverging–entailment~~ perspective.  
 This underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating  
 ‘~~implicated–attendant–ontological–contiguity~~<sup>67</sup>’~educated–  
~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup> insight reflects ecstatic–existence’s supervening–  
 conflatedness<sup>13</sup> as to overall reifying–and–empowering–reflexivity–of–ecstatic–existence–as–  
 panintelligibility/~~panreflexivity~~<sup>73</sup>–<existentially–imbued–and–educing–<epistemic–  
~~totalising~~<sup>3</sup> hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re–acutingly,–

~~{decompulsing} delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—~~  
~~aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,-~~  
~~as-herein-specifically-relevant-to-human-subpotency});~~ wherein inherently ‘more immediate  
epistemically constrained to ~~<amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-~~  
~~totalitative-implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-~~  
~~unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’~~ domains-of-study like physics and  
the natural sciences generally are of a less elaborate ‘~~implicated\_attendant-ontological-~~  
~~contiguity<sup>67</sup>~educated-~~  
~~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency><sup>40</sup> conceptualisation nature in epistemic-conflatedness<sup>13</sup> and can~~  
thus be ontologically-falsely be perceived as being of atomising/taking-to-pieces epistemic  
~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-~~  
~~contiguity ’~educated-~~  
~~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—constitutedness<sup>14</sup> in preconverging-entailment~~ while  
inherently ‘less immediate epistemically constrained to ~~<amplituding/formative-~~  
~~epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-~~  
~~<sup>61</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-~~  
~~contiguity<sup>67</sup>’~~ domains-of-study like the social domains-of-study are more of an elaborate  
‘~~implicated\_attendant-ontological-contiguity<sup>67</sup>~educated-~~  
~~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency><sup>40</sup> conceptualisation nature in epistemic-conflatedness<sup>13</sup> that~~  
speaks to the need for their appropriate totalising-entailing ~~{epistemic-~~  
~~totalising<sup>33</sup>};~~ hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
~~{decompulsing} delinearity~for-cogency~~ depth of ontological-construal, and in both cases in reflecting

the implications of human limited-mentation-capacity-deepening—as subjecting-  
 limitedness/human-subpotency-to-‘educated-unlimitedness/existence-sublimating-nasence’<sup>2,33</sup>  
 hermeneutics involved in avoiding-and-superseding any <sup>79</sup>presencing—absolutising-identitive-  
 constitutedness<sup>14</sup> for construing their veridical <sup>46</sup>historiality/ontological-  
 eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-  
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>. In-many-ways  
 the natural sciences by the immediate constraining of their <amplituding/formative-  
 epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-  
<sup>3</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>6</sup> implicitly avoid atomising/taking-to-pieces apriorising/axiomatising/referencing-  
 {of-‘prospectively-implicated-attendant-ontological-contiguity’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup> in preconverging-entailment but the  
 misunderstanding that their knowledge-reification~gesturing-and-accounting—of-epistemic-  
 phenomenalism-<in-prospective-psychologismic~apriorising/axiomatising/referencing-  
 {of-‘prospectively-implicated-attendant-ontological-contiguity’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in {preconverging-disentailment by}-  
 postconverging-entailment> is effectively as of atomising/taking-to-pieces  
 apriorising/axiomatising/referencing-  
 {of-‘prospectively-implicated-attendant-ontological-  
 contiguity’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup> in preconverging-entailment in other  
 domains-of-study ends up having naïve and distortive effects on such domains-of-study  
 knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-

~~prospective psychologism~apriorising/axiomatising/referencing- {of- 'prospectively-  
 implicated- attendant- ontological- contiguity ' ~duced-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity- contiguity-  
 <imbued- notional~ cogency>' }—conflatedness -in- {preconverging- disentanglement- by}-  
 postconverging- entailment}~~ and particularly so with regards to the development of their self-  
 conscious philosophical depth of contemplation as of 'coherence/contiguity-of-superseding-  
 oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-  
 as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness'. It is herein  
 contended that this poor self-conscious philosophical depth of contemplation as of  
 'coherence/contiguity-of-superseding- oneness-of-ontology-implied-as-of-inherent-existence-  
 coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-  
 of-embodied-consciousness' is the preconverging/postconverging- de-  
 mentatively/structurally/paradigmatically defining issue of many of the social domains-of-study  
 today, as in effect many such domains are turned into technicality as of institutional-being-and-  
 craft sterile/anecdotal imprimatur, 'fallback to unquestioned/dogmatic normativities' and  
 'habituated dispositions' which priorly enframed subject-matters and institutional-setups  
 preconverging/postconverging- de-mentatively/structurally/paradigmatically stifle the  
 possibility for conceptualisation as to existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-  
 from-prospective-epistemic-digression sublimating-validation/desublimating-invalidation  
 implications beyond their conventioning-referencing <preconverging~'motif-and-  
 apriorising/axiomatising/referencing'-entailing>-existentialising—enframing/imprintedness-  
 <as-to- historicity-tracing— in-presencing- hyperrealisation/hyperreal-transposition), so-  
 implied as of the perspective of notional~<sup>18</sup>deprocrypticism prospective 'true-ontology—as-of-  
 Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-  
 development-as-infrastructure-of- meaningfulness-and-teleology '. Thus existence's overall

reifying-and-empowering-reflexivity-of-ecstatic-existence-as-  
 panintelligence/panreflexivity<sup>73</sup> -⟨~~existentially imbued and educating~~ ← {epistemic-  
 totalising<sup>3</sup> } hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutely, -  
 {decompulsing} delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—  
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,-  
 as-herein-specifically-relevant-to-human-subpotency) implies the ‘primacy of a  
 <amplituding/formative-epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-  
 prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup> basis for conception due to human <amplituding/formative-  
 epistemicity>-totalising~thrownness-in-existence<sup>35</sup>’ as ‘existence doesn’t wait for the human to  
 incrementally have the complete picture’ and thus it is the ‘human subject who has to aspire  
 maximalisingly to conform-as-of-its-self-consciousness-growth with existence in a  
 <amplituding/formative-epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-  
 prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup> conception’, and this further indicts our traditional conception of  
 induction as being epistemically incremental wrongly construed as of <sup>51</sup>incrementalism-in-  
 relative-ontological-incompleteness<sup>88</sup> —enframed/disontologising~conceptualisation that  
 underlies dispositions for <amplituding/formative-epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> because of ‘failure to draw  
 <amplituding/formative-epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-  
 prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup> as of displacement/decentering-of-the-human-subject and wrongly  
 construing <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> situations as of  
 absolute/absolutising grounding’, whereas in reality human <amplituding/formative-  
 epistemicity>-totalising~thrownness-in-existence<sup>35</sup> rather points out that the epistemic-veracity

of induction is rather as of ‘maximalising ~~<amplituding/formative-epistemicity>~~causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>01</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’ (which is rather as of epistemic-totalising<sup>33</sup>~resubjecting\_or\_totalising-entailing~reconstrual-<of the whole/purview of the whole/oneness of ontology> of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as to ~~<amplituding/formative-epistemicity>~~-totalising~renewing-realisation,-re-perception,-re-thought-in-epistemic-conflatedness<sup>13</sup> with regards to successive inductions) rightly construed as of <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation and ‘totalitatively involving human limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency to-‘~~duced-unlimitedness/existence-sublimating-nasence~~<sup>2,53</sup>’ with displacement/decentering-of-the-human-subject; and such a misconstruing of the effective notion of induction speaks of an ‘ontologically-flawed modern positivistic academicism proceduralism reflex of <sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation’ that misses-out-on and ends up pruning-and-~~<preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>~~-existentialising—enframing/imprintedness-~~<as-to-<sup>4</sup> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>~~ the natural human ~~<amplituding/formative-epistemicity>~~causality<sup>0</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>0</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> construal predisposition. The specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility/panreflexivity<sup>73</sup> -~~<existentially-imbued-and-educing-<epistemic-totalising<sup>33</sup>: hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-{decompulsing} delinearity~for-cogency>~~-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,-

as herein specifically relevant to human subpotency), reflecting human underlying supposedly coherent ontological-commitment<sup>66</sup> <implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging—de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality>, is ultimately potentiated as of human ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event<sup>38</sup> reasoning-through/messianic-reasoning’ as of the ‘seeding promise of human-subpotency ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. equivalence/correspondence with the full-potency-of-existence’s~sublimating—nascence-as-of-its-coherence/contiguity’, as this drives epistemic-ricochettingly/transepistemically the relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology’ in developing successive<sup>83</sup> reference-of-thought reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation reflecting human successive self-consciousness/construction-of-the-Self that transcendently-and-sublimely transform human-reflexivity-in-ecstatic-existence so-construed as of<sup>48</sup> human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing<sup>91</sup>>; wherein we can appreciate that the instigation of<sup>103</sup> universalising-idealisation<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> infrastructure or subsequent positivising/rational-empiricism<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> infrastructure transform human potentiation construed as ‘human-subpotency convergence to existence’ with regards respectively to the specific base-institutionalisation or rational-empiricism/positivism self-consciousness/construction-of-the-Self implied as of the specific Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-

development-as-infrastructure-of- meaningfulness-and-teleology . This self-consciousness/construction-of-the-Self notion is what deflates such ‘issues implied with regards to human sovereign options/choice or freewill’ and ‘issues of natural determinism beyond human sovereign options/choice or freewill’, as human self-consciousness/construction-of-the-Self as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology implies ‘induced human potentiation of sovereign options/choice or freewill that invalidate natural determinism’. In this regards we can appreciate for instance that with the positivism/rational-empiricism modern society’s disease theory, parents failing to figure out that a baby is likely to get sick if kept in dirty surroundings due to bacteria and germs as well that high temperature is a sign that the baby needs medical care, such that were it to be established that the baby develops a serious medical condition because of such failure of parental care then the human potentiation of freewill of the parents is engaged with regards to the parents responsibilities as of the self-consciousness/construction-of-the-Self implied as of our positivism/rational-empiricism Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , however, supposed a similar situation arises in a non-positivistic social-setup with the parents acting that way because of say animistic beliefs that are utterly normal in the given animistic social-setup then it is difficultly the case that the human-potentiation of freewill of the parents is engaged with regards to their responsibilities as of the self-consciousness/construction-of-the-Self implied as of their non-positivism/animistic Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology (as the relative-ontological-incompleteness<sup>88</sup> in the latter case renders it as an ‘ought indeterminacy’ while the relative-ontological-completeness<sup>87</sup> in the former case renders it as an ‘is determinacy’); but then, a general underlying human potentiation of freewill of all humans is engaged passively to

the effect that prospective relative-ontological-completeness<sup>87</sup> inducing prospective self-consciousness/construction-of-the-Self reflected as of **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology** in deflating human vices-and-impediments<sup>105</sup>, necessarily warrants all humans to effectively aspire-for/be-receptive-to prospective relative-ontological-completeness<sup>87</sup>. And such a more broad construal of freewill and natural determinism implications can be contemplated as elaborated elsewhere herein with regards to akrasia-susceptibility-or-akrasiatic-drag complex; thus akrasia-susceptibility-or-akrasiatic-drag complex further implies that the very state of unwariness with respect to prior relative-ontological-incompleteness<sup>88</sup> as of a nihilistic disposition is preconverging/postconverging—de-mentatively/structurally/paradigmatically potently conducive/endemising/enculturating to its vices-and-impediments<sup>105</sup>, and as the very possibility for prospective ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. arises as of the intemporal ontological-faith-notion-or-ontological-fideism—**imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality** parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning as of its ‘seeding promise of human-subpotency ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. equivalence/correspondence with the full-potency-of-existence’s~sublimating—nascence-as-of-its-coherence/contiguity’. Can we wish that we don’t have understanding whether directly, or indirectly as of reifying deferential-formalisation-transference, so that we aren’t intellectually-and-morally accountable then? How can we reconcile the fact that given human **<amplifying/formative-epistemicity>**-totalising~thrownness-in-existence<sup>35</sup> the possibility for prospective human registry-worldview’s/dimension’s institutionalisation enabling transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity could only arise as of prospective

reasoning-through/messianic-reasoning that had no prior effective knowledge and virtue reference to go on to prospectively ‘invent’ reasoning-through/messianic-reasoning knowledge and virtue before the institutionalising of such reasoning-from-results/afterthought emancipating possibilities, and then contend to make any given reasoning-from-results/afterthought knowledge and virtue limits intellectually and morally deterministic as of a nihilistic <amplifying/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>)? In this regard, the anti-nihilist stance implies that the very first notion of human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as of human <amplifying/formative—epistemicity>-totalising~thrownness-in-existence<sup>35</sup> induced anxiety lies in the fact that as of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning, humankind has the relative capacity to build and/or adhere to prospective relative-ontological-completeness<sup>87</sup> possibilities. Further, in the specific instances it is important to recognise that natural determinism invalidation of sovereign options/choice or freewill ‘applies critically only as of poor self-consciousness/construction-of-the-Self implications arising from the underdevelopment of Being/ontological-framework-expansion or self-consciousness/construction-of-the-Self incapacity as of say insanity’, and not necessarily as of lack of new knowledge-construct or technical-development; in the sense that say a criminal that had gone uncaught before a new technical-development like DNA testing establishes their criminal responsibility/relative-reflexivity as of human potentiation, cannot talk of natural determinism implications as a defence just as covert predispositions associated with vices-and-impediments<sup>105</sup> as of ‘self-conscious drive’ cannot be qualified to be of natural determinism

implications when unmasked. Reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility/panreflexivity<sup>73</sup> -{~~existentially-imbued-and-educing-<{epistemic-totalising} hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, -{decompulsing} delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation, -as-herein-specifically-relevant-to-human-subpotency~~} ‘speaking epistemically with respect to the overall phenomenal/manifest~subpotencies-~~{in-transitive-conflatedness<sup>13</sup>-reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence}~~’ including human-subpotency epistemic-perspective’, inherently reflects the veridical-epistemicity-relativism-determinism as to existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression in the construal of any such phenomenal/manifest~subpotency-~~{in-transitive-conflatedness<sup>13</sup>-reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence}~~ ‘apriorising-teleological-thresholding-as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’, with human-subpotency ‘apriorising-teleological-thresholding-as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’ effectively construable in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process ‘true-ontology—as-of-Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology’. The overall implied notion of ‘intemporality<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>’ as advanced here is one of supratransversality-<in-sublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing over subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing rather as of

intellectual-and-moral-inequivalence/non-correspondence. Such a mental-disposition of substituting old <sup>83</sup>reference-of-thought<sup>8</sup>-categorical-imperatives/axioms/registry-teleology<sup>99</sup> with new ones of prospective registry-worldview/dimension as implied by <amplifying/formative-epistemicity>-totalising~renewing-realisation/re-perception/re-thought as of institutional moulting underlies the concept of ‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’-as-conflatedness<sup>13</sup>-or-ontological-reprojecting, in dealing with the fact that by reflex all registry-worldviews/dimensions are structured not to construe of their very own prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity, and thus relating to their <sup>83</sup>reference-of-thought<sup>8</sup>-categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity~or~ontological-preservation on an <sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation basis as ‘absolute by the mere-formulaicity/ritualisation-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-<sup>6</sup>epistemic-totalising <sup>3</sup>re-apriorising/re-axiomatising/re-referencing~residuality—in-re-<sup>1</sup>originariness/re-origination?’) whether failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity~or~ontological-preservation at the uninstitutionalised-threshold<sup>102</sup>. The non-positivistic animistic or medieval social setup as of its <sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation disposition coming into grips with the positivistic interlocutor’s purpose will probably construe it as most contemptuous by its construal of ‘implicit-attendant-ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity~contiguity-<imbued-notional~cogency><sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context> (whether as

of its rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, -{as ‘first-level <sup>79</sup> presencing—absolutising-identitive-constitutedness <sup>14</sup> of <sup>83</sup> reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting} of base-institutionalisation/animism or as of its <sup>103</sup> universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, -{as ‘second-level <sup>79</sup> presencing—absolutising-identitive-constitutedness <sup>14</sup> of <sup>83</sup> reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting} of <sup>103</sup> universalisation–non-positivism/medievalism), though we know from an ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective that the positivistic ‘implicated\_attendant—ontological-contiguity<sup>67</sup>’~educated—existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>’<sup>40</sup>, -<reifying-or-elucidating-of-prospective-relative-ontological-completeness <sup>87</sup>-of- reference-of-thought-<sup>85</sup> devolving-as-of-instantiative-context> as of its positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, -{as ‘third-level <sup>79</sup> presencing—absolutising-identitive-constitutedness <sup>14</sup> of <sup>83</sup> reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting} is the virtuous-ontological resolution of the non-positivistic registry-worldview’s/dimension’s <sup>83</sup>reference-of-thought preconverging—de-mentating/structuring/paradigming vices-and-impediments <sup>05</sup>. Likewise, this ontological-normalcy/postconvergence insight can equally be projected of our ‘positivism—<sup>80</sup> procrypticism registry-worldview’s/dimension’s <sup>83</sup> reference-of-thought’ from ‘futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of— meaningfulness-and-teleology as of prospective notional~<sup>18</sup> deprocrypticism registry-worldview’s/dimension’s <sup>83</sup> reference-of-thought’; wherein notional~<sup>18</sup> deprocrypticism ‘implicated\_attendant—ontological-

contiguity<sup>67</sup> ~educated—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity—  
 <imbued—notional~cogency>’<sup>40</sup>, -<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>8</sup> -of-<sup>8</sup> reference-of-thought-<sup>8</sup> devolving-as-of-instantiative-context> as of its  
 ‘<sup>18</sup>deprocrypticism—or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought as of  
 preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought,-as-to-<sup>32</sup><amplituding/formative—  
 epistemicity>growth-or-conflatedness<sup>13</sup>/transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-  
 mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-  
 over-non-rules—apriorising/axiomatising/referencing—psychologism is the virtuous-ontological  
 resolution of the positivism—<sup>80</sup>procrypticism registry-worldview’s/dimension’s <sup>83</sup>reference-of-  
 thought preconverging—de-mentating/structuring/paradigming vices-and-impediments<sup>105</sup>, as it  
 further contendingly implies a prospective decentering and dialectical~de-mentation  
 reflection/perspectivation of positivism—<sup>80</sup>procrypticism. We can imagine that futural **Being-**  
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-  
 infrastructure-of- meaningfulness-and-teleology as of prospective  
 notional~<sup>18</sup>deprocrypticism inclined agent given its ‘intemporal-prioritisation-of-<sup>83</sup>reference-of-  
 thought’—as-conflatedness<sup>13</sup>-or-ontological-reprojecting can effectively forego the normally  
 construed positivistic <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-  
 teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as  
 projected <amplituding/formative><sup>8</sup> wooden-language-(imbued—temporal—mere-  
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—  
 narratives—of-the-<sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-  
 teleology<sup>99</sup>) failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-  
 preservation-entropy-or-contiguity—or—ontological-preservation as of ‘valued-viability’ to

expend on a 'so-construed most important work' that can be done in a positivism-<sup>80</sup>
 procrypticism registry-worldview/dimension, as of prospective institutionalisation into
 notional-<sup>18</sup>deprocrypticism (more like an archaeologist might don on dirty clothing and dig their
 hands in mud and rubbish 'like an animal' to find out about the treasures that are human
 histories); and by that equally implying prospectively the decentering and dialectical~de-
 mentation of positivism-<sup>80</sup>procrypticism <amplituding/formative> wooden-language-
 <imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology -as-of-'nondescript/ignorable-void '-with-regards-to-
 prospective-apriorising-implications>}. Such an insight can be appreciated as with the instance
 in the non-positivistic community where the positivistic mindset/<sup>83</sup>reference-of-thought will
 most likely not necessarily perceive and construe the 'achievement motives and temporal-stakes
 in animistic or medieval lives and living' in the non-positivistic social-setup as 'grandest living'
 but rather the <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—
 unenframed/re-ontologising~conceptualisation 'of positivistic transcendental institutionalisation
 projection over the animistic or medieval setup as much more of existential-<disontologising/re-
 ontologising—aporeticism> worth' from its vantage ontological-normalcy/postconvergence
 epistemic-or-notional~projective-perspective. There is nothing inherently wrong with
 achievement motives across all registry-worldviews/dimensions conventional constructs as of
 human finite aspirations whether socially, professionally, family-wise, hedonic, etc. However,
 with regards to a prior registry-worldview's/dimension's <amplituding/formative> wooden-
 language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology -as-of-'nondescript/ignorable-void '-with-regards-to-
 prospective-apriorising-implications>} denaturing<sup>16</sup> of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> so
 construed prospectively, whether as of recurrent-utter-uninstitutionalisation, ununiversalisation,
 non-positivism/medievalism or procrypticism, such motives are necessarily superseded-and-

overridden or subsumed-as-supplanted or transvaluated in-the-bigger-picture of human eternalising aspiration as of the intemporal/longness-of-register-of<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> individuation mental-disposition of ‘inventing’ the successive becoming possibilities in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process as inducing successively base-institutionalisation,<sup>103</sup> universalisation, rational-empiricism/positivism and prospectively deprocrypticism; as going by ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing-psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’ across retrospective and by implication prospective registry-worldviews/dimensions. To rather assume the notion that ‘achievement motives across all registry-worldviews/dimensions conventional constructs as of human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of a given registry-worldview’s/dimension’s denaturing<sup>16</sup> <amplituding/formativ> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications> so-construed prospectively’ take precedence and are not ‘necessarily superseded-and-overridden or subsumed-as-supplanted or transvaluated in-the-bigger-picture of human intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality behind the intemporal individuation mental-disposition of ‘inventing’ the successive becoming possibilities in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process , comes with the contradictory implication that the state of recurrent-utter-uninstitutionalisation should never

have been transcended and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview's/dimension's denaturing<sup>16</sup> <amplituding/formative><sup>8</sup> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of- 'nondescript/ignorable—void '-with-regards-to-prospective-apriorising-implications>} so-construed prospectively are rather more pertinent) in order to 'invent' base-institutionalisation—ununiversalisation, which contradictorily as well, as 'biting the hand of such intemporal-disposition inventing', should never have been transcended and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview's/dimension's denaturing<sup>16</sup> <amplituding/formative><sup>8</sup> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-'nondescript/ignorable—void '-with-regards-to-prospective-apriorising-implications>} so-construed prospectively are rather more pertinent) in order to 'invent'<sup>103</sup> universalisation—non-positivism/medievalism, which contradictorily as well, as 'biting the hand of such intemporal-disposition inventing', should never have been transcended and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview's/dimension's denaturing<sup>16</sup> <amplituding/formative><sup>8</sup> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-'nondescript/ignorable—void '-with-regards-to-prospective-apriorising-implications>} so-construed prospectively are rather more pertinent) in order to 'invent' positivism—<sup>80</sup>procrypticism (that is, paradoxically we shouldn't be existing today!), and which contradictorily as well, as 'biting the hand of such intemporal-disposition inventing', itself should not be transcended and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview's/dimension's

denaturing<sup>16</sup> ~~<amplituding/formative>~~ wooden-language-~~(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-  
'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>)~~ so-  
construed prospectively are rather more pertinent) in order to 'invent' prospective  
deprocrpticism, rather reflecting intellectual absurdity; and speaking rather besides a natural  
weakness of human incapacity that can arise and do arise as a result of our limited-mentation-  
capacity—~~as-subjecting-  
'educated-unlimitedness/existence-sublimating-naseence'~~ to-  
~~limitedness/human-subpotency~~ rendering us unconscious/unaware/as-of-the-poorer-halves-of-  
ourselves which is fathomable/understandable, of a graver problem if that was to be the case  
even when we then 'understand', of intellectual-and-moral irresponsibility/~~relative-unreflexivity~~  
of failing/not-upholding-<as-of-apriorising/axiomatising/referencing> to do our own  
'homework' with respect to our forerunners in the bigger notion of the human species continuous  
emancipation. In order words, the most vital human activities has to do, whether as of a  
consciously aware or unconscious nature, with the 'intemporal-prioritisation-of-<sup>88</sup>reference-of-  
thought'—~~as-conflatedness<sup>13</sup>-or-ontological-reprojecting~~ that enables human memetic-  
rescheduling (psychoanalytic-unshackling/institutional-recomposuring) as from recurrent-utter-  
uninstitutionalisation to modern-day positivism—<sup>80</sup>procrpticism and prospectively  
deprocrpticism; together with the idea that by the very intemporal-disposition essence of that  
'inventing' it is inappropriate to construe such institutional-being-and-craft construct as a  
framework of temporal extricatory preconverging—~~de-mentating/structuring/paradigming~~  
relationship with <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> (undermining the implied <sup>83</sup>reference-of-  
thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> , -for-intemporal-preservation-  
entropy-or-contiguity—~~or-ontological-preservation~~ as of ontological-  
normalcy/postconvergence, by adhering by flaw rather to the ~~<amplituding/formative>~~ wooden-  
language-~~(imbued—temporal-mere-form/virtualities/dereification/akrasiatic-~~

drag/denatured/preconverging-or-dementing<sup>20</sup>—narratives—of-the-<sup>83</sup>reference-of-thought—  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>95</sup> } as deterministic thus  
 subknowledging<sup>94</sup>/mimicking the non-veridical hollow/empty form of the meaning of narratives,  
 and strangely enough ‘reflecting’ the uninstitutionalised-threshold<sup>102</sup>, represented ontologically  
 as decentered and preconverging-or-dementing<sup>20</sup>—apriorising-psychologism), but rather  
 appreciative of the intemporal mental-disposition (as ontological-faith-notion-or-ontological-  
 fideism—~~imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-~~  
~~so-being-as-of-existential-reality~~) behind the mental projection associated with and contributing  
 to such institutional-being-and-craft ‘inventing’. But then transcendental constructs of  
 meaningfulness going beyond the ‘conventioning limits’ of a given registry-  
 worldview/dimension by definition are not actually perceived as ‘most critical in value’ going  
 by ‘intradimensional conventions’ which define registry-worldviews/dimensions ontological  
 and virtue limits; the effort of a Socrates, Galileo, Diderot, Copernicus as of implying a  
 prospective<sup>83</sup>reference-of-thought of meaningfulness, is an afterthought social recognition by  
 the prospective registry-worldview’s/dimension’s<sup>83</sup>reference-of-thought institutionalisation, not  
 the social recognition of their own registry-worldview’s/dimension’s<sup>83</sup>reference-of-thought (as  
 the prior/transcended/superseded), as transcendental<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> involves  
 psychical and institutional recomposuring of high contrariety implications to human  
 temporality<sup>98</sup>/shortness as putting-into-question the present as prior/old, but then the vocation of  
 all transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity as all knowledge is  
 not about being responsive to the mortals that we are (including this author’s mortality as  
 anyone’s else) as of social-aggregation-enabling but rather responsive to relative intrinsic-  
 reality/ontological-veridicality      transcendental-enabling/sublimating/~~supererogatory~~—de-  
 mentativity of an intersolipsistic nature. It is equally important to grasp that transcendence-and-  
 sublimity/sublimation/~~supererogatory~~—de-mentativity is the more profound origination of

<sup>83</sup>reference-of-thought that enables knowledge conceptualisations, and that the praxis of knowledge may naively be construed as non-transcendental. So all knowledge is actually transcendental and this is not to be confused with its distance/remoteness as coming from the ‘transcendental origination of the <sup>83</sup>reference-of-thought of the knowledge’ (whether as base-institutionalisation, <sup>103</sup>universalisation, positivism or prospectively notional~<sup>18</sup>deprocrpticism knowledge), and the idea of neutral/equable knowledge is a ‘mental complex of institutional inherence’ arising from <sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation naivety, as if a given institutionalised <sup>83</sup>reference-of-thought for knowledge has always been that way. By its very nature as construed from relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity and not social-aggregation-enabling, transcendence-and-sublimity/sublimation/supererogatory~de-mentativity (transcendental knowledge) cannot be construed as a neutral/equable exercise that doesn’t involve contrariety, as it implies superseding the prior <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> with the prospective one for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation <amplifying/formative-epistemicity>-totalising~renewing-realisation/re-perception/re-thought, in contrast to a naïve <sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation mental-reflex. The idea that knowledge-as-virtue will be obtained neutrally and be inserted in the social-construct neutrally is rather a simplistic/naïve virtuality-or-ontologically-flawed-construal, as at best such knowledge is not really neutral but rather remote/distant as coming from the ‘transcendental origination of the <sup>83</sup>reference-of-thought of the knowledge’. For instance, scientific discoveries and our liberal

notions today are grounded on the transcendental origination of positivistic modern scientific knowledge and liberal thinking <sup>83</sup>reference-of-thought established and developed from the days of the Newtons, Galileos, Pasteurs, Copernicus, Descartes, Rousseaux, etc. who and others, then were transcendental as of ~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~duced-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity- <imbued-notional~cogency>’ }~~—re-originariness/re-origination in their positivistic outlook relative to other outlooks then like alchemy, essences, mysticism, serfdom, feudalism, etc., while equally inducing high social contrariety then to supersedingly establish our positivistic psyche leading to corresponding institutionalisation implications like the culture of science, notions of human rights, etc.; and we now take for granted today such a scientific disposition by the low temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising<sup>33</sup>~self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction but right back in their epoch this elicited a high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising<sup>33</sup>~self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction. The point here is to highlight that where the need for ‘reappraisal of <sup>83</sup>reference-of-thought’ arises as for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity, it will be naïve to imply that knowledge is neutral failing/not-upholding-<as-of-apriorising/axiomatising/referencing> to register that all knowledge is the outcome of transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity as ‘reappraisals of <sup>83</sup>references-of-thought’ and inducing their corresponding prospective psychologisms (apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-operant-or-incidenting-predicative-insights). Effectively, the wrong argument of knowledge neutrality is actually the argument of the prior transcendence-and-

sublimity/sublimation/~~supererogatory~~-de-mentativity of <sup>83</sup>reference-of-thought that enabled it to be as of the present <sup>83</sup>reference-of-thought, as a statement of knowledge neutrality respectively in non-positivism/medieval or positivism registry-worldviews/dimensions are just naively asserting respectively the former or the latter as the <sup>83</sup>reference-of-thought for knowledge; implying that a mental-disposition doesn't naturally factor in its very own relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought. Hence it is rather ontological-completeness-of-<sup>83</sup>reference-of-thought that is the viable construing reference of knowledge with its transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity implications for completing the <sup>83</sup>reference-of-thought, and so not only with regards to transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity of retrospective registry-worldviews/dimensions <sup>83</sup>reference-of-thought but equally with the implication of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity for prospective registry-worldview's/dimension's <sup>83</sup>reference-of-thought as so validated by ontological-normalcy/postconvergence. This insight about a more succinct social reality as of human institutionalised-and-uninstitutionalised-facets is critically vital for the appraisal of psychopathy and social-psychopathy as social manifestation of postlogism<sup>77</sup> as perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> within the positivism-<sup>80</sup>procrypticism registry-worldview/dimension 'dynamic social construction of perceived social-stake-contention-or-confliction'. The social dynamics of perceived social-stake-contention-or-confliction as elicited in psychopathy and social psychopathy are more decisively determined by its induced 'lack of constraining social <sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-entailing-amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness } hence speaking of the positivism-<sup>80</sup>procrypticism uninstitutionalisation; wherein prospective

institutionalising-facet insight will construe perversion-and-derived-<sup>74</sup> perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>> while prospective uninstitutionalising-facet insight will rather overlook such implied denaturing<sup>16</sup> as of beyond-the-consciousness-awareness-teleology<sup>99</sup> -<of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup>. This very much mirrors such a dichotomy as articulated before within the same social space of relative perception of social-stake-contention-or-confliction at a registry-worldview's/dimension's uninstitutionalised-threshold<sup>102</sup> defining its very notions of lawfulness and lawlessness, social-functioning and social dysfunction, accordance and discordance, probity and corruption, principledness and unprincipledness, etc. across the full breadth and depth of human institutions dynamic social construction of perceived social-stake-contention-or-confliction at that uninstitutionalised-threshold<sup>102</sup> especially as of generalised-and-all-pervasive extended-informality. Such a dichotomy points out the reality in positivism-<sup>80</sup>procrysticism that the construal of psychopathy and social psychopathy is in effect a social construction wherein while prospective institutionalisation mental-disposition relates-to-and-construes-a-narrative-of grave institutional implications of phenomenal psychopathy as of the social dichotomy notions implied above, and so as of intemporal/ontological/social/species/<sup>103</sup>universal/transcendental/<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation postconverging—de-mentating/structuring/paradigming, uninstitutionalised-threshold<sup>102</sup> mental-disposition will mostly construe irrelevance-and-benignancy as of temporal extricatory preconverging—de-mentating/structuring/paradigming. This is very much in sync with the reality that at a registry-worldview's/dimension's uninstitutionalised-threshold<sup>102</sup> human solipsistic mental-dispositions are temporal-to-intemporal with the implication that such intemporal mental-orientation as ontology divulging

is just one mental-disposition among others such that any such pre-eminence arises only as of positive opportunity ~~<amplifying/formative-epistemicity>causality~~ ~~~as-to-projective-totalitative-implications-of-prospective-~~ ~~nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~ induced untenability/internal-contradiction/internal-incoherence/institutional-constraining in the middle to long run or crossgenerationally as intemporality<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>. This dichotomy of contradictory narratives explains why it is the bigger framework of prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought that perfectly grasp in sync a superseding institutionalising aetiologisation/ontological-escalation-~~<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>~~ in notional~<sup>18</sup>deprocrpticism ~~apriorising/axiomatising/referencing- {of-‘prospectively implicated\_attendant ontological-contiguity ’~educed-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-~~<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging disentanglement by}—postconverging entailment~~ and so over procrpticism disjointedness-as-of-<sup>88</sup>reference-of-thought denaturing<sup>16</sup> and harkening back in undermining psychopathy and social psychopathy as the more specific individuation-level denaturing<sup>16</sup>. Interestingly this construing of psychopathy and social psychopathy within a dichotomy of institutionalisation and uninstitutionalised-threshold<sup>102</sup> mental-dispositions with respect to dynamic social construction of perceived social-stake-contention-or-confliction is very much reflective of human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-~~<as-to-eventualising-inkling drive or seeding misprising>~~—temporal-to-intemporal-dispositions-~~<so-construed-as-from-perspective-ontological-~~~~

normalcy/postconvergence>’-existentialism-form-factor, as we can grasp the veracity/ontological-pertinence of this uninstitutionalised-threshold<sup>102</sup> dichotomy more transparently with regards to say non-positivism/medievalism postlogism<sup>77</sup> manifestation like notions-and-accusations-of-sorcery. We know that such incidents associated with notions-and-accusations-of-sorcery speak of the more profound relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought issue wherein the incidental denaturing<sup>16</sup> of such manifestations reflected a social denaturing<sup>16</sup> of the registry-worldview/dimension itself as non-positivistic and susceptible to endemise/enculturate superstitiousness as of the ‘dynamic social construction of perceived social-stake-contention-or-confliction’. And in both instances it is the corresponding institutionalising aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~educated- existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-disentailment-by}- postconverging-entailment directed to the bigger and subsuming issue of relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought for inducing notional~<sup>18</sup>deprocrypticism over procrypticism or positivism over non-positivism/medievalism respectively that harkens back to undermine in a decisive and nonextricatory and non-palliative manner the associated postlogism<sup>77</sup>. apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~educated- existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-disentailment-by}- postconverging-entailment as such implies an utter shift as the curve-of-prospective-relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought thus superseding the curve-of-prior-

relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought now being construed as preconverging-or-dementing<sup>20</sup>-and-decentered-prior-institutionalisation's-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> as denaturing<sup>16</sup>.]

The defective apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting (as <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>) comparison can equally be used to illustrate how slanting is different

from lying. Insightfully, we can grasp that the fundamental defect of the apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting just as with slanting arising as a faulty-mentation-procedure-deception explains why it keeps on falsely presupposing new narratives in deception just as a defective apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—

producing-measurements systematically keeps on making wrong aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements (systematically flawed meaningfulness) as its fundamental registry-worldview's/dimension's-uninstitutionalised-threshold<sup>102</sup>-defect-<as-Being-or-ontological-or-existential-defect><sup>85</sup> (in registry-worldview terms of implications). On-the-other-hand, a lying

deception is tantamount to undertaking an inappropriate measurement-as-of-aposteriorising/logicising/deriving/intelligising/measuring—purpose (flaw logical-processing/act-execution-implication meaningfulness) with an

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting that is not defective (thus appropriateness-of-<sup>83</sup>reference-of-thought-as-of-conflatedness<sup>13</sup>). This point to

the ad-hoc nature of lying deception wherein there is nothing inherent that precludes subsequent appropriate <sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-

conviction-as-to-profound-supererogation<sup>96</sup> meaningfulness where the contextual-ambiguity-constraint(s) are resolved. In-the-bigger-scheme-of-things (at the transcendental/transdimensional/interdimensional level) postlogism<sup>77</sup> epistemic-decadence and its integration as perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>> of <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -of-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation defines a registry-worldview's/dimension's uninstitutionalised-threshold<sup>102</sup>; arising in 'socially-perceived-value as of social-stake-contention-or-confliction' situations. This ontologically/intemporally represents the postlogic mindsets as preconverging-or-dementing<sup>20</sup>-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> and of hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'><sup>76</sup> as absolving/fleeting/escaping-reflex-logic<sup>1</sup> (which are not ignored/overlooked but construed in preconverging-or-dementing<sup>20</sup>-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>) wherein ontologically-speaking the psychopath's interlocutors had hitherto by new <sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> as 'prelogic supplanting-conviction-as-to-profound-supererogation<sup>96</sup>—of-'attendant-intradimensional'-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism re-engaging reflex' represented and referenced/registered/decisioned and related-to the postlogic mindsets in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'><sup>76</sup> as absolving/fleeting/escaping-

reflex–logic<sup>1</sup> wrongly as candored/straightness (wrongly ignoring/overlooking and setting-aside to reassume a candoring/straightness-of-thought as to postconverging-or-dialectical-thinking<sup>21</sup>–apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> over the ontological-veridicality of preconverging-or-dementing<sup>20</sup>–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>). Thus the registry-worldviews/dimensions which are in epistemic-decadence (notional-discontiguity/epistemic-discontiguity<sup>63</sup>-<between—prior-shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>–qualia-schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>–qualia-schema>-as-of-epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’><sup>76</sup>) with respect to ontological-veridicality (relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> of <sup>83</sup>reference-of-thought in intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) and ‘wrongly being temporally integrated intradimensionally’ as candored/straightness rather than decandored/oblongatedness are recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively, procrypticism. The conscious or unconscious exercise of ‘subknowledging<sup>94</sup>/mimicking the non-veridical hollow/empty form of the meaning of narratives’, whether by a psychopath or a temporally-inclined mental-disposition pedestal, in view of getting interlocutors to wrongly align prelogicy/in-prelogic supplanting—conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>–apriorising-psychologismly and perceive the non-veridical hollow mimicking form of the meaning of narratives as veridical/true/real is known as <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup> >, requiring  
 ontologically, at the ‘uninstitutionalised-threshold<sup>102</sup>’, ‘distractive-alignment-to-<sup>83</sup>reference-of-  
 thought-<of-apriorising/axiomatising/referencing><sup>30</sup> which is decandored/oblongated as of  
 threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -<as-to-  
 ‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>30</sup> -  
 apriorising-psychologism> and dialectically-or-contendingly-out-of-phase (contrasted to  
 prelogism<sup>78</sup> which is candored, straightness, supplanting-conviction-as-to-profound-  
 supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup> -  
 apriorising-psychologism, dialectically-or-contendingly-in-phase and logically-congruent).  
 From an intemporal/ontologising perspective, i.e. aetiological understanding of the abstract  
 human animal, <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> rather calls to engage with the unsoundness-or-ontological-bad-  
 faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought/apriorising-registry of the postlogic  
 mindset/<sup>83</sup>reference-of-thought as transversality-<for-sublimating-existential-  
 eventuating/denouement, from ‘thinking-at-first/pure-predisposition-preemptive-of  
 prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-  
 and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> and not  
 operating/processing logic based on the articulated <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-  
 preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup> >, so as to ‘invalidate  
 the projected false apriorising-registry’s {epistemic-totalising<sup>333</sup>}psychologismic-subliminality-of-  
 individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature,  
 presumptuousness-or-arrogation, assumptions, value-reference and teleology<sup>99</sup>, and  
 consequently to articulate a manifestation of mental-slantedness/decandoring/distractive-

alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup>/threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>/distractive-temporal-priorisation (and not soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought/candoring/prelogism<sup>78</sup>/organic-comprehension-thinking) of the mind’s mental perversion/defect; and so, as an utter and mentally dialectically-or-contendingly-out-of-phase –as-the-temporal-mind-pedestals-are-dialectically-out-of-phase/dialectically-primitive –from an ‘ordered construct from the intemporal as ontological mindset’. Since the state of exhibiting a demonstrated<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>9</sup>> annuls temporal-dispositions’ implied logical-dueness/implied-profile-or-implied-stature/implied-presumptuousness-or-implied-arrogation/implied-assumptions/implied-value-reference/implied-teleology<sup>99</sup> as ‘logically contending’; from a pure ontological-veridicality perspective, more like a medieval mind with a superstitious registry-worldview<sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation doesn’t has the implied-profile-or-implied-stature and the implied-presumptuousness-or-implied-arrogation to logically contend about the ontological veridicality of an accusation of witchcraft with a relatively suprastructuring positivistic mental-disposition). This technique of mentally grasping the psychopath and other postlogic minds is by reflecting/perspectivating/highlighting a ‘distractive-or-circumventive-mental-alignment-or-postlogism<sup>77</sup>’ (explained further in the text) as against an ‘integrative-mental-alignment-or-prelogism<sup>78</sup>’ (the latter being the normal reflex by which the normal prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical-‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-

disontologising-logical-outcome-arrived-at> mind ordinarily aligns to meaning, and it is this mental-alignment reflex to meaning that makes it difficult to truly grasp the psychopath's and other postlogic mental-dispositions which mental-alignment are rather as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism> with respect to meaningfulness). Paradoxically, this is the fundamental strength of psychopathy, i.e. to get the normal prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical-'attendant-intradimensional'-apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind to wrongly elevate psychopathic<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> as of veridical 'implicated\_attendant-ontological-contiguity<sup>67</sup>'~duced-existentialising/contextualising/textualising\_'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>'<sup>40</sup> rather than reflect the reality of its 'formulaic<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>' which is 'meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated'. So when we talk about psychopathy we are talking about<sup>74</sup> perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> rather than logical defect (defect of logical operation/processing/contention). This distinction is critical. Why? Basically, meaning is what defines/predicates value, thought and action. Meaning has two elementary aspects: <sup>83</sup>reference-of-thought or axioms or categorical-imperatives (reflected-as-soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought, by the prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought and logic (logical-operation/processing/contention/implication-of-act-execution, and so, 'fundamentally and validatorily' on the basis of sound <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity-

or-ontological-preservation in the very first instance). Meaningfulness is thus essentially about the ‘operation of <sup>83</sup>reference-of-thought as-of-its-veracity/ontological-pertinence as-soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought’, with logic/logical-processing basically about the operation of <sup>83</sup>reference-of-thought as rules as of intrinsic-reality-ontological-coherence\_or\_superseding-oneness-of-ontology validated as of established ontological-veridicality/intrinsic-reality/existential-reality. Otherwise stated, meaning has ‘<sup>83</sup>reference-of-thought’ reflecting its being/ontological/existential veridicality, and logic as an operation of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—~~prospectively-implicated\_attendant~~ ontological-contiguity<sup>67</sup>~duced—~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-~~imbued-notional~cogency~~’<sup>40</sup> based on the meaning’s implied <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> valid only inasmuch as the reference to the ‘registry elements’ of ~~{epistemic-totalising<sup>33</sup>}~~ psychologismic-subliminality-of-individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology<sup>99</sup> is ‘existentially’ established. \*Critical for ontological-veridicality of meaningfulness and knowledge, the relatively ontologically-complete-<sup>83</sup>reference-of-thought defines what is meaningfulness as of its ‘soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought’ construed as ‘postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism and centered understanding’ over the relatively ontologically-incomplete-<sup>83</sup>reference-of-thought as of its ‘unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought’ construed as ‘preconverging-or-dementing<sup>20</sup>—apriorising-psychologism and decentered understanding’. Slanting (and by derivation cohering-slanting) is ‘technically coherent logical articulation’ however over flawed or non-existent apriorising—<sup>83</sup>reference-of-thought/apriorising—registry—

elements, and thus falsely implying the apriorising<sup>83</sup> reference-of-thought/apriorising-registry—elements of ~~†epistemic-totalising<sup>33</sup>†~~ psychologismic subliminality-of-individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology<sup>99</sup> as being ‘existentially’ established, with the possibility of a further infinite possibility of logical faulty-mentation-procedure-deception-or-urge<sup>43</sup> arising where the <sup>83</sup>reference-of-thought-elements are wrongly implied as of existential-reality. Normally we assume that everyone is sound of mind (that is, assume everyone operates by soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought, with contention arising by reflex rather with respect to logical coherence and not the soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought in the first place) so ‘we don’t tend to question the being/ontological/existential veridicality of <sup>83</sup>reference-of-thought-(reflected-as-soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought). But with the phenomenon of psychopathy, this is a critical flaw at its adulthood stage, as at its childhood stage the ‘deliriousness/delirious-effect/cinglé-effect’ of the implied-<sup>83</sup>reference-of-thought/implied-registry and its elements of ~~†epistemic-totalising<sup>33</sup>†~~ psychologismic subliminality-of-individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology<sup>99</sup> is rather obvious and we don’t normally process/operate logically the childhood psychopathy’s non-veridical hollow mimicking narratives since ‘we just invalidate those apriorising-registry-elements to start with as not of being/ontological/existential veridicality’. For instance in the case above, where John were to witness Dad punish his sister Mary for spilling water on a chair, and by ‘vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging<sup>94</sup> of meaning’ (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) determines that if in a ‘dereifying act’ he spilt some water on a chair and said it was Peter, Peter

will be punished by dad; dad, however, having an ‘~~implicated\_attendant~~ ontological-contiguity<sup>67</sup>’ ~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~imbued-notional~cogency~~’<sup>40</sup> sense/projection of meaning’ doesn’t even dare to operate/process the logic articulated by John (a logic which in-of-itself while utterly sound technically, but is actually irrelevant in the given context by its fundamental logical-undueness’ as of its unsound-<sup>83</sup>reference-of-thought/unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought/mental-perversion) as he simply engages his unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought by way of distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> and then reflect the <sup>83</sup>reference-of-thought or registry-teleology<sup>99</sup> of John as <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>> or mental-perversion in terms-as-of-axiomatic-construct of ~~epistemic-totalising<sup>333</sup>~~ psychologismic-subliminality-of-individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology<sup>99</sup>. In so doing determines that John is ‘manifesting a mental defect’ and more so, not an ad-hoc defect-of-<sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> of the registry-worldview’s/dimension’s-<sup>83</sup>reference-of-thought-for-social-functioning-and-accordance, but rather registry-worldview’s/dimension’s-uninstitutionalised-threshold<sup>102</sup>-defect-<as-Being-or-ontological-or-existential-defect><sup>85</sup> that speaks to how John may act in many other similar situations, i.e. epistemic-decadence (notional-discontiguity/epistemic-discontiguity<sup>63</sup>-<between—prior-shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>-qualia-schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>71</sup>-qualia-

schema>-as-of-epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-  
 meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-  
 looping-‘set-of-dereifying-hollow-narratives-and-acts’><sup>76</sup>) by the denaturing<sup>16</sup> of the  
<sup>83</sup>reference-of-thought or the soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-  
 of-thought of meaning over which denaturing<sup>16</sup> he tries to get interlocutors to operate/process  
 logic; and ‘is not even contending and that he is the subject of prelogism<sup>78</sup>-as-of-conviction,-in-  
 profound-supererogation<sup>96</sup>-<existentially-veridical-‘attendant-intradimensional-  
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-  
 outcome-arrived-at> contention about his <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-  
 preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>9</sup>>/mental-  
 perversion/unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought’.  
 The above is the fundamental nature of psychopathy and ‘it should not be lost even more  
 critically at the adulthood stage and the corollary of social psychopathy’ as increasingly  
 prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical-  
 ‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-  
 disontologising-logical-outcome-arrived-at> minds will tend to align to adult psychopaths and  
 other conjugated-postlogism<sup>77</sup> teleological mindsets wrongfully as in prelogism<sup>78</sup>/conviction-as-  
 to-profound-supererogation<sup>96</sup>-or-candored/straightened instead of rightfully keeping a  
 decandored/oblongated/distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-  
 apriorising/axiomatising/referencing><sup>30</sup>/threshold-of-nonconviction/madeupness/bottomlining-  
 in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>30</sup>-apriorising-psychologism> (rather circumventive  
 as to distractive-temporal-prioritisation-of-<sup>83</sup>reference-of-thought). Such  
 reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) inherently

implies a dialecticism involving supplanting-conviction-as-to-profound-supererogation<sup>96</sup>—of-  
 ‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>71</sup>—apriorising-psychologism  
 narratives as of organic-comprehension-thinking (organicalism)/‘intemporal-prioritisation-of-  
<sup>83</sup>reference-of-thought’-as-conflatedness<sup>13</sup>-or-ontological-reprojecting or longness-of-register-  
 of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> and threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>—<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-  
 psychologism> narratives. This points to a <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-  
 preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> basically or a  
 registry-worldview denaturing<sup>16</sup> (when it comes to a registry-worldview/dimension  
 transcendence-and-sublimity/sublimation/supererogatory~de-mentativity). The dialecticism  
 involves <sup>15</sup>de-mentation-(supererogatory~ontological-de-mentation-or-dialectical-de-  
 mentation—stranding-or-attributive-dialectics),-in-a-contiguity-of-increasing-ontological-  
 normalcy/postconvergence pointing to the skewing (‘intemporal<sup>52</sup>-symmetrising-by-  
 desymmetrising-subsumption-of-temporality<sup>98</sup>’, for relative intrinsic-reality/ontological-  
 veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity) for  
 intemporalisation/institutionalisation over the reality of human-subpotency—  
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-  
 ‘notional~firstnaturedness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-  
 misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-  
 ontological-normalcy/postconvergence>’-existentialism-form-factor individuations in  
 transversality-<for-sublimating-existential-eventuating/denouement, from-‘thinking-at-  
 first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-  
 prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-

apriorising/axiomatising/referencing'<sup>101</sup>, and enabled 'metaphorically-as-of-a-million-and-one-instances-and-locales as to aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>'. The underlying fact about <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is that the apriorising–registry (as the individual grounding of the <sup>83</sup>reference-of-thought of the social-construct registry-worldview/dimension) precedes logic as of apriorising/axiomatising/referencing basis for logic. For instance, if an adult psychopath were to meet a stranger and spoke to him about another stranger whom it knows nothing about, saying logically that it is a bad thing for this guy to be molesting children, etc. The logical operation is entirely right and sound in abstract terms but does the apriorising–registry (<sup>83</sup>reference-of-thought) apply?, i.e. the faulty-mentation-procedure-deception-or-urge<sup>43</sup> is not with regards to the logic (which is technically true) but with the 'implied' denaturing<sup>16</sup> of the elements of the apriorising–registry as of <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> which are: implied–logical-dueness-or-implied-scape (the implied–logical-dueness-or-implied-scape doesn't exist since the psychopath doesn't know the guy), implied-profile (the psychopath is projecting a false representation of itself and the situation), implied-presumptuousness-or-implied-arrogation (the psychopath has no stature to talk about the guy he doesn't know), implied-assumptions (the assumptions implying the psychopath's relationship with the guy and the guy's relationship with children doesn't exist), implied-value-reference (the psychopath's elicitation of a sense of value reference in the interlocutor is unfounded and ridiculous) and implied-teleology<sup>99</sup> (the psychopath's articulation of a sense of purpose on its interlocutor about the guy is hollow mimicking). Finally, the psychopath has articulated a lot of faulty-mentation-procedure-deception-or-urge<sup>43</sup> but none to do with logic, but everything to do with the denaturing<sup>16</sup> of registry/axiom/categorical-imperatives or the psychopath's unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought, i.e. slanting-deception or deception-of-

successively-shifting-or-non-cohering-narratives-and-acts or deception-by-concurrently-false-presupposing/false-presuming/false-premising-of-narratives or deception-by-concurrently-false-assumptive-preconverging-or-dementing<sup>70</sup>-of-narratives! So with the psychopath, you don't watch the logic, you watch out for the <sup>83</sup>reference-of-thought/apriorising-registry for mental-perversion or the psychopath's unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought! Not only that, it is important to note that this unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought as <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>> do protract and an ignorant prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical-attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind acting in prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical-attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> on such postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing-nonconviction/madeupness/bottomlining-{'<decontextualising/de-existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising'-of-the-attendant-intradimensional-ontologising'-imbued-<contextualising/existentialising~attendant-ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness>} non-veridical hollow mimicking narratives is 'technically psychopathic as well' as they are in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or <sup>12</sup>conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to the psychopath's 'denaturing<sup>16</sup> postlogic-backtracking-<iterative-looping-'set-of-dereifying-

hollow-narratives-and-acts’<sup>76</sup>-with-‘successive-shifting-of-the-narratives-and-acts-foci’-  
 construed-as-‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards  
 ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-  
 enabling/sublimating/supererogatory~de-mentativity’ as non-veridical and  
 dialectically/contendingly out-of-phase. This is known as conjugated-  
 postlogism<sup>77</sup>/preconverging-or-dementing<sup>20</sup>-integration (whether conjugated to in  
<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-  
 negative-social-aggregation/temporal-enculturation-or-temporal-endemisation), which is to be  
 construed as ‘distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-  
 apriorising/axiomatising/referencing><sup>30</sup> and once it is induced by ignorance it leads to an  
 undermining of ‘deductive social <sup>103</sup>universal-transparency<sup>104</sup>-{transparency-of-totalising-  
 entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising-in-relative-  
 ontological-completeness<sup>37</sup> } which protects the internal-coherence of meaning as of soundness-  
 or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought and corresponding virtue’  
 and so by way of ‘induced-ring-of-gyges-effect/solipsistic-point-of-temporal-  
 thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-  
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-  
 existential-reality’ at ‘uninstitutionalised-threshold<sup>102</sup>’ of registry-worldviews, with subsequent  
 conjugating <sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-  
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,  
 the conjugated-postlogism<sup>77</sup>/preconverging-or-dementing<sup>20</sup>-integration is derived from the  
 psychopath’s initiated postlogism<sup>77</sup> in hollow-constituting-<as-disjointed-misappropriation-of-  
 meaningfulness-and-failing-intemporal-preservation> and goes on to lead to social psychopathy;  
 more like a dumb-and-dumb/miscuing degeneration effect. It should be noted that both  
 psychopathic postlogism<sup>77</sup> and conjugated-postlogism<sup>77</sup> cases of unsoundness-or-ontological-

bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought (as slanted and cohering-slanted, respectively), by their ‘least-and-derived-temporal-operating-modalities-of-the-<sup>83</sup>reference-of-thought-as-of-<sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation-inducing-the-uninstitutionalised-threshold<sup>02</sup>’, involve ‘disjointedness-as-of-<sup>83</sup>reference-of-thought’ misappropriated meaningfulness in arrogation by the fact that taken singularly from the same interlocutor in different circumstances, each (hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>) narrative is apparently coherent but ‘construed together as of the retracing of set-of-narratives’ these reveal ‘unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought as preconverging-or-dementing<sup>20</sup>-apriorising-psychologism’. It is rather their respective ‘retracing of ‘~~implicit~~ attendant-ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context> of set-of-narratives together’ that reveals ‘postlogic slanting unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>90</sup>>’ and ‘conjugated-postlogicism<sup>77</sup> cohering-slanted unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>90</sup>> (preconverging-or-dementing<sup>20</sup>-integration)’; as in successive postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’><sup>76</sup> and corresponding conjugated-postlogic conjoining of the iterating narratives, the succeeding

changing/decentering/non-cohering foci (thus revealing the ‘deliriousness/delirious-effect/cinglé-effect’ as unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought inducing the preconverging-or-dementing<sup>70</sup>-apriorising-psychologism which is particularly obvious at childhood psychopathy but its perception easily gets lost at adult psychopathy with psychopath increasing maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and-accordance—as-of-social-stake-contention-or-confliction) are constantly modified with circumstantial hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> by ‘least-and-derived-temporal-operating-modalities-of-the-<sup>83</sup>reference-of-thought-as-of-<sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation-inducing-the-uninstitutionalised-threshold<sup>102</sup>’; and so in order to wrongly imply the apriorising—<sup>83</sup>reference-of-thought/apriorising—registry—elements as the foundation for its faulty-mentation-procedure-deception-or-urge<sup>43</sup>. However, the natural level of human interlocution engagement ‘is not the enlightenment of the retracing of an interlocutor’s sets-of-narratives’ (as this could vary anywhere from say a few days or weeks to years of supplanting—conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>91</sup>—apriorising-psychologism engagement, for such an insight to arise), but rather as of ‘specific singular circumstantial narrative of interlocution without a comprehensive ‘implicated\_attendant—ontological-contiguity<sup>67</sup>?~educated—existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>85</sup>devolving-as-of-instantiative-context> projection’ by which interlocutors deduce circumstantially. Thus the postlogism<sup>77</sup>-and-conjugated-postlogism<sup>77</sup> habit of producing sets-of-narratives (which collective retracing reveals their

unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought and  
 perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> from ‘~~implicated\_attendant~~-ontological-contiguity<sup>67</sup>?~duced-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>8</sup>devolving-as-of-instantiative-context> insight, but  
 singularly out of ‘~~implicated\_attendant~~-ontological-contiguity<sup>67</sup>?~duced-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>8</sup>devolving-as-of-instantiative-context> are  
 apparently of soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought)  
 come to be endemised and enculturated socially, as of ‘least-and-derived-temporal-operating-  
 modalities-of-the-<sup>83</sup>reference-of-thought-as-of-<sup>51</sup>incrementalism-in-relative-ontological-  
 incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation-inducing-the-  
 uninstitutionalised-threshold<sup>102</sup>’. Further, this ‘natural level of human interlocution engagement  
 is a perpetuation’ explaining why the conjugated-postlogism<sup>77</sup> mental-disposition is one of  
 ‘slanted-cohering/conjoining’ as it rather further integratively rationalises the latest iterated  
 narrative as an elucidation rather than a further preconverging-or-dementing<sup>30</sup>-apriorising-  
 psychologism of adult psychopath/postlogism<sup>77</sup> (as obvious with the child psychopathy  
 ‘delirium effect’ as it slants and re-slants on the initial slanting in an absolving-logic/fleeting-  
 logic/escaping-logic reflex); and, the falsely projected <sup>83</sup>reference-of-thought implied-elements  
 of logical-dueness-or-implied-scape/implied-profile-or-implied-stature/implied-  
 presumptuousness-or-implied-arrogation/implied-assumptions/implied-value-  
 reference/implied-teleology<sup>99</sup>, create a new foundation for further preconverging-or-

dementing<sup>20</sup>—apriorising-psychologism when wrongly eliciting in an interlocutor <sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> issue, such that one salient manifestation of conjugated-postlogism<sup>77</sup> arises with many of such an interlocutor vaguely articulating propositions based on such falsely ‘apriorising—<sup>83</sup>reference-of-thought/apriorising—registry—elements (out of ‘implicated—attendant—ontological-contiguity<sup>67</sup>? ~educated—existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>8</sup> -of- reference-of-thought- devolving-as-of-instantiative-context>)’). The idea that the ‘natural level of human interlocution engagement is a perpetuation’ can be understood insightfully with respect to a non-positivism/medievalism setup wherein a contention arising in non-positivism/medievalism <sup>83</sup>reference-of-thought terms when invalidated positivistic terms doesn’t imply that such interlocutors will instantly dramatically change their <sup>83</sup>reference-of-thought into the positivistic terms with their successive contentions (due to <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>), as their <sup>83</sup>reference-of-thought remains rather in non-positivism/medievalism circularity/recurrence/repetition/repeatability<sup>10</sup>, and in the big picture in all likelihood can only be ‘weaned from’ crossgenerationally as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. Likewise the ‘natural basis of human interlocutory engagement tends to be perpetuating’ when it comes with psychopathy and social psychopathy with respect to its eliciting of a ‘least-and-derived-temporal-operating-modalities-of-the-<sup>83</sup>reference-of-thought-as-of-<sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation-inducing-the-uninstitutionalised-threshold<sup>102</sup>-{as-procrypticism}’, thus equally implying a <amplifying/formative—epistemicity>totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>

circularity/recurrence/repetition/repeatability<sup>10</sup> of the <sup>83</sup>reference-of-thought as of the uninstitutionalised-threshold<sup>102</sup> or <sup>80</sup>procrypticism-or-disjointedness-as-of-<sup>83</sup>reference-of-thought. Thus the central notion for preempting psychopathic postlogism<sup>77</sup> and conjugated-postlogism<sup>77</sup> is the ‘retracing of their sets-of-narratives as of ‘~~implicated\_attendant~~—ontological-contiguity<sup>67</sup>? ~educated—

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>’<sup>40</sup>, -<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>8</sup> -of- reference-of-thought- devolving-as-of-instantiative-context>’. That

revealing unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought of the traces of sets-of-narratives is analogous to resolving a list of BODMAS equations where the solution of the first equation is a variable of the second equation and whose solution is a variable of the third equation whose solution is a variable of the fourth; and where the first equation is fundamentally flawed (as of an apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting flaw, for instance), systematically the three other equations will be wrong whether by (<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) mental-disposition to resolve the equation of the traditional arithmetic principles as <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation without factoring that such <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> are only as pertinent (not by habit or tradition or expediency) but as of when they are truly for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation or ontological-normalcy/postconvergence to then articulate the necessary ‘sublimating-epistemic—imbricatedness/threadedness/recomposuring as

of ~~‘implicated\_attendant\_ontological-contiguity<sup>67</sup>’~~~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>, -<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>8</sup> -of-<sup>8</sup> reference-of-thought-<sup>8</sup> devolving-as-of-instantiative-context> as to  
 existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality’ over naïve elaboration-as-to-mere-  
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
 ‘prospectively\_implicitly\_attendant\_ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> (as of <amplifying/formative><sup>8</sup> wooden-language-(imbued—  
 temporal-mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-  
 demoting<sup>30</sup>—narratives—of-the-<sup>83</sup> reference-of-thought—<sup>8</sup> categorical-  
 imperatives/axioms/registry-teleology<sup>90</sup>)) that is only pertinent when it is of the existential-  
 <disontologising/re-ontologising—aporeticism> existence-potency<sup>39</sup>~sublimating-nascence,-  
 disclosed-from-prospective-epistemic-digression—rules-of-  
 apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-  
 ontologically-same-existential-reality. It is important thus to know that since the defect of  
 psychopathy and its derivation as social psychopathy has nothing to do with logical-processing  
 but everything to do with <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>>/perversion-of-axiomatic-construct and the false ‘apriorising-  
<sup>83</sup>reference-of-thought/apriorising-registry—elements (out of ‘implicated\_attendant-  
 ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency><sup>40</sup>, <-reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-reference-of-thought-<sup>83</sup>devolving-as-of-instantiative-context>’ which are ~~†epistemic-totalising<sup>33</sup>~~ ~~psychologismic-subliminality-of-individuation—effusing/worlding~~ imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology<sup>99</sup>, it is simply <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation that is ontologically called for to invalidate the psychopathic ‘implied falsehood’ by invalidating the ‘apriorising—<sup>83</sup>reference-of-thought/apriorising—registry—elements (out of ‘implicated\_attendant—ontological-contiguity<sup>67</sup>’~educated—existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-<imbued-notional~cogency><sup>40</sup>, <-reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-reference-of-thought-<sup>83</sup>devolving-as-of-instantiative-context>’ of ~~†epistemic-totalising<sup>33</sup>~~ ~~psychologismic-subliminality-of-individuation—effusing/worlding~~ imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology<sup>99</sup>, and not involve in any elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—‘prospectively implicated\_attendant—ontological-contiguity<sup>67</sup>’~educated—existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-<imbued-notional~cogency><sup>40</sup> which will ‘hollow-constitute’ and falsely validate the deceptive foundation of ‘apriorising—<sup>83</sup>reference-of-thought/apriorising—registry—elements (out of ‘implicated\_attendant—ontological-contiguity<sup>67</sup>’~educated—existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-<imbued-notional~cogency><sup>40</sup>, <-reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-reference-of-thought-<sup>83</sup>devolving-as-of-instantiative-context>’ of ~~†epistemic-totalising<sup>33</sup>~~ ~~psychologismic-subliminality-of-individuation—effusing/worlding~~ imbued logical-

dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology<sup>99</sup>. This is most apparent with childhood psychopathy as with the dereifying example of spilling water on a chair where it is directly obvious there is no elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—‘~~prospectively-implicated-attendant-ontological-contiguity~~<sup>67?</sup>~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup> to be had/entertained nor any logical analysis but rather<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation invalidating that the implied-logical-dueness-or-implied-scape of the child psychopath who deliberately in a ‘dereifying act’ spills water on the chair to accuse another even exists, its implied-profile is ridiculous, just as its implied-presumptuousness-or-implied-arrogation, its implied-assumptions, its implied-value-reference and its implied-teleology<sup>99</sup> (or sense-of-purpose), and such an approach will equally extend with regards to social psychopathy where by ignorance at best or ‘other cynical temporal manifestations as of conjugating affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation’ an interlocutor was to falsely imply the need for logical analysis in order to falsely validate the foundational faulty-mentation-procedure-deception-or-urge<sup>43</sup> of the ‘apriorising—<sup>83</sup>reference-of-thought/apriorising-registry—elements (out of ‘~~implicated-attendant-ontological-contiguity~~<sup>67?</sup>~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-reference-of-thought-devolving-as-of-instantiative-context>’). This phenomenon of the ‘social protraction of psychopathy across individuals and society’ can be articulated as follows. It is important to grasp that the mechanism of SLANTING as of

compulsive-slanting—preconverging-or-dementing<sup>20</sup>-apriorising is actually about ‘denaturing<sup>16</sup>  
 postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’><sup>76</sup>-  
 with-‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-of-  
 successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers  
 over intrinsic-reality/ontological-veridicality transcendental-  
 enabling/sublimating/supererogatory~de-mentativity’ as non-veridical and  
 dialectically/contendingly out-of-phase. The suspected psychosomatic basis for the psychopath  
 to be slanted/‘cinglé’ is a ‘faulty-mentation-procedure-deception-or-urge<sup>43</sup> (entitlement  
 folie/folie raisonnante)’ as opposed to a logical motivation of a supplanting–conviction-as-to-  
 profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-  
 thinking<sup>21</sup>—apriorising-psychologism or prelogic mental-disposition. It is as if the ‘psychopath’s  
 mental state is to take a faulty-mentation-procedure-shortcut’ to the normal process of  
 prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical–  
 ‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-  
 disontologising-logical-outcome-arrived-at> logical articulation with respect to ‘socially-  
 perceived-value as of social-stake-contention-or-confliction’. Going by the example highlighted  
 above, say for instance the interlocutor finds out that the other stranger isn’t really a child  
 molester. The psychopath simply articulates another postlogic/disontologising-perverted-  
 outcome-sought-precedes-existentially-veridical–attendant-intradimensional–  
 apriorising/axiomatising/referencing’-logical-dueness/formulaic non-veridical hollow  
 mimicking narrative (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-  
 narrated) over the previous narrative, and so in ‘denaturing<sup>16</sup> postlogic-backtracking devoided-  
 of-conviction-as-to-profound-supererogation<sup>96</sup>-or-prelogism<sup>78</sup>-basis’. For instance, by saying  
 (in a different social spatial location where the interlocutor cannot verify the underlying  
 contextual reality) it is critical that the stranger should not be taking young children in his house

as it suspiciously points to a molester (which is certainly a sound statement but rather being parasitised for a perverse purpose of ‘denaturing<sup>16</sup> postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation<sup>96</sup>-or-prelogism<sup>78</sup>-basis’ towards sanctified-conventioning-social-aggregation-enablers, as the statement, not to take young children into his house, is sanctifying/as-not-requiring-any-further-contemplation to many a mental-disposition). Even if this latter narrative is proven to be false (as it is another <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>> or mental-perversion demonstrable as above with it faulty-mentation-procedure-deception-or-urge<sup>43</sup> not being the logic itself, but in wrongly implying as existentially-<disontologising/re-ontologising—aporeticism> real the ‘apriorising-<sup>83</sup>reference-of-thought/apriorising—registry—elements (out of ‘implicitated—attendant—ontological-contiguity<sup>67</sup>’~educated—existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context>)’ of <sup>43</sup>epistemic-totalising <sup>43</sup>psychologismic subliminality-of-individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology<sup>99</sup> such that the mere fact of engaging logically with it validates these fundamental falsehood as a first-order faulty-mentation-procedure-deception-or-urge<sup>43</sup> paving the way for an infinite possibility of second-order faulty-mentation-procedure-deception-or-urge<sup>43</sup> operating <sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> on such false axioms. Thus, with respect to postlogism<sup>77</sup> generally what is critical for the psychopath/postlogic-mindset is to be seen as being prelogic supplanting—conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism even if it is a

perception of ‘poor or bad supplanting–conviction-as-to-profound-supererogation<sup>96</sup>—of-  
 ‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>71</sup>—apriorising-psychologism’,  
 since that will validate the ‘apriorising—<sup>83</sup>reference-of-thought/apriorising—registry—elements  
 (out of ‘implicated\_attendant—ontological-contiguity<sup>67</sup>’~duced—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context>)’ on the  
 basis that it was the <sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-  
 conviction-as-to-profound-supererogation<sup>96</sup> that was wrong hence the possibility and credibility  
 not to question the <sup>83</sup>reference-of-thought/apriorising—registry/categorical-imperatives/axioms  
 and to re-engage <sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-  
 conviction-as-to-profound-supererogation<sup>96</sup> by ‘prelogism<sup>78</sup>-as-of-conviction,-in-profound-  
 supererogation<sup>96</sup>-<existentially-veridical—attendant-intradimensional—  
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-  
 outcome-arrived-at> re-engaging reflex’ wrongly turning the issue into one of <sup>54</sup>logical-  
 processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-  
 supererogation<sup>96</sup> instead of construing a <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-  
 preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> ‘preconverging-or-  
 dementing<sup>20</sup>—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-  
 of-<sup>83</sup>reference-of-thought manifestation’). The psychopath simply needs to loop another non-  
 veridical hollow mimicking narrative over the previous one in ‘denaturing<sup>16</sup> postlogic-  
 backtracking devoided-of-conviction-as-to-profound-supererogation<sup>96</sup>-or-prelogism<sup>78</sup>-basis’  
 towards sanctified-conventioning-social-aggregation-enablers. What is critical for the  
 psychopath is that the ‘last postlogic/formulaic non-veridical hollow mimicking

narrative/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated' allows its interlocutors to prelogically 'rationalise' (align in-conviction-as-to-profound-supererogation<sup>96</sup> to or prelogism<sup>78</sup>, at-a-pedestal,-in-this-case-ignorance-pedestal) the other narratives even if there are all 'non-veridical hollow mimicking narratives'. This might further involve juggling such hollow mimicking in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'><sup>76</sup> as absolving/fleeting/escaping-reflex-logic<sup>1</sup> among different set-of-interlocutors (this is simply because postlogism<sup>77</sup> in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> operates by extrinsic-attribution, i.e. who can I convince to make my argument right as per 'disontologising-perverted-outcome-sought-precedes-existentially-veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness' unlike postlogism<sup>77</sup> as prelogism<sup>78</sup> which operates by intrinsic-attribution, i.e. what is intrinsically real to uphold ontological virtue as per 'existentially-veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at'), and inducing mutual misconstruing; and the reason for a perpetual psychopath's extrinsic-attribution inclination is that the outcome of its postlogism<sup>77</sup> in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (which is an unusual and rare social experience given that a psychopathic personality and postlogism<sup>77</sup> in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> are an outlying phenomenon) with one set-of-interlocutors will involve either a temporal commitment to the postlogism<sup>77</sup> in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (due to the 'lack of constraining social<sup>103</sup> universal-transparency<sup>104</sup>-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-

relative-ontological-completeness } as inducing vices-and-impediments<sup>105</sup> which will then make it alienating) or a ‘fool-me-once-phenomenon’ where there is a relative insight on postlogism<sup>77</sup> in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> from some interlocutors with no more commitment given the inconsistency of the hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’><sup>76</sup> as absolving/fleeting/escaping-reflex-logic<sup>1</sup>, in time speaking to the fundamental mental denaturing<sup>16</sup> involved in postlogism<sup>77</sup> in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and so for the shallowness of the postlogism<sup>77</sup> in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> the extrinsic-attribution inclination is in constant need for new sets-of-interlocutors. The mental process that takes place in the ignorant prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind is an alignment to the psychopath’s (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) postlogism<sup>77</sup>-formulaic slanting<sup>11</sup>compulsing-nonconviction/madeupness/bottomlining-(<decontextualising/de-existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional-ontologising’-imbued-<contextualising/existentialising~attendant-ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness>)

projection (distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup>) such that the former’s mind is rather in a hollow-

constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-  
preservation> ‘conjoining looping narratives (of flawed-existential-elevation-of-<sup>83</sup> reference-of-  
thought<sup>44</sup> and developing a supplanting-conviction-as-to-profound-supererogation<sup>96</sup>—of-  
‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>1</sup>—apriorising-psychologism  
or prelogism<sup>78</sup> out of them), to the psychopath’s ‘denaturing<sup>16</sup> postlogic-backtracking-<iterative-  
looping-‘set-of-dereifying-hollow-narratives-and-acts’><sup>76</sup>-with-‘successive-shifting-of-the-  
narratives-and-acts-foci’-construed-as-‘deception-of-successively-shifting-or-noncohering-  
narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-  
veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity’ as non-  
veridical and dialectically/contendingly out-of-phase. But again, this is just when the temporal  
prelogic/prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical—  
‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-  
disontologising-logical-outcome-arrived-at> mind is ignorant of the slanted mental state of the  
psychopath. The general and complete operative psychopath <sup>74</sup>perversion-of-<sup>83</sup> reference-of-  
thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-  
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>9</sup>> mechanism (it isn’t  
necessarily completed in all manifestations as is rather a ‘mental roaming/drifting-cycle  
disposition known as postlogism<sup>77</sup>-retreating’ that carries on depending on how the situation  
permits) involves the psychopath first projecting initially neutral narratives (pre-valuation), then  
narratives meant to elicit the sense of excellence/exception/accommodation of its interlocutor  
(pri-individuation) as well as any other person or notion the interlocutor holds in high esteem,  
which are then contrasted ‘out of context’ unfavourably with non-veridical hollow mimicking  
narratives about the psychopath’s ‘socially-perceived-value as of social-stake-contention-or-  
confliction target’ (de-individuation) ensuring the latter narratives are articulated craftily and at  
different social locations/spaces. De-individuation further consists of four elements;

‘consternation’ wherein narratives with a ‘sense of dismay’ are induced on the interlocutor about the psychopath’s social-stake-contention-or-conflict target, ‘revulsion’ wherein narratives with a ‘sense of repugnance’ are induced on the interlocutor about the target, ‘certainty’ wherein narratives with a ‘false sense of undoubtedness’ are projected about the target on the interlocutor, and finally a ‘sense of passive or suggestive alienation’ towards the psychopath’s target is projected upon the interlocutor to ‘subconsciously induce a sense of alienation from the target’. The psychopath then strives to settle on the whole of this process circularly doing likewise with other new and pertinent interlocutors as well (commitment). By-and-large this circularity

<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
shallow-supererogation<sup>96</sup>> thus involves these four elements as pre-valuation/pri-  
individuation/de-individuation/commitment. Together with its corollary, social psychopathy,  
this disposition (passive or suggestive alienation) is at various level-of-consciousness-and-  
wittiness extended to the social-construct as a comprehensive nature of extrinsic-attribution.  
Passive or suggestive alienation as such with corresponding ‘temporal-dispositions miscuing’  
which is ‘misconstrued as intrinsic ontological depth-of-conviction-as-to-profound-  
supererogation<sup>96</sup>’. The underlying reason for the entirety of this mental process in the psychopath  
has to do with its ‘mere-formulaic constrained/unconstrained perception and relation to  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ (vague-rhyming-or-copied-mimicry-or-formulaic-  
projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging<sup>94</sup>  
faulty-mentation-procedure-deception/meaning-by-the-mere-illogical-possibility-of-it-being-  
formulaically-narrated) which poorly perceives ‘supplanting-conviction-as-to-profound-  
supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—  
apriorising-psychologism contentions’ not in the ‘essence/conviction-as-to-profound-  
supererogation<sup>96</sup> sense’ but rather as ‘formulaic mental alienation schemes’ wherein

disontologising-perverted-outcome-sought-precedes-existentially-veridical-‘attendant-  
 intradimensional-apriorising/axiomatising/referencing’-logical-dueness (in order words the  
 developmental psychology of the psychopath is actually to perceive supplanting-conviction-as-  
 to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-  
 thinking<sup>21</sup>-apriorising-psychologism meaning as formulaic-schemes/meaning-by-the-mere-  
 illogical-possibility-of-it-being-formulaically-narrated, to which it responds in kind), and so is  
 in transversality-<for-sublimating-existential-eventuating/denouement,—from-‘thinking-at-  
 first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-  
 prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-  
 apriorising/axiomatising/referencing’><sup>101</sup> to prelogism<sup>78</sup>-as-of-conviction,-in-profound-  
 supererogation<sup>96</sup>-<existentially-veridical-‘attendant-intradimensional-  
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-  
 outcome-arrived-at>, and strives to ‘square off as <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-  
 preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> at  
 uninstitutionalised-threshold<sup>102</sup> involving organic-comprehension-thinking (‘intemporal-  
 prioritisation-of-<sup>83</sup>reference-of-thought’-as-conflatedness<sup>13</sup>-or-ontological-reprojecting) being  
 circumvented/distracted by threshold-of-nonconviction/madeupness/bottomlining-in-shallow-  
 supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism> in an epistemic-  
 totalising<sup>33</sup>~self-referencing-syncretising; and so, in transversality-<for-sublimating-  
 existential-eventuating/denouement,—from-‘thinking-at-first/pure-predisposition-preemptive-of-  
 prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-  
 and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> along 3-pedestals  
 (psychopath’s slantedness/compulsive-dementing<sup>20</sup> transversality-<for-sublimating-existential-

eventuating/denouement, ~~from ‘thinking at first/pure predisposition preemptive of~~  
~~prospective disontologising/subontologising’—as-of-prospectively-disambiguated—affirmed-~~  
~~and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> pedestal, temporal-~~  
 dispositions transversality-<for-sublimating—existential-eventuating/denouement, ~~from~~  
~~‘thinking at first/pure predisposition preemptive of prospective-~~  
~~disontologising/subontologising’—as-of-prospectively-disambiguated—affirmed-and-~~  
~~unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> pedestals, and the intemporal-~~  
 disposition transversality-<for-sublimating—existential-eventuating/denouement, ~~from~~  
~~‘thinking at first/pure predisposition preemptive of prospective-~~  
~~disontologising/subontologising’—as-of-prospectively-disambiguated—affirmed-and-~~  
~~unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> pedestal in their  
 aetiologisation/ontological-escalation-<ontological-  
 veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>),  
 enabling the <sup>15</sup>de-mentation-(~~supererogatory—ontological—de-mentation-or-dialectical—de-~~  
~~mentation—stranding-or-attributive-dialectics)~~ not as postconverging-or-dialectical-thinking<sup>21</sup>—  
 apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-  
 contendingly-in-phase> of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-  
 supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-  
~~disontologising~preconverging/dementing<sup>90</sup>—apriorising-psychologism>~~ as so-being rather  
 distractive to organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-  
<sup>83</sup>reference-of-thought’-as-conflatedness<sup>13</sup>-or-ontological-reprojecting/longness-of-register-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’); to ultimately prevent its own ‘perceived social alienation’  
 by inducing the alienation of its ‘perceived social-stake-contention-or-confliction target’ over a  
 social-stake-contention-or-confliction as to preconverging/postconverging—de-  
 mentating/structuring/paradigming implications. Critically, it should be understood that passive~~

or suggestive alienation is actually the summum of the possibilities of the psychopath's meaningful finality that starts from prevaluation (neutral narrations). It should be noted that the mental state of the psychopath's interlocutor as 'ignorance-temporal-disposition conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing<sup>20</sup>—apriorising-psychologism' is not really ontologically-speaking a prelogic/conviction-as-to-profound-supererogation<sup>96</sup> mental state but rather technically a 'miscuing/dialectically-or-contendingly-out-of-phase postlogic mental state'. There are two stages at which an interlocutor can be in relation with the psychopathic manifestation: first, as an ignorant of psychopathic postlogism<sup>77</sup> in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> to which the interlocutor aligns prelogically and then miscues, and then secondly (in addition), as 'committed-by-temporality<sup>98</sup>/interest over intrinsic-veridicality' whether in the form of affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. It should be noted that this psychopathic manifestation process can be mimicked in the context of social psychopathy, and more thoroughly when as 'exacerbation-temporal-disposition conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing<sup>20</sup>—apriorising-psychologism'. Over a given or extended period the underlying effect sought by the psychopath might stick, especially where the social target, interlocutors and others are utterly unaware of the mental state of the psychopath, and so evolving more like a social-discomfiture of relationship over 'socially-perceived-value as of social-stake-contention-or-confliction' (\*social-discomfiture as such can be defined as the subsequent, ignorant or deliberate/disingenuous, adherence as if veridical to the slanted and hollow mimicking narratives of the psychopath with the corresponding <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup> > or mental-perversion in the social context). It is important to see that such social-discomfiture is in reality not a veridical logical ‘contention’ but in veridicality/ontologically a ‘protracted manifestation’ of notional~procrypticism/notional-disjointedness-as-of-<sup>83</sup>reference-of-thought as to underlying registry-worldview/dimension uninstitutionalised-threshold<sup>102</sup> <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup> > of both the psychopath and its interlocutors (even when the interlocutor is at best ignorant of the underlying psychopathic state), requiring ‘distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> at ‘uninstitutionalised-threshold<sup>102</sup>’ initiated by the psychopath’s postlogism<sup>77</sup> in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and resolved suprastructurally by a deprocryptic mindset/<sup>83</sup>reference-of-thought making reference to superseding deprocryptic <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> ,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (just like an accusation of witchcraft in medieval society is not veridically/ontologically a ‘contention’ but rather a ‘protracted manifestation’ of non-positivism/medieval registry-worldview/dimension <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup> > by the dynamism of non-positivism/medieval mindset, resolved/structurally-rendered-inoperant suprastructurally by a positivistic mindset/<sup>83</sup>reference-of-thought making reference to superseding positivistic <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>). It should be noted that suprastructuring implies reflection about an utter and mentally dialectically-or-contendingly-out-of-phase; as of non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-

or-perspectivated-as-preconverging-or-dementing<sup>20</sup>-apriorising-psychologism/not-veridical-  
 thinking-reference-rather-preconverging-or-dementing<sup>20</sup>-reference as-the-temporal-  
 dispositions-are-dialectically-out-of-phase/dialectically-primitive as suprastructurally reflected  
 by an 'ordered construct from the intemporal/ontologising disposition' (since the state of  
 exhibiting/demonstrating <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> will annul temporal-dispositions  
 pedestals/statures/presumptuousness as postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-  
 psychologism/'logically contending', more like a medieval mind with a superstitious registry-  
 worldview doesn't has the stature/presumptuousness to 'logically contend' about the ontological  
 veridicality of an accusation of witchcraft with a suprastructuring positivistic mind, as the former  
 makes syncretic/circular references to non-positivism/medievalism <sup>83</sup>reference-of-thought-  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> in its supposed articulation of logic).  
 Paradoxically, the normal prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-  
 <existentially-veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-  
 logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind is so attached by  
 supplanting-conviction-as-to-profound-supererogation<sup>96</sup>-of-'attendant-intradimensional'-  
 postconverging/dialectical-thinking<sup>21</sup>-apriorising-psychologism reflex or prelogic-reflex-  
 admittance-reflex or in-phase-reflex to the notion of the essence of supplanting-conviction-as-  
 to-profound-supererogation<sup>96</sup>-of-'attendant-intradimensional'-postconverging/dialectical-  
 thinking<sup>21</sup>-apriorising-psychologism meaning (as it is not priorly inclined to put-into-question  
 narratives but rather to quickly operate/process logic to arrive at outcome while 'trusting' that  
 the other is also prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-  
 veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness-  
 precedes-disontologising-logical-outcome-arrived-at> in their apriorising-registry, and so

because psychopathy is a relatively outlying phenomenon thus the natural human personality development doesn't take it much into account in-the-bigger-scheme-of-things, i.e. it will be a 'waste of too much mental energy' to be verifying in detail the apriorising-registry <sup>†epistemic-totalising</sup> <sup>33</sup>psychologismic-subliminality-of-individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology<sup>99</sup> of every interlocutor, so mentally the human mind has developed a 'referencing scheme of trusting that involves closeness, familiarity, reputation and appearance'; but such a scheme is strictly speaking ontologically incomplete and underminable but it is standard as it 'saves mental energy and time', hence it is the strongest factor for the social prevalence of psychopathy and its social psychopathy corollary, and by extension all postlogism<sup>77</sup>/perverted-as-disontologising-outcome-sought-precedes-logical-dueness across all registry-worldviews/dimensions); that it will find it hard to articulate or for that matter not believe the comprehensiveness and extent by which the psychopath can produce non-veridical hollow mimicking narratives towards its end purpose, particularly as it is a rather social outlying phenomenon and hence not usually integrated in many an individual's conceptualisation of social relations and phenomena. That's why the manifestation of 'poor or bad supplanting-conviction-as-to-profound-supererogation<sup>96</sup>—of-**'attendant-intradimensional'-postconverging/dialectical-thinking<sup>21</sup>-apriorising-psychologism'**, contrasted to the psychopath's <sup>11</sup>compulsing-nonconviction/madeupness/bottomlining-**<decontextualising/de-existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising'-of-the-**'attendant-intradimensional-ontologising'**-imbued-<contextualising/existentialising~attendant-ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-**'attendant-intradimensional-apriorising/axiomatising/referencing'**-logical-dueness>}** or compulsively **dementing<sup>20</sup>**, is ad-hoc, circumspect and highly contextualised since the

prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical-  
 ‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-  
 disontologising-logical-outcome-arrived-at> mind even when acting temporally/badly has a hard  
 time escaping from supplanting–conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-  
 intradimensional’-postconverging/dialectical-thinking<sup>21</sup>–apriorising-psychologism or  
 prelogism<sup>78</sup> (it has qualms/conscience) while the psychopath’s<sup>11</sup>compulsing–  
 nonconviction/makeupness/bottomlining-(<decontextualising/de-existentialising~of-  
 attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-  
 the-‘attendant-intradimensional–ontologising’–imbued-  
 <contextualising/existentialising~attendant–ontological-contiguity >;-in-shallow-  
 supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
 veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>)  
 is comprehensive since the psychopath naturally doesn’t attach any ‘emotional involvement’ and  
 qualms to the meaning of the narratives it articulates (it views them just as non-veridical hollow  
 mimicking form narratives that determine its interlocutors prelogism<sup>78</sup>-as-of-conviction,-in-  
 profound-supererogation<sup>96</sup>-<existentially-veridical–attendant-intradimensional–  
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-  
 outcome-arrived-at> dispositions and actions). In so doing, the psychopath has a parallel  
 formulaic-representation-of-meaning/meaning-by-the-mere-illogical-possibility-of-it-being-  
 formulaically-narrated which ‘subknowledging<sup>94</sup>/mimics’ the fundamental elements of  
 ‘supplanting–conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-  
 postconverging/dialectical-thinking<sup>21</sup>–apriorising-psychologism deductive meaning’ such that  
 the (adult) psychopath’s non-veridical hollow mimicking narratives come across paradoxically  
 as highly credulous. Basically the relevant question for the psychopath is: ‘how was the hollow  
 mimicking form that can be grasped in a prelogism<sup>78</sup>-as-of-conviction,-in-profound-

supererogation<sup>96</sup>-<existentially-veridical-‘attendant-intradimensional-  
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-  
 outcome-arrived-at> mind deterministic of other prelogism<sup>78</sup>-as-of-conviction,-in-profound-  
 supererogation<sup>96</sup>-<existentially-veridical-‘attendant-intradimensional-  
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-  
 outcome-arrived-at> minds behaviours, and how can I then mimic-and-project this hollow  
 mimicking form to determine how others minds will act. These parallelisation of mere-  
 formulaic-projection/extrinsic-attribution induced-meaningfulness elements (meaning-by-the-  
 mere-illogical-possibility-of-it-being-formulaically-narrated) with their corresponding  
 prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical-  
 ‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-  
 disontologising-logical-outcome-arrived-at> as to intrinsic-attribution veridical-meaningfulness  
 elements (which are subknowledged/mimicked) involve: ‘toning-triggering/snappings-of-  
 impression/tenseness-of-interlocutory-engagement-{easily copied with conjugated-postlogism<sup>77</sup>  
 at an intuitive-level}’ as subknowledging<sup>94</sup> ‘prelogism<sup>78</sup>-as-of-conviction,-in-profound-  
 supererogation<sup>96</sup>-<existentially-veridical-‘attendant-intradimensional-  
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-  
 outcome-arrived-at> toning/mannerisms’; ‘hollow mimicking  
 presumptuousness/arrogation/usurpation’ as subknowledging<sup>94</sup> ‘prelogism<sup>78</sup>-as-of-conviction,-  
 in-profound-supererogation<sup>96</sup>-<existentially-veridical-‘attendant-intradimensional-  
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-  
 outcome-arrived-at> suppositions’; ‘folie-raisonnante/non-veridical assumptions’ as  
 subknowledging<sup>94</sup> ‘veridical assumptions’; ‘absolving/fleeting/escaping-reflex-logic<sup>1</sup>’ as  
 subknowledging<sup>94</sup> ‘prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-  
 veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-

precedes-disontologising-logical-outcome-arrived-at> logical operation narratives’;  
 inductive/contextual limitation as subknowledging<sup>94</sup> ‘principles/projected-logic’; structured-  
 manipulation/deception-or-mimicking-or-gotcha-logic as subknowledging<sup>94</sup> ‘value  
 referencing/applicative-logic’; ‘taking-out-of-context/offsetting logic’ as subknowledging<sup>94</sup>  
 ‘veridical contexts logic’, and ‘extrinsic-attribution acts with respect to conventioning/social-  
 temporal-thresholding contexts on the basis that acts by the psychopath to elicit the temporal-  
 self-interest of its interlocutors will override intrinsic right or wrong; whether such actions  
 include praising, endearing, owing a favour, gifting, assisting, being friendly towards, etc.’ as  
 subknowledging<sup>94</sup> ‘intrinsic-attribution of acts as inherently right or wrong’. On the above basis,  
 the psychopath’s relation to ‘deductive meaning’ is actually reverting to ‘vague-rhyming-or-  
 copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-  
 vocalisation-or-subknowledging<sup>94</sup> of postlogic<sup>11</sup>compulsing-  
 nonconviction/madeupness/bottomlining-(<decontextualising/de-existentialising~of-  
 attendant-intradimensional~apriorising/axiomatising/referencing>-induced-disontologising’-of-  
 the-‘attendant-intradimensional~ontologising’-imbued-  
 <contextualising/existentialising~attendant~ontological-contiguity >;-in-shallow-  
 supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
 veridical-‘attendant-intradimensional~apriorising/axiomatising/referencing’-logical-dueness>)  
 as to its threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-  
 <as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>90</sup>-apriorising-psychologism>’ construed as  
 ‘reverting deduction’ whereas ‘supplanting-conviction-as-to-profound-supererogation<sup>96</sup>-of-  
 ‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>91</sup>-apriorising-psychologism  
 deductions’ emphasise the intrinsic attributive essence of deductions with corresponding latent  
 forms of prosody, psychopathic vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-

projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging<sup>94</sup> ‘revert or postlogic  
<sup>11</sup>compulsing–nonconviction/madeupness/bottomlining-(<decontextualising/de-  
 existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-  
 disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-  
 <contextualising/existentialising~attendant–ontological-contiguity >;-in-shallow-  
 supererogation<sup>96</sup> -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
 veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>}  
 backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’ deductions’  
 imply the psychopath overemphasises in a consciously active manner the empty forms of  
 prosody in-of-themselves first and over the intrinsic attributive essence of meaning like  
 overemphasising the toning form (toning triggering) and the supposition form  
 (presumptuousness) in their expressed deductive reasoning, as it mimicks the fact that the forms  
 of prosody tend to be overemphasised spontaneously when naturally expressing profound/deep  
 conviction; thus naturally the psychopathic mindset/<sup>83</sup>reference-of-thought has an unusually  
 large repertoire of ‘sense of meaningfulness associated with empty forms of prosody’ since it  
 artificially perceives them as more critical than the supplanting–conviction-as-to-profound-  
 supererogation<sup>96</sup> —of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>2</sup> –  
 apriorising-psychologism mind’s intrinsic meaningfulness the forms of prosody are latently  
 associated with. The peculiarity with the psychopath and in the instance of protracted  
 slantedness/social psychopathy with the case of exacerbation for instance, is the over-elaboration  
 of such forms in a way that is rather an instrumentalisation of form of expression and not natural  
 expression (mimicking or vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-  
 projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging<sup>94</sup>). In fact, it is often  
 the case that such line of rather ‘overly emphasised forms of expression with peculiar tonality’  
 will be noticeable across an entire set of the psychopath interlocutor’s in conjugated-postlogism<sup>77</sup>

in their ‘conjoining looping narratives of flawed-existential-elevation-of-<sup>83</sup>reference-of-thought<sup>44</sup>’ (pointing to vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging<sup>94</sup>), and can be an advanced insight of a ‘psychopathic/postlogic and social psychopathic/conjugated-postlogism<sup>77</sup> situation’, construable with an appropriate <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation. This mirrors the operant case highlighted further below, wherein the implied meaningfulness (of postlogic/psychopathic, conjugated-postlogism<sup>77</sup>/preconverging-or-dementing<sup>20</sup>-integration and supplanting—conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism mental-dispositions) is existentially-traced as of the circularity/recurrence/repetition/repeatability<sup>10</sup> as to existential-transitioning-or-iterability-trace-of-narratives-as-dots\_or\_implicit~~ed~~\_attendant—ontological-contiguity<sup>67</sup>?~educated—existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>’<sup>40</sup>-reification\_or\_intrinsic-reality—ontological-coherence\_or\_superseding—oneness-of-ontology<sup>41</sup> to establish ontological-veridicality, and not simply operating on the ‘naïve supposition of <sup>103</sup>universal human prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>’ without factoring the ‘postlogism<sup>77</sup> mere-formulaic slanting<sup>11</sup>compulsing—nonconviction/madeupness/bottomlining-({<decontextualising/de-existentialising~of-attendant-intradimensional—apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional—ontologising’—imbued-<contextualising/existentialising~attendant—ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-

veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>>
 mental-disposition’ of the postlogic/psychopathic and conjugated-postlogism<sup>77</sup>/preconverging-
 or-dementing<sup>20</sup>-integration mindsets/<sup>83</sup>reference-of-thought. It is important to note that the
 psychopath’s targeting is highly evolutive throughout its life (along human personality
 development stages) as ‘socially-perceived-value as of social-stake-contention-or-confliction’
 with others arise and the ‘possibility of going undetected’ permits. The psychopath being ‘out-
 of-phase’ is pushed by a faulty-mentation-procedure-deception/urge/folie raisonnante, and the
 idea of psychopath’s having a grand plan/an overall scheme in its actions is ridiculous and
 unfounded (this idea again, is due to prelogism<sup>78</sup>-as-of-conviction,-in-profound-
 supererogation<sup>96</sup> <existentially-veridical–‘attendant-intradimensional–
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
 outcome-arrived-at> mental-alignment or in-phasing or prelogism<sup>78</sup> to the last narrative(s) of the
 psychopath and rationalising prelogically/by-essence/candor all its previous ‘denaturing<sup>16</sup>
 postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’><sup>76</sup>-
 with-‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-of-
 successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers
 over intrinsic-reality/ontological-veridicality transcendental-
 enabling/sublimating/supererogatory~de-mentativity’ as non-veridical and
 dialectically/contendingly out-of-phase’ over the ‘intrinsic-reality/ontological-veridicality
 transcendental-enabling/sublimating/supererogatory~de-mentativity’ instead of mentally
 aligning postlogically/by-form/slantedness/distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-
 apriorising/axiomatising/referencing><sup>30</sup> before reflecting/perspectivating/highlighting
 (reasoning-through-and-not-reasoning-with) a protracted unsoundness-or-ontological-bad-
 faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought/insanity). In fact, the psychopath’s faulty-
 mentation-procedure-deception-or-urge<sup>43</sup> occurs because of overthinking (elevating its perverted

registry/mimicking-subknowledging<sup>94</sup> to wrongly contend with it) rather than underthinking  
 downgrading the <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> and not contending with it, just as is naturally done with a ‘childhood  
 cinglé’ who is not yet surreptitious and the delirium is rather obvious. Actually, instead of being  
 ‘deliberate of thought’/’conviction-as-to-profound-supererogation<sup>96</sup> logical motive’, the  
 psychopath ‘compulsively learns’ as of its postlogic <sup>11</sup>compulsing-  
 nonconviction/madeupness/bottomlining-<’<decontextualising/de-existentialising~of-  
 attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-  
 the-‘attendant-intradimensional–ontologising’–imbued-  
 <contextualising/existentialising~attendant–ontological-contiguity >;-in-shallow-  
 supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
 veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>)  
 faulty-mentation-procedure-deception-or-urge<sup>43</sup> from the successive experiences of its  
 failing/not-upholding-<as-of-apriorising/axiomatising/referencing> childhood postlogism<sup>77</sup>-  
 slantedness as it grows into an adult by learning first to be socially-functional-and-accordant<sup>93</sup>  
 while being matured, indirect, spatialising, credulous and crafty about its postlogism<sup>77</sup>-  
 slantedness so that it starts becoming effective in inducing supplanting–conviction-as-to-  
 profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-  
 thinking<sup>21</sup>–apriorising-psychologism minds to align in-conviction-as-to-profound-  
 supererogation<sup>96</sup> to its <sup>11</sup>compulsing–nonconviction/madeupness/bottomlining-  
 <’<decontextualising/de-existentialising~of-attendant-intradimensional–  
 apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-  
 intradimensional–ontologising’–imbued-<contextualising/existentialising~attendant-  
 ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-<as-to-disontologising-perverted-

outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-  
 apriorising/axiomatising/referencing’-logical-dueness>} hollow narratives. Thus, social  
<sup>103</sup>universal-transparency<sup>104</sup>-{transparency-of-totalising-entailing,-as-to-entailing-  
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup>}’ of its  
 slanted/postlogic narratives mental-disposition at childhood ‘gets lost’ socially at adulthood to  
 many a supplanting-conviction-as-to-profound-supererogation<sup>96</sup>-of-‘attendant-  
 intradimensional’-postconverging/dialectical-thinking<sup>21</sup>-apriorising-psychologism mind just  
 getting acquainted but this is basically the same hollow-formulaic structure. This social loss-of-  
 awareness of the social <sup>103</sup>universal-transparency<sup>104</sup>-{transparency-of-totalising-entailing,-as-to-  
 entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-  
 completeness<sup>87</sup>} as being of postlogism<sup>77</sup> mere-formulaic slanting <sup>11</sup>compulsing-  
 nonconviction/madeupness/bottomlining-‘<decontextualising/de-existentialising~of-  
 attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising’-of-  
 the-‘attendant-intradimensional-ontologising’-imbued-  
 <contextualising/existentialising~attendant-ontological-contiguity >;-in-shallow-  
 supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
 veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness>}  
 further elicits a ‘sense of temporality<sup>98</sup>’ as of  
<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-  
 negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in many an  
 acquainted or non-acquainted (ignorance) supplanting-conviction-as-to-profound-  
 supererogation<sup>96</sup>-of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>-  
 apriorising-psychologism minds to the psychopathic postlogism<sup>77</sup> mere-formulaic slanting  
<sup>11</sup>compulsing-nonconviction/madeupness/bottomlining-‘<decontextualising/de-  
 existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-

disontologising' -of-the- 'attendant-intradimensional-ontologising'-imbued-  
<contextualising/existentialising~attendant-ontological-contiguity >;-in-shallow-  
supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness> }  
of preconverging-or-dementing<sup>20</sup>-apriorising-psychologism narratives as if it was truly of  
supplanting-conviction-as-to-profound-supererogation<sup>96</sup> -of-'attendant-intradimensional'-  
postconverging/dialectical-thinking<sup>21</sup>-apriorising-psychologism as to ontologically-veridical  
reality thus inducing the phenomenon of social-psychopathy threshold-of-  
nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -<as-to-'attendant-  
intradimensional'-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
psychologism>. Thus, a non-ignorant temporal pedestal mindset/<sup>83</sup> reference-of-thought whether  
affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-  
social-aggregation/temporal-enculturation-or-temporal-endemisation may find it in their  
temporal-self-interest to cynically elevate the psychopath's postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing-  
nonconviction/madeupness/bottomlining-('<decontextualising/de-existentialising~of-  
attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising'-of-  
the-'attendant-intradimensional-ontologising'-imbued-  
<contextualising/existentialising~attendant-ontological-contiguity >;-in-shallow-  
supererogation<sup>96</sup> -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness> }  
or slantedness/threshold-of-nonconviction/madeupness/bottomlining-in-shallow-  
supererogation<sup>96</sup> -<as-to-'attendant-intradimensional'-prospectively-  
disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>-or-mimicking-or-  
subknowledging<sup>94</sup>, when this is not socially <sup>103</sup>universally transparent (at uninstitutionalised-  
threshold<sup>102</sup>). Further, the element of the need to be socially-functional-and-accordant<sup>93</sup> first,

implies that psychopathy is ‘more than just the drive of a pathological individual’ but inevitably psychopathy and correspondingly social psychopathy involves a ‘social split-dynamism’ wherein the ‘unordinary eliciting’ of temporal interest among some as extrinsic-attribution (praising, endearing, owing a favour, gifting, assisting, being friendly towards, etc.) is the basis for the targeting of another or others, further compounded by the fact that while so-called ‘rules of sound logic’ abstractly permeate more or less effectively most of our formal setups, their sociological pertinence is actually far from established, but for the fact that broad and large general education diminishes social egregiousness in this respect, as specifically ‘reasoning by significant others’ is actually the more common mental-disposition in the extended-informality-  
 {susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-  
 {meaningfulness-and-teleology } including the ‘informal spaces’ of formal setups, with the result that this is a further factor that makes psychopathy poorly graspable as simply of individual denaturing<sup>16</sup> dynamics rather than of social denaturing<sup>16</sup> dynamics, thus better construed phenomenally as social psychopathy; as logic will often tend to be ‘rationalised in social rather than abstract terms’ depending on level of individuals intuition about the underlying dynamism of the postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing-nonconviction/madeupness/bottomlining-  
 {<decontextualising/de-existentialising~of-attendant-intradimensional-  
 apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-  
 intradimensional-ontologising’-imbued-<contextualising/existentialising~attendant-  
 ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-<as-to-disontologising-perverted-  
 outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-  
 apriorising/axiomatising/referencing’-logical-dueness>} mental-disposition (going by experience), and then their sense of abstraction or gullibility or disposition to bandwagon effect with respect to a critical aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>.

(The implication here is that, for instance, it will be very naïve for an investigation involving a psychopath without the investigators being extra-cautious with respect to the underlying social aggregation linkage of potential interlocutors). Hence, the above phenomenon is further compounded in increasing profoundness (i.e. where the psychopath's childhood delirium gives way to an adulthood mental articulation which is diffused/with-hardly-any-social <sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>8</sup> }-but-rather-select-transparency-to-some about the nature of the psychopath's veridical mental state) when the 'temporal prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> interlocutor', by the mechanism of 'induced-ring-of-gyges-effect/solipsistic-point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality' at the point of lack of social <sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>8</sup> } about the psychopathic postlogism<sup>77</sup>/slantedness <sup>11</sup>compulsing-nonconviction/madeupness/bottomlining-(<decontextualising/de-existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional-ontologising'-imbued-<contextualising/existentialising~attendant-ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness>) in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (and wherein there is no <sup>103</sup>universal-transparency<sup>104</sup>-<transparency-

of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-  
relative-ontological-completeness } about notional~firstnaturedness-formativeness<as-to-  
eventualising~inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-  
<so-construed-as-from-perspective-ontological-normalcy/postconvergence>  
disambiguation/unequivalences/alienative-hierarchisation), becomes ‘affordable’ (as it doesn’t  
think it has got anything to lose personally), ‘negatively opportunistic’ (as it occasionally finds  
a temporal-self-interest in backing the psychopath, even though it knows better), ‘negatively  
exacerbatory’ (as it gains some insight in the psychopath’s mental process and actually strives  
to copy it adhocly, as a successful way of going about one’s temporal-self-interest). There is  
equally a social dynamism aspect wherein the issue of ‘social allegiance, affordability and initial  
prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical-  
‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-  
disontologising-logical-outcome-arrived-at> alignment to psychopath-and/or-the-protracted-  
postlogism<sup>77</sup>’ comes to override the issue of ‘intrinsic rightness’ leading to what is known as  
‘social-chainism or negative-social-aggregation or social-discomfiture’ which in turn (because  
individuals find ‘apparent social success and conventioning/social-temporal-thresholding’ in  
such social behaviour) leads to the ‘temporal endemisation/enculturation of social psychopathy’.  
The underlying mental-disposition of the psychopath as postlogic and the temporal  
prelogic/conviction-as-to-profound-supererogation<sup>96</sup> minds pedestals that endemise/enculturate  
this process thus becoming conjugated-postlogism<sup>77</sup>, is known as ‘extrinsic-attribution’, i.e. the  
idea of satisfying an interlocutors sense of temporal interests is more important and critical in  
gaining their support than the notion of intrinsic truth/veridicality of meaning (intrinsic-  
attribution) thus reflecting their threshold-of-nonconviction/madeupness/bottomlining-in-  
shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-  
disontologising~preconverging/dementing<sup>90</sup>–apriorising-psychologism>. Ontologically, this

requires an altogether PURIST and UNCOMPROMISING intemporal/ontological conceptualisation of such a-comprehensive-social-temporal-hodgepodging which is rather ontologically-discontinuous. This author qualifies as procrypticism preconverging-or-dementing<sup>20</sup>—apriorising-psychologism, and so as ‘ONTOLOGICAL-ENTRAPMENT’ going by the ‘human solipsistic/emanant template of institutionalisation/intemporalisation’, given that reality and predication doesn’t compromise with the ‘mortal’ that man is (more like the positivistic mind can’t afford to compromise positivism to non-positivism/medievalism) exactly for the ‘intemporal good-of-man’. At childhood the psychopath’s mental process can fully be seen in operation as the slanted effect of its thinking produces a ‘delirium effect’. However, as the psychopath matures it start adjusting to its failing/not-upholding-<as-of-apriorising/axiomatising/referencing> slanted mental process as it faces the negating social reaction of its immediate family environment and the grander society with respect to its compulsive-slanting—preconverging-or-dementing<sup>20</sup>-apriorising. But then in its child development psychology, this social negation is rather the backdrop by which it evolves (in a process of trial-and-error in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’><sup>76</sup>-absolving-or-fleeting-logic-reflex-or-escaping-logic wherein ‘disontologising-perverted-outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness, i.e. vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging<sup>34</sup>’) from a ‘direct and blatant faulty-mentation-procedure-deception-or-urge<sup>43</sup> for postlogic slantedness’ in a given social space during its childhood to a state in which the psychopath ‘externalises, displaces and transfers its faulty-mentation-procedure-deception-or-urge<sup>43</sup> for postlogic slantedness to attain an apparent normal social equilibrium or socially-functional-and-accordant<sup>93</sup> state within any given social

space as it develops into adulthood'. It is in this way that a mechanism for psychopathic and postlogic slantedness is relayed to apparently sound supplanting–conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism interlocutors, and so along five factors: - MATURATION (as childish slanted delirious non-veridical hollow mimicking narratives give way to increasingly adult and serious non-veridical hollow mimicking narratives which unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought/slantedness become harder to perceive); - INDIRECTNESS (as the psychopath makes its motive, i.e. the psychopathic faulty-mentation-procedure-deception-or-urge<sup>43</sup>, less direct and obvious, by increasingly appearing to bring up narratives in a neutral and unmotivated manner); - SPATIALISATION (as the psychopath learns to articulate narratives at different ‘social spaces/locations’ to prevent interlocutors from judging their non-veridical hollow mimicking narratives and comparing with the effective social reality context to establish whether the narratives are sound); - CREDULITY (as with development from childhood to adulthood psychopathy, its narratives increasingly mimic ‘genuine supplanting–conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism narratives’ and at an even deeper level mimicking ‘profound supplanting–conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism mindsets on issues’ the psychopath has witnessed or has experienced insight of, and projecting these out of their social context to elicit the same effect) as well as readjusting its compulsive-slanting—preconverging-or-dementing<sup>20</sup>-apriorising in a roaming/drifting-cycle as per evolving situation whether succeeding, being discovered and undermined, reassessing, backing down whether momentarily or not, bifurcating with the compulsive-slanting—preconverging-or-dementing<sup>20</sup>-apriorising, etc. once it is evolving in an ‘absolving or fleeting-logic-reflex-or-escaping-logic’. Further slanting is done at what it perceives to be the ‘credulity-

level-of-slanting' with respect to a given interlocutor which constantly evolves with psychopathic maturation. While the childhood psychopathy slanting is rather haphazard and by reflex, however the successive failing/not-upholding-<as-of-apriorising/axiomatising/referencing> is an experiential basis that ultimately skews ('intemporality<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity) it into more strategic postlogic slanting at adolescence and adulthood with more matured construction and themes. Thus implying a corresponding development from a low credulity effect at childhood to high credulity effect at adulthood with respect to interlocutors, in addition to the fact that at adulthood its postlogism<sup>77</sup>-slantedness is not socially-<sup>103</sup>universally-transparency, that is, it now passes the intradimensional socially-betraying-threshold-of-ontologising-depth-of-analysis (or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation or threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism> or 'uninstitutionalised-threshold<sup>102</sup>') of many an interlocutor; - CRAFTINESS (with increasingly greater crude-to-polished threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>): Actually when it comes to social-and-confliction-stakes, the psychopath being postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing~nonconviction/madeupness/bottomlining-<'decontextualising/de-existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional-ontologising'-imbued-<contextualising/existentialising~attendant-ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-<as-to-disontologising-perverted-

outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–  
 apriorising/axiomatising/referencing’-logical-dueness>} construes meaningfulness as a hollow-  
 constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-  
 preservation> construct driven as a threshold-of–nonconviction/madeupness/bottomlining-in-  
 shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>70</sup>–apriorising-psychologism> exercise (with respect  
 to same-terms-of-expressions/seemingly-same-implied-meaningfulness with regards to ordinary  
 meaning) as determining of others/conviction-as-to-profound-supererogation<sup>96</sup> interlocutors  
 behaviours and mental-dispositions; this is rather crude with the childhood-psychopath/cinglé  
 such that it fails to elicit supplanting–conviction-as-to-profound-supererogation<sup>96</sup>—of-  
 ‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>71</sup>–apriorising-psychologism  
 in others as the postlogic-effect is rather ‘delirious’ then (as in the case of wetting a chair) but  
 the postlogism<sup>77</sup> at adulthood psychopathy becomes rather polished/less-crude in its effect ‘with  
 maturation/indirectness/spatialisation/credulity’ to the point then of eliciting a  
 prelogic/conviction-as-to-profound-supererogation<sup>96</sup> mental-disposition as conjugated-  
 postlogism<sup>77</sup>/preconverging-or-dementing<sup>20</sup>-integration (conjugated-ignorance, conjugated-  
 affordability, conjugated-opportunism, conjugated-exacerbation, conjugated-social-chainism  
 and conjugated-temporal-enculturation) which is hollow-constituting-<as-disjointed-  
 misappropriation-of-meaningfulness-and-failing-intemporal-preservation> with respect to the  
 meaningfulness of <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>  
 from the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>–  
 <as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>70</sup>–apriorising-psychologism>. The psychopath  
 perceives instances of rebuttal of its postlogism<sup>77</sup> not essentially in terms–as-of-axiomatic–  
 construct of the rightness or wrongness of the postlogic acts as a prelogic supplanting–

conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-  
postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism mental-disposition will but  
rather in terms—as-of-axiomatic-construct of not delivering well and failing/not-upholding-<as-  
of-apriorising/axiomatising/referencing> in its <sup>11</sup>compulsing—  
nonconviction/madeupness/bottomlining-(‘<decontextualising/de-existentialising~of-  
attendant-intradimensional—apriorising/axiomatising/referencing>-induced-disontologising’-of-  
the-‘attendant-intradimensional—ontologising’—imbued-  
<contextualising/existentialising~attendant—ontological-contiguity >;-in-shallow-  
supererogation<sup>96</sup> -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness>)  
postlogic narratives with the idea of how to further confound/muddle hence the reason it is  
recursive (postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-  
acts’><sup>76</sup>) as absolving/fleeting/escaping-reflex—logic<sup>1</sup> to the point of faking remorsefulness or  
being a victim as long as fundamentally it ‘succeeds in placing its interlocutor in a prelogism<sup>78</sup>-  
as-of-conviction,-in-profound-supererogation<sup>96</sup>—<existentially-veridical—‘attendant-  
intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-  
disontologising-logical-outcome-arrived-at> relation to its <sup>11</sup>compulsing—  
nonconviction/madeupness/bottomlining-(‘<decontextualising/de-existentialising~of-  
attendant-intradimensional—apriorising/axiomatising/referencing>-induced-disontologising’-of-  
the-‘attendant-intradimensional—ontologising’—imbued-  
<contextualising/existentialising~attendant—ontological-contiguity >;-in-shallow-  
supererogation<sup>96</sup> -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness>)  
or postlogism<sup>77</sup> mental-disposition’ in order for the former to conjoin to its postlogic-  
backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’><sup>76</sup>). So

basically, as social-and-confliction-stakes develop from childhood to adulthood, likewise the psychopath's postlogic narratives exercise develop and become increasingly serious in its social consequences as the context of 'socially-perceived-value as of social-stake-contention-or-confliction' moves from family, neighbourhood, school, company, administration, business, criminality, etc. depending on the development of the specific psychopath. The fact, however, is that many of those who grow together with the psychopath (immediate family, close family friends and relatives, etc.) generally have some insight, however wobbly, into this mental process. Further, psychopathic phenomenon meets with varying impact levels as it's just a way of being/living for the psychopath, and differences in the setup of 'socially-perceived-value as of social-stake-contention-or-confliction' context and time might play a role in making its social consequences benign or aggravated. But then psychopathy and its social consequences, as a social phenomenon, is often wrongly perceived as exclusively due solely to an individual (the psychopath). This is rather an incomplete picture of things actually. The psychopath in a way can be said to suffer from a pathological dysfunction arising in the interaction of biology and the social environment. The psychopath has an urge or the inclination to take a faulty-mentation-procedure-deception to resolving 'socially-perceived-value as of social-stake-contention-or-confliction's. This is the reason why its narratives are of succeeding changing/decentering/non-cohering foci in order to wrongly imply the veridicality of the projected apriorising<sup>83</sup>reference-of-thought/apriorising-registry—elements which when wrongly acquiesced to is the foundation for its faulty-mentation-procedure-deception-or-urge<sup>43</sup>; as the succession of narratives are successive slants over one another, more like a non-cohering deception which is a deception as the basis for a succeeding deception as the basis for a further succeeding deception, and so on, explaining its peculiar absolving/fleeting/escaping-reflex-logic<sup>1</sup> and the deliriousness/delirious-effect/cinglé-effect). Paradoxically, this faulty-mentation-procedure-deception-or-urge<sup>43</sup> points to the fact that the slanted child psychopathy mind has a 'developmental incompleteness (as it is

so focussed on attaining its sought after outcome in advance that it construes of ‘presupposing/presuming/premising in concurrence’ as an independent mental activity that must not necessarily be derived-and-implicit from ‘~~implicit-attendant-ontological-contiguity~~<sup>67?</sup>~educated-~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-~~<imbued-notional~cogency>~~<sup>40</sup>, -<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-reference-of-thought<sup>83</sup>-devolving-as-of-instantiative-context>, which is what validates<sup>54</sup> logical-processing-or-logical-implication—~~supposedly-apriorising-in-conviction-as-to-profound-supererogation~~<sup>96</sup> as a process reflecting existential-reality as of ~~epistemic-totalising<sup>33</sup>~~ psychologismic-subliminality-of-individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology<sup>99</sup>), in the formation of a basic and normal supplanting-conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism of prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mindset/<sup>83</sup>reference-of-thought’ inducing rather a postlogic<sup>11</sup> compulsing-nonconviction/madeupness/bottomlining-(<decontextualising/de-existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional-ontologising’-imbued-<contextualising/existentialising~attendant-ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness> mindset/<sup>83</sup>reference-of-thought as it relates to meaningfulness as a faulty-mentation-procedure-deception-or-urge<sup>43</sup> relative to social-stake-contention-or-confliction’ (explaining its

absolving/fleeting/escaping-reflex-logic<sup>1</sup> mental-disposition); rather than as of the ‘requisite existentially-<disontologising/re-ontologising—aporeticism> veridical logical-dueness (of apriorising—<sup>83</sup>reference-of-thought/apriorising—registry—elements) and logical-processing-soundness driven construct’ associated with a prelogic supplanting—conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism mindset/<sup>83</sup>reference-of-thought. And this fundamental faulty-mentation-procedure-deception-or-urge<sup>43</sup> relative to social-stake-contention-or-confliction of its postlogic <sup>11</sup>compulsing—nonconviction/madeupness/bottomlining-(<decontextualising/de-existentialising~of-attendant-intradimensional—apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional—ontologising’—imbued-<contextualising/existentialising~attendant—ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness>) mindset/<sup>83</sup>reference-of-thought then goes on to account for the developmental psychology of the psychopath from childhood to adulthood wherein it gains maturation/indirectness/spatialisation/credulity/craftiness in circumventing its postlogism<sup>77</sup> failing/not-upholding-<as-of-apriorising/axiomatising/referencing> experiences at childhood and early adolescence to achieve the registry-worldview’s/dimension’s—<sup>83</sup>reference-of-thought-for-social-functioning-and-accordance at adulthood. The paradox being that the prelogic supplanting—conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism mindset/<sup>83</sup>reference-of-thought will project its own mental-disposition unwittingly upon the psychopath (in the case of adult psychopathy but not in the instance of childhood psychopathy where the latter’s deliriousness/delirious-effect/cinglé-effect is often obvious due to lack of maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and-

accordance—as-of-social-stake-contention-or-confliction), and paradoxically then wrongly validate the psychopath as prelogic supplanting—conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism with respect to meaningfulness as of ‘requisite existentially-~~disontologising/re-ontologising—aporeticism~~> veridical logical-dueness (of apriorising—<sup>83</sup>reference-of-thought/apriorising—registry—elements) and logical-processing-soundness driven construct’. However, psychopathy tends to take a social dynamism all of its own which cannot only be explained by the nature of the psychopath who initiates it. The fact is, while supplanting—conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism, the rest of the human mental-dispositions include varying levels of temporality<sup>98</sup>/shortness (when there is no social<sup>103</sup>universal-transparency<sup>104</sup>-~~<transparency-of-totalising-entailing,-as-to-entailing-  
<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup>~~> of our acts at ‘uninstitutionalised-threshold<sup>102</sup>’ thus there is not ‘intemporal social<sup>103</sup>universal-transparency<sup>104</sup>-~~<transparency-of-totalising-entailing,-as-to-entailing-  
<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup>~~> of notional~firstnatureddness-formativeness-~~<as-to-eventualising-inkling-drive-or-seeding-misprising>~~—temporal-to-intemporal-dispositions-~~<so-construed-as-from-perspective—ontological-normalcy/postconvergence>~~ disambiguation/unequivalences/alienative-hierarchisation,’ thus creating an ‘induced-ring-of-gyges-effect/solipsistic—point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ derived from the psychopath’s initiated postlogism<sup>77</sup> in hollow-constituting-~~<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>~~). That is, abstractly, with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’ humans do

solipsistically/emanantly/becomingly suffer perpetually, at ‘uninstitutionalised-threshold<sup>102</sup>’, from the temporal-dispositions of slantedness (the psychopath),<sup>50</sup> ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. These poor solipsistic abstract temporal-dispositions that pervade the social context tend to be overcome with institutionalisation/intemporalisation and formalisations with corresponding internalisation of values or secondnaturing. However, at circumstances where the institutionalisation/intemporalisation threshold is surpassed or often made irrelevant like in the ‘extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>)’, then a ‘induced-ring-of-gyges-effect/solipsistic-point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ will elicit the ‘mediocrity/averageness of mind’. This is strongly the case with psychopathy which when ‘successful’ (and not perceived deliriously but rather wrongly integrated prelogically/inconviction-as-to-profound-supererogation<sup>96</sup>) will often perfectly elicit an ‘induced-ring-of-gyges-effect/solipsistic-point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality dynamism’ in the social-construct such that others will find it to their temporal self-interest to perpetuate, whether circumstantially or profoundly, the phenomenon of psychopathy in society, so long as they can rationalise their dispositions and acts. This as ‘social psychopathy’ as a result of the psychopath’s initiated postlogism<sup>77</sup> in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (involving protracted/derived slantedness), in the absence of social <sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-

entailing, -as-to-entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-  
 ontological-completeness<sup>7</sup> } on the veridicality of narratives with respect to social-and-  
 confliction-stakes tends to induce <sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-  
 chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-  
 temporal-endemisation (at the point of such lack of social <sup>103</sup>universal-transparency<sup>104</sup> ~~—~~  
 <transparency-of-totalising-entailing, -as-to-entailing-~~<amplituding/formative-  
 epistemicity>~~totalising~in-relative-ontological-completeness<sup>8</sup> } of its postlogism<sup>77</sup>-slantedness  
 to many a supplanting-conviction-as-to-profound-supererogation<sup>96</sup> —of-‘attendant-  
 intradimensional’-postconverging/dialectical-thinking<sup>1</sup> —apriorising-psychologism<sup>2</sup> interlocutor  
 as the ‘uninstitutionalised-threshold<sup>102</sup>’). Hence psychopathy when studied dynamically is rather  
 ‘social psychopathy’. Psychopathy through this social dynamism effect equally influences social  
 behaviour as at ‘uninstitutionalised-threshold<sup>102</sup>’ human learned behaviour is primarily geared  
 towards what is ‘perceived as succeeding or conventioning/social-temporal-thresholding rather  
 than ontological rightness for rightness sake’, whether intemporal (the-Good as longness-of-  
 register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) or temporal (shortness-of-register-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>), hence its relation to sociopathy which is a more generalised  
 notion of social vices-and-impediments<sup>105</sup>. The social psychopathy phenomenon (in describing  
 the underlying abstract nature of man before institutionalisation/intemporalisation;  
 institutionalisation/intemporalisation being the exercise of utilising the intemporal-disposition  
 by its purist and <sup>103</sup>universal projection rules in an ‘ontological-entrapment’ exercise to  
 undermine/override temporal-dispositions subknowledging<sup>94</sup>/mimicking, by virtue of its  
~~<amplituding/formative-epistemicity>~~causality<sup>5</sup> —as-to-projective-totalitative-implications-of-  
 prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup> and overall medium to long term good to the cross-section of human  
 temporal interests) is equally associated with the notion of the stages of human transcendence-

and-sublimity/sublimation/supererogatory~de-mentativity/civilisation, in an intemporal-preservation-entropy-or-contiguity-or-ontological-preservation exercise, from a recurrent-utter-institutionalised animal through subsequent stages of institutionalisation/intemporalisation (as intemporal-preservation-entropy-or-contiguity-or-ontological-preservation exercise, ‘as against the temporal human disposition to subknowledge-~~preconverging-or-dementing~~<sup>20</sup>-as-if-of-sound-knowledge)/pervert intemporal categorical-imperatives) starting with base-institutionalisation (initial sense of social rules/organisation), <sup>103</sup>universalisation, positivism and prospectively the future institutionalisation/intemporalisation this author qualifies as notional~<sup>18</sup>deprocrypticism (preempting procrypticism, so construed by ‘notional~<sup>18</sup>deprocrypticism ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking<sup>21</sup>-differentiation-as-of-supratransversality-<in-sublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing’). That is, psychopathy as postlogism<sup>77</sup> is associated with temporal-dispositions in their ‘<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>90</sup>> (as prior intemporal <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>) of the various institutionalisation/intemporalisation levels (vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging<sup>94</sup> of the <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> behind a registry-worldview’s/dimension’s institutionalisation/intemporalisation level that then warrants a subsequent ‘intemporal-preservation-entropy-or-contiguity-or-ontological-preservation re-institutionalisation of prospective <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>). To grasp this better say for instance the normal arithmetic we know  $2+2=4$ ,  $5+1=6$ ,  $7-3=4$ , etc. was to be undermine by a new human <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup> > caused by a disease wherein we tend to say  $2+2=5$ ,  $5+1=7$  and  $7-3=3$ , then the traditional categorical-imperatives of addition and subtraction will be modified to take account of our perversion/defect by saying that additionality will involve subtracting 1 from the result and subtractivity will involve adding 1 to the result, so that arithmetic mirrors intrinsic reality outcome (intemporal transversality-<for-sublimating-existential-eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’-as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> as from ontological-normalcy/postconvergence). Thus <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> are ‘inventions’ that are as pertinent as the extent of their preservation of intemporal reality (intemporal-preservation-entropy-or-contiguity-or-ontological-preservation). Hence a false subknowledging<sup>94</sup>/mimicking-and-protracted-mimicking with no relationship to intrinsic reality renders categorical-imperatives/registry/axioms-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation null and void, calling for the overcoming of the slantedness/decandoring/distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> of mental-devising-representation and the articulation of new <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation reflecting intrinsic reality. These registry-worldview/dimension <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup> > include: - RECURRENT-UTTER-UNINSTITUTIONALISATION (base <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>, resolved/structurally-  
 rendered-inoperant by BASE-INSTITUTIONALISATION registry-worldview categorical-  
 imperatives/axioms–for-intemporal-preservation-entropy-as-of-ontological-normalcy), -  
 UNUNIVERSALISATION ( <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> of base-institutionalisation <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>, resolved/structurally-rendered-inoperant by  
<sup>103</sup>UNIVERSALISATION registry-worldview categorical-imperatives/axioms–for-intemporal-  
 preservation-entropy-as-of-ontological-normalcy), - NON-POSITIVISM/MEDIEVALISM  
 ( <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> of <sup>103</sup>universalisation <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>, resolved/structurally-rendered-inoperant by  
 POSITIVISM registry-worldview categorical-imperatives/axioms–for-intemporal-preservation-  
 entropy-as-of-ontological-normalcy), and prospectively, - <sup>80</sup>procrypticism–or–disjointedness-  
 as-of-<sup>83</sup>reference-of-thought (slanted <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-  
 preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> of positivism  
<sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,  
 resolved/structurally-rendered-inoperant prospectively by notional~<sup>18</sup>deprocrypticism registry-  
 worldview categorical-imperatives/axioms–for-intemporal-preservation-entropy-as-of-  
 ontological-normalcy). In-the-bigger-scheme-of-things such ‘institutional-  
 cumulation/institutional-recomposure-<as-to-<sup>4</sup>historiality/ontological-  
 eventfulness<sup>3</sup>/ontological-aesthetic-tracing-<perspective–ontological-  
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’ as articulated

above gives coherence in conceptualising a continuity in the human emanant/becoming anthropological experience; as putting into perspective and not excepting any particular stage of institutionalisation/intemporalisation, as we might tend to do by focussing on the present positive registry-worldview which is just the backend in reflecting holographically-<conjugatively-and-transfusively> the ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity ~of-the-human-institutionalisation-process, while ignoring the ‘effective and causative intemporal-disposition behind the institutional-cumulation/institutional-recomposure-~~(as-to-~~historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}

transcendental/psychoanalytic-unshackling process’, which skews (‘intemporality<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~—de-mentativity) the ‘cross-section of human entropic being’ in the medium to long run towards intemporal-disposition preservation while undermining temporal-dispositions. Such a depth-of-thought as projected by the ‘institutionalisation intemporal-preservation-entropy-or-contiguity—or-ontological-preservation’ is what creates a ‘sounder scientific foundation’ for a ‘~~epistemic-totalising<sup>33</sup>~~ hermeneutic/textuality/reprojecting/~~supererogating/zeroing/re-acuting~~, -~~{decompulsing}~~ delinearity~for-cogency psychological science’ termed ‘anthropopsychology’ or the ‘anthropological continuity’. This can be comparatively compared to the hydrocarbon fractionation column wherein virtue is ‘lightness’. We may be confused to think that being at a lighter state, a particular hydrocarbon fluid like kerosene is inherently the definition of virtue. But actually, the exceptionality (lightness) of kerosene is the result of the ‘distilling process’ which fractionates crude oil into kerosene. So if we start having issues of ‘lightness’ at the kerosene stage of the hydrocarbon fractionation column, what is called for is applying the ‘distilling process’ over kerosene to produce say petroleum gas. So inherently, all the

hydrocarbon fluids are hydrocarbon, with virtue being the application of the distilling process. Thus reasoning from the overall perspective of the human species we can't afford not to pass 'so-called modern man' through the 'distilling process' (transcendence as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) as it is because every successive transcendental level 'did its homework' that we are in the positivistic world, and we can't confuse 'being at the backend of the institutional-cumulation/institutional-recomposure-<sup>4</sup>historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>}' with us being inherently exceptional (it is the transcendental/psychoanalytic-unshackling process of undermining <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> that is). Hence 'our homework' is to articulate our very own <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> for the possibilities of the future, and not strive to arrive at a normalcy of 'our temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation' which speaks of inherent relative-ontological-incompleteness<sup>88</sup>-induced,-'threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>', as-it-is-thus-'in-wait'-for-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>,-or-temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation, with respect to ontological-normalcy/postconvergence as we get at our 'uninstitutionalised-threshold<sup>102</sup>'; instead enabling 'intemporal preservation' (by oblongating/decandoring/distractive-alignment-to-<sup>83</sup>reference-of-

thought-<of-apriorising/axiomatising/referencing><sup>30</sup> of our mental-devising-representation as a registry-worldview defect/perversion of positivistic categorical-imperatives/axioms known as procrypticism preconverging-or-dementing<sup>20</sup>-apriorising-psychologism, for a prospective anticipation and preemption of this known as ‘deprocrypticism’! It should be noted that while ‘institutional-cumulation’ and ‘institutional-recomposeure’ are used interchangeably, however, the two terms carry two different connotative emphases necessary to make the conceptualisation complete. ‘Institutional-cumulation’ emphasises the contiguity of the process of human institutional transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity (with respect to intemporal-preservation-entropy-or-contiguity-or-ontological-preservation) while institutional-recomposeure stresses the peculiarity of the transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity/memetic-reordering wherein, for instance with regards to positivist institutionalisation/intemporalisation, the constituent institutionalisation and <sup>103</sup>universalisation for positivism are recomposed peculiarly towards the positivism registry-worldview/dimension, and memetically/meaningfully differently reordered from base-institutionalisation and <sup>103</sup>universalisation, and so too, the constituent institutionalisation recomposed in <sup>103</sup>universalisation is memetically/meaningfully differently reordered from base-institutionalisation, and prospectively, the constituent institutionalisation, <sup>103</sup>universalisation and positivism recomposed into notional~<sup>18</sup>deprocrypticism will be memetically/meaningfully differently reordered from base-institutionalisation, <sup>103</sup>universalisation and positivism. This speaks of snowballing/expansive recomposuring/memetic-reordering existential-<disontologising/re-ontologising—aporeticism> capacity depth with higher institutionalisations; a snowballing akin to the underlying evolutionary and genetic principles behind evolution from say amoebic cells across various other life-forms into a hominid like man, wherein the underlying basic principles go on to induce the complexity of man from simple amoebic cells. Institutional-recomposeure also carries the idea

that successive/prospective ‘memetic-reordering’ had tended to be based on the use of the outcome of prior memetic-reordering, and so focus mentation capacity on developing new memetic-reordering/recomposuring. This implies that mentation-capacity-wise, human mentation-capacity across all successive institutionalisations is the same but latter psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring show ‘grandier institutionalisation/intemporalisation outcome’ as this is due to their being at the backend of the emanant institutional-cumulation/institutional-recomposure-~~{as-to-<sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~ preconverging/postconverging–de-mentating/structuring/paradigming implications, as utilising the postconverging–de-mentating/structuring/paradigming outcome of previous institutional-cumulation/institutional-recomposure-~~{as-to-<sup>4</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~ effort. Hence dimensionality-of-sublimating<sup>25</sup> -~~{<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness<sup>18</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}~~ instigation recurrently inducing the institutionalisation/intemporalisation process (which is not an analogical notion but a contiguous notion as to ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~~ by its intemporal-preservation-entropy-or-contiguity–or–ontological-preservation across institutional-cumulation/institutional-recomposure-~~{as-to-<sup>4</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~ rather so-reflecting notional-contiguity/epistemic-contiguity<sup>62</sup> -~~{profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>–qualia-schema}~~ as to human

limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency to-  
~~‘duced-unlimitedness/existence-sublimating-nasence’~~<sup>2 53</sup> wherein existence’s relative-  
~~unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>67</sup> construable as to <sup>61</sup>nonpresencing-  
 <perspective—ontological-normalcy/postconvergence> epistemic-projection is not of  
 prospective ~~apriorising/axiomatising/referencing~~-sublimating-reflexivity—beholdening to  
 human limited-mentation-capacity—as subjecting ~~‘duced-unlimitedness/existence-~~  
~~sublimating-nasence’~~<sup>2</sup> to limitedness/human-subpotency at any given moment) applies  
<sup>103</sup>universally across space and time (beyond any given registry-worldview’s/dimension’s  
 institutional mirage/illusion-of-the-present/present-consciousness) such that ontologically  
 speaking it is prospectively predicative of future institutionalisation/intemporalisation like  
 deprocrypticism. This thus points to the fact that transcendental analysis (institutional-  
 cumulation/institutional-recomposure-~~as-to- historiality/ontological-~~  
~~eventfulness~~<sup>38</sup> /ontological-aesthetic-tracing-<perspective—ontological-  
~~normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~) analysis) is not,  
 as may wrongly be thought, analogical but is rather an ‘ontologically-contiguous  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> reference’ (given the contiguity in the  
 ‘precedingness/supersedingness/ascendency-and-continuity of intemporal-preservation-  
 entropy-or-contiguity—or—ontological-preservation referencing’ across all  
 cumulating/recompositing institutionalisations); i.e. memetic contiguity as the underlying  
 principle of memetic-reordering which is the ‘contiguous dynamism for intemporal-  
 preservation-entropy-or-contiguity—or—ontological-preservation in the continuous  
 transdimensional/transcendental relation of intemporal and temporal-dispositions’ at  
 uninstitutionalised-threshold<sup>102</sup>, and so, across all cumulating/recompositing  
 institutionalisations whether from a retrospective, present or prospective perspective.  
 Psychoanalytic-unshackling/memetic-reordering/institutional-recompositing process can then

be defined as arising when a registry-worldview's/dimension's {cumulated/recomposed}-consciousness-awareness-teleology<sup>99</sup> is transcended/superseded as to human limited-mentation-capacity-deepening—as subjecting limitedness/human subpotency to 'educated-unlimitedness/existence-sublimating-nasence'<sup>233</sup>, at its uninstitutionalised-threshold<sup>102</sup> involving-organic-comprehension-thinking in contrast with threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>—<as-to- 'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-psychologism>; in transversality-<for-sublimating-existential-eventuating/denouement,—from- 'thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising'—as-of-prospectively-disambiguated-affirmed-and-unaffirmed- 'motif-and-apriorising/axiomatising/referencing'><sup>101</sup> along three transversality-<for-sublimating-existential-eventuating/denouement,—from- 'thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising'—as-of-prospectively-disambiguated-affirmed-and-unaffirmed- 'motif-and-apriorising/axiomatising/referencing'><sup>101</sup> pedestals (postlogism<sup>77</sup> in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> not/slantedness/compulsive-dementing<sup>20</sup>/subknowledging<sup>94</sup>-impulse whether-psychopathic-or-transversality-<for-sublimating-existential-eventuating/denouement,—from- 'thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising'—as-of-prospectively-disambiguated-affirmed-and-unaffirmed- 'motif-and-apriorising/axiomatising/referencing'><sup>101</sup> pedestal, temporal-dispositions transversality-<for-sublimating-existential-eventuating/denouement,—from- 'thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising'—as-of-prospectively-disambiguated-affirmed-and-unaffirmed- 'motif-and-apriorising/axiomatising/referencing'><sup>101</sup> pedestals, and the intemporal-disposition transversality-<for-sublimating-existential-



‘preconverging-or-dementing<sup>20</sup>—apriorising-psychologism mental-devising-representation’ by deprocrypticm. This brings up the notion that while candoring/straightness is the way meaning is represented within any registry-worldview/dimension institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, this is just a mental-devising-representation for implying intemporality<sup>52</sup>-of-thought without which meaningfulness is not functional in the registry-worldview’s/dimension’s {cumulated/recomposed}-consciousness-awareness-teleology<sup>99</sup>, but then at that same prior registry-worldview’s/dimension’s uninstitutionalised-threshold<sup>102</sup>, transcendence-and-sublimity/sublimation/supererogatory—de-mentativity into a prospective registry-worldview’s/dimension’s {cumulated/recomposed}-consciousness-awareness-teleology<sup>99</sup> put-into-question this candoring/straightness mental-devising-representation and the prior registry-worldview’s/dimension’s consciousness-awareness-teleology<sup>99</sup> is then represented as preconverging-or-dementing<sup>20</sup>—apriorising-psychologism/decandoring/oblongated. This process is known as collapsing/overriding the prior registry-worldview/dimension, and such perpetual representation in the mental-devising-representation of the registry-worldview/dimension as collapsed/overridden is known as stranding or <sup>15</sup>de-mentation-(~~supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics~~). Stranding purely has to do between placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> and ontological-veridicality/~~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>67</sup> of <sup>83</sup>reference-of-thought (from the ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective); with the ontologically-veridical/~~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>67</sup> mental-devising-representation stranded/represented as straight, and various shades of notional-discontiguity/epistemic-discontiguity<sup>63</sup>-~~between—prior-shallow-supererogation~~<sup>66</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema\_and\_prospective-profound-

supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>91</sup>-qualia-  
 schema>-as-of-epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-  
 meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-  
 looping-‘set-of-dereifying-hollow-narratives-and-acts’><sup>76</sup> stranded as oblongated/decandored  
 in reflection/perspectivation of their veridical<sup>74</sup> perversion-of-<sup>83</sup>reference-of-thought-<as-  
 preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>, beyond their  
 <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/present-  
 consciousness/illusion-of-the-present. Hence we know of the following<sup>15</sup> de-mentation-  
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-  
 attributive-dialectics> as preconvergently-de-mentated/structured/paradigmed registry-  
 worldviews/dimensions: recurrent-utter-uninstitutionalisation, ununiversalisation, non-  
 positivism/medievalism and prospectively<sup>80</sup> procrypticism-or-disjointedness-as-of-<sup>83</sup>reference-  
 of-thought (our own prospective mental stranding); as these form the backdrop for the  
 articulation of transcending anticipatory and preemptive<sup>83</sup> reference-of-thought-<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity-  
 or-ontological-preservation of the prospective registry-worldview/dimension that are the  
 resolution to the vices-and-impediments<sup>105</sup> of the prior (uninstitutionalised-threshold<sup>102</sup>)  
 registry-worldview/dimension, successively as base-institutionalisation, <sup>103</sup>universalisation,  
 positivism and prospectively, deprocrypticism. Each of such psychoanalytic-  
 unshackling/memetic-reordering/institutional-recomposuring (along the institutional-  
 cumulation/institutional-recomposure-<as-to-<sup>101</sup>historicality/ontological-  
 eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-  
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>> process), have  
 particular ‘central recomposuring determinants’ which the new registry-worldview is coming

after, as follows: (i) for Base-Institutionalisation, it has to do with the requisite ‘organising rules/principles’ as a ‘memetic ontological-entrapment’ for superseding recurrent-utter-uninstitutionalisation (as an inherently-’preconverging-or-dementing<sup>70</sup>-apriorising-psychologism-or-subknowledging<sup>74</sup>-or-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>9</sup>>,-and-corresponding-<amplituding/formative-epistemicity>totalising~self-referencing-syncretising’ relation to meaningfulness). (ii) for <sup>103</sup>universalisation, it has to do with requisite ‘projection rules/principles’ as a ‘memetic ontological-entrapment’ for superseding ununiversalisation (as <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> of base-institutional meaningfulness). (iii) for Positivism, it has to do with the requisite ‘empirical rules/principles’ as a ‘memetic ontological-entrapment’ for superseding non-positivism/medievalism (as <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>9</sup>> of <sup>103</sup>universalistic meaningfulness). (iv) for Rational-Realism (deprocrpticism), it prospectively has to do with ‘notional~firstnaturedness-formativeness-<as-to-eventualising~inking-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> accountability/intemporality<sup>52</sup>-skewing (‘intemporality<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity) rules/principles’ as a ‘memetic ontological-entrapment’ for superseding procrpticism (as the <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup> > of positivistic
 meaningfulness). Thus in-the-bigger-scheme-of-things, just as a contrastive dialectical insight
 (from our present vantage position of the positivism backend of the institutional-
 cumulation/institutional-recomposure-~~as-to-<sup>4</sup>historiality/ontological-
 eventfulness<sup>31</sup>/ontological-aesthetic-tracing-<perspective-ontological-
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~ process), will
 strongly highlight by <sup>15</sup>de-mentation-~~(supererogatory-ontological-de-mentation-or-
 dialectical-de-mentation—stranding-or-attributive-dialectics)~~ of <sup>83</sup>reference-of-thought’,
 recurrent-utter-uninstitutionalisation, ununiversalisation and non-positivism/medievalism as
 non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-
 reflected-or-perspectivated as in <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation<sup>96</sup> > and-not-of-logical-contention, this shows ontologically speaking that
 it isn’t out-of-the-stranding-template to prospectively imply (beyond our own illusion-of-the-
 present/present-consciousness) such a prospective <sup>15</sup>de-mentation-~~(supererogatory-ontological-
 de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ of our
 <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation<sup>96</sup> > as of the <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-
 imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity-
 or-ontological-preservation of our registry-worldview/dimension (positivistic meaningfulness)
 as <sup>80</sup>procrypticism-or-disjointedness-as-of-<sup>83</sup>reference-of-thought. Noting as well that previous
 uninstitutionalised-threshold<sup>102</sup> as to recurrent-utter-uninstitutionalisation, base-
 institutionalisation/ununiversalisation, <sup>103</sup>universalisation/non-positivism-or-medievalism
 equally had a sense of straightness/candor of their meaningfulness in a full blossoming of their

own existentialism/full-existential-depth-implications of supposed postconverging–de-mentating/structuring/paradigming as we do in our positivistic/procrypticism registry-worldview, within the ambits of their the-Good/knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-

prospective\_psychologism~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~duced-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging disentanglement by}-postconverging-entailment>/understanding/<amplituding/formative-

epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-

nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>7</sup> conceptualisation. But then their stranding from the prospective

institutionalisation/intemporalisation represents them as preconverging-or-dementing<sup>20</sup>—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> as the transcendental backdrop/opportunity for the prospective registry-worldview/dimension. This when extrapolated will equally apply with our present

positivism/procrypticism uninstitutionalisation/unintemporalisation for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology as of prospective

notional~<sup>18</sup>deprocrypticism institutionalisation/intemporalisation, and any ‘complex’ we’ll have about that has to do with our illusion-of-the-present/present-consciousness/epistemic-totalising<sup>33</sup>~self-referencing-syncretising/mirage than the ontological-veridicality/relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> of <sup>83</sup>reference-of-thought (as from ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective). This equally explains why uninstitutionalised-threshold<sup>102</sup> equally carried a complex about their

registry-worldview/dimension and these complexes certainly sound unintelligible to us given our vantage perspective at the backend of the institutional-cumulation/institutional-recomposure-~~<as-to-<sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~ process. With rational-realism (deprocrpticism), institutionalisation/intemporalisation raises the issue of notional-discontiguity/epistemic-discontiguity<sup>63</sup>-~~<between—prior-shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-schema>~~ (undisambiguation as notional~firstnaturedness-formativeness-~~<as-to-eventualising-inkling-drive-or-seeding-misprising>~~—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> are wrongly given the same elevation), and relevantly so at the <sup>80</sup>procrpticism-or-disjointedness-as-of-<sup>83</sup>reference-of-thought uninstitutionalised-threshold<sup>102</sup>. The very specific nature of the deprocrptic transcendence-and-sublimity/sublimation/~~supererogatory~~-dementativity/institutionalisation is to recognise and articulate the veridicality of the fact of human-subpotency-~~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>~~—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor at the procrptic uninstitutionalised-threshold<sup>102</sup>, and conjugate this in meaningfulness by going beyond just logical operation/processing/contention of narratives but rather in the first instance introducing the notion of ‘notional~firstnaturedness-formativeness-~~<as-to-eventualising-inkling-drive-or-seeding-misprising>~~—temporal-to-intemporal-dispositions-<so-construed-as-from-

perspective—ontological-normalcy/postconvergence> disambiguation’ to avoid wrongfully operating/processing of logic by the <sup>83</sup>reference-of-thought of the intemporal-disposition <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity—~~or—ontological-preservation~~ which is ontological (i.e. is in sync with intrinsic-reality/veridicality), where the effective registries are actually temporal-dispositions thus to be construed as of their temporal <sup>83</sup>references-of-thought. It involves <sup>15</sup>dementation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics)~~ temporal-dispositions manifest denaturing<sup>16</sup> and thus to avoid elevating temporal-dispositions to intemporal logical contending status as this result in the miscuing of meaning as of notional-discontiguity/epistemic-discontiguity<sup>63</sup>-~~between—prior-shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-schema~~.

notional~<sup>18</sup>deprocrypticism institutionalisation/intemporalisation takes stock of the veridicality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor; as successive circular/recurrent/repetitive/repeatable iterating preconverging constructs, and not as may wrongly be reflected by the natural reflex to be postconverging constructs, to emphasise the ‘dominance/supersedingness/suprastructuring of the intemporal-disposition skewing (‘intemporality<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity)’ for the fulsome articulation of ontology

as ‘utter (postconvergence) ontological-veridicality/~~relative-unreflexivity/relative-reflexivity~~—  
ontological-contiguity<sup>67</sup> in conscious transdimensional/transcendental-memetic-depth (thinking-  
and-preconverging-or-dementing<sup>20</sup>-dialectical-dynamism-or-dialectics) of ontological-  
normalcy/postconvergence or prospective-transcendence-in-perpetually-upholding-intemporal-  
preservation-entropy-or-contiguity—or-ontological-preservation (unlike all prior  
institutionalisations which are rather intradimensional in their meaningful-depth construed only  
as a closed ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-  
syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> ‘postconverging-or-dialectical-  
thinking<sup>21</sup>—apriorising-psychologism dynamism’). As a corollary, meaningfulness or rather  
memetism or suprastructural-meaningfulness (the more veridical nature of meaningfulness  
beyond intradimensionality as being transdimensional/transcendental) should be notional and  
reflect this notional~firstnaturedness-formativeness-<as-to-eventualising~inkling-drive-or-  
seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-  
perspective—ontological-normalcy/postconvergence> nature of notional~<sup>18</sup>deprocrypticism  
institutionalisation/intemporalisation to the point of inducing a collective consciousness/social  
<sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-entailing-  
~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness } of  
‘knowledge-notionalisation’ (knowledge as understanding not only of the ideal/intemporal but  
equally how the temporal/defective works distractively, to anticipate and preempt the latter  
perverseness but doing so rather in a superseding ontologically-minded manner) and intemporal  
skewing (‘intemporal<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>’, for  
relative intrinsic-reality/ontological-veridicality transcendental-  
enabling/sublimating/~~supererogatory~~~de-mentativity)/differential-formalisation-transference as  
virtue and (postconvergence) ontological-veridicality/~~relative-unreflexivity/relative-  
reflexivity~~—ontological-contiguity<sup>67</sup>; in contrast to the hotchpotching of notional-

discontinuity/epistemic-discontinuity<sup>63</sup> -<between—prior-shallow-supererogation<sup>96</sup> -of-  
 mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema and prospective-profound-  
 supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-  
 schema> of temporal-dispositions and particularly in the extended-informality-(susceptible-to-  
 effecting-parsimony-as-of-shoddiness-and-incompleteness-to—<sup>56</sup> meaningfulness-and-  
 teleology<sup>99</sup> ) which covers all informal spheres of institutions and society generally. So because  
 knowledge-notionalisation recognises that in a specie of notional~firstnaturedness-  
 formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-  
 intemporal-dispositions-<so-construed-as-from-perspective—ontological-  
 normalcy/postconvergence> individuation dispositions, deferential-formalisation-transference  
 which is the bases for institutionalisation/intemporalisation by skewing (‘intemporal<sup>52</sup>-  
 symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>’, for relative intrinsic-  
 reality/ontological-veridicality      transcendental-enabling/sublimating/supererogatory~de-  
 mentativity) for the supersedingness/lead of the intemporal-disposition individuation is  
 responsible for elevating human uninstitutionalised-threshold<sup>102</sup> across the successive  
 institutional-cumulation/institutional-recomposure-(as-to-<sup>46</sup>historiality/ontological-  
 eventfulness<sup>3</sup> /ontological-aesthetic-tracing-<perspective—ontological-  
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> ) by the resultant  
 formalisation and internalisation involved in institutionalisation explaining effectively the  
 dialectical evolution from deeper primitivites/mental-out-of-phasing to the present state  
 (limited-and-shallower-human-mentation-capacity to limited-but-deeper-human-mentation-  
 capacity) as a result of the inherent ‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’—as-  
 conflatedness<sup>13</sup>-or-ontological-reprojecting      skewing      (‘intemporal<sup>52</sup>-symmetrising-by-  
 desymmetrising-subsumption-of-temporality<sup>98</sup>’, for relative intrinsic-reality/ontological-  
 veridicality      transcendental-enabling/sublimating/supererogatory~de-mentationality)/deferential-

formalisation-transference for intemporalisation/institutionalisation, and the implications prospectively. For instance, the uninstitutionalised-threshold<sup>102</sup> for getting one's way slyly will involve higher and higher thresholds with respect to virtue from a low threshold at recurrent-of-utter-uninstitutionalisation compared to base-institutionalisation–ununiversalisation, then higher and higher with <sup>103</sup>universalisation–non-positivism-or-medievalism and our positivism–<sup>80</sup>procrypticism, and prospectively highest with deprocrypticism; in line with the ontological-normalcy/postconvergence nature of ontological-veridicality. For instance, some hideous acts will hardly be seen as vices in a recurrent-utter-uninstitutionalised registry-worldview. Knowledge-notionalisation as such carries a transcendent-existentialism/in-full-existential-depth-of-notional~firstnatureddness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>—implications which is more than just reactionary to the possibility of temporality<sup>98</sup>/shortness (shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) but rather a 'transcendent-existentialism maturing of thought' (intemporality<sup>52</sup> as longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) that takes abstract cognisance of temporality<sup>98</sup>/shortness as an intransient potency (hitherto accounting for the circularity/recurrence/repetition/repeatability<sup>10</sup> of human circular-uninstitutionalised-threshold<sup>102</sup>) to be conceptually understood and superseded recurrently and perpetually. Critically, this insight about the effective nature of ontological-normalcy/postconvergence (in its becoming in a conscious transdimensional/transcendental-meaningfulness or memetism or suprastructural-meaningfulness) as 'postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism—by—preconverging-or-dementing<sup>20</sup>—apriorising-psychologism dialectics/dialectical-dynamism' indicates that while psychoanalytically prior registry-worldviews/dimensions had hitherto been based on mental-devising-representations of 'thresholding meaningfulness constructs' (with their <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-

imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation) within their ‘functional institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation’, notional~<sup>18</sup>deprocrpticism going by ontological-normalcy/postconvergence implies a mental-devising-representation of ‘non-thresholding meaningfulness as transdimensional/transcendental-meaningfulness or memetic refinement (or a postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism—by—preconverging-or-dementing<sup>20</sup>-apriorising-psychologism dialectics/dialectical-dynamism paradox) ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting-as-to-conflatedness<sup>13</sup> as dialectical transformation as-prospective <sup>83</sup>reference-of-thought’ in its ‘functional institutionalised/intemporalised-approximating-or-proxying-of-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation’ as renewing existentialism/full-depth-of-existential-implications meaningfulness and thought; with such non-thresholding ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting-as-to-conflatedness<sup>13</sup> as dialectical transformation, as-prospective <sup>83</sup>reference-of-thought, approximating/proxying being of ontological-normalcy/postconvergence and suprastructural nature as the fulsome attainment of the institutionalisation/intemporalisation ideal (ontological-normalcy) culminating with deprocrpticism. The paradox of ontological-normalcy/postconvergence brought to bear with notional~<sup>18</sup>deprocrpticism will imply ontologically/intemporally that a registry-worldview/dimension-and-as-of-all-successive-registry-worldviews/dimensions can be seen as being in ‘preconverging-or-dementing<sup>20</sup>-apriorising-psychologism hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> defect’ in need of ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting-as-to-conflatedness<sup>13</sup> of the ‘preconverging-or-dementing<sup>20</sup>-apriorising-

psychologism hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> defect' in an existentialism/full-depth-of-existential-implications articulation of temporal-dispositions threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism> induced miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi-conventioning-rationalising/temporal-enculturation/temporal-endemisation over a 'wrong supplanting-conviction-as-to-profound-supererogation<sup>96</sup> -of-'attendant-intradimensional'-postconverging/dialectical-thinking<sup>21</sup> -apriorising-psychologism or non-misconstruing reflex' to meaningfulness in a transcendental/transdimensional analysis involving <sup>15</sup>de-mentation-~~<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>~~ of <sup>83</sup>reference-of-thought' over an intradimensional <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> analysis. Insightfully, it implies the Good/knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-'prospectively-implicated-attendant-ontological-contiguity '~educated-existentialising/contextualising/textualising\_'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>' }—conflatedness<sup>13</sup> -in-{preconverging-disentailment-by}-postconverging-entailment>/understanding/<amplituding/formative-epistemicity>causality<sup>6</sup> ~as-to-projective-totalitative-implications-of-prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> illumination driven institutionalisation over an impression-driven/good-naturedness/wishfulness conceptualisation as the-Good sticks by essence to intemporal-

preservation-entropy-or-contiguity—or—ontological-preservation and reinvents <sup>83</sup>reference-of-  
 thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-  
 entropy-or-contiguity—or—ontological-preservation for prospective/transcending/superseding  
 registry-worldview to comply with intemporal-preservation-entropy-or-contiguity—or—  
 ontological-preservation when the prior one fails, while the latter sticks by form to <sup>83</sup>reference-  
 of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-  
 entropy-or-contiguity—or—ontological-preservation whether this fails intemporal-preservation-  
 entropy-or-contiguity—or—ontological-preservation or not. The conceptualisation of <sup>83</sup>reference-  
 of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> refers to the same  
 deconstructed/ontological-reconstituting—as-to-conflatedness<sup>13</sup> notion; axioms emphasises and  
 hints of ‘basis’ and ‘foundation’ as well as ‘fundamental validation’ as of existential-reality,  
 categorical-imperatives emphasises and hints of ‘necessity’, ‘rigour’, ‘constraining’ and  
 ‘enforcing’, while registry-teleology<sup>99</sup> (short for the apriorising—registry-elements as {epistemic-  
 totalising<sup>33</sup>}psychologismic-subliminality-of-individuation—effusing/worlding imbued logical-  
 dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions,  
 value-reference and teleology<sup>99</sup>) emphasises the ‘operant’ aspect as of human situatedness  
 existential-instantiation elements implied when producing <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>.  
 The <sup>83</sup>reference-of-thought is the fundamental-dispositional mentation architecture for human  
 referencing or construing of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, and is capable of ontological-  
 reconstituting—as-to-conflatedness<sup>13</sup>/deconstruction involving <sup>15</sup>de-mentation-  
 {supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-  
 attributive-dialectics} with corresponding <sup>15</sup>de-mentation-{supererogatory~ontological-de-  
 mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics} {epistemic-  
 totalising<sup>33</sup>}hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
 {decompulsing}delinearity~for-cogency-educing-human—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>-into-

the-existentialism-becoming of personhoods-and-socialhood-formation. This explains human transcendental capacity and sublimation as well as human <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> and desublimation. More precisely, <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> as to preconverging-or-dementing<sup>20</sup>-apriorising-psychologism mental-devising-representation implies registry-worldview's/dimension's-uninstitutionalised-threshold<sup>02</sup>-defect-<as-Being-or-ontological-or-existential-defect><sup>85</sup>' (reflecting 'defects threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>0</sup>-apriorising-psychologism>') and this provides the social backdrop underlying the compulsive manifestation of a given registry-worldview's/dimension's postlogism<sup>77</sup>/psychopathy in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> wherein disontologising-perverted-outcome-sought-precedes-existentially-veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness involving postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'><sup>76</sup> in inducing a protracted social dynamics threshold of <sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, and so construed as from the prospective/transcending/superseding <sup>83</sup>reference-of-thought. Fundamentally <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> has to do with the defect of the <sup>83</sup>reference-of-thought and not the defect of ontological-veridicality/relative-unreflexivity/relative-reflexivity—ontological-

contiguity<sup>67</sup> (which is rather a logical-process/implication-of-act-execution defect and which implies an ‘implication-of-notion-of-agreement-or-disagreement’), as can be reflected as from ontological-normalcy/postconvergence. A <sup>83</sup>reference-of-thought speaks of the fundamental appropriateness/soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought of <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation irrespective of their appropriate or inappropriate <sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> with respect to relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>/ontological-veridicality, and implying sound <sup>83</sup>reference-of-thought further emphasises appropriate incidental <sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> in producing the right outcome. Hence a registry-worldview/dimension defect is one of systematic defect of <sup>83</sup>reference-of-thought; whether when recurrent-utter-uninstitutionalisation <sup>83</sup>reference-of-thought as of non-rules—apriorising/axiomatising/referencing—psychologism, -as-impulsive-or-accidented-or-random-mental-disposition-(as ‘base apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity’ ~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—constitutedness<sup>14</sup> -in-preconverging-entailment of <sup>83</sup>reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting) is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, -(as ‘first-level <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> of <sup>83</sup>reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting) required

for base-institutionalisation, ununiversalisation is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> <sup>103</sup>universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, -(as ‘second-level <sup>79</sup>presencing—absolutising-identitive-constitutedness <sup>14</sup> of <sup>83</sup>reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting) required for <sup>103</sup>universalisation, non-positivism/medievalism is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, -(as ‘third-level <sup>76</sup>presencing—absolutising-identitive-constitutedness <sup>14</sup> of <sup>83</sup>reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting) required for positivism or prospectively, positivism is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought, -as-to-<sup>32</sup><amplifying/formative—epistemicity>growth-or-conflatedness <sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism required for deprocrypticism. Thus fundamentally preconverging-or-dementing <sup>20</sup>—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity <sup>64</sup>-of-<sup>83</sup>reference-of-thought does not arise because of failure of <sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation <sup>6</sup> but rather because of failure of <sup>83</sup>reference-of-thought as of perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation <sup>9</sup>>. This is unlike the case where logical-engagement of mental-devising-representation as ‘postconverging-or-dialectical-thinking <sup>21</sup>—apriorising-psychologism’/soundness-or-ontological-good-

faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought is still relevant where there is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> <sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> (like calculating the answer of an arithmetic operation wrongly) so long as the <sup>83</sup>reference-of-thought is sincerely/genuinely working in adherence to arithmetic axioms to produce the right answer. But this is invalid and not applicable where the issue is about deliberate disposition not to adhere to arithmetic axioms but usurp them (whether consciously, expediently or unconsciously). Soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought on-the-other-hand implies being-or-ontological-or-existential-or-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> disposition as of supplanting-conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism (reflecting sound <sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> and at worst defect-of-<sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup>) and so in effective prelogism<sup>78</sup> wherein logical-process-precedes-outcome thus upholding intemporal/veracity/ontological-pertinence; so construed from a more profound ontological-normalcy/postconvergence insight. This is the fundamental basis and backdrop for an insight for drawing the ‘implications of the (preceding and superseding) nature of intrinsic-reality as ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation)’, in reflecting/perspectivating/highlighting the ‘mental-devising-representations of registries/references constructs and protractedly of registry-worldviews/dimensions (on the basis of the <sup>15</sup>de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)) whether as of registry-soundness and thus as ‘postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism representations’

(postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>) or as of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>> and thus as ‘preconverging-or-dementing<sup>20</sup>—apriorising-psychologism representations’ (preconverging-or-dementing<sup>20</sup>—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>), and so as <sup>15</sup>de-mentation-  
<supererogatory~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics> †epistemic-  
totalising<sup>33</sup> hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, -  
†decompulsing† delinearity~for-cogency-educing-human—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>-into-the-existentialism-becoming of personhoods-and-socialhood-formation. Such dialectical articulation of mental-devising-representations can be conceptualised as defining individuations in terms—as-of-axiomatic-construct of supplanting—conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism (postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>) and threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-psychologism> (preconverging-or-dementing<sup>20</sup>—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>). In so doing reflecting/perspectivating/highlighting the teleological-dispositions-of-temporal-individuations in their threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-psychologism> and supplanting-

conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-  
postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism as <amplifying/formative—  
epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative—implications-of-prospective-  
nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>67</sup>                    dispositional                    constructs;                    with                    threshold-of-  
nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>—<as-to-‘attendant-  
intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-  
psychologism> individuations acting in ‘circumventive/distractive-temporal-prioritisation-of-  
<sup>83</sup>reference-of-thought                    threshold-of-nonconviction/madeupness/bottomlining-in-shallow-  
supererogation<sup>96</sup>—<as-to-‘attendant-intradimensional’-prospectively-  
disontologising~preconverging/dementing<sup>20</sup>—apriorising-psychologism>’                    protracting                    as  
prior/transcended/superseded registry-worldviews/dimensions (in hollow-constituting-<as-  
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>  
defectively/non-veridically of <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-  
teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation  
whether or not it fails intemporal-preservation-entropy-or-contiguity—or—ontological-  
preservation’) with respect to supplanting—conviction-as-to-profound-supererogation<sup>96</sup>—of-  
‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism  
individuation acting in ‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’—as-conflatedness<sup>13</sup>-  
or-ontological-reprojecting organic-comprehension-thinking protracting as prospective-or-  
emancipating/transcending/superseding                    registry-worldviews/dimensions                    (ontological-  
reconstituting—<as-to-conflatedness<sup>13</sup>/deconstruction of new <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-  
imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity—  
or—ontological-preservation for intemporal-preservation-entropy-or-contiguity—or—ontological-  
preservation). Such a preconverging-or-dementing<sup>20</sup>—apriorising-psychologism mental-

devising-representations (threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>–apriorising-psychologism>) is utterly different from postconverging/dialectical-thinking<sup>21</sup>–apriorising-psychologism mental-devising-representations (supplanting–conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>–apriorising-psychologism) either of sound<sup>54</sup> logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> or defect-of-<sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup>, having to do with appropriate or inappropriate<sup>54</sup> logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup>. The postconverging/dialectical-thinking<sup>21</sup>–apriorising-psychologism mental-devising-representations of either sound<sup>54</sup> logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> and defect-of-<sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> with respect to subsequent acts ‘of-similar-or-protracted-contextualisation’ by their performers always harken back to a reflex of ‘postconverging-or-dialectical-thinking<sup>21</sup>–apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>’ to imply the upholding of ‘ontological-reference/contending-reference’; and so, for the simple reason that the state of being in supplanting–conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>–apriorising-psychologism (whether the act is defective or not) implies a ‘mental-disposition’ of the performer to be intemporal/ontological, and the defect-of-<sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> simply have to do with inappropriate<sup>54</sup> logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup>, and not

unsound-mental-disposition or <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> (which in this latter case will speak of a mental-disposition to act as  
 of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-  
 ‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>30</sup>-  
 apriorising-psychologism> with regards to subsequent acts of similar context by their  
 performers). Hence the postconverging/dialectical-thinking<sup>21</sup>-apriorising-psychologism mental-  
 devising-representations of either sound <sup>54</sup>logical-processing-or-logical-implication—  
 supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> and defect-of-<sup>54</sup>logical-  
 processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-  
 supererogation<sup>96</sup> are ‘projectively validated by reflex as possibly-of-postconverging-or-  
 dialectical-thinking<sup>21</sup>-apriorising-psychologism/possibly-of-soundness-or-ontological-good-  
 faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought (and not projectively invalidated by reflex as  
 possibly-of-preconverging-or-dementing<sup>20</sup>-apriorising-psychologism/possibly-of-  
 unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought) in implying  
 the ‘upholding of their sound <sup>83</sup>reference-of-thought status’. To illustrate, suppose X and Y are  
 contending (ontological-reference) to know what 5+4 will give as answer (ontological-  
 veridicality), if X is using pencils to count but inadvertently misplaced a pencil or doesn’t  
 perfectly understand how to stack up the pencils to use to count the whole lot, then where his  
 answer was to come out as 5+4=8, we talk of defect-of-<sup>54</sup>logical-processing-or-logical-  
 implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> as X  
 sincerely wants to calculate to produce the right answer but X’s <sup>54</sup>logical-processing-or-logical-  
 implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> failed.  
 This doesn’t invalidate the notion that Y can still engage X as ‘possibly-of-postconverging-or-  
 dialectical-thinking<sup>21</sup>-apriorising-psychologism’/possibly-of-soundness-or-ontological-good-

faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought in contending (appropriateness-of-<sup>83</sup>reference-of-  
 thought-as-of-conflatedness<sup>13</sup>) with respect to another arithmetic operation, that is, possibly after  
 pointing out to X where they went wrong in their operation of arithmetic. While threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism> performers subsequent acts of-similar-or-protracted-contextualisation to their  
 prior acts verified to be of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-  
 supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism> are priorly projectively  
 invalidated by reflex as ‘possibly-of-preconverging-or-dementing<sup>20</sup>-apriorising-  
 psychologism’/possibly-of-unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-  
<sup>83</sup>reference-of-thought and not ‘possibly-of-postconverging-or-dialectical-thinking<sup>21</sup>-  
 apriorising-psychologism’/possibly-of-soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-  
<sup>83</sup>reference-of-thought in implying the ‘revoking of their sound <sup>83</sup>reference-of-thought status’.  
 To illustrate, suppose X above rather slyly and deliberately (preconverging-or-dementing<sup>20</sup>-  
 apriorising-psychologism mental-devising-representation) miscalculated (non-ontological-  
 reference/non-contending-reference) the answer (in notional-discontiguity/epistemic-  
 discontiguity<sup>63</sup>-<between—prior-shallow-supererogation<sup>96</sup>-of-mentally-  
 aestheticised~preconverging/dementing<sup>20</sup>-qualia-schema\_and\_prospective-profound-  
 supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-  
 schema>) and Y grasps this, then this invalidates the notion that Y can still ‘genuinely’ engage  
 X (ontological-pertinence) with regards to another arithmetic operation of-similar-or-protracted-  
 contextualisation, with respect to the upheld context behind X’s sly and deliberate basis for  
 miscalculating. The ‘<sup>15</sup>de-mentation-(supererogatory~ontological-de-mentation-or-dialectical-  
 de-mentation—stranding-or-attributive-dialectics) of <sup>83</sup>reference-of-thought’ notion reflecting

prospectively threshold-of-nonconviction/madeupness/bottomlining-in-shallow-  
supererogation<sup>96</sup> <as-to-‘attendant-intradimensional’-prospectively-  
disontologising~preconverging/dementing<sup>70</sup>–apriorising-psychologism> acts ‘of-similar-or-  
protracted-contextualisation’ implies ontological-  
normalcy/postconvergence/postdication/ontological-normalcy/postconvergence deploying of  
‘<sup>15</sup>de-mentation-(supererogatory~ontological–de-mentation-or-dialectical–de-mentation—  
stranding-or-attributive-dialectics) of <sup>83</sup>reference-of-thought’ in enabling full mastery/grasp of  
such ‘convolutedness of social dynamics’ as of personhoods-and-socialhood-formation with  
respect to existence-potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-epistemic-  
digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
unconceal-the-very-ontologically-same-existential-reality, and so based on a  
‘deconstruction/ontological-reconstituting-as-to-conflatedness<sup>13</sup> perpetuation of an †epistemic-  
totalising<sup>33</sup>†hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
†decompulsing†delinearity~for-cogency circle as ‘<sup>15</sup>de-mentation-(supererogatory~ontological–de-  
mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of <sup>83</sup>reference-of-  
thought analysis’, which is technically non-thresholding/doesn’t-technically-succumb-to-any-  
socially-betraying-threshold-of-ontologising-depth-of-analysis in its ontological-  
normalcy/postconvergence ontological-veridicality/relative-unreflexivity/relative-reflexivity—  
ontological-contiguity<sup>67</sup> proxying/approximating exercise; as when the socially-betraying-  
threshold-of-ontologising-depth-of-analysis (which can equally be qualified as the ‘socially-  
betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or–ontological-  
preservation’, given that ‘ontologising-depth-of-analysis’ can be construed as ‘intemporal-  
preservation/intemporal-preservation-entropy-or-contiguity—or–ontological-preservation’  
which is actually ‘ontologically-reconstituting’, reconstituting from the base-institutionalisation-  
to-notional~<sup>18</sup>deprocrypticism registry-worldviews/dimensions) is attained the reflex is to imply

a mental-devising-representation of ‘soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought (preconverging-or-dementing<sup>20</sup>–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>) and thus establishing <sup>83</sup>reference-of-thought whether that is veridically the case or not, such that preconverging-or-dementing<sup>20</sup>–apriorising-psychologism wrongly get endemised/enculturated as ‘postconverging-or-dialectical-thinking<sup>21</sup>–apriorising-psychologism’/of-soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought mental-devising-representation at the socially-betraying-threshold-of-ontologising-depth-of-analysis and this with its consequent implications is the fundamental basis for the temporal-enculturation/temporal-endemisation of all <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> and the corresponding <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage, explaining why we don’t have notions of sorcery and its practice with us today but we do have the phenomenon of psychopathy and social psychopathy (with our socially-betraying-threshold-of-ontologising-depth-of-analysis for the former/sorcery as a non-positivism/medievalism <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> high enough or relatively-ontologically-complete as it is rational-empiricism/positivising-driven to supersede it but not the latter/psychopathy-and-social-psychopathy as <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> in our positivistic meaningful frame which is relatively ontologically-incomplete for that as in need of the requisite notional~<sup>18</sup>deprocrypticism <sup>83</sup>reference-of-thought as preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought,-as-to-<sup>32</sup><amplituding/formative-

epistemicity>growth-or-conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism. In fact every registry-worldview/dimension has its socially-betraying-threshold-of-ontologising-depth-of-analysis (and the idea of questioning beyond it is hardly entertained, whether beyond-the-consciousness-awareness-teleology<sup>99</sup> <of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup>) which existentially <disontologising/re-ontologising—aporeticism> explains the registry-worldview/dimension limits or relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>0</sup>—apriorising-psychologism>’ with respect to ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation) in its specific grasp of (postconvergence) ontological-veridicality/relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> on-the-one-hand, and on-the-other-hand is the reason for the more profound/deeper socially-betraying-threshold-of-ontologising-depth-of-analysis of the prospective/transcending/superseding registry-worldview/dimension which is rather in a ‘suprastructural transcendental-meaningfulness conceptualisation with respect to the prior/transcended/superseded registry-worldview/dimension’, as it is construed suprastructurally beyond the prior/transcended/superseded registry-worldview/dimension mental-devising-representation given the less veridical<sup>83</sup> reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation of its ‘temporal conventioning compromise’ determined by its shallower socially-betraying-threshold-of-ontologising-depth-of-analysis. Thus we know basically that the successive

institutional-cumulation/institutional-recomposure-~~(as-to-<sup>46</sup>historiality/ontological-~~  
~~eventfulness<sup>83</sup> /ontological-aesthetic-tracing-<perspective-ontological-~~  
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> } involved the  
 following intradimensional socially-betraying-threshold-of-ontologising-depth-of-analysis with  
 respect to their social-stake-contention-or-confliction specific to each registry-  
 worldview/dimension defining its ‘inherent institutionalisation and snowballed recomposing’  
 going by human-subpotency-~~aporia/undecidability/dilemma/ought-~~  
~~indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-~~  
~~formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-~~  
~~intemporal-dispositions-<so-construed-as-from-perspective-ontological-~~  
~~normalcy/postconvergence>’-existentialism-form-factor: for the mentation of recurrent-utter-~~  
~~uninstitutionalisation basically ‘trepidatious reasoning as non-rules—~~  
~~apriorising/axiomatising/referencing-psychologism,-as-impulsive-or-accidental-or-random-~~  
~~mental-disposition-(as ‘base apriorising/axiomatising/referencing- {of-‘prospectively-~~  
~~implicated\_attendant-ontological-contiguity ’~duced-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—constitutedness<sup>14</sup> -in-preconverging-entailment of~~  
~~<sup>83</sup>reference-of-thought’~~  
~~apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting)~~ as  
 socially-betraying-threshold-of-ontologising-depth-of-analysis; for the mentation at base-  
 institutionalisation-universalisation basically ‘non-universalising warped rulemaking-over-  
 non-rules—apriorising/axiomatising/referencing-psychologism,-(as ‘first-level<sup>79</sup> presencing—  
~~absolutising-identitive-constitutedness<sup>14</sup> of <sup>83</sup>reference-of-thought’~~  
~~apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting)~~ as  
 socially-betraying-threshold-of-ontologising-depth-of-analysis; for the mentation at

<sup>103</sup>universalisation–non-positivism/medievalism      basically      ‘<sup>103</sup>universalising-idealisation  
preclusive    rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,  
(as ‘second-level <sup>70</sup> presencing—absolutising-identitive-constitutedness<sup>14</sup> of <sup>83</sup> reference-of-  
thought’  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting)’; for the  
mentation at occlusive positivism–<sup>80</sup>procrypticism basically ‘introducing positivising/rational-  
empiricist insight in articulating the <sup>103</sup>universalising of the contextualisation of rules and rule-  
making’; and for the mentation of protensive notional~<sup>18</sup>deprocrypticism basically ‘upholding  
an utterly nondisjointing ontologisation/ontological-veracity/aestheticisation-towards-ontology  
as      notional-contiguity/epistemic-contiguity<sup>62</sup>-<profound-supererogation<sup>96</sup>-of-mentally-  
aestheticised~postconverging/dialectical-thinking<sup>2</sup>–qualia-schema> (over recurrent/threshold  
of notional-discontiguity/epistemic-discontiguity<sup>63</sup>-<between—prior-shallow-supererogation<sup>96</sup>-  
of-mentally-aestheticised~preconverging/dementing<sup>20</sup>–qualia-schema\_and\_prospective-  
profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>1</sup>-  
qualia-schema>’disjointedness-as-of-<sup>83</sup>reference-of-thought in positivism–<sup>80</sup>procrypticism)  
with regards to the underlying intemporal-preservation behind rules-that-remain of the-very-  
same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-  
‘human<amplifying/formative–epistemicity>totalising~purview-of-construal’.      The  
implication being that in a contention among interlocutors in recurrent-utter-  
uninstitutionalisation, the mentation is very much different from ours (positivism) as any  
imagined pretext is a legitimate one with emphasis being rather on established  
dominance/subservience relations, with base-institutionalisation the mentation was to arbitrarily  
invoke any of a number of recognised or incidentally introduced rules that are in one’s favour  
and again where dominance/subservience relations played a large part, while with  
<sup>103</sup>universalisation while power relations also played a part the rules and rulemaking-over-non-

rules—apriorising/axiomatising/referencing—psychologism, -{as ‘first-level <sup>79</sup>presencing—  
absolutising-identitive-constitutedness<sup>14</sup> of <sup>83</sup>reference-of-thought’  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting) was  
set/given however skewed towards the dominance of say a leader or family/clanic group or  
priestly class or outright social class; with positivism though, while relatively <sup>103</sup>universal and  
empirical, the weakness lies in the notional-contiguity/epistemic-contiguity<sup>62</sup> -{profound-  
supererogation<sup>96</sup> -of-mentally-aestheticised~postconverging/dialectical-thinking<sup>31</sup>—qualia-  
schema> of the contextualisation of rules and rulemaking-over-non-rules—  
apriorising/axiomatising/referencing—psychologism, -{as ‘first-level <sup>79</sup>presencing—absolutising-  
identitive-constitutedness<sup>14</sup> of <sup>83</sup>reference-of-thought’  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting) (hence  
not ‘absolutely rational’ with regards to its socially-betraying-threshold-of-ontologising-depth-  
of-analysis) which preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought,-as-to-  
‘<sup>32</sup><amplituding/formativ-epistemicity>growth-or-conflatedness<sup>13</sup>/transvaluative-  
rationalising/tranepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-  
mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-  
over-non-rules—apriorising/axiomatising/referencing—psychologism as  
notional~<sup>18</sup>deprocrypticism ‘implicated\_attendant—ontological-contiguity<sup>67</sup>?~educed—  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
<imbued—notional~cogency>’<sup>40</sup>, -{<reifying-or-elucidating-of-prospective-relative-ontological-  
completeness<sup>87</sup> -of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context> as to  
existence-potency<sup>39</sup>~sublimating—nascence,-disclosed-from-prospective-epistemic-  
digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
unconceal-the-very-ontologically-same-existential-reality ‘preempting the threshold-of-  
nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -{as-to-‘attendant-

intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>–apriorising-  
psychologism> of rational-empiricism/positivising-rules’ as to ‘uncompromising ontological-  
reconstituting–as-to-conflatedness<sup>13</sup>’ focus, as enabling ‘fulsome ontologising’. Interestingly,  
while the socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-  
threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation  
explains how and why successive institutional-cumulation/institutional-recomposure–{as-to-  
<sup>4</sup>historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–  
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} are at  
their given institutionalisation levels on the basis of a memetic/suprastructural-meaningfulness  
analysis or a transcendental/transdimensional-meaningfulness analysis, the notion of socially-  
betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-  
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation actually initially  
applies intradimensionally in all registry-worldviews/dimensions and it is actually the  
‘intemporal/ontological signal’ for the need of prospective transcending/superseding due to  
‘failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intradimensional  
ontologising/intemporal-preservation’. Insightfully, we can grasp the ‘intemporal/ontological  
signal’ pointing to a socially-betraying-threshold-of-ontologising-depth-of-analysis with regards  
to a dimension’s/registry-worldview ‘preconverging-or-dementing<sup>20</sup>–apriorising-psychologism  
phenomenon’ like psychopathy and social psychopathy (with respect to procrypticism or  
<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
shallow-supererogation<sup>96</sup>> of positivistic meaningfulness) or accusations and notions of sorcery  
(with respect to medievalism); as this has to do with human-subpotency–  
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-  
‘notional~firstnaturedness-formativeness–<as-to-eventualising~inkling-drive-or-seeding-



slantedness/<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving ontological-performance<sup>72</sup>-<including-virtue-as-ontology>) with the idea that ‘human intemporal-disposition individuation’ will rather be utterly emancipating/transcendental by ‘ontologically-reconstituting’/deconstruction (and so, without any hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> <sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation and notional~disjointedness-as-of-<sup>83</sup>reference-of-thought allowed, in order to sync with the ‘postconvergence/preceding/superseding nature of intrinsic reality’ which ‘doesn’t recognise’ nor is involved in temporal-and-social-trading with the mortals that we are to establish ontological-reference and ontological-veridicality) instead of betraying ontologising/ontological-depth-of-analysis/intemporal-preservation thus inducing prospective institutionalisation/intemporalisation by positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> and the intemporal percolation-channelling-<in-deferential-formalisation-transference> of such emancipation/transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity. Thus for instance with regards to adult psychopathy and the induced social psychopathy, it will be naïve to simply analyse on a dichotomous basis of psychopathy and its violation of social norm, with the idea that psychopathy is associated with temporal-dispositions destructuring-threshold-<uninstitutionalised-threshold<sup>102</sup>/presublimating–desublimating-decisionality>~of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. ‘as of the positivism-<sup>80</sup>procrypticism registry-worldview’s/dimension’s socially-betraying-threshold-of-ontologising-depth-of-analysis’/socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (in conjugation to

<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) and it is naïve to simply analyse on the basis that other interlocutors have an intemporal/ontological disposition, in the very first instance. Thus the need, in order to attain such a prior requisite ontological/intemporal insight, to ontologically construe (as to deferential-formalisation-transference) contexts of psychopathy and social psychopathy (and generally contexts of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>70</sup>—apriorising-psychologism> in all registry-worldviews/dimensions to priorly achieve an ontological/intemporal insight), before conducting a ‘truly ontological/intemporal analysis’ as the-Good/knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism—<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity’ ~duced—existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity- <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in- {preconverging-disentailment-by}—postconverging-entailment>/understanding/<amplituding/formative—epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>7</sup> construct, which necessarily implies projecting into a prospective/transcending/superseding registry-worldview/dimension, in this case deprocrypticism; as otherwise the ‘ordinary’ reasoning of a social context imbued with interlocutors temporal-dispositions destructuring-threshold-~~uninstitutionalised-threshold~~<sup>02</sup>/presublimating-desublimating-decisionality)~of-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. of postlogism<sup>77</sup>-slantedness/<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-

discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,  
 so-disambiguated as of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>/morality/ethics/justice/etc. on the basis of the fundamental  
 ontologising limits or the uninstitutionalised-threshold<sup>02</sup> of the registry-worldview/dimension  
 (procrpticism being the fundamental ontologising limits of a positivistic registry-  
 worldview/dimension), will pervert/corrupt the possibility of a ‘truly ontological/intemporal  
 analysis as the-Good/knowledge-reification~gesturing-and-accounting—of-epistemic-  
 phenomenism-<in-prospective-psychologismic~apriorising/axiomatising/referencing-  
 {of-  
 ‘prospectively-implicated-attendant-ontological-contiguity’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in {preconverging-disentailment-by}-  
 postconverging-entailment}/understanding/<amplituding/formative-  
 epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup> construct’ preempting the said <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-  
 preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> phenomenon. In this  
 respect, it is equally important to be cognisant of potentially nefarious influences that may arise  
 from pseudo-formalisms as well, and where these are construed out of their inherent context to  
 wrongly imply a genuine ontological analysis especially given the gullible/susceptible nature of  
 the social-construct as it ‘becomes existentially-<disontologising/re-ontologising—  
 aporeticism> in a dynamism of conventioning and ontology’. Take the case of works of arts like  
 novels and films primarily meant to entertain, and in so doing may induce wrong impressions  
 and conceptions with regards to <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-

shallow-supererogation<sup>96</sup>> phenomenon like psychopathy wherein the whims of their creators, aesthetic quality and ultimate financial gain are the primary driving motif, and not necessarily a profound and candid ontological insight of the phenomenon and its social implications/consequences. Basically, as we all know novels and films, while excellent in articulating aesthetic qualities, are not the true world of human lives and consequences. While there is more or less some deontological practice implemented with respect to such tendencies when it comes to issues of gender equality, racism, recently homophobia as well as say the portrayal of victims of some degenerative diseases, such intellectually-sound deontology requiring aesthetic-representations-produced-from-sound-ontological-insight by their creators (which is often not the case but for a cursory understanding focused on entertainment) is not ubiquitous especially when the relevant ‘theme and the intellectual projection behind its ontological analysis’ seem rather aloof to many in society, as is the case with regards to psychopathy and social psychopathy; such that the influential nature of such aesthetic products broadcasted or sold to millions of people can easily induce wrong insights, undue romanticism, a poor grasp of its nefarious effects at individuals-and-institutional levels, and worst still perpetuate social ignorance simply by wrongly implied, naïve and fallacious explanations. Central to all such fallacies prevalent in many an aesthetic product with regards to psychopathy is that these often tend to be short-sighted given the unsustainable nature of the arguments in the middle to long run, and tend to be based on inductive limitation or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be of entailing-~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup> as they require that others do not act likewise or their implications should be limited to given target(s) and not be totalisingly-entailing, since their fundamental teleology<sup>99</sup> is not intemporal/not-of-totalising-entailment but speak more of temporal motive. In this respect, one can cite at individuals-levels instances of many a human interest story tragedy in the press which often go unanalysed, and in the bigger

institutional-level for instance what is the underlying dynamics that lead many an organisation or corporate entities to fail inexplicably due to grave and unprincipled mismanagement with profound social repercussions. The implied intemporal/ontological/social/species/<sup>103</sup>universal/transcendental/<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation postconverging—de-mentating/structuring/paradigming, contrasted with a temporal extricatory preconverging—de-mentating/structuring/paradigming, is necessarily the prospective transcending/superseding registry-worldview/dimension. Consider the case of contending about a <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> like accusations and notions of sorcery in a non-positivism/medievalism setup where there is no intradimensional intemporal/ontological/social/species/<sup>103</sup>universal/transcendental/<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation postconverging—de-mentating/structuring/paradigming given the obliviousness to a positivistic ontological-reference-of-veridicality/contending-reference-of-veridicality as it is suprastructural/beyond the registry-worldview's/dimension'srecomposed-consciousness-awareness-teleology<sup>99</sup> to non-positivism/medievalism. Likewise the positivistic meaningful frame is oblivious to its procrypticism, and corresponding resolution as notional~<sup>18</sup>deprocrypticism as the prospective/transcending/superseding ontological-reference-of-veridicality/contending-reference-of-veridicality. Further, this notion of registry-worldviews/dimensions having socially-betraying-threshold-of-ontologising-depth-of-analysis (that need to be suprastructured by prospective/transcending/superseding registry-worldviews/dimensions) explains why a 'postconverging-or-dialectical-thinking<sup>21</sup>—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' aligned with

ontological-normalcy/postconvergence is what escapes and provides for grander emancipating possibilities that an intradimensionally mented or stigmatic psychology wouldn't enable. The bigger notion of such a 'postconverging-or-dialectical-thinking<sup>21</sup>-psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' is to reconcile the idea that we have one ontology/ontological-veridicality/intrinsic-reality across all times whereas our placeholder-setup/mental-devising-representation/mentation/{cumulated/recomposed}-consciousness-awareness-teleology<sup>99</sup> in reference (as 'tentative<sup>83</sup> references-of-thought') of this same one (ontological-normalcy/postconvergence) ontology/ontological-veridicality/intrinsic-reality and our corresponding/derived<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> thereof, has been varying all along as we evolve from shallow-limited-mentation-capacity—as-subjecting-‘~~educed-unlimitedness/existence-sublimating-nascence~~’ to limitedness/human-subpotency to deeper-limited-mentation-capacity—as-subjecting-‘~~educed-unlimitedness/existence-sublimating-nascence~~’ to limitedness/human-subpotency; with the implication that the finality of such a 'postconverging-or-dialectical-thinking<sup>21</sup>-psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' is one that aligns with and is driven by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation) wherein ontological-normalcy/postconvergence is an 'abstract conceptualisation that by artifice covers for human limited but deepening mentation capacity'. Ontological-normalcy/postconvergence (as to epistemic relative-ontological-completeness<sup>87</sup>) abstractly refers to any relevant/implied registry-worldview/dimension that is in a reflected/perspectivated state of prospective transcending/superseding whether as base-institutionalisation,<sup>103</sup> universalisation, positivism or notional~<sup>18</sup>deprocrypticism as having 'relative sound/ontologically-veridical<sup>83</sup> reference-of-thought status', in relation to a corresponding reflected/perspectivated state of prior transcended/superseded registry-worldview/dimension whether as recurrent-utter-

uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism which is then correspondingly of ‘relative unsound/ontologically-impertinent<sup>83</sup> reference-of-thought status’, and so going by the inherent human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-~~as to eventualising-inkling drive or seeding misprising~~—temporal-to-intemporal-dispositions-~~so construed as from perspective—ontological-normalcy/postconvergence~~’—existentialism-form-factor that arises by the mere fact that all the institutionalisations are of the same ‘human form-factor’ with their ‘snowballed differences’ arise solely due to limited-mentation-capacity-deepening—~~as subjecting limitedness/human-subpotency to—duced unlimitedness/existence-sublimating naseence<sup>253</sup>~~ involving institutional-cumulation/institutional-recomposure-~~(as-to-<sup>46</sup>historiality/ontological-eventfulness<sup>3</sup> /ontological-aesthetic-tracing-~~perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~~~). Ontological-normalcy/postconvergence as such will imply that the successive institutionalisations are rather shifts-in-the-curve-of-prospective-relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-as-of-ontological-normalcy/postconvergence (shifts-in-the-curve-of-human-grasp-of-one-ontology/‘ontological-reference-of-veridicality’, which will graphically/as-imagery imply ‘human-grasping-capacity’ on one axis and ‘depth-of-ontology/ontological-reference-of-veridicality/ontological-completeness’ as the institutional-cumulation/institutional-recomposure-~~(as-to-<sup>46</sup>historiality/ontological-eventfulness<sup>38</sup> /ontological-aesthetic-tracing-~~perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~~~) on the other axis or dialecticisms-of-an-imperfect-human-grasping-of-‘ontological-reference-of-veridicality’-which-mastery-improves-dialectically) which rather implies defects of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-~~as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-~~

shallow-supererogation<sup>96</sup>> or unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought of corresponding prior/transcended/superseded registry-worldviews/dimensions implying a voiding of their <sup>83</sup>reference-of-thought as ontologically-veridical as these become the subject of contention and aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> from the corresponding prospective/transcending/superseding registry-worldview/dimension which is then the ontologically-veridical <sup>83</sup>reference-of-thought. It should be noted that a defect-of-<sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> of the registry-worldview's/dimension's-<sup>83</sup>reference-of-thought-for-social-functioning-and-accordance (unlike a <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>) implies movement-along-the-same-curve-of-prior-relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought of a given registry-worldview's/dimension's <sup>83</sup>reference-of-thought whether as an inappropriate/poor-or-bad or appropriate/good or any other variation of the <sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup>, and doesn't fundamentally voids the 'sound <sup>83</sup>reference-of-thought status' with regards to the possibility of an appropriate <sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> in another instance. This insight is critical because the defect-of-<sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> of the registry-worldview's/dimension's-<sup>83</sup>reference-of-thought-for-social-functioning-and-accordance will often be implied with regards to an issue and resolution of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-

shallow-supererogation<sup>96</sup>> which rather speaks to a defect ‘revoking the sound<sup>83</sup> reference-of-thought status’ construed as perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> speaking of registry-worldview’s/dimension’s-uninstitutionalised-threshold<sup>102</sup>—defect-<as-Being-or-ontological-or-existential—defect><sup>85</sup>. For instance, there is no intradimensional resolution of sorcery accusations and notions of sorcery as intemporal/ontological/social/species/<sup>103</sup>universal/transcendental/<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation postconverging—de-mentating/structuring/paradigmising within a non-positivism/medievalism world, as what is required is a shift-in-the-curve-of-prior-relative-ontological-incompleteness<sup>88</sup>-of-<sup>33</sup>reference-of-thought-as-of-ontological-normalcy/postconvergence to imply a prospective transcending/superseding positivistic registry-worldview/dimension as the resolution wherein positivising/rational-empiricism takes pride of place as <sup>83</sup>reference-of-thought of meaningfulness. This applies with all <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> in all institutionalisations as the <sup>83</sup>reference-of-thought is what gives registry/anchoring-of-meaning/meaningful-reference/ontological-reference/contending-reference/registry-worldview status which is voided in the instance of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> with such <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> defining that registry-worldview/dimension uninstitutionalised-

threshold<sup>02</sup> as it then becomes, by way of ‘<sup>15</sup>de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~’ of <sup>83</sup>reference-of-thought’, the subject of contention and aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>.

This implies that psychopathy and social psychopathy as <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-~~<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>>~~ phenomenon in the positivistic registry-worldview/dimension (procrypticism) requires a shift-in-the-curve-of-prospective-relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-as-of-ontological-normalcy/postconvergence from positivism to notional-<sup>18</sup>deprocrypticism registry-worldview/dimension as

intemporal/ontological/social/species/<sup>103</sup>universal/transcendental/<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation postconverging~de-mentating/structuring/paradigming resolution to psychopathy and social psychopathy, and so beyond an extricatory/temporal preconverging~de-mentating/structuring/paradigming which will wrongly imply a movement-along-the-curve-of-prior-relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought-as-of-ontological-normalcy/postconvergence that preserves procrypticism (<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-~~<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>>~~ of positivistic <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) while inducing preconverging-or-dementing<sup>20</sup>-apriorising-psychologism within the same defective procrypticism registry-worldview/dimension which requires prospective transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~ as deprocrypticism. Insightfully again with regards to ontological-normalcy/postconvergence and ontological-normalcy/postconvergence critical for a ‘postconverging-or-dialectical-

thinking<sup>21</sup>–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’, just in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process has to do with a human-limited-mentation-capacity—as-subjecting-‘educated-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency<sup>55</sup> maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisationly institutionalising from prospective base-institutionalisation preempting recurrent-utter-uninstitutionalisation (as the <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> as to preconverging-or-dementing<sup>20</sup>–apriorising-psychologism of recurrent-utter-uninstitutionalisation), prospective <sup>103</sup>universalisation preempting base-institutionalisation–ununiversalisation (as the <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> as to preconverging-or-dementing<sup>20</sup>–apriorising-psychologism of base-institutionalisation–ununiversalisation), prospective positivism preempting <sup>103</sup>universalisation–non-positivism/medievalism (as the <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> as to preconverging-or-dementing<sup>20</sup>–apriorising-psychologism of <sup>103</sup>universalisation–non-positivism/medievalism), and prospectively, prospective notional~<sup>18</sup>deprocrypticism preempting positivism–<sup>80</sup>procrypticism (as the <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> as to preconverging-or-dementing<sup>20</sup>–apriorising-psychologism of positivism–<sup>80</sup>procrypticism); with the implication that notional~<sup>18</sup>deprocrypticism is actually recomposuringly subsuming of positivism which is

subsuming of <sup>103</sup>universalisation and it too recomposuringly subsuming of base-  
 institutionalisation (all these with their respective personhoods-and-socialhood-formation  
 existentialisms/full-depths-existential-implications). Likewise their respective  
 methodologies/implements are recomposuringly subsumed-as-supplanted constructs (of varying  
 ontologising-depths-of-analysis and of shallower to deeper socially-betraying-threshold-of-  
 ontologising-depth-of-analysis), with the deepest-to-shallowest, as preempting—disjointedness-  
 as-of-<sup>83</sup>reference-of-thought,-as-to-<sup>32</sup><amplituding/formative-epistemicity>growth-or-  
 conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness<sup>7</sup>—in-superseding-mere-formulaic-positivising/rational-empiricism-based-  
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—  
 psychologism as notional~<sup>18</sup>deprocrypticism ‘~~implicated-attendant~~—ontological-  
 contiguity<sup>67</sup>’~educated—  
 existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency><sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context> as to  
 existence-potency<sup>39</sup>~sublimating—nascence,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality ‘preempting the threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-  
 psychologism> of rational-empiricism/positivising-rules’ as to ‘uncompromising ontological-  
 reconstituting—as-to-conflatedness<sup>13</sup>/deconstruction’ methodology of  
 notional~<sup>18</sup>deprocrypticism (which is very much an ‘uncompromising †epistemic-  
 totalising<sup>33</sup>†hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
 †decompulsing†delinearity~for-cogency circle exercise of ontological-reconstituting—as-to-

conflatedness<sup>13</sup>/deconstruction’, as a ‘deconstruction/ontological-reconstituting—as-to-conflatedness<sup>13</sup> perpetuation of the {epistemic-totalising<sup>33</sup>}hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,- {decompulsing}delinearity~for-cogency circle ‘<sup>15</sup>de-mentation-(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of <sup>83</sup>reference-of-thought analysis’ that is technically non-thresholding-and-proxying-or-approximating-to-ontological-veridicality-and-doesn’t-succumb-to-any-socially-betraying-threshold-of-ontologising-depth-of-analysis, and also considering that science as we know today is hardly just a question of adopting scientific methods to obtain scientific results, an unspoken fact is that much of science relies on a ‘rudimentary phenomenology in a heuristic {epistemic-totalising<sup>33</sup>}hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,- {decompulsing}delinearity~for-cogency circle exercise of ontological-reconstituting—as-to-conflatedness<sup>13</sup>/deconstruction by the researcher’, that simply passes as their personal talents, to obtain results applying scientific methods, and thus we can further imagine the possibilities if this reality came to be fully recognised and sophisticated {epistemic-totalising<sup>33</sup>}hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,- {decompulsing}delinearity~for-cogency circle exercise of ontological-reconstituting—as-to-conflatedness<sup>13</sup>/deconstruction insights were to permeate scientific research and methodologies), is subsuming of ‘rational-empiricism/positivising’ methodology of positivistic science which is subsuming of the ‘<sup>103</sup>universalising-of-rules’ methodology of <sup>103</sup>universalisation and the latter subsuming of the rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-(as ‘first-level <sup>70</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> of <sup>83</sup>reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting) methodology of institutionalisation –these in reflection of the development of human shallower-

limited-mentation-capacity—as subjecting ‘~~educed-unlimitedness/existence-sublimating-nascence~~’ to limitedness/human-subpotency to deeper-limited-mentation-capacity—as subjecting ‘~~educed-unlimitedness/existence-sublimating-nascence~~’ to limitedness/human-subpotency cumulation/recomposuring/reordering/reorientation. In the case of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> ~~as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-psychologism>~~ acts of-similar-or-protracted-contextualisation with regards to slantedness/compulsive-dementing<sup>20</sup> (with an underlying element of physiological issue with regards to psychopathic personalities) and the derived social dynamisms of social psychopathy, such implied ‘deconstruction/ontological-reconstituting—as-to-conflatedness<sup>13</sup> perpetuation of the ~~{epistemic-totalising<sup>33</sup>}~~ hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-~~{decompulsing}~~ delinearity~for-cogency circle ‘<sup>15</sup>de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~’ of <sup>83</sup>reference-of-thought analysis’ is potentially beyond just ‘benign-and-specific-shallow-contexts-scale-of-implications’ but can be more profound involving institutions and individuals contextualisation as individuals-lives-and-institutional-lives-scale-of-implications and in-the-bigger-scheme-of-things where such dynamics involve social preconverging-de-mentating/structuring/paradigming effects on perceived meaningfulness and values in the overall social-setup it has a social-structure-scale-of-implications (specifically not only in terms—as-of-axiomatic-construct of vices-and-impediments<sup>105</sup> but also in undermining the enculturation of intellectual/emancipating dispositions). Effectively, such a deconstruction/ontological-reconstituting—as-to-conflatedness<sup>13</sup> perpetuation of the ~~{epistemic-totalising<sup>33</sup>}~~ hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-~~{decompulsing}~~ delinearity~for-cogency circle ‘<sup>15</sup>de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~’ of <sup>83</sup>reference-of-

thought analysis' (<sup>15</sup> de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics)~~ <sup>†epistemic-</sup>

<sup>totalising<sup>33</sup></sup> hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, -  
<sup>†decompulsing</sup> delinearity~for-cogency-educing-human-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> -into-  
the-existentialism-becoming of personhoods-and-socialhood-formation) of supplanting-  
conviction-as-to-profound-supererogation <sup>96</sup>—of-‘attendant-intradimensional’-  
postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism individuation as  
intemporal/ontological (longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) and  
threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <sup>96</sup>—~~as-to-~~  
‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—  
apriorising-psychologism> individuations as temporal (shortness-of-register-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>), will comprehensively articulate in a  
‘deconstruction/ontological-reconstituting-as-to-conflatedness<sup>13</sup> perpetuation of the <sup>†epistemic-</sup>  
<sup>totalising<sup>33</sup></sup> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting, -  
<sup>†decompulsing</sup> delinearity~for-cogency circle ‘<sup>15</sup> de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics)~~ of <sup>83</sup>reference-of-  
thought analysis’ reflecting/perspectivating/highlighting temporal-dispositions pseudo-  
ontological-finalities, across social-setups and institutional settings with their evolving 'socially-  
perceived-value as of social-stake-contention-or-confliction'. The state of threshold-of-  
nonconviction/madeupness/bottomlining-in-shallow-supererogation <sup>96</sup>—~~as-to-~~‘attendant-  
intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-  
psychologism> requires preconverging-or-dementing<sup>20</sup>—apriorising-  
psychologism/unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought  
mental-devising-representations and implies the ‘revoking of sound <sup>83</sup>reference-of-thought  
status’ with respect to interlocution of-similar-or-protracted-contextualisation (in the very first

instance) while the state of supplanting-conviction-as-to-profound-supererogation<sup>96</sup>—of-  
‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism  
implies a ‘postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism’/soundness-or-  
ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought mental-devising-representation  
implying a veridical <sup>83</sup>reference-of-thought with respect to interlocution (in the very first  
instance), and enabling the second instance of engaging in terms—as-of-axiomatic-construct of  
logical pertinence to establish (postconvergence) ontological-veridicality/relative-  
unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>. Typically, such an insight with  
regards to <sup>11</sup>compulsing-nonconviction/madeupness/bottomlining-(<decontextualising/de-  
existentialising~of-attendant-intradimensional—apriorising/axiomatising/referencing>-induced-  
disontologising’-of-the-‘attendant-intradimensional—ontologising’—imbued-  
<contextualising/existentialising~attendant—ontological-contiguity >;-in-shallow-  
supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness>)  
is obvious and transparent with respect to the childhood psychopathy/cinglée mental-disposition,  
given that an initial encounter often involves a natural ‘postconverging-or-dialectical-thinking<sup>21</sup>—  
apriorising-psychologism reflex’ by the interlocutor with respect to their initial narratives but  
after some familiarisation we come to understand that the initial narratives are in fact  
preconverging-or-dementing<sup>20</sup>—apriorising-psychologism and thus our expectation of the  
subsequent narratives they iterate is to initiate or be ready to align by a mental-devising-  
representation as a ‘preconverging-or-dementing<sup>20</sup>—apriorising-psychologism reflex’. This  
preconverging-or-dementing<sup>20</sup>—apriorising-psychologism veridicality explains both the  
childhood and adult psychopath disposition for absolving-logic-or-perpetually-fleeting-logic-  
reflex-or-escaping-logic based on extrinsic-attribution wherein the mental-disposition is to move  
postlogically/disontologising-perverted-outcome-sought-precedes-existentially-veridical—

‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness from one set of narratives to the other and one set of interlocutors to the other with the idea convincing is the notion of getting more people ‘mechanically convinced by vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging<sup>94</sup>’ and not an articulation of supplanting–conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism or ‘implicited\_attendant\_ontological-contiguity<sup>67</sup>’~educed-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogeny><sup>240</sup> principle of reification, be it by adhering to the mere hollow form of principles and narratives in existential-decontextualisation as being deterministic of others inclinations and actions. Intrinsic-reality in its ontological-normalcy/postconvergence indicates that effectively the conjugating/inflecting/deriving/mimicking/in-protraction-to-psychopathic-preconverging-or-dementing<sup>20</sup>–apriorising-psychologism (which is often the case with the adult-psychopathic preconverging-or-dementing<sup>20</sup>–apriorising-psychologism) whether unconscious (ignorance) or conscious (affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) effectively underlies an ontologically valid mental-devising-representation reflex as preconverging-or-dementing<sup>20</sup>–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought of such protracting threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>–apriorising-psychologism>. In-the-bigger-scheme-of-things, it equally explains our mental-devising-representation preconverging-or-dementing<sup>20</sup>–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought underlying reflex with respect to prior/transcended/superseded registry-worldviews/dimensions and ‘postconverging-or-

dialectical-thinking<sup>21</sup>—apriorising-psychologism<sup>7</sup>/soundness-or-ontological-good-  
 faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought mental-devising-representation underlying reflex  
 with respect to prospective/transcending/superseding registry-worldviews/dimensions. A  
<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> speaks of a hollow-constituting-<as-disjointed-misappropriation-of-  
 meaningfulness-and-failing-intemporal-preservation> defect (as sticking ‘in form’ to  
<sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-  
 preservation-entropy-or-contiguity—or—ontological-preservation that are ontologically defective  
 rather than as being an adjunct to intemporal-preservation-entropy-or-contiguity—or—  
 ontological-preservation per se, and so due to having attained the socially-betraying-threshold-  
 of-ontologising-depth-of-analysis and thus not initiating ontological-reconstituting—as-to-  
 conflatedness<sup>13</sup>/deconstruction in superseding this socially-betraying-threshold-of-ontologising-  
 depth-of-analysis) as impression-driven/good-naturedness/wishfulness defect of preconverging-  
 or-dementing<sup>20</sup>—apriorising-psychologism/unsoundness-or-ontological-bad-  
 faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought mental-devising-representation; since  
 ontological-reconstituting—as-to-conflatedness<sup>13</sup>/deconstruction as the-Good/knowledge-  
 reification~gesturing-and-accounting—of-epistemic—phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant—ontological-contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-disentailment-by}-  
 postconverging-entailment>/understanding/<amplituding/formative-  
 epistemicity>causality<sup>6</sup>~as-to-projective-totalitative—implications-of-prospective-  
<sup>6</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-

contiguity<sup>67</sup> of new <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is veridically of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (undermining <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> as to preconverging-or-dementing<sup>20</sup>–apriorising-psychologism as best reflected by ‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’–as-conflatedness<sup>13</sup>-or-ontological-reprojecting organic-comprehension as ‘ontological-reconstituting–as-to-conflatedness<sup>13</sup>/deconstruction of new <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ over circumventing/distractive <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> mechanical-comprehension in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> defectively/non-veridically of <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation whether or not it fails intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’), and the temporal-dispositions to stick to the previous one speaks not only of act defects but registry-worldview/dimension defects at this socially-betraying-threshold-of-ontologising-depth-of-analysis to the fact that such ‘of-similar-or-protracted-contextualisation’, from an ontological-normalcy/postconvergence insight that is preceding/superseding to any hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of shallow limited-mentation-capacity—as subjecting ‘educated-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency-<as of relative

apriorising/axiomatising/referencing- {of-~~prospectively implicated attendant ontological-  
contiguity~~ }~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup> ~~in-preconverging-entailment~~), will elicit a  
 same defect disposition thus the need to fundamentally undermine<sup>83</sup> reference-of-thought of the  
 registry-worldview/dimension at that uninstitutionalised-threshold<sup>102</sup> that  
 endemises/enculturates the ontological-or-existential-defect due to its socially-betraying-  
 threshold-of-ontologising-depth-of-analysis. It should thus be noted that the preconverging-or-  
 dementing<sup>20</sup>—apriorising-psychologism of <sup>83</sup>reference-of-thought of a registry-  
 worldview/dimension implicitly reflects a defective/sub-par relative state-of-conceptualisation  
 in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-  
 intemporal-preservation> (a fundamentally defective/sub-par state-of-disposition) with respect  
 to ontological-normalcy/postconvergence, as can be demonstrated by ontological-  
 reconstituting—as-to-conflatedness<sup>13</sup>/deconstruction, (and has nothing to do, as-being-caused-by,  
 with an inducing phenomena of ‘<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> as to preconverging-or-dementing<sup>20</sup>—apriorising-psychologism’  
 behind say sorcery and psychopathy; even though such phenomena tend to instigate and reveal  
 the inherent defect/sub-par nature of registry-worldviews/dimensions with respect to  
 ontological-normalcy, with the need for ontological-reconstituting—as-to-  
 conflatedness<sup>13</sup>/deconstruction). In other words, the state of being non-positivism/medievalism  
 with respect to ontological-normalcy/postconvergence is already a defective state ‘in-wait as of  
 prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought defective <sup>83</sup>reference-of-  
 thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> for issues of superstition/lack-of-  
 rational-empiricism to arise whether we talk of sorcery, bodily mutilations and their effects,

charlatanisms, etc. Likewise, it will be naïve to imply that our registry-worldview as positivism–<sup>80</sup>procrypticism is in absolute sync with ontological-normalcy/postconvergence by the mere fact that we are at the backend of the institutional-cumulation/institutional-recomposure–(as-to–<sup>4</sup>historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)}, as we can equally project prospectively from a retrospective projection insight to grasp how ‘from an utter <sup>†epistemic-totalising</sup><sup>33†</sup>hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-<sup>†decompulsing†</sup>delinearity~for-cogency circle exercise of ontological-reconstituting–as-to-conflatedness<sup>13</sup>/deconstruction (of our notional~firstnaturedness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> nature)’ how procrypticism (preconverging-or-dementing<sup>20</sup>–apriorising-psychologism as to mere-formulaic positivistic <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) in a positivistic registry-worldview preconverging/postconverging–de-mentatively/structurally/paradigmatically endemises psychopathy and social psychopathy. Insightfully, for a grander grasp of ontological-normalcy, the notion of institutional-cumulation/institutional-recomposure–(as-to–<sup>4</sup>historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)} and their related conceptualisations are not just ad-hoc in nature but of ‘existentialism/full-depth-of-existential-implications form-factor’; which is fundamentally defined by ontological-normalcy/postconvergence (going by shallower-limited-mentation-capacity—as-subjecting–‘educed-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency to deeper-limited-mentation-capacity—as-subjecting–‘educed-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency), in reflecting the precedence/supersedingness of intrinsic-reality/ontology to which an ‘animal’ comes-to-and-re-

compose-with-cumulatively by ontological-reconstituting-as-to-conflatedness<sup>13</sup>/deconstruction (which is the critical subsuming mechanism for re-establishing <sup>83</sup>reference-of-thought and ontological-veridicality/~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup> as intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, above and beyond the simple hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of defective <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of any registry-worldview/dimension and requiring their prospective suprastructuring). This ‘existentialism/full-depth-of-existential-implications form-factor’ is the reflection of the contiguity of successive existentialisms/full-depths-of-existential-implications across varying meaningful frames, references and registry-worldviews/dimensions and is abstractly determined by the ontological-normalcy/postconvergence nature of intrinsic-reality/ontology (ontological-normalcy) whatever the human limited-mentation-capacity-deepening—~~as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating-nascence~~<sup>233</sup> induced institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness<sup>8</sup>/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}, and inherently implies a ‘<sup>103</sup>universal existentialisms/full-depth-of-existential-implications form-factor across institutionalisations’; which define their specificities and potentials which are basically abstractly of a same ‘human form-factor’, with regards to the reality of their notional~firstnatureddness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> and the existential-<disontologising/re-ontologising—aporeticism> implications on every registry-worldview/dimension thereof, though of differing ‘snowballed recomposuring’ of meaningfulness and <sup>83</sup>reference-of-thought. Ontological-

entrapment (as a deterministic point of reference that defines dialectical-out-of-phasing/dialectical-primitivity registry-worldview/dimension, and thus avoiding any confusing effects to analysis of the <sup>15</sup>de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics)~~ of <sup>15</sup>de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics))~~ is attained by ‘keeping or aligning’ preconverging-or-dementing<sup>20</sup>—apriorising-psychologism (with no shifting by reflex into postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism) of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> as of the wrong ontological-references/contending-references of all established <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-~~<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>>~~ prior/transcended/superseded registry-worldviews/dimensions, in hollow-constituting-~~<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>~~ failing/not-upholding-~~<as-of-apriorising/axiomatising/referencing>~~ the <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, with respect to ontological-normalcy/postconvergence represented by the rightful ontological-references/contending-references of the prospective/transcending/superseding registry-worldviews/dimensions whose mentation/mental-devising representation are ‘kept or aligned’ as ‘ontologically-reconstituting’-or-prelogic-or-logical-process-precedes-outcome-or-conviction-as-to-profound-supererogation<sup>96</sup>, as in ontological-reconstituting—as-to-conflatedness<sup>13</sup>/deconstruction of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation with sound <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. A ‘postconverging-or-

dialectical-thinking<sup>21</sup>–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ as being ontologically-driven is one where placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> (as to ‘postconverging-or-dialectical-thinking<sup>21</sup>–apriorising-psychologism’ mental-devising-representation or preconverging-or-dementing<sup>20</sup>–apriorising-psychologism mental-devising-representation) is the reflected/perspectivated implication either as of ‘postconverging-or-dialectical-thinking<sup>21</sup>–apriorising-psychologism’ or of preconverging-or-dementing<sup>20</sup>–apriorising-psychologism as so-reflected/so-perspectivated from ontological-normalcy/postconvergence, and it is thus ontology-driven beyond any <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> distorted <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>. This equally explains why a prior/transcended/superseded registry-worldview’s/dimension’s <sup>83</sup>reference-of-thought is cross-sectionally dialectically-out-of-phase/dialectically-primitive given it is sticking to its ‘good-natured’ but ‘ontologically-wrong and failing’ <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (hollow-constituting-~~as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation~~) as the prospective/transcending/superseding registry-worldview/dimension has the-Good/knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-~~in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~educd-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity- <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}—postconverging-entailment}/understanding/<amplituding/formative-epistemicity>causality<sup>6</sup> ~as-to-projective-totalitative-implications-of-prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-~~

contiguity<sup>67</sup> sound <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (in ontological-reconstituting—as-to-conflatedness<sup>13</sup>/deconstruction); wherein no amount of ‘good-naturedness’ of any individuation based on the former (prior/transcended/superseded) <sup>83</sup>reference-of-thought can fundamentally supersede its preconverging—de-mentating/structuring/paradigming vices-and-impediments<sup>105</sup>, but for the ‘emancipating moulting’ (psychoanalytic-unshackling/memetic-reordering/recomposuring) into the <sup>83</sup>reference-of-thought of the latter (prospective/transcending/superseding) of such would-be emancipating individuation/intellectuals and consequent institutionalisation/intemporalisation as transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity. That is why there is no ontologically-veridical intradimensional resolution of issues and notions of sorcery for instance in a non-positivism/medievalism social-setup with any such pretence being nothing but a ‘temporal extricatory preconverging—de-mentating/structuring/paradigming’ to satisfy temporal preservation’, but for implying a prospective need for a positivistic registry-worldview/dimension as intemporal/ontological/social/species/<sup>103</sup>universal/transcendental/<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation postconverging—de-mentating/structuring/paradigming in satisfying intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Likewise there is no intradimensional resolution of a phenomenon like psychopathy and its social corollary in a <sup>80</sup>procrypticism—or—disjointedness-as-of-<sup>83</sup>reference-of-thought registry-worldview/dimension (the <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> as to preconverging-or-dementing<sup>20</sup>—apriorising-psychologism of positivistic <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-

imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity-  
 or-ontological-preservation, with a hollow-constituting-<as-disjointed-misappropriation-of-  
 meaningfulness-and-failing-intemporal-preservation> postlogism<sup>77</sup>-or-disontologising-  
 perverted-outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-  
 apriorising/axiomatising/referencing’-logical-dueness placeholder-setup/mental-devising-  
 representation/mentation/consciousness-awareness-teleology<sup>99</sup> alignment to imply dialectical-  
 out-of-phasing/dialectical-primitivity) insightfully deduced from ontological-  
 normalcy/postconvergence represented by the <sup>83</sup>reference-of-thought of the  
 prospective/transcending/superseding notional~<sup>18</sup>deprocrypticism registry-  
 worldview/dimension. Fundamentally, the reason for all the dimensions/registry-worldview  
<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> as limited-mentation-capacity-deepening—as-subjecting-  
 limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating-nascence’<sup>233</sup>  
 has to do with the veracity/ontological-pertinence of our notional~firstnatureddness-  
 formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-  
 intemporal-dispositions-<so-construed-as-from-perspective-ontological-  
 normalcy/postconvergence> as individuations of shortness-to-longness-of-register-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, such that whenever relatively sound <sup>83</sup>reference-of-thought-  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-  
 contiguity-or-ontological-preservation are institutionalised/intemporalised, human  
 temporality<sup>98</sup> in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-  
 failing-intemporal-preservation> individuation dispositions (at uninstitutionalised-threshold<sup>102</sup>)  
 will tend to relate, by limited-mentation-capacity-deepening—as-subjecting-limitedness/human-  
 subpotency-to-‘educed-unlimitedness/existence-sublimating-nascence’<sup>233</sup>, to this as

hollow/formulaic constraining deterministic constructs which have to be exploited by the mere determinism-of-form about how others will act (hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>) rather than the essence as intemporal-preservation-entropy-or-contiguity-or-ontological-preservation being sought originally by the institutionalised/intemporalised <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (ontological-reconstituting-as-to-conflatedness<sup>13</sup>). This fundamental dilemma of the cross-section of human mentation disposition is a ‘lost cause’, given the reality of the notion of a shortness-to-longness-of-register-of-meaningfulness/notional~firstnaturedness-formativeness-<as-to-eventualising~inking-drive-or-seeding-misprising>-temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> inherent in a limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘duced-unlimitedness/existence-sublimating-nasence’<sup>233</sup>; any resolution is not by wrongly implying any ‘dimensionality-of-sublimating<sup>25</sup>-(~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness<sup>3</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation~~) transformation’ but rather institutionalisation/intemporalisation by its inherent eliciting of positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> to the grander cross-section of society in the medium to long-run wherein intemporal-disposition/longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> individuation dispositions by artifice/institutionalisation/intemporalisation come to constrain-or-dominate the social-construct (over temporal-dispositions/shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>-or-hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> individuations dispositions); with corresponding percolation-channelling-<in-deferential-formalisation-transference> facilitating the perpetuation of such

intemporal enculturation even when such positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> gets weaker with grander institutionalisations/intemporalisations, and so as the grander human the-good. This underlies the fundamental construct of rational-realism that human progress is the outcome of human increasingly realistic grasp of what man is with ‘lesser and lesser vague idealisations’, and that such ‘rational-realism’ enables humans to fully grasp their ‘emancipating potential’ over ‘deluded idealisms’ that simply create space for falsehood, dead-end dilemmas as well as the consequent incapacity to take action, since basically knowing-is-acting as of conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-~~reifying {as-to-knowledge-developing}-and-empowering~~! Rational-realism (as to prospective deprocrpticism) as such involves rather elucidating distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup>/decandoring with three preconverging/postconverging–de-mentative/structural/paradigmatic teleologies: - subknowledging<sup>94</sup>-impulse/compulsive-dementing<sup>20</sup> temporal-disposition (psychopath), with ‘slanted mechanical narratives’ (preconverging-or-dementing<sup>20</sup>-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>); - subknowledging<sup>94</sup>-temporal-dispositions-teleologies (the-various-temporal-dispositions-teleologies), with ‘banal mechanical narratives discomfiture’ (preconverging-or-dementing<sup>20</sup>-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>); and - the intemporally given and ontologising teleology<sup>99</sup> which ontologically reflects/perspectivates the subknowledging<sup>94</sup>-impulse/compulsive-dementing<sup>20</sup>-temporal-disposition-{psychopath} and the subknowledging<sup>94</sup>-registries-teleologies (the-various-temporal-dispositions-teleologies), from a ‘organic-comprehension-thinking depth as the <sup>15</sup>de-mentation-~~supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics~~’ backdrop of new recomposing <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-

for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. Thus at the uninstitutionalised-threshold<sup>102</sup>, it is counterintuitive for temporal-dispositions not to perceive their registry-worldview/dimension as ‘un-transcendable’ (acting as if in intemporal-preservation-entropy-or-contiguity-or-ontological-preservation while actually in temporal preservation-as-pseudointemporality<sup>52</sup>; hence de-mentable/no-longer-thinking) due to <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/present-consciousness/illusion-of-the-present/mirage as metaphysics-of-presence-(implicated-‘nondescript/ignorable-void<sup>60</sup>’-as-to-<sup>70</sup>presencing—absolutising-identitive-constitutedness ) which blinds the temporal-dispositions to the registry-worldview’s/dimension’s ‘intemporal preservation discontinuity’ as a result of the <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>> as-of-unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought-defects (and not logical defect) of compulsive-slanting—preconverging-or-dementing<sup>20</sup>-apriorising (psychopath) and the consequent derived –miscuing, disjointed-logic, logical-drag, unconscionability-drag, and sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation; arising from the conjugation with the relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>’ whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism. The reason why this is critical to grasp is that the veridical intemporal-disposition preserving emanance has to ‘organically and existentially-<disontologising/re-ontologising—aporeticism> pass-through’/reflect/perspectivate the registry-worldview/dimension <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>90</sup> > as to preconverging-  
 or-dementing<sup>20</sup>—apriorising-psychologism for psychoanalytic-unshackling/memetic-  
 reordering/institutional-recomposuring on the basis of prospective<sup>83</sup> reference-of-thought—  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-  
 contiguity—or—ontological-preservation. \* It is not an ‘avoidable luxury’ as it is the necessary  
 transcendental element in establishing the backdrop for transcendence-and-  
 sublimity/sublimation/supererogatory—de-mentativity/prospective-institutionalisation. Galileo’s  
 medieval ‘round world utterances’ nor Darwin’s and others ‘evolution contentions’ are not idle-  
 and-dispensable articulations as all transcendence-and-  
 sublimity/sublimation/supererogatory—de-mentativity (occurring at the registry-  
 worldview/dimension or intradimensional level and not logical operation/processing/contention  
 level, are fundamentally about a new existential-<disontologising/re-ontologising—  
 aporeticism> mental-devising-representation orientation) need to ‘break-the-mind’ of the prior  
 temporal <sup>74</sup>perversion-of-<sup>83</sup> reference-of-thought-<as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>90</sup>> existential-<disontologising/re-ontologising—aporeticism> mental  
 orientation to avoid postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism-  
 <stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> (for  
 example, no ‘God-of-plane’ for say an animistic mental orientation that sees gods and spirits as  
 causative, i.e. avoiding to operate the <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> of a transcendent  
 registry-worldview/dimension in terms—as-of-axiomatic-construct of the <sup>83</sup>reference-of-  
 thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-  
 entropy-or-contiguity—or—ontological-preservation of the transcended registry-  
 worldview/dimension). This starts with the would-be transcendence-and-  
 sublimity/sublimation/supererogatory—de-mentativity inducing intellectual(s)/emancipator(s)

‘owns reflexive individuation maximalising-as-transcendental liberation/emancipation’ from the <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of such prior registry-worldview/dimension from which it/they necessarily come from as well as not heeding generalised-social-temporal-preserving-mental-inclinations; and so, consistently crossgenerationally since transcendence-and-sublimity/sublimation/supererogatory–de-mentativity/institutionalisation is ‘beyond just logical argumentation/contention’ as it points to ‘being-or-ontological existentialism/full-depth-of-existential-implications structure defect’ (defect of <sup>83</sup>reference-of-thought/soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought, and so beyond logical defect). It is more like (a knowledge-driven/not impression-driven) ‘intemporal preservation recomposing need or memetic-reordering/psychoanalytic-unshackling’ for institutionalised/intemporalised being/ontology over recurrent-utter-uninstitutionalised, <sup>103</sup>universalised being/ontology over ununiversalised, positivistic being/ontology over non-positivism/medievalism and prospectively deprocrptic being/ontology over <sup>80</sup>procrpticism–or–disjointedness-as-of-<sup>83</sup>reference-of-thought. The dynamism of social psychopathy and the <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>9</sup>> involved with regards to both the psychopath and protracted social psychopathy (requiring ‘distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> at ‘uninstitutionalised-threshold<sup>102</sup>’) can be resumed as follows. Basically, the psychopath is involved in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’><sup>76</sup> in a committed drifting-circularity/roaming (of non-veridical dialectically-or-contendingly-out-of-phase narratives ‘it wants to falsely represent veridically’), leading to temporal-dispositions slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag,

unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-  
 rationalising, and temporal-enculturation/temporal-endemisation-effect (contrasted to  
 ontologising/intemporal conventioning-rationalising) and temporal-enculturation/temporal-  
 endemisation effect, and these, hollow-constituting-~~as-disjointed-misappropriation-of-  
 meaningfulness-and-failing-intemporal-preservation~~, conjoining and conjugating to temporal-  
 dispositions of <sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-  
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,  
 and fundamentally referenced from base ontologising effectivity (intemporal preservation); in  
 ephemeral/temporal and ontologic/intemporal contrast, thus  
 reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the <sup>15</sup>de-  
 mentation-~~supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-  
 or-attributive-dialectics~~ of temporal-dispositions denaturing<sup>16</sup> of social psychopathy  
 (subknowledging<sup>94</sup>/mimicking) arising from initiating phenomenal psychopathy  
 (subknowledging<sup>94</sup> impulse) involving a distractive-alignment-to-<sup>83</sup>reference-of-thought-~~of-  
 apriorising/axiomatising/referencing~~<sup>30</sup> construal (as the backdrop of new recomposuring  
<sup>83</sup>reference-of-thought-~~8~~categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-  
 preservation-entropy-or-contiguity-or-ontological-preservation and ultimately enabling its  
 transcendental collapsing/overriding for psychoanalytic-unshackling/memetic-  
 reordering/institutional-recomposuring). That's how the 'given reality' is being  
 subknowledged/registry-perverted. The technique to be utilised comprehensively for grasping  
 the social psychopathy dynamism is by articulating an intemporal-referencing transversality-  
~~for-sublimating-existential-eventuating/denouement, from 'thinking-at-first/pure-  
 predisposition-preemptive-of-prospective-disontologising/subontologising'—as-of-  
 prospectively-disambiguated-affirmed-and-unaffirmed-'motif-and-  
 apriorising/axiomatising/referencing'~~<sup>101</sup> ontological-normalcy/postconvergence reality

construct (by intemporal transversality-<for-sublimating-existential-eventuating/denouement,-  
 from-‘thinking-at-first/pure-predisposition-preemptive-of-prospective-  
 disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-and-  
 unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> as from ontological-  
 normalcy/postconvergence is meant an approach that makes the given prelogism<sup>78</sup>-as-of-  
 conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical-‘attendant-intradimensional-  
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-  
 outcome-arrived-at> reality the ‘reference of soundness-or-ontological-good-  
 faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought/candor/organic-comprehension-thinking’, and re-  
 orientating the mimicking-subknowledging<sup>94</sup> into a slantedness/decandoring)/distractive-  
 alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> based on: 1.  
 Given prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical-  
 ‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-  
 disontologising-logical-outcome-arrived-at> reality actually being preconverging-or-  
 dementing<sup>20</sup>-apriorising-psychologism/subknowledged/registry-perverted (which ‘intemporal-  
 prioritisation-of-<sup>83</sup>reference-of-thought’-as-conflatedness<sup>13</sup>-or-ontological-reprojecting should  
 highlight that meaningful projections of implied intemporality<sup>52</sup>/longness from banal  
 <amplituding/formative><sup>8</sup> wooden-language-<imbued—averaging-of-thought-<as-to-  
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-  
 ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>> are not  
 veridically and demonstrable to be ontologically real and should be related to as being in  
 distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-  
 apriorising/axiomatising/referencing><sup>30</sup>/threshold-of-nonconviction/madeupness/bottomlining-  
 in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism> and are rather involved

in ‘temporal preservation’ and not intemporal-preservation-entropy-or-contiguity-or-ontological-preservation), 2. Psychopath’s compulsive-slanting—preconverging-or-dementing<sup>20</sup>-apriorising (as dialectically-or-contendingly-out-of-phase or hollow-mimicking) in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’><sup>76</sup> as absolving/fleeting/escaping-reflex-logic<sup>1</sup> in committed ‘circularity-of-extrinsic-attribution’ (it should be noted that there is an internal contradiction reason why the psychopath in its postlogism<sup>77</sup> in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and equally other temporal interlocutors mimicking the psychopath’s postlogism<sup>77</sup> in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, will carry on such a ‘circularity-of-extrinsic-attribution’ as the need to square up to the priorly slanted hollow mimicking narratives call for new slanted hollow mimicking <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>> narratives even if it’s just to get a respite to enable an interlocutor’s or another interlocutor’s prelogic/conviction-as-to-profound-supererogation<sup>96</sup> alignment to the new hollow mimicking postlogism<sup>77</sup>-formulaic slanting <sup>11</sup>compulsing–nonconviction/madeupness/bottomlining-<‘decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising~attendant–ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness> narrative, a process known as absolving/fleeting/escaping-reflex-logic ), 3. Psychopath’s interlocutor’s <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup> > in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or <sup>12</sup>conjoining-looping-set-of-narratives as-of-cohering-logic-reflex narratives integration from its prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical-‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> rationalisation of the last psychopath’s postlogic non-veridical hollow mimicking narratives in circularity as well, 4. Analyst’s reflection/perspectivation of the above 3 mechanisms as postlogic/subknowledging<sup>94</sup>/mimicking/registry-perverting with contention never being about logical operation/processing/contention of the non-veridical hollow mimicking narratives but rather mental-slantedness/decandoring (distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup>) of the psychopath and the interlocutors as a ‘manifestation of vice-and-impediment (never contention), i.e. REORIENTATION’, 5. Analyst’s intellectual articulation known as SUPRASTRUCTURING, wherein the <sup>103</sup>universal ontological implication of social psychopathy dynamism across the human species (across space-and-time)/the social/ontological—de-mentating/structuring/paradigming is drawn so that the principles so articulated can be applied in all incidental cases of social psychopathy dynamism (with the intellectual responsibility/relative-reflexivity of avoiding just an ad-hoc/circumstantial based analysis and never elevating such poor rationalisations into an ontology, i.e. avoid the extrication preconverging—de-mentating/structuring/paradigming). SUPRASTRUCTURING effectively involves: (a) ‘registering’/<sup>15</sup>de-mentation-<supererogatory—ontological-de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics> of the <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup> > associated with

social psychopathy dynamism, i.e. <sup>80</sup>procrypticism-or-disjointedness-as-of-<sup>83</sup>reference-of-thought mental-slantedness/decandoring (b) ‘superseding’ by developing <sup>103</sup>universal axiomatic construct/categorical-imperatives preempting ‘(a)’ above which are habituated over a generation or two of the human species for notional-<sup>18</sup>deprocrypticism institutionalisation/intemporalisation transcendence-and-sublimity/sublimation/supererogatory-de-mentativity involving its formalisations and internalisations (psychoanalytic-unshackling by: (i) articulating a social <sup>103</sup>universal-transparency<sup>104</sup>-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>8</sup> } of the registry-worldview-perversion, (ii) generating <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>97</sup> ‘internal contradiction’ in the <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> registry-worldview (iii) referencing/registering/decisioning or <sup>15</sup>de-mentation-<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics} the <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>/mental-perversion/dimension defect for prospective preemption with new recomposuring <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of the prospective registry-worldview/dimension (iv) intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold<sup>102</sup> in alienation—as-inauthentic/poorly-

objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity<sup>64</sup>/nihilistic  
 (being-dialectically-or-contendingly-out-of-phase/logically-incongruent/transversal) to  
 reflect/perspectivate a mental-devising-representation of the superseded/transcended registry-  
 worldview/dimension as ontologically-preconverging-or-dementing<sup>20</sup>-apriorising-  
 psychologism/dialectical-preconverging-or-dementing<sup>20</sup>-apriorising-psychologism  
 (<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>>/registry-worldview's/dimension's-uninstitutionalised-threshold<sup>102</sup>-  
 defect-<as-Being-or-ontological-or-existential-defect><sup>85</sup>/unsoundness-or-ontological-bad-  
 faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought/mental-  
 perversion/subknowledging<sup>94</sup>/mimicking-and-corresponding-<amplituding/formative-  
 epistemicity>totalising~self-referencing-syncretising), inducing a 'habituation' of the  
 prospective/superseding/transcending registry-worldview/dimension crossgenerationally. For  
 instance, preconverging/postconverging-de-mentatively/structurally/paradigmatically the  
 positivistic mental frame is in alienated-disposition/logically-incongruent and generates internal  
 contradiction towards the non-positivism/medievalism mental frame as otherwise you have  
 <amplituding/formative-epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> or the referencing/registering/decisioning  
 of meaning in terms-as-of-axiomatic-construct of the registry-worldview/dimension that needs  
 to be superseded/preceded/overridden/uttered, for instance, retrospectively the 'God-of-plane'...  
 type of proposition from an early animistic society which doesn't comes to terms with the  
 prospective positivist worldview construct as it hangs on to its non-positivist <sup>83</sup>reference-of-  
 thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, and this will equally apply  
 prospectively between notional-<sup>18</sup>deprocrypticism and procrypticism as the procryptic  
 mindset/<sup>83</sup>reference-of-thought will strive to register meaning not prospectively taking account

of procrypticism as a ‘mental perversion/defect’, and likewise retrospectively with the ‘medieval mindset’ with respect to the positivist mental frame. This obviously calls for an ‘intellectual/scientism detachment’ towards the <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-~~as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>~~ > registry-worldview/dimension, with an intemporal-disposition sense of contributing to the bigger possibilities for of the species, i.e. intemporal/ontological/social/species/<sup>103</sup>universal/transcendental/<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation postconverging—de-mentating/structuring/paradigming as opposed to an extricatory or incremental or ‘disjointedness-as-of-<sup>83</sup>reference-of-thought’ or temporal-accommodation preconverging—de-mentating/structuring/paradigming which is about temporal interest, and so, beyond ‘temporal emotional involvement’ or at ‘reality personality’ wherein the notion of human temporal compromising is not an ontological notion but rather defines and qualify the nature of human temporality<sup>98</sup>/shortness in an ontological construct). This way of ~~{epistemic-totalising<sup>33</sup>}~~ hermeneutic/textuality/reprojecting/supererogating/zeroing/re-~~cutting, -{decompulsing}~~ delinearity~for-cogency ‘ontological reasoning’ to arrive at ‘intemporal-or-ontological meaning’ that is beyond any ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/self-centered/present-consciousness/illusion-of-the-present/mirage mental projection within just a given registry-worldview/dimension so as to ‘grasp fundamental intemporal-disposition as of the inherent nature of existential-reality’ is central to the notional~<sup>18</sup>deprocrypticism registry-worldview/dimension as a doppler-thinking exercise known as suprastructuralism. Suprastructuralism is grounded on ontological-normalcy/postconvergence insight and places ‘abstract intrinsic-reality as of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’ above the <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-

imperatives/axioms/registry-teleology<sup>99</sup> devising (supposedly for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation) meant to represent it in a given registry-worldview/dimension as prior/transcended/superseding (which as such is now construed as <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> in the mental-devising-representation of intrinsic-reality/ontological-veridicality, thus requiring new recomposing <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> to ‘preserve the abstract and intrinsic-reality as of intemporal-preservation-entropy-or-contiguity-or-ontological-preservation’.

Deprocripticism’s suprastructuralism involves ‘intemporality<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression so-construed as longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> over shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>; and so, beyond just about a prospective moral virtue but the prospective overall the-Good/knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-

prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~educed-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness <sup>13</sup>in-{preconverging-disentailment-by}-postconverging-entailment>/understanding/<amplituding/formative-

epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-

<sup>6</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>6</sup> construct as ‘ontology and its subsuming of virtue’, just as positivism is beyond just

about a moral virtue but comprehensively an overall the-Good/knowledge-reification~gesturing-  
and-accounting—of-epistemic-phenomenalism-<in-  
prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
implicated\_attendant—ontological-contiguity ’~educed—  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
<imbued—notional~cogency>’ }—conflatedness<sup>3</sup> in-{preconverging-disentailment-by}-  
postconverging-entailment>/understanding/<amplituding/formative—  
epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative—implications-of-prospective-  
<sup>9</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>6</sup> construct carrying a virtue that supersedes the vices-and-impediments<sup>105</sup> of the non-  
positivism/medievalism registry-worldview/dimension). It calls for a knowledge construct,  
whether social or physical, beyond just positivistic categorisation of knowledge but as  
‘ontological-normalcy/postconvergence referentialism as of intemporal-preservation-entropy-  
or-contiguity—or—ontological-preservation ontology’. Thus, the doppler-thinking exercise of  
suprastructuralism enables the conceptualisation/construal of institutionalisation-or-  
intemporalisation-or-intemporal-preservation-entropy-or-contiguity—or—ontological-  
preservation in grasping the denaturing<sup>16</sup> of <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-  
imperatives/axioms/registry-teleology<sup>99</sup> as of ontological-normalcy/postconvergence basis of  
analysis, and by so doing grasping the precedingness/supersedingness/ascendency of intrinsic-  
reality.

[Referentialism involves a <sup>83</sup>reference-of-thought (so-characteristic of the prospective  
deprocrypticism registry-worldview/dimension) construing existence and existential-  
conceptualisation/construal as about the ‘precedingness of becoming’ as of  
apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant—ontological-  
contiguity ’~educed—

~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-  
 postconverging-entailment~~ rather than ~~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup>-in-preconverging-entailment~~  
 (notwithstanding the instances of the latter’s attendant approximating-nature for  
 conceptualisation/construal rather construed as <sup>79</sup>presencing—absolutising-identitive-  
 constitutedness<sup>14</sup>). ~~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup>-in-preconverging-entailment~~ tend to  
 fallaciously imply ‘existence of things in existence’ whereas  
~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-  
 contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-  
 postconverging-entailment~~ rightly implies ‘things becoming in existence rather as subsumed-in-  
 existence in a superseding-oneness-of-ontology’; so because  
~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-  
 contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup>-in-preconverging-entailment~~ takes a  
 simplistic shot at construal/conceptualisation of existential-reality practically presuming this to  
 be ‘effectively absolutely real and final’ but then with human limited-mentation-capacity-

deepening—as subjecting limitedness/human subpotency to ‘~~educated unlimitedness/existence-  
 sublimating nascence~~<sup>2 53</sup>’ this is erroneous hence the need for re-categorisation/re-adaptation/re-  
 classification as ‘re-constitutedness<sup>14</sup> of <sup>83</sup>reference-of-thought’ perpetually when aware of its  
 deficiency. ~~apriorising/axiomatising/referencing- {of-‘prospectively implicated attendant-  
 ontological-contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging disentanglement by}—  
 postconverging-entailment~~ takes a shot at construal/conceptualisation of existential-reality from  
 an open-ended insight/fugue as of referentialism from the more profound ontological-  
 normalcy/postconvergence of existential-reality factoring in human limited-mentation-capacity-  
 deepening—as subjecting limitedness/human subpotency to ‘~~educated unlimitedness/existence-  
 sublimating nascence~~<sup>2 53</sup>’ as of metaphysics-of-absence-~~(implicated-epistemic-veracity-of-  
<sup>6</sup> nonpresencing-<perspective-ontological-normalcy/postconvergence>)~~, and as implied by the  
 notion of intemporal-preservation-entropy-or-contiguity-or-ontological-preservation that goes  
 beyond ~~<amplituding/formative><sup>8</sup> wooden-language-(imbued—temporal-mere-  
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—  
 narratives—of-the-<sup>83</sup> reference-of-thought- categorical-imperatives/axioms/registry-  
 teleology<sup>99</sup>)~~ which are continually put-into-question, by being open-ended to upholding/not-  
 failing intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as of  
 ontological-normalcy/postconvergence which always factor in human limited-mentation-  
 capacity-deepening—as subjecting limitedness/human subpotency to ‘~~educated-  
 unlimitedness/existence-  
 sublimating nascence~~<sup>2 53</sup>’ by a re-equilibrating metaphysics-of-absence-  
 <implicated-epistemic-veracity-of-<sup>6</sup> nonpresencing-<perspective-ontological-  
 normalcy/postconvergence>)/postdication. Thus, ~~apriorising/axiomatising/referencing- {of-  
 ‘prospectively implicated attendant-ontological-contiguity ’~educated-~~

~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup> in preconverging-entailment~~ will wrongly  
 induce ~~virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-  
 flawed-and-shallow-and-non-veridical-existential-reference~~, and so, with more and more  
 profound defective construal/conceptualisation consequence with deeper and deeper  
 categorisation and analysis. Often, and where aware, about the critical defective nature implied  
 by ~~apriorising/axiomatising/referencing- {of-‘prospectively implicated\_attendant ontological-  
 contiguity ’~educated-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup> in preconverging-entailment~~ in  
 categorisation schemes, there will be re-categorisation/re-adaptation/re-classification as an  
 attendant resetting resolution for the induced ‘virtuality-or-ontologically-flawed-construal-of-  
 constitutedness<sup>14</sup> of axiomatic-construct/<sup>83</sup>reference-of-thought’ (by elaboration-as-to-mere-  
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
 ‘prospectively implicated\_attendant ontological-contiguity<sup>67</sup>’~educated-  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>) that will then require another attendant resetting resolution for  
 the subsequently induced ‘virtuality-or-ontologically-flawed-construal-of-constitutedness<sup>14</sup> of  
<sup>83</sup>reference-of-thought’ down the line when aware of its further critical defect again (though, in  
 a sense the entire recomposing process could be qualified as a ‘practical <sup>79</sup>presencing—  
 absolutising-identitive-constitutedness<sup>14</sup>’ exercise). But then the inherent nature of existence in  
 relation to human limited-mentation-capacity-deepening—as ~~subjecting limitedness/human-  
 subpotency-to-‘educated-unlimitedness/existence-sublimating-nascence<sup>253</sup>~~ construal of it is one  
 of evasiveness as implied by the ‘sublimating-epistemic-  
 imbricatedness/threadedness/recomposing as of ‘~~implicated\_attendant ontological-~~~~

contiguity<sup>67</sup> ~educated-

existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>' <sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-

completeness<sup>8</sup> -of-<sup>8</sup> reference-of-thought-<sup>8</sup> devolving-as-of-instantiative-context> as to

existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-

digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-

unconceal-the-very-ontologically-same-existential-reality' such that we are only occasionally

and partially aware about the critical defective nature implied by

apriorising/axiomatising/referencing- {of-'prospectively-implicated-attendant-ontological-

contiguity' ~educated-

existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>' }—constitutedness<sup>14</sup> -in-preconverging-entailment in

categorisation schemes, thus fundamentally defining the limits even of a <sup>79</sup>presencing—

absolutising-identitive-constitutedness<sup>14</sup> as of existential-conceptualisations/construals. The

implication is beyond just the notion of knowledge construal/conceptualisation categorisation

schemes and scheming but extends to the very inherent construal/conceptualisation of

knowledge as of its implied ontological and virtue construct itself; so because the

preconverging/postconverging-de-mentative/structural/paradigmatic basis of categorisation

scheming are equally the preconverging/postconverging-de-mentative/structural/paradigmatic

basis of the inherent analysis and <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> construed/conceptualised.

Since categorisation schemes (whether construed/conceptualised beyond-the-consciousness-

awareness-teleology<sup>99</sup> -<of-preconverging-existential-extrication-as-of-existential-

unthought>') define the <sup>83</sup>reference-of-thought of categorisation construal/conceptualisation of

knowledge', it is critical to grasp that the inherent preconverging/postconverging-de-

mentative/structural/paradigmatic limits/defects of such <sup>83</sup>reference-of-thought of

categorisation construal/conceptualisation of knowledge’ are systemic hence inducing ‘flawed-  
 existential-elevation-of-<sup>83</sup>reference-of-thought<sup>14</sup>’ as of ontological and virtue implications (as  
 ontologically-perspectival-degraded-as-decentered/preconverging-or-dementing<sup>20</sup>-  
 reflexive/entailing-teleology<sup>99</sup>-differentiation-as-of-subtransversality-<in-desublimating-  
 existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing) at the  
 given ‘<sup>83</sup>reference-of-thought of categorisation construal/conceptualisation of knowledge’.  
 Beyond its conceptualisation as of knowledge categorisation and categorisation scheming but  
 rather as of effective ontological-and-virtue conceptualisation/construal,  
 apriorising/axiomatising/referencing- {of-‘prospectively implicated attendant ontological-  
 contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup>-in-preconverging-entailment implies a  
 simplistic/trite categorical relation in the construal/conceptualisation of <sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup> as of its ontological and virtue essence that is susceptible to defect as <sup>74</sup>perversion-  
 of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>9</sup>> or derived-  
<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>>; and as such, apriorising/axiomatising/referencing- {of-  
 ‘prospectively implicated attendant ontological-contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup>-in-preconverging-entailment will speak of  
 subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-and-  
 apriorising/axiomatising/referencing and various shades of temporality<sup>98</sup>/shortness in their  
 ‘apriorising/axiomatising/referencing- {of-‘prospectively implicated attendant ontological-

contiguity '~educated-

existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>' }—constitutedness<sup>14</sup>-in-preconverging-entailment and

conjugated apriorising/axiomatising/referencing- {of-'prospectively-implicated-attendant-

ontological-contiguity '~educated-

existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>' }—constitutedness<sup>14</sup>-in-preconverging-entailment of

<sup>83</sup>reference-of-thought' including psychopathic slantedness

apriorising/axiomatising/referencing- {of-'prospectively-implicated-attendant-ontological-

contiguity '~educated-

existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>' }—constitutedness<sup>14</sup>-in-preconverging-entailment. The

comparison highlighted further below with respect to the 6 BODMAS characters and character

A (Addition) as the additionality defect character, is most telling of the inherent nature of human

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

'educated-unlimitedness/existence-sublimating-nasence'<sup>2 53</sup> induced

apriorising/axiomatising/referencing- {of-'prospectively-implicated-attendant-ontological-

contiguity '~educated-

existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>' }—constitutedness<sup>14</sup>-in-preconverging-entailment which is

conceptually associated with conceptualisation/construal of 'human temporal

uninstitutionalised-threshold<sup>102</sup> mental-disposition' (since such a construal fully reflect the

reality of a human temporal-to-intemporal <sup>83</sup>reference-of-thought nature, with high

'apriorising/axiomatising/referencing- {of-'prospectively-implicated-attendant-ontological-

contiguity '~educated-

~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity–  
 <imbued–notional~cogency>’ }—constitutedness<sup>14</sup> in preconverging entailment and  
 conjugated apriorising/axiomatising/referencing- {of- ‘prospectively implicated\_ attendant–  
 ontological-contiguity ’~educed–~~

~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity–  
 <imbued–notional~cogency>’ }—constitutedness<sup>14</sup> in preconverging entailment of  
<sup>83</sup>reference-of-thought’ of temporal-dispositions <sup>83</sup>reference-of-thought, much like the  
 ‘conjugated apriorising/axiomatising/referencing- {of- ‘prospectively implicated\_ attendant–  
 ontological-contiguity ’~educed–~~

~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity–  
 <imbued–notional~cogency>’ }—constitutedness<sup>14</sup> in preconverging entailment of  
<sup>83</sup>reference-of-thought’ of the other BODMAS characters to A’s fundamental postlogism<sup>77</sup>–  
 slantedness pathological condition/constitutedness<sup>14</sup> as when insisting on upholding the  
 <amplifying/formative> wooden-language-<imbued—temporal–mere–  
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>–  
 narratives—of-the- <sup>83</sup>reference-of-thought– categorical-imperatives/axioms/registry–  
 teleology<sup>99</sup> } and not factoring in A’s underlying condition and defect as  
 apriorising/axiomatising/referencing- {of- ‘prospectively implicated\_ attendant–ontological–  
 contiguity ’~educed–~~

~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity–  
 <imbued–notional~cogency>’ }—constitutedness<sup>14</sup> in preconverging entailment, and so out  
 of sync with the ‘implicated\_ attendant–ontological-contiguity<sup>67</sup>’~educed–  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity–  
 <imbued–notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological–  
 completeness<sup>87</sup> -of- <sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context> as the more~~

fundamental a-priori whose sublimating-epistemic-imbricatedness/threadedness/recomposuring reveals the fundamental defect of applying additionality<sup>83</sup> reference-of-thought<sup>8</sup> categorical-imperatives/axioms/registry-teleology<sup>99</sup> by elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
~~‘prospectively implicated\_attendant\_ontological-contiguity<sup>67</sup>’~educated-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup>).~~ The resolution by sublimating-epistemic-imbricatedness/threadedness/recomposuring is most telling of the inherent nature of apriorising/axiomatising/referencing-~~{of-‘prospectively implicated\_attendant\_ontological-contiguity ’~educated-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }~~—conflatedness<sup>13</sup>-in-~~{preconverging disentanglement by}—postconverging-entailment~~ which is conceptually associated with ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’; as apriorising/axiomatising/referencing-~~{of-‘prospectively implicated\_attendant\_ontological-contiguity ’~educated-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }~~—conflatedness<sup>13</sup>-in-~~{preconverging disentanglement by}—postconverging-entailment~~ speaks of a more profound relation in the construal/conceptualisation of<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> as of its ontological and virtue essence that is susceptible to uphold intemporal-preservation-entropy-or-contiguity—or-ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educated-unlimitedness/existence-sublimating-nasence<sup>233</sup>’ by a re-equilibrating metaphysics-of-absence-  
~~{implicated-epistemic-veracity-of-<sup>91</sup> nonpresencing-<perspective-ontological-~~

normalcy/postconvergence>)/postdication, and so even when elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—

‘prospectively implicated attendant ontological-contiguity<sup>67</sup>’~educated—

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup> is denaturing<sup>16</sup> as exposed by ‘implicated attendant ontological-contiguity<sup>67</sup>’~educated—

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup>, -<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-reference-of-thought<sup>8</sup>-devolving-as-of-instantiative-context>, to further construe new<sup>83</sup> reference-of-thought<sup>8</sup>-categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation factoring in the imbricatedness/threadness/recomposuring reflecting the ‘implicated attendant ontological-contiguity<sup>67</sup>’~educated—

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup>, -<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-reference-of-thought<sup>8</sup>-devolving-as-of-instantiative-context>.

apriorising/axiomatising/referencing- {of-‘prospectively implicated attendant ontological-contiguity<sup>67</sup>’~educated—

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging disentanglement by}—postconverging entailment, as so-construed in referentialism, by striving to sync with the very inherent evasive nature of existence in its sublimating-epistemic-imbricatedness/threadedness/recomposuring (with respect to human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educated-unlimitedness/existence-sublimating-nasence<sup>233</sup>’) as of referentialism is absolutely referencing

on the basis of ontological-normalcy/postconvergence or intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as being the preceding notion for construal/conceptualisation with respect to ‘~~implicated\_attendant-ontological-contiguity~~<sup>67</sup>’~educated-

~~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-reference-of-thought-<sup>88</sup>devolving-as-of-instantiative-context>~~, and so grasped as ~~apriorising/axiomatising/referencing-‘of-‘prospectively-implicated\_attendant-ontological-contiguity’~educated-~~

~~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }~~—conflatedness<sup>13</sup>-in-~~{preconverging-disentailment-by}-postconverging-entailment~~ emphasises projective-insights for upholding ontological-normalcy/postconvergence or intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. Hence ~~apriorising/axiomatising/referencing-‘of-‘prospectively-implicated\_attendant-ontological-contiguity’~educated-~~

~~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }~~—conflatedness<sup>13</sup>-in-~~{preconverging-disentailment-by}-postconverging-entailment~~ will tend to avoid systemic defects of analysis associated with ~~apriorising/axiomatising/referencing-‘of-‘prospectively-implicated\_attendant-ontological-contiguity’~educated-~~

~~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }~~—constitutedness<sup>14</sup>-in-~~preconverging-entailment~~ requiring re-categorisation/re-adaptation/re-classification as <sup>70</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>’. ~~apriorising/axiomatising/referencing-‘of-‘prospectively-implicated\_attendant-ontological-contiguity’~educated-~~

~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging–disentailment–by}—  
 postconverging–entailment~~ is thus naturally inclined to induce ‘appropriate-existential-elevation-  
 of-<sup>83</sup>reference-of-thought’ by the ontological and virtue implications (as ontologically-  
 perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking<sup>21</sup>-differentiation-  
 as-of-supratransversality-~~in-sublimating–existential-eventuating/denouement>~of-motif-and-  
 apriorising/axiomatising/referencing~~). As so articulated, these two concepts operantly address in  
 a storied-construct/ontologically-valid-narration or any other operant conceptualisation the  
 notion of a ~~différance-disambiguation-of-ontologically-veridical–<sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup>~~ as meaning produced apparently with the ‘same-terms-of-expressions/seemingly-  
 same-~~implied-meaningfulness~~’ (seemingly of veridical-ontological <sup>83</sup>reference-of-thought–  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-  
 contiguity–or–ontological-preservation in the various instances) but actually implying ‘different  
 relations to an ontologically veridical <sup>83</sup>reference-of-thought’, underlined by the disambiguated  
 notional~firstnaturedness-formativeness-~~as-to-eventualising–inkling–drive–or–seeding-  
 misprising>—temporal-to-intemporal-dispositions-~~so-construed-as-from-perspective–  
 ontological-normalcy/postconvergence~~>. Further, ~~apriorising/axiomatising/referencing- {of-  
 ‘prospectively–implicated–attendant–ontological-contiguity ’~educated–  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’ }—constitutedness<sup>14</sup>-in–preconverging–entailment~~ and  
 apriorising/axiomatising/referencing- {of-‘prospectively–implicated–attendant–ontological-  
 contiguity ’~educated–  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’ }—conflatedness<sup>13</sup>-in–{preconverging–disentailment–by}—  
 postconverging–entailment, as so articulated, are such fundamental notions with respect to how~~

humans limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency-  
 to-‘educated-unlimitedness/existence-sublimating-nascence’<sup>253</sup> come to grasp existential-  
 reality/ontological-veridicality that these two underlying notions are critically definitional  
 relative to existential-construal/conceptualisation of understanding and failing-understanding,  
 and insightfully explain the fundamental basis of the consecutive transformations of human  
 psychologisms as induced by ‘postconverging-or-dialectical-thinking<sup>21</sup>—psychology or  
 psychology-of-mentation-dynamics or natural~psychological-dynamics’ at the  
 transcendental/transdimensional/interdimensional-level of institutionalisations as well as at the  
 individuation-level with respect to conception and misconceptions of <sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup> not only with respect to understanding but equally dynamics of ‘personality  
 formation and teleological-differentiation’, and so specifically as associated with the dynamics  
 implied of a human-subpotency–aporia/undecidability/dilemma/ought-  
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-  
 formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-  
 intemporal-dispositions-<so-construed-as-from-perspective-ontological-  
 normalcy/postconvergence>’—existentialism-form-factor, further reflected in the overall  
 dynamics of postlogism<sup>77</sup> and conjugated-postlogism<sup>77</sup> (including the dynamics of psychopathy  
 and social psychopathy as social reprising out of ‘implicited\_attendant\_ontological-  
 contiguity<sup>67</sup>?~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>80</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of- reference-of-thought-<sup>88</sup> devolving-as-of-instantiative-context> of  
 psychopathic pathological insane-fitment, as of fundamental/most-simplistic  
 apriorising/axiomatising/referencing- {of-‘prospectively-implicited\_attendant\_ontological-  
 contiguity ’~educated-

~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup> in preconverging-entailment socially  
 reprised with ‘conjugated apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup> in preconverging-entailment of  
<sup>83</sup>reference-of-thought’) as well as grasping fundamental dynamics of institutions and especially  
 as influenced by the extended-informality-~~{susceptible-to-effecting-parsimony-as-of-  
 shoddiness-and-incompleteness-to-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> }~~ which is highly subject  
 to the reality of human-subpotency-~~aporia/undecidability/dilemma/ought-  
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-  
 formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-  
 intemporal-dispositions-<so-construed-as-from-perspective-ontological-  
 normalcy/postconvergence>’-existentialism-form-factor (emphasising socially-functional-and-  
 accordant<sup>93</sup> thresholds rather than utter ontology, thus giving room for ‘least-and-derived-  
 temporal-operating-modalities-of-the-<sup>83</sup>reference-of-thought-as-of-<sup>51</sup> incrementalism-in-  
 relative-ontological-incompleteness<sup>88</sup> —enframed/disontologising~conceptualisation-inducing-  
 the-uninstitutionalised-threshold<sup>102</sup>’). These two concepts are critical relative to grasping and  
 analysing human choice/notions relative to <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup> of meaningful-frameworks. Other implications have to  
 do with human personality development psychology in relation to meaningfulness extending to  
 the construal/conceptualisation of language development as well as aesthetics and virtue as  
 reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-  
 reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process . In a further  
 elaboration of apriorising/axiomatising/referencing- {of-‘prospectively implicated\_attendant-~~~~

ontological-contiguity ' ~educated-

existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>' }—constitutedness<sup>14</sup> in preconverging entailment and

apriorising/axiomatising/referencing- {of- 'prospectively implicated attendant ontological-

contiguity ' ~educated-

existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>' }—conflatedness<sup>13</sup> in {preconverging disentanglement by}-

postconverging entailment with respect to psychologism, the reason why a

prospective/transcending/superseding registry-worldview/dimension needs its own knowledge-

construct <sup>83</sup>reference-of-thought psychologism has to do with the fact that every registry-

worldview/dimension has 'its own specific apriorising/axiomatising/referencing- {of-

'prospectively implicated attendant ontological-contiguity ' ~educated-

existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>' }—constitutedness<sup>14</sup> in preconverging entailment/conflation

psychological complex reflex mechanism' wherein its limits in the construal/conceptualisation

of intrinsic-reality/ontological-veridicality are defined, and this is subpar to the

prospective/transcending/superseding registry-worldview/dimension knowledge-construct

<sup>83</sup>reference-of-thought which thus needs its own corresponding psychologism for its superseding

<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, achieved by ' <sup>70</sup>presencing—absolutising-identitive-

constitutedness<sup>14</sup>' as apriorising/axiomatising/referencing- {of- 'prospectively-

implicated attendant ontological-contiguity ' ~educated-

existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>' }—constitutedness<sup>14</sup> in preconverging entailment re-

categorisation/re-adaptation/re-classification'. Consider the example of the 'God-of-plane' type

of expression in an animistic/base-institutionalisation setup, where their fundamental

psychologism is so ingrained that every meaningfulness from a positivistic social-setup cultural diffusion is inevitably reconstrued in the animistic/base-institutionalisation psychologism, until down the line the latter's <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>, by way of continuous <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> as 'recurrent re-categorisation/re-adaptation/re-classification of the prior apriorising/axiomatising/referencing-  
 {of-prospectively implicated attendant ontological-contiguity '~educated-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—constitutedness<sup>14</sup> in preconverging entailment of <sup>83</sup>reference-of-thought' is critically rid of the very essence of animistic/base-institutionalisation psychologism inducing an overall break into a positivism psychologism. It is interesting to note that going by the psychologism of a base-institutionalisation social-setup <sup>83</sup>reference-of-thought for instance, the idea of arithmetic as we may grasp today in a positivistic registry-worldview/dimension Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology , and as of its operant nature, isn't the case in its operant conceptualisation in such a base-institutionalisation social-setup <amplituding/formative-epistemicity>totalising/circumscribing/delineating <sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as rather the mental-disposition apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting in the use of numbers is more about acting in currying favours or in view to receiving favours meaningfully as of '<amplituding/formative-epistemicity>totalising~nominal-as-tendentious— 'implicated attendant ontological-contiguity<sup>67</sup> '~educated-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity- <imbued-notional~cogency>' <sup>40</sup>; -phenomenal-abstractiveness-of-presencing-in-'warped-

consciousness' -enabling-

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-

operant-or-incidenting-predicative-insights-of 'implicated\_attendant-ontological-

contiguity<sup>67</sup>? ~educated-

existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>' <sup>80</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-

completeness <sup>87</sup>-of- reference-of-thought- <sup>88</sup>devolving-as-of-instantiative-context>' (as can be

observed by anthropologists in various forms in many a hunter-gatherer and animist societies),

rather than use of numbers considered as of such a relatively independent-domain and exactness

of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> orientation as we construe of arithmetic and mathematics

in say a <sup>103</sup>universalisation or positivism registry-worldview/dimension Being-

development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-

infrastructure-of- meaningfulness-and-teleology <amplituding/formative-

epistemicity>totalising/circumscribing/delineating <sup>83</sup>reference-of-thought-<sup>84</sup>devolving. Thus

use of numbers is defined by other ideas in such early hunter-gather and animist societies given

Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-

development-as-infrastructure-of- meaningfulness-and-teleology like the notion of wealth

accumulation, which will be predominantly about 'inducing a sense of social obligation or

faithfulness or deference' from other persons, and so together with other cultural peculiarities

that avoid hoarding and emphasise wealth display, gifts, etc. Psychologism (as being central in

apriorising/axiomatising/referencing- {of- 'prospectively-implicated\_attendant-ontological-

contiguity' ~educated-

existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>' }—conflatedness<sup>13</sup>-in- {preconverging-disentailment-by}-

postconverging-entailment or rather <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> as

recurrent re-categorisation/re-adaptation/re-classification of  
~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-~~  
~~contiguity ’~educed-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—constitutedness<sup>14</sup>-in-preconverging-entailment), refers to~~  
 the underlying human reflex mental scheme of a given registry-worldview’s/dimension’s  
<sup>83</sup>reference-of-thought ‘allowing for its given capacity to supersede its psychological complex  
 in construing ~~<amplifying/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-~~  
~~implications-of-prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-~~  
~~reflexivity—ontological-contiguity<sup>6</sup> transcendental-enabling/sublimating/supererogatory~de-~~  
 mentativity and corresponding <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’. The bigger question could be  
 asked; why doesn’t humans in recurrent-utter-uninstitutionalisation spontaneously articulate and  
 relate to <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as humans in base-institutionalisation–  
 ununiversalisation, who do not do likewise as humans in <sup>103</sup>universalisation–non-  
 positivism/medievalism, who do not do likewise as humans in positivism–<sup>80</sup>procrypticism? Is it  
 a difference in species, as of successive species? Obviously, no! As we know from history and  
 anthropology that cultural diffusion has shown that all humans are able to come to terms and  
 operate at the highest forms of human registry-worldview’s/dimension’s institutionalisation.  
 This fundamentally points to the centrality of a registry-worldview’s/dimension’s <sup>83</sup>reference-  
 of-thought psychologism ‘placeholder-setup/mentation/mental-devising-  
 representation/consciousness-awareness-teleology<sup>99</sup> as arising and determined by its specific  
 limited-mentation-capacity—as subjecting-‘educed-unlimitedness/existence-sublimating–  
~~nascence’ to-limitedness/human-subpotency-(as from relative~~  
~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-~~  
~~contiguity ’~educed-~~

~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup> in preconverging-entailment to relative  
 apriorising/axiomatising/referencing- {of- ‘prospectively-implicated-attendant-ontological-  
 contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in {preconverging-disentailment-by}-  
 posteconverging-entailment} construal/conceptualisation as soundness-or-ontological-good-  
 faith/authenticity<sup>69</sup>-of-<sup>83</sup> reference-of-thought’. The underlying human psyche is in need of a  
 ‘framework of intelligibility conception/conceptualisation’ as its mental-scheme (psychologism)  
 by which humans, given their limited-mentation-capacity-deepening—as-subjecting-  
 limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating-nasceence<sup>2,53</sup>,  
 can then project ‘mental and existential-<disontologising/re-ontologising—aporeticism>  
 investment’ in a world of perceived stakes (social, natural and/or supernatural) in a ‘social  
 framework of intersolipsistic deambulation’ (which holds the resources for individual and  
 collective human possibilities, like prior developed culture, language, skills, etc. available for  
 individual and collective intersolipsistic exploitation and renewal). Noting that at stake is its  
 existential-<disontologising/re-ontologising—aporeticism> survival and thriving, and so it is  
 involved in a relative zero-sum game of existential-<disontologising/re-ontologising—  
 aporeticism> possibilities, on the basis of its limited-mentation-capacity-deepening—as-  
 subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating-  
 nasceence<sup>2,53</sup> determining its prospective relative-ontological-completeness<sup>87</sup>-of-<sup>88</sup> reference-of-  
 thought, as enabled by the ‘social framework of intersolipsistic deambulation’. This ‘social  
 framework of intersolipsistic deambulation’ is highly linear as of the possibilities for construing  
 human psychical and institutional readjustments in inducing successive institutional-  
 cumulation/institutional-recomposure-~~{as-to-<sup>4</sup> historicity/ontological-~~~~

eventfulness<sup>83</sup> /ontological-aesthetic-tracing-<perspective-ontological-  
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} which are thus  
 equally in a linearity. This notion of ‘social framework of intersolipsistic deambulation’ harkens  
 back to that of human registry-worldview’s/dimension’s institutionalisation by its socially-  
 functional-and-accordant<sup>93</sup> thresholds of notional~firstnaturedness-formativeness-<as-to-  
 eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-  
 <so-construed-as-from-perspective-ontological-normalcy/postconvergence> further redefining  
 the possibility of uninstitutionalised-threshold<sup>102</sup> as the threshold for failing/not-upholding the  
 institutionalisation’s <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-  
 teleology<sup>99</sup> and the possibility of prospective institutionalisation as renewing <sup>83</sup>reference-of-  
 thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> for upholding intemporal-  
 preservation-entropy-or-contiguity—or-ontological-preservation as of ontological-  
 normalcy/postconvergence with respect to the uninstitutionalised-threshold<sup>102</sup>, thus further  
 redefining successive prospective socially-functional-and-accordant<sup>93</sup> thresholds as successive  
 prospective registry-worldviews/dimensions. Thus, implying a dual-faceted representation of  
 human mental-disposition as uninstitutionalised-and-institutionalised, wherein by metaphysics-  
 of-presence-<implicated-‘nondescript/ignorable-void’<sup>107</sup>-as-to-<sup>79</sup>presencing—absolutising-  
 identitive-constitutedness<sup>14</sup>>}, the present registry-worldview’s/dimension’s <sup>83</sup>reference-of-  
 thought by its inherent presencing-inclination disposition failing intemporality<sup>52</sup>-symmetrising-  
 by-desymmetrising-subsumption-of-temporality<sup>98</sup> will be oriented as institutionalised in  
 secluding its uninstitutionalised facet from placeholder-setup/mental-devising-  
 representation/mentation/consciousness-awareness-teleology<sup>99</sup> with any sense of  
 uninstitutionalised-threshold<sup>102</sup> being rather an afterthought posture rather with respect to the  
 prior registry-worldview/dimension uninstitutionalised facet of <sup>83</sup>reference-of-thought. It is this  
 appreciation successively implied registry-worldviews/dimensions prospective relative-

ontological-completeness<sup>87</sup>-of-<sup>83</sup> reference-of-thought emphasising both institutionalised-and-  
 uninstitutionalised-facets that naturally validates the notion of a ‘attendant ontologising-capacity  
 driven apriorising/axiomatising/referencing-psychologism as of the grander ontological-  
 normalcy/postconvergence  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’ that is  
 counterintuitive to a stigmatic/mented psychology as conceptualised today. Such a ‘attendant  
 ontologising-capacity driven apriorising/axiomatising/referencing-psychologism as of the  
 grander ontological-normalcy/postconvergence  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’ by its  
 contiguity in grasping the implications of human temporal (pseudointemporal)-to-intemporal  
 mental-dispositions as a contiguity of shortness-to-longness-of-register-of-<sup>56</sup>meaningfulness-  
 and-teleology<sup>99</sup> should be predicative of human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> (much the  
 same way that the notion of temporality<sup>98</sup>-to-intemporal<sup>52</sup> thresholds driven construal enables  
 an existentially-<disontologising/re-ontologising—aporeticism> operant  
 <amplituding/formative—epistemicity>totalising~ratiocontiguity/ratiocination-as-  
 referentialism—‘implicated\_attendant—ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency><sup>40</sup>; -phenomenal-abstractiveness—of-presencing-in-‘protensive-  
 consciousness’-enabling-  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-  
 operant-or-incidenting-predicative-insights-of ‘implicated\_attendant—ontological-  
 contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency><sup>40</sup>; -<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup> reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context> construal of

virtue beyond the ‘relatively impression-driven basis of conceptualisation’ associated with  
 <amplituding/formative-epistemicity>totalising~random-as-impulsive—  
 ‘implicated\_attendant-ontological-contiguity<sup>67?</sup>~educated—  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency><sup>40</sup>; -phenomenal-abstractiveness-of-presencing-in-‘trepidatious-  
 consciousness’-enabling-  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-  
 operant-or-incidenting-predicative-insights-of ‘implicated\_attendant-ontological-  
 contiguity<sup>67?</sup>~educated—  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency><sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>88</sup>reference-of-thought-<sup>89</sup>devolving-as-of-instantiative-context>,  
 <amplituding/formative-epistemicity>totalising~nominal-as-tendentious—  
 ‘implicated\_attendant-ontological-contiguity<sup>67?</sup>~educated—  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency><sup>40</sup>; -phenomenal-abstractiveness-of-presencing-in-‘warped-  
 consciousness’-enabling-  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-  
 operant-or-incidenting-predicative-insights-of ‘implicated\_attendant-ontological-  
 contiguity<sup>67?</sup>~educated—  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency><sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>88</sup>reference-of-thought-<sup>89</sup>devolving-as-of-instantiative-context> involving  
 allegiance/subservience driven construal, <amplituding/formative-  
 epistemicity>totalising~ordinal-as-qualifying—‘implicated\_attendant-ontological-

contiguity<sup>67?</sup>~educated-

existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency><sup>40</sup>;-phenomenal-abstractiveness-of-presencing-in-‘preclusive-

consciousness’-enabling-

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-

operant-or-incidenting-predicative-insights-of ‘implicated\_attendant-ontological-

contiguity<sup>67?</sup>~educated-

existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency><sup>40</sup>;-<reifying-or-elucidating-of-prospective-relative-ontological-

completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context> involving

qualification/good-to-bad driven construal, <amplifying/formative-

epistemicity>totalising~intervalist-as-categorising—‘implicated\_attendant-ontological-

contiguity<sup>67?</sup>~educated-

existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency><sup>40</sup>;-phenomenal-abstractiveness-of-presencing-in-‘occlusive-

consciousness’-enabling-

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-

operant-or-incidenting-predicative-insights-of ‘implicated\_attendant-ontological-

contiguity<sup>67?</sup>~educated-

existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency><sup>40</sup>;-<reifying-or-elucidating-of-prospective-relative-ontological-

completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context>

categorisation/kindness-humility-helpfulness-etc. driven construal), superseding the non-

contiguous nature of present stigmatic/mented psychology. Such a ‘attendant ontologising-

capacity driven apriorising/axiomatising/referencing-psychologism as of the grander

ontological-normalcy/postconvergence

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting' construes

social <sup>103</sup>universal-transparency<sup>104</sup>-(transparency-of-totalising-entailing,-as-to-entailing-

<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup>) as of

'implicated\_attendant-ontological-contiguity<sup>67</sup>'~educated-

existentialising/contextualising/textualising\_'intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency><sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-

completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context>; as this is

already the natural human psychology which on the token of relative completeness-of-

<sup>83</sup>reference-of-thought of successively achieved social <sup>103</sup>universal-transparency<sup>104</sup>

-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-

epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup>) as of 'implicated\_attendant-

ontological-contiguity<sup>67</sup>'~educated-

existentialising/contextualising/textualising\_'intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency><sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-

completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context> is behind the

untenability/internal-contradiction/internal-incoherence/institutional-constraining that ushers in

the successive psychologisms of the <cumulating/recomposuring~attendant-ontological-

contiguity >-successive registry-worldviews/dimensions <sup>83</sup>reference-of-thought, with the

bigger insight thus that such natural psychology is central to futural Being-

development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-

infrastructure-of- meaningfulness-and-teleology as of prospective

notional~<sup>18</sup>deprocrypticism institutionalisation psychologism; and we can appreciate that the

more thorough dilemmas with respect to vices-and-impediments<sup>105</sup> of the grander human

condition have been preconverging/postconverging-de-

mentatively/structurally/paradigmatically resolved as of these successive psychologisms postconverging–de-mentating/structuring/paradigming arising from prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought induced social <sup>103</sup>universal-transparency<sup>104</sup>-{transparency-of-totalising-entailing,-as-to-entailing-~~amplituding~~/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup> } as of ‘implicated\_attendant-ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context>. For instance, the prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought of rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism,-(as ‘first-level <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> of <sup>8</sup>reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting) induced a social <sup>103</sup>universal-transparency<sup>104</sup>-{transparency-of-totalising-entailing,-as-to-entailing-~~amplituding~~/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup> } as of ‘implicated\_attendant-ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context> that led to the base-institutionalisation–ununiversalisation psychologism grounded on rule-making differing from the non-rules—apriorising/axiomatising/referencing-psychologism,-as-impulsive-or-accidented-or-random-mental-disposition psychologism of recurrent-utter-uninstitutionalisation, with its corresponding grander ontological and virtue implications. Interestingly consider for comparison our mented/stigmatic psychology construct (which is relatively ontologically non-contiguous by the positivism registry-worldview/dimension

<amplituding/formative-epistemicity>totalising~intervalist-as-categorising—  
 ‘implicated\_attendant-ontological-contiguity<sup>67</sup>’~educated—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>; -phenomenal-abstractiveness-of-presencing-in-‘occlusive-  
 consciousness’-enabling-  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-  
 operant-or-incidenting-predicative-insights-of ‘implicated\_attendant-ontological-  
 contiguity<sup>67</sup>’~educated—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>; <-reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup> -of-<sup>83</sup> reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context> categorising  
 disposition’ or ‘third-level<sup>79</sup> presencing—absolutising-identitive-constitutedness<sup>14</sup>  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’, as it  
 doesn’t construe a <amplituding/formative-  
 epistemicity>totalising~ratiocontiguity/ratiocination-as-referentialism—‘implicated\_attendant-  
 ontological-contiguity<sup>67</sup>’~educated—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>; -phenomenal-abstractiveness-of-presencing-in-‘protensive-  
 consciousness’-enabling-  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-  
 operant-or-incidenting-predicative-insights-of ‘implicated\_attendant-ontological-  
 contiguity<sup>67</sup>’~educated—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>; <-reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup> -of-<sup>83</sup> reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context>, as

apriorising/axiomatising/referencing- {of-~~‘prospectively implicated attendant ontological-~~  
contiguity ’~educated-

~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in-~~{preconverging disentanglement by}-~~

~~postconverging entailment~~ of temporality<sup>98</sup>-as-pseudointemporality<sup>52</sup>-to-intemporality<sup>52</sup> of  
human individuations as is the case with referentialism as of ontological-  
normalcy/postconvergence, as so implied by ‘notional~<sup>18</sup>deprocrypticism’), under the  
positivistic<sup>56</sup> meaningfulness-and-teleology<sup>99 83</sup> reference-of-thought as absolute value-judgment  
(not withstanding its prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup> reference-of-thought as  
positivism—<sup>80</sup>procrypticism); likewise, we’ll necessarily be suspect with regards to a  
corresponding approach where for instance the non-positivism/medievalism  
mindset/<sup>83</sup>reference-of-thought equally construed a relatively ontologically non-contiguous  
stigmatic/mented psychology construct based on its registry-worldview/dimension  
<amplituding/formative-epistemicity>totalising~ordinal-as-qualifying—

‘~~implicated attendant ontological-contiguity~~<sup>67</sup>’~educated-

~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
<imbued-notional~cogency>’<sup>40</sup>;-phenomenal-abstractiveness-of-presencing-in-‘preclusive-

consciousness’-enabling-

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-

operant-or-incidenting-predicative-insights-of ‘~~implicated attendant ontological-~~  
contiguity<sup>67</sup>’~educated-

~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
<imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-

completeness<sup>87</sup>-of-<sup>83</sup> reference-of-thought-<sup>8</sup> devolving-as-of-instantiative-context> categorising  
dispositions’ or ‘second-level <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’, on the basis of its <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as value-judgment (not withstanding its prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought as <sup>103</sup>universalisation–non-positivism/medievalism-~~failing~~ positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism) when factoring in such mental-dispositions as believing in superstitions, alchemy, notions-and-accusations-of-sorcery, etc.). As we come to recognise that such an approach renders the <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as value-reference of every registry-worldview/dimension at the backend of the institutional-cumulation/institutional-recomposure-~~as-to-~~ <sup>4</sup>historiality/ontological-eventfulness /ontological-aesthetic-tracing-~~perspective—~~ ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as the absolute determinant of what can be psychology, with a naivety that doesn’t allow consciously, (as consciously decentering and pivoting with respect to human psychical and institutionalisation implications), for prospective transcendence-and-sublimity/sublimation/~~supererogatory—~~de-mentativity, as it doesn’t factor in the said registry-worldview/dimension prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought to then project that there may be a prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought which <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as value judgment transforms psychological-construal/psychologism. The best possible outcome in this regard is as of the construal of a ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing—psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’ as it establishes prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought by social <sup>103</sup>universal-transparency<sup>104</sup>-~~transparency-of-totalising-entailing,-as-to-entailing-~~ ~~amplifying/formative—epistemicity>~~totalising~in-relative-ontological-completeness } as of

~~‘implicit\_attendant\_ontological-contiguity<sup>67</sup>~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>88</sup> reference-of-thought-<sup>8</sup> devolving-as-of-instantiative-context>]. As setting  
 up the relevant attendant psychologism is only by a construal that the best possible psychology-  
 construct/psychologism is necessarily attained by <cumulating/recomposuring~attendant-  
 ontological-contiguity >-successive registry-worldviews/dimensions  
 construals/conceptualisations by their attendant prospective relative-ontological-  
 completeness<sup>87</sup>-of-<sup>88</sup> reference-of-thought by social<sup>103</sup> universal-transparency<sup>104</sup>-<(transparency-  
 of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-  
 relative-ontological-completeness ) as of ‘implicit\_attendant\_ontological-  
 contiguity<sup>67</sup>~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>88</sup> reference-of-thought-<sup>8</sup> devolving-as-of-instantiative-context> (that is,  
 ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing-psychologism as  
 of the grander ontological-normalcy/postconvergence  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’), and so  
 successively across all registry-worldviews/dimensions, whether retrospectively or  
 prospectively. This insight about the nature of a mented/stigmatic psychology compares with the  
 instance about a Kantian absolute apriorising/axiomatising/referencing exercise; in that in both  
 instances, human mentation capacity is construed as absolutely given at all times, with that  
 mentation capacity rather ‘reflexively and erroneously’ absolutely construed as of the positivistic  
 mindset/<sup>83</sup> reference-of-thought, and what is not factored in is the fact that there is a human  
 limited-mentation-capacity—as subjecting—‘educated-unlimitedness/existence-sublimating—~~

~~nascence' to limitedness/human subpotency~~ that maximalisingly-recomposures as of human shallow-to-deepening-limited-mentation-capacity—as-subjecting-‘educated-unlimitedness/existence sublimating nascence’ to limitedness/human subpotency, ~as-limited-mentation-capacity-deepening—as-subjecting-limitedness/human subpotency to-‘educated-unlimitedness/existence sublimating nascence’<sup>23</sup> inducing the

~~<cumulating/recomposuring~attendant~ontological-contiguity >~~-successive registry-worldviews/dimensions institutionalisations <sup>83</sup>reference-of-thought with their own ‘specific institutionalisation/uninstitutionalised-threshold<sup>102</sup> mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumentings’ as of their prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought with respect to their social <sup>103</sup>universal-transparency<sup>104</sup>-~~<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative~epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup>>~~ as of ‘~~implicitated~attendant~ontological-contiguity<sup>67</sup>~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity~contiguity-<imbued~notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context>~~; with the implications being that social <sup>103</sup>universal-transparency<sup>104</sup>-~~<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative~epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup>>~~ as of ‘~~implicitated~attendant~ontological-contiguity<sup>67</sup>~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity~contiguity-<imbued~notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context>~~ as of prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought redefines prospective <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> and the corresponding apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting, implying

an epistemic-totalising<sup>33</sup>~renewing-realisation/re-perception/re-thought based on prospective  
<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
 ontologising~conceptualisation ultimately as of ‘notional~<sup>18</sup>deprocrypticism’; as this  
 consciously factors in the reality of the need of transcendence-and-  
 sublimity/sublimation/supererogatory~de-mentativity as decentering/pivoting with respect to  
 psychological-orientation, <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> construal/conceptualisation,  
 institutionalisation and overall existential-<disontologising/re-ontologising—aporeticism>  
 becoming. This validates the notion of ‘postconverging-or-dialectical-thinking<sup>21</sup>—psychology or  
 psychology-of-mentation-dynamics or natural~psychological-dynamics’ as of its construing of  
 notional~<sup>18</sup>deprocrypticism as ‘notional~<sup>18</sup>deprocrypticism suprastructuration’ or  
 ‘notional~<sup>18</sup>deprocrypticism suprastructural psychical-and-institutionalisation orientation of  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of the overall registry-worldview/dimension reconstrual of  
 superseding—oneness-of-ontology’ (enabling the <amplituding/formative—  
 epistemicity>totalising~ratiocontiguity/ratiocination-as-referentialism—‘implicited\_attendant—  
 ontological-contiguity<sup>67</sup>’~educated—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’<sup>40</sup>; -phenomenal-abstractiveness—of-presencing-in-‘protensive-  
 consciousness’-enabling-  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-  
 operant-or-incidenting-predicative-insights-of ‘implicited\_attendant—ontological-  
 contiguity<sup>67</sup>’~educated—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’<sup>40</sup>, -<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of- reference-of-thought-<sup>88</sup> devolving-as-of-instantiative-context>/conflation of  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting of the

notional~<sup>18</sup>deprocrypticism socially-functional-and-accordant<sup>93</sup> as of intemporal/ontological  
 contiguity, with no-notional~firstnaturedness-formativeness<as-to-eventualising~inking-  
 drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-  
 perspective—ontological-normalcy/postconvergence>-non-dissociability, thus upholding  
 notional~<sup>18</sup>deprocrypticism as preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought,-as-to-  
 ‘<sup>32</sup><amplituding/formative—epistemicity>growth-or-conflatedness<sup>13</sup>/transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-  
 mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-  
 over-non-rules—apriorising/axiomatising/referencing—psychologism). Thus, with  
 notional~<sup>18</sup>deprocrypticism further enabling the abstract intemporal/ontological contiguity grasp  
 of human ‘individuation—level and registry-worldview/dimension—level <sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup>’ as it can accrue at the intradimensional-level of individuals-notionally-as-  
 receptacles-of-temporal-to-intemporal-individuation and individuals-as-institutionally-  
 constrained-actors-as-of-intersolipsistic-deambulation, and hence ontologically-adjoins in its  
 construal/conceptualisation the construct of the individual and the social as of  
 ‘notional~<sup>18</sup>deprocrypticism suprastructuration’ or ‘notional~<sup>18</sup>deprocrypticism suprastructural  
 psychical-and-institutionalisation orientation of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> synopsising-  
 depth as of the overall registry-worldview’s/dimension’s reconstrual of superseding—oneness-  
 of-ontology’ (just as in the natural sciences, physics ontologically-adjoins chemistry and  
 chemistry ontologically-adjoins biology). This is in contrast with an ontologically non-  
 contiguous stigmatic/mented psychology construct which relative ‘third-level <sup>79</sup>presencing—  
 absolutising-identitive-constitutedness<sup>14</sup>’ largely limits its notion to ‘affect’, and not a full-blown  
 notional-contiguity/epistemic-contiguity<sup>62</sup>-<profound-supererogation<sup>96</sup>-of-mentally-  
 aestheticised~postconverging/dialectical-thinking<sup>3</sup>—qualia-schema>; as  
 apriorising/axiomatising/referencing- {of-‘prospectively-implicated—attendant—ontological-

contiguity ' ~educated—

existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity—contiguity-

<imbued—notional~cogency>' }—conflatedness<sup>13</sup> in—{preconverging disentanglement by}—

postconverging entailment elaborated '56 meaningfulness-and-teleology<sup>99</sup>' determination in full

ontological converging with the social (as metaphysics-of-absence—{implicated-epistemic-

veracity-of-<sup>61</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence>) of the

social, 'conflation psychologism' based on 'temporal-to-intemporal contrastive-synopsising-

depths-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>' going by the 'referentialism technique of point-

referencing, explained elsewhere,' that restores 'implicated—attendant—ontological-

contiguity<sup>67</sup>' ~educated—

existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity—contiguity-

<imbued—notional~cogency>' <sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-

completeness<sup>87</sup> -of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context> in

undermining <sup>80</sup>procrypticism—or-disjointedness-as-of-<sup>83</sup>reference-of-thought). Hence by

recurrent re-categorisation/re-adaptation/re-classification of

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

contiguity ' ~educated—

existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity—contiguity-

<imbued—notional~cogency>' }—constitutedness<sup>14</sup> in—preconverging entailment of

<sup>83</sup>reference-of-thought as a '79presencing—absolutising-identitive-constitutedness<sup>14</sup>' exercise at

worldview-level, institutional-level and operant-level of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, the

requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for

<amplituding/formative—epistemicity>-totalising~renewing-realisation/re-perception/re-

thought for prospective transcendence-and-sublimity/sublimation/supererogatory—de-

mentativity is achieved. Insightfully, (beyond '79presencing—absolutising-identitive-

constitutedness<sup>14</sup>) the full ~~<amplifying/formative-epistemicity>~~causality<sup>9</sup> ~~~as-to-projective-~~  
~~totalitative-implications-of-prospective-~~<sup>51</sup> ~~nonpresencing,-for-explicating~relative-~~  
~~unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>67</sup> of  
~~apriorising/axiomatising/referencing-~~{of-~~prospectively-implicated-attendant-ontological-~~  
~~contiguity~~<sup>7</sup>~~~educated-~~  
~~existentialising/contextualising/textualising\_~~'intelligibility/epistemicity/reflexivity-contiguity-  
~~<imbued-notional~cogency>~~' }—~~conflatedness~~<sup>13</sup>-in-{~~preconverging-disentailment-by-~~  
~~postconverging-entailment~~ as implied with referentialism as the underlying transcendental  
memetic/suprastructural-meaningfulness fugue reflecting existential-reality will take an even  
more critical bearing with respect to notional~<sup>18</sup>deprocrypticism psychologism as unlike the  
articulation as <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> (rather heuristically and  
beyond consciousness-awareness-teleology<sup>99</sup>) in previous institutional-cumulation/institutional-  
recomposure-~~(as-to-~~<sup>46</sup> ~~historiality/ontological-eventfulness~~<sup>38</sup>/~~ontological-aesthetic-tracing-~~  
~~<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-~~  
~~determinism'>~~), with notional~<sup>18</sup>deprocrypticism ~~apriorising/axiomatising/referencing-~~{of-  
~~'prospectively-implicated-attendant-ontological-contiguity~~<sup>7</sup>~~~educated-~~  
~~existentialising/contextualising/textualising\_~~'intelligibility/epistemicity/reflexivity-contiguity-  
~~<imbued-notional~cogency>~~' }—~~conflatedness~~<sup>13</sup>-in-{~~preconverging-disentailment-by-~~  
~~postconverging-entailment~~ is rather bound to be perceived and construed as of the  
{cumulated/recomposed}-consciousness-awareness-teleology<sup>99</sup> in its full potential on the  
basis of referentialism as of the full development of ontological-normalcy/postconvergence.  
Thus, the notion of ~~apriorising/axiomatising/referencing-~~{of-~~prospectively-~~  
~~implicated-attendant-ontological-contiguity~~<sup>7</sup>~~~educated-~~  
~~existentialising/contextualising/textualising\_~~'intelligibility/epistemicity/reflexivity-contiguity-  
~~<imbued-notional~cogency>~~' }—~~conflatedness~~<sup>13</sup>-in-{~~preconverging-disentailment-by-~~

~~postconverging-entailment~~ (including <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>) can be conceptualised across all transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity as providing the ‘centering platform’ (that reflects the sublimating-epistemic—imbricatedness/threadedness/recomposuring of existential-reality as of ‘~~implicated\_attendant~~-ontological-contiguity<sup>67</sup>’~educated—~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>’<sup>40</sup>, -<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context> in ontological-normalcy/postconvergence or intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) as the prospective registry-worldview/dimension institutionalisation <sup>83</sup>reference-of-thought, for ‘decentering’ the prior registry-worldview/dimension uninstitutionalised-threshold<sup>102</sup> <sup>83</sup>reference-of-thought in its ‘~~apriorising/axiomatising/referencing~~-{of-‘~~prospectively\_implicitly\_attendant~~-ontological-contiguity ’~educated—~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>’ }—constitutedness<sup>14</sup>-in-~~preconverging-entailment~~ and conjugated ~~apriorising/axiomatising/referencing~~-{of-‘~~prospectively\_implicitly\_attendant~~-ontological-contiguity ’~educated—~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>’ }—constitutedness<sup>14</sup>-in-~~preconverging-entailment~~ of <sup>83</sup>reference-of-thought’ with respect to the prospective registry-worldview/dimension institutionalisation <sup>83</sup>reference-of-thought overall ‘~~implicated\_attendant~~-ontological-contiguity<sup>67</sup>’~educated—~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>’<sup>40</sup>, -<reifying-or-elucidating-of-prospective-relative-ontological-

completeness<sup>87</sup>-of-<sup>88</sup>reference-of-thought-<sup>89</sup>devolving-as-of-instantiative-context>

<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>; (as ontology/ontological-veridicality/intrinsic-reality increasingly supersedes ‘prior-conventioning as social-aggregation-enabling’, wherein for instance scientific explanations psychologism (as of prospective apriorising/axiomatising/referencing-~~{of-‘prospectively-implicated-attendant-ontological-contiguity’-~educed-~~

existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-~~<imbued-notional~cogency>’-}—conflatedness<sup>13</sup>-in-~~{preconverging-disentailment-by}-~~~~

postconverging-entailment) supersede mythical/supernatural/alchemic explanations psychologism (as of prior apriorising/axiomatising/referencing-~~{of-‘prospectively-implicated-attendant-ontological-contiguity’-~educed-~~

existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-~~<imbued-notional~cogency>’-}—constitutedness<sup>14</sup>-in-~~preconverging-entailment)~~ as~~

‘prospective-conventioning as transcendental-enabling/sublimating/supererogatory-de-mentativity’; interestingly, highlighting how and why transcendence-and-sublimity/sublimation/supererogatory-de-mentativity for prospective institutionalisation is construed in transcendental-enabling/sublimating/supererogatory-de-mentativity terms as its strive for a prospective relative-ontological-completeness<sup>87</sup>-of-<sup>88</sup>reference-of-thought necessarily implies a more profound grasp of intrinsic-reality/ontological-veridicality with respect to the prior as uninstitutionalised-threshold<sup>102</sup> prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought revealing which by reflex adopts a social-aggregation-enabling disposition with respect to the prior-conventioning). In this respect, ultimately the full achievement of apriorising/axiomatising/referencing-~~{of-‘prospectively-implicated-attendant-ontological-contiguity’-~educed-~~

existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-

~~<imbued-notional~cogency>' }—conflatedness<sup>13</sup> in {preconverging disentanglement by}—  
 postconverging-entailment will involve fully expanding the sphere of relative intrinsic-  
 reality/ontological-veridicality      transcendental-enabling/sublimating/supererogatory~de-  
 mentativity, as of 'intemporal-disposition knowledge constraining construct', for thorough  
 construal/conceptualisation of social reality which is relatively highly prone to  
 'apriorising/axiomatising/referencing- {of- 'prospectively implicated\_ attendant\_ ontological-  
 contiguity '~educed-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—constitutedness<sup>14</sup> in preconverging-entailment      and  
 conjugated      apriorising/axiomatising/referencing- {of- 'prospectively implicated\_ attendant-  
 ontological-contiguity '~educed-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—constitutedness<sup>14</sup> in preconverging-entailment      of  
<sup>83</sup>reference-of-thought      and      thus      resultant      <sup>79</sup>presencing—absolutising-identitive-  
 constitutedness<sup>14</sup>' as of social-aggregation-enabling, hence undermining relative intrinsic-  
 reality/ontological-veridicality      transcendental-enabling/sublimating/supererogatory~de-  
 mentativity of the social. Ultimately, given the comprehensive and typical underlying proneness  
 of      human      limited-mentation-capacity-deepening—as-subjecting-limitedness/human-  
 subpotency to 'educed-unlimitedness/existence-sublimating-nasence'<sup>2 53</sup>      to  
 apriorising/axiomatising/referencing- {of- 'prospectively implicated\_ attendant\_ ontological-  
 contiguity '~educed-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—constitutedness<sup>14</sup> in preconverging-entailment      as      its  
 fundamental mentation deficiency at uninstitutionalised-threshold<sup>102</sup> or as of 'human temporal  
 uninstitutionalised-threshold<sup>102</sup> mental-disposition' (which it tends to resolve by '<sup>79</sup>presencing—~~

absolutising-identitive-constitutedness<sup>14</sup> when aware of defective  
~~apriorising/axiomatising/referencing- {of- ‘prospectively implicated attendant ontological-~~  
~~contiguity ’~educated-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—constitutedness<sup>14</sup> in preconverging entailment)~~ with  
 respect to psychological-orientation,<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> construal/conceptualisation,  
 institutionalisation and its overall existential-<disontologising/re-ontologising—aporeticism>  
 becoming, as so reflected in the <cumulating/recomposuring~attendant-ontological-  
 contiguity >-succession of registry-worldviews/dimensions; notional~<sup>18</sup>deprocrypticism by its  
 very transcendental essence comprehensively comes into grips with the  
~~apriorising/axiomatising/referencing- {of- ‘prospectively implicated attendant ontological-~~  
~~contiguity ’~educated-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—constitutedness<sup>14</sup> in preconverging entailment~~ in  
 positivism—<sup>80</sup>procrypticism as it attains more than just ‘<sup>79</sup>presencing—absolutising-identitive-  
 constitutedness<sup>14</sup>’ but an overall comprehensive ~~apriorising/axiomatising/referencing- {of-~~  
~~‘prospectively implicated attendant ontological-contiguity ’~educated-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in {preconverging disentanglement by}—  
~~postconverging entailment~~ insight as of ontological-normalcy/postconvergence referentialism  
 for superseding positivism—<sup>80</sup>procrypticism. ~~apriorising/axiomatising/referencing- {of-~~  
~~‘prospectively implicated attendant ontological-contiguity ’~educated-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in {preconverging disentanglement by}—  
~~postconverging entailment~~ as of ontological-normalcy/postconvergence referentialism in~~~~

superseding ~~apriorising/axiomatising/referencing- {of- 'prospectively implicated attendant-  
 ontological-contiguity '~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—constitutedness<sup>14</sup> in preconverging entailment,~~ provides  
 resolution as of 3 aspects of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>: firstly, with respect to temporal  
 instigating as ~~apriorising/axiomatising/referencing- {of- 'prospectively implicated attendant-  
 ontological-contiguity '~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—constitutedness<sup>14</sup> in preconverging entailment~~ like  
 psychopathic-slantedness insane-fitment 'disjointedness-as-of-<sup>83</sup>reference-of-thought'  
 misappropriated <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> in arrogation and its derivation with respect  
 to temporal mere-forms/reprisings of such ~~apriorising/axiomatising/referencing- {of-  
 'prospectively implicated attendant-ontological-contiguity '~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—constitutedness<sup>14</sup> in preconverging entailment~~ as  
 'conjugated ~~apriorising/axiomatising/referencing- {of- 'prospectively implicated attendant-  
 ontological-contiguity '~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—constitutedness<sup>14</sup> in preconverging entailment~~ of  
<sup>83</sup>reference-of-thought' associated with conjugated-postlogism<sup>77</sup> temporal mere-  
 forms/reprisings by construing/conceptualising such perversion-and-derived-<sup>74</sup>perversion-of-  
<sup>83</sup>reference-of-thought-~~as-preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>9</sup> >~~ phenomenon, and re-  
 establishing social <sup>103</sup>universal-transparency<sup>104</sup> -~~(transparency-of-totalising-entailing,-as-to-  
 entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-~~

completeness<sup>8</sup> } that by itself is the fundamental basis for human knowledge-and-virtue; secondly, articulating the <sup>103</sup>universal aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> as of ontological-reconstituting-as-to-conflatedness<sup>13</sup>; and thirdly, highlighting the preconverging/postconverging-de-mentative/structural/paradigmatic pivoting/decentering as prospective ontological-completeness-of-<sup>83</sup>reference-of-thought possibilities. It should be noted that a ‘mentation reflex as decentered and in <sup>15</sup>de-mentation-(~~supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics~~)’ is no less valid with respect to a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> of ‘human temporal uninstitutionalised-threshold<sup>102</sup> mental-disposition’ (speaking of uninstitutionalised-threshold<sup>102</sup>) as a ‘mentation reflex as centered and postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism’ is valid with respect to a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> of ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’; and so, with no relevant need for attending to any ‘psychological complexes’ with respect to a representation as of an uninstitutionalised-threshold<sup>102</sup> wrongly being construed as of institutionalisation (at the uninstitutionalised-threshold<sup>102</sup>) as being a ‘mentation reflex as centered and postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism’ instead of a ‘mentation reflex as decentered and in <sup>15</sup>de-mentation-(~~supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics~~)’. The point of this statement is that when procrypticism as our uninstitutionalised-threshold<sup>102</sup> is bound to be construed as of metaphysics-of-absence-(~~implicated-epistemic-veracity-of-<sup>6</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>~~), the normal psychologism we know of as of our positivism institutionalisation will no longer apply, as our procrypticism <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> will be represented as decentered and in <sup>15</sup>de-mentation-

~~supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-~~  
~~attributive-dialectics~~ as the necessary/requisite backdrop for the construal of prospective  
<sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-  
preservation-entropy-or-contiguity—~~or—ontological-preservation~~ ushering in  
notional~<sup>18</sup>deprocrypticism as prospective institutionalisation. In this regard, we'll certainly  
inherently relate to preceding successive uninstitutionalised-threshold<sup>102</sup> of recurrent-utter-  
uninstitutionalisation, ununiversalisation, non-positivism/medievalism effectively as decentered  
and in <sup>15</sup>de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-~~  
~~mentation—stranding-or-attributive-dialectics)~~, though this will most probably be resisted with  
respect to such a representation of our denaturing<sup>16</sup> of positivistic meaningfulness as our  
prospective procrypticism uninstitutionalisation (just as the correspondingly humans in the  
preceding successive uninstitutionalised-threshold<sup>102</sup> by mentation reflex had, consciously and  
unconsciously, resisted a representation as decentered and in <sup>15</sup>de-mentation-  
~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-~~  
~~attributive-dialectics)~~); while we can recognise successively the centered and postconverging-  
or-dialectical-thinking<sup>21</sup>—apriorising-psychologism nature of base-institutionalisation,  
<sup>103</sup>universalisation and positivism, though probably less so of notional~<sup>18</sup>deprocrypticism  
institutionalisation as it points to the decentering and <sup>15</sup>de-mentation-  
~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-~~  
~~attributive-dialectics)~~ of our procrypticism uninstitutionalisation. Such institutionalisation and  
uninstitutionalised-threshold<sup>102</sup> construal at the  
transcendental/transdimensional/interdimensional-level is reflected/perspectivated operantly by  
the concepts of ~~apriorising/axiomatising/referencing- {of- 'prospectively implicated attendant-~~  
~~ontological-contiguity '~educated-~~  
~~existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-~~

~~<imbued-notional~cogency>~~' }—conflatedness<sup>13</sup> in {preconverging-disentailment-by}-  
postconverging-entailment as of centering and postconverging-or-dialectical-thinking<sup>21</sup>—  
apriorising-psychologism <sup>83</sup>reference-of-thought implied with institutionalisations and  
apriorising/axiomatising/referencing- {of-~~'prospectively-implicated-attendant-ontological-~~  
contiguity' ~educated-  
existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>' }—constitutedness<sup>14</sup> in preconverging-entailment as of  
decentering and ontologically/preconverging-or-dementing<sup>20</sup>—apriorising-psychologism  
<sup>83</sup>reference-of-thought implied with uninstitutionalised-threshold<sup>102</sup>; prompting the respective  
institutionalisation and uninstitutionalised-threshold<sup>102</sup> psychologisms as of the  
apriorising/precedingness of ~~'implicated-attendant-ontological-contiguity<sup>67</sup>'~~~educated-  
existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>' <sup>40</sup>, -<reifying-or-elucidating-of-prospective-relative-ontological-  
completeness<sup>87</sup> -of- reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context> reflecting  
this reality beyond and above our subpar ~~<amplituding/formative-epistemicity>~~totalising~self-  
referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> <sup>83</sup>reference-of-thought in  
positivism—<sup>80</sup>procrypticism from a notional~<sup>18</sup>deprocrypticism perspective, just as we'll  
recognise for instance that a <sup>103</sup>universalisation–non-positivism/medievalism mental-disposition  
contending against positivism institutionalisation meaningfulness is actually acting out a subpar  
~~<amplituding/formative-epistemicity>~~totalising~self-referencing-  
syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> <sup>83</sup>reference-of-thought as of the  
apriorising/precedingness of ~~'implicated-attendant-ontological-contiguity<sup>67</sup>'~~~educated-  
existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>' <sup>40</sup>, -<reifying-or-elucidating-of-prospective-relative-ontological-  
completeness<sup>87</sup> -of- <sup>83</sup>reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context> reflecting

this reality beyond and above it from the positivism perspective. Thus it is fundamentally the case that the requisite construal/conceptualisation as decentered and in <sup>15</sup>de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ of an uninstitutionalised-threshold<sup>102</sup> is hardly just one of ‘simplistic knowledge elucidation’ but rather an elucidation as of intellectual courage in bluntly asserting decentering and <sup>15</sup>de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~. Intellectual courage as imbuing knowledge with organic profoundness of intemporal-disposition philosophy rather than just a mechanical construct of technicalities is the central driver for all initiated transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~ and prospective institutionalisations, as this goes beyond intellectual institutional-being-and-craft, since there is ‘no magical knowledge technicality’ for implying a more profound ontological-completeness-of-<sup>83</sup>reference-of-thought over a relatively relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought but for such intellectual bravery to buck the trend or subvert as so displayed by the many illustrious positivism registry-worldview/dimension enablers subverting a non-positivism/medievalism mindset/<sup>83</sup>reference-of-thought, fundamentally so with respect to such an intrinsic-reality/ontological-veridicality knowledge construct issue associated with transcendental-enabling/sublimating/~~supererogatory~de-mentativity~~ rather than a conventioning sovereign construct/choice issue associated with social-aggregation-enabling. In this regard, the issue arising is ‘altogether not a knowledge elucidation problem’ with respect to the implied representation of uninstitutionalised-threshold<sup>102</sup> as decentered and in <sup>15</sup>de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ but rather a ‘psychological complex issue’ of the prior/transcended/superseded <sup>83</sup>reference-of-thought. This explains why the issue is construed ontologically in ‘psychologism terms as of ~~amplifying/formative-~~

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>, as requiring a coming to terms with the understanding implied by prospective institutionalisation as of its more profound ‘~~implicated\_attendant~~~ontological-contiguity<sup>67</sup>’~~~educed-existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity~contiguity-~~<imbued-notional~cogency>~~<sup>40</sup>, -<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup> -of-<sup>8</sup> reference-of-thought-<sup>8</sup> devolving-as-of-instantiative-context>; as more fundamentally, Galileo’s use of a telescope to demonstrate a heliocentric system with respect to the non-positivism/medievalism<sup>83</sup> reference-of-thought is not about the inherent knowledge implications to which the non-positivism/medievalism mindset/<sup>83</sup> reference-of-thought has ‘mentally shut-off’ to, but fundamentally about the ‘psychological complex’ of the non-positivism/medieval world of countenancing such meaningfulness as jeopardising the prior (non-positivism/medievalism), with the implication rather for the need of the prospective psychologism as the positivism institutionalisation psychologism (<~~amplituding/formative-epistemicity~~>-totalising~renewing-realisation/re-perception/re-thought foundation as new placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup>) requisite knowledge or<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> <sup>83</sup>reference-of-thought. Such equally applies with respect to notional~<sup>18</sup>deprocrypticism prospective institutionalisation relative to our procrypticism uninstitutionalised-threshold<sup>02</sup>. In other words, prospective institutionalisation as transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity is construed not in terms~as-of-axiomatic-construct of ‘mechanical-knowledge’ which refers to the ‘simplistic <~~amplituding/formative-epistemicity~~>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity~ontological-contiguity’ outcomes construed as the overtly compelling aspect of the knowledge’ validating a knowledge construct but is construed rather in terms~as-of-axiomatic-construct of ‘organic-knowledge’ which refers to the ‘mental-disposition and mental-orientation

as <sup>83</sup>reference-of-thought/psychologism construed as including the discretionary contemplative aspect of the knowledge, behind the thought process that eventually leads to and is subsuming of the mechanical-knowledge'. Thus prospective institutionalisation as transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is grounded on such an underlying <sup>83</sup>reference-of-thought associated with organic-knowledge qualified as the institutionalisation psychologism. In this regard, a chemist or botanist for instance in a non-positivistic as medieval or animistic/base-institutionalisation setup will certainly not confuse the fact that its demonstration of chemical reactions or a plant demonstration to approval in such a social-setup necessarily imply that the 'underlying positivism mental-disposition and mental-orientation as <sup>83</sup>reference-of-thought/psychologism construed as including the discretionary contemplative aspect as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality of positivistic knowledge' behind its thought process eventually producing the validating <amplifying/formative-epistemicity>causality<sup>6</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> outcomes means the medieval or animistic/base-institutionalisation setup has grasped the positivistic organic-knowledge, as it is very much likely that it will surreptitiously and beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup> conjure up explanations/<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> in terms—as-of-axiomatic-construct of its non-positivistic medieval alchemic or non-positivistic animistic <sup>83</sup>reference-of-thought psychologism; as it is naïve to think that implied organic-knowledge as of prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory-de-mentativity requiring its own <sup>83</sup>reference-of-thought psychologism can simply be construed as 'mechanical-knowledge' while still upholding/keeping the prior/transcended/superseded registry-worldview's/dimension's <sup>83</sup>reference-of-thought

psychology, as the organic-knowledge rather points to ‘validating ~~<amplituding/formative-epistemicity>causality~~<sup>9</sup> ~~~as-to-projective-totalitative-implications-of-prospective-~~  
~~nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-~~  
~~contiguity~~<sup>7</sup> outcomes as its mechanical-knowledge aspect but further requires a development of  
 the discretionary contemplative aspect as of ontological-faith-notion-or-ontological-fideism—  
~~imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-~~  
~~of-existential-reality~~ of the knowledge’, grounded rather on such a prospective  
 institutionalisation psychology as its ‘suprastructuration’ or its ‘suprastructural psychical-and-  
 institutionalisation orientation of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> synopsis-depth as of the  
 overall registry-worldview’s/dimension’s reconstrual of superseding—oneness-of-ontology’, and  
 not the prior/superseded/transcended uninstitutionalised-threshold<sup>02</sup> psychology. Such  
 organic-knowledge gets institutionalised to an extent by the habituation as of  
 circularity/recurrence/repetition/repeatability<sup>10</sup> of the mechanical-knowledge implied  
<sup>83</sup>reference-of-thought of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of crossgenerational  
 psychoanalytic-unshackling involving ~~<amplituding/formative-epistemicity>totalising~self-~~  
~~referencing-syncretising/circularity/interiorising/akrasiatic-drag~~<sup>34</sup> towards the ultimate  
 crossgenerational alignment to the prospective/transcending/superseding registry-worldview  
<sup>83</sup>reference-of-thought, as a positivistic registry-worldview <sup>83</sup>reference-of-thought. Interestingly,  
 and so across all successive institutionalisations, what tends to be lost the ‘failure to register fully  
 that the ‘intemporal-disposition projecting mental-disposition’ behind ~~<amplituding/formative-~~  
~~epistemicity>causality~~<sup>9</sup> ~~~as-to-projective-totalitative-implications-of-prospective-~~  
~~nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-~~  
~~contiguity~~<sup>7</sup> validating the institutionalisation of ‘mechanical-knowledge’ is rather the ‘vitality  
 aspect’ of organic-knowledge and it is ‘not a passive dispensation’, just as well that the ‘temporal  
 mental-dispositions’ superseded towards attaining the ‘mechanical-knowledge’ is ‘not simply a

passive distraction' with the insight that there is a contiguity as of temporal-to-intemporal  
 mental-disposition relative to ontological-faith-notion-or-ontological-fideism—imbued-  
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-  
 existential-reality across all the <cumulating/recomposuring~attendant—ontological-  
 contiguity >-successive registry-worldviews/dimensions as at all their uninstitutionalised-  
 threshold<sup>102</sup> temporal-individuations-as-shortness-of-register-of-<sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup> are a drawback to transcendence-and-sublimity/sublimation/supererogatory~de-  
 mentativity (by adherence to '<amplifying/formative><sup>8</sup> wooden-language-<imbued—temporal-  
 mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>10</sup>—  
 narratives—of-the-<sup>83</sup>reference-of-thought—categorical-imperatives/axioms/registry-  
 teleology<sup>99</sup>>' of prior/transcended/superseded registry-worldviews/dimensions' inducing their  
 successive threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>—  
 <as-to-'attendant-intradimensional'-prospectively-  
 disontologising~preconverging/dementing<sup>10</sup>—apriorising-psychologism>, and critically so as  
 across all registry-worldviews/dimensions postlogism<sup>77</sup> leads to a characteristic mental-  
 disposition at their uninstitutionalised-threshold<sup>102</sup> of deception-of-concurrently-false-  
 presupposing/false-presuming/false-premising-of-narratives and the consequent derivation, due  
 to induced 'lack of constraining social<sup>103</sup> universal-transparency<sup>104</sup>—<transparency-of-totalising-  
 entailing,-as-to-entailing-<amplifying/formative—epistemicity>totalising~in-relative-  
 ontological-completeness<sup>87</sup>>', to other temporal-dispositions as conjugated-postlogism<sup>77</sup>, and so  
 beyond-the-consciousness-awareness-teleology<sup>99</sup>—<of—preconverging-existential-extrication-as-  
 of-existential-unthought><sup>5</sup> whether conscious or unconscious) while the intemporal-  
 individuation-as-longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> ushers in  
 transcendence-and-sublimity/sublimation/supererogatory~de-mentativity (by it perpetual  
 vouching for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of

ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-  
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality in pushing as this  
 enables successive prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought to  
 raise better and better <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-  
 teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation);  
 thus validating the notion of a human intersolipsistic relation to <sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup> in transversality-<for-sublimating—existential-eventuating/denouement,—from-  
 ‘thinking-at-first/pure-predisposition-preemptive-of-prospective-  
 disontologising/subontologising’—as-of-prospectively-disambiguated—affirmed-and-  
 unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> since a wrong ‘wishful  
 thinking’/intemporal-romanticism/good-naturedness of vouching for logical-congruence will  
 overlook the inevitable reality of temporal-perversion with prospective implications as of  
 <amplifying/formative—epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>, as its resolution is rather an anticipation  
 as of transversality-<for-sublimating—existential-eventuating/denouement,—from-‘thinking-at-  
 first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-  
 prospectively-disambiguated—affirmed-and-unaffirmed-‘motif-and-  
 apriorising/axiomatising/referencing’><sup>101</sup>. Likewise, futural Being-development/ontological-  
 framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-  
 meaningfulness-and-teleology as of prospective notional~<sup>18</sup>deprocrypticism  
 institutionalisation <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> implies that transcendence-and-  
 sublimity/sublimation/supererogatory—de-mentativity rather reasoned in our positivism—  
<sup>80</sup>procrypticism terms of psychologism is inevitably denaturing<sup>16</sup> as of ontological-  
 normalcy/postconvergence epistemic-or-notional~projective-perspective; as it is in need of the  
 organic-knowledge of the prospective institutionalisation psychologism or

notional~<sup>18</sup>deprocrypticism psychologism as apriorising/axiomatising/referencing-~~{of-  
 ‘prospectively implicated attendant ontological-contiguity’ ~educated-  
 existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }~~—conflatedness<sup>13</sup> in-~~{preconverging disentanglement by}-  
 postconverging entailment~~ (conflation psychologism) on the basis of the ‘referentialism  
 technique of point-referencing (explained elsewhere), which involves ‘contrastive temporal-to-  
 intemporal synopsis-ing-depth from a notional~<sup>18</sup>deprocrypticism perspective’ that re-establishes  
 ‘implicated attendant ontological-contiguity<sup>67</sup>’ ~educated-  
 existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>, <reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup> -of- reference-of-thought-<sup>8</sup> devolving-as-of-instantiative-context> and in so  
 doing undermines the relatively defective terms of ‘positivism~<sup>80</sup>procrypticism  
 uninstitutionalisation psychologism’ (disjointedness-as-of-<sup>83</sup>reference-of-thought) and setting  
 up ‘notional~<sup>18</sup>deprocrypticism organic-knowledge institutionalisation psychologism including  
 the discretional contemplative as of the ontological-faith-notion-or-ontological-fideism—  
 imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-  
 of-existential-reality aspect in preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought or  
 upholding jointedness’, as preconverging/postconverging—de-  
 mentatively/structurally/paradigmatically transcending the overall vices-and-impediments<sup>105</sup> of  
 positivism~<sup>80</sup>procrypticism registry-worldview/dimension. The further implication is that  
 notional~<sup>18</sup>deprocrypticism is rather construed as a perpetuating metaphysics-of-absence-  
 <implicated-epistemic-veracity-of-<sup>91</sup>nonpresencing-<perspective-ontological-  
 normalcy/postconvergence> which driven by ontological-faith-notion-or-ontological-  
 fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-  
 so-being-as-of-existential-reality can then enable that way the perpetual upholding of organic-

knowledge. This ‘mechanical-knowledge by organic-knowledge’ implication for conceptualising institutional-cumulation/institutional-recomposure-~~as-to-~~<sup>4</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} is validated by ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing-psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’ across retrospective and by implication prospective registry-worldviews/dimensions. This can be further expounded as follows in similar terms. The ~~relative-unreflexivity/relative-reflexivity—~~ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> behind the institutional-cumulation/institutional-recomposure-~~as-to-~~<sup>4</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} doesn’t only imply that the ~~relative-unreflexivity/relative-reflexivity—~~ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> is simplistically the result of ‘social-<sup>103</sup>universally-transparent-and-implicitly-formulated direct-constraining-construct’ successively as: non-rules—apriorising/axiomatising/referencing-psychologism,-as-impulsive-or-accidented-or-random-mental-disposition in recurrent-utter-uninstitutionalisation, ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism’ in base-institutionalisation-<sup>103</sup>universalisation, <sup>103</sup>universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism’ in <sup>103</sup>universalisation-non-positivism/medievalism, ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism’ in positivism-<sup>80</sup>procrypticism, and prospectively in deprocrypticism, ‘preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought,-as-to-<sup>32</sup><amplituding/formative-

epistemicity>growth-or-conflatedness<sup>13</sup>/transvaluative-  
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-  
mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-  
over-non-rules—apriorising/axiomatising/referencing–psychologism’. Rather the ~~relative-~~  
~~unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-  
process<sup>68</sup> is driven by human limited-mentation-capacity—as-subjecting–‘~~educated-~~  
~~unlimitedness/existence-sublimating-nascence~~’-to-limitedness/human-subpotency as of  
limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-  
~~‘educated-unlimitedness/existence-sublimating-nascence~~<sup>253</sup> in the human drive to grasp a same  
intrinsic-reality/ontological-veridicality that doesn’t change with respect to existence-as-of-its-  
mimetic-echoness/existence-in-reverberation/existence-potency<sup>39</sup>~sublimating–nascence,-  
disclosed-from-prospective-epistemic-digression (with change rather reflected as a result of  
human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-  
to-‘~~educated-unlimitedness/existence-sublimating-nascence~~<sup>253</sup>), such that in addition to the  
human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-  
to-‘~~educated-unlimitedness/existence-sublimating-nascence~~<sup>253</sup> eliciting the successive ‘social-  
<sup>103</sup>universally-transparent-and-implicitly-formulated direct-constraining-construct’ as  
highlighted above equally inherently imply (and so, as of complement to human limited  
mentation capacity), a grander non-constraining element qualified as ‘ontological-faith-notion-  
or-ontological-fideism—~~imbued-underdetermination-of-motif-and-~~  
~~apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality~~ construed as of  
intemporal-preservation-entropy-or-contiguity—or–ontological-preservation’ in-complement-to  
and reflecting the incompleteness of the ‘social-<sup>103</sup>universally-transparent-and-implicitly-  
formulated direct-constraining-construct’; with both the ‘social-<sup>103</sup>universally-transparent-and-  
implicitly-formulated direct-constraining-construct’ and the ‘complementing grander social-

<sup>103</sup>universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality construed as of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’ implying the ‘organic-knowledge’ while just the ‘social-<sup>103</sup>universally-transparent-and-implicitly-formulated direct-constraining-construct’ is the ‘mechanical-knowledge’. The underlying idea is that an individuation in recurrent-utter-uninstitutionalisation notwithstanding its non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-mental-disposition (social-<sup>103</sup>universally-transparent-and-implicitly-formulated direct-constraining-construct), wherein human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’-existentialism-form-factor still applies and if they project intemporally/~~longness-of-register-of~~ <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, is not necessarily utterly devoid of a basic sense of ‘prospective postconverging-aporeticism—overcoming/unovercoming as the-Good/knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant—ontological-contiguity ’~educated—existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-disentailment-by}—postconverging-entailment}>/understanding/<amplituding/formative—epistemicity>causality<sup>6</sup>~as-to-projective-totalitative—implications-of-prospective-<sup>6</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-

contiguity<sup>67</sup> as virtue-as-of-ontological-emancipation on the basis that it doesn't recognise rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism as of 'mechanical-knowledge', but while that can as well be the case when projecting temporally/~~shortness-of-register-of~~<sup>56</sup> ~~meaningfulness-and-teleology~~<sup>99</sup> as of the registry-worldview's/dimension's—<sup>83</sup>reference-of-thought-for-social-functioning-and-accordance in such a setup as not constrained by any rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism (based on mere 'mechanical non-knowledge' of non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidental-or-random-mental-disposition in recurrent-utter-uninstitutionalisation), however at the intemporal-threshold as of the registry-worldview's/dimension's—<sup>83</sup>reference-of-thought-for-social-functioning-and-accordance notwithstanding its limited-mentation-capacity—as-subjecting-~~'educated-unlimitedness/existence-sublimating-nascence'~~-to-limitedness/human-subpotency, by intemporal-projection it will be able to summon heuristically a sense of 'prospective postconverging~aporeticism-overcoming/unovercoming as the-Good/knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-'prospectively-implicated\_attendant-ontological-contiguity' ~educated-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>' }—conflatedness<sup>3</sup>-in-{preconverging-disentailment-by}-postconverging-entailment}/understanding/<amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>8</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> from its 'complementing grander social-<sup>103</sup>universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-

existential-reality construed as of intemporal-preservation-entropy-or-contiguity-or-  
 ontological-preservation' (beyond the mere 'mechanical non-knowledge' of non-rules—  
 apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidental-or-random-  
 mental-disposition) as 'organic-knowledge', for <sup>55</sup>maximalising-recomposuring-for-relative-  
 ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation (as  
 intemporal/ontological/social/species/<sup>103</sup>universal/transcendental/<sup>55</sup>maximalising-  
 recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
 ontologising~conceptualisation postconverging—de-mentating/structuring/paradigming) which  
 subsequently as of dynamic-cumulative-aftereffect brings about base-institutionalisation—  
 ununiversalisation 'social-<sup>103</sup>universally-transparent-and-implicitly-formulated direct-  
 constraining-construct' of 'rulemaking-over-non-rules—apriorising/axiomatising/referencing—  
 psychologism' as the new 'mechanical-knowledge' as well as implying the 'complementing  
 grander social-<sup>103</sup>universally-non-transparent-thus-non-constraining-element of ontological-  
 faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-  
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality' construed as of  
 intemporal-preservation-entropy-or-contiguity-or-ontological-preservation', with both forming  
 the new 'organic-knowledge'. Likewise, base-institutionalisation—ununiversalisation too by  
 dynamic-cumulative-aftereffect at its intemporal-threshold of the registry-  
 worldview's/dimension's—<sup>83</sup>reference-of-thought-for-social-functioning-and-accordance  
 notwithstanding limited-mentation-capacity—as-subjecting—'educed-unlimitedness/existence-  
 sublimating-nasence' to limitedness/human-subpotency, the intemporally projecting  
 individuation will be able to summon heuristically a sense of 'prospective  
 postconverging~aporeticism-overcoming/unovercoming as the-Good/knowledge-  
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-'prospectively-

~~implicated\_attendant~~ ontological-contiguity ' ~duced-  
~~existentialising/contextualising/textualising~~ 'intelligibility/epistemicity/reflexivity-contiguity-  
~~<imbued-notional~cogency>~~ } —conflatedness<sup>13</sup> in {preconverging-disentailment-by}  
~~postconverging-entailment~~ /understanding/ ~~amplituding/formative-~~  
epistemicity>causality<sup>9</sup> ~~as-to-projective-totalitative-implications-of-prospective-~~  
~~nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-~~  
contiguity<sup>6</sup> ', from its 'complementing grander social-<sup>103</sup> universally-non-transparent-thus-non-  
constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-  
underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-  
existential-reality' construed as of intemporal-preservation-entropy-or-contiguity—or-  
ontological-preservation', (beyond the mere 'mechanical-knowledge' of 'rulemaking-over-non-  
rules—apriorising/axiomatising/referencing-psychologism') as 'organic-knowledge', for  
<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
ontologising~conceptualisation (as  
intemporal/ontological/social/species/<sup>103</sup>universal/transcendental/<sup>55</sup>maximalising-  
recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
ontologising~conceptualisation postconverging—de-mentating/structuring/paradigming) leading  
by a dynamic-cumulative-aftereffect to the subsequent prospective <sup>103</sup>universalisation–non-  
positivism/medievalism as of the new 'social-<sup>103</sup> universally-transparent-and-implicitly-  
formulated direct-constraining-construct' of '<sup>103</sup>universalisation-directed-rulemaking-over-non-  
rules—apriorising/axiomatising/referencing-psychologism' as the new 'mechanical-  
knowledge' as well as implying the 'complementing grander social-<sup>103</sup> universally-non-  
transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—  
imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-  
of-existential-reality' construed as of intemporal-preservation-entropy-or-contiguity—or-

ontological-preservation', with both forming the new 'organic-knowledge'. The ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> carries on this way right up to deprocrypticism, such that across the successive institutionalisations apart from the intemporal-threshold of the registry-worldview's/dimension's—<sup>83</sup>reference-of-thought-for-social-functioning-and-accordance as explained above; with respect to temporal-thresholds of the registry-worldview's/dimension's—<sup>83</sup>reference-of-thought-for-social-functioning-and-accordance of the registry-worldview's/dimension's—<sup>83</sup>reference-of-thought-for-social-functioning-and-accordance, temporal mental-dispositions are rather in arrogation/usurpation relation with the determinant nature of 'social-<sup>103</sup>universally-transparent-and-implicitly-formulated direct-constraining-construct' as 'mechanical-knowledge', and so as ~~<amplifying/formative>~~ wooden-language-~~<imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—narratives—of-the-<sup>83</sup>reference-of-thought—categorical-imperatives/axioms/registry-teleology<sup>96</sup>>~~, while failing/not-upholding-<as-of-apriorising/axiomatising/referencing> the 'complementing grander social-<sup>103</sup>universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—~~imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality~~ construed as of intemporal-preservation-entropy-or-contiguity—or-ontological-preservation' which together with the 'mechanical-knowledge' make up the 'organic-knowledge', and so rather as of temporal extricatory preconverging-dementating/structuring/paradigming. This further involves shades-of-temporality<sup>98</sup> as postlogism<sup>77</sup>-slantedness/<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. inducing defect-of-

<sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-  
 profound-supererogation<sup>96</sup> as well as postlogism<sup>77</sup> inducing defect of <sup>83</sup>reference-of-thought or  
<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>>. postlogism<sup>77</sup> as such involves deliberate and wrong pretence of  
 rational projection of thought (as of teleologically-degraded synopsis-depth) whereas  
 ‘implicated\_attendant\_ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context> reveals that  
 such thought derives from ‘denaturing<sup>16</sup> axiomatic relation’ as the  
 ‘<amplituding/formativ><sup>8</sup> wooden-language-(imbued—temporal—mere-  
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—  
 narratives—of-the-<sup>8</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-  
 teleology<sup>99</sup>) of mechanical-knowledge’ as deterministic for temporal/shortness-of-register-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> purpose in disdain of the intemporal/longness-of-register-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> essence of knowledge as of its organic essence. The  
 conjugation of other shades-of-temporality<sup>98</sup> to postlogism<sup>77</sup> induces their respective conjugated-  
 postlogism<sup>77</sup> leading by dynamic-cumulative-aftereffect to a broader social derived-  
<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> construed as social-postlogism<sup>77</sup> that fundamentally is denaturing<sup>16</sup>  
 of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> at the given uninstitutionalised-threshold<sup>102</sup> as threshold-  
 of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-

psychologism>, in want for prospective institutionalisation. The underlying insight being that human formulation of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is necessarily incomplete because of its limited-mentation-capacity—as subjecting—‘~~duced-unlimitedness/existence-sublimating-nasence~~’ to limitedness/human-subpotency and thus comes with an inherent sense/projection of ontological-appropriateness, and as of human developing ontological-completeness-of-<sup>83</sup>reference-of-thought, as the driving element in upholding ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup>/ontological-veridicality. This notion as reflected by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality (as it enables the further expansion of the registry-worldview’s/dimension’s—<sup>83</sup>reference-of-thought-for-social-functioning-and-accordance intemporal-thresholds and so as of ontological-emancipation-beyond-just-virtue) should be the critical and decisive constructive/institutionalising/nascent—sublimating-decisionality element for attaining notional~<sup>18</sup>deprocrpticism wherein the ‘social-<sup>103</sup>universally-transparent-and-implicitly-formulated direct-constraining-construct’ as mechanical-knowledge is construed as overlapping with the ‘complementing grander social-<sup>103</sup>universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ construed as of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’ as organic-knowledge. The reality of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality driven ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> points to the fact that the traditional construal of knowledge often tacitly as of intemporal/longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is incomplete and rather speaks of ‘vague intellectual intemporal-romanticism’

and doesn't fit with the reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness—<as to eventualising—inkling drive or seeding misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor as upheld by the mediocrity principle underlying a rational-realism perspective, and explains why articulating knowledge merely as ‘mechanical-knowledge’ is bound to lead to its distortion/perversion/misconstrual by the mere fact of human temporal/~~shortness of register of~~<sup>56</sup> meaningfulness and teleology<sup>99</sup> mental-disposition adhering rather to <amplituding/formative> wooden-language—(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>30</sup>—narratives—of-the-<sup>83</sup> reference-of-thought—<sup>8</sup> categorical-imperatives/axioms/registry-teleology<sup>99</sup>) implied by the mechanical-knowledge explaining the successive need for ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality to overcome such distortion/perversion/misconstrual; as in fact despite such a vague idealism as intemporal-romanticism, implicitly where highly pressing we tend to be obliged to recognised this temporal-to-intemporal reality as implied in the way we go about developing many a social formal construct. Thus notional~<sup>18</sup>deprocrypticism knowledge as overlapping the mechanical with the organic, as of the intemporal/~~longness of register of~~<sup>56</sup> meaningfulness and teleology<sup>99</sup> mental-disposition driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality behind the mechanical-knowledge, is a further validation of the idea of notionalisation/notional-conception/amplituding of knowledge which emphasises in principle and beforehand/as-of-a-priori a deliberative consideration of this temporal-to-intemporal human disposition in relating to mechanical-knowledge as of prospective possibilities for a better

preempting of temporality<sup>98</sup>/shortness and skewing towards the intemporal/longness-of-register-  
of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>, and so as of organic-knowledge overlapping. Further, the  
reality of a human-subpotency-aporias/undecidability/dilemma/ought-  
indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-  
formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-  
intemporal-dispositions-<so-construed-as-from-perspective-ontological-  
normalcy/postconvergence>’-existentialism-form-factor means that human meaningfulness at  
all times is more of a ‘solipsistic transversality-<for-sublimating-existential-  
eventuating/denouement, from-‘thinking-at-first/pure-predisposition-preemptive-of-  
prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-  
and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> of human meaningfulness  
as of temporal-to-intemporal mental-dispositions transversality-<for-sublimating-existential-  
eventuating/denouement, from-‘thinking-at-first/pure-predisposition-preemptive-of-  
prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-  
and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> and ‘not a ‘solipsistic  
commonness of meaningfulness that wrongly implies no notional~firstnaturedness-  
formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-  
intemporal-dispositions-<so-construed-as-from-perspective-ontological-  
normalcy/postconvergence> mental-dispositions’, as any commonness is a ‘commonness  
implied with respect to secondnaturing institutionalisation as of social-functioning-and-  
accordance—as-of-social-stake-contention-or-confliction thresholds’, with the implication that  
there is no point acting and relating with knowledge as if it is about a solipsistic transformation  
into intemporal<sup>52</sup>/longness but rather relating to it as a secondnaturing exercise of skewing  
(‘intemporal<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>’, for relative  
intrinsic-reality/ontological-veridicality transcendental-

enabling/sublimating/~~supererogatory~~~de-mentativity or deferential-formalisation-transference) with respect to the institutionalisation/intemporalisation process as virtue (a notion equally implied by many a prophesying metaphysico-theological construct as the intemporality<sup>52</sup>/longness and transcendental projections as of their limited-mentation-capacity— as subjecting ‘~~educed unlimitedness/existence sublimating nascence~~’ to limitedness/human subpotency in their own times in resolving the issues of human temporality<sup>98</sup>/shortness in their times). In which case while such intemporality<sup>52</sup>/longness cannot be construed as of a social commonness of <sup>83</sup>reference-of-thought, it’s occurrence if it does occur can only be construed in transversality-~~<for-sublimating-existential-eventuating/denouement, from ‘thinking at first/pure predisposition preemptive of prospective disontologising/subontologising’ as-of prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’>~~<sup>101</sup> (more like the abstract notion of faith, by definition and as implied in many a creed, however metaphysical though, can only be solipsistic to an individual and not amenable to a commonness of social contemplation) as of abstract intersolipsism. The Nietzschean metaphor ‘God is dead’, as of human emancipation, is one whose validity can only be countenance where it implies the capacity of human pretence of intellectual-and-moral sublimation, and not the notion of intellectual-and-moral decadence.

\*Thus to sum up, the overall notion of ~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity ’~educed-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity- <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in- {preconverging disentanglement by}-postconverging entailment~~ in relation with other elucidative associated notions can further be clarified as follows in ‘interdimensional/transdimensional/transcendental terms in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process ’ as well as

‘individuation terms of human temporal-to-intemporal mental-dispositions’. With regards to the  
 interdimensional/transdimensional/transcendental ~~relative-unreflexivity/relative-reflexivity—~~  
 ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> level, we can construe of  
~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-~~  
~~contiguity ’~educed-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}—~~  
~~postconverging-entailment~~ as of the ~~<amplituding/formative-~~  
~~epistemicity>totalising~ratiocontiguity/ratiocination-as-referentialism—‘implicated-attendant-~~  
 ontological-contiguity<sup>67</sup>~educed—  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’<sup>40</sup>;-phenomenal-abstractiveness-of-presencing-in-‘protensive-~~  
 consciousness’-enabling-  
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting-for-  
 operant-or-incidenting-predicative-insights-of ‘implicated-attendant-ontological-  
 contiguity<sup>67</sup>~educed—  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’<sup>40</sup>;-<reifying-or-elucidating-of-prospective-relative-ontological-~~  
~~completeness<sup>8</sup>-of-reference-of-thought- devolving-as-of-instantiative-context>~~ potency  
 implied as of ontological-normalcy/postconvergence and reconstrued in the successive  
 prospective ~~relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought~~, wherein the  
 referentialism technique for ~~apriorising/axiomatising/referencing- {of-‘prospectively-~~  
~~implicated-attendant-ontological-contiguity ’~educed-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}—~~

~~postconverging-entailment~~ known as point-referencing delineates/disambiguates the various institutional-cumulation/institutional-recomposure-~~{as-to-<sup>46</sup>historiality/ontological-eventfulness<sup>39</sup>/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~ as of ontological-normalcy/postconvergence revealing their ‘contrastive-synopsising-depths-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ as the varying synopsising-depth of human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> (recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, <sup>103</sup>universalisation–non-positivism/medievalism, positivism–<sup>80</sup>procrypticism, and prospectively notional~<sup>18</sup>deprocrypticism which as ‘notional~<sup>18</sup>deprocrypticism’ is the ‘point of point-referencing for apriorising/axiomatising/referencing-~~{of-‘prospectively-implicated-attendant-ontological-contiguity’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’}~~—conflatedness<sup>13</sup>-in-~~{preconverging-disentailment-by}-postconverging-entailment’~~, by the construal of its ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> <sup>83</sup>reference-of-thought~~ as of ontological-normalcy/postconvergence), with respect to the same intrinsic-reality/ontological-veridicality such that such varying is attributed to human limited-mentation-capacity-deepening—~~as-subjecting-limitedness/human-subpotency-to-‘educated-unlimitedness/existence-sublimating-nascence<sup>233</sup>’~~ as of apriorising/axiomatising/referencing-~~{of-‘prospectively-implicated-attendant-ontological-contiguity’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’}~~—conflatedness<sup>13</sup>-in-~~{preconverging-disentailment-by}-postconverging-entailment~~ (or construed as from apriorising/axiomatising/referencing-~~{of-‘prospectively-implicated-attendant-ontological-contiguity’~educated-~~

~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup>-in-preconverging-  
 entailment/‘<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>’~~ to  
~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-  
 contiguity ’~educated-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-disentailment-by}-  
 postconverging-entailment)~~ inducing both the registry-worldviews/dimensions  
 institutionalisation-facets (‘centered/in-phase’ and ‘postconverging-or-dialectical-thinking<sup>21</sup>-  
 apriorising-psychologism’) and uninstitutionalised-threshold<sup>102</sup>-facets (‘decentered/out-of-  
 phase’ and preconverging-or-dementing<sup>20</sup>-apriorising-psychologism as caricaturing-hollow-  
 staging-and-performance). Supposed a notional~conflatedness<sup>13</sup> or  
~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-  
 contiguity ’~educated-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-disentailment-by}-  
 postconverging-entailment~~ abstraction across all the registry-worldviews/dimensions on the  
 basis of the referentialism technique of point-referencing (‘notional~<sup>18</sup>deprocrypticism-or-as-  
 from-recurrent-utter-uninstitutionalisation-to-deprocrypticism’) is undertaken with respect to  
 establishing <sup>83</sup>reference-of-thought-as-to-preconverging/postconverging-de-  
 mentating/structuring/paradigming—ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. relative to social-stake-contention-or-confliction’, it will  
 fundamentally be perceived sceptically by the respective uninstitutionalised-threshold<sup>102</sup> as it  
 ‘decenters and dements beforehand/as-of-a-priori’ as of their respective prior relative-  
 ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought, so implied by their given social

<sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-entailing-  
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness } as of  
 ‘implicated\_attendant-ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency><sup>740</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup> -of-<sup>83</sup> reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context>; that is, as  
 ‘decentering and preconverging-or-dementing<sup>20</sup>—apriorising-psychologism beforehand/as-of-a-  
 priori’ recurrent-utter-uninstitutionalisation given its non-rules—  
 apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidental-or-random-  
 mental-disposition or as of its failing/not-upholding-<as-of-  
 apriorising/axiomatising/referencing> rulemaking-over-non-rules—  
 apriorising/axiomatising/referencing—psychologism, as ‘decentering and preconverging-or-  
 dementing<sup>20</sup>—apriorising-psychologism beforehand/as-of-a-priori’ base-institutionalisation—  
 ununiversalisation as failing/not-upholding-<as-of-apriorising/axiomatising/referencing>  
<sup>103</sup>universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—  
 psychologism, as ‘decentering and preconverging-or-dementing<sup>20</sup>—apriorising-psychologism  
 beforehand/as-of-a-priori’ <sup>103</sup>universalisation–non-positivism/medievalism as failing/not-  
 upholding-<as-of-apriorising/axiomatising/referencing> positivising/rational-empiricism-  
 based-universalisation-directed-rulemaking-over-non-rules—  
 apriorising/axiomatising/referencing—psychologism, and as ‘decentering and preconverging-or-  
 dementing<sup>20</sup>—apriorising-psychologism beforehand/as-of-a-priori’ positivism—<sup>80</sup>procrypticism  
 as failing/not-upholding-<as-of-apriorising/axiomatising/referencing> preempting—  
 disjointedness-as-of-<sup>83</sup> reference-of-thought,-as-to-<sup>32</sup> <amplituding/formative-  
 epistemicity>growth-or-conflatedness<sup>13</sup>/transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-

mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-  
 over-non-rules—apriorising/axiomatising/referencing—psychologism. Critically and  
 interestingly with the last stage since our positivism—<sup>80</sup>procrypticism registry-  
 worldview/dimension is necessarily in ~~<amplifying/formative—epistemicity>~~totalising~self-  
 referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> as with all ‘present-states’ of  
 registry-worldviews/dimensions as construed from their backend perspectives in reflecting  
 holographically-<conjugatively-and-transfusively> the ~~relative-unreflexivity/relative-~~  
~~reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process~~, it would  
 hardly be inclined to interpret such ~~apriorising/axiomatising/referencing- {of-‘prospectively-~~  
~~implicated-attendant-ontological-contiguity’ ~educated-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-~~  
 postconverging-entailment referentialism technique of point-referencing  
 (notional~<sup>18</sup>deprocrypticism) that ‘decenters and dements it beforehand/as-of-a-priori’ on the  
 basis of such ‘doppler-thinking’ based on attendant-ontologising—capacity driven  
 ‘postconverging-or-dialectical-thinking<sup>21</sup>—psychology or psychology-of-mentation-dynamics or  
 natural~psychological-dynamics’ as of the grander ontological-normalcy/postconvergence  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’ and thus  
 rendering its <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-  
 psychologism> at the positivism—<sup>80</sup>procrypticism uninstitutionalisation, while it ‘pointlessly  
 strives to be centered and postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism by  
 reflex’ by not recognising its uninstitutionalised-threshold<sup>102</sup> or the procrypticism  
 uninstitutionalisation <sup>83</sup>reference-of-thought in disjointedness-as-of-<sup>83</sup>reference-of-thought (as

all ‘present-states’ of registry-worldviews/dimensions do by reflex), and thus rather involved in <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> of meaning as of <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>. But then we know and can appreciate that all the prior registry-worldviews/dimensions were ‘decentered and preconverging-or-dementing<sup>20</sup>–apriorising-psychologism beforehand/as-of-a-priori’ going by ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’. This ‘anti-transcendence as anti-uninstitutionalised-threshold<sup>102</sup> and anti-prospective institutionalisation mental-disposition’ of all ‘present-states’ of all registry-worldviews/dimensions is due to the fact of such ‘present-states’ <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> desymmetrisation alignment overly-overemphasising the registry-worldview/dimension institutionalisation-facet in a corresponding relation with a desymmetrical alignment over underemphasising its uninstitutionalised-threshold<sup>102</sup>-facet, but with such representation becoming critically ontologically untenable at the registry-worldview/dimension uninstitutionalised-threshold<sup>102</sup> where <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> breaks into threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>–<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>–apriorising-psychologism>. With regards to individuation terms of human temporal-to-intemporal mental-dispositions (and in further articulation of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting with respect to registry-worldviews/dimensions ‘present-states’ as of their <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>

in ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-  
syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>), ~~apriorising/axiomatising/referencing-~~  
~~{of-‘prospectively-implicated-attendant-ontological-contiguity’~educated-~~  
~~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-~~{preconverging-disentailment-by}-~~  
~~postconverging-entailment~~ referentialism technique of point-referencing from the intemporal-  
projection/intemporality<sup>52</sup> individuation point of point-referencing for  
~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-~~  
~~contiguity’~educated-~~  
~~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-~~{preconverging-disentailment-by}-~~  
~~postconverging-entailment~~ (given that the intemporal-disposition by longness-of-register-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is ontological as of supratransversality-~~<in-sublimating-~~  
~~existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing~~), in  
disambiguating/delineating the ‘various temporal-to-intemporal synopsis-depth of  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ by social <sup>103</sup>universal-transparency<sup>104</sup>-~~<transparency-of-~~  
~~totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-~~  
~~relative-ontological-completeness<sup>87</sup> }~~ as of ‘~~implicated-attendant-ontological-~~  
~~contiguity<sup>67</sup>’~educated-~~  
~~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-~~  
~~completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context>~~ with respect  
to prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought, and in so doing  
establishing ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold<sup>102</sup>-defect-<as-  
Being-or-ontological-or-existential-defect><sup>85</sup> ~~<amplituding/formative-~~~~~~

epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>9</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>6</sup> projection insight’ with respect to the distractive alignment implications of  
postlogism<sup>77</sup> -slantedness/<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-  
or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-  
endemisation, so-disambiguated as of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving ontological-  
performance<sup>72</sup> -<including-virtue-as-ontology>/morality/ethics/justice/etc. (which are the very  
‘temporal-distractively-aligned synopsis-ing-depth-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’-as-  
shallowness-of-thought-as-subtransversality-<in-desublimating-existential-  
eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing) as of  
aetiologisation/ontological-escalation-<ontological-  
veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>  
(which is the very ‘intemporal synopsis-ing-depth-of-<sup>56</sup>meaningfulness-and-  
teleology<sup>99</sup>/supratransversality-<in-sublimating-existential-eventuating/denouement>~of-  
motif-and-apriorising/axiomatising/referencing as-to-<amplituding/formative-  
epistemicity>totalising~social-context-construed-conflatedness<sup>13</sup>’); such that an insightful  
storied-construct/ontologically-valid-narration as elucidative of aetiologisation/ontological-  
escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-  
encumbered\_transcending> is necessarily one construed at the ‘dynamic-cumulative-aftereffect  
transversality-<for-sublimating-existential-eventuating/denouement, from-‘thinking-at-  
first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-  
prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-  
apriorising/axiomatising/referencing’><sup>101</sup> crossroads of temporal-to-intemporal individuations  
synopsis-ing-depth-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’.]

In other words, suprastructuralism (as of its referential and ontological-normalcy/postconvergence emanance perspective and as a doppler-thinking exercise) ushers in a whole new comprehensive registry-worldview across the entire social construction-of-meaning called deprocrypticism, much like positivism did over non-positivism/medievalism or <sup>103</sup>universalisation over ununiversalisation or base-institutionalisation over tter-uninstitutionalisation. Central to such a ‘<sup>103</sup>universal notion of deprocrypticism’ is the idea of an utter-recomposuring-ontologising by upholding ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, involving postdication with postdicatory techniques and postdicatory mindset/<sup>83</sup>reference-of-thought in reflection of the suprastructural and ontological-normalcy/postconvergence nature of intrinsic-reality (more like the positivistic registry-worldview is all about existential-<disontologising/re-ontologising—aporeticism> positivistic conceptualisations, positivistic techniques and basic positivistic mindset/<sup>83</sup>reference-of-thought superseding existential-<disontologising/re-ontologising—aporeticism> alchemic conceptualisations, alchemic techniques and a basic alchemic mindset/<sup>83</sup>reference-of-thought that defined the non-positivism/medievalism registry-worldview/dimension); involving ensuring intemporal-disposition organic-comprehension-thinking that upholds-and-is-the <sup>83</sup>reference-of-thought for relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>/ontological-veridicality, over threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>70</sup>—apriorising-psychologism> by temporal-dispositions meaningfulness hotchpotching disjointing/disparateness/disentailing’ as perverted-and-derived-perverted-<sup>83</sup>reference-of-thought and induces notional-discontiguity/epistemic-discontiguity<sup>63</sup>-<between—prior-shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>70</sup>—qualia-schema\_and\_prospective-profound-

supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>97</sup>-qualia-  
 schema> as of  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting. In-the-  
 bigger-picture of human institutional transcendence-and-  
 sublimity/sublimation/supererogatory~de-mentativity, this is very much in line with the  
 transcending/superseding of human uninstitutionalised-threshold<sup>102</sup> ‘with increasing cumulation  
 of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-  
 teleology<sup>99</sup> capacity’ that defined the successive institutional-cumulation/institutional-  
 recomposure-<as-to- historicity/ontological-eventfulness /ontological-aesthetic-tracing-  
 <perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-  
 determinism’>> specificities as: existential-<disontologising/re-ontologising—aporeticism>  
 base-institutionalising with base-institutionalising techniques and base-institutionalising  
 mindset/<sup>83</sup>reference-of-thought (Base-institutionalisation); existential-<disontologising/re-  
 ontologising—aporeticism> <sup>103</sup>universalising with <sup>103</sup>universalising techniques and  
<sup>103</sup>universalising mindset/<sup>83</sup>reference-of-thought (<sup>103</sup>universalisation); existential-  
 <disontologising/re-ontologising—aporeticism> positivising/rational-empiricism with  
 positivising techniques and positivising mindset/<sup>83</sup>reference-of-thought (Positivism); and  
 prospectively ‘existential ontologising’, and so beyond its conventioning <sup>51</sup>incrementalism-in-  
 relative-ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation  
 disjointedness-as-of-<sup>83</sup>reference-of-thought as of temporal-accommodation of positivistic  
 meaningfulness, as ‘existentially-<disontologising/re-ontologising—aporeticism> utter  
 postdicatory ontological-normalcy/prospective-transcendence-in-perpetually-upholding-  
 intemporal-preservation-entropy-or-contiguity—or-ontological-preservation’, with postdicatory  
 methods and techniques and an overall postdicatory mindset/<sup>83</sup>reference-of-thought  
 (deprocrpticism). existential-<disontologising/re-ontologising—aporeticism> ontologising is

effectively the human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> aspiration towards a fulsome grasp of intrinsic-reality/full-ontological-veridicality as fulfilling ontological-normalcy; all along the institutional-cumulation/institutional-recomposure-~~(as-to-<sup>46</sup>historiality/ontological-eventfulness<sup>31</sup>/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)~~ levels but for incomplete human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> capacity the preceding institutionalisation levels are more like successive compromises towards notional~<sup>18</sup>deprocrypticism as ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation). A critical distinction between notional~<sup>18</sup>deprocrypticism institutionalisation and positivistic institutionalisation has to do with the former uncompromising relation with respect to prospectively upholding notional-contiguity/epistemic-contiguity<sup>62</sup>-~~<profound-supererogation<sup>66</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>3</sup>-qualia-schema>~~ thus overcoming the temporal-emananances-registries hotchpotching (~~<amplituding/formative>~~<sup>4</sup> wooden-language-~~(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>)~~ or banality-of-thought dynamism, and specifically in the extended-informality-~~(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>)~~ even though it is very much present in the formal sphere as well) and the <sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation and notional~disjointedness-as-of-<sup>88</sup>reference-of-thought inherent in the positivistic mindset, thus the latter tends relatively to be weakly ontologically-contiguous with all the existential-~~<disontologising/re-ontologising—~~

aporeticism> implications thereof, whether with regards to virtue construal or subject-matters issues. Further as with all transcendence-and-sublimity/sublimation/supererogatory~de-mentativity, the transcendence-and-sublimity/sublimation/supererogatory~de-mentativity going from procrypticism, or the preconverging-or-dementing<sup>20</sup>~apriorising-psychologism (74perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
shallow-supererogation<sup>96</sup>> as to preconverging-or-dementing<sup>20</sup>~apriorising-psychologism) of positivistic <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, to notional~<sup>18</sup>deprocrypticism will involve a psychoanalytically preconverging-or-dementing<sup>20</sup>~apriorising-psychologism deconstruction/ontological-reconstituting~as-to-conflatedness<sup>13</sup> of our present positivistic placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> wherein this is presently postconverging-or-dialectical-thinking<sup>21</sup>~apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> to a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> wherein the notional~<sup>18</sup>deprocrypticism mindset/<sup>83</sup>reference-of-thought reflects/perspectivates the positivistic placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> at its uninstitutionalised-threshold<sup>02</sup> in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or preconverging-or-dementing<sup>20</sup>~apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>. So the notional~<sup>18</sup>deprocrypticism institutionalisation (as a renewed existentialism/full-depth-of-existential-implications <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> or memetic-refinement) ontologising involves an ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting~as-to-conflatedness<sup>13</sup> as dialectical transformation, as-prospective <sup>83</sup>reference-of-thought, of intradimensional-meaningfulness psychoanalytically

as-preconverging-or-dementing<sup>20</sup>—apriorising-psychologism of our present positivistic  
 mindset/<sup>83</sup>reference-of-thought at its uninstitutionalised-threshold<sup>102</sup>. Even though as with all  
 transcended registry-worldviews/dimensions such an implied veridical placeholder-  
 setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> will  
 probably sound unintelligible/existentially-suprastructural due to our positivistic illusion-of-the-  
 present/epistemic-totalising<sup>33</sup>~self-referencing-syncretising/present-consciousness/mirage; as  
 the <sup>83</sup>reference-of-thought, in articulating ontological-normalcy/postconvergence and the  
 suprastructural nature of intrinsic-reality/ontological-veridicality, moves away from a  
 positivistic registry-worldview registrying/dueness to a notional~<sup>18</sup>deprocrpticism registry-  
 worldview registrying/dueness with the corresponding <sup>15</sup>de-mentation-  
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-  
 attributive-dialectics> stranding the prospective/superseding/transcending registry-  
 worldview/dimension transdimensional-meaningfulness—  
 apriorising/axiomatising/referencing/intelligibilitysetupup/measuringinstrumenting as  
 organic-comprehension-thinking and the prior/superseded/transcended registry-  
 worldview/dimension intradimensional-meaningfulness as threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>—<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-  
 psychologism> (just as <cumulating/recomposuring~attendant—ontological-contiguity >-  
 successive registry-worldviews/dimensions <sup>83</sup>reference-of-thought, in a conceptual grasp of  
 ontological-normalcy/postconvergence and the suprastructural nature of intrinsic-  
 reality/ontological-veridicality, had priorly moved from an utter-institutionalisation  
 registrying/dueness/existentialism to a base-institutionalisation  
 registrying/dueness/existentialism, to a <sup>103</sup>universalisation registrying/dueness/existentialism  
 and then presently a positivistic registrying/dueness/existentialism, with corresponding <sup>15</sup>de-

mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-  
 or-attributive-dialectics)~~ stranding prospective/superseding/transcending registry-  
 worldviews/dimensions meaningfulness as organic-comprehension-thinking and the  
 prior/superseded/transcended registry-worldviews/dimensions meaningfulness as threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> ~~-<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-  
 psychologism>~~; as-and-when-it-is-established that a registry-worldview’s/dimension’s  
 institutionalisation is no longer intemporal-preservational, when it is ‘<sup>74</sup>perversion-of-  
<sup>83</sup>reference-of-thought-~~<as-preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>~~ its <sup>83</sup>reference-of-  
 thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-  
 entropy-or-contiguity—or—ontological-preservation at its uninstitutionalised-threshold<sup>102</sup>). It  
 should be noted that human uninstitutionalised-threshold<sup>102</sup> refers to the point where a specific  
 institutionalisation is failing/not-upholding-~~<as-of-apriorising/axiomatising/referencing>~~  
 intemporal-preservation-entropy-or-contiguity—or—ontological-preservation by a formulaic  
 adherence (lip-servicing) to <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-  
 teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation  
 hence attaining its uninstitutionalised-threshold<sup>102</sup> wherein the ontological-veridicality of the  
 mental-devising-representation is ‘in threshold-of–nonconviction/madeupness/bottomlining-in-  
 shallow-supererogation<sup>96</sup> ~~-<as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>20</sup>—apriorising-psychologism>~~ and not organic-  
 comprehension-thinking’, and we can envision retrospectively the points of <sup>15</sup>de-mentation-  
~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-  
 attributive-dialectics)~~ of preceding registry-worldviews/dimensions from our vantage point of  
 being at the backend of the institutional-cumulation/institutional-recomposure-~~<as-to-~~

<sup>4</sup>historiality/ontological-eventfulness <sup>8</sup>/ontological-aesthetic-tracing-<perspective-  
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}  
process like an insight in the recurrent-utter-institutionalised ‘so-called savage’  
mindset/<sup>83</sup>reference-of-thought or the medieval mindset, for instance. Likewise such a threshold-  
of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <sup>96</sup>-<as-to-‘attendant-  
intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
psychologism> registry-worldview projection though of a different nature of the positivistic  
registry-worldview/dimension can be made prospectively from a notional~<sup>18</sup>deprocrypticism  
insight that overrides our illusion-of-the-present/epistemic-totalising<sup>33</sup>~self-referencing-  
syncretising/present-consciousness/mirage given its more suprastructural and ontological-  
normalcy/postconvergence vantage perspective in relation to intrinsic-reality/ontological-  
veridicality/ontological-referencing. The general underlying principle for  
notional~<sup>18</sup>deprocrypticism methods and techniques is that of being utterly ontologising, beyond  
positivistic meaningfulness conventioning and temporal-accommodation as ‘ontologically-  
reconstituting/deconstruction’ for undermining notional-discontiguity/epistemic-  
discontiguity <sup>63</sup>-<between—prior-shallow-supererogation <sup>96</sup>-of-mentally-  
aestheticised~preconverging/dementing<sup>20</sup>-qualia-schema\_and\_prospective-profound-  
supererogation <sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-  
schema> arising from temporal-dispositions <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-  
preconvergingly-apriorising/axiomatising/referencing-in-  
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation <sup>96</sup>> as to preconverging-  
or-dementing<sup>20</sup>-apriorising-psychologism, and as it upholds veridical ontological-  
veridicality/relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> as the veridical  
<sup>83</sup>reference-of-thought; which is what is actually up for contention and is effective contention  
(organic-comprehension-thinking) over what is being ‘epistemically-decadent in notional-

discontinuity/epistemic-discontinuity<sup>63</sup> -<between—prior-shallow-supererogation<sup>96</sup> -of-  
 mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema\_and\_prospective-profound-  
 supererogation<sup>96</sup> -of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-  
 schema>', and is actually preconverging-or-dementing<sup>20</sup>—apriorising-psychologism (threshold-  
 of—nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-  
 psychologism>) and not contending. When implied specifically with regards to psychopathy and  
 social psychopathy (just like a superseding positivistic orientation implied with regards to  
 notions-and-accusations-of-sorcery and medieval mindset/<sup>83</sup>reference-of-thought to sorcery),  
 notional~<sup>18</sup>deprocrypticism as an intemporal transcendental construct implies prospective  
 notional-contiguity/epistemic-contiguity<sup>62</sup> -<profound-supererogation<sup>96</sup> -of-mentally-  
 aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-schema>  
 deconstruction/ontological-reconstituting—as-to-conflatedness<sup>13</sup> construct of temporal-  
 dispositions notional-discontinuity/epistemic-discontinuity<sup>63</sup> -<between—prior-shallow-  
 supererogation<sup>96</sup> -of-mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-  
 schema\_and\_prospective-profound-supererogation<sup>96</sup> -of-mentally-  
 aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-schema> as the backdrop/grounding  
 of the veridical <sup>83</sup>reference-of-thought; as what is actually up for contention and is effective  
 contention (organic-comprehension-thinking) over what is ‘epistemically-decadent in notional-  
 discontinuity/epistemic-discontinuity<sup>63</sup> -<between—prior-shallow-supererogation<sup>96</sup> -of-  
 mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema\_and\_prospective-profound-  
 supererogation<sup>96</sup> -of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-  
 schema>', as the latter is actually in threshold-of—nonconviction/madeupness/bottomlining-in-  
 shallow-supererogation<sup>96</sup> -<as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>20</sup>—apriorising-psychologism> and is not contending

as organic-comprehension-thinking. Noting as well that with regards to human mentation capacity, the successive institutional-cumulation/institutional-recomposure-~~(as-to-~~ ~~historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-~~ ~~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~ elicit successive circumspections (as recomposured-consciousness-awareness-teleology<sup>99</sup>) in human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> capacity that are enablers of the associated institutional-cumulation/institutional-recomposure-~~(as-to-~~ ~~historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-~~ ~~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~: for base-institutionalisation the circumspection is one of contrastive uninstitutionalised-threshold<sup>102</sup> –institutionalisation analytical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> capacity for upholding institutionalisation; with <sup>103</sup>universalisation the circumspection involves contrastive ununiversalisation–and–<sup>103</sup>universalisation analytical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> capacity for upholding <sup>103</sup>universalisation; with positivism the circumspection involves contrastive non-positivism/medieval/alchemic–and–positivism/rational-empiricism analytic placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> capacity for upholding positivism/rational-empiricism; and prospectively, for notional~<sup>18</sup>deprocrypticism the circumspection will involve contrastive notional~firstnatureddness-formativeness–~~(as-to-eventualising~inkling-drive-or-seeding-misprising>—~~temporal-to-intemporal-dispositions–~~<so-construed-as-from-perspective-~~ontological-normalcy/postconvergence> analytic placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> capacity for upholding the intemporal-disposition as ontology. Critically, human analytical mentation capacity mainly disambiguates what-is-in-effect organic-comprehension-

thinking and threshold-of-nonconviction/madeupness/bottomlining-in-shallow-  
 supererogation<sup>96</sup> <as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>20</sup>–apriorising-psychologism>, respectively as the  
 mental-devising-representation of postconverging-or-dialectical-thinking<sup>21</sup>–apriorising-  
 psychologism representation and preconverging-or-dementing<sup>20</sup>–apriorising-psychologism  
 representation. Equally, with regards to human mentation capacity, the effect of limited  
 mentation capacity characterising a given registry-worldview/dimension or intradimensional  
 level and its social-construct not only defines its inherent vices-and-impediments<sup>105</sup> but such a  
 social-construct further and critically structures and stifles the natural renewal of human  
 emancipative dispositions. For instance, non-positivism/medievalism stifling inclinations to  
 think outside of medieval mental-dispositiona and likewise with regards to our procrypticism.  
 The bigger point of successive institutionalisations has to do overall with their specific  
 emancipative registry-worldview/dimension framework as fertilising the cross-section of human  
 practical and conceptual incidental issues and endeavours as well as the virtue constructs at the  
 said registry-worldview/dimension. What is interesting with regards to an incidental study like  
 psychopathy and social psychopathy with respect to the grander notional~<sup>18</sup>deprocrypticism  
 institutionalisation level within the treatment of the institutional-cumulation/institutional-  
 recomposure-<as-to-<sup>40</sup>historiality/ontological-eventfulness<sup>35</sup>/ontological-aesthetic-tracing-  
 <perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-  
 determinism’>> meta-conceptual frame is that it provides (besides being critically important to  
 grasp by itself as a parasitising/co-opting phenomenon that can potentially arise in all human  
 locales) the incidental and the-Good/knowledge-reification~gesturing-and-accounting—of-  
 epistemic–phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant\_ontological-contiguity ’~duced–

~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’ }—conflatedness <sup>3</sup>-in-{~~preconverging–disentailment–by~~–  
~~postconverging–entailment~~}/understanding/<amplituding/formative–  
 epistemicity>causality <sup>9</sup>~as-to-projective-totalitative–implications-of-prospective-  
<sup>6</sup>nonpresencing,-for-explicating~~~relative-unreflexivity/relative-reflexivity~~—ontological-  
 contiguity <sup>67</sup> backdrop and background that informs and deepens understanding of the overall  
 meta-conceptual analysis of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
~~apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-~~  
~~shallow-supererogation~~ <sup>96</sup>> issues (issues arising from the tempering or false implying of the  
 apriorising–registry-elements as ~~{epistemic-totalising<sup>33</sup>}~~psychologismic-subliminality-of-  
 individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature,  
 presumptuousness-or-arrogation, assumptions, value-reference and teleology<sup>99</sup> and thus  
 inducing a fundamental flaw with the <sup>83</sup>reference-of-thought in the first place, and further at a  
 second-order level in wrongly implying the existential-<disontologising/re-ontologising—  
~~aporeticism~~> veridicality of logical-dueness (thus making irrelevant the construing of soundness  
 or unsoundness) of <sup>54</sup>logical-processing-or-logical-implication—~~supposedly-apriorising-in-~~  
~~conviction-as-to-profound-supererogation~~ <sup>96</sup>), which in turn further enlighten the incidental  
 analysis of psychopathy and social psychopath. Such dynamic and mutually beneficial insight at  
 the meta-conceptualisation and incidental further extends to other related incidental issues  
 relevant to the meta-conceptualisation. It should be noted that this overall explanatory exercise  
 is ‘not reasoning by analogy’ but rather contiguous (~~relative-unreflexivity/relative-reflexivity—~~  
 ontological-contiguity<sup>67</sup>) as the fundamental notion is institutionalisation/intemporalisation  
 entropy (intemporal-preservation contiguity; by a skewing device (‘intemporality<sup>52-</sup>  
 symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>’, for relative intrinsic-  
 reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-

mentativity)/deferential-formalisation-transference of the averageness of human temporal-dispositions, with corresponding formalisation and internalisation as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, towards the supersedingness of the intemporal-disposition which is inherently ontological and syncs with intrinsic reality in its <amplifying/formative-epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>, and hence its supersedingness as it induces overall social virtue-as-of-ontology). Institutionalisation/intemporalisation entropy (intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) involves: - recurrent-utter-uninstitutionalisation (initial state of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>’ that intemporally calls for the introduction of <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as base-institutionalisation), - base-institutionalisation institutionalisation/intemporalisation (whose <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>’ as ununiversalisation intemporally calls for <sup>103</sup>universalisation), - <sup>103</sup>universalisation institutionalisation/intemporalisation (whose <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>’ as non-positivism/medievalism intemporally calls for positivism), -

positivism institutionalisation/intemporalisation (prospectively, whose <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>’ as procrypticism intemporally calls for deprocrypticism), - and prospectively notional~<sup>18</sup>deprocrypticism institutionalisation/intemporalisation (whose <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation will carry the ‘virtuous and intellectual responsibility/relative-reflexivity’ to recognise that <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> is an endemic human mental defect/perversion disposition retrospectively to prospectively, and that this is a ‘lost cause’ due fundamentally to mediocrity principle of humans having in reality ‘notional~firstnatureddness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’ and not <sup>103</sup>universal intemporal-disposition’, and the construct of deprocryptic categorical-imperatives/axioms should be anticipatory and preemptive of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>’ perpetually at the ‘uninstitutionalised-threshold<sup>102</sup>’. More like the modern notion of medicine doesn’t work on the idea of exceptional people, as this will ultimately lead to a wrong and superstitious disease theory, but accepts that preconverging/postconverging—de-mentatively/structurally/paradigmatically bacteria, cancer, organ failure, etc. cause disease and that the virtue of medicine is about how to understand and preempt the above causations; likewise

deprocrptic virtue operates on a realistic grasp of human subknowledging<sup>94</sup>/mimicking/temporal-to-intemporal-solipsistic-projections at uninstitutionalised-threshold<sup>102</sup> and then strives to skew/deferential-formalisation-transference for the supersedingness of the intemporal-disposition, which is ontological, for intemporal-preservation entropy/contiguity). We can garner such emanant (becoming) ‘psychoanalytic unshackled insight’ of how we transcended from non-positivism/medievalism to a positivistic registry-worldview. A literary insight can also be grasped reading Chinua Achebe’s Things Fall Apart on how a community where a traditional registry-worldview with its sense of purpose had to deal with positivistic transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. Think of the state of the mind of Okonkwo of the Umuofia Clan. Though, in this case the transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is by cultural diffusion rather than by internal philosophical transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. Basically, all transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity involve a ‘psychoanalytic-unshackling of this sort’. Counterintuitively, it should be understood that no transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is rational because you rationalise by operating logic on a sound registry-worldview/axiomatic construct/categorical-imperatives but then the need for transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity due to perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> and the registry-worldview’s/dimension’s relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>90</sup>-apriorising-psychologism>’ is putting the soundness of registry-worldview/axiomatic construct/categorical-imperatives in question (as

<sup>83</sup>reference-of-thought supersedes/precedes <sup>54</sup>logical-processing-or-logical-implication—  
 supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>9</sup>), so you rather have a  
 reinvention as ~~<amplituding/formative-epistemicity>~~-totalising~renewing-realisation/re-  
 perception/re-thought of a new and better registry-worldview/axiomatic-construct/categorical-  
 imperatives by the psychoanalytic-unshackling coming from its better  
 grasp/~~<amplituding/formative-epistemicity>~~causality<sup>9</sup> ~~~as-to-projective-totalitative—~~  
 implications-of-prospective-<sup>6</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-  
 reflexivity—ontological-contiguity<sup>7</sup> of the world/intrinsic reality. Basically, we can say that  
 human-emanant/becoming-transcendence is the first level of human invention (incremental  
 inventions of relatively sounder minds; with the would-be ‘intellectual-analysts’ undergoing  
 their own philosophical/first-level transcendence-and-  
 sublimity/sublimation/~~supererogatory—de-mentativity~~ to liberate themselves before  
 secondnaturing/institutionalising for the new possibilities for the species; noting that, this  
 doesn’t mean that the Descartes, Comtes, Galileos, Newtons, Darwins... of the world,  
 miraculously came up with positivism to supersede/precede/override/utter medievalism, as they  
 were of medieval stock but by philosophical transcendence-and-  
 sublimity/sublimation/~~supererogatory—de-mentativity~~ could project beyond the limits of non-  
 positivism/medievalism even were they were still imbued with remnants of the old like alchemic  
 beliefs. Hence it is the transcendental process that is actually critical)! Now what positive can  
 come from psychopathy? From the intemporal perspective NONE. Besides specific social  
 consequences of psychopathy as the context of ‘socially-perceived-value as of social-stake-  
 contention-or-confliction’ moves from family, neighbourhood, school, company, administration,  
 business, criminality, etc. depending on the development of the specific psychopath; by-and-  
 large, ontologically and as reflected by the organic-comprehension-thinking  
 (organicalism/‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’—as-conflatedness<sup>13</sup>-or-

ontological-reprojecting/~~longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>~~), the psychopath's and other postlogic articulations have a nefarious effect, on social <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> particularly in 'spheres of extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>)' of society in general and social institutions, as the postlogic <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> induces threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism> with many an interlocutor, and which by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect, and temporal-enculturation/temporal-endemisation effect, undermines the sophistication/intricacy of thought involved with organic-comprehension-thinking (organicalism/'intemporal-prioritisation-of-<sup>83</sup>reference-of-thought'-as-conflatedness<sup>13</sup>-or-ontological-reprojecting/~~longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>~~), and often leads to a social dynamism of plainness and mediocrity which is subpar and corrupting to social and institutions teleological potential. In-conviction-as-to-profound-supererogation<sup>96</sup> (prelogically), threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism> is vis a vis organic-comprehension-thinking (organicalism/'intemporal-prioritisation-of-<sup>83</sup>reference-of-thought'-as-conflatedness<sup>13</sup>-or-ontological-reprojecting/~~longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>~~), a 'defect of contiguity (relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>)' in terms-as-of-axiomatic-construct of an intemporal point-of-reference of

meaningfulness; with threshold-of-nonconviction/madeupness/bottomlining-in-shallow-  
 supererogation<sup>96</sup> <as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>70</sup>-apriorising-psychologism> involving  
 miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-  
 association-or-temporal-or-alibi conventioning-rationalising of the organic-comprehension-  
 thinking (organicalism/‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’-as-  
 conflatedness<sup>13</sup>-or-ontological-reprojecting/longness-of-register-of-<sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup>) point-of-referencing of intemporal/ontological-veridicality. Basically, organic-  
 comprehension-thinking (organicalism/‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’-  
 as-conflatedness<sup>13</sup>-or-ontological-reprojecting/longness-of-register-of-<sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup>) carries the idea of a ‘higher teleology<sup>99</sup>’ complex of being more profound with  
 respect to threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> |  
 <as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>70</sup>-apriorising-psychologism>’ with respect to  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> ontological-veracity in terms-as-of-axiomatic-construct of  
 registry-teleology<sup>99</sup> †epistemic-totalising<sup>33</sup>‡psychologismic-subliminality-of-individuation—  
 effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature,  
 presumptuousness-or-arrogation, assumptions, value-reference and teleology<sup>99</sup>. However, with  
 psychopathy and postlogism<sup>77</sup> in hollow-constituting-<as-disjointed-misappropriation-of-  
 meaningfulness-and-failing-intemporal-preservation> as <sup>11</sup>compulsing-  
 nonconviction/madeupness/bottomlining-⟨‘decontextualising/de-existentialising~of-  
 attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-  
 the-‘attendant-intradimensional–ontologising’–imbued-  
 <contextualising/existentialising~attendant–ontological-contiguity >;-in-shallow-  
 supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-

veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness> }  
 as reflecting the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-  
 supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>10</sup>—apriorising-psychologism> of the registry-  
 worldview’s/dimension’s-uninstitutionalised-threshold<sup>102</sup>—defect-<as-Being-or-ontological-or-  
 existential—defect><sup>85</sup>, as meaningfulness is now not about a ‘defect of failing/not-upholding-<as-  
 of-apriorising/axiomatising/referencing> contiguity’ intemporality<sup>52</sup>/ontological-veridicality as  
 of specific existential-instantiation ontological-performance<sup>72</sup>-<including-virtue-as-  
 ontology>/morality/ethics/justice/etc. but rather <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-  
 preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> of <sup>56</sup>meaningfulness-  
 and-teleology<sup>99</sup>. And this, in its fulsome articulation taken beyond individual and social contexts  
 to the comprehensive registry-worldview/dimension speaks of an underlying ‘<sup>74</sup>perversion-of-  
<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> registry-  
 worldview/dimension defect of <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>: wherein recurrent-utter-uninstitutionalisation, as of its  
 inherently-non-rules—apriorising/axiomatising/referencing—psychologism,-state-in-relation-  
 to—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> requires prospective base-institutionalisation—  
 ununiversalisation which as of its inherently-rulemaking-over-non-rules—  
 apriorising/axiomatising/referencing—psychologism,-state-in-relation-to—<sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup> requires <sup>103</sup>universalisation—non-positivism/medievalism which as of its inherently-  
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—  
 psychologism,-state-in-relation-to—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> requires positivism—  
<sup>80</sup>procrypticism as of its inherently-positivising/rational-empiricism-based-universalisation-

directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-  
state-in-relation-to<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, and prospectively positivism—  
<sup>80</sup>procrypticism which as of its inherent disjointedness-as-of-<sup>83</sup>reference-of-thought requires  
deprocrypticism. And this memetic-reordering/psychoanalytic-unshackling process, is  
fundamentally about the ‘precedingness/supersedingness/ascendency/postconvergence of the  
entropy to preserve intemporality<sup>52</sup>’ known as intemporal-preservation-entropy-or-contiguity—  
or—ontological-preservation, with the idea that <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-  
imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity—  
or—ontological-preservation are as pertinent only as these preserve intemporality<sup>52</sup>, and are  
collapsed/overridden by new <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-  
teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation,  
when shown not to be preserving intemporality<sup>52</sup>, as when of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-  
thought-<as-preconvergently-apriorising/axiomatising/referencing-in-  
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>> as to preconverging-  
or-dementing<sup>20</sup>—apriorising-psychologism with regards to the preceding <sup>83</sup>reference-of-thought—  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-  
contiguity—or—ontological-preservation. Further a registry-worldview/dimension that so  
misanalyses is not ‘shaped’ to review but rather syncretises/is-circular in its failing/not-  
upholding-<as-of-apriorising/axiomatising/referencing> <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-  
imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity—  
or—ontological-preservation rather than implying prospective ones for intemporal-preservation-  
entropy-or-contiguity—or—ontological-preservation; such that ontologically-speaking the  
phenomenon is in a circularity/recurrence/repetition/repeatability<sup>10</sup> as of <sup>83</sup>reference-of-thought  
denaturing<sup>16</sup> and relative-ontological-incompleteness<sup>88</sup>, and endemised/enculturated (with a  
temporal rationalising reasoning that actually validates the veridicality of a human

notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-  
 misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-  
 ontological-normalcy/postconvergence> as to shallow-supererogation<sup>96</sup>—to—profound-  
 supererogation<sup>96</sup> that should not be confused with a secondnatured/institutionalised disposition  
 in relation to virtue). This effectively forms the recomposed backdrop for prospective  
 transcendental construct of deprocrypticism, as the ‘ontologising organic-comprehension-  
 thinking (organicalism/‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’-as-  
 conflatedness<sup>13</sup>-or-ontological-reprojecting/longness-of-register-of-<sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup>) that reflects/perspectivates the protracted threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism>’. But then, a psychopath can be so irrational that in temporal terms it might do a  
 lot of ‘good’ to a specific individual or group of individuals (for instance, steal and distribute or  
 even some other things but coming initially from a vice; as may be enabled by the psychopath’s  
 faulty-mentation-procedure-deception-or-urge<sup>43</sup> to attain an outcome). This dynamic element  
 can make psychopathy and social psychopathy difficult to deal with as a social phenomenon, as  
 the questions are not only how culpable is the psychopath but extend to who is temporally getting  
 what from the psychopathic situation, what accounts and narratives should be believed, etc., thus  
 requiring an utter and intemporally uncompromising ontological conceptualisation to construct  
 an <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-  
 of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup> science. That said, beyond just about such a present worldly take to  
 societal issues, there is a bigger question of the <sup>103</sup>universal implications on human civilisation  
 of postlogism<sup>77</sup> in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-  
 failing-intemporal-preservation> and <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-

preconvergently-apriorising/axiomatising/referencing-in-  
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> phenomena as  
reflected above regarding the contiguous process of intemporal-preservation-entropy-or-  
contiguity—or—ontological-preservation behind human civilisation. It is equally important to note  
that as much as the psychopath seem to have a weird mentality (slantedness), the incidence and  
initiation of psychopathy, equally has to do both with the nature of the psychopathic/postlogism<sup>77</sup>  
mind contrasted to the nature of the ‘normal supplanting—conviction-as-to-profound-  
supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—  
apriorising-psychologism or prelogic mind’, which are antipodal as the normal mind is by reflex  
prelogic supplanting—conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-  
intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism as to  
‘implicated\_attendant—ontological-contiguity<sup>67</sup>’~educated—  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
<imbued—notional~cogency>’<sup>40</sup> and by reflex will tend to see prelogic supplanting—conviction-  
as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-  
thinking<sup>21</sup>—apriorising-psychologism narratives while the psychopath is of postlogic  
<sup>11</sup>compulsing—nonconviction/madeupness/bottomlining-(<decontextualising/de-  
existentialising~of-attendant-intradimensional—apriorising/axiomatising/referencing>-induced-  
disontologising’-of-the-‘attendant-intradimensional—ontologising’-imbued-  
<contextualising/existentialising~attendant—ontological-contiguity >;-in-shallow-  
supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness>)  
(meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) and does has an  
covert vista (when the interlocutor is not forewarned/experienced about its nature) in wrongfully  
inducing a sense of supplanting—conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-

intradimensional' -postconverging/dialectical-thinking<sup>21</sup> -apriorising-psychologism in the  
 normal mind by <sup>11</sup>compulsing-nonconviction/madeupness/bottomlining-  
 <'<decontextualising/de-existentialising~of-attendant-intradimensional-  
 apriorising/axiomatising/referencing>-induced-disontologising' -of-the- 'attendant-  
 intradimensional-ontologising' -imbued-<contextualising/existentialising~attendant-  
 ontological-contiguity >;-in-shallow-supererogation<sup>96</sup> -<as-to-disontologising-perverted-  
 outcome-sought-precedes-existentially-veridical-'attendant-intradimensional-  
 apriorising/axiomatising/referencing'-logical-dueness> projective narrating (an insight that is  
 easily picked up seeing the childhood psychopathy growing into an adolescent and an adult, as  
 its more covert mental structure at adulthood can be retraced and associated to the awkwardness  
 of expression at early life in understanding what the adult psychopath is up to), hence the reason  
 a mind in search of supplanting-conviction-as-to-profound-supererogation<sup>96</sup> -of-'attendant-  
 intradimensional' -postconverging/dialectical-thinking<sup>21</sup> -apriorising-psychologism or  
 prelogism<sup>78</sup> (normal prelogism<sup>78</sup> -as-of-conviction,-in-profound-supererogation<sup>96</sup> -<existentially-  
 veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness-  
 precedes-disontologising-logical-outcome-arrived-at> mind) will speak of a pathological liar, by  
 liar wrongly granting the psychopath a supplanting-conviction-as-to-profound-  
 supererogation<sup>96</sup> -of-'attendant-intradimensional' -postconverging/dialectical-thinking<sup>21</sup> -  
 apriorising-psychologism, be it a 'poor or bad supplanting-conviction-as-to-profound-  
 supererogation<sup>96</sup> -of-'attendant-intradimensional' -postconverging/dialectical-thinking<sup>21</sup> -  
 apriorising-psychologism', in-the-very-first-place, hence aligning integratively to the  
 psychopath instead of aligning in transversality-<for-sublimating-existential-  
 eventuating/denouement,-from-'thinking-at-first/pure-predisposition-preemptive-of-  
 prospective-disontologising/subontologising'-as-of-prospectively-disambiguated-affirmed-  
 and-unaffirmed-'motif-and-apriorising/axiomatising/referencing'><sup>101</sup>. It is rather a flaw in the

prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical-  
 ‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-  
 disontologising-logical-outcome-arrived-at> mind’s perception (prelogism<sup>78</sup> or supplanting-  
 conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-  
 postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism while the psychopath’s mental-  
 disposition is formulaic slanting<sup>11</sup>compulsing–nonconviction/madeupness/bottomlining-  
 {<decontextualising/de-existentialising~of-attendant-intradimensional-  
 apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-  
 intradimensional–ontologising’-imbued-<contextualising/existentialising~attendant-  
 ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-<as-to-disontologising-perverted-  
 outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional-  
 apriorising/axiomatising/referencing’-logical-dueness>} or postlogism<sup>77</sup> in preconverging-or-  
 dementing<sup>20</sup>—apriorising-psychologism)! Straying into a basic elucidative  
 anthropopsychology/the-anthropological-continuity (a novel †epistemic-  
 totalising<sup>33</sup>)hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
 †decompulsing}delinearity~for-cogency approach to psychology); extrinsic-attribution is a fairly  
 common social mental-disposition, at ‘uninstitutionalised-threshold<sup>102</sup>’ as we are not inherently  
 intemporal (the-Good as longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) in our  
 solipsistic projection but have the potential of temporal (shortness-of-register-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) solipsistic/emanant projections of postlogism<sup>77</sup>-  
 slantedness/<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-  
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,  
 so-disambiguated as of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>. The mechanism of institutionalisation/intemporalisation and  
 formalisation ensures that because of the positive-opportunism—of-social-functioning-and-

accordance<sup>75</sup> that the intemporal-disposition (as it syncs with intrinsic reality and is thus ontological) brings to the cross-section of human temporal interests at 'socially-perceived-value as of social-stake-contention-or-confliction', it tends to skew ('intemporality<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity)/deferential-formalisation-transference and dominate temporal-dispositions in the medium to long perspective. For instance, everyone will like to see a good legal system to ensure that they do not fall afoul of a bad judgment even if, circumstantially, maybe they themselves may be inclined not to have others or some others to enjoy the same (of course, the internalisation of our 'present institutionalised/intemporalised positivistic meaningful worldview' will seem to imply that we do have a first nature disposition to be inherently civilised to want to <sup>103</sup>universally wish that everyone have to deal with a fair legal system, that anyway is to the credit of the institutionalisation/intemporalisation process, but that is a secondnatured/internalised construct). This explains why there is no need to breach the scientific principle known as the 'mediocrity principle', (which says that there are no exceptions/specialness in science), to wrongly say that man is inherently intemporal (as in reality man is a notional~firstnaturedness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> creature in its moral/virtuous-agency); to explain why society tends to improve/progress. Rather, the intemporal-disposition preconverging/postconverging—de-mentatively/structurally/paradigmatically brings more overall good and hence skews ('intemporality<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity) man in the medium to long perspective towards 'the-Good/knowledge-reification~gesturing-and-accounting—of-epistemic—

phenomenalism-<in-prospective\_psychologism~apriorising/axiomatising/referencing- {of-  
‘prospectively implicated\_attendant\_ontological-contiguity ’~educated-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in-{preconverging-disentailment-by}-  
postconverging-entailment>/understanding/<amplituding/formative-  
epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>67</sup> (institutionalised, formalised and internalised)’. This elucidation is important  
because while internalisation might point to the social good it is important to understand that  
when dealing with our solipsism at ‘uninstitutionalised-threshold<sup>102</sup>’ we aren’t anymore  
intemporal (the-Good as longness-of-register-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>) than  
temporal (shortness-of-register-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>) going by the ‘mediocrity  
principle’, and the analysis should take account of this (by not just operating/processing logic  
but construing notional~firstnatureddness-formativeness-<as-to-eventualising~inkling-drive-or-  
seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-  
perspective-ontological-normalcy/postconvergence> disambiguation with a <sup>15</sup>de-mentation-  
<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-  
attributive-dialectics> highlighting organic-comprehension-thinking (organicism/‘intemporal-  
prioritisation-of-<sup>83</sup> reference-of-thought?—as-conflatedness<sup>13</sup>-or-ontological-  
reprojecting/longness-of-register-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>) and the distracting  
threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -<as-to-  
‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>30</sup>—  
apriorising-psychologism>. Why talk of ‘uninstitutionalised-threshold<sup>102</sup>’? This is the  
underlying notion of a ‘grand theory of psychology’ that has been missing to turn psychology  
from a preconverging-de-mentating/structuring/paradigmimg of the human <sup>79</sup>presencing—

absolutising-identitive-constitutedness<sup>14</sup> social-vestedness/normativity-<discretely-implicit-  
functionalism> as modern into a postconverging–de-mentating/structuring/paradigming across-  
and-of-all-times of <sup>61</sup>nonpresencing-<perspective–ontological-normalcy/postconvergence>!  
Why? The foundation of a human psychological science should be fundamentally about the  
‘contiguity/entropy conceptualisation of the human psyche’ (and as this permits institutional-  
cumulation/institutional-recomposure-<as-to- historicity/ontological-  
eventfulness<sup>3</sup> /ontological-aesthetic-tracing-<perspective–ontological-  
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}) or  
anthropopsychology or ‘the-anthropological-continuity’, i.e. cumulating/recompositing from  
recurrent-utter-uninstitutionalisation, based-institutionalisation–ununiversalisation,  
<sup>103</sup>universalisation–non-positivism/medievalism, positivism–<sup>80</sup>procrypticism, and prospectively  
deprocrypticism). The present treatment of psychology will seem to imply that all psychology is  
about psychoanalytic techniques on the modern positive mind, which is rather naïve and  
uninsightful not just in terms of scope but critically depth of conceptualisation. The answer to  
this ‘contiguity/entropy conceptualisation of the psyche’ is about how the underlying notion of  
‘intemporal-preservation-entropy-or-contiguity–or–ontological-preservation abstractly allows  
for human-subpotency survival/existence/emanance/fulfilment/flourishing in existence-as-of-  
its-mimetic-echoiness/existence-in-reverberation/existence-potency<sup>39</sup>~sublimating–nascence,-  
disclosed-from-prospective-epistemic-digression and assumes a fundamental referencing base  
in the study of the psyche (noting that by saying ‘notion’ is meant, the notion of intemporal-  
preservation-entropy-or-contiguity–or–ontological-preservation covers the concepts of temporal  
preservation (including subknowledging<sup>94</sup>, mimicking)-to-intemporal preservation, just as the  
notion of good covers the concepts of good-to-bad). Correspondingly, this notion of intemporal-  
preservation-entropy-or-contiguity–or–ontological-preservation involves ‘mental candoring’  
where mental-devising-representation syncs with intrinsic-reality and mental decandoring where

mental-devising-representation is a wrong/flawed perverted representation of intrinsic-reality. If we have an anthropological continuity/anthropopsychology, then the continuity as entropy is the exercise of candoring as ‘straightness/soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought referencing/registering/decisioning or registry-teleology<sup>99</sup>’ (being a functional representation of how an intemporalising registry-worldview/dimension perceives itself) and decandoring as ‘perverted/brazen-but-unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought referencing/registering/decisioning or registry-teleology<sup>99</sup>’ (being a functional representation of how a prospective intemporalising registry-worldview/dimension perceives the prior-and-’preconverging-or-dementing<sup>70</sup>–apriorising-psychologism registry-worldview/dimension); with this latter representation undermining the ‘temporal-dispositions solipsistic/emanant postlogic miscuing presumptuousness/arrogation effect’ as the unconscionability-drag responsible for <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> across the institutional-cumulation/institutional-recomposure-<as-to-<sup>46</sup>historiality/ontological-eventfulness<sup>3</sup> /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}, whether in the <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> as to preconverging-or-dementing<sup>70</sup>–apriorising-psychologism of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or <sup>80</sup>procrypticism–or–disjointedness-as-of-<sup>83</sup>reference-of-thought. Such a transcendental/transdimensional/interdimensional/<sup>55</sup>maximalising-recompositing-for-relative-ontological-completeness<sup>37</sup>—unenframed/re-ontologising~conceptualisation, for a novel genuinely <sup>103</sup>universal psychology as anthropopsychology, involved in all successive

institutional-cumulation/institutional-recomposure-~~(as-to-<sup>46</sup>historiality/ontological-~~  
~~eventfulness<sup>3</sup> /ontological-aesthetic-tracing-<perspective-ontological-~~  
~~normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~ for intemporal-  
 preservation-entropy-or-contiguity-or-ontological-preservation is profoundly elucidated with  
 associated notions as follows: - The concept of <sup>15</sup>de-mentation-~~(supererogatory-ontological-de-~~  
~~mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ is the very drive (in  
 providing insight on the transcendental/transdimensional/interdimensional/<sup>55</sup>maximalising-  
 recomposing-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
 ontologising~conceptualisation <amplituding/formative-epistemicity>causality<sup>6</sup>~as-to-  
~~projective-totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-~~  
~~unreflexivity/relative-reflexivity—ontological-contiguity<sup>61</sup>,~~ i.e. notional~firstnaturedness-  
 formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-  
 intemporal-dispositions-<so-construed-as-from-perspective-ontological-  
 normalcy/postconvergence>) for such a conceptualisation of anthropopsychology or ‘genuinely  
<sup>103</sup>universal psychology’. The philosophical conceptualisation of stranding is rather  
 ‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-  
~~misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-~~  
~~ontological-normalcy/postconvergence>~~ disambiguation’ which serves to avoid the  
 supplanting-conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-  
~~postconverging/dialectical-thinking<sup>21</sup>-apriorising-psychologism~~ reflex or prelogic-reflex-  
 admittance-reflex or in-phase-reflex (instead of rightly aligning by the dialectically-or-  
 contendingly-out-of-phase reflex or transversality-<for-sublimating-existential-  
~~eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-preemptive-of-~~  
~~prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-~~  
~~and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> reflex) of ‘intemporal-~~

disposition' being wrongly attributed to all interlocutors by reflex without ensuring that their disposition is effectively intemporal and not temporal. <sup>15</sup>de-mentation-~~supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics~~, as to its corresponding notions of preconverging-or-dementing<sup>20</sup>—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> and postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>, are central to transcendental psychoanalytic-unshackling and memetic-reordering. Stranding ensures the 'upholding of the ontological-veridicality/~~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>67</sup> of <sup>83</sup>reference-of-thought (from ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective) of the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation' by articulating the veridically contiguous ontological mental-devising-representation of the transcending (and so, in a veridical dialectic and existential-<disontologising/re-ontologising—aporeticism> psychoanalytic reorientation as oblongated/decandored in representing/implying defective/perverted temporality<sup>98</sup>). It implies reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) hollow and in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'><sup>76</sup> as absolving/fleeting/escaping-reflex-logic<sup>1</sup> as of notional-discontiguity/epistemic-discontiguity<sup>63</sup>-<between—prior-shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-schema>-as-of-epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-'set-of-

dereifying-hollow-narratives-and-acts'<sup>76</sup> as these pervert/dement/subknowledge-  
 <preconverging-or-dementing<sup>20</sup>-as-if-of-sound-knowledge>/mimick-and-syncretise the  
<sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-  
 preservation-entropy-or-contiguity-or-ontological-preservation providing the backdrop for  
 prospective transcendental dimension with new superseding <sup>83</sup>reference-of-thought-  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>. <sup>15</sup>de-mentation-  
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-  
 attributive-dialectics> can be implied as mental-devising-representation across all registry-  
 worldviews/dimensions not withstanding any registry-worldview's/dimension's illusion-of-the-  
 present/present-consciousness mental-devising-representation, and so, by accounting  
 anticipatorily and preemptively for the registry-worldview's/dimension's <sup>74</sup>perversion-of-  
<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>,-of-its-<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>-for-intemporal-preservation-entropy-or-contiguity-or-  
 ontological-preservation whether a retrospective, present or prospective registry-  
 worldview/dimension. Hence the need for 'collapsing'/overriding of the transcended registry-  
 worldview's/dimension's institutionalisation <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup> with prospective transcending/superseding <sup>83</sup>reference-  
 of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-  
 entropy-or-contiguity-or-ontological-preservation in anticipation and preemption as  
 untenability/internal-contradiction/internal-incoherence/institutional-constraining, as  
 secondnaturing and 'not as temporal-dispositions transformation' to wrongly imply a  
<sup>103</sup>universal dimensionality-of-sublimating<sup>25</sup>-(<amplituding/formative>supererogatory-de-  
 mentativeness/epistemic-growth-or-conflatedness<sup>1</sup>/transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) human

predisposition. For instance, the veridical stranded mental-devising-representation we may have from a positivistic standpoint of the non-positivism/medievalism mind as oblongated/decandored is not recognised by the non-positivism/medievalism mindset/<sup>83</sup>reference-of-thought by its syncretic reflex to be functionally in its mental straightness and candored (even though such a representation is ontologically wrong regarding its mental-devising-representation with respect to the its uninstitutionalised-threshold<sup>102</sup> requiring positivism insitutionalisation/intemporalisation). Prospectively, the <sup>15</sup>de-mentation-~~supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics~~ of our own mental-devising-representation by futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology as of prospective notional~<sup>18</sup>deprocrypticism as oblongated and decandored at our uninstitutionalised-threshold<sup>102</sup> requiring notional~<sup>18</sup>deprocrypticism institutionalisation/unintemporalisation will equally meet with an ~~epistemic-totalising~~<sup>33</sup>~self-referencing-syncretising wrong reflex of postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> that will not recognise its slantedness and decandored veridicality. The intemporal-disposition is rather about emphasising institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> as the means and basis for prospective institutionalisation/intemporalisation. This highlights the vacuousness in all transcendental relations wherein the transcended is vacuous with respect to the transcending. Such vacuous transcendental manifestations involves dialectically (the transcended and transcending relation with regards to:) deductive narratives instances, life episodes, life schemes, general being/existential dispositions and the specific existentialism/full-existential-depth-implications involved with a registry-worldview/dimension; wherein temporal-dispositions present-consciousness (in their illusions-

of-the-present) perpetually portray candor and straightness but on retrospection are shown to be decandored and oblongated which ontologically implies these are veridically of <sup>15</sup>de-mentation-~~supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics~~ as of preconverging-or-dementing<sup>20</sup>-apriorising-psychologism-~~stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase~~ notwithstanding their wrongly projected postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism-~~stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase~~. This is ontologically foundational (more like the apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting grounding spirit of arithmetic cannot be undermined in any way possible and you then have the possibility of sound arithmetic thereafter). <sup>15</sup>de-mentation-~~supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics~~ prevents temporal-dispositions (in the articulation and re-articulation of narratives) by the ‘temporal-dispositions disjunction/skipping’ to ‘wrongly imply the narratives subsequently articulated and re-articulated are of intemporal-disposition teleology<sup>99</sup> hence wrongly implying candored and straightness, whereas these are in effect ~~amplituding/formative-epistemicity~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> iterating narratives of temporal-dispositions teleologies’; and so, by way of coring which involves accounting-for-temporal-dispositions-defect/preconverging-or-dementing<sup>20</sup>-apriorising-psychologism (the-perversion-of-the-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation) and avoiding setting-aside which rather involves glossing-over-temporal-dispositions-defect/preconverging-or-dementing<sup>20</sup>-apriorising-psychologism (the-perversion-of-the-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation). This ensures in effect the ‘<sup>15</sup>de-mentation-

~~supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-  
 attributive-dialectics~~),-in-a-contiguity-of-increasing-ontological-normalcy/postconvergence'.

Ontology is an altogether coherent construct with no room for excepting from coherence, which then simply implies the superseding of any such pretence of an excepting. (For instance, we can be calculating the sum  $(5 * 5)+5 -5$ , and make the mistake to say  $5 * 5 =24$  but then overlook it and agree together that the answer should be <sup>24</sup> and go on to resolve the entire equation as <sup>24</sup>. This type of non-ontological thinking (a non-ontological thinking is also known as a misanalysis or misthinking or misreasoning or mislogic or preconverging-or-dementing<sup>20</sup>-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> or <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> or notional-discontiguity/epistemic-discontiguity<sup>63</sup> -<between—prior-shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>-qualia-schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>1</sup>-qualia-schema>, as there is no veridical meaningfulness that exists out of ontology or isn't in relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>) is highly prevalent in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) of society as social-aggregation-enabling, the reason we strive to formalise whether in terms-as-of-axiomatic-construct of laws, institutions, organisations, etc. The basic fact is that the virtue of the intemporal-disposition constructs cannot accommodate non-ontology since reality doesn't adjust to man and it is man that adjusts to reality. The <sup>15</sup>de-mentation-(~~supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics~~),-in-a-contiguity-of-increasing-ontological-normalcy/postconvergence implies that an interlocutor's retrospectively demonstrable narratives miscuing and subsequent <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup> > speaks of the real nature of its present and prospective narratives as decandored and oblongated in effect ontologically but that by an illusion-of-the-present reflex as well as for the sake of functioning we tend to represent by default such miscuing and <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup> > meaning as straightness/candored (intemporal) which is not ontologically veridical; in which case the prospective transcended registry-worldview strands such meaningfulness as decandored/oblongated (subknowledging<sup>94</sup>/mimicking) even if the mental-disposition of the transcended registry-worldview is in an illusion-of-the-present straightness/candoring mental-devising-representation of meaning. In other words, <sup>15</sup>de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ ensure an affixing of temporal-dispositions <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup> > teleologic orientations denaturing<sup>16</sup> to the corresponding temporal <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup> > mindsets in their aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> without letting for a disjunction/skipping into intemporal/straightness-of-mental-devising-representation disposition teleologic orientation, and so, to the point of the temporal-dispositions collapsing/overriding (‘postconverging-or-dialectical-thinking<sup>21</sup>—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposing) with the new prospective <sup>83</sup>reference-of-thought-

<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of the transcending registry-worldview/dimension. For instance, the mental-devising-representation of a non-positivism/medievalism mindset/<sup>83</sup>reference-of-thought relating to say an accusation of sorcery by an intemporal positivistic mindset/<sup>83</sup>reference-of-thought will not be limited to that particular instance but carries the ‘disambiguation of notional~firstnaturedness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> as aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>’ that speaks to metaphorically-a-million-and-one-instances-and-locales dispositions of that non-positivism/medievalism mindset/<sup>83</sup>reference-of-thought by way of <sup>15</sup>de-mentation-  
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics> from the intemporal positivistic mindset, and upholding such the ‘disambiguation of notional~firstnaturedness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> as aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>’ for the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that collapses/overrides the non-positivism/medievalism mindset/<sup>83</sup>reference-of-thought crossgenerationally (consider the diffusion of positivistic registry-worldview and its psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of non-positivistic registry-worldviews/dimensions in the th and early 20<sup>th</sup> century). Stranding defines the ‘decandored registry-worldview/dimension dialectically-or-contendingly-out-of-phase/dialectically-primitive) mental-devising-representation’ such as the

mental-devising-representation of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism, and so, beyond the illusion-of-the-present/present-consciousness of all these <cumulating/recomposuring~attendant~ontological-contiguity >-successive registry-worldviews/dimensions which in their <amplituding/formative~epistemicity>totalising~self-referencing-syncretising/present-consciousness/illusion-of-the-present will tend to wrongly recover/syncretise to project straightness/candoring of mental-devising-representation as intemporality<sup>52</sup>/longness rather than decandored/oblongated mental-devising-representation as temporality<sup>98</sup>. Stranding is validated by the fact that transcendental/transdimensional/interdimensional/<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation speaks of an ‘institutionalisation/intemporalisation constraint/secondnaturing’ and ‘not temporal-dispositions transformation into intemporal-disposition as dimensionality-of-sublimating<sup>25</sup>-(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness<sup>1</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation)’; and this idea is so foundational that it is beyond-and-supersedes/precedes/overrides/utters the consciousness-awareness-teleology<sup>99</sup> of temporal-dispositions such that ‘they are not called upon in argumentation’, just as we are not consciously called upon to establish whether blood flows in our body, as it is a preceding/superseding truth that supersedes/precedes/overrides/utters our thinking or not of it! Thus <sup>15</sup>de-mentation-(<supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics> is rather intemporally/ontologically conceptualised for its validation and integration in the survival-and-flourishing imbued institutionalisation/intemporalisation percolation-channelling-<indefefferential-formalisation-transference> (formalisms and internalisations) mechanism with the implied <amplituding/formative~epistemicity>causality<sup>9</sup>~as-to-projective-totalitative~

implications-of-prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-  
 reflexivity—ontological-contiguity<sup>7</sup> and positive-opportunism—of-social-functioning-and-  
 accordance<sup>75</sup> as ontological-entrapment, with no temporal-dispositions firstnature-or-  
 intemporal-level-validation but rather secondnature-or-institutionalisation/intemporalisation-  
 level-validation. At which point <sup>15</sup>de-mentation-~~(supererogatory~ontological-de-mentation-or-  
 dialectical-de-mentation—stranding-or-attributive-dialectics)~~ articulates temporal-dispositions  
 teleologies orientations as ‘subknowledging<sup>94</sup>/mimicking/mental-perversions/slantedness  
 manifestations at that ‘uninstitutionalised-threshold<sup>102</sup>’, i.e. the <sup>83</sup>reference-of-thought-  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-  
 contiguity—or-ontological-preservation of temporal-dispositions undermining the very  
 ‘intemporal-preservation-entropy’ supposedly they are supposed to uphold). Ultimately and in-  
 the-bigger-picture, (with teleology<sup>99</sup> fundamentally construed as ‘phenomenal/manifest  
 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-~~<reifying {as-to-  
 knowledge-developing}-and-empowering>~~ in existence as ontological (so-reflecting  
~~<amplituding/formative>~~disposedness/psychologismic-construct-~~{as-to-orientation/value-  
 construct/valuation—and-derived-parameterising}~~ and ~~<amplituding/formative>~~entailment-~~{as-  
 to-totalising-contiguous/coherent-factuality-of-variability}}~~’ and with regards to the specific  
 human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-  
 existence-as-panintelligibility/panreflexivity<sup>73</sup>-~~(existentially-imbued-and-educing-~~<epistemic-  
 totalising~~ hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
 {decompulsing} delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—  
 aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,-  
 as-herein-specifically-relevant-to-human-subpotency))~~ the teleology<sup>99</sup> of human <sup>15</sup>de-  
 mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-  
 or-attributive-dialectics)~~ reflects the human-subpotency for attaining crossgenerational

transcendence-and-sublimity/sublimation/supererogatory~de-mentativity with corresponding dialectical and psychoanalytic existential-<disontologising/re-ontologising—aporeticism> reorientations ('postconverging-or-dialectical-thinking<sup>21</sup>—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring), and it is well beyond the idea of just a 'preconverging/postconverging—de-mentative/structural/paradigmatic argumentation convincing' intradimensionally as to <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> (based-on-the-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>-of-the-registry-worldview/dimension as absolutised) as to a registry-worldview/dimension in relative-ontological-incompleteness<sup>88</sup> that is ontologically-deficient/preconverging-or-dementing<sup>20</sup>—apriorising-psychologism as of its <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity— or—ontological-preservation, in the first place; as teleology<sup>99</sup> as such reflects human-subpotency sublimation-over-desublimation possibilities in existence as to underlying supposedly coherent ontological-commitment<sup>66</sup>-<implied—self-assuredness-of-ontological-good-faith/authenticity<sup>99</sup>~postconverging—de-mentating/structuring/paradigming<sup>10</sup>—as-being-as-of-existential-reality>. Ontology being the intemporal-disposition, the exercise of 'directing' convincing as logical-processing/logical-operation to temporal-dispositions is inherently unwarranted and is rather of <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> in preconverging-or-dementing<sup>20</sup>—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> as it wrongly implies that temporal-dispositions <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> of their dimension's/registry worldview's <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-

imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity–  
or–ontological-preservation is of sound mental representation; rather what should be implied is  
the prospective intemporal<sup>52</sup>/longness instead preserving prospective<sup>83</sup> reference-of-thought–  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-  
contiguity–or–ontological-preservation with pertinence being about ‘articulating and directing’  
intemporal/ontologically-contiguous<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> towards the  
‘institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-  
transference>’ as secondnaturing of the new<sup>83</sup> reference-of-thought–<sup>8</sup>categorical-  
imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity–  
or–ontological-preservation. For instance, the positive (as to intemporal project) will not engage  
in a direct logical convincing with the non-positivistic/medieval mind as this just validates to  
the non-positivism/medievalism disposition that its non-positivism/medievalism<sup>83</sup> reference-of-  
thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-  
entropy-or-contiguity–or–ontological-preservation relation with<sup>56</sup> meaningfulness-and-  
teleology<sup>99</sup> is sound such that it goes on to operate/process logic by <amplifying/formative–  
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>  
non-positivism/medievalism<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> <sup>83</sup>reference-of-thought–  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>. Rather the positivistic  
mindset/<sup>83</sup>reference-of-thought will project the new<sup>83</sup> reference-of-thought–<sup>8</sup>categorical-  
imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity–  
or–ontological-preservation of positivism (as rational-empiricism/positivising basis of  
reasoning) through positivism institutionalisation/intemporalisation percolation-channelling-  
<in-deferential-formalisation-transference> and highlighting, in-the-bigger-scheme-of-things,  
the relative sublimating efficiency and positive-opportunism—of-social-functioning-and-  
accordance<sup>75</sup> of a positivism-based rule of law, social organisation, polity, nation-building, etc.

based on positivism axioms and which inherent effectiveness and supersedingness/transcendence breaks the non-positivism/medievalism mindset/<sup>83</sup>reference-of-thought (which are not rational-empirical/positivising and tend to essences, alchemic-logic, sorcery constructs, etc.) with its defective <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. This takes an utterly impersonal form (law, officialdoms and subject matter formalisms) which allows for an abstraction of the virtue of ontological contiguity that personalised social-and-temporal-trading doesn't allow reflexively. The 'transcendental/transdimensional/interdimensional/<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation complex-of-stranding' refers to the counter-intuition from a registry-worldview/dimension perspective in not representing itself as stranded (decandored or oblongated or in threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -<as-to- 'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>20</sup> -apriorising-psychologism> when it is demonstrated that it is <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup> > as perversion-of-the-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, and rather syncretises in operating those same <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation prospectively; while that same registry-worldview/dimension intuitively recognises that a prior/superseded registry-worldview/dimension mental-devising-representation as stranded is ontologically veridical as the prior/superseded registry-worldview/dimension subknowledges/mimics and self-reference-syncretises its <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -

for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at its uninstitutionalised-threshold<sup>102</sup>. The reason for the human ‘transcendental/transdimensional/interdimensional/<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>37</sup>—unenframed/re-ontologising~conceptualisation complex-of-stranding’ is that a registry-worldview’s/dimension’s institutionalisation<sup>83</sup> reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation are fundamental and constitutive functional elements of its existentialism (full-existential-depth-implications) personhoods-and-socialhood-formation and hence the complex when ~~amplifying~~ <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/present-consciousness/illusion-of-the-present. But then, if such a complex is to stand, the transcendental exercise by which man left the cave-to-so-called-modern-man wouldn’t have happened, and any registry-worldview/dimension (retrospective, present, prospective) that fails its own <sup>15</sup>de-mentation-~~(supererogatory—ontological—de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ as to elucidation-and-superseding-of-its-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-~~<as-preconvergently-~~apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>, -as-to-preconverging-or-dementing<sup>20</sup>—apriorising-psychologism to allow for prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for transcendence-as-the-grander-possibility-for-human-survival-and-flourishing is obviously failing/not-upholding-<as-of-apriorising/axiomatising/referencing> its ‘own homework’ for the bigger picture in the human species survival-and-flourishing scheme, notwithstanding it is at the backend of the institutional-cumulation/institutional-recomposure-~~<as-to-~~historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}<del> relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>57</sup>~of-the-human-

institutionalisation-process<sup>68</sup>! As an anthropopsychological disposition, rational-realism as notional~<sup>18</sup>deprocrpticism just like all successive transcendence-and-sublimity/sublimation/supererogatory~de-mentativity in emphasising increasing realism counter-intuitively to a naïve temporal take is actually a ‘positive-minded/well-meaning disposition with respect to man/the-human-species’ with the idea that ‘it is better working with what intemporally/ontologically is (that is, the-Good/knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity ’~duced-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in {preconverging disentanglement by}—postconverging-entailment>/understanding/<amplituding/formative-epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-<sup>9</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>69</sup>) to achieve the best intellectual-and-moral outcome for man’ than ‘working with what-one-wishes’ from a wrong temporal/impression-driven construal’. The idea of understanding the ontology of human temporal mental defect is not to ‘idle’ in a temporal circularity that defeats-and-debase the grandor of a <sup>103</sup>universal/intemporal projection but rather strives to better stir man towards the intemporal-and-ontological as virtue, an exercise which while of ‘<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> consummated/forfeiting posture’ with regards to human temporality<sup>98</sup>/shortness wouldn’t however acquiesce to the naïve disconcertment that takes the ‘<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> consummated/forfeiting posture’ of intemporality<sup>52</sup>/longness for temporal correctness towards which the intemporal-disposition is definitely intransigent and uncompromising for effective intemporal-preservation-entropy-or-contiguity—or-ontological-preservation. Such a rational-

realism as notional~<sup>18</sup>deprocrpticism disposition views the fundamental anthropopsychology drive for transcendence-and-sublimity/sublimation/supererogatory~de-mentativity which involves <sup>15</sup>de-mentation-(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics) for transcendence-and-sublimity/sublimation/supererogatory~de-mentativity by decandoring/oblongating (representation of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> as to preconverging-or-dementing<sup>20</sup>-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>) on the basis of the veridicality of human-subpotency-aporria/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor rationally, and ontologically represents the social-construct (as validated by the ‘shifting relation of social conventioning and purist ontology’) as being in effect a ‘highly cohesive postconverging-de-mentating/structuring/paradigming’ at institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation but a ‘poorly cohesive extricatory preconverging-de-mentating/structuring/paradigming’ at uninstitutionalised-threshold<sup>102</sup>. The notion of the social-construct as intemporal/ontological/social/species/<sup>103</sup>universal/transcendental/<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation postconverging-de-mentating/structuring/paradigming is actually an aspirational ideal and reference for ‘human intemporal projection towards it’ but it isn’t ontologically veridical by the inherent solipsistic human nature due to a

notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-  
 misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-  
 ontological-normalcy/postconvergence> human reality, and thus the need for institutionalisation  
 to skew (‘intemporality<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>’, for  
 relative intrinsic-reality/ontological-veridicality transcendental-  
 enabling/sublimating/supererogatory~de-mentativity) towards intemporality<sup>52</sup>/intemporal-  
 preservation as human secondnaturing. This elucidation is vital in pointing out that the  
 teleology<sup>99</sup> of rational-realism as notional~<sup>18</sup>deprocrypticism (with teleology<sup>99</sup> fundamentally  
 construed as ‘phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-  
 determinism-<reifying{as-to-knowledge-developing}-and-empowering> in existence as  
 ontological (so-reflecting <amplituding/formative>disposedness/psychologismic-construct-<as-  
 to-orientation/value-construct/valuation-and-derived-parameterising> and  
 <amplituding/formative>entailment-<as-to-totalising-contiguous/coherent-factuality-of-  
 variability>))’ and so as to the specific human-subpotency with regards to overall reifying-and-  
 empowering-reflexivity-of-ecstatic-existence-as-panintelligibility/panreflexivity<sup>73</sup> |  
 <existentially-imbued-and-educing-<epistemic-  
 totalising: †hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
 †decompulsing>delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—  
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing-conceptualisation,-  
 as-herein-specifically-relevant-to-human-subpotency)), is not to strive for the wrong notion of  
 human intemporal/ontological ‘congruence’ with respect to knowledge and virtue (as human  
 dispositions are not congruent, as thus the idea of ontological-congruence of the intemporal-  
 disposition with temporal-dispositions will compromise intemporality<sup>52</sup>, and hence compromise  
 ontology), but rather to aspire for a transversality-<for-sublimating-existential-  
 eventuating/denouement, from-‘thinking-at-first/pure-predisposition-preemptive-of-

~~prospective-disontologising/subontologising~~—as-of-prospectively-disambiguated—affirmed-  
and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> of human intemporal-  
disposition with respect to temporal-dispositions (as this upholds and doesn’t compromise the  
ontological veridicality in intemporal-disposition projection as to the ontological reality of  
human notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-  
seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-  
perspective—ontological-normalcy/postconvergence> at uninstitutionalised-threshold<sup>102</sup>). That  
is, knowledge-notionalisation involving grasping and understanding both the  
ignorances/desublimation/temporal-dispositions and ideals to better skew/deferential-  
formalisation-transference towards idealism as the fulsome ontology, and not failing/not-  
upholding-<as-of-apriorising/axiomatising/referencing> to understand or overlooking the  
ignorances/desublimation/temporal-dispositions as the temporal on the wrong basis that all that  
matters is the ideal as intemporal. Furthermore, temporal-dispositions tendency to  
pervert/dement/subknowledge-~~{preconverging-or-dementing<sup>20</sup>-as-if-of-sound-  
knowledge}~~/mimick-and-syncretise at uninstitutionalised-threshold<sup>102</sup> with the dialectical  
consequence of the development of the <cumulating/recomposuring~attendant—ontological-  
contiguity >-successive registry-worldviews/dimensions (institutionalisations) validates the  
appropriateness of striving rather for transversality-<for-sublimating—existential-  
eventuating/denouement, from-‘thinking-at-first/pure-predisposition-preemptive-of-  
~~prospective-disontologising/subontologising~~’—as-of-prospectively-disambiguated—affirmed-  
and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> and not nested-  
congruence to uphold intemporality<sup>52</sup>, and hence a complete ontology. To put it in other terms,  
for instance, transversality-<for-sublimating—existential-eventuating/denouement, from-  
~~‘thinking-at-first/pure-predisposition-preemptive-of-prospective-  
disontologising/subontologising~~’—as-of-prospectively-disambiguated—affirmed-and-

~~unaffirmed-‘motif-and-apriorising/axiomatising/referencing’~~<sup>101</sup> of ‘keeping the faith’ only in the intrinsic operation of rules of arithmetic (transversality-~~for-sublimating-existential-eventuating/denouement, from ‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’~~—as-of-prospectively-disambiguated—affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’<sup>101</sup> among interlocutors, in principle or notionally, so that at all times it is always about the intrinsic reality of the arithmetic and not the agreement-disagreement of any human interlocutors as we are all mortals and likely to corrupt such intemporal rules with our mortality out of an intemporal frame of reference that is transcendental-enabling/sublimating/~~supererogatory~de-mentativity~~) is vital to preserving ‘ontological arithmetic’ as transcendental-enabling/sublimating/~~supererogatory~de-mentativity~~, whereas if the notion of arithmetic calculations was to involve social-and-temporal-trading with other humans (interlocutors logical nested-congruence) instead of intemporal exercise, it is obvious that down the line the notion of ‘ontological arithmetic’ will sooner or later be corrupted and/or teleologically-degraded as more likely than not the intemporality<sup>52</sup>/purity of mathematics will be compromised to human mortals stakes of social-and-temporal-trading as social-aggregation-enabling, and so as of postlogism<sup>77</sup>-slantedness/<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving ontological-performance<sup>72</sup>-<including-virtue-as-ontology>. \* It should be noted that in <sup>15</sup>de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics)~~, -in-a-contiguity-of-increasing-ontological-normalcy/postconvergence dialecticism of transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~ involving the transcended and the transcending dimensions, the terms highlighting the transcended dimension like decandored, oblongated, dialectically-out-of-phasing/dialectically-

primitive, etc. (as to its superseded ~~Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology~~ ) do not carry the same connotation as a shallower temporal analysis intradimensional to the transcended dimension (as to its given ~~institutional-development-as-to-social-function-development~~ and ~~living-development-as-to-personality-development~~ ~~psychologismic-epistemic-acutisation-difficulty~~ ~~<for, residualising-<sup>{decompulsing}</sup>delinearity-for-cogeny>~~ magnitudes<sup>{of-experientiality/experiment}</sup> so-referenced to its given ~~Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology~~ ). The idea is not to idle in articulating meaningfulness within the dimension in need of ~~transcendence-and-sublimity/sublimation/supererogatory-de-mentativity~~. For instance, a positive mind's articulation of defective meaningfulness in non-positivism/medievalism registry-worldview/dimension is not to 'idle' by relating and staking such meaningful articulation in terms-as-of-axiomatic-construct of the non-positivism/medievalism world sense of meaningful purposefulness but rather to project a positivistic worldview's transcendental meaningful purposefulness. In that sense, actually for the social scientist and philosopher words like ~~dialectically-or-contendingly-out-of-phase~~, primitive, ~~decandored~~, ~~perverted~~ don't carry the ordinary and temporal connotations of stigmatising under a temporal extricatory ~~preconverging-de-mentating/structuring/paradigming~~. Rather, these are critical and actively sought after notions that provide the 'dialectical backdrop' for enabling prospective ~~transcendence-and-sublimity/sublimation/supererogatory-de-mentativity~~ by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. The idea is that these notions are veridically dialectical notions that apply in all ~~transcendence-and-sublimity/sublimation/supererogatory-de-mentativity~~ unlike a simplistic 'history fixating conceptualisation' will have. In other words, our non-positivism/medievalism ancestors' possibility of being-represented/mental-devising-representation as ~~dialectically-or-~~

contendingly-out-of-phase/dialectically-primitive) is the opportunity for the contrastive construction of a superseding/transcendental registry-worldview/dimension that brought about the relative virtue in the positivistic registry-worldview/dimension of their great-grandchildren today. That is rather the uninhibited/decomplexified and forward-looking perspective imbued in a notional~<sup>18</sup>deprocrypticism institutionalisation/intemporalisation with respect to procrypticism. In-the-bigger-picture, identifying inherent virtue in the institutionalisation/intemporalisation process on the basis that humans of all generations (times and epochs) are ‘capacity-wise same’ as per notional~firstnaturedness-formativeness<as-to-eventualising~inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> going by a preconverging/postconverging—de-mentating/structuring/paradigming of mentation-capacity (shortness-of-register-of—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> to longness-of-register-of—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) with respect to the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, but for the semblance of the superiority of latter registry-worldviews/dimensions which is nothing but the result of being at the backend of the institutional-cumulation/institutional-recomposure-<as-to-<sup>46</sup>historiality/ontological-eventfulness<sup>3</sup> /ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>> process. Ontological-normalcy/postconvergence equally involves articulating the possibility for the supersedingness of the intemporal-disposition over temporal-dispositions as intemporalisation/institutionalisation, and so, involving ‘notional~firstnaturedness-formativeness<as-to-eventualising~inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> accountability’ beyond an ‘idle temporal-dispositions stigmatisation’. In that spirit, it can be reasoned that the intradimensional ‘ontological blindspot’

in human mental-devising-representation (wherein temporal <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-~~as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>~~ by miscuing, and in subsequent derivation of disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising of temporal-dispositions perversions/defects of postlogism<sup>77</sup>-slantedness/<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing<sup>30</sup>-apriorising-psychologism), actually points to a decandored/slantedness of the temporal-dispositions (and not candored/straightness), and is definitional of all registry-worldviews/dimensions <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-~~as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>~~ whether recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism, as these are in epistemic-decadence-and-derived-epistemic-decadence, i.e. not veridical but perverted and requiring transcendence-and-sublimity/sublimation/supererogatory~de-mentativity. This basically undermines the idea that any such registry-worldview/dimension temporal-dispositions should be encouraged to be ‘<amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> in meaning’ in a logical engagement with it from an intemporal/ontological perspective (of ontological-normalcy/postconvergence), as it is rather in perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-~~as-preconvergently-apriorising/axiomatising/referencing-in-~~

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>97</sup> > of its <sup>83</sup>reference-of-  
 thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-  
 entropy-or-contiguity—or—ontological-preservation. Instead this requires a transversality-<for-  
 sublimating—existential-eventuating/denouement, from—‘thinking-at-first/pure-predisposition-  
 preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-  
 disambiguated—affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup>  
 (due to the dialectically-out-of-phasing/unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-  
 of-<sup>83</sup>reference-of-thought/preconverging-or-dementing<sup>20</sup>—apriorising-psychologismness with  
 regards to the veridical ontology of temporal-dispositions registries); wherein the intemporal-  
 disposition (which is ontological) doesn’t recognise nor acquiesce to the implied—logical-  
 dueness-or-implied-scape and subsequent apriorising—registry-elements of implied-profile-or-  
 implied-stature, implied-presumptuousness-or-implied-arrogation, implied-assumptions,  
 implied-value-reference and implied-teleology<sup>99</sup> projected by the temporal-dispositions, but  
 rather advances that there is <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> requiring a transversality-<for-sublimating—existential-  
 eventuating/denouement, from—‘thinking-at-first/pure-predisposition-preemptive-of-  
 prospective-disontologising/subontologising’—as-of-prospectively-disambiguated—affirmed-  
 and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> ‘postconverging-or-  
 dialectical-thinking<sup>21</sup>—psychology or psychology-of-mentation-dynamics or  
 natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-  
 reordering/institutional-recomposuring for prospective <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity—  
 or—ontological-preservation. For instance, there is no possible logical engagement but rather a  
 transversality-<for-sublimating—existential-eventuating/denouement, from—‘thinking-at-

first/pure predisposition preemptive of prospective disontologising/subontologising'—as-of-  
 prospectively-disambiguated—affirmed-and-unaffirmed-‘motif-and-  
 apriorising/axiomatising/referencing’<sup>101</sup> between the recurrent-utter-institutionalised and base-  
 institutionalised mindsets/<sup>83</sup>references-of-thought, likewise between the ununiversalised and  
<sup>103</sup>universalised mindsets/<sup>83</sup>references-of-thought, non-positivism/medievalism and positivistic  
 mindsets/<sup>83</sup>references-of-thought, and prospectively procrypticism and  
 notional~<sup>18</sup>deprocrypticism mindsets/<sup>83</sup>references-of-thought. Just as there would have been no  
 ontological possibility for a positivistic worldview without superseding the backdrop of the  
 perversion of <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-  
 intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of non-  
 positivism/medievalism uninstitutionalisation preconverging-or-dementing<sup>20</sup>—apriorising-  
 psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-  
 contendingly-out-of-phase>, there can't equally be an ontological eventuality of futural Being-  
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-  
 infrastructure-of—meaningfulness-and-teleology as of prospective  
 notional~<sup>18</sup>deprocrypticism without the ‘requisite uninhibited/decomplexified mental-devising-  
 representation’ superseding the positivism—<sup>80</sup>procrypticism perversion of <sup>83</sup>reference-of-  
 thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-  
 entropy-or-contiguity—or—ontological-preservation perspective preconverging-or-dementing<sup>20</sup>—  
 apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-  
 contendingly-out-of-phase> backdrop for futural Being-development/ontological-framework-  
 expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-  
 and-teleology as from prospective notional~<sup>18</sup>deprocrypticism as a  
 preconverging/postconverging—de-mentative/structural/paradigmatic human-and-social-cross-  
 sectional resolution for the virtues of notional~<sup>18</sup>deprocrypticism in superseding the vices-and-

impediments<sup>105</sup> of procrysticism at its uninstitutionalised-threshold<sup>102</sup>. This construal is placed on a solid firmament (that is able to supplant any intradimensional illusion-of-the-present mental-devising-representation) by the ‘<amplituding/formative-epistemicity>causality’~as-to-projective-totalitative-implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> retracing (for notional~firstnatureddness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> disambiguation articulation)’ that demonstrably oblongates/decandors temporal-dispositions as it articulates the dialecticism of a registry-worldview’s/dimension’s transcendence-and-sublimity/sublimation/supererogatory~de-mentativity (transcending-dimension/organicalism and transcended-dimension/mechanicalism), on the validity of the stranding-contiguity-of-ontology. Logic and logical-congruence is ontologically valid only as an after-transcendence exercise when through the institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference>, the <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation of the transcending-registry-worldview/dimension in organicalism is institutionalised/intemporalised by positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> with the induced social <sup>103</sup>universal-transparency<sup>104</sup> -{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>37</sup>} (of both the <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>> transcended registry-worldview/dimension and the discovered ontological-veridicality of the transcending registry-worldview/dimension), untenability/internal-contradiction/internal-incoherence/institutional-

constraining (of transcended registry-worldview/dimension, from ~~amplifying/formative-~~  
~~epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-~~  
~~nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-~~  
~~contiguity<sup>97</sup>~~ of the transcending registry-worldview/dimension),  
 referencing/registering/decisioning or stranding (of transcended registry-worldview/dimension  
~~perversion-of-<sup>74</sup>reference-of-thought-<as-preconvergently-~~  
~~apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-~~  
~~shallow-supererogation<sup>96</sup>>~~ as backdrop for prospective transcendence-and-  
 sublimity/sublimation/~~supererogatory~de-mentativity~~), and intemporal superseding of the  
 transcendence-unenabling-uninstitutionalised-threshold<sup>102</sup> in alienation—as-inauthentic/poorly-  
 objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity<sup>64</sup>/nihilistic  
 (as of temporal-dispositions disambiguation by transversality-<for-sublimating-existential-  
~~eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-preemptive-of-~~  
~~prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-~~  
~~and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup>~~ for crossgenerational  
 ‘habituation’ of the transcending registry-worldview/dimension in organicalism); defining the  
 ‘postconverging-or-dialectical-thinking<sup>21</sup>—psychology or psychology-of-mentation-dynamics or  
 natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-  
 reordering/institutional-recomposuring process. - The concepts of candoring and decandoring as  
 elucidated above (but with variously deconstructed shades as: integrative alignment / aligning in  
 transversality-<for-sublimating-existential-eventuating/denouement,-from-‘thinking-at-  
~~first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-~~  
~~prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-~~  
~~apriorising/axiomatising/referencing’><sup>101</sup>,~~ supplanting-conviction-as-to-profound-  
 supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—

apriorising-psychologism / <sup>11</sup>compulsing-nonconviction/madeupness/bottomlining-  
 (<decontextualising/de-existentialising~of-attendant-intradimensional-  
 apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-  
 intradimensional-ontologising'-imbued-<contextualising/existentialising~attendant-  
 ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-<as-to-disontologising-perverted-  
 outcome-sought-precedes-existentially-veridical-'attendant-intradimensional-  
 apriorising/axiomatising/referencing'-logical-dueness>), elevating / downgrading, straightness /  
 oblongated, sane integration / insane-or-slantedness integration, soundness-or-ontological-good-  
 faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought / unsoundness-or-ontological-bad-  
 faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought, thinking / mimicking or compulsive-slanting—  
 preconverging-or-dementing<sup>20</sup>-apriorising, 'implicated\_attendant-ontological-  
 contiguity<sup>67</sup>'~educated—  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>'<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context>/meaningful-  
 projection-of-intrinsicness / vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-  
 projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging<sup>94</sup>, in-phasing /  
 dialectically-out-of-phasing (dialectically-primitive), logical-contention / transversality-<for-  
 sublimating-existential-eventuating/denouement, from 'thinking-at-first/pure-predisposition-  
 preemptive-of-prospective-disontologising/subontologising'—as-of-prospectively-  
 disambiguated-affirmed-and-unaffirmed-'motif-and-apriorising/axiomatising/referencing'><sup>101</sup>,  
 postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism-<stranded-as-rightfully-  
 straight/candored-and-dialectically-or-contendingly-in-phase> or breaking-from-the-prior-  
 mindset/<sup>83</sup>reference-of-thought or collapsing/overriding / preconverging-or-dementing<sup>20</sup>-  
 apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-

contendingly-out-of-phase> (operating-the-very-same-prior-mindset), coring (accounting-for-registry-subknowledging<sup>94</sup>/mimicking/defect) / setting-aside, (glossing-over-registry-'preconverging-or-dementing'<sup>20</sup>-apriorising-psychologism/defect), transcending-or-superseding / transcended-or-superseded). \* It should be noted that this element of deconstructed meaningfulness is obviously reflected in the articulation of this paper itself in a creative, referential and dynamic grasp of<sup>83</sup> reference-of-thought and<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> in a rather ephemeral subject, the social. In this regard, the {epistemic-totalising<sup>33</sup>}hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,- {decompulsing}delinearity~for-cogency exercise originates from an even more wildly idiosyncratic (but personal incommunicable) reflexive process initiated rather spontaneously by the author a few years back which has formed the backdrop for this 'rather relatively benign idiosyncrasy' in this paper as the reader may come across and is the explanation for many of the author's insights. It is this mechanism of deconstructing meaningfulness exhaustively in search of an idiosyncratic but profound philosophical and creative insight that allows the {epistemic-totalising<sup>33</sup>}hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,- {decompulsing}delinearity~for-cogency design in a 'continuous meaningfulness reshuffling in the quest for veracity/ontological-pertinence' analogical to a twisty puzzle cube exercise in order to infer and arrive at a profoundly explanatory {epistemic-totalising<sup>33</sup>}hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,- {decompulsing}delinearity~for-cogency insight extending to the possibility of a 'creative existentialism (full-existential-depth-implications) storying construal' which is 'profoundly ontological', with psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring possibilities for transcendental institutionalisation/intemporalisation of notional~<sup>18</sup>deprocrypticism (superseding the vices-and-impediments<sup>105</sup> of, as well as human emancipation over, procrypticism). Such ontological-normalcy/postconvergence-or-

postdicatory deconstruction/ontological-reconstituting-as-to-conflatedness<sup>13</sup> as dialectical transformation as prospective<sup>83</sup> reference-of-thought of renewing existentialism/full-depth-of-existential-implications of transdimensional-meaningfulness-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting in various shades is just as critical for the necessary reconstitutive insight (deconstruction) that can be highly evasive and difficult to fully grasp at different registry-worldviews/dimensions meaningful-references or rather dialectically successive existentialisms. - A 'circular dialectical dynamism of organic-comprehension-thinking (organicalism/'intemporal-prioritisation-of-<sup>83</sup>reference-of-thought'-as-conflatedness<sup>13</sup>-or-ontological-reprojecting/longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) by virtue of intemporal higher teleologies, distracted by threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-  
 'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>30</sup>-  
 apriorising-psychologism>, due to temporal and/or perverted/subknowledging<sup>94</sup>/mimicking degraded-teleologies; in the psychoanalytic-unshackling process that explains transcendental-dialecticism transdimensionally/across-registry-worldviews/dimensions as reflected/perspectivated as soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought/candoring-and-dialectically-in-phase with regards to organic-comprehension-thinking (organicalism/'intemporal-prioritisation-of-<sup>83</sup>reference-of-thought'-as-conflatedness<sup>13</sup>-or-ontological-reprojecting/longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) and as oblongated/decandored-and-dialectically-out-of-phase with regards to threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-  
 'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>30</sup>-  
 apriorising-psychologism>. \* The underlying idea behind the circular dialectical dynamism of organic-comprehension-thinking (organicalism/'intemporal-prioritisation-of-<sup>83</sup>reference-of-thought'-as-conflatedness<sup>13</sup>-or-ontological-reprojecting/longness-of-register-of-

<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) in relation to threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism> is that the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism> is rather an existentially-<disontologising/re-ontologising—aporeticism> naïve miscuing (with subsequent disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing<sup>20</sup>-apriorising-psychologism at the temporal-dispositions perversions/defects of postlogism<sup>77</sup>-slantedness/<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving ontological-performance<sup>72</sup>-<including-virtue-as-ontology>. This undermines the ontologically-veridical organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’-as-conflatedness<sup>13</sup>-or-ontological-reprojecting/longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>). The ‘<amplituding/formative-epistemicity>causality<sup>9</sup>-as-to-projective-totalitative-implications-of-prospective-<sup>91</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> retracing (for notional~firstnatureddness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>-pedestals-disambiguation) as <sup>83</sup>reference-of-thought-scheme’ is critical as it is the only means for articulating notional~firstnatureddness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-

intemporal-dispositions-<so-construed-as-from-perspective-ontological-  
 normalcy/postconvergence> disambiguation in perspective as otherwise by the ‘conviction-as-  
 to-profound-supererogation<sup>96</sup>-reflex/prelogic-reflex-admittance-reflex/in-phase-reflex’ instead  
 of rightly aligning as dialectically-or-contendingly-out-of-phase (non-ontological-reference or  
 non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-  
 preconverging-or-dementing<sup>20</sup>-apriorising-psychologism or not-veridical-thinking-reference-  
 rather-preconverging-or-dementing<sup>20</sup>-reference or <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-  
 preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>,-and-not-of-logical-  
 contention reflex or transversality-<for-sublimating-existential-eventuating/denouement,-from-  
 ‘thinking-at-first/pure-predisposition-preemptive-of-prospective-  
 disontologising/subontologising’-as-of-prospectively-disambiguated-affirmed-and-  
 unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> reflex) temporal-dispositions  
 are directly engaged wrongly as straight/candored/conviction-as-to-profound-supererogation<sup>96</sup>  
 and elevated as ontologically veridical as if these were intemporal, to effectively  
 reflect/perspectivate the temporal-dispositions by <sup>15</sup>de-mentation-<supererogatory-ontological-  
 de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics> while avoiding  
 <amplituding/formative-epistemicity>totalising~self-referencing-syncretising-as-  
 straight/candored-and-dialectically-or-contendingly-in-phase of the non-veridical narratives  
 expressed by temporal-dispositions. When the dialecticism of organic-comprehension-thinking  
 (organicalism/‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’-as-conflatedness<sup>13</sup>-or-  
 ontological-reprojecting/longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) and  
 threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-  
 ‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>10</sup>-  
 apriorising-psychologism> involves psychopathy and social psychopathy postlogism<sup>77</sup> in

hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, it highlights the psychopath's slantedness-or-insane-fitment as 'epistemically-decadent in notional-discontiguity/epistemic-discontiguity'<sup>63</sup>-<between—prior-shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>-qualia-schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema>', by its temporal-dispositions defect, and the conjugating temporal-dispositions postlogic threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism> as being integrative of the epistemic-decadence (notional-discontiguity/epistemic-discontiguity'<sup>63</sup>-<between—prior-shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>-qualia-schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema>-as-of-epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'><sup>76</sup>) as 'notional-discontiguity/epistemic-discontiguity'<sup>63</sup>-<between—prior-shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>-qualia-schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema>-as-of-epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or <sup>12</sup>conjoining-looping-set-of-narratives-as-of-cohering-logic-reflex in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'><sup>76</sup> as absolving/fleeting/escaping-reflex-logic<sup>1</sup> given their conjugated/inflected/derived temporal-dispositions perversion, while

the intemporal-disposition prelogic/conviction-as-to-profound-supererogation<sup>96</sup> organic-  
 comprehension-thinking (organicalism/‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’–  
 as-conflatedness<sup>13</sup>-or-ontological-reprojecting/~~longness-of-register-of-<sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup>~~) supersedes intemporally as ontological-veridicality (~~relative-unreflexivity/relative-  
 reflexivity—ontological-contiguity<sup>67/83</sup>reference-of-thought/veridical-thinking-reference-over-  
 preconverging-or-dementing<sup>20</sup>-reference~~), and with the ‘disambiguation of  
 notional~firstnaturedness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-  
 misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–  
 ontological-normalcy/postconvergence> as aetiologisation/ontological-escalation-<ontological-  
 veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>’  
 by articulating their prospective implications in an infinity (metaphorically-a-million-and-one-  
 instances-and-locales). To further elucidate, the underlying idea of ‘intemporal-prioritisation-of-  
<sup>83</sup>reference-of-thought’-as-conflatedness<sup>13</sup>-or-ontological-reprojecting  
 (deconstruction/ontological-reconstituting/organic-comprehension-thinking) holds that  
 ‘critically what matters with respect to ontology and virtue is simply and completely intemporal-  
 preservation-entropy-or-contiguity—or-ontological-preservation as ontological-  
 veridicality/~~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> of <sup>83</sup>reference-  
 of-thought~~ (as from ontological-normalcy/postconvergence epistemic-or-notional~projective-  
 perspective), and holds that other and subsequent notions are as pertinent as they are  
 intemporally-preservational and where those same supposed notions social use was not  
 intemporally-preservational but perverted/subknowledged/mimicked/confounded, their  
 ontological and virtuous validity is nullified; as it is their relay of intemporal-preservation-  
 entropy-or-contiguity—or-ontological-preservation without notional-discontiguity/epistemic-  
 discontiguity<sup>63</sup> -<between—prior-shallow-supererogation<sup>96</sup>-of-mentally-  
 aestheticised~preconverging/dementing<sup>20</sup>-qualia-schema\_and\_prospective-profound-

supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>1</sup>-qualia-  
 schema>-as-of-epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-  
 meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-  
 looping-'set-of-dereifying-hollow-narratives-and-acts'<sup>76</sup> that matters.' What's the meaning of  
 being good-natured/kind/humble/responsible/friendly/sociable/etc. in a subknowledging<sup>94</sup> or  
 perverted or corrupt social-setup or a philosophically-underdeveloped but presumptuous  
 meaningful context (H.G. Well's country of the blind preconverging~de-  
 mentating/structuring/paradigming, for instance), or worst still in teleologically-degraded social  
 situations that may be mobbish or genocidal, wherein by our illusion-of-the-present/present-  
 consciousnessas <amplifying/formative~epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> we apparently demonstrate such qualities  
 but ontologically we aren't veridically intemporal-preservational? And even more pertinent,  
 what will those same qualities mean at the uninstitutionalised-threshold<sup>102</sup> of recurrent-utter-  
 uninstitutionalisation, base-institutionalisation, <sup>103</sup>universalisation, positivism, and  
 prospectively deprocrypticism, with their evolving <sup>83</sup>reference-of-thought~<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup> wherein prospective <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
 is beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of-preconverging-existential-extrication-  
 as-of-existential-unthought><sup>6</sup>. The only answer that cuts it in all ways, is inevitably intemporal-  
 preservation-entropy-or-contiguity~or~ontological-preservation as of ontological-faith-notion-  
 or-ontological-fideism—imbued-underdetermination-of-motif-and-  
 apriorising/axiomatising/referencing~as-so-being-as-of-existential-reality (mentation-capacity-  
 wise, as longness-of-register-of-meaningfulness-over-shortness-of-register-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, more than just an abstraction as it carries the notion of a  
 contiguous existentialism/full-depth-of-existential-implications transdimensional-  
 meaningfulness/memetic-refinement as ontological-normalcy/postconvergence-or-postdicatory

deconstruction/ontological-reconstituting-as-to-conflatedness<sup>13</sup> in dialectical transformation as of prospective<sup>83</sup> reference-of-thought tied to the intemporal-preservation-entropy-or-contiguity-or-ontological-preservation). Even the idea of morality as being construed as of a sense of morality is vague self-referencing, as it is rather virtue as of knowledge-construct/intersolipsistic-intercessory-notion/notional~referential-notion/articulation of superseding-oneness-of-ontology enabling the possibility in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process of the <cumulating/recomposuring~attendant—ontological-contiguity >-successive registry-worldviews/dimensions that is truly of ontological relevance. The idea of conceptualising morality out of such ontology-driven basis is more or less delusional however ‘good-natured’ when we consider that even a community of miscreants will have to construe of a semblance however perverted of moral conceptualisation that allows for individuals self-preservation and only of a degree of variance however big such a variance is perceived with supposed grander moral conceptualisations that do not factor in the preconverging/postconverging—de-mentative/structural/paradigmatic relation of virtue to ontology as of successive developing prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought. As semblances of virtue-constructs out of ‘sense of good-naturedness’ not factoring in the ‘unchangeable’ reality of human temporal/~~shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>~~ and intemporal/~~longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>~~ mental-dispositions across all registry-worldviews/dimensions will simply ‘out of impression-driven/good-naturedness/wishfulness and naivety’ provide an ontologically-flawed deterministic framework that subject to temporal undermining by the adherence to the ‘<amplituding/formative><sup>8</sup> wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—narratives—of-the-<sup>83</sup>reference-of-thought—<sup>5</sup>categorical-imperatives/axioms/registry-

teleology<sup>99</sup>) of prior/transcended/superseded registry-worldview/dimension' in subverting intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, pointing to the pertinence of analysing virtue and ontology contiguously as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality so-construed as organic-knowledge. This is the central idea of 'intemporal-prioritisation-of-<sup>83</sup>reference-of-thought'—as-conflatedness<sup>13</sup>-or-ontological-reprojecting that informs organic-comprehension-thinking. 'Intemporal-prioritisation-of-<sup>83</sup>reference-of-thought'—as-conflatedness<sup>13</sup>-or-ontological-reprojecting further holds that in-the-bigger-scheme-of-things, it is intemporal-preservation in its entropy/contiguity that is the referencing of stranding as to <sup>15</sup>de-mentation—~~supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics~~ (as of preconverging-or-dementing<sup>20</sup>—apriorising-psychologism representation when temporally-preservational-as-pseudointemporality<sup>52</sup>-preservation or of notional-discontiguity/epistemic-discontiguity<sup>63</sup>—~~between—prior-shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>-qualia-schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema~~) or postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism representation when intemporally-preservational/relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>. 'Intemporal-prioritisation-of-<sup>83</sup>reference-of-thought'—as-conflatedness<sup>13</sup>-or-ontological-reprojecting highlights effectively that ontological meaningfulness is contiguous as highlighted further in the paper with regards to virtue 'as a contiguous mentation-capacity (longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> over shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> transience)' of notional-contiguity/epistemic-contiguity<sup>62</sup>—~~profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema~~ conceptualisaion for intemporal-preservation-entropy-or-contiguity-or-

ontological-preservation. Finally, by affirming ontological-veridicality/~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup> of <sup>83</sup>reference-of-thought (from ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective) over notional-discontiguity/epistemic-discontiguity<sup>63</sup>—~~between—prior-shallow-supererogation~~<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-schema>-as-of-epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’><sup>76</sup> as perverted, ‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’—as-conflatedness<sup>13</sup>-or-ontological-reprojecting validates the ‘stranding/mental-devising-representation of temporal-dispositions in threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>—<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-psychologism> (<amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> ) as transversal/logically-incongruent-and-in-distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> to organic-comprehension-thinking (intemporal-disposition’s ‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’—as-conflatedness<sup>13</sup>-or-ontological-reprojecting). Basically, with regards to the ‘psychologism of precedence as placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup>’ with respect to a ‘prospective/transcending/superseding registry-worldview’s/dimension’s prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought psychologism’ as postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism and centered over a ‘prior/transcended/superseded registry-worldview’s/dimension’s prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought psychologism’ as

preconverging-or-dementing<sup>20</sup>-apriorising-psychologism and decentered and beyond-the-consciousness-awareness-teleology<sup>99</sup> <of-preconverging-existential-extrication-as-of-existential-unthought><sup>5</sup> of the latter psychologism, even before appraising<sup>83</sup> reference-of-thought issue as of the registry-worldview's/dimension's-<sup>83</sup>reference-of-thought-for-social-functioning-and-accordance construed as of temporal-to-intemporal thresholds within the ambit of distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup>, given the inherent-and-tautological ontological precedence of the prospective/transcending/superseding psychologism as of its prospective relative-ontological-completeness<sup>87</sup> -of-<sup>83</sup>reference-of-thought over the prior/transcended/superseded psychologism; 'distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> refers to the operant apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting point-of-departure-of-construal technique involving a transcendental perspective that dissociates the psychologism of the 'prospective institutionalisation as of teleologically-elevated intemporal synopsis-ing-depth of<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> psychologism and so postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism and centered' and the psychologism of the 'uninstitutionalised-threshold<sup>102</sup> as teleologically-degraded shades-of-temporal (postlogism<sup>77</sup>-slantedness/<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving ontological-performance<sup>72</sup>-<including-virtue-as-ontology>) synopsis-ing-depth of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> construed as in distraction of the prospective institutionalisation psychologism and so preconverging-or-dementing<sup>20</sup>-apriorising-psychologism and decentered', and a non-transcendental metaphysics-of-presence-(implicated-'nondescript/ignorable-void<sup>60</sup>'-as-to-<sup>70</sup>presencing-absolutising-identitive-constitutedness | ) or <amplituding/formative-

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> perspective as ‘un-dissociated psychologism that wrongly equates the intemporal and shades-of-temporal teleological synopsis-depth of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of the two previous transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity perspective implied psychologisms’ (as a result of non-recognition of a divergence with respect to the prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought and the prior/transcended/superseded relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought, speaking of the ontological-veridicality of the transcendental perspective as of ‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’-as-conflatedness<sup>13</sup>-or-ontological-reprojecting and not a non-transcendental perspective as of ~~amplifying/formative~~-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> ). In other words, distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> by the preconverging-or-dementing<sup>20</sup>-apriorising-psychologism and decentering of the prior-as-present/transcended/superseded beforehand/as-of-a-priori implies that the prospective/transcending/superseding <sup>83</sup>reference-of-thought is a more profound representation of intrinsic-reality/ontological-veridicality (with regards to notional~<sup>18</sup>deprocrypticism as of the preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting) by the ‘distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting point-of-departure-of-construal’ over and subsuming-and-supplanting the prior/transcended/superseded/transcended/superseded <sup>83</sup>reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting (as of its disjointedness-as-of-<sup>83</sup>reference-of-thought of <sup>83</sup>reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting with

regards to positivism<sup>80</sup> procrysticism), as validated by ‘~~implicit~~<sub>ed</sub> ~~attendant~~ ontological-contiguity<sup>67</sup>’ ~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>, <reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup> -of-<sup>83</sup> reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context>. \*Thus,  
 distractive-alignment-to-<sup>83</sup> reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> is  
 an apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting point-  
 of-departure-of-construal of <sup>83</sup> reference-of-thought as it is about assuming beforehand/as-of-a-  
 priori for logical-contention as postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-  
 psychologism and centered the prospective/transcending/superseding <sup>83</sup> reference-of-thought (as  
 of its prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup> reference-of-thought) in  
 preconverging-or-dementing<sup>20</sup>—apriorising-psychologism and decentering the prior-as-  
 present/transcended/superseded <sup>83</sup> reference-of-thought (as of its prior relative-ontological-  
 incompleteness<sup>88</sup>-of-<sup>83</sup> reference-of-thought), as validated by ‘~~implicit~~<sub>ed</sub> ~~attendant~~ ontological-  
 contiguity<sup>67</sup>’ ~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>, <reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup> -of-<sup>83</sup> reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context>. Critically,  
 for aetiologisation/ontological-escalation-<ontological-  
 veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> as  
 of an intemporal synopsis depth of analysis what is decisive with regards to a postlogism<sup>77</sup>  
 manifestation is the grasp of the reality of prior relative-ontological-incompleteness<sup>88</sup>-of-  
<sup>83</sup> reference-of-thought as ‘in-wait as of prior relative-ontological-incompleteness<sup>88</sup>-of-  
<sup>83</sup> reference-of-thought defective <sup>83</sup> reference-of-thought—<sup>8</sup> categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup> for a postlogism<sup>77</sup> manifestation; and just as we can

appreciate that the organic-knowledge depth of base-institutionalisation is what is required as resolution for postlogism<sup>77</sup> manifestations in recurrent-utter-uninstitutionalisation, likewise that of <sup>103</sup>universalisation as resolution with postlogism<sup>77</sup> manifestations in base-institutionalisation–ununiversalisation, that of positivism as resolution with postlogism<sup>77</sup> manifestations in <sup>103</sup>universalisation–non-positivism/procrypticism, the organic-knowledge depth of notional~<sup>18</sup>deprocrypticism is what is required as resolution for postlogism<sup>77</sup> manifestations in positivism–procrypticism. On this basis distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> point-of-departure-construal technique of aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> involves starting out not with the specific postlogism<sup>77</sup> construal but rather implying a construal preconverging-or-dementing<sup>20</sup>–apriorising-psychologism and decentering the more fundamental issue of the registry-worldview/dimension prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting (whether as of non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidental-or-random-mental-disposition-or-failing-prospective-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting of recurrent-utter-uninstitutionalisation, failing-prospective-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting of base-institutionalisation–ununiversalisation, failing-prospective-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting of  
<sup>103</sup>universalisation–non-positivism/medievalism, failing-prospective-preempting—  
disjointedness-as-of-<sup>83</sup>reference-of-thought,-as-to-<sup>32</sup><amplituding/formative–  
epistemicity>growth-or-conflatedness<sup>13</sup>/transvaluative-  
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-  
mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-  
over-non-rules—apriorising/axiomatising/referencing–psychologism  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting of  
positivism–<sup>80</sup>procrypticism, and prospectively preempting—disjointedness-as-of-<sup>83</sup>reference-  
of-thought,-as-to-<sup>32</sup><amplituding/formative–epistemicity>growth-or-  
conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-  
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–  
psychologism  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting of  
deprocrypticism), which is ‘in-wait as of prior relative-ontological-incompleteness<sup>88</sup>-of-  
<sup>83</sup>reference-of-thought defective <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-  
imperatives/axioms/registry-teleology<sup>99</sup> and endemising/enculturating the postlogism<sup>77</sup> and  
social postlogism<sup>77</sup> manifestation as well as other temporal phenomena construed as vices-and-  
impediments<sup>105</sup> of the registry-worldview/dimension as of its prior relative-ontological-  
incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought; thus attaining the supratransversality-<in-  
sublimating–existential-eventuating/denouement>~of-motif-and-  
apriorising/axiomatising/referencing required for aetiologisation/ontological-escalation-  
<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-  
encumbered\_transcending> as

intemporal/ontological/social/species/<sup>103</sup>universal/transcendental/<sup>55</sup>maximalising-  
recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
ontologising~conceptualisation postconverging–de-mentating/structuring/paradigming. In other  
words, just as we can countenance that ontologically we’ll not engage a non-positivism/medieval  
social-setup in contending about say notions-and-accusations-of-sorcery but rather supersede the  
non-positivism/medievalism meaningful-frame as of its relative-ontological-incompleteness<sup>88</sup>-  
of-<sup>83</sup>reference-of-thought as being superstitious/non-positivistic implies the fundamental need  
for its psychoanalytic-unshackling for ~~amplituding/formative-epistemicity~~-  
totalising~renewing-realisation/re-perception/re-thought as of a positivism registry-  
worldview/dimension prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-  
thought; likewise our positivism–<sup>80</sup>procrypticism prior relative-ontological-incompleteness<sup>88</sup>-  
of-<sup>83</sup>reference-of-thought is ‘not the profound ontologically-veridical meaningful-frame’ in  
which an issue of its corresponding postlogism<sup>77</sup> as psychopathy and social psychopathy is  
resolved but rather its state of relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought is  
prospectively construed from notional~<sup>18</sup>deprocrypticism as preconverging-or-dementing<sup>20</sup>–  
apriorising-psychologism and decentered by its procrypticism/‘disjointedness-as-of-<sup>83</sup>reference-  
of-thought’-as-misappropriated–<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, implying the more  
fundamental-and-transversal-and-synergistic need is for our psychoanalytic-unshackling for  
~~amplituding/formative-epistemicity~~-totalising~renewing-realisation/re-perception/re-  
thought as of the notional~<sup>18</sup>deprocrypticism registry-worldview/dimension ontological-  
completeness-of-<sup>83</sup>reference-of-thought; thus enabling the attainment of  
aetiologisation/ontological-escalation-<ontological-  
veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>  
required for supratransversality-<in-sublimating–existential-eventuating/denouement>~of-  
motif-and-apriorising/axiomatising/referencing as

intemporal/ontological/social/species/<sup>103</sup>universal/transcendental/<sup>55</sup>maximalising-  
 recomposing-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
 ontologising~conceptualisation postconverging—de-mentating/structuring/paradigming that is  
 transversally preconverging/postconverging—de-mentative/structural/paradigmatic for the  
 resolution not only of the positivism—<sup>80</sup>procrypticism postlogism<sup>77</sup> as psychopathy and social-  
 psychopathy but basically all its relative-ontological-incompleteness<sup>88-83</sup> reference-of-thought  
 predicated temporal-phenomena construed as positivism—<sup>80</sup>procrypticism vices-and-  
 impediments<sup>105</sup>. (It is important to grasp that tenseness-of-expressions made  
 temporally/~~shortness-of-register-of~~<sup>56</sup> ~~meaningfulness-and-teleology~~<sup>99</sup> as of the positivism—  
<sup>80</sup>procrypticism registry-worldview/dimension are just ‘vague candoring’ that are ontologically-  
 empty and non-veridical by inherent-and-tautological ontological precedence of the  
 prospective/transcending/superseding notional~<sup>18</sup>deprocrypticism  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as of its  
 ontological-completeness-of-<sup>33</sup>reference-of-thought over the prior/transcended/superseded  
 positivism—<sup>80</sup>procrypticism  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as of its  
 prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought, as what is precedingly  
 warranted is the preconverging-or-dementing<sup>20</sup>—apriorising-psychologism and decentering of  
 positivism—<sup>80</sup>procrypticism <sup>83</sup>reference-of-thought beyond its ~~amplituding/formative-~~  
~~epistemicity>~~totalising~self-referencing-syncretising/illusion-of-the-present/present-  
 consciousness/mirage as metaphysics-of-presence-~~implicated-‘nondescript/ignorable-void~~<sup>102</sup>-  
~~as-to-~~<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>), and so beyond-the-  
 consciousness-awareness-teleology<sup>99</sup> ~~of-preconverging-existential-extrication-as-of-~~  
~~existential-unthought>~~; and this idea we can grasp from our vantage position with regards to a  
 non-positivism/medieval setup striving to uphold its <sup>83</sup>reference-of-thought psychologism which

we understand is prospectively a relative ontological-incomplete-<sup>83</sup>reference-of-thought, however the bigger issue difficult for us to envisage is rather in placing our own minds as not in a postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism and centered but rather a preconverging-or-dementing<sup>20</sup>-apriorising-psychologism and decentered position, as implying the need for prospective institutionalisation as notional~<sup>18</sup>deprocrpticism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting which is prospectively postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism and centered). Distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> as such basically by definition dismisses the ‘prior/transcended/superseded registry-worldview’s/dimension’s relatively relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’ as circularly endemising/enculturating its <sup>83</sup>reference-of-thought defect or <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>90</sup>>, beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of-preconverging-existential-extrication-as-of-existential-unthought><sup>3</sup> and so preconverging/postconverging-de-mentatively/structurally/paradigmatically even before an effective <sup>83</sup>reference-of-thought issue of the registry-worldview’s/dimension’s-<sup>83</sup>reference-of-thought-for-social-functioning-and-accordance as of temporal-to-intemporal thresholds (i.e. preconverging/postconverging-de-mentatively/structurally/paradigmatically being non-positivism/medievalism of apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting by definition means incapable of contending as of positivism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting ‘third-level-<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting for

<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ requiring rather the non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring from <amplituding/formative–epistemicity>-totalising~renewing-realisation/re-perception/re-thought and not a ‘false exercise of contending arising from a circular <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> ego complex that rather circularly upholds non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’, and prospectively preconverging/postconverging–de-mentatively/structurally/paradigmatically our state of <sup>80</sup>procrypticism–or–disjointedness-as-of-<sup>83</sup>reference-of-thought of apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting by definition means incapable of contending as of notional~<sup>18</sup>deprocrypticism preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting of ‘conflation for <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ requiring rather the positivism–<sup>80</sup>procrypticism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring from <amplituding/formative–epistemicity>-totalising~renewing-realisation/re-perception/re-thought and not a ‘false exercise of contending arising from a circular <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> ego complex that rather circularly upholds <sup>80</sup>procrypticism–or–disjointedness-as-of-<sup>83</sup>reference-of-thought of apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’); as the

disjointedness-as-of-<sup>83</sup>reference-of-thought'-misappropriated-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> of positivism-<sup>80</sup>procrpticism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting by definition dismisses it as not contendingly relevant relative to <sup>83</sup>reference-of-thought issue requiring <sup>18</sup>deprocrpticism-or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting, as the non-positivising/non-rational-empiricism of the <sup>103</sup>universalisation–non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting by definition dismisses it as not contendingly relevant relative to <sup>83</sup>reference-of-thought issue requiring positivising/rational-empiricism in want of positivism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting, as the non-universalising of the base-institutionalisation–ununiversalisation apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting by definition dismisses it as not contendingly relevant relative to <sup>83</sup>reference-of-thought issue requiring <sup>103</sup>universalisation in want of <sup>103</sup>universalisation apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting, and as the non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-mental-disposition/failing-rule-making as impulsive-accidented-haphazard recurrent-utter-uninstitutionalisation apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting by definition dismisses it as not contendingly relevant relative to <sup>83</sup>reference-of-thought issue requiring rule-making in want for base-institutionalisation apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting. The reason behind this conclusion is that in all registry-worldviews/dimensions apart from futural

Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-  
development-as-infrastructure-of- meaningfulness-and-teleology as of prospective  
deprocrpticism, the <sup>83</sup>reference-of-thought ‘fundamentally carries an underlying defect of  
relative-ontological-incompleteness<sup>88</sup>’ irrespective of the arising of a <sup>83</sup>reference-of-thought  
incidental issue as of the registry-worldview’s/dimension’s-<sup>83</sup>reference-of-thought-for-social-  
functioning-and-accordance in-the-very-first-place and so beyond-the-consciousness-  
awareness-teleology<sup>99</sup>-<of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup>,  
that makes it fundamentally ontologically unsound; and as highlighted before the non-  
positivism/medieval state of being superstitious and non-positivistic is an underlying  
foundational problem (as the registry-worldview’s/dimension’s-<sup>83</sup>reference-of-thought-for-  
social-functioning-and-accordance defect as registry-worldview’s/dimension’s-  
uninstitutionalised-threshold<sup>102</sup>-defect-<as-Being-or-ontological-or-existential-defect><sup>85</sup>) ‘in-  
wait as of prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought defective  
<sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> just as our  
procrpticism state of disjointedness-as-of-<sup>83</sup>reference-of-thought (in misappropriating  
meaningfulness), as failing/not-upholding-<as-of-apriorising/axiomatising/referencing> in  
dissociating temporal ‘<sup>83</sup>reference-of-thought—degraded-devolving-as-of-uninstitutionalised-  
threshold<sup>102</sup>’ and intemporal <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-  
teleology<sup>99</sup>,-for-aposteriorising/logicising/deriving/intelligising/measuring-<sup>56</sup>meaningfulness-  
and-teleology<sup>99</sup> of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of ‘same-terms-of-expressions’  
(seemingly-same-implied-meaningfulness) but actually implying ‘different relations to an  
ontologically veridical <sup>83</sup>reference-of-thought’, is an underlying foundational problem (as the  
registry-worldview’s/dimension’s-<sup>83</sup>reference-of-thought-for-social-functioning-and-  
accordance defect as registry-worldview’s/dimension’s-uninstitutionalised-threshold<sup>102</sup>-defect-  
<as-Being-or-ontological-or-existential-defect><sup>85</sup>) ‘in-wait as of prior relative-ontological-

incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought defective <sup>83</sup>reference-of-thought<sup>8</sup>-categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup> for issues of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-  
 <as-preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> to be stirred-  
 up/instigated and endemised/enculturated. This articulation is also important because while it  
 can be countenance retrospectively, however prospective our metaphysics-of-presence-  
 <implicated-‘nondescript/ignorable-void<sup>90</sup>’-as-to-<sup>79</sup>presencing—absolutising-identitive-  
 constitutedness<sup>14</sup>> as of our <amplituding/formative-epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> reflex and so beyond-the-consciousness-  
 awareness-teleology<sup>99</sup> <of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup>  
 beforehand/as-of-a-priori, will tend towards a ‘circular <amplituding/formative-  
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>  
 ego complex that rather circularly upholds <sup>80</sup>procrpticism-or-disjointedness-as-of-<sup>83</sup>reference-  
 of-thought of  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’, just as  
 occurred in all the prior registry-worldviews/dimensions. The bigger point being that just as we  
 recognise beforehand/as-of-a-priori that engaging (from our positivism psychologism  
 prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought) a non-  
 positivism/medievalism psychologism with respect to their equivalent postlogism<sup>77</sup>  
<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> issue like notions-and-accusations-of-sorcery implies beforehand/as-  
 of-a-priori an ontologically-veridical engagement that ‘doesn’t recognise its contending status  
 as postconverging-or-dialectical-thinking<sup>31</sup>-apriorising-psychologism and centered in-the-very-  
 first-place’ but rather that the non-positivism/medieval

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting implied  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is preconverging-or-dementing<sup>20</sup>–apriorising-psychologism  
and decentered, likewise beforehand/as-of-a-priori engaging (from futural **Being-**  
**development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-**  
**infrastructure-of–** **meaningfulness-and-teleology** as of prospective deprocrypticism-as-of-  
preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought of psychologism prospective relative-  
ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought) our <sup>80</sup>procrypticism–or–disjointedness-  
as-of-<sup>83</sup>reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting with  
respect to its associated postlogism<sup>77</sup> <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-**<as-**  
**preconvergently-apriorising/axiomatising/referencing-in-**  
**nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>** > issue of psychopathy  
and social psychopathy implies beforehand/as-of-a-priori an ontologically-veridical engagement  
that ‘doesn’t recognise our contending status as postconverging-or-dialectical-thinking<sup>21</sup>–  
apriorising-psychologism and centered in-the-very-first-place’ but rather that our  
<sup>80</sup>procrypticism–or–disjointedness-as-of-<sup>83</sup>reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting implied  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is preconverging-or-dementing<sup>20</sup>–apriorising-psychologism  
and decentered; as the starting point of distractive-alignment-to-<sup>83</sup>reference-of-thought-**<of-**  
**apriorising/axiomatising/referencing>**<sup>30</sup> is rather in reflecting the prior relative-ontological-  
incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought **<amplifying/formative–**  
**epistemicity>causality<sup>9</sup>** **~as-to-projective-totalitative–implications-of-prospective-**  
**nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-**  
**contiguity<sup>7</sup>** with respect to <sup>83</sup>reference-of-thought defect or <sup>74</sup>perversion-of-<sup>83</sup>reference-of-  
thought-**<as-preconvergently-apriorising/axiomatising/referencing-in-**

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>9</sup> > issue, ‘as a  
 preconverging-or-dementing<sup>20</sup>—apriorising-psychologism and decentering exercise involving  
 ‘<sup>83</sup>reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold<sup>102</sup>’ of the  
 shades-of-temporal-dispositions as of ‘~~implicated\_attendant~~—ontological-contiguity<sup>67</sup>’ ~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’<sup>40</sup>, <reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>8</sup> -of-<sup>83</sup>reference-of-thought-<sup>8</sup> devolving-as-of-instantiative-context>’, and not a  
 postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism exercise involving  
<sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-  
 aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
 (as will be wrongly implied by a circular <amplituding/formativ-epistemicity>totalising~self-  
 referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> ego complex that rather  
 circularly upholds <sup>80</sup>procrypticism—or-disjointedness-as-of-<sup>83</sup>reference-of-thought of  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting). For  
 instance and as stated before, such a statement and mental-disposition of the type Socrates or  
 Rousseau by their relative asceticism<sup>4</sup> as of ~~postconverging~~-nonextricatory-existential-  
 preempting-of-existential-unthought as compared to others of their statuses (conjugated as of  
 various shades of temporal teleologically-degraded synopsising-depth of <sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup> psychologism) in their respective social-setups from a non-transcendental as of its  
 <amplituding/formativ-epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> perspective by its  
 <amplituding/formativ-epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> is rather circularly impervious and will not  
 recognise any dissociation between such a mental-projection/psychologism prior relative-  
 ontological-incompleteness<sup>88</sup> -of-<sup>83</sup>reference-of-thought and the mental-

projection/psychologism prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-  
 thought of Socrates or Rousseau in construing the grander notion of social  
 aetiologisation/ontological-escalation-<ontological-  
 veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> as  
 of a transcendental-perspective (as of a teleologically-elevated intemporal synopsis-depth of  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> psychologism contrasted to such teleologically-degraded  
 shades-of-temporal synopsis-depth of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>). This elucidation is  
 important because an insightful storied-construct/ontologically-valid-narration with regards to  
 psychopathy and social psychopathy and the overall relative-ontological-incompleteness<sup>88</sup>-of-  
<sup>83</sup>reference-of-thought as the underlying disjointedness-as-of-<sup>83</sup>reference-of-thought of  
 procrypticism relative to prospective ontological-completeness-of-<sup>83</sup>reference-of-thought as  
 notional~<sup>18</sup>deprocrypticism will fundamentally be based on such contrastive mental-  
 projections/psychologisms as of non-transcendental as <amplituding/formative-  
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>  
 perspective and the primacy of transcendental perspective (inherently so because the state of  
 prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought precedes and  
 supersedes the state of prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought by  
 tautological ontological-veridicality validated by the relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> itself), just as a storied-  
 construct/ontologically-valid-narration of say non-positivism/medieval postlogism<sup>77</sup>  
 manifestation as notions-and-accusations-of-sorcery will imply a ‘distractive-alignment-to-  
<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> technical point-of-  
 departure-of-construal of <sup>83</sup>reference-of-thought’ highlighting the non-transcendental as  
 <amplituding/formative-epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> perspective mental-

projection/psychologism of the relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup> reference-of-thought  
 of non-positivism/medievalism mental-projection/psychologism that doesn't dissociate the  
 temporal-as-teleologically-degraded or intemporal-as-teleologically-elevated synopsis-ing-depth  
 of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, unlike a transcendental perspective that reflects  
 prospective institutionalisation intemporal teleologically-elevated synopsis-ing-depth of  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as the positivism psychologism as dissociated from various  
 temporal-shades of teleologically-degraded synopsis-ing-depth of <sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup> as the non-positivism/medievalism psychologism (inherently so because the state of  
 prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup> reference-of-thought precedes and  
 supersedes the state of prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup> reference-of-thought by  
 tautological ontological-veridicality validated by the ~~relative-unreflexivity/relative-reflexivity—~~  
 ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> itself). That is, the  
 technical point-of-departure-of-construal of <sup>83</sup>reference-of-thought for distractive-alignment-to-  
<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> with respect to the  
 '<amplituding/formativ-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-  
 prospective-<sup>6</sup>nonpresencing,-for-explicating~~~relative-unreflexivity/relative-reflexivity—~~  
 ontological-contiguity<sup>67</sup> retracing' (for notional~firstnatureddness-formativeness-<as-to-  
 eventualising~inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-  
 <so-construed-as-from-perspective-ontological-normalcy/postconvergence>-pedestals-  
 disambiguation) as <sup>83</sup>reference-of-thought-scheme' involves: - articulating a dialectically-or-  
 contendingly-in-phase (mentally sound) organic-comprehension-thinking of the intemporal-  
 disposition as a coherent 'intemporal-prioritisation-of-<sup>83</sup>reference-of-thought'—as-  
 conflatedness<sup>13</sup>-or-ontological-reprojecting which is in ontological-veridicality/~~relative-  
 unreflexivity/relative-reflexivity—~~ontological-contiguity<sup>67</sup> of <sup>83</sup>reference-of-thought (from  
 ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective), and is

veridically the ‘<sup>83</sup>reference-of-thought-or-contending-reference of thought’, - articulating a  
 dialectically-or-contendingly-out-of-phase brazen-but-unsoundness-or-ontological-bad-  
 faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought hollow-possibility-logic/meaning-by-the-mere-  
 illogical-possibility-of-it-being-formulaically-narrated of the psychopath in  
 distraction/subtraction to the organic-comprehension-thinking articulation which is of notional-  
 discontiguity/epistemic-discontiguity<sup>63</sup>-<between—prior-shallow-supererogation<sup>96</sup>-of-  
 mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema\_and\_prospective-profound-  
 supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-  
 schema>-as-of-epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-  
 meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-  
 looping-‘set-of-dereifying-hollow-narratives-and-acts’><sup>76</sup> in hollow-constituting-<as-  
 disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and is  
 veridically ‘not the <sup>83</sup>reference-of-thought’ but rather reflected/perspectivated as a manifestation  
 of postlogic slanted <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>>’, and then - articulating a derived-out-of-phase (derived-brazen-but-  
 unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought) threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-  
 psychologism> of temporal-dispositions in derived-distraction/derived-subtraction to the  
 organic-comprehension-thinking articulation which integrates the hollow-possibility-  
 logic/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated of the  
 psychopath, and is thus of notional-discontiguity/epistemic-discontiguity<sup>63</sup>-<between—prior-  
 shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-  
 schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-

aestheticised~postconverging/dialectical-thinking<sup>2</sup> -qualia-schema>-as-of-epistemic-  
decadence in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-  
failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-  
dereifying-hollow-narratives-and-acts’><sup>76</sup>-contiguity and is veridically ‘not the <sup>83</sup>reference-of-  
thought as well but rather reflected/perspectivated as a manifestation of prelogic-alignment to  
postlogic compulsive-slanting—preconverging-or-dementing<sup>20</sup>-apriorising. - With <sup>15</sup>de-  
mentation-<supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-  
or-attributive-dialectics> as dialectically/contendingly-in-phase and prospective  
intemporalisation registry-worldview/dimension associated with organic-comprehension-  
thinking (organicism/‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’-as-  
conflatedness<sup>13</sup>-or-ontological-reprojecting/longness-of-register-of-<sup>56</sup>meaningfulness-and-  
teleology<sup>99</sup>), and reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-  
with) a dialectically/contendingly-out-of-phase, retrospective <sup>74</sup>perversion-of-<sup>83</sup>reference-of-  
thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-  
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> registry-  
worldview/dimension associated with threshold-of-nonconviction/madeupness/bottomlining-  
in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-  
disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>. - And so, from the  
veridicality of human-subpotency-aporias/undecidability/dilemma/ought-  
indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-  
formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-  
intemporal-dispositions-<so-construed-as-from-perspective-ontological-  
normalcy/postconvergence>’-existentialism-form-factor, as <amplituding/formative-  
epistemicity>causality<sup>9</sup>-as-to-projective-totalitative-implications-of-prospective-  
<sup>81</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-

contiguity<sup>7</sup>, wherein temporal-dispositions existentially-<disontologising/re-ontologising—aporeticism> are preconverging-or-dementing<sup>20</sup>-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, in threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism> as of a retrospective registry-worldview/dimension which is preconverging-or-dementing<sup>20</sup>-apriorising-psychologism/subknowledging<sup>94</sup>/mimicking/dialectically-out-of-phase-{with-the-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation} on-the-one-hand, and the intemporal-disposition existentially-<disontologising/re-ontologising—aporeticism> postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>, in organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’-as-conflatedness<sup>13</sup>-or-ontological-reprojecting/longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) as a prospective registry-worldview/dimension in intemporal-preservation-entropy-or-contiguity-or-ontological-preservation). - And so, upholding the perpetual ontological-normalcy/postconvergence/supersedingness of intemporal-preservation-entropy-or-contiguity-or-ontological-preservation along the continual limitation of uninstitutionalised-threshold<sup>102</sup>, and which continual superseding/transcendence is behind the institutional-cumulation/institutional-recomposure-<as-to-‘historiality/ontological-eventfulness<sup>8</sup>/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>> process. Not adhering to this ‘point-of-departure-of-construal of <sup>83</sup>reference-of-thought technique of distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> with respect to the ‘<amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-

totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-  
unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> retracing (for  
notional~firstnatureddness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-  
misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-  
ontological-normalcy/postconvergence>-pedestals-disambiguation) as <sup>83</sup>reference-of-thought-  
scheme’ as elaborated above, due to the natural reflex to be in prelogism<sup>78</sup>-as-of-conviction,-in-  
profound-supererogation<sup>96</sup>-<existentially-veridical-‘attendant-intradimensional-  
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-  
outcome-arrived-at>, and thus wrongly engaging logic by reflex, leads to the wrong elevation of  
the dialectically-or-contendingly-out-of-phase/brazen-but-unsoundness-or-ontological-bad-  
faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought) psychopathic <sup>74</sup>perversion-of-<sup>83</sup>reference-of-  
thought-<as-preconvergently-apriorising/axiomatising/referencing-in-  
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>> (eliciting the  
threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-  
‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>30</sup>-  
apriorising-psychologism>) temporal-dispositions integration of the psychopath’s postlogism<sup>77</sup>  
in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-  
intemporal-preservation> and conjugation with it <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-  
preconvergently-apriorising/axiomatising/referencing-in-  
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>>, and thus wrongly  
implying the same apriorising-registry as the organic-comprehension-thinking  
(organicalism/‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’-as-conflatedness<sup>13</sup>-or-  
ontological-reprojecting/longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) as to  
supplanting-conviction-as-to-profound-supererogation<sup>96</sup>-of-‘attendant-intradimensional’-  
postconverging/dialectical-thinking<sup>21</sup>-apriorising-psychologism, and thus wrongly implying a

logical contention; instead of the organic-comprehension-thinking (organicism/‘intemporal-  
 prioritisation-of-<sup>83</sup>reference-of-thought’-as-conflatedness<sup>13</sup>-or-ontological-  
 reprojecting/longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) rather  
 reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) both the  
 psychopathic postlogism<sup>77</sup> in hollow-constituting-<as-disjointed-misappropriation-of-  
 meaningfulness-and-failing-intemporal-preservation> and the temporal-dispositions threshold-  
 of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism> integration and its conjugating/deriving of the psychopathic postlogism<sup>77</sup> in  
 hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-  
 intemporal-preservation> as ‘subknowledging<sup>94</sup>/mimicking manifestations of unsoundness-or-  
 ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought/<sup>74</sup>perversion-of-<sup>83</sup>reference-of-  
 thought-<as-preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>’ which are the  
 subject of logical contention; thus avoiding to wrongly validate the  
 subknowledging<sup>94</sup>/mimicking-and-syncretising of the elements of apriorising-registry (that is,  
 the implied ~~{epistemic-totalising<sup>33</sup>}~~ psychologismic-subliminality-of-individuation—  
 effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature,  
 presumptuousness-or-arrogation, assumptions, value-reference and teleology<sup>99</sup>) and wrongly  
 imply their logical contention validity. Taken to the bigger registry-worldview/dimension or  
 intradimensional level, this points to a registry-worldview/dimension derived-perversion state of  
 temporal-dispositions at the present uninstitutionalised-threshold<sup>102</sup> involving the  
 subknowledging<sup>94</sup>/mimicking-and-syncretising of the <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity—  
 or-ontological-preservation of positivistic meaningfulness known as <sup>80</sup>procrypticism—or-

disjointedness-as-of-<sup>83</sup>reference-of-thought, calling prospectively for deprocrypticism. Without ‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’-as-conflatedness<sup>13</sup>-or-ontological-reprojecting disposition the possibility for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity from <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>> (as prior intemporal <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>) to prospective ones which are intemporal-preservational, the institutional-cumulation/institutional-recomposure-<as-to-<sup>8</sup>historiality/ontological-eventfulness<sup>8</sup>/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>> process will not occur and be regenerative, as the circumventive/distractive-intemporal-prioritisation-of-<sup>83</sup>reference-of-thought mental-dispositions rather strives to arrive at an equilibrium at the <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of a registry-worldview/dimension whether these are intemporal-preservational or not, hence have little transcendental capacity. Going by an ‘ontologically contiguous comparison’ with reference to Arithmetic where a condition was to cause a character to resolve additionality as  $1+3=5$ ,  $2+5=8$ ,  $5+6=12$ , etc., the ontological-veridicality/relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> of <sup>83</sup>reference-of-thought (from ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective) of additionality with regards to this character will always involve as of <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> that subtracts 1 from the results of that character’s operations of additions (as the sublimating-epistemic-imbricatedness/threadedness/recomposuring for upholding existential-reality), and the usual principles of additionality (its traditional <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> of simply summing directly) will be

existentially-~~disontologising/re-ontologising—aporeticism~~ rendered null and void in order to allow for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Now supposed such a framework (<sup>83</sup>reference-of-thought) for resolving Arithmetic calculations now involves the contribution of 6 characters working in collaboration with each contributing their specific arithmetic principle role while taking cognisance of the others roles in ‘resolving arithmetic calculations’ (as ontological-completeness-of-<sup>83</sup>reference-of-thought, and so taking into account the prior mentioned character with its defect of additionality; wherein such a framework is BODMAS-based with character B working on brackets operations, character O working on order operations, character D working on division operations, character M working on multiplication operations, the priorly mentioned character A working on addition operations and character S working on subtraction operations, and so (from ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective) setup for resolving arithmetic calculations (ontological-completeness-of-<sup>83</sup>reference-of-thought setup). Naturally, the <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (as the usual BODMAS Arithmetic rules) should apply but this is no longer existentially-~~disontologising/re-ontologising—aporeticism~~ the case in this instance, where the equation is for instance  $7(\sqrt{64+3-1})-(6+4-2)\div 2$ . Going by the natural arithmetic rules for BODMAS, the equation will be resolved first with the brackets, and within the brackets for the first brackets the order operation is first carried out, that is,  $\sqrt{64}=8$  and then addition  $8+3=11$ , then subtraction  $11-1=10$ . Then the multiplication operation with the first brackets result as  $7\times 10=70$ . For the second brackets, addition as  $6+4=10$ , then subtraction as  $10-2=8$ . The division operation then follows with the second brackets result as  $8\div 2=4$ . Finally, comes the subtraction with  $70-4=66$  as the final answer that is ontologically-veridical (in ontological-normalcy/postconvergence). But then, in this particular case where character A (Addition) operation of additionality is perverted as stated

above as a result of its condition (that is further adding 1 to any addition operation), the equation will resolve as  $\sqrt{64}=8$ ,  $8+3=12$ ,  $12-1=11$ , for the first brackets, and  $6+4=11$ ,  $11-2=9$ , for the second brackets. The division operation with the second brackets yields  $9\div 2=4.5$ , and the multiplication operation with the first brackets yields  $7\times 11=77$ . Finally, subtracting both brackets gives  $77-4.5=72.5$  as the final result which is ontologically wrong (from ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective), and points to the fact that all the 6 BODMAS characters, not only A (Addition) the additionality defect character have failed ontological-veridicality/relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> as of their relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>’ (from ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective), as <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity— or—ontological-preservation are not by themselves the definitive basis for ontology/intrinsic-reality/existential-reality as these are only as pertinent as they are ontologically-veridical/ontologically-continuous/contextually-contiguous (in ontological-normalcy/postconvergence). This ontological state with respect to all the characters registries (not only A) is known as perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>> as-of-unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought, as ontological-veridicality/relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> of <sup>83</sup>reference-of-thought (from ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective) precedes projected <amplifying/formative><sup>8</sup> wooden-language-(imbued—

temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup> –narratives—of-the-<sup>83</sup> reference-of-thought-<sup>8</sup> categorical-imperatives/axioms/registry-teleology<sup>99</sup>), with <sup>83</sup>reference-of-thought-<sup>8</sup> categorical-imperatives/axioms/registry-teleology<sup>99</sup> nothing more but human ‘mental inventions’ (construed by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) for the sake of achieving <sup>8</sup> ontology/intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and pertinent in that regard only when not-failing/upholding intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency to ‘duced-unlimitedness/existence-sublimating-naseence’<sup>253</sup> by a re-equilibrating metaphysics-of-absence-⟨implicated-epistemic-veracity-of-<sup>91</sup> nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩⟩/postdication. Hence the notion of ontological-normalcy/postconvergence and postdication construes intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as superseding/preceding over projected ⟨amplituding/formative⟩<sup>8</sup> wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup> –narratives—of-the-<sup>83</sup> reference-of-thought- categorical-imperatives/axioms/registry-teleology<sup>99</sup>⟩ in affirming ontology/ontological-veridicality/intrinsic-reality (notwithstanding their traditional personhoods-and-socialhood-formation mental-dispositions anchored on projected ⟨amplituding/formative⟩<sup>8</sup> wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup> –narratives—of-the-<sup>83</sup> reference-of-thought- categorical-imperatives/axioms/registry-teleology<sup>99</sup>⟩). In which case the resolution for the Arithmetic equation (supposedly where A, Addition, is unamendable due to a condition), will involve the other characters taking cognisance

of A's (Addition's) condition and adhere to intemporal-preservation-entropy-or-contiguity-or-ontological-preservation over projected ~~amplifying/formative~~ wooden-language-~~(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—narratives—of-the<sup>8</sup> reference-of-thought<sup>8</sup> categorical-imperatives/axioms/registry-teleology<sup>99</sup>)~~ in affirming ontology/ontological-veridicality/intrinsic-reality (as the appropriateness-of-<sup>33</sup>reference-of-thought-as-of-conflatedness<sup>13</sup> over A's induced preconverging-or-dementing<sup>20</sup>-reference/<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-~~as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>9</sup>~~). Thus the new categorical-imperatives/axiom/registry-teleology<sup>99</sup>-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation deployed with respect to resolving calculations ontological-completeness-of-<sup>33</sup>reference-of-thought will integrate the notion that additionality requires subtracting 1 from its results as well as taking cognisance that other characters will be perverted in their operation if they do not take cognisance of A's (Addition's) condition and subtract 1 from it before their operation (whether unconsciously by ignorance, expediently by affordability, and consciously by opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). For instance, B (Brackets) is still in a position to articulate an ontological-normalcy/postconvergence ontological-veridicality/~~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> of <sup>83</sup>reference-of-thought (from ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective) by factoring in all the defects as follows: by reverting all other characters operation up to the point they had to deal with A (Addition) and subtracting 1 from the results at these point before allowing the other characters operations, which then yields the right result. That is  $77 \div 7 = 11$  and  $4.5 \times 2 = 9$  as reverting back, then  $11 - 1 = 10$  and  $9 - 1 = 8$  to factor in A's (Addition's) additionality defect to yield the results of the two~~

brackets. Before then letting back the division and multiplication operations for both brackets respectively, giving  $8 \div 2 = 4$  and  $7 \times 10 = 70$ . Finally  $70 - 4 = 66$ , giving the final result that is ontologically-veridical (in ontological-normalcy/postconvergence). So this approach is the new <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation which is ontologically-veridical/of-intrinsic-reality that B should be operating. In-the-bigger-scheme-of-things, this explains institutional-cumulation/institutional-recomposure-~~{as-to-<sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~/memetic-reordering/psychoanalytic-reorientation with respect to an animal that is always bound to <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-~~<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>~~ as to preconverging-or-dementing<sup>20</sup>–apriorising-psychologism by the very fundamental veridicality of its notional~firstnatureddness-formativeness-~~<as-to-eventualising~inkling-drive-or-seeding-misprising>~~—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> nature. But then, this being an uninstitutionalised-threshold<sup>102</sup>, B going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnatureddness-formativeness-~~<as-to-eventualising~inkling-drive-or-seeding-misprising>~~—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor at uninstitutionalised-threshold<sup>102</sup> may just as well due to there being ‘no institutionalisation constraining’ (i.e. no social <sup>103</sup>universal-transparency<sup>104</sup>-~~{transparency-of-totalising-entailing,-as-to-entailing-~~<amplifying/formative–epistemicity>~~totalising~in-relative-ontological-completeness<sup>77</sup>}~~ of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-~~<as-preconvergently-~~

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>>, no internal-contradiction induced from <amplifying/formative-  
 epistemicity>causality<sup>97</sup>~as-to-projective-totalitative-implications-of-prospective-  
 nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>63</sup>, no preconverging-or-dementing<sup>20</sup>—apriorising-psychologism of the <sup>74</sup>perversion-of-  
<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>, and no intemporal  
 projection superseding the transcendence-unenabling-uninstitutionalised-threshold<sup>102</sup> in  
 alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-  
 bad-faith/inauthenticity<sup>64</sup>/nihilistic as of temporality<sup>98</sup>/shortness inducing corresponding  
 formalisation and internalisation as values), choose to act because of one temporal reason or the  
 other whether by ignorance of the need for this new <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>,-{for-intemporal-preservation-entropy} or  
 affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-  
 social-aggregation/temporal-enculturation-or-temporal-endemisation (i.e. induced-ring-of-  
 gyges-effect/solipsistic-point-of-temporal-thresholding/point-of-ontological-faith-notion-or-  
 ontological-fideism—imbued-underdetermination-of-motif-and-  
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality); and so, fail to follow  
 the latter <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-  
 intemporal-preservation-entropy-or-contiguity—or—ontological-preservation that are  
 intemporally-preservational. That is, choosing circumventive/distractive-temporal-  
 prioritisation-of-<sup>83</sup>reference-of-thought and thus failing/not-upholding-<as-of-  
 apriorising/axiomatising/referencing> the possibility of transcendence-and-  
 sublimity/sublimation/supererogatory—de-mentativity. That being the case, this doesn't in  
 anyway undermine the intrinsic reality/ontological-veridicality/<sup>83</sup>reference-of-thought (in

ontological-normalcy/postconvergence) of the above equation as being equal to the need for new  
 requisite <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-  
 intemporal-preservation-entropy-or-contiguity-or-ontological-preservation not only for this  
 particular circumstance of the BODMAS characters but all such circumstances that may arise as  
 a <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> as-of-unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-  
<sup>83</sup>reference-of-thought thus requiring <sup>15</sup>de-mentation-(~~supererogatory-ontological-de-  
 mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics~~) of all such  
 temporal-dispositions. It further speaks of how B will likely act in ‘metaphorically-a-million-  
 and-one-instances-and-locales as to aetiologisation/ontological-escalation-<ontological-  
 veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>’  
 (of uninstitutionalised-threshold<sup>102</sup>, where the constraining elements of institutionalisation are  
 not available, i.e. social <sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-  
 to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-  
 completeness<sup>87</sup>> of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>>, internal-contradiction induced from <amplituding/formative-  
 epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-  
<sup>9</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup> inoperance, <sup>15</sup>de-mentation-(~~supererogatory-ontological-de-mentation-or-  
 dialectical-de-mentation—stranding-or-attributive-dialectics~~) the <sup>74</sup>perversion-of-<sup>83</sup>reference-  
 of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>, and intemporal  
 projection superseding the transcendence-unenabling-uninstitutionalised-threshold<sup>02</sup> in

alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-  
 bad-faith/inauthenticity<sup>64</sup>/nihilistic as of temporality<sup>98</sup>, with corresponding formalisation and  
 internalisation as values), thence defining the given temporal-dispositions of B  
 aetiologisation/ontological-escalation-<ontological-  
 veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> to  
 be accounted for from similar individuations in such situations as a registry-  
 worldview/dimension problem, in order to ensure intemporal-preservation-entropy-or-  
 contiguity—or—ontological-preservation as ontology. In-the-bigger-scheme-of-things, this calls  
 for a prospective registry-worldview/dimension institutionalisation articulation that  
 supersedes/overrides such a temporal dynamism of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-  
 preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> dispositions at  
 various social roles going from A's condition, and the potential overlooking of the intemporal-  
 preservation-entropy-or-contiguity—or—ontological-preservation dispositions by all the other  
 characters (B, O, D, M and S). Underlying such an intemporal orientation is the idea that  
 fundamentally the conjugation of such an <sup>15</sup>de-mentation-(~~supererogatory—ontological—de-  
 mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics~~) and subsequent  
 conjugation as with B above to the temporal-dispositions of a registry-worldview/dimension  
 speaks fundamentally of the uninstitutionalised-threshold<sup>02</sup> of that registry-  
 worldview/dimension, reflected/perspectivated by the marginal <sup>74</sup>perversion-of-<sup>83</sup>reference-of-  
 thought-<as-preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> defect of its  
<sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-  
 preservation-entropy-or-contiguity—or—ontological-preservation with the prior registry-  
 worldview/dimension now preconverging-or-dementing<sup>20</sup>—apriorising-psychologism-

<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, with a prospective institutionalisation <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as the new straightness/candored-and-dialectically-or-contendingly-in-phase. <sup>15</sup>de-mentation-(~~supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics~~) doesn't confuse appropriateness of the prior <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation for the prior institutionalisation as implying the prior mental-devising-representation is appropriate for prospective institutionalisation as it needs to undergo its own requisite 'postconverging-or-dialectical-thinking<sup>21</sup>-psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to enable and regenerate intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. This by itself explains why the different registry-worldviews/dimensions are seemingly preconverging-or-dementing<sup>20</sup>-apriorising-psychologism with respect to one another (from the prospective perspectives), and not that we are talking about different species of humans, as transcendentalism for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation is the foundational concept retrospectively, presently and prospectively; even though by the illusion-of-the-present/present-consciousness/epistemic-totalising<sup>33</sup>~self-referencing-syncretising/mirage, all dimensions, and not only ours, tend to think of themselves as definitely mentally straight/candored-and-dialectically-or-contendingly-in-phase with no uninstitutionalised-threshold<sup>102</sup> which is obviously fallacious. The reason for this is that 'postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism'/soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought (as mental straightness/candored-and-dialectically-or-contendingly-in-phase) starts-

and-ends/is-sound at institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation where the <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy/configuity is in ontological-veridicality/~~relative-unreflexivity/relative-reflexivity—~~ontological-contiguity<sup>67</sup> of <sup>83</sup>reference-of-thought (from ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective). Where instead such <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation is of notional-discontiguity/epistemic-discontiguity<sup>63</sup>—  
<between—prior-shallow-supererogation <sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema\_and\_prospective-profound-supererogation <sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-schema>/non-ontological-and-non-contending-referencing-<thus-ontologically-or-contendingly-reflected-or-perspectivated-as-of-preconverging-or-dementing<sup>20</sup>—apriorising-psychologism> (not-veridical-thinking-reference-rather-preconverging-or-dementing<sup>20</sup>-reference), it is dementing<sup>20</sup> (preconverging-or-dementing<sup>20</sup>—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>). This is further compounded as of <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>, that is, as wrongful upholding and projecting postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> mental-devising-representation as so-manifested at institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation while rather reflecting the uninstitutionalised-threshold<sup>102</sup> that requires renewed mental-devising-representation, and this is not ontologically consistent and fundamentally undermines and overlook the idea of an insight about a prospective

transcendence-and-sublimity/sublimation/supererogatory~de-mentativity with the present registry-worldview/dimension corresponding to the superseded <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>> registry-worldview/dimension. Thus but for the inherent difficulty of living and experiencing the effective personhoods-and-socialhood-formation existentialism across all the registry-worldviews/dimensions, the apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting ‘beyond any one registry-worldview/dimension meaningfulness’ like ours is perfectly possible in garnering a more profound and informed insight on human nature whether presently, retrospectively to prospectively. In-the-bigger-scheme-of-things, just as logic can only be grounded on coherent and concrete <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> based articulations for its ontological effectiveness and veridicality, human ontological transcendental possibilities arise from human individuations that correspond to the appropriate ‘intemporal-projecting existential-<disontologising/re-ontologising—aporeticism> becoming’ allowing for such ontological possibilities, and the latter is made possible by the ‘so-renewed apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as to renewed logical-basis/logic,-as-derived-from~transversality-<for-sublimating-existential-eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup>’ going beyond the <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> within just a given registry-worldview/dimension as if it were the absolute mental-devising-representation with respect to intrinsic-reality, and instead hold that transdimensional/transcendental (unlike

ordinary meaning which reasons only on intradimensional <sup>83</sup>reference-of-thought<sup>8</sup>-categorical-imperatives/axioms/registry-teleology<sup>99</sup>) is what brings us closer to absolute mental-devising-representation with respect to intrinsic-reality as ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation). Memetism as suprastructural-meaningfulness is able to do that because it can proxy ontological-normalcy/postconvergence in a dynamic dialectical juxtapositioning/doppler-thinking of ‘postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism mental-devising-representation’ and ‘preconverging-or-dementing<sup>20</sup>-apriorising-psychologism mental-devising-representation’ from successive ontological dialectical-moments of human shallow limited-mentation-capacity—as subjecting ‘~~educated-unlimitedness/existence-sublimating-nasceence~~’ to limitedness/human-subpotency-(as of relative apriorising/axiomatising/referencing- {of-~~prospectively-implicated-attendant-ontological-contiguity~~ } ~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—constitutedness<sup>14</sup>-in-preconverging-entailment) to deeper limited-mentation-capacity—as subjecting ‘~~educated-unlimitedness/existence-sublimating-nasceence~~’ to limitedness/human-subpotency-(as of relative apriorising/axiomatising/referencing- {of-~~prospectively-implicated-attendant-ontological-contiguity~~ } ~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-postconverging-entailment) behind the successive institutional-cumulation/institutional-recomposure-(as-to-<sup>16</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>), wherein the dialectically transcending/superseding institutional-

cumulation/institutional-recomposure-~~{as-to-<sup>4</sup> historicity/ontological-  
 eventfulness<sup>3</sup> /ontological-aesthetic-tracing-<perspective-ontological-  
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~ of relatively  
 deeper limited-mentation-capacity—as subjecting-‘~~educed-unlimitedness/existence-  
 sublimating-nascence’-to-limitedness/human-subpotency-(as of relative  
 apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-  
 contiguity<sup>7</sup> ~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in- {preconverging-disentailment-by}-  
 postconverging-entailment}~~ is the shifted <sup>83</sup>reference-of-thought (dialectically-in-phase) and is  
 thus of ‘postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism mental-devising-  
 representation’ as it is in (postconvergence) ontological-veridicality/relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> while the prior  
 transcended/superseded institutional-cumulation/institutional-recomposure-~~{as-to-  
<sup>4</sup> historicity/ontological-eventfulness<sup>3</sup> /ontological-aesthetic-tracing-<perspective-  
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~ of  
 relatively shallow limited-mentation-capacity—as subjecting-‘~~educed-unlimitedness/existence-  
 sublimating-nascence’-to-limitedness/human-subpotency-(as of relative  
 apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-  
 contiguity<sup>7</sup> ~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup> in- preconverging-entailment}~~ is no longer  
 the <sup>83</sup>reference-of-thought (dialectically-out-of-phase or dialectically-primitive) and is thus of  
 ‘preconverging-or-dementing<sup>20</sup>-apriorising-psychologism mental-devising-representation’ as it  
 is of notional-discontiguity/epistemic-discontiguity<sup>63</sup> -~~<between—prior-shallow-~~

supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>–qualia-  
 schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-  
 aestheticised~postconverging/dialectical-thinking<sup>21</sup>–qualia-schema>; thus transcendently  
 coming into grips with a shifting but more and more profound notion of<sup>83</sup> reference-of-thought  
 (in-phasing) and corresponding ontological-veridicality/relative-unreflexivity/relative-  
 reflexivity—ontological-contiguity<sup>67</sup> as enabled by ontological-normalcy/postconvergence. The  
 conceptual pertinence in this Arithmetic notional-contiguity/epistemic-contiguity<sup>62</sup>-<profound-  
 supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>–qualia-  
 schema> comparison can be rearticulated as follows for greater clarity. As previously  
 highlighted the developmental psychology of the psychopath from childhood to adulthood,  
 involves a child psychopath who is dysfunctional as its subknowledging<sup>94</sup>-impulse/compulsive-  
 dementing<sup>20</sup>/postlogism<sup>77</sup> in hollow-constituting-<as-disjointed-misappropriation-of-  
 meaningfulness-and-failing-intemporal-preservation> is relatively transparent to interlocutors  
 and it induces a ‘delirious effect’ given that it hasn’t yet matured, is not yet indirect, is not yet  
 spatialising, is not yet credulous and is not yet crafty in ‘its postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing-  
 nonconviction/madeupness/bottomlining-‘<decontextualising/de-existentialising~of-  
 attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-  
 the-‘attendant-intradimensional–ontologising’-imbued-  
 <contextualising/existentialising~attendant–ontological-contiguity >;-in-shallow-  
 supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
 veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-  
 dueness>’; conditions which it increasingly attains from adolescence to adulthood with a  
 corresponding inducing of the development of social psychopathy as its psychopathy  
 conjugates/inflects/gets-mimicked with the temporal-dispositions of ignorance, unconsciously,  
 and consciously with affordability/opportunism/exacerbation/social-chainism-or-social-

discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, in an absolving/fleeting/escaping-reflex-logic<sup>1</sup> eliciting social psychopathy involving moving from various non-veridical/hollow sets-of-postlogic-in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’><sup>76</sup> as absolving/fleeting/escaping-reflex-logic<sup>1</sup>, to others and from different sets of interlocutors to others. It is obvious that A’s condition/subknowledging<sup>94</sup>-impulse/compulsive-dementing<sup>20</sup> disposition as an adult psychopath isn’t systematic with every interlocutor but rather it arises only in the face of perceived-social-stake-contention-or-confliction-and-confliction-targets and furthermore the profoundness of the postlogic<sup>77</sup>-slantedness manifestation is directly related to the gravity of the perceived-social-stake-contention-or-confliction the situation and how the ‘evolving social psychopathy situation permits’. Hence the notion of A having an absolute condition wherein it increments additionality by 1 is rather an absolute ideal conceptualisation, as in reality it is a question of degree and highly circumscribed with the adult psychopath who needs to have a postlogic-equilibrium that can be socially-functional-and-accordant<sup>93</sup>, unlike the dysfunctional child psychopath. This comparison equally articulates the nature of uninstitutionalised-threshold<sup>102</sup>. Consider B (together with the other BODMAS characters) in the instance where despite A’s conditions they were to stick to the registry-worldview’s/dimension’s institutionalisation<sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> thus effectively producing the wrong result of 72.5 for the particular equation which is not intemporal preservational (not of prospective ontological-normalcy/postconvergence epistemic-projection) and likewise for all other equation where A’s condition applies, we’ll then be talking about an uninstitutionalised-threshold<sup>102</sup>. The implication is that the registry-worldview/dimension then loses its qualification as being intemporally-preservational, and the psychological tool that is then elicited (from a prospective and new

<sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-  
 preservation-entropy-or-contiguity—or—ontological-preservation as articulated with the  
 arithmetic technique that corrected the equation result from 72.5 to 66 by adjusting for A's  
 condition which is now the <sup>83</sup>reference-of-thought or veridical-thinking-reference-over-  
 preconverging-or-dementing<sup>20</sup>-reference/ontologically-veridical/~~relative-unreflexivity/relative-  
 reflexivity—ontological-contiguity~~<sup>67</sup> registry-worldview/dimension) is known as <sup>15</sup>de-  
 mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-  
 or-attributive-dialectics)~~. Even though going by its illusion-of-the-present/present-  
 consciousness, the superseded registry-worldview/dimension will still wrongfully strive for a  
 mental-devising-representation at that uninstitutionalised-threshold<sup>102</sup> of 'ontological-thinking  
 (not       preconverging-or-dementing<sup>20</sup>~apriorising-psychologism-<stranded-as-rightfully-  
 oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> which is ontologically  
 wrong, just as all <amplituding/formative~epistemicity>totalising~self-referencing-  
 syncretising/illusion-of-the-present/present-consciousness registry-worldviews/dimensions do  
 at their uninstitutionalised-threshold<sup>102</sup>. For instance, the recurrent-utter-uninstitutionalisation  
 mindset/<sup>83</sup>reference-of-thought doesn't think of itself that way but rather as a  
 nondescript/ignorable~void<sup>60</sup> (actually speaking of akrasiatric-drag-denatured-and-  
 preconverging-or-dementing<sup>20</sup>-narratives) or a-registry-worldview's-or-dimension's-ignoring-  
 of-its-prior-relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought-as-an-  
 ontologically-flawed-neuterisation<sup>59</sup>-or-bracketing-or-epoché of <amplituding/formative~  
 epistemicity>totalising~conflated—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>-as-of-  
 notional~<sup>18</sup>deprocrypticism-reflected-<sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-  
 aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-  
 relativism-determinism’>       with       respect       to       its       threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-

intradimensional<sup>7</sup>-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism>, and such a representation of its mentation is the invention/mental-devising-  
 representation of the base-institutionalisation mindset by its better ontological-completeness-of-  
<sup>83</sup>reference-of-thought, likewise with ununiversalisation and <sup>103</sup>universalisation, non-  
 positivism/medievalism and positivism, and prospectively with procrypticism and  
 deprocrypticism, we will certainly be hardly pre-inclined to acquiesce to a preconverging-or-  
 dementing<sup>20</sup>-apriorising-psychologism mental-devising-representation of our <sup>74</sup>perversion-of-  
<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>9</sup>> with respect to the  
 denaturing<sup>16</sup> of the <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-  
 teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of  
 positivistic meaningfulness. This insights perfectly highlight that our psychological nature is  
 actually about mental-devising-representation which is meant to serve notionally the pertinence  
 of supposed ontological articulations with respect to intrinsic reality, and it doesn't has any end  
 to itself but for such dialectical readjustments to ontological-veridicality as 'postconverging-or-  
 dialectical-thinking<sup>21</sup>-apriorising-psychologism<sup>7</sup>/soundness-or-ontological-good-  
 faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought/candored-and-dialectically-or-contendingly-in-  
 phase with regards to an intemporal-preservational registry-worldview/dimension  
 institutionalised/intemporalised-threshold-for-intemporal-preservation-entropy-or-contiguity-  
 or-ontological-preservation, and with superseded/transcended registry-worldviews/dimensions  
 which are not intemporal-preservational at their uninstitutionalised-threshold<sup>02</sup> as  
 preconverging-or-dementing<sup>20</sup>-apriorising-psychologism/oblongated/decandored-and-  
 dialectically-or-contendingly-out-of-phase explaining the nature of mental-devising-  
 representation of all institutional-cumulation/institutional-recomposure-<as-to-  
<sup>4</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-

ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}

whether from the perspective of a retrospect, our present or prospective point-of-reference.

Another aspect highlighted by the Arithmetic equation comparison is with respect to the appropriateness and defects of meaningful references with respect to ontological-veridicality/intrinsic-reality. The comparison highlights 3 transversality-<for-sublimating-

existential-eventuating/denouement, from ‘thinking-at-first/pure-predisposition-preemptive-of-

prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-

and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> pedestals of

meaningfulness. Firstly, A’s condition with respect to additionality with the idea that it is bound

to fail any arithmetic calculation involving additionality. Thus the subknowledging<sup>94</sup>-

impulse/compulsive-dementing<sup>20</sup> pedestal is of notional-discontiguity/epistemic-

discontiguity<sup>63</sup> -<between—prior-shallow-supererogation<sup>96</sup>-of-mentally-

aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema\_and\_prospective-profound-

supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>1</sup>—qualia-

schema>/non-ontological-and-non-contending-referencing-<thus-ontologically-or-

contendingly-reflected-or-perspectivated-as-of-preconverging-or-dementing<sup>20</sup>-apriorising-

psychologism> (not-veridical-thinking-reference-rather-preconverging-or-dementing<sup>20</sup>-

reference). This is effectively the pedestalled state of psychopathic postlogism<sup>77</sup>-as-of-

<sup>11</sup>compulsing-nonconviction/madeupness/bottomlining-(<decontextualising/de-

existentialising~of-attendant-intradimensional—apriorising/axiomatising/referencing>-induced-

disontologising’-of-the-‘attendant-intradimensional—ontologising’—imbued-

<contextualising/existentialising~attendant—ontological-contiguity >;-in-shallow-

supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-

veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness>}

in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-

intemporal-preservation> as of vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-  
 projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging<sup>94</sup> inducing  
 ‘implicated\_attendant\_ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency><sup>40</sup>’,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>8</sup> reference-of-thought-<sup>8</sup> devolving-as-of-instantiative-context>/non-  
 veridical-hollow-narratives to be reflected/perspectivated from the intemporal/ontological angle  
 as unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup> reference-of-thought or  
<sup>74</sup>perversion-of-<sup>83</sup> reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> as to preconverging-or-dementing<sup>30</sup>-apriorising-psychologism and  
 so in <amplituding/formative-epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> or absolving/fleeting/escaping-reflex-  
 logic<sup>1</sup>, from one set-of-postlogic-narratives to the other and one set of interlocutors to the other,  
 in line with its ‘short cut’ mental relation to meaningfulness as extrinsic-attribution (the temporal  
 eliciting of the temporality<sup>98</sup>/shortness of others is the sufficient basis for getting one’s way) as  
 opposed to intrinsic-attribution wherein the intrinsic ontological-veridicality of meaning is the  
 complete and sufficient basis for its pertinence and upholding. This subknowledging<sup>94</sup>-  
 impulse/compulsive-dementing<sup>30</sup> disposition points out that the actual and given meaningfulness  
 being subknowledged/perversely-represented is ontologically-veridical both registry-wise  
 (soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup> reference-of-thought-wise) and logic-  
 wise (the normal arithmetic operation of the BODMAS equation) as it is intemporally  
 preservational and thus ontologically-veridical/<sup>83</sup>reference-of-thought/relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>. It is this pedestal that is the organic-  
 comprehension-thinking (organicalism/‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’-

as-conflatedness<sup>13</sup>-or-ontological-reprojecting/longness-of-register-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>) pedestal, organic as it is both registry-wise (soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought-wise) and logic-wise striving for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. It is the superseding and intemporal pedestal for articulating ontological meaningfulness (intrinsic-attribution). The third pedestal as demonstrated involves the integrating and ~~amplifying~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> by temporal-dispositions both unconsciously (ignorance) and consciously (affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) with A's condition/sub-knowledging impulse as if it was ontologically veridical, and obviously leading to the wrong result thus failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. In the case with B it involved resolving the Arithmetic equation as if A's condition was appropriate resulting in 72.5 which is 'epistemically-decadent in notional-discontiguity/epistemic-discontiguity<sup>63</sup> -<between—prior-shallow-supererogation<sup>96</sup> -of-mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema\_and\_prospective-profound-supererogation<sup>96</sup> -of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-schema>' rather than which is ontologically veridical. This is the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-psychologism> pedestal, as registry-wise it is not striving for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation and so fundamentally its logical-contention is voided (as apriorising-registry precedes and defines logical pertinence), such that such a disposition that integrates subknowledging<sup>94</sup>-or-mimicking-impulse/compulsive-dementing<sup>20</sup> registry-worldview-

wise/dimensional-wise speaks of the registry-worldview/dimension as in <sup>15</sup>de-mentation-  
~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-~~  
~~attributive-dialectics)~~ at that uninstitutionalised-threshold<sup>102</sup>. The fourth meaningful reference is  
 actually a variance of the given organic-comprehension-thinking (organicalism/‘intemporal-  
 prioritisation-of-<sup>83</sup>reference-of-thought’-as-conflatedness<sup>13</sup>-or-ontological-  
 reprojecting/~~longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>~~) pedestal which is  
 registry-wise and logic-wise pertinent. It is about the intellectual and virtue driven  
 aetiologisation/ontological-escalation-<ontological-  
 veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>  
 (as per this paper aim and other studies) in grasping the human ontological implications and  
 articulating the-Good/knowledge-reification~gesturing-and-accounting—of-epistemic-  
 phenomenalism-<in-prospective\_psychologismic~apriorising/axiomatising/referencing-~~{of-~~  
~~‘prospectively\_implicitated\_attendant\_ontological-contiguity’~educated-~~  
~~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }~~—conflatedness<sup>3</sup>-in-~~{preconverging-disentailment-by}~~-  
~~postconverging-entailment}>/understanding/<amplituding/formative-~~  
 epistemicity>causality<sup>6</sup>~as-to-projective-totalitative-implications-of-prospective-  
~~nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-~~  
~~contiguity<sup>7</sup>~~ construct for the possibility of a conceptual insight and  
 preconverging/postconverging-de-mentative/structural/paradigmatic resolution with regards to  
 (at the registry-worldview/dimension or intradimensional level) procrypticism/the-reality-of-  
 human-notional~firstnatureddness-formativeness-<as-to-eventualising~inkling-drive-or-  
 seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-  
 perspective-ontological-normalcy/postconvergence>-with-consequential-positivistic-  
 meaningfulness-perversion preconverging-or-dementing<sup>20</sup>-apriorising-psychologism, resolved

by deprocrpticism. Comparatively, for instance, articulating new <sup>83</sup>reference-of-thought-  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-  
contiguity-or-ontological-preservation to resolve the uninstitutionalised-threshold<sup>102</sup> from 72.5  
to the ontologically-veridical 66, and so not only with regards to the specific but as a  
preconverging/postconverging-de-mentative/structural/paradigmatic  
institutionalisation/intemporalisation for perpetuating intemporal-preservation-entropy-or-  
contiguity-or-ontological-preservation. This pedestalled articulation points out that the organic-  
comprehension-thinking (organicism/‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’-  
as-conflatedness<sup>13</sup>-or-ontological-reprojecting/longness-of-register-of-<sup>56</sup>meaningfulness-and-  
teleology<sup>99</sup>) pedestal (ontological-veridicality/<sup>83</sup>reference-of-thought) is  
transversal/transversality-<for-sublimating-existential-eventuating/denouement, from  
‘thinking-at-first/pure-predisposition-preemptive-of-prospective-  
disontologising/subontologising’-as-of-prospectively-disambiguated-affirmed-and-  
unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> and not actually in logical-  
congruence with both the subknowledging<sup>94</sup>-impulse/compulsive-dementing<sup>20</sup> pedestal  
(ontological-decadence/non-ontological-reference/non-contending-reference-but-  
ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-dementing<sup>20</sup>-  
apriorising-psychologism/not-veridical-thinking-reference-rather-preconverging-or-  
dementing<sup>20</sup>-reference) and the threshold-of-nonconviction/madeupness/bottomlining-in-  
shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-  
disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism> pedestal (epistemic-  
decadence/non-ontological-reference/non-contending-reference-but-ontologically-or-  
contendingly-reflected-or-perspectivated-as-preconverging-or-dementing<sup>20</sup>-apriorising-  
psychologism/not-veridical-thinking-reference-rather-preconverging-or-dementing<sup>20</sup>-reference)  
which is relates to as preconverging-or-dementing<sup>20</sup>-apriorising-psychologism (as their †epistemic-

totalising<sup>33</sup> psychologismic subliminality of individuation—effusing/worlding imbued logical-  
dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions,  
value-reference and teleology<sup>99</sup> are all undue and pervertedly implied). So we then speak of an  
utter/<sup>55</sup> maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
ontologising~conceptualisation (not <sup>51</sup>incrementalism-in-relative-ontological-  
incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation) ‘ordered construct’ of the  
meaningfulness of the intellectual aetiologisation/ontological-escalation-<ontological-  
veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> as  
the organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-<sup>88</sup> reference-of-  
thought’—as-conflatedness<sup>13</sup>-or-ontological-reprojecting/longness-of-register-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) pedestal reflecting/perspectivating/highlighting (reasoning-  
through-and-not-reasoning-with) the registry/registry-worldview defects of both the  
subknowledging<sup>94</sup>-impulse pedestal and the threshold-of-  
nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -<as-to-‘attendant-  
intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-  
psychologism> pedestal. Ontologically-speaking, a temporal naivety with regards to psychopath  
and its protraction as social psychopathy is that going by the dynamism of its faulty-mentation-  
procedure-deception-or-urge<sup>43</sup> towards ‘extrinsic-attribution’ (the eliciting of the  
temporality<sup>98</sup>/shortness of others is the sufficient basis for getting one’s way), is that the number  
of people ‘convinced’ by perverted extrinsic-attribution involving social-and-temporal-trading  
can have any bearing to the ontological-veridicality/intrinsic-reality in any way. While  
temporally-speaking, psychopathic situations often lead to a-country-of-the-blind-and-the-one-  
eye kind of scenario, wherein a thousand blinds may strive to convention out the one-eye, but  
then it wouldn’t still cut it, ontologically-speaking. (Certainly, it is equally and very possible that  
if such a one-eye isn’t beholden to a ‘sense of intemporality<sup>52</sup>’ and it is rather temporally-

inclined, it might equally take the easier route of reasoning in terms-as-of-axiomatic-construct of country-of-the-blind temporality<sup>98</sup>/shortness whether with respect to temporally outdoing or undermining the phenomena by acting in a manner that is overall of a temporal/~~shortness-of-register-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>~~ nature. But that will still be temporality<sup>98</sup>/shortness and the notion of an aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> as of intemporality<sup>52</sup>/longness will no more be better advanced. Further beyond and more than just with respect to one case of psychopathy but as of intellectual-and-moral-inequivalence/non-correspondence construing the <sup>103</sup>universal human social phenomena of psychopathic postlogism<sup>77</sup> and conjugated-postlogism<sup>77</sup> across space and time together with the bigger insight of grasping human nature and the overall possibilities thereof. Insightfully, as well it won't be surprising that such a <sup>103</sup>universal projection will possibly meet with a more protracted-and-protracting psychopathy and social psychopathy manifestation going by overall human temporal-to-intemporal mental-disposition existential-form-factor as varied temporal-dispositions come into the frame and are elicited, just as an intemporal projection within a non-positivism/medievalism setup aspiring for a positivistic registry-worldview/dimension-level resolute construal of their corresponding postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing-nonconviction/madeupness/bottomlining-{'<decontextualising/de-existentialising~of-attendant-intradimensional~apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional~ontologising'-imbued-<contextualising/existentialising~attendant~ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical~'attendant-intradimensional~apriorising/axiomatising/referencing'-logical-dueness>}

like notions-and-accusations-of-sorcery and which is not palliative to a given situation will equally elicit a social protractedness of the phenomenon as varied temporal-dispositions come

into the frame and are equally elicited. But then that is an inevitability with respect to the more critical <sup>103</sup>universal projection low-life purposefulness in both meaningful-frameworks). Rather this then points to the nature of postlogic <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> with temporal-dispositions; (unconsciously) ignorance and (consciously) other temporal-dispositions of affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. Ontologically, it is then the subject of contention and aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> of the organic-comprehension-thinking (organicalism/'intemporal-prioritisation-of-<sup>83</sup>reference-of-thought'-as-conflatedness<sup>13</sup>-or-ontological-reprojecting/longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) pedestal, both in apriorising-registry and registry-worldview terms as it is reflected/perspectivated as <sup>15</sup>de-mentation-(~~supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics~~). The critical reason for this is that the intemporal-disposition is rather inclined to be utter about intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as the complete and sufficient stand for knowledge and virtue with anything else being denaturing<sup>16</sup> much in parallel as intrinsic-reality transcendental-enabling/sublimating/~~supererogatory-de-mentativity~~ doesn't accommodate human temporality<sup>98</sup>, and so will not even entertain involving in anyway with social-and-temporal-trading exercise which is non-ontological (since it is fundamentally a perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>, and has nothing to do with issues of defect-of-<sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-

supererogation<sup>96</sup> of the registry-worldview's/dimension's—<sup>83</sup>reference-of-thought-for-social-functioning-and-accordance). This can further be elucidated analysing <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-~~as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>9</sup>~~ of a different nature in a superseded registry-worldview/dimension like non-positivism/medievalism registry-worldview/dimension which should provide an even greater insight analysing from our present perspective, and we can then comparatively project this with respect to notional~<sup>18</sup>deprocrypticism and procrypticism. For instance, accusations of witchcraft in non-positivism/medievalism societies are ontologically about subknowledging<sup>94/74</sup>perversion-of-<sup>83</sup>reference-of-thought-~~as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>9</sup>~~ as-of-unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought/preconverging-or-dementing<sup>20</sup>-apriorising-psychologism based on the fact that such societies didn't develop and integrate notions of empirical and rational cause-and-effect positivistic ideas as <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (a mentation-capacity that further furthers the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as modern-day positivistic registry-worldview), as it <sup>103</sup>universally informs the present positivistic worldview and thus the impossibility to sound intelligible in case such an accusation of witchcraft is made today. So structurally, the non-positivism/medievalism society is shaped-and-inclined to integrate and entertain phantasmagorical notions of someone being accused as a witch or sorcerer. We can garner a similar insight just as with the 'disambiguation of notional~firstnaturedness-formativeness-~~as-to-eventualising-inkling-drive-or-seeding-misprising~~—temporal-to-intemporal-dispositions-~~so-construed-as-from-perspective—ontological-normalcy/postconvergence~~> as aetiologisation/ontological-escalation-~~ontological-~~

veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>’  
above, where supposed an intemporal mindset/<sup>83</sup>reference-of-thought who is in a non-positivism/medievalism society was to be accused of witchcraft by someone inclined to accuse people of witchcraft (because of a pathological-condition/subknowledging<sup>94</sup>-impulse/compulsive-dementing<sup>20</sup>) and who obviously is wrong, as we know today that the notion of witchcraft is ontologically unsound and ridiculous as the ability to perform magic and the like by anyone cannot be demonstrated veridically. The disposition to accuse people of witchcraft will be the subknowledging<sup>94</sup>-impulse/compulsive-dementing<sup>20</sup> pedestal. The disposition to entertain and further exploit such situations (as anthropologists perfectly understand the abhorrent role of such notions as witchcraft in the social-stake-contention-or-confliction of non-positivism/medievalism societies) in conjugation of temporal-dispositions that are <sup>103</sup>universally-recurrent or <sup>103</sup>universal across all times (postlogism<sup>77</sup>-slantedness, <sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) is the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism> pedestal which is rather an extricatory preconverging-dementating/structuring/paradigming (of the situation, to fulfil temporal inclinations or distractive-temporal-prioritisation and not intemporal preservation); given the lack of a social <sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>8</sup> } of the idea that the notion of witchcraft is bogus, with corresponding lack of perceived untenability/internal-contradiction/internal-incoherence/institutional-constraining of such a notion, thus a collective-consciousness that doesn’t register it as preconverging-or-dementing<sup>20</sup>-apriorising-psychologism (as we do today) and finally, no ontological alienating reason for not believing,

endemising and enculturating the phenomenon of witchcraft. The organic-comprehension-  
 thinking (organicalism/‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’-as-  
 conflatedness<sup>13</sup>-or-ontological-reprojecting/~~longness-of-register-of-<sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup>~~) pedestal will rather be an inclination to see that the lack of empirical and rational  
<sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-  
 preservation-entropy-or-contiguity-or-ontological-preservation of the non-  
 positivism/medievalism registry-worldview/dimension is actually, in-the-bigger-scheme-of-  
 things, what is at the basis of not only the ‘one locale accusation of witchcraft, specifically so  
 with this individual but its general integration as a socially viable and entertained notion in this  
 locale’. But more critically, from its  
 intemporal/ontological/social/species/<sup>103</sup>universal/transcendental/<sup>55</sup>maximalising-  
 recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
 ontologising~conceptualisation postconverging~de-mentating/structuring/paradigming to be  
 intemporally-preservational, more than the notion of just attaining only to the ‘one-locale’  
 accusation of witchcraft, for the intemporal mindset/<sup>83</sup>reference-of-thought in organic-  
 comprehension-thinking (organicalism/‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’-  
 as-conflatedness<sup>13</sup>-or-ontological-reprojecting/~~longness-of-register-of-<sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup>~~) the problem is now the insight about the intellectually and morally wrong in  
 ‘metaphorically-a-million-and-one-instances-and-locales as to aetiologisation/ontological-  
 escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-  
 encumbered\_transcending>’ of accusation of witchcraft and the implications across all societies  
 of the human species qualified as non-positivism/medievalism, with the bigger ontological  
 implications of this specific accusation rather being how is this enlightening  
 preconverging/postconverging~de-mentatively/structurally/paradigmatically about the  
 endemisation and enculturation of vices-and-impediments<sup>105</sup> associated with superstition in the

said registry-worldview/dimension. That is, the problem is now about the aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> that can be made to address such lack of positivistic empirical and rational notions in all possible human societies qualified as non-positivism/medievalism. In other words, the graver ‘<sup>15</sup> de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ problem’ for the organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-<sup>83</sup> reference-of-thought’—as-conflatedness<sup>13</sup>-or-ontological-reprojecting/longness-of-register-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>)/‘intemporal-prioritisation-of-<sup>83</sup> reference-of-thought’—as-conflatedness<sup>13</sup>-or-ontological-reprojecting pedestal is ‘why is society non-positivism/medievalism, and it is not in ‘mentation equivalence’ with a subknowledging<sup>94</sup> -impulse/compulsive-dementing<sup>20</sup> mindset/<sup>83</sup> reference-of-thought pedestal accusing it of witchcraft and the specific locale where such an accusation is made in threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>70</sup>—apriorising-psychologism>/temporal prioritisation pedestal that entertains notions of witchcraft (as the intemporal mindset/<sup>83</sup> reference-of-thought is thus anecdotally ‘boxing far below its weight’). Rather it is about articulating a comprehensive preconverging/postconverging—de-mentative/structural/paradigmatic dialecticism reasoning-through/utterion (not reasoning-with <sup>51</sup> incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation with temporal-dispositions mindsets) between non-positivism/medievalism and positivism for prospective ‘postconverging-or-dialectical-thinking<sup>21</sup>—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring away from the vices-and-impediments<sup>105</sup> of a non-

positivism/medievalism superstitious mental-disposition towards a prospective positivistic  
 mental-disposition which is the virtue that is the ‘preconverging/postconverging–de-  
 mentative/structural/paradigmatic resolution’ to the superseded registry-worldview/dimension  
 not only superstitious specific vices-and-impediments<sup>105</sup> but equally critical the overall  
 preconverging/postconverging–de-mentative/structural/paradigmatic ~~amplituding/formative–~~  
~~epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative–implications-of-prospective-~~  
~~nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-~~  
~~contiguity<sup>6</sup>~~ such superstition to the creative emancipation of human meaningfulness and action.  
 With this insight the ontological ‘terms of reasoning’ of the subknowledging<sup>94</sup>-  
 impulse/compulsive-dementing<sup>20</sup> pedestal is a wrong and naïve ‘mentation equivalence’ in  
 preconverging-or-dementing<sup>20</sup>–apriorising-psychologismly striving to establish whether the  
 accused is involved in witchcraft; the ‘terms of reasoning’ of the threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> ~~as-to-‘attendant-~~  
~~intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>–apriorising-~~  
~~psychologism>~~ pedestal is a wrong and naïve ‘mentation equivalence’ in preconverging-or-  
 dementing<sup>20</sup>–apriorising-psychologismly striving to establish and examine whether the  
 accusation of witchcraft is true or not, with all the implied existential ~~disontologising/re-~~  
~~ontologising—aporeticism>~~ implications meaningfulness in both cases; and the ‘terms of  
 reasoning’ of the organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-  
<sup>83</sup>reference-of-thought’–as-conflatedness<sup>13</sup>-or-ontological-reprojecting/longness-of-register-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) will be to be dismissive of the two prior pedestals as in <sup>15</sup>de-  
 mentation-~~supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-~~  
~~or-attributive-dialectics)~~ and of preconverging-or-dementing<sup>20</sup>–apriorising-psychologism-  
~~stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-~~  
~~phase>~~ since in reality the elements of their apriorising–registry are perverted (implied–logical-

dueness –as to accusation of witchcraft, implied-profile, implied-presumptuousness/arrogation, implied-assumptions, implied-value-reference and implied-teleology<sup>99</sup>), and the issue will rather be about reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
shallow-supererogation<sup>96</sup>> of a registry-worldview/dimension that endemises and enculturates the belief in superstition and witchcraft for a preconverging/postconverging–de-mentative/structural/paradigmatic resolution as intemporal/ontological/social/species/<sup>103</sup>universal/transcendental/<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation postconverging–de-mentating/structuring/paradigming. In other words, the temporal-dispositions are not logically-contending but ontologically or dialectically preconverging-or-dementing<sup>20</sup>–apriorising-psychologism as they are rather the subject of contention and aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> from the intemporal-disposition given that these are dialectically-or-contendingly-out-of-phase and <amplifying/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>. The reason for the above ‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’–as-conflatedness<sup>13</sup>-or-ontological-reprojecting pedestalling is simple. ‘Intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’–as-conflatedness<sup>13</sup>-or-ontological-reprojecting pedestalling carries the implication that <sup>83</sup>reference-of-thought and meaningfulness is fundamentally/ontologically structured for ontological-normalcy/postconvergence intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and hence the precedence of higher-intemporal-teleologies (organic-comprehension-thinking pedestal) over low temporal teleologies of <sup>83</sup>reference-of-thought and

meaningfulness (74 perversion-of-83 reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> as to preconverging-or-dementing<sup>20</sup>-apriorising-psychologism); and  
 that subpar preconverging-de-mentating/structuring/paradigmizing of 83 reference-of-thought and  
 meaningfulness not for intemporal-preservation-entropy-or-contiguity-or-ontological-  
 preservation but rather for 74 perversion-of-83 reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> of subpar 83 reference-of-thought-8 categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>,-of-intemporal-preservation-entropy-or-contiguity-or-  
 ontological-preservation as uninstitutionalised-threshold<sup>102</sup> is 'perverted 83 reference-of-thought  
 and meaningfulness' (<amplifying/formative-epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>), and is ontologically-preconverging-or-  
 dementing<sup>20</sup>-apriorising-psychologism (dialectically-preconverging-or-dementing<sup>20</sup>-  
 apriorising-psychologism) whether from a superseding/transcending registry/registry-  
 worldview 83 reference-of-thought/veridical-thinking-reference-over-preconverging-or-  
 dementing<sup>20</sup>-reference that is retrospective (like base-institutionalisation over recurrent-utter-  
 uninstitutionalisation), present (like positivism over non-positivism/medievalism) or prospective  
 (like notional~<sup>18</sup>deprocrpticism over procrpticism/the-'preconverging-or-dementing<sup>20</sup>-  
 apriorising-psychologism-of-the-positivistic-registry-worldview-or-dimension-categorical-  
 imperatives-or-axioms-or-registry-teleology<sup>99</sup>-for-intemporal-preservation-entropy-or-  
 contiguity-or-ontological-preservation). Such a stance equally applies between the  
 superseding/transcending notional~<sup>18</sup>deprocrpticism and the superseded/transcended  
 procrpticism registry-worldviews/dimensions with organic-comprehension-thinking in  
 'intemporal-prioritisation-of-83 reference-of-thought'-as-conflatedness<sup>13</sup>-or-ontological-  
 reprojecting as longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> of

notional~<sup>18</sup>deprocrpticism                      superseding                      the                      threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism>/alchemic-like-reasoning in circumventive/distractive-temporal-prioritisation-  
 of-<sup>83</sup>reference-of-thought as shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> of  
 procrpticism mental-dispositions. While the <sup>15</sup>de-mentation-~~(supererogatory-ontological-de-  
 mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ with respect to non-  
 positivism/medievalism has to do with not integrating empirical and rational positivistic  
<sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> and the  
 corresponding social implications, the <sup>15</sup>de-mentation-~~(supererogatory-ontological-de-  
 mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ with procrpticism  
 has to do with not integrating the veridicality of temporal-dispositions <sup>74</sup>perversion-of-  
<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>97</sup> > as to preconverging-  
 or-dementing<sup>20</sup>-apriorising-psychologism of positivistic <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity-  
 or-ontological-preservation as knowledge-notionalisation and a corresponding <sup>15</sup>de-mentation-  
~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-  
 attributive-dialectics)~~ ‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’-as-conflatedness<sup>13</sup>-  
 or-ontological-reprojecting pedestalling to reflect/perspectivate the subknowledging<sup>94</sup>-  
 impulse/compulsive-dementing<sup>20</sup> pedestal and the threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism> pedestal from an organic-comprehension pedestal ‘ontological-reference of  
 thought and meaningfulness’ for a superseding notional~<sup>18</sup>deprocrpticism institutionalisation

as a <sup>103</sup>universal/intemporal/ontological/intrinsic-attribution/longness-of-register-of-meaningfulness/human-species-level postconverging–de-mentating/structuring/paradigming across all space and all time (and not a temporal, extricator, shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, individuals, extrinsic-attribution, incidental or incremental or ‘disjointedness-as-of-<sup>83</sup>reference-of-thought’ or temporal-accommodation preconverging–de-mentating/structuring/paradigming that endemises and enculturates procrypticism) to induce the appropriate prospective crossgenerational ‘postconverging-or-dialectical-thinking<sup>21</sup>–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. This conceptual <sup>15</sup>de-mentation-(~~supererogatory~ontological–de-mentation-or-dialectical–de-mentation—~~ ~~stranding-or-attributive-dialectics~~) of (superseded registry/registry-worldview-or-dimension) mental-devising-representation as oblongated/decandored-and-dialectically-or-contendingly-out-of-phase (preconverging-or-dementing<sup>20</sup>–apriorising-psychologism) and (superseding registry/registry-worldview-or-dimension) mental-devising-representation as straightness/candored-and-dialectically-or-contendingly-in-phase (thinking) is critical in grasping the nature of ‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’–as-conflatedness<sup>13</sup>–or-ontological-reprojecting with respect to circumventive/distractive-temporal-prioritisation-of-<sup>83</sup>reference-of-thought as the former is ‘utter’ intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (and thus the requisite <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in order to arrive at /intemporal-preservation is downright uncompromisable). Circumventive/distractive-temporal-prioritisation-of-<sup>83</sup>reference-of-thought involves various shades of <sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation temporal-accommodation with institutionalisation being rather a secondnating to a given set of <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-

imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as per percolation-channelling-<in-deferential-formalisation-transference> and a positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> institutionalisation constraining. This is ‘no emanance transformation’ of temporal-dispositions into the intemporal-disposition; as such a notion can only be solipsistic to individuals beyond the possibility of institutionalisation secondnaturing (point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality/induced-ring-of-gyges-effect/solipsistic—point-of-temporal-thresholding). Thus at the uninstitutionalised-threshold<sup>102</sup>, circumventive/distractive-temporal-prioritisation-of-<sup>83</sup>reference-of-thought will very well do with an outcome (other than its inherent intemporal-projection) whether it is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, given its solipsistic disparate nature (noncontiguous/discrete hence of notional-discontiguity/epistemic-discontiguity<sup>63</sup>-<between—prior-shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-schema>) with respect to the notion of <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as being about intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, and so, especially when postlogic and integrating the hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing-nonconviction/madeupness/bottomlining-(<decontextualising/de-existentialising~of-attendant-intradimensional—apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional—ontologising’-imbued-

<contextualising/existentialising~attendant~ontological-contiguity >;-in-shallow-  
 supererogation<sup>96</sup> -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
 veridical-‘attendant-intradimensional~apriorising/axiomatising/referencing’-logical-dueness>}.  
 And critically, it should be noted that ‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’-as-  
 conflatedness<sup>13</sup>-or-ontological-reprojecting is about the-Good/knowledge-reification~gesturing-  
 and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant\_ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity~contiguity-  
 <imbued~notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}-  
 postconverging-entailment>/understanding/<amplituding/formative-  
 epistemicity>causality<sup>6</sup> ~as-to-projective-totalitative~implications-of-prospective-  
<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>97</sup> conceptualisation as registry-worldview/dimension defining, and not about good-  
 naturedness/vague-temporal-impression-driven notions that may arise in circumstantial  
 situations. This Arithmetic notional-contiguity/epistemic-contiguity<sup>62</sup> -<profound-  
 supererogation<sup>96</sup> -of-mentally-aestheticised~postconverging/dialectical-thinking<sup>91</sup> -qualia-  
 schema> comparison equally gives an insight on why notional~firstnaturedness-formativeness-  
 <as-to-eventualising~inkling-drive-or-seeding-misprising>—temporal-to-intemporal-  
 dispositions-<so-construed-as-from-perspective~ontological-normalcy/postconvergence>-  
 pedestals-disambiguation is needed with 3 pedestals: organic-comprehension/‘intemporal-  
 prioritisation-of-<sup>83</sup>reference-of-thought’-as-conflatedness<sup>13</sup>-or-ontological-reprojecting  
 pedestal for which the intemporal-preservation-entropy-or-contiguity~or~ontological-  
 preservation as ontology supersedes <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-  
 preconvergingly-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>90</sup> > (as prior intemporal  
<sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>) which are actually  
 meant to represent it at uninstitutionalised-threshold<sup>102</sup>, threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <-as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-  
 psychologism> pedestal for which <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity—  
 or—ontological-preservation are wrongly related to as an end by themselves at  
 uninstitutionalised-threshold<sup>102</sup>, and postlogic-including-psychopathic/subknowledging<sup>94</sup> -  
 impulse/compulsive-dementing<sup>20</sup>/vague-rhyming-or-copied-mimicry-or-formulaic-projection-  
 or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging<sup>94</sup> pedestal for  
 which the hollow form of <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-  
 teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation for  
<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>90</sup> > of <sup>83</sup>reference-of-thought and meaningfulness is a sound existential-  
 <disontologising/re-ontologising—aporeticism> construct. That is, in the bigger scheme when  
 it comes to deciding between ontological-veridicality/relative-unreflexivity/relative-  
 reflexivity—ontological-contiguity<sup>67</sup> of <sup>83</sup>reference-of-thought (as from ontological-  
 normalcy/postconvergence epistemic-or-notional~projective-perspective) and the human  
 temporal psyche, what gives-in is the human temporal psyche (and so for the betterment of the  
 species); that is, from an animal that was emanantly/becomingly/solipsistically successively of  
 a mental-devising-representation perspective preconverging-or-dementing<sup>20</sup>—apriorising-  
 psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-  
 contendingly-out-of-phase> at recurrent-utter-uninstitutionalisation, ununiversalisation, non-

positivism/medievalism, and from a prospective articulation, <sup>80</sup>procrypticism—~~or—disjointedness-~~  
~~as-of-~~<sup>83</sup>reference-of-thought, and so respectively, for their successive institutionalisations  
 mental-devising-representation perspectives as postconverging-or-dialectical-thinking<sup>21</sup>—  
 apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-  
 contendingly-in-phase> of base-institutionalisation, <sup>103</sup>universalisation, positivism and  
 prospectively deprocrypticism. In other words, across all times the ‘limits of thought’ is not the  
 ‘averageness/banality/temporalisation of thought’ but rather the ‘disposition to intemporalise  
 and ontologise human thought’, and so whether from a sense of intrinsic-reality one mortal is  
 rightfully saying that the world is round and by expediency a majority of mortals are saying it is  
 flat. That is the singular construct that man cannot lose across all generations to enable the  
 perpetual existential-<disontologising/re-ontologising—aporeticism> regeneration of  
 civilisation beyond just being a secondnature construct as mere-institutionalised-being-and-  
 craft (which can often actually turn out to be alien to the intemporal-disposition apriorising-  
 registry, that we can all potentially cultivate, that created, creates, and needs to keep creating the  
 conditions for institutionalisation perpetuation)! It should be noted that the establishment of the  
 reality of an apriorising/axiomatising/referencing—registry’s, or in-the-bigger-picture, registry-  
 worldview’s/dimension’s <sup>83</sup>reference-of-thought, dialectical-out-of-phasing at an  
 uninstitutionalised-threshold<sup>102</sup> speaks of that apriorising—registry’s or registry-  
 worldview’s/dimension’s <sup>83</sup>reference-of-thought <sup>15</sup>de-mentation-<supererogatory~ontological-  
 de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics> preconverging-  
 or-dementing<sup>20</sup>—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-  
 dialectically-or-contendingly-out-of-phase> (as it is ‘devoid of <sup>83</sup>reference-of-thought and  
 correspondingly ontological-veridicality/relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup>’ given its epistemic-decadence/psychopath or epistemic-  
 decadence/psychopath’s-temporal-interlocutor, as <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-

preconvergently-apriorising/axiomatising/referencing-in-  
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> the <sup>88</sup>reference-of-  
thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-  
entropy-or-contiguity—or—ontological-preservation), and so, in a state of transversality-<for-  
sublimating—existential-eventuating/denouement, from ‘thinking-at-first/pure-predisposition-  
preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-  
disambiguated—affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup>  
as perceived from the superseding/transcending intemporal-disposition or registry-  
worldview/dimension which voids the registry-perverting/subknowledging<sup>94</sup>/preconverging-or-  
dementing<sup>20</sup>-temporal-dispositions’ transcended-or-superseded-registry-  
worldview’s/dimension’s apriorising—registry-elements as {epistemic-totalising<sup>33</sup>}psychologismic-  
subliminality-of-individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame,  
profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and  
teleology<sup>99</sup>. This as <sup>15</sup>de-mentation-(supererogatory~ontological—de-mentation-or-dialectical-  
de-mentation—stranding-or-attributive-dialectics) is what prevents the  
<amplifying/formative—epistemicity>totalising~self-referencing-syncretising-as-straight-and-  
candored, of the recurrence-of-in hollow-constituting-<as-disjointed-misappropriation-of-  
meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-  
looping-‘set-of-dereifying-hollow-narratives-and-acts’><sup>76</sup> as absolving/fleeting/escaping-  
reflex—logic<sup>1</sup> (which are veridically of notional-discontiguity/epistemic-discontiguity<sup>63</sup>;  
<between—prior-shallow-supererogation<sup>96</sup>-of-mentally-  
aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema\_and\_prospective-profound-  
supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-  
schema>) as wrongly implied postlogically-as-rather-being-prelogic; as the instigation (by  
psychopath) recurrently-of-in hollow-constituting-<as-disjointed-misappropriation-of-

~~meaningfulness-and-failing-intemporal-preservation~~ in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’><sup>76</sup> and as the hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> integration/conjoining (psychopath’s temporal-interlocutors) recurrently-of-in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’><sup>76</sup>, and in so doing intemporally/ontologically reflecting/perspectivating/highlighting the ontological-veridicality/ontological-reality of the psychopath’s effective epistemic-decadence and the psychopath’s temporal-interlocutors’ epistemic-decadence as effectively preconverging-or-dementing<sup>20</sup>-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> in various shades of temporality<sup>98</sup>. For instance in registry-worldview/dimension terms, the <sup>15</sup>de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ as to preconverging-or-dementing<sup>20</sup>-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of the non-positivism/medievalism mindset/<sup>83</sup>reference-of-thought with respect to the positivistic mindset/<sup>83</sup>reference-of-thought (as reflecting the former perversion of <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation at the uninstitutionalised-threshold<sup>102</sup> of non-positivistic <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) wherein there can’t be a logical nested-congruence or engagement between the two mindsets as these do not have common <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, with the ontological-veridicality/~~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>67</sup> of <sup>83</sup>reference-of-thought as (from ontological-normalcy/postconvergence epistemic-or-

notional~projective-perspective) as a relevant contention exercise being all about the positivistic mindset/<sup>83</sup>reference-of-thought reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the non-positivism/medievalism registry-worldview/dimension as a manifestation of the latter mental-defect/<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>9</sup>> as-of-unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought as to the uninstitutionalised-threshold<sup>102</sup> of non-positivism/medievalism <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> requiring positivistic <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, and in-the-bigger-scheme-of-things requiring the secondnaturing of positivistic (as against non-positivism/medievalism) <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. The point then is that, from a transcending registry-worldview/dimension, the relation with its transcended registry-worldview/dimension is ‘not ontologically an exercise in logical-congruence with the transcended registry-worldview/dimension as a postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism exercise’ but rather ontologically an exercise in transversality-<for-sublimating-existential-eventuating/denouement, from ‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’> as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> by reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) a preconverging-or-dementing<sup>20</sup>-apriorising-psychologism representation as manifestation-and-not-contention of the transcended registry-worldview/dimension denaturing<sup>16</sup> of <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation for prospective positivistic meaningfulness, as preconverging-or-dementing<sup>20</sup>-apriorising-psychologism-<stranded-as-rightfully-

oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, and avoiding the supplanting—conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-reflex which wrongly elevates<sup>74</sup> perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>97</sup>> into logical-contention. <sup>15</sup>de-mentation-(~~supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics~~) is effectively the mental-devising-representation of the dialectical-primitivities/dialectical-out-of-phasing registry-worldviews/dimensions of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism (preconverging-or-dementing<sup>20</sup>—apriorising-psychologism of positivistic meaningfulness), as from successive veridical <sup>83</sup>reference-of-thought or veridical-thinking-reference-over-preconverging-or-dementing<sup>20</sup>-reference (ontological-veridicality/relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>) as base-institutionalisation, <sup>103</sup>universalisation, positivism and notional~<sup>18</sup>deprocrypticism respectively which are mentally postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>. <sup>15</sup>de-mentation-(~~supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics~~) as such redefines psychology as a postdicatory science (tying the mental-devising-representation process to the abstract and infallible ontological-normalcy/postconvergence ontological-veridicality referencing/correction-tool), that is memetically/meaningfully not limited to-and-within one dimension-or-registry-worldview/intradimensionally but by reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-

shallow-supererogation<sup>96</sup>>, is transdimensional/transcendental in depth-of-meaningfulness as ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation). <sup>15</sup>de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ as such is construed at the individuation-level as of the circularity/recurrence/repetition/repeatability<sup>10</sup> in delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots\_or\_implicit-attendant-ontological-contiguity<sup>67</sup>?~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup>-reification\_or\_intrinsic-reality-ontological-coherence\_or\_superseding-oneness-of-ontology<sup>41</sup>. This involves <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation as enabled by <sup>15</sup>de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ in disambiguating the intemporal-disposition as ontological and temporal-dispositions at the individuation-level; while at the registry-worldview/dimension-level it reflects the determination of the relative registry-worldviews/dimensions as of relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought and relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought. The implication is that soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought-of-meaningfulness is not given, as it is a devising mechanism (mental-devising-representation) for ontological-veridicality as dialectically upheld for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (ontological-normalcy/postconvergence). There is no doubt that if by some secret manner ‘some individuals from recurrent-utter-uninstitutionalisation registry-worldview/dimension’ were to appear and be able to live in our present positivistic social-setup (without us knowing beforehand that they are coming from the past to avoid

inducing a confounding effect in our analysis), and intent on fully living based on the <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of the recurrent-utter-uninstitutionalisation setup, our current psychology science most probably will treat them as pathological (preconverging-or-dementing<sup>20</sup>-apriorising-psychologism). At which point, implying the conceptualisation of such an ontological-mental-pathology or de-mentation (in contrast to a physiological mental pathology) is much more a question of ‘sovereign human existential-~~<disontologising/re-ontologising—aporeticism>~~ valour’ (‘sovereign human existential-~~<disontologising/re-ontologising—aporeticism>~~ valour’ being defined as a registry-worldview’s/dimension’s ontology depth in relation to its conventioning limitations with respect to pure-intemporal-ontology as to ontological-normalcy/postconvergence). But then, crazy as it may seem, this extends ontological-mental-pathology or de-mentation conceptualisation, on those very same terms of ‘sovereign human existential-~~<disontologising/re-ontologising—aporeticism>~~ valour’, not only retrospectively but equally prospectively, as from a prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity (with a corresponding insight about how we may be that preconverging-or-dementing<sup>20</sup>-apriorising-psychologism-~~<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>~~ from such a prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity’s <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (of course, that is, when occluding our illusion-of-the-present/present-consciousness/~~epistemic-totalising<sup>33</sup>~~-self-referencing-syncretising/mirage) herein construed as the prospective protensive-consciousness <sup>18</sup>deprocrypticism-or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought registry-worldview/dimension. In-the-bigger-picture, <sup>15</sup>de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ effectively will

seem to place human {cumulated/recomposed}-consciousness-awareness-teleology<sup>99</sup> in the backseat with ontology-in-its-inherent-dialectical-abstraction taking the frontseat in the articulation of intrinsic reality and correspondingly human mental-devising-representation. Actually, registry-worldviews/dimensions are rather prospectively ~~<amplituding/formative>~~<sup>8</sup> wooden-language-~~(imbued—temporal—mere-~~ form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>10</sup>— narratives—of-the-<sup>83</sup> reference-of-thought—~~categorical-imperatives/axioms/registry-~~ teleology<sup>99</sup>) of their own specific evolving successive existentialisms (with their full-depths-of-existential-implications specific evolving preconverging-de-mentating/structuring/paradigming), and with specific evolving percolation-channelling-<in-deferential-formalisation-transference> for prospective ontologising and ontologising-transcendence-and-sublimity/sublimation/~~supererogatory—de-mentativity~~. Fundamentally, without the possibility of de-mentativity-of-the-human-psyche-for-prospective-institutionalisation involving <sup>15</sup>de-mentation-~~(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)~~, no registry-worldview/dimension will be transcendable (hence de-mentable/as-to-a-threshold-of-lack-of-thinking) for prospective institutionalisation. As it is from de-mentation (literally ‘de-mentation’) that an unshackling/recomposuring/reordering/new-mentation of prospective intemporal-preservation-entropy-or-contiguity—or—ontological-preservation <sup>83</sup>reference-of-thought—~~categorical-imperatives/axioms/registry-teleology~~<sup>99</sup> is possible. This is because <sup>15</sup>de-mentation-~~(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)~~ as such allows for a ‘human mentation capacity renewal’ by transcendence-and-sublimity/sublimation/~~supererogatory—de-mentativity~~ (as it is by cumulation/reordering/recomposuring the prior institutionalisation mentation-capacity for a contiguous upholding of intemporal-preservation-entropy-or-contiguity—or—ontological-

preservation that transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity occur) of the ‘veridical <sup>83</sup>reference-of-thought of meaningfulness’ since it dements the mental-devising-representation of the old/retrospective/superseded/transcended registry-worldview/dimension ‘as not postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism/soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought but preconverging-or-dementing<sup>20</sup>-apriorising-psychologism and dialectically-or-contendingly-out-of-phase at its uninstitutionalised-threshold<sup>102</sup> and references the mental-devising-representation of the new/prospective/superseding/transcending registry-worldview/dimension as ‘effectively postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism/soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought as a new-and-greater-mentation-capacity and dialectically-or-contendingly-in-phase; on the grounds that the veridicality of the <sup>83</sup>reference-of-thought is what upholds ontological-normalcy/postconvergence/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. For instance, at its uninstitutionalised-threshold<sup>102</sup> requiring a prospective positivistic registry-worldview/dimension, the non-positivism/medievalism registry-worldview/dimension which is rather superstitious/alchemic/aristocratic is rather ontologically-preconverging-or-dementing<sup>20</sup>-apriorising-psychologism/dialectically-preconverging-or-dementing<sup>20</sup>-apriorising-psychologism in a <sup>15</sup>de-mentation-(~~supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics~~) wherein its mental-devising-representation is preconverging-or-dementing<sup>20</sup>-apriorising-psychologism as not thinking/unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought and dialectically-or-contendingly-out-of-phase while the positivistic registry-worldview/dimension mental-devising-representation is postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism/soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought and

dialectically-or-contendingly-in-phase, thus ‘granting the latter <sup>83</sup>reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing<sup>20</sup>-reference)’ over the former which is ‘no longer <sup>83</sup>reference-of-thought’ in the sense that ‘we can’t think in medieval terms and be considered soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought today but rather ontologically-preconverging-or-dementing<sup>20</sup>–apriorising-psychologism’. This dialectical conceptualisation equally applies regarding procrypticism and futural **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology** as of prospective notional~<sup>18</sup>deprocrypticism registry-worldviews/dimensions. In fact, a deconstruction insight with regards to all the interchangeable deconstructing terms in reference to the notion of ‘failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intradimensional <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ (i.e. <sup>15</sup>de-mentation-~~(supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)~~, <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>, registry-worldview’s/dimension’s-uninstitutionalised-threshold<sup>102</sup>–defect-<as-Being-or-ontological-or-existential–defect><sup>85</sup>, unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought, mental-perversion, subknowledging<sup>94</sup>, mimicking; and-their-corresponding-<amplifying/formative–epistemicity>totalising~self-referencing-syncretising) indicates that <sup>15</sup>de-mentation-~~(supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)~~ is ultimately the ‘ideal reference term’ for the simple reason that unlike the other terms it ‘beats’ the ‘intuition for intradimensional/non-transcendental/non-transdimensional reasoning’ and succeeds to convey, overcoming the counter-intuition, the requisite transdimensional/transcendental reasoning that

achieves ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation); as this counter-intuition for transdimensional reasoning (which is not easily superseded and not even by this author articulating the notion but for this abstraction insight) is basically due to the subconscious-strength of the ‘intradimensional-subknowledging<sup>94</sup>-normalcy’ (epistemic-totalising<sup>33</sup>~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage inclination) reference of personhood-and-socialhood-formation existentialism/full-depth-of-existential-implications such that the other notions will tend-to-get-lost-down-the-line by unconsciously returning to and/or admitting to the wrong intradimensional reflex-conceptualisations, at one point or the other, and so in lieu of and undermining the ontological-veridicality of the effectively veridical transcendental reality. <sup>15</sup>de-mentation-~~supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics~~ ‘beats’ this counter-intuition by simply and immediately bringing to the mind an ‘overarching conceptualisation’ of a <sup>15</sup>de-mentation-~~supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics~~ of superseding/transcending registry/registry-worldview-or-dimension (as straight/candored-and-dialectically-or-contendingly-in-phase) and a superseded/transcended registry/registry-worldview-or-dimension (as oblongated/decandored-and-dialectically-or-contendingly-out-of-phase); around which all other dynamic constructions fall in place (whether organic-comprehension-thinking or threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>90</sup>—apriorising-psychologism>, circumventive/distractive-temporal-prioritisation-of-<sup>83</sup>reference-of-thought, subknowledging<sup>94</sup>-impulse, etc.). The other deconstructing terms while having specific analytical bearings do not carry this all-encompassing quality that liberates from ‘intradimensional-subknowledging<sup>94</sup>-

normalcy' (epistemic-totalising<sup>33</sup>~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage inclination) as <sup>15</sup>de-mentation-(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) does as it further induces 'transdimensional or memetic thinking' by its implied <sup>15</sup>de-mentation-(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) in meeting up with 'ontological-normalcy/postconvergence' (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation). For instance, while the term registry-worldview's/dimension's-uninstitutionalised-threshold<sup>102</sup>-defect-<as-Being-or-ontological-or-existential-defect><sup>85</sup>' brings to the mind a poor ontological disposition like the other BODMAS characters disposition to systematically operate additionality overlooking A's condition, but it is a sense of <sup>15</sup>de-mentation-(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) that carries the intuition of an uninstitutionalised-threshold<sup>102</sup>, and construes a superseding/transcending registry/registry-worldview-or-dimension and a superseded/transcended registry/registry-worldview-or-dimension, and all the implications thereof. Now analysing the registry-worldview's/dimension's-uninstitutionalised-threshold<sup>102</sup>-defect-<as-Being-or-ontological-or-existential-defect><sup>85</sup>' term thereafter, we grasp that it is the '<amplituding/formative-epistemicity>totalising~self-referencing-syncretising' in 'notional-discontiguity/epistemic-discontiguity<sup>63</sup>-<between—prior-shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>-qualia-schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema>' of apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting' as of the <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-

shallow-supererogation<sup>96</sup>> as to preconverging-or-dementing<sup>20</sup>-apriorising-psychologism' that makes it registry-worldview's/dimension's-uninstitutionalised-threshold<sup>02</sup>-defect-<as-Being-or-ontological-or-existential-defect><sup>85</sup> (and not about defect-of-<sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup>) and this carries the implications of a registry-worldview/dimension defining defect (in a dialectics of prior/transcended/superseded and prospective/transcending/superseding<sup>83</sup> reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation). Specifically, <sup>15</sup>de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ as such implies registry-worldview's/dimension's-uninstitutionalised-threshold<sup>02</sup>-defect-<as-Being-or-ontological-or-existential-defect><sup>85</sup>/not-just-a-logical-processing-or-an-implication-of-act-execution-or-a-implication-of-notion-of-agreement-or-disagreement-defect' wherein we can perceive the complete picture of a registry-worldview/dimension defect by its relative-ontological-incompleteness<sup>88</sup>-induced,-'threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>'<sup>7</sup> like recurrent-utter-uninstitutionalisation (with respect to base-institutionalisation), ununiversalisation (with respect to <sup>103</sup>universalisation), non-positivism/medievalism (with respect to positivism) and our own dimension procrypticism's (the-'preconverging-or-dementing<sup>20</sup>-apriorising-psychologism of positivistic-meaningfulness) <sup>15</sup>de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ (with respect to futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology as of prospective deprocrypticism). A similar articulation can be made with regards to each of the other deconstructing terms where <sup>15</sup>de-mentation-

~~supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics~~ provides the better overarching conceptualisation from an ‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’-as-conflatedness<sup>13</sup>-or-ontological-reprojecting <sup>83</sup>reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing<sup>20</sup>-reference). Furthermore, by its <sup>15</sup>de-mentation-~~supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics~~, <sup>15</sup>de-mentation-~~supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics~~ is the only notional term that operantly and deterministically projects the requisite psychoanalytic-unshackling/memetic-reordering/recomposuring/new-mentation with regards to the implied veridical existentialism/full-depth-of-existential-implications taking into account the veridicality of human-subpotency-*aporia*/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor hotchpotching wherein sound knowledge/virtue is pliable to temporal denaturing<sup>16</sup> and corresponding conjugation/derivation thus the need for knowledge-notionalisation as a response to human-subpotency-*aporia*/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor dilemma. The very central idea about procrypticism and notional~<sup>18</sup>deprocrypticism (and for that matter the successive relative-ontological-completeness<sup>87</sup> dialecticisms of the institutional-cumulation/institutional-recomposure-~~as-to-<sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-~~

determinism'> so-construed as of notional~procrypticism and notional~<sup>18</sup>deprocrypticism) with respect to the veridicality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’-existentialism-form-factor is in bringing to the fore and contrasting ontological-normalcy/postconvergence as to potential human ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. (longness-of-depth-of-meaningfulness and shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) and the reality of human temporal-dispositions at all institutional-cumulation/institutional-recomposure-  
<as-to- historicity/ontological-eventfulness<sup>38</sup> /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> uninstitutionalised-threshold<sup>102</sup> perverting/undermining ontological-normalcy/postconvergence, thus highlighting the follow dichotomies that are always associated with ontological-normalcy/postconvergence dialectics (underlied by teleological-inflections-<as-to-more-profound-nondisjointing-<amplituding/formative-epistemicity>totalising/circumscribing/delineating)): 1) re-ontologising idiosyncratic-ferment\_for-notional~cogency-<as-to-<<sup>97</sup>surrealising/supererogating-drive>-of-aestheticising—relief/depth—and—impetus) for intemporal-preservation beyond <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> at uninstitutionalised-threshold<sup>102</sup> versus disontologising/subontologising idiosyncratic-ferment\_for-notional~cogency-<as-to-<<sup>7</sup>surrealising/supererogating-drive>-of-aestheticising—relief/depth—and—impetus) rather manifesting mere <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> at uninstitutionalised-threshold<sup>102</sup> 2) thinking as veridical <sup>83</sup>reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing<sup>20</sup>-reference) of mental-devising-

representation of the prospective registry-worldview/dimension as soundness-or-ontological-  
 good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought versus preconverging-or-dementing<sup>20</sup>-  
 apriorising-psychologism as mental-devising-representation of the retrospective registry-  
 worldview/dimension as unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-  
 of-thought as it is no longer an <sup>83</sup>reference-of-thought (not-veridical-thinking-reference-rather-  
 preconverging-or-dementing<sup>20</sup>-reference) 3) organic-comprehension-thinking as intemporal  
 profoundness-of-thought-and-meaningfulness (longness-of-register-of-<sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup>) versus threshold-of-nonconviction/madeupness/bottomlining-in-shallow-  
 supererogation<sup>96</sup> <as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism> as temporal  
 shallowness-of-thought-and-meaningfulness (shortness-of-register-of-<sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup>) 4) ‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’-as-conflatedness<sup>13</sup>-or-  
 ontological-reprojecting as defining the priority of life choices or existential-  
 <disontologising/re-ontologising—aporeticism> living as in priority all that which preserve  
 precedingly the intemporal as it creates the institutionalisation possibilities for the furtherance  
 of intemporality<sup>52</sup>/longness versus circumventive/distractive-temporal-prioritisation-of-  
<sup>83</sup>reference-of-thought as defining the priority of life choices or existential-<disontologising/re-  
 ontologising—aporeticism> living as priorly unaccountable to the possibility for the furtherance  
 of intemporality<sup>52</sup>/longness whether by temporal circumventing or distraction of  
 institutionalisation/intemporalisation <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity-  
 or-ontological-preservation. Central to intemporal-preservation-entropy-or-contiguity-or-  
 ontological-preservation is an ontological-normalcy/postconvergence that doesn’t recognise any  
 uninstitutionalised-threshold<sup>102</sup> to the projected <amplituding/formative> wooden-language-  
 <imbued—temporal—mere-form/virtualities/dereification/akrasiatic-

drag/denatured/preconverging-or-dementing<sup>20</sup>—narratives—of-the-<sup>83</sup>reference-of-thought—  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>95</sup>) considered circumventive/distractive-  
temporal-prioritisation-of-<sup>83</sup>reference-of-thought over inherent ‘intemporal-prioritisation-of-  
<sup>83</sup>reference-of-thought’-as-conflatedness<sup>13</sup>-or-ontological-reprojecting of intemporal-  
preservation-entropy-or-contiguity—or-ontological-preservation; at which point of  
uninstitutionalised-threshold<sup>102</sup>, <sup>15</sup>de-mentation-~~(supererogatory-ontological-de-mentation-or-  
dialectical-de-mentation—stranding-or-attributive-dialectics)~~ is implied (in organic-  
comprehension-thinking over mechanical comprehension or as a <sup>15</sup>de-mentation-  
~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-  
attributive-dialectics)~~) for a renewed/prospective mentation for intemporal-preservation-  
entropy-or-contiguity—or-ontological-preservation in ‘intemporal-prioritisation-of-<sup>83</sup>reference-  
of-thought’-as-conflatedness<sup>13</sup>-or-ontological-reprojecting that ‘supersedes deterministically  
and operantly, without any discretion allowed’, circumventive/distractive-temporal-  
prioritisation-of-<sup>83</sup>reference-of-thought. That is <sup>15</sup>de-mentation-~~(supererogatory-ontological-  
de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ is effectively the  
notion that, in recognition of the unchanging, preceding and inherent nature of intrinsic-reality  
with respect to the human psyche (and its mental-devising-representation of intrinsic reality)  
which is what ‘gives-in’/collapses ontologically/as-an-ontological-reference; enables, for the  
articulation of new mentations as transcendence-and-sublimity/sublimation/supererogatory-de-  
mentativity, the ‘giving-in’/collapsing of the mental-devising-representation of successive  
institutional-cumulation/institutional-recomposure-~~(as-to-<sup>16</sup>historiality/ontological-  
eventfulness<sup>37</sup>/ontological-aesthetic-tracing-<perspective-ontological-  
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)~~ mindsets,  
notwithstanding the fact that the <sup>15</sup>de-mentation-~~(supererogatory-ontological-de-mentation-or-  
dialectical-de-mentation—stranding-or-attributive-dialectics)~~ (of their <sup>83</sup>reference-of-thought—

<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation) is unintelligible/existentially-suprastructural to these superseded/transcended registry-worldviews/dimensions mindsets due to their ~~<amplifying/formative-epistemicity>~~totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage disposition. Supposed we were to make a profound analysis of our contiguous human mental-devising-representation/consciousness-awareness-teleology<sup>99</sup> (in-dialectical/recomposuring-moments) from the appearance of human beings on earth, the effective linkage as new-mentations between those successive recomposuring moments (whether recurrent-utter-uninstitutionalisation, base-institutionalisation-universalisation, <sup>103</sup>universalisation-non-positivism-or-medievalism, positivism-<sup>80</sup>procrypticism and prospectively perpetuation-of-deprocrypticism) is as <sup>15</sup>de-mentation-~~<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>~~ in <sup>15</sup>de-mentation-~~<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>~~; and this thus predicates or rather postdicates as well our own registry-worldview/dimension <sup>15</sup>de-mentation-~~<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>~~ over and as denaturing<sup>16</sup> positivistic meaningfulness <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (procrypticism) and implying a prospective need for deprocrypticism. Postdication, when alluding to an <sup>15</sup>de-mentation-~~<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>~~ defining psychological science, will effectively hold that the conceptualisation of the social is very much a contiguous ontological disambiguation of a preconverging-or-dementing<sup>20</sup>-apriorising-psychologism social of personhoods-and-socialhood-formation in existentialism/full-depth-of-existential-implications of

notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-  
 misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-  
 ontological-normalcy/postconvergence>, from a prospective registry-worldview's/dimension's  
<sup>83</sup>reference-of-thought in ontological-normalcy/postconvergence. Postdication means reasoning  
 from a basis of ontological-normalcy/postconvergence wherein the  
 prior/transcended/superseded registry-worldview/dimension is no longer  
 referenced/registered/decisioned (as <sup>83</sup>reference-of-thought) but 'dialectically preconverging-or-  
 dementing<sup>20</sup>—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-  
 of-<sup>83</sup>reference-of-thought' while the prospective/transcending/superseding registry-  
 worldview/dimension is referenced/registered/decisioned (as <sup>83</sup>reference-of-thought) as  
 'postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism/soundness-or-ontological-  
 good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought' in construing meaningfulness. The grander  
 issue that always arises is in existentialism terms, whether with regards to an obvious human  
 disposition for temporal-accommodation as circumventive/distractive-temporal-prioritisation-  
 of-<sup>83</sup>reference-of-thought of being-and-existence as conceptualised within the successions-of-  
 existing-in-human-life-spans or rather an abstract eternal-projecting disposition of 'intemporal-  
 prioritisation-of-<sup>83</sup>reference-of-thought'—as-conflatedness<sup>13</sup>-or-ontological-reprojecting  
 wherein the articulation of meaning, being and existence is in existentialism-terms intemporally-  
 driven on the basis that that which is in need of transcendence-and-the-intemporal (the temporal)  
 cannot be seen-as-or-made-a-reference-of-intemporal/ontological-thought, and that it is exactly  
 for that reason that human progress has been and will remain dialectically possible. That is, the  
<sup>83</sup>reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing<sup>20</sup>-  
 reference) can only be the pedestalling of an 'intemporal-prioritisation-of-<sup>83</sup>reference-of-  
 thought'—as-conflatedness<sup>13</sup>-or-ontological-reprojecting as ontology with regards to apriorising-  
 registry, contrasted to a circumventive/distractive-temporal-prioritisation-of-<sup>83</sup>reference-of-

thought-reference implying a perverted-registry reflected/perspectivated by its <sup>15</sup>de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics)~~. Where the natural world is resolute with no compromise with the operation of such a notion as  $1+1=2$ , the same cannot be resolutely affirmed in the human social-and-temporal-trading in the social world where on occasions  $1+1$  will add up to 5 where the effective constraining of institutionalisation is lacking. <sup>15</sup>de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics)~~ (stranding) has the merits of articulating that for <sup>83</sup>reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing<sup>20</sup>-reference) to establish veridicality, no such social-and-temporal-trading is beyond ontological-entrapment ‘by re-institutionalisation with new <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation dialectically implying an <sup>15</sup>de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics)~~ of transcended <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (in our present case, notional-<sup>18</sup>deprocrypticism of <sup>80</sup>procrypticism—or—disjointedness-as-of-<sup>83</sup>reference-of-thought, for a preconverging/postconverging—de-mentative/structural/paradigmatic resolution of defective-issues or vices-and-impediments<sup>105</sup> of our registry-worldview/dimension and just as critically the preconverging/postconverging—de-mentatively/structurally/paradigmatically inhibiting effect on the furtherance of human emancipative potential; just as positivism is the preconverging/postconverging—de-mentative/structural/paradigmatic resolution of defective-issues or vices-and-impediments<sup>105</sup> of non-positivism/medievalism together with the preconverging/postconverging—de-mentatively/structurally/paradigmatically inhibiting effect on the furtherance of human emancipative potential, and the same applies with

ununiversalisation and <sup>103</sup>universalisation, and recurrent-utter-uninstitutionalisation and base-institutionalisation); thus the potential to fully close the gap with regards to ontological-veridicality of the natural sciences in a ‘renewed maturation’ of the phenomenological ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. conceptualisation of the social. Though with the weakness we must be able to rise up to, that the ‘social’ is existentially-<disontologising/re-ontologising—aporeticism> ‘emotionally involved’. But this can be and is effectively overcome by ‘appropriately <sup>103</sup>universalising and detached meaningfulness by percolation-channelling-<in-deferential-formalisation-transference>’ as devised for all formalised and institutionalised settings capable of introducing, upholding and internalising the ascendancy of many a social outlying thoughts and meaningfulness which from a ‘purely mobbish social disposition’ as may arise in the extended-informality-<susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>> would hardly be countenanced. The bigger picture here (and of relevance to a registry-worldview/dimension transcendence-and-sublimity/sublimation/supererogatory-dementativity from procrypticism to notional~<sup>18</sup>deprocrypticism as the preconverging/postconverging-de-mentative/structural/paradigmatic and general resolution of the vices-and-impediments<sup>105</sup> together with the preconverging/postconverging-dementatively/structurally/paradigmatically inhibiting effect on the furtherance of human emancipative potential of the <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> as to preconverging-or-dementing<sup>20</sup>-apriorising-psychologism of positivistic <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, and specifically resolution of the implications of psychopathic subknowledging<sup>94/74</sup> perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>) may be to think, given our own illusion-of-the-present/present-

consciousness as ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>, that such an analysis applies only to prior institutional-cumulation/institutional-recomposure-~~<as-to-<sup>16</sup>historiality/ontological-eventfulness<sup>3</sup> /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~>. But the fact is that such a profound conceptualisation will have to come to terms with the reality of the implied existentialism/full-depth-of-existential-implications beyond our present sense of personhoods-and-socialhood-formation if it were to avoid platitudinising, becoming circular with dead-ends and lose its intemporal purpose and hence ontological purpose, and so for the simple reason that it is the human psyche that ‘gives-in’ with respect to intrinsic-reality as renewed/prospective ontological-veridicality, starting with that of the intellectual analyst/analysts itself/themselves); as the human psyche gave-in from recurrent-utter-uninstitutionalisation to base-institutionalisation, ununiversalisation to <sup>103</sup>universalisation, non-positivism/medievalism to positivism, and where renewed/prospective ontological-veridicality does establish a new registry-worldview/dimension ~~transcendental~~ ~~postconverging-de-mentating/structuring/paradigming~~ shift as procrypticism to deprocrypticism, then the human psyche will equally have to give-in, and by the way all transcendence-and-sublimity/sublimation/~~supererogatory-de-mentativity~~ meet with some resistance or the other and thus a reason for transversality-~~<for-sublimating-existential-eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’-as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’>~~<sup>101</sup> reflex to preserve the precedingness/supersedingness/ascendency of intrinsic-reality in adverting social-and-temporal-trading of meaningfulness. Part-and-parcel, of human intellectualism beyond mere-institutionalised-being-and-craft, as has historically been implied in the case with many a great

human mind, is to recognise that the social-construct is ‘not an ontological absolute’ but rather a ‘conventioning construct at the limits of human ontological capacity’ and that that is ‘why it has got its defining issues and problems’ and further that ‘it progresses and transcends’, and the intellectual exercise goes beyond just reasoning within ambits of ‘temporally-and-socially-perceived-rightness-of-thinking’ to explore possibilities that might actually be ‘outright unpalatable’ in the temporo-social sense but in-the-bigger-picture as an intemporal/ontological/social/species/<sup>103</sup>universal/transcendental/<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation postconverging–de-mentating/structuring/paradigming are indispensable. With the idea that an intemporal/ontological/social/species/<sup>103</sup>universal/transcendental/<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation postconverging–de-mentating/structuring/paradigming that prolongs to intemporality<sup>52</sup>/an-abstract-eternality while obviously of ‘less an immediate temporal existential-<disontologising/re-ontologising—aporeticism> sense of good to some humans’ is undoubtable of an ‘intemporal existential-<disontologising/re-ontologising—aporeticism> sense of good to all humans at all times’ by its percolation-channelling-<inferential-formalisation-transference> wherein for instance, the preconverging/postconverging–de-mentative/structural/paradigmatic effect of the law is allowing for civilisational living but its circumstantial construal and application may not be in tune with the temporal interests of many but for its institutionalising constraining. This contrast between humans appreciating intemporality<sup>52</sup>/longness as potentially of <sup>103</sup>universal import and at the same time disposed occasionally to advanced their temporality<sup>98</sup>, is what warrants a ‘constraining institutionalisation’. In the same vain, one may ask what’s the temporal benefit to Rousseau or Galileo instead of striving for greater aristocratic privileges for themselves; for the

one to rather carry the mantle from one royal court to the other of affirming the possibility of human emancipation (by which we are all percolatively benefiting from today) or the other the mantle of a principled engagement and possibility of science starting with an uncompromising supplanting—conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism from observation that the earth is not at the centre of the solar system, by which a culture of science came to be established. And finally, how coherent are temporal meaningful frames built from such intemporal grand principles but lived on temporal dispositions in extrication in contradiction to such philosophies, and what is the very relevance of such temporal enculturation and endemisation to present-day social and institutional failures in society? And what’s the role of ‘intellectual irresponsibility/relative-unreflexivity’ in all of this? From an intemporal hence ontological depth-of-meaningfulness, precedingly/supersedingly, ‘limited-mentation-capacity—as-subjecting-‘~~duced-unlimitedness/existence-sublimating-nascence~~’ to limitedness/human-subpotency’ (for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) is the reason for human registry-worldview/dimension<sup>74</sup> perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> defect at uninstitutionalised-threshold<sup>102</sup>; implying that ‘ontological-normalcy/postconvergence’ is actually for prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation beyond the defective ‘intradimensional-subknowledging<sup>94</sup>-normalcy or reflex-normalcy’ which is rather an <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> (illusion-of-the-present/present-consciousness) inclination to overlook/aside the notion of prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity at its own (limited-mentation-capacity—as-subjecting-‘~~duced-unlimitedness/existence-sublimating-~~

nascence' to limitedness/human subpotency-threshold) uninstitutionalised-threshold<sup>102</sup> though it will obviously and paradoxically recognise the need of prior registry-worldviews/dimensions to transcend (just as by reflex from our perspective we will recognise such a need for base-institutionalisation over recurrent-utter-uninstitutionalisation, <sup>103</sup>universalisation over ununiversalisation, positivism over non-positivism/medievalism but hardly prospectively the notion that our dimension has an uninstitutionalised-threshold<sup>102</sup> like <sup>80</sup>procrypticism—or-disjointedness-as-of-<sup>83</sup>reference-of-thought with the need for prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as deprocrypticism). However, as previously indicated such an insight can only be garnered, beyond our illusion-of-the-present/present-consciousness/epistemic-totalising<sup>33</sup>~self-referencing-syncretising/mirage as all registry-worldviews/dimensions wrongfully imply, given that 'doppler-thinking' wherein our registry-worldview/dimension isn't the absolute reference of meaningfulness (which is rather an intradimensional-subknowledging<sup>94</sup>-normalcy in lieu of the 'ontological-normalcy/postconvergence' as that which allows for prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation). It is this 'ontological-normalcy/postconvergence' that reflects/perspectivates <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>> defect as <sup>15</sup>de-mentation-(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) as against the defective reflex-normalcy/intradimensional subknowledging<sup>94</sup>-normalcy that wrongfully represent it as straightness/candored-and-dialectically-or-contendingly-in-phase. Thus the general notion of an intemporal/ontological resolution of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> is more than just the instigating effect of the subknowledging<sup>94</sup>-

impulse/compulsive-dementing<sup>20</sup> (psychopathic postlogism<sup>77</sup> in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>) but harkens back to the notion of the intraregistry-worldview/dimension limited-mentation-capacity—as subjecting ‘~~educated-unlimitedness/existence-sublimating-nasence~~’ to ~~limitedness/human-subpotency/uninstitutionalised-threshold~~<sup>102</sup> in-the-very-first-place. As this is the preconverging–de-mentating/structuring/paradigming disposition for the possibility of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>90</sup>> thus requiring ontological-normalcy/postconvergence epistemic-projection as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. For instance, such <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>90</sup>> as witchcraft in the non-positivism/medievalism registry-worldview/dimension is fundamentally implying preconverging/postconverging–de-mentatively/structurally/paradigmatically a need for the right human mentation-capacity as the prospective transcendence-and-sublimity/sublimation/~~supererogatory~~–de-mentativity of a positivistic registry-worldview/dimension, and likewise preconverging/postconverging–de-mentatively/structurally/paradigmatically regarding <sup>80</sup>procrypticism—or–disjointedness-as-of-<sup>83</sup>reference-of-thought with notional~<sup>18</sup>deprocrypticism (as the-Good/knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective\_psychologism~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant\_ontological-contiguity ’~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}—

~~postconverging-entailment~~>/understanding/<~~amplituding/formative-~~  
epistemicity>causality<sup>6</sup>~~~as-to-projective-totalitative-implications-of-prospective-~~  
<sup>6</sup>nonpresencing,-for-explicating~~~relative-unreflexivity/relative-reflexivity—ontological-~~  
contiguity<sup>7</sup> and not good-natured/vague-impress construct). Ontological-  
normalcy/postconvergence as prospective-transcendence-in-perpetually-upholding-intemporal-  
preservation-entropy-or-contiguity—or—ontological-preservation, beyond defective  
intradimensional-subknowledging<sup>94</sup>-normalcy/reflex-normalcy, points to factoring in  
notional~firstnaturedness-formativeness-<~~as-to-eventualising-inkling-drive-or-seeding-~~  
~~misprising~~>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—  
ontological-normalcy/postconvergence> disambiguation as ‘knowledge-notionalisation’ to  
avoid wrongfully operating/processing of logic by the reference of the intemporal-disposition  
<sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-  
preservation-entropy-or-contiguity—or—ontological-preservation which is ontological (as it is in  
sync with intrinsic-reality/veridicality), where dealing effectively rather with temporal-  
dispositions. Knowledge-notionalisation factors in how temporal-dispositions relate to  
intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at  
uninstitutionalised/unintemporalised/solipsistic/recomposuring/animality-thresholds-for-  
intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (intradimensional-  
subknowledging<sup>94</sup>-normalcy/reflex-normalcy) and at institutionalised/intemporalised-thresholds  
(ontological-normalcy/postconvergence). It should be noted that the peculiarity for achieving all  
the institutional-cumulation/institutional-recomposure-~~(as-to-~~<sup>46</sup>historiality/ontological-  
eventfulness<sup>3</sup>/ontological-aesthetic-tracing-<perspective—ontological-  
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)} is about bringing  
the prior registry-worldview/dimension <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-  
preconvergingly-apriorising/axiomatising/referencing-in-

~~nonconviction/madeupness/bottomlining-as-to-shallow-supererogation~~<sup>9</sup> > to its placeholder-  
 setup/mental-devising-representation/mentation/{cumulated/recomposed}-consciousness-  
 awareness-teleology<sup>99</sup> awareness for the collective-mind to psychoanalytically-  
 unshackle/memetically-reorder/institutionally-recompose, and thus take-stock-and-  
 supersede/transcend its limited-mentation-capacity-deepening—~~as subjecting-~~  
~~limitedness/human-subpotency-to-‘duced-unlimitedness/existence-sublimating-nascence~~<sup>2,53</sup> -  
 threshold (uninstitutionalised-threshold<sup>102</sup>). This is brought to the collective-consciousness so  
 that with regards to social-stake-contention-or-confliction-and-confliction it renews its  
 psychoanalytic-equilibrium, as the latest ‘capacity boost’ with respect to what is the grander  
 individual-and-social good as positive-opportunism—of-social-functioning-and-accordance<sup>75</sup>.  
 For instance, achieving base-institutionalisation requires that it should be brought to the  
 collective-consciousness that it is ‘perilous to survival-and-flourishing’ to remain recurrently-  
 uninstitutionalised for the grander individual-and-social good as positive-opportunism—of-  
 social-functioning-and-accordance<sup>75</sup>. Once this enters the collective-consciousness this leads to  
 an inclination for a renewed psychoanalytic-unshackling/memetic-reordering/institutional-  
 recomposing wherein recurrent-utter-uninstitutionalisation registry-worldview then becomes  
 preconverging-or-dementing<sup>20</sup>—apriorising-psychologism-<stranded-as-rightfully-  
 oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, as it is recurrently-  
 uninstitutionalised, as the backdrop for the straightness/candoring-and-dialectically-in-phasing  
 of base-institutionalisation registry-worldview. This is relatively direct by the existential-  
 <disontologising/re-ontologising—aporeticism> implications to survival-and-flourishing with  
 the lower institutional-cumulation/institutional-recompose-~~(as-to-~~<sup>46</sup> ~~historiality/ontological-~~  
~~eventfulness~~<sup>3</sup> /ontological-aesthetic-tracing-<perspective—ontological-  
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> of base-  
 institutionalisation,<sup>103</sup> universalisation and positivism. For deprocrypticism, an even stronger

emphasis has to be placed on the abstract percolation-channelling-<in-deferential-formalisation-transference> as setup from positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> for survival-and-flourishing, just as with the positivistic registry-worldview which as well is relatively deferential with percolation-channelling-<in-deferential-formalisation-transference> (undermining <amplifying/formative><sup>8</sup> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications> } or banality-of-thought) to formalised deference like the higher developed legal system involving lesser possibility for mob-and-disparate-justice as with the lower institutional-cumulation/institutional-recomposure-<as-to- historicity/ontological-eventfulness<sup>38</sup> /ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}, grander subject-matter expertise and lesser hearsays-and-vague-opinions limiting the ambit of the influence of the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>); all geared to discriminate for supersedingness of the intemporal-disposition (longness-of-register-of—<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>) over temporal-dispositions (shortness-of-register-of—<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>) as percolation-channelling-<in-deferential-formalisation-transference> not only in the present but prospectively. In other words, higher institutionalisations imply greater ‘deferential-formalisation-transference’ wherein the ambits of the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>) with regards to meaningfulness shrinks as formal conceptualisations extend the intemporal-skewing (‘intemporality<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity) and

deferential model for construing meaningfulness. For instance, many a subject matter domain like meaning about the heavens, forces of nature, material nature, social laws, etc. are now effectively construed socially in deference to abstract intemporal-disposition teleological conceptualisation voiding social temporal-dispositions teleological dispositions. The reason is simple formal settings use the-Good/knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective psychologism~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}-  
 postconverging-entailment>/understanding/<amplituding/formative-  
 epistemicity>causality<sup>6</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>7</sup> to construe knowledge and virtue conceptualisations as this is what proxies/syncs-  
 with intrinsic-reality and hence their effective potency while on-the-other-hand informal settings  
 tend more to impression-driven/good-naturedness/wishfulness conceptualisations which may  
 sound appropriate in their <amplituding/formative-epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> but are often defective by lack of  
<sup>103</sup>universality, not ontologically-driven in terms-as-of-axiomatic-construct of understanding  
 and often with temporal punctual/immediacy/constituted/compulsions-encumbered  
 interests/shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>. In this light, the  
 articulation of the ontological-veridicality/<sup>83</sup>reference-of-thought of human-subpotency-  
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-  
 ‘notional~firstnaturedness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-  
 misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-

ontological-normalcy/postconvergence>’–existentialism-form-factor-pedestals-disambiguation  
 of our mental-devising-representation in explication of our ‘mentation capacity limitations’  
 accounting for our <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> that ‘structurally-explain’ the vices-and-impediments<sup>105</sup> peculiar to  
 our own registry-worldview/dimension (<sup>80</sup>procrypticism–or–disjointedness-as-of-<sup>83</sup>reference-  
 of-thought) or <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> of positivistic meaningfulness, beyond our illusion-of-the-  
 present/present-consciousness (just as non-positivism/medievalism ‘structurally-explains’ the  
 peculiar vices-and-impediments<sup>105</sup> and preconverging/postconverging–de-  
 mentative/structural/paradigmatic inhibitions to human emancipation requiring prospective  
 positivism with its corresponding <sup>15</sup>de-mentation-~~(supererogatory-ontological-de-mentation-  
 or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ as <sup>15</sup>de-mentation-  
~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-  
 attributive-dialectics)~~). The idea is not to assume an idling-temporal-disposition of stigmatising  
 intradimensionally but rather an intemporal/ontological disposition (longness-of-register-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>), that works with ‘what is as it is’, and bring this reality to the  
 collective-consciousness for the requisite ‘postconverging-or-dialectical-thinking<sup>21</sup>–psychology  
 or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-  
 unshackling/memetic-reordering/institutional-recomposuring for futural Being-  
 development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-  
 infrastructure-of– meaningfulness-and-teleology as of prospective  
 notional~<sup>18</sup>deprocrypticism (wherein procrypticism is preconverging-or-dementing<sup>20</sup>–  
 apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-

contendingly-out-of-phase>, as it subknowledges-or-mimics/perverts-the-registry-of positivistic meaningfulness <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). The idea of limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-~~‘educated-unlimitedness/existence-sublimating-nascence’<sup>233</sup>~~ (for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) fundamentally implies that <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are limited at the uninstitutionalised-threshold <sup>02</sup> of the specific registry-worldview’s/dimension’s institutionalisation they enable, and are not absolute with respect to the perpetuation of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as ontological-normalcy/postconvergence and thus need to be cumulated-upon (or rather more precisely be recomposured institutionally), wherein new <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation allow for the furtherance of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. The positivistic institutionalisation reflex disposition is to imply only a human intemporal-disposition/ontological-disposition, thus wrongly elevating issues of temporal-dispositions <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> as being issues of intemporal-disposition/ontological-dispositions and thus wrongfully implying their ontological-veridicality/~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup> of <sup>83</sup>reference-of-thought (from ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective) rather than rightfully their notional-discontiguity/epistemic-discontiguity<sup>63</sup>-<between—prior-shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>70</sup>—qualia-

schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-  
 aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema>/non-ontological-and-non-  
 contending-referencing-<thus-ontologically-or-contendingly-reflected-or-perspectivated-as-of-  
 preconverging-or-dementing<sup>20</sup>-apriorising-psychologism> (not-veridical-thinking-reference-  
 rather-preconverging-or-dementing<sup>20</sup>-reference), and thus wrongly engaging in logical  
 contentions instead of reflecting/perspectivating/highlighting (reasoning-through-and-not-  
 reasoning-with) manifestations of temporal-dispositions<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-  
 <as-preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>>, thus resulting in the  
 consequent endemisation/enculturation of the specific vices-and-impediments<sup>105</sup> of the  
 positivistic registry-worldview (<sup>80</sup>procrypticism-or-disjointedness-as-of-<sup>83</sup>reference-of-  
 thought). In contrast, the particularity of the superseding/transcending  
 ‘notional~<sup>18</sup>deprocrypticism institutionalisation’ disposition over procrypticism is that  
 prospectively it points to the ontological-veridicality of a human-subpotency-  
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-  
 ‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-  
 misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-  
 ontological-normalcy/postconvergence>’-existentialism-form-factor-pedestals-disambiguation  
 (at positivistic meaningfulness uninstitutionalised-threshold<sup>102</sup>) to its mental-devising-  
 representation to enable the ‘postconverging-or-dialectical-thinking<sup>21</sup>-psychology or  
 psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-  
 unshackling/memetic-reordering/institutional-recomposuring of the collective-consciousness,  
 and so as a knowledge-notionalisation. That is, a registry-worldview’s/dimension’s  
 institutionalisation setup that perpetually acknowledges and accounts for human-subpotency-  
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-

‘notional~firstnaturedness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-  
 misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-  
 ontological-normalcy/postconvergence>’-existentialism-form-factor disambiguation before  
 engaging either with logical contention in the case of issues of intemporal-  
 disposition/ontological-disposition or with reflecting/perspectivating/highlighting (reasoning-  
 through-and-not-reasoning-with) manifestations of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-  
 preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>> in the instance of  
 issues of temporal-dispositions; bringing this conceptualisation to the collective-consciousness  
 for the necessary psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring  
 that should enable the superseding/transcending of the enculturating/endemising vices-and-  
 impediments<sup>105</sup> together with the inhibiting effect on human emancipation potential associated  
 with procrypticism. To further elucidate, let’s explore again the Arithmetic notional-  
 contiguity/epistemic-contiguity<sup>62</sup>-<profound-supererogation<sup>96</sup>-of-mentally-  
 aestheticised~postconverging/dialectical-thinking<sup>91</sup>-qualia-schema> comparison highlighted  
 previously wherein character A had a condition whereby its results of additionality were  
 systematically incremented by 1, its’s subknowledging<sup>94</sup>-impulse/compulsive-dementing<sup>20</sup>  
 highlighting an uninstitutionalised-threshold<sup>102</sup> where the other characters wrongly calculated  
 the result (the ontological-veridicality) failing/not-upholding-<as-of-  
 apriorising/axiomatising/referencing> ontological-normalcy/postconvergence as intemporal-  
 preservation-entropy-or-contiguity—or—ontological-preservation implied by ontological-faith-  
 notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-  
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, as actually  
 intemporal-preservation-entropy-or-contiguity—or—ontological-preservation supersedes the  
 mere-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>-for-intemporal-preservation-

entropy-or-contiguity-or-ontological-preservation as the latter's pertinence is rather about and subsumed as a mentation capacity to uphold the former. The bigger issue with regards to all the BODMAS characters is with respect to the limits of their <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation which are readily predisposed to such <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> and subknowledging<sup>94</sup>-impulse/compulsive-dementing<sup>20</sup> whether by character A or any other character rather than just the fact that the condition (psychopathic postlogism<sup>77</sup> in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> for instance) is the causative factor of their failure to in ontological-normalcy/postconvergence ensure intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. In any case the preconverging/postconverging-dementative/structural/paradigmatic resolution is with regards to the implications of metaphorically-a-million-and-one-instances-and-locales of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> in the given registry-worldview/dimension as an aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> (as notional~firstnaturedness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-misprising>-temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> individuations predictable and determinable teleologies). That is, fundamentally the appropriate conceptualisation of <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation is structurally-speaking about perpetually ensuring

intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as the superseding/preceding notion (i.e. ontological-normalcy/postconvergence as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation). In this regard, we may easily construe the fundamental defects-of-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as these enable <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-  
<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>> with respect to intemporal-preservation-entropy-or-contiguity-or-ontological-preservation wherein successive institutional-cumulation/institutional-recomposure-  
{as-to-<sup>16</sup>historiality/ontological-eventfulness<sup>3</sup> /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} are analogical to various defective instances in operating the BODMAS equation. That is, while the condition/subknowledging<sup>94</sup>-impulse/compulsive-dementing<sup>20</sup> with A’s additionality results are wrongly incremented by 1, leading to the uninstitutionalised-threshold<sup>102</sup> to be rightfully corrected with new <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation involving subtracting 1; the defect of a second registry-worldview/dimension may involve subtracting 1 from the result of S as a condition/subknowledging<sup>94</sup>-impulse/compulsive-dementing<sup>20</sup> of S, requiring similarly new <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation correction of the BODMAS characters as with the first registry-worldview/dimension to uphold the intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. Likewise, a third and fourth registry-worldview/dimensions defects could involve respectively a subknowledging<sup>94</sup>-impulse/compulsive-dementing<sup>20</sup>/condition of

M wherein the latter wrongly adds 1 to a multiplier before multiplying and a subknowledging<sup>94</sup>-impulse/compulsive-dementing<sup>20</sup>/condition of D wherein D wrongly subtract 1 to a divisor before dividing, with these two latter registry-worldviews/dimensions equally requiring similarly new <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation adjustment of the BODMAS characters as with the first and second registry-worldviews/dimensions to uphold the intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. Ultimately, a notional~<sup>18</sup>deprocrypticism construal of the institutionalisation/intemporalisation process aiming to perpetually sync <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation with intemporal-preservation-entropy-or-contiguity-or-ontological-preservation in ontological-normalcy/postconvergence, is one that will bring to the mental-devising-representation, the BODMAS characters potential temporal-dispositions to <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<sup>8</sup>as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> and subknowledging<sup>94</sup>-impulse/compulsive-dementing<sup>20</sup> with the resultant integration unconsciously (ignorance) and consciously (other temporal-dispositions of affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) inducing the various uninstitutionalised-threshold<sup>102</sup>, for a suprastructural resolution to human <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<sup>8</sup>as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> disposition, enabling the ‘postconverging-or-dialectical-thinking<sup>21</sup>-psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the collective-consciousness towards knowledge-

notionalisation; as the recognition of the reality of human-subpotency-  
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-  
 ‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-  
 misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-  
 ontological-normalcy/postconvergence>’-existentialism-form-factor-pedestals-disambiguation  
 then allows for acknowledging, accounting for and the structural-superseding of our vices-and-  
 impediments<sup>105</sup> thus enabling ontological-normalcy/postconvergence as prospective-  
 transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or-  
 ontological-preservation involving the <sup>15</sup>de-mentation-(~~supererogatory-ontological-de-  
 mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics~~) preconverging-or-  
 dementing<sup>20</sup>-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-  
 dialectically-or-contendingly-out-of-phase> of temporal-dispositions <sup>74</sup>perversion-of-  
<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>>, as <sup>15</sup>de-mentation-  
 (<del>supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-  
 attributive-dialectics) is the effective psychological tool for ‘postconverging-or-dialectical-  
 thinking<sup>21</sup>-psychology or psychology-of-mentation-dynamics or natural~psychological-  
 dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. The  
 implications for the science of psychology can thus be drawn out. The articulated notion of <sup>15</sup>de-  
 mentation-(~~supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-  
 or-attributive-dialectics~~) brings up the central conceptual role of psychology as about  
 understanding human mental-devising-representation and the implications thereof. Central to  
 this <sup>15</sup>de-mentation-(~~supererogatory-ontological-de-mentation-or-dialectical-de-mentation—  
 stranding-or-attributive-dialectics~~) process is a dialectical exercise of stranding; either as  
 mentally oblongated/decandored-and-dialectically-or-contendingly-out-of-phase to imply a

superseded/transcended/unsound registry-or-registry-worldview/dimension or as mentally  
 straight/candored-and-dialectically-or-contendingly-in-phase to imply a  
 superseding/transcending/sound registry-or-registry-worldview. <sup>15</sup>de-mentation-  
~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-  
 attributive-dialectics)~~ further implies that instead of a ‘conventioning influenced and driven’  
 more or less notational study of human psychological phenomena as is the case today; we can  
 ‘think’ of psychology in <sup>15</sup>de-mentation-~~(supererogatory~ontological-de-mentation-or-  
 dialectical-de-mentation—stranding-or-attributive-dialectics)~~ terms of <sup>15</sup>de-mentation-  
~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-  
 attributive-dialectics)~~ of registry-worldview/dimensions successive existentialisms/full-depths-  
 of-existential-implications transdimensional-meaningfulness/memetic-refinements as  
 ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-  
 reconstituting-as-to-conflatedness<sup>13</sup> as dialectical transformation as-prospective <sup>83</sup>reference-of-  
 thought (<sup>15</sup>de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-  
 mentation—stranding-or-attributive-dialectics)~~ with respect to either mentally  
 oblongated/decandored-and-dialectically-or-contendingly-out-of-phase representation or  
 mentally straight/candored-and-dialectically-or-contendingly-in-phase representation) as  
 ‘directed’ simply by demonstrable ontological-veracity/ontological-relevance/<sup>83</sup>reference-of-  
 thought of transdimensional-meaningfulness-  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting; leading to  
 a psychological science which is more comprehensive, timeless and unbounded by its  
 conceptualisation as it emphasises psychological-representation/mental-devising-representation  
 as more ‘ontologically-driven/ontologised’ rather than ‘conventioningly-  
 driven/conventionalised’. In so doing, overriding and superseding the analyst illusion-of-the-  
 present/epistemic-totalising<sup>33</sup>~self-referencing-syncretising/present-consciousness/mirage

referring to the instance where the personhood-and-socialhood-formation intradimensional conventioning induces an ‘analytical-complex’ with respect to an ontologically veridical psychological-representation or mental-devising-representation. As implied psychological-representation/mental-devising-representation is then fundamentally determined by the depth/profoundness-of-ontological-veracity/depth/profoundness-of-ontological-reference of a given registry/registry-worldview-or-dimension as it upholds ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) over reflex-normalcy or intradimensional-subknowledging<sup>94</sup>-normalcy. Ontological-normalcy/postconvergence appropriately points to the pertinence for ontological construal as of the circularity/recurrence/repetition/repeatability<sup>10</sup> delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots\_or\_implicated\_attendant—ontological-contiguity<sup>67</sup>?~educated—existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional~cogency>’<sup>40</sup>-reification\_or\_intrinsic-reality—ontological-coherence\_or\_superseding—oneness-of-ontology<sup>41</sup> by <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation for an appropriate <sup>15</sup>de-mentation-(supererogatory~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) <sup>15</sup>de-mentation-(supererogatory~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) exercise wherein the <sup>83</sup>reference-of-thought (‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’—as-conflatedness<sup>13</sup>-or-ontological-reprojecting) is always a moving target (due to the institutionalisation/intemporalisation process) in need for prospective dialectical reconstitution (deconstruction), which then puts a science of psychology in phase with the dialectical development of ontological-depth/profoundness-of-reference in superseding relative-

ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>70</sup>-apriorising-psychologism>’, as-it-is-thus-‘in-wait’-for-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>,-or-temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation, in line with intemporal-preservation-entropy-or-contiguity-or-ontological-preservation; whereas a conventioning reference is relatively in circumventive/distractive-temporal-prioritisation-of-<sup>83</sup>reference-of-thought and fails to factor in human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘duced-unlimitedness/existence-sublimating-nasence’<sup>253</sup> and the consequent uninstitutionalised-threshold<sup>102</sup> or relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>70</sup>-apriorising-psychologism>’-threshold (as-it-is-thus-‘in-wait’-for-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>,-or-temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation) hence failing/not-upholding-<as-of-apriorising/axiomatising/referencing> to imply a prospective dialectic ontological-depth/profoundness-of-reference for an appropriate <sup>15</sup>de-mentation-(~~supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics~~) <sup>15</sup>de-mentation-(~~supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics~~). That is, a conventioning influenced-and-driven psychology tends to equate the conventional insights at one <sup>15</sup>de-mentation-(~~supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics~~) dialectical moment or registry-worldview/dimension as

intradimensionally set in stone and across all moments whereas an ontologically-driven psychology acknowledges and recomposes to the dialectical evolution of <sup>83</sup>reference-of-thought for a comprehensive, appropriate and veridical <sup>15</sup>de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics)~~ exercise. Such <sup>83</sup>reference-of-thought of dialecticism registry-worldview-wise/dimension-wise (for <sup>15</sup>de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics)~~ exercise in reflection/perspectivation of psychological-representation/mental-devising-representation) are the institutional-cumulation/institutional-recomposure-~~(as-to-<sup>16</sup>historiality/ontological-eventfulness<sup>8</sup> /ontological-aesthetic-tracing-<perspective~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)~~ as recurrent-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation, <sup>103</sup>universalisation/non-positivism-or-medievalism, positivism/procrypticism preconverging-or-dementing<sup>20</sup>-apriorising-psychologism, and prospectively (critical for a prospective conceptualisation of psychology) perpetuation-of-deprocrypticism. This explains why this memetism/transdimensional-meaningfulness/suprastructural-meaningfulness psychology is a ‘postconverging-or-dialectical-thinking<sup>21</sup>-psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ as it is driven/led by a reference to dialectical/ontological-veridicality (ontological-normalcy/postconvergence in successive ontological-normalcy/postconvergence/postdicatory ontological-reconstituting-as-to-conflatedness<sup>13</sup>/deconstruction of dialectical existentialisms/full-depths-of-existential-implications as <sup>83</sup>reference-of-thought, rather than intradimensional-subknowledging<sup>94</sup>-normalcy or reflex-normalcy) for ‘<sup>15</sup>de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics)~~ of <sup>83</sup>reference-of-thought’ exercise in reflection/perspectivation of psychological-representation/mental-devising-

representation, i.e. preconverging-or-dementing<sup>20</sup>–apriorising-psychologism-~~stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase~~ for the dialectically-and-ontologically superseded/transcended/unsound registry/registry-worldview-or-dimension, and postconverging-or-dialectical-thinking<sup>21</sup>–apriorising-psychologism-~~stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase~~ for the dialectically-and-ontologically-superseding/transcending/sound registry/registry-worldview-or-dimension. This ‘postconverging-or-dialectical-thinking<sup>21</sup>–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ is the foundation of a pure, emancipated and disinhibited psychology (both registry-and-registry-worldview-wise) as such a psychology is grounded exclusively on ontologically demonstrable references of the veridicality of registries and registry-worldviews/dimensions successive existentialisms/full-depths-of-existential-implications, and the corresponding ontological veracities implied. Such a ‘postconverging-or-dialectical-thinking<sup>21</sup>–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ contrasts with a ‘mented’ or ‘stigmatic’ psychology of weak memetism/transdimensional-meaningfulness/suprastructural-meaningfulness <sup>83</sup>reference-of-thought for the simple reason that it is not founded on a pure dialecticism of ontological/dialectical-referencing but rather on intradimensional conventionalised referencing which wrongly hardly proxies the veridicality of ontological-normalcy/postconvergence or construe a dialectical-reference/ontological-reference for <sup>15</sup>de-mentation-~~supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics~~ of <sup>83</sup>reference-of-thought’ of psychological-representation/mental-devising-representation at uninstitutionalised-threshold<sup>102</sup>. Thus it mental-devising-representation is stigmatic or mented (set-in-place-or-a-period) as of preconverging-or-dementing<sup>20</sup>–apriorising-psychologism-~~stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase~~ for the conventioning–

superseded/transcended/unsound registry/registry-worldview-or-dimension, and postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> for the conventioning-superseding/transcending/sound registry/registry-worldview-or-dimension. This will explain in many-ways the more or less fitful development of modern-day psychology, more or less ‘uncertain of the ontological/dialectical pertinence of temporal-as-out-of-phasing-representation’ (in reflecting preconverging-or-dementing<sup>20</sup>—apriorising-psychologism) thus undermining its ontological-referencing veracity/ontological-pertinence with respect to an ‘<sup>15</sup> de-mentation-(~~supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics~~) of <sup>83</sup>reference-of-thought’ exercise of registry-worldview/dimensions successive existentialisms/full-depths-of-existential-implications transdimensional-meaningfulness/memetic-refinements in ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-conflatedness<sup>13</sup> as dialectical transformation as-prospective <sup>83</sup>reference-of-thought. A dialectical ontological-reconstituting—as-to-conflatedness<sup>13</sup>/deconstruction of <sup>83</sup>reference-of-thought (recognising human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency to ‘~~educated-unlimitedness/existence-sublimating-nasence~~<sup>23</sup> and the need to re-institutionalised/re-intemporalised resulting in the subsequent institutional-cumulation/institutional-recomposure-~~(as-to-<sup>4</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>))~~ as articulated above is not only the basis for memetism/transdimensional-meaningfulness/suprastructural-meaningfulness, but as well for avoiding what can be termed as the ‘ontological-circularity’ of modern-day psychology. Such ontological-circularities are ingrained in all registry-worldviews/dimensions wherein the naïve pretence for a quest for deeper ontological-veridicality is rather just syncretic/circular and hollow-constituting-~~(as-disjointed-~~

misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as fundamentally the <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the said registry-worldview/dimension are at a dead-end with a preconverging/postconverging–de-mentative/structural/paradigmatic impossibility for a critical breakthrough just by the mere fact that the registry-worldview/dimension has attained its mentation-capacity-limitation or uninstitutionalised-threshold<sup>102</sup> (as the nature of intrinsic-reality with respect to the human psyche is ontological-normalcy/postconvergence or inherently preceding or inherently superseding as it doesn't change an iota, and it is the human psyche that gives-in in its mental-devising-representation to conform to intrinsic-reality). With such naïve efforts to keep up and develop profound meaningfulness based on the same registry-worldview's/dimension's institutionalisation <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> mostly a dead-end. Such ontological-circularities will include for instance the dead-end of medieval alchemy preconverging–de-mentating/structuring/paradigming with respect to positivistic chemistry postconverging–de-mentating/structuring/paradigming, a flat-world preconverging–de-mentating/structuring/paradigming with respect to a round world postconverging–de-mentating/structuring/paradigming, a creationism preconverging–de-mentating/structuring/paradigming with respect to an evolution postconverging–de-mentating/structuring/paradigming, a <sup>103</sup>universal humanity postconverging–de-mentating/structuring/paradigming with respect to aristocratic/racial/tribal preconverging–de-mentating/structuring/paradigming, a science postconverging–de-mentating/structuring/paradigming with respect to a superstition preconverging–de-mentating/structuring/paradigming, etc. Naivety will be to think that issues of ontological-circularity in our present positivistic meaningfulness (for transcending beyond our vices-and-impediments<sup>105</sup> and overcoming inherent inhibitions to human emancipation) are not in

veridicality about a need for a shift in prospective postconverging–de-mentating/structuring/paradigming. This brings forward fundamentally the limited-mentation-capacity—as subjecting ‘~~educated-unlimitedness/existence-sublimating-nasence~~’ to ~~limitedness/human-subpotency/uninstitutionalised-threshold~~<sup>102</sup> construct of our times (procrypticism) and the preconverging/postconverging–de-mentative/structural/paradigmatic implications specifically for such a ‘postconverging-or-dialectical-thinking<sup>21</sup>–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ (as highlighted) over a relatively mented-psychology/stigmatic-psychology. What this reveals is that reality is ‘not a human mental-devising-representation processing exercise’; rather it is an intrinsic ontological-normalcy/postconvergence notion that doesn’t respond to human mental-devising-representation processing. The role of <sup>15</sup>de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics)~~ as a mental-devising-representation mechanism that syncs with evolving ontological insight (insight about intrinsic reality) as ontological-normalcy/postconvergence is to reflect/perspectivate the dialectically-or-contendingly-out-of-phase or dialectical-primitivity at the very limit of the capability as its mental-devising-representation of a registry-worldview/dimension (uninstitutionalised-threshold<sup>102</sup>), which otherwise any ~~<amplituding/formative~epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> registry-worldview will overlook as it is a ~~<amplituding/formative>~~<sup>8</sup> wooden-language-~~(imbued—averaging-of-thought-  
<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-  
<nondescript/ignorable~void ~with-regards-to-prospective-apriorising-implications>)~~ that is exclusively operant and deterministic only to its very own <sup>83</sup>reference-of-thought~categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and is not tied to intrinsic-reality but rather pertinent only for when it proxies intrinsic-reality. It is only <sup>15</sup>de-mentation-~~(supererogatory~ontological~de-mentation-~~

~~or-dialectical-de-mentation—stranding-or-attributive-dialectics~~ that can create the foundation for a new mentation (unshackle it psychoanalytically/memetically/meaningfully reorder it/recompose it) to in ontological-normalcy/postconvergence come into grips with a more profound ontological-veridicality as a new <sup>83</sup>reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing<sup>30</sup>-reference) for a new existentialism/full-depth-of-existential-implications meaningfulness and thought. This insight about the intrinsic-nature-of-reality/intrinsic-reality is critical and central to understanding how knowledge-deadends-<as-preconverging-de-mentating/structuring/paradigming> can be superseded/overcome. Supposed B was to stick to resolving the BODMAS equation while overlooking A's condition on the basis that the <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation are set and given, whether these uphold intemporal-preservation-entropy-or-contiguity-or-ontological-preservation or not (which is what ensures proxying to intrinsic-reality), and further that the other BODMAS characters will do likewise anyway, this doesn't in any way transform the ontological-normalcy/postconvergence ontological-veridicality/intrinsic-reality from 66 to 72.5. Such a wrong disposition rather points aetiologically for the need (in ontological-escalation) of an <sup>15</sup>de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ of the BODMAS characters at that uninstitutionalised-threshold<sup>102</sup>. In-the-bigger-picture, knowledge-deadends-<as-preconverging-de-mentating/structuring/paradigming> (to varying degrees of pertinence) are often the explanation of underlying social issues and problems more than just about limited human ability or insufficiently directed effort towards the resolution of such issues and problems on the basis of the given preconverging-de-mentating/structuring/paradigming. It is inevitable that emancipation from such knowledge-deadends-<as-preconverging-de-mentating/structuring/paradigming> will always require that the would-be intellectual-analyst or

intellectual-analysts ‘blunt it’ (just as intrinsic-reality is uncompromisingly blunt) to the <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage registry-worldview/dimension that what is fundamentally needed is a postconverging–de-mentating/structuring/paradigming–shift. Much like observation and a rational interpretation of nature trumps dogma as with Galileo’s heliocentric argument for instance, this author holds that a fundamental decomplexifying/uninhibiting of our own (procrypticism or preconverging-or-dementing<sup>20</sup>–apriorising-psychologism/subknowledging<sup>94/74</sup> perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> of positivistic meaningfulness) psyche as being ontologically-preconverging-or-dementing<sup>20</sup>–apriorising-psychologism/dialectically-preconverging-or-dementing<sup>20</sup>–apriorising-psychologism from futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology as of prospective notional~<sup>18</sup>deprocrypticism as <sup>83</sup>reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing<sup>20</sup>-reference) opens up a new world of transcendental possibilities (wherein a comprehensive insight for addressing psychopathy and social psychopathy and other implied epiphenomena/incidental-phenomena equally lies, and critically so since the fundamental argument for a ‘postconverging-or-dialectical-thinking<sup>21</sup>–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ has to do with the foundational nature of mental-devising-representation/mentation/recomposed-consciousness-awareness-teleology<sup>99</sup> in the construction of all knowledge) at our positivistic meaningfulness uninstitutionalised-threshold<sup>02</sup>; much the same way like a positivistic world opened up from the <sup>15</sup>de-mentation-<supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics> of a non-positivism/medievalism registry-worldview/dimension at its

uninstitutionalised-threshold<sup>102</sup>. To further elucidate the criticality as indicated of such a
 ‘postconverging-or-dialectical-thinking<sup>21</sup>–psychology or psychology-of-mentation-dynamics or
 natural~psychological-dynamics’ as indicated with respect to a ‘mented’ or ‘stigmatic’
 psychology can be further reemphasised clearly as such; a ‘postconverging-or-dialectical-
 thinking<sup>21</sup>–psychology or psychology-of-mentation-dynamics or natural~psychological-
 dynamics’ is one that is being ontologically-driven or led by ontological-veridicality when it
 comes to mental-devising-representation by strictly adhering to the <sup>15</sup>de-mentation-
 <supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
 attributive-dialectics> of <sup>15</sup>de-mentation-<supererogatory~ontological–de-mentation-or-
 dialectical–de-mentation—stranding-or-attributive-dialectics>. In other words, it overrides the
 mented/stigmatic intradimensional meaningfulness mental-devising-representation and enables
 a transdimensional-meaningfulness mental-devising-representation, wherein a mented/stigmatic
 mentation <sup>15</sup>de-mentation-<supererogatory~ontological–de-mentation-or-dialectical–de-
 mentation—stranding-or-attributive-dialectics> in reflecting soundness-or-ontological-good-
 faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought/apriorising–registry-soundness and unsoundness-
 or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought/<sup>74</sup>perversion-of-<sup>83</sup>reference-
 of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> (respectively
 postconverging-or-dialectical-thinking<sup>21</sup>–apriorising-psychologism-<stranded-as-rightfully-
 straight/candored-and-dialectically-or-contendingly-in-phase> and preconverging-or-
 dementing<sup>20</sup>–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-
 dialectically-or-contendingly-out-of-phase>) is stranded to the ‘conventionalised
 institutionalised/intemporalised-threshold-for-intemporal-preservation-entropy-or-contiguity–
 or–ontological-preservation’ whether such a threshold is the ‘appropriate basis for <sup>83</sup>reference-
 of-thought or not and subsequent ontological-veridicality/relative-unreflexivity/relative-

reflexivity—ontological-contiguity<sup>67</sup> or not, as it is limited to what is the convention thus hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> with the result that mented/stigmatic psychology is limited to hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>

human intradimensional conventioning <sup>83</sup>reference-of-thought<sup>8</sup> categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, with no prospective/transcending/superseding possibility. For instance, we can project insightfully that a mented/stigmatic mental-disposition in a non-positivism/medievalism setup in an impression-driven/good-naturedness/wishfulness disposition but hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>(failing/not-upholding-<as-of-apriorising/axiomatising/referencing> <sup>83</sup>reference-of-thought<sup>8</sup> categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) will raise an issue of say sorcery in terms—as-of-axiomatic-construct of who is the sorcerer or sorcerers among us, how should sorcery be stopped and prevented in the community in its preconverging—de-mentating/structuring/paradigming, and not in a prospective positivistic postconverging—de-mentating/structuring/paradigming that is more ontologically-veridical, putting in question the veracity/ontological-pertinence of the non-positivism/medievalism conventioning notion of sorcery, however ‘good-natured’/impression-driven, while raising the positivistic the-Good/knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant—ontological-contiguity ’~duced—existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>’ }—conflatedness<sup>13</sup> -in-{preconverging-disentailment-by}—

~~postconverging-entailment~~>/understanding/<~~amplituding/formative-~~  
 epistemicity>causality<sup>6</sup> ~~~as-to-projective-totalitative-implications-of-prospective-~~  
<sup>6</sup> nonpresencing,-for-explicating~~~relative-unreflexivity/relative-reflexivity—ontological-~~  
 contiguity<sup>7</sup> of a positivising/rational-empiricism <sup>83</sup>reference-of-thought. Such an insight  
 prospectively will involve putting-into-question naïve and ever evolving constructs in our  
 modern-day mented/stigmatic psychology science like personality disorders on the fundamental  
 argument regarding the relatively poor insight about the requisite <sup>83</sup>reference-of-thought to be  
 established in the first place before then qualifying personalities with respect to such a  
 philosophically and insightfully soundly established <sup>83</sup>reference-of-thought, and not just naïve  
 assumptions whether on the basis of popular axioms, vagueness and personal however well-  
 meaning; with the idea of meaningfulness that goes beyond just a conventioning <sup>83</sup>reference-of-  
 thought and is rather inherently upheld by ontologically-veridical insight and pertinence. Further,  
 such a ‘postconverging-or-dialectical-thinking<sup>21</sup>—psychology or psychology-of-mentation-  
 dynamics or natural~psychological-dynamics’ that is ontologically-driven will go beyond an  
 exercise of mented/stigmatic phenotypes driven abstractly as inherent-personalities nature and  
 in given settings-of-time, but grasp that human personality is critically involved in the <sup>15</sup>de-  
 mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-  
 or-attributive-dialectics)~~ {epistemic-  
 totalising<sup>33</sup>; hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
 {decompulsing} delinearity~for-cogency-educing-human—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>-into-  
 the-existentialism-becoming of personhoods-and-socialhood-formation as so-reflecting  
 ontological-reconstituting—as-to-conflatedness<sup>13</sup>/deconstruction as the more profound  
<sup>83</sup>reference-of-thought and analysis, and with a more fundamental  
 interdimensional/transdimensional/transcendental insight of the human existentialism form-  
 factor. In this regard, it is the opinion of this author that many construed personality disorders

that do not involve social deviances or not of physiological nature are actually adaptations at one time or the other in an ever-changing-and-challenging-construct that individuals make of a ‘wanting and developing social world with its stakes and confliction’, and it would rather be better to articulate personality as driven by a pertinence of being/ontological-extension-into-existentialism-or-full-depth-of-existential-implications with respect to such a ‘challenging and developing social world with its stakes and conflictions’ in the first place, otherwise we are just affirming arbitrary social classification schemes and not really involved in the requisite postconverging–de-mentating/structuring/paradigm shifts; and such could further be grasped regarding specifically how many an experimental psychology schemes ‘desperately’ striving to draw social-world level conclusions can’t seem to supersede the modesty of schemes that it is just too farfetched and synoptically-limiting, thus trending more towards the defect of apriorising/axiomatising/referencing- {of-~~prospectively implicated\_ attendant\_ ontological- contiguity~~ } ~educated- existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity- <imbued–notional~cogency>’ }—constitutedness<sup>14</sup> in preconverging-entailment in lieu of apriorising/axiomatising/referencing- {of-~~prospectively implicated\_ attendant\_ ontological- contiguity~~ } ~educated- existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity- <imbued–notional~cogency>’ }—conflatedness<sup>13</sup> in {preconverging- disentanglement- by}- postconverging-entailment as articulated by this author. Foucault had qualified the current focus on abnormal psychology as tending more to an ‘economic’ practice. What about the notion of <sup>15</sup>de-mentation- (~~supererogatory\_ ontological\_ de-mentation-or-dialectical- de-mentation— stranding-or-attributive-dialectics~~) as the ‘surreptitious driving mechanism of human mental-devising-representation or mentation’ that fully encapsulates and explains human psychological development across all the times and the successive institutional-cumulation/institutional-

recomposure-~~as-to-<sup>14</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-~~  
~~<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-~~  
~~determinism’>~~ of human existential-~~disontologising/re-ontologising—aporeticism~~  
emanance, and so as an articulation that is retrospectively, presently and prospectively coherent?  
Given the fact that <sup>15</sup>de-mentation-~~supererogatory~ontological-de-mentation-or-dialectical-~~  
~~de-mentation—stranding-or-attributive-dialectics~~ very much explains human transcendence-  
and-sublimity/sublimation/~~supererogatory~de-mentativity~~ as the recurrent ‘postconverging-or-  
dialectical-thinking<sup>21</sup>—psychology or psychology-of-mentation-dynamics or  
natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-  
reordering/institutional-recomposing of an animal of limited-mentation-capacity-deepening—  
as-subjecting-limitedness/human-subpotency to ‘~~educed-unlimitedness/existence-sublimating-~~  
~~nascence~~<sup>253</sup>. Such a ‘postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism’  
psychology driven by ontology or rather ontological-normalcy/postconvergence will be  
postdicatory, with the implications that this will fully focus the ‘kernels of postmodernism’ to  
usher in Suprastructuralism as an Age where humankind comes to grasp that its-meaningfulness-  
with-respect-to-intrinsic-reality as reflected by the successive institutional-  
cumulation/institutional-recomposure-~~as-to-<sup>14</sup>historiality/ontological-~~  
~~eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-~~  
~~normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~ has been  
progressing (more and more realistically) by successive suprastructuring of  
prior/transcended/superseded registry-worldviews/dimensions ‘beyond their successive  
corresponding recomposed-consciousness-awareness-teleology<sup>99</sup>’, and introducing the  
veridical meaningful-frame/worldview of postmodernity with regards not only to the present but  
the ~~amplifying/formative-epistemicity~~-totalising~renewing-realisation/re-perception/re-  
thought past and future, with the insight that our present recomposed-placeholder-

setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> of the  
 positivism–<sup>80</sup>procrypticism registry-worldview will be subjected to this suprastructuring-  
 meaningfulness nature of human-subpotency–aporia/undecidability/dilemma/ought-  
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-  
 formativeness–<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-  
 intemporal-dispositions-‘<so-construed-as-from-perspective–ontological-  
 normalcy/postconvergence>’–existentialism-form-factor as well. In fact the underlying  
 difficulty of deconstruction when extended from its ‘textual basis’ to its ‘full meaningfulness  
 basis’ as ‘ontological-reconstituting–as-to-conflatedness<sup>13</sup>’, has to do with the fact that the full  
 implications of ‘ontological-reconstituting–as-to-conflatedness<sup>13</sup>’/deconstruction is that it  
 prospectively calls for suprastructuring or construal beyond-the-consciousness-awareness-  
 teleology<sup>99</sup> –<of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup> of prior  
 registry-worldview mindset/<sup>83</sup>reference-of-thought (and so as a conception that enables opening-  
 up/making-available the prospective registry-worldview), as implied by the veracity/ontological-  
 pertinence of ‘<sup>15</sup>de-mentation-‘(supererogatory–ontological–de-mentation-or-dialectical–de-  
 mentation—stranding-or-attributive-dialectics) of <sup>83</sup>reference-of-thought’ as the underlying  
 human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-  
 teleology<sup>99</sup> driving mechanism. Considering that deconstruction as ‘ontological-reconstituting–  
 as-to-conflatedness<sup>13</sup>’ necessarily implies not one but two dialectically opposed  
 registries/meaningful-references/anchorings-of-meaning/ontological-references/contending-  
 references/registry-worldviews/dimensions of meaningfulness; with the implication that the  
 prospective/transcending/superseding is suprastructural to (beyond-the-consciousness-  
 awareness-teleology<sup>99</sup> –<of-preconverging-existential-extrication-as-of-existential-  
 unthought><sup>6</sup> -of) the prior/transcended/superseded, and so as a deeper superseding–oneness-of-  
 ontology construal/conceptualisation. The fact is that without the notion of suprastructuring, the

exercise of <sup>15</sup>de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics)~~ will wrongly imply that the ‘postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism’ and the preconverging-or-dementing<sup>20</sup>—apriorising-psychologism are of the same <sup>83</sup>reference-of-thought of meaningfulness (which is obviously wrong), and is the effect of the illusion-of-the-present/present-consciousness/mirageas ~~<amplituding/formative~epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> as we recognise this fact from a vantage perspective to the prior (utter-uninstitutionalisation, base-institutionalisation, <sup>103</sup>universalisation) but have a ‘complex’ recognising such a fact at a disadvantaged positivistic/procrypticism perspective with respect to the prospective (deprocrypticism), just as all institutionalisations tend to demonstrate when their own transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~ is implied, and certainly so the higher the institutionalisation as the mindset/<sup>83</sup>reference-of-thought is increasingly set to ‘relate to its institutionalised secondnature construct as being our very own individuals essential dimensionality-of-sublimating<sup>25</sup>—~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)~~ and not a secondnature construct’, and thus perceived as beyond or almost beyond analysis due to the implied temporal alienating effect on us (but then it is the human psyche that gives-in to intrinsic-reality/ontological-veridicality, as the foremost rule of humanity’s existential-~~<disontologising/re-ontologising—aporeticism>~~ strive). Suprastructuring allows for the necessary transcendental-insight-projection-capacities for grasping the evasive Derridean conceptualisation of ‘metaphysics-of-absence-~~(implicated-epistemic-veracity-of-~~<sup>6</sup>nonpresencing-~~<perspective~ontological-normalcy/postconvergence>~~)’ projection/postdication in overcoming the illusion-of-the-present/present-

consciousness/mirageas ~~<amplituding/formative–epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> as ‘metaphysics-of-presence-(implicated-~~‘nondescript/ignorable–void<sup>60</sup>’-as-to-<sup>70</sup>~~ presencing—absolutising-identitive-constitutedness )’.

Suprastructuring boldly answers the underlying issue involved with ‘communicating the true implications of deconstruction as ontological-reconstituting–as-to-conflatedness<sup>13</sup>’ by highlighting the paradox that it is all about ‘articulating a conceptualisation which involves implying that the <sup>83</sup>reference-of-thought and meaningfulness of the seemingly <sup>83</sup>reference-of-thought is unsound and needs to be superseded’. It is rather about in the very first instance putting-into-question a given <sup>83</sup>reference-of-thought and projecting the appropriate <sup>83</sup>reference-of-thought, before even proceeding to articulate more specifically meaningfulness within the projected <sup>83</sup>reference-of-thought. This is akin to the idea of a positivistic mindset/<sup>83</sup>reference-of-thought articulating chemistry rules and principles to an alchemic mindset/<sup>83</sup>reference-of-thought for the latter’s validation, requiring the latter to adopt a positivistic mindset/<sup>83</sup>reference-of-thought in-the-very-first-place before issues of substantive pertinence about chemistry rule and principles are raised within their now mutually positivistic mindsets. Such an exercise requires a highly uninhibited/decomplexified human frame of mind. This may sound rather farfetched as a notion but it is important to remember that the positivistic mindset/<sup>83</sup>reference-of-thought itself is the outcome of the décomplexing/uninhibiting of the human mind from earlier successive institutionalisations. Such an exercise is necessarily about psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the positivistic/procryptic <sup>83</sup>reference-of-thought of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> in the middle to long run construed as of <sup>15</sup>de-mentation-(~~supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics~~) with respect to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–~~meaningfulness-and-teleology~~ as of prospective deprocrypticism; and with regards to

Suprastructuralism as a notion, the implication is that this is a requisite idea that has to come to the collective consciousness (not just unconsciously as with prior institutionalisations, for instance the fact that notions of superstition are false had to be consciously brought up to the attention/consciousness-awareness-teleology<sup>99</sup> of a non-positivism/medievalism mindset/<sup>83</sup>reference-of-thought for it to effectively undergo the necessary ‘postconverging-or-dialectical-thinking<sup>21</sup>–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring by acting as the conscious backdrop that engenders prospectively a positivistic mindset) for human emancipation into a notional~<sup>18</sup>deprocrpticism mindset; as with all psychoanalytic exercise whether of an individual or social conceptualisation nature, the idea of recognising/referencing/registering/decisioning the ontological-deficiency with respect to ontological-normalcy/postconvergence is central to superseding it. ‘Suprastructuring as such overcomes the ‘natural human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> reflex’ (in any registry-worldview/dimension) of ‘striving to avert preconverging-or-dementing<sup>20</sup>–apriorising-psychologism mental-devising-representation/mentation’ (whether such averting is ontologically-veridical or not) and so by a mistaken reflex to preserve a <amplituding/formative><sup>8</sup> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of- ‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> of intrinsic-reality (but which closure makes its representation of intrinsic-reality inherently incomplete and biased towards the illusion-of-the-present/present-consciousness/mirageas <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> of its given registry-worldview

metaphysics-of-presence-(implicated-‘nondescript/ignorable-void’-as-to-<sup>79</sup> presencing—  
 absolutising-identitive-constitutedness<sup>81</sup>)), by effectively taking full cognisance of the fact that  
<sup>15</sup>de-mentation-(~~supererogatory~ontological-de-mentation-or-dialectical-de-mentation—~~  
~~stranding-or-attributive-dialectics~~) is the driving mechanism of human placeholder-  
 setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> of  
 intrinsic-reality and thus construe an opened-construct incorporating transcendental-insight-  
 projection-capacities that enable the relative construal of the ‘postconverging-or-dialectical-  
 thinking<sup>21</sup>—apriorising-psychologism’ and the preconverging-or-dementing<sup>20</sup>—apriorising-  
 psychologism ‘<sup>15</sup>de-mentation-(~~supererogatory~ontological-de-mentation-or-dialectical-de-  
 mentation—stranding-or-attributive-dialectics~~) of<sup>83</sup> reference-of-thought’, and so expanding the  
 potency in construing a much more exact/thorough notion of placeholder-setup/mental-devising-  
 representation/mentation/consciousness-awareness-teleology<sup>99</sup> of intrinsic-reality and thus for  
 ‘ontological-reconstituting-as-to-conflatedness<sup>13</sup>’/deconstruction. In other words, in  
 representing the veridically uninhibited/decomplexified nature of ‘<sup>15</sup>de-mentation-  
 (~~supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-  
 attributive-dialectics~~) of<sup>83</sup> reference-of-thought’ that is not limited by the illusion-of-the-  
 present/present-consciousness/mirageas <amplituding/formative-epistemicity>totalising~self-  
 referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> of any registry-  
 worldview/dimension and so at the deeper memetic/psychoanalytic level, suprastructuring as  
 such reveals that ‘human psychology is very much an active construct associated with  
 ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-  
 motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality instigated  
 relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-  
 institutionalisation-process<sup>68</sup> as of difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-  
 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup>-as-

veridical-epistemicity-relativism-determinism<sup>22</sup> implied ~~<amplituding/formative-epistemicity>~~causality<sup>6</sup> ~~~as-to-projective-totalitative-implications-of-prospective-~~  
~~6 nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-~~  
contiguity<sup>6</sup>? in the reflection as placeholder-setup/mental-devising-  
representation/mentation/consciousness-awareness-teleology<sup>99</sup> of retrospective, present and  
prospective institutionalisations in reflecting holographically-<conjugatively-and-  
transfusively> the ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-~~  
human-institutionalisation-process points-of-reference, with the truer nature and representation  
of human psychology ultimately tied-to/driven-by ontological-normalcy/postconvergence-  
construct'. Insightfully, just as highlighted later that existence-defines/precedes-essence, ideally  
the construction of psychology needs to be priorly subjected to a 'becoming that defines  
psychology with its veracity/ontological-pertinence arising in the ontological-reconstituting-as-  
to-conflatedness<sup>13</sup> of that existential-<disontologising/re-ontologising—aporeticism>  
becoming'. Is our understanding of psychology notionally complete when we can't seem to  
understand what happens in apparently mentally sound minds partaking in 'socially degraded'  
situations like murky human interest stories, mobs, genocides and even the 'conventional  
acceptance and numbness to mass casualty warfare'. In other words, in the first place what is  
'ontologically normal' beyond the subjective conventioning of the psychology science (before  
even worrying about the abnormal)? Further isn't it possible to make the contribution of modern-  
day psychology more complete in constructing a more thorough and dynamic understanding of  
mentation/psyche in relation to individual-social-humanity aspiration, where psychology  
evolves in a complete existentialism cadre. In other words, so placed in a becoming/existential  
cadre, is psychology not meant rather than just encapsulating what the human psyche/mentation  
is all about as if it is a set and determinate construct (strangely enough inadvertently and often  
mirroring schemes of social classification, and hence of social power relations) equally involve

in articulating aspiratory models for human mentation/psyche? And such a postconverging–de-mentating/structuring/paradigming shift with regards to modern-day mented/stigmatic psychology can actually be implied by prospective ontological-normalcy/postconvergence as notional~<sup>18</sup>deprocrpticism (involving ‘ontologically-reconstituting/deconstruction’ in upholding of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation by ‘overriding failing/not-upholding-<as-of-apriorising/axiomatising/referencing> and renewing ever sound and appropriate’ <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’) over the ‘conventioningly-driven/conventionalised hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation whether the latter is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Insight from ontological-normalcy/postconvergence as it matches placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> to ontological-veridicality (notwithstanding that this undermines habituated conventionalised mented/stigmatic placeholder-setup/mental-devising-representation/mentation) representing all the institutionalisations in a dialectical moment of appropriateness-of-<sup>83</sup>reference-of-thought-as-of-conflatedness<sup>13</sup> and thus mentally-straight/candored-and-dialectically-in-phase as simply involving the technique of a ‘prelogic/conviction-as-to-profound-supererogation<sup>96</sup> placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> teleological alignment reflex’ to the implied <sup>83</sup>reference-of-thought since the <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is prospective/transcending/superseding and ‘ontologically-

reconstituting/deconstruction'; while representing all uninstitutionalised-threshold<sup>102</sup> in a dialectical moment of appropriateness-of-<sup>83</sup>reference-of-thought-as-of-conflatedness<sup>13</sup> and thus mentally-oblongated/decandored-and-dialectically-out-of-phase-or-dialectically-primitive as simply involving the technique of a 'postlogism'<sup>77</sup> mere-formulaic slanting <sup>11</sup>compulsing–nonconviction/madeupness/bottomlining-( '<decontextualising/de-existentialising~of- attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising' -of- the- 'attendant-intradimensional–ontologising' –imbued- <contextualising/existentialising~attendant–ontological-contiguity >;-in-shallow- supererogation<sup>96</sup> -<as-to-disontologising-perverted-outcome-sought-precedes-existentially- veridical– 'attendant-intradimensional–apriorising/axiomatising/referencing' -logical-dueness> } placeholder-setup/mental-devising-representation/mentation/consciousness-awareness- teleology<sup>99</sup> teleological alignment reflex' to the implied <sup>83</sup>reference-of-thought since the <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal- preservation-entropy-or-contiguity–or–ontological-preservation is prior/transcended/superseded and rather hollow-constituting-<as-disjointed-misappropriation- of-meaningfulness-and-failing-intemporal-preservation>. And going by human-subpotency– aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued- 'notional~firstnaturedness-formativeness-<as-to-eventualising~inkling-drive-or-seeding- misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective– ontological-normalcy/postconvergence>'—existentialism-form-factor, a 'postconverging-or- dialectical-thinking<sup>21</sup>–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' can perfectly represent the mentations/mental-devising- representations of all registry-worldviews/dimensions both as implied and driven by ontological- veridicality by way of ontological-reconstituting–as-to-conflatedness<sup>13</sup>/deconstruction and point out their peculiar mented/stigmatic specificities in their hollow-constituting-<as-disjointed-

misappropriation-of-meaningfulness-and-failing-intemporal-preservation> involving with all mented/stigmatic mental-devising-representations a circular preconverging-or-dementing<sup>20</sup>-temporal-manifestation (subontologisation/subpotentiation (in-a-social-dynamism-of-meaningfulness-misappropriation) of slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect, and temporal-enculturation/temporal-endemisation effect. In-the-bigger-picture, actually the fact is that the various institutionalisations/institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>> are actually the levels at which their specific quality (whether as base-institutionalisation, <sup>103</sup>universalisation, positivism and prospectively deprocrpticism) actively and comprehensively define and characterise each of the institutionalisations while bringing the notion to the collective-consciousness/personhoods-and-socialhood-formation successive existentialisms/full-depths-of-existential-implications. But then, such notions which can be weakly sensed in all prior institutionalisations are actually inconspicuously, selectively and occasionally introduced in the prior institutionalisation in graduated/staggered stages starting with the proto-prospective-institutionalisation right up to the prospective-institutionalisation; whether as proto-base-institutionalisation in recurrent-utter-uninstitutionalisation up to the graduated/staggered attainment of base-institutionalisation, proto-universalisation in base-institutionalisation–ununiversalisation up to the graduated/staggered attainment of <sup>103</sup>universalisation, proto-positivism in <sup>103</sup>universalisation–non-positivism/medievalism up to the graduated/staggered attainment of positivism, and effectively by a prospective insight, proto-notional~<sup>18</sup>deprocrpticism in positivism–<sup>80</sup>procrpticism. For instance, many an alchemist in the medieval world were actually very thorough and methodical in their pursuit with skills that

could be qualified as ‘rudimentary positivistic’. However, the fact that fundamentally their preconverging–de-mentating/structuring/paradigming was a dead-end like the pursuit of the philosopher’s stone and the implications of not having an outright positivistic outlook/ideology is what mostly distinguishes them from the complexion of ‘true positivists’. Likewise, the ordinary practices in the positivistic world of deontological and jurisprudential nature, in disparate formal constructs and settings mostly, are mostly geared to carry abstract and coherent <sup>103</sup>universal virtue implications with respect to all humans as the-Good/understanding-driven formal principles constructs, however approximate their applicative success (a principle is a notion that can coherently uphold itself, i.e. a principle is a notion that warrants that all persons covered by its ambit act the same way or are subjected to it in the same way, and not disparately, and it carries <sup>103</sup>universal import; the opposite of ‘inductive limitation’ or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be of entailing-~~amplifying~~/formative–epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup> as they require that others do not act likewise or their implications should be limited to given target(s) and not be totalisingly-entailing, since their fundamental teleology<sup>99</sup> is not intemporal/not-of-totalising-entailment but speak more of a temporal motive). But behind that pursuit is a covert admittance that without the deontology and jurisprudence and the corresponding induced culture as artifices (however approximate their applicative success) humans in their social dynamics do not have the inherent exclusiveness of intemporal-disposition quality to ecstatically/spontaneously/solipsistically/emanantly/becomingly adhere to intemporal/<sup>103</sup>universal notions on the mere basis of ‘preaching’ the intemporal/<sup>103</sup>universal notions and virtues (as the-Good/knowledge-reification~gesturing-and-accounting—of-epistemic–phenomenalism-<in-  
prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
implicated\_attendant\_ontological-contiguity ’~educed-

~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>3</sup> -in-{~~preconverging-disentailment-by~~-  
~~postconverging-entailment~~>/understanding/<~~amplituding/formative-~~  
 epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup> nonpresencing,-for-explicating~~~relative-unreflexivity/relative-reflexivity~~—ontological-  
 contiguity<sup>6</sup>) without institutionalisation design or conceptualisation! This is an unspoken  
 recognition of the inherent reality of human-subpotency—aporia/undecidability/dilemma/ought-  
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-  
 formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-  
 intemporal-dispositions-<so-construed-as-from-perspective—ontological-  
 normalcy/postconvergence>’—existentialism-form-factor individuations nature, and the need to  
 skew/design/institutionalise/intemporalise the ‘social’ for the primacy of the intemporal-  
 disposition individuation, as secondnaturing. This is equally an unspoken insight not only to  
 modern institutionalised/intemporalised-thresholds-for-intemporal-preservation-entropy-or-  
 contiguity—or-ontological-preservation conceptualisation of the-Good (positivistic  
 <~~amplituding/formative-epistemicity~~>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-  
 prospective-<sup>6</sup> nonpresencing,-for-explicating~~~relative-unreflexivity/relative-reflexivity~~—  
 ontological-contiguity<sup>6</sup>). Such an insight is equally implied in prior institutionalisations of the-  
 Good conceptualisations wherein for instance the prophetic philosopher using the prophecy tools  
 of their times, as the summum of psychoanalytic-unshackling/memetic-reordering/institutional-  
 recomposing for the social criticism of their own times, won’t naively imply ‘I have preached  
 to you thus you’ve attain the intemporal’, but rather construe insightfully of a practice  
 (institutionalising practice) that cultivates a relative orientation towards the reinforcement of the  
 intemporal, say like having the believers follow a whole routine from their expression of faith,  
 praying in conscious reinforcement, to a way of living, however approximate in its applicative

success in inducing an intemporal inclination. Positivistic secondnaturing of disparate frameworks of deontologies, constitutions and jurisprudence and the associated culture (as longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) can be seen as proto-deprocrypticism, including their individual and social internalisation in the collective consciousness, and these unsurprisingly are the few elements in the sovereignty constructs of positivistic democracies with their constituent public or private organisations and associations as well as subject matters and specialisms, that are always ferociously, blindly and without further justification upheld by regulation and law and/or newer legitimately made regulation and law even against popular whim given their ‘inherent assuredness to preserve the intemporal construct in a furtherance of intemporal-preservation percolation-channelling-<in-deferential-formalisation-transference>. Prospectively, notional-<sup>18</sup>deprocrypticism institutionalisation will imply a superseding psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as new-mentation and further extension of formalisation as ‘deferential-formalisation-transference’ of ‘deprocryptic formalisation’ into the extended-informality-  
 <susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-  
<sup>5</sup>meaningfulness-and-teleology<sup>99</sup> } implying a greater underlying demystification of positivism/rational-empiricism manifestation of <sup>80</sup>procrypticism-or-disjointedness-as-of-<sup>83</sup>reference-of-thought reasoning by way of the prospective notional-contiguity/epistemic-contiguity<sup>62</sup>-<profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema> (as from prospective <sup>18</sup>deprocrypticism-or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought notional-contiguity/epistemic-contiguity<sup>62</sup>-<profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema>) with respect to the veridicality of human temporal-to-intemporal individuations dispositions nature that explains the nature of the positivism-<sup>80</sup>procrypticism registry-worldview notional-discontiguity/epistemic-discontiguity<sup>63</sup>-<between—prior-shallow-supererogation<sup>96</sup>-of-

mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema\_and\_prospective-profound-  
supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-  
schema> as we become more consciously insightful, preemptive and superseding of  
<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
shallow-supererogation<sup>96</sup>> of positivism—<sup>80</sup>procrypticism <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
with its social-construct implications; and this insight prospectively defines the  
conceptualisation of the present positivism—<sup>80</sup>procrypticism registry-worldview/dimension  
vices-and-impediments<sup>105</sup> as the backdrop for the notional~<sup>18</sup>deprocrypticism postconverging-  
de-mentating/structuring/paradigming shift. But this equally as with all institutionalisations  
imply bringing to the collective consciousness a dialectically preconverging-or-dementing<sup>20</sup>—  
apriorising-psychologism mental-devising-representation of the present procrypticism registry-  
worldview/dimension (which is prior) from the prospective registry-worldview/dimension  
(deprocrypticism) as the new <sup>83</sup>reference-of-thought, which will seem unintelligible to the prior  
even though it is actually more real suprastructurally and in ontological-  
normalcy/postconvergence, just as our representation of medievalism though more  
ontologically-veridical will seem unintelligible/existentially-suprastructural to a medieval  
mindset/<sup>83</sup>reference-of-thought in its closed mental-devising-representation of intrinsic-reality.  
Central to the notion of <sup>18</sup>deprocrypticism—or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-  
thought as the ‘veridical <sup>83</sup>reference-of-thought’ articulation of (ontological-  
normalcy/postconvergence) as ontological-veridicality/relative-unreflexivity/relative-  
reflexivity—ontological-contiguity<sup>67</sup> as of intemporal-preservation-entropy-or-contiguity—or-  
ontological-preservation over the positivism/rational-empiricism manifestation of  
<sup>80</sup>procrypticism—or-disjointedness-as-of-<sup>83</sup>reference-of-thought notional-  
discontiguity/epistemic-discontiguity<sup>63</sup>-<between—prior-shallow-supererogation<sup>96</sup>-of-

mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-schema> as of its perversion of <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, and so in a prospective <sup>15</sup>de-mentation—~~supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics~~ moment wherein ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (ontology) supersedes intradimensional-subknowledging<sup>94</sup>-normalcy (temporal conventioning compromise). This dichotomy between conventioning and ontology is critical to understand human mentation development along the successive institutionalisations, as transcendental knowledge is by definition prospective and hence recognises the ontological limits/thresholds of conventioning as knowledge and virtue reference because to start with all conventioning institutionalisations are preconverging/postconverging—de-mentatively/structurally/paradigmatically in want of prospective transcendence-and-sublimity/sublimation/~~supererogatory—de-mentativity~~ whether as recurrent-utter-institutionalised, ununiversalisation, non-positivism/medievalism or procrypticism in a prospective insight. Conventioning as such could only prospectively reflect ‘sound <sup>83</sup>reference-of-thought status’ when it prospectively coincides/proxies ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation; the holy grail of the notional~<sup>18</sup>deprocrypticism institutionalisation ideal. But actually a conventioning construct in contrast to attaining such a prospect of ‘utter-purism-of-ontology’ rather tends to operate on the basis of least-acceptable-meaningfulness-or-value-reference-denominator for that conventioning construct, and the latter is thus the ‘effective meaningfulness-or-value-reference’ of the said conventioning construct notwithstanding any

grander ontological meaningfulness-or-value-reference striving for utter-purism-of-ontology. The implication here is effectively that grander ontological and philosophical meaningfulness-or-value-references are no more pertinent in a conventioning construct than its least acceptable meaningfulness-or-value-reference-denominator but for discretionary or prestige basis of discretionary and disparate recognition, out of discretionary formalisation in inducing the secondnaturing and internalisation for that recognition. This insight is pertinent in that in the construct of ontology driven meaningfulness-and-value-references of intellectual grounding (purism-of-ontology), it is important to grasp that the social integration of meaningfulness-and-value-references in a conventioning construct is effectively a least-acceptable-meaningfulness-or-value-reference-denominator-driven dynamism, and that it is by an effective utilisation of the institutionalisation percolation-channelling-<in-deferential-formalisation-transference> mechanism that such ‘purism-of-ontology’, by it’s the-Good, can stand out in bringing to bear its human and social emancipation potential. In the same token, thus it is equally important to grasp that primacy of meaningfulness-or-value-reference orientations in conventioning constructs do not necessarily has to do with a primacy of ontological-veridicality pertinence especially where it is not driven by intrinsic-reality transcendental-enabling/sublimating/supererogatory~de-mentativity but by social-aggregation-enabling, notwithstanding that such a conventioning construct may be seen as the social reference of grander meaningfulness-and-value-references in its subject area, and so fundamentally because it is a least-acceptable-meaningfulness-or-value-reference play-out notion and not an-utter-purism-of-ontology-reference notion. Thus the <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>9</sup>> of meaningfulness in our positivistic registry-worldview/dimension should prospectively be subject to <sup>15</sup>de-mentation-~~supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-~~

attributive-dialectics) with corresponding <sup>15</sup>de-mentation-(supererogatory-ontological-de-  
 mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) even though it  
 won't be intelligible from our vantage superseded/transcended registry-worldview/dimension  
 point just as with all transcended/superseded registry-worldviews/dimensions. The  
 narrative/storying technique for a comprehensive postconverging-or-dialectical-thinking<sup>21</sup>—  
 apriorising-psychologism—by—preconverging-or-dementing<sup>20</sup>—apriorising-psychologism  
 dialectical representation involves articulating a comprehensive organic-comprehension-  
 thinking narrative in 'intemporal-prioritisation-of-<sup>83</sup>reference-of-thought'—as-conflatedness<sup>13</sup>-  
 or-ontological-reprojecting by which varied induced threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>—<as-to-'attendant-  
 intradimensional'-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-  
 psychologism> narratives in circumventing/distractive-temporal-prioritisation-of-<sup>83</sup>reference-  
 of-thought naively arise, and over which an organic-comprehension-thinking analysis dements  
 the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>—<as-to-  
 'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>20</sup>—  
 apriorising-psychologism> narratives as of preconverging-or-dementing<sup>20</sup>—apriorising-  
 psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-  
 contendingly-out-of-phase> to articulate an aetiologisation/ontological-escalation-<ontological-  
 veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>,

and so whether such threshold-of-nonconviction/madeupness/bottomlining-in-shallow-  
 supererogation<sup>96</sup>—<as-to-'attendant-intradimensional'-prospectively-  
 disontologising~preconverging/dementing<sup>20</sup>—apriorising-psychologism> postlogic narratives  
 are slanting (subknowledging<sup>94</sup>-impulse), miscuing, disjointed-logic, logical-drag,  
 unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-  
 rationalising and their corresponding temporal enculturation/temporal-endemisation. Explained

in another way, the actual depth-of-storying involves: - psychopathic insane-fitment formulaic slanting <sup>11</sup>compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising~attendant–ontological-contiguity >;-in-shallow-supererogation <sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>} or postlogism<sup>77</sup> or hollow-constituting-⟨as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation⟩ in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’><sup>76</sup> as absolving/fleeting/escaping-reflex–logic<sup>1</sup> <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-⟨as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation <sup>96</sup>> wrongly implied as of supplanting–conviction-as-to-profound-supererogation <sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism; - and this being effectively wrongly elevated as of supplanting–conviction-as-to-profound-supererogation <sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism by temporal-dispositions by their hollow-constituting-⟨as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation⟩ or <sup>12</sup>conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to these formulaic slanting <sup>11</sup>compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising~attendant–ontological-contiguity >;-in-shallow-supererogation <sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–

apriorising/axiomatising/referencing' -logical-dueness> or postlogism<sup>77</sup> or hollow-constituting-  
 <as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in  
 postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'><sup>76</sup> as  
 absolving/fleeting/escaping-reflex-logic<sup>1</sup> (whether unconsciously by ignorance, and  
 consciously by affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-  
 or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) inducing the  
 temporal-dispositions threshold-of-nonconviction/madeupness/bottomlining-in-shallow-  
 supererogation<sup>96</sup>-<as-to-'attendant-intradimensional'-prospectively-  
 disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>; - then the<sup>83</sup> reference-  
 of-thought as the intemporal-disposition organic-comprehension-thinking in 'intemporal-  
 prioritisation-of-<sup>83</sup>reference-of-thought'-as-conflatedness<sup>13</sup>-or-ontological-reprojecting  
 reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) of the two  
 above as non-ontological-reference/non-contending-reference-but-rather-preconverging-or-  
 dementing<sup>20</sup>-apriorising-psychologism as being in veridicality psychopathic-and-social-  
 psychopathic phenomenon of<sup>74</sup> perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>>; - and so, as an aetiologisation/ontological-escalation-<ontological-  
 veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>  
 (the organic-comprehension-thinking analytical resolution) that is essentially and prospectively  
 deprocrypticism; ideally such a resolution articulation technique comes down to an enigmatic  
 ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-  
 reconstituting-as-to-conflatedness<sup>13</sup> as dialectical transformation storying reflecting-or-  
 perspectivating a procrypticism (preconverging-or-dementing<sup>20</sup>-of-positivistic-meaningfulness)  
 registry-worldview/dimension as notional-discontiguity/epistemic-discontiguity<sup>63</sup>-<between—  
 prior-shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>-qualia-

schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-  
 aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema> (at positivism-  
<sup>80</sup>procrypticism uninstitutionalised-threshold<sup>102</sup>) with respect to notional~<sup>18</sup>deprocrypticism  
 utter relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>/ontological-  
 veridicality (postconvergence), and so as the bigger grounding for the resolution of the  
 epiphenomenon/incidental-phenomenon of psychopathy and social psychopathy. By the way  
 this operant conceptualisation is relevant with phenomena of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-  
 thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> in all registry-  
 worldviews/dimensions. Wherein for instance in a non-positivism/medievalism registry-  
 worldview/dimension: - the subknowledging<sup>94</sup>-impulse/compulsive-dementing<sup>20</sup>/postlogism<sup>77</sup>-  
 slantedness in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-  
 failing-intemporal-preservation> together with its postlogic social corollary associated with  
 instigating accusations of sorcery/witchcraft for instance involve formulaic slanting  
<sup>11</sup>compulsing~nonconviction/madeupness/bottomlining-(<decontextualising/de-  
 existentialising~of-attendant-intradimensional~apriorising/axiomatising/referencing>-induced-  
 disontologising?-of-the-‘attendant-intradimensional~ontologising’-imbued-  
 <contextualising/existentialising~attendant~ontological-contiguity >;-in-shallow-  
 supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
 veridical-‘attendant-intradimensional~apriorising/axiomatising/referencing’-logical-dueness>)  
 or postlogism<sup>77</sup> in preconverging-or-dementing<sup>20</sup>-apriorising-psychologism as to postlogic-  
 backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’><sup>76</sup> (threshold-  
 of~nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism>) - and temporal-dispositions in threshold-of-

nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism> by their hollow-constituting-<as-disjointed-misappropriation-of-  
 meaningfulness-and-failing-intemporal-preservation> or<sup>12</sup> conjoining-looping-set-of-narratives  
 as-of-cohering-logic-reflex to the formulaic slanting<sup>11</sup>compulsing–  
 nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-  
 attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-  
 the-‘attendant-intradimensional–ontologising’-imbued-  
 <contextualising/existentialising~attendant–ontological-contiguity >;-in-shallow-  
 supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
 veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>}  
 or postlogism<sup>77</sup> or hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-  
 failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-  
 dereifying-hollow-narratives-and-acts’><sup>76</sup> thus inducing the wrongful elevation of the formulaic  
 slanting<sup>11</sup>compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-  
 existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-  
 disontologising’-of-the-‘attendant-intradimensional–ontologising’-imbued-  
 <contextualising/existentialising~attendant–ontological-contiguity >;-in-shallow-  
 supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
 veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>}  
 or postlogism<sup>77</sup> or hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-  
 failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-  
 dereifying-hollow-narratives-and-acts’><sup>76</sup> as being of supplanting–conviction-as-to-profound-  
 supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>–  
 apriorising-psychologism whether unconsciously by ignorance, or consciously by

affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-  
 social-aggregation/temporal-enculturation-or-temporal-endemisation (the temporal-‘threshold-  
 of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism>’) - with the two above being retrospectively construed from the veridical  
<sup>83</sup>reference-of-thought of a vantage positivistic registry-worldview/dimension as being non-  
 positivism/medievalism mindset/<sup>83</sup>reference-of-thought and non-ontological-reference/non-  
 contending-reference-but-rather-preconverging-or-dementing<sup>20</sup>-apriorising-psychologism and  
 construed ontologically by their reflecting/perspectivating/highlighting (reasoning-through-and-  
 not-reasoning-with) as the non-positivism/medievalism sorcery phenomenon of <sup>74</sup>perversion-of-  
<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> (the organic-  
 comprehension-thinking) - and so, as an aetiologisation/ontological-escalation-<ontological-  
 veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>  
 (the organic-comprehension-thinking analytical resolution) that is essentially and prospectively  
 positivistic, just as the aetiologisation/ontological-escalation-<ontological-  
 veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> of  
 psychopathy and social psychopathy is essentially deprocrypticism. Likewise, one can imagine  
 the same type of enigmatic ontological-normalcy/postconvergence-or-postdicatory  
 deconstruction/ontological-reconstituting-as-to-conflatedness<sup>13</sup> as dialectical transformation  
 storying reflecting-or-perspectivating a non-positivism/medievalism registry-  
 worldview/dimension as notional-discontiguity/epistemic-discontiguity<sup>63</sup>-<between—prior-  
 shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>-qualia-  
 schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-  
 aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema> (at its uninstitutionalised-

threshold<sup>02</sup>) with respect to positivism as (postconvergence) ontological-veridicality/~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup>, as the bigger grounding for the epiphenomenon/incidental-phenomenon of say a medieval phenomenon of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-~~as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>~~ > like sorcery. As fundamentally,

intemporal/ontological/social/species/<sup>103</sup>universal/transcendental/<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation postconverging–de-mentating/structuring/paradigming resolution as against an extricatory/temporal/non-ontological preconverging–de-mentating/structuring/paradigming resolution fundamentally implies putting-into-question a registry-worldview’s/dimension’s <sup>83</sup>reference-of-thought (to be transcended by a prospective transcending/superseding registry-worldview/dimension) that is structured to enable the endemisation and enculturation of a phenomenon of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-~~as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>~~ > like sorcery in the non-positivism/medievalism world; implying that an ‘intemporal-disposition mindset’ of positivistic disposition finding themselves in a non-positivism/medievalism social-setup will not see the proffered accusation of sorcery against them or any other individual as simply requiring defending themselves or the accused of sorcery or ‘playing out’ in the social-and-temporal-trading of that social-setup to extricate themselves or the accused but rather project that the registry-worldview/dimension in endemising and enculturating the possibility of accusations and notions of sorcery is preconverging/postconverging–de-mentatively/structurally/paradigmatically dialectically-primitive/dialectically-out-of-phase (thus in need of prospective transcendence-and-sublimity/sublimation/~~supererogatory~~–de-

mentativity), and the undermining of that registry-worldview/dimension is the intemporal/ontological/social/species/<sup>103</sup>universal/transcendental/<sup>55</sup>maximalising-recomposing-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation postconverging—de-mentating/structuring/paradigmising resolution of the epiphenomenon of sorcery across ‘metaphorically-a-million-and-one-instances-and-locales as to aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>’.

It should be noted that an intemporal or ontological or longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> resolution to <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> in any registry-worldview/dimension is well beyond the notion of resolving just an underlying causative subknowledging<sup>94</sup>-impulse/compulsive-dementing<sup>20</sup> (condition from say a physiological cause), like psychopathy in the positivistic registry-worldview/dimension or a sorcerer accuser in a medieval registry-worldview/dimension. That may explain the initiation of a loss of intemporal social <sup>103</sup>universal-transparency<sup>104</sup> <transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup> ) arising from postlogism<sup>77</sup> in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> for instance which is then at the base of a registry-worldview’s/dimension’s uninstitutionalised-threshold<sup>102</sup> (which is overall the preconverging/postconverging—de-mentative/structural/paradigmatic issue to be resolved), as temporal-dispositions are out of a ‘differential-formalisation-transference’/skewed (‘intemporal-<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity) institutionalisation setup, whether at

recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism from the insight of their respective prospective institutionalisation as the resolution in the form of base-institutionalisation, <sup>103</sup>universalisation, positivism or deprocrypticism. The point is reality is as of ontological-normalcy/postconvergence and suprastructural and is not constraint to and have nothing to do inherently with human mental-devising-representation <sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation and notional~disjointedness, as it is up to us to proxy to it and hence we can't say we want to think-one-way or we've-been-thinking-a-certain-way (as <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>) to naively imply that reality will and should comply, as failing/not-upholding-<as-of-apriorising/axiomatising/referencing> <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> speak of human mental-devising-representation dead-ends and the need for postconverging–de-mentating/structuring/paradigm shifts. Likewise, a suprastructural conceptualisation is one construed beyond and not limited to the {cumulated/recomposed}-consciousness-awareness-teleology<sup>99</sup> or mental-devising-representation of a registry-worldview/dimension <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, i.e. not limited to its temporal conventioning compromise. In that sense, the knowledge-notionalisation is about a 'deterministic and operant construct preserving intemporality<sup>32</sup>/longness as ontology'. This translates as: - the grander problem of a subknowledging<sup>94</sup>-impulse/compulsive-dementing<sup>20</sup> with the instigation of recurrent-utter-uninstitutionalisation and its temporal social recurrency is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> (postconvergence and suprastructural) intemporal preservation as intemporal/ontological/social/species/<sup>103</sup>universal/transcendental/<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-

ontologising~conceptualisation postconverging~de-mentating/structuring/paradigming in all recurrent-utter-institutionalised human locales beyond just an extricatory preconverging~de-mentating/structuring/paradigming of any human locale, requiring the <sup>15</sup>de-mentation-~~supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics~~ of recurrent-utter-uninstitutionalisation by a <sup>15</sup>de-mentation-~~supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics~~ of prior/transcended/superseded recurrent-utter-uninstitutionalisation as preconverging-or-dementing<sup>20</sup>~apriorising-psychologism, and prospective/transcending/superseding base-institutionalisation as ‘postconverging-or-dialectical-thinking<sup>21</sup>~apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought and the deterministic and operant institutionalisation/intemporalisation resolution construct (and so, in an ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting~as-to-conflatedness<sup>13</sup> as dialectical transformation of existentialism/full-depth-of-existential-implications from the transcended to the transcending); - the grander problem of a subknowledging<sup>94</sup>-impulse/compulsive-dementing<sup>20</sup> with the instigation of ununiversalisation and its temporal social recurrency is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> (postconvergence and suprastructural) intemporal preservation as intemporal/ontological/social/species/<sup>103</sup>universal/transcendental/<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation postconverging~de-mentating/structuring/paradigming in all ununiversalised human locales beyond just an extricatory preconverging~de-mentating/structuring/paradigming of any one human locale, requiring the <sup>15</sup>de-mentation-~~supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-~~

attributive-dialectics) of ununiversalisation by a de-mentation-~~(supererogatory-ontological-de-  
 mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ of  
 prior/transcended/superseded ununiversalisation as preconverging-or-dementing<sup>20</sup>-apriorising-  
 psychologism, and prospective/transcending/superseding<sup>103</sup> universalisation as ‘postconverging-  
 or-dialectical-thinking<sup>21</sup>-apriorising-psychologism’/soundness-or-ontological-good-  
 faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought and the deterministic and operant  
 institutionalisation/intemporalisation resolution construct (and so, in an ontological-  
 normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting-as-to-  
 conflatedness<sup>13</sup> as dialectical transformation of existentialism/full-depth-of-existential-  
 implications from the transcended to the transcending); - the grander problem of a  
 subknowledging<sup>94</sup>-impulse/compulsive-dementing<sup>20</sup> with the instigation of non-  
 positivism/medievalism with such phenomenon as witchcraft and its temporal social recurrency  
 is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> (postconvergence and  
 suprastructural) intemporal preservation as  
 intemporal/ontological/social/species/<sup>103</sup>universal/transcendental/<sup>55</sup>maximalising-  
 recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
 ontologising~conceptualisation postconverging-de-mentating/structuring/paradigming in all  
 non-positivism/medievalism human locales beyond just an extricatory preconverging-de-  
 mentating/structuring/paradigming of any one human locale, requiring the <sup>15</sup>de-mentation-  
~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-  
 attributive-dialectics)~~ of non-positivism/medievalism by a <sup>15</sup>de-mentation-  
~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-  
 attributive-dialectics)~~ of prior/transcended/superseded non-positivism/medievalism as  
 preconverging-or-dementing<sup>20</sup>-apriorising-psychologism, and  
 prospective/transcending/superseding positivism as ‘postconverging-or-dialectical-thinking<sup>21</sup>-

apriorising-psychologism<sup>7</sup>/soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-  
 of-thought and the deterministic and operant institutionalisation/intemporalisation resolution  
 construct; and prospectively (and so, in an ontological-normalcy/postconvergence-or-  
 postdicatory deconstruction/ontological-reconstituting-as-to-conflatedness<sup>13</sup> as dialectical  
 transformation of existentialism/full-depth-of-existential-implications from the transcended to  
 the transcending), - the grander problem of a subknowledging<sup>94</sup>-impulse/compulsive-  
 dementing<sup>20</sup> with the instigation of <sup>80</sup>procrypticism-or-disjointedness-as-of-<sup>83</sup>reference-of-  
 thought with such phenomenon as psychopathy and social psychopathy and its temporal social  
 recurrency is failing/not-upholding-<as-of-apriorising/axiomatising/referencing>  
 (postconvergence and suprastructural) intemporal preservation as  
 intemporal/ontological/social/species/<sup>103</sup>universal/transcendental/<sup>55</sup>maximalising-  
 recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
 ontologising~conceptualisation postconverging-de-mentating/structuring/paradigming in all  
<sup>80</sup>procrypticism-or-disjointedness-as-of-<sup>83</sup>reference-of-thought human locales beyond just an  
 extricatory preconverging-de-mentating/structuring/paradigming of any one human locale,  
 requiring the <sup>15</sup>de-mentation-(~~supererogatory-ontological-de-mentation-or-dialectical-de-~~  
~~mentation—stranding-or-attributive-dialectics~~) of <sup>80</sup>procrypticism-or-disjointedness-as-of-  
<sup>83</sup>reference-of-thought by a <sup>15</sup>de-mentation-(~~supererogatory-ontological-de-mentation-or-~~  
~~dialectical-de-mentation—stranding-or-attributive-dialectics~~) of prior/transcended/superseded  
<sup>80</sup>procrypticism-or-disjointedness-as-of-<sup>83</sup>reference-of-thought as preconverging-or-  
 dementing<sup>20</sup>-apriorising-psychologism, and prospective/transcending/superseding  
 notional~<sup>18</sup>deprocrypticism as ‘postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-  
 psychologism’/soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought  
 and the deterministic and operant institutionalisation/intemporalisation resolution construct (and  
 so, in an ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-

reconstituting-as-to-conflatedness<sup>13</sup> as dialectical transformation of existentialism/full-depth-of-existential-implications from the transcended to the transcending). \* In other words, fundamental construal about the conceptual-and-institutionalisation-phenomena has to do with how any and all conceptualisations and meaningfulness harken back to ‘intemporal-preservation-entropy-or-contiguity-or-ontological-preservation’, qualified as the very essence of intrinsic-reality as a suprastructural and ontological-normalcy/postconvergence conjoint-ontological-and-virtue-consistency upholding construct; and in so doing, explicates successive institutional-cumulation/institutional-recomposure-~~(as-to-<sup>16</sup>historiality/ontological-eventfulness<sup>3</sup> /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)~~ existentialisms/full-depths-of-existential-implications. Hence the subknowledging<sup>94</sup>-impulse/compulsive-dementing<sup>20</sup>/slantedness mechanism that induces <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-~~(as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup> >~~ in all institutional-cumulation/institutional-recomposure-~~(as-to-<sup>4</sup>historiality/ontological-eventfulness<sup>3</sup> /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)~~ effectively define each registry-worldview/dimension respective uninstitutionalised-threshold<sup>102</sup> while reflecting/perspectivating/highlighting its mental-devising-representation specific superseded/transcended preconverging-or-dementing<sup>20</sup>-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> that is its uninstitutionalised-threshold<sup>102</sup> (going by the ‘<sup>15</sup>de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ of <sup>83</sup>reference-of-thought’). This transcended/superseded uninstitutionalised-threshold<sup>102</sup> in the <sup>15</sup>de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-~~

attributive-dialectics) is a <sup>103</sup>universal notion in establishing that that which is <sup>74</sup>perversion-of-  
<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> and therefore not  
 ontologically-veridical (superseded/transcended preconverging-or-dementing<sup>20</sup>-apriorising-  
 psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-  
 contendingly-out-of-phase>) reflects the uninstitutionalised-threshold<sup>102</sup>, and that which is not  
<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> and ontologically-veridical (superseding/transcending  
 postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism-<stranded-as-rightfully-  
 straight/candored-and-dialectically-or-contendingly-in-phase>) reflects the institutionalised  
 threshold. This is critical in overcoming our very own <amplituding/formative-  
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>  
 inclination with respect to procrypticism, <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-  
 preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> of positivistic  
 meaningfulness, that is, positivistic <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity-  
 or-ontological-preservation), and so beyond our illusion-of-the-present/present-consciousness  
 as more of a veridical ontological-normalcy/postconvergence and suprastructural intrinsic-  
 reality/ontological-veridicality to a veridical existentialism/full-depth-of-existential-veridical  
 placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-  
 teleology<sup>99</sup> (of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>>) over which memetic-reordering/psychoanalytic-unshackling can

then occur. Otherwise, while such an insight is intuitive from our vantage positivistic registry-worldview point of reference with respect to prior registry-worldviews/dimensions de-mentativity/<sup>15</sup>de-mentation-(~~supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics~~), ours will carry a complex implying wrongly it is unde-mentable and thus non-transcendable. Such <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>>’ applies with regards to both psychopathic subknowledging<sup>94</sup>-impulse/compulsive-dementing<sup>20</sup>/slantedness and its corresponding postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing-nonconviction/madeupness/bottomlining-<decontextualising/de-existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional-ontologising’-imbued-<contextualising/existentialising~attendant-ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness> } protraction as conjugation/inflection/deriving to temporal-dispositions implying consciously taking such insane-fitment mantle and acting like the psychopathic character once committed from ignorance (due to the postlogic inducing of a loss of social <sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness } that acts as a constrain to temporal-dispositions for institutionalisation); at which point for all effective-predicative practicalities the temporal-dispositions character is ‘technically psychopathic’. This is the underlying basis for the development of social psychopathy. That is, after ignorance-temporal-disposition conjugation/inflection/deriving of psychopathic subknowledging<sup>94</sup>-impulse/compulsive-dementing<sup>20</sup>/slantedness postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing-

nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-  
 attendant-intradimensional~apriorising/axiomatising/referencing>-induced-disontologising’-of-  
 the-‘attendant-intradimensional~ontologising’-imbued-  
 <contextualising/existentialising~attendant~ontological-contiguity >;-in-shallow-  
 supererogation<sup>96</sup>-⟨as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
 veridical-‘attendant-intradimensional~apriorising/axiomatising/referencing’-logical-dueness⟩  
 protraction as assuming psychopathic subknowledging<sup>94</sup>-impulse/compulsive-  
 dementing<sup>20</sup>/slantedness in ignorance and out of bad-or-wrong supplanting~conviction-as-to-  
 profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-  
 thinking<sup>21</sup>~apriorising-psychologism, the other temporal-dispositions respectively involve: -  
 (affordability-temporal-disposition) assuming psychopathic subknowledging<sup>94</sup>-  
 impulse/compulsive-dementing<sup>20</sup>/slantedness in affordability and out of its threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-⟨as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>~apriorising-  
 psychologism⟩ as uninstitutionalised-animality-threshold, - (opportunism-temporal-disposition)  
 assuming psychopathic subknowledging<sup>94</sup>-impulse/compulsive-dementing<sup>20</sup>/slantedness in  
 opportunism and out of its threshold-of~nonconviction/madeupness/bottomlining-in-shallow-  
 supererogation<sup>96</sup>-⟨as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>20</sup>~apriorising-psychologism⟩ as uninstitutionalised-  
 animality-threshold, - (exacerbation-temporal-disposition) assuming psychopathic  
 subknowledging<sup>94</sup>-impulse/compulsive-dementing<sup>20</sup>/slantedness in exercerbation and out of its  
 threshold-of~nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-⟨as-to-  
 ‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>~  
 apriorising-psychologism⟩ as uninstitutionalised-animality-threshold; - (social-chainism/social-  
 discomfiture/negative-social-aggregation-temporal-disposition) assuming psychopathic

subknowledging<sup>94</sup>-impulse/compulsive-dementing<sup>20</sup>/slantedness in social-chainism/social-  
 discomfiture/negative-social-aggregation and out of its threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism> as uninstitutionalised-animality-threshold; - (temporal-enculturation/temporal-  
 endemisation-temporal-disposition) assuming psychopathic subknowledging<sup>94</sup>-  
 impulse/compulsive-dementing<sup>20</sup>/slantedness in temporal-enculturation/temporal-endemisation  
 and out of its threshold-of-nonconviction/madeupness/bottomlining-in-shallow-  
 supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism> as uninstitutionalised-  
 animality-threshold. What is specific about a mental-devising-representation of  
 psychopathic/postlogic<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> and its protraction as social psychopathy to temporal-dispositions  
 (not to be confused with the spontaneous supplanting-conviction-as-to-profound-  
 supererogation<sup>96</sup>-of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>-  
 apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-reflex of  
 wrongly implying prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-  
 veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-  
 precedes-disontologising-logical-outcome-arrived-at> as ‘poor or bad supplanting-conviction-  
 as-to-profound-supererogation<sup>96</sup>-of-‘attendant-intradimensional’-postconverging/dialectical-  
 thinking<sup>21</sup>-apriorising-psychologism’ wrongly implying logical nested-congruence-wrongly  
 implying a logical contention); the specificity lies in the notion of ‘EMPTINESS of psychopathic  
 postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’><sup>76</sup>  
 and the conjugation/inflection/protraction of that EMPTINESS to the temporal-dispositions in

hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> postlogism<sup>77</sup> conjoining-looping-sets-of-narratives—(construed-as-of-slanted-cohering-'unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought'-of-the-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>,-and-avoiding-any-wrongly-implied-logical-processing-engaging).

It is the 'reflection/perspectivation' of this EMPTINESS of narratives/affirmations that is behind the notion of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>, and so as intemporal organic-comprehension-thinking insight over threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism> distraction. In fact, the technique for preconverging-or-dementing<sup>20</sup>-apriorising-psychologism involves mentally interceding/intermediating the reflected/perspectivated insight of a postlogic interlocutor's hollow-narratives or derived-hollow-narratives with emptiness to reflect/perspectivate its unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought as a manifestation of registry-worldview's/dimension's-uninstitutionalised-threshold<sup>102</sup>-defect-<as-Being-or-ontological-or-existential-defect><sup>85</sup> given the narrative notional-discontiguity/epistemic-discontiguity<sup>63</sup> -<between—prior-shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>-qualia-schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema>. It is critical to note that this EMPTINESS of mental-devising-representation of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-

shallow-supererogation<sup>96</sup>> as the uninstitutionalised-threshold<sup>02</sup> of (<sup>15</sup>de-mentation-  
<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-  
attributive-dialectics> <sup>15</sup>de-mentation-~~<supererogatory~ontological-de-mentation-or-  
dialectical-de-mentation—stranding-or-attributive-dialectics>~~ mentally-representing prior  
transcended/superseded registry-worldviews/dimensions as oblongated/decandored-and-  
dialectically/contendingly-out-of-phasing-or-dialectical-primitivity with respect to prospective  
transcending/superseding registry-worldviews/dimensions mentally-represented as mentally-  
straight/candored-and-dialectically-or-contendingly-in-phase; is the underlying process that  
permits the ‘transcendental shifting of <sup>83</sup>reference-of-thought (enabling ontological-  
normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-  
entropy-or-contiguity—or—ontological-preservation) to the apriorising–registry of the  
prospective/transcending/superseding registry-worldview/dimension while the  
transcended/superseded registry-worldview/dimension is no longer a dialectically-in-phase  
<sup>83</sup>reference-of-thought but of dialectically-out-of-phase <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
shallow-supererogation<sup>96</sup>> as to its preconverging-or-dementing<sup>20</sup>–apriorising-psychologism.  
This process basically explains ontologically why and how humans from the very beginning to  
today are the same as it fundamentally grasps the dynamism of institutional-  
cumulation/institutional-recomposure-<as-to-<sup>4</sup>historiality/ontological-  
eventfulness<sup>37</sup>/ontological-aesthetic-tracing-<perspective–ontological-  
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)/memetic-  
reordering/psychoanalytic-reorientation that elucidates our human contiguous anthropological-  
continuity or anthropopsychology. Further, in the practical elucidation of social issues having to  
do with an issue of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup> > like psychopathy-and-social-psychopathy, it points out that the  
 critical point is to understand what meaningful apriorising—registry is the ‘veridical<sup>83</sup>reference-  
 of-thought’ as reflected/perspectivated by soundness-or-ontological-good-faith/authenticity<sup>69</sup>-  
 of-<sup>83</sup>reference-of-thought/candoring-and-dialectically-or-contendingly-in-phase and what is  
 rather non-ontological-and-non-contending-referencing-<thus-ontologically-or-contendingly-  
 reflected-or-perspectivated-as-of-preconverging-or-dementing<sup>20</sup>—apriorising-psychologism>  
 and hence preconverging-or-dementing<sup>20</sup>—apriorising-psychologism as reflected/perspectivated  
 by mental-slantedness/decandoring-and-dialectically-or-contendingly-out-of-phase; and so in an  
 underlying conceptual framework of ontology as an ideal that pulls the social towards the  
 intemporal and the real nature of the social rather as a ‘conventioning construct’ that while  
 susceptible to ontological/intemporal influence is equally the milieu of temporal drawbacks that  
 need to be critically undermined including with ‘knowledge-notionalisation’ involving not only  
 the study of the ideal but ‘understanding how temporal-dispositions arise and work’ to better  
 skew/deferential-formalisation-transference for intemporal<sup>52</sup>/ontology as  
 institutionalisation/intemporalisation together with differentiating between good-naturedness  
 which is rather impression-driven, vague and might actually be precarious by its meaningful  
 disposition to extrinsic-attribution and associated <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-  
 preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup> > and the-Good which  
 is about understanding in <amplifying/formative-epistemicity>causality<sup>9</sup>~as-to-projective-  
 totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> how reality is/how things work to  
 deliver virtue and hence is the basis for formalisations, and actually the ‘deferential-  
 formalisation-transference’ has been the process by which throughout human history,

increasingly segments of social thinking (present-day subject-matters) are taken out of common hotchpotching and undisambiguated notional~firstnaturedness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> in the extended-informality-~~(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-~~
~~56~~ ~~meaningfulness-and-teleology~~ <sup>99</sup>) to be given ‘formal deferential status’ to ensure the supersedingness and internalisation of intemporal-disposition inclination to ontological-veridicality. This <sup>15</sup>de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ insight brings up another definition of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring process relating human mental-devising-representation with the ontological-normalcy/postconvergence and suprastructural nature of intrinsic-reality, wherein we can imagine an ‘initial state for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of base~de-mentation and imagine a completed state of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of non~de-mentation-<as-to-perspective—ontological-normalcy/postconvergence>’, with the underlying mental-devising-representation/(recomposure)-consciousness-awareness-teleology<sup>99</sup> taking/institutionalising/intemporalising the abstract human mind from base~de-mentation to non~de-mentation-<as-to-perspective—ontological-normalcy/postconvergence>; involving at successive uninstitutionalised-threshold<sup>102</sup> of the institutional-cumulation/institutional-recomposure-~~(as-to-~~ <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-~~<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)~~, social <sup>103</sup>universal-transparency<sup>104</sup>-~~(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness~~ <sup>87</sup>) of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-~~<as-preconvergingly-~~

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>>, internal-contradictions induced from <amplifying/formative-  
 epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup> inoperance, <sup>15</sup>de-mentation-(supererogatory~ontological-de-mentation-or-  
 dialectical-de-mentation—stranding-or-attributive-dialectics) divulging prospectively  
<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>>, and intemporal projection superseding the transcendence-  
 unenabling-uninstitutionalised-threshold<sup>102</sup> in alienation—as-inauthentic/poorly-  
 objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity<sup>64</sup>/nihilistic  
 as of temporality<sup>98</sup>, with corresponding formalisation and internalisation as values. While this  
 process had occurred priorly rather beyond-the-consciousness-awareness-teleology<sup>99</sup> <of-  
 preconverging-existential-extrication-as-of-existential-unthought><sup>5</sup> from base-  
 institutionalisation, <sup>103</sup>universalisation and up to positivism, it will possibly be more driven as-  
 of-consciousness-awareness-teleology<sup>99</sup> when it comes to attaining notional~<sup>18</sup>deprocrpticism  
 as the latter registry-worldview/dimension is actually weaker than the preceding registry-  
 worldviews/dimensions in eliciting a positive-opportunism—of-social-functioning-and-  
 accordance<sup>75</sup> and will more strongly depend on percolation-channelling-<in-deferential-  
 formalisation-transference> of intemporality<sup>52</sup>/longness to be realised. Preconverging-or-  
 dementing<sup>20</sup>-apriorising-psychologism as thus implied can be defined as  
 reflecting/perspectivating/highlighting of the deficient mental-devising-representation (as so-  
 referenced from ontological-normalcy/postconvergence so-construed as in prospective-  
 transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity-or-  
 ontological-preservation as to suprastructural proxying of intrinsic-reality), beyond the deficient

mental-devising-representation intradimensional representation of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>. The storying/narrating technique for relating preconverging-or-dementing<sup>20</sup>–apriorising-psychologism will involve projecting suprastructurally and in perspective ontological-normalcy/postconvergence in the transcending/superseding registry-worldview/dimension for ‘ontological-reference meaningfulness as the intemporal-disposition’ (in ‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’–as-conflatedness<sup>13</sup>-or-ontological-reprojecting organic-comprehension-thinking), while representing temporal-dispositions as rather in the transcended/superseded registry-worldview/dimension (preconverging-or-dementing<sup>20</sup>–apriorising-psychologism) <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> which is not-of-ontological-reference, and in the place of the temporal-dispositions (in-circumventive/distractive-temporal-prioritisation-of-<sup>83</sup>reference-of-thought threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>–<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>–apriorising-psychologism>s) imply their preconverging-or-dementing<sup>20</sup>–apriorising-psychologism-  
 <stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>; just as all prospective/transcending/superseding registry-worldviews/dimensions mentally-represent-and-relate-with their prior/transcended/superseded registry-worldviews/dimensions, even though all such transcended/superseded registry-worldviews/dimensions as to their <amplituding/formativ epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> naturally resist such representation by the prospective/transcending/superseding registry-worldviews/dimensions. Noting as well that teleologically, the transcending/superseding and the transcended/superseded are in transversality-  
 <for-sublimating-existential-eventuating/denouement,–from-‘thinking-at-first/pure predisposition preemptive of prospective disontologising/subontologising’–as-of-prospectively-disambiguated–affirmed-and-unaffirmed-‘motif-and-

apriorising/axiomatising/referencing’><sup>101</sup>. That is, the two ‘reason pass each other’ (wherein the transcending/superseding is organic-comprehension-thinking while the transcended is in threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -<as-to- ‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>0</sup> - apriorising-psychologism>) as the transcending/superseding is involved in ‘reasoning-through/over’ and not ‘reasoning-with’ the transcended/superseded (this explains why transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is a ‘registry-worldview’s/dimension’s institutionalisation-constraining/secondnaturing process’ and not a ‘first-naturing transformation process’), just as a positivistic mindset/<sup>83</sup>reference-of-thought ‘can only be in reasoning-through/utterion over’ a medieval mindset/<sup>83</sup>reference-of-thought and ‘not reasoning-with’ it as otherwise the former wrongly validates that there is no medieval mindset/<sup>83</sup>reference-of-thought in preconverging-or-dementing<sup>20</sup> -apriorising-psychologism- <stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> (wrongly defining medievalism as of defect-of-<sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> within rational-empiricism/positivism postconverging-or-dialectical-thinking<sup>21</sup> -apriorising-psychologism- <stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> existentialising—frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing), and warrants in lieu of any pretence of medieval mindset/<sup>83</sup>reference-of-thought mutual contention rather a ‘postconverging-or-dialectical-thinking<sup>21</sup>-psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of prospective positivistic mindset <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> in the first place overriding the notion of mutual contention with medieval mindset as otherwise it wrongly validates the medieval meaningful-

and-teleology<sup>99</sup> existentialising–framing (8categorical-imperatives/axioms/registry-teleology<sup>99</sup>-elements-of: {epistemic-totalising<sup>33</sup>}psychologismic-subliminality-of-individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology<sup>99</sup>) as mentally sound. It is the cause-and-effect-effective-predication by its grander grasp of intrinsic-reality that by way of untenability/internal-contradiction/internal-incoherence/institutional-constraining and social <sup>103</sup>universal-transparency<sup>104</sup>-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>97</sup>) imposes crossgenerationally the dominant as transcending/superseding meaningfulness over the dominated as transcended/superseded meaningfulness (there is no social-and-temporal-trading in that regard); as the intrinsic-reality that the transcending/superseding meaningfulness carries is suprastructural and ontological-normalcy/postconvergence and doesn't adjust to the mortals, that we are, 'social-and-temporal-trading', otherwise the supposedly transcending/superseding compromises itself with respect to intrinsic-reality and losses its pertinence as a proxying <sup>83</sup>reference-of-thought to intrinsic-reality, to start with. Such an insight can be garnered as, for instance, in the natural sciences we can't negotiate about gravity being 9.8 m/s<sup>2</sup>, but with the 'social' which is rather 'emotionally involved', such negotiated social-and-temporal-trading idiocy is surprisingly quite recurrently articulated. It should be noted that the '<sup>15</sup>de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ of <sup>83</sup>reference-of-thought' in upholding a mental-devising-representation of temporal-dispositions as preconverging-or-dementing<sup>20</sup>-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> is rather a comprehensive intemporality<sup>52</sup>-preserving ontological-entrapment of the 'notional-discontiguity/epistemic-discontiguity<sup>63</sup>-<between—prior-shallow-supererogation<sup>96</sup> -of-mentally-aestheticised~preconverging/dementing<sup>20</sup>-qualia-schema\_and\_prospective-

profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>-  
 qualia-schema> of  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting' (i.e.  
 absolving/fleeting/escaping-reflex-logic<sup>1</sup>-by-psychopathic-in hollow-constituting-<as-  
 disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in  
 postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-  
 acts'<sup>76</sup>/other-temporal-dispositions-hollow-constituting-<as-disjointed-misappropriation-of-  
 meaningfulness-and-failing-intemporal-preservation> or <sup>12</sup>conjoining-looping-set-of-narratives  
 as-of-cohering-logic-reflex in wrongly implying and exploiting the supplanting-conviction-as-  
 to-profound-supererogation<sup>96</sup>-of-'attendant-intradimensional'-postconverging/dialectical-  
 thinking<sup>21</sup>-apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-  
 reflex so as to wrongly align to the next looped narratives as straight/candored-and-dialectically-  
 or-contendingly-in-phase whereas veridically these are also of notional-discontiguity/epistemic-  
 discontiguity<sup>63</sup>-<between—prior-shallow-supererogation<sup>96</sup>-of-mentally-  
 aestheticised~preconverging/dementing<sup>20</sup>-qualia-schema\_and\_prospective-profound-  
 supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-  
 schema>-as-of-epistemic-decadence as oblongated/decandored-and-dialectically-or-  
 contendingly-out-of-phase or preconverging-or-dementing<sup>20</sup>-and-not-thinking), as the  
<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> as to preconverging-or-dementing<sup>20</sup>-apriorising-psychologism state  
 of temporal-dispositions more than just about specific narratives rather reflects (preconverging-  
 or-dementing<sup>20</sup>-apriorising-psychologism of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-  
 preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>) registry-

worldview's/dimension's-uninstitutionalised-threshold<sup>102</sup>-defect-<as-Being-or-ontological-or-existential-defect><sup>85</sup> (beyond defect-of-<sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>99</sup>) as-registry-worldview-or-dimension-defect of recurrent (psychopathic) in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’><sup>76</sup> as absolving/fleeting/escaping-reflex-logic<sup>1</sup>, and (other-temporal-dispositions) hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> <sup>12</sup>conjoining-looping-set-of-narratives-of-postlogic-narratives/cohering-logic-reflex by way of circumventive/distractive-temporal-prioritisation-of-<sup>83</sup>reference-of-thought wrongly implying temporal-dispositions postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> (wrongly implying ‘postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought rather than preconverging-or-dementing<sup>20</sup>-apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought in veridicality), and recurrently undermined/corrected from an intemporal/<sup>83</sup>reference-of-thought as preconverging-or-dementing<sup>20</sup>-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>; and so, superseding/overcoming a conceptualisation of temporal-dispositions <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> as to preconverging-or-dementing<sup>20</sup>-apriorising-psychologism as to ‘postconverging-or-dialectical-thinking<sup>21</sup>-psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise for

prospective/transcending/superseding <sup>83</sup>reference-of-thought<sup>8</sup>-categorical-  
imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity–  
or–ontological-preservation with respect to the prospective registry-worldviews/dimensions as  
base-institutionalisation, <sup>103</sup>universalisation, positivism or deprocrpticism, which in so doing  
re-establishes prospective notional-contiguity/epistemic-contiguity<sup>62</sup>-<profound-  
supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-  
schema> in line with intemporal-preservation-entropy-or-contiguity–or–ontological-  
preservation with a mental-devising-representation as postconverging-or-dialectical-thinking<sup>21</sup>–  
apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-  
contendingly-in-phase>. In fact, it is this latter veridical representation of the mental-devising-  
representation of temporal-dispositions as recurrently preconverging-or-dementing<sup>20</sup>–  
apriorising-psychologism/subknowledging<sup>94/74</sup> perversion-of-<sup>83</sup>reference-of-thought-<as-  
preconvergingly-apriorising/axiomatising/referencing-in-  
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>,-with-corresponding  
as to their <amplituding/formative-epistemicity>totalising~self-referencing-  
syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> as reflected with all registry-  
worldviews/dimensions (preconverging-or-dementing<sup>20</sup>-apriorising-psychologism)  
uninstitutionalised-threshold<sup>102</sup>, that suprastructurally and in perspective ontological-  
normalcy/postconvergence defines any specific registry-worldview/dimension dialectical-  
primitivity whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-  
positivism/medievalism or <sup>80</sup>procrpticism–or–disjointedness-as-of-<sup>83</sup>reference-of-thought. The  
bigger point is that fundamentally it is impossible to conjugate/inflect/protract  
intemporal<sup>52</sup>/longness out of demonstrated temporality<sup>98</sup>/shortness (notional-  
discontiguity/epistemic-discontiguity<sup>63</sup>-<between—prior-shallow-supererogation<sup>96</sup>-of-  
mentally-aestheticised~preconverging/dementing<sup>20</sup>-qualia-schema\_and\_prospective-profound-

supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-  
 schema>) as then one is just in <amplituding/formative-epistemicity>totalising~self-  
 referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> and wrongly implying the  
 registry-worldview/dimension is beyond transcendence-and-  
 sublimity/sublimation/supererogatory~de-mentativity or is non-transcendable (hence unde-  
 mentable/still-of-postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism) when in  
 fact it is preconverging-or-dementing<sup>30</sup>-apriorising-psychologism/subknowledging<sup>94</sup>/registry-  
 perverting-in <amplituding/formative-epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>. This latter idea is actually the  
 <amplituding/formative-epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> reflex of all prior/transcended/superseded  
 registry-worldviews/dimensions with respect to the suggestion of  
 prospective/transcending/superseding registry-worldviews/dimensions, as we can appreciate  
 from our vantage perspective at the backend of the institutional-cumulation/institutional-  
 recomposure-<as-to-<sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-  
 <perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-  
 determinism'>>) process to be rather not true with prior transcendence-and-  
 sublimity/sublimation/supererogatory~de-mentativity though we'll in turn obviously act by  
 reflex in <amplituding/formative-epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> with respect to the suggestion of  
 prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity  
 undermining our registry-worldview's/dimension's categorical-imperatives/axiom/registry-  
 teleology<sup>99</sup>-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation.  
 The ontological-normalcy/postconvergence nature of intrinsic-reality as such explains why  
 ontological-veridicality is rather a reasoning-through/utterion to apprehend intrinsic-reality, over

<sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup> —

enframed/disontologising~conceptualisation

and

notional~procrypticism/notional~disjointedness-as-of<sup>83</sup>reference-of-thought which is more

about ‘transversality-~~<for-sublimating-existential-eventuating/denouement, from-‘thinking-at-~~

~~first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-~~

~~prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-~~

~~apriorising/axiomatising/referencing?’<sup>101</sup> human conceptual elucidation of reality’ (given that~~

the former emphasises ~~<amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-~~

~~totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-~~

~~unreflexivity/relative-reflexivity—ontological-contiguity<sup>61</sup> as all-determinant); with reasoning-~~

through/utterion generally implied in formal constructs and settings as the-Good/knowledge-

reification~gesturing-and-accounting—of-epistemic-phenomenalism-~~<in-~~

~~prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-~~

~~implicated\_attendant-ontological-contiguity ’~educed-~~

~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~

~~<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}-~~

~~postconverging-entailment>/understanding/<amplituding/formative-~~

~~epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-~~

~~<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-~~

~~contiguity<sup>61</sup> settings while informal constructs and settings tend more to <sup>51</sup>incrementalism-in-~~

relative-ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation and

notional~procrypticism/notional~disjointedness-as-of<sup>83</sup>reference-of-thought and hence are

highly teleologically-degraded as impression-driven/good-naturedness settings. The reason is

that formal constructs and settings emphasise ‘intemporal-prioritisation-of-<sup>83</sup>reference-of-

thought’—as-conflatedness<sup>13</sup>-or-ontological-reprojecting in longness-of-register-of-

<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> and hence are equally highly deferential whereas informal constructs and settings do not constrain temporal-dispositions and hence are highly subjected to circumventive/distractive-temporal-prioritisation-of-<sup>83</sup>reference-of-thought in shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> and are unsurprisingly rather not deferential given that they are opened to hotchpotching/undisambiguation of notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>-temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>. ‘Intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’-as-conflatedness<sup>13</sup>-or-ontological-reprojecting points out that conventioning constructs like sub-par/formulaic-association/temporal/alibi conventioning-rationalising do not supersede the ontological-normalcy/postconvergence and suprastructural nature of intrinsic-reality/intrinsic-veridicality, as may be naively advanced with circumventing/distractive-temporal-prioritisation-of-<sup>83</sup>reference-of-thought, such that just as the conventioning construct of non-positivism/medievalism cannot be evoked to imply that with respect to a non-positivism/medievalism mindset/<sup>83</sup>reference-of-thought a prospective positivism mindset, which is the outcrop of an ‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’-as-conflatedness<sup>13</sup>-or-ontological-reprojecting exercise in non-positivism/medievalism registry-worldview/dimension, is unwarranted. Likewise, it is rather naïve and <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> to advance circumventive/distractive-temporal-prioritisation-of-<sup>83</sup>reference-of-thought concerning psychopathic and its social psychopathic collorary ( <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>9</sup>> ) in wrongly implying that a notional~<sup>18</sup>deprocrypticism aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> is

unwarranted. More like the evocation of circumventive/distractive-temporal-prioritisation-of-<sup>83</sup>reference-of-thought about a past war criminal or rapist based on conventioning constructs like their being in the past, their settled lives, etc. doesn't dispense them from 'intemporal-prioritisation-of-<sup>83</sup>reference-of-thought'-as-conflatedness<sup>13</sup>-or-ontological-reprojecting, the need for their judgment and/or in advocating unfailingly/infallibly the uncompromising notions against rape or war crimes, and so without conjugating/inflecting/deriving any excepting human temporal circumstances into it by circumventive/distractive-temporal-prioritisation-of-<sup>83</sup>reference-of-thought. This further point to the dichotomy between temporal-compromising-conventioning and ontology, with a registry-worldview's/dimension's institutionalisation dialectics wherein ontology as 'relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought as to ontological-normalcy/postconvergence' or prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation perpetually elevates conventioning. This further translates in the conceptualisation of value-and-valor with the implication that while aspiring for temporal values and valor may be the standard <amplifying/formative><sup>9</sup> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>}

perception, however, grander value and valor effectively lies in the <sup>103</sup>universalising and philosophising orientations (as ontological-profoundness-of-thought/ontological-normalcy/postconvergence in contrast to conventioning-profoundness-of-thought/intradimensional-subknowledging<sup>94</sup>-normalcy) that enable the possibility, the construct and the upholding of human emancipation across <cumulating/recomposuring~attendant-ontological-contiguity >-successive registry-worldviews/dimensions in-the-very-first-place, that is, emancipation into base-institutionalisation, <sup>103</sup>universalisation, positivism and prospectively deprocrpticism. Aristotle's advocating of the 'golden mean' is more of a heuristic

and aesthetic notion but doesn't has an ontological-basis as it is rather an impromptu articulation of a sense of desirability but fundamentally lacks the-Good/knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of- 'prospectively-implicated\_attendant-ontological-contiguity ' ~educated-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>' } —conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}—postconverging-entailment>/understanding/<amplituding/formative-epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> reference of prospective notional-contiguity/epistemic-contiguity<sup>62</sup> -<profound-supererogation<sup>96</sup> -of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-schema> but for naively and wrongly implying good-natured qualities as being ontological (rather than the-Good/knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of- 'prospectively-implicated\_attendant-ontological-contiguity ' ~educated-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>' } —conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}—postconverging-entailment>/understanding/<amplituding/formative-epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> conceptualisation validated by prospective notional-contiguity/epistemic-contiguity<sup>62</sup> -<profound-supererogation<sup>96</sup> -of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-schema> or a ratio-conguity notion), and since the relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> ~of-the-human-institutionalisation-

process<sup>68</sup> shows that ‘good-naturedness’, without the-Good/knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
prospective\_psychologism~apriorising/axiomatising/referencing- {of-‘prospectively-  
implicated\_attendant—ontological-contiguity ’~educed—  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
<imbued—notional~cogency>’ }—conflatedness<sup>13</sup> in {preconverging-disentailment-by}-  
postconverging-entailment}/understanding/<amplituding/formative—  
epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative—implications-of-prospective-  
<sup>9</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>67</sup> as of relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>,  
fundamentally has little import or worst bad implications. The truest value and valor resided in  
what Aristotle and other thinkers or even prophesiers were striving for actually. Aristotle nor  
Socrates nor Plato nor the prophesiers (working rather more assertively on ‘supernatural  
postconverging—de-mentating/structuring/paradigmimg’ implications) nor latter thinkers like  
Descartes, Kant, Darwin, Leibniz, Rousseau strove for the golden mean in their overall  
endeavours. Rather from an ontologically verifiable reality as a the-  
Good/understanding/<amplituding/formative—epistemicity>causality<sup>9</sup> ~as-to-projective-  
totalitative—implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-  
unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>/relative-unreflexivity/relative-  
reflexivity—ontological-contiguity<sup>67</sup> they actually aspired for ‘intemporal-prioritisation-of-  
<sup>83</sup>reference-of-thought’—as-conflatedness<sup>13</sup>-or-ontological-reprojecting, that is, they were  
prioritising and focussing on that which establishes <sup>103</sup>universal and philosophical principles of  
human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as first-order-  
ontology for-prospective-living as the backdrop for enabling better human emancipation and  
living (even though where relevant this will subsume-as-supplant-(as-of-relatively-more-

profound-construal-of ~~‘implicated attendant ontological-contiguity’<sup>47</sup> ~educated-  
 existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>, -<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup> -of-<sup>88</sup> reference-of-thought-<sup>89</sup> devolving-as-of-instantiative-context> } the golden  
 mean into ‘intemporal-prioritisation-of-<sup>83</sup> reference-of-thought’-as-conflatedness<sup>13</sup>-or-  
 ontological-reprojecting but with the latter rather superseding/overriding such a golden mean  
 conception if construed as of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> since we  
 can appreciate the ontological-impertinence of such a golden mean notion with regards to the  
 fact that the <cumulating/recomposuring~attendant-ontological-contiguity >-succession of  
 registry-worldviews/dimensions as manifesting their very own prospective disontologising  
 uninstitutionalised-threshold<sup>102</sup> renders absolutising their successive supposedly golden mean  
 ontologically ridiculous as to the need for their prospective ontologising-and-re-ontologising for  
 prospective human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity).  
 It is the establishment of such first-order-ontology for-prospective-living as base-  
 institutionalisation,<sup>103</sup> universalisation, positivism and prospectively notional~<sup>18</sup>deprocrypticism  
 which are of transcendental nature as ‘shaping the human psyche’ (as to re-ontologising  
 prospective ~~Being-development/ontological-framework-expansion-as-to-depth-of-  
 ontologising-development-as-infrastructure-of- meaningfulness-and-teleology~~ ) and  
 providing the emancipating umbrella for second-order-ontology (as to derived ~~institutional-  
 development-as-to-social-function-development and living-development-as-to-personality-  
 development~~ ~~psychologismic epistemic acutisation~~—difficulty <for, residualising-  
 {decompulsing} delinearity~for-cogency>—magnitudes<sup>{of-experientiality/experiment}</sup>) and their temporal  
 yearnings which are rather non-transcendental prospectively and cannot  
 preconverging/postconverging—de-mentatively/structurally/paradigmatically resolve  
 fundamental issues, and of circular institutionalised-being-and-craft. A Rousseau may not be the

‘shrewdest aristocrat’ in terms—as-of-axiomatic-construct of the ordinary value of personal gain of the medieval world but the first-order-ontology resolution of issues of social emancipation passes by his and likeminded first-order-ontology philosophical projection. This certainly applies with regards to defining transformative impact of transcendental constructs across all registry-worldviews/dimensions that does not compare with ordinary being-and-craft second-order-ontology sense of value which is rather intradimensionally circular and is hardly of the intemporal/ontological/social/species/<sup>103</sup>universal/transcendental/<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation postconverging–de-mentating/structuring/paradigming addressed from first-order-ontology constructs. Granted if humans had absolute mentation capacity then ‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’—as-conflatedness<sup>13</sup>-or-ontological-reprojecting will be skewed (‘intemporality<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity) or rather supersede/encompass all such desirabilities implied by the golden mean. However, we don’t have absolute mentation capacity and the most intemporal of our dispositions should take pride of place in defining our achievement motives whether as philosophies, causes, skillsets and talents in our value and valor aspirations, in line with the notion of a true principle, with the implication that such value and valor is capable of rationally upholding itself and its registry-worldview prospectively when implied <sup>103</sup>universally (as to the fact that it is on this basis that human institutional-cumulation/institutional-recomposure-~~(as-to-<sup>46</sup>historiality/ontological-eventfulness<sup>3</sup> /ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)~~ has been self-perpetuating in explicating the ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>). Such an insight can further be

expanded thus, it is critical to note that the institutional-cumulation/institutional-recomposure-  
 <as-to- historicity/ontological-eventfulness<sup>88</sup>/ontological-aesthetic-tracing-<perspective-  
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> are  
 developments of human mentation capacity in grasping its ‘internal ontological-reconstituting-  
 as-to-conflatedness<sup>13</sup>/deconstruction intermediating environment’ and the external environment.  
 The former refers to the teleological devised representation of the relationship with the external  
 environment like language, organisation, culture and other institutional construct by which it  
 existentially-<disontologising/re-ontologising—aporeticism> accesses the external  
 environment. In effect, though counterintuitive, human registry-worldview’s/dimension’s  
 institutionalisation is actually an ‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’-as-  
 conflatedness<sup>13</sup>-or-ontological-reprojecting/intemporal-preservation preemptive construct  
 which paradoxically elicits devised mentation that goes on to build the ‘internal ontological-  
 reconstituting-as-to-conflatedness<sup>13</sup>/deconstruction) intermediating environment’. Thus in  
 effect base-institutionalisation is the outcome of the ‘intemporal-prioritisation-of-<sup>83</sup>reference-of-  
 thought’-as-conflatedness<sup>13</sup>-or-ontological-reprojecting/intemporal-preservation preemption of  
 recurrent-utter-uninstitutionalisation (recurrentas <amplituding/formative-  
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>  
 for preconverging-or-dementing<sup>20</sup>-apriorising-psychologism/subknowledging<sup>94/74</sup>perversion-  
 of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>), <sup>103</sup>universalisation  
 is the outcome of the ‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’-as-conflatedness<sup>13</sup>-  
 or-ontological-reprojecting/intemporal-preservation preemption of ununiversalisation  
 (preconverging-or-dementing<sup>20</sup>-apriorising-psychologism/subknowledging<sup>94/74</sup>perversion-of-  
<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>-and-

<amplituding/formative–epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> of base-uninstitutionalisation), positivism  
 is the outcome of the ‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’–as-conflatedness<sup>13</sup>-  
 or-ontological-reprojecting/intemporal-preservation preemption of non-positivism/medievalism  
 (preconverging-or-dementing<sup>20</sup>–apriorising-psychologism/subknowledging<sup>94/74</sup>perversion-of-  
<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>–and–  
 <amplituding/formative–epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> of <sup>103</sup>universalisation) and prospectively,  
 notional~<sup>18</sup>deprocrypticism is the outcome of the ‘intemporal-prioritisation-of-<sup>83</sup>reference-of-  
 thought’–as-conflatedness<sup>13</sup>-or-ontological-reprojecting/intemporal-preservation preemption of  
 procrypticism, so construed by ‘notional~<sup>18</sup>deprocrypticism ontologically-perspectival-  
 elevated/pedestaling-as-postconverging-or-dialectical-thinking<sup>21</sup>-differentiation-as-of-  
 supratransversality-<in-sublimating–existential-eventuating/denouement>~of-motif-and-  
 apriorising/axiomatising/referencing’; and so, in the relation between human developing  
 mentation capacity and suprastructural-and-postconvergence-intrinsic-reality in ontological-  
 normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-  
 preservation-entropy-or-contiguity–or–ontological-preservation). In this regard, transcendental  
 institutionalisation is basically an ‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’–as-  
 conflatedness<sup>13</sup>-or-ontological-reprojecting/intemporal-preservation preemptive  
 conceptualisation. Such ‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’–as-  
 conflatedness<sup>13</sup>-or-ontological-reprojecting/intemporal-preservation preempting (that actually  
 induces institutional-cumulation/institutional-recomposure-<as-to-<sup>46</sup>historiality/ontological-  
 eventfulness<sup>3</sup>/ontological-aesthetic-tracing-<perspective–ontological-  
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) as the-

Good/knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}-  
 postconverging-entailment>/understanding/<amplituding/formative-  
 epistemicity>causality<sup>6</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>6</sup>) reflecting ontological-normalcy/postconvergence as of prospective-transcendence-  
 in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or-ontological-  
 preservation by harkening back to <amplituding/formative-epistemicity>causality<sup>6</sup> ~as-to-  
 projective-totalitative-implications-of-prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>6</sup> to establish prospective<sup>83</sup>reference-  
 of-thought-<sup>8</sup> categorical-imperatives/axioms/registry-teleology<sup>99</sup> ,-for-intemporal-preservation-  
 entropy-or-contiguity—or-ontological-preservation (as the corresponding prospective mental-  
 devising-representation induced from ‘<sup>15</sup>de-mentation-(supererogatory-ontological-de-  
 mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of<sup>83</sup>reference-of-  
 thought’ as to postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism-<stranded-as-  
 rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>) to-meet-up/proxy-  
 with the ever dialectically suprastructural and ontological-normalcy/postconvergence intrinsic-  
 reality, explaining the <cumulating/recomposuring~attendant-ontological-contiguity >-  
 successive registry-worldviews/dimensions as from recurrent-utter-uninstitutionalisation, base-  
 institutionalisation, <sup>103</sup>universalisation, positivism and prospectively deprocrpticism, as  
 reflected/perspectivated as from their organic-comprehension-thinking. This contrasts with the  
 defective good-natured construct as impression-driven and intradimensionally-tied and all so apt

to existentially-<disontologising/re-ontologising—aporeticism> fail ontological-normalcy/prospective-transcendence-in-perpetually-failing-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as it is rather tied to and proxies, by mere-form, with intradimensional <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation irrespective of whether these are failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—ontological-preservation; and thus as the corresponding <sup>15</sup>de-mentation-(~~supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics~~) of <sup>83</sup>reference-of-thought’ mental-devising-representation as preconverging-or-dementing<sup>20</sup>—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, explaining the registry-worldview’s/dimension’s-uninstitutionalised-threshold<sup>102</sup>—defect-<as-Being-or-ontological-or-existential—defect><sup>85</sup>, reflected in terms—as-of-axiomatic-construct of registry-teleology<sup>99</sup>-mentation, behind this human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> of the registry-worldviews/dimensions of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and prospectively procrypticism as reflected/perspectivated by their threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>—<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>10</sup>—apriorising-psychologism>. Briefly, such an anthropopsychological/the-anthropological-continuity conceptualisation as articulated above further enables the insightful conceptualisation of ‘<amplituding/formative—epistemicity>causality’—as-to-projective-totalitative—implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> retracing (for notional~firstnatureddness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-

<so-construed-as-from-perspective-ontological-normalcy/postconvergence> disambiguation  
 articulation) analysis’ as expanded upon below, in the ‘ephemerality that is the social-construct’,  
 on the basis of an ontological-normalcy/postconvergence intemporal-preservation-entropy-or-  
 contiguity-or-ontological-preservation understanding of the social-construct. This is central in  
 articulating a ‘creative existentialism (full-existential-depth-implications) storying construal’  
 which is ‘profoundly ontological’, with psychoanalytic-unshackling/memetic-  
 reordering/institutional-recomposuring possibilities for transcendental  
 institutionalisation/intemporalisation of deprocrpticism (superseding the vices-and-  
 impediments<sup>05</sup> of procrpticism): - Institutionalised/uninstitutionalised thresholdings of-  
 intemporal-preservation-entropy-or-contiguity-or-ontological-preservation - <sup>15</sup>de-mentation-  
 <supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-  
 attributive-dialectics>,-in-a-contiguity-of-increasing-ontological-normalcy/postconvergence in  
 dialecticism of contrastive <amplifying/formative-epistemicity>totalising~self-referencing-  
 syncretising-wrongfully-as-straight/candored and stranding-rightfully-as-rightfully-  
 oblongated/decandored. - ontological-normalcy/postconvergence (as ontological-  
 reconstituting-as-to-conflatedness<sup>13</sup>/deconstruction for intemporal-preservation-entropy-or-  
 contiguity-or-ontological-preservation) assumptive construal along the three pedestals: the  
 given ontological/intemporal-disposition pedestal (organic-comprehension-thinking),  
 slantedness/insane-fitment (psychopath’s ‘epistemically-decadent in notional-  
 discontiguity/epistemic-discontiguity<sup>63</sup><between—prior-shallow-supererogation<sup>96</sup>-of-  
 mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema\_and\_prospective-profound-  
 supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-  
 schema>’ denaturing<sup>16</sup> of ontologically-veridical/ontologically-continuous meaning), and  
 temporal-dispositions notional-discontiguity/epistemic-discontiguity<sup>63</sup>-as-of-epistemic-  
 decadence in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-

failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-  
 dereifying-hollow-narratives-and-acts’><sup>76</sup>-contiguity with temporal conjugating pedestals,  
 denaturing<sup>16</sup> of ontologically-veridical/ontologically-continuous meaning (threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism> - (ontological/intemporal-disposition) organic-comprehension-thinking  
 (organicalism/‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’-as-conflatedness<sup>13</sup>-or-  
 ontological-reprojecting/longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) in dialectic  
 contrast to (temporal-dispositions) threshold-of-nonconviction/madeupness/bottomlining-in-  
 shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism> with regards to depth  
 of issues arising from deductive narratives, life episodes, life schemes, general existential-  
 <disontologising/re-ontologising—aporeticism> being dispositions and specific  
 existentialism/full-existential-depth-implications about the registry-worldview/dimension. \* In-  
 the-bigger-scheme-of-things, anthropopsychology as the-anthropological-continuity as implied  
 by intemporal-preservation-entropy-or-contiguity-or-ontological-preservation relation to  
 reality as ontological-normalcy/postconvergence in precedingness points out that at registry-  
 worldview/dimension-level ontology as the transcending dimension is veridically an utter  
 organicalism (organic-comprehension-thinking) over mechanicalism (threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism> which is the transcended dimension). Further, such utter organicalism (organic-  
 comprehension-thinking) in implying registry-worldview/dimension transcendence-and-  
 sublimity/sublimation/supererogatory~de-mentativity takes stock of human <sup>74</sup>perversion-of-  
<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>9</sup> > in full dispositional capacity (as such manifestation in dispositional <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-  
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>9</sup> > fullness in particular highlights a highly compromised and teleologically-degraded social-construct validating such utter organicalism even if it seem counterintuitive to the transcended registry-worldview's/dimension's illusion-of-the-present perception. \* So it is important to understand with regards to psychopathy and social psychopathy that the level of profoundness of its manifestation and consequences is directly related to the level of the associated <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-  
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>9</sup> > compromised and degradation of the social construct!) - the-Good/knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
implicated\_attendant\_ontological-contiguity ’~duced-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—conflatedness<sup>3</sup> -in- {preconverging-disentailment-by-  
postconverging-entailment}/understanding/<amplituding/formative-  
epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>7</sup> notional~firstnatureddness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-  
perspective-ontological-normalcy/postconvergence> disambiguation (straightness-to-slantedness/candored-to-decandored) human <amplituding/formative-  
epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-

<sup>6</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>7</sup> disposition which is ontological correct as contrasted to an ontologically wrong impression-driven/good-naturedness/wishfulness conceptualisation which wrongly references as human ~~<amplituding/formative-epistemicity>~~causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>6</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>7</sup> just an intemporal-disposition<sup>103</sup> universally among all humans (straightness/candored only), at uninstitutionalised-threshold<sup>102</sup>; while the latter will tend to be ontologically impertinent and wrong as it doesn't account for temporal-dispositions and is hence not capable like the the-Good conceptualisation, working with what veridically is, to anticipate and preempt subknowledging<sup>94</sup>/mimicking as ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> to achieve veridical ontological/intemporal virtue. - 'Disambiguation of notional~firstnaturedness-formativeness-~~<as-to-eventualising-inkling-drive-or-seeding-misprising>~~—temporal-to-intemporal-dispositions-~~<so-construed-as-from-perspective-ontological-normalcy/postconvergence>~~ as aetiologisation/ontological-escalation-~~<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>~~' (speaking-abstractly-to-a-deterministic-and-predicative-'being-construal' as contrasted to just an 'act construal') to reflect by stranding (as decandored/oblongated) to represent the 'existential being ~~<amplituding/formative-epistemicity>~~causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>6</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>7</sup>' in an ontological-entrapment of institutionalisation/intemporalisation percolation-channelling-~~<in-deferential-formalisation-transference>~~ at the uninstitutionalised-threshold<sup>102</sup>. - Institutional recomposuring implying that the fundamental issue of 'prospective postconverging~aporeticism-overcoming/unovercoming as the-Good/knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-

~~<in-prospective psychologism~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>3</sup> -in- {preconverging-disentailment-by}-  
 postconverging-entailment>/understanding/<amplituding/formative-  
 epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>6</sup>’~~ across all registry-worldviews/dimensions for survival-and-flourishing along the  
 intemporal-preservation-entropy-or-contiguity-or-ontological-preservation is about  
 ‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-  
 misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-  
 ontological-normalcy/postconvergence> disambiguation and skewing (‘intemporality<sup>52</sup>-  
 symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>’, for relative intrinsic-  
 reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-  
 mentativity)/differential-formalisation-transference for the intemporal-disposition’ but dealt with  
 indirectly progressively by organising rules constraining as base-institutionalisation, projecting  
 rules constraining as <sup>103</sup>universalisation, empirical rules constraining as positivism and coming  
 full cycle with notional~<sup>18</sup>deprocrypticism for a direct treatment as ‘notional~firstnaturedness-  
 formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-  
 intemporal-dispositions-<so-construed-as-from-perspective-ontological-  
 normalcy/postconvergence> disambiguation and skewing (‘intemporality<sup>52</sup>-symmetrising-by-  
 desymmetrising-subsumption-of-temporality<sup>98</sup>’, for relative intrinsic-reality/ontological-  
 veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity)/differential-  
 formalisation-transference for the intemporal-disposition rules’ as deprocrypticism. \*Such  
 ‘CREATIVE EXISTENTIALISM (FULL-EXISTENTIAL-DEPTH-IMPLICATIONS)

STORYING CONSTRUAL' will utilise the ~~'amplituding/formative-~~  
~~epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-~~  
~~nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-~~  
~~contiguity<sup>7</sup>-retracing~~ (for notional~firstnatureddness-formativeness-<as-to-  
~~eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-~~  
<so-construed-as-from-perspective—ontological-normalcy/postconvergence>-pedestals-  
disambiguation) as <sup>83</sup>reference-of-thought-scheme' to articulate relevant issues of 'socially-  
perceived-value as of social-stake-contention-or-confliction' together with the implied  
percolation-channelling-<in-deferential-formalisation-transference> for transcendence-and-  
sublimity/sublimation/~~supererogatory—de-mentativity~~ highlighting for such successive issues  
the notional~firstnatureddness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-  
~~misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—~~  
ontological-normalcy/postconvergence> teleologies involved, analogical to concentric-cycles of  
teleological storying development, as follows: ONTOLOGY-CYCLE-teleology<sup>99</sup> (as  
organicalism teleology<sup>99</sup> or intemporally/ontologically-given teleology<sup>99</sup>)—EPISTEMIC-  
DECADENCE-CYCLE-teleology<sup>99</sup> (as in hollow-constituting-<as-disjointed-misappropriation-  
~~of-meaningfulness-and-failing-intemporal-preservation>~~ in postlogic-backtracking-<iterative-  
looping-'set-of-dereifying-hollow-narratives-and-acts'><sup>76</sup> as absolving/fleeting/escaping-  
reflex-logic<sup>1</sup> in-a-notional-discontiguity/epistemic-discontiguity<sup>63</sup> -<between—prior-shallow-  
~~supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>21</sup>—qualia-~~  
~~schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-~~  
~~aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-schema>~~ teleology<sup>99</sup> or distractive-  
slantedness teleology<sup>99</sup> or meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-  
narrated teleology<sup>99</sup>; striving to undermine organicalism-or-intemporally/ontologically-given  
teleology<sup>99</sup>)—to—EPISTEMIC-DECADENCE-CYCLE-teleology<sup>99</sup> (as notional-

discontiguity/epistemic-discontiguity<sup>63</sup> <between—prior-shallow-supererogation<sup>96</sup> -of-  
 mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema and prospective-profound-  
 supererogation<sup>96</sup> -of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-  
 schema> of  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting  
 teleology<sup>99</sup> or threshold-of-nonconviction/madeupness/bottomlining-in-shallow-  
 supererogation<sup>96</sup> <as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>20</sup>—apriorising-psychologism> aligning to meaning-  
 by-the-mere-illogical-possibility-of-it-being-formulaically-narrated teleology<sup>99</sup>; with the  
 temporal-dispositions teleologies of postlogism<sup>77</sup>-  
 slantedness/<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-  
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,  
 so-disambiguated as of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>/morality/ethics/justice/etc. as these integrate/align-in-  
 conviction-as-to-profound-supererogation<sup>96</sup>-to psychopathic postlogism<sup>77</sup>-slantedness in  
 hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-  
 intemporal-preservation> resulting into their miscuing/disjointed-logic/logical-  
 drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi  
 conventioning-rationalising)—to—ONTOLOGICAL-ESCALATION-teleology<sup>99</sup> (as  
 ontological-entrapment involving an intemporal teleology<sup>99</sup> for stranding the temporal-  
 dispositions as oblongated/decandored and ‘dialectically-aligning-out-of-phase/dialectically-  
 primitive with them’, as the backdrop for futural Being-development/ontological-framework-  
 expansion—as-to-depth-of-ontologising-development-as-infrastructure-of— meaningfulness-  
 and-teleology as of prospective notional~<sup>18</sup>deprocrypticism transcendence-and-  
 sublimity/sublimation/supererogatory~de-mentativity principle teleology<sup>99</sup>. That is, relating to

them as ‘dialectically-or-contendingly-out-of-phase’ with respect to the intemporal-  
 preservation-entropy-or-contiguity—or—ontological-preservation or relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>/ontological-  
 normalcy/postconvergence at the procrypticism uninstitutionalisation). And all these, as  
 notional~firstnatureddness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-  
 misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-  
 ontological-normalcy/postconvergence> disambiguation conceptualisation of perverse/low  
 teleologies to higher teleologies. (That is, notional~firstnatureddness-formativeness-<as-to-  
 eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-  
 <so-construed-as-from-perspective—ontological-normalcy/postconvergence> teleological  
 reference of solipsistic grandeur as the differentiating element of characters supplanting-  
 conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-  
 postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism depth highlighting-and-tracing  
 the <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-  
 of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup>, based on the fundamental fact that ‘registry/soundness-or-ontological-  
 good-faith/authenticity<sup>69</sup>-of-<sup>83</sup> reference-of-thought precedes logic’. This equally explains the  
 reason for <sup>15</sup> de-mentation-(supererogatory~ontological-de-mentation-or-dialectical-de-  
 mentation—stranding-or-attributive-dialectics) including with regards to registry-  
 worldview/dimension stranding where the veridicality of the <amplituding/formative-  
 epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup> narratives is shown to be of perverse/low teleology<sup>99</sup> ontologically speaking). The  
 ‘<amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-  
 prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—

ontological-contiguity<sup>67</sup>-retracing (for notional~firstnaturedness-formativeness-<as-to-  
eventualising~inkling-drive-or-seeding-misprising>-temporal-to-intemporal-dispositions-  
<so-construed-as-from-perspective-ontological-normalcy/postconvergence> disambiguation)  
scheme' is equally critical in other respects. It rightfully prevents the ontological mental-  
devising-representation from being flipped from formulaic slanting <sup>11</sup>compulsing-  
nonconviction/madeupness/bottomlining-{'<decontextualising/de-existentialising~of-  
attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising'-of-  
the-'attendant-intradimensional-ontologising'-imbued-  
<contextualising/existentialising~attendant-ontological-contiguity >;-in-shallow-  
supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness>}  
or postlogism<sup>77</sup> narratives in preconverging-or-dementing<sup>20</sup>-apriorising-psychologism and  
wrongly represented parasitically/co-optingly as prelogic/conviction-as-to-profound-  
supererogation<sup>96</sup>-or-ontologically-veridical narratives to be contended with rather than being  
rightfully reflected/perspectivated (in-reasoning-through-and-not-reasoning-with) as  
manifestations of unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-  
thought-and-protracted-unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-  
of-thought/subknowledging<sup>94</sup>/mimicking as <amplituding/formative-  
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>,  
as it is rightfully perceived during the psychopath's childhood when the psychopath is 'delirious'  
as at the underdeveloped stage it is not decisively maturated, not decisively indirect, not  
decisively spatialising, not decisively credulous and not decisively crafty). Thirdly, the  
'<amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-  
prospective-<sup>6</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity-  
ontological-contiguity<sup>67</sup>-retracing (for notional~firstnaturedness-formativeness-<as-to-

~~eventualising~inkling~drive~or~seeding~misprising~~—temporal-to-intemporal-dispositions-  
 <so-construed-as-from-perspective~ontological-normalcy/postconvergence> disambiguation)  
 scheme’ equally prevents the relaying of the postlogism<sup>77</sup> in hollow-constituting-<as-disjointed-  
 misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as of formulaic-  
<sup>11</sup>compulsing~nonconviction/madeupness/bottomlining-<‘decontextualising/de-  
 existentialising~of-attendant-intradimensional~apriorising/axiomatising/referencing>-induced-  
 disontologising’-of-the-‘attendant-intradimensional~ontologising’~imbued-  
 <contextualising/existentialising~attendant~ontological-contiguity >;-in-shallow-  
 supererogation<sup>96</sup> -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
 veridical~‘attendant-intradimensional~apriorising/axiomatising/referencing’-logical-dueness>)  
 initiated from the psychopath to its interlocutors, to wrongly imply that the veridicality of its  
 interlocutors narratives induced postlogically as of preconverging-or-dementing<sup>20</sup>~apriorising-  
 psychologism then wrongly become as of postconverging-or-dialectical-thinking<sup>21</sup>~apriorising-  
 psychologism, and as this conjugates/inflects (in-mimicking-protraction) with the temporal-  
 dispositions of <sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-  
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,  
 and inducing miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-  
 formulaic-association-or-temporal-or-alibi conventioning-rationalising/temporal-enculturation-  
 or-temporal-endemisation. Finally, the ‘<amplituding/formative~epistemicity>causality’~as-to-  
 projective-totalitative~implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>61</sup> -retracing (for  
 notional~firstnaturedness-formativeness-<as-to-eventualising~inkling~drive~or~seeding-  
 misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective~  
 ontological-normalcy/postconvergence>-pedestals-disambiguation) as <sup>83</sup>reference-of-thought-  
 scheme’ allows for the possibility of a registry-worldview/dimension transcendence-and-

sublimity/sublimation/supererogatory~de-mentativity by reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) both psychopathic postlogic subknowledging<sup>94</sup> - impulse/compulsive-dementing<sup>20</sup> (notional-discontiguity/epistemic-discontiguity<sup>63</sup> <between— prior-shallow-supererogation<sup>76</sup> -of-mentally-aestheticised~preconverging/dementing<sup>20</sup> -qualia-schema\_and\_prospective-profound-supererogation<sup>96</sup> -of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup> -qualia-schema>-as-of-epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’><sup>76</sup>/non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-dementing<sup>20</sup>-apriorising-psychologism/not-veridical-thinking-reference-rather-compulsive-slanting—preconverging-or-dementing<sup>20</sup>-apriorising-reference/<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>,-and-not-of-logical-contention) and the conjugated/inflected/derived temporal-dispositions epistemic-decadence (notional-discontiguity/epistemic-discontiguity<sup>63</sup> <between—prior-shallow-supererogation<sup>76</sup> -of-mentally-aestheticised~preconverging/dementing<sup>20</sup> -qualia-schema\_and\_prospective-profound-supererogation<sup>96</sup> -of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup> -qualia-schema>-as-of-epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’><sup>76</sup>-contiguity-as-absolving/fleeting/escaping-reflex-logic<sup>1</sup>-or-hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or <sup>12</sup>conjoining-looping-set-of-narratives as-of-cohering-logic-reflex in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-

backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’><sup>76</sup>-which-is-not-of-ontological-reference/not-of-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-dementing<sup>20</sup>-since-it-is-not-of-veridical-thinking-reference-rather-preconverging-or-dementing<sup>20</sup>-reference/<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>,-and-not-of-logical-contention) as <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>, then preconverging-or-dementing<sup>20</sup>-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of the said superseded/transcended registry-worldview’s/dimension’s institutionalisation <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, thus articulating the temporal backdrop needing a furtherance of institutionalisation/intemporalisation as new <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation for the superseding/transcending registry-worldview/dimension. Without the ‘<amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>6</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity’-retracing (for notional~firstnatureddness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>-pedestals-disambiguation) as <sup>83</sup>reference-of-thought-scheme’ all the above will be hardly attainable as the basic fact that the ‘conviction-as-to-profound-supererogation<sup>96</sup>-reflex/prelogic-reflex-admittance-reflex/in-phase-reflex instead of rightly aligning by the dialectically-or-contendingly-out-of-phase reflex or transversality-<for-sublimating-existential-

eventuating/denouement, from 'thinking at first/pure predisposition preemptive of prospective disontologising/subontologising'—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-'motif-and-apriorising/axiomatising/referencing'<sup>101</sup> reflex)' is a 'soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought' functional mechanism which can only be superseded priorly in habituation of the 'effective reality of a unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought' of psychopathic postlogism<sup>77</sup> in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and other temporal-dispositions postlogism<sup>77</sup> in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> s which are rather in <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of positivistic meaningfulness at the procrypticism registry-worldview's/dimension's uninstitutionalised-threshold<sup>102</sup>. Of course, this is more like a 'notional template' in a 'dynamics of benign implications to grave existentialism/full-existential-depth-implications' articulated over a functional social-construct which however 'endemises psychopathy and social psychopathy rather at the uninstitutionalised-threshold<sup>102</sup> of the positivistic meaningfulness <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> known as procrypticism preconverging-or-dementing<sup>20</sup>—apriorising-psychologism, requiring futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of— meaningfulness-and-teleology as of prospective

notional~<sup>18</sup>deprocrpticism institutionalisation/intemporalisation (for the furtherance of the  
 intemporal-preservation-entropy-or-contiguity-or-ontological-preservation or relative-  
~~unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup>/ontological-veridicality). Further, it  
 is important to appreciate that just as with the profoundness of treatment of subject-matters and  
 specialisms (and even more so with regards to the ‘social’ given its characteristic ‘emotional  
 involvement’ aspect), corresponding subject-matter ‘focussing of analysis and jargon’ will seem  
 rather unusual and unnatural to ‘ordinary thinking’. But then ‘ordinary thinking’ is responsible  
 for mostly nothing, if not thinking mostly in the extended-informality-~~(susceptible-to-effecting-  
 parsimony-as-of-shoddiness-and-incompleteness-to-<sup>56</sup>meaningfulness-and-teleology<sup>59</sup>)~~, and  
 cannot be made a reference of formal thinking as issues requiring profound treatment invariably  
 are construed based mostly on unordinary formal constructs which, granted, should be able to  
 ultimately by their ~~<amplituding/formative-epistemicity>~~causality<sup>58</sup>~~~as-to-projective-  
 totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-  
 unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup> demonstrate that such formal  
 constructs are the best ontological and virtue conceptualisation with regards to the issue or  
 domain of concern. That’s why the populace is not asked its opinion about the law or astronomy  
 or medicine, for instance, as the need for deferential-formalisation-transference arises for the  
 effective ontological/intemporal treatment of domains of reality but for when the issues at stake  
 require a sovereignty exercise requiring individuals informed consent whether political or  
 decisional or rather as social learning/inculcation exercise; but then sovereignty exercises are not  
 pure knowledge/ontological constructs but for the construals/conceptualisations of inherently  
 sovereign choices as knowledge/ontological constructs of the sovereign choices. Thirdly, the  
 conceptualisation of this paper is rather unusual and unordinary as it is transcendental by its  
 construct and the implied registry-worldview/dimensions successive existentialisms/full-depths-  
 of-existential-implications, and even further unusual by its phenomenological and hermeneutics

methodological approaches, which frankly speaking is the only way to creatively garner such insights in broad strokes. Like with all transcendental constructs, which by definition tend to put the usual/ordinary in question, it is not surprising that it will sound highly alienating to ordinary ways of thought. However, its ethos is that it is coming from a depth of conceptualisation that is more profound than our ordinariness when it grasps that other institutionalisations whether as recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, <sup>103</sup>universalisation–non-positivism/medievalism, positivism–<sup>80</sup>procrypticism, and prospectively deprocrypticism, had their own ‘ordinariness’ in ~~amplifying/formative–epistemicity~~>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> no less than we do, and that the underlying ontological reasoning is beyond the illusion-of-the-present/present-consciousness/~~epistemic-totalising~~<sup>33</sup>~self-referencing-syncretising/mirage as metaphysics-of-presence-(~~implicated-‘nondescript/ignorable-void’-as-to-~~<sup>70</sup> ~~presencing—absolutising-identitive-constitutedness~~<sup>1</sup>), of any registry-worldview/dimension including our positivistic meaningful frame, to arrive at a superseding and more profound ontological-veridicality or grasp of intrinsic-reality with corresponding illuminating implications. In that sense, an argument of the type our society is great as it is, will then be meted with a same argument that there were great things happening in medieval times as well and maybe we shouldn’t have transcended into positivism; speaking of a fundamental solipsistic ontological-bad-faith/inauthenticity<sup>64</sup>. One could argue in the logic of those times, the serfs were doing great feeding themselves, as many did argue; and there was no need for science, as many did argue, etc. The fact is we are the outcrop of the possibility and potential for human transcendence-and-sublimity/sublimation/~~supererogatory~~–de-mentativity before which doesn’t end with us but proceeds to undermine our own registry-worldview/dimension as well. Fourthly, it is obvious that if and where what is factored in is only the folksy ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ perspectives of individuals existentialism/full-

depth-of-existential-implications of shallowness of scale and time, without the requisite philosophical depth requiring a profound appreciation, understanding and insights from ‘humanity existentialism/full-depth-of-existential-implications level scale and time’ which easily gets lost, and thus this bigger pursuit of this paper will be lost and misunderstood by such a shallowness of scale and time of thought, and non-contemplation and pseudologism as a mark of banality/folksy-logic. It is inevitable, as has been the case throughout the human past, that transcendental ideas are inevitably suprastructural/beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup> of the <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> registry-worldview/dimension in which such notions are being advanced in. Fifthly, it is more likely that a banal/folksy inclination may hardly appreciate the difference between the outcome of a mindset/<sup>83</sup>reference-of-thought as a secondnaturedness and internalisation construct across successive institutionalisations with their requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring induced from intemporal-disposition individuation disposition, and correspondingly differentiate between being so-institutionalised with a secondnatured and internalisation mindset/<sup>33</sup>reference-of-thought and the intemporal-individuation disposition that will equally be responsible out of mere intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality (and no secondnaturing and internalisation) for institutionalising/intemporalising with regards to the present registry-worldview/dimension at its uninstitutionalised-threshold<sup>102</sup> that will be behind the secondnaturing and internalisation of prospective registry-worldview/dimension. This ‘existentialism/full-depth-of-existential-implications form-factor’ is the reflection of the contiguity of successive existentialisms/full-depths-of-existential-implications across varying meaningful frames, references and registry-

worldviews/dimensions; and is abstractly determined by the ontological-normalcy/postconvergence nature of intrinsic-reality/ontology (ontological-normalcy) whatever the institutional-cumulation/institutional-recomposure-~~(as-to-<sup>16</sup>historiality/ontological-eventfulness<sup>8</sup> /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)~~, and inherently implies a <sup>103</sup>universal existentialisms/full-depth-of-existential-implications form-factor across institutionalisations’ though of differing ‘snowballed recomposuring’ of meaningfulness and <sup>83</sup>reference-of-thought, defining their specificities and potentials. This is just a basic anthropopsychology/the-anthropological-continuity elucidation which while original and useful on its own right, is equally pertinent for an insight in the social manifestation of psychopathy. Besides, one can imagine that a thorough grasp and creative application of the <sup>15</sup>de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ as to ontological-normalcy/postconvergence drive, as this psychologically reflects/perspectivates postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> and preconverging-or-dementing<sup>20</sup>-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of mental-devising-representation by which human transcendence-and-sublimity/sublimation/~~supererogatory-de-mentativity~~ occur can ultimately be the avenue for liberating the human mind to its full potential and directed transcending capacity. That is, transcendental capacity not only by way of a spontaneous and natural dialectical cycle of social-stake-contention-or-confliction behind the ‘postconverging-or-dialectical-thinking<sup>21</sup>-psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring history but a ‘consciously directed’ abstract understanding, more like deprocrypticism-over-procrypticism could-be and would-need-to-be

relatively highly consciously directed given the relatively lower immediate positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> (for survival-and-flourishing to the cross-section of human temporal interests) compared to the lower transcendence-and-sublimity/sublimation/supererogatory—de-mentativity like base-institutionalisation,<sup>103</sup> universalisation and positivism, but for its abstract veridical pertinence and potentially grander possibilities in the institutionalisation/intemporalisation percolation-channelling-<inferential-formalisation-transference>. Such a veering to the creatively abstract, with respect to the philosophical and the social sciences, but nonetheless ontologically veridical will be liberating/emancipating from the ‘spontaneously natural dialectical cycle of human progress’ and is increasingly certain to be the defining feature of human civilisation. It should be noted that Entropy as defined (‘intemporal-preservation-entropy-or-contiguity—or—ontological-preservation re-institutionalisation’) relates that the intemporal-preservation-institutionalisation entropy is the preceding-and-defining reference for the hermeneutic-referencing of the ontological meaning of all other associated conceptualisations and notions, and so as to<sup>61</sup> nonpresencing-<perspective—ontological-normalcy/postconvergence> epistemicity. (By ontological meaning is implied intemporal/veridical/purism/operant-construct/predicative-effectivity—sublimation-<as-to-underlying,-ontological-commitment<sup>66</sup>—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging—de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality>) meaning or ontology/reality-centered-meaning as contrasted to temporal/non-veridical/compromised/non-operant-and-vagueas <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> meaning or metaphysical/speculative/banality/social-discomfiture/temporal-human-centered meaning). Central to the hermeneutics approach towards elucidating psychopathy and the underlying psychological science is a method herein qualified as ‘referentialism’ which makes reference to

the supersedingness/precedingness of the ‘intemporal preservation institutionalisation/intemporalisation entropy/contiguity’ before articulating concepts and notions in referential and organic elucidation of the entropic construct. Referentialism as such is actually central to the spontaneity required in hermeneutics. It differs from the traditional scientific categorisation of concepts and notions, in that referentialism implies a highly contiguous, circumstantial and dynamic referencing elucidating of the superseding/preceding entropic notion while categorisation tends to be basically constitutive, definitive and ‘weakly contiguous/relatively-fragmented overall’ in its elucidation of notions, concepts and ideas. Categorisation has been very efficient with the physical and biological sciences with its classification approach enabling a profoundness of analysis while enabling excellent subject matter organisation. However, this author is of the opinion that categorisation as an approach is actually less efficient in the social sciences (and notions of an ephemeral character) as it underemphasises the ‘organic dynamism’ of social concepts and often leads to relatively trite classification schemes that are often inoperant or poorly operant given the relative ephemerality of the social world (a weakness of many categorisation classification schemes in the social sciences). On-the-other-hand, referentialism carries the promise of ‘point-referencing’ notions and concepts in a contiguously dynamic, evolving and ontological-reconstituting—as-to-conflatedness<sup>13</sup>/deconstruction way, putting emphasis on the relative relation of concepts and notions towards the central notion in its dynamic entropic conceptualisation (herein underlied by conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing}-and-empowering> as to human limited-mentation-capacity-deepening—~~as subjecting limitedness/human subpotency to ‘duced unlimitedness/existence-sublimating nascence~~<sup>2 53</sup>). This author is also of the opinion that referentialism is actually the natural human cognitive development approach to acquisition and classification of knowledge with emphasis on the ‘organic dynamics of understanding’ wherein a child for instance doesn’t

necessarily grasp outright the fullness of concepts-of-meanings but rather the ‘relevant dynamic contextualisation of meanings’ ensuring a strongly operant and ‘wealthy’ relationship with meaning in the social context. ‘Intemporal-preservation-entropy-or-contiguity-or-ontological-preservation re-institutionalisation’ with respect to uninstitutionalised-threshold<sup>102</sup> of registry-worldviews/dimensions, can be construed as follows: Supposed all humanity across space and time that ever existed was just ‘one human temporal-to-intemporal individuation’, the process of general-institutionalisation from recurrent-utter-uninstitutionalisation to base-institutionalisation-universalisation to universalisation-non-positivism/medievalism to positivism<sup>80</sup> procrypticism, and prospectively to deprocrypticism, is actually one same process but for ‘lack of the human-mentation-capacity and need for time for the cumulation of the mentation-capacity’ (lack of ‘brain capacity’) to get it all right from the start (i.e. to fully grasp notional<sup>18</sup> deprocrypticism starting from recurrent-utter-uninstitutionalisation to base-institutionalisation-universalisation to universalisation-non-positivism/medievalism to positivism<sup>80</sup> procrypticism as convergent concepts towards notional<sup>18</sup> deprocrypticism (as ‘longness-of-register-of<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> over shortness-of-register-of<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process’, as induced by maximal-as-intemporal-operating-modality-of<sup>83</sup> reference-of-thought-as-of<sup>55</sup> maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation-as-inducing-the-prospective-institutionalisation’ and involving more profound/richer ontological-levels over shallower/poorer ontological-levels; with notional<sup>18</sup> deprocrypticism thus implying a ‘full-cycle relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> undermining of subknowledging<sup>74</sup>/mimicking/emanant-uninstitutionalisation-disposition’). Thus the successive institutionalisations are thus construed

as ‘levels of compromise’ allowing for sufficient human limited-mentation-capacity-deepening—~~as subjecting limitedness/human subpotency to ‘educated unlimitedness/existence-sublimating nascence’<sup>233</sup>~~ to handle the requisite transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity even if from the very start the human doesn’t get a grasp of ‘higher institutionalisation/intemporalisation registry-worldviews/dimensions’ all-at-once/as-a-whole but achieves the ‘comprehensive institutionalisation/intemporalisation frame’ only at deprocrypticism; as it goes on to take on the successive challenges of base-institutionalising, then <sup>103</sup>universalising, then positivising, and finally with notional~<sup>18</sup>deprocrypticism absolute notional-contiguity/epistemic-contiguity<sup>62</sup>—~~<profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>31</sup>—qualia-schema>~~ by undermining ‘disjointedness-as-of-<sup>83</sup>reference-of-thought’-as-misappropriated—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>-in-arrogation’ (longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> over shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>). It should be noted that the issue of procrypticism had always been present at all times of human existence but the natural priority going by human shallow limited-mentation-capacity—~~as subjecting ‘educated unlimitedness/existence-sublimating nascence’ to limitedness/human subpotency~~—(as of relative apriorising/axiomatising/referencing-~~{of-‘prospectively implicated attendant ontological-contiguity’ ~educated-existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-~~<imbued-notional~cogency>’ }~~—constitutedness<sup>14</sup>-in-preconverging-entailment) to deeper limited-mentation-capacity—~~as subjecting ‘educated unlimitedness/existence-sublimating-nascence’ to limitedness/human subpotency~~—(as of relative apriorising/axiomatising/referencing-~~{of-‘prospectively implicated attendant ontological-contiguity’ ~educated-existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-

~~<imbued-notional~cogency>' }~~—conflatedness<sup>13</sup> ~~in {preconverging disentanglement by}—  
postconverging entailment}~~ was first to have a base-institutionalisation institutionalisation,  
<sup>103</sup>universalisation institutionalisation, positivism institutionalisation before prospectively  
notional~<sup>18</sup>deprocrpticism institutionalisation; more precisely, previous psychoanalytic-  
unshackling/memetic-reordering/institutional-recomposuring are indirectly (skewing towards)  
addressing base-institutionalisation, <sup>103</sup>universalisation, positivism and deprocrpticism, up to  
the point of the respective institutionalisation/intemporalisation-recomposure where the  
<sup>83</sup>reference-of-thought-as-the-registry-worldview is directly addressed. This thus explains  
ontological-normalcy/postconvergence across human mental-devising-representation as  
changes to accommodate intrinsic reality by psychoanalytic-unshackling/memetic-  
reordering/institutional-recomposurings of successive illusions-of-the-present/present-  
consciousnesses/epistemic-totalising<sup>33</sup>~self-referencing-syncretising/mirage at these successive  
institutionalisation/intemporalisation levels including the positivism~<sup>80</sup>procrpticism  
institutionalisation/intemporalisation, towards intrinsic-reality/ontological-veridicality; that has  
and will never change, and by way of 'prospective postconverging~aporeticism~  
overcoming/unovercoming as the-Good/knowledge-reification~gesturing-and-accounting—of  
epistemic-phenomenalism-<in-  
prospective\_psychologismic~apriorising/axiomatising/referencing- {of- 'prospectively-  
implicated\_attendant-ontological-contiguity ' ~duced-  
existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>' }—conflatedness<sup>13</sup> ~~in {preconverging disentanglement by}—  
postconverging entailment}/understanding/<amplituding/formative-  
epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>9</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>6</sup>' inducing of social <sup>103</sup>universal-transparency<sup>104</sup>-(transparency-of-totalising-~~

entailing, -as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-  
 ontological-completeness } and internal logical coherence/contradiction this then validates the  
 need for human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring.  
 In-the-bigger-scheme-of-things, it points to the fact that ontologically for the full potential of  
 human science, this should be ‘rising from this fundamental philosophical depth/profoundness  
 of thought’ to then transversally address the issues it raises while projecting prospectively. A  
 further insight can be grasped regarding the relationship between psychopathy,  
 anthropopsychology/the-anthropological-continuity, veridicality (intrinsic reality/ontological  
 representation), non-veridical reality (illusion-of-the-present/present-consciousness/epistemic-  
 totalising<sup>33</sup>~self-referencing-syncretising/mirage as metaphysics-of-presence-(implicated-  
 ‘nondescript/ignorable-void<sup>60</sup>’-as-to-<sup>79</sup> presencing—absolutising-identitive-constitutedness })),  
 human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-  
 teleology<sup>99</sup>, and registry-worldviews/dimensions (of institutionalisation/intemporalisation,  
<sup>103</sup>universalisation, positivism, and prospectively deprocrypticism). Psychopathy points to the  
 psychopath’s postlogism<sup>77</sup> in hollow-constituting-<as-disjointed-misappropriation-of-  
 meaningfulness-and-failing-intemporal-preservation> but postlogism<sup>77</sup> in hollow-constituting-  
 <as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> is  
 equally socially conceptualised. postlogism<sup>77</sup> in hollow-constituting-<as-disjointed-  
 misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as vague-rhyming-  
 or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-  
 vocalisation-or-subknowledging<sup>94</sup> or meaning-by-the-mere-illogical-possibility-of-it-being-  
 formulaically-narrated is not veridical and its genuine mental-devising-representation is a  
 ‘slantedness of the mind/mental-slantedness’ (distractive-alignment-to-<sup>83</sup>reference-of-thought-  
 <of-apriorising/axiomatising/referencing><sup>30</sup>/dialectically-or-contendingly-out-of-  
 phase/dialectically-primitive), as there ‘can’t be mutual logical operation/no logical nested-

congruence' between non-veridical postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing-  
 nonconviction/madeupness/bottomlining-{'<decontextualising/de-existentialising~of-  
 attendant-intradimensional~apriorising/axiomatising/referencing>-induced-disontologising'-of-  
 the-'attendant-intradimensional~ontologising'-imbued-  
 <contextualising/existentialising~attendant~ontological-contiguity >;-in-shallow-  
 supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
 veridical~'attendant-intradimensional~apriorising/axiomatising/referencing'-logical-dueness>}  
 in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-  
 intemporal-preservation> and veridical prelogism<sup>78</sup>-as-of-conviction,-in-profound-  
 supererogation<sup>96</sup>-<existentially-veridical~'attendant-intradimensional~  
 apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-  
 outcome-arrived-at>}, but for a dialectically-or-contendingly-out-of-phase (as-the-temporal-  
 mind-is-dialectically-out-of-phase) 'ordered construct from the superseding registry-  
 worldview/dimension validated by <amplifying/formative~epistemicity>causality'<sup>9</sup>-as-to-  
 projective-totalitative~implications-of-prospective-<sup>91</sup>nonpresencing,-for-explicating~relative-  
 unreflexivity/relative-reflexivity~ontological-contiguity<sup>67</sup> and implying a psychoanalytic-  
 unshackling of the <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> registry-worldview'. For instance, there isn't any logical nested-  
 congruence between the non-positivism/medievalism mindset/<sup>83</sup>reference-of-thought and the  
 positivistic mindset). A positivistic mind can't explain the denaturing<sup>16</sup> of the notion of  
 witchcraft to a non-positivism/medievalism mindset as the state of being of non-  
 positivism/medievalism means we make reference to non-positivism/medievalism <sup>83</sup>reference-  
 of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> that end up  
 endemising/enculturating such superstitious notions. Logic as logical-congruence only arises

where there is a mutual registry-worldview <sup>83</sup>reference-of-thought<sup>8</sup>-categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>. What is thus needed is a ‘psychoanalytic-  
 unshackling/memetic-reordering/institutional-recomposuring’ of the medieval  
 mindset/<sup>83</sup>reference-of-thought (which is subknowledging<sup>94</sup>/mimicking) wherein the  
 untenability/internal-contradiction/internal-incoherence/institutional-constraining generated by  
 the positivist’s scientism (superseding) makes the medieval mind put in question its <sup>83</sup>reference-  
 of-thought<sup>8</sup>-categorical-imperatives/axioms/registry-teleology<sup>99</sup> in-the-very-first-place. This  
 ‘psychoanalytic-unshackling process’ equally applies prospectively (regarding the positivism-  
<sup>80</sup>procrypticism and the notional<sup>18</sup>deprocrypticism registry-worldviews/dimensions). In the  
 phenomena of social psychopathy, it is important to grasp that the reflex to mentally represent  
 the narratives of the psychopath and the protraction of the narratives by temporal supplanting-  
 conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-  
 postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism or prelogism<sup>78</sup> minds as  
 ‘straightness/candor/organic-comprehension-thinking of mind’ is wrong, ‘overcoming the  
 mental-slantedness/decandoring/distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-  
 apriorising/axiomatising/referencing><sup>30</sup> is thus called for, more like we perceive the ‘slantedness  
 of a childhood cinglé’ (in terms—as-of-axiomatic-construct of the mental state of the psychopath  
 as well as its protraction on the psychopath’s interlocutor). In other words, \*the mind is actually  
 a mental devising tool’ whose veracity/ontological-pertinence must be validated by an abstractly  
 veridical intrinsic-reality/ontological-veridicality. In other words, the abstract grasp of intrinsic-  
 reality/ontological-veridicality defines mental-devising-representation as the latter is not  
 inherently given (it is a devising tool validated by abstract intrinsic-reality/ontological-  
 veridicality established by <amplifying/formative-epistemicity>causality<sup>9</sup>~as-to-projective-  
 totalitative-implications-of-prospective-<sup>51</sup>nonpresencing,-for-explicating~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>61</sup>. For instance, while the traditional

reflex of the human mental-devising-representation is disposed to think otherwise, Einstein theory-of-relativity abstraction, and likewise with many conceptualisations of a doppler-thinking nature, is more real by its ~~<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>61</sup>~~, thus pointing to the error of the human reflex/impulse thinking). In another light, this explains the transformative evolution of our registry-worldviews/dimensions mental-devising-representations of reality from the recurrent-utter-uninstitutionalised earlymen to our current positivism—<sup>80</sup>procrypticism registry-worldview, with the insight that our mental-devising-representation will evolve when prospective abstract reality ~~<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>61</sup>~~ shows that it is defective/perverted as <sup>80</sup>procrypticism—~~or—disjointedness-as-of-<sup>83</sup>reference-of-thought~~, from a deprocryptic mental-devising-representation. In the same vain, why we perceive the recurrent-utter-uninstitutionalised mind as that of a ‘savage’, the recurrent-utter-uninstitutionalised in its ‘~~<amplituding/formative-epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence-(implicated-‘nondescript/ignorable-void<sup>60</sup>’-as-to-<sup>70</sup>presencing—absolutising-identitive-constitutedness<sup>1</sup>)~~ perceives its mind as straight/candored and as of organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’—as-conflatedness<sup>13</sup>-or-ontological-reprojecting/~~longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>~~) and soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought. It is the prospective base-institutionalised mind that ‘invents’ the representation of mental-slantedness/decandored-and-dialectically-or-contendingly-out-of-phase/dialectically-primitive) of the recurrent-utter-uninstitutionalised mind; and likewise with the ununiversalised mind and

<sup>103</sup>universalised mind, non-positivism/medievalism mind and positivistic mind, and prospectively, procrypticism mind and notional~<sup>18</sup>deprocrypticism mind. This variance of straightness/candored as organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’-as-conflatedness<sup>13</sup>-or-ontological-reprojecting/longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) and oblongated/decandored as threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup><as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>70</sup>-apriorising-psychologism> mental-devising-representations to ascertain veridicality/intrinsic-reality of psychopathic and social-psychopathic phenomena such that the ordinary reflex to keep a straight/candored organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’-as-conflatedness<sup>13</sup>-or-ontological-reprojecting/longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) with respect to the psychopath’s mindset/<sup>83</sup>reference-of-thought and protracted social psychopathy non-veridical hollow mimicking narratives should be undermined by a slantedness/decandoring of the mind as distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> at ‘uninstitutionalised-threshold<sup>102</sup>’. The contention is an ‘ontological-entrapment’ not about logical operation/processing/contention of the ‘non-veridical hollow <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> narratives’ but rather reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) it as <amplifying/formative-epistemicity>causality<sup>9</sup><as-to-projective-totalitative-implications-of-prospective-<sup>6</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>7</sup>. That is, an understanding of the abstract temporal-dispositions as a specie-level/<sup>103</sup>universal/intemporal postconverging-de-mentating/structuring/paradigming as

prospective <sup>83</sup>reference-of-thought<sup>8</sup> categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, i.e. transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as deprocrypticism. It is a psychoanalytic-unshackling ordered construct (as-the-temporal-minds-pedestals-are-out-of-phase-dialectically-or-dialectically-primitive-by-a-bare-matter-of-fact) from the intemporal-solipsistic/emanant-registry-pedestal in transversality-<for-sublimating-existential-eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’-as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup>. The bigger scheme of things being the preconverging/postconverging~de-mentative/structural/paradigmatic preemption of a defective/perverted registry-worldview, in this case <sup>80</sup>procrypticism-or-disjointedness-as-of-<sup>83</sup>reference-of-thought. Such an emanant insight can be garnered from the fact that, positivism was established by the ‘diktat’/ordered-construct of the Descartes, Comtes, Galileos, Rousseaux, Newtons, Darwins... of the world, and the rest of humanity complied to the formalisms that ensue, by virtue of their proxying-to-intrinsic-reality and the positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> that led to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (towards human formalisation and internalisation)! As registry-worldview/dimension defects or denaturing<sup>16</sup> are responsible for the vices-and-impediments<sup>105</sup> of the said registry-worldview/dimension; noting that the fundamental construction is a ‘the-Good/knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}~postconverging-entailment>/understanding/<amplituding/formative-

epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>7</sup> conceptualisation’ making reference to <amplituding/formative—  
epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>7</sup> and not a vague ‘impression/good-naturedness/wishfulness conceptualisation’  
making reference to the banal <amplituding/formative> wooden-language-(imbued—  
averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-  
teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-  
implications>} as may illusionary be projected intradimensionally/intra-registry-worldview (the  
latter being represented as oblongated non-veridical narratives by the prospective intemporal-  
disposition-worldview)! The reason why virtue (knowledge is virtue) is treated scientifically as  
highlighted above is that virtue is a ‘the-Good/understanding/knowledge construct’ and not a  
‘good-natured/impression construct’. For instance, no non-positivism/medieval mindset is  
‘good-natured/vague by the registry-worldview/dimension impression’ enough with the  
fundamental defective/perverted non-positivism/medieval worldview to be able to address ‘the-  
Good/understanding’ of a positivistic mindset which will resolve or structurally-rendered-  
inoperant the problems of superstition and witchcraft as the former will always make reference  
to the defective/perverted <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-  
teleology<sup>99</sup> of non-positivism/medievalism no matter how ‘good-natured/impression-driven’ it  
is. The same applies with procrypticism and deprocrypticism. No procrypticism (preconverging-  
or-dementing<sup>20</sup>—apriorising-psychologism) mindset as of impression-driven/good-  
naturedness/wishfulness has the requisite ‘the-Good/knowledge-reification~gesturing-and-  
accounting—of-epistemic-phenomenalism-<in-  
prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively—

~~implicated\_attendant-ontological-contiguity ' ~educed-~~  
~~existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>' }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}~~  
~~postconverging-entailment}/understanding/<amplituding/formative-~~  
~~epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-~~  
~~<sup>6</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-~~  
~~contiguity<sup>7</sup> construct' insight to resolve/structurally-rendered-inoperant the issues of the vices-~~  
~~and-impediments<sup>105</sup> of procrypticism as it is the deprocryptic mindset of 'the-~~  
~~Good/understanding/knowledge construct' that is the virtue that carries the sound registry-~~  
~~worldview/axiomatic construct/categorical-imperatives to be able to do this. - the-Good is an~~  
~~intemporal/ontological articulation referencing intemporality<sup>52</sup>/longness in a contiguous~~  
~~emanance of 'transcendental/superseding abstract intemporal-preservation-entropy-or-~~  
~~contiguity-or-ontological-preservation' and corresponding derived<sup>83</sup> reference-of-thought-~~  
~~<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>; and is imbued with the 'memetic~~  
~~reordering contiguity' of institutional-cumulation/institutional-recomposure-~~(as-to-~~  
~~<sup>4</sup>historiality/ontological-eventfulness<sup>18</sup>/ontological-aesthetic-tracing-<perspective-~~  
~~ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>}~~  
~~(base-institutionalisation-to-universalisation-to-positivism-to-deprocrypticism, and thereafter).~~  
~~The-Good/knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-~~  
~~<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-'prospectively-~~  
~~implicated\_attendant-ontological-contiguity ' ~educed-~~  
~~existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>' }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}~~  
~~postconverging-entailment}/understanding/<amplituding/formative-~~  
~~epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-~~~~

<sup>6</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
contiguity <sup>7</sup> is notionally more of a ‘capacity and scientific construct’ (high or low mentation-  
capacity) rather than a ‘stigmatising construct’ (positive or negative impressions). - ‘Good-  
naturedness’ is a temporal articulation that wrongly references (distractively) for temporality<sup>98</sup>-  
sake registry-worldview’s/dimension’s institutionalisation <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-  
imperatives/axioms/registry-teleology<sup>99</sup> priorly-and-over ‘transcending/superseding abstract  
intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’; and is imbued  
with the memetic notional-discontiguity/epistemic-discontiguity<sup>63</sup>-<between—prior-shallow-  
supererogation <sup>96</sup>-of-mentally-aestheticised~preconverging/dementing <sup>30</sup>—qualia-  
schema\_and\_prospective-profound-supererogation <sup>96</sup>-of-mentally-  
aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-schema> that undermines  
institutional-cumulation/institutional-recomposure-<as-to-<sup>16</sup>historiality/ontological-  
eventfulness <sup>38</sup>/ontological-aesthetic-tracing-<perspective—ontological-  
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>. Good-  
naturedness is notionally more of a ‘stigmatising construct’ (positive or negative stigmatising)  
rather than a ‘capacity and scientific construct’ (high or low mentation-capacity). - Virtue  
(retrospectively to prospectively) is not determined by ‘good-naturedness’/impression-driven  
construal/conceptualisation of meaning but rather by the-Good/knowledge-  
reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
implicated\_attendant—ontological-contiguity ’~duced-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
<imbued—notional~cogency>’ }—conflatedness <sup>13</sup>-in-{preconverging-disentailment-by}-  
postconverging-entailment}/understanding/<amplituding/formative-  
epistemicity>causality<sup>0</sup>~as-to-projective-totalitative—implications-of-prospective-

<sup>6</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>7</sup> construal/conceptualisation of meaning as validated by <amplituding/formative-  
epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>7</sup> (the emanant/becoming ontological-normalcy/postconvergence determinant of  
veridicality/the-quality-of-being-emanantly-real). The-Good/knowledge-reification~gesturing-  
and-accounting—of-epistemic-phenomenalism-<in-  
prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
implicated\_attendant-ontological-contiguity ’~duced-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—conflatedness<sup>3</sup> -in- {preconverging-disentailment-by}-  
postconverging-entailment>/understanding/<amplituding/formative-  
epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>7</sup> construal/conceptualisation (understanding) as per veridicality demonstrated by  
<amplituding/formative-epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-  
prospective-<sup>6</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—  
ontological-contiguity<sup>7</sup> is the complete and sufficient elaborative framework for  
conceptualising virtue! Such <amplituding/formative-epistemicity>causality<sup>9</sup> ~as-to-projective-  
totalitative-implications-of-prospective-<sup>6</sup> nonpresencing, -for-explicating~relative-  
unreflexivity/relative-reflexivity—ontological-contiguity<sup>7</sup> is rather tangentially the purview of  
increasing realism of the institutional-cumulation/institutional-recomposure-<as-to-  
<sup>4</sup> historicity/ontological-eventfulness<sup>8</sup> /ontological-aesthetic-tracing-<perspective-  
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} as it  
is contiguous with ‘human transcending across shifting virtue postconverging-de-

mentating/structuring/paradigming for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation' (with corresponding psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring); going from recurrent-utter-uninstitutionalisation (impulsive-or-accidented-or-haphazard-or-random mental-disposition), base-institutionalisation (mythologies postconverging-de-mentating/structuring/paradigming, which is of <amplituding/formativ-epistemicity>totalising~nominal-as-tendentious—

'implicit-attendant-ontological-contiguity'<sup>67</sup>~educated-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>'<sup>40</sup>; -phenomenal-abstractiveness-of-presencing-in-'warped-consciousness'-enabling-

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-operand-or-incidenting-predicative-insights-of 'implicit-attendant-ontological-contiguity'<sup>67</sup>~educated-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>'<sup>40</sup>; -<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>8</sup>-of-reference-of-thought-<sup>8</sup>devolving-as-of-instantiative-context> and represents virtue in terms-as-of-axiomatic-construct of allegiance/subservience transience),<sup>103</sup> universalisation (mystical-principles postconverging-de-mentating/structuring/paradigming, which is of <amplituding/formativ-epistemicity>totalising~ordinal-as-qualifying—

'implicit-attendant-ontological-contiguity'<sup>67</sup>~educated-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>'<sup>40</sup>; -phenomenal-abstractiveness-of-presencing-in-'preclusive-consciousness'-enabling-

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-operand-or-incidenting-predicative-insights-of 'implicit-attendant-ontological-

contiguity<sup>67</sup>? ~educated-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency><sup>40</sup>; -<reifying-or-elucidating-of-prospective-relative-ontological-

completeness<sup>87</sup> -of-<sup>8</sup> reference-of-thought-<sup>8</sup> devolving-as-of-instantiative-context> and

represents virtue in terms-as-of-axiomatic-construct of qualification/good-to-bad transience),

positivism (principles-rationalism/positivist-idealism postconverging-de-

mentating/structuring/paradigming, which is of <amplituding/formative-

epistemicity>totalising~intervalist-as-categorising—‘implicated\_attendant-ontological-

contiguity<sup>67</sup>? ~educated-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency><sup>40</sup>; -phenomenal-abstractiveness-of-presencing-in-‘occlusive-

consciousness’-enabling-

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-

operant-or-incidenting-predicative-insights-of ‘implicated\_attendant-ontological-

contiguity<sup>67</sup>? ~educated-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency><sup>40</sup>; -<reifying-or-elucidating-of-prospective-relative-ontological-

completeness<sup>87</sup> -of-<sup>8</sup> reference-of-thought-<sup>8</sup> devolving-as-of-instantiative-context> and

represents virtue in terms-as-of-axiomatic-construct of categorisations/kindness-humility-

helpfulness-etc. transience), and prospectively deprocrypticism (rational-realism of

notional~<sup>18</sup>deprocrypticism as of ratiocontiguity/ratiocination-as-referentialism—

‘implicated\_attendant-ontological-contiguity<sup>67</sup>? ~educated-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency><sup>40</sup> as nondisjointing ‘postconverging-de-

mentating/structuring/paradigming as <sup>48</sup>human-subject-emancipating-relativism-driven-

recomposing-constructivism-towards-singularisation-<as-to-the-  
nondisjointedness/entailment-of-prospective-<sup>61</sup> nonpresencing><sup>92</sup>, which is a  
<amplituding/formative-epistemicity>totalising~ratiocontiguity/ratiocination-as-  
referentialism—‘implicated\_attendant-ontological-contiguity<sup>67</sup>’~educated-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency><sup>40</sup>’;-phenomenal-abstractiveness-of-presencing-in-‘protensive-  
consciousness’-enabling-  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-  
operant-or-incidenting-predicative-insights-of ‘implicated\_attendant-ontological-  
contiguity<sup>67</sup>’~educated-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency><sup>40</sup>’;-<reifying-or-elucidating-of-prospective-relative-ontological-  
completeness<sup>87</sup> -of- reference-of-thought-<sup>83</sup> devolving-as-of-instantiative-context> construal  
and represents virtue ‘contiguously’ in terms-as-of-axiomatic-construct of human-mentation-  
capacity/shortness-to-longness-of-register-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>/registry-  
teleology<sup>99</sup>-of-meaning intransience; <amplituding/formative-  
epistemicity>totalising~ratiocontiguity/ratiocination-as-referentialism—‘implicated\_attendant-  
ontological-contiguity<sup>67</sup>’~educated-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency><sup>40</sup>’;-phenomenal-abstractiveness-of-presencing-in-‘protensive-  
consciousness’-enabling-  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-  
operant-or-incidenting-predicative-insights-of ‘implicated\_attendant-ontological-  
contiguity<sup>67</sup>’~educated-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-

~~<imbued-notional~cogency>~~<sup>40</sup>, -<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>8</sup> -of-<sup>8</sup> reference-of-thought- devolving-as-of-instantiative-context> insightfully implying all institutionalisations/registry-worldviews/dimensions are about ‘construing the same underlying ontology’, though yield different but more and more accurate representation of ontology, due to different but improving human limited-mentation-capacity-deepening—as subjecting limitedness/human subpotency to ‘~~educated-unlimitedness/existence-sublimating-nascence~~<sup>253</sup> from shallow-to-deepening-limited-mentation-capacity—as subjecting ‘educated-unlimitedness/existence-sublimating-nascence’ to limitedness/human subpotency, ~as-limited-mentation-capacity-deepening—as subjecting limitedness/human subpotency to ‘educated-unlimitedness/existence-sublimating-nascence<sup>233</sup>’. notional~<sup>18</sup> deprocrypticism being the ontological foundation for the next human virtue preconverging/postconverging—de-mentative/structural/paradigmatic construct that fully achieves conceptually preempting—disjointedness-as-of-<sup>83</sup> reference-of-thought,-as-to-<sup>32</sup> <amplituding/formative-epistemicity>growth-or-conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism as notional~<sup>18</sup> deprocrypticism ‘~~implicated-attendant-ontological-contiguity~~<sup>67</sup>’~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~<imbued-notional~cogency>~~<sup>40</sup>, -<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>8</sup> -of-<sup>8</sup> reference-of-thought- devolving-as-of-instantiative-context> as to existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality! Such an articulation of the human, retrospective and prospective, skewing (‘intemporality<sup>52</sup>-symmetrising-by-desymmetrising-

subsumption-of-temporality<sup>98</sup>’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity)/deferential-formalisation-transference towards/development of virtue is grounded in a the-Good/understanding/knowledge-driven conceptualisation on veridicality established by <amplifying/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> validation. The overarching and defining notion is that each registry-worldview/dimension is only capable of the virtue reflected by its intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. In other words, a ‘registry-worldview/dimension defective <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> as of its relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>—<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>10</sup>—apriorising-psychologism>’ is responsible for the vices-and-impediments<sup>105</sup> of that registry-worldview’s/dimension’s <sup>83</sup>reference-of-thought’; and, requiring prospective <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation in anticipation and preemption of such <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>. Thus preconverging/postconverging—de-mentatively/structurally/paradigmatically it is the prospective registry-worldview/dimension which is always the ‘prospective virtue potential’ for the prior/superseded registry-worldview/dimension. Basically, base-institutionalisation enabled the virtuous resolution of vices-and-impediments<sup>105</sup> of the state of recurrent-utter-uninstitutionalisation, and likewise with <sup>103</sup>universalisation and ununiversalisation, positivism

and non-positivism/medievalism, and prospectively, notional~<sup>18</sup>deprocrpticism and <sup>80</sup>procrpticism-or-disjointedness-as-of-<sup>83</sup>reference-of-thought. In the present world, we no longer do institutional slavery, we talk of <sup>103</sup>universal rights and equality of all people, mob judgment and mob killing is hardly practised anymore, accusations of witchcraft are now viewed as ridiculous, etc.; it is the integration of a positivist registry-worldview/dimension, with corresponding psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that enabled such human transformation from a non-positivism/medievalism registry-worldview/dimension; and not the inherent exceptionalism, as biological or otherwise, of humans living now over their forerunners. Basically, human ‘supplanting-conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism deductive reasoning’ as prelogism<sup>78</sup> is effectively a sound construct for intemporal-preservation-entropy-or-contiguity—or-ontological-preservation and hence virtue; that is, so long as it is adhered to properly. However, this is not the case on two grounds. It is critical to distinguish a defect in improper processing/operating of supplanting-conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism or prelogism<sup>78</sup> which is rather construed as a singular/ad-hoc ‘implication-of-act-execution defect’ and can be then qualified as a ‘poor or bad supplanting-conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism’; it being nonetheless a supplanting-conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism or prelogism<sup>78</sup> as it holds the teleological aim of ‘intemporal preservation with a principled adherence to supplanting-conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism’ even though it delivered an inappropriate/poor-or-bad <sup>54</sup>logical-processing-or-logical-implication—

supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup>. On-the-other-hand, a defect of postlogism<sup>77</sup>/psychopathy<sup>11</sup>compulsing-nonconviction/madeupness/bottomlining-  
 {<decontextualising/de-existentialising~of-attendant-intradimensional-  
 apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-  
 intradimensional-ontologising'-imbued-<contextualising/existentialising~attendant-  
 ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-<as-to-disontologising-perverted-  
 outcome-sought-precedes-existentially-veridical-'attendant-intradimensional-  
 apriorising/axiomatising/referencing'-logical-dueness>} in hollow-constituting-<as-disjointed-  
 misappropriation-of-meaningfulness-and-failing-intemporal-preservation> operates on the  
 'parasitising/co-opting' basis that intemporal-preservation-entropy-or-contiguity-or-  
 ontological-preservation<sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-  
 teleology<sup>99</sup> are mere-formulaic determinants of human thought and action and is the basis for  
<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>>. Such a defect is 'registry-worldview's/dimension's-  
 uninstitutionalised-threshold<sup>102</sup>-defect-<as-Being-or-ontological-or-existential-defect><sup>85</sup>' as it  
 rather holds the teleological aim of 'temporal preservation/undermining-of-intemporal-  
 preservation without a principled adherence to prelogism<sup>78</sup>-as-of-conviction,-in-profound-  
 supererogation<sup>96</sup>-<existentially-veridical-'attendant-intradimensional-  
 apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-  
 outcome-arrived-at>' and thus speaks to the disposition to act likewise technically in a large or  
 infinite number of cases (syncretising). It should be noted that temporal-dispositions  
 (<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-  
 negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) are in-of-  
 themselves act defects and not being defects. However, such temporal-dispositions are registry-

worldview's/dimension's-uninstitutionalised-threshold<sup>102</sup>-defect-<as-Being-or-ontological-or-existential-defect><sup>85</sup> when these relay postlogism<sup>77</sup> in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as of formulaic slanting <sup>11</sup>compulsing-nonconviction/madeupness/bottomlining-(<decontextualising/de-existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional-ontologising'-imbued-<contextualising/existentialising~attendant-ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness>) as to threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism> (whether of the psychopath or not) inducing narratives that are slanted/preconverging-or-dementing<sup>20</sup>-apriorising-psychologism/dialectically-or-contendingly-out-of-phase/non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated as in <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> and not-of-logical-contention; due to the miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising and temporal-enculturation/temporal-endemisation (occurring at the specific temporal-dispositions). For instance, going by the BODMAS equation highlighted before, the mere operation of arithmetic without factoring in A's condition/subknowledging<sup>94</sup>-impulse/compulsive-slanting—preconverging-or-dementing<sup>20</sup>-apriorising as of <sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation additionality with 1 leads to a systematic failure that is ontological and not a mere act defect, and defines an uninstitutionalised-

threshold<sup>102</sup>. It should be noted that at all uninstitutionalised-threshold<sup>102</sup>, it is <sup>15</sup>de-mentation-  
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-  
 attributive-dialectics> that enables the mental-reflecting/perspectivating/highlighting (reasoning-  
 through-and-not-reasoning-with)-representation of the registry-worldview's/dimension's-  
 uninstitutionalised-threshold<sup>102</sup>-defect-<as-Being-or-ontological-or-existential-defect><sup>85</sup> as  
<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> in construing unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-  
 of-<sup>83</sup>reference-of-thought (preconverging-or-dementing<sup>20</sup>-apriorising-psychologism-<stranded-  
 as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>) from  
 whence an exercise of 'postconverging-or-dialectical-thinking<sup>21</sup>-psychology or psychology-of-  
 mentation-dynamics or natural~psychological-dynamics' psychoanalytic-unshackling/memetic-  
 reordering/institutional-recomposuring with new <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity-  
 or-ontological-preservation initiates a crossgenerational transcendence-and-  
 sublimity/sublimation/supererogatory-de-mentativity. Ontologically, the mental-devising-  
 representation of such <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> is as strands-of-pervverting-temporal-dispositions, involving  
 oblongating/decandoring/distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-  
 apriorising/axiomatising/referencing><sup>30</sup>, that defines the dialectical-out-of-phasing (whether  
 recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and, in  
 the prospective representation, of procrypticism) as <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-  
 preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>. For instance, in

registry-worldview/dimension terms, medievalism/non-positivistic mental-disposition is systematically registry-worldview's/dimension's-uninstitutionalised-threshold<sup>102</sup>-defect-<as-Being-or-ontological-or-existential-defect><sup>85</sup> at the uninstitutionalised-threshold<sup>102</sup> where you need a positivistic mental-disposition for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. Likewise, procrypticism (threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>/unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought/mental-perversion/subknowledging<sup>94</sup>/mimicking-and-corresponding <amplituding/formativ-formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> of positivistic <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation) is registry-worldview's/dimension's-uninstitutionalised-threshold<sup>102</sup>-defect-<as-Being-or-ontological-or-existential-defect><sup>85</sup> at the uninstitutionalised-threshold<sup>102</sup> where you need deprocrypticism. Reality being blunt/incisive as it is rather preceding/superseding and ontological-normalcy/postconvergence with respect to us, is in essence of potent operant and deterministic phenomenality that doesn't have any place for our thresholding discrete <sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation notions but even for the cases where such discretion is artificially devised/implied, it is applied as operant and deterministic (consider quantum-mechanics). So ontologically, the mental-devising-representation of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>> as strands-of-pervverting-temporal-dispositions is definitely accurate on two insightful grounds. Reality's bluntness/incisiveness doesn't leave room for discretionary judgments about 'good-

natured'/impression-driven conceptualisations of virtue and virtuous judgment within the overarching framework of such the-Good/knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-'prospectively-implicated\_attendant-ontological-contiguity ' ~duced-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>' }—conflatedness<sup>3</sup>-in-{preconverging-disentailment-by}—postconverging-entailment>/understanding/<amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>8</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>7</sup> reality determinism, and such impressions can only pass for an illusion-of-the-present/present-consciousness mirage and/or <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> (attempting to operate logic in a superseding registry-worldview on the basis of the <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of a superseded registry-worldview; for instance, God-of-plane type of statement in say an animistic society that comes in contact with foreigners and a plane). The second reason is that we can garner insight on prior/superseded institutionalisations and understand that the vices-and-impediments<sup>105</sup> are actually cross-sectional to the registry-worldviews/dimensions as of beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup> and it is intemporal philosophical development that goes on to liberate/enlighten/moult-out 'actors of transcendence-and-sublimity/sublimation/supererogatory~de-mentativity' who in turn then shine the light across society, i.e. institutionalisation/intemporalisation by skewing ('intemporality<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>', for relative

intrinsic-reality/ontological-veridicality transcendental-  
enabling/sublimating/supererogatory~de-mentativity)/differential-formalisation-transference for  
the supersedingness of the intemporal-disposition over temporal-dispositions for intemporal-  
preservation-entropy-or-contiguity—or—ontological-preservation. Transcendence-and-  
sublimity/sublimation/supererogatory~de-mentativity as such is more of a deterministic and  
operant process than discretionary, and works on the-Good/knowledge-reification~gesturing-  
and-accounting—of-epistemic-phenomenalism-<in-  
prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
implicated\_attendant—ontological-contiguity ’~duced-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
<imbued—notional~cogency>’ }—conflatedness <sup>3</sup> in {preconverging disentanglement by}-  
postconverging-entailment}/understanding/<amplituding/formative-  
epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative—implications-of-prospective-  
<sup>9</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>6</sup> basis, even though counterintuitively we tend to turn towards impressions to  
construe virtue which only confuses the issue as we then wrongly define fulfilling temporal  
whims (good-natured impressions or not) of the ‘collective consciousness of the corresponding  
present-consciousness/illusion-of-the-present’ as an intemporal reference for defining virtue  
(with no ‘emanance disambiguation’/notional~firstnatureddness-formativeness-<as-to-  
eventualising~inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-  
<so-construed-as-from-perspective—ontological-normalcy/postconvergence>), rather than a  
transcendental understanding of the-Good, i.e. knowledge/virtue-as-institutional-  
cumulation/institutional-recomposure-<as-to-<sup>4</sup> historicity/ontological-  
eventfulness<sup>3</sup> /ontological-aesthetic-tracing-<perspective—ontological-  
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)-for-intemporal-

preservation. This points to the fact that necessarily the preconverging/postconverging–de-mentative/structural/paradigmatic virtue construct (knowledge-driven) of recurrent-utter-uninstitutionalisation is base-institutionalisation, ununiversalisation is <sup>103</sup>universalisation, non-positivism/medievalism is positivism, and prospectively, that of our positivism/rational-empiricism manifestation of <sup>80</sup>procrypticism–or–disjointedness-as-of-<sup>83</sup>reference-of-thought is <sup>18</sup>deprocrypticism–or–preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought; and so as a veridical and contiguous deterministic-and-operant psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, that knows no discretion! There are ‘traditionally 4 human mental projections/representations/dispositions’ associated with virtuous preconverging/postconverging–de-mentative/structural/paradigmatic construct, analysed from the perspective of an ontological-veridicality establishing ~~<amplituding/formative–epistemicity>~~causality<sup>9</sup> ~~~as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>6</sup>: (i) The-Good/knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-~~<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively implicated attendant ontological-contiguity ’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity–contiguity- <imbued–notional~cogency>’ }—conflatedness~~<sup>3</sup> ~~-in- {preconverging disentailment by}–postconverging-entailment>~~/understanding/~~<amplituding/formative–epistemicity>~~causality<sup>9</sup> ~~~as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>7</sup> construal/conceptualisation (understanding) which is effectively ontologically operant. (ii) The-Good/knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-~~<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-~~

~~prospectively implicated attendant ontological-contiguity~~ <sup>9</sup>~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—conflatedness<sup>13</sup> in {preconverging disentanglement by}-  
 postconverging-entailment>/understanding/<amplituding/formative-  
 epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>7</sup> construal/conceptualisation which has poor operance due to 'poor or bad  
 supplanting-conviction-as-to-profound-supererogation<sup>96</sup>—of-'attendant-intradimensional'-  
 postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism', though prelogism<sup>78</sup>-as-of-  
 conviction,-in-profound-supererogation<sup>96</sup>—<existentially-veridical-'attendant-intradimensional-  
 apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-  
 outcome-arrived-at> nonetheless. (iii) An impression-driven/good-naturedness/wishfulness  
 conceptualisation involving <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> or slantedness operance from an <amplituding/formative-  
 epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>7</sup> perspective; which is the foundation for derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-  
 thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> as of ontological-  
 incompleteness-of-<sup>83</sup>reference-of-thought (iv) An impression-driven/good-  
 naturedness/wishfulness conceptualisation involving <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-  
 <as-preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> or slantedness  
 operance from an <amplituding/formative-epistemicity>causality<sup>9</sup> ~as-to-projective-

~~totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-~~  
~~unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~~ perspective; which generates  
 (distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup>)  
<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
~~apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-~~  
~~shallow-supererogation<sup>96</sup>>/mental-perversion or slantedness along <sup>83</sup>reference-of-thought–~~  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-  
 contiguity–or–ontological-preservation of the-Good conceptualisation; pointing to the fact that  
 impression-driven/good-naturedness/wishfulness conceptualisations are rather inclined to  
 induce vices-and-impediments<sup>105</sup> given that the veridicality of reality (reflected by the-  
 Good/knowledge-reification~gesturing-and-accounting—of-epistemic–phenomenalism-<in-  
~~prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively–~~  
~~implicated\_attendant–ontological-contiguity ’~duced–~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-~~  
~~<imbued–notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-disentailment-by}–~~  
~~postconverging-entailment>/understanding/<amplituding/formative–~~  
~~epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-~~  
~~<sup>6</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-~~  
~~contiguity<sup>7</sup>~~ conceptualisation) is all the virtue enabler that there is and other conceptualisations  
 are rather distractions that are in effect vice-ridden and an impediment, and more specifically  
 when these undermine the-Good/knowledge-reification~gesturing-and-accounting—of-  
 epistemic–phenomenalism-<in-  
~~prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively–~~  
~~implicated\_attendant–ontological-contiguity ’~duced–~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-~~

~~<imbued-notional~cogency>' }~~ ~~—conflatedness<sup>3</sup> -in- {preconverging disentanglement by}-~~  
~~postconverging-entailment>/understanding/<amplituding/formative-~~  
~~epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-~~  
~~<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-~~  
~~contiguity<sup>67</sup> conceptualisation. Impression-driven/good-naturedness/wishfulness~~  
~~conceptualisation lack veridical relative-unreflexivity/relative-reflexivity—ontological-~~  
~~contiguity<sup>67</sup>. One may query what is the meaning of good/truth/essence in a recurrent-utter-~~  
~~institutionalised, an ununiversalised or a non-positivistic society? And invariably the answers~~  
~~will be a vague <amplituding/formative-epistemicity>totalising~self-referencing-~~  
~~syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> as of each registry-worldview/dimension,~~  
~~and it is rather the emanant insight of 'prospective postconverging-aporeticism-~~  
~~overcoming/unovercoming as the-Good/knowledge-reification~gesturing-and-accounting—of-~~  
~~epistemic-phenomenalism-<in-~~  
~~prospective-psychologismic~apriorising/axiomatising/referencing- {of-'prospectively-~~  
~~implicated-attendant-ontological-contiguity ' ~educed-~~  
~~existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>' }~~ ~~—conflatedness<sup>3</sup> -in- {preconverging disentanglement by}-~~  
~~postconverging-entailment>/understanding/<amplituding/formative-~~  
~~epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-~~  
~~<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-~~  
~~contiguity<sup>67</sup> ' conceptualisation as of Being-development/ontological-framework-expansion-as-~~  
~~to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology~~  
~~that carries the prospective transcendence-and-sublimity/sublimation/supererogatory-de-~~  
~~mentativity which are the resolution of the successive prior registry-worldview's/dimension's~~  
~~uninstitutionalised-threshold<sup>102</sup> vices-and-impediments<sup>105</sup>; and so by successive Being-~~

development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-  
 infrastructure-of- meaningfulness-and-teleology in reflecting holographically-  
 <conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity ~of-the-human-institutionalisation-process as base-institutionalisation,  
<sup>103</sup>universalisation and positivism respectively, and prospectively deprocrypticism., i.e.  
 Increasing knowledge-as-virtue understanding, as of <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity—  
 or—ontological-preservation as of their respective elucidation-of ‘implicated\_attendant-  
 ontological-contiguity<sup>67</sup>’~educated—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’<sup>40</sup>, -<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup> -of- <sup>83</sup>reference-of-thought-<sup>8</sup> devolving-as-of-instantiative-context> (recurrent-  
 utter-uninstitutionalisation non-rules—apriorising/axiomatising/referencing—psychologism, -as-  
 impulsive-or-accidental-or-random-mental-disposition as failing/not-upholding-<as-of-  
 apriorising/axiomatising/referencing> rulemaking-over-non-rules—  
 apriorising/axiomatising/referencing—psychologism, -{as ‘first-level <sup>79</sup>presencing—absolutising-  
 identitive-constitutedness<sup>14</sup> of <sup>83</sup>reference-of-thought’  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting} required  
 for base-institutionalisation—ununiversalisation, ununiversalisation failing/not-upholding-<as-  
 of-apriorising/axiomatising/referencing> <sup>103</sup>universalisation-directed-rulemaking-over-non-  
 rules—apriorising/axiomatising/referencing—psychologism, -{as ‘second-level <sup>79</sup>presencing—  
 absolutising-identitive-constitutedness<sup>14</sup> of <sup>83</sup>reference-of-thought’  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting} required  
 for <sup>103</sup>universalisation—non-positivism/medievalism, non-positivism/medievalism failing/not-  
 upholding-<as-of-apriorising/axiomatising/referencing> positivising/rational-empiricism-

based-universalisation-directed-rulemaking-over-non-rules—  
 apriorising/axiomatising/referencing—psychologism,—(as ‘third-level <sup>79</sup>presencing—  
 absolutising-identitive-constitutedness <sup>14</sup> of <sup>83</sup>reference-of-thought’  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting) required  
 for positivism—<sup>80</sup>procrypticism or prospectively, positivism failing/not-upholding-<as-of-  
 apriorising/axiomatising/referencing> ‘notional~<sup>18</sup>deprocrypticism preempting—  
 disjointedness-as-of-<sup>83</sup>reference-of-thought,-as-to-‘<sup>32</sup><amplituding/formative-  
 epistemicity>growth-or-conflatedness<sup>13</sup>/transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-  
 mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-  
 over-non-rules—apriorising/axiomatising/referencing—psychologism,—  
 <apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-  
 contiguity ’~educed—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-  
 postconverging-entailment) required for perpetuating-deprocrypticism). Practically, however  
 ‘good intentioned or good-natured’ a non-positivism/medievalism mindset/<sup>83</sup>reference-of-  
 thought it is bound to rely on medieval <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup> of sickness like a curse or witchcraft rather than a  
 positivist notion like infection, and the virtuous outcome is fundamentally a question of  
 ‘prospective postconverging~aporeticism-overcoming/unovercoming as the-Good/knowledge-  
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective-psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated-attendant-ontological-contiguity ’~educed—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-

~~<imbued-notional~cogency>' }~~ ~~—conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}-~~  
~~postconverging-entailment>/understanding/<amplituding/formative-~~  
~~epistemicity>causality<sup>0</sup> ~as-to-projective-totalitative-implications-of-prospective-~~  
~~nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-~~  
~~contiguity<sup>6</sup>'~~ of positivistic understanding, and not any vague impression! Not only is  
impression-driven/good-naturedness/wishfulness conceptualisation at best vague, ontologically  
speaking, it is bound to be extricatory (temporal/circumstantial/self-interest preconverging-de-  
mentating/structuring/paradigming) rather than  
intemporal/ontological/social/species/<sup>103</sup>universal/transcendental/<sup>55</sup>maximalising-  
recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
ontologising~conceptualisation postconverging-de-mentating/structuring/paradigming.  
Alignment should rather be in transversality-~~<for-sublimating-existential-~~  
~~eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-preemptive-of~~  
~~prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-~~  
~~and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup>~~ as strands-of-perverting-  
temporal-dispositions as the backdrop for prospective <sup>83</sup>reference-of-thought<sup>8</sup>-categorical-  
imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity-  
or-ontological-preservation of ‘prospective postconverging-aporeticism-  
overcoming/unovercoming as the-Good/knowledge-reification~gesturing-and-accounting—of-  
epistemic-phenomenalism-<in-  
prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
implicated\_attendant-ontological-contiguity ’~educed-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>' } ~~—conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}-~~  
~~postconverging-entailment>/understanding/<amplituding/formative-~~

epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>9</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>6</sup>’ conceptualisation. Further, impression-driven/good-naturedness/wishfulness  
conceptualisation induces both ‘logical and unconscionability-drags. A drag is a vague  
meaningful articulation arising out of veridical incongruence due to the nonreality of initiating  
narratives or propositions, and subsequent preconverging/postconverging-de-  
mentative/structural/paradigmatic contiguity of narratives and propositions thereafter from such  
initial miscues and/or intermittent miscues. For instance, supposed going by the example where  
a psychopath had wrongly accused someone of being a paedophile (not in terms-as-of-  
axiomatic-construct of ‘poor or bad supplanting-conviction-as-to-profound-supererogation<sup>96</sup>—  
of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-  
psychologism’ or prelogism<sup>78</sup> but rather <sup>11</sup>compulsing-  
nonconviction/madeupness/bottomlining-(<decontextualising/de-existentialising~of-  
attendant-intradimensional—apriorising/axiomatising/referencing>-induced-disontologising’-of-  
the-‘attendant-intradimensional—ontologising’—imbued-  
<contextualising/existentialising~attendant—ontological-contiguity >;-in-shallow-  
supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness>)  
as to threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-  
to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—  
apriorising-psychologism> due to the non-existence of the psychopath’s †epistemic-  
totalising<sup>33</sup> psychologismic-subliminality-of-individuation—effusing/worlding imbued logical-  
dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions,  
value-reference and teleology<sup>99</sup>), suppose the interlocutor was to go on to in-conviction-as-to-  
profound-supererogation<sup>96</sup> relay these distortions with other interlocutors, we will talk of a

‘miscue’, and where other meaning grounded fundamentally on this miscue were to develop, we talk of ‘logical-drag’, further where comprehensive generation of social meaningfulness were to arise out of this, we talk of ‘unconscionability-drag’, and finally sub-par/formulaic-association/temporal/alibi conventioning-rationalising refers to the temporal mental-disposition to use conventioning thinking as alibi for temporal-motivated dispositions (over the inherent sense of ontological meaningfulness). Actually, strands-of-perverting-temporal-dispositions are the characteristic backdrop mental-devising-representations of superseded/transcended registry-worldviews/dimensions when we think from an ontological perspective of the soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought projection/representation that captures the meaningful framework of a registry-worldview teleology<sup>99</sup> whether regarding a society at its ununiversalisation whether as recurrent-utter-uninstitutionalisation, ununiversalisation, and medieval/non-positivistic, and prospectively, we can garnered such strands-of-perverting-temporal-dispositions with respect to procrypticism from futural **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology** as of prospective notional-<sup>18</sup>deprocrypticism institutionalisation. Human mental development across time validate the notion that we have consistently been in a state of psychoanalytic-unshackling/memetic-reordering/institutional-recomposing as we institutionally skew/deferential-formalisation-transference towards intemporal-preservation-entropy-or-contiguity-or-ontological-preservation with a better grasp of reality and **<amplifying/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>61</sup>**. Memetic-reordering (psychoanalytic-unshackling) inducing institutionalised skewing (‘intemporality<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>’, for relative intrinsic-reality/ontological-veridicality transcendental-

enabling/sublimating/supererogatory~de-mentativity)/differential-formalisation-transference  
 towards intemporal-disposition involves: articulating a social <sup>103</sup>universal-transparency<sup>104</sup>  
 <transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-  
 epistemicity>totalising~in-relative-ontological-completeness<sup>8</sup> } of <sup>74</sup>perversion-of-<sup>83</sup>reference-  
 of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>9</sup>> defect; positive-  
 opportunism—of-social-functioning-and-accordance<sup>75</sup> as common interests to institutionally  
 skew/differential-formalisation-transference towards intemporality<sup>52</sup>; disambiguating temporal-  
 dispositions as the backdrop for new anticipatory and preempting <sup>83</sup>reference-of-thought-  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-  
 contiguity—or—ontological-preservation; and, intemporal projection superseding of  
 transcendence-unenabling-uninstitutionalised-threshold<sup>102</sup> in alienation—as-inauthentic/poorly-  
 objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity<sup>64</sup>/nihilistic  
 for crossgenerational collapsing/overriding of temporal/preconverging-or-dementing<sup>20</sup>—  
 apriorising-psychologism registry-worldview/dimension (and not instant ‘argumentation  
 convincing’ intradimensionally in a registry-worldview/dimension that is defective or  
<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>9</sup>> in the first place), and so in transversality-<for-sublimating-  
 existential-eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-preemptive-of-  
 prospective-disontologising/subontologising’—as-of-prospectively-disambiguated—affirmed-  
 and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> of temporal-dispositions  
 and the intemporal-disposition; as temporal emanant registries are inclined to aside and  
 syncretise rather than transcend or core/take-stock of the implied <sup>74</sup>perversion-of-<sup>83</sup>reference-of-  
 thought-<as-preconvergently-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup> >/mental-perversion at  
 uninstitutionalised-threshold<sup>102</sup>. Memetic-reordering (psychoanalytic-unshackling) is actually  
 the institutionalisation/intemporalisation process at uninstitutionalised-threshold<sup>102</sup> requiring  
 dimensionality-of-sublimating<sup>25</sup> -(<amplituding/formativ>supererogatory~de-  
 mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation)  
 projection to overcome temporal-dispositions (to supersede preconverging-or-dementing<sup>20</sup> –  
 apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-  
 contendingly-out-of-phase>), and so in a pedestalled disambiguation of ontologically veridical  
 intemporal-disposition pedestal, slanting/postlogism<sup>77</sup> in hollow-constituting-<as-disjointed-  
 misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as  
 subknowledging<sup>94</sup> impulse by psychopath pedestal and slantedness/postlogic-integration as  
<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup> > by the temporal-dispositions pedestals. Memetic-reordering  
 (psychoanalytic-unshackling) is thus the central notion of a new and comprehensive human  
 psychology wherein the human psyche is more of a ‘mental devising tool’ involving  
 candoring/prelogism<sup>78</sup>/organic-comprehension-thinking and decandoring/distractive-alignment-  
 to-<sup>88</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup>/threshold-of–  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup> –apriorising-  
 psychologism>. The former (candoring/prelogism<sup>78</sup>/organic-comprehension-thinking) mental  
 orientation points to supplanting–conviction-as-to-profound-supererogation<sup>96</sup> —of-‘attendant-  
 intradimensional’-postconverging/dialectical-thinking<sup>1</sup> –apriorising-psychologism or  
 prelogism<sup>78</sup> within any registry-worldview/dimension at institutionalised/intemporalised-

thresholds-of-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation  
 basically focussed on operating/processing logic over supposedly sound <sup>83</sup>reference-of-thought–  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-  
 contiguity-or-ontological-preservation while the latter (decandoring/distractive-alignment-to-  
<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup>/threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation <sup>96</sup>-<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism> mental orientation points to transcending situations of uninstitutionalised-  
 threshold <sup>02</sup> whereby <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation <sup>96</sup>>/mental-perversions occur, due to the emanant reality of human  
 temporal-to-intemporal nature, (and are relayed onto the social construct) and operates by  
 reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with)  
<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation <sup>96</sup>>/mental-perversions to establish unsoundness-or-ontological-bad-  
 faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought and as this conjugates temporally with  
 ignorance–affordability–opportunism–exacerbation—social-chainism/negative-social-  
 aggregation–temporal enculturation/endemisation, and the need for new and superseding  
<sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-  
 preservation-entropy-or-contiguity-or-ontological-preservation. These fundamental human  
 mental-devising-representation or apriorising–registry tools of candoring and decandoring  
 points to the very nature of logic. Logic requires that all interlocutors share a same <sup>83</sup>reference-  
 of-thought with regards to <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-  
 teleology<sup>99</sup>/registry-teleology<sup>99</sup> for its sound operation, thus logic can only be operated at

institutionalised/intemporalised thresholds, and not as of uninstitutionalised-threshold<sup>102</sup> where there is divergence in <sup>83</sup>reference-of-thought construed <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> construed as transversality-<for-sublimating-existential-eventuating/denouement,-from-  
~~‘thinking-at-first/pure-predisposition-preemptive-of-prospective-~~  
~~disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-and-~~  
~~unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup>. At uninstitutionalised-  
threshold<sup>102</sup>, given the veridicality of human emanance as temporal-to-intemporal, logic is  
ridiculous because of the variance and unshared <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-  
imperatives/axioms/registry-teleology<sup>99</sup>/registry-teleology<sup>99</sup> in terms-as-of-axiomatic-construct  
of ~~epistemic-totalising<sup>333</sup>~~ ~~psychologismic-subliminality-of-individuation—effusing/worlding imbued~~  
logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation,  
assumptions, value-reference and teleology<sup>99</sup> with respect to argumentation, ‘socially-perceived-  
value as of social-stake-contention-or-confliction’. At which point no articulation is inherently  
more right, however, the intemporal-disposition being ontological has ~~amplifying/formative-~~  
~~epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-~~  
~~nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-~~  
~~contiguity<sup>9</sup>~~ veridicality and carries a positive-opportunism—of-social-functioning-and-  
accordance<sup>75</sup> that can allow it to dominate human temporal-dispositions  
reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) their  
registries/mental-representations perversion, and so, through social  
institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-  
transference> in the medium to long-run. It is only after such uninstitutionalised-threshold<sup>102</sup> is  
superseded/dominated/preceded/overridden/uttered by the intemporal-disposition as an ordered  
construct institutionalisation/intemporalisation with corresponding human secondnaturing as  
internalisation and formalisation that logic becomes pertinent as it now operates only on one~~

axiomatic-construct/categorical-imperatives/registry-teleology<sup>99</sup> that establishes the sublimating-postconverged ‘substantive abstract-tissue-of-social-emanance ~~{epistemic-  
totalising<sup>33</sup>}~~hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
~~{decompulsing}~~delinearity~for-cogency—cumulated/recomposed as to cumulating/recomposuring of ~~‘prospectively-implicated-  
attendant-ontological-contiguity<sup>67</sup>’~~~duced-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency><sup>740</sup> (not formulaic-projection/mimicry) and veracity/ontological-  
pertinence of interlocutors’ articulations. Thus the basis for Rational-Realism as the initial institutionalisation/intemporalisation recomposure orientation that goes beyond just articulating <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation but involves anticipating human notional~firstnatureddness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> in preempting the <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> of prior/superseded registry-worldview’s <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation; as rational-realism take stock of the fundamental reality across all institutional-cumulation/institutional-recomposure-<as-to-<sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} of human notional~firstnatureddness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> and doesn’t just assume the wrong notion of just an intemporal-disposition with the <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup> > result that temporal-dispositions induced manifestations are not accounted for, anticipated and preempted beforehand/as-of-a-priori to prevent their<sup>74</sup> perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup> > of <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation at their uninstitutionalised-threshold<sup>102</sup> thus ensuring ontological contiguity. So with rational-realism the institutional-cumulation/institutional-recomposure-<as-to-<sup>16</sup>historicality/ontological-eventfulness<sup>8</sup> /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> } intemporal-preservation-entropy-or-contiguity-or-ontological-preservation comes around as the ‘full-cycle/dynamic recomposuring’ that specifically anticipates and preempt priorly/ahead in its <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation the notion of temporal-dispositions to dement/subknowledge-<preconverging-or-dementing<sup>20</sup>-as-if-of-sound-knowledge>/mimick-and-syncretise (rather than subsequently as a transcendence-and-sublimity/sublimation/supererogatory-de-mentativity). This raises two dilemma with respect to the conceptualisation of virtue as rational-realism implies that at the <sup>80</sup>procrypticism-or-disjointedness-as-of-<sup>83</sup>reference-of-thought uninstitutionalised-threshold<sup>102</sup>, we have to register/acknowledge priorly our inclination to subknowledge-<preconverging-or-dementing<sup>20</sup>-as-if-of-sound-knowledge> positivistic registry-worldview’s/dimension’s institutionalisation <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> to paradoxically then be able to anticipate and stifle this in the active construction of deprocryptic meaning, at which point the ontological-veridicality of meaning then involves not only logical operation/processing/contention on the basis of a sole intemporal-disposition, but equally

registries-disambiguation to account for <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>>/mental-perversion/preconverging-or-dementing<sup>20</sup>-apriorising-psychologism by temporal-dispositions:

(i) <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> or Setting-aside (as being in denial of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>> defect) arises where a registry-worldview returns to its same <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation that have been shown to be subknowledge-<preconverging-or-dementing<sup>20</sup>-as-if-of-sound-knowledge/><sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>>/mental-perversion at the uninstitutionalised-threshold<sup>102</sup>, and hence remains candored/integratively-aligned; contrasted with the instance of the adoption of a new registry-worldview's (superseding the uninstitutionalised-threshold<sup>102</sup>) <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation in anticipation and preemption of the afore <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>> registry-worldview. This latter instance involves <sup>15</sup>de-mentation-<supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics> or Coring (in reflection/perspectivation and acknowledgment of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>9</sup> >) with corresponding  
 decandoring/distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-  
 apriorising/axiomatising/referencing><sup>30</sup> and is what enables memetic-  
 reordering/psychoanalytic-unshackling whereas <amplituding/formative-  
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>  
 or Setting-aside at best induces ‘memetic-inching/psychoanalytic-realigning’ which are not of  
 an immediate transcending nature. (ii) Conventionalising metaphoricity<sup>57</sup> involving in a continuum  
 on one side ontologising rationalising though ontological-veridicality is not the sufficient reason  
 for the social acceptance of rightness for rightness sake (as explained previously) and on the  
 other side intemporality<sup>52</sup>/ontology distractive sub-par/formulaic-association/temporal/alibi  
 conventionalising-rationalising. ‘Rational-realism of notional~<sup>18</sup>deprocrypticism as of  
 ratiocontiguity/ratiocination-as-referentialism—‘implicated\_attendant\_ontological-  
 contiguity<sup>67</sup>?~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> as nondisjointing or institutionalisation/intemporalisation full-  
 cycle’ can thus be construed as a contiguous cumulation of successive memetic-reordering (as  
 institutional recomposuring) for intemporal-preservation-entropy-or-contiguity-or-ontological-  
 preservation; with such successiveness due to the limitation of human mentation-capacity to be  
 able to mimetically (across suprastructural-meaningfulness) come full-cycle in one transcendence-  
 and-sublimity/sublimation/supererogatory~de-mentativity, explaining the recomposuring of the  
 successive institutional-cumulation/institutional-recomposure-(as-to-<sup>46</sup>historiality/ontological-  
 eventfulness<sup>3</sup>/ontological-aesthetic-tracing-<perspective-ontological-  
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>); from recurrent-  
 utter-uninstitutionalisation, base-institutionalisation-universalisation, <sup>103</sup>universalisation-  
 non-positivism/medievalism, positivism-<sup>80</sup>procrypticism, and recomposuring full-cycle towards

prospective rational-realism as of deprocrypticism. Correspondingly, due to human limited-mentation-capacity-deepening—as subjecting limitedness/human subpotency to ‘~~educated-unlimitedness/existence sublimating nascence~~<sup>23</sup>, human memetic/psychoanalytic grasp-and-fulfilment of intemporal-preservation (in devising <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>) is limited at successive instances of transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity/institutionalisation, due to: (i) the reality of human dispositions not being just of intemporal-disposition but rather notional~firstnaturedness-formativeness—~~as-to-eventualising-inkling-drive-or-seeding-misprising~~—temporal-to-intemporal-dispositions—~~so-construed-as-from-perspective—ontological-normalcy/postconvergence~~ (with temporal-dispositions a drawback/distractive to intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at uninstitutionalised-threshold<sup>102</sup>; since these induced in any given institutionalisation a ‘least-and-derived-temporal-operating-modalities-of-the-<sup>83</sup>reference-of-thought-as-of-<sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation-inducing-the-uninstitutionalised-threshold<sup>102</sup>’ as of temporality<sup>98</sup>/shortness thus raising the issue of the uninstitutionalised-threshold<sup>102</sup> ultimately resolved by ‘maximal-as-intemporal-operating-modality-of-<sup>83</sup>reference-of-thought-as-of-<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation-as-inducing-the-prospective-institutionalisation’ as of intemporality<sup>52</sup>, and so on, circularly with the ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>.~~) (ii) limited memetic-reordering/psychoanalytic-unshackling mentation-capacity (in devising <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>) for the intemporal-disposition as it skews (‘intemporality<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>’, for relative intrinsic-reality/ontological-veridicality transcendental-

enabling/sublimating/supererogatory~de-mentativity) towards  
 institutionalisation/intemporalisation (iii) temporal-dispositions for <sup>74</sup>perversion-of-<sup>83</sup>reference-  
 of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> at  
 uninstitutionalised-threshold<sup>102</sup> (threshold-of-nonconviction/madeupness/bottomlining-in-  
 shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>90</sup>-apriorising-psychologism> eliciting  
 slanting/miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-  
 association-or-temporal-or-alibi as to temporal-dispositions elicited act defects of  
<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-  
 negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) Hence  
 intemporal-preservation is a memetically/psychoanalytically evasive construct at  
 uninstitutionalised-threshold<sup>102</sup>, the pursuit of which is veridically the human species  
 eudaemonic comtemplation, construed as ‘postconvergence memetic recomposuring’;  
 recomposure is defined as ‘ontological-representation/ontological-memetism of intrinsic-  
 meaningfulness (whether implying, on-the-one-hand, an integrative/candor/organic-  
 comprehension-thinking alignment or on-the-other-hand, a distractive/decandored alignment as  
 threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-  
 ‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>90</sup>-  
 apriorising-psychologism>) towards intemporal-preservation-entropy-or-contiguity-or-  
 ontological-preservation’ (as validated by veridicality/<amplituding/formative-  
 epistemicity>causality<sup>90</sup>-<as-to-projective-totalitative-implications-of-prospective-  
 nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>90</sup>>). This definition explains the succession of the recomposuring of  
 institutionalisations with the notion that where intemporal-preservation-entropy-or-contiguity-

or-ontological-preservation is lost at a registry-worldview's/dimension's uninstitutionalised-  
 threshold<sup>102</sup>, a prospective registry-worldview/dimension is implied/recomposed that will  
 ensure intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, and  
 undermines notional-discontiguity/epistemic-discontiguity<sup>63</sup>-<between—prior-shallow-  
 supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>-qualia-  
 schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-  
 aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema>/epistemic-  
 totalising<sup>33</sup>~self-referencing-syncretising/setting-aside by appropriate stranding/coring  
 representation (-of-perverting-temporal-dispositions) as the backdrop for the prospective  
 registry-worldview's/dimension's institutionalisation<sup>83</sup>reference-of-thought<sup>8</sup>-categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>. That is, 'human progress/transcendence happens as a  
 matter of fact, with no registry-worldview/dimension having any ontological and veridical  
 claim/pretence to extricate itself from psychoanalytic-unshackling/memetic-  
 reordering/institutional-recomposuring—as-dialectical-stranding-backdrop-for-prospective-  
 transcendence once it is shown that it subknowledges-or-mimics (as<sup>74</sup> perversion-of-<sup>83</sup>reference-  
 of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>) its<sup>83</sup>reference-of-  
 thought<sup>8</sup>-categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-  
 entropy-or-contiguity-or-ontological-preservation at its uninstitutionalised-threshold<sup>102</sup>, even  
 though this from the temporal-dispositions mindset/<sup>83</sup>reference-of-thought is always an  
 unpalatable proposition. But then the state of being in a transcended registry-  
 worldview/dimension (as in our present positivist registry-worldview/dimension) arises because  
 other prior registry-worldviews/dimensions successively underwent their own psychoanalytic-  
 unshackling/memetic-reordering/institutional-recomposuring—as-dialectical-stranding-  
 backdrop-for-prospective-transcendence for intemporal-preservation-entropy-or-contiguity-or-

ontological-preservation, at their uninstitutionalised-threshold<sup>102</sup>; and so, going back to the recurrent-utter-institutionalised early men who left the caves and trees, thus any denial of prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as articulated above is an argument which incoherence emanantly imply ‘we should go back to the caves and trees’, as we’ll seem to validate that prior registry-worldviews/dimensions should never had transcended up to our very own registry-worldview/dimension, and beyond, prospectively. Stranding (of-perverting-temporal-dispositions-of-<sup>83</sup>reference-of-thought) should be construed at a registry-worldview’s/dimension’s uninstitutionalised-threshold<sup>102</sup> (the threshold where the registry-worldview/dimension is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity~or-ontological-preservation), as the ‘base preconverging/postconverging~de-mentative/structural/paradigmatic decandored/distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>> defect reflex’ (not a straightness/candor/organic-comprehension-thinking/prelogism<sup>78</sup> reflex), and <sup>15</sup>de-mentation-<supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics> rather points to a ‘(lack of) the-Good/knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant~ontological-contiguity ’~educed-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity~contiguity-<imbued~notional~cogency>’ }—conflatedness<sup>13</sup> in-{preconverging-disentailment-by-postconverging-entailment}/understanding/<amplituding/formative-epistemicity>causality<sup>0</sup> ~as-to-projective-totalitative~implications-of-prospective-

<sup>6</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>7</sup> reflection/perspectivation’ (hence a veridical <amplifying/formative-  
epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>7</sup> as operant and deterministic, and not an impression-driven/good-  
naturedness/wishfulness nor a veridically logically-disjointed/discretionary  
reflection/perspectivation). Stranding is thus articulated as slanting/miscuing/disjointed-  
logic/logical-drag/unconscionability-drag/subpar-conventioning-rationalising  
conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-  
dementing<sup>20</sup>—apriorising-psychologism as of the registry-worldview’s/dimension’s-  
uninstitutionalised-threshold<sup>102</sup>—defect-<as-Being-or-ontological-or-existential-defect><sup>85</sup>  
(induced from temporal-dispositions threshold-of-nonconviction/madeupness/bottomlining-in-  
shallow-supererogation<sup>96</sup>—<as-to-‘attendant-intradimensional’-prospectively-  
disontologising~preconverging/dementing<sup>20</sup>—apriorising-psychologism> as to  
<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-  
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). The memetic-  
reordering is in recomposuring, at the uninstitutionalised-threshold<sup>102</sup> as the threshold-of-  
nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>—<as-to-‘attendant-  
intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-  
psychologism> of (registry-worldview) apriorising-registry elements as ~~epistemic-~~  
totalising<sup>33</sup> psychologismic-subliminality-of-individuation—effusing/worlding imbued logical-  
dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions,  
value-reference and teleology<sup>99</sup> (i.e. <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-  
imperatives/axioms/registry-teleology<sup>99</sup>) towards the transcending registry-worldview’s ~~epistemic-~~  
totalising<sup>33</sup> psychologismic-subliminality-of-individuation—effusing/worlding imbued logical-

dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology<sup>99</sup> (<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>) for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, in re-institutionalising the uninstitutionalised-threshold<sup>102</sup>. There is no reason for <sup>15</sup>de-mentation-~~supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics~~ and recomposuring but for the fact that the internal coherence of a registry-worldview/dimension is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity-or-ontological-preservation at its uninstitutionalised-threshold<sup>102</sup>, as its threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>70</sup>-apriorising-psychologism> provides the dynamic association for psychopathic/postlogic subknowledging<sup>94</sup>/mimicking impulse leading to the vices-and-impediments<sup>105</sup> of the registry-worldview/dimension from an intemporal/ontological perspective; and ontological-normalcy/postconvergence intemporal-preservation-entropy-or-contiguity-or-ontological-preservation veridicality (as ~~amplituding/formative-epistemicity~~>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-<sup>9</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>71</sup>) is the drive that resolves lack of human mentation-capacity for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (at uninstitutionalised-threshold<sup>102</sup>) by stranding-backdrop-for-transcendence and then recomposuring prospective registry-worldview’s/dimension’s institutionalisation <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>. The example highlighted on page provides an excellent ‘logical insight’ on stranding-backdrop-for-transcendence and recomposuring of a registry-worldview/dimension that is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity-or-

ontological-preservation at its uninstitutionalised-threshold<sup>102</sup> ... To grasp this better say for instance the normal arithmetic we know  $2+2=4$ ,  $5+1=6$ ,  $7-3=4$ , etc. was to be undermined by a new human subknowledging<sup>94</sup> caused by a disease wherein we tend to say  $2+2=5$ ,  $5+1=7$  and  $7-3=3$ , then the traditional categorical-imperatives of addition and subtraction will be modified to take account of our perversion/defect by saying that additionality will involve subtracting 1 from the result and subtractivity will involve adding 1 to the result, so that arithmetic mirrors intrinsic reality outcome (intemporal transversality-<for-sublimating-existential-eventuating/denouement, from-~~‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’~~-as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> as from ontological-normalcy/postconvergence). Thus <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> are ‘mental and institutionalisation inventions’ that are as pertinent as the extent of their preservation of intemporal reality (intemporal-preservation-entropy-or-contiguity-or-ontological-preservation). Hence a false subknowledging<sup>94</sup>/mimicking-and-protracted-mimicking with no relationship to intrinsic reality renders <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> null and void, calling for overcoming the slantedness/decandoring/distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> of mental-devising-representation as to its unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought arising from the perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>, and the articulation of new recomposing <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> reflecting the intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as intrinsic reality. In practical terms, human/social VIRTUE is effectively articulated at the ‘crossroad of the notions’ of intemporal-

disposition, ontologising/intemporal-disposition philosophical deference, conventioning, animality (the recurrent temporal-dispositions to subknowledge-(preconverging-or-dementing<sup>30</sup>-as-if-of-sound-knowledge) intemporal <sup>83</sup>reference-of-thought<sup>8</sup> categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation across successive institutionalisations) and institutional recomposing (prospective memetic-reordering). It is important to note that an ontological construct ‘escalates’ specific/particular instances of phenomena (in this case psychopathy and social psychopathy phenomenon) into a <sup>103</sup>universal conceptualisation which ‘knowledge principle conceptualisation’ then addresses (percolates into) the ‘infinity of related incidental phenomena and cases’, i.e. Newton articulates the science of mechanics metaphorically from an ‘initial apple that hits his head while under a tree’ not because the science of mechanics will revolve around an apple that hit his head but because he’ll grasp the insight to understand the myriad and infinity of instances requiring those laws of physics. So the intemporal-as-ontological pedestal (in its treatment) involves <sup>103</sup>universal projection to grasp <sup>103</sup>universal principles and is not meant to ‘equivocate and idle’ with <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-  
<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>90</sup>> temporal manifestations which are dialectically-or-contendingly-out-of-phase, but rather then apply the knowledge principles so articulated to the theoretically infinite incidental instances (on the validation and untenability/internal-contradiction/internal-incoherence/institutional-constraining or internal-contradictions induced by the knowledge principles <amplifying/formative-epistemicity>causality<sup>6</sup> ~as-to-projective-totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>61</sup>). Of course, no registry-worldview/dimension thinks of itself as prospectively dialectically-primitive/dialectically-or-contendingly-out-of-phase, and as such its

'supposed contention' will always by reflex strive to arrive at an equilibrium in the same registry-  
 worldview's/dimension's institutionalisation <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>, but the template of human transcendence-and-  
 sublimity/sublimation/supererogatory-de-mentativity shows that the intemporal  
 prospective/superseding registry-worldview <sup>83</sup>reference-of-thought takes precedence with  
 contention construed by its <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-  
 teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation by  
 the ontological-normalcy/postconvergence prioritisation of the relatively  
 intemporal/<sup>103</sup>universal/intrinsic, hence, the 'inherent cumulating/recomposuring of intemporal-  
 preservation-entropy' going from recurrent-utter-uninstitutionalisation, base-  
 institutionalisation-universalisation, <sup>103</sup>universalisation-non-positivism/medievalism,  
 positivism-<sup>80</sup>procrypticism, and prospectively deprocrypticism. Such a  
 subknowledging<sup>94</sup>/mimicking/registry-worldview denaturing<sup>16</sup> resistance is not attended to  
 logically/by-logical-congruence since a <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-~~as-  
 preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup> >~~ as-of-its-  
 unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-  
 thought/subknowledging<sup>94</sup> registry-worldview/dimension is circular and syncretic in its logic (as  
 it circularly makes reference to its defective/perverted <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity-  
 or-ontological-preservation) but by psychoanalytic-unshackling/memetic-  
 reordering/institutional-recomposuring through the untenability/internal-contradiction/internal-  
 incoherence/institutional-constraining induced by the ~~amplituding/formative-  
 epistemicity>causality<sup>6</sup> ~as-to-projective-totalitative-implications-of-prospective-  
 nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-~~

contiguity<sup>67</sup> of the prospective intemporal-disposition-worldview/dimension (with its more appropriate recomposed<sup>83</sup> reference-of-thought<sup>8</sup>—categorical-imperatives/axioms/registry-teleology<sup>99</sup>/registry-teleology<sup>99</sup>); involving rather a crossgenerational collapsing/overriding of the temporal/preconverging-or-dementing<sup>20</sup>—apriorising-psychologism registry-worldview/dimension (and not instant ‘argumentation convincing’ intradimensionally in a registry-worldview/dimension that is defective as of<sup>74</sup> perversion-of-<sup>83</sup> reference-of-thought—~~as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>~~ in the first place), and so with transversality—~~for-sublimating—existential-eventuating/denouement,—from—‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated—affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing?’~~<sup>101</sup> of temporal-dispositions and the intemporal-disposition, as temporal emanant registries are inclined to aside and syncretise rather than transcend or core/take-stock of the implied<sup>74</sup> perversion-of-<sup>83</sup> reference-of-thought—~~as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>~~ > registry-worldview-perversion. For instance, the reality that humans did not transcend from a medieval worldview to a positivistic worldview by a mere ‘logical/rationalising exercise’ (as the mere logical/rationalising conceptualisation we have of such a transformation in today’s positivism/rational-empiricism world is rather in effect an afterthought appraisal) but because the ‘grander grasp on unlimitedness/existence—~~full-potency-of-sublimating-nascence~~’ of positivism/rational-empiricism’ as to its then ‘prior human profound-supererogation<sup>96</sup> metaphoricity<sup>57</sup>’ developing human-per-cep-ti-vi-ty—~~as-to—notional~perceptualisation-of—and-leashing-to-social-functioning-and-accordance—as-of-social-stake-contention-or-confliction~~ > (so-underlied as of preconverging/postconverging—rede-

mentating/restructuring/reparadigming superseding/overcoming of the ‘medievalism non-positivising psychologismic-epistemic-acutisation—difficulty-<for,-residualising-~~decompulsing~~>delinearity~for-cogency>-<as-of-requisite-profound-supererogation<sup>96</sup>-for-‘disposedness-or-psychologismic-construct’- {imbued—demoronisation-<sublimating-nascence, nonextricatory-sublimating-upstreaming/‘amontée’>}}’) before its transformation-as-to—transcendence-and-sublimity/sublimation/supererogatory~de-mentativity into our modern-day positivism ‘prospective human secondnature<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>’, constrained and made the medieval registry-worldview untenable/internally-contradictory existentially-<disontologising/re-ontologising—aporeticism>; as well as the fact that the ships that set sail around the world for spices elicit a positive commercial opportunism that is responsible for destroying the social myth of a flat world; the bacteria theory that will ensure that one lives or die if we believe in it or not coerced the destruction of a superstitious medical worldview; or the scientific tools and knowledge that ensured that nation A or nation B will triumph if they believe in it or not, coerces the need to adopt a scientific worldview, etc. It is naïve to think that such progression occurred because of a generalised cross-sectional human ‘dimensionality-of-sublimating<sup>75</sup>-<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> disposition’. Rather it is as to the secondnaturating manifested in the relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> as this inherently validates the anthropological-continuity: by distinguishing between the ‘notion of parity of individual/institutional distinctiveness ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.’ across the various registry-worldviews/dimensions on-the-one-hand and on-the-other-hand the ‘notion of more and more profound—as-to-cumulating/recomposuring institutionalised registry-worldviews/dimensions

(within which the ‘notion of parity of individual/institutional distinctiveness ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.’ naively arises) arising out of human institutional-cumulation/institutional-recomposure-~~(as-to-~~ ~~historiality/ontological-eventfulness~~ /ontological-aesthetic-tracing-<perspective-~~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~) as to the capacity bestowed by their forerunners. Such that human limited-mentation-capacity—~~as-subjecting-‘educed-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency~~ is always mostly directed to ‘prospective transformative-~~as-to-cumulating/recompositing~~ activities’ while taking for granted much of the priorly bestowed knowledge heritage. Hence we can’t overrate the generalised cross-section/averageness/banality of solipsistic human thought (as of the ‘notion of parity of individual/institutional distinctiveness ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc.’) to ‘wrongly imply generalised human disposition is inherently of intemporality as to dimensionality-of-sublimating<sup>25</sup>-~~(<amplituding/formativ>supererogatory-de-~~ ~~mentativeness/epistemic-growth-or-conflatedness~~ /transvaluative-~~rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)~~ disposition’ for the possibilities of human progress at uninstitutionalised-threshold<sup>102</sup>. This is due to the veridicality of a human-subpotency-~~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor~~ at the uninstitutionalised-threshold<sup>102</sup> across all levels of institutional-cumulation/institutional-recomposure-~~(as-to-~~ ~~historiality/ontological-eventfulness~~ /ontological-aesthetic-tracing-<perspective-~~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~): a

‘lost cause’ which will never be changed with the result that temporal-dispositions will always dement (as of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> inducing registry-worldview’s/dimension’s-uninstitutionalised-threshold<sup>102</sup>-defect-<as-Being-or-ontological-or-existential-defect><sup>85</sup>/unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought/mental-perversion/subknowledging<sup>74</sup>/mimicking-and-corresponding-<amplituding/formative-epistemicity>totalising~self-referencing-syncretising). But this can rather be anticipated and preempted, as to the ‘central tenet of deprocrypticism’ reflecting human notional~firstnatureddness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>-pedestals-disambiguation before logical processing/operation. Human notional~firstnatureddness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>-pedestals-disambiguation being the contrasting of ‘superseding intemporal-disposition organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’-as-conflatedness<sup>13</sup>-or-ontological-reprojecting/longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>)-pedestal-aetiologisation-or-ontological-escalation ordered construct’ known as notional~<sup>18</sup>deprocrypticism over-and-stranding-of ‘temporal-dispositions which are in threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>30</sup>-apriorising-psychologism> as <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>’ known as procrypticism preconverging-or-dementing<sup>20</sup>-apriorising-

psychologism, as the backdrop for ‘postconverging-or-dialectical-thinking<sup>21</sup>–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; in the same way as the stranding-of-temporal-dispositions-preconverging-or-dementing<sup>20</sup>–apriorising-psychologism of non-positivism/medievalism provided the backdrop for positivism recomposuring or that of ununiversalisation for <sup>103</sup>universalisation recomposure or that of recurrent-utter-uninstitutionalisation for base-institutionalisation recomposure. It should be noted that at institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, temporal-dispositions potential inclination for preconverging-or-dementing<sup>20</sup>–apriorising-psychologism is suppressed by formalism and internalisation involving intemporal meaningfulness social <sup>103</sup>universal-transparency<sup>104</sup>–{transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness }, internal-contradiction, referencing/registering/decisioning or stranding as sound or unsound, and alienating of unsound meaningfulness to stifle any such threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>–<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>–apriorising-psychologism>. At uninstitutionalised-threshold<sup>102</sup> (extended informalities), no formalism and internalisation (generated by the intemporal-disposition for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) exists in preemption leading potentially to preconverging-or-dementing<sup>20</sup>–apriorising-psychologism. Basically, such a representation of organicalism and mechanicalism can be storied or narrated as follows: Supposed going by the case highlighted where a psychopath met a stranger talking about another stranger as molesting children; the so accused stranger was actually a guardian of the child assuming various responsibilities that come with it (this represents the organic-comprehension-

thinking (organicalism/'intemporal-prioritisation-of-<sup>83</sup>reference-of-thought'-as-  
 conflatedness<sup>13</sup>-or-ontological-reprojecting/longness-of-register-of-<sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup>) depth of meaning), the psychopath fully aware of this none the less proffered such  
 hollow mimicking narratives to the other stranger who aligned in-prelogic supplanting-  
 conviction-as-to-profound-supererogation<sup>96</sup>-of-'attendant-intradimensional'-  
 postconverging/dialectical-thinking<sup>21</sup>-apriorising-psychologismly/prelogically to the psychopath  
 but is veridically now in effect the threshold-of-nonconviction/madeupness/bottomlining-in-  
 shallow-supererogation<sup>96</sup>-<as-to-'attendant-intradimensional'-prospectively-  
 disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism> by ignorance, and goes  
 on to miscue by articulating that the accused stranger should be reported to the police or any  
 other relevant organisation, and possibly does that. Further still, this miscuing comes to develop  
 into disjointed-logic, logical-drag, unconscionability-drag, temporal-dispositions preservation,  
 and sub-par/formulaic-association/temporal/alibi conventioning-rationalising wherein a  
 'comprehensive depth of perverted narratives' has now been cultivated in the social  
 environment. All such denaturing<sup>16</sup> (and as are conjugated/inflected/derived/mimicked/in-  
 protraction-to-psychopathic-preconverging-or-dementing<sup>20</sup>-apriorising-psychologism to human  
 temporal defects of postlogism<sup>77</sup>-  
 slantedness/<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-  
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,  
 so-disambiguated as of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>) are a <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-  
 preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-'attendant-  
 intradimensional'-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-

psychologism> to the organic veridicality (deprocrpticism). In-the-bigger-scheme-of-things, denaturing<sup>16</sup> of apriorising–registry (as the apriorising–registry is the axiomatic-construct/categorical-imperatives on which logic operates/is processed pointing to a coherently systematic failure of logic at the uninstitutionalised-threshold<sup>102</sup>; consider that the non-positivism/medievalism apriorising–registry will coherently fail logical operation/processing/contention with regards to its uninstitutionalised-threshold<sup>102</sup> requiring positivism, that’s the same emanant issue with procrpticism at its uninstitutionalised-threshold<sup>102</sup> requiring deprocrpticism) do not simply point to an act defect but registry-worldview’s/dimension’s-uninstitutionalised-threshold<sup>102</sup>–defect-<as-Being-or-ontological-or-existential–defect><sup>85</sup> about-and-defining the vices-and-impediments<sup>105</sup> of the said registry-worldview/dimension, that abstractly apply with regards in this case not to one instance of human psychopathy and one case of social context of protracted social psychopathy but points to a registry-worldview/dimension defect that points abstractly to ‘metaphorically-a-million-and-one-instances-and-locales as to aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>’ or an-ontological-or-existential-defect of such psychopathic and protracted social psychopathy, in the same vain as the phenomena of witchcraft in a non-positivist/medieval society ‘for an ontological/intemporal projecting mind’ is more than just a case of witchcraft in a given non-positivism/medievalism locale but goes beyond to define a dimensional defect of non-positivism/medievalism across all human societies that are qualified as non-positivism/medievalism with the idea that the ‘disambiguation of notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> as aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>’

in-the-bigger-scheme-of-things is more than just a locale but a <sup>103</sup>universal articulation of positivistic thinking as the <sup>103</sup>universal resolution of the vices-and-impediments<sup>105</sup> associated with a witchcraft and superstition endemising/enculturating worldview. It should be noted that however ‘good-natured an individual’ in that worldview the basic knowledge defect of that worldview as non-empirical/superstitious defines the disposition of any such individual, as they adhere to the <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of that registry-worldview/dimension, to commit vices-and-impediments<sup>105</sup> associated with non-positivism/medievalism, since virtue actually lies in the-Good/knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-

~~prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-~~

~~implicated\_attendant-ontological-contiguity ’~educed-~~

~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~

~~<imbued-notional~cogency>’ }—conflatedness <sup>3</sup>-in-{preconverging-disentailment-by}-~~

~~postconverging-entailment>/understanding/<amplituding/formative-~~

~~epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-~~

~~<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-~~

~~contiguity<sup>6</sup> ’ of being empirical/non-superstitious/positivistic. That’s equally the problem you~~

have with procrysticism or perversion of <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-

imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity–

or–ontological-preservation of a positivistic registry-worldview as the virtue lies in the the-

Good/knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-

~~prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-~~

~~implicated\_attendant-ontological-contiguity ’~educed-~~

~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~

~~<imbued-notional~cogency>' }~~ ~~—conflatedness<sup>13</sup> in {preconverging-disentailment-by}-~~  
~~postconverging-entailment>/understanding/<amplituding/formative-~~  
~~epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-~~  
~~<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-~~  
~~contiguity<sup>67</sup>'~~ as involving psychopathic preconverging-or-dementing<sup>20</sup>-apriorising-  
psychologism postlogism<sup>77</sup> in hollow-constituting-<as-disjointed-misappropriation-of-  
meaningfulness-and-failing-intemporal-preservation>, and its corollary as social psychopathy  
involving conjugating/inflecting/deriving preconverging-or-dementing<sup>20</sup>-apriorising-  
psychologism postlogism<sup>77</sup> in hollow-constituting-<as-disjointed-misappropriation-of-  
meaningfulness-and-failing-intemporal-preservation> by the temporal-dispositions of  
ignorance, unconsciously, and consciously, affordability/opportunism/exacerbation/social-  
chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-  
temporal-endemisation; slanting/preconverging-or-dementing<sup>20</sup>-apriorising-psychologism of  
positivistic registry-worldview/dimension <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-  
imperatives/axioms/registry-teleology<sup>99</sup>. That is, the ~~<amplituding/formative-~~  
~~epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-~~  
~~<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-~~  
~~contiguity<sup>67</sup>~~ is the <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
shallow-supererogation<sup>96</sup>> as-of-unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-  
<sup>83</sup>reference-of-thought/preconverging-or-dementing<sup>20</sup>-apriorising-  
psychologism/subknowledging<sup>94</sup>/mimicking as ~~<amplituding/formative-~~  
~~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>~~  
of positivistic <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-  
teleology<sup>99</sup>/registry-teleology<sup>99</sup>-for-intemporal-preservation-entropy-or-contiguity-or-

ontological-preservation. In which case contention (being about intemporal-preservation-entropy-or-contiguity-or-ontological-preservation beyond just the preconverging-or-dementing<sup>20</sup>-apriorising-psychologism/mimicking-or-subknowledging<sup>94</sup> of ‘previously recomposed/invented’ <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation) becomes rather an intemporal-disposition reflection/perspectivation and ‘disambiguation of notional~firstnatureddness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-misprising>-temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> as aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>’ of such psychopathic/temporal-dispositions slantedness/preconverging-or-dementing<sup>20</sup>-apriorising-psychologism/mimicking-or-subknowledging<sup>94</sup> as <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>/mental-perversion, and not logical-contention/contending-articulation. Such <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> as-of-unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought in effect involves on the part of psychopathic and conscious conjugated-postlogism<sup>77</sup> minds as with exacerbation-temporal-disposition ‘vice in preconverging-or-dementing<sup>20</sup>-apriorising-psychologism perversions’ wherein the mimicry/subknowledging<sup>94</sup> enters into an active dynamics with temporal-dispositions prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> inducing their threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-

intradimensional' -prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-  
psychologism> as miscuing psychopathic/postlogism<sup>77</sup>-slantedness, and subsequent protraction  
into disjointed-logic, logical-drag, unconscionability-drag, temporal-dispositions preservation  
and sub-par/formulaic-association/temporal/alibi conventioning-rationalising); such that this  
development is actually an instrumentalisation of the initial directed-preconverging-or-  
dementing<sup>20</sup>—apriorising-psychologism. Directed-preconverging-or-dementing<sup>20</sup>—apriorising-  
psychologism as such being a conscious and operant mental awareness of psychopathic/postlogic  
minds of the void of their narratives and teleology<sup>99</sup> but understanding and acting by  
instrumentalisation on the basis that prelogic/conviction-as-to-profound-supererogation<sup>96</sup> minds  
are disposed to elevate the hollow mimicking narratives (by ignorance and/or subsequently  
affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-  
social-aggregation/temporal-enculturation-or-temporal-endemisation) to wrongly validate the  
apriorising—registry as veridical thus falsely implying an {epistemic-totalising<sup>33</sup>} psychologismie-  
subliminality-of-individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame,  
profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and  
teleology<sup>99</sup>. Just as we work with the reality that all humans are predisposed to have cancer and  
the virtue of curing is not denying but anticipating and preempting the possibility of having  
cancer with medicines, lifestyle, research, etc., i.e. 'ontology is about working with what  
is/knowledge-driven, and not wishful-thinking/impression-driven' to accede to intrinsic-reality  
transcendental-enabling/sublimating/supererogatory~de-mentativity as this highlights  
<amplifying/formative—epistemicity>causality<sup>9</sup>~as-to-projective-totalitative—implications-of-  
prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—  
ontological-contiguity<sup>61</sup>. It is bluntly speaking a registry-worldview's/dimension's  
institutionalisation/intemporalisation exercise involving the skewing ('intemporality<sup>52</sup>-  
symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>', for relative intrinsic-

reality/ontological-veridicality      transcendental-enabling/sublimating/supererogatory-de-  
 mentativity)/differential-formalisation-transference towards the intemporal-disposition for  
 intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, to ‘pedestally  
 dominate and override’ temporal-dispositions in the cross-section/averageness/banality of  
 solipsistic      human-subpotency–aporia/undecidability/dilemma/ought-  
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-  
 formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-  
 intemporal-dispositions-<so-construed-as-from-perspective-ontological-  
 normalcy/postconvergence>’-existentialism-form-factor. Reality is actually an  
~~<amplituding/formative-epistemicity>causality<sup>6</sup> ~as-to-projective-totalitative-implications-of-~~  
~~prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—~~  
~~ontological-contiguity<sup>67</sup>~~ construct. Mythologies, metaphysics and hearsays while proto-  
 conceptual in human development are out of kilter, and the use of ~~<amplituding/formative-~~  
~~epistemicity>causality<sup>6</sup> ~as-to-projective-totalitative-implications-of-prospective-~~  
~~<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-~~  
~~contiguity<sup>67</sup>~~ conceptualisation is the central notion of ontologies. Insightfully, human-  
 subpotency–aporia/undecidability/dilemma/ought-  
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-  
 formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-  
 intemporal-dispositions-<so-construed-as-from-perspective-ontological-  
 normalcy/postconvergence>’-existentialism-form-factor speak of ‘the-real-nature-of-man’ that  
 can be skewed with institutional recomposing/memetic-reordering/psychoanalytic-  
 unshackling towards intemporal-preservation-entropy-or-contiguity-or-ontological-  
 preservation to explain how-man-can-be/the-nature-of-man at any registry-worldview level,  
 retrospectively or prospectively. Whereas, man, if naively perceived as a whole rather only from

the angle of a specific ‘institutionalisation/secondnaturing level’ which is in ‘existential immediacy’ this may seem to indicate that we are talking about ‘different species’ with ‘different ontological determinants’, which is naïve and false. The anthropopsychological approach to psychology is analogical to the development of physics which is not only on the basis of what is immediately at the consciously immediate human operational/functioning level of physicists but equally projecting into a physics conceptualisation of the macrocosm (astronomy and cosmology) as well as the microcosm (particle physics) in order to place the subject on a comprehensively sound footing. Central to such a sound footing in the ontological-normalcy/postconvergence conceptualisation of the social domain is the idea of notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> and institutional-cumulation/institutional-recomposure-<as-to-<sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}. On another note, it is critical to distinguish between a true philosophical development that arises by intemporal-disposition and an institutionalised development that is articulated to elicit ‘positive-opportunism—of-social-functioning-and-accordance<sup>75</sup>’ in humans, so that the intellectual exercise doesn’t naively project a philosophical idealism where this doesn’t exist and by so doing undermine its work by naively projecting <sup>103</sup>universal intemporal<sup>52</sup>/longness and failing/not-upholding-<as-of-apriorising/axiomatising/referencing> to articulate a realism that takes account of temporal mental-dispositions (knowledge-notionalisation, i.e. apprehending not only intemporal implications of any knowledge construct, but preempting by transversality-<for-sublimating-existential-eventuating/denouement, from ‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-

and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’<sup>>101</sup> to potential temporal undermining of that intemporal idealism construct; the reason we institutionalise/intemporalise and formalise with subsequent internalisation/secondnaturing). It should be noted that the use of the concepts of intemporality<sup>52</sup>/longness and temporality<sup>98</sup>/shortness is more scientific than the impression notions of good and bad. Intemporality<sup>52</sup>/longness points to ‘what generates the greatest <sup>103</sup>universal virtue as ontological which is <sup>103</sup>universally-centered’ (and that this corresponds to reality-referencing and the ontology pedestal) while temporality<sup>98</sup>/shortness points to ‘what generates the non-ontological as shallow interest that may be self-centered, at various pedestals, (and that this corresponds to ~~amplituding/formative-epistemicity~~>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> and metaphysical pedestals)’. Intemporality<sup>52</sup>/longness and temporality<sup>98</sup>/shortness as such are operant knowledge concepts while good and bad are vague and non-operant impression concepts. In fact, why good and bad are impression-driven, intemporality<sup>52</sup>/longness and temporality<sup>98</sup>/shortness by their very definition above are made operant as an ~~amplituding/formative-epistemicity~~>causality<sup>9</sup> ~~as-to-projective-totalitative-implications-of-prospective-~~ ~~nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—~~ ~~ontological-contiguity~~<sup>67</sup> scientific principle (without making any reference to stigmatising impression of virtue) by the denotation as longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> (intemporality<sup>52</sup>) and shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> (temporality<sup>98</sup>). That is, with respect to 'socially-perceived-value as of social-stake-contention-or-confliction' (at uninstitutionalised-threshold<sup>102</sup>) the intemporal mind conceptually asks what is the best disposition in <sup>103</sup>universal-depth that abstractly delivers the greatest good to all humans in similar 'socially-perceived-value as of social-stake-contention-or-confliction' setup across space and time; while temporal minds under the same notion (intemporality<sup>52</sup>-temporality<sup>98</sup>) conceptually assume lower and lower shades ‘in mentation-capacity terms’ of

such an intemporal <sup>103</sup>universal-depth concept articulation stressing in lieu of ‘all humans’ various shades of ununiversal, particular or temporal-self-interest dispositions. So there is a depth of continuity in ~~<amplituding/formative-epistemicity>~~causality<sup>9</sup> ~~~as-to-projective-totalitative-implications-of-prospective-~~<sup>61</sup> ~~nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>67</sup> in the notion of intemporal<sup>52</sup>-temporal<sup>98</sup> that doesn’t need any impression-drive, and this notion can certainly be made scientifically operant as it is a contiguous mentation-capacity-based notion in terms-as-of-axiomatic-construct of low to high mentation-capacity. The idea of shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> and longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as such is devoid of stigmatisation which is the result of articulating meaning with respect to mere-and-vague impression-driven/good-naturedness/wishfulness temporal references harkening back to the prior/transcended/superseded <sup>83</sup>reference-of-thought rather than the prospective/transcending/superseding <sup>83</sup>reference-of-thought; since shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> and longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> are a contiguous value construct as in ~~<amplituding/formative-epistemicity>~~totalising~ratiocontiguity/ratiocination-as-referentialism—‘~~implicitated\_attendant-ontological-contiguity~~<sup>67</sup>’~educated~~~existentialising/contextualising/textualising\_~~‘intelligibility/epistemicity/reflexivity-contiguity-~~<imbued-notional~cogency>~~’<sup>40</sup>; -phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-operant-or-incidenting-predicative-insights-of ‘~~implicitated\_attendant-ontological-contiguity~~<sup>67</sup>’~educated~~~existentialising/contextualising/textualising\_~~‘intelligibility/epistemicity/reflexivity-contiguity-~~<imbued-notional~cogency>~~’<sup>40</sup>; -<reifying-or-elucidating-of-prospective-relative-ontological-

completeness<sup>87</sup> -of-<sup>83</sup> reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context> of  
intemporal-preservation-entropy-or-contiguity-or-ontological-preservation beyond just  
<amplituding/formative-epistemicity>totalising~random-as-impulsive—  
'implicitated\_attendant-ontological-contiguity<sup>67?</sup>~educated—  
existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency><sup>40</sup>; -phenomenal-abstractiveness-of-presencing-in-'trepidatious-  
consciousness'-enabling-  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-  
operant-or-incidenting-predicative-insights-of 'implicitated\_attendant-ontological-  
contiguity<sup>67?</sup>~educated—  
existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency><sup>40</sup>; -<reifying-or-elucidating-of-prospective-relative-ontological-  
completeness<sup>87</sup> -of-<sup>83</sup> reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context> (impulsive-  
or-accidented-or-haphazard-or-random mental-disposition), <amplituding/formative-  
epistemicity>totalising~nominal-as-tendentious—'implicitated\_attendant-ontological-  
contiguity<sup>67?</sup>~educated—  
existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency><sup>40</sup>; -phenomenal-abstractiveness-of-presencing-in-'warped-  
consciousness'-enabling-  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-  
operant-or-incidenting-predicative-insights-of 'implicitated\_attendant-ontological-  
contiguity<sup>67?</sup>~educated—  
existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency><sup>40</sup>; -<reifying-or-elucidating-of-prospective-relative-ontological-  
completeness<sup>87</sup> -of-<sup>83</sup> reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context>

(allegiance/subservience transience), <amplituding/formative-epistemicity>totalising~ordinal-  
as-qualifying—‘implicated\_attendant\_ontological-contiguity<sup>67</sup>’~educated-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup>; -phenomenal-abstractiveness-of-presencing-in-‘preclusive-  
consciousness’-enabling-  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-  
operant-or-incidenting-predicative-insights-of ‘implicated\_attendant\_ontological-  
contiguity<sup>67</sup>’~educated-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup>; -<reifying-or-elucidating-of-prospective-relative-ontological-  
completeness<sup>87</sup>-of-<sup>8</sup> reference-of-thought-<sup>8</sup> devolving-as-of-instantiative-context>  
(qualification/good-to-bad transience), <amplituding/formative-  
epistemicity>totalising~intervalist-as-categorising—‘implicated\_attendant\_ontological-  
contiguity<sup>67</sup>’~educated-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup>; -phenomenal-abstractiveness-of-presencing-in-‘occlusive-  
consciousness’-enabling-  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-  
operant-or-incidenting-predicative-insights-of ‘implicated\_attendant\_ontological-  
contiguity<sup>67</sup>’~educated-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup>; -<reifying-or-elucidating-of-prospective-relative-ontological-  
completeness<sup>87</sup>-of-<sup>8</sup> reference-of-thought-<sup>8</sup> devolving-as-of-instantiative-context>  
(categorisation/kindness-humility-helpfulness-etc. transience) of conceptualisation but arrive at  
rationality (contiguous mentation-capacity/longness-or-shortness-of-register-of-

<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> transience) or a ~~amplituding/formative-~~  
~~epistemicity>~~totalising~ratiocontiguity/ratiocination-as-referentialism—‘~~implicit-ed\_~~attendant-  
ontological-contiguity<sup>67</sup>~educated-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup>; -phenomenal-abstractiveness-of-presencing-in-‘protensive-  
consciousness’-enabling-  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-  
operant-or-incidenting-predicative-insights-of ‘~~implicit-ed\_~~attendant-ontological-  
contiguity<sup>67</sup>~educated-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup>, -<reifying-or-elucidating-of-prospective-relative-ontological-  
completeness<sup>87</sup>-of-<sup>88</sup>reference-of-thought-<sup>88</sup>devolving-as-of-instantiative-context>  
conceptualisation with a corresponding depth/register-of-meaningfulness (in memetic reordering  
depth) that allows for a grasp of the-Good intemporal-disposition (i.e. beyond just an  
intradimensional ‘good-natured’ conceptualisation) of intemporal-preservation-entropy-or-  
contiguity-or-ontological-preservation, with the memetic-reordering directly associated with  
the referential entropy in institutional-cumulation/institutional-recomposure-~~(as-to-~~  
<sup>4</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-  
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-  
determinism’>)/transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~. Thus  
by intemporality<sup>52</sup>/longness as a the-Good conceptualisation as ‘longness-of-register-of-  
meaningfulness-over-shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’, that  
specificity (as pursued in this paper) that informs ontological understanding of not idling and  
articulating meaningfulness in equivalence of temporality<sup>98</sup>/shortness in its various shades, but  
rather with intemporal purpose and intent, and an ultimate quest for validation only as an

~~<amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-~~  
~~prospective-<sup>6</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—~~  
~~ontological-contiguity<sup>67</sup>~~ conceptualisation will be qualified as ‘longness-of-thought’; and it  
 strives to achieve a prospective preconverging/postconverging–de-  
 mentative/structural/paradigmatic existential-~~<disontologising/re-ontologising—aporeticism>~~  
 registry-worldview/dimension conceptualisation of transcendence-and-  
 sublimity/sublimation/~~supererogatory—de-mentativity~~ wherein aetiologisation/ontological-  
 escalation-~~<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-~~  
~~encumbered\_transcending>~~ for prospective transcendental intemporal virtue is the underlying  
 drive. The non-implication of an equivalence between (‘intemporal-prioritisation-of-<sup>83</sup>reference-  
 of-thought’–as-conflatedness<sup>13</sup>-or-ontological-reprojecting pedestalling) with  
 temporality<sup>98</sup>/shortness in its various shades will imply a knowledge conceptualisation rather  
 from the perspective of the comprehension of human species intemporal potential rather than  
 mere extrication within a temporal inter-individuals-and–social-stake-contention-or-confliction  
 context, wherein for instance the focus of a positivistic-inclined mindset/<sup>83</sup>reference-of-thought  
 is not to idly engage a medieval world in medieval terms to stigmatise as a final end but rather  
 for the virtuous human species potentiality to transcend into positivism, and on-the-other-hand  
 equally not to shy away from articulating, however temporally unpalatable and unintelligible-  
 or-existentially-suprastructural for the temporal present registry-worldview/dimension, an  
 intemporal transcendental prospection on the validation that the present registry-  
 worldview/dimension is the outcome of a same-kind intemporal transcendental prospection with  
 a same-kind corresponding emanance unpalatability and unintelligibility for the preceding  
 registry-worldview/dimension, be it in that case driven by a spontaneous and natural dialectical  
 cycle of social constraints of stakes and confliction, in contrast now to a more ‘consciously  
 directed’ abstract understanding regarding deprocrypticism-over-procrypticism (with

intellectual responsibility/~~relative-reflexivity~~ itself being defined as the spirit for authentically upholding such construing/conceptualisation and/or facilitating it as enabling further self-development together with the furthering of social/specie development). The use of ‘human mental-dispositions/individuations’ as of notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>-temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> herein doesn’t mean ontologically that some individuals are inherently/exclusively solipsistically temporal and others are inherently/exclusively solipsistically intemporal. But rather, it is an abstract construction of human notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>-temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> mental-dispositions/individuation potential possibilities that can incidentally arise in any individual by a circumstance or circumstances across time and space; but with a strong propensity of specific dispositions being nurtured in varying profundity across different individuals as per context. This abstract and fleeting notion is known as ‘individuation’ (more like an abstract and superseding ‘hermeneutic-aetiology’ of notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>-temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> s, and hence the possibility of <amplifying/formative-epistemicity>causality<sup>6</sup> ~as-to-projective-totalitative-implications-of-prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>6</sup> or scientism), and is the more scientific notion over ‘individual’ (which is just the receptacle of individuations). By pedestal is meant the ‘temporal-to-intemporal individuations dispositions of meaningfulness whether the intemporal-disposition individuation-pedestal or the temporal-dispositions individuations-pedestals (ignorance-temporal-disposition individuation-pedestal, affordability-temporal-disposition individuation-pedestal, opportunism-

temporal-disposition individuation-pedestal, exacerbation-temporal-disposition individuation-pedestal, social-chainism/social-discomfiture/negative-social-aggregation-temporal-disposition individuation-pedestal or temporal-enculturation/temporal-endemisation-temporal-disposition individuation-pedestal). The intemporal and temporal-dispositions-registries individuations-pedestals imply and point to the underlying ~~amplituding/formative-~~ epistemicity>causality<sup>9</sup> ~~as-to-projective-totalitative-implications-of-prospective-~~ nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> basis of the ‘specific temporal-disposition’<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>. Further, by psychopathic or other postlogic subknowledging<sup>94</sup>/mimicking-and-mimicking-protraction, the ‘temporal-dispositions individuations-pedestals’ wrongly conjugate/infect/protract their apriorising–registry-elements (~~epistemic-totalising<sup>33</sup>~~ psychologismic-subliminality-of-individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology<sup>99</sup>) from aligning prelogically to postlogism<sup>77</sup> in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> thus effectively being postlogic, and this can thus be predicated as per the ‘specific temporal-disposition’. Such postlogic temporal-dispositions individuations-pedestals are conjugated/inflected/derived/mimicked-protraction-to-psychopath’s compulsive-dementing<sup>20</sup> (as derived from both psychopathic and others postlogism<sup>77</sup> in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> slantedness/insane-fitment/disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-dispositions) in epistemic-decadence (notional-discontiguity/epistemic-discontiguity<sup>63</sup>—<between—prior-shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>30</sup>—qualia-schema\_and\_prospective-profound-

~~supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>1</sup>-qualia-  
 schema>-as-of-epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-  
 meaningfulness-and-failing-intemporal-preservation>~~ in postlogic-backtracking-<iterative-  
 looping-'set-of-dereifying-hollow-narratives-and-acts'<sup>76</sup>). These will include 'postlogic  
 ignorance-temporal-disposition individuation-pedestal', 'postlogic affordability-temporal-  
 disposition individuation-pedestal', postlogic opportunism-temporal-disposition individuation-  
 pedestal, postlogic exacerbation-temporal-disposition individuation-pedestal, postlogic social-  
 chainism/negative-social-aggregation/social-discomfiture-temporal-disposition individuation-  
 pedestal, and postlogic temporal-enculturation/temporal-endemisation-temporal-disposition  
 individuation-pedestal). While the prelogic/conviction-as-to-profound-supererogation<sup>96</sup>  
 'ontologically-reconstituting' intemporal-disposition-teleology<sup>99</sup> is rather the ontologising  
 individuation-pedestal as it strives perpetually to define-and-redefine categorical-imperatives  
 (by its ontologically-veridical associated registry-teleology<sup>99</sup>-mentation elements as ~~†epistemic-  
 totalising<sup>33</sup>†~~psychologismic-subliminality-of-individuation—effusing/worlding imbued logical-  
 dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions,  
 value-reference and teleology<sup>99</sup>) for 'intemporal/ontological preservation entropy/contiguity' as  
 it perpetuates institutionalisation/intemporalisation/longness-of-register-of-meaningfulness-  
 over-shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> despite the natural reflex at  
 every registry-worldview/dimension, whether recurrent-utter-uninstitutionalisation,  
 ununiversalisation, non-positivism/medievalism and prospectively procrypticism, to temporally  
 arrive at entropy on the basis of temporal-dispositions teleologies or shortness-of-register-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> (with the associated non-veridical temporal ~~†epistemic-  
 totalising<sup>33</sup>†~~psychologismic-subliminality-of-individuation—effusing/worlding imbued logical-  
 dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions,  
 value-reference and teleology<sup>99</sup>), i.e. temporal preservation teleologies are inclined to forego

intemporal-preservation-entropy-or-contiguity—or—ontological-preservation teleology<sup>99</sup>  
 (ontological-veridicality/~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup> of  
<sup>83</sup>reference-of-thought) at a registry-worldview's/dimension's uninstitutionalised-threshold<sup>102</sup>,  
 which should definitely be resisted by 'intellectual responsibility/~~relative-reflexivity~~' which for  
 the positivistic registry-worldview/dimension holds that the intellectual disposition is all too  
 willing to be 'romantic' about the idea of human firstnature cross-sectional inclination for the  
 intemporal-disposition and that intellectual responsibility/~~relative-reflexivity~~ is to acknowledge  
 the veridicality of human-subpotency—aporia/undecidability/dilemma/ought-  
 indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness-  
 formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-  
 intemporal-dispositions-<so-construed-as-from-perspective—ontological-  
 normalcy/postconvergence>'—existentialism-form-factor and be preemptive of the 'non-  
 ontological/non-knowledge/non-virtue temporal-dispositions threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -<as-to-'attendant-  
 intradimensional'-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-  
 psychologism>' by futural Being-development/ontological-framework-expansion—as-to-depth-  
 of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology as of  
 prospective notional~<sup>18</sup>deprocrypticism institutionalisation based on absolute notional-  
 contiguity/epistemic-contiguity<sup>62</sup> -<profound-supererogation<sup>96</sup> -of-mentally-  
 aestheticised~postconverging/dialectical-thinking<sup>71</sup>—qualia-schema> and taking account of  
 temporal-dispositions <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>>; just as the present positivism institutionalisation had been  
 preemptive of human cross-sectional disposition for superstition by emphasising rational-  
 empiricism, and the <sup>103</sup>universalisation institutionalisation had been preemptive of human

disposition for ad-hoc social-stake-contention-or-confliction resolutions along whims and interests to imply a sense of <sup>103</sup>universalisation, and base-institutionalisation had been preemptive of human disposition for recurrent lawlessness to imply a sense of institutionalised living with mutual expectations. ‘Unconscionability-drag’ (from an ontological/intemporal reference) refers to the comprehensive state of undisambiguation of temporal-dispositions individuation-pedestals which are wrongly associated to the intemporal-disposition as being ontologically-veridical as these conjugate/inflect/protract (in mimicking-protraction) with the psychopath’s compulsive-dementing<sup>20</sup> insane-fitment/slantedness/mere-possibility narratives which are as dialectically-or-contendingly-out-of-phase or hollow-mimicking) inducing temporal-dispositions epistemic-decadence (notional-discontiguity/epistemic-discontiguity<sup>63</sup> <between—prior-shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-schema>-as-of-epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’><sup>76</sup>-contiguity-as-absolving/fleeting/escaping-reflex-logic<sup>1</sup> or-hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or <sup>12</sup>conjoining-looping-set-of-narratives as-of-cohering-logic-reflex-of-the-in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’><sup>76</sup>-which-is-not-of-ontological-reference/not-of-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-dementing<sup>20</sup>-apriorising-psychologism/not-of-veridical-thinking-reference-but-rather-preconverging-or-dementing<sup>20</sup>-reference/<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup> >, –and-not-of-logical-contention) as these are wrongly aligned prelogically/by-prelogism<sup>78</sup> to the initiated postlogism<sup>77</sup>. In which case the temporal-dispositions are ‘technically psychopathic’ with corresponding conjugated/inflected/derived/mimicked-protraction-to-psychopathic compulsive-dementing<sup>20</sup> (temporal unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup> -of-<sup>83</sup>reference-of-thought-teleologies/registries-perversion-teleologies/mental-perversions-teleologies, with corresponding groundless †epistemic-totalising<sup>33</sup>), psychologismic-subliminality-of-individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology<sup>99</sup>); and are rather the subject of contention and aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> reflected/perspectivated as manifestations of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup> > and not logical contention. And so, in distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> in a temporal contiguity (procrypticism) allowing for the conceptualisation of the registry-worldview’s/dimension’s as dialectically-out-of-phasing (dialectically-primitive) over which new recomposuring <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is construed to reflect/preempt the <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup> >, for ‘postconverging-or-dialectical-thinking<sup>21</sup>—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-

reordering/institutional-recomposuring of the prospective registry-worldview's/dimension's(deprocrypticism) new <sup>83</sup>reference-of-thought<sup>8</sup>-categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation while keeping the temporal-dispositions downgraded/oblongated/decandored alignment as to threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to- 'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>20</sup> -apriorising-psychologism>, and so precedingly to avoid <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>/circularity induced straightening/candoring/elevation/prelogism<sup>78</sup> alignment. Given that at 'uninstitutionalised-threshold<sup>102</sup>' human learned behaviour is primarily geared towards what is 'perceived as succeeding as of positive-opportunism—of-social-functioning-and-accordance<sup>75</sup>', whether intemporal (the-Good as longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) or temporal (shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>); it is this mental-devising-representation as the 'unconscionability-drag' that provides the backdrop for skewing ('intemporality<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity)/differential-formalisation-transference for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (enabling ontological reference), as it achieves social <sup>103</sup>universal-transparency<sup>104</sup> <transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>97</sup>>' with corresponding untenability/internal-contradiction/internal-incoherence/institutional-constraining, in reflecting-and-preempting the comprehensively distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> of the subknowledging<sup>94</sup> dimension temporal-

dispositions for the prospective registry-worldview's/dimension's(deprocrypticism) intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. Unconscionability-drag (from an ontological/intemporal reference) also points to the fact that at any institutional registry-worldview/dimension, there can be two mental alignments; whether the apriorising-registry is at the institutionalised/intemporalised threshold of prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical-attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> meaning or at the uninstitutionalised-threshold<sup>102</sup> of meaning involving<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> requiring distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup>, and in the latter case the reflex to be integratively aligned is lost across all the temporal-dispositions of the<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> dimension, and what is called for with the unconscionability-drag is a distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> which will explain a dialectically-or-contendingly-out-of-phase or dialectically-primitive alignment by oblongating/decandoring/downgrading. \*, i.e. Remember 'mental-devising-representation' is a devising construct of preceding/superseding abstract reality/veridicality (postconvergence) as the latter never changes, and it is mental devising that adjusts to the illumination/insight we get about abstract reality/veridicality as validated by <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>6</sup>! In-the-bigger-scheme-of-things, 'unconscionability-drag' as a notion points to

‘ontological abstraction and mental-devising-representation of reality/veridicality defect’ whether dealing with psychopathic postlogism<sup>77</sup> in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or temporal-dispositions conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing<sup>20</sup>-apriorising-psychologism postlogism<sup>77</sup> in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> s or simply plain temporal-dispositions ‘defective mental-devising-representation of ontological reality/veridicality’. The notion of ‘unconscionability-drag’ thus extends to all mental-devising-representation of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> of all registry-worldviews/dimensions with respect to the prospective transcendental as the intemporal-preservation-entropy-or-contiguity-or-ontological-preservation registry-worldview/dimension, which is the point of ontological referencing (point-referencing). The reason why the ‘study of the social’ had hitherto been EPHEMERAL is because of the lack of contiguity in referencing the two elements of ontological meaning (<sup>83</sup>reference-of-thought and logic); with <sup>83</sup>reference-of-thought being hitherto undisambiguated in the social construction of meaning, thus leading to a ‘lack of constraining social <sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>8</sup> } of temporal-dispositions prior relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>’. However as articulated above, the ‘unconscionability-drag’ carries the resolution for disambiguating <sup>83</sup>reference-of-thought in the ontological social construction of meaning as it is fully aligned or ‘in ratio alignment’ to an ‘emanant transdimensional (across

registry-worldviews) point-referencing of intemporal-preservation-entropy' while reflecting a social <sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-entailing-  
<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness > ) that shows the fallibility of temporal dimensions <amplituding/formative-epistemicity>totalising~intervalist-as-categorising—'implied\_attendant\_ontological-contiguity<sup>67</sup>?~educated-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity~contiguity-<imbued-notional~cogency>' <sup>40</sup>; -phenomenal-abstractiveness-of-presencing-in-'occlusive-consciousness'-enabling-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-operant-or-incidenting-predicative-insights-of 'implied\_attendant\_ontological-contiguity<sup>67</sup>?~educated-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity~contiguity-<imbued-notional~cogency>' <sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>83</sup>devolving-as-of-instantiative-context> point-referencing and as this further discomfures in the social-construct of meaning, and hence the perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>, and elicits an ordered construct of meaning <sup>83</sup>reference-of-thought (in terms-as-of-axiomatic-construct of {epistemic-totalising<sup>333</sup>}psychologismic-subliminality-of-individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology<sup>99</sup>) from the superseding perspective of intemporal-preservation-entropy-or-contiguity—or-ontological-preservation alienative-hierarchisation and 'disambiguation of notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-

intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> as aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>' (longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>). This actually represents the human 'temporalities-to-intemporal<sup>52</sup> constant' at all registry-worldviews/dimensions (as postlogism<sup>77</sup>-slantedness/<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. are <sup>103</sup>universally present in all registry-worldviews). Practically, this involves articulating: (i) the dialectically-or-contendingly-out-of-phase/dialectically-primitive-or-formulaic slanting threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism> elicited psychopath's insane-fitment narratives in epistemic-decadence (notional-discontiguity/epistemic-discontiguity<sup>63</sup>-<between—prior-shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>-qualia-schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema>-as-of-epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'><sup>76</sup>/non-ontological-and-non-contending-referencing-<thus-ontologically-or-contendingly-reflected-or-perspectivated-as-of-preconverging-or-dementing<sup>20</sup>-apriorising-psychologism>/not-veridical-thinking-reference-rather-preconverging-or-dementing<sup>20</sup>-reference/<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>,-and-not-of-logical-

contention) teleology<sup>99</sup> (ii) the dialectically-or-contendingly-out-of-phase/dialectically-primitive) procryptic temporal-dispositions teleological conjugations/inflections/derivations to the psychopath's as dialectically-or-contendingly-out-of-phase or hollow-mimicking) insane-fitment/slantedness/unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought narratives, whether they are ignorant, affordable, opportunistic, exacerbating, social-chainism/social-discomfiture/negative-social-aggregation or temporal-enculturation/temporal-endemisation (iii) the dialectically-or-contendingly-in-phase/transcendent/deprocryptic 'disambiguation of notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>-temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> as aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>' reflecting the psychopath's and other temporal-dispositions veridical mental/<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>/mental-perversions/unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought dispositions. Unconscionability-drag (enabling ontological reference), by which the <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>/mental-perversions teleologies of meaning is accounted for can be demonstrated below elaborating on the example highlighted before. Of course, this is just a most basic demonstration as ideally one can imagine a creative storied narrative should articulate the phenomenon to its utmost evolving complexities –a storying construal involving an underlying-and-superseding intemporal/ontologising emanant '<sup>83</sup>reference-of-thought—devolving-teleological-de-mentating/structuring/paradigmimg—of-meaningfulness as of <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-

<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-  
 determinism’> as of the notional~conflatedness<sup>13</sup> of notional~<sup>18</sup>deprocrpticism’ for  
 ‘postconvergence intemporal-preservation-entropy-or-contiguity-or-ontological-preservation  
 longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of notional~<sup>18</sup>deprocrpticism  
 teleology<sup>99</sup>’ putting into perspective ‘temporal emanant conjugations/inflections shortness-of-  
 register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of procrpticism teleologies’. For instance, the  
 storying construal ‘ontological/intemporal veridicality’ of non-positivism/medievalism  
<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> will be ‘utterly referenced’ from positivism; likewise that of  
 recurrent-utter-uninstitutionalisation inherently-’preconverging-or-dementing<sup>70</sup>-apriorising-  
 psychologism will be ‘utterly referenced’ from base-institutionalisation, that of  
 ununiversalisation <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> will be ‘utterly referenced’ from <sup>103</sup>universalisation, and thus that of  
<sup>80</sup>procrpticism-or-disjointedness-as-of-<sup>83</sup>reference-of-thought <sup>74</sup>perversion-of-<sup>83</sup>reference-of-  
 thought-<as-preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> has to be ‘utterly  
 referenced’ from deprocrpticism/longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
 over shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>. The reason for the above is that  
 you can’t address a registry-worldview/dimension <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-  
 preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> phenomenal defect  
 (psychopathy) without addressing the defects of the registry-worldview/dimension  
 (procrpticism) that endemises it from the reference of the prospective transcendental dimension,

just as you can't address witchcraft without fundamentally addressing a non-positivism/medievalism registry-worldview that will necessarily and readily endemise superstitions and witchcraft. The peculiarities of successive institutionalisations is that these address the successive emanant dimensional defects of: recurrent-utter-uninstitutionalisation by emphasising 'base-institutionalising', ununiversalisation by emphasising '<sup>103</sup>universalising', superstition/non-positivism/medievalism by emphasising 'positivising', and <sup>80</sup>procrypticism-or-disjointedness-as-of-<sup>83</sup>reference-of-thought preconverging-or-dementing<sup>20</sup>-apriorising-psychologism by emphasising the 'undermining of disjointedness/subknowledging<sup>94</sup>/mimicking' and so as to 'longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> over shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> construed as deprocrypticising/preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought' (noting that the latter institutionalisation/intemporalisation contains the sublimating-nascence of the previous institutionalisations up to its own threshold of institutionalisation/intemporalisation, with notional-<sup>18</sup>deprocrypticism being organically imbued with all the prior/superseded institutionalisations); all these, pointing to an 'ontological psychoanalytic/memetic-contiguity deconstruction across anthropology' which the present treatment of psychology doesn't recognise: (i) Psychopath narrative teleology<sup>99</sup>: an adult psychopath meets a stranger and speaks to him about another stranger whom it knows nothing about, saying logically that it is a bad thing for this guy to be molesting children (ii) temporal-dispositions narratives teleologies: a stranger not knowing the other stranger aligning prelogically to the psychopath's narrative will have a 'conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing<sup>20</sup>-apriorising-psychologism ignorance-temporal-disposition defect' if it articulated the following narrative: (a) Such a person should not be allowed to roam the streets and should be interned. A 'conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-

dementing<sup>20</sup>–apriorising-psychologism affordability-temporal-disposition defect’ will arise if another interlocutor knowing the accused for not truly being a child molester but because of expediency with respect to the psychopath articulates the following narrative: (b) the guy is actually a bad person and they will not be surprise that he is a child molester. A ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing<sup>20</sup>–apriorising-psychologism opportunism-temporal-disposition defect’ will arise if a different interlocutor knowing truly that the accused is not a child molester but for a favour or sense-of-favour they owe to the psychopath articulates the following narrative: (c) this guy has been going around molesting young children for quite a while now. A ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing<sup>20</sup>–apriorising-psychologism exacerbation-temporal-disposition defect’ will arise where another interlocutor knowing the truth about the whole thing, thinks they can have an advantage by acting likewise as the psychopath and articulates the following narrative (d) they had actually witnessed the accused shoplifting. A ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing<sup>20</sup>–apriorising-psychologism social-discomfiture/(social-chainism/negative-social-aggregation)-temporal-disposition defect’ will arise where (e) such narratives are purposefully and consistently relayed in the social sphere based on ignorances/desublimation, affordabilities, opportunisms and exacerbations, and individuals come to make it a reference for their relation with the accused. And finally, a ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing<sup>20</sup>–apriorising-psychologism temporal-enculturation (temporal-endemisation)-temporal-disposition defect’ arises where (f) individuals come to learn that by having the appropriate social relations and social support network they can then initiate such narratives if they were to have competing 'socially-perceived-value as of social-stake-contention-or-confliction' situations with others, and not only that it also includes individuals passively

accepting and giving up on the principle of the intemporality<sup>52</sup>/longness and intrinsicness of meaning. It is important to distinguish all the above ‘temporal instances conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing<sup>20</sup>—apriorising-psychologism of the psychopath’s postlogism<sup>77</sup> -slantedness in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>’, and is different from a ‘defect of logical operation/processing/contention which does not imply any temporal-disposition defect (in terms—as-of-axiomatic-construct of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> or the denaturing<sup>16</sup> of the <sup>83</sup>reference-of-thought/apriorising-registry—elements out of ‘~~implicated\_attendant~~—ontological-contiguity<sup>67</sup>? ~duced-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>8</sup> -of-<sup>8</sup>reference-of-thought-<sup>8</sup>devolving-as-of-instantiative-context> as <sup>†epistemic-totalising<sup>333</sup></sup>psychologismic-subliminality-of-individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology<sup>99</sup>)’. With temporal-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> (mental-perversion), the interlocutor deliberately (or naively in the case of ignorance) doesn’t project intemporally (i.e. projects in terms—as-of-axiomatic-construct of shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> or immediate-temporal-interest and not a <sup>103</sup>universal ontological sense of meaning), comparatively more like a student guessing that the answer of a math question is say 5 ‘artificially’ operates an equation to yield 5 as answer. Whereas with a ‘defect of logical operation/processing/contention’ (which is not the case here), an interlocutor perfectly projects

intemporally (i.e. projects in terms-as-of-axiomatic-construct of longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> or a <sup>103</sup>universal ontological sense of meaning) but poorly operates/processes the logic adhocly. This latter case unlike the former doesn't imply registry-worldview's/dimension's-uninstitutionalised-threshold <sup>02</sup>-defect-<as-Being-or-ontological-or-existential-defect><sup>85</sup> but rather an 'ad hoc defect-of-<sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation <sup>06</sup> of the registry-worldview's/dimension's-<sup>83</sup>reference-of-thought-for-social-functioning-and-accordance whereas the former is 'registry-worldview's/dimension's-uninstitutionalised-threshold <sup>02</sup>-defect-<as-Being-or-ontological-or-existential-defect><sup>85</sup> that speaks to the unprincipled-or-derived-unprincipled disposition of the interlocutor's individuation that is, with respect to an infinite number of cases in the same situation (i.e. comparatively the disposition to go about answering math questions by figuring out their answers then 'artificially' trying to work out equations to yield the answers). Thus establishing the <amplifying/formative-epistemicity>causality<sup>09</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>08</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>07</sup> of this slantedness/postlogic individuation defective nature ontologically, hence enabling its aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>. This also requires the disambiguation of the registries (involving stranding-of-perverting-temporal-dispositions which refers to mental-devising-representation of temporal-dispositions-registries teleologies registry-worldview's/dimension's-uninstitutionalised-threshold <sup>02</sup>-defect-<as-Being-or-ontological-or-existential-defect><sup>85</sup>, i.e. oblongated/decandored as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <sup>06</sup>-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism> mechanicalism/alchemic-like-reasoning/circumventive/distractive-temporal-

prioritisation-of-<sup>83</sup>reference-of-thought/shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> in distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> notional~procrpticism mindset as per postlogism<sup>77</sup>-slantedness/<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving ontological-performance<sup>72</sup>-<including-virtue-as-ontology>. For intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, strands-of-perverting-temporal-dispositions implies ‘not wrongly implying precedingly the reflex of an intemporal prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> reflex and reference on the subknowledging<sup>94</sup>/mimicking-temporal-dispositions but rather reflexively downgrading as dialectically-or-contendingly-out-of-phase/subknowledging<sup>94</sup>/mimicking)-stranding’, i.e. registry-precedes-logic as <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> undermines the operation of logic, at which point contention is about the ‘generation of ontological preconverging-or-dementing<sup>20</sup>-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>’ of such temporal-dispositions denaturing<sup>16</sup> to be reflected/perspectivated and ontologised by the intemporal mind as procrpticism as validated by ‘unconscionability-drag’ such that the temporal-dispositions, which are ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-

preconverging-or-dementing<sup>20</sup>-apriorising-psychologism slantedness' as these are protractions of the psychopath's as dialectically-or-contendingly-out-of-phase or hollow-mimicking) insane-fitment/postlogism<sup>77</sup>-slantedness, and hence are in transversality-<for-sublimating-existential-eventuating/denouement, from-~~'thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising'~~—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-~~'motif-and-apriorising/axiomatising/referencing'~~><sup>101</sup> and should not be represented mentally going by the 'unconscionability-drag' as 'logically/in-prelogic supplanting-conviction-as-to-profound-supererogation<sup>96</sup>—of-~~'attendant-intradimensional'~~-postconverging/dialectical-thinking<sup>21</sup>-apriorising-psychologismly articulating/composing, i.e. not contending' but rather as a 'mentally-conjugated/inflected/derived/mimicked/subknowledging<sup>94</sup>/in-protraction-to-psychopathic-preconverging-or-dementing<sup>20</sup>-apriorising-psychologism,-and-oblongated, i.e. a manifestation of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>' as is the case with the mental-devising-representation at all registry-worldviews/dimensions uninstitutionalised-threshold<sup>02</sup>, and should not be wrongly elevated/candored/straightened/integratively-aligned/dialectically-or-contendingly-in-phase in equivalence with intemporal-preservation-entropy-or-contiguity-or-ontological-preservation apriorising-registry (since they are not contending) but rather downgraded/decandored/protracted-preconverging-or-dementing<sup>20</sup>-apriorising-psychologism/oblongated/logical-incongruence-or-transversality-<for-sublimating-existential-eventuating/denouement, from-~~'thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising'~~>/dialectically-or-contendingly-out-of-phase in threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -<as-to-~~'attendant-intradimensional'~~-prospectively-disontologising~preconverging/dementing<sup>20</sup>-

apriorising-psychologism> and are rather manifestations of registry/mental defect or denaturing<sup>16</sup> and are the subject of intemporal/ontological contention from the intemporal-disposition, more like at the registry-worldview/dimension defect level medievalism categorical-imperatives/axioms being superseded and undermined with respect to positivism categorical-imperatives/axioms-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. Very much counterintuitively with regards to ‘unconscionability-drag’, the transcendental requirement for a ‘habituation’ to a so-called ‘prospective intemporal and more veridical mental-devising-representation registry-worldview’s/dimension’s <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> is rather ‘unfathomable’ for the prior <amplituding/formative><sup>8</sup> wooden-language-(imbued—temporal-mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—narratives—of-the-<sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>) of the so-called ‘<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> dimension’; this applies with regards to recurrent-utter-uninstitutionalisation and base-institutionalisation, ununiversalisation and <sup>103</sup>universalisation, non-positivism/medievalism and positivism, and prospectively for upcoming times, procrypticism and deprocrypticism. The explanation is quite simple; as individuals in any institutionalisation/intemporalisation registry-worldview/dimension are formed by the memetic-ordering/psychoanalytic-construction at that registry-worldview/dimension which is ‘all-defining of meaningfulness (in terms—as-of-axiomatic-construct of <sup>83</sup>reference-of-thought and logic)’ to the individuals and so right up to their subconscious mind. But then a prospective transcendental memetic-reordering/psychoanalytic-unshackling is placing such a prior memetic-order/psychoanalytic-construction of their existentialism (full-existential-depth-implications) personhoods-and-socialhood-formation in jeopardy, and it is only the <amplituding/formative—

epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>9</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>67</sup> social <sup>103</sup>universal-transparency<sup>104</sup>—(transparency-of-totalising-entailing,-as-to-  
entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-  
completeness<sup>87</sup>) of the prospective intemporal dimension inducing untenability/internal-  
contradiction/internal-incoherence/institutional-constraining with corresponding percolation-  
channelling-<in-deferential-formalisation-transference> impact from the prospective registry-  
worldview/dimension on the overall social-construct over a generation or two or more that  
allows for any such ‘habituation’ to a prospective registry-worldview’s/dimension’s  
transcendence-and-sublimity/sublimation/supererogatory~de-mentativity with its new  
recomposuring <sup>83</sup>reference-of-thought~<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>.  
This will explain the difficulty of medieval minds (including institutions like the church) over  
centuries to come to terms with positivism and scientism such that the positivistic  
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring is still ongoing.  
Counterintuitively, every successive institutionalisation/intemporalisation registry-  
worldview/dimension naively thinks it being at the backend of the ‘institutional-  
cumulation/institutional-recomposure-<as-to- historicity/ontological-  
eventfulness<sup>39</sup> /ontological-aesthetic-tracing-<perspective-ontological-  
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> process’ means it  
is beyond transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as it doesn’t  
project of itself as being superseded by a prospective registry-worldview with its new  
recomposuring <sup>83</sup>reference-of-thought~<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> (as  
of supplanting-conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-  
postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism) at the point where the former  
starts <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-

~~apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>~~ > its own <sup>83</sup>reference-of-thought<sup>8</sup>-categorical-imperatives/axioms/registry-teleology<sup>99</sup>, and does not tend to represent itself as oblongated/decandored/logical-incongruence-or-transversality-<for-sublimating-existential-eventuating/denouement, from ‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising<sup>2</sup>’>/dialectically-or-contendingly-out-of-phase as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>70</sup>—apriorising-psychologism> from a prospective dimension perspective in the sense that. The decandored/oblongated/logical-incongruence-or-transversality-<for-sublimating-existential-eventuating/denouement, from ‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising<sup>2</sup>’>/dialectically-or-contendingly-out-of-phase insight we think of non-positivism/medievalism with corresponding phenomena like superstitions, witch-hunts, etc. has never been the way they represented themselves as they are candored/straight/integratively-aligned/‘dialectically-or-contendingly-in-phase’ in their <amplituding/formativ-epistemicity>totalising~self-referencing-syncretising/present-consciousness/illusion-of-the-present-mental-devising-representation of themselves. Rather it is the more profound grasp of reality from positivism that initiates that decandored/oblongated/logical-incongruence-or-transversality-<for-sublimating-existential-eventuating/denouement, from ‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising<sup>2</sup>’>/dialectically-or-contendingly-out-of-phase mental-devising-representation of non-positivism/medievalism in the positivistic mind, and this is the case as well with all other dialectic institutionalisations across the institutional-cumulation/institutional-recomposure-<as-to-<sup>4</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>/anthropological-continuity/anthropopsychology. The reason for making the above point is that we will most possibly as of ~~amplifying~~/formative-epistemicity>totalising~self-referencing-syncretising/present-consciousness/illusion-of-the-present act likewise when it is time to imply our own decandored/oblongated/logical-incongruence-or-transversality-<for-sublimating-existential-eventuating/denouement, from ‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’>/dialectically-or-contendingly-out-of-phase<sup>80</sup> procrypticism-or-disjointedness-as-of-<sup>83</sup>reference-of-thought mental-devising-representation of our <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> with respect to a prospectively candored/straight/integratively-aligned/dialectically-or-contendingly-in-phase notional~<sup>18</sup>deprocrypticism new recomposuring <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> that is revealed by the ‘unconscionability-drag’ disambiguation of our temporal-dispositions-perversion associated with <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> in our dimension (procrypticism) including psychopathy-and-its-social-psychopathy-corollary subknowledging<sup>94</sup>/mimicking! (iii) For deprocrypticism, ‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>’ teleology<sup>99</sup>: will involve identifying, defining, characterising, qualifying and articulating the aetiology of this individuation <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> dynamism endemic in the social-construct and prospective

categorical-imperatives/axiomatic-construct for its preemption, more like a positive mind will do with respect to a non-positivism/medievalism social-construct <sup>83</sup>reference-of-thought. (Though interestingly it is important to grasp that such transcendence-and-sublimity/sublimation/supererogatory~de-mentativity actually takes the natural form of a ‘crossgenerational medium to long-term psychoanalytic-drag’ and not ‘instantaneous utter transformation’ towards ontological-completeness-of-<sup>83</sup>reference-of-thought, even such an ‘instantaneous utter transformation conceptualisation’ is equally a necessary knowledge exercise as the social <sup>103</sup>universal-transparency<sup>104</sup>-{transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness<sup>87</sup> } constraining that allows for a ‘crossgenerational medium to long-term psychoanalytic-drag’): (a) articulating a social <sup>103</sup>universal-transparency<sup>104</sup>-{transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness<sup>87</sup> } of the registry-worldview-perversions, (b) generating ~~<amplituding/formative-epistemicity>~~causality<sup>9</sup>~as-to-projective-totalitative~implications-of-prospective-<sup>6</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> untenability/internal-contradiction/internal-incoherence/institutional-constraining in the <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-~~<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>~~ registry-worldview (c) referencing/registering/decisioning or stranding the <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-~~<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>~~ <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-~~<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>~~ as-of-unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought/subknowledging<sup>94</sup> registry-worldview/dimension defect for prospective

preemption with new recomposing <sup>83</sup>reference-of-thought<sup>8</sup> categorical-  
imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity–  
or–ontological-preservation of the prospective registry-worldview/dimension, i.e.  
notional~<sup>18</sup>deprocrypticism (d) intemporal projection superseding the transcendence-  
unenabling-uninstitutionalised-threshold<sup>102</sup> in alienation—as-inauthentic/poorly-  
objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity<sup>64</sup>/being-  
dialectically-or-contendingly-out-of-phase/logically-incongruence with the <sup>74</sup>perversion-of-  
<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-  
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>9</sup>> registry-worldview,  
inducing a ‘habituation’/’postconverging-or-dialectical-thinking<sup>21</sup>–psychology or psychology-  
of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-  
unshackling/memetic-reordering/institutional-recomposing as of the prospective apriorising–  
registry worldview crossgenerational (over a generation or two) intemporal projection  
superseding the transcendence-unenabling-uninstitutionalised-threshold<sup>102</sup> in alienation—as-  
inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-  
faith/inauthenticity<sup>64</sup>/nihilistic; implies that the mental-devising-representation of a  
superseded/transcended/unsound registry/registry-worldview (which is rather in epistemic-  
decadence and hence in ontological-discontinuity) as of <sup>15</sup>de-mentation-  
<supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-  
attributive-dialectics> preconverging-or-dementing<sup>20</sup>–apriorising-psychologism-<stranded-as-  
rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, entails it  
doesn’t re-join by mere logical articulation the prospective superseding/transcending/sound  
registry/registry-worldview postconverging-or-dialectical-thinking<sup>21</sup>–apriorising-  
psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-  
phase>, as the prospective institutionalisation is rather about a registry-worldview/registry, and

not logical, transformation as a ‘postconverging-or-dialectical-thinking<sup>21</sup>–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring; with the notion that any such wrongly implied re-joining as logical articulation is rather ~~amplituding/formative–epistemicity~~>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> of the prior registry/registry-worldview reflex-defect in want of ‘postconverging-or-dialectical-thinking<sup>21</sup>–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. For instance, in the case mentioned before with regards to B (Brackets), where B was to stick with the same temporal-dispositions individuation disposition that delivered the wrong results with respect to subsequent equations of a similar context (uninstitutionalised-threshold<sup>102</sup>) this will be epistemic-decadence, as conjugated/inflected/derived from A’s defective condition which is in epistemic-decadence, and the both A and B are of notional-discontiguity/epistemic-discontiguity<sup>63</sup> -<between—prior-shallow-supererogation<sup>96</sup> -of-mentally-aestheticised~preconverging/dementing<sup>20</sup>–qualia-schema\_and\_prospective-profound-supererogation<sup>96</sup> -of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>–qualia-schema> defining the registry-worldview/dimension apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting defect. This implies <sup>15</sup>de-mentation-(supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of B to such <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> (as prior intemporal <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>) is the effective backdrop for ‘postconverging-or-dialectical-thinking<sup>21</sup>–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-

reordering/institutional-recomposuring for the prospective <sup>83</sup>reference-of-thought<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and this is rather crossgenerational in nature (rather than instant intra-generational registry/registry-worldview transformation) as personhoods-and-socialhood-formation are rather grounded on the superseded/transcended/unsound <sup>83</sup>reference-of-thought<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. The above analysis shows that soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought-of-meaningfulness is not given, as it is a devising mechanism (mental-devising-representation) for ontological-veridicality as dialectically upheld for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (ontological-normalcy/postconvergence). Unconscionability-drag (from an ontological/intemporal reference) ensures the disambiguation of registries so that the psychopath’s and temporal-dispositions are not elevated to the intemporal level which then allows for, by reflex, a simple operation/processing of logic (whereas the fundamental defect being in terms–as-of-axiomatic-construct of the apriorising–registry-elements, ~~epistemic-totalising<sup>33</sup>~~ psychologismic subliminality-of-individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology<sup>99</sup> of the registries, i.e. rather the unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought or the dialectically-or-contendingly-out-of-phase meaningful construct). Unconscionability-drag (from an ontological/intemporal reference) is thus central to attending to the rational-realism of notional~<sup>18</sup>deprocrypticism as of ratiocontiguity/ratiocination-as-referentialism—‘~~implicated\_attendant~~—ontological-contiguity<sup>67</sup>? ~educated—existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity- <imbued—notional~cogency>’<sup>40</sup> as nondisjointing ‘postconverging—de-

mentating/structuring/paradigming as <sup>48</sup>human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>' as it accounts for the defect of temporal-dispositions teleologies of meaning (shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) while projecting intemporally/ontologically. The notion of 'unconscionability-drag' also explain how and why banal temporal-dispositions are not readily 'integrative of psychopathic postlogism<sup>77</sup>-slantedness as conjugated-postlogism<sup>77</sup>/preconverging-or-dementing<sup>20</sup>-integration' (hence no distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup>) to the childhood and early adolescent psychopaths but come to develop a 'mental-unconsciousness' (unconscionability) to be 'integrative of psychopathic postlogism<sup>77</sup>-slantedness' during the stage of late adolescence and adult psychopath. Antipodal to the idea of 'unconscionability-drag' is the idea of 'conventioning'/social-temporal-thresholding. 'Unconscionability-drag' points to an abstract but more veridical ontological construct of the 'social construction of meaning' that is ontological-normalcy/postconvergence, based on intemporal-preservation-entropy-or-contiguity-or-ontological-preservation by using categorical-imperatives of the prospective superseding/transcendental registry-worldview/dimension whether such a representation is aligned or not with the society's collective-social-psyche or present-consciousness. (For instance, we can generate an unconscionability-drag of a medieval society on the basis of a positivistic mental projection and categorical-imperatives; wherein we oblongate the solipsistic mental-dispositions of individuations in such a society. While such a representation, with its corresponding subknowledging<sup>94</sup>/mimicking, is ontologically more accurate about such a society, however, the collective-social-psyche/present-consciousness of individuations in the said society will not recognise any such decandored/oblongated/logical-incongruence-or-transversality-<for-sublimating-existential-eventuating/denouement,-from-'thinking-at-

~~first/pure predisposition preemptive of prospective-~~  
~~disontologising/subontologising<sup>2</sup>/~~dialectically-or-contendingly-out-of-phase representation of themselves, rather the medieval society will represent itself as candored/straight/integratively-aligned/dialectically-or-contendingly-in-phase which is then the ‘conventioning/social-temporal-thresholding representation of the social construction of meaning’). Conventioning/social-temporal-thresholding thus refers to the fact that in a ‘social construction of meaning’, intrinsic-reality by itself and in of itself (as may be grasped ontologically from superseding/transcendental categorical-imperatives preserving intemporality<sup>52</sup>) is not necessarily the deterministic basis for human social adherence to it. Transcended and ontological meaningfulness of reality (contrary to conventioning/social-temporal-thresholding meaningfulness of reality which is rather towards ~~amplituding/formative-~~epistemicity>totalising~self-referencing-syncretising/temporality<sup>98</sup>-serving) requires a process of institutionalised/intemporalised social integration to induce untenability/internal-contradiction/internal-incoherence/institutional-constraining to ‘prior or circumstantial social integration gatekeeping construals or (institutionalisation/intemporalisation) percolation-channelling-<in-deferential-formalisation-transference>’ of ‘any social construction of meaning’ for there to be collective institutionalised social adherence (and by the relative positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> elicited). Institutionalisation/Intemporalisation percolation-channelling-<in-deferential-formalisation-transference> are the institutionalised relays for human survival-and-flourishing-teleology<sup>99</sup>, whether diffusely from internalisation-and/or-formalism, and are increasingly vital with higher institutionalisations, and most vital for prospective perpetuation-of-deprocrypticism, such that abstractions that will normally hardly be socially integrated going just by averaging human temporal-to-intemporal nature, can actually come from re-originary—as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-~~(imbued-postconverging/dialectical-~~

thinking<sup>21</sup> - 'projective-insights'/ 'epistemic-projection-in-conflatedness<sup>13</sup>' -of-  
 notional~<sup>18</sup> deprocrypticism-prospective-sublimation)<sup>90</sup> intemporal-disposition to inform social  
 institutionalisation/intemporalisation, thus emphasising how vital percolation-channelling-<in-  
 deferential-formalisation-transference> are for institutional-cumulation/institutional-  
 recomposure-<as-to-<sup>40</sup> historicity/ontological-eventfulness<sup>38</sup> /ontological-aesthetic-tracing-  
 <perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-  
 determinism'>> beyond just the consciousness appraisal of temporal-dispositions.  
 Institutionalisation/Intemporalisation percolation-channelling-<in-deferential-formalisation-  
 transference> imply that the would-be intellectual analyst can perfectly uphold intrinsic reality  
 over 'social-and-temporal-trading' and still impose veridicality (if truly veridical) over populist-  
 inclined dispositions which are not veridical, just by the fact of the extendedly implied positive-  
 opportunism—of-social-functioning-and-accordance<sup>75</sup> for human survival-and-flourishing  
 imbued in institutionalisation/intemporalisation percolation-channelling-<in-deferential-  
 formalisation-transference>. This implies that an exercise in  
 institutionalisation/intemporalisation beyond just intemporal philosophical projection is needed  
 for the social integration of any transcending veridicality postconverging-de-  
 mentating/structuring/paradigming (the latter being any notion that put in question informal or  
 formal conventioning/social-temporal-thresholding ways of perceiving and doing things for  
 supposedly prospective better ways). Correspondingly, the social-construct cannot be and should  
 not be related to as a philosophical construct since it is rather 'conventionalised from  
 institutionalisation/intemporalisation (secondnature), and has not evolved as of dimensionality-  
 of-sublimating<sup>25</sup> -(<amplituding/formativ>supererogatory~de-mentativeness/epistemic-  
 growth-or-conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-  
 residuality/spirit-drivenness—equalisation) projection; as it may be inclined to make references  
 to temporal<sup>83</sup> reference-of-thought-<sup>8</sup> categorical-imperatives/axioms/registry-teleology<sup>99</sup> , -for-

intemporal-preservation-entropy-or-contiguity-or-ontological-preservation that are  
 preconverging-or-dementing<sup>20</sup>-apriorising-psychologism/of-perverted-  
 registry/subknowledging<sup>94</sup>/mimicking-and-epistemic-totalising<sup>33</sup>~self-referencing-  
 syncretising-these. This brings forth the idea of ‘ordered construct’ between the intemporal  
 firstnature/intemporal (organic-comprehension-thinking as to intemporal supplanting-  
 conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-  
 postconverging/dialectical-thinking<sup>21</sup>-apriorising-psychologism) and temporal-and-poorly-  
 secondnature/institutionalised (threshold-of-nonconviction/madeupness/bottomlining-in-  
 shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>30</sup>-apriorising-psychologism>, in relation to  
 transcending meaning. Such ordered construct ensures precedence of the former as it skews  
 (‘intemporality<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>’, for relative  
 intrinsic-reality/ontological-veridicality transcendental-  
 enabling/sublimating/supererogatory~de-mentativity) solipsistically towards intemporal-  
 preservation-entropy-or-contiguity-or-ontological-preservation while the latter skews  
 (‘intemporality<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>’, for relative  
 intrinsic-reality/ontological-veridicality transcendental-  
 enabling/sublimating/supererogatory~de-mentativity) for temporal preservation. Anecdotally,  
 moral philosophy as dimensionality-of-sublimating<sup>25</sup>  
 (<amplituding/formativ>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation) (organic-comprehension-thinking) creates law/legal-conventions but  
 then questions of justice cannot be attended to by populist-social-construct (threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-

psychologism>) since only a developed sense of moral philosophy as dimensionality-of-sublimating<sup>25</sup> -(<amplitudinal/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness<sup>3</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) (organic-comprehension-thinking) ensures sound jurisprudence as a human intemporal/ontological/social/species/<sup>103</sup>universal/transcendental/<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation postconverging~de-mentating/structuring/paradigming rather than a temporal extricatory preconverging~de-mentating/structuring/paradigming. ‘Prior or circumstantial social integration gatekeeping construals or institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference>’ that can enable the superseding of conventioning in the social integration of ontological veridicality include existing percolation-channelling-<in-deferential-formalisation-transference> of formalisms/officialdom which have naturally been instituted to allow for the supersedingness of intemporal/ontological constructs and intemporal-disposition s. For instance, formal institutions selectivity mechanisms; and where the latter fail or are fallacious, basic positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> wherein the ontologising construct elicits positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> for the undermining of defective conventioning/social-temporal-thresholding constructs/categorical-imperatives of meaning (for instance, a natural causes disease conception leading to more cures such that positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> then undermines a superstitious-driven disease theory which leads to more pain and deaths). The big idea here is that, it is naïve philosophically to operate mainly on the basis of ‘ontological rightness of transcendence-and-sublimity/sublimation/supererogatory~de-mentativity’ with respect to a species whose construct is structured to be temporal (shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) to intemporal (longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) requiring skewing

(‘intemporality<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity)/differential-formalisation-transference to the latter. And any such ‘ontological transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity by mere rightness’ has never been acquiesced to for the sole reason of its intrinsic rightness. For instance, round world idea never took off even though it was ontologically right (as the medieval conventioning/social-temporal-thresholding construct and strongly ingrained social dispositions). It is the generated untenability/internal-contradiction/internal-incoherence/institutional-constraining together with positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> coming from sailors sailing around the world on this idea to seek for spices and create wealth that constrained/institutionalised the medieval world into such an ontological transformation/transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. Part-and-parcel of ontological transformation/transcendence is the existential-~~disontologising/re-ontologising~~—aporeticism> cynicism to grasp the human sense of internal contradictions and positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> to introduce and uphold these by the mechanism known as institutionalisation/intemporalisation. Regarding futural **Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology** as of prospective notional~<sup>18</sup>deprocrypticism undermining of procrypticism, it is doubtful that pertinent ontological constructs and generally the ‘<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>9</sup>>’ dynamics of procrypticism’ are by themselves a sufficient basis for the direct and immediate social integration of notional~<sup>18</sup>deprocrypticism because of its ‘rightness’ over conventioning/social-temporal-

thresholding. Part-and-parcel of the intellectual exercise is to understand how to manage the mechanism of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity wherein new and more profound ontological constructs are introduced and upheld, particularly by way of institutional percolation-channelling-<in-deferential-formalisation-transference> for intemporal transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. However, it should be noted that the conceptualisation of ‘conventioning’ is not wholly antipodal to ‘ontologising/intrinsic-veridicality’ as the latter prospective integration in the social-construct is through the former; ‘conventioning’ is thus a dynamic conceptualisation articulating, on-the-one-hand, how prospective temporality<sup>98</sup>/shortness undermines/subknowledges-or-mimics the intemporal/ontological construction of meaning (like postlogism<sup>77</sup>-slantedness, miscues, logical-drag, unconscionability-drag, sub-par-conventioning-rationalising, and temporal-enculturation, with respect to <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of the intemporal meaning), and on-the-other-hand, how prospective intemporality<sup>52</sup>/longness is regenerated to supersede/transcend such <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> and bring about new recomposing <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation). Organic-comprehension-thinking (as to supplanting-conviction-as-to-profound-supererogation<sup>96</sup>-of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>1</sup>-apriorising-psychologism) as highlighted above contrasts with threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>10</sup>-apriorising-psychologism> which is rather temporal-driven (whether ignorance at best, slantedness/psychopathy,

affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). Organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’-as-conflatedness<sup>13</sup>-or-ontological-reprojecting/~~longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>~~), being intemporal-driven, with respect to transcendence-and-sublimity/sublimation/~~supererogatory-de-mentativity~~ points to the fact that the articulation of meaning referenced/registered/decisioned differently in two registry-worldviews/dimensions, the ~~74~~<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> as retrospective and transcendental as prospective, is/should be wholly referenced/registered/decisioned intemporally from the superseding transcendence-and-sublimity/sublimation/~~supererogatory-de-mentativity~~ that upholds intemporal-preservation-entropy-or-contiguity-or-ontological-preservation; as the ‘intemporal mind’ can’t go after the value reference of both registry-worldviews/dimensions since transcendence-and-sublimity/sublimation/~~supererogatory-de-mentativity~~ is about ‘subverting’ ~~74~~<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. For instance, the non-positivism/medievalism value references of aristocracy/class are contrarian to positivistic value references for the possibility of equal opportunities; and the intemporal projecting positivistic mind in medieval times has no business trying to appear ‘great and wonderful’ with respect to ‘conventioned’ value reference of aristocracy/class in the medieval world even though it is the dominant and encultured collective mental-disposition. Likewise, such logic will apply regarding notional~<sup>18</sup>deprocrypticism and procrypticism requiring a reasoning that goes beyond the ‘<amplituding/formative-epistemicity>totalising~self-referencing-syncretising/illusion-of-

the-present' mindset<sup>83</sup> reference-of-thought of our current procryptic mental-disposition, i.e. the 'limit of ontological thought is not the banal ~~<amplituding/formative>~~ wooden-language-~~(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—~~ meaningfulness-and-teleology -as-of-'nondescript/ignorable—void '-with-regards-to-prospective-apriorising-implications>} of a registry-worldview/dimension'. Otherwise no progress is possible as a dimension progresses exactly because it has defects which when overcome enables the progress to occur! So the intemporal mind cannot as such 'be impressionable' by the banal ~~<amplituding/formative>~~<sup>8</sup> wooden-language-~~(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—~~ meaningfulness-and-teleology -as-of-'nondescript/ignorable—void '-with-regards-to-prospective-apriorising-implications>} of a registry-worldview/dimension. It points to the fact that it is 'perfectly ok' to be 'unintelligible/existentially-suprastructural and value-reference-wise unresponsive' to the subknowledge-~~(preconverging-or-dementing<sup>90</sup>-as-if-of-sound-knowledge)~~ apriorising-registry but rather alienative as to the possibility for its psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. The 'apparent profoundness' of such temporal reference of thought is rather 'depth-of-ignorance' rather than 'depth-of-elucidation'. Threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> ~~-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-psychologism>~~ arises as a result of shallow mental-dispositions induced by temporal-dispositions, and their disambiguation should be called for, and not candored/straightened/integratively-aligned as if intemporal/longness in nature but rather decandored / oblongated / transversality-~~<for-sublimating—existential-eventuating/denouement,—from-'thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising'~~ as-of-prospectively-disambiguated—affirmed-and-unaffirmed-'motif-and-apriorising/axiomatising/referencing'<sup>101</sup> as temporal/shortness.

Threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-  
 ‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>70</sup> –  
 apriorising-psychologism> as such is rather a ‘flatness-of-the-mind’ involving temporality<sup>98</sup>,  
 ‘mental triteness’ and ‘gullibility’ with respect to, in the case of psychopathy, insane/slantedness  
 integration as social psychopathy; and more generally, ‘lack of intemporal-disposition  
 philosophical depth’, i.e. lack of spontaneous dimensionality-of-sublimating<sup>25</sup> –  
 <amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness–equalisation) inclination (the-guy-who-spontaneously-stands-out-against-say-a-  
 genocide or the milgram–experiment-guy-who-sticks-with-what-is-reality-rather-than-going-  
 with-the-flow, etc.) not to be confused with secondnaturing/institutionalisation, and as a  
 consequence an inclination to compromise intemporality<sup>52</sup>/longness as ‘conventioning (social-  
 temporal-thresholding) of meaning’ rather than ‘ontologising (intemporal-uncompromising) of  
 meaning’. Overall threshold-of-nonconviction/madeupness/bottomlining-in-shallow-  
 supererogation<sup>96</sup> <as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>70</sup> –apriorising-psychologism> points to the  
 fundamental processes of ‘social temporal miscuing of meaning’ and the effective temporal  
 consequences whether regarding defective enculturation or defective social  
 ontologisation/ontological-veracity/aestheticisation-towards-ontology. This thus requires  
 ‘deconventioning-for-ontologising involving the intemporal-preservation-entropy-or-  
 contiguity–or–ontological-preservation exercise of undermining conventioning at  
 uninstitutionalised-threshold<sup>102</sup> (due to the inescapable veridicality of human individuation  
 temporal/shortness-to-intemporal/longness which inevitably induces<sup>74</sup> perversion-of-  
<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> at

uninstitutionalised-threshold<sup>102</sup>); deconventioning as such skews ('intemporality<sup>52</sup>-  
 symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>', for relative intrinsic-  
 reality/ontological-veridicality      transcendental-enabling/sublimating/supererogatory~de-  
 mentativity) and restores ontological veridicality for intemporal-preservation-entropy-or-  
 contiguity~or~ontological-preservation. An essential element underlying the psychopathic and  
 other postlogic relationship with meaning has to do with the nature of attachment to meaning. A  
 postlogic mind doesn't view meaning articulations as 'inherently sanctuous' and thus is inclined  
 to produce mechanically whatever deductions that may engage an interlocutor in-prelogic  
 supplanting~conviction-as-to-profound-supererogation<sup>96</sup> ~of-'attendant-intradimensional'-  
 postconverging/dialectical-thinking<sup>21</sup>~apriorising-psychologismly/prelogically even if these are  
 hollow mimicking non-veridical narratives, i.e. vague-rhyming-or-copied-mimicry-or-  
 formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-  
 subknowledging<sup>94</sup>      (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-  
 narrated). On-the-other-hand, prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup> ~  
 <existentially-veridical-'attendant-intradimensional~apriorising/axiomatising/referencing'-  
 logical-dueness-precedes-disontologising-logical-outcome-arrived-at> imply more of an  
 organic alignment view of meaningful articulations as 'inherently sanctuous', i.e.  
 'implicated~attendant~ontological-contiguity<sup>67</sup>~educated~  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity~contiguity-  
 <imbued~notional~cogency>'<sup>40</sup>/meaningful-projection-of-intrinsicness'. Going by these two  
 facts, the postlogic and psychopathic mindset/<sup>83</sup>reference-of-thought is readily inclined to call  
 upon a broad base of vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-  
 of-form-or-hollow-and-vague-vocalisation-or-subknowledging<sup>94</sup> narratives (meaning-by-the-  
 mere-illogical-possibility-of-it-being-formulaically-narrated) whereas the prelogic/conviction-  
 as-to-profound-supererogation<sup>96</sup> mindset/<sup>83</sup>reference-of-thought is inclined to call upon just the

narratives it sincerely thinks are relevant/due and intrinsically real. So it is critical not to confuse the over-articulation of postlogic narratives (vague mechanical stylising-of-locution) with an organic depth-of-thought or profoundness, given that these involve postlogism<sup>77</sup>-slantedness, disjointed-logic, miscuing, inventions and platitudes from the postlogic mindset, requiring decandoring/oblongating/distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup>. Ontologically speaking, meaning is an essential construct of human mental-devising-representation meant to allow for human intemporal teleology<sup>99</sup>. A postlogic-formulaic slanting threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism> relation to such a conceptualisation is sub-par-or-formulaic-association-or-temporal-or-alibi to ontology and is thus regarded as ‘<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> referencing’ that is ontologically inconsistent as it counts on the fact that others remain intemporal/ontological for it to exist parasitically/co-optingly. Worst still such vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging<sup>94</sup> tend to be integrated at uninstitutionalised-threshold<sup>102</sup> of conventioning/social-temporal-thresholds. Without a sense of ‘rational-realism’ (the veridicality of meaning involving not only the logical processing/operation of narratives but precedingly notional~firstnatureddness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> disambiguation, i.e. in terms-as-of-axiomatic-construct of {epistemic-totalising<sup>33</sup>}psychologismic-subliminality-of-individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature,

presumptuousness-or-arrogation, assumptions, value-reference and teleology<sup>99</sup>), by prelogism<sup>78</sup>-  
as-of-conviction,-in-profound-supererogation<sup>96</sup> <existentially-veridical-‘attendant-  
intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-  
disontologising-logical-outcome-arrived-at> reflex, prelogic/conviction-as-to-profound-  
supererogation<sup>96</sup> and postlogism<sup>77</sup>-formulaic slanting narratives as to threshold-of-  
nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-‘attendant-  
intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
psychologism> will be analysed at the same pedestal towards construing veridicality/intrinsic-  
reality. Such an analysis is wrong as an inherently prelogic/conviction-as-to-profound-  
supererogation<sup>96</sup> mental-disposition will rather re-accentuate prelogic/conviction-as-to-  
profound-supererogation<sup>96</sup> constructs in contention situations whereas the characteristic of  
postlogism<sup>77</sup> in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-  
failing-intemporal-preservation> as of postlogism<sup>77</sup>-formulaic slanting elicited threshold-of-  
nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-‘attendant-  
intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
psychologism>, whether direct as with the psychopath postlogic-backtracking-<iterative-  
looping-‘set-of-dereifying-hollow-narratives-and-acts’><sup>76</sup> or induced as temporal-dispositions  
conjugated-postlogism<sup>77</sup> in ‘conjoining looping narratives of flawed-existential-elevation-of-  
<sup>83</sup>reference-of-thought<sup>44</sup>’ of psychopath’s postlogic-backtracking-<iterative-looping-‘set-of-  
dereifying-hollow-narratives-and-acts’><sup>76</sup>, is about a mental-disposition to re-undermine  
intrinsic-reality/veridicality hence its looping nature as absolving/fleeting/escaping-reflex-  
logic<sup>1</sup>. Hence once the hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-  
and-failing-intemporal-preservation> as of postlogism<sup>77</sup>-formulaic slanting threshold-of-  
nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-‘attendant-  
intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-

psychologism> is elicited in an interlocutor, the ontological construct is not to allow it be meaningfully sound (in terms-as-of-axiomatic-construct of implied-registry and thus <sup>†epistemic-</sup>totalising<sup>333</sup> psychologismic subliminality-of-individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology<sup>99</sup>) to be contending but rather transversality-<for-sublimating-existential-eventuating/denouement, from ‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> to it to reflect its <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>. The application of the <sup>103</sup>universal technique of human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity to procrypticism-notional~<sup>18</sup>deprocrypticism transcendence-and-sublimity/sublimation/supererogatory~de-mentativity can be basically be articulated as follows (the ontological-entrapment): - prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> ANCHORING (‘setup of supplanting-conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>-apriorising-psychologism meaning’); -DOWNGRADING (psychopath’s hollow mimicking narrative wrongly ‘slanting the supplanting-conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>-apriorising-psychologism meaning’); - MISCUING (temporal-dispositions first aligning prelogically/in-prelogic supplanting-conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>-apriorising-psychologismly to the slantedness of the prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-

veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness- precedes-disontologising-logical-outcome-arrived-at> anchoring at ignorance pedestal, and then by successive temporal pedestals of affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, ‘integrating/adopting deliberate postlogic dispositions with respect to the initial supplanting—conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism meaning’); - denaturing<sup>16</sup> referencing/registering/decisioning or STRANDING (the intemporal-disposition/ontology stigmatising of temporal-dispositions as strands-of-perverting-temporal-dispositions acting as the preempted backdrop for <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of— meaningfulness-and-teleology as of prospective notional~<sup>18</sup>deprocrypticism registry-worldview/dimension with its subsequent psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, just as strands-of-perverting-temporal-dispositions of the non-positivism/medievalism mindset/<sup>33</sup>reference-of-thought are what act as the preempted backdrop for prospective positivism and the subsequent psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that followed); and - PERCOLATION-CHANNELLING-<in-deferential-formalisation-transference> (the intemporal-disposition/ontology eliciting untenability/internal-contradiction/internal-incoherence/institutional-constraining, medium to long term positive-opportunism—of-social-functioning-and-accordance<sup>75</sup>, referencing/registering/decisioning of the <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> for social <sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-entailing-

~~<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness~~ } and then its transcendence-unenabling-uninstitutionalised-threshold<sup>102</sup> in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity<sup>64</sup> as to fundamentally undermine<sup>80</sup> procrypticism—or-disjointedness-as-of<sup>83</sup> reference-of-thought and bring about deprocrypticism, and so crossgenerationally, and not instant argumentation convincing intradimensionally in a registry-worldview/dimension that is defective or <sup>74</sup>perversion-of-<sup>83</sup> reference-of-thought-~~<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>90</sup>>~~ in the first place). Ontology being the intemporal-disposition, the exercise of ‘directing convincing’ to temporal-dispositions is inherently unwarranted and is rather ~~<amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>~~, with pertinence being about ‘articulating and directing’ intemporal/ontologically-contiguous meaningfulness towards the ‘institutionalisation/intemporalisation percolation-channelling-~~<in-deferential-formalisation-transference>~~’; the latter being utterly impersonal (law, officialdoms and subject matter formalisms) which allows for an abstraction of the virtue of ontological contiguity that personalised social-and-temporal-trading doesn’t allow reflexively. By ‘uninstitutionalised-threshold<sup>102</sup>’ (where there is no ‘intemporal social <sup>103</sup>universal-transparency<sup>104</sup>-~~<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness~~) as well as no notional~firstnatureddness-formativeness-~~<as-to-eventualising~inking-drive-or-seeding-misprising>~~—temporal-to-intemporal-dispositions-~~<so-construed-as-from-perspective-ontological-normalcy/postconvergence>~~ disambiguation/unequivalences/alienative-hierarchisation’) is meant, the possibilities of human dispositions and acts beyond frameworks that have not been institutionalised; manifesting as (uninstitutionalisation) ‘temporal-threshold logic’ or ‘discomfiture’. So the uninstitutionalised-

threshold<sup>102</sup> of the positive registry-worldview will refer to procrypticism (requiring deprocrypticism), to the non-positivism/medievalism registry-worldview it will refer to non-positivism/medievalism (requiring positivism), to the ununiversalised registry-worldview it will refer to ununiversalisation (requiring<sup>103</sup> universalisation), and to the recurrent-utter-institutionalised apriorising–registry worldview it will refer to recurrent-utter-uninstitutionalisation (requiring base-institutionalisation). Institutionalisation and formalisation are based exactly on the fact that we don't have a<sup>103</sup> universal intemporality<sup>52</sup>/longness or the-good disposition, but rather according to the mediocrity principle of science we are solipsistically temporal-to-intemporal in our mental-disposition with respect to 'socially-perceived-value as of social-stake-contention-or-confliction'. Hence we tend to build artifices (institutions with their formal rules) by the skewing ('intemporality<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity)/differential-formalisation-transference of our collective thought process in the medium to long perspective towards intemporal-preservation-entropy, to dominate and preempt temporal dispositions. This explains why modern man (positivistic registry-worldview) is apparently more evolved/developed than he/she should normally be compared to previous generations (recurrent-utter-uninstitutionalised men, ununiversalised men, non-positivism/medievalism men, and prospectively, how he/she will be superseded by the deprocryptic man). It doesn't mean that modern man has a genetic makeup or hardware that is different from the others. The difference is the cumulated 'software' or institutionalisations and formalisations that have been internalised into modern man. Anthropologists know that if you were to take a newly born child from a society like those that do not have contact with the modern world, and raise the child in a modern family, there is no different outcome on average as with any other child bred in the modern world. So our faith in virtue is not in our inherent excellence/exceptionalism but the excellence/exceptionalism of the

software/institutionalisation that has cumulated, and insightfully, which creative template we will prospectively develop! Incidentally institutionalisation and formalisation ensures that we take the best form of human individuation thinking/capacity potential and constrain society and individuals to that individuation thinking/capacity potential, and inherently so, by the overall positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> to the cross-section of the species since it better grasp intrinsic reality and its virtues! Solipsism means I exist alone (as to the epistemic perspective with respect to intrinsic reality/ontological-veridicality), and this author notionally interpret solipsism as the deepest sense of existence and meaning available to an individual in its spontaneous emanance or becoming, and as it projects itself ‘purely and <sup>103</sup>universally’. It is a firstnature/intemporal construct beyond and ‘inventing the possibility’ of secondnature institutionalisation, and places all humans at all times at the same pedestal of virtuous and ontological appraisal, as it is about our ‘transcendental valour’ irrespective of the level of institutional-cumulation/institutional-recomposure-~~(as-to-<sup>16</sup>historiality/ontological-eventfulness<sup>8</sup> /ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)~~ at which we are. It contrasts with institutionalisation/intemporalisation which is a ‘negotiated and secondnature or nurtured construct with respect to existence and meaning around social-stake-contention-or-confliction’. Institutionalisation/intemporalisation as such, by way of positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> and inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining of temporal-dispositions, has at least the merit of allowing for the possibility for human temporal-dispositions to be skewed (‘intemporal<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>’, for relative intrinsic-reality/ontological-veridicality      transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity)/deferential-formalisation-transference towards the intemporal-disposition, and thus enabling social transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity which

is upheld by formalisation and internalisation. By ontological-normalcy/postconvergence is meant that ‘intrinsic reality’ is one and given (ontology), and that the flaws and corrections in how we go about representing ‘intrinsic reality’ (metaphysics or the human-centered temporal-perspective) has no influence on reality’s intrinsic nature. Our mental-devising-representation of the world in 5000 BC, 2000 AD and possibly 3000 AD might be worlds apart, but the intrinsic nature of reality never changed and will never change an iota. So our knowledge construct is more of a proxying to intrinsic reality to grasp the possibilities of ‘prospective postconverging~aporeticism~overcoming/unovercoming as the-Good/knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant—ontological-contiguity ’~duced—existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-disentailment-by—postconverging-entailment}/understanding/<amplituding/formative—epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative—implications-of-prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>6</sup>’ for <amplituding/formative—epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>7</sup> and thus a better grasp of the world; hence proxying mentation-capacity level as the various institutional-cumulation/institutional-recomposure-<as-to-<sup>4</sup> historicity/ontological-eventfulness<sup>18</sup> /ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}. That idea that intrinsic reality is preceding/superseding is known as ontological-normalcy/postconvergence (we are converging to reality and not adding or taking away anything from it, it is us being illuminated as reality is already given). In the exercise of construing

ontological veridicality what gives in when the pertinence of ~~<amplituding/formative-~~  
~~epistemicity>causality~~<sup>9</sup> ~~~as-to-projective-totalitative-implications-of-prospective-~~  
~~nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-~~  
~~contiguity~~<sup>7</sup> is known is the human psyche (whether by candoring/straightness/prelogism<sup>78</sup> when  
pertinent or decandoring/slantedness/distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-  
apriorising/axiomatising/referencing><sup>30</sup> when impertinent), intrinsic reality never gives in (that's  
why we are mortals and our hope is to always give-in to intrinsic reality for the possibilities of  
the future). This latter point is important as by reflex an ~~epistemic-totalising~~<sup>33</sup>~self-referencing-  
syncretising/temporal-human-centered dimension in its flaws will strive to preserve itself by  
~~<amplituding/formative-epistemicity>~~totalising~self-referencing-  
syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> its registry-worldview/categorical-  
imperatives (setting-aside of perversion-and-derived-perversion-<sup>83</sup>reference-of-thought) rather  
than psychoanalytically-unshackling/memetic-reordering (coring and superseding the  
perversion-and-derived-perversion-<sup>83</sup>reference-of-thought) for  
prospective/transcending/superseding <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-  
imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity-  
or-ontological-preservation. By 'intemporal transversality-~~<for-sublimating-existential-~~  
~~eventuating/denouement,-from-'thinking-at-first/pure-predisposition-preemptive-of-~~  
~~prospective-disontologising/subontologising'~~—as-of-prospectively-disambiguated-affirmed-  
and-unaffirmed-'motif-and-apriorising/axiomatising/referencing'><sup>101</sup> as from ontological-  
normalcy/postconvergence' is meant ontological-normalcy/postconvergence <sup>56</sup>meaningfulness-  
and-teleology<sup>99</sup> as so articulated above is ontologically veridical but that does not necessarily  
imply the metaphysical framework temporal mental-dispositions will recognise that (i.e. there is  
no notional-discontiguity/epistemic-discontiguity<sup>53</sup> -~~<between—prior-shallow-supererogation~~<sup>96</sup>-  
~~of-mentally-aestheticised~preconverging/dementing~~<sup>70</sup>—qualia-schema\_and\_prospective-

profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>97</sup> –  
 qualia-schema> between registry-worldviews/dimensions<sup>83</sup> references-of-thought as this falsely  
 implies ‘no temporal-to-intemporal disambiguation, i.e. equivalence of<sup>83</sup> references-of-  
 thought/no-alienative-hierarchisation, whereas what is warranted is ‘intemporal-prioritisation-  
 of-<sup>83</sup>reference-of-thought’-as-conflatedness<sup>13</sup>-or-ontological-reprojecting pedestalling’); and  
 that it is transversality-<for-sublimating-existential-eventuating/denouement, from ‘thinking-  
 at first/pure predisposition preemptive of prospective disontologising/subontologising’-as-  
 of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-  
 apriorising/axiomatising/referencing’><sup>101</sup> of such constructed veridicality in its  
 <amplituding/formativ-formative-epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-  
 prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup> determinism and operance that will undermine other possible ‘temporal  
 perverted-transversality-<for-sublimating-existential-eventuating/denouement, from-  
 ‘thinking-at first/pure predisposition preemptive of prospective-  
 disontologising/subontologising’-as-of-prospectively-disambiguated-affirmed-and-  
 unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup>  
 conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-  
 dementing<sup>20</sup>-meaning’ by rendering them untenable/internal-contradiction and inoperant (not a  
 ‘convincing’ at the philosophical or emanance level, rather a ‘constraining’ at the  
 institutionalisation/intemporalisation secondnaturing level out of <amplituding/formativ-  
 epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup>); noting that ‘temporal perverted-transversality-<for-sublimating-existential-  
 eventuating/denouement, from ‘thinking-at first/pure predisposition preemptive of  
 prospective disontologising/subontologising’-as-of-prospectively-disambiguated-affirmed-

and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup>

conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing<sup>20</sup>–apriorising-psychologism meaning’ imply temporal existentialising–frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> cannot-be-referenced/registered/decisioned as-of/having-the same<sup>83</sup> reference-of-thought/registry of the intemporal-disposition which is ontological, and is thus rather preconverging-or-dementing<sup>20</sup>–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>’, i.e. in distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup>, (and so all along the apriorising–registry-elements: ~~epistemic-totalising<sup>333</sup>~~ psychologismic-subliminality-of-individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology<sup>99</sup>) of the mental-devising-representation from the intemporal-disposition/ontological perspective. Ontology being of the intemporal-disposition, the exercise of ‘directing logical convincing’ to temporal-dispositions is inherently unwarranted and is rather <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>, with pertinence being about ‘articulating and directing’ intemporal/ontologically-contiguous meaningfulness towards <amplituding/formative–epistemicity>causality<sup>9</sup> as-to-projective-totalitative–implications-of-prospective-<sup>51</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>61</sup> which induces the positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> and untenability/internal-contradiction/internal-incoherence/institutional-constraining for its supersedingness in the ‘institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference>’; the latter being utterly impersonal (law, officialdoms and subject matter formalisms) and allows for an abstraction of the virtue of ontological contiguity that personalised

social-and-temporal-trading doesn't allow reflexively. This is underlying transcendental-enabling/sublimating/supererogatory~de-mentativity notion while often obscured in the social <amplituding/formative-epistemicity>totalising~devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality due to their 'emotional involvement' is immediately obvious with the natural sciences whereby the physicists nor chemists nor biologists worries about convincing anyone but is rather in the business of the 'convincing from natural truths' which then do not ask for human temporal validation but impose themselves because natural truths inherently supersede human egotistic or <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> opinionatedness! Postconvergence, in-the-bigger-scheme-of-things, implies that knowledge has to do with the development of our 'mentation capacity' (an entropic-referential memetic-reordering/psychoanalytic-unshackling exercise), across 'retrospective-and-prospective history', in grasping 'intrinsic reality/veridicality' which 'has always and will always be ontologically same'. So the concern is about 'us'; in the appropriateness of the registries we make of intrinsic-reality across retrospective-and-prospective history or rather shifting dialectical moments of relative-ontological-completeness<sup>87</sup>! The articulation of reality, registry-worldviews/dimensions, mental strands (perverted or not), and other constructs of <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>9</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity— ontological-contiguity<sup>67</sup> is 'at-a-superseding-pedestal and incisive/blunt' by the very nature of ontological-normalcy/postconvergence reality. For instance, supposed a society with a non-positivism/medievalism belief system attributes the cause of a disease to say witchcraft, that doesn't stop the reality of bacteria causing the disease even if such a representation of reality isn't in the present-consciousness/illusion-of-the-present of that society. Such an ontological conceptualisation of reality equally applies in our times where it can be demonstrated

prospectively that our mental-devising-representation of meaning regarding a phenomenon is out of kilter, and reality won't stop to accommodate us or our banality of thought. Thus the conceptualisation of reality is rather articulated at this depth-of-thought whether it accommodates our present-consciousness/illusion-of-the-present or not (reality personality), and operates by an ordered construct based on ~~<amplituding/formative-epistemicity>~~causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> and not a disposition of averageness/banality/popularity/extrinsic-attribution-of-thought recurrent in uninstitutionalised-threshold<sup>102</sup> in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>), allowing for the possibility of transcendental meaning, institutionalisation/intemporalisation (skewing ('intemporality<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity) for intemporal domination) and human progress; given human temporal/shortness-to-intemporal/longness dispositions. Such an articulation of reality introduces the concept of 'reasoning-through/utterion' over <sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup> — enframed/disontologising~conceptualisation and notional~disjointedness'. Reasoning-through/utterion refers to the uncompromising and non-negotiable nature of reality with respect to the meaningful frames of mortal creatures that we are as reality doesn't adjust to our beliefs, desires, wishes, whims or miscues. Reasoning-through/utterion then implies that meaning is articulated exclusively in terms-as-of-axiomatic-construct of ~~<amplituding/formative-epistemicity>~~causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> and anything else is defined, whether to be candored or to be decandored, at that

ordered construct point-of-reference or point-referencing. Reason is thus ontologically a ‘reasoning-through’ as allowed through in a ‘pure, organic and intemporally uncompromising state’ by reality ~~<amplifying/formative-epistemicity>~~causality<sup>9</sup> ~~~as-to-projective-totalitative-implications-of-prospective-<sup>9</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>7</sup>~~ ‘at-a-superseding-pedestal and incisively/bluntly’.

<sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—

enframed/disontologising~conceptualisation and notional~disjointedness-as-of-<sup>83</sup>reference-of-thought refer to the human reflex to average minds or make reference to extrinsic elements rather than meaning by its inherence as can be predicated effectively, and involves ‘reasoning with’, as it introduces ‘temporal and social trading’ elements over or clouding or compromising inherent intemporal veridicality. <sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—

enframed/disontologising~conceptualisation and notional~disjointedness-as-of-<sup>83</sup>reference-of-thought as such is patently wrong; as can be perceived from point-referencing superseding registry-worldviews/dimensions such that the ontological representation of the veridicality is different from the different perspectives of a recurrent-utter-institutionalised registry-worldview and the superseding institutionalised registry-worldview, and likewise with the ununiversalised and superseding <sup>103</sup>universalised registry-worldviews, the non-positivism/medievalism and superseding positivistic registry-worldviews, and prospectively the procryptic and superseding deprocryptic registry-worldviews. It implies that ‘it isn’t veridically weird’ to articulate depths-of-meaning that may apparently seem idiosyncratic in our present illusion-of-the-present/present-consciousness registry-worldview, as the issue is not with such an articulation per se but rather ‘our defective apriorising–registry point-referencing threshold’, and implying rather the need for our psychoanalytic-unshackling/memetic-reordering/institutional-recomposing by ~~distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup>~~. Fundamentally, <sup>51</sup>incrementalism-in-relative-

ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation and  
 notional~disjointedness-as-of-<sup>83</sup>reference-of-thought in human thinking as indicated above with  
 the various institutional-cumulation/institutional-recomposure-~~(as-to-<sup>16</sup>historiality/ontological-  
 eventfulness<sup>3</sup> /ontological-aesthetic-tracing-<perspective-ontological-  
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)~~ is superseded by  
 reasoning-through/utterion; in transversality-~~<for-sublimating-existential-  
 eventuating/denouement, from-‘thinking-at-first/pure-predisposition-preemptive-of-  
 prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-  
 and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup>~~ at-a-superseding-  
 pedestal, and represented as of threshold-of-nonconviction/madeupness/bottomlining-in-  
 shallow-supererogation<sup>96</sup>-~~<as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>10</sup>-apriorising-psychologism>~~ as  
 oblongated/decandored or failing-intemporal-preservation-or-misappropriation-of-  
 meaningfulness or transversality-~~<for-sublimating-existential-eventuating/denouement, from-  
 ‘thinking-at-first/pure-predisposition-preemptive-of-prospective-  
 disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-and-  
 unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup>~~, given the fact that this reflects  
 apriorising–registry defect and not logical defect. More precisely, how can <sup>56</sup>meaningfulness-  
 and-teleology<sup>99</sup> be represented in a ‘prospective apriorising–registry state’ which is ontologically  
 more real contrasted to a ‘present retrospective apriorising–registry’, as <sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup> ‘temporally seems’ to vary depending on the uninstitutionalised-threshold<sup>102</sup> point-  
 of-reference to imply at one moment it is intemporal and at another it is temporal? This  
 fundamentally has to do with our dimensionality-of-sublimating<sup>25</sup>—  
 <amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness–equalisation) projection irrespective of the uninstitutionalised-threshold<sup>102</sup>, and calls for PEDESTALLED CONSTRUAL or PEDESTALLED DISAMBIGUATION to skew/deferential-formalisation-transference meaning towards the intemporal/longness disposition for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, as institutionalisation/intemporalisation. Pedestalled disambiguation thus involves at a given uninstitutionalised-threshold<sup>102</sup> translating the ‘apparently prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> or prelogic teleological finality of a temporal-disposition into its veridical preconverging-or-dementing<sup>20</sup>–apriorising-psychologism as postlogic<sup>74</sup> perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> teleological finality, and so successively in reflecting the notional-discontiguity/epistemic-discontiguity<sup>63</sup> <between—prior-shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>–qualia-schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>–qualia-schema> of temporal-dispositions registries (<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) as rather referenced/registered/decisioned from the prospective intemporal-disposition in postconverging-or-dialectical-thinking<sup>21</sup>–apriorising-psychologism to reconstrue new recomposing <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation while superseding the prior registry-worldview/dimension as backdrop of temporal perversion of the prior <sup>83</sup>reference-of-thought–

<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>. Technically, pedestalled disambiguation should involve reflecting/perspectivating/highlighting from the intemporal-disposition pedestal teleology<sup>99</sup> finality/questioning mental-profoundness (deep candor) the relative longness/shortness-of-teleology<sup>99</sup> of temporal-dispositions teleologies finalities/questioning mental-triteness (light candor), starting with slantedness pedestal finality/questioning (which is the psychopath's insane/slantedness-fitment-roaming/drifting-cycle), and as it conjugates/inflects across other temporal pedestals teleology<sup>99</sup> finalities/questioning (<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). Pedestalled disambiguation points to the fact that the social representation of meaning is transversal/logically incongruent at uninstitutionalised-threshold<sup>102</sup> as reflected by human temporal-to-intemporal dispositions (hence the need to articulate various pedestals of 'questioning depth-of-thought' and 'strands of depth-of-meaningfulness' to reflect effective meaningful representation from the intemporal-disposition point-of-reference). Where meaning is not articulated within an institutionalised/intemporalised framework, the idea of logical-congruence (a common reference of meaning in terms-as-of-axiomatic-construct of <sup>83</sup>reference-of-thought and logic) should be avoided due to <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> whether psychopathic or not, and pedestalled disambiguation is then required using <sup>74</sup>distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> to establish the ontological pre-eminence of the intemporal-disposition. Instances of <sup>74</sup>perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> rather point to uninstitutionalised-threshold<sup>102</sup>, whether retrospectively or prospectively, as there is wrong

equivalence of notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> in the articulation of meaning; instead of the pedestalled supersedingness of the intemporal-disposition as it is all about intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (superseding various shades of temporal preservations). Otherwise, <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>> induces a ‘free-for-all’ false equivalence wrongly construed as of intemporality<sup>52</sup>/longness (rather than the reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor). Accounting for distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> is what ends such a ‘free-for-all’ and is the basis of pedestals alienative hierarchisation as referenced/registered/decisioned from the intemporal-disposition thus bringing about institutionalisation/intemporalisation (given the social cross-sectional eliciting of social <sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative—epistemicity>totalising~in-relative-ontological-completeness<sup>91</sup>>), untenability/internal-contradiction/internal-incoherence/institutional-constraining, positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> and transcendence-unenabling-uninstitutionalised-threshold<sup>102</sup> in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity<sup>64</sup>, for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring in the medium to long-run

percolation) with corresponding dismissal of temporal-dispositions-teleologies as dialectically-or-contendingly-out-of-phase/dialectically-primitive) as the backdrop for the <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of the intemporal-disposition anticipation and preemption of these for the institutionalisation/intemporalisation. Pedestalled disambiguation explains the dynamism of human institutional-cumulation/institutional-recomposure—~~as-to-~~ ~~historiality/ontological-eventfulness~~ <sup>88</sup> /ontological-aesthetic-tracing-~~<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~ going by a recurrent emanance/becoming template that involves: (1) Free-for-all implying an equivalence of notional~firstnaturedness-formativeness—~~as-to-eventualising~inkling-drive-or-seeding-misprising~~—temporal-to-intemporal-dispositions-~~<so-construed-as-from-perspective—ontological-normalcy/postconvergence>~~ as being all intemporal (rather than temporal-to-intemporal), with the result that meaning then becomes veridically a hotchpotch of various formulaic-association, temporal, ~~‘implicated\_attendant-ontological-contiguity~~<sup>67</sup>’~educated—~~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-~~<imbued—notional~cogency>~~’~~<sup>40</sup>, -~~<reifying-or-elucidating-of-prospective-relative-ontological-completeness~~<sup>87</sup> -of- ~~reference-of-thought-~~<sup>83</sup> ~~devolving-as-of-instantiative-context~~<sup>84</sup>, and the intemporal-emanance, without apriorising—registry disambiguation (as apriorising—registry disambiguation, into the intemporal and various conjugating temporal-dispositions of postlogism<sup>77</sup>-slantedness/<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving ontological-performance<sup>72</sup>-~~<including-virtue-as-ontology>~~, allows for the establishment of contextualisation in articulating the contrast of the intemporal-disposition’s organic-comprehension-thinking

(organicalism/'intemporal-prioritisation-of-<sup>83</sup>reference-of-thought'-as-conflatedness<sup>13</sup>-or-ontological-reprojecting/longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) and temporal-dispositions threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>90</sup>-apriorising-psychologism> involving slanting by psychopath, miscuing, disjointed-logic, logical-drag, unconscionability-drag, and sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising -with temporal-dispositions in varied shades of temporal conjugation/inflection to psychopathic postlogism<sup>77</sup> in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as <amplituding/formative-epistemicity>causality<sup>9</sup>~<as-to-projective-totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> dispositions; thus enabling the stifling (undermining the ontological-veridicality) of temporal-dispositions and skewing ('intemporality<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity), by way of institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference>, towards the supersedingness of the intemporal-disposition for institutionalisation's/intemporalisation's intemporal-preservation-entropy-or-contiguity-or-ontological-preservation). For instance, a state of nature (recurrent-utter-uninstitutionalisation) application of the law variably making reference to circumstantial social power relations and spontaneously articulated notions of vices and virtues but no or poor<sup>103</sup> universal rules (mob situations as well as social psychopathic situations will fall under such an interpretation as well).

(2) Pedestalling ('intemporal-prioritisation-of-<sup>83</sup>reference-of-thought'-as-conflatedness<sup>13</sup>-or-ontological-reprojecting pedestalling) articulates the relative grandor and virtuous consequence

of the pedestalled supersedingness of the intemporal-disposition by its intemporal-preservation-entropy-or-contiguity-or-ontological-preservation that then leads to society's temporal-to-intemporal cross-sectional 'dimensionality-of-sublimating<sup>25</sup> (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) projection induced deference'; whether deference with regards to a superstition/belief system/religion, essences/<sup>103</sup>universal-notions, positivist idealism/principles-rationalism (and prospectively rational-realism as of deprocrypticism), involving a posture (institutionalised disposition) of the sort 'the-say-that or it-is-said-that' as 'dimensionality-of-sublimating<sup>25</sup> (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) projection induced deference' to the intemporal/longness disposition, for instance, 'scientists say that', the 'Bible says that', 'it is said that one should not set foot in that forest as it will bring bad luck', etc. This 'the-say-that/it-is-said-that' 'dimensionality-of-sublimating<sup>25</sup> (<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) projection induced deference' explains why institutionalisation/intemporalisation has been happening across human history; whether deference from personalised/animists beliefs to philosophical, religious and other social belief systems, deference from haphazard application of social rules to <sup>103</sup>universal notions, laws and principles, deference from spirit-and-mystical-driven notions of nature and various alchemies to a modern scientific construct system. Hence the very place of the averageness/banality-of-human-thought-and-meaning in history has been for it to defer to superseding intemporal-disposition construal by 'intemporal-prioritisation-of-<sup>83</sup>reference-of-thought'–as-conflatedness<sup>13</sup>-or-ontological-reprojecting pedestalling. There is no such thing as allowing

thought-and-meaning to the whims of masses thinking but rather deference to  
 ‘reality/veridicality predicating constructs’; as enabled abstractly and existentially-  
 <disontologising/re-ontologising—aporeticism> by the human individuation intemporal-  
 emanant-registry in superseding human individuations temporal-dispositions. ‘Intemporal-  
 prioritisation-of-<sup>83</sup>reference-of-thought’-as-conflatedness<sup>13</sup>-or-ontological-reprojecting  
 pedestalling carries the implication that <sup>83</sup>reference-of-thought and meaningfulness is  
 fundamentally/ontologically structured for ontological-normalcy/postconvergence intemporal-  
 preservation-entropy-or-contiguity—or—ontological-preservation, and hence the precedence of  
 higher intemporal teleologies over low temporal teleologies of <sup>83</sup>reference-of-thought and  
 meaningfulness; and that subpar preconverging—de-mentating/structuring/paradigming of  
<sup>83</sup>reference-of-thought and meaningfulness not for intemporal-preservation-entropy-or-  
 contiguity—or—ontological-preservation but rather as <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-  
 preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>90</sup>> of subpar  
<sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-of-intemporal-  
 preservation-entropy-or-contiguity—or—ontological-preservation as uninstitutionalised-  
 threshold<sup>102</sup> is ‘perverted <sup>83</sup>reference-of-thought and meaningfulness’ (<amplifying/formative-  
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>  
 ), and is ontologically-preconverging-or-dementing<sup>20</sup>—apriorising-psychologism (dialectically-  
 preconverging-or-dementing<sup>20</sup>—apriorising-psychologism) whether from a  
 superseding/transcending registry/registry-worldview <sup>83</sup>reference-of-thought/veridical-  
 thinking-reference-over-preconverging-or-dementing<sup>20</sup>-reference that is retrospective (like  
 base-institutionalisation over recurrent-utter-uninstitutionalisation), present (like positivism  
 over non-positivism/medievalism) or prospective (like notional~<sup>18</sup>deprocrpticism over  
 procrpticism/the-’preconverging-or-dementing<sup>20</sup>—apriorising-psychologism-of-the-

positivistic-registry-worldview-or-dimension-categorical-imperatives-or-axioms-or-registry-teleology<sup>99</sup>-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation). 'Intemporal-prioritisation-of-<sup>33</sup>reference-of-thought'-as-conflatedness<sup>13</sup>-or-ontological-reprojecting pedestalling underlines the fundamental nature of institutionalisation/intemporalisation not as a temporal-dispositions-to intemporal-disposition transformation (not emanance transformance) but rather a 'positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> constraining construct' involving 'intemporal-disposition deferential-formalisation-transference' (such that just as jurisprudentialism is dismissive of whatever we'll like to think of it in our social-and-temporal-trading context about the law which is rather articulated as a formal conceptualisation and constraint to be internalised as a <sup>103</sup>universal construct to avoid its 'downgrading' by mobbish or other temporal social inclinations, likewise with many a subject-matter domain). In the same vain, the outcrop of an organic-comprehension-thinking 'intemporal-prioritisation-of-<sup>83</sup>reference-of-thought'-as-conflatedness<sup>13</sup>-or-ontological-reprojecting conceptualisation of notional~<sup>18</sup>deprocrypticism over procrypticism can only be construed within a formal institutionalised articulation not opened to 'temporal/ordinary disposition contention' as is the case with subject-matter constructs, but rather an institutionalised percolation-channelling-<in-deferential-formalisation-transference> exercise, so as to avoid temporal-dispositions denaturing<sup>16</sup> as is the case with all formal constructs, which rather strive to uphold the intemporal/longness-of-register-or-depth-of-meaningfulness teleology<sup>99</sup> while relying on principled methods. Prospectively, the intellectual exercise involved in articulating procrypticism-notional~<sup>18</sup>deprocrypticism and psychopathy and its corollary social psychopathy, will have to imply a 'dimensionality-of-sublimating<sup>25</sup> <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) projection induced deference' of the averageness/banality-of-thought

(notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>) for futural **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology** as of prospective notional~<sup>18</sup>deprocrpticism institutionalisation/intemporalisation ‘dimensionality-of-sublimating<sup>25</sup>’ <amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) projection induced deference’ of the cross-section of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’—existentialism-form-factor to the intemporal-disposition in order for institutionalisation/intemporalisation to take place is critical in inducing the requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (in relation to the unchanging-nature/same-intrinsicness of reality) for human retrospective-and-prospective progress/transcendence; and is necessary by the inherent fact of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’—existentialism-form-factor, going by the mediocrity principle (if men were only of intemporal-disposition, no institutionalisation/intemporalisation nor ‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’—as-conflatedness<sup>13</sup>-or-ontological-reprojecting pedestalling will be necessary as the mere exposure-to/contemplation-of ‘rightness

of thought and meaning' will suffice for transcendence; such a complete human being doesn't and has never existed, and not even philosopher-kings from the Socrates, Aristotles and others who explore such possibilities, even though intemporal-disposition possibilities will tend to accrue more to such 'philosopher-kings' individuals). For the big picture, this point to the fact that institutional-cumulation/institutional-recomposure-~~(as-to-<sup>46</sup>historiality/ontological-eventfulness<sup>3</sup> /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>)/anthropological-continuity/anthropopsychology is only possible for one reason, a continuity in the intemporal-disposition institutionalisation/intemporalisation (with 'dimensionality-of-sublimating<sup>25</sup> -~~<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)~~ projection induced deference') of the cross-section of human-subpotency-~~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>'~~-existentialism-form-factor. Where, and if, intemporal-disposition was to possibly end or be upended (either because of lack of further human intemporal-disposition mentation-capacity for higher levels-of-transcendence-and-sublimity/sublimation/~~supererogatory-de-mentativity,~~ in the dynamism of individual potential, i.e. the solipsistic disposition of individuals' individuations to assume <sup>103</sup>universal projection of longness-of-thought-and-meaning, or social-construct potential, i.e. where grander institutionalisation/intemporalisation is not confused and implied on the naivety that the institutionalised social-construct is of intemporal-disposition rather than a notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-~~

misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-  
 ontological-normalcy/postconvergence> construct requiring ‘transcending any <sup>74</sup>perversion-of-  
<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>> of the  
 <amplituding/formative><sup>8</sup> wooden-language-<imbued—averaging-of-thought-<as-to-  
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-  
 ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>’), then  
 ‘human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity and  
 civilisation will stall’ (of course, such an insight is purely from an ontological point-of-reference,  
 and not a temporal <amplituding/formative-epistemicity>totalising~self-referencing-  
 syncretising/illusion-of-the-present/present-consciousness point-of-reference)! (3) The  
 establishment of institutionalisation/intemporalisation involves necessarily ‘delegated  
 gatekeeping and institutionalisation/intemporalisation percolation-channelling-<in-deferential-  
 formalisation-transference> processes’ to uphold it thereafter with formalisms and officialdom  
 surrounding it with respect to temporal-dispositions <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-  
 preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>> and corruption  
 dispositions. For instance, the institutionalisation/intemporalisation of ‘scientific chemistry’  
 comes with a ‘chemistry lingua’ accessible to those sharing and/or educated to uphold the  
 meaningful frame, on the justification that they explain and account more about the material  
 world than any other alternative. This justification goes on to make them formalism and  
 officialdom percolation-channelling-<in-deferential-formalisation-transference> to the  
 extended-informality-<susceptible-to-effecting-parsimony-as-of-shoddiness-and-  
 incompleteness-to-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>> } such that over time alchemic and  
 superstitious conceptualisations of material meaning are effectively destroyed while equally

seeing to it that pseudo-scientism is kept at bay. ‘Delegated gatekeeping and institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> processes’; because such a pedestalled supersedingness is only as valid as to when it is the grandest construal of material meaning until, and if, it is shown not to be the case. A further and nonetheless important reason for such delegation is the relative superficiality generally associated with averageness/banality-of-thought dimensionality-of-sublimating<sup>25</sup> ~~<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness<sup>12</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation~~ projection construal of meaning, and not to speak of its discomposure to the convolutedness often required in articulating and grasping intemporal meaning as intemporal/ontological/social/species/<sup>103</sup>universal/transcendental/<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation postconverging—de-mentating/structuring/paradigming. Besides, this raises other issues related to a more or less temporal take of an ontological/intemporal enterprise with regards to articulations that are meant to have <sup>103</sup>universal import (import of ‘metaphorically-a-million-and-one-instances-and-locales as to aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>’ across space and time) rather than for the sake of any particular circumstantial/temporal take/extricatory-situation in whichever locale, that is, an extricatory preconverging—de-mentating/structuring/paradigming. A failure to grasp the intellectual-analyst posture rather as a proxying-of-intrinsic-reality-as-ontology as per ~~<amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>6</sup>~~ validation and that there-is-no-discretionary-construal-of-ontology/ontological-

reality since intrinsic reality is superseding of all mortals including the intellectual-analyst. Basically the issue of the intellectual-analyst exercise in grasping such an intrinsic-reality is a proxying one superseded by the ~~<amplituding/formative-epistemicity>~~causality<sup>6</sup> ~~~as-to-projective-totalitative-implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>61</sup>~~ of reality ‘which in no way depends on any notion of the intellectual-analyst’s choice/luxury’ (as the intellectual-analyst might actually have by another individuation chose not an intemporal/ontological projection but a temporal posture ‘in moral/intellectual equivalence with temporal mental projections’ with nefarious temporal consequences). Basically, there is nothing like an intemporal temporality<sup>98</sup>/shortness whereby there is any intemporal<sup>52</sup>/longness in accommodating human temporality<sup>98</sup>. Likewise, supposedly the intellectual-analyst was to come short in its intemporal projection or other <sup>103</sup>universal values by temporal manipulation, it is very naïve to ‘reason and projecting temporally’ that eliciting such an ‘inductive-limitation (the-paradox-of-a-<sup>103</sup>universal-rule-that-doesn’t-apply-<sup>103</sup>universally-but-to-a-specific-circumstance-to-satisfy-a-temporal-urging)/gotcha-logic/suggestibility’ should undermine the essence of ontological/intemporal meaning which is ‘above a human intellectual proxying exercise to it’ and doesn’t depend on it to exist inherently, is nothing but temporal naivety. The reality of a round world doesn’t depend on its recognition of a medieval mindset/<sup>93</sup>reference-of-thought for it to exist likewise with any veridicality/intrinsic-reality regarding psychopathy and a social manifestation whether it is palatable or not. Finally, temporal-dispositions as eliciting temporal vices-and-impediments<sup>105</sup> are in no way qualified to contend about intemporal articulation/projection. In effect, such temporal pretence are nothing but ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> mental-dispositions meant to satisfy the ‘mortals temporal preservation’ on the basis of ‘locale context logic’ and not ‘intemporal preservation as ontological veridicality with the potential for a grander human good’

on the basis of ‘<sup>103</sup>universal implications’; as inevitably, ontologically, the resolution of ontological/being <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> defects (and as per their manifestation and conjugation as postlogism<sup>77</sup>-slantedness/<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving ontological-performance<sup>72</sup>-<including-virtue-as-ontology>) are as prospective registry-worldviews/dimensions constructs that supersede the prior/superseded registry-worldview’s/dimension’s perversion of <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (uninstitutionalisation preconverging/postconverging-de-mentatively/structurally/paradigmatically superseded/resolved/rendered-inoperant by base-institutionalisation, ununiversalisation by <sup>103</sup>universalisation, non-positivism/medievalism by positivism, and prospectively <sup>80</sup>procrypticism-or-disjointedness-as-of-<sup>83</sup>reference-of-thought by deprocrypticism). Supposed the intellectual-analyst was to act temporally to the point of overlooking such ontological implications to the level of lowly temporal minds, lowly because not <sup>103</sup>universal-projecting, it won’t mean that the ontological reality will evaporate. It will simply mean that the intellectual-analyst has failed in its intemporal/ontological projection, more like Darwin doesn’t have the choice/luxury of deciding from his insight that evolution doesn’t exist in placating any temporal mortals or Galileo doesn’t have the choice/luxury of deciding from his insight that the world is not round in placating any temporal mortals, and if they were to make that choice they affirm nothing more than their ‘aggrandised mortality’. The blunt/incisive reality is that they being in that position to affirm intemporal-<sup>52</sup>ontology/intrinsic-reality-as-providing-future-<sup>103</sup>universal-possibilities-for-the-

human-species are the ‘very tip of the possibility of human civilisation’ and their moral/intellectual posture is to ‘bluntly look down’ to the ‘little mortal creatures of temporality<sup>98</sup>’ and ‘shepherd the sheepishness-of-the-species’ to grander civilisational grounds. It is an ontological ‘moral and intellectual responsibility/relative-reflexivity and privilege’, actually, to be in any such position, going by the eudaemonic-contemplation which is what ‘effectively grants existential-<disontologising/re-ontologising—aporeticism> moral and intellectual superiority’ and not naïve temporality<sup>98</sup>/shortness accommodating conventioning constructs about any such pretence which is nothing more than temporal/the-mortal’s <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> as to preconverging-or-dementing<sup>20</sup>-apriorising-psychologism; as any such is not the intemporal-disposition that started base-institutionalisation (to thwart recurrent-utter-uninstitutionalisation) through <sup>103</sup>universalisation (to thwart ununiversalisation), positivism (to thwart non-positivism/medievalism), and prospectively its intemporal-disposition that will enable notional~<sup>18</sup>deprocrypticism (to thwart <sup>80</sup>procrypticism-or-disjointedness-as-of-<sup>83</sup>reference-of-thought) and thereafter; the intemporal individuation as such projects in an ‘abstract eternity’ which is what allows for the intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. Temporal-dispositions may not need to understand as of <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/present-consciousness/illusion-of-the-present for the pertinence of intrinsic reality to be established as it is preceding in ontological-normalcy/postconvergence, anyway, that is why it is a ‘registry-worldview’s/dimension’s prospective institutionalisation/intemporalisation secondnaturing exercise’, and ‘not human temporal-dispositions transformation exercise’ into intemporal<sup>52</sup>! Ultimately, like all institutionalisation/intemporalisation construct, there is a ‘dimensionality-of-sublimating<sup>25</sup>’ <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-

conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation) projection induced deference' to such an ontological construal by way  
 of formalism-and-officialdom as the temporality<sup>98</sup>/averageness/banality-of-thought is not  
 allowed to imply dimensionality-of-sublimating<sup>25</sup> -  
 <amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation) projection depth with respect to such ontological construal (due to the  
 reality of the mediocrity principle that we are not as of intemporal-disposition but  
 notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-  
 misprising>-temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-  
 ontological-normalcy/postconvergence>, and hence the need for the artifice to skew/deferential-  
 formalisation-transference for intemporality<sup>52</sup> as enabling ontologisation and re-ontologisation)  
 otherwise we would be working with moral philosophy and not law, subject-matter informalities  
 and not formalisms, etc. There is no such thing as 'intemporal temporality<sup>98</sup>' as mental-  
 dispositions 'geared to accommodate temporality<sup>98</sup>' (as to <sup>51</sup>incrementalism-in-relative-  
 ontological-incompleteness<sup>88</sup>-enframed/disontologising~conceptualisation) are doing nothing  
 but providing the anchoring for the endemisation and enculturation of the vices-and-  
 impediments<sup>105</sup> associated with such temporal registry-worldview's/dimension's-  
 uninstitutionalised-threshold<sup>102</sup>-defect-<as-Being-or-ontological-or-existential-defect><sup>85</sup> as  
<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>>, and hence are doing nothing but <amplituding/formative-  
 epistemicity>totalising~self-referencing-syncretising; as the state of inherent relative-  
 ontological-incompleteness<sup>88</sup>-induced,-'threshold-of-nonconviction/madeupness/bottomlining-  
 in-shallow-supererogation<sup>96</sup>-<as-to-'attendant-intradimensional'-prospectively-

disontologising~preconverging/dementing<sup>71</sup>–apriorising-psychologism>’, as-it-is-thus-‘in-  
wait’-for-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
shallow-supererogation<sup>96</sup>>,–or-temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation, in  
temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation with respect to ontological-  
normalcy/postconvergence (the latter assumed to be fully conceptually completed as  
deprocrypticism) as successively recurrent-utter-uninstitutionalisation recurrence, base-  
institutionalisation/ununiversalisation, <sup>103</sup>universalisation/non-positivism-or-medievalism and  
positivism/procrypticism, is an inherent registry-worldview’s/dimension’s-uninstitutionalised-  
threshold<sup>102</sup>–defect-<as-Being-or-ontological-or-existential–defect><sup>85</sup> in want for prospective  
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity (notwithstanding that  
the defect-in-temporal-preservation is instigated from postlogism<sup>77</sup> as disontologising-  
perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–  
apriorising/axiomatising/referencing’-logical-dueness mental-disposition eliciting temporal  
inclinations of <sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-  
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation  
in upholding its temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation). That is why  
psychopathy is better dealt with as ‘social psychopathy’ given that what is often and mostly  
overlooked is not with regards to the psychopath and its postlogic impulse to ‘hollow-  
constitute’/fail-intemporal-preservation as <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-  
preconvergingly-apriorising/axiomatising/referencing-in-  
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> but rather the  
‘distortional effect on analysis’ arising from ‘postlogic/psychopathic elevation wittingly or  
unwittingly’ by prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-  
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-

precedes-disontologising-logical-outcome-arrived-at> mental-dispositions in conjugated-postlogism<sup>77</sup>/preconverging-or-dementing<sup>20</sup>-integration (by ignorance, at best, then affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) which then wrongly provide ‘supplanting—conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism credulity’ to elevate and integrate the <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> of a ‘slanted mind’. As of, virtuous construal arises preconverging/postconverging—de-mentatively/structurally/paradigmatically from a <sup>103</sup>universal/intemporal projection which is operant and deterministic with no room for ‘temporal discretion’ regarding the manifestation of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> in any registry-worldview/dimension. The coherent and recurrent manifestation of phenomenal <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> defect in a registry-worldview/dimension speaks of the registry-worldview’s/dimension’s disposition to endemise/enculturate it. More like we don’t have issues of sorcery and so in the positivistic society as preconverging/postconverging—de-mentatively/structurally/paradigmatically the positivistic registry-worldview’s/dimension’s institutionalisation <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> do not endemise/enculturate the notion and the social vices-and-impediments<sup>105</sup> arising from it thereof. On the contrary, preconverging/postconverging—de-mentatively/structurally/paradigmatically the non-positivism/medievalism registry-worldview’s/dimension’s institutionalisation <sup>83</sup>reference-of-



accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}-  
 postconverging-entailment>/understanding/<amplituding/formative-  
 epistemicity>causality<sup>6</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup> construal, and not as a mere-and-vague impression-driven/good-  
 naturedness/wishfulness construal. By-and-large, virtue is best understood as the  
 knowledge/lack-of-knowledge ontological possibility offered in a registry-  
 worldview’s/dimension’s <sup>83</sup>reference-of-thought (whether as base-institutionalised,  
<sup>103</sup>universalised, positivising or notional~<sup>18</sup>deprocrypticism ‘implicated\_attendant-ontological-  
 contiguity<sup>67</sup>’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup> -of-<sup>83</sup> reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context> as to  
 existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality) and not vagueness based on  
 impression of discreet human or social qualities which just serve to confuse and distort the  
 fundamental knowledge/lack-of-knowledge/understanding issue. This is very much in line with  
 the virtues of all human subject-matter formalisms which are the-Good/knowledge-  
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-

implicated\_attendant-ontological-contiguity ' ~duced-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' } — conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}-  
 postconverging-entailment>/understanding/<amplituding/formative-  
 epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>7</sup> and not mere-and-vague impression-driven/good-naturedness/wishfulness. This  
 elucidation shows that intrinsic-reality, accessible by 'reasoning-through transversality-<for-  
 sublimating-existential-eventuating/denouement, from-'thinking-at-first/pure-predisposition-  
 preemptive-of-prospective-disontologising/subontologising'—as-of-prospectively-  
 disambiguated-affirmed-and-unaffirmed-'motif-and-apriorising/axiomatising/referencing'<sup>101</sup>  
 only at-a-superseding-pedestal that is ontologically utter and incisive/blunt over human  
<sup>51</sup> incrementalism-in-relative-ontological-incompleteness<sup>88</sup> —  
 enframed/disontologising~conceptualisation and notional~disjointedness-as-of-<sup>83</sup> reference-of-  
 thought and <amplituding/formative-epistemicity>totalising~self-referencing-  
 syncretising/illusion-of-the-present/present-consciousness, is graspable in transcendence-and-  
 sublimity/sublimation/supererogatory~de-mentativity only by an active transversality-<for-  
 sublimating-existential-eventuating/denouement, from-'thinking-at-first/pure-predisposition-  
 preemptive-of-prospective-disontologising/subontologising'—as-of-prospectively-  
 disambiguated-affirmed-and-unaffirmed-'motif-and-apriorising/axiomatising/referencing'<sup>101</sup>  
 construal involving 'intemporal-prioritisation-of-<sup>83</sup> reference-of-thought'—as-conflatedness<sup>13</sup>-or-  
 ontological-reprojecting pedestalling (beyond 'temporal-and-social trading') by distractive-  
 alignment-to-<sup>83</sup> reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup>. As a  
 reminder to the fact that pedestalled disambiguation is with respect to <sup>74</sup> perversion-of-  
<sup>83</sup> reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup> >/mental-perversion  
(threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-  
'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>30</sup> -  
apriorising-psychologism> defect or a defect outside the preconverging-de-  
mentating/structuring/paradigming logical-basis/logic,-as-derived-from~transversality-<for-  
sublimating-existential-eventuating/denouement,-from-'thinking-at-first/pure-predisposition-  
preemptive-of-prospective-disontologising/subontologising'—as-of-prospectively-  
disambiguated-affirmed-and-unaffirmed-'motif-and-apriorising/axiomatising/referencing'><sup>101</sup>  
of the said registry-worldview) and not logical defect (conviction-as-to-profound-  
supererogation<sup>96</sup> defect or a defect in the operation/processing of the preconverging-de-  
mentating/structuring/paradigming logical-basis/logic,-as-derived-from~transversality-<for-  
sublimating-existential-eventuating/denouement,-from-'thinking-at-first/pure-predisposition-  
preemptive-of-prospective-disontologising/subontologising'—as-of-prospectively-  
disambiguated-affirmed-and-unaffirmed-'motif-and-apriorising/axiomatising/referencing'><sup>101</sup>  
of the said registry-worldview); it is critical to note that the mental state of the registry-  
worldview/dimension involved with the psychopath's slantedness-integration is not a 'poor or  
bad supplanting-conviction-as-to-profound-supererogation<sup>96</sup> —of-'attendant-intradimensional'-  
postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism' (which is a supplanting-  
conviction-as-to-profound-supererogation<sup>96</sup> —of-'attendant-intradimensional'-  
postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism or prelogism<sup>78</sup> nonetheless) but  
an elicited threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -  
<as-to-'attendant-intradimensional'-prospectively-  
disontologising~preconverging/dementing<sup>30</sup> —apriorising-psychologism>, construed by the  
slanted social protraction of the psychopath's slantedness inducing a social psychopathy; and it  
is these strands-of-perverting-temporal-dispositions including that of the psychopathy that are

the subject of every institutional-cumulation/institutional-recomposure-<sup>4</sup>{as-to-  
 historicity/ontological-eventfulness<sup>8</sup>/ontological-aesthetic-tracing-<perspective-  
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}  
 level’s psychoanalytic-unshackling/memetic-reordering/institutional-recomposing.  
 Technically, it can be said that the underlying psychopathic phenomenon known as postlogism<sup>77</sup>-  
 as-of-<sup>11</sup>compulsing-nonconviction/madeupness/bottomlining-<sup>4</sup>{<decontextualising/de-  
 existentialising~of-attendant-intradimensional~apriorising/axiomatising/referencing>-induced-  
 disontologising’-of-the-‘attendant-intradimensional~ontologising’-imbued-  
 <contextualising/existentialising~attendant~ontological-contiguity >;-in-shallow-  
 supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
 veridical-‘attendant-intradimensional~apriorising/axiomatising/referencing’-logical-dueness>}  
 is associated with all the institutional-cumulation/institutional-recomposure-<sup>4</sup>{as-to-  
 historicity/ontological-eventfulness<sup>8</sup>/ontological-aesthetic-tracing-<perspective-  
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} by its  
 eliciting of ‘protracted slantedness’ in temporal-dispositions  
 (<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-  
 negative-social-aggregation/temporal-enculturation-or-temporal-endemisation), and so given  
 the preconverging~de-mentating/structuring/paradigming relative-ontological-  
 incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought induced threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<sup>4</sup>{as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism>}. Hence, the need for ‘dimensionality-of-sublimating<sup>25</sup>-  
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness~equalisation} projection induced deference’ to skew/deferential-formalisation-

transference towards intemporal-disposition as to prospective institutionalisation/intemporalisation. This ‘institutionalisation template’ as articulated above implying a ‘next best case approach’ in ‘construing the institutionalisation/intemporalisation of human virtue’ where we are face with the reality that man is not as of intemporal-disposition but rather temporal/shortness-to-intemporal/longness dispositions may be counterintuitive with respect to our illusion-of-the-present/present-consciousness, as any present-consciousness is shaped to perceive of itself as intemporal with the notion that its <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>/registry-teleology<sup>99</sup> are perfectly sound. But we simply need to take an ontological-normalcy/postconvergence look of such ‘preconverging/dementing<sup>30</sup>–apriorising-psychologism strands-of-perverting-temporal-dispositions’ regarding recurrent-utter-uninstitutionalisation (from base-institutionalisation institutionalisation/intemporalisation reference as to <sup>83</sup>reference-of-thought), ununiversal (from <sup>103</sup>universalisation institutionalisation/intemporalisation as to <sup>83</sup>reference-of-thought), non-positivism/medievalism (from positivism institutionalisation/intemporalisation as to <sup>83</sup>reference-of-thought), and prospectively our procrypticism (from notional~<sup>18</sup>deprocrypticism institutionalisation/intemporalisation as to <sup>83</sup>reference-of-thought); to appreciate that such a representation is not farfetched and its implication of the need of our psychoanalytic-unshackling/memetic-reordering/institutional-recomposing over our <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>> ‘preconverging/dementing<sup>30</sup>–apriorising-psychologism strands-of-perverting-temporal-dispositions’ at our prospectively uninstitutionalised-threshold<sup>102</sup> of procrypticism (involving our endemisation/enculturation of the protracted-slantedness of positivistic <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation along the various temporal-dispositions from

ignorance to temporal enculturation/endemisation). Distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> (mental-slantedness or decandoring-of-the-mind or denaturing<sup>16</sup>, and not soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought/candor): refers to the technique at ‘uninstitutionalised-threshold<sup>102</sup>’ (as against the natural reflex to align-in-prelogic supplanting–conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologismly or prelogism<sup>78</sup>) by which to align the apriorising–registry to the postlogism<sup>77</sup> in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> articulated by psychopathy and its corollary social psychopathy.

Distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> is induced at the ‘uninstitutionalised-threshold<sup>102</sup>’ by the ‘induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ derived from the psychopath’s initiated postlogism<sup>77</sup> in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>. It works like this, supposed by <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>/mental-perversion (going by the two narratives highlighted above about the psychopath’s <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>/mental-perversion) an interlocutor effectively integrates the <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>/mental-perversions, at this ‘uninstitutionalised-threshold<sup>102</sup>, i.e.

procrysticism', the normal institutionalised/intemporalised logic (involving secondnaturing/supersedingness of institutionalised intemporal-disposition pedestal solipsistic/emanant disposition) do no longer operate cross-sectionally socially (as mental-dispositions revert there to notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>-temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>). This involves: (i) the 'induced-ring-of-gyges-effect/solipsistic-point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality' (which leads to acting as if the <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>/mental-perversion projected by the psychopath is not perverted) as there is a corresponding 'lack of constraining social <sup>103</sup>universal-transparency<sup>104</sup>-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>97</sup>)' (in the collective human mental-devising-representation at this uninstitutionalised-threshold<sup>102</sup>) about the <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>/mental-perversion that would have made upholding such a perverted behaviour in the social-construct inopportune/untenable; (ii) this process can effectively be grasped ontologically (at the intemporal-disposition pedestal transversality-<for-sublimating-existential-eventuating/denouement,-from-'thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising'-as-of-prospectively-disambiguated-affirmed-and-unaffirmed-'motif-and-apriorising/axiomatising/referencing'><sup>101</sup> disposition by the mechanism of alienative-hierarchisation) wherein a 'given supplanting-conviction-as-to-

profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-  
 thinking<sup>21</sup>—apriorising-psychologism or prelogism<sup>78</sup> construct’ is as of postlogism<sup>77</sup>-slantedness  
 undermined postlogically/<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>>/mental-perversion by the psychopath’s postlogism<sup>77</sup>-slantedness  
 pedestal in transversality-<for-sublimating-existential-eventuating/denouement, ~~from~~  
 ‘thinking-at-first/pure-predisposition-preemptive-of-prospective-  
 disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-and-  
 unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> disposition with respect to  
 ‘socially-perceived-value as of social-stake-contention-or-confliction’, and in succession by the  
 derived postlogic temporal-dispositions perversion/mental-perversion pedestal transversality-  
 <for-sublimating-existential-eventuating/denouement, ~~from~~ ‘thinking-at-first/pure-  
 predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-  
 prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-  
 apriorising/axiomatising/referencing’><sup>101</sup> dispositions of  
<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-  
 negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, and  
 correspondingly; (iii) an ‘uninstitutionalised-threshold<sup>102</sup> aetiology’ of ‘temporal perverted-  
 registries characterisations in their depth-of-teleologies/orientation as temporal-projections  
 (more like mental-miscuing-projections as strands-of-temporal-dispositions-perversions, for  
 instance, <sup>15</sup>de-mentation-(~~supererogatory-ontological-de-mentation-or-dialectical-de-  
 mentation—stranding-or-attributive-dialectics~~) a medieval mindset/<sup>83</sup>reference-of-thought with  
 respect to a superstitious-disposition or ‘<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-  
 preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> of <sup>103</sup>universalisation

categorical-imperatives' and likewise <sup>15</sup>de-mentation-(~~supererogatory~ontological-de-  
 mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics~~) a procryptic  
 mindset/<sup>83</sup>reference-of-thought with respect to '<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-  
 preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> of positivistic  
 categorical-imperatives') and an aetiology of the intemporal-disposition/ontologising  
 characterisation in its depth-of-teleology<sup>99</sup> as intemporal/<sup>103</sup>universal-projection; (iv) in-the-  
 bigger-scheme-of-things, as explained further above the 'abstract inherence of reality is given as  
 it is ontological-normalcy/postconvergence' and supersedes/precedes/overrides/utters any  
 defective reflex of human mental devising of representation of meaning such that it is the latter,  
 the psyche, that gives in when demonstrated to be impertinent abstractly, and hence in lieu of  
 'prelogism<sup>78</sup>/candoring/straightness reflex', 'distractive-alignment-to-<sup>83</sup>reference-of-thought-  
 <of-apriorising/axiomatising/referencing><sup>30</sup> (as decandored/oblongated) is always the mental  
 apriorising~registry alignment with regards to the <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-  
 preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> registry-worldview,  
 as positivism by <sup>15</sup>de-mentation-(~~supererogatory~ontological-de-mentation-or-dialectical-de-  
 mentation—stranding-or-attributive-dialectics~~) distractively/decandored/oblongated aligns non-  
 positivism/medievalism as threshold-of~nonconviction/madeupness/bottomlining-in-shallow-  
 supererogation<sup>96</sup>-<as-to-'attendant-intradimensional'-prospectively-  
 disontologising~preconverging/dementing<sup>30</sup>-apriorising-psychologism>, <sup>103</sup>universalisation by  
<sup>15</sup>de-mentation-(~~supererogatory~ontological-de-mentation-or-dialectical-de-mentation—  
 stranding-or-attributive-dialectics~~) aligns ununiversalisation  
 distractively/decandored/oblongated as threshold-of~nonconviction/madeupness/bottomlining-  
 in-shallow-supererogation<sup>96</sup>-<as-to-'attendant-intradimensional'-prospectively-

disontologising~preconverging/dementing<sup>20</sup>–apriorising-psychologism>, base-  
 institutionalisation by <sup>15</sup>de-mentation-⟨supererogatory~ontological-de-mentation-or-  
 dialectical–de-mentation—stranding-or-attributive-dialectics⟩ aligns recurrent-utter-  
 uninstitutionalisation distractively/decandored/oblongated as threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>–⟨as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>–apriorising-  
 psychologism>, and prospectively (though counterintuitive, as well) notional~<sup>18</sup>deprocrpticism  
 by <sup>15</sup>de-mentation-⟨supererogatory~ontological-de-mentation-or-dialectical–de-mentation—  
 stranding-or-attributive-dialectics⟩ aligns procrpticism distractively/decandored/oblongated as  
 threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>–⟨as-to-  
 ‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>–  
 apriorising-psychologism>; (v) in-the-bigger-scheme-of-things, distractive-alignment-to-  
<sup>83</sup>reference-of-thought-⟨of-apriorising/axiomatising/referencing><sup>30</sup> at ‘uninstitutionalised-  
 threshold<sup>02</sup>’ will perfectly explain how ‘apparently sound human mental-dispositions’ within  
 the scope of ‘institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-  
 or-contiguity–or–ontological-preservation’ go on to produce such consequences as ‘crowd  
 effects’ and worst still in teleologically-degraded social and political environments rationalise  
 and/or partake in ‘genocidal acts’, for instance. Technically, distractive-alignment-to-  
<sup>83</sup>reference-of-thought-⟨of-apriorising/axiomatising/referencing><sup>30</sup> by the temporal-  
 dispositions involves simply conjugating/inflecting the underlying ‘(as dialectically-or-  
 contendingly-out-of-phase or hollow-mimicking) insane/slantedness fitment’ of the postlogic  
 mind of the psychopath to <sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-  
 or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-  
 endemisation. In-the-bigger-scheme-of-things, the articulation of reality as referentially of  
 ontological-normalcy/postconvergence enables and allow creative projective-insights thought

possibilities that the all too common ‘fixated traditional categorisation conceptualisation of reality’ doesn’t allow, as ontological-normalcy/postconvergence referentialism has the strength of overcoming the fundamental difficult issue of ephemerality (as priorly explained with the concept of unconscionability-drag) as ‘it enables mental-devising-representation contiguity in recomposuring’ across all institutional-cumulation/institutional-recomposure-~~{as-to-~~ ~~historiality/ontological-eventfulness~~ ~~/ontological-aesthetic-tracing-<perspective-~~ ~~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~. The reason this is possible is that such a referential ontological-normalcy/postconvergence representation is not shaped to prioritise any registry-worldview/dimension as being inherently the absolute reference of thought, such as we unwittingly do with our representation of reality due to the illusion-of-the-present/present-consciousness (a massive drawback in grasping veridical ontological reality especially in the ephemeral social world). With ontological-normalcy/postconvergence referentialism we place reality as an abstract construct of oneness that is preceding-and-supersedes our-and-all temporal representations of meaning, and the exercise of articulating ontological/intemporal meaning then becomes ‘one of recomposuring how our temporal-and-all-temporal representations of meaning are recomposured to be internally coherent with the abstract ontological-normalcy/postconvergence referentialism ‘sense of oneness of preceding-and-superseding intemporal/ontological meaning’ as implied by the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’. The insight we can thus garner is that in absolute terms veridical meaning as represented in ontological-normalcy/postconvergence is a ‘hypothetical abstraction’ of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (more like attaining the abstract but veridical purity in a field of study like mathematics) in ‘unwinding’ applicative ‘colour/emotion/temporal-frame/aesthetics/memetics/psychical-representation’ of manifest teleologic-articulations as ‘subexistence-in-existence/existence-as-of-its-mimetic-echoiness/existence-in-

reverberation/existence-potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-epistemic-digression (deconstruction/ontological-reconstituting–as-to-conflatedness<sup>13</sup> possibilities) –subexistence-in-existence being that which holds existential-~~disontologising/re-ontologising–aporeticism~~ possibilities or existential-~~disontologising/re-ontologising–aporeticism~~ potency for existential-~~disontologising/re-ontologising–aporeticism~~ reality or ontological veridicality, as allowed by referential-depth or (‘allant’ or ‘fugue’ in French) or ‘natural emanant dynamic creative vitality/drive’, i.e. ontological-normalcy/postconvergence ‘unwinding’ as deconstruction/ontological-reconstituting–as-to-conflatedness<sup>13</sup> (more like the subconscious is that which holds existential-~~disontologising/re-ontologising–aporeticism~~ possibilities/existential potency for ontologically-veridical ontological-normalcy/postconvergence <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation consciousness reality/veridicality, or more like quantum-mechanics is actually an ontologically-veridical ontological-normalcy/postconvergence <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation about evasive atomic-level physical reality, more like musical and/or artistic creativity hermeneutics is the subexistence-in-existence possibilities or existence-as-of-its-mimetic-echoness/existence-in-reverberation or existence-potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-epistemic-digression for ontologically-veridical ontological-normalcy/postconvergence ‘unwinding’ concrete music and/or art production). Thereafter, the ontological exercise is about having ontological-normalcy/postconvergence (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) as an ‘ontologically-veridical abstract and infallible referencing/correction-tool’ enabling dynamic recomposuring projecting-and-reflecting: on-the-one-hand, candoring/prelogism<sup>78</sup>/organic-comprehension-thinking ontologising, or on-the-other-hand, decandoring/distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-

apriorising/axiomatising/referencing><sup>30</sup>/threshold-of-nonconviction/madeupness/bottomlining-  
 in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>, even as intemporal-  
 preservation-entropy-or-contiguity-or-ontological-preservation implies a continually-  
 evasive/ephemeral social world dynamics but that is graspable in referential terms. This allows  
 for a truly <sup>103</sup>universal and dynamic psychological science (and sound foundation for grasping  
 the ‘veridicality of meaning’). The tools for such an ontological-entrapment is basically about  
 ‘<sup>15</sup>de-mentation-⟨supererogatory~ontological-de-mentation-or-dialectical-de-mentation—  
 stranding-or-attributive-dialectics⟩ of <sup>83</sup>reference-of-thought’ of registry-worldview/dimensions  
 successive existentialisms/full-depths-of-existential-implications ‘transdimensional-  
 meaningfulness/memetic refinements’ as ontological-normalcy/postconvergence-or-  
 postdicatory deconstruction/ontological-reconstituting-as-to-conflatedness<sup>13</sup> as dialectical  
 transformation as prospective <sup>83</sup>reference-of-thought involving fundamentally the organic  
 harnessing of the notions of candoring/prelogism<sup>78</sup>, dialectically-or-contendingly-in-phase,  
 organic-comprehension-thinking, prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>—  
 <existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-  
 logical-dueness-precedes-disontologising-logical-outcome-arrived-at> on-the-one-hand and on-  
 the-other-hand decandoring, distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-  
 apriorising/axiomatising/referencing><sup>30</sup>, dialectically-or-contendingly-out-of-phase, non-  
 ontological-reference, non-contending-reference-but-ontologically-or-contendingly-reflected-  
 or-perspectivated-as-preconverging-or-dementing<sup>20</sup>-apriorising-psychologism, not-veridical-  
 thinking-reference-rather-preconverging-or-dementing<sup>20</sup>-reference, <sup>74</sup>perversion-of-<sup>83</sup>reference-  
 of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>,-and-not-of-logical-  
 contention as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-

supererogation<sup>96</sup> -<as-to-‘attendant-intradimensional’-prospectively-  
disontologising~preconverging/dementing<sup>97</sup> -apriorising-psychologism> (mechanicalism,  
alchemic-like-reasoning, circumventive/distractive-temporal-prioritisation-of-<sup>83</sup>reference-of-  
thought, shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>); which allows the human  
mind to project beyond just its illusion-of-the-present/present-consciousness/epistemic-  
totalising<sup>33</sup>~self-referencing-syncretising/mirage, and truly have a fulsome picture of  
<sup>103</sup>universals. Postdication (as an abstract and infallible referencing/correction-tool) allows for  
the ‘ontological liberation of human mental-devising-representation (of meaning) from any  
present {cumulated/recomposed}-consciousness-awareness-teleology<sup>99</sup>’ (whether in the  
bigger scheme of reference of specific consciousness-awareness-teleologies like recurrent-utter-  
uninstitutionalisation–base-institutionalisation, ununiversalisation-universalisation, non-  
positivism/medievalism-positivism, and prospectively procrypticism-deprocrypticism) as  
‘postdication doesn’t tie the mental-devising-representation process to any of the above registry-  
worldview/dimension habituated {cumulated/recomposed}-consciousness-awareness-  
teleology<sup>99</sup>’ (given that these consciousness-awareness-teleologies are the recomposed  
outcome of ‘incomplete/incremental/temporal-accommodation human brain limited-mentation-  
capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educated-  
unlimitedness/existence-sublimating-nascence<sup>233</sup>’) but ‘rather ties the mental-devising-  
representation process to the abstract and infallible ontological-normalcy/postconvergence  
ontological-veridicality referencing/correction-tool’ (given that this allows for complete/utter  
understanding by the very nature of the ontological-normalcy/postconvergence notion, of course  
in an ‘abstract and evasive caricature’), hence overcoming the illusion-of-the-present/present-  
consciousness inherent in any {cumulated/recomposed}-consciousness-awareness-teleology<sup>99</sup>  
representing the mentally devised state of any registry-worldview/dimension. Postdication is all  
about an ontological-normalcy/postconvergence institutionalisation/intemporalisation-

constraining for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as  
<sup>15</sup>de-mentation-(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—  
 stranding-or-attributive-dialectics) {epistemic-  
 totalising<sup>37</sup>}hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
 {decompulsing}delinearity~for-cogency-educing-human-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>-into-  
 the-existentialism-becoming of personhoods-and-socialhood-formation (existential-storying-in-  
 contiguity). An analogical case in point will be ontological theory-of-relativity or quantum-  
 mechanics wherein the abstractions go beyond our habitual mental-devising-representation of  
 meaning as in the positivist registry-worldview's/dimension's {cumulated/recomposed}-  
 consciousness-awareness-teleology<sup>99</sup>. However, the bigger picture is that if prior/superseded  
 institutional-cumulation/institutional-recomposure-(as-to-<sup>46</sup>historiality/ontological-  
 eventfulness<sup>3</sup> /ontological-aesthetic-tracing-<perspective—ontological-  
 normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>}) have effectively  
 occurred and so, counterintuitively to their natural {cumulated/recomposed}-consciousness-  
 awareness-teleologies, as anticipated by postdication right up to our present positivistic  
 institutionalisation/intemporalisation owns {cumulated/recomposed}-consciousness-  
 awareness-teleology<sup>99</sup>; there isn't any particular ontological reason for intemporal/ontological  
 meaning not to be construed in ontological-normalcy/postconvergence (postdication) as more  
 veridically/ontologically real, beyond and counterintuitively to the positivistic mind's temporal  
 {cumulated/recomposed}-consciousness-awareness-teleology<sup>99</sup> (even if it is  
 unintelligible/existentially-suprastructural to it). Such counter-intuitiveness arises because a  
 prospective transcendental psychoanalytic-unshackling/memetic-reordering/institutional-  
 recomposing implied by postdication places the prior psychoanalytic-unshackling/memetic-  
 reordering/institutional-recomposing (in this case positivistic  
 institutionalisation/intemporalisation) existentialism/full-existential-depth-implications

personhoods-and-socialhood-formation in question/jeopardy. But then it is not reality that caves in, it is the 'mortal' with a renewed psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring at its uninstitutionalised-threshold<sup>102</sup> involving organic-comprehension-thinking (organicalism/'intemporal-prioritisation-of-<sup>83</sup>reference-of-thought'-as-conflatedness<sup>13</sup>-or-ontological-reprojecting/longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) in contrast with threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>70</sup>-apriorising-psychologism>; in transversality-<for-sublimating-existential-eventuating/denouement, from-'thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising'-as-of-prospectively-disambiguated-affirmed-and-unaffirmed-'motif-and-apriorising/axiomatising/referencing'><sup>101</sup> along 3-pedestals (psychopath's slantedness transversality-<for-sublimating-existential-eventuating/denouement, from-'thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising'-as-of-prospectively-disambiguated-affirmed-and-unaffirmed-'motif-and-apriorising/axiomatising/referencing'><sup>101</sup> pedestal, temporal-dispositions transversality-<for-sublimating-existential-eventuating/denouement, from-'thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising'-as-of-prospectively-disambiguated-affirmed-and-unaffirmed-'motif-and-apriorising/axiomatising/referencing'><sup>101</sup> pedestals, and the intemporal-disposition transversality-<for-sublimating-existential-eventuating/denouement, from-'thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising'-as-of-prospectively-disambiguated-affirmed-and-unaffirmed-'motif-and-apriorising/axiomatising/referencing'><sup>101</sup> pedestal in aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>)

enabling the preconverging-or-dementing<sup>20</sup>-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>. Even if this sounds unintelligible/existentially-suprastructural, in any case a retrospective registry-worldview/dimension is ‘existentially-<disontologising/re-ontologising—aporeticism> parochial/narrow-minded as reflected/perspectivated by its threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism> denaturing<sup>16</sup> from an organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’-as-conflatedness<sup>13</sup>-or-ontological-reprojecting/longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>)-ontologising from the prospective registry-worldview/dimension’. For instance, where a positivist mind might see a forest as a subject of scientific inquiry/understanding, a non-positivist/medieval mindset/<sup>83</sup>reference-of-thought might rather see a mentally unconscious man going into the ‘evil forest’. Such ‘existential parochial perspectives’ will arise anyway from procrypticism viewed from deprocrypticism, though of a different nature than the example expressed above. In that sense, the deprocryptic mind might actually seem ridiculous in the procryptic registry-worldview/dimension but ‘there should be no temptation to want to appear great or adjust in such a <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> perspective but rather to make it irrelevant’ otherwise the deprocryptic mind compromises the essence of its purpose, just as a positivistic mind going by the ‘evil forest’ comparison ‘cannot afford to compromise its positivist stance’ by trying ‘to be wonderful’ in a non-positivism/medievalism perspective that is rather ‘in want of transcendence-

and-sublimity/sublimation/~~supererogatory~~-de-mentativity'; as it is exactly because the temporal non-positivism/medievalism reference is defective that it is being transcended. This speaks to the specificity of the would-be intellectualism involved in a transcendental construct, as different from just intellectualism as mere-institutionalised-being-and-craft; it carries the element of knowledge not only as an abstract intradimensional conceptual construct but in its fullness with existential-~~disontologising/re-ontologising—aporeticism~~ implications and insights of the dialecticism and psychoanalytic-reorientations involved in all transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity, requiring that such an intellectual analyst be of '79-presencing—absolutising-identitive-constitutedness<sup>14</sup> consummated/forfeiting posture' in transversality-~~for-sublimating—existential-eventuating/denouement, from—thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising~~'—as-of-prospectively-disambiguated—affirmed-and-unaffirmed-~~'motif-and-apriorising/axiomatising/referencing'~~<sup>101</sup> with temporal meaningful frames which do not define and are not a point-of-reference to intemporal/ontological meaningfulness' with the registry-worldview/dimension in need of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity (procrypticism) to avoid dividing its meaningful-referencing instead of taking it prospectively (deprocrypticism), for instance, medieval intellectuals like Galileo and Rousseau have to be of '79-presencing—absolutising-identitive-constitutedness<sup>14</sup> consummated/forfeiting posture' in transversality-~~for-sublimating—existential-eventuating/denouement, from—thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising~~'—as-of-prospectively-disambiguated—affirmed-and-unaffirmed-~~'motif-and-apriorising/axiomatising/referencing'~~<sup>101</sup> with temporal meaningful frames which do not define and are not a point-of-reference to intemporal/ontological meaningfulness' with the medieval registry-worldview to generate prospective positivistic registry-worldview which at their time is not intelligible to a medieval take (°categorical-

imperatives/axioms/registry-teleology<sup>99</sup>-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation) on meaningfulness! This can be further expanded on as follows. The intradimensional meaningful frame is an ‘abstraction to the preconverging/postconverging–de-mentative/structural/paradigmatic conceptual limits (uninstitutionalised-threshold<sup>102</sup>) of the <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of that registry-worldview/dimension, which do not supersede/precede/override/undermine intrinsic-reality/ontology; and the issue that then arises is that it doesn’t carries the meaningfulness sought for transcendently. On-the-other-hand, transdimensional/transcendental <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is precedingness/supersedingness/ascendency accruing as ‘existential psychoanalytic ontological form (in full blossoming of the transcending dimension)’ beyond the superseded intradimensional preconverging–de-mentating/structuring/paradigming conception limits (uninstitutionalised-threshold<sup>102</sup>) of the <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of that registry-worldview/dimension (which itself had been the outcome of a preceding existential-<disontologising/re-ontologising—aporeticism> psychoanalytic ontological form). Memetism as to suprastructural <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> will refer to the projective conceptualisation of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> beyond and superseding an intradimensional registry-worldview abstraction scope to the scope of transdimensional/transcendental existential-<disontologising/re-ontologising—aporeticism> psychoanalytic ontological form (in full blossoming of the transcending dimension with its existentialism/full-existential-depth-implications personhoods-and-socialhood-formation); highlighting as ontologically wrong any relation to intradimensional meaningfulness as (intemporally/ontologically)-sanctuous-by-reflex (as this wrongly undermines the <sup>15</sup>de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-~~

~~or-attributive-dialectics~~ of temporal-dispositions-postlogic-backtracking-<iterative-looping-  
 'set-of-dereifying-hollow-narratives-and-acts'><sup>76</sup>-subknowledging<sup>94</sup>/mimicking-set-of-  
 narratives, and wrongly leads to their ~~<amplifying/formative-epistemicity>~~totalising~self-  
 referencing-syncretising-as-straight/candored) at that registry-worldview's/dimension's  
 uninstitutionalised-threshold<sup>102</sup> requiring prospective memetic-reordering. (As a side note, this  
 will explain while 'referentialism' in contrast to 'categorisation' is the appropriate knowledge-  
 cadre for such a more or less deconstructive articulation in ontological-  
 normalcy/postconvergence and suprastructural, as is the case herein, as to the requisite  
 'habituation-into and repeatability-from-different-textual-meaningfulness-perspectives' that is  
 necessary to get-to-and-grasp not only an explanation but critically as well the requisite  
 psychoanalytic-state of a construed existential-<disontologising/re-ontologising—aporeticism>  
 psychoanalytic ontological form, in full blossoming of the transcending dimension, as  
 ontological meaningfulness.) Finally, it is just a matter of fact going by the institutional-  
 cumulation/institutional-recomposure-<as-to-<sup>4</sup>historiality/ontological-  
 eventfulness<sup>3</sup> /ontological-aesthetic-tracing-<perspective-ontological-  
 normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> process that  
 human cross-sectional mentation-capacity in relation to the intemporal-preservation-entropy-or-  
 contiguity-or-ontological-preservation is limited given <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-  
 <as-preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>, as virtue is rather  
 extended by successive re-institutionalisation in transversality-<for-sublimating-existential-  
 eventuating/denouement, from 'thinking-at-first/pure-predisposition-preemptive-of  
 prospective-disontologising/subontologising'<sup>2</sup>—as-of-prospectively-disambiguated-affirmed-  
 and-unaffirmed-'motif-and-apriorising/axiomatising/referencing'><sup>101</sup> (not nested-congruence)  
 by the intemporal-disposition intemporalisation skewing ('intemporality<sup>52</sup>-symmetrising-by-

desymmetrising-subsumption-of-temporality<sup>98</sup>, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity) as deferential-formalisation-transference, going from base-institutionalisation,<sup>103</sup> universalisation, positivism and prospectively deprocrypticism. Such a ‘postconvergence referentialism’ skewed (‘intemporality<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity) hermeneutic-circle goes beyond a traditional hermeneutics exercise of subjective interpretation and rather arrives at an exercise in ‘<sup>103</sup>universal objective (<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications-of-prospective-<sup>61</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>61</sup>) ontological explanation’ as it emphasises transversally/incongruently the ‘recomposuring precedingness/supersedingness/ascendency of abstract ontological-normalcy/postconvergence referentialism notion of reality’ in referencing meaningfulness apriorising–registry (whether candored / integratively-aligned / straightness / dialectically-or-contendingly-in-phase or decandored / transversality-<for-sublimating-existential-eventuating/denouement, from-‘thinking-at-first/pure predisposition preemptive of prospective-disontologising/subontologising’ as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> / dialectically-or-contendingly-out-of-phase colour/emotion/temporal-frame/aesthetics/memetics/psychical-representation), and so, as coming from an intemporal-disposition/ontological skewed (‘intemporality<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity) point-of-referencing. It further holds a promise that goes beyond our notions of<sup>83</sup> reference-of-thought and meaningfulness (as rather

intradimensional or a registry-worldview constructs), and arrives at the grander notion of apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting which grasp should enable greater human transcendental possibilities. Of course, ontologically (i.e. ‘the-Good/understanding’ contrasted with ‘good-natured/impression-driven’) the bigger issue is how do our development and institutionalisation/intemporalisation of true knowledge ‘save us from potent-temporality<sup>98</sup> and its vices-and-impediments<sup>105</sup> with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’, rather than how do we over-idealise ourselves and thus fail to be preemptive (as the ‘human cross-sectional mental equilibrium disposition’, at any successive transcendence-and-sublimity/sublimation/supererogatory~de-mentativity/institutionalisation in the ‘human essential notional~firstnatureddness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> equilibrium nature which is ontologically true’, under-accounts for ‘temporal-nature which is not ontologically true’, and over-accounts for ‘intemporal<sup>52</sup>/longness nature which is equally not ontologically true’ –the insight for this is that institutionalisation/intemporalisation is a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring tool, it doesn’t transform temporal-dispositions which is the exclusive purview of individual sense of dimensionality-of-sublimating<sup>25</sup>-(~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation~~) and by its very nature is ‘beyond a philosophical transformation exercise’ as the latter exercise is mainly to ‘construct articulations for secondnaturing’ at best (articulate new institutionalisation/intemporalisation deterministic-and-operant possibilities for skewing (‘intemporal<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>’, for relative intrinsic-reality/ontological-veridicality transcendental-

enabling/sublimating/~~supererogatory~de-mentativity~~/deferential-formalisation-transference  
 towards intemporal-preservation-entropy-or-contiguity-or-ontological-preservation), hence the  
 need to refer analytically to human notional~firstnaturedness-formativeness<as-to-  
~~eventualising~inkling-drive-or-seeding-misprising~~>—temporal-to-intemporal-dispositions-  
 <so-construed-as-from-perspective-ontological-normalcy/postconvergence> s as of the  
 circularity/recurrence/repetition/repeatability<sup>10</sup> delineating existential-transitioning-or-  
 iterability-trace-of-narratives-as-dots\_or\_implicated\_attendant-ontological-  
 contiguity<sup>67</sup>?~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>-reification\_or\_intrinsic-reality-ontological-  
 coherence\_or\_superseding-oneness-of-ontology<sup>41</sup> by <sup>55</sup>maximalising-recomposuring-for-  
 relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation  
 highlighting the uninstitutionalised-threshold<sup>102</sup> and not analytically implying by reflex solely  
 on the basis of a human intemporal-disposition mental-disposition); and prospectively, do our  
 part of the ‘transcendental homework’ that has brought the human species this far taking cue  
 from retrospective transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~.  
 By extension this explains how the notion of ‘knowledge problem’ is to be apprehended  
 transcendently/transdimensionally/interdimensionally (as a contiguous intemporal ontological  
 construct). Commonly, intradimensionally, the knowledge problem as ‘social  
 problem/questioning’ is an ‘intradimensional focus’ around logical  
 operation/processing/contention based on the <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity-  
 or-ontological-preservation of the registry-worldview/dimension ‘towards resolution’, with the  
 temporal defect of possible denaturing<sup>16</sup> of such <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity-

or-ontological-preservation undermining the intemporal-preservation-entropy-or-contiguity-  
 or-ontological-preservation. However, ontological-normalcy/postconvergence  
 (preceding/superseding intrinsic reality) insight points to a depth-of-focus of the knowledge  
 problem as ‘social problem/questioning’ on the ‘intemporal-preservation-entropy’ itself-and-  
 beyond-any-set-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>-implying-it (and by  
 extension accounting for incompleteness of human mental/brain mentation-capacity which is the  
 reason of the institutional-cumulation/institutional-recomposure-~~{as-to-~~  
~~<sup>4</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-~~  
~~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~  
 process) to define ‘social problem/questioning’ as implying a <sup>83</sup>reference-of-thought-  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-  
 contiguity-or-ontological-preservation recomposuring/memetic-reordering/psychoanalytic-  
 unshackling to enable intemporal-preservation-entropy-or-contiguity-or-ontological-  
 preservation when at the uninstitutionalised-threshold <sup>02</sup> of the registry-worldview/dimension  
 (the contiguous referential exercise of recomposuring/memetic-reordering/psychoanalytic-  
 unshackling to perpetually enable intemporal-preservation-entropy-or-contiguity-or-  
 ontological-preservation is known as ‘postdication’, a term that is in contrast with ‘predication’  
 which is based on ‘constitutive categorisation elaboration on an intradimensionally affixed  
<sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> whereas  
 postdication refers to a transcendently/transdimensionally/interdimensionally/across-all-  
 institutional-cumulation/institutional-recomposure-~~{as-to-<sup>46</sup>historiality/ontological-~~  
~~eventfulness<sup>3</sup>/ontological-aesthetic-tracing-<perspective-ontological-~~  
~~normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~ entropy as  
 ontological-normalcy/postconvergence recomposuring/memetic-reordering/psychoanalytic-  
 unshackling ontological-reconstituting-as-to-conflatedness<sup>13</sup>/deconstruction); involving

avoiding making an intemporal-disposition representation (with the implication of a purely logical operation/processing/contention) instead of a notional~firstnaturedness-formativeness-~~<as-to-eventualising-inkling-drive-or-seeding-misprising>~~—temporal-to-intemporal-dispositions-~~<so-construed-as-from-perspective-ontological-normalcy/postconvergence>~~ representation (with the implication of notional~firstnaturedness-formativeness-~~<as-to-eventualising-inkling-drive-or-seeding-misprising>~~—temporal-to-intemporal-dispositions-~~<so-construed-as-from-perspective-ontological-normalcy/postconvergence>~~ disambiguation before logical operation/processing/contention; as apriorising—registry disambiguation, into the intemporal-disposition and conjugating temporal-dispositions as of <sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, allowing for contextualisation in articulating the contrast of the intemporal-disposition’s organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’-as-conflatedness<sup>13</sup>-or-ontological-reprojecting/~~longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>~~) and temporal-dispositions threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-~~<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>90</sup>-apriorising-psychologism>~~—involving slanting by psychopath, miscuing, disjointed-logic, logical-drag, unconscionability-drag, and sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising —with temporal-dispositions in varied shades of temporal conjugation/inflection to psychopathic postlogism<sup>77</sup> in hollow-constituting-~~<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>~~ as ~~<amplituding/formative-epistemicity>~~causality<sup>9</sup> ~~<as-to-projective-totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>97</sup>~~ dispositions; thus enabling the stifling (undermining the ontological-veridicality) of temporal-dispositions and skewing

(‘intemporality<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity), by way of institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference>, towards the supersedingness of the intemporal-disposition for institutionalisation’s/intemporalisation’s intemporal-preservation-entropy-or-contiguity-or-ontological-preservation). Thus the ontological veridicality of the registry-worldview’s/dimension’s <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> at it uninstitutionalised-threshold<sup>102</sup> is articulated, with contention then being about reflecting/perspectivating/highlighting and aetiologising/ontologising this, even if it is intradimensionally unintelligible/existentially-suprastructural and unpalatable (consider in this regard, the development of positivism from non-positivism/medievalism). It should be noted then that the postconverging-de-mentating/structuring/paradigming is an intemporal/ontological projection referencing beyond-and-non-implicative of an equivalence between (‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’-as-conflatedness<sup>13</sup>-or-ontological-reprojecting pedestalling) with the intradimensional ‘consciousness-awareness frame-of-social-stake-contention-or-confliction’ of the temporal/preconverging-or-dementing<sup>30</sup>-apriorising-psychologism dimension, more like the positivist ontological biology and medicine postconverging-de-mentating/structuring/paradigming is beyond/supersedes-and-is-a-non-implication of an equivalence with the ‘consciousness-awareness frame-of-social-stake-contention-or-confliction’ of say non-positivism/medievalism temporal value dispositions with respect to the notion of disease, that is, it’s point is to define an altogether different and superseding meaningful frame or postconverging-de-mentating/structuring/paradigming and is not involved in an idle exercise of elevating and articulating its meaning in terms-as-of-

axiomatic-construct of and implying an equivalence with non-positivism/medievalism meaningfulness. That is equally the relation between a transcending notional~<sup>18</sup>deprocrpticism registry-worldview and the transcended procrpticism worldview. Postdication as intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (postconvergence), as an ontological-reconstituting—as-to-conflatedness<sup>13</sup> psychoanalytically/memetically/meaningfully allows for a purist (candored/decandored) ontological grasp/predication of the veridicality of any institutional-cumulation/institutional-recomposure-~~(as-to-<sup>46</sup>historiality/ontological-eventfulness<sup>39</sup>/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)~~ (retrospectively to prospectively); avoiding the defect of intradimensional-referencing of<sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation and consequently a superseded/transcended registry/registry-worldview-or-dimension as preconverging-or-dementing<sup>20</sup>—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> undermining ontological veridicality. This transcendental insight is in line with the idea of low teleologies or temporal concerns in threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-~~(as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-psychologism>~~, and ontologically short in a temporal 80-to-90-years-of-life-mental-project, and higher teleologies or intemporal/transcendental concerns in organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’—as-conflatedness<sup>13</sup>-or-ontological-reprojecting/longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>), and ontologically long in an intemporal/species-possibilities/abstract-eternality-of-being-mental-projection/eudaemonic-contemplation), and their corresponding abstract individuation aetiologies (even though in effect individuals as ‘receptacles of specific individuation

aetiologies' cannot realistically be construed as absolutely tied to low or higher teleologies but rather as tending to accrue towards a specific-individuation-aetiology/characteral-disposition whether of low or higher teleology<sup>99</sup>; hence any such 'storied/articulated' absolutely specific-individuation-aetiologies are caricatural of the realistic nature of individuals as 'receptacles of individuation aetiologies', though all such storied/narrated specific individuation aetiologies represent the full possibilities of any and all individuals 'as receptacles of individuation aetiologies'). By 'higher teleologies' is meant 'existential disposition' which is 'in essence intemporally preserving solipsistically/emanantly/becomingly' (and so, by a profound-supererogation<sup>96</sup> disposition that is beyond just one institutionalised/intemporalised registry-worldview/dimension <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> but abstractly and supererogatorily across all transcendental retrospective-and-prospective institutionalisation/intemporalisation registry-worldviews/dimensions as so-reflected by dimensionality-of-sublimating<sup>25</sup>—(~~amplifying/formative~~supererogatory—de-mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)); with the implication that the highest teleologies of Base-institutionalisation (as percolation-channelling-<in-deferential-formalisation-transference> undermining of recurrent-utter-uninstitutionalisation and its vices-and-impediments<sup>105</sup>) —equivocates as of profound-supererogation<sup>96</sup> to the highest teleologies of <sup>103</sup>universalisation (as percolation-channelling-<in-deferential-formalisation-transference> undermining of ununiversalisation and its vices-and-impediments<sup>105</sup>) —equivocates as of profound-supererogation<sup>96</sup> to the highest teleologies of Positivism (as percolation-channelling-<in-deferential-formalisation-transference> undermining of non-positivism/medievalism and its vices-and-impediments<sup>105</sup>) —and prospectively, equivocates as of profound-supererogation<sup>96</sup> to the highest teleologies of notional~<sup>18</sup>deprocrypticism (as percolation-channelling-<in-deferential-formalisation-

transference> undermining of <sup>80</sup>procrypticism-or-disjointedness-as-of-<sup>83</sup>reference-of-thought and its vices-and-impediments<sup>105</sup>). It should thus be noted as such that ‘higher teleologies’ are ‘equivalences of existential’ (in terms-as-of-axiomatic-construct of notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>), and not equivalences of institutionalisation/intemporalisation levels. That is, being in a transcended institutionalised/intemporalised registry-worldview/dimension (internalisation and formalisation induced as a secondnature) doesn’t equivocate as highest teleologies to the existential-<disontologising/re-ontologising—aporeticism> projection that ‘had the vision’ in the prior/superseded subknowledging<sup>94</sup>/mimicking/untranscended registry-worldview/dimension (‘with-no-elicited-positive-opportunism—of-social-functioning-and-accordance<sup>75</sup>/much-more-likely-temporal-negative-disincentive’ and ‘out-of-the-blue’) to articulate-and-uphold-for-percolation-channelling-<in-deferential-formalisation-transference> the prospect of the transcended-registry-worldview/dimension—with-its-prospective-<sup>103</sup>universal-virtue-over-the-vices-and-impediments<sup>105</sup>-of-the-prior-registry-worldview/dimension even as it seem unintelligible/existentially-suprastructural to the prior/superseded untranscended/preconverging-or-dementing<sup>30</sup>—apriorising-psychologism registry-worldview/dimension. So in terms-as-of-axiomatic-construct of ‘higher teleologies’ (emphasising the existential-<disontologising/re-ontologising—aporeticism> intemporal-disposition as a seed-of-virtue over institutionalisation/intemporalisation outcome, which the former enables) being in an institutionalised/intemporalised positivistic world doesn’t necessarily equivocate us to the Galileos, Descarteses, Newtons, Leibnizes, Rousseaux, Darwins ... behind the articulation-and-upholding-for-percolation-channelling-<in-deferential-formalisation-transference> of a positivistic registry-worldview/dimension (even though

together with them we all may recognise and operate within a positivistic world). That is, the ‘existential profound-supererogating that enables the articulation-and-upholding-for-percolation-channelling-<in-deferential-formalisation-transference> of a transcending registry-worldview/dimension as to dimensionality-of-sublimating<sup>25</sup> <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)’ is the higher teleology<sup>99</sup> ‘over the mere-institutionalised-being-and-craft’ in such a transcended registry-worldview/dimension. And why is this distinction critical? Because prospective (intemporality<sup>52</sup>) need for prospective institutionalisation/intemporalisation/transcendence for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation necessarily calls upon the (intemporal)-kind that articulated-and-upheld-for-percolation-channelling-<in-deferential-formalisation-transference> the superseding institutionalisation/intemporalisation/transcendence; and the condition of mere-institutionalised-being-and-craft in the untranscended registry-worldview/dimension doesn’t speak of a disposition to prospectively articulate-and-uphold-for-percolation-channelling-<in-deferential-formalisation-transference> an intemporally requisite prospective registry-worldview/dimension institutionalisation/intemporalisation that is intemporally preserving (in ontological-normalcy/postconvergence), highlighting the veridicality and need for ‘human registries-disambiguation at uninstitutionalised-threshold<sup>102</sup>’, and as being notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>. The notion of higher teleologies as such is specific to the human species in holding that beyond just a ‘physical animal passing of specie generational succession’ for survival and optimising-specie-flourishing, with higher teleologies there is an ‘even more critical passing of generational succession’ as memetic-skewing-or-reordering/philo-

cultural optimising of possibilities of the species towards intemporal virtue as civilisational over temporal vices-and-impediments<sup>105</sup> (philo-cultural and not cultural, because philosophy notionally supersedes and defines cultural possibilities); and so, by virtue of the exceptional possibility, in time and space, of human transformation/transcendence by philo-cultural skewing ('intemporality<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity)/memetic-reordering with respect to the base physical animal selectivity process (genetics) of the human species generational succession. On other issues of pertinence in-the-bigger-scheme-of-things: (i) Meaningfulness of notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> as to 'existential idealism/success' as these define mental orientations or registry-worldview teleological-dispositions. Going by the human 'institutional-cumulation/institutional-recompose-<as-to-<sup>4</sup>historiality/ontological-eventfulness<sup>39</sup>/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>}' process involving variously candored/straightness/prelogism<sup>78</sup> and decandored/oblongated/distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> mental-devising-representation of registry-worldviews/dimensions dependent on which registry-worldview is considered <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> or transcendental/superseding; in any given registry-worldview's social context, the notion of 'existential idealism/success' is averagely viewed invariably as 'living to the 'opportunistic ideals or conventioning/social-temporal-thresholding' of the inherent registry-worldview' irrespective of whether it is <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-

~~<as-preconvergently-apriorising/axiomatising/referencing-in-~~  
~~nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>~~ or  
transcending/superseding, and not necessarily by its veracity/ontological-pertinence. But then  
given that what allows for the institutional-cumulation/institutional-recomposure-~~(as-to-~~  
~~historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-~~  
~~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)-~~  
process transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity to take us  
from an uninstitutionalised animal to now a positivistic one and prospectively a deprocryptic  
one; it is difficult to contemplate ‘existential success/idealism’ from a knowledge/ontological  
perspective (in contrast to a temporal ~~<amplituding/formative>~~ wooden-language-~~(imbued—~~  
~~averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—~~ meaningfulness-and-  
teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-  
~~implications>)~~ perspective) without identifying that intemporal-disposition in contrast to  
temporal mental-dispositions is what is ‘truly existential-~~<disontologising/re-ontologising—~~  
~~aporeticism>~~ success’ as the intemporal-disposition is very much what allows for human  
transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity and subsequent  
institutionalisation/intemporalisation, much as the distilling process allows for the lightness of  
hydrocarbons, ‘where lightness is virtue’. Basically, it can be said that without the human quality  
of the ‘aetiologisation/ontological-escalation-~~<ontological-~~  
~~veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>~~  
individuation of the intemporal’ we’ll still be probably in caves. Of course, such a depth-and-  
projecting-scale-of-thought requires an appreciation of the ‘percolative impact’ of the  
‘firstnature/intemporal’ (which is not readily available to the immediacy/~~shortness-of-register-~~  
~~of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>~~ of minds of temporal-dispositions). For instance, men did  
not ‘by magic’ develop the possibilities of civilisations whether the stone, bronze, copper, iron

ages, the antiquities, the medieval and today modern positivism; without a corresponding ‘psychoanalytic liberation’ that allowed for such a development induced by philosophical revolution, however, prosaic the philosophy. For instance, it is not by magic that science and vaccines were not developed in antiquities but were developed in early industrial Europe, as the ‘psychoanalytic liberation’ of the ideas expressed by the Descartes and Galileos ‘shaped subsequent common minds’ to be inclined to rationalise profoundly their grasp of physical phenomena like Pasteur and others. Likewise, the philosophical development in antiquities not being ‘profoundly applicative enough’ and more or less cultic (available more or less to a priestly class and poorly <sup>103</sup>universalising in many such slaving-and-class society), such a psychoanalytic liberation percolation-channelling-<in-deferential-formalisation-transference> effect could hardly be obtained from say Aristotle’s writings (granted, it percolated into the medieval Arabic and European worlds), and in addition the ‘intellectualism’ was more like contained in a ‘cultic class’, and hardly the bread and butter of commoners (and even then, Athens was outlying without scale and time and the sufficient lack of chaos and war). As the establishment of a registry-worldview’s/dimension’s (re-originary-as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking<sup>21</sup>-‘projective-insights’/‘epistemic-projection-in-conflatedness<sup>13</sup>’-of-notional~<sup>18</sup>deprocrypticism-prospective-sublimation)<sup>90</sup>) originary/event<sup>38</sup>-of-prospective-ontology-origination psyche rule of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity as of the notional~phenomenal-abstractiveness-of-presencing-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-operant-or-incidenting-predicative-insights-of ‘implicitated\_attendant\_ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency><sup>40</sup>, <reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-reference-of-thought-<sup>8</sup> devolving-as-of-instantiative-context>

conceptualisation' is what allows for human individual and collective orienteering–focussing–persisting of construal/conceptualisation by that transcendental-enabling/sublimating/supererogatory~de-mentativity (re-originary–as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation- (imbued-postconverging/dialectical-thinking<sup>21</sup>- 'projective-insights'/ 'epistemic-projection-in-conflatedness<sup>13</sup>'-of-notional~<sup>18</sup> deprocrypticism-prospective-sublimation)<sup>90</sup>) originary/event<sup>38</sup>-of-prospective-ontology-origination psyche rule to the full exhaustion of what intrinsic-reality/ontological veridicality can avail to humankind as of 'prospective postconverging~aporeticism~overcoming/unovercoming as the-Good/knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of- 'prospectively-implicated\_attendant-ontological-contiguity ' ~educd-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>' } —conflatedness<sup>13</sup> in {preconverging-disentailment-by}—postconverging-entailment>/understanding/<amplituding/formative-epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>6</sup>' in construing<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> for the prospective institutionalisation; and so, until humankind is dissatisfied of this finitude and aspires as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as of beyond-the-consciousness-awareness-teleology<sup>99</sup> -<of-preconverging-existential-extrication-as-of-existential-unthought><sup>5</sup> for a new/prospective elevating registry-worldview's/dimension's

prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought (re-originary-as-  
 unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-(imbued-  
 postconverging/dialectical-thinking<sup>21</sup>-‘projective-insights’/‘epistemic-projection-in-  
 conflatedness<sup>13</sup>’-of-notional~<sup>18</sup>deprocrypticism-prospective-sublimation)<sup>90</sup>) originary/event<sup>38</sup>-  
 of-prospective-ontology-origination psyche rule of intrinsic-reality/ontological-veridicality  
 transcendental-enabling/sublimating/supererogatory~de-mentativity as of the  
 notional~phenomenal-abstractiveness-of-presencing-  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-  
 operant-or-incidenting-predicative-insights-of ‘implicated\_attendant\_ontological-  
 contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context>  
 conceptualisation’. Being at the backend in reflecting holographically-<conjugatively-and-  
 transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the  
 human-institutionalisation-process , it will be naïve to contend that the transcendental-  
 enabling/sublimating/supererogatory~de-mentativity (re-originary-as-unenframed/re-  
 ontologising/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-  
 thinking<sup>21</sup>-‘projective-insights’/‘epistemic-projection-in-conflatedness<sup>13</sup>’-of-  
 notional~<sup>18</sup>deprocrypticism-prospective-sublimation)<sup>90</sup>) originary/event<sup>38</sup>-of-prospective-  
 ontology-origination psyche rule of our positivism—<sup>80</sup>procrypticism registry-  
 worldview/dimension mental-disposition should inherently be obvious. But that doesn’t factor  
 in the implications of human limited-mentation-capacity-deepening—as-subjecting-  
 limitedness/human-subpotency-to-‘educated-unlimitedness/existence-sublimating-nascence’<sup>2,53</sup>  
 that by successive prior institutional-cumulation/institutional-recomposure-(as-to-

<sup>4</sup>historicality/ontological-eventfulness<sup>8</sup>/ontological-aesthetic-tracing-<perspective-  
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> }  
outcome of successive prior psychoanalytic-unshackling/memetic-reordering/institutional-  
recomposuring as of their successive prior ‘(re-originary-as-unenframed/re-  
ontologising/unbeholdening/outlier-conceptualisation-<imbued-postconverging/dialectical-  
thinking<sup>21</sup>-‘projective-insights’/‘epistemic-projection-in-conflatedness<sup>13</sup>’-of-  
notional~<sup>18</sup>deprocrypticism-prospective-sublimation)<sup>90</sup>) originary/event<sup>38</sup>-of-prospective-  
ontology-origination psyche rule of intrinsic-reality/ontological-veridicality transcendental-  
enabling/sublimating/supererogatory~de-mentativity as of the notional~phenomenal-  
abstractiveness-of-presencing-  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-  
operant-or-incidenting-predicative-insights-of ‘implicated\_attendant-ontological-  
contiguity<sup>67</sup>~duced-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context>  
conceptualisation’ leading up to our positivism-<sup>80</sup>procrypticism registry-worldview/dimension  
mental-disposition. In other words in the human <amplituding/formativ-epistemicity>-  
totalising~thrownness-in-existence<sup>35</sup> (I exist therefore existence is of transcendental-  
enabling/sublimating/supererogatory~de-mentativity to my human-subpotency / hyperbole-of-  
temporal-to-intemporal-ontological-performance<sup>72</sup>-<including-virtue-as-ontology>) finitude of  
the recurrent-utter-uninstitutionalisation registry-worldview/dimension, we may be forgiven  
going by human limited-mentation-capacity—as subjecting ‘duced-unlimitedness/existence-  
sublimating-nasceence’ to limitedness/human-subpotency by its ‘non-rules—  
apriorising/axiomatising/referencing-psychologism,-as-impulsive-or-accident-ed-or-random-

mental-disposition' to be unable to grasp greater emancipating '(re-originary-as-unenframed/re-  
 ontologising/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-  
 thinking<sup>21</sup>- 'projective-insights'/ 'epistemic-projection-in-conflatedness<sup>13</sup>'-of-  
 notional~<sup>18</sup>deprocrypticism-prospective-sublimation)<sup>90</sup>) originary/event<sup>38</sup>-of-prospective-  
 ontology-origination psyche rules of intrinsic-reality/ontological-veridicality transcendental-  
 enabling/sublimating/supererogatory~de-mentativity as of notional~phenomenal-  
 abstractiveness-of-presencing-  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-  
 operant-or-incidenting-predicative-insights-of 'implicit-ed\_attendant-ontological-  
 contiguity<sup>67</sup>?~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency><sup>40</sup>, <reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context>  
 conceptualisation' successively as of base-institutionalisation-universalisation  
 apriorising/axiomatising/referencing-psychologism, rulemaking-over-non-rules—  
<sup>103</sup>universalisation-non-positivism/medievalism <sup>103</sup>universalisation-directed-rulemaking-over-  
 non-rules—apriorising/axiomatising/referencing-psychologism, positivism—<sup>80</sup>procrypticism  
 positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—  
 apriorising/axiomatising/referencing-psychologism, and notional~<sup>18</sup>deprocrypticism  
 preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought,-as-to-<sup>32</sup><amplituding/formative-  
 epistemicity>growth-or-conflatedness<sup>13</sup>/transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness'—in-superseding-  
 mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-  
 over-non-rules—apriorising/axiomatising/referencing-psychologism. This highlights that our  
 own location at the backend in reflecting holographically-<conjugatively-and-transfusively> the

~~relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-~~  
~~institutionalisation-process~~ doesn't dispense us from our own <sup>15</sup>de-mentation-  
~~<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-~~  
~~attributive-dialectics>~~ for prospective transcendental possibilities. Basically, the entropy behind  
such a philosophical-driven conceptualisation of human meaning and corresponding  
psychoanalytic-unshackling, percolation-channelling-<in-deferential-formalisation-  
transference> into an overall relaying defining the human anthropological-continuity or  
anthropopsychology or institutional-cumulation/institutional-recomposure-<as-to-  
~~historicity/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-~~  
~~ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>~~  
could be summed up this way: - a human-philosophical-conceptualisation of mythologies (of  
superstitious causations with respect to human and existential-<disontologising/re-  
ontologising—aporeticism> destiny/teleology<sup>99</sup>) 'inducing a human psychoanalytic-unshackling  
or registry-worldview memetic-reordering' which has the merit of introducing comprehensive  
social institutionalisation/intemporalisation suprastructurally based around such mythologies  
(underlying suprastructurally the creation of superstitious practices, religions and belief systems,  
and practically 'institutionalised living' whether with respect to nature or among humans); - a  
human-philosophical-conceptualisation of mystical-principles (a system of the appropriate  
relations humans need to have with such superstitious causations with respect to human and  
existential-<disontologising/re-ontologising—aporeticism> destiny/teleology<sup>99</sup>) 'renewing the  
human psychoanalytic-unshackling or registry-worldview memetic-reordering' which has the  
merit of redefining comprehensive social institutionalisation/intemporalisation as  
rules/principles-driven though still based on mythological systems (underlying the  
suprastructural introduction of rules/principles in superstitious practices, religions and belief  
systems, and practically <sup>103</sup>universal rules of institutionalised living' whether with respect to

nature or among humans); - a human-philosophical-conceptualisation of principles-rationalism (of principles/rules of causation-in-reflecting-ontology as not superstitious with respect to human and existential-~~<disontologising/re-ontologising—aporeticism>~~ destiny/teleology<sup>99</sup>) ‘redefining the human psychoanalytic-unshackling or registry-worldview memetic-reordering’ and has as merit the superseding of superstitions based on rationalising systems of <sup>103</sup>universalisation, positivism and science (underlying the suprastructural introduction of intemporal principles in the operation of social endeavours including social rules and science, and practically the ‘categorical-positivising/rational-empiricism of institutionalised living’ whether with respect to nature or among humans); and prospectively - a human-philosophical-conceptualisation of rational-realism of ‘principles/rules of human representation of effective-causation-as-it-reflects-ontology’ as ‘not wholly solipsistically/emanantly/becomingly intemporal’ but rather ‘temporal-to-intemporal’ or shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> to longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> (rather a notionalisation/notional-conception/amplituding of knowledge and meaningfulness, where a ‘skewing (‘intemporality<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~de-mentativity~~) agency towards intemporality<sup>52</sup>/longness in secondnaturing is what is critical and not a false idealism wrongly implying a direct/immediate cross-sectional intemporal-disposition of humankind’), with respect to human and existential-~~<disontologising/re-ontologising—aporeticism>~~ destiny/teleology<sup>99</sup> ‘reorienting the human psychoanalytic-unshackling or registry-worldview memetic-reordering’ and has as merit a realistic and hence more ~~<amplituding/formative—epistemicity>~~causality<sup>9</sup> ~~~as-to-projective-totalitative—implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~~ conceptualisation over ontologically-flawed-intemporal-construction-with-the-drawback-of-temporal-dispositions-

'preconverging-or-dementing<sup>20</sup>—apriorising-psychologism underlying the suprastructural and practical introduction of notional~<sup>18</sup>deprocrypticism postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism rules/principles (postconvergence referentialism entropy of institutionalisation/intemporalisation). The reason for a registry-worldview's/dimension's institutionalisation/intemporalisation transcendence-and-sublimity/sublimation/supererogatory—de-mentativity from the superstitious/religion,<sup>103</sup>universal-notions/essences, principles-rationalism/positivist-idealism and then the rational-realism of notional~<sup>18</sup>deprocrypticism as of ratiocontiguity/ratiocination-as-referentialism—'implicated\_attendant—ontological-contiguity<sup>67</sup>?~educated—existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional~cogency>'<sup>40</sup> as nondisjointing is that psychoanalytically/memetically/meaningfully the human psyche is inclined/shaped/desires to find an all-in-all-encompassing-response (magic wand) to explain its world, but then realises across institutional-cumulation/institutional-recomposure—(as-to-<sup>46</sup>historiality/ontological-eventfulness<sup>38</sup> /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>)} that successive introduction of more and more 'realistic' conceptualisations enable a grander <amplituding/formative—epistemicity>causality<sup>9</sup>—(as-to-projective-totalitative—implications-of-prospective-<sup>6</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> and grasp of its world. Further, what differentiates principles-rationalism/positivist-idealism and the rational-realism of notional~<sup>18</sup>deprocrypticism as of ratiocontiguity/ratiocination-as-referentialism—'implicated\_attendant—ontological-contiguity<sup>67</sup>?~educated—existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional~cogency>'<sup>40</sup> as nondisjointing is that the 'institutionalising threshold for

intemporal-preservation-entropy-or-contiguity-or-ontological-preservation’ of the latter introduces the disambiguation of dispositions in meaning construal and subsequent logical operation/processing/contention at <sup>83</sup>reference-of-thought (on the basis that human dispositions are temporal-to-intemporal/shortness-to-longness; with human registers/registry-teleologies involving subknowledging<sup>94</sup>-impulse/compulsive-dementing<sup>20</sup>/slantedness/psychopath,<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). This is the peculiarity of notional~<sup>18</sup>deprocrypticism dialectical-thinkng-or-postconverging-apriorising-psychologism institutionalisation/intemporalisation exercise. The former simply focuses on logical operation/processing/contention at ‘supplanting-conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism anchors’ (on a wrong reflex basis of <sup>103</sup>universal human intemporal/longness register/registry-teleology<sup>99</sup> disposition). Hence the present principles-rationalism/positivist-idealism unlike rational-realism as of deprocrypticism, in the exercise of intemporal-preservation-entropy-or-contiguity-or-ontological-preservation and corresponding <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, fails to account for <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> registries, as subknowledging<sup>94</sup>-impulse/compulsive-dementing<sup>20</sup>/slantedness/preconverging-or-dementing<sup>20</sup>—apriorising-psychologism of the psychopath, postlogically conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing<sup>20</sup>—apriorising-psychologism by the temporal-dispositions of <sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation.

notional~<sup>18</sup>deprocrypticism is particular, as imbued/recomposuring with the other

institutionalisations and across all the successive institutional-cumulation/institutional-  
 recomposure-~~<as-to-~~ <sup>38</sup>historiality/ontological-eventfulness /ontological-aesthetic-tracing-  
~~<perspective-ontological-normalcy/postconvergence-reflected-~~ ‘epistemicity-relativism-  
 determinism’<sup>74</sup>), in that it addresses the fundamental issue of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-  
 thought-~~<as-preconvergently-apriorising/axiomatising/referencing-in-~~  
~~nonconviction/madeupness/bottomlining-as-to-shallow-supererogation~~<sup>91</sup> > defect by recognising  
 the reality of human notional~firstnatureddness-formativeness-~~<as-to-eventualising-inking-~~  
~~drive-or-seeding-misprising>~~—temporal-to-intemporal-dispositions-<so-construed-as-from-  
 perspective-ontological-normalcy/postconvergence> in principle and preempting this in  
 principle in its operant conceptualisation, i.e. in principle the deprocryptic reflex is not to simply  
 operate/process logic, it anticipates the verification of soundness of apriorising–registry to  
 establish that this isn’t subknowledging<sup>94</sup>-impulse/compulsive-  
 dementing<sup>20</sup>/slanted/psychopathy as well as the conjugated/inflected/derived/mimicked/in-  
 protraction-to-psychopathic-preconverging-or-dementing<sup>20</sup>–apriorising-psychologism  
<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-~~<as-preconvergently-~~  
~~apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-~~  
~~shallow-supererogation~~<sup>96</sup> > by the temporal-dispositions of  
<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-  
 negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. Such  
 ‘notional~<sup>18</sup>deprocrypticism institutionalisation/intemporalisation transcendence-and-  
 sublimity/sublimation/supererogatory–de-mentativity’ (as with any other  
 institutionalisation/intemporalisation transcendence-and-  
 sublimity/sublimation/supererogatory–de-mentativity) involves the development of preemptive  
 and prospective categorical-imperatives/axiomatic-construct/registry-teleology<sup>99</sup>-for-  
 intemporal-preservation-entropy-or-contiguity–or–ontological-preservation over the prior now

dialectically-or-contendingly-out-of-phase/dialectically-primitive) <sup>74</sup>perversion-of-<sup>83</sup>reference-  
 of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>>                    positivistic  
<sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-  
 preservation-entropy-or-contiguity-or-ontological-preservation                    stranded-rightfully-as-  
 decandored/oblongated, and so with the ‘aetiologisation/ontological-escalation-<ontological-  
 veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>’  
 highlighting temporal-dispositions <sup>15</sup>de-mentation-(~~supererogatory-ontological-de-mentation-  
 or-dialectical-de-mentation—stranding-or-attributive-dialectics~~). It should be noted that while  
 the prior/superseded transcendence-and-sublimity/sublimation/~~supererogatory-de-mentativity~~  
 to positivistic institutionalisations have been rather incremental-to-utter, it is likely that  
 procryptic to deprocryptic transcendence-and-sublimity/sublimation/~~supererogatory-de-  
 mentativity~~ is most probably an outrightly blunt/incisive utter construct, and why, because higher  
 institutional-cumulation/institutional-recomposure-(~~as-to-<sup>46</sup>historiality/ontological-  
 eventfulness<sup>3</sup>/ontological-aesthetic-tracing-<perspective-ontological-  
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~) imply higher  
 perversion of <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-  
 intemporal-preservation-entropy-or-contiguity-or-ontological-preservation that are ‘not readily  
 perceived as undermining intemporal-preservation-entropy-or-contiguity-or-ontological-  
 preservation in their <amplituding/formative-epistemicity>causality<sup>9</sup>-as-to-projective-  
 totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>9</sup> and are often wrongly analysed as  
 being intemporally preservational’ but for a very insightful ontological  
 reflecting/perspectivating/highlighting exercise of organic-comprehension-thinking  
 (organicalism/‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’-as-conflatedness<sup>13</sup>-or-

ontological-reprojecting/longness-of-register-of<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>)  
 ontological-escalation/aetiologising over threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism>; requiring a corresponding intellectually decisive and utter articulation for  
 procryptic-to-deprocryptic crossgenerational deprocryptic transcendence-and-  
 sublimity/sublimation/supererogatory~de-mentativity supplanting~conviction-as-to-profound-  
 supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—  
 apriorising-psychologism, as the procryptic<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-  
 preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> is weakly graspable  
 in the cross-section of the social-construct for the transcendence-and-  
 sublimity/sublimation/supererogatory~de-mentativity to work effectively by<sup>51</sup>incrementalism-  
 in-relative-ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation as of  
 notional~disjointedness-as-of-<sup>83</sup>reference-of-thought even though such<sup>51</sup>incrementalism-in-  
 relative-ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation and  
 notional~disjointedness-as-of-<sup>83</sup>reference-of-thought might later arise in social integration from  
 institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-  
 transference> following an intellectually utter and decisive articulation, or possibly with  
 successive other such intellectual articulations, of the perpetuation-of-  
 notional~<sup>18</sup>deprocrypticism transcendence-and-sublimity/sublimation/supererogatory~de-  
 mentativity. Methodologically, it should draw on phenomenological-and-hermeneutic-insights,  
 as with this research paper, and extending into a ‘creative existentialism (full-existential-depth-  
 implications) storying construal’ as the ‘ontologically effective, applicative and operant  
 articulation insight’ to this background phenomenological-and-hermeneutic-insights. Its

highlighting of such a transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity should be similar to say a literary work like Things Fall Apart by Chinua Achebe even though the latter is rather more about cultural-diffusion-from-Western-philosophical-transcendence which positivistic transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity integration into the society's institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> undermines-psychoanalytically/psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring the society's existentialism (full-existential-depth-implications) personhoods-and-socialhood-formation allowing for positivistic transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. But then unlike Things Fall Apart, such a perpetuation-of-notional~<sup>18</sup>deprocrpticism transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity being not a cultural-diffusion-from-another-society's-philosophical-transcendence but rather a <sup>103</sup>universal-human-intradimensional-philosophical-transcendence can be creatively devised as being in substitution to an 'abstract cultural-diffusion-from-another-society's-philosophical-transcendence transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity', for an in-depth insight. However, the latter storying will have to be more deterministic, operant and of aesthetic applicability, unlike just a simple literary work, with strong existentialism/full-existential-depth-implications insights with respect to percolation-channelling-<in-deferential-formalisation-transference> effects as predication/deferred-predication and application/deferred-application to human and social issues based on notional~firstnaturedness-formativeness<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> conceptual articulation as <amplituding/formative—epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>6</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>6</sup> about the 'abstract nature of man'. This will involve

‘creative existentialism (full-existential-depth-implications) storying construal’ in transversality-~~<for-sublimating-existential-eventuating/denouement, from-‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’>~~<sup>101</sup> articulated in a dynamic relationship along the three pedestals of: psychopathic characters slantedness as insane/slantedness-fitment in absolving-or-fleeting-logic-reflex-or-escaping-logic in hollow-constituting-~~<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>~~ in postlogic-backtracking-~~<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>~~<sup>76</sup>-to-last-narrative-wrongly-allowing-interlocutors-prelogic-or-conviction-as-to-profound-supererogation<sup>96</sup>-alignment; temporal-dispositions (of <sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) insane/slantedness integration/conjugation in threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-~~<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-psychologism>~~ miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising/temporal-enculturation-or-temporal-endemisation of the organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’-as-conflatedness<sup>13</sup>-or-ontological-reprojecting/~~longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>~~) intemporal point-of-referencing veridicality; and the intemporal-disposition organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’-as-conflatedness<sup>13</sup>-or-ontological-reprojecting/~~longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>~~) on the basis of a higher teleology<sup>99</sup> complex of being more profound with respect to threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-~~<as-to-‘attendant-~~

intradimensional' -prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-  
psychologism>' with respect to intrinsic-meaning/veridicality, in terms—as-of-axiomatic-  
construct of its ~~epistemic-totalising<sup>33</sup>~~ psychologismic-subliminality-of-individuation—  
effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature,  
presumptuousness-or-arrogation, assumptions, value-reference and teleology<sup>99</sup>)  
reflection/perspectivation of the two prior pedestals in ontological-escalation as a registry-  
worldview/dimension defect at this uninstitutionalised-threshold<sup>102</sup> as backdrop for  
'postconverging-or-dialectical-thinking<sup>21</sup>—psychology or psychology-of-mentation-dynamics or  
natural~psychological-dynamics' psychoanalytic-unshackling/memetic-  
reordering/institutional-recomposuring in the construal of futural Being-  
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-  
infrastructure-of—meaningfulness-and-teleology as of prospective  
notional~<sup>18</sup>deprocrypticism <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-  
teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation in  
anticipation and preempting procrypticism, so construed by 'notional~<sup>18</sup>deprocrypticism  
ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking<sup>21</sup>-  
differentiation-as-of-supratransversality-<in-sublimating—existential-  
eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing'. And so, based  
on the fundamental psychological preconverging/postconverging—de-  
mentating/structuring/paradigming of 'mental-devising-representation devising' giving-in to  
veridicality/intrinsic-reality when shown to be <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-  
preconvergingly-apriorising/axiomatising/referencing-in-  
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>9</sup>>. This fundamental  
psychological preconverging/postconverging—de-mentating/structuring/paradigming operates  
by way of candoring/prelogism<sup>78</sup>/dialectically-or-contendingly-in-phase or in preconverging-or-

dementing<sup>20</sup>–apriorising-psychologism/decandoring/distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup>/dialectically-or-contendingly-out-of-phase to represent registry-worldview/dimension ontological-veridicality ‘as thinking’ or <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> ‘as preconverging-or-dementing<sup>20</sup>–apriorising-psychologism’ respectively, as is implied in all the transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity from recurrent-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation, <sup>103</sup>universalisation/non-positivism-or-medievalism, positivism/procrypticism, and prospectively perpetuation-of-deprocrypticism. This serves to provide the perspective/reflection to the present positivistic mindset/<sup>83</sup>reference-of-thought explaining while the ‘seemingly unlikely preconverging-or-dementing<sup>20</sup>–apriorising-psychologism mental-devising-representation of its mind’ at its uninstituionalised/unintemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as <sup>80</sup>procrypticism–or–disjointedness-as-of-<sup>83</sup>reference-of-thought so reflected/perspectivated from notional~<sup>18</sup>deprocrypticism is more veridical than its illusion-of-the-present/present-consciousnessas <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> mental ‘postconverging-or-dialectical-thinking<sup>21</sup>–apriorising-psychologism’ representation. In-the-bigger-scheme-of-things, such a ‘creative existentialism (full-existential-depth-implications) storying construal’ on perpetuation-of-notional~<sup>18</sup>deprocrypticism re-elaborated to a ‘creative existentialism (full-existential-depth-implications) storying construal’ of all the transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity provides an even more profound and emanant-insight understanding of the anthropological continuity/anthropopsychology and the proper place of the present positivistic mind in the bigger scheme, and what is prospectively implied, as a perpetuation-of-notional~<sup>18</sup>deprocrypticism transcendence-and-

sublimity/sublimation/~~supererogatory~~-de-mentativity). Another ontological element of the
 perpetuation-of-notional~<sup>18</sup>deprocrypticism transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity is that it is ‘weakly positive opportunistic’
 to the cross-section of the social construct. Prior/superseded transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity are relatively ‘strongly positive
 opportunistic’ with base-institutionalisation transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity from recurrent-utter-
 uninstitutionalisation being the strongest in its positive-opportunism—of-social-functioning-
 and-accordance<sup>75</sup> as the intemporal-preservation-entropy-or-contiguity—or—ontological-
 preservation <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-
 intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of: ‘organising
 rules/principles’/base-institutionalisation are opportunistically critical for temporal
 direct/immediate survival itself, i.e. such an uninstitutionalised state with manifest uncertainty—
 as-failing-to-reflect-the-effective—‘existential-veracity-and-entailment-of~relative-
 unreflexivity/relative-reflexivity’, lack-of-knowledge about the environment and relative
 lawlessness ‘focuses the individual’s mind’ to adhere to any dependable organised
 rules/principles/laws, even where such organising rules/principles/laws are bad so long as they
 are predictable, be it circumstantially (and effectively, base-institutionalisation is a state where
 such organising/rules/principles/laws are constantly being remade competitively with respect to
 survival-possibilities and power-relations, but on-the-other-hand base-institutionalisation tends
 to have weak institutionalisation/intemporalisation percolation-channelling-<in-deferential-
 formalisation-transference> for intemporal transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity in the long run due to ‘holding-on-to-the-
 initial-proven-survival-and-flourishing-assets/tradition’ and a ‘question of power relations’, and
 more likely than not, in such human society in ‘clanic turbulence’ base-psychoanalytic-

unshackling/memetic-reordering/institutional-recomposuring is a highly-diffusionary-juggling-  
 and-reconstituting-transcending-across-clans rather than oriented towards just a singular intra-  
 social intemporal-philosophical transcending, but also involving on the rare occasion a lopsided  
 diffusion from an altogether different and dominant cultural grouping); those of ‘projecting  
 rules/principles’ or <sup>103</sup>universalisation are less opportunistically critical for temporal  
 direct/immediate survival but are relatively vital and extend the ambits of the former; while those  
 of ‘empirical rules/principles’/positivism are even less positive-opportunistically critical for  
 temporal direct/immediate survival but relatively critical for flourishing (science, human rights,  
 democracy, etc.). So these institutionalisations transcendence-and-  
 sublimity/sublimation/~~supererogatory~~-de-mentativity can elicit, in effect, a grander sense of  
 intemporal/ontological/social/species/<sup>103</sup>universal/transcendental/<sup>55</sup>maximalising-  
 recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
 ontologising~conceptualisation postconverging–de-mentating/structuring/paradigming rather  
 than a temporal extricatory preconverging–de-mentating/structuring/paradigming in their cross-  
 section of the social-construct. However, it will probably be more facile for such a cross-section  
 of the social-construct to be strongly disposed to adopt an extricatory/temporality<sup>98</sup>  
 preconverging–de-mentating/structuring/paradigming rather than  
 intemporal/ontological/social/species/<sup>103</sup>universal/transcendental/<sup>55</sup>maximalising-  
 recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
 ontologising~conceptualisation postconverging–de-mentating/structuring/paradigming  
 regarding the <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-  
 intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of  
 ‘notional~firstnaturedness-formativeness-<as-to-eventualising~inking-drive-or-seeding-  
 misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–  
 ontological-normalcy/postconvergence> accountability as intemporality<sup>52</sup>-skewing

('intemporality<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>', for relative  
 intrinsic-reality/ontological-veridicality transcendental-  
 enabling/sublimating/~~supererogatory~~-de-mentativity) rules/principles' or  
 notional~<sup>18</sup>deprocrypticism with regards to their temporal direct/immediate survival  
 opportunism statistically to individuals on the cross-section of the social-construct. An  
 intemporal disposition as ontological projecting that may elicit a sense of positive-  
 opportunism—of-social-functioning-and-accordance<sup>75</sup> for survival itself with base-  
 institutionalisation will not necessarily have the same adherence effect on the cross-section of  
 the social-construct when it comes to a transcendence-and-  
 sublimity/sublimation/~~supererogatory~~-de-mentativity which temporal directness/immediacy for  
 'individuals sense of survival-and-flourishing' is not so obvious but for its abstract ontological  
 veridicality and abstract intemporal transformation implications as is the case with  
 deprocrypticism; but is rendered possible because of the relatively 'strong preset  
 institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-  
 transference> for transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity' (on  
 the basis of its untenability/internal-contradiction/internal-incoherence/institutional-  
 constraining generation capacity); more like it would be fair to say that many an abstract and  
 boring scientific efforts do not necessarily appeal temporarily but for the strongly preset  
 institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-  
 transference> for their social integration. Basically, with transcendence-and-  
 sublimity/sublimation/~~supererogatory~~-de-mentativity as temporal directness/immediacy  
 weaken on-the-one-hand, the element of untenability/internal-contradiction/internal-  
 incoherence/institutional-constraining (with institutional percolation-channelling-<in-  
 deferential-formalisation-transference> for transcendence-and-  
 sublimity/sublimation/~~supererogatory~~-de-mentativity) in assuring prospective transcendence-

and-sublimity/sublimation/~~supererogatory~~-de-mentativity strengthens. To sum up, this highlights the ‘temporal existentialism/full-existential-depth-implications practicality aspect’ involved in all human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. That is, transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is more of a human-mentation-capacity driven construct and its mundane recognition is not inherently by its supposed virtue (given that survival-and-flourishing, and not veracity/ontological-pertinence, are the more punctual/immediacy/constituted/compulsions-encumbered basis for the human temporal drive). To the extent that transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity highlights critically that it is what is the best enabler for survival-and-flourishing then it is a force of social transformation. Equally, an ontologically-veridical but not immediately/directly survival-and-flourishing will not, with regards to human temporal practicality, by mere ontological-veridicality be a basis for its social integration, if the insight that it provides a grander survival-and-flourishing scheme isn’t immediately palpable. As in this case human temporal practicality disposition is perfectly inclined to threshold at its registry-worldview/dimension uninstitutionalised-threshold<sup>102</sup>. But then with an increasing cerebral grasp of our nature and our surrounding world rather than just passive endurers of nature-in-action, we can fairly anticipate and supersede intellectually our human temporal practicality dispositions, in this case with regards to deprocrysticism, and attain prospective knowledge-and-virtue generally. Meaning (defined previously as what defines/predicates value, thought and action) is actually a referential memetic construct in the referential exercise of the entropic preservation of preceding-intemporality<sup>52</sup>/intrinsic-reality as validated by ~~<amplifying/formative-epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~~. This leads in the instance of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-~~<as-preconvergently-apriorising/axiomatising/referencing-in-~~

~~nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>9</sup>~~ > to the notion of  
 ‘memetic-corruption or psychoanalytic-misrepresentation of <sup>83</sup>reference-of-thought–  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>; requiring a referential ‘memetic  
 reordering/psychoanalytic-unshackling <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup> for the entropic preservation of  
 intemporality<sup>52</sup>/intrinsic-reality as validated by ~~<amplituding/formative–  
 epistemicity>causality<sup>9</sup>~as-to-projective-totalitative–implications-of-prospective-  
<sup>6</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>7</sup>~~. The referential memetism as suprastructural-meaningfulness implying that meaning  
 is in fact a ‘human mental devising construct’ (not inherently ontological or intrinsic-reality) and  
 it is grounded on its validation/veridicality by its ~~<amplituding/formative–  
 epistemicity>causality<sup>9</sup>~as-to-projective-totalitative–implications-of-prospective-  
<sup>6</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>7</sup>~~ in showing it is proxying to ‘abstract and inherent ontology/intrinsic-  
 reality/veridicality’ which is a preceding/superseding notion (postconvergence) to our mental  
 devising of meaning; explaining why we adjust our meaning model/memetic-  
 reordering/psychoanalytic-unshackling (soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-  
<sup>83</sup>reference-of-thought/candored, and then mentally-oblongated/decandored with respect to  
 new/superseding soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-  
 thought/candored) when the proxying-registry-construct is internally-contradictory and  
 demonstrated to be flawed at successive uninstitutionalised-threshold <sup>02</sup> whether from recurrent-  
 utter-institutionalised to base-institutionalised, ununiversalised to <sup>103</sup>universalised, non-  
 positivism/medievalism to positivistic, and prospectively procrypticism to deprocrypticism.  
 More than just an exercise of grasping the possibilities of human transcendence-and-  
 sublimity/sublimation/~~supererogatory–de-mentativity~~, it is critical that for future transcendence-

and-sublimity/sublimation/~~supererogatory~~~de-mentativity we don't confuse the development of a 'banal/temporal/averaging-of-temporal-thoughts' notion in 'our shortness of the lives of mortals' (80 or 100 years or so) as defining what is 'existential idealism/success' on the basis of such 'mental shortness' (which isn't even solipsistically/emanantly/becomingly the intemporal responsibility/~~relative-reflexivity~~ for the transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity that enabled its world, the positive worldview from non-positivism/medievalism, but has been rather 'institutionalised and secondnatured there', and so is 'philosophically irresponsible' prospectively with respect to the bigger scheme of things regarding transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity/prospective-institutionalisation, necessarily so when inclined to an extricatory temporal-disposition that is not solipsistically intemporally responsible). Intellectually and knowledge-wise, the articulation of 'existential idealism/success' must be the exclusive purview of the aetiological individuation of the intemporal-disposition whose organic-comprehension-thinking (organicalism/'intemporal-prioritisation-of-<sup>83</sup>reference-of-thought'-as-conflatedness<sup>13</sup>-or-ontological-reprojecting/longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>)'s <sup>103</sup>universal projection/intemporality<sup>52</sup> keeps alive the notion of existential-~~<disontologising/re-ontologising—aporeticism>~~ idealism/success as long as from its intemporal-disposition that started base-institutionalisation (to thwart recurrent-utter-uninstitutionalisation) through <sup>103</sup>universalisation (to thwart ununiversalisation), positivism (to thwart non-positivism/medievalism), and prospectively its intemporal-disposition that will enable notional-<sup>18</sup>deprocrypticism (to thwart <sup>80</sup>procrypticism-or-disjointedness-as-of-<sup>83</sup>reference-of-thought) and thereafter; the intemporal mind as such projects in an 'abstract eternity' that is what allows for the intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. In-the-bigger-scheme-of-things, all the vices-and-impediments<sup>105</sup> of the ~~<cumulating/recomposuring~attendant-ontological-contiguity >~~-successive registry-

worldviews/dimensions can be directly ascribed as corresponding <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>> of temporal-dispositions at the registry-worldviews/dimensions uninstitutionalised-threshold <sup>02</sup> whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and prospectively procrypticism (pointing to the fact that virtue is about ‘the-Good/knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~duced-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness <sup>13</sup> in {preconverging disentailment by}—postconverging-entailment>/understanding/<amplituding/formative-epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> constructs’ of base-institutionalisation, <sup>103</sup>universalisation, positivism and prospectively deprocrypticism, and not ‘good-natured/impression constructs’ which are vague, as it is inevitable that there is no good-naturedness/impression-drive that exist to prevent a recurrent-utter-institutionalised mind from deterministically committing the vices-and-impediments<sup>105</sup> of recurrent-utter-uninstitutionalisation, of an ununiversalised mind those of ununiversalisation, of a non-positivism/medievalism mind those of non-positivism/medievalism, and prospectively of a procryptic mind (as subknowledging<sup>94</sup>/mimicking/perverting positivistic meaningfulness) those of procrypticism. Virtue is plainly and simply about the-Good/knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~duced-

~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—conflatedness <sup>3</sup>-in-{preconverging-disentailment-by}-~~  
~~postconverging-entailment>/understanding/<amplituding/formative-~~  
~~epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-~~  
~~<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-~~  
~~contiguity<sup>7</sup>~~ construct with corresponding virtuous consequences of knowledge or lack-of-  
knowledge thereof). It is critical for the sake of the temporal mortal that we are, not to be allowed  
to be our own God; that is exactly what creates transcendental possibilities, otherwise we  
syncretise and preserve and articulate our temporality<sup>98</sup>/shortness as being intemporal! (ii)  
‘Intellectual solipsistic/emanant irresponsibility/~~relative-unreflexivity~~’ referring to ‘intellectual  
idealism’ success in conceiving intemporal meaning but failure in preserving intemporal  
meaning from ‘temporal mimicking, denaturing<sup>16</sup> and subknowledging<sup>94</sup>’ with corresponding  
poor temporal-dispositions orientations/registry-worldview over that intemporal meaningfulness  
in relation to the bigger picture of human/social progress postconverging—de-  
mentating/structuring/paradigming. While intellectual ontological/intemporal meaningfulness  
may strive to articulate a <sup>103</sup>universal idealism/intemporal projection, it is rather naïve to operate  
on the ‘romantic’ basis that <sup>103</sup>universal idealism/intemporal projection is the sole disposition of  
humans as temporal dispositions like postlogism<sup>77</sup>-slantedness (the psychopath),  
<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-  
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation are endemically  
part-and-parcel of the reality of human dispositions; and so, as a matter of fact on a simple  
‘scientific basis of determining first principles’ and not necessarily to stigmatise, as reality works  
on the basis that ‘what is, is what is!’ That then being the case, what then is the relevant question  
is how do we ensure by institutionalisation/intemporalisation (based on the-Good/knowledge-  
reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-

~~prospective psychologism~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness <sup>3</sup> -in- {preconverging-disentailment-by}-  
 postconverging-entailment}/understanding/<amplituding/formative-  
 epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>6</sup> and not impression/good-naturedness/wishfulness vagueness) the supersedingness  
 of the intemporal-disposition-worldview (as ontological and upholding virtue in the medium to  
 long perspective) over the cross-section of human mental notional~firstnaturedness-  
 formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-  
 intemporal-dispositions-<so-construed-as-from-perspective-ontological-  
 normalcy/postconvergence> s, i.e. secondnaturing as formalisation and internalisation. For  
 instance, if men were of an intemporal-disposition we will only need ‘moral philosophy’ and ‘no  
 law’ as the institutionalising principle of the law is a tacit recognition that realistically we need  
 ‘dominating/superseding artifices’ or ‘institutions and their rules and narratives’ whether the  
 human subjects have a grasp of the ‘philosophical’ <sup>103</sup>universal end purpose or not). This is the  
 attitude that preserves the virtue inherent in the intemporal conceptualisation of meaning and  
 ‘not any temporal romantic idealism’ which only leads to <sup>74</sup>perversion-of-<sup>88</sup>reference-of-  
 thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>> that goes on to  
 undermine directly or by sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-  
 rationalising conjugations the virtue in knowledge, and so in particular in the ‘extended-  
 informality-(<susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>>’ (informal settings) where the constraining social~~

<sup>103</sup>universal-transparency<sup>104</sup>-~~(transparency-of-totalising-entailing,-as-to-entailing-~~  
~~<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness )~~  
 (usually introduced in formal settings) is not available. Hence intellectual responsibility/~~relative-~~  
~~reflexivity~~ warrants that the intellectual exercise (as intemporal-preservation-entropy-or-  
 contiguity-or-ontological-preservation) involves both a construction of the intemporal ideal and  
 equally a stifling of the possibilities of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-~~<as-~~  
~~preconvergently-apriorising/axiomatising/referencing-in-~~  
~~nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>>~~ as to preconverging-  
 or-dementing<sup>20</sup>-apriorising-psychologism. This involves avoiding the naivety of articulating  
 meaning only in the sense of the intemporal ideal but including a constraining and  
 notional~firstnaturedness-formativeness-~~<as-to-eventualising-inkling-drive-or-seeding-~~  
~~misprising>~~—temporal-to-intemporal-dispositions-~~<so-construed-as-from-perspective-~~  
~~ontological-normalcy/postconvergence>~~-disambiguating realism that upholds/preserves  
 intemporality<sup>52</sup>/longness and stifles temporal-dispositions <sup>74</sup>perversion-of-<sup>83</sup>reference-of-  
 thought-~~<as-preconvergently-apriorising/axiomatising/referencing-in-~~  
~~nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>>~~ inclinations. Such an  
 approach is known as the ‘knowledge-notionalisation’ or knowledge as a continuum-of-  
 construal from human individuating manifestations of ‘ignorances’/desublimation/temporal-  
 dispositions to knowledge/sublimation/intemporal-disposition<sup>52</sup> which then allows for  
 scrutinising and preempting the ‘ignorances/desublimation’/temporal-dispositions, i.e.  
 apprehending not only intemporal implications of any knowledge construct, but being  
 transversally/logically-incongruent preemptive to potential temporal undermining of that  
 intemporal idealism construct). ‘Intemporal and temporal disjuncture’ basically refers to the fact  
 that in the elaboration of conventioning with respect to ontological-veridicality with regards to  
 social-stake-contention-or-confliction both the intemporal and temporal-dispositions are

preservational in their finalities, i.e. temporal-dispositions do not transcend philosophically but by untenability/internal-contradiction/internal-incoherence/institutional-constraining, and it is vague and naïve to intemporally/ontologically engage at the philosophical level to wrongly imply such a solipsistic transcendental process as this should not be confused with the formalisation effect of secondnaturing and internalisation. ‘Intemporal and temporal disjuncture’ can equally be analysed as ‘transcendental-or-transdimensional prospective/apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting and intradimensional-meaningfulness disjuncture’ given there is mutual unintelligibility between prospective apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting and intradimensional meaningfulness for instance respectively as notional<sup>18</sup> deprocrpticism and as procrpticism (<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> of positivistic meaningfulness), just as there is mutual unintelligibility between positivism and non-positivism/medievalism meaningfulness. This mutual unintelligibility should not be ‘addressed logically’ actually by the intemporal-disposition or prospective-memetism or prospective/transcending registry-worldview/dimension as this naively implies both registry-worldviews/dimensions share the same <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (going from the insight of a common vantage perspective of mutually unintelligible/existentially-suprastructural positivism and non-positivism/medievalism <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation); wherein it is transversality-<for-sublimating-existential-eventuating/denouement, from-thinking-at-first/pure-predisposition-preemptive-of-prospective-

~~disontologising/subontologising~~' as-of-prospectively-disambiguated-affirmed-and-  
 unaffirmed-~~'motif-and-apriorising/axiomatising/referencing'~~<sup>101</sup> that plays out to enable the  
 utter superseding/transcendence of the intemporal-disposition or prospective memetism or  
 prospective/transcendental/superseding registry-worldview/dimension over the  
 prior/transcended/superseded intradimensional meaningfulness. For the simple reason that  
 intrinsic-reality being preceding as ontological-normalcy/postconvergence it won't let the  
 positivistic mindset/<sup>83</sup>reference-of-thought (as intrinsic-reality/ontology is inherently  
 suprastructural or beyond-the-consciousness-awareness-teleology<sup>99</sup>-~~<of-preconverging-~~  
~~existential-extrication-as-of-existential-unthought>~~<sup>6</sup> of the mortals that we are, in the sense that  
 a cholera epidemic that was to occur say in 100 B.C. Will not stop from occurring because human  
 beings did not know of notions-of-bacteria-as-causing-diseases-and-instead-believed-in-bad-  
 omen-for-not-making-the-right-sacrifices-or-so-so-and-so; thus naivety will be to strive to  
 syncretise in temporal-and-social-trading our discomfort/unpalatability in construing intrinsic-  
 reality/ontology) to be involved in social-and-temporal-trading with the non-  
 positivism/medievalism mindset/<sup>83</sup>reference-of-thought as inherently all the greater possibilities  
 of grasping a more profound intrinsic-reality/ontology lies with 'reasoning-through/utterion'  
 with the prospective memetism of positivism which actual mental-devising-representation of  
 non-positivism/medievalism is as preconverging-or-dementing<sup>20</sup>-apriorising-psychologism  
 (where the non-positivism/medievalism registry-worldview/dimension is the  
 prior/transcended/superseded intradimensional meaningfulness perspective). The validation  
 arises from the untenability/internal-contradiction/internal-incoherence/institutional-  
 constraining in the long-run of non-positivism/medievalism, as the more profound positivistic  
 meaningfulness takes hold in the-Good/understanding/~~<amplituding/formative-~~  
~~epistemicity>~~causality<sup>6</sup>~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-

contiguity<sup>67</sup> institutionalisation percolation-channelling-<in-deferential-formalisation-transference> mechanism. This ontological insight (transversality-<for-sublimating-existential-eventuating/denouement, from 'thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising'—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-'motif-and-apriorising/axiomatising/referencing'><sup>101</sup> that plays out to enable the utter prospective/superseding/transcending of the intemporal-disposition or prospective memetism or prospective/transcendental/superseding registry-worldview/dimension) also informs, as with all transcendence-and-sublimity/sublimation/supererogatory~de-mentativity, the relation between the prospective meaningfulness/memetism or transcending/superseding registry-worldview/dimension as notional~<sup>18</sup>deprocrypticism and prior/transcended/superseded intradimensional meaningfulness/memetism as our procrypticism, with the latter superseded/transcended as of 'reasoning-through/utterion' and represented as preconverging-or-dementing<sup>20</sup>-apriorising-psychologism in line with the preceding ontological-normalcy/postconvergence nature of intrinsic-reality/ontology, likewise with the idea that notional~<sup>18</sup>deprocrypticism validation will arise from the untenability/internal-contradiction/internal-incoherence/institutional-constraining of procrypticism as futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology as of prospective notional~<sup>18</sup>deprocrypticism takes hold in the the-Good/knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-'prospectively-implicated\_attendant-ontological-contiguity '~duced-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>' }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}—postconverging-entailment>/understanding/<amplituding/formative-

epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>9</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>67</sup> institutionalisation percolation-channelling-<in-deferential-formalisation-  
transference> mechanism. So deterministically and operantly, without any discretion allowed,  
from the intemporal/ontological perspective, it is a crossgenerational collapsing/overriding-and-  
superseding of temporal-dispositions and a registry-worldview/dimension—intradimensional-  
meaningfulness that is <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
shallow-supererogation<sup>96</sup>> construed in transversality-<for-sublimating-existential-  
eventuating/denouement, -from-‘thinking-at-first/pure-predisposition-preemptive-of-  
prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-  
and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> involving  
reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the <sup>15</sup>de-  
mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-  
or-attributive-dialectics) as the backdrop of new <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-  
imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity-  
or-ontological-preservation for prospective psychoanalytic-unshackling/memetic-  
reordering/institutional-recomposuring that enables prospective transcendence-and-  
sublimity/sublimation/~~supererogatory~~-de-mentativity. Thus technically, preconverging-or-  
dementing<sup>20</sup>-apriorising-psychologism arises simply by a shift of <sup>83</sup>reference-of-thought (in the  
strive for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation wherein  
the latter <sup>83</sup>reference-of-thought as a registry-worldview/dimension is shown to be more  
intemporally-preservational); with the preconverging-or-dementing<sup>20</sup>-apriorising-psychologism  
reflected/perspectivated in the mental-devising-representation fully implied by the new  
transcending/superseding <sup>83</sup>reference-of-thought (of postconverging/dialectical-thinking<sup>21</sup>-

apriorising-psychologism) about the prior transcended/superseded <sup>83</sup>reference-of-thought (and so, beyond the latter's registry-worldview/dimension wrongful reflex to set-aside/ignore the implications of its demonstrated ontological-impertinence as of notional-discontiguity/epistemic-discontiguity<sup>63</sup> -<between—prior-shallow-supererogation<sup>96</sup> -of-mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema\_and\_prospective-profound-supererogation<sup>96</sup> -of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-schema> and go on to be of <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> this now shown-to-be-wrong <sup>83</sup>reference-of-thought). Preconverging-or-dementing<sup>20</sup>—apriorising-psychologism as such is easily and spontaneously reflected of a prior/superseded/transcended registry-worldview/dimension like for instance a positivistic registry-worldview/dimension mental-devising-representation reflecting the preconverging-or-dementing<sup>20</sup>—apriorising-psychologism of a medieval registry-worldview/dimension. But then this is because the positivistic registry-worldview/dimension doesn't have to deal with any existential-<disontologising/re-ontologising—aporeticism> illusion-of-the-present/present-consciousness/epistemic-totalising<sup>33</sup>~self-referencing-syncretising/mirage that the non-positivism/medievalism registry-worldview/dimension personhoods-and-socialhood-formation has to deal with. However, implying similarly the preconverging-or-dementing<sup>20</sup>—apriorising-psychologism of the positivistic registry-worldview/dimension from its intradimensional perspective where its own <sup>83</sup>reference-of-thought is superseded/transcended by a prospective <sup>83</sup>reference-of-thought as notional~<sup>18</sup>deprocrypticism will, this time around by the positivistic registry-worldview/dimension existential-<disontologising/re-ontologising—aporeticism> illusion-of-the-present/present-consciousness/epistemic-totalising<sup>33</sup>~self-referencing-syncretising/mirage that its personhoods-and-socialhood-formation has to deal with, lead to the positivistic registry-worldview/dimension by reflex setting-aside/ignoring the prospective and veridical <sup>83</sup>reference-

of-thought and corresponding (postconvergence) ontological-veridicality/~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup>, and go on to self-reference-syncretise its transcended/superseded <sup>83</sup>reference-of-thought. In concrete terms for instance, whereas a positivistic mindset/<sup>83</sup>reference-of-thought will likely shift the <sup>83</sup>reference-of-thought with regards to say a non-positivism/medievalism context of notions-and-accusations-of-sorcery where A were to accuse B for being a sorcerer who caused A's illness, the mental-devising-representation of the positivistic mindset/<sup>83</sup>reference-of-thought will be that A is preconverging-or-dementing<sup>20</sup>—apriorising-psychologism and that a germ and biological functioning theory of the human body is the <sup>83</sup>reference-of-thought for A's disease. But then intradimensionally, A and B and their society of personhoods-and-socialhood-formation and existentialism/full-depth-of-existential-implications that are non-positivism/medievalism will tend to harken back to <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation that uphold the prior/transcended/superseded <sup>83</sup>reference-of-thought that admits to notions-and-accusations-of-sorcery. The effective anthropological and dialectical evidence (mostly from diffusional transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity given the relative abruptness of cultural diffusions compared to an intra-society philosophical transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity which is rather slow in the making) shows that it is the crossgenerational habituation by ~~<amplituding/formative-~~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> into <sup>83</sup>reference-of-thought of the prospective/transcending/superseding registry-worldview/dimension (in this instance the positivistic registry-worldview/dimension) that will ultimately 'wean' the prior/superseded/transcended registry-worldview/dimension (in this instance non-positivism/medievalism) from its defective non-positivism/medievalism <sup>83</sup>reference-of-thought and its prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-

thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> towards a positivistic <sup>83</sup>reference-of-thought and its prospective/transcending/superseding relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-faith-notion-or-ontological-fideism—**imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality**, where contention can then take place to establish (postconvergence) relative ontological-veridicality. Likewise, the concrete analysis from a notional~<sup>18</sup>deprocrpticism insight shows that our procrpticism (<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-**<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>** of positivistic meaningfulness) mindset/<sup>83</sup>reference-of-thought will by reflex emanantly act the same at its own uninstitutionalised-threshold<sup>102</sup>; wherein the idea that positivism—<sup>80</sup>procrpticism <sup>83</sup>reference-of-thought as of its characteristic postlogism<sup>77</sup> associated with psychopathy and social psychopathy with its overall beyond-the-consciousness-awareness-teleology<sup>99</sup> -**<of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup>** defect of disjointedness-as-of-<sup>83</sup>reference-of-thought-as-misappropriated—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> brings about a shift to a new <sup>83</sup>reference-of-thought and <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as transcending/superseding deprocrpticism, will sound unintelligible/existentially-suprastructural to the positivism—<sup>80</sup>procrpticism mindset/<sup>83</sup>reference-of-thought which simply by reflex set this aside and harken back axiomatically to positivism—<sup>80</sup>procrpticism <sup>83</sup>reference-of-thought and <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation that unconsciously (as ignorance) and consciously (as affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-

social-aggregation/temporal-enculturation-or-temporal-endemisation) do not acknowledge ontological-impertinence as of notional-discontiguity/epistemic-discontiguity<sup>63</sup> <between—prior-shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-schema> of the <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> associated with such positivism—<sup>80</sup>procrypticism <sup>83</sup>reference-of-thought that is bound to directly and indirectly at the uninstitutionalised-threshold<sup>102</sup> be integrating postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing—nonconviction/madeupness/bottomlining-<decontextualising/de-existentialising~of-attendant-intradimensional—apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional—ontologising’—imbued-<contextualising/existentialising~attendant—ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness> in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> teleologically involving, (i) intemporal-disposition introduction-of-‘ontological-reconstituting—as-to-conflatedness<sup>13</sup>’ <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, (ii) temporal-dispositions undermining-by-hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of the <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, (iii) intemporal-disposition reflecting/perspectivating/highlighting the temporal-dispositions <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> and

introduction-of-‘ontological-reconstituting-as-to-conflatedness<sup>13</sup>’ of new <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> preempting the temporal-dispositions <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>) of the subontologisation/subpotentiation (in-a-social-dynamism-of-meaningfulness-misappropriation) by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation effect; as successive circular postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’><sup>76</sup> preconverging-or-dementing<sup>20</sup>—apriorising-psychologism constructs, and not as may wrongly be reflected by the natural reflex to be prelogic supplanting—conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism, as supplanting—conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism (implicated\_attendant\_ontological-contiguity<sup>67</sup>?~duced-existentialising/contextualising/textualising\_intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency><sup>40</sup> veracity or meaningful-projection-of-intrinsic-veracity or authentic-vocalisation or prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>—<existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>) constructs. And likewise, it is a crossgenerational habituation of notional~<sup>18</sup>deprocrypticism <sup>83</sup>reference-of-thought and <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation that will ultimately lead to a shift in <sup>83</sup>reference-of-thought and the correspondingly more profound and grander notional~<sup>18</sup>deprocrypticism ontological-veridicality/relative-unreflexivity/relative-reflexivity—



dementing<sup>20</sup>—apriorising-psychologism construct, and so across all institutionalisations indicating that the ontological-normalcy/postconvergence and suprastructural nature of intrinsic-reality/ontology/ontological-veridicality as ontological-normalcy/postconvergence or prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation effectively construes impression-driven/good-naturedness/wishfulness constructs as rather of notional-discontiguity/epistemic-discontiguity<sup>63</sup>—  
 <between—prior-shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>1</sup>—qualia-schema> and hence its preconverging-or-dementing<sup>20</sup>—apriorising-psychologism. This equally implies that our very own ‘good-naturedness constructs’ in the positivism/procrypticism registry-worldview/dimension are of preconverging-or-dementing<sup>20</sup>—apriorising-psychologism mental-devising-representation from futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional~<sup>18</sup>deprocrypticism registry-worldview/dimension the Good/knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism—<in-prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant—ontological-contiguity ’~duced—existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>’ }—conflatedness<sup>13</sup>-in—{preconverging-disentailment-by}—postconverging-entailment>/understanding/<amplituding/formative—epistemicity>causality<sup>9</sup>~as-to-projective-totalitative—implications-of-prospective-<sup>6</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>7</sup> conceptualisation. The reason why ontological-normalcy/postconvergence indicates that ‘good-naturedness constructs’ are defective is quite simple as it is based on adhering to a

registry-worldview's/dimension's                      institutionalisation                      temporal—mere-  
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—  
 narratives—of-the-<sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-  
 teleology<sup>99</sup>, which along the institutional-cumulation/institutional-recomposure-(as-to-  
<sup>4</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective—  
 ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>) are  
 successively shown to be defective-as-always-being-sub-par-to-intrinsic-reality and defining the  
 uninstitutionalised-threshold<sup>102</sup>. Virtue and ontology/intrinsic-reality rather lies in the  
 intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, and not its  
<sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, with the latter only  
 being pertinent in the sense where it relays intemporal-preservation-entropy-or-contiguity—or—  
 ontological-preservation. Such a relaying is not within the ambits of good-naturedness constructs  
 but rather the-Good as a continuous refinement of <amplituding/formative—  
 epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative—implications-of-prospective-  
<sup>6</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>6</sup> that ensures re-institutionalisation/re-intemporalisation for intemporal-preservation-  
 entropy-or-contiguity—or—ontological-preservation                      when                      <amplituding/formative—  
 epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative—implications-of-prospective-  
<sup>6</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>6</sup> so reveals it. Thus supposed an individual shows good-naturedness following the  
<sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-  
 preservation-entropy-or-contiguity—or—ontological-preservation                      of                      the                      recurrent-utter-  
 uninstitutionalised registry-worldview/dimension that warrants that one simply gets one's way  
 no matter the situation even if it means committing murder to have some food for oneself and  
 close ones; a good-natured quality that is highly rated for survival in a recurrent-utter-

uninstitutionalised setup. That is perfectly within the good-naturedness ambits of a survival-  
 driven registry-worldview/dimension but prospectively it is the creativeness of ‘prospective  
 postconverging~aporeticism~overcoming/unovercoming as the-Good/knowledge-  
 reification~gesturing-and-accounting—of-epistemic~phenomenalism-<in-  
 prospective\_psychologism~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant—ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-  
 postconverging-entailment>/understanding/<amplituding/formative-  
 epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative—implications-of-prospective-  
<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>7</sup>’ as of ontological-faith-notion-or-ontological-fideism—imbued-  
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-  
 existential-reality that carries the virtuous and ontological insight to grasp that a registry-  
 worldview’s/dimension’s institutionalisation as base-institutionalisation rulemaking-over-non-  
 rules—apriorising/axiomatising/referencing—psychologism will provide a grander virtuous and  
 ontological outcome for humans, and not a good-naturedness inclination which is stuck at the  
<sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-  
 preservation-entropy-or-contiguity—or—ontological-preservation of recurrent-utter-  
 uninstitutionalisation. This same fundamental dilemma arises with all other institutionalisations.  
 For instance, the procrypticism inclination to stick to the <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity—  
 or—ontological-preservation of a positivistic registry-worldview/dimension viewed as  
 deterministic by projected <amplituding/formative> wooden-language-<imbued—temporal-  
 mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>70</sup>—

narratives—of-the-<sup>83</sup> reference-of-thought—<sup>8</sup> categorical-imperatives/axioms/registry-  
teleology<sup>99</sup>) as-to-how-others-act-in-hollow-constituting-<as-disjointed-misappropriation-of-  
meaningfulness-and-failing-intemporal-preservation> requiring the-Good/knowledge-  
reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
implicated\_attendant-ontological-contiguity ’~educed-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}-  
postconverging-entailment>/understanding/<amplituding/formative-  
epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>7</sup> appreciation that an <amplituding/formative-epistemicity>causality ~as-to-  
projective-totalitative-implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-  
unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> as to existence-  
potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression indicating  
such a <sup>74</sup>perversion-of-<sup>83</sup> reference-of-thought-<as-preconvergingly-  
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
shallow-supererogation<sup>96</sup>> implies a prospective/transcending/superseding registry-  
worldview’s/dimension’s new <sup>83</sup> reference-of-thought—<sup>8</sup> categorical-imperatives/axioms/registry-  
teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation to  
ensure intemporal-preservation as deprocrypticism. Thus it is the-Good/knowledge-  
reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
implicated\_attendant-ontological-contiguity ’~educed-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-

~~<imbued-notional~cogency>' }—conflatedness<sup>13</sup> in {preconverging disentanglement by}—  
~~postconverging entailment>/understanding/<amplituding/formative—  
epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>7</sup> that carries the mantle of intemporal-preservation-entropy-or-contiguity—or-  
ontological-preservation and not good-naturedness/vague-impression drive which temporal-  
mimicking (unconscious or conscious) shouldn't be confused with preserving ontology and  
virtue. Thus the basic reason for this counter-intuition about the veridical nature of good-  
naturedness construct is that it is intradimensionally ~~<amplituding/formative—  
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>  
with the wrong implications of inherently representing the<sup>83</sup> reference-of-thought<sup>8</sup> categorical-  
imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity—  
or-ontological-preservation of the registry-worldview/dimension as absolute intrinsic-  
reality/ontology without any factoring of intrinsic-reality/ontology ontological-  
normalcy/postconvergence and suprastructural nature as the-Good/knowledge-  
reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
prospective\_psychologismic~apriorising/axiomatising/referencing- {of-'prospectively-  
implicated\_attendant ontological-contiguity ' ~educed-  
existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>' }—conflatedness<sup>13</sup> in {preconverging disentanglement by}—  
~~postconverging entailment>/understanding/<amplituding/formative—  
epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>7</sup> does. This fundamentally explains why all prior/transcended/superseded registry-  
worldview's/dimension's present-consciousness/illusion-of-the-present/epistemic-~~~~~~~~

totalising<sup>33</sup>~self-referencing-syncretising/mirage are necessarily preconverging-or-dementing<sup>30</sup>–apriorising-psychologism from the mental-devising-representation of the prospective/transcending/superseding registry-worldview/dimension in the requisite ‘postconverging-or-dialectical-thinking<sup>21</sup>–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise that enables the existentialism (full-depth-of-existential-implications) deconstructed/‘ontologically-reconstituted’ becoming of the prospective/transcending/superseding registry-worldview/dimension. The bigger insight here has to do with the ontological-normalcy/postconvergence nature of intrinsic-reality. Intrinsic-reality/ontological-veridicality is already given and what is required to access it absolutely is not the notion of ‘any hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> initiative/effort’ from the <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of a reference/registrying/registry-worldview/dimension that is necessarily sub-par to intrinsic-reality/ontology (this is the central idea that fundamentally explains how <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> as to preconverging-or-dementing<sup>30</sup>–apriorising-psychologism arise, due to sub-par <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> in misconstruing ontological-normalcy/postconvergence reflection of intrinsic-reality, and so by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect, and temporal-enculturation/temporal-endemisation effect); but rather the notion of a ‘requisite and grander and grander sense of ‘prospective postconverging–aporeticism–overcoming/unovercoming as the-Good/knowledge-

reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}-  
 postconverging-entailment>/understanding/<amplituding/formative-  
 epistemicity>causality<sup>6</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>6</sup>’ illuminating reflecting/perspectivating/highlighting (which is ‘more or less  
 ontologically-reconstituting/deconstructional’, in the sense that in the bigger scheme to  
 absolutely grasp intrinsic-reality/ontology in cumulation/recomposing from recurrent-utter-  
 institutionalisation-to-deprocrpticism, <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity-  
 or-ontological-preservation of successive institutional-cumulation/institutional-recomposure-  
 <as-to-<sup>4</sup> historicity/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-  
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}> are,  
 strictly speaking, of a more-and-more-precise-heuristic-nature in their strive to grasp intrinsic-  
 reality/ontology as-we-predicate-better-and-more-about-the-world, notwithstanding the fact that  
 a registry-worldview/dimension acts more-or-less-in-utter-trust to its given <sup>83</sup>reference-of-  
 thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-  
 entropy-or-contiguity-or-ontological-preservation mainly for the compromising sake of  
 ‘effective functioning’, and so at one dialectical moment till a better one arises at another  
 dialectical moment, as a transcending/superseding reference/registry/registry-  
 worldview/dimension) that simply ‘open-up’/‘throw-up’/‘reveal’ in ontological-  
 normalcy/postconvergence successive existentialisms/full-depths-of-existential-implications of

the notion of what is meant by intrinsic-reality; more precisely and effectively, as ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting-as-to-conflatedness<sup>13</sup> as dialectical transformation as (prospective) transdimensional-meaningfulness-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting or (prospective) existentialism/full-depth-of-existential-implications, i.e. the overall enterprise is about deconstruction/ontological-reconstituting-as-to-conflatedness<sup>13</sup>-towards-intrinsic-reality wherein existence-defines-essence (along Sartrean existence-precedes-essence or existence-meeting-essence), as it is existentialism which is the ‘becoming that defines essence’ with ‘essence-of-meaningfulness being-veridically-in-ontological-reconstituting-as-to-conflatedness<sup>13</sup>’ and not a traditionally naïve ‘wrong hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> perception or construct-of-essence-of-meaningfulness-in-an-abstract-classification-scheme-which-is-out-of-‘implicated\_attendant\_ontological-contiguity<sup>67</sup>~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency><sup>40</sup> that is usurpable/impostored by mere-formulaicity/ritualisation-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-‘epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination’>. This is the veridical ontological depth of mental-devising-representation/psychological-representation/{cumulated/recomposed}-consciousness-awareness-teleology<sup>99</sup> informed by the <sup>15</sup>de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics). The institutional-cumulation/institutional-recompose-<as-to-<sup>4</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as specific successive existentialisms/full-depths-of-existential-implications imply their mental-

devising-representation in a reflecting/perspectivating/highlighting  
 transdimensional/transcendental dialectics enabled by <sup>15</sup>de-mentation-  
~~<supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-~~  
~~attributive-dialectics>~~ wherein the <sup>15</sup>de-mentation-~~<supererogatory~ontological~de-mentation-~~  
~~or-dialectical~de-mentation—stranding-or-attributive-dialectics>~~ sets  
 prior/transcended/superseded institutional-cumulation/institutional-recomposure-~~<as-to-~~  
~~historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-~~  
~~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~ as  
 ‘dialectically-preconverging-or-dementing<sup>20</sup>-apriorising-psychologism’ (mentally-  
 oblongated/decandored-and-dialectically-or-contendingly-out-of-phase) and the  
 prospective/transcending/superseding institutional-cumulation/institutional-recomposure-~~<as-~~  
~~to-<sup>4</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-~~  
~~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~ as  
 ‘postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism’/soundness-or-ontological-  
 good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought (mentally-straight/candored-and-  
 dialectically-or-contendingly-in-phase), in their successive existentialisms/full-depths-of-  
 existential-implications ontological-normalcy/postconvergence-or-postdicatory  
 deconstruction/ontological-reconstituting-as-to-conflatedness<sup>13</sup> as dialectical transformation.  
 However from their intradimensional perspectives as <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-  
~~<as-preconvergingly-apriorising/axiomatising/referencing-in-~~  
~~nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>~~, the preconverging-  
 or-dementing<sup>20</sup>-apriorising-psychologism institutional-cumulation/institutional-recomposure-  
~~<as-to-<sup>4</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-~~  
~~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~  
 wrongful placeholder-setup/mental-devising-representation/mentation/consciousness-

awareness-teleology<sup>99</sup> is a ‘syncretising registry-teleology<sup>99</sup>-mentation that articulates the ‘intradimensional <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>90</sup>> as to preconverging-or-dementing<sup>20</sup>-apriorising-psychologism’  
 successive existentialisms/full-depths-implications disposition’ with the false implication of  
 non-transcendability of these respective institutional-cumulation/institutional-recomposure-<as-  
 to-<sup>46</sup>historiality/ontological-eventfulness<sup>8</sup>/ontological-aesthetic-tracing-<perspective-  
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}>  
 (given their wrong circular-upholding of the hollow-constituting-<as-disjointed-  
 misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of their same  
<sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-  
 preservation-entropy-or-contiguity-or-ontological-preservation, in lieu of upholding as  
 ‘ontological-reconstituting-as-to-conflatedness<sup>13</sup>’ the prospective ones that should carry the  
 mantle for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation; as  
 reflected by the fact that ‘any hollow-constituting-<as-disjointed-misappropriation-of-  
 meaningfulness-and-failing-intemporal-preservation> initiative/effort’ to grasp intrinsic-reality  
 from the ‘failing/not-upholding-<as-of-apriorising/axiomatising/referencing> and  
 ontologically-wrong’ <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-  
 teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of  
 a reference/registrying/registry-worldview/dimension is necessarily sub-par to ontological-  
 normalcy/postconvergence intrinsic-reality/ontology, and thus ‘dialectically-preconverging-or-  
 dementing<sup>20</sup>-apriorising-psychologism’ to enable its prospective superseding/transcending), and  
 this is rightfully transcended/superseded by the ‘postconverging-or-dialectical-thinking<sup>21</sup>-  
 apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-  
 of-thought institutional-cumulation/institutional-recomposure-<as-to-<sup>46</sup>historiality/ontological-

eventfulness<sup>8</sup> /ontological-aesthetic-tracing-<perspective-ontological-  
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} by  
 reflecting/perspectivating/highlighting their rightful/veridical ‘preconverging-or-dementing<sup>20</sup>-  
 apriorising-psychologism registry-teleology<sup>99</sup>-mentation that articulates transdimensionally  
 successive existentialisms/full-depths-of-existential-implications disposition’ with the rightful  
 implication of the transcendability of these respective institutional-cumulation/institutional-  
 recomposure-<as-to-<sup>16</sup>historiality/ontological-eventfulness<sup>8</sup> /ontological-aesthetic-tracing-  
 <perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-  
 determinism’>} (given the rightful prospective superseding/transcending of their ‘failing/not-  
 upholding-<as-of-apriorising/axiomatising/referencing> and ontologically-wrong’<sup>83</sup>reference-  
 of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-  
 entropy-or-contiguity-or-ontological-preservation; as going by the bigger scheme for absolute  
 grasp of intrinsic-reality/ontology in cumulation/recomposing from-utter-institutionalisation-  
 to-deprocrpticism, <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-  
 teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of  
 successive institutional-cumulation/institutional-recomposure-<as-to-<sup>16</sup>historiality/ontological-  
 eventfulness<sup>8</sup> /ontological-aesthetic-tracing-<perspective-ontological-  
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} are, strictly  
 speaking, rather of a more-and-more-precise-heuristic-nature in their strive to grasp intrinsic-  
 reality/ontology as-we-predicate-better-and-more-about-the-world). This ‘existentialism/full-  
 depth-of-existential-implications paradox’ involving wrongfully intradimensional  
 <amplifying/formative-epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> registry-teleology<sup>99</sup>-mentation and  
 rightfully transdimensional ontological-veridicality rather in an ontological-preconverging-or-  
 dementing<sup>20</sup>-apriorising-psychologism/preconverging-or-dementing<sup>20</sup>-apriorising-

psychologism registry-teleology<sup>99</sup>-mentation is critical in understanding how to circumvent  
 temporal-dispositions      circumventive/distractive-temporal-prioritisation-of-<sup>83</sup>reference-of-  
 thought/temporal-preservation inclination associated with postlogism<sup>77</sup> in hollow-constituting-  
 <as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>  
 (psychopathy and social psychopathy), in lieu of ‘intemporal-prioritisation-of-<sup>83</sup>reference-of-  
 thought’-as-conflatedness<sup>13</sup>-or-ontological-reprojecting/intemporal-preservation      inclination  
 associated with prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-  
 veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-  
 precedes-disontologising-logical-outcome-arrived-at>.      Fundamentally,      conjugated-  
 postlogism<sup>77</sup>/preconverging-or-dementing<sup>20</sup>-integration      hollow-constituting-<as-disjointed-  
 misappropriation-of-meaningfulness-and-failing-intemporal-preservation> is always based on a  
 wrong      <amplituding/formative-epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>      registry-teleology<sup>99</sup>-mentation      in  
 recurrent      in      hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-  
 failing-intemporal-preservation>      in      postlogic-backtracking-<iterative-looping-‘set-of-  
 dereifying-hollow-narratives-and-acts’><sup>76</sup>      as      absolving/fleeting/escaping-reflex-logic  
 (psychopath) or hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-  
 failing-intemporal-preservation> or <sup>12</sup>conjoining-looping-set-of-narratives as-of-cohering-logic-  
 reflex (derived social psychopathy) of hollow narratives, and wrongfully that this is <sup>83</sup>reference-  
 of-thought; and correspondingly, a rightful transdimensional ontological-representation should  
 imply it is a preconverging-or-dementing<sup>20</sup>-apriorising-psychologism-<stranded-as-rightfully-  
 oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>      registry-teleology<sup>99</sup>  
 placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-  
 teleology<sup>99</sup> and by so doing, to start with, rightfully denying it <sup>83</sup>reference-of-thought which then  
 fundamentally collapses its soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-

of-thought, as the hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> postlogism<sup>77</sup>-or-disontologising-perverted-outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-  
apriorising/axiomatising/referencing’-logical-dueness          preconverging-or-dementing<sup>20</sup>-  
apriorising-psychologism counts on the natural inclination (as ‘prelogism<sup>78</sup>-as-of-conviction,-in-  
profound-supererogation<sup>96</sup>-<existentially-veridical-‘attendant-intradimensional-  
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-  
outcome-arrived-at> re-engaging reflex’) of the ‘ontologically-reconstituting-or-prelogic-or-  
logical-process-precedes-outcome-or-conviction-as-to-profound-supererogation<sup>96</sup>  
mindset/<sup>83</sup>reference-of-thought to reflexively engage contendingly/logically with its hollow  
narratives, with the grander faulty-mentation-procedure-deception-or-urge<sup>43</sup> not being the  
hollow narratives per se but in wrongfully implying its veracity/ontological-pertinence as  
<sup>83</sup>reference-of-thought and implying the falsely apriorising-registry-elements of its †epistemic-  
totalising<sup>33</sup> psychologismic-subliminality-of-individuation—effusing/worlding imbued logical-  
dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions,  
value-reference and teleology<sup>99</sup>; as being an even grander faulty-mentation-procedure-  
deception-or-urge<sup>43</sup> of a registry-worldview’s/dimension’s-uninstitutionalised-threshold<sup>102</sup>-  
defect-<as-Being-or-ontological-or-existential-defect><sup>85</sup>’ nature of registry-teleology<sup>99</sup> mental-  
devising-representation/mentation, that speaks not only to an act defect but a registry-  
worldview/dimension defect. Thus this insight in transcendental analysis is that by its very nature  
in that it puts into question ways, assumptions and traditions of thought and practices, the  
possibility of truly profound insights that go well beyond more or less platitudes and inevitably  
requires taking stock of the full-depth-of-existential-implications/existentialism of  
transcendental-meaningfulness-  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting, given the

need to boldly overcome intellectual and knowledge dead-ends and introduce postconverging–  
 de-mentating/structuring/paradigming shifts often with inconvenient and unpalatable  
 implications to the given registry-worldview/dimension personhoods-and-socialhood-formation.  
 It requires more than just a sense of professional and technical craft but often more critically a  
 profound sense of intemporal/firstnature emanant commitment, an attribute that is by definition  
 of ~~dimensionality-of-sublimating~~<sup>25</sup> ~~-(<amplituding/formative>supererogatory–de-~~  
~~mentativeness/epistemic-growth-or-conflatedness~~<sup>1</sup> /transvaluative-  
~~rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)~~  
 projection nature and hardly just secondnature, in thriving for an abstract sense of the  
 intemporal beyond just functioning within the ambits of given <sup>83</sup>reference-of-thought–  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> with their intemporal preservation  
 limitations as well as their corrupting nature as distractive/circumventive  
~~<amplituding/formative–epistemicity>~~totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>. Within all registry-  
 worldviews/dimensions as institutional-cumulation/institutional-recomposure-~~{as-to-~~  
~~<sup>4</sup>historiality/ontological-eventfulness~~<sup>38</sup> /ontological-aesthetic-tracing-~~<perspective–~~  
~~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~},  
 there is a convergence that ensures intemporal-preservation-entropy-or-contiguity–or–  
 ontological-preservation by selecting as appropriate the ‘relatively ontologically/intemporally  
 veridical’ among myriad possibilities and contradictions of human <sup>83</sup>reference-of-thought and  
 meaningfulness, turning away from human shallow-limited-mentation-capacity—~~as-subjecting-~~  
~~‘educated-unlimitedness/existence-sublimating-nasence’ to limitedness/human-~~  
~~subpotency/shortness-of-register-of-~~<sup>56</sup> ~~meaningfulness-and-teleology~~<sup>99</sup> /temporality<sup>98</sup>-  
 potency/<sup>74</sup> perversion-of-<sup>83</sup>reference-of-thought-~~<as-preconvergingly-~~  
~~apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-~~

shallow-supererogation<sup>96</sup>> (wherein ‘ontological/intemporal<sup>83</sup> reference-of-thought and meaningfulness’ is wrongly re-conjugated with the temporal-dispositions teleologies/dispositions of<sup>50</sup> ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, inducing corresponding denaturing<sup>16</sup> of the ‘ontological/intemporal<sup>83</sup> reference-of-thought and meaningfulness’ by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect, and temporal-enculturation/temporal-endemisation effect) towards profound-limited-mentation-capacity—~~as subjecting ‘educated-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency/longness-of-register-of-meaningfulness/intemporality<sup>52</sup>-potency/registry-soundness~~ which is behind the generation of ‘ontological/intemporal<sup>83</sup> reference-of-thought and meaningfulness’ and the institutionalisation/intemporalisation process. This convergent selectivity is perpetually directed by ‘the-Good/knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective-psychologismic~apriorising/axiomatising/referencing-~~of-‘prospectively-implicated-attendant-ontological-contiguity’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>3</sup>-in-~~{preconverging-disentailment-by}-postconverging-entailment}>/understanding/<amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>61</sup>’ (not to be confused with good-naturedness/impression-drive) towards the validation of intemporality<sup>52</sup>-potency and the dismissal of temporality<sup>98</sup>-potency, and so in dialectical <cumulating/recomposuring~attendant-ontological-contiguity >-succession of~~~~

registry-worldviews/dimensions as the successive/snowballing institutional-  
 cumulation/institutional-recomposure-<sup>4</sup>as-to-<sup>4</sup>historiality/ontological-  
 eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-  
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>. Thus  
 establishing a human approximating/proxying/aligning relationship with the ‘potency of  
 intrinsic-reality/ontological-veridicality (ontological-normalcy) which is a coherent oneness’  
 that can very much be anticipated as ontological-normalcy/postconvergence. In this regard, it  
 should be reiterated that ‘registry (<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>)  
 establishes <sup>83</sup>reference-of-thought, and acts as the basis for and defines the operation of logic or  
 logical processing’, and it is notionally all about registry-soundness (reflected as soundness of  
 thought) when we are of supplanting-conviction-as-to-profound-supererogation<sup>96</sup>-of-  
 ‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>1</sup>-apriorising-psychologism  
 or <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> when we are of threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism> as with the hollow and formulaic narratives slanted by psychopath and mimicked  
 by temporal-dispositions (beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of-  
 preconverging-existential-extrication-as-of-existential-unthought> ) of  
<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-  
 negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in postlogism<sup>77</sup>  
 (disontologising-perverted-outcome-sought-precedes-existentially-veridical-‘attendant-  
 intradimensional-apriorising/axiomatising/referencing’-logical-dueness). Unlike the ‘notion of  
 agreement-disagreement’ dealing with soundness/unsoundness of <sup>54</sup>logical-processing-or-



~~‘prospective-aporeticism-overcoming/unovercoming’~~>. Intradimensionally within a registry-  
worldview like positivism, this could be construed as there is no basis for a mindset/<sup>83</sup>reference-  
of-thought advocating for scientific medicine as practised in hospitals to ‘logically convince’  
another mindset/<sup>83</sup>reference-of-thought advocating rather for traditional medicine (involving a  
mix of herbalism, incantations, spirits, etc.) that the former is more ontologically-veridical on  
purely logical terms (as the traditional medicine interlocutor operates logic according to the  
apriorising–registry or <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-  
teleology<sup>99</sup> behind its traditional medicine meaningful-frame while the scientific medicine  
interlocutor operates logic according to the apriorising–registry or <sup>83</sup>reference-of-thought–  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> of a positivistic meaningful-frame), and it  
is purely the ~~<amplifying/formative–epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative–  
implications-of-prospective-<sup>6</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-  
reflexivity—ontological-contiguity~~ fact in that by-and-large more patients survive/get-cured  
by going to hospitals which then collapses the traditional medicine interlocutor’s <sup>83</sup>reference-of-  
thought in the middle to long-run to impose the scientific medicine interlocutor’s <sup>83</sup>reference-of-  
thought as a common one, and it is only when this common reference arises that the ‘notion of  
agreement-disagreement’ with regards to logical processing is now relevant, and it is irrelevant  
and non-applicable before that. The implication is that a différence-disambiguation-of-  
ontologically-veridical–<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as meaning produced apparently with  
the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (seemingly of  
veridical-ontological <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-  
teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation in  
the various instances) but actually implying ‘different relations to an ontologically veridical  
<sup>83</sup>reference-of-thought’, underlined by the disambiguated notional~firstnaturedness-  
formativeness<del>as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-

intemporal-dispositions-<so-construed-as-from-perspective-ontological-  
 normalcy/postconvergence> (aetiological ~~amplifying/formative-epistemicity~~ causality ~~as-~~  
~~to-projective-totalitative-implications-of-prospective-~~<sup>61</sup> nonpresencing, -for-  
~~explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>67</sup> construct), and  
 so whether with regards to the epiphenomenon of psychopathy and social psychopathy (or with  
 respect to ontological-veridicality or issues of <sup>83</sup>reference-of-thought and meaningfulness  
 generally): - As the ‘intemporal-disposition’ disposition which is prelogism<sup>78</sup>-as-of-conviction,-  
 in-profound-supererogation<sup>96</sup>-<existentially-veridical-‘attendant-intradimensional-  
~~apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-~~  
~~outcome-arrived-at~~> as to ‘~~implicit-ed\_attendant—ontological-contiguity~~<sup>67</sup>?~duced-  
~~existentialising/contextualising/textualising\_~~ ‘intelligibility/epistemicity/reflexivity-contiguity-  
~~<imbued-notional~cogency>~~<sup>40</sup> with respect to the ‘same-terms-of-expressions (seemingly-  
 same-implied-meaningfulness)’ (based on ontologically-veridical <sup>83</sup>reference-of-thought-  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-  
 contiguity-or-ontological-preservation since its apriorising-registry-elements as ~~epistemic-~~  
~~totalising~~<sup>33</sup> psychologismic subliminality-of-individuation—effusing/worlding imbued logical-  
 dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions,  
 value-reference and teleology<sup>99</sup> are ontologically-veridical), which are ‘ontologically-  
 reconstituted/deconstructed’ and hence of sound/veridical <sup>83</sup>reference-of-thought (registry-  
 soundness reflected as soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-  
 thought), and in registry-worldview terms dialectically-in-phase as ‘postconverging-or-  
 dialectical-thinking<sup>21</sup>—apriorising-psychologism’. - As the ‘consciously-slanting-{whether-  
 psychopathic-or-other-postlogic}-temporal-disposition’ disposition which as of the threshold-  
 of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
~~intradimensional’-prospectively-disontologising~preconverging/dementing~~<sup>20</sup>—apriorising-

psychologism> or formulaic-projection/postlogism<sup>77</sup> with respect to the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (based on ontologically non-veridical<sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation since the implied slanting apriorising–registry-elements as {epistemic-totalising<sup>333</sup>}psychologismic-subliminality-of-individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology<sup>99</sup> are not ontologically-veridical but rather usurping/impostoring), which are ‘hollow-constituted’ and hence of unsound/non-veridical<sup>83</sup>reference-of-thought ( <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-  
 <as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>, and in registry-worldview terms dialectically-out-of-phase/dialectically-primitive as preconverging-or-dementing<sup>20</sup>–apriorising-psychologism. - As conjugating by interlocutors deriving directly-or-indirectly/unconsciously-or-consciously from the consciously-slanting-as-psychopathic/postlogic-temporal-disposition as ‘derived-slanted-<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation’ dispositions thus which are parenthetically/incidentally-{by-their-specific-conjugations-to-the-slanting/postlogism<sup>77</sup>} as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>–apriorising-psychologism> as formulaic-projection/postlogism<sup>77</sup> with respect to the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (as ontologically non-veridical<sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation since their slanting/postlogism<sup>77</sup>-induced-and-implied-registry-

elements of their respective <sup>(epistemic-totalising<sup>33</sup>)</sup> psychologismic subliminality-of-individuation—  
effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature,  
presumptuousness-or-arrogation, assumptions, value-reference and teleology<sup>99</sup> are not  
ontologically-veridical), which are ‘hollow-constituted’ and hence are of unsound/non-veridical  
<sup>83</sup>reference-of-thought (<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
shallow-supererogation<sup>96</sup>>), and in registry-worldview terms dialectically-out-of-  
phase/dialectically-primitive as preconverging-or-dementing<sup>20</sup>-apriorising-psychologism. - As  
in registry-worldview terms, all the temporal-dispositions in their ‘dynamic-cumulative-  
aftereffect of subontologisation’ paradoxically define and establish the said registry-worldview’s  
‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-  
‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-  
apriorising-psychologism>’ (or socially-betraying-threshold-of-ontologising-depth-of-analysis  
or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity-or-  
ontological-preservation or uninstitutionalised-threshold<sup>102</sup>) as rather hollow-constituting-<as-  
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and  
requiring the ‘ontological-reconstituting-as-to-conflatedness<sup>13</sup>’/deconstruction of  
new/prospective ‘terms of expressions’ (along new/prospective veridical-ontological  
<sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-  
preservation-entropy-or-contiguity-or-ontological-preservation) for new/prospective  
sound/veridical <sup>83</sup>reference-of-thought (registry-soundness reflected as soundness-or-  
ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought), and in registry-worldview  
terms dialectically-in-phase as ‘postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-  
psychologism’. - As ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-  
supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-

~~disontologising~preconverging/dementing<sup>20</sup>–apriorising-psychologism>~~ implies that ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) being prospective given human limited-mentation-capacity-deepening—~~as subjecting limitedness/human-subpotency to ‘educated-unlimitedness/existence-sublimating-nascence’<sup>23</sup>~~, the prospective registry-worldview in achieving the ontological-prospection ‘is ontologically-veridical and thus dialectically-in-phase as postconverging-or-dialectical-thinking<sup>21</sup>–apriorising-psychologism’ while the prior registry-worldview inherently failing/not-upholding-<as-of-apriorising/axiomatising/referencing> the ontological-prospection ‘becomes non-veridical ontologically and dialectically-out-of-phase as preconverging-or-dementing<sup>20</sup>–apriorising-psychologism’, and in the broader sense the projective cumulation/recomposuring of limited-mentation-capacity-deepening—~~as subjecting limitedness/human-subpotency to ‘educated-unlimitedness/existence-sublimating-nascence’<sup>23</sup>~~ along such successive dialecticisms of ontological-prospections is what enables the institutionalisation/intemporalisation process by defining human mentation-capacity-limit in a prior <sup>83</sup>reference-of-thought in hollow-constituting-<~~as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation~~> (as the new preconverging-or-dementing<sup>20</sup>–apriorising-psychologism), and the prospective/transcending/superseding <sup>83</sup>reference-of-thought that redefines human mentation-capacity-limit by ontologically-reconstituting/deconstruction (as the new ‘postconverging-or-dialectical-thinking<sup>21</sup>–apriorising-psychologism’). By ‘reflecting a preconverging-or-dementing<sup>20</sup>–apriorising-psychologism placeholder-setup/mental-devising-representation/mentation’ so as to point out the registry-defect of intradimensional setting-aside/passing-over/ignoring (which implies from ontological-normalcy/postconvergence insight, the registry-worldview is rather hollow-constituting-<~~as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation~~> defective <sup>83</sup>reference-of-thought–

<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation and failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity-or-ontological-preservation) and so pointing out its notional-discontiguity/epistemic-discontiguity<sup>63</sup> -<between—prior-shallow-supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-schema>, and in so doing keeping the ‘superseding—oneness-of-ontology/ontological-veridicality/relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’ by recurrently implying that the profoundness-of-ontology-as-a-oneness lies with the prospective/superseding/transcending <sup>83</sup>reference-of-thought that re-establishes relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>/ontological-veridicality by ‘ontological-reconstituting—as-to-conflatedness<sup>13</sup>’/deconstruction in upholding the ‘postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism’; the implication is that the <cumulating/recomposuring~attendant—ontological-contiguity >-successive registry-worldviews/dimensions as the institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>> are a strive for successive better profoundness-of-ontology-as-a-oneness by perpetually undermining hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and upholding ontological-reconstituting—as-to-conflatedness<sup>13</sup> as ontological-normalcy. - As ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (seemingly of veridical-ontological <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation in the various instances) highlights broadly the socially

shared/common <sup>83</sup>reference-of-thought and meaningfulness primarily based on language in reflection of ontological-veridicality/intrinsic-reality, but how with respect to social-stake-contention-or-confliction our notional~firstnatureddness-formativeness<as-to-eventualising~inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>/individuations contextually have differing relations to ontologically-veridical <sup>83</sup>reference-of-thought and meaningfulness, notwithstanding the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ and corresponding seemingly common <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity— or—ontological-preservation, with the ‘ontological-reconstituting—as-to-conflatedness<sup>13</sup>’/deconstruction with respect to the ontologically non-veridical hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> leading-to/enabling human registry-worldview’s/dimension’s institutionalisation/intemporalisation. - As with regards to psychopathy and social psychopathy, différance-disambiguation-of-ontologically-veridical—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> in order to effectively construe ontological-veridicality/relative-unreflexivity/relative-reflexivity— ontological-contiguity<sup>67</sup> and disambiguate notional-contiguity/epistemic-contiguity<sup>62</sup> <profound-supererogation<sup>96</sup> -of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>— qualia-schema> from notional-discontiguity/epistemic-discontiguity<sup>63</sup> -<between—prior-shallow-supererogation<sup>96</sup> -of-mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema\_and\_prospective-profound-supererogation<sup>96</sup> -of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-schema> requires the operational technique of ‘Différance-existential-transitory-articulation-of-the-protraction-of-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>, -of-meaningfulness’

\*which refers to how on-the-one-hand from a suprastructuring construal-⟨as-of-‘perversion-and-derived-<sup>7</sup> perversion-of-<sup>3</sup> reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>-as-to-uninstitutionalised-threshold<sup>102</sup>-self-referencing-syncretising-and-subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting-as-to-conflatedness<sup>13</sup>-of-veridical-<sup>8</sup> reference-of-thought-as-prospective-institutionalisation/supratransversality-<in-sublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing’⟩ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots\_or\_implicitated\_attendant-ontological-contiguity<sup>67</sup>~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup>-reification\_or\_intrinsic-reality-ontological-coherence\_or\_superseding-oneness-of-ontology<sup>41</sup> by <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation insight, the psychopath/postlogic-character is contextually in vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging<sup>04</sup> as of in-<sup>11</sup>compulsing-nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional-ontologising’-imbued-<contextualising/existentialising~attendant-ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness>⟩ or postlogically from social occasions and experiences it witnesses, and wrongly reproduces this from a suprastructuring construal-⟨as-

of-‘perversion-and-derived-<sup>74</sup> perversion-of-<sup>8</sup> reference-of-thought-<as-preconvergently-  
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
shallow-supererogation<sup>96</sup>>-as-to-uninstitutionalised-threshold<sup>102</sup>-self-referencing-syncretising-  
and-subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-and-  
apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting-as-to-  
conflatedness<sup>13</sup>-of-veridical-<sup>8</sup> reference-of-thought-as-prospective-  
institutionalisation/supratransversality-<in-sublimating-existential-  
eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing’} delineating  
existential-transitioning-or-iterability-trace-of-narratives-as-dots\_or\_implicit~~ed~~\_attendant-  
ontological-contiguity<sup>67</sup>~educated-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup>-reification\_or\_intrinsic-reality-ontological-  
coherence\_or\_superseding-oneness-of-ontology<sup>41</sup> by <sup>55</sup>maximalising-recomposuring-for-  
relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation insight, in  
postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’><sup>76</sup> by  
its slantedness-of-meaningfulness as ‘relevant-occasions-of-opportune’ (of social-stake-  
contention-or-confliction) arise on the basis that the ‘copied-hollow-form-of-meaningfulness’ is  
mechanically deterministic of others behaviours such that they can so be swayed, and by  
following a teleological disposition of ‘inductive limitation’ or ‘so-called principles’ that are  
actually fallacious since such arguments cannot truly be of entailing-<amplifying/formative-  
epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup> as they require that others do not  
act likewise as the psychopath/postlogic-character or their implications should be limited to a  
given target or targets and not be implied as totalisingly-entailing, as the fundamental  
teleology<sup>99</sup>/purpose for articulating them is not intemporal/not-of-totalising-entailment but  
speaks more of a temporal motive, and in a further suprastructuring construal-<as-of-‘perversion-

and-derived-<sup>7</sup> perversion-of-<sup>8</sup> reference-of-thought-<as-preconvergently-  
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
shallow-supererogation<sup>96</sup>>-as-to-uninstitutionalised-threshold<sup>102</sup>-self-referencing-syncretising-  
and-subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-and-  
apriorising/axiomatising/referencing'-and-'corresponding-ontological-reconstituting-as-to-  
conflatedness<sup>13</sup>-of-veridical-<sup>8</sup> reference-of-thought-as-prospective-  
institutionalisation/supratransversality-<in-sublimating-existential-  
eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing') delineating  
existential-transitioning-or-iterability-trace-of-narratives-as-dots\_or\_implicit~~ed~~\_attendant-  
ontological-contiguity<sup>67</sup>~educated-  
existentialising/contextualising/textualising\_'intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>'<sup>40</sup>-reification\_or\_intrinsic-reality-ontological-  
coherence\_or\_superseding-oneness-of-ontology<sup>41</sup> by <sup>55</sup>maximalising-recomposuring-for-  
relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation insight,  
on-the-other-hand how circumstantially it's interlocutors unconsciously-or-  
consciously/wittingly-or-unwittingly by temporal-accommodation-or-interest seemingly in-  
prelogic supplanting-conviction-as-to-profound-supererogation<sup>96</sup>—of-'attendant-  
intradimensional'-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologismly alignment  
(as conjoining) to this formulaic slanting <sup>11</sup>compulsing-  
nonconviction/madeupness/bottomlining-(<decontextualising/de-existentialising~of-  
attendant-intradimensional—apriorising/axiomatising/referencing>-induced-disontologising'-of-  
the-'attendant-intradimensional-ontologising'-imbued-  
<contextualising/existentialising~attendant-ontological-contiguity >;-in-shallow-  
supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
veridical—'attendant-intradimensional—apriorising/axiomatising/referencing'-logical-dueness>)

or postlogic meaningfulness, and so recurrently in <sup>12</sup>conjoining-looping-set-of-narratives to the psychopathic/postlogic-character slantedness-of-meaningfulness postlogic-backtracking- <iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’><sup>76</sup>; wherein this rather requires from an ontological/intemporal perspective of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>–apriorising-psychologism> reflection of both the (postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’><sup>76</sup>) psychopathic/postlogic-character and by extension the (<sup>12</sup>conjoining-looping-set-of-narratives) interlocutors, and thus as dialectically-out-of-phase/dialectically-primitive, that is, as they are involved in the <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> of positivistic-meaningfulness or procrypticism, and beyond just procrypticism, with regards to <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> of all institutional-cumulation/institutional-recomposure-<as-to-<sup>4</sup>historiality/ontological-eventfulness<sup>3</sup>/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>> in all registry-worldviews/dimensions (given that postlogism<sup>77</sup> as disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness is behind all registry-worldviews/dimensions <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> whether instigated from a physiological condition or not). This ‘postlogic denaturing<sup>16</sup> of temporal-dispositions individuations ontological-performance<sup>72</sup>-

<including-virtue-as-ontology>/morality/ethics/justice/etc. as conjugated-postlogism<sup>77</sup> is so-  
 inherently linked with the registry-worldview uninstitutionalised-threshold<sup>102</sup> associated with  
<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>>,-in-recurrent-utter-uninstitutionalisation, <sup>74</sup>perversion-of-  
<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>,-of-base-  
 institutionalisation or ununiversalisation, <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-  
 preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>,-of-universalisation  
 or non-positivism/medievalism, and <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-  
 preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>,-of-positivism or  
 procrypticism, and so going by the <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> of their respective meaningfulness and corresponding <sup>83</sup>reference-of-  
 thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-  
 entropy-or-contiguity-or-ontological-preservation in accordance with human-subpotency-  
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-  
 ‘notional~firstnaturedness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-  
 misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-  
 ontological-normalcy/postconvergence>’-existentialism-form-factor. Without the operational  
 technique of ‘Différance-existential-transitory-articulation-of-the-protraction-of-<sup>74</sup>perversion-  
 of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>,-of-

meaningfulness', the psychopathic/postlogic-character and its interlocutors will, going by the
 supplanting-conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-
 postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism reflex or prelogic-reflex-
 admittance-reflex or in-phase-reflex, be engaged/related-to wrongly as being in relative-
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>/ontological-veridicality instead of
 being of notional-discontiguity/epistemic-discontiguity<sup>63</sup>-<between—prior-shallow-
 supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>20</sup>-qualia-
 schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-
 aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema> of
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
 (perversion of <sup>83</sup>reference-of-thought/meaningful-reference/anchoring-of-meaning/registry-
 worldview), as they are emphasising the ‘same-terms-of-expressions (seemingly-same-implied-
 meaningfulness)’ without reference to existential-<disontologising/re-ontologising—
 aporeticism> reality whereas such a ‘Différance-existential-transitory-articulation-of-the-
 protraction-of-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation<sup>96</sup>>,—of-meaningfulness’ operant technique reflects/perspectivates those
 ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ wrongly emphasised
 with reference to existential-<disontologising/re-ontologising—aporeticism> reality (as
 suprastructuring construal-(as-of-‘perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-
 thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>—as-to-
 uninstitutionalised-threshold<sup>102</sup>-self-referencing-syncretising—and-subtransversality-<in-
 desublimating—existential-eventuating/denouement>~of-motif-and-
 apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting—as-to-

conflatedness<sup>13</sup> -of-veridical-<sup>8</sup> reference-of-thought-as-prospective-  
 institutionalisation/supratransversality-<in-sublimating-existential-  
 eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing') delineating  
 existential-transitioning-or-iterability-trace-of-narratives-as-dots\_or\_implicated\_attendant-  
 ontological-contiguity<sup>67</sup>~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>'<sup>40</sup>-reification\_or\_intrinsic-reality-ontological-  
 coherence\_or\_superseding-oneness-of-ontology<sup>41</sup> by <sup>55</sup>maximalising-recomposing-for-  
 relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation insight of  
 meaningfulness) and so establishing their notional-discontiguity/epistemic-discontiguity<sup>63</sup> |  
 <between—prior-shallow-supererogation<sup>96</sup> -of-mentally-  
 aestheticised~preconverging/dementing<sup>31</sup>—qualia-schema\_and\_prospective-profound-  
 supererogation<sup>96</sup> -of-mentally-aestheticised~postconverging/dialectical-thinking<sup>31</sup>—qualia-  
 schema> or ontological-non-veridicality. This technique is a proof of the Sartrean notion of  
 'existence-preceding-essence' or the Derridean notion of 'there is nothing outside the text' (with  
 the text, from an overall insight of presence and absence metaphysics, rather construable as  
 ontological meaningfulness, with the implication that there is no meaningfulness that is not in  
 ontological-veridicality/relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>, or  
 by the Sartrean argument, there is no essence-of-meaningfulness outside existential-  
 <disontologising/re-ontologising—aporeticism> contextualisation of meaningfulness); as the  
 wrong notion of 'non-existential-transitioning-or-iterability-trace-of-narratives-as-  
 dots\_or\_implicated\_attendant-ontological-contiguity<sup>67</sup>~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>'<sup>40</sup>-reification\_or\_intrinsic-reality-ontological-  
 coherence\_or\_superseding-oneness-of-ontology<sup>41</sup>' or mere-formulaicity/ritualisation-<as-to-

mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-  
 losing-track-of-<sup>†</sup>epistemic-totalising †re-apriorising/re-axiomatising/re-referencing~residuality—in-  
 re-originariness/re-origination’> state of essence-of-meaningfulness’ (in the case where essence-  
 of-meaningfulness is considered as definitely/absolutely given by the mere-  
 formulaicity/ritualisation-<as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 †epistemic-totalising †re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination’> of <sup>83</sup>reference-of-thought<sup>8</sup>-categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup> without considering whether these are in intemporal-  
 preservation-entropy-or-contiguity—or—ontological-preservation in-the-very-first-place) is the  
 basis of psychopathic/postlogic-character and their interlocutors (beyond-the-consciousness-  
 awareness-teleology<sup>99</sup> -<of-preconverging-existential-extrication-as-of-existential-  
 unthought><sup>6</sup>) hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-  
 failing-intemporal-preservation> (to the <sup>83</sup>reference-of-thought<sup>8</sup>-categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup> but failing/not-upholding-<as-of-  
 apriorising/axiomatising/referencing> to uphold intemporal-preservation/entropy/contiguity) by  
 vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-  
 and-vague-vocalisation-or-subknowledging<sup>94</sup> and implying wrongly they are in a state of  
 supplanting—conviction-as-to-profound-supererogation<sup>96</sup> —of-‘attendant-intradimensional’-  
 postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism (be it implied bad or good  
 supplanting—conviction-as-to-profound-supererogation<sup>96</sup> —of-‘attendant-intradimensional’-  
 postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism, to falsely initiate the  
 ‘implication-of-notion-of-agreement-or-disagreement’ as <sup>54</sup>logical-processing-or-logical-  
 implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> issue  
 rather than the more profound issue of perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-

thought-<as-preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>) in lieu of their true  
 veridical state of being in a state of threshold-of-nonconviction/madeupness/bottomlining-in-  
 shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism> (which speaks of  
<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> with the corresponding need rather for a différence-disambiguation-  
 of-ontologically-veridical-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>), and thus wrongly eliciting that  
 they are in a state of ‘postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism’  
 whereas in veridicality they are in a state of preconverging-or-dementing<sup>20</sup>-apriorising-  
 psychologism and thus dialectically-out-of-phase, wherein as well, the right notion of  
 suprastructuring construal-<as-of-‘perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-  
 thought-<as-preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>-as-to-  
 uninstitutionalised-threshold<sup>102</sup>-self-referencing-syncretising-and-subtransversality-<in-  
 desublimating-existential-eventuating/denouement>~of-motif-and-  
 apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting-as-to-  
 conflatedness<sup>13</sup>-of-veridical-<sup>8</sup>reference-of-thought-as-prospective-  
 institutionalisation/supratransversality-<in-sublimating-existential-  
 eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing’} delineating  
 existential-transitioning-or-iterability-trace-of-narratives-as-dots\_or\_implicitated\_attendant-  
 ontological-contiguity<sup>67</sup>~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>-reification\_or\_intrinsic-reality-ontological-

coherence\_or\_superseding-oneness-of-ontology<sup>41</sup> by <sup>55</sup>maximalising-recomposuring-for-  
relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation insight of  
essence-of-meaningfulness (as existence-precedes/defines-essence, based on contextualising  
insight from the precedence of existence as becoming) re-establishes the requisite ontologically-  
veridical contextualisation of essence-of-meaningfulness by ‘ontologically-  
reconstituting’/deconstruction of <sup>83</sup>reference-of-thought and meaningfulness that is veridically  
supplanting—conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-  
postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism since it sticks to intemporal-  
preservation-entropy-or-contiguity—or—ontological-preservation by overriding the prior  
<sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> that is failing/not-  
upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-  
contiguity—or—ontological-preservation with new/prospective <sup>83</sup>reference-of-thought—  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> to uphold intemporal-preservation-  
entropy-or-contiguity—or—ontological-preservation, and hence implying a state of  
postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism that is dialectically-in-  
phase. Hence the ‘expression of <sup>83</sup>reference-of-thought and meaningfulness in suprastructuring  
construal as of ‘perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-  
preconvergingly-apriorising/axiomatising/referencing-in-  
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> as-to-  
uninstitutionalised-threshold<sup>102</sup>-self-referencing-syncretising—and—subtransversality-<in-  
desublimating—existential-eventuating/denouement>~of-motif-and-  
apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting—as-to-  
conflatedness<sup>13</sup>-of-veridical-<sup>83</sup>reference-of-thought-as-prospective-  
institutionalisation/supratransversality-<in-sublimating—existential-  
eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing’ delineating

existential-transitioning-or-iterability-trace-of-narratives-as-dots\_or\_implicitated\_attendant-  
ontological-contiguity<sup>67</sup>~educated-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup>-reification\_or\_intrinsic-reality-ontological-  
coherence\_or\_superseding-oneness-of-ontology<sup>41</sup> by <sup>55</sup>maximalising-recomposuring-for-  
relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation insight’ as  
allowed by the technique of the ‘Différance-existential-transitory-articulation-of-the-  
protraction-of-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
shallow-supererogation<sup>96</sup>>,—of-meaningfulness’ enables the disambiguation of the  
appropriateness of <sup>83</sup>reference-of-thought/apriorising—registry-wordview into the shortnesses-  
of-register-of-meaningfulness/temporal-dispositions and longness-of-register-of-  
meaningfulness/intemporal-disposition; as the suprastructuring construal-<as-of-‘perversion-  
and-derived-<sup>7</sup>perversion-of-<sup>8</sup>reference-of-thought-<as-preconvergently-  
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
shallow-supererogation<sup>96</sup>>—as-to-uninstitutionalised-threshold<sup>102</sup>-self-referencing-syncretising-  
and-subtransversality-<in-desublimating—existential-eventuating/denouement>~of-motif-and-  
apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting—as-to-  
conflatedness<sup>13</sup>-of-veridical-<sup>8</sup>reference-of-thought-as-prospective-  
institutionalisation/supratransversality-<in-sublimating—existential-  
eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing’} delineating  
existential-transitioning-or-iterability-trace-of-narratives-as-dots\_or\_implicitated\_attendant-  
ontological-contiguity<sup>67</sup>~educated-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup>-reification\_or\_intrinsic-reality-ontological-

coherence\_or\_superseding-oneness-of-ontology<sup>41</sup> by <sup>55</sup>maximalising-recomposuring-for-  
 relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation insight of  
 essence-of-meaningfulness keeps/upholds the ‘superseding-oneness-of-ontology’ in ~~relative-~~  
~~unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup>/ontological-veridicality and  
 consequently is ‘postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism’ unlike a  
 ‘static or abstract unsound/virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-  
 and-shallow-and-non-veridical-existential-reference state of essence-of-meaningfulness’, which  
 doesn’t keep/uphold the ‘superseding-oneness-of-ontology’ existentially-<disontologising/re-  
 ontologising—aporeticism> and thus is of notional-discontiguity/epistemic-discontiguity<sup>63</sup>—  
 <between—prior-shallow-supererogation<sup>96</sup>-of-mentally-  
 aestheticised~preconverging/dementing<sup>20</sup>—qualia-schema\_and\_prospective-profound-  
 supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-  
 schema> and consequently is preconverging-or-dementing<sup>20</sup>—apriorising-psychologism. This  
 latter point can be seen in context in the example priorly highlighted at the beginning: For  
 instance, if an adult psychopath were to meet a stranger and spoke to him about another stranger  
 whom it knows nothing about, saying logically that it is a bad thing for this guy to be molesting  
 children, etc. The logical operation is entirely right in abstract terms but does the apriorising-  
 registry apply?, i.e. the faulty-mentation-procedure-deception-or-urge<sup>43</sup> is not with regards to the  
 logic (which is technically true) but with the ‘implied’ denaturing<sup>16</sup> of the elements of the  
 apriorising—registry as of <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-  
 teleology<sup>99</sup> (by simply implying their ‘static or abstract non-veridical/vacuous state of essence-  
 of-meaningfulness’ over suprastructuring construal-<as-of-‘perversion-and-derived-  
 perversion-of-<sup>85</sup>reference-of-thought-<as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>>—as-to-uninstitutionalised-threshold<sup>102</sup>-self-referencing-syncretising—

and-subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing'-and-'corresponding-ontological-reconstituting-as-to-conflatedness<sup>13</sup>-of-veridical-<sup>83</sup>reference-of-thought-as-prospective-institutionalisation/supratransversality-<in-sublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing') delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots\_or\_implicit~~ed~~\_attendant-ontological-contiguity<sup>67</sup>~educated-existentialising/contextualising/textualising\_'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>'<sup>40</sup>-reification\_or\_intrinsic-reality-ontological-coherence\_or\_superseding-oneness-of-ontology<sup>41</sup> by <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation insight of essence-of-meaningfulness) which are: implied-logical-dueness-or-implied-scape (the implied-logical-dueness-or-implied-scape doesn't exist since the psychopath doesn't know the guy), implied-profile (the psychopath is projecting a false representation of itself and the situation), implied-presumptuousness-or-implied-arrogation (the psychopath has no stature to talk about the guy he doesn't know), implied-assumptions (the assumptions implying the psychopath's relationship with the guy and the guy's relationship with children doesn't exist), implied-value-reference (the psychopath's elicitation of a sense of value reference in the interlocutor is unfounded and ridiculous) and implied-teleology<sup>99</sup> (the psychopath's articulation of a sense of purpose on its interlocutor about the guy is hollow mimicking). Finally, the psychopath has articulated a lot of faulty-mentation-procedure-deception-or-urge<sup>43</sup> but none to do with logic, but everything to do with the denaturing<sup>16</sup> of registry/axiom/categorical-imperatives or the psychopath's unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought! So with the psychopath, you don't watch the logic, you watch out for the apriorising-registry for mental-perversion or the psychopath's unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-

of-<sup>83</sup>reference-of-thought! Not only that, it is important to note that this unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought do protract and an ignorant prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical-‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind acting in prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical-‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> on such postlogic (outcome precedes logical process) non-veridical hollow mimicking narratives is ‘technically psychopathic as well’ as they are in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or <sup>12</sup>conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to the psychopath’s postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’><sup>76</sup>. This is known as postlogism<sup>77</sup> or preconverging-or-dementing<sup>20</sup>-integration or compulsive-slanting—preconverging-or-dementing<sup>20</sup>-apriorising or conjugated-postlogism<sup>77</sup> (whether conjugated to in <sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation), which is to be construed by ‘distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> and once it is induced by ignorance it leads to an undermining of ‘deductive social <sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness<sup>77</sup> } which protects the internal-coherence of meaning for virtue’ and so by way of the ‘induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ at ‘uninstitutionalised-threshold<sup>102</sup>’ of registry-worldviews, with subsequent conjugating

<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, the conjugated-postlogism<sup>77</sup>/preconverging-or-dementing<sup>20</sup>-integration is derived from the psychopath's initiated postlogism<sup>77</sup> in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and goes on to lead to social psychopathy; more like a dumb-and-dumb/miscuing degeneration effect. The insight here is that without having at hand a 'Différance-existential-transitory-articulation-of-the-protraction-of-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>-of-meaningfulness' technique which is able to disambiguate the underlying existential-<disontologising/re-ontologising—aporeticism> reality of the 'same-terms-of-expressions (seemingly-same-implied-meaningfulness)' with regards to the various interlocutors, whether unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought and preconverging-or-dementing<sup>20</sup>-apriorising-psychologism as slanted/psychopathic/postlogic interlocutor as well as the various (conjugated-postlogism<sup>77</sup>) temporal-dispositions as derived-slanted <sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation interlocutors or soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought and 'postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism' intemporal-disposition interlocutor, the natural human reflex when a contestation arises is to be of supplanting-conviction-as-to-profound-supererogation<sup>96</sup>-of-'attendant-intradimensional'-postconverging/dialectical-thinking<sup>21</sup>-apriorising-psychologism as prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-

outcome-arrived-at> (without putting-into-question in-the-very-first-place the veridical state of the various interlocutors registry/registry-elements as <sup>{epistemic-totalising<sup>33}</sup>}</sup>psychologismie-subliminality-of-individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology<sup>99</sup> with respect to contestation, and by foregoing this it wrongly attributes the implied essence-of-meaningfulness without the insight of existential-contextualisation by simply and wrongly implying that everybody must be of intemporal-disposition and voiding the notion of disambiguating-and-establishing the existential-contextualisation of the-various-characters-states-of-minds/the-various-characters-registries with respect to ontological/intemporal meaningfulness in establishing veridicality in-the-very-first-place (whether of temporal-dispositions (conjugated-postlogism<sup>77</sup>), intemporal-dispositions or postlogism<sup>77</sup> compulsive-slanting—preconverging-or-dementing<sup>20</sup>-apriorising), hence wrongly turning the analysis into a <sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> issue, rather than an analysis of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>> in-the-very-first-place, as a différence-disambiguation-of-ontologically-veridical—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>. So without existential-contextualisation, the hollow forms of the essence-of-meaningfulness are available for arrogation/impostoring by slanted/postlogic as of preconverging-or-dementing<sup>20</sup>-apriorising-psychologism and in protraction/conjugation by the temporal-dispositions (beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup>). - As previously explained, it is important to grasp that temporal-to-intemporal individuations dispositions are within the receptacles that are individuals, and hence there is no contradiction in saying that all individuals potentially have both the intemporal-disposition and temporal-dispositions, with the major existential/contextual

difference among individuals with regards to the existential/contextual inclination to preserve-  
 intemporality<sup>52</sup> or fail-intemporality<sup>52</sup>/temporality<sup>98</sup> as social-stake-contention-or-confliction  
 arise varying with regards to the implications of graver and graver temporal consequences  
 (wherein as an archetype elucidation for instance, Socrates or Galileo will strive to keep on  
 preserving intemporality<sup>52</sup>/longness even when the conventional social-stake-contention-or-  
 confliction threaten as they view the perpetuation of the ideas and principles they stood for were  
 more critical for human posterity, but again a 'sense of intemporality<sup>52</sup>' may vary from an  
 intellectual nature where for instance an ordinary person may spontaneously save from drowning  
 or defend another or others at risk to themselves, etc., implying that individuals 'solipsistic or  
 secondnatured philosophies' with respect to the acuteness of social-stake-contention-or-  
 confliction is more critical in determining their dispositions to preserve-intemporality<sup>52</sup> or fail-  
 intemporality<sup>52</sup>/temporality<sup>98</sup>); thus explaining a same notional and contiguous conceptualisation  
 (rather as a variation of degree and not different notions) construed as notional~firstnaturedness-  
 formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-  
 intemporal-dispositions-<so-construed-as-from-perspective—ontological-  
 normalcy/postconvergence> as shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> to  
 longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, and equally explaining why  
 institutionalisation/intemporalisation is possible, as the framework/social-construct wherein  
 social-stake-contention-or-confliction arise can be construed/designed to skew ('intemporality<sup>52</sup>-  
 symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>', for relative intrinsic-  
 reality/ontological-veridicality      transcendental-enabling/sublimating/supererogatory~de-  
 mentativity) towards and encourage the intemporal-disposition to preserve-intemporality<sup>52</sup> over  
 failing-intemporality<sup>52</sup>/temporal-dispositions of postlogism<sup>77</sup>-slantedness (postlogism<sup>77</sup>-as-  
<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-

shallow-supererogation<sup>96</sup>>,—instigation-at-a-given-registry-worldview/dimension, that is instigative to the turning of the prospective ‘temporal defect-of-<sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> of the registry-worldview’s/dimension’s-<sup>83</sup>reference-of-thought-for-social-functioning-and-accordance into registry-worldview’s/dimension’s-uninstitutionalised-threshold<sup>102</sup>—defect-<as-Being-or-ontological-or-existential-defect><sup>85</sup>), and its subsequent conjugation with <sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. Critically, this accounts for how individuals arrive at their various teleologies/finalities of the intemporal-disposition as ‘logically sound acts’ or temporal-dispositions as ‘logically unsound acts’ or defect-of-<sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> of the registry-worldview’s/dimension’s-<sup>83</sup>reference-of-thought-for-social-functioning-and-accordance (in the latter case, which are more or less incidental and salvable as just attendant). Further in a ‘dynamic-cumulative-aftereffect of subontologisation’ induced when such defect-of-<sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> of the registry-worldview’s/dimension’s-<sup>83</sup>reference-of-thought-for-social-functioning-and-accordance conjugate to (psychopath or other character) instigated postlogism<sup>77</sup> as disontologising-perverted-outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness (a mental-disposition that from its instigation ‘gives-up on ontological-veridicality/~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup>’ not only in terms—as-of-axiomatic-construct of failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or-ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-

to ‘~~duced-unlimitedness/existence-sublimating-nascence~~’<sup>53</sup> by a re-equilibrating metaphysics-of-absence-~~(implicated-epistemic-veracity-of-<sup>61</sup> nonpresencing-<perspective-ontological-normalcy/postconvergence>)/postdication~~ but is not even predisposed/inclined to an ontologically veridical <sup>83</sup>reference-of-thought to meaningfulness but rather relating to meaning as a hollow-form which determines how others act, so-long-as/to-the-limit-that the postlogic character can remain as of the socially-functional-and-accordant<sup>93</sup> in so doing) inducing in turn temporal-dispositions conjugated-postlogic mental-dispositions (whether unconsciously or consciously, when aligning in-conviction-as-to-profound-supererogation<sup>96</sup> to the postlogic <sup>11</sup>compulsing-nonconviction/madeupness/bottomlining-~~(‘<decontextualising/de-existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional-ontologising’-imbued-<contextualising/existentialising~attendant-ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness>))~~ conjugating with <sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation and leading to their registry-worldview’s/dimension’s-uninstitutionalised-threshold<sup>102</sup>-defect-<as-Being-or-ontological-or-existential-defect><sup>85</sup>, because the temporal-dispositions-so-conjugated-to-postlogism<sup>77</sup> are now ‘acting-recurrently-in-temporal-preservation, no-longer-as-attendant (defect-of-<sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup>), while wrongly implying (beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup>) they are ontologically-veridical or in intemporal-preservation’ in their state of conjugated-postlogism<sup>77</sup>. By ‘dynamic-cumulative-aftereffect of subontologisation’ this defines the given registry-worldview’s ‘threshold-of-

nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-  
 psychologism>’ (uninstitutionalised-threshold<sup>102</sup> or socially-betraying-threshold-of-  
 ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-  
 entropy-or-contiguity—or—ontological-preservation), and thus it is dialectically-out-of-  
 phase/dialectically-primitive. It is the exercise of: temporal-dispositions ‘acting-recurrently-in-  
 intemporal-preservation, and-not-as-attendant (defect-of-<sup>54</sup>logical-processing-or-logical-  
 implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup>), while  
 wrongly implying (beyond-the-consciousness-awareness-teleology<sup>99</sup> <of-preconverging-  
 existential-extrication-as-of-existential-unthought><sup>6</sup>) they are ontologically-veridical or in  
 intemporal-preservation’ in rather hollow-constituting-<as-disjointed-misappropriation-of-  
 meaningfulness-and-failing-intemporal-preservation> conjugated-postlogism<sup>77</sup> (as <sup>74</sup>perversion-  
 of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>) that is behind all the  
 dialectical-out-of-phases/dialectical-primitivities registry-worldviews/dimensions as  
 recurrency-of-utter-uninstitutionalisation (<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-  
 preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> in recurrent-utter-  
 uninstitutionalisation), ununiversalisation (<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-  
 preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> of base-  
 institutionalisation), non-positivism/medievalism (<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-  
 preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> of  
<sup>103</sup>universalisation), and procrypticism (<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-

preconvergently-apriorising/axiomatising/referencing-in-  
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>> of positivism)'. This  
reflects human-subpotency-~~aporia/undecidability/dilemma/ought-~~  
indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-  
formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-  
intemporal-dispositions-<so-construed-as-from-perspective-ontological-  
normalcy/postconvergence>’-existentialism-form-factor whereby ontologically speaking,  
temporal-dispositions are hollow-constituting-<as-disjointed-misappropriation-of-  
meaningfulness-and-failing-intemporal-preservation> (as they are ‘postlogically-conjugated to the  
respective registry-worldviews/dimensions prelogic meaningfulness’, and thus in <sup>74</sup>perversion-  
of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-  
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>>) thus  
endemising/enculturating at the respective registry-worldviews/dimensions ‘threshold-of-  
nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
psychologism>’ (uninstitutionalised-threshold<sup>02</sup> or socially-betraying-threshold-of-  
ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-  
entropy-or-contiguity-or-ontological-preservation) the (postlogic) <sup>74</sup>perversion-of-<sup>83</sup>reference-  
of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-  
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>>s, which are the  
respective dialectically-out-of-phase/dialectically-primitive registry-worldviews/dimensions as  
recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and  
prospectively procrypticism. That said in all the registry-worldviews, <amplifying/formative-  
epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-

contiguity<sup>67</sup> (as a différence-disambiguation-of-ontologically-veridical<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>) and percolation-channelling-<in-deferential-formalisation-transference> from human intemporal-disposition solipsism-of-thought (hence utterly ontologising and rather acting-in-intemporal-preservation, whatever the circumstance) induces in the middle to long run the requisite positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> untenability/internal-contradiction/internal-incoherence/institutional-constraining that dislodges the preconverging-or-dementing<sup>20</sup>—apriorising-psychologism meaningfulness and induce prospective/transcending/superseding institutionalisation/intemporalisation as ‘postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism’ meaningfulness as base-institutionalisation,<sup>103</sup> universalisation, positivism and prospectively notional~<sup>18</sup>deprocrypticism registry-worldviews. Without this institutionalisation/intemporalisation ‘constraining’, there isn’t really any temporal intradimensional compunction or insight to cease ‘acting-recurrently-in-temporal-preservation, and-not-as-attendant (defect-of-<sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> of the registry-worldview’s/dimension’s—<sup>83</sup>reference-of-thought-for-social-functioning-and-accordance), while wrongly implying (beyond-the-consciousness-awareness-teleology<sup>99</sup>—<of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup>) they are ontologically-veridical or in intemporal’. This latter point is critical as it highlights that at the ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>—<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-psychologism>’, there isn’t any logical-basis/logic,-as-derived-from~transversality-<for-sublimating-existential-eventuating/denouement,—from-‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated—affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> of convincing but for the better <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-

~~projective-totalitative-implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-~~  
~~unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~~ of a prospective <sup>83</sup>reference-of-  
 thought/prospective-registry-worldview established in the middle to long run construed as of  
<sup>15</sup>de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—~~  
~~stranding-or-attributive-dialectics)~~, which then voids the prior <sup>83</sup>reference-of-thought-  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> as ‘postconverging-or-dialectical-  
 thinking<sup>21</sup>—psychology or psychology-of-mentation-dynamics or natural~psychological-  
 dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. In-  
 many-ways issues of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-~~<as-preconvergingly-~~  
~~apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-~~  
~~shallow-supererogation<sup>96</sup>>~~ are rather with respect to ‘a-country-of-the-blind-scenario’, so to  
 speak; wherein <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-~~<as-preconvergingly-~~  
~~apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-~~  
~~shallow-supererogation<sup>96</sup>>~~ necessarily imply a dialectical situation between two ontological-  
 references with the one being prior/transcended/superseded and the other  
 prospective/transcending/superseding. It is important to grasp that going by human-subpotency-  
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-  
 ‘notional~firstnaturedness-formativeness-~~<as-to-eventualising-inking-drive-or-seeding-~~  
~~misprising>~~—temporal-to-intemporal-dispositions-~~<so-construed-as-from-perspective-~~  
 ontological-normalcy/postconvergence>’-existentialism-form-factor, the ~~relative-~~  
~~unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-~~  
 process<sup>68</sup> where this is skewed (‘intemporal<sup>52</sup>-symmetrising-by-desymmetrising-  
 subsumption-of-temporality<sup>98</sup>’, for relative intrinsic-reality/ontological-veridicality  
 transcendental-enabling/sublimating/~~supererogatory~de-mentativity~~) by deferential-  
 formalisation-transference towards the intemporal (intemporalisation) is actually an artifice

(artificial conceptualisation) that is habituated for its relative positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> with regards to the cross-section of human interest in the middle to long run construed as of <sup>15</sup>de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics)~~. However, no institutionalisation construct, going by its implied transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~ alienating ‘present as prior/transcended/superseded ontological-reference conceptualisation’ for ‘future as prospective/transcending/superseding ontological-reference conceptualisation’, has ever been acquiesced to socially without resistance even in instance induced by diffusion involving the power dominance of one cultural entity over another, with such resistance being at least in the short-term of a covert nature and of a ~~<amplifying/formative~epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> nature as well. Resistance is even stronger where transcendental institutionalisation is implied within a same cultural entity. Thus it might just be the case that the more or less itinerating clanic or tribal groups of early humans were the perfect model for a sort of complementary diffusion of transcendentalism that quickly enabled a hominid to achieve the core assets for its perpetuation of civilisation as complex meaningfulness enabled by language and culture. Insightfully as well the possibility of positivism/rational-realism arising in Western Europe was greater by this same mechanism of complementary diffusion of transcendentalism given the mutually feeding diffusionary dynamics across the constitutive feudal entities of Medieval Europe sharing a common referent Judaeo-Christian worldview of a ‘relatively weak dogmatism’; and this can be contrasted during or just before the same period with the hegemonic or near-hegemonic governance of China and of the Islamic world ultimately stifling their nascent positivistic inclinations involving the stifling of a potential Chinese age of voyage and trading as it turned inward or the stifling of Islamic learning and science respectively. Equally, anthropological examination of various cultural groups shows that

human progress is not a given and that if the appropriate conditions are not satisfied there is nothing that says a given society will fulfil its potential for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity, and this author thinks that applies to us as of the positivism-<sup>80</sup>procrypticism registry-worldview as we are not beyond ontological-veridicality/intrinsic-reality by mere vague egotistic/self-referential complex but rather as of a lucid contemplation and subjection to insight about prospective ontological-veridicality/intrinsic-reality axiomatic-construal, in much the same way positivism institutionalisation transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity came about. The bigger point here is that while within ‘institutionalised constructs’, there is more or less summative perception of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction on the basis of common/same/shared registry-worldview <sup>83</sup>reference-of-thought priorly institutionalised by prospective-institutionalisation/intemporalisation-as-transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity, however, at uninstitutionalised-threshold<sup>102</sup>, we should be expecting nothing less than the ‘normal’ human-subpotency-~~aporia/undecidability/dilemma/ought-~~indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor, and so at the threshold between recurrent-utter-uninstitutionalisation and base-institutionalisation, <sup>103</sup>universalisation and ununiversalisation, non-positivism/medievalism and positivism, and prospectively procrypticism and deprocrypticism. The implication is that naturally all prospective institutionalisations by their implied transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity are ‘antagonistic by inducing contrariety in the temporal sense’ even though we’ll appreciate that their intemporal valor is inestimable (at

least when we are looking retrospectively in appreciating that a positivistic outlook should supersede a non-positivism/medievalism outlook, and in the case where we are not uninhibited/decomplexified to equally construe that prospectively as a notional~<sup>18</sup>deprocrpticism outlook should supersede a procrpticism outlook). This insight equally highlights that institutionalisation/intemporalisation is implied with regards to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firsnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’-existentialism-form-factor, and is critical for would-be emancipation-inducing intemporal individuations in grasping the whys and hows of social reaction to transcendental conceptualisation going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firsnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’-existentialism-form-factor, how temporal ‘resistance’ is superseded, the mechanism of percolation-channelling-<in-deferential-formalisation-transference> and how transcendental ideas are taken up over time and induce untenability/internal-contradiction/internal-incoherence/institutional-constraining and positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> in the short run and secondnaturing in the middle to long run construed as of <sup>15</sup>de-mentation-(~~supererogatory—ontological—de-mentation—~~or-dialectical—de-mentation—stranding-or-attributive-dialectics). The fact is that while the social-construct is by-and-large a conceptualisation that determines individuals possibilities, the reality is equally that the social-construct does has ‘powerful channels’ that enable individuals to drastically redefined what is the social. The individual, it is often ignored, is an abstract-

atomic-social-construct, as in the individual is priorly implied in the social, beyond just in terms—  
as-of-axiomatic-construct of social aggregation in implying a meaningfulness and value-  
reference construct relationship to the abstract summative social. Such insight on the nature of  
human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity will certainly  
highlight why the Encyclopédistes coordinated by Diderot played a relevant role in inducing a  
domino effect contributing in transforming medieval European societies mindsets into a positive  
worldview by cynically putting together all the positive knowledge they could muster and  
disseminating it throughout Europe, and so over the forces of obscurity of the days who  
understood the implications of such a venture. The fact here as well as with all issues of  
<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
shallow-supererogation<sup>96</sup>> (by the prior relative-ontological-incompleteness<sup>88</sup>-induced,-  
‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup><as-to-  
‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>90</sup>—  
apriorising-psychologism>’, as-it-is-thus-‘in-wait’-for-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-  
<as-preconvergently-apriorising/axiomatising/referencing-in-  
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>,—or-temporal-  
preservation-as-pseudointemporality<sup>52</sup>-preservation, say of a medieval mindset/<sup>83</sup>reference-of-  
thought with respect to a prospective positivistic mindset, as implied by ontological-normalcy),  
is that there was obviously no mutually common/same <sup>83</sup>reference-of-thought between the  
Encyclopédistes as positivists and many in the medieval establishment as non-positivists for any  
mutually intelligible logical exercise. But rather it was a case of transversality-<for-sublimating-  
existential-eventuating/denouement,—from-‘thinking-at-first/pure-predisposition-preemptive-of-  
prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-  
and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> wherein the

~~<amplituding/formative-epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-~~  
~~prospective-<sup>6</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—~~  
~~ontological-contiguity<sup>67</sup>~~ of positivistic meaningfulness over non-positivism/medievalism  
 ontologically imposed the positivistic <sup>83</sup>reference-of-thought, as the former elicits  
 untenability/internal-contradiction/internal-incoherence/institutional-constraining in the latter as  
 well as its relative positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> from its  
 relative ontological effectiveness such that it ends up being secondnatured further by  
 percolation-channelling-<in-deferential-formalisation-transference>. Insightfully, in an  
 intellectual conceptualisation exercise which, though conceptually contiguous, and while not  
 necessarily implying similar dramatisation, in addition to its relatively diffuse implications in  
 the sense of the contention being rather about human-mentation-capacity-furtherance and the  
 fact that as a latter institutionalisation it is apparently less dramatic, at least as of its apparent  
 negative social consequence given it is so focussed on human individuations as atomic-level  
 point-of-departure of transformation but rather finding its radicalness more in the boldly implied  
 décomplexing/uninhibitedness (suprastructuring/metaphysics-of-absence-(~~implicated-~~  
~~epistemic-veracity-of-<sup>61</sup> nonpresencing-<perspective-ontological-normalcy/postconvergence>))  
 emancipation of the positive/procryptic human, and as with all other institutionalisations, it is  
 thus not an issue that notional~<sup>18</sup>deprocrypticism meets in the short-term and temporary with  
 ‘resistance’ or rather criticism (possibly by-and-large more in terms—as-of-axiomatic-construct  
 of intellectual agreement/disagreement, as obviously every notion seriously contemplated about  
 is); such that focus should be relatively more about construing veracity/ontological-pertinence  
 and percolation-channelling-<in-deferential-formalisation-transference> thereof, as an  
 objectively engaged intellectual/emancipating exercise. - As the above  
 circularity/recurrence/repetition/repeatability<sup>10</sup> (of temporal-dispositions acting-recurrently-in-  
 temporal-preservation ...) is the basis for the registry-worldview’s/dimension’s-~~

uninstitutionalised-threshold<sup>102</sup>—defect-<as-Being-or-ontological-or-existential—defect><sup>85</sup>  
 reflected/perspectivated as the <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> <amplituding/formative><sup>8</sup> wooden-language-(imbued—averaging-  
 of-thought-<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -  
 as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications> } of  
 a given dialectically-out-of-phase/dialectically-primitive registry-worldview in its ‘dynamic-  
 cumulative-aftereffect of subontologisation’ as the subontologisation/subpotentiation (in-a-  
 social-dynamism-of-meaningfulness-misappropriation) by slantedness/postlogic-effect,  
 miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-  
 association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-  
 endemisation-effect; superseded/resolved not by logical-processing but as apriorising—registry  
 (<sup>83</sup>reference-of-thought) perversion, by the <amplituding/formative—epistemicity>causality<sup>9</sup>~as-  
 to-projective-totalitative—implications-of-prospective-<sup>61</sup>nonpresencing,-for-  
 explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> of the  
 prospective apriorising—registry as it elicits by its positive-opportunism—of-social-functioning-  
 and-accordance<sup>75</sup> its untenability/internal-contradiction/internal-incoherence/institutional-  
 constraining with respect to the prior one, going by ontological-normalcy/postconvergence. This  
 articulation of the given dialectically-out-of-phase/dialectically-primitive registry-worldview as  
 a ‘dynamic-cumulative-aftereffect of subontologisation’ can be construed going by an  
 ontologically-veridical insight from a ‘Différance-existential-transitory-articulation-of-the-  
 protraction-of-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>>,-of-meaningfulness’ technique which allows essence-of-  
 meaningfulness to be seen for what it really is as of the

circularity/recurrence/repetition/repeatability<sup>10</sup> delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots\_or\_implicited\_attendant\_ontological-contiguity<sup>67</sup>~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>-reification\_or\_intrinsic-reality-ontological-  
 coherence\_or\_superseding-oneness-of-ontology<sup>41</sup> by <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation-and-contextualisation, as can be understood insightfully by the notion of ‘existence defining/preceding essence’, as existential-<disontologising/re-ontologising—aporeticism> reality sets up the veridical contextualisation of analysis that is preemptive of a hollow-form/postlogic arrogation/impostoring with respect to the ‘essence-of-meaningfulness as of intemporal-preservation’), and this as of the circularity/recurrence/repetition/repeatability<sup>10</sup> delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots\_or\_implicited\_attendant\_ontological-contiguity<sup>67</sup>~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>-reification\_or\_intrinsic-reality-ontological-  
 coherence\_or\_superseding-oneness-of-ontology<sup>41</sup> wherein temporal-dispositions acting-recurrently-in-temporal-preservation speaks of a relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>—  
 <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>70</sup>—apriorising-psychologism>’, as-it-is-thus-‘in-wait’-for-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>,-or-temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation, in need for ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective

prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. This is the reason why the registries of the dialectically/contendingly-out-of-phase prior/transcended/superseded registry-worldviews/dimensions of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism (the-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>, -of-our-positivism-construed-from-a-prospective-<sup>83</sup>reference-of-thought-as-deprocrypticism) are correspondingly represented with their own 'specific and peculiar unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought' <amplifying/formative-epistemicity>-totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing-psychologism-as-the-new-referencing-basis-of-prospective-<sup>56</sup>meaningfulness-and-teleology<sup>60</sup>), in reflection/perspectivation of their specific and peculiar registry-worldview's/dimension's-uninstitutionalised-threshold<sup>102</sup>-defect-<as-Being-or-ontological-or-existential-defect><sup>85</sup> as effectively preconverging-or-dementing<sup>20</sup>-apriorising-psychologism as reflected/perspectivated from the standpoint of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> of their corresponding prospective dialectically-in-phase as postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism prospective/transcending/superseding registry-worldviews/dimensions of base-institutionalisation, <sup>103</sup>universalisation, positivism and prospectively deprocrypticism. It is critical to note that generally the distortion of ontologically-veridical-meaningfulness from postlogism<sup>77</sup> and conjugated-postlogism<sup>77</sup>/preconverging-or-dementing<sup>20</sup>-integration leading to temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation occurs at the three levels of contextualisation as individuation, intradimensional and

transcendental/transdimensional/interdimensional/<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation; contextually it explains incidental occasions of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>, registry-worldview-wise/dimension-wise postlogic instigation of temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation (in self-reference-syncretising) explains relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>’, as-it-is-thus-‘in-wait’-for-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>,-or-temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation, intradimensionally and need for prospective institutionalisation to resolve the given relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>’, as-it-is-thus-‘in-wait’-for-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>,-or-temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation, with respect to ontological-normalcy, and transcendentally/transdimensionally/interdimensionally this further explains ontological-normalcy/postconvergence as being about representing successive institutional-cumulation/institutional-recomposure-<as-to-<sup>4</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} as of  
‘diminishing-human-epistemic-abnormalcy-or-preconvergence<sup>31</sup>’ so that the perspective is one  
of ‘abnormalcy’, such that the mindset/<sup>83</sup>reference-of-thought in no institutionalisation including  
ours/positivistic should be ‘so-complexed’ as to wrongly imply a perspective of ‘its ontological-  
normalcy’ to be then defining itself as prospectively non-transcendable/unsupersedeable at its  
uninstitutionalised-threshold<sup>102</sup>, thus being falsely ‘dialectically-unde-mentable/dialectically-  
unprimitivable and dialectically-un-out-of-phaseable’ while intuitively it appreciates that prior  
registry-worldviews/dimensions had been thus-construed in succession to deliver its own; thus  
speaking of an ‘ontological-bad-faith/inauthenticity<sup>64</sup>’ for the prospective possibilities of the  
future. - As it is important to grasp that the postlogic/psychopathic characters instigation of  
conjugated-postlogism<sup>77</sup>/preconverging-or-dementing<sup>30</sup>-integration in the other temporal-  
dispositions doesn’t mean postlogism<sup>77</sup> characters are the causation of the ‘dynamic-cumulative-  
aftereffect of subontologisation’ that induces the placeholder-setup/mental-devising-  
representation/mentation/consciousness-awareness-teleology<sup>99</sup> of a dialectically-out-of-  
phase/dialectically-primitive registry-worldview as preconverging-or-dementing<sup>30</sup>-apriorising-  
psychologism. Rather, from ontological-normalcy/postconvergence insight, this points to human  
limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency to-  
‘~~duced-unlimitedness/existence-sublimating-nascence~~<sup>253</sup> at that registry-  
worldview/dimension-level or registry-worldview/dimension as the threshold-of-  
nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
psychologism> (or uninstitutionalised-threshold<sup>102</sup> or socially-betraying-threshold-of-  
ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-  
entropy-or-contiguity—or-ontological-preservation), which is ‘in wait’ to be revealed by the  
registry-worldview’s/dimension’s corresponding postlogism<sup>77</sup> <sup>74</sup>perversion-of-<sup>83</sup>reference-of-

thought-<as-preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> instigation at that  
 registry-worldview/dimension-level or registry-worldview/dimension. For instance, the  
 corresponding postlogism<sup>77</sup> as <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> instigation in non-positivism/medievalism instigating say of notions  
 of sorcery and accusations of the type while effective in inducing <sup>74</sup>perversion-of-<sup>83</sup>reference-of-  
 thought-<as-preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> in a non-  
 positivism/medievalism setup will not be effective in a positivistic social-setup, as the non-  
 positivism/medievalism condition of being superstitious and non-empirical is by itself a  
 condition 'in wait' for accusations and notions of sorcery to arise and be endemised/enculturated.  
 Likewise, from ontological-normalcy/postconvergence insight, with regards to our positivistic  
 registry-worldview reflected/perspectivated as being dialectically-out-of-phase/dialectically-  
 primitive as procrypticism at its human limited-mentation-capacity-deepening—as subjecting-  
~~limitedness/human subpotency to 'educed unlimitedness/existence sublimating nascence'<sup>2,53</sup>~~  
 registry-worldview/dimension-level as the threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-'attendant-  
 intradimensional'-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism>, our condition of not being in ~~relative-unreflexivity/relative-reflexivity~~—  
 ontological-contiguity<sup>67</sup>, 'not-reflecting-absolute-ontological-pertinence', as being involved  
 with <sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—  
 enframed/disontologising~conceptualisation <amplituding/formative><sup>8</sup> wooden-language-  
 <imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-  
 meaningfulness-and-teleology -as-of-'nondescript/ignorable-void '-with-regards-to-

prospective-apriorising-implications>}'/temporal-accommodation as well as our peculiar conjugated-postlogism<sup>77</sup>/preconverging-or-dementing<sup>30</sup>-integration as psychopathy-and-social-psychopathy (that is, the conjugating of the temporal-dispositions of<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation to the postlogism<sup>77</sup>-slantedness associated with psychopathy and social psychopathy) specifically in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-<sup>56</sup>meaningfulness-and-teleology<sup>49</sup>) of the positivism registry-worldview's permeating on occasion its formalities, rather than<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>37</sup>—unenframed/re-ontologising~conceptualisation where the veridical ontological-reference is an 'abstract-sense-of-adherence-to-intrinsic-reality' as validated by the-Good/knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-prospective-psychologismic~apriorising/axiomatising/referencing-{of-~~'prospectively-implicated-attendant-ontological-contiguity'~~~educated-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>'}—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-~~postconverging-entailment~~/understanding/<amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-~~nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>7</sup>/understanding/knowledge-driven, and not impression-driven/good-naturedness/wishfulness meaningfulness associated with the '<sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation <amplituding/formative><sup>9</sup> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-~~'nondescript/ignorable-void'~~-with-regards-to-prospective-apriorising-implications>}' that

‘tends to reference/accommodate/orientate for a disposition to rather seek other humans  
 ‘temporal-validation’ as rather ‘angling for the summative human mental-disposition’ with  
 respect to social-stake-contention-or-confliction as ‘extrinsic-attribution’ over a ‘validation by  
 inherent-veridicality/intrinsic-reality’ of meaningfulness as ‘intrinsic-attribution’ leading to  
 social-and-temporal-trading, and so whether consciously-or-unconsciously/wittingly-or-  
 unwittingly’, and thus inducing notional-discontiguity/epistemic-discontiguity<sup>63</sup> <between—  
 prior-shallow-supererogation<sup>96</sup> -of-mentally-aestheticised~preconverging/dementing<sup>20</sup>—qualia-  
 schema\_and\_prospective-profound-supererogation<sup>96</sup> -of-mentally-  
 aestheticised~postconverging/dialectical-thinking<sup>21</sup>—qualia-schema> speaking of epistemic-  
 decadence (postlogism<sup>77</sup>). Insightfully again, going by the first example, it might (wrongly) be  
 argued, by human ‘temporal extricatory preconverging–de-mentating/structuring/paradigming’,  
 that notions-and-accusations-of-sorcery in a non-positivism/medievalism setup should imply  
 that any such accused should equally ‘make-up’ accusations in their own defence to neutralise  
 and possibly defend their own interests. But such a stance is a temporal extricatory  
 preconverging–de-mentating/structuring/paradigming that faces human temporality<sup>98</sup>/shortness  
 with human temporality<sup>98</sup>.  
 Intemporal/ontological/social/species/<sup>103</sup>universal/transcendental/<sup>55</sup>maximalising-  
 recompositing-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
 ontologising~conceptualisation postconverging–de-mentating/structuring/paradigming will  
 garner the insight that humanity-at-large at all such non-positivism/medievalism setups is rather  
 in need (as the resolution) of a renewed institutionalisation prospectively as the positivistic  
 registry-worldview based on rational-empiricism as the postconverging–de-  
 mentating/structuring/paradigming for superseding the vices-and-impediments<sup>105</sup> that the  
 enculturation/endemisation of the notions-and-accusations-of-sorcery speak of inherently,  
 together with the social-structural implications and derivations arising, with regards to the non-

positivism/medievalism registry-worldview. The vocation of the intemporal-disposition (intemporality<sup>52</sup>/ontological-construct/longness-of-register-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>) is not-to-come-to-and-construe <sup>56</sup> meaningfulness-and-teleology<sup>99</sup> at a same pedestal as a temporal-dispositions extricatory preconverging–de-mentating/structuring/paradigm-ing, and this invariably means that its on-occasion/incidental insight about temporal-dispositions defects (temporality<sup>98</sup>) is ‘necessarily escalated ontologically at a humanity-at-large scale of <amplituding/formative–epistemicity>causality<sup>6</sup> ~as-to-projective-totalitative–implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>’. This construal is what enables ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) or ontological-normalcy/postconvergence, and its <amplituding/formative–epistemicity>causality<sup>6</sup> ~as-to-projective-totalitative–implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> on human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’-existentialism-form-factor across all the registry-worldviews/dimensions whether retrospective, present or prospective. In other words, inherent human ontologising-deficiency as implied by ontological-normalcy/postconvergence due to human limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency-to-‘educated-unlimitedness/existence-sublimating-nascence’<sup>53</sup> is the inherent reason why humankind has to ‘make-up-for’ (by projection as ‘ontological-reconstituting—as-to-conflatedness<sup>13</sup>/deconstruction) its ontologising-deficiency by renewing its <sup>83</sup>reference-of-thought/implied-registry-worldview in successions as transcendence-and-

sublimity/sublimation/~~supererogatory~~-de-mentativity involving a ‘placeholder-setup/mental-  
 devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> dialecticism’ (‘<sup>15</sup>de-  
 mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-  
 or-attributive-dialectics)~~ of <sup>83</sup>reference-of-thought’) that involves  
 prospective/transcending/superseding registry-worldview as ‘postconverging-or-dialectical-  
 thinking<sup>21</sup>-apriorising-psychologism’ which is dialectically-in-phase over  
 prior/transcended/superseded registry-worldview as preconverging-or-dementing<sup>20</sup>-apriorising-  
 psychologism which is dialectically-out-of-phase/dialectically-primitive. With the various  
 registry-worldview/dimensions postlogism<sup>77</sup>/disontologising-perverted-outcome-sought-  
 precedes-existentially-veridical-‘attendant-intradimensional-  
 apriorising/axiomatising/referencing’-logical-dueness-or-disontologising-perverted-outcome-  
 sought-precedes-existentially-veridical-‘attendant-intradimensional-  
 apriorising/axiomatising/referencing’-logical-dueness <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-  
~~<as-preconvergingly-apriorising/axiomatising/referencing-in-~~  
~~nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>~~ (whether instigating  
 from physiological or enculturated basis) being incidental phenomena (associated with human-  
 subpotency-~~aporia/undecidability/dilemma/ought-~~  
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-  
 formativeness-~~<as-to-eventualising-inkling-drive-or-seeding-misprising>~~—temporal-to-  
 intemporal-dispositions-~~<so-construed-as-from-perspective-ontological-~~  
 normalcy/postconvergence>’-existentialism-form-factor) emphasising the more fundamental  
 issue of the dialecticism implicated in human transcendence-and-  
 sublimity/sublimation/~~supererogatory~~-de-mentativity, and with this dialecticism being the  
 ‘suprastructural insight’ that informs the veracity/ontological-pertinence and handling of all  
 issues of ontological-or-existential-defect/registry-defect/<sup>74</sup>perversion-of-<sup>83</sup>reference-of-

thought-~~as-preconvergently-apriorising/axiomatising/referencing-in-~~  
~~nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>~~/transcendental-  
 dialecticism going by a différence-disambiguation-of-ontologically-veridical-<sup>56</sup>meaningfulness-  
 and-teleology<sup>99</sup>. This differs from issues in relation with existentially-~~disontologising/re-~~  
~~ontologising—aporeticism~~> veridical logical-dueness and from thence enabling the construing  
 of relevant soundness or unsoundness of <sup>54</sup>logical-processing-or-logical-implication—  
~~supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup>~~ that ‘comes only after the  
 notion of a sound <sup>83</sup>reference-of-thought is established in the first place’ and are  
 intradimensional, and doesn’t put-into-question/imply the soundness/unsoundness of  
 registry/axioms/ontological-reference/contending-reference/meaningful-reference/anchoring-  
 of-meaning/soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought-or-  
 soundness-of-mind/registry-worldview, and furthermore are grounded on a same/common  
<sup>83</sup>reference-of-thought/implied-registry-worldview. Thus if strictly speaking a postlogism<sup>77</sup>  
 phenomenon (disontologising-perverted-outcome-sought-precedes-existentially-veridical-  
 ‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness) like a  
 psychopathic disposition is not the causation of a <sup>83</sup>reference-of-thought <sup>74</sup>perversion-of-  
<sup>83</sup>reference-of-thought-~~as-preconvergently-apriorising/axiomatising/referencing-in-~~  
~~nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>~~, then what is its  
 relevance and pertinence? The fact is with or without postlogism<sup>77</sup> including psychopathic  
 individuations, human limited-mentation-capacity-deepening—~~as-subjecting-~~  
~~limitedness/human-subpotency-to—duced-unlimitedness/existence-sublimating-nasence<sup>253</sup>~~  
 warrants that our temporal-dispositions will nonetheless still fail the intemporal-preservation-  
 entropy-or-contiguity—or—ontological-preservation at the registry-worldview/dimension  
 uninstitutionalised-threshold<sup>102</sup> that correspondingly mark the successive uninstitutionalised-  
 threshold<sup>102</sup> states of recurrent-utter-uninstitutionalisation, ununiversalisation, non-

positivism/medievalism and prospectively procrypticism, just by the mere fact of relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>’, as-it-is-thus-‘in-wait’-for-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>,-or-temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation, (ontological-completeness-of-<sup>83</sup>reference-of-thought involving institutionalising,<sup>103</sup>universalising, positivising and deprocrypticising, with notional~<sup>18</sup>deprocrypticism ‘conceptually’ marking ontological-completeness as it subsumes-as-supplant-<as-of-the-more-profound-construal-of ‘implicated\_attendant\_ontological-contiguity<sup>47</sup>’~educed-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-<sup>8</sup>reference-of-thought-<sup>8</sup>devolving-as-of-instantiative-context> all the rest). The critical thing however is that at these uninstitutionalised thresholds, without the postlogic effects including psychopathic, the corresponding requisite human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity will be more straightforward, direct and definite from the prior preconverging-or-dementing<sup>20</sup>-apriorising-psychologism to the prospective ‘postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism’ as temporal-dispositions are less predisposed to temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation once social<sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup>> of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> or registry-worldview-perversion is established together with the

untenability/internal-contradiction/internal-incoherence/institutional-constraining of that  
 perversion, thus facilitating the referencing/registering/decisioning or stranding of the implied  
 dialecticism in the social-psyche/collective-consciousness of what is effectively  
 ‘postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism’ and what is  
 preconverging-or-dementing<sup>20</sup>—apriorising-psychologism, with the latter being alienated in the  
 operation of meaningfulness as the new institutionalisation is established. This  
 straightforwardness, directness and definitiveness is fundamentally undermined by the  
 iterability/iteration nature (of ontologically-veridical-meaningfulness-and-ontological-  
 reference) induced by the postlogic hollow-constituting-~~as-disjointed-misappropriation-of-  
 meaningfulness-and-failing-intemporal-preservation~~ distorting effect including psychopathic  
 which renders establishing social <sup>103</sup>universal-transparency<sup>104</sup>-~~transparency-of-totalising-  
 entailing,-as-to-entailing-~~amplifying/formative-epistemicity~~totalising-in-relative-  
 ontological-completeness<sup>87</sup>~~ of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-~~as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>~~ or registry-worldview-perversion together with the  
 untenability/internal-contradiction/internal-incoherence/institutional-constraining of such  
<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-~~as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>~~ with respect to other temporal-dispositions rather obscure, and  
 further so as conjugated-postlogism<sup>77</sup> mental-dispositions equally assume a distortional  
 purposefulness with respect to ontologically-veridical-meaningfulness of their own. Postlogically  
 perverted/distorted induced iterability with regards to ontologically-veridical-meaningfulness-  
 and-ontological-reference (as denaturing<sup>16</sup> the apriorising—registry-elements as ~~epistemic-  
 totalising<sup>33</sup>psychologismic-subliminality-of-individuation—effusing/worlding imbued logical-  
 dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions,~~

value-reference and teleology<sup>99</sup>) takes the form of ‘denaturing<sup>16</sup> postlogic-backtracking-  
<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’><sup>76</sup>-with-‘successive-shifting-  
of-the-narratives-and-acts-foci’-construed-as-‘deception-of-successively-shifting-or-  
noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-  
reality/ontological-veridicality      transcendental-enabling/sublimating/~~supererogatory~~-de-  
mentativity’ as non-veridical and dialectically/contendingly out-of-phase,  
absolving/fleeting/escaping-reflex-logic<sup>1</sup> and extrinsic-attribution with respect to successive  
sets of interlocutors, and as conjugated-postlogism<sup>77</sup> mental-dispositions equally assume a  
purposefulness of their own (that must be factored-in when analysing psychopathic/postlogic  
and social-psychopathic situations). This in turn induces ‘conjoining looping narratives of  
flawed-existential-elevation-of-<sup>83</sup>reference-of-thought<sup>14</sup>’ as conjugated-  
postlogism<sup>77</sup>/preconverging-or-dementing<sup>20</sup>-integration-of-temporal-dispositions in a ‘dynamic-  
cumulative-aftereffect of subontologisation’ (slantedness/postlogic-effect, miscuing, disjointed-  
logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi  
conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect). Thus  
strengthening the temporality<sup>98</sup>/shortness preservation dispositions of temporal-dispositions as  
the mere dynamism of the conjugating state of postlogism<sup>77</sup>-  
slantedness/<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-  
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,  
so-disambiguated as of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving ontological-performance<sup>72</sup>-  
<including-virtue-as-ontology>/morality/ethics/justice/etc. takes a turn into registry-  
worldview’s/dimension’s-uninstitutionalised-threshold<sup>102</sup>-defect-<as-Being-or-ontological-or-  
existential-defect><sup>85</sup> when these become temporally-preservational-as-pseudointemporality<sup>52</sup>-  
preservation as of the circularity/recurrence/repetition/repeatability<sup>10</sup> delineating existential-  
transitioning-or-iterability-trace-of-narratives-as-dots\_or\_implicit\_attendant\_ontological-

contiguity<sup>67?</sup> ~educated-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>’<sup>40</sup>-reification\_or\_intrinsic-reality-ontological-

coherence\_or\_superseding-oneness-of-ontology<sup>41</sup> in a ‘dynamic-cumulative-aftereffect of subontologisation’ (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag,

unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-

rationalising, and temporal-enculturation/temporal-endemisation-effect), thus defining the

‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-

‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>90</sup> -

apriorising-psychologism>’ (as the uninstitutionalised-threshold<sup>102</sup>) as ‘a-perpetuated-state-in-

iterability/iteration’ until the point where social<sup>103</sup>universal-transparency<sup>104</sup> <transparency-of-

totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-

relative-ontological-completeness<sup>97</sup> ) and untenability/internal-contradiction/internal-

incoherence/institutional-constraining are decisive enough to instigate prospective

institutionalisation as transcendence-and-sublimity/sublimation/supererogatory~de-mentativity,

breaking the temporal-dispositions acts-execution/logical-processing defects that had become

registry-worldview’s/dimension’s-uninstitutionalised-threshold<sup>102</sup>-defect-<as-Being-or-

ontological-or-existential-defect><sup>85</sup> by temporal-preservation-as-pseudointemporality<sup>52</sup>-

preservation as of the circularity/recurrence/repetition/repeatability<sup>10</sup> delineating existential-

transitioning-or-iterability-trace-of-narratives-as-dots\_or\_implicitated\_attendant-ontological-

contiguity<sup>67?</sup> ~educated-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>’<sup>40</sup>-reification\_or\_intrinsic-reality-ontological-

coherence\_or\_superseding-oneness-of-ontology<sup>41</sup> due to relative-ontological-incompleteness<sup>88</sup>-

induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -

<as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>70</sup>–apriorising-psychologism>’, as-it-is-thus-‘in-  
 wait’-for-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>>,–or-temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation,.  
 Of course, in registry-worldview terms it’s more than just the individuations of individuals, but  
 rather a dynamic-cumulative-aftereffect construed at the comprehensive  
 institutionalisation/uninstitutionalised-threshold<sup>102</sup> level. Basically, by blurring (by way of  
 hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-  
 intemporal-preservation> in-iterating alterations or slanting) the notion that a <sup>83</sup>reference-of-  
 thought is preconverging-or-dementing<sup>70</sup>–apriorising-psychologism given its relative-  
 ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-  
 in-shallow-supererogation<sup>96</sup>’-<as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>70</sup>–apriorising-psychologism>’, as-it-is-thus-‘in-  
 wait’-for-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>>,–or-temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation,  
 postlogism<sup>77</sup> induces temporal-preservation by circularity/recurrence/repetition/repeatability<sup>10</sup>  
 of unprincipled-or-derived-unprincipled mental-dispositions in temporal-dispositions (which  
 equally assume a purposefulness of their own (that must be factored-in when analysing  
 psychopathic/postlogic and social-psychopathic situations) inducing registry-  
 worldview’s/dimension’s-uninstitutionalised-threshold<sup>102</sup>–defect-<as-Being-or-ontological-or-  
 existential–defect><sup>85</sup> by temporal-preservation as of the  
 circularity/recurrence/repetition/repeatability<sup>10</sup> delineating existential-transitioning-or-  
 iterability-trace-of-narratives-as-dots\_or\_implicited\_attendant\_ontological-

contiguity<sup>67</sup> ~educated-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency><sup>40</sup>-reification\_or\_intrinsic-reality-ontological-

coherence\_or\_superseding-oneness-of-ontology<sup>41</sup>-of-recurrence/repeatability in principle.

postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing-nonconviction/madeupness/bottomlining-

{‘<decontextualising/de-existentialising~of-attendant-intradimensional-

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

intradimensional-ontologising’-imbued-<contextualising/existentialising~attendant-

ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-<as-to-disontologising-perverted-

outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-

apriorising/axiomatising/referencing’-logical-dueness>} as to ‘<sup>11</sup>compulsing-

nonconviction/madeupness/bottomlining-‘<decontextualising/de-existentialising~of-

attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising’-of-

the-‘attendant-intradimensional-ontologising’-imbued-

<contextualising/existentialising~attendant-ontological-contiguity >;-in-shallow-

supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-

veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-

dueness>}’ and conjugated-postlogism<sup>77</sup> can possibly be explained by the notion of

pseudointemporality<sup>52</sup> wherein under social-and-confliction-stake temporal-dispositions

individuation ‘mental-dispositional incapacity for intemporality<sup>52</sup>’ induces

‘notional~disjointedness-as-of-<sup>83</sup>reference-of-thought’ misappropriated <sup>56</sup>meaningfulness-and-

teleology<sup>99</sup> in arrogation (at individuation-level relative-ontological-incompleteness<sup>88</sup>-induced,-

‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-

‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>10</sup> -

apriorising-psychologism>}’, as-it-is-thus-‘in-wait’-for-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-

<as-preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>,—or-temporal-  
 preservation-as-pseudointemporality<sup>52</sup>-preservation, as it strives to act as if it was intemporal,  
 whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-  
 teleology<sup>99</sup> <of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup>-  
 manifestation. In that sense the postlogic/psychopathic mental-disposition will seem to be the  
 ‘weakest human mental-disposition for acting intemporally in supplanting—conviction-as-to-  
 profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-  
 thinking<sup>21</sup>—apriorising-psychologism reflex to <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of its  
 intrinsicness/essence/ontological-veridicality’ and so directly engages in its kind of  
 pseudointemporality<sup>52</sup>, for pathological reasons, as it takes a faulty-mentation-procedure-  
 shortcut to meaningfulness towards its naively sought-outcome/end-purpose as ‘meaning by its  
 mere-formulaicity/ritualisation-<as-to-mere-formulaic—  
 methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 {epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination’> as being deterministic of how others will act’, such that this is  
 actually part-and-parcel of its developmental psychology. While other temporal-dispositions  
 individuations come to pseudointemporality<sup>52</sup> by  
<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-  
 negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, whether-  
 consciously-expediently-or-unconsciously-and-so-beyond-the-consciousness-awareness-  
 teleology<sup>99</sup> <of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup>-  
 manifestation. postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing—nonconviction/madeupness/bottomlining-  
 {<decontextualising/de-existentialising~of-attendant-intradimensional-  
 apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-

intradimensional-ontologising'-imbued-<contextualising/existentialising~attendant-  
ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-<as-to-disontologising-perverted-  
outcome-sought-precedes-existentially-veridical-'attendant-intradimensional-  
apriorising/axiomatising/referencing'-logical-dueness>} as to '11compulsing-  
nonconviction/madeupness/bottomlining-{'<decontextualising/de-existentialising~of-  
attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising'-of-  
the-'attendant-intradimensional-ontologising'-imbued-  
<contextualising/existentialising~attendant-ontological-contiguity >;-in-shallow-  
supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-  
dueness>}' instigation of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
shallow-supererogation<sup>96</sup>> is associated with intradimensional temporal-preservation-as-  
pseudointemporality<sup>52</sup>-preservation at a registry-worldview's/dimension's uninstitutionalised-  
threshold<sup>102</sup> or relative-ontological-incompleteness<sup>88</sup>-induced,-'threshold-of-  
nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-'attendant-  
intradimensional'-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
psychologism>'-threshold (as-it-is-thus-'in-wait'-for-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-  
<as-preconvergently-apriorising/axiomatising/referencing-in-  
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>,-or-temporal-  
preservation-as-pseudointemporality<sup>52</sup>-preservation), such that equally temporal-dispositions  
are effectively in threshold-of-nonconviction/madeupness/bottomlining-in-shallow-  
supererogation<sup>96</sup>-<as-to-'attendant-intradimensional'-prospectively-  
disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism> (whether-consciously-  
or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of-preconverging-

existential-extrication-as-of-existential-unthought><sup>6</sup>-manifestation intradimensionally). This can be highlighted by the fact that from a positivistic perspective, a truly medieval mindset/<sup>83</sup>reference-of-thought at its core is fundamentally and preconverging/postconverging–de-mentatively/structurally/paradigmatically of a relative structural-being/ontological-or-existential-defect no matter how ‘good-natured’ we may conceive of it by the mere fact of the ‘spectacularly defective knowledge and virtue implications’ of it not having a positivistic outlook given its medieval relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>–apriorising-psychologism>’, as-it-is-thus-‘in-wait’-for-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>,-or-temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation, before even speaking of an issue arising from medieval postlogism<sup>77</sup> like someone coming up with notions and accusations associated with superstition. For instance, the consciousness state of say the non-positivism/medievalism mindset/<sup>83</sup>reference-of-thought at its relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>–apriorising-psychologism>’-threshold (as-it-is-thus-‘in-wait’-for-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>,-or-temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation) with respect to the mental-dispositions of the positivistic mindset/<sup>83</sup>reference-of-thought wherein obviously the latter’s more ontological-completude construes that notions-and-accusations-of-sorcery, however serene the mental states of persons in such medieval setup, are without any doubt ridiculous from its positivistic

perspective as there is no explanation for them but for the fact that having arrived at its relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>’-threshold (as-it-is-thus-‘in-wait’-for-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>,-or-temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation) the human mindset/<sup>83</sup>reference-of-thought (medieval in this instance) with respect to social-and-confliction-stake is just as well, whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup>-manifestation intradimensionally, inclined to engaged in what is in reality preconverging-or-dementing<sup>20</sup>-apriorising-psychologism (as notions-and-accusations-of-sorcery in a medieval setup). Thus at a registry-worldview’s/dimension’s uninstitutionalised-threshold<sup>02</sup> or relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>’-threshold (as-it-is-thus-‘in-wait’-for-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>,-or-temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation), its disposition for temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation (whether instigated postlogically or arising from enculturated-postlogism<sup>77</sup>) is bound to reflect the corresponding registry-worldview’s/dimension’s preconverging-or-dementing<sup>20</sup>-apriorising-psychologism that speaks fundamentally of relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-

intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
psychologism>’ (as-it-is-thus-‘in-wait’-for-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-  
preconvergingly-apriorising/axiomatising/referencing-in-  
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>>,-or-temporal-  
preservation-as-pseudointemporality<sup>52</sup>-preservation, whether-consciously-or-unconsciously-  
and-so-beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of-preconverging-existential-  
extrication-as-of-existential-unthought><sup>63</sup>-manifestation intradimensionally); and equally so, as  
the successive relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-  
nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
psychologism>’-threshold will reflect as of preconverging-or-dementing<sup>20</sup>-apriorising-  
psychologism the ‘recurrent-utter-institutionalised mindset/<sup>83</sup>reference-of-thought with respect  
to base-institutionalised mental-dispositions’ as from the base-institutionalised perspective,  
likewise the ‘ununiversalised mindset/<sup>83</sup>reference-of-thought with respect to <sup>103</sup>universalised  
mental-dispositions’ as from the <sup>103</sup>universalised perspective, the ‘non-positivism/medievalism  
mindset/<sup>83</sup>reference-of-thought with respect to positivistic mental-dispositions’ as from the  
positivistic perspective, and prospectively so, the ‘procrypticism mindset/<sup>83</sup>reference-of-thought  
with respect to notional~<sup>18</sup>deprocrypticism mental-dispositions’ as from the  
notional~<sup>18</sup>deprocrypticism perspective. (This preconverging-or-dementing<sup>20</sup>-apriorising-  
psychologism reflection of the other lower registry-worldviews/dimensions mental-devising-  
representation naturally occurs to us but not when our positivism~<sup>80</sup>procrypticism registry-  
worldview/dimension is so-construed as of preconverging-or-dementing<sup>20</sup>-apriorising-  
psychologism with respect to prospective deprocrypticism; and so as from the overall insight of  
a ‘postconverging-or-dialectical-thinking<sup>21</sup>-psychology or psychology-of-mentation-dynamics  
or natural~psychological-dynamics’ grounded at the successive institutional-

cumulation/institutional-recomposure-⟨as-to-<sup>4</sup>historiality/ontological-  
 eventfulness<sup>3</sup>/ontological-aesthetic-tracing-⟨perspective-ontological-  
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>⟩, as ontological-  
 completeness/ontological-normalcy/postconvergence driven). Taking the case of a non-  
 positivism/medievalism context as highlighted above at its relative-ontological-  
 incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-  
 supererogation<sup>96</sup>-⟨as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>’-threshold (as-it-is-  
 thus-‘in-wait’-for-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-⟨as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>>,-or-temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation)  
 warranting the positivistic registry-worldview/dimension, we can appreciate that there is a whole  
 gamut of seemingly genuine ontological/being/existential dispositions as social practices within  
 the non-positivism/medievalism registry-worldview/dimension like alchemy, superstitions,  
 beliefs and other similar social constructions of meaningfulness that from a ‘positivistic angle’  
 are perfectly caricaturable as nothing but threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-⟨as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism> arising from the hollow-constituting-⟨as-disjointed-misappropriation-of-  
 meaningfulness-and-failing-intemporal-preservation> of <sup>103</sup>universalisation’s <sup>83</sup>reference-of-  
 thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> as intradimensional existential-  
 decontextualised-transposition (of <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup> of <sup>103</sup>universalisation meaningfulness). This is a  
 recurrent dynamism associated with human-subpotency-aporía/undecidability/dilemma/ought-  
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-

formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>-temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>'-existentialism-form-factor across all institutional-cumulation/institutional-recomposure-<as-to-<sup>4</sup>historiality/ontological-eventfulness<sup>3</sup>/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>>, as at the point of a prospective/superseding/transcending institutionalisation's relative-ontological-incompleteness<sup>88</sup>-induced,-'threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>90</sup>-apriorising-psychologism>', as-it-is-thus-'in-wait'-for-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>,-or-temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation, there is an eliciting of hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of its <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> by temporal-dispositions (as temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation instigated by postlogism<sup>77</sup> and enculturated-postlogism<sup>77</sup>) manifested in various social constructions of meaningfulness such that these are in effect derived-'threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>'-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>90</sup>-apriorising-psychologism>' and whose ontologically-veridical-meaningfulness is defective (as intradimensional existential-decontextualised-transposition), requiring prospective transcending/superseding institutionalisation by ontological-reconstituting-as-to-conflatedness<sup>13</sup>/deconstruction/(engaged)-destruktion, with temporal-dispositions further in

hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-  
 intemporal-preservation> of <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-  
 teleology<sup>99</sup> of the latter transcending/superseding institutionalisation at its point of relative-  
 ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-  
 in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>’, as-it-is-thus-‘in-  
 wait’-for-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>>,-or-temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation,  
 inducing new derived-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-  
 supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>’ social constructions  
 of meaningfulness, and the cycle carries on this way till the attainment of ontological-  
 normalcy/postconvergence (deprocrypticism) as ontological-completeness brings an end to  
 derived-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>’  
 <as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>’ social constructions  
 of meaningfulness that are veridically-unreal. These derived-‘threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism>’ social constructions of meaningfulness are in effect reflecting the registry-  
 worldview/dimension uninstitutionalised-threshold<sup>102</sup> requiring corresponding prospective  
 institutionalisations/intemporalisations (whether-consciously-or-unconsciously-and-so-beyond-  
 the-consciousness-awareness-teleology<sup>99</sup>-<of-preconverging-existential-extrication-as-of-  
 existential-unthought><sup>6</sup>-manifestation intradimensionally); and it is important to grasp that

uninstitutionalised-threshold<sup>102</sup> (however nefarious the consequences from an ontological-normalcy/postconvergence appreciation) are as critical and defining in their existentialism/full-depth-of-existential-implications just as institutionalisations, to fully appreciate the very nature of transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity as the most important thing/purposefulness of humanity-at-large. But then, our human intemporal-disposition responsible for the institutionalisation/intemporalisation process is equally inclined to focus-the-mind-more-thoroughly when dealing with phenomena that undermine ontological-veridicality and so specifically with the undermining of soundness of<sup>83</sup> reference-of-thought, and so across the various institutional-cumulation/institutional-recomposure-~~(as-to-~~
~~historiality/ontological-eventfulness<sup>88</sup>/ontological-aesthetic-tracing-<perspective-~~
~~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~. It is more likely that in this regard, more likely than not<sup>74</sup> perversion-of-<sup>83</sup> reference-of-thought-~~(as-~~
~~preconvergently-apriorising/axiomatising/referencing-in-~~
~~nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup> >~~ phenomena as postlogic effect including psychopathic may actually have been a boost for more rapid human registry-worldview’s/dimension’s institutionalisation/intemporalisation as our intemporal-disposition going by its own intemporal preservational individuation disposition (in intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) is rather prone to apprehend and deal with<sup>74</sup> perversion-of-<sup>83</sup> reference-of-thought-~~(as-preconvergently-~~
~~apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-~~
~~shallow-supererogation<sup>91</sup> >~~ issue at the humanity-at-large scale for the need of human registry-worldview’s/dimension’s institutionalisation as secondnaturing given that with human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating-nasence’<sup>253</sup> it is naïve to operate on the basis of a ‘human transformation on the wrong dependence of our intemporal-disposition as firstnatureness’, thus

the reason why we institutionalise as secondnaturing taking cognisance of the reality of our temporal-to-intemporal individuations dispositions. Just as implied elsewhere in this paper, the skewing (‘intemporality<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity) (from shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> to longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) of capacity as shallow-limited-mentation-capacity—~~as subjecting ‘educated-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency~~ to deeper-limited-mentation-capacity—~~as subjecting ‘educated-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency~~, is the transcendental construct of human virtue, and so as a contiguity notion, and not of abstract analogy. This notion of contiguity is what explains the capacity for humankind to accumulate/recompose/reorder its institutionalisation/intemporalisation capacity. This can be explained as follows. Considering the instance where for instance the target of accusations of sorcery was to equally adopt a temporal stance by making a vague accusation of sorcery as well. Seemingly, such a temporal approach will more or less be more effective in preempting the ‘incidental resolution of temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation’ (with respect to themselves in their specific locale) associated with the ‘dynamic-cumulative-aftereffect of subontologisation’ (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect) rather as an extricatory/temporal preconverging-de-mentating/structuring/paradigming in serving their purpose of a temporal mortal. In so doing incidentally it doesn’t actually preempt but fails the ‘<sup>103</sup>universal resolution of temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation’ (at humanity-at-large scale) as it advances an argument that still enculturates/endemises the upkeep of notions of superstition and sorcery.

This approach of temporal-dispositions of dealing with temporality<sup>98</sup>/shortness with respect to  
<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> in all the registry-worldviews/dimensions (institutional-  
 cumulation/institutional-recomposure-<as-to-<sup>4</sup>historicity/ontological-  
 eventfulness<sup>3</sup>/ontological-aesthetic-tracing-<perspective-ontological-  
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)) is what  
 endemises/enculturates the dialectically-out-of-phase or dialectically-primitive. A truly  
 intemporal/ontological/social/species/<sup>103</sup>universal/transcendental/<sup>55</sup>maximalising-  
 recomposing-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
 ontologising~conceptualisation postconverging–de-mentating/structuring/paradigming warrants  
 ‘a transcendental posture of <sup>103</sup>universal-projection as of aetiologisation/ontological-escalation-  
 <ontological-veridicality\_commitment/otherliness\_transcending/compulsions-  
 encumbered\_transcending>’ that overlooks resolving temporality<sup>98</sup>/shortness with  
 temporality<sup>98</sup>/shortness and seeks to grasp the <sup>103</sup>universal implications of all such temporal-  
 preservation-as-pseudointemporal<sup>52</sup>-preservation inclinations of <sup>74</sup>perversion-of-<sup>83</sup>reference-  
 of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> at the humanity-at-  
 large/intemporal level of all locales and situations, and only then in transversality-<for-  
 sublimating-existential-eventuating/denouement,—from-‘thinking-at-first/pure-predisposition-  
 preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-  
 disambiguated–affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup>  
 that all such incidentals of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> and temporal-preservation-as-pseudointemporal<sup>52</sup>-preservation

endemisation/enculturation are construed and resolved by deferential-formalisation-transference of the intemporal-disposition approach as institutionalisation/intemporalisation. It is only such an intemporal approach that suprastructurally (beyond-the-consciousness-awareness-teleology<sup>99</sup> -<of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup> -of-temporal-dispositions) allows for the requisite base-institutionalising of recurrent-utter-uninstitutionalisation,<sup>103</sup> universalisation of ununiversalisation, positivising/rational-empiricism of non-positivism/medievalism, and prospectively deprocrypticising/preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought of <sup>80</sup>procrypticism—or-disjointedness-as-of-<sup>83</sup>reference-of-thought. The fact has always been that throughout the various institutionalisations this human intemporal-disposition individuation disposition has always been an indispensable re-originary-as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking<sup>21</sup>-‘projective-insights’/‘epistemic-projection-in-conflatedness<sup>13</sup>’-of-notional~<sup>18</sup>deprocrypticism-prospective-sublimation)<sup>90</sup> (as longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) with respect to human social-stake-contention-or-confliction-and-confliction and the reason for its conceptualisations to be construed as institutionalisation-as-virtue even though going by temporal-dispositions inclinations, ‘such abstract projection basically would hardly make sense’. The fact is that this intemporal inclination, while often not downright articulated for what it is but rather implied, is actually behind all formal constructs with an adoption of a ‘maximalist approach’ in the construal of social phenomenal possibilities. Likewise, the {epistemic-totalising<sup>33</sup>} hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-{decompulsing} delinearity~for-cogency orientation of this paper takes up such a maximalist approach in understanding phenomena of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> and more precisely psychopathy and social psychopathy in the social-

construct even though from a simplistic temporal perception it may seem at times overblown (very much like in a core medieval setup a positivistic <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation disposition such as Galileo’s or Darwin’s or Rousseau’s or Descartes’s assertions will seem overblown to the ‘core non-positivism/medievalism mindset’ going by its customary perception), since it doesn’t accommodate temporal/incremental/‘disjointedness-as-of-<sup>83</sup>reference-of-thought’ ways of thinking and instead strives for a <sup>103</sup>universal implications depth-of-thought. Basically, on the same token the <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation of formal constructs is all about construing human transcendental potential as a ‘virtue tipping exercise’ wherein for instance the seemingly overblown representation of humans as susceptible to malfeasance/offence by the construct of the Law doesn’t necessarily imply that everything about humans is how they are likely to commit malfeasance/offence but rather that the transcendental potential of the construct of Law caters for and is a virtue tipping exercise for <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation the possibility of limited committing of malfeasance/offence, just as likewise the <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation construct of medicine of humans as likely to be diseased doesn’t necessarily mean that everything about humans is how they will get an ailment but is a human transcendental potential as a virtue tipping exercise for <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation the possibility of human health. The reason for this deferential-formalisation-transference disposition is simple, as formal constructs ‘reason’ on the basis of intemporality<sup>52</sup>/utter-ontological-veridicality in the quest for reifying abstract <sup>103</sup>universal projection very much unlike everyday informal conceptualisations that are rather driven by

vague impressions and good-naturedness and tend to construe meaningfulness by reflex without factoring in relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>70</sup>-apriorising-psychologism>’ of ordinary day to day thinking (common sense), and tend to be unsure, poorly methodical, poorly<sup>103</sup>universalising, poorly insightful, and with elevated subjectivity (not only with regards to facts but with the purported<sup>83</sup>reference-of-thought as well as the apriorising-<sup>83</sup>reference-of-thought/apriorising-registry—elements which are †epistemic-totalising<sup>33</sup>), psychologismic-subliminality-of-individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology<sup>99</sup>), and so beforehand/as-of-a-priori even without the instigating effect of any<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> like postlogism<sup>77</sup>/psychopathy; such that such temporal/incremental/‘disjointedness-as-of-<sup>83</sup>reference-of-thought’ reasoning is best left for inconsequential and trite matters of day to day living, as validated by the processes and procedures of our formal institutions however approximate in their success given the pervasiveness of the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) even in formal setups, with its susceptibility to undermine or overlook ‘formal effectiveness’ (which can sometimes be naively construed as weakness of formalism rather than insufficiently effective formalism or extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) disruption of formal effectiveness). Abstractly<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation meaningfulness carries an intemporal/longness-

of register of <sup>56</sup>meaningfulness and teleology<sup>99</sup> and <sup>103</sup>universal coherence that incremental  
meaningfulness doesn't, and thus <sup>55</sup>maximalising-recomposuring-for-relative-ontological-  
completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation is actually the drive for  
transcendence-and-sublimity/sublimation/supererogatory~de-mentativity in reflecting  
holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-  
reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process successive  
institutional-cumulation/institutional-recomposure-(as-to-<sup>46</sup>historiality/ontological-  
eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective—ontological-  
normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>), with human  
ontological development from 'shallow limited-mentation-capacity—as-subjecting 'educated-  
unlimitedness/existence-sublimating-nascence' to limitedness/human-subpotency-(as of  
relative apriorising/axiomatising/referencing-{of-'prospectively-implicated-attendant-  
ontological-contiguity '~educated-  
existentialising/contextualising/textualising\_'intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>' }—constitutedness<sup>14</sup>-in-preconverging-entailment) to deeper  
limited-mentation-capacity—as-subjecting 'educated-unlimitedness/existence-sublimating-  
nascence' to limitedness/human-subpotency-(as of relative  
apriorising/axiomatising/referencing-{of-'prospectively-implicated-attendant-ontological-  
contiguity '~educated-  
existentialising/contextualising/textualising\_'intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>' }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-  
postconverging-entailment) reconstrual/reconceptualisation' and hence it is ontologically-  
contiguous as a virtue construct that is self-sustaining. <sup>55</sup>maximalising-recomposuring-for-  
relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation as such is  
the mental-disposition to uphold 'sublimating-epistemic-

imbricatedness/threadedness/recomposuring as of ‘~~implicated\_attendant~~ ontological-  
 contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>, -<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup> -of- reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context> as to  
 existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality’ (from the perspective of the  
 ‘postconverging-or-dialectical-thinking<sup>21-83</sup> reference-of-thought in relative-ontological-  
 completeness<sup>87</sup> as depth-of-thought’) as ‘shallow limited-mentation-capacity—as-subjecting-  
 ‘educated-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency-(as  
 of relative apriorising/axiomatising/referencing-{of-‘prospectively-implicated\_attendant-  
 ontological-contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup> in preconverging-entailment) to deeper  
 limited-mentation-capacity—as-subjecting-‘educated-unlimitedness/existence-sublimating-  
 nascence’ to limitedness/human-subpotency-(as of relative  
 apriorising/axiomatising/referencing-{of-‘prospectively-implicated\_attendant-ontological-  
 contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in {preconverging-disentailment-by}-  
 postconverging-entailment)’,/relative-ontological-completeness<sup>87</sup>/diminishing-human-  
 epistemic-abnormalcy-or-preconvergence<sup>31</sup> avails for the development of<sup>83</sup> reference-of-thought  
 in construing intrinsic-reality/ontology, by its very intemporal/longness-of-register-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> principle-driven nature; hence it thus regenerates new

<sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-  
 preservation-entropy-or-contiguity—or—ontological-preservation to match developing ‘shallow  
 limited-mentation-capacity—as-subjecting—‘~~educed-unlimitedness/existence-sublimating-  
 nascence’ to limitedness/human-subpotency-(as of relative~~  
~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-  
 contiguity ’~educed-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup>-in-preconverging-entailment)~~ to deeper  
 limited-mentation-capacity—as-subjecting—‘~~educed-unlimitedness/existence-sublimating-  
 nascence’ to limitedness/human-subpotency-(as of relative~~  
~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-  
 contiguity ’~educed-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-  
 postconverging-entailment)’/relative-ontological-completeness<sup>87</sup>/diminishing-human-  
 epistemic-abnormalcy-or-preconvergence<sup>31</sup>. Whereas <sup>51</sup>incrementalism-in-relative-ontological-  
 incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation tends to operate as if at any one  
 instance human meaningfulness is absolutely set (and so rather as mere-  
 formulaicity/ritualisation-<as-to-mere-formulaic—  
~~methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-  
 ‘{epistemic-totalising }re-apriorising/re-axiomatising/re-referencing~residuality—in-re-  
 originariness/re-origination’>)~~ and thus <sup>51</sup>incrementalism-in-relative-ontological-  
 incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation is non-transcendental, and so  
 with reference to the underlying intemporal<sup>52</sup>/longness (intemporal-preservation-entropy-or-  
 contiguity—or—ontological-preservation) that ontological development from ‘shallow limited-~~

mentation-capacity—as subjecting ‘~~educated-unlimitedness/existence-sublimating-nascence~~’  
 to limitedness/human-subpotency—(as of relative apriorising/axiomatising/referencing—{of-  
 ‘~~prospectively-implicated-attendant-ontological-contiguity~~’ ~educated—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup>—in-preconverging-entailment) to deeper  
 limited-mentation-capacity—as subjecting ‘~~educated-unlimitedness/existence-sublimating-  
 nascence~~’ to limitedness/human-subpotency—(as of relative  
 apriorising/axiomatising/referencing—{of-‘~~prospectively-implicated-attendant-ontological-  
 contiguity~~’ ~educated—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>—in—{preconverging-disentailment—by—  
 postconverging-entailment}’/relative-ontological-completeness<sup>87</sup>/diminishing-human-  
 epistemic-abnormalcy-or-preconvergence<sup>31</sup> elicits, and in lieu it is rather of a  
 temporality<sup>98</sup>/shortness reflex mental-disposition such that correspondingly developed  
<sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-  
 preservation-entropy-or-contiguity—or-ontological-preservation is related to in virtuality-or-  
 ontologically-flawed-construal (being-construal-as-abstract-construal-as-of-flawed-and-  
 shallow-and-non-veridical-existential-reference) terms, whether unconsciously (ignorance),  
 expediently (affordability) or consciously. Thus as mental-disposition, <sup>51</sup>incrementalism-in-  
 relative-ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation across all  
 registry-worldviews/dimensions involves teleological-decadence-<-in-dimensionality-of-  
 desublimating-lack-of-<sup>26</sup>—(<amplituding/formative>supererogatory~de-mentativeness/epistemic-  
 growth-or-conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-  
 residuality/spirit-drivenness—equalisation) at the uninstitutionalised-threshold<sup>102</sup>, speaking  
 fundamentally of the reality of human-subpotency—aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-  
formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-  
intemporal-dispositions-<so-construed-as-from-perspective-ontological-  
normalcy/postconvergence>’-existentialism-form-factor and underlining the ‘<sup>15</sup>de-mentation-  
<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-  
attributive-dialectics> of <sup>83</sup>reference-of-thought threshold’ with respect to <sup>83</sup>reference-of-thought  
mental representations between intemporality<sup>52</sup>/longness as candored-supratransversality-<in-  
sublimating-existential-eventuating/denouement>~of-motif-and-  
apriorising/axiomatising/referencing and temporality<sup>98</sup>/shortness as decandored-  
subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-and-  
apriorising/axiomatising/referencing. <sup>51</sup>incrementalism-in-relative-ontological-  
incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation wrongly construes  
meaningfulness (both ontology and virtue perspectives) as rather a process of additionality over  
the prior <sup>83</sup>reference-of-thought whereas in reality (from the insight that our placeholder-  
setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> develops  
from shallow limited-mentation-capacity—as subjecting-‘educed-unlimitedness/existence-  
sublimating-nascence’ to limitedness/human-subpotency-(as of relative  
apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-  
contiguity’ ~educed-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—constitutedness<sup>14</sup>-in-preconverging-entailment) to deeper  
limited-mentation-capacity—as subjecting-‘educed-unlimitedness/existence-sublimating-  
nascence’ to limitedness/human-subpotency-(as of relative  
apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-  
contiguity’ ~educed-

~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-  
~~<imbued-notional~cogency>~~’ }—conflatedness<sup>13</sup>-in-{~~preconverging-disentailment-by~~—  
~~postconverging-entailment~~} by way of the ‘<sup>15</sup>de-mentation-(~~supererogatory-ontological-de-  
mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics~~) of <sup>83</sup>reference-of-  
thought’) <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> develops rather as a <sup>55</sup>maximalising-recomposuring-  
for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation  
process of recomposuring towards a deeper superseding~oneness-of-ontology, with  
recomposuring reflecting that human progress is rather an ~~relative-unreflexivity/relative-  
reflexivity—ontological-contiguity~~<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> (as  
secondnaturing/institutional-design defined by skewing (‘intemporality<sup>52</sup>-symmetrising-by-  
desymmetrising-subsumption-of-temporality<sup>98</sup>’, for relative intrinsic-reality/ontological-  
veridicality transcendental-enabling/sublimating/~~supererogatory~de-mentativity~~) as deferential-  
formalisation-transference by the intemporal-disposition/~~longness-of-register-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>~~) and critically without the transformation of the reality of  
human individuation dispositions as temporal (shortness-of-register-of-<sup>56</sup>meaningfulness-and-  
teleology<sup>99</sup>)—to-intemporal (longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) as of  
human existential-form-factor. Thus the implication is that the ~~relative-unreflexivity/relative-  
reflexivity—ontological-contiguity~~<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> succumbs to  
uninstitutionalised-threshold<sup>102</sup> due to the dynamic-cumulative-aftereffect of human  
temporality<sup>98</sup>/temporal-dispositions as of shortness-of-register-of-<sup>56</sup>meaningfulness-and-  
teleology<sup>99</sup> in inducing uninstitutionalised-threshold<sup>102</sup> which can only further be  
preconverging/postconverging~de-mentatively/structurally/paradigmatically resolved by  
<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
ontologising~conceptualisation recompose as transcendental-  
enabling/sublimating/~~supererogatory~de-mentativity~~. Basically, <sup>51</sup>incrementalism-in-relative-

ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation relation to
 meaningfulness as a ‘comprehensive additionality exercise’ thus fails to account for human
 temporality<sup>98</sup>/temporal-dispositions as ‘not transformed’ and will tend at uninstitutionalised-
 threshold<sup>02</sup> towards the perversion/derived-perversion of the institutionalisation<sup>83</sup> reference-of-
 thought or <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-
 intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (whether
 unconsciously, expediently or consciously), involving flawed-existential-elevation-of-
<sup>83</sup>reference-of-thought<sup>44</sup>. This insight equally explains the nature of human progress as the
 natural mental-reflex is to think that human progress occurs incrementally as an exercise of
 additionality to the prior <sup>83</sup>reference-of-thought and institutionalisation, which is wrong as
 human progress is all about our placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology<sup>99</sup> grasp of the same intrinsic-
 reality-as-ontological-veridicality in construing <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>/teleological-
 differentiation involving rather a ‘continuous <sup>55</sup>maximalising-recomposuring-for-relative-
 ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation exercise’ of the
 same intrinsic-reality-as-ontological-veridicality but with deeper limited-mentation-capacity—
 as subjecting ‘~~educated-unlimitedness/existence sublimating nascence~~’ to limitedness/human-
 subpotency—(as of relative apriorising/axiomatising/referencing- {of-‘prospectively-
 implicated\_attendant—ontological-contiguity ’~educated-
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-
 <imbued—notional~cogency>’ }—conflatedness<sup>13</sup> in—{preconverging disentanglement by}—
 postconverging entailment} arising from the overall and specific accumulated human
 experiential possibilities of being on earth. Thus human progress as <sup>55</sup>maximalising-
 recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-
 ontologising~conceptualisation is a change of human <amplifying/formative—epistemicity>-

totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-  
ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing-  
psychologism-as-the-new-referencing-basis-of-prospective-<sup>56</sup>meaningfulness-and-teleology<sup>60</sup>)  
enabled by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, and it  
not about being incremental/additional but is rather a ‘<sup>55</sup>maximalising-recomposuring-for-  
relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation emerging-  
through (by maximal-as-intemporal-operating-modality-of-<sup>83</sup>reference-of-thought-as-of-  
<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
ontologising~conceptualisation-as-inducing-the-prospective-institutionalisation) of  
prospective-institutionalisation over the old/uninstitutionalised-threshold<sup>102</sup> due to human  
limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency to-  
‘~~educated-unlimitedness/existence-sublimating-nasence~~<sup>233</sup>’, as base-institutionalisation is not an  
addition/increment over recurrent-utter-uninstitutionalisation but a ‘<sup>55</sup>maximalising-  
recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
ontologising~conceptualisation emerging-through’, just as is <sup>103</sup>universalisation over  
ununiversalisation, positivism over non-positivism/medievalism, and prospectively  
notional~<sup>18</sup>deprocrypticism over procrypticism; as a <sup>55</sup>maximalising-recomposuring-for-  
relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation process in  
the recomposuring accrual of human ‘shallow limited-mentation-capacity—as subjecting-  
‘~~educated-unlimitedness/existence-sublimating-nasence~~’ to limitedness/human-subpotency-(as  
of relative apriorising/axiomatising/referencing-{of-‘prospectively-implicated-attendant-  
ontological-contiguity’~educated-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—constitutedness<sup>14</sup>-in-preconverging-entailment) towards  
deeper limited-mentation-capacity—as subjecting-‘educated-unlimitedness/existence-

sublimating-nascence' to limitedness/human-subpotency-⟨as of relative  
 apriorising/axiomatising/referencing- {of- 'prospectively-implicated-attendant-ontological-  
 contiguity' ~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—conflatedness<sup>13</sup>-in- {preconverging-disentailment-by-  
 postconverging-entailment} wherein the relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup> ~of-the-human-institutionalisation-process<sup>68</sup> is rather construed as of  
 'sublimating-epistemic-imbricatedness/threadedness/recomposuring as of  
 'implicated-attendant-ontological-contiguity<sup>67</sup>' ~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>'<sup>40</sup>, -<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness -of- reference-of-thought- devolving-as-of-instantiative-context> as to  
 existence-potency<sup>39</sup> ~sublimating-nascence, -disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality' providing existential-context  
 priorly-and-over elaboration-as-to-mere-  
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
 'prospectively-implicated-attendant-ontological-contiguity<sup>67</sup>' ~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>'<sup>40</sup> due to the fact that when not so existentially-contextualised our  
 limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-  
 'educated-unlimitedness/existence-sublimating-nascence'<sup>233</sup> in an elaboration-as-to-mere-  
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
 'prospectively-implicated-attendant-ontological-contiguity<sup>67</sup>' ~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency><sup>40</sup> exercise is bound to induce ‘wrongly-projected  
 decontextualising-unimbricatedness/unthreadedness/unrecomposuring,-as-virtuality-or-  
 ontologically-flawed-construal (which is rather a ‘prior threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-  
 psychologism><sup>83</sup>reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-  
 understanding), in wrong grasp of ‘implicited\_attendant\_ontological-contiguity<sup>67</sup>?~educed-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency><sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup> -of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context> as to  
 existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality’. This further explains why  
 meaningfulness is effectively an existentialism construct; existentialism in the sense that our  
 limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-  
 ‘educed-unlimitedness/existence-sublimating-nascence<sup>253</sup> needs to grasp sublimating-  
 epistemic-imbricatedness/threadedness/recomposuring as of ‘implicited\_attendant\_ontological-  
 contiguity<sup>67</sup>?~educed-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency><sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup> -of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context> as to  
 existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality, as a-priori over any subsequent  
 elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-

elucidation-outside—~~prospectively implicated attendant~~ ontological-contiguity<sup>67</sup>~~~educated-~~  
~~existentialising/contextualising/textualising\_~~ ~~intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>~~<sup>40</sup> for the latter to be ontologically valid. Furthermore, the  
precedingness nature of ontological-normalcy/postconvergence with respect to human  
existential-reference/existential-tautologisation pivoting to ontology/ontological-veridicality  
speaks of a ‘decentering’ to the prospective ontological-construct that <sup>55</sup>maximalising-  
recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
ontologising~conceptualisation effectively enables by placeholder-setup/mental-devising-  
representation/mentation/consciousness-awareness-teleology<sup>99</sup> rescheduling (as it perpetually  
recomposure to the intemporal as the relative absolute in value and ontology) over  
<sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—  
unenframed/disontologising~conceptualisation which wrongly falls back to the relatively limited-  
mentation-capacity-deepening—~~as subjecting limitedness/human subpotency to~~ ~~educated-~~  
~~unlimitedness/existence-sublimating-nasence~~<sup>233</sup> of the temporal presencing-as-if-definitely-set  
in wrongly construing it as the relative absolute <sup>83</sup>reference-of-thought. Insightfully with respect  
to the notion of <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—  
unenframed/re-ontologising~conceptualisation, the law typically operates on the basis of  
anticipating maximally the possibilities of criminal acts with the anticipation of the maximal  
possibilities of victimisation from such acts (when it regulates weapons ownership, for example)  
in effectively construing optimal prevention of criminality in society as a  
preconverging/postconverging–de-mentative/structural/paradigmatic construct that more vitally  
shapes human action and its ‘effective enforcement’ is actually a minor portion of the  
preconverging/postconverging–de-mentative/structural/paradigmatic construct of law over  
lawlessness; as it carries an inherent intemporality<sup>52</sup>/longness that is further summonable in  
improving the law with human ‘shallow limited-mentation-capacity—~~as subjecting~~ ~~educated-~~

~~unlimitedness/existence-sublimating-nascence' to limitedness/human-subpotency-(as of relative apriorising/axiomatising/referencing-{of-'prospectively-implicated-attendant-ontological-contiguity '~educated-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>' }—constitutedness<sup>14</sup>-in-preconverging-entailment)~~ to deeper limited-mentation-capacity—as subjecting—~~educated-unlimitedness/existence-sublimating-nascence' to limitedness/human-subpotency-(as of relative apriorising/axiomatising/referencing-{of-'prospectively-implicated-attendant-ontological-contiguity '~educated-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>' }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-postconverging-entailment)~~ reconstrual/reconceptualisation'. Like all formal constructs it wouldn't rely on incremental-dispositions or temporal-accommodation of ~~<amplituding/formative>' wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-'nondescript/ignorable-void '~with-regards-to-prospective-apriorising-implications>}~~ that may lead to temporal mobbish dispositions, the fundamental point being that that element of 'abstraction-of-thought/principled-thought' is decisive as with all knowledge constructs. Rather the limit of such intemporal thinking is not the ~~<amplituding/formative>' wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-'nondescript/ignorable-void '~with-regards-to-prospective-apriorising-implications>}~~ but operates and is based in effect on intemporal projection-of-thought in an intersolipsistic relation to intrinsic-reality/ontology/ontological-veridicality on the validity of the intercession of ~~<amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-~~

<sup>6</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>7</sup> implied predicative-effectivity—sublimation-(as-to-underlying,-ontological-  
commitment<sup>66</sup> <implied—self-assuredness-of-ontological-good-  
faith/authenticity<sup>69</sup> ~postconverging—de-mentating/structuring/paradigming<sup>70</sup> —as-being-as-of-  
existential-reality>) and by extension the intercession of formal/conventioning rules as  
institutionalisation arising in validation of the former, and their corresponding percolation-  
channelling-<in-deferential-formalisation-transference> in deferential-formalisation-  
transference. The notion of intersolipsism is actually the notional validation of the solipsistic  
argument as it frames the question in the right manner, that is, inversely (contrary to the  
traditional philosophical framing of the solipsism question, which by so doing naively and  
wrongly implies that ‘individuals precede and/or are in supposedly in existence in existence’  
upon an affirmative solipsistic response, rather than the idea of becoming solipsistically in  
existence which subsumes their individuality and projecting of the same about others in an  
intersolipsistic recognition arising from individuals’ own solipsistic insights of predication-and-  
projection as so-reflected as to overall reifying-and-empowering-reflexivity-of-ecstatic-  
existence-as-panintelligibility/panreflexivity<sup>73</sup> -(existentially-imbued-and-educing-<epistemic-  
totalising<sup>74</sup> hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
{decompulsing} delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—  
aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,-  
as-herein-specifically-relevant-to-human-subpotency)), since it priorly implies existential-  
<disontologising/re-ontologising—aporeticism> emanance-or-becoming validated by  
<amplituding/formative-epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-  
prospective-<sup>61</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—  
ontological-contiguity<sup>67</sup> about a superseding—oneness-of-ontology as the intercessory basis for  
mutual-solipsism/intersolipsism. This author equally conceptualise of a difference between

solipsism and subjectivity in that solipsism is rather purely ontological as it implies notionally the individual's perspective in existential-~~<disontologising/re-ontologising—aporeticism>~~ becoming as of existence/intrinsic-reality/ontology-as-of-its-mimetic-echo-ness or existence-in-reverberation or existence-potency<sup>39</sup> ~sublimating—nascence,-disclosed-from-prospective-epistemic-digression (however effective-as-solipsistically-intemporal or ineffective-as-solipsistically-temporal such perspectival performance), whereas subjectivity refers to our animate-existential-referencing-as-subjectification which is not necessarily oriented to the ontological appropriateness/veridicality of that reference but rather is a notional construal of the reality of 'human condition of perceived ontological appropriateness/veridicality' irrespective of whether it can be said of such perception as being objectively right or wrong going by inherent ontological-veridicality. So solipsism speaks of the human projection in notionally construing ontological veridicality/appropriateness notwithstanding the perspectival effectiveness or ineffectiveness of such a construal as of solipsistic-temporality<sup>98</sup> to solipsistic-intemporal<sup>52</sup> and as such solipsism as of solipsistic-intemporal<sup>52</sup> is the drive behind ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality. Whereas subjectivity speaks notionally of a human condition orientation with respect to perceived ontological veridicality/appropriateness no matter whether right or wrong. This possibility of distinguishing an inherently ontological foundation of existential-~~<disontologising/re-ontologising—aporeticism>~~ meaning different from an ontological as human epistemic-conception notional~reflexivity-~~<{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-<residualising-<sup>{decompulsing}</sup>delinearity-for-eogeny>-by-~~<{flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-<sup>{compulsing}</sup>linearity-in-eclecticism-of-prior-mere-formulaicity/ritualisation>~~~~ of perceived

existential-~~disontologising/re-ontologising—aporeticism~~ meaning is central to a  
 notional~<sup>18</sup>deprocrpticism mindset in enabling the most elaborate transcendently-enabling-  
 level-of~ontological-good-faith-or-authenticity<sup>69</sup>/objectification/desubjectification-as-  
 objectification-~~as-to-ontological-faith-notion-or-ontological-fideism—imbued-~~  
~~underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-~~  
~~existential-reality as antinihilism~~<sup>100</sup> construal since necessarily intrinsic-reality/ontological-  
 veridicality is inherently tautologous, and ‘human capacity to grasp the possibilities of  
 referential relations to inherent existential-~~disontologising/re-ontologising—aporeticism~~  
 tautology as of human animate-existential-referencing/subjectification’ in conjunction with  
 ‘human construal of the inherent existential-~~disontologising/re-ontologising—aporeticism~~  
 tautology’ is exactly the definition of knowledge. Supposed for instance a child comes to learn  
 the rules of addition for all types of number additions such that the child understands the addition  
 principle, but then there is a deliberate ploy by the teacher and other ‘supposed learners’ all along  
 to constantly calculate 2+2 as equals to 5. Sooner or later the child’s solipsistic sense of meaning  
 (as becoming into existence alone in an intersolipsistic relationship with others interceded with  
~~amplituding/formative—epistemicity~~causality<sup>9</sup> ~~as-to-projective-totalitative—implications-of-~~  
~~prospective-<sup>6</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—~~  
~~ontological-contiguity<sup>6</sup>~~ inducing projective-insights and predicative-insights) will become a  
 self-made revolutionary and question the teacher indicating the correct answer to 2+2 as being  
 4; depending equally on its notional sense of intemporal-projection/~~longness-of-register-of-~~  
~~56 meaningfulness-and-teleology<sup>99</sup>~~ relative to temporality<sup>98</sup>/~~shortness-of-register-of-~~  
~~56 meaningfulness-and-teleology<sup>99</sup>~~ as to the child’s underlying ‘conception of the ontological-  
 good-faith/authenticity<sup>69</sup>~postconverging—de-mentating/structuring/paradigming<sup>70</sup>’, further  
 explaining in-the-bigger-picture why <sup>55</sup>maximalising-recomposuring-for-relative-ontological-  
 completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation pursuits, apparently

unnecessary from a temporal interest point of view, are intemporal-solipsistically undertaken. Insightfully despite the constant ‘social affirming’ that the correct answer is 5, unlike it might be erroneously be thought, the child’s insistence now that the answer is 4 is ‘not truly’ out of the ordinary as with respect to its construal of all other meaning including other additions, the child’s knowledge and learning has always been about confirming any such meaning by its notional sense-of-solipsism as of superseding–oneness-of-ontology; but this particular solution for the addition rather becomes outlying for the child because despite the ‘social affirming’ of 2+2 as being 5, such a confirmation by a notional intemporal sense-of-solipsism as of superseding–oneness-of-ontology is not forthcoming, and in lieu rather gets the solipsistic confirmation as 2+2=4! Thus this points out that our interrelationship to meaningfulness is most authentically and fundamentally by pointing out a notional intemporal ‘sense of solipsism’ in each of us to access intrinsic meaning. Such ‘intersolipsistic-pointing exercise’ is only possible because of: our common underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-~~implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness~~’ (so-enabled by underlying supposedly coherent ontological-commitment<sup>66</sup>-<implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging–de-mentating/structuring/paradigming<sup>70</sup>–as-being-as-of-existential-reality> as of <amplifying/formative–epistemicity>causality<sup>9</sup>~as-to-projective-totalitative–implications-of-prospective-<sup>91</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> and not any notion of vague innateness besides existentially-<disontologising/re-ontologising—aporeticism> inherent human-subpotency potential to manifest as human) which as of derivation ‘intuitively-assigns projected-and-then-ensuing-predicated coherence/contiguity as meaningfulness’ as of the ‘coherence/contiguity of the actual insight-giving relevant-and-implied knowledge-construct/intersolipsistic-intercessory-notion/notional~referential-notion/articulation (enabled

obviously by language as well as any human meaning relaying medium like signs, whether active or passive or implied or direct). By extension, our consciousness-awareness-teleology<sup>99</sup> as of a solipsistic ~~notional/epistemic/bindingness~~<sup><as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity></sup> ~construct is equally the result of our animate-existential-referencing/subjectification as of our existential~~<disontologising/re-ontologising—aporeticism>~~ underlying ‘coherence/contiguity-of-superseding—oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment<sup>66</sup> ~~<implied—self-assuredness-of-ontological-good-faith/authenticity~~<sup>69</sup> ~postconverging—de-mentating/structuring/paradigming<sup>70</sup> —as-being-as-of-existential-reality> as of ~~<amplifying/formative—epistemicity>~~causality<sup>9</sup> ~~—as-to-projective-totalitative—implications-of-prospective-~~<sup>91</sup> ~~nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>67</sup> and not any notion of vague innateness besides existentially~~<disontologising/re-ontologising—aporeticism>~~ inherent human-subpotency potential to manifest as human) which as of derivation ‘intuitively-assigns-and-accrues projected-and-then-ensuing-predicated coherence/contiguity as meaningfulness’, and existentially~~<disontologising/re-ontologising—aporeticism>~~ so as of our ‘social framework of intersolipsistic deambulation’. So there is no medium for intersolipsism but for the fact of existence-as-of-its-mimetic-echoiness/existence-in-reverberation/existence-potency<sup>39</sup> ~sublimating—nascence,-disclosed-from-prospective-epistemic-digression accruing to each individual, implying our limited-mentation-capacity—~~as-subjecting—‘educated-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency~~ enables us at any given phase of our existence to mutually be able to ‘solipsistically reference a common sense of inherent existential-reality’, and so increasingly as of our common species, common registry-worldviews, common communities, common institutions and common personhoods and

socialhood; and so, however ontologically-veridical our <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>
within institutionalisation-threshold or as of threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation <sup>96</sup><as-to-‘attendant-
intradimensional’-prospectively-disontologising~preconverging/dementing <sup>70</sup>–apriorising-
psychologism> at uninstitutionalised-threshold<sup>102</sup>. This will equally explain why in the rare cases
reported in the media of infants abandoned and adopted by animals like dogs and monkeys, such
infants often tend to adopt behaviours of the animals as of ‘mutual solipsism or intersolipsism
of reference to underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-
as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-
intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly
coherent ontological-commitment<sup>66</sup>–<implied—self-assuredness-of-ontological-good-
faith/authenticity<sup>69</sup>~postconverging–de-mentating/structuring/paradigming<sup>70</sup>–as-being-as-of-
existential-reality> as of <amplifying/formative–epistemicity>causality<sup>9</sup>~as-to-projective-
totalitative–implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-
unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> and not any notion of vague
innateness besides existentially-<disontologising/re-ontologising—aporeticism> inherent
human-subpotency potential to manifest as human), as the capacity for the infant to act and
behave like a human effectively requires its personality development in a mutual solipsism or
intersolipsism of underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-
implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-
insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying
supposedly coherent ontological-commitment<sup>66</sup>–<implied—self-assuredness-of-ontological-
good-faith/authenticity<sup>69</sup>~postconverging–de-mentating/structuring/paradigming<sup>70</sup>–as-being-
as-of-existential-reality> as of <amplifying/formative–epistemicity>causality<sup>9</sup>~as-to-
projective-totalitative–implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-

~~unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>67</sup> and not any notion of vague innateness besides existentially-~~disontologising/re-ontologising—aporeticism~~ inherent human-subpotency potential to manifest as human) with other humans from whence the existential-~~disontologising/re-ontologising—aporeticism~~ specificity/instantiation basis as of the family, neighbourhood, local institutions, sociocultural context and increasingly in a globalised world social trends of all sorts whether fashion, cultural, educational, intellectual, political, environmental, social media, etc. are now critical determinants of its subjective and intersubjective <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>. Supposed again in a non-positivism social-setup a case of accusation-of-sorcery was to be brought up, wherein as of the relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought implied beyond-the-consciousness-awareness-teleology<sup>99</sup>-~~of-preconverging-existential-extrication-as-of-existential-unthought~~<sup>6</sup> of the registry-worldview/dimension, it is a generalised certainty that sorcery and sorcerers/sorceresses do exist (as of the non-positivism social-setup own threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-~~as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing~~<sup>20</sup>-~~apriorising-psychologism~~) at their non-positivism uninstitutionalised-threshold<sup>102</sup>). This conception speaks of that registry-worldview/dimension subjectivity and intersubjectivity as of a ~~‘amplituding/formative’~~<sup>8</sup> wooden-language-~~(imbued—averaging-of-thought—~~as-to-leveling/ressentiment/closed-construct-of—~~meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>)~~ human condition of construal of intrinsic-reality/ontological-veridicality as knowledge’ which is the ‘indubitable reality’ as far as they are concerned. Such a subjectivity and intersubjectivity conceptualisation/construal can be implied as well as of ~~‘amplituding/formative’~~<sup>8</sup> wooden-language-~~(imbued—averaging-of-thought—~~as-to-leveling/ressentiment/closed-construct-of—~~meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-~~

prospective-apriorising-implications>} human condition of construal of intrinsic-  
 reality/ontological-veridicality supposedly as knowledge' across all the  
 <cumulating/recomposuring~attendant-ontological-contiguity >-successive registry-  
 worldviews/dimensions (including the subjectivity and intersubjectivity in our positivism-  
<sup>80</sup>procrypticism) with respect to their respectively relative-ontological-incompleteness<sup>88</sup>-of-  
<sup>83</sup>reference-of-thought implied uninstitutionalised-threshold<sup>102</sup>. However, without a solipsistic  
 notion of construal of intrinsic-reality/ontological-veridicality as of inherent intrinsic-  
 reality/ontological-veridicality, and so beyond subjectivity and intersubjectivity, arising as of  
 purely 'solipsistic-and-intersolipsistic insights in referencing underlying 'coherence/contiguity-  
 of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-  
 and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-  
 consciousness' (so-enabled by underlying supposedly coherent ontological-commitment<sup>66</sup> |  
 <implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-  
 mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality> as of  
 <amplifying/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-  
 prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup> and not any notion of vague innateness besides existentially-  
 <disontologising/re-ontologising—aporeticism> inherent human-subpotency potential to  
 manifest as human) as a potential capacity in all individuals, then the construal of intrinsic-  
 reality/ontological-veridicality will tend to actually be defined whether beyond-the-  
 consciousness-awareness-teleology<sup>99</sup>—<of-preconverging-existential-extrication-as-of-  
 existential-unthought><sup>7</sup> as implied by subjectivity and intersubjectivity as a 'construct of human  
 condition of construal of intrinsic-reality/ontological-veridicality as supposedly knowledge',  
 with the consequence that humankind construal of intrinsic-reality/ontological-veridicality is  
 naively-and-wrongly interpreted as superseding 'inherent intrinsic-reality/ontological-

veridicality' at registry-worldviews/dimensions uninstitutionalised-threshold<sup>102</sup> (which is obviously fallacious, as it is the 'possibility of humankind being subjected to the meaningfulness-and-teleological implications of further solipsistic-and-intersolipsistic elucidations in referencing underlying 'coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness' (so-enabled by underlying supposedly coherent ontological-commitment<sup>66</sup> <implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging—de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality> as of <amplifying/formative—epistemicity>causality<sup>9</sup>~as-to-projective-totalitative—implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> and not any notion of vague innateness besides existentially-<disontologising/re-ontologising—aporeticism> inherent human-subpotency potential to manifest as human) as of intrinsic-reality/ontological-veridicality that allows for the requisite pivoting/decentering as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring enabling human emancipation and progress, and not the other way round). The further implication is that by a retrospective and prospective analysis the possibility of human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity, usually initiated as a re-originary—as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking<sup>21</sup> - 'projective-insights'/'epistemic-projection-in-conflatedness<sup>13</sup>'-of-notional~ deprocrpticism-prospective-sublimation)<sup>60</sup> solipsistic-and-intersolipsistic activity in referencing of underlying 'coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness' (so-enabled by underlying supposedly coherent ontological-commitment<sup>66</sup> <implied—self-assuredness-of-ontological-good-

faith/authenticity<sup>69</sup> ~postconverging–de-mentating/structuring/paradigming<sup>70</sup> –as-being-as-of-  
 existential-reality> as of <amplituding/formative–epistemicity>causality<sup>71</sup> ~as-to-projective-  
 totalitative–implications-of-prospective-<sup>61</sup> nonpresencing, -for-explicating~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>61</sup> and not any notion of vague  
 innateness besides existentially-<disontologising/re-ontologising—aporeticism> inherent  
 human-subpotency potential to manifest as human), will largely be jeopardised since the  
 ‘putting-into-question’ as a solipsistic exercise with the possibility of getting at the very core of  
 what is ‘further divulge-able’ by intrinsic-reality/ontological-veridicality, is largely  
 compromised by a subjectivity and intersubjectivity <amplituding/formative> wooden-  
 language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-  
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-  
 prospective-apriorising-implications> mental-disposition. This distinction between subjectivity  
 and intersubjectivity as referencing human condition of construal of intrinsic-reality/ontological-  
 veridicality from solipsism and intersolipsism as referencing human effective/ineffective  
 construal of intrinsic-reality/ontological-veridicality as to ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>, is actually important because (while less critical to elucidate  
 this in the natural sciences given the immediacy of constraint from intrinsic-reality/ontological-  
 veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity hence  
 implicated), the implications for its comprehensive and conscious understanding in the social  
 world (for conceptualising knowledge while superseding human temporality<sup>98</sup>/shortness as  
 ignorances/desublimation, so-construed as ‘knowledge-notionalisation’) is decisive as it requires  
 both an understanding of the ‘human condition in its construal/relation to intrinsic-  
 reality/ontological-veridicality’ and ‘understanding of inherent intrinsic-reality/ontological-  
 veridicality’; and so, as a prerequisite for the organic-knowledge necessary for futural Being-  
 development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-

infrastructure-of- meaningfulness-and-teleology as of prospective  
 notional~<sup>18</sup>deprocrpticism registry-worldview institutionalisation. For instance, the concepts of  
 apriorising/axiomatising/referencing- {of- ~~prospectively-implicated-attendant-ontological-~~  
~~contiguity~~ '~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—constitutedness<sup>14</sup> in ~~preconverging-entailment~~, first-level  
<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>, second-level <sup>79</sup>presencing—  
 absolutising-identitive-constitutedness<sup>14</sup>, third-level <sup>79</sup>presencing—absolutising-identitive-  
 constitutedness<sup>14</sup> and ~~apriorising/axiomatising/referencing- {of- ~~prospectively-~~~~  
~~implicated-attendant-ontological-contiguity~~ '~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—conflatedness<sup>13</sup> in {~~preconverging-disentailment-by~~}—  
~~postconverging-entailment~~ of temporal-to-intemporal individuations as of <sup>83</sup>reference-of-  
 thought-prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup> -<existentially-veridical-  
 'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness-precedes-  
 disontologising-logical-outcome-arrived-at> to threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -<as-to-'attendant-  
 intradimensional'-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism> so-articulated previously as of 'notional~conflatedness<sup>13</sup>/constitutedness<sup>14</sup>-to-  
 conflatedness<sup>13</sup> perspectivation of ontologically-veridical dynamic-cumulative-  
 aftereffect/aftereffect' in enabling a storied-construct/ontologically-valid-narration  
 aetiologisation/ontological-escalation-<ontological-  
 veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>  
 insight, can only be properly construed as of such a disambiguation in conceptualising not only  
 'inherent intrinsic-reality/ontological-veridicality' but equally the 'human temporal-to-

intemporal conditions/states of perception/relation with intrinsic-reality/ontological-veridicality' (so-underlying human conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing} -and-empowering> imbued theoretical/conceptual/operant implications). This is fundamentally so because 'inherent existential-reality/intrinsic-reality/ontological-veridicality is already what it is as given whether humankind knows about it or not' but rather the point of human knowledge is an sublimating/emancipating exercise involving the need to decenter/pivot and supersede our animate-existential-referencing/subjectification as of the <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> human condition to derive knowledge-and-virtue, and so as human-subpotency/'subpotent-mimetic-echoness-derivation-within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression). Solipsism as such is truly the foundational notion of all phenomenological conceptualisations and derivation of value and meaningfulness as intersolipsistic teleological constructs from a transversal-and/or-common perceived existential-reference/existential-tautologisation and derived-representations of existential-reference/existential-tautologisation. It is what allows for the possibility of human construal of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity to supersede social-aggregation-enabling as a knowledge and virtue construct. The implication being that there is a contiguity in solipsistic insight as simplistically elucidative in the relatively more simpler experimental framework of natural phenomenon studied by the natural sciences (which practice is categorisation-driven, more like elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—'prospectively implicated attendant ontological-contiguity'<sup>67</sup>~educated-existentialising/contextualising/textualising\_'intelligibility/epistemicity/reflexivity-contiguity-

~~<imbued-notional~cogency>~~<sup>40</sup> but then with a high risk of inducing virtualities thus explaining the continually reshaping/re-categorisation/re-optimising of experimental content when the virtualities come to be seen as unreal or deficient or suboptimal, and so more critically with the practitioner's experience tend to be driven heuristically actually as of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> or ~~apriorising/axiomatising/referencing- {of- 'prospectively implicated attendant ontological-contiguity' ~educated- existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity- <imbued-notional~cogency>' }~~—conflatedness<sup>13</sup> in ~~{preconverging disentanglement by}—postconverging entailment~~) but such solipsistic insight extends to the more convoluted social phenomenon studied by the social sciences, as well as the phenomenal convoluted equally inherent in scientific domains like quantum-mechanics, as herein contemplated should ideally be understood as of referentialism implied ontological-normalcy/postconvergence epistemic-projection perspective, more like <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation from the most profound of conceptualisation which is intemporality<sup>52</sup>/longness or intemporal-preservation-entropy-or-contiguity—or-ontological-preservation, as of inherent superseding-oneness-of-ontology, and so on the basis of the absolute a priori, ~~'implicated attendant ontological-contiguity'~~<sup>67</sup>~educated-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity- <imbued-notional~cogency>' <sup>40</sup>, ~~<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context>~~ as to existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—~~rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality,~~ construed as of increasing human limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency to ~~'educated-unlimitedness/existence-sublimating-nascence'~~<sup>253</sup> in the

apriorising/axiomatising/referencing of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> construal', in the staggered elucidation of less and less profound but critical conceptualisations as undertaken in this ~~{epistemic-totalising<sup>33</sup>}~~ hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting, ~~{decompulsing}~~ delinearity~for-cogency design. Furthermore, solipsism will equally explain why human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is developed rather by <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation of the same superseding~oneness-of-ontology as of our limited-mentation-capacity-deepening—as ~~subjecting limitedness/human subpotency to 'educed unlimitedness/existence sublimating-nasence'~~<sup>253</sup> (whereby successive generations take a shot at the superseding~oneness-of-ontology that is existence like Ancient Civilisations like Greece establishing that matter is made up of water, fire, air, earth and ether critically establishing the psyche of matter as composed of basic elements and successive recomposurings right up to our modern-day quantum-mechanics recomposuring as of <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-~~<perspective~ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>~~), rather than it erroneously being construed as an incremental exercise; as it is only incremental in the literal sense but in the 'operant sense' it is an exercise of <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation as of transversality-~~<for-sublimating~existential-eventuating/denouement, from 'thinking at first/pure predisposition preemptive of prospective disontologising/subontologising'—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-'motif-and-apriorising/axiomatising/referencing'>~~<sup>101</sup> overall reconstruing/reconceptualising rather than just incrementing. This insight is important for critical thought and analysis as oftentimes it is naively assumed that prospective knowledge is to be simply obtained by 'adding' or 'cumulating' to prior works rather than the more pertinent insight of ~~<amplifying/formative~epistemicity>~~-totalising~renewing-realisation/re-

perception/re-thought as of a same superseding—oneness-of-ontology that is existence. On the same token, this tautological insight about the precedingness of existence can be extended to the notion of nothingness with nothingness rather existing in existence as there is no nothingness or for that matter anything out of existence which is ‘conceptually’ emanation-as-to-the-all-defining-~~<amplituding/formative-epistemicity>causality~~ ~~~as-to-projective-totalitative-implications-of-prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>7</sup>~~-intercession, with nothingness rather the ‘conceptual devising of the metaphysics-of-absence-~~{implicated-epistemic-veracity-of-<sup>61</sup> nonpresencing-  
<perspective—ontological-normalcy/postconvergence>~~ of existence’ with existence conceptually construed in metaphysics-of-presence-~~{implicated-‘nondescript/ignorable—void<sup>60</sup>’-as-to-<sup>79</sup> presencing—absolutising-identitive-constitutedness<sup>14</sup>}~~; but then with existence being its very own metaphysics-of-presence-~~{implicated-‘nondescript/ignorable—void<sup>60</sup>’-as-to-<sup>79</sup> presencing—absolutising-identitive-constitutedness<sup>14</sup>}~~, the mutual equivalence of both metaphysics-of-presence-~~{implicated-‘nondescript/ignorable—void<sup>60</sup>’-as-to-<sup>79</sup> presencing—absolutising-identitive-constitutedness<sup>14</sup>}~~ and metaphysics-of-absence-~~{implicated-epistemic-veracity-of-<sup>61</sup> nonpresencing-  
<perspective—ontological-normalcy/postconvergence>~~ implying that nothingness is likewise tautologically the emanation-as-to-the-all-defining-~~<amplituding/formative-epistemicity>causality~~ ~~~as-to-projective-totalitative-implications-of-prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>7</sup>~~-intercession of existence. Basically a nothingness conceptualisation is necessarily and tautologically an existential-~~<disontologising/re-ontologising—aporeticism>~~ conceptualisation as ‘~~implicated\_attendant—ontological-contiguity<sup>67</sup>~~~duced-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
<imbued—notional~cogency>’<sup>40</sup>, -<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-<sup>88</sup> reference-of-thought-<sup>89</sup> devolving-as-of-instantiative-context> as to

existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality’ which is necessarily the ‘absolute a-  
 priori’ (as ‘implicated\_attendant—ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-reference-of-thought-<sup>88</sup> devolving-as-of-instantiative-context> as to  
 existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality construed as of increasing human  
 limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency to-  
 ‘educated-unlimitedness/existence-sublimating-nascence<sup>233</sup> in the  
 apriorising/axiomatising/referencing of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> construal’) of  
 superseding—oneness-of-ontology/oneness-of-meaningfulness and just as well the notion of  
 nothingness can’t ‘conceptually’ exist out of the notion of meaningfulness which references  
 existence and all that is in existence as ontological. Actually nothingness is rather a ‘constructive  
 tautological device’ as is actually the case with all human knowledge (mental-devising-  
 representation of teleological reorientation), as it doesn’t speak of any inherent change in  
 intrinsic-reality but rather of change of human <amplifying/formative-epistemicity>-  
 totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-  
 ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing-  
 psychologism-as-the-new-referencing-basis-of-prospective-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>),  
 just as the many conceptualisation herein like the registry-worldviews/dimensions and relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-  
 process<sup>68</sup> are actually speaking of human rescheduling of placeholder-setup/mental-devising-

representation/mentation/consciousness-awareness-teleology<sup>99</sup> in grasping a superseding-  
 oneness-of-ontology/intrinsic-reality that has been so all the time; and so critically talk of  
 transcending from shallow to deeper superseding-oneness-of-ontology is no more than about  
 human ~~amplifying/formative-epistemicity~~-totalising~renewing-realisation/re-perception/re-  
 thought-as-utter-placeholder-setup-ontological-rescheduling-~~by-a-renewing-of-~~  
~~apriorising/axiomatising/referencing-psychologism-as-the-new-referencing-basis-of-~~  
~~prospective-meaningfulness-and-teleology~~ } as 'subpotent-mimetic-echoness-derivation-  
 within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or  
 existence-in-reverberation or existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-  
 prospective-epistemic-digression already given as ontological-normalcy/postconvergence  
 oneness) along the same lines with the notion of <sup>15</sup>de-mentation-~~supererogatory-ontological-~~  
~~de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics~~ in compensation  
 of human limited-mentation-capacity-deepening—~~as-subjecting-limitedness/human-~~  
~~subpotency-to-‘educated-unlimitedness/existence-sublimating-nascence’<sup>53</sup>~~ as 'shallow limited-  
 mentation-capacity—~~as-subjecting-‘educated-unlimitedness/existence-sublimating-nascence’<sup>2</sup>~~  
~~to-limitedness/human-subpotency-~~~~as of relative apriorising/axiomatising/referencing- {of-~~  
~~‘prospectively implicated attendant ontological-contiguity ’~educated-~~  
~~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—constitutedness<sup>14</sup>-in-preconverging-entailment)~~ to deeper  
 limited-mentation-capacity—~~as-subjecting-‘educated-unlimitedness/existence-sublimating-~~  
~~nascence’ to-limitedness/human-subpotency-~~~~as of relative~~  
~~apriorising/axiomatising/referencing- {of-‘prospectively implicated attendant ontological-~~  
~~contiguity ’~educated-~~  
~~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-disentailment-by}-~~

~~postconverging-entailment~~ reconstrual/reconceptualisation'. That is, such 'conceptual devices' are reformulations arising from 'grander/transcendental insights' about the same question but implying a radical transformation of ontological/meaningful conceptualisation of the human mind and human teleology<sup>99</sup>. The idea is that 'intrinsic-reality/ontology is not changed' but rather it is 'human ~~<amplituding/formative-epistemicity>~~-totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(~~by-a-renewing-of-apriorising/axiomatising/referencing-psychologism-as-the-new-referencing-basis-of-prospective-<sup>56</sup> meaningfulness-and-teleology~~)' that is changed'. Technically, the implication is that existence/being cannot be thought outside of human thought/limited-mentation-capacity—~~as-subjecting-‘educated-unlimitedness/existence-sublimating-nascence’ to-limitedness/human-subpotency~~); as a conclusion driven by the insight that human thought/limited-mentation-capacity—~~as-subjecting-‘educated-unlimitedness/existence-sublimating-nascence’ to-limitedness/human-subpotency~~ in construing existence/being implies human <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is necessarily of ~~<amplituding/formative-epistemicity>~~causality<sup>9</sup>~~~as-to-projective-totalitative-implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>61</sup>~~ or attendant. However the disavowal rather than renewal/deconstruction/ontological-reconstituting—as-to-conflatedness<sup>13</sup> of human thought/limited-mentation-capacity—~~as-subjecting-‘educated-unlimitedness/existence-sublimating-nascence’ to-limitedness/human-subpotency~~ will imply its dissolving into a 'nihilism of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>' as the alternate logical outcome, but then with this latter construal/conceptualisation being rather an 'unequal measure alternative' since it has the drawback of 'putting an end to contemplation itself', of 'misunderstanding that contemplation is a human growth activity and not an absolutely achieved activity', besides abandoning the notion of human existentialism/throwness/facticity behind human strife itself thus contradictorily undermining again the assumption of such an alternate logical outcome as

itself a ‘contemplated strife’ construed as arising only by the implication of such  
 existentialism/throwness/facticity, and further failing to factor in that deepening human  
 thought/limited-mentation-capacity—~~as subjecting ‘educated-unlimitedness/existence-  
 sublimating-nascence’ to limitedness/human-subpotency~~ increasingly narrows the framework  
 of human existential-~~<disontologising/re-ontologising—aporeticism>~~  
 contingency/~~<amplituding/formative—epistemicity>~~causality<sup>9</sup> ~~~as-to-projective-totalitative—  
 implications-of-prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-  
 reflexivity—ontological-contiguity<sup>67</sup>~~ ‘enabling human existential-~~<disontologising/re-  
 ontologising—aporeticism>~~ development as less and less a question of fate’ on the basis of  
 ‘intemporal ontological-faith-notion-or-ontological-fideism—~~imbued-underdetermination-of-  
 motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality~~ instigated  
 relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-  
 institutionalisation-process<sup>68</sup> as of difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-  
 singularisation-~~<as-to-the-nondisjointedness/entailment-of-prospective-<sup>6</sup> nonpresencing><sup>92</sup>-as-  
 veridical-epistemicity-relativism-determinism<sup>22</sup> implied ~~<amplituding/formative—  
 epistemicity>~~causality<sup>9</sup> ~~~as-to-projective-totalitative—implications-of-prospective-  
<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup>~~’. Thus the bigger issue is not existence/being in itself as it is given, whatever it is  
 that is given. Rather the bigger issue of concern is our human thought/limited-mentation-  
 capacity—~~as subjecting ‘educated-unlimitedness/existence-sublimating-nascence’ to-  
 limitedness/human-subpotency~~ in apprehending existence/being as of our  
~~<amplituding/formative—epistemicity>~~causality<sup>9</sup> ~~~as-to-projective-totalitative—implications-of-  
 prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup>~~/attendant reconstruals/reconceptualisations of existence/being as of  
 human deepening thought/limited-mentation-capacity—~~as subjecting ‘educated-~~~~

~~unlimitedness/existence-sublimating-nascence~~ to limitedness/human-subpotency so enabled  
 by our capacity for <sup>15</sup>de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-  
 de-mentation—stranding-or-attributive-dialectics)~~ behind the successive institutional-  
 cumulation/institutional-recomposure-~~(as-to-<sup>4</sup>historiality/ontological-  
 eventfulness<sup>3</sup>/ontological-aesthetic-tracing-<perspective-ontological-  
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)~~ narrowing the  
 framework of human existential-~~<disontologising/re-ontologising—aporeticism>~~ contingency,  
 with the further possibility of prospective ~~<amplituding/formative-epistemicity>-  
 totalising~renewing-realisation/re-perception/re-thought as notional~<sup>18</sup>deprocrypticism as of  
 ontological-normalcy/postconvergence. Such maximalist intemporal projection reasoning  
 doesn’t entertain banal ordinary logic (that is all too readily incremental, ‘disjointedness-as-of-  
<sup>83</sup>reference-of-thought’ and temporally-preservational-as-pseudointemporality<sup>52</sup>-preservation)  
 of the sort: she deserves to be rape because she was scantily clad as well dressed women will not  
 be raped; his goods deserve to be stolen as he didn’t look after them properly; those  
 people/group/ethnicity deserved what happened to them because they are so and so; etc. The  
 intemporal reasoning maximalist approach (non-incremental, non-‘disjointedness-as-of-  
<sup>83</sup>reference-of-thought’ and striving for the ontologically-utter) that permeates many a  
 formalised construct does not entertain meaningfulness within the sphere of temporal-and-  
 social-trading and is rather transcendental inherently, as it simply supersedes and skews  
 (‘intemporality<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>’, for relative  
 intrinsic-reality/ontological-veridicality transcendental-  
 enabling/sublimating/supererogatory~de-mentativity) <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
 towards the <sup>103</sup>universal/intemporal as of implication. In other words, <sup>55</sup>maximalising-  
 recompositing-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
 ontologising~conceptualisation is construed as of the apparently least possibly perceived~~

constraining context in order to truly affirm the <sup>103</sup>universalism of rules or any ontological-constructs; as the test of incrimination with respect to the above apparently least possibly perceived constraining specific crimes contexts is effectively what validates the <sup>103</sup>universalism for all other contexts of such specific crimes. <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation, across all institutional-cumulation/institutional-recomposure—(as-to-<sup>46</sup>historiality/ontological-eventfulness<sup>3</sup> /ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>), is effectively the projective mechanism as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality that reinvents new <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as a metaphysics-of-absence—(implicated-epistemic-veracity-of-<sup>6</sup>nonpresencing-<perspective—ontological-normalcy/postconvergence>) conceptualisation in further human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency to—‘duced-unlimitedness/existence-sublimating-nascence’<sup>253</sup> and opening up new institutionalisation possibilities behind the successive transcendence-and-sublimity/sublimation/supererogatory—de-mentativity of an animal of notional~firstnatureddness-formativeness—<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> in need for skewing (‘intemporal<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity)/differential-formalisation-transference towards the intemporal to induce a registry-worldview’s/dimension’s institutionalisation-as-virtue that very much elevate it beyond its temporality<sup>98</sup>/shortness which

left to its own device will strive for <sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—  
 enframed/disontologising~conceptualisation                      temporal-accommodation/extrication.  
<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
 ontologising~conceptualisation is an intemporal framework of dimensionality-of-sublimating<sup>25</sup>—  
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness~equalisation) organic-knowledge ‘inventing’ of prospective human registry-  
 worldview’s/dimension’s institutionalisation possibilities allowing for their percolation-  
 channelling-<in-deferential-formalisation-transference>                      as                      of                      secondnatured  
 institutionalisation. It is behind ‘intemporal ontological-faith-notion-or-ontological-fideism—  
 imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-  
 of-existential-reality                      instigated                      relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> as of difference-conflatedness<sup>13</sup>-as-to-  
 totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-  
 prospective-<sup>6</sup> nonpresencing><sup>92</sup> -as-veridical-epistemicity-relativism-determinism<sup>22</sup>                      implied  
 <amplituding/formative~epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative~implications-of-  
 prospective-<sup>6</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup>’ whether in early times as of non-universal and <sup>103</sup>universal  
 metaphysico-theological creeds or as of metaphysico-worldviews nature and practices in later  
 human history marked by the preconverging/postconverging~de-  
 mentative/structural/paradigmatic                      emphasis                      of  
 intemporal/ontological/social/species/<sup>103</sup>universal/transcendental/<sup>55</sup>maximalising-  
 recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
 ontologising~conceptualisation                      postconverging~de-mentating/structuring/paradigming over  
 ordinariness <amplituding/formative><sup>9</sup> wooden-language-<imbued—averaging-of-thought-<as-

to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-  
 ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications> mental-  
 disposition within the secondnature institutionalisation of such percolation-channelled  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> marked by temporal extricatory preconverging-de-  
 mentating/structuring/paradigming. This latter point is pertinent as invalidating any implied  
 equivalence of <sup>83</sup>reference-of-thought of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> between a  
<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
 ontologising~conceptualisation mental-disposition and an ordinariness  
 <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-  
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-  
 ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>) mental-  
 disposition going by their different existential-<disontologising/re-ontologising—aporeticism>  
 preconverging/postconverging-de-mentating/structuring/paradigming; as the ordinariness  
 <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-  
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-  
 ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>) mental-  
 disposition will emphasise a registry-worldview/dimension <amplituding/formative> wooden-  
 language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-  
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-  
 prospective-apriorising-implications>) in a temporal extricatory preconverging-de-  
 mentating/structuring/paradigming as of ‘human lifespan extricatory punctuality/immediacy of  
 depth-of-thought’ as if such <amplituding/formative> wooden-language-(imbued—averaging-  
 of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -  
 as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>)  
 arose all by itself whereas a <sup>55</sup>maximalising-recomposuring-for-relative-ontological-

completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation mental-disposition emphasises the human existential-<disontologising/re-ontologising—aporeticism> tale as of the succession of opened-structures of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> that account for the possibility of our present and prospectively opened-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> for enabling future possibilities. Even when it comes to the social integration of <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation postconverging—de-mentating/structuring/paradigming, it is often the case that such <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is bound to the denaturing<sup>16</sup> in-many-ways as of human ordinariness <amplifying/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>) temporal extricatory preconverging—de-mentating/structuring/paradigming concatenation to it, if the requisite percolation-channelling-<in-deferential-formalisation-transference> institutionalisation and formalisation constructs are not priorly attended to. Even such that notions like exceptional, genius, prophesying, etc. associated with <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation mental-dispositions, as recognised by the Nietzschean imagination are more often than not construed beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup> as ‘derogation to the fact that such <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation postconverging—de-mentating/structuring/paradigming can hypothetically be incumbent of all humans as to their choice of intellectual-and-moral orientation and their specific focus’, and thus paradoxically implying as of the blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-disontologising-formulaic—dragging-out/hollowing-out> of

the social domain that such so-called exceptional, genius, prophesying, etc. are ‘abnormal’ with the paradox that their implied ontological-veridicality is ‘abnormal’, thus by that same token falsely upholding the ontological-pertinence of ordinariness ~~<amplituding/formative>~~<sup>8</sup> wooden-language-~~(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>}~~ as a non-decenterable ~~<amplituding/formative>~~ wooden-language-~~(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>}~~!

Actually the paradox is that, no transcendently implied construct is effectively a ‘grounded knowledge-construct commitment’ inherently as it inevitably and fundamentally puts into question the underlying intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity ~~<amplituding/formative-epistemicity>~~causality<sup>9</sup> ~~~as-to-projective-totalitative-implications-of-prospective-<sup>6</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> notion, which is the prior ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating <sup>83</sup>reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context—<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> as of its (given consciousness’s <sup>58</sup>neuterising-induced)-<sup>83</sup> reference-of-thought—devolving-teleological-de-mentating/structuring/paradigmig—of-meaningfulness. Such transcendental implications arise as a transitional construct that is in effect as of a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring articulation by its crossgenerational transcendental implications. By the mere fact of implied prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought over prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought a prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity~~

involves the prospective <sup>83</sup>reference-of-thought rather ‘registering-and-reflecting a beyond-the-consciousness-awareness-teleology <sup>99</sup><of-preconverging-existential-extrication-as-of-existential-unthought>’ <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as of organic-knowledge Being correction’ of the prior <sup>83</sup>reference-of-thought, such that the prior <sup>83</sup>reference-of-thought logical-ness doesn’t even arise as the prospective <sup>83</sup>reference-of-thought is the relatively complete ‘ontological-resetting’ in an ‘organic effecting-wholeness-as-of-profoundness-and-completeness-to-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ over the prior <sup>83</sup>reference-of-thought ‘effecting-parsimony-as-of-shoddiness-and-incompleteness-to-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’; just as the introduction of chemistry science carries an organic effecting-wholeness-as-of-profoundness-and-completeness-to-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> over a non-positivism/medievalism alchemic material construal. Basically, <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation summoning a depth of ‘ontological-reconstituting-as-to-conflatedness<sup>13</sup>’/deconstruction as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality enables humankind to supersede the circularity of intradimensional hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (which temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation actually speaks of relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup><as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>’, thus-‘in-wait’-for-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>,-or-temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation, and defines successive institutional-cumulation/institutional-recompose-<as-to-

<sup>64</sup>historicality/ontological-eventfulness<sup>88</sup>/ontological-aesthetic-tracing-<perspective-  
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>})  
uninstitutionalised-threshold<sup>102</sup> explaining why institutionalisation becomes stuck at that level  
until the corresponding threshold is superseded for a prospective/transcending/superseding  
institutionalisation) for prospective transcendental possibilities. On the basis of such hollow-  
constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-  
preservation> circularity, one may perfectly argue that any of the institutionalisations are just as  
good so long as people are relatively satisfied but such an argument is never made of lower/prior  
institutionalisations with the implications that its elicitation within a registry-worldview as  
present is nothing more but an act of ‘ontological-bad-faith/inauthenticity<sup>64</sup>’, but then a  
<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
ontologising~conceptualisation approach is one that doesn’t reason in temporal-accommodation  
but provides the opportunity for prospective institutional possibilities. <sup>55</sup>maximalising-  
recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
ontologising~conceptualisation was what was in the minds of the Copernicuses, Galileos,  
Rousseaux, Darwins and the enlightenment Encyclopédistes led by Denis Diderot in cynically  
vouching for the possibilities of the future of positivism over a non-positivism/medievalism  
worldview. Such that vague arguments of the type we’ve been living well without such ideas are  
nothing but avowals of temporal-dispositions poor grasp of how their present institutionalisation  
came about and future institutionalisation possibilities; since we can project that all humans in  
recurrent-utter-uninstitutionalisation were recurrent-utter-institutionalised, all humans in  
ununiversalisation were ununiversalised, all humans in medieval non-positivism were non-  
positivistic, and by extention (but for the complexes arising from our metaphysics-of-presence-  
<implicated-‘nondescript/ignorable-void<sup>80</sup>’-as-to-<sup>79</sup>presencing—absolutising-identitive-  
constitutedness<sup>84</sup>>)) all humans in our <sup>80</sup>procrypticism-or-disjointedness-as-of-<sup>83</sup>reference-of-

thought are procryptic and it is no use turning around to our fellow mortals to do social-aggregation-enabling; with the more critical issue being what is the ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> implication as from the prospective epistemic-projection perspective! Such temporal-dispositions are characteristically draggy across all registry-worldviews/dimensions explaining why all transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity meet with temporal resistance going by human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-~~as-to-eventualising-inkling-drive-or-seeding-misprising~~—temporal-to-intemporal-dispositions-~~so-construed-as-from-perspective—ontological-normalcy/postconvergence~~’—existentialism-form-factor which take the form of subontologisation/subpotentiation (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect). - As the ‘<sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation ~~amplituding/formative~~’ wooden-language-~~imbued—averaging-of-thought-~~as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications~~~~’ disposition tends to wrongly define the <sup>88</sup>reference-of-thought of a given prior/transcended/superseded registry-worldview as the absolute framework of ‘postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism’, and so by reflex, as if the successive prior institutional-cumulation/institutional-recomposure-~~as-to-historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-~~perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~~~ were geared to end at its own registry-worldview as the absolute registry-worldview that doesn’t incur

<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
shallow-supererogation<sup>96</sup>> (in our case, the positivistic registry-worldview) without any notion  
of a prospective registry-worldview by which, where our own <sup>74</sup>perversion-of-<sup>83</sup>reference-of-  
thought-<as-preconvergently-apriorising/axiomatising/referencing-in-  
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> arises, we will be  
preconverging-or-dementing<sup>20</sup>-apriorising-psychologism as dialectically-out-of-  
phase/dialectically-primitive, at our threshold-of-nonconviction/madeupness/bottomlining-in-  
shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-  
disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism> (or uninstitutionalised-  
threshold<sup>02</sup> or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-  
betraying-threshold-of-intemporal-preservation-entropy-or-contiguity-or-ontological-  
preservation); as our relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-  
nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
psychologism>’ endemises/enculturates the denaturing<sup>16</sup> and generally explains the vices-and-  
impediments<sup>105</sup> of any registry-worldview/dimension as of its given limited-mentation-capacity-  
deepening—as-subjecting-limitedness/human-subpotency-to-‘duced-unlimitedness/existence-  
sublimating-nasence<sup>2-33</sup>. As by reflex ‘the-<amplituding/formative> wooden-language-  
<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-  
meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-  
prospective-apriorising-implications>’ wrongly ignores the ontological-  
normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-  
preservation-entropy-or-contiguity-or-ontological-preservation) nature of intrinsic-  
reality/ontological-veridicality, such that when there is a need to achieve ontologically-veridical

meaningfulness by prospective <sup>83</sup>reference-of-thought with new <sup>83</sup>reference-of-thought—  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-  
 contiguity—or—ontological-preservation, the ‘<sup>51</sup>incrementalism-in-relative-ontological-  
 incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation  
 <amplituding/formative><sup>9</sup> wooden-language-<imbued—averaging-of-thought-<as-to-  
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-  
 ‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>’ simply  
 engages in ‘<amplituding/formative-epistemicity>totalising~self-referencing-syncretising’ to  
 its prior/transcended/superseded <sup>83</sup>reference-of-thought with its prior/old <sup>83</sup>reference-of-  
 thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> that are failing/not-upholding-  
 <as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—  
 or—ontological-preservation due to their temporal-preservational nature with respect to their own  
<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> threshold. It is only the <amplituding/formative-  
 epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>9</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup> and positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> of the  
 prospective/transcending/superseding <sup>83</sup>reference-of-thought in the middle to long run construed  
 as of <sup>15</sup>de-mentation-<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—  
 stranding-or-attributive-dialectics> that will induce its untenability/internal-  
 contradiction/internal-incoherence/institutional-constraining and the collapsing/overriding of  
 the prior/transcended/superseded (as ‘postconverging-or-dialectical-thinking<sup>21</sup>—psychology or  
 psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-  
 unshackling/memetic-reordering/institutional-recomposuring), and so going by their ‘relative

ontological-effectivity'. This explains why a recurrent-utter-uninstitutionalised, an ununiversalised, a non-positivism/medievalism, or prospectively a procrypticism mindset, by ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>, cannot correspondingly 'dialectically-think' in terms-as-of-axiomatic-construct of the <sup>83</sup>reference-of-thought mindset/<sup>83</sup>reference-of-thought of base-institutionalisation, <sup>103</sup>universalisation, positivism and prospectively deprocrypticism, going by human limited-mentation-capacity-deepening—~~as-subjecting-limitedness/human-subpotency to 'educed-unlimitedness/existence-sublimating-nascence'~~<sup>233</sup> as of human-subpotency-~~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-~~'notional~firstnaturedness-formativeness—~~as-to-eventualising-inkling-drive-or-seeding-misprising—~~temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>'—existentialism-form-factor with respect to social-stake-contention-or-confliction in all registry-worldviews, thus rather requiring the corresponding institutionalisation at the corresponding threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-~~<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>90</sup>—apriorising-psychologism>~~ (or uninstitutionalised-threshold<sup>02</sup> or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation). However, contrary to the '<sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation <amplituding/formative>' wooden-language-~~(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—~~ meaningfulness-and-teleology -as-of-~~'nondescript/ignorable—void '—with-regards-to-prospective-apriorising-implications>}'~~ disposition, it is only solipsism-of-thought by its emphasis on intrinsicness (I come to reality

alone solipsism) that has the requisite and socially-uncompromised backdrop for construing ontologically-veridical-meaningfulness, that is, ‘at such uninstitutionalised-threshold<sup>102</sup> requiring prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’, by the possibility for its adherence to ontological-normalcy/postconvergence, and hence the requisite transcendental limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency to ‘duced-unlimitedness/existence-sublimating-nascence’<sup>253</sup> to put the prior/transcended/superseded into question (including and priorly, the transcendental emancipator own’s mentation) for the prospective/transcending/superseding<sup>83</sup> reference-of-thought; and so, with the notion that the prior/transcended/superseded is preconverging-or-dementing<sup>20</sup>—apriorising-psychologism as dialectically-out-of-phase/dialectically-primitive, with no place for its ‘<amplituding/formative-epistemicity>totalising~self-referencing-syncretising’ which is no more than its ‘internal myth/metaphysics’ that has nothing to do with ontological-veridicality/relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>. As such, solipsism enables the requisite ‘moulting’ of human limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency to ‘duced-unlimitedness/existence-sublimating-nascence’<sup>253</sup> of notional~firstnaturedness-formativeness<as-to-eventualising~inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> to allow for successive transcendence-and-sublimity/sublimation/supererogatory-de-mentativity; and as a social conceptualisation operates as a ‘relation of intersolipsistic mindsets in transversality-<for-sublimating-existential-eventuating/denouement, from ‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> led by the preceding/superseding intercession of intrinsic-reality/ontological-veridicality as validated by <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative—

implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-  
 reflexivity—ontological-contiguity<sup>67</sup>?. (Noting that beyond this point of solipsistic  
 contemplation is the end of ontology, as of <amplifying/formative-epistemicity>causality<sup>69</sup>~as-  
 to-projective-totalitative-implications-of-prospective-<sup>61</sup> nonpresencing,-for-  
 explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>/attendant-  
 projective-and-predicative-validation, and metaphysics arises though metaphysical constructs  
 tend to harken back towards ontology in trying to explain the metaphysical-as-of-existential thus  
 explaining the blurring that often arises between metaphysics and ontology as there is hardly any  
 metaphysical construct that doesn't strive to be existentially-<disontologising/re-ontologising—  
 aporeticism> relevant as of the present, thus carrying ontological implications of  
 conceptualisation whether it is demonstrably ontologically-veridical or not; and this latter point  
 answers the fundamental philosophical quest to escape metaphysics for ontology as of the very  
 relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-  
 institutionalisation-process<sup>68</sup> which is rather about 'successions of metaphysics-of-absence-  
 {implicated-epistemic-veracity-of-<sup>61</sup> nonpresencing-<perspective-ontological-  
 normalcy/postconvergence>} insights as the successive transcendental-  
 enabling/sublimating/supererogatory~de-mentativity rules in reflecting holographically-  
 <conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity ~of-the-human-institutionalisation-process yielding in-lockstep the successively  
 more ontologically profound metaphysics-of-presence-{implicated-'nondescript/ignorable-  
 void'<sup>67</sup>-as-to-<sup>79</sup> presencing—absolutising-identitive-constitutedness<sup>1</sup>} construed as the  
 successive institutionalisations as implied by ontological-normalcy/postconvergence' towards  
 the notional~<sup>18</sup>deprocrypticism registry-worldview/dimension which is what then achieves  
 ontology as 'attained ontological-normalcy/postconvergence'. Likewise, since in effect there is  
 hardly any 'present pure-ontology' as one that is beyond existential-<disontologising/re-

~~ontologising—aporeticism~~ implications contentions about the  
purity/absoluteness/unassailability of its veracity, this rather validates a novel and positive  
construal of metaphysics as that which is subject to present existential-~~disontologising/re-~~  
~~ontologising—aporeticism~~ implications contentions such that all supposed present ontologies  
are metaphysical constructs as of their non-elucidations. Hence even science itself despite its  
positive perspective is a metaphysical construct.) Hence, from a <sup>55</sup> maximalising-recomposuring-  
for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation  
insight, the ~~<amplituding/formative—epistemicity>~~totalising~self-referencing-  
syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> of ‘<sup>51</sup>incrementalism-in-relative-  
ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation  
~~<amplituding/formative>~~ wooden-language-~~(imbued—averaging-of-thought-<as-to-~~  
leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-  
‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>’  
disposition is rather the prior/transcended/superseded <sup>83</sup>reference-of-thought to be construed as  
preconverging-or-dementing<sup>20</sup>—apriorising-psychologism and dialectically-out-of-  
phase/dialectically-primitive with respect to a prospective/transcending/superseding <sup>83</sup>reference-  
of-thought that is ‘postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism’ as  
dialectically-in-phase. - As informing human-subpotency—  
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-  
‘notional~firstnaturedness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-  
misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-  
ontological-normalcy/postconvergence>’—existentialism-form-factor is the idea that the notion  
in reflecting holographically-<conjugatively-and-transfusively> the relative-  
unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-  
process (accounting for the institutional-cumulation/institutional-recomposure-<as-to-

<sup>4</sup>historicality/ontological-eventfulness<sup>8</sup>/ontological-aesthetic-tracing-<perspective-  
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)) as  
‘the-transcendental/transdimensional/interdimensional/<sup>55</sup>maximalising-recomposuring-for-  
relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation’, the  
notion of ‘dynamic-cumulative-aftereffect of subontologisation’ by human-subpotency-  
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-  
‘notional~firstnaturedness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-  
misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-  
ontological-normalcy/postconvergence>’-existentialism-form-factor (accounting for any given  
<sup>83</sup>reference-of-thought) as ‘registry-worldview/dimension or intradimensional level’, and the  
notion of human-subpotency-aporia/undecidability/dilemma/ought-  
indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-  
formativeness-<as-to-eventualising~inkling-drive-or-seeding-misprising>—temporal-to-  
intemporal-dispositions-<so-construed-as-from-perspective-ontological-  
normalcy/postconvergence>’-existentialism-form-factor with respect to temporal-and-social-  
stake-contention-or-confliction (accounting for human registry-soundness/perversion) as ‘the-  
individuations’, can be elucidated going by the ‘ontological implications’ of the Derridean  
conceptualisations of Différance, Répétition, Altérité and Iterabilité (in a further elaboration of  
the notion of différence-disambiguation-of-ontologically-veridical—<sup>56</sup>meaningfulness-and-  
teleology<sup>99</sup> based on the technique of ‘Différance-existential-transitory-articulation-of-the-  
protraction-of-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
shallow-supererogation<sup>96</sup>>,—of-meaningfulness’); and so, in drawing out and analysing the  
<amplifying/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-  
prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—

ontological-contiguity<sup>67</sup> with regards to the différance-disambiguation-of-ontologically-  
 veridical—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> of same-terms-of-expressions (seemingly-same-  
 implied-meaningfulness) wherein there is ‘induced alterity/alteration’ of ‘same-terms-of-  
 expressions (seemingly-same-implied-meaningfulness)’ of the  
 repetiton/repeatability/recurrence, as ‘same-terms-of-expressions (seemingly-same-implied-  
 meaningfulness) by temporal-dispositions is rather ‘hollow-constituted’ which is then  
 ‘ontologically-reconstituted’/deconstructed by the intemporal-disposition, and thus the ‘same-  
 terms-of-expressions (seemingly-same-implied-meaningfulness) revealing, in-the-bigger-  
 picture, the alterities/alterations of the-individuations, the registry-worldview/dimension or  
 intradimensional level and the-interdimension/transcendental’. The insight here is that the  
 spontaneous and generalised human prelogism<sup>78</sup>-as-of-conviction,-in-profound-  
 supererogation<sup>96</sup><existentially-veridical—‘attendant-intradimensional—  
 apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-  
 outcome-arrived-at> reflex (or ‘conviction-as-to-profound-supererogation<sup>96</sup>-reflex’ or  
 intemporal-disposition-reflex-admittance-reflex/in-phase-reflex) is wrong when dealing with  
<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> (reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-  
 of-<sup>83</sup>reference-of-thought with the <sup>83</sup>reference-of-thought reflecting the registry-worldview—  
 devolving-apriorising/axiomatising/referencing or contending-reference or ontological-  
 reference or meaningful-reference or anchoring-of-meaning or registry) arising due to human  
 temporal-compromises/temporal-accommodation <sup>51</sup>incrementalism-in-relative-ontological-  
 incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation disjointedness-as-of-  
<sup>83</sup>reference-of-thought to ‘socially-perceived-value as of social-stake-contention-or-confliction’  
 (whether consciously, expediently or unconsciously) and particularly so at thresholds where

there is no deferential-formalisation-transference as institutionalisation (uninstitutionalised-threshold<sup>102</sup>), and this fundamentally undermines the ‘ontological validity and veracity’ of such a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> as supposedly of prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> reflex (or ‘conviction-as-to-profound-supererogation<sup>96</sup>-reflex’ or intemporal-disposition-reflex-admittance-reflex/in-phase-reflex). Beyond our illusion-of-the-present/present-consciousness/mirageas<amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> positivistic registry-worldview perspective, we can grasp that the lower registry-worldviews/dimensions ‘mentally projected prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> reflex (or ‘conviction-as-to-profound-supererogation<sup>96</sup>-reflex’ or intemporal-disposition-reflex-admittance-reflex/in-phase-reflex’) are flawed at their uninstitutionalised-threshold<sup>102</sup>, and the same applies to us in ontological-normalcy/postconvergence. The nature of this ‘conviction-as-to-profound-supererogation<sup>96</sup>-reflex flaw’ is that it actually defines a ‘threshold of circularity/recurrence/repetition/repeatability<sup>10</sup> of the failing/not-upholding-<as-of-apriorising/axiomatising/referencing> supplanting-conviction-as-to-profound-supererogation<sup>96</sup>-of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>-apriorising-psychologism reflex’ in circularity/recurrence/repetition/repeatability<sup>10</sup>, effectively as its uninstitutionalised-threshold<sup>102</sup>. For instance, where a non-positivism/medievalism mindset/<sup>83</sup>reference-of-thought keeps on arguing a case of sorcery recurrently in non-positivism/medievalism terms which inherently defines its placeholder-setup/mental-devising-

representation/mentation/consciousness-awareness-teleology<sup>99</sup> as non-positivism/medievalism, and the same insight does apply from a prospective ontological-normalcy/postconvergence reference (as deprocrpticism) wherein we'll need to psychoanalytically-unshackle/mimeticly-reorder/institutionally-recompose from a positivism-<sup>80</sup>procrpticism mindset/mental-devising-representation/mentation. Further, the notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> implies that where there is postlogism<sup>77</sup>-and-conjugated-postlogism<sup>77</sup> as uninstitutionalised-threshold<sup>102</sup>, the more ontologically-veridical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> reflex is actually of preconverging-or-dementing<sup>20</sup>-apriorising-psychologism reflex (and not new <sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> as 'prelogic supplanting-conviction-as-to-profound-supererogation<sup>96</sup>—of-attendant-intradimensional'-postconverging/dialectical-thinking<sup>1</sup>-apriorising-psychologism re-engaging reflex')/temporal-disposition-reflex-reflex/out-of-phase-reflex). Both postlogism<sup>77</sup> and conjugated-postlogism<sup>77</sup> instances of the failing/not-upholding-<as-of-apriorising/axiomatising/referencing> circularity/recurrence/repetition/repeatability<sup>10</sup> at uninstitutionalised-threshold<sup>102</sup> (including associated postlogism<sup>77</sup>-and-conjugated-postlogism<sup>77</sup>) reveal the 'alteration of the same-terms-of-expressions (seemingly-same-implied-meaningfulness)' as temporal-dispositions alterity/alteration. Insightfully, it is this grasp of the uninstitutionalised-threshold<sup>102</sup> (including associated postlogism<sup>77</sup>-and-conjugated-postlogism<sup>77</sup>-of-temporal-dispositions) in the existential-flux of ontologically-veridical in circularity/recurrence/repetition/repeatability<sup>10</sup> of same-terms-of-expressions (seemingly-same-implied-meaningfulness) alternating with ontologically-non-veridical alterity/alterations of same-terms-of-expressions (seemingly-same-implied-meaningfulness)', as Différance, that is

critical in defining notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> disambiguated teleological-differentiations. It is the dynamic-extension of this Différance-suprastructurally-disambiguated-mental-dispositions-meaningfulness-as-the-various-notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> in ‘dynamic-cumulative-aftereffect of subontologisation’ (as slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect) at the-individuations level to registry-worldview level and the-transcendental/transdimensional/interdimensional/<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unframed/re-ontologising~conceptualisation level that explains the ‘alterating iterability dynamism’ at these three levels; whether at the-individuations level involving the hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> alteration’ by temporal-dispositions as slanted-and-formulaic postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’><sup>76</sup> of meaningfulness of the postlogic disposition or ‘conjoining looping narratives of flawed-existential-elevation-of-<sup>83</sup>reference-of-thought<sup>14</sup>’ of the slanted-and-formulaic perverted meaningfulness as the conjugated-postlogic disposition, meted with the ‘ontological-reconstituting—as-to-conflatedness<sup>13</sup>/deconstruction compensating-alteration or realteration of meaningfulness’ of the intemporal-disposition), as the basis of the institutionalisation/intemporalisation process at registry-worldview/dimension or intradimensional level, and ultimately explaining the-transcendental/transdimensional/interdimensional/<sup>55</sup>maximalising-recomposuring-for-relative-

ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation level  
 successiveness of institutionalisations (as recurrent-utter-uninstitutionalisation, base-  
 institutionalisation/ununiversalisation,<sup>103</sup> universalisation/non-positivism-or-medievalism,  
 positivism/procrypticism, and perpetuation-of-deprocrypticism); and so, by a ‘human limited-  
~~mentation-capacity-deepening—as subjecting limitedness/human subpotency to ‘educated-~~  
~~unlimitedness/existence-sublimating-nascence~~<sup>253</sup> recurrence of intemporal projection over the  
 alterity/alteration, in circularity/recurrence/repetition/repeatability<sup>10</sup> by temporality<sup>98</sup>’, and such  
 iterability/iteration (of ontologically-veridical-meaningfulness-and-ontological-reference) being  
 driven by intemporal-preservation-in circularity/recurrence/repetition/repeatability<sup>10</sup> (as  
 longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) with the latter  
 ‘distracted/circumvented’ by temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation  
 alterity/alteration-in circularity/recurrence/repetition/repeatability<sup>10</sup> as shortness-of-register-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, requiring the further realterity/realteration-of-such temporal-  
 preservation-alterity/alteration-in circularity/recurrence/repetition/repeatability<sup>10</sup> as  
 ‘ontological-reconstituting—as-to-conflatedness<sup>13</sup>/deconstruction’ by intemporal-preservation-  
 entropy-or-contiguity—or—ontological-preservation in iterability/iteration (for the preservation of  
 ontologically-veridical-meaningfulness-and-appropriateness-of-<sup>33</sup>reference-of-thought-as-of-  
 conflatedness<sup>13</sup>). In-the-bigger-picture and as with all natural iterations, this ‘alterations-  
 iterability dynamism’ at the-individuation-level takes the form of an existential-flux (‘dynamic-  
 cumulative-aftereffect of subontologisation’) of recursive/recurrent alterity/alterations which  
 tend to be perpetuating (like the pathological psychopath’s disposition out of a faulty-mentation-  
 procedure-deception/‘urge’/entitlement-folie of postlogism<sup>77</sup>-slantedness effect) or progressive  
 alterity/alterations which could be regular (like an exacerbation or opportunism interlocutors in  
 conjugated-postlogism<sup>77</sup>) or regressive alterity/alterations which could be momentary (like an  
 ignorance or affordability interlocutors in conjugated-postlogism<sup>77</sup>). The notion of iterability as

the ‘induced effect of alterity/alterations (by the temporal-dispositions hollow-constituting-~~as-~~  
~~disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation~~> and the  
 intemporal-disposition compensation-alterity/alteration by ‘ontological-reconstituting-as-to-  
 conflatedness<sup>13</sup>/deconstruction) in the repeatability/recurrence of same-terms-of-expressions or  
 same-implied-meaningfulness’, implies that temporal-dispositions being just as preservational  
 as the intemporal-disposition thus inducing the circular recurrence of iterability (as prospective  
 successive institutionalisations and uninstitutionalised-threshold<sup>102</sup>), the exercise of  
 institutionalisation/intemporalisation is not about transforming temporal-dispositions as of  
 dimensionality-of-sublimating<sup>25</sup> -(<amplituding/formative>supererogatory~de-  
~~mentativeness/epistemic-growth-or-conflatedness~~ /transvaluative-  
~~rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation~~) exercise  
 but rather institutionalisation/intemporalisation or secondnaturing, which is about ‘skewing  
 (‘intemporality<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>’, for relative  
 intrinsic-reality/ontological-veridicality transcendental-  
 enabling/sublimating/supererogatory~de-mentativity)/constraining towards’ the intemporal-  
 disposition for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation to  
 enable the given prospective institutionalisation. Thus the fact is that this iterability (of  
 meaningfulness and ontological-reference) is not a property of ‘intrinsic-reality as existence-  
 emanance’ but actually the result/effect of human limited-mentation-capacity-deepening—as-  
~~subjecting-limitedness/human-subpotency-to-‘duced-unlimitedness/existence-sublimating-~~  
~~nascence~~<sup>253</sup> coming-into-grips with intrinsic-reality as existence-emanance, and so in the  
 succession of institutionalisations. The implication of this iterability (due to temporality<sup>98</sup>-  
 preservational-alterity/alterations in distraction/circumvention of intemporality<sup>52</sup>-preservation-  
 iteration for construct of intemporal/ontologically-veridical meaningfulness) is that all issues of  
<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> (as opposed to issues of <sup>54</sup>logical-processing-or-logical-  
 implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup>), can  
 only be construed as implying a ‘perpetual construct for upholding intemporality<sup>52</sup>-in-  
 preservational-compensation-alterity/alteration over temporality<sup>98</sup>-in-preservational-distorting-  
 alterity/alterations’ hence validating the notion of intemporal-preservation-entropy-or-  
 contiguity—or—ontological-preservation as ontological-normalcy/postconvergence; and that the  
 ‘illusion-of-definitiveness-of-ontological-construal-on-the-basis-of-an-intemporal/ontological-  
 definitive-construct-as-a-common-ontological-reference-of-the-meaningfulness-of-the-various-  
 notional~firstnatureddness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-  
 misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—  
 ontological-normalcy/postconvergence>’ is wrong, as this simply allows for temporality<sup>98</sup>-in-  
 preservational-alterity/alterations to ‘hollow-constitute’ at that supposed  
 ‘intemporal/ontological-definitive-construct-as-a-common-ontological-reference-of-the-  
 meaningfulness-of-the-various-notional~firstnatureddness-formativeness-<as-to-  
 eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-  
 <so-construed-as-from-perspective—ontological-normalcy/postconvergence>’. And just as we  
 grasp this notion of ‘the-upholding-of-intemporal/ontologically-veridical-meaningfulness’ at  
 the-interdimension level where the registry-worldviews/dimensions are intemporally  
 ‘ontologically-reconstituted’/deconstructed, only to be temporally ‘hollow-constituted’  
 requiring prospective intemporal ‘ontological-reconstituting—as-to-  
 conflatedness<sup>13</sup>’/deconstruction explaining the successive institutional-cumulation/institutional-  
 recomposure-<as-to-<sup>40</sup>historiality/ontological-eventfulness<sup>35</sup>/ontological-aesthetic-tracing-  
 <perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-  
 determinism’>>, rather than going by the wrong idea of an ‘illusion-of-definitiveness-of-

ontological-construal-on-the-basis-of-an-intemporal/ontological-definitive-construct-as-a-  
 common-ontological-reference-of-the-meaningfulness-of-the-various-  
 notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-  
 misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-  
 ontological-normalcy/postconvergence>’, likewise at registry-worldview level, différance-  
 disambiguation-of-ontologically-veridical-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> ensures that (by  
 factoring in the distraction/circumvention of intemporally/ontologically-veridical-  
 meaningfulness in circularity/recurrence/repetition/repeatability<sup>10</sup>, by temporal-preservation-  
 alterity/alteration in circularity/recurrence/repetition/repeatability<sup>10</sup>, requiring the further  
 intemporal-preservation compensation-alterity/alteration of such temporal-preservation-  
 alterity/alteration in circularity/recurrence/repetition/repeatability<sup>10</sup> to uphold  
 intemporally/ontologically-veridical-meaningfulness) the intemporal-disposition doesn’t imply  
 a same/common <sup>83</sup>reference-of-thought with temporal-dispositions, and in so doing avoid to  
 wrongfully elevate postlogism<sup>77</sup>-and-conjugated-postlogism<sup>77</sup> in preconverging-or-dementing<sup>20</sup>-  
 integration-of-temporal-dispositions to a ‘conviction-as-to-profound-supererogation<sup>96</sup>-reflex’  
 rather as of postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism when dealing  
 with their meaningful-reference-defect/registry-defect/<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-  
 <as-preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> defect. The  
 implication being that the intemporal-disposition ontological-reference of meaningfulness is  
 suprastructural (beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of-preconverging-  
 existential-extrication-as-of-existential-unthought><sup>6</sup>) of the postlogism<sup>77</sup>-and-conjugated-  
 postlogism<sup>77</sup> which is in preconverging-or-dementing<sup>20</sup>-integration-of-temporal-dispositions  
 (which explains the latter subontologisation/subpotentiation (in-a-social-dynamism-of-  
 meaningfulness-misappropriation) by slantedness/postlogic-effect, miscuing, disjointed-logic,

logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi  
 conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect).  
 Ultimately the philosophical pessimism of many a philosopher stems from this confusion about  
 the achievement of human emancipation and virtue, in naively construing that such an  
 achievement is a definitiveness-construct-of-meaningfulness rather than an ‘iterability-  
 construct-of-meaningfulness for the upholding of the intemporal construct of ontologically-  
 veridical-meaningfulness’ as implied by the intemporal-preservation-entropy-or-contiguity-or-  
 ontological-preservation as of ontological-normalcy/postconvergence. Strangely enough, this  
 idea can be derived from the contrastive implications of metaphysics-of-presence-~~(implicated-  
 ‘nondescript/ignorable-void<sup>60</sup>’-as-to-<sup>70</sup> presencing—absolutising-identitive-constitutedness<sup>11</sup>)~~  
 (with its illusion-of-the-present/present-consciousness/mirage/epistemic-totalising<sup>33</sup>~self-  
 referencing-syncretising) and metaphysics-of-absence-~~(implicated-epistemic-veracity-of-  
<sup>6</sup> nonpresencing-<perspective-ontological-normalcy/postconvergence>)~~ as postdication  
 (suprastructuring transcendental-insight-projection-capacities). Ontologically speaking, the  
 institutional-cumulation/institutional-recomposure-~~(as-to-<sup>46</sup> historicity/ontological-  
 eventfulness<sup>38</sup> /ontological-aesthetic-tracing-<perspective-ontological-  
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)~~ in their evolving  
<sup>15</sup>de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—  
 stranding-or-attributive-dialectics)~~ registry/registry-worldview/ontological-reference  
 dialecticisms as at one moment ‘postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-  
 psychologism’ and at another preconverging-or-dementing<sup>30</sup>—apriorising-psychologism are  
 effectively a reflection of the reality of a dynamic dialectics of ‘metaphysics-of-presence-  
 (implicated-‘nondescript/ignorable-void<sup>60</sup>’-as-to-<sup>70</sup> presencing—absolutising-identitive-  
 constitutedness<sup>11</sup>)’ and ‘metaphysics-of-absence-~~(implicated-epistemic-veracity-of-  
<sup>6</sup> nonpresencing-<perspective-ontological-normalcy/postconvergence>)~~’ retracing of

ontologically-veridical placeholder-setup/mental-devising-  
 representation/mentation/consciousness-awareness-teleology<sup>99</sup> retrospectively, presently and  
 prospectively, going by a human shallow limited-mentation-capacity—as subjecting ‘educated-  
 unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency—(as of  
 relative apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-  
 ontological-contiguity’ ~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup>-in-preconverging-entailment) to deeper  
 limited-mentation-capacity—as subjecting ‘educated-unlimitedness/existence-sublimating-  
 nascence’ to limitedness/human-subpotency—(as of relative  
 apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-  
 contiguity’ ~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-  
 postconverging-entailment) institutionalisation/intemporalisation process. Such an insight  
 points out that a non-positivism/medievalism ‘metaphysics-of-presence-(implicated-  
 ‘nondescript/ignorable-void<sup>60</sup>’-as-to-<sup>79</sup> presencing—absolutising-identitive-constitutedness<sup>1</sup> )’  
 will ‘wrongly be contending’ on the basis of a non-positivism/medievalism<sup>83</sup> reference-of-  
 thought with regards to issues of sorcery and so and so, instead of the requisite ‘metaphysics-of-  
 absence-(implicated-epistemic-veracity-of-<sup>91</sup> nonpresencing-<perspective-ontological-  
 normalcy/postconvergence>)’ as a suprastructuring transcendental-insight-projection into  
 positivistic (rational-empiricism) mindset/<sup>83</sup> reference-of-thought that supersedes the ‘flaws-and-  
 manipulations’ or vices-and-impediments<sup>105</sup> involved in such a non-positivism/medievalism  
 setting<sup>83</sup> reference-of-thought; in need of deconstruction/(engaged)-destruktion/‘ontological-  
 reconstituting—as-to-conflatedness<sup>13</sup>’ into prospective suprastructuring positivism<sup>83</sup> reference-

of-thought of ontologically-veridical meaningfulness, and so, ‘as the suprastructuring construal-  
 {as-of-‘perversion-and-derived-<sup>74</sup> perversion-of-<sup>83</sup> reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>>-as-to-uninstitutionalised-threshold<sup>102</sup>-self-referencing-syncretising-  
 and-subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-and-  
 apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting-as-to-  
 conflatedness<sup>13</sup>-of-veridical-<sup>83</sup> reference-of-thought-as-prospective-  
 institutionalisation/supratransversality-<in-sublimating-existential-  
 eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing’} delineating  
 existential-transitioning-or-iterability-trace-of-narratives-as-dots\_or\_implicitated\_attendant-  
 ontological-contiguity<sup>67</sup>~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>-reification\_or\_intrinsic-reality-ontological-  
 coherence\_or\_superseding-oneness-of-ontology<sup>41</sup> of ontologically-veridical-meaningfulness  
 that is not actually spoken-of by non-positivism/medievalism mindset/<sup>83</sup> reference-of-thought  
 wrongly contending’; with the Derridean (existential)-trace being the suprastructuring  
 positivistic <sup>83</sup>reference-of-thought of ontologically-veridical meaningfulness with respect to  
 intrinsic-reality. Such an insight can certainly be grasped with respect to procrypticism and  
 notional~<sup>18</sup>deprocrypticism as well, with the associated postlogic <sup>74</sup>perversion-of-<sup>88</sup> reference-of-  
 thought-<as-preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> phenomena. The  
 ontological-normalcy/postconvergence referentialism perspective inherently carries the requisite  
 suprastructuring transcendental-insight-projection for fulfilling the promise of ‘metaphysics-of-  
 absence-<implicitated-epistemic-veracity-of-<sup>91</sup> nonpresencing-<perspective-ontological-  
 normalcy/postconvergence>’ as postdication. Paradoxically, postdication (as metaphysics-of-

absence-⟨implicated-epistemic-veracity-of-<sup>51</sup>nonpresencing-⟨perspective-ontological-normalcy/postconvergence⟩⟩ highlights that ontological-normalcy/postconvergence is rather conceptualised more effectively with the present-considered-as-being-in-epistemic-abnormalcy/preconvergence<sup>31</sup>-perspective-⟨preconverging-or-dementing<sup>20</sup>-apriorising-psychologism-<sup>83</sup>reference-of-thought⟩-and-hence-suprastructurable by ‘metaphysics-of-absence-⟨implicated-epistemic-veracity-of-<sup>51</sup>nonpresencing-⟨perspective-ontological-normalcy/postconvergence⟩’-perspective-⟨‘postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism’-<sup>83</sup>reference-of-thought⟩ which is then actually prospective (to-resolve-the epistemic-abnormalcy/preconvergence<sup>31</sup>); and not ‘metaphysics-of-presence-⟨implicated-‘nondescript/ignorable-void<sup>60</sup>-as-to-<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>1</sup>’⟩’ conceptualisation which ‘wrong pretence of being in ontological-normalcy’ is actually stifling the prospective orientation by its illusion-of-the-present/present-consciousness/mirage as <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>. This posture is validated by the decreasing epistemic-abnormalcy/preconvergence<sup>31</sup> nature of the successive institutional-cumulation/institutional-recomposure-⟨as-to-<sup>4</sup>historiality/ontological-eventfulness<sup>3</sup>/ontological-aesthetic-tracing-⟨perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>⟩ from retrospective to present to prospective, whereby there is decreasing epistemic-abnormalcy/preconvergence<sup>31</sup> as the institutionalisation/intemporalisation process veers towards ontological-normalcy/postconvergence (from recurrent-utter-uninstitutionalisation to base-institutionalisation to <sup>103</sup>universalisation to positivism and prospectively to deprocrypticism). With respect to the postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing~nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-

intradimensional-ontologising'-imbued-<contextualising/existentialising~attendant-  
 ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-<as-to-disontologising-perverted-  
 outcome-sought-precedes-existentially-veridical-'attendant-intradimensional-  
 apriorising/axiomatising/referencing'-logical-dueness>)} <sup>74</sup>perversion-of-<sup>83</sup>reference-of-  
 thought-<as-preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup> > (reflected as mental-  
 perversion/unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought)  
 phenomenon of psychopathy and social psychopathy, the Derridean (existential)-trace as the  
 suprastructuring transcendental-insight-projection (metaphysics-of-absence-(implicated-  
 epistemic-veracity-of-<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>))  
<sup>83</sup>reference-of-thought, wherein there is <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-  
 preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup> > of positivistic  
<sup>83</sup>reference-of-thought of ontologically-veridical meaningfulness as procrypticism  
 preconverging-or-dementing<sup>20</sup> -apriorising-psychologism, in need of deconstruction/(engaged)-  
 destruktio/ontological-reconstituting-as-to-conflatedness<sup>13</sup> into prospective suprastructuring  
 notional~<sup>18</sup>deprocrypticism <sup>83</sup>reference-of-thought of ontologically-veridical meaningfulness,  
 and so, 'as the suprastructuring as of the circularity/recurrence/repetition/repeatability<sup>10</sup>  
 delineating existential-transitioning-or-iterability-trace-of-narratives-as-  
 dots\_or\_implicated\_attendant-ontological-contiguity<sup>57</sup>'~educated-  
 existentialising/contextualising/textualising\_'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>'<sup>40</sup>-reification\_or\_intrinsic-reality-ontological-  
 coherence\_or\_superseding-oneness-of-ontology<sup>41</sup> that is not actually spoken-of by our  
 procrypticism and postlogic/psychopathic mindsets/<sup>83</sup>reference-of-thought wrongly  
 contending'; as of the circularity/recurrence/repetition/repeatability<sup>10</sup> delineating existential-

transitioning-or-iterability-trace-of-narratives-as-dots\_or\_implicit~~ed~~\_attendant\_ontological-  
 contiguity<sup>67?</sup>~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>-reification\_or\_intrinsic-reality-ontological-  
 coherence\_or\_superseding-oneness-of-ontology<sup>41</sup> being (metaphysics-of-absence-(implicit~~ed~~-  
 epistemic-veracity-of-<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>))  
 suprastructuring notional~<sup>18</sup>deprocrypticism <sup>83</sup>reference-of-thought of ontologically-veridical  
 meaningfulness with respect to intrinsic-reality. Such temporally-preservational-as-  
 pseudointemporality<sup>52</sup>-preservation iterability-{of-ontological-veridicality}-by-{hollow-  
 constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-  
 preservation>} -alteration/alterity associated with psychopathy and social psychopathy takes the  
 form of absolving/fleeting/escaping-reflex-logic<sup>1</sup> wherein the postlogic mindset/<sup>83</sup>reference-of-  
 thought is all about parasitising/co-opting the supplanting-conviction-as-to-profound-  
 supererogation<sup>96</sup> -of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup> -  
 apriorising-psychologism <sup>83</sup>reference-of-thought (registry/meaningful-reference/anchoring-of-  
 meaning/contending-reference/ontological-reference/registry-worldview) by simply projecting  
 and implying false forms of <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-  
 teleology<sup>99</sup> that are not in intemporal-preservation-entropy-or-contiguity-or-ontological-  
 preservation, and so in temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation as of the  
 circularity/recurrence/repetition/repeatability<sup>10</sup> delineating existential-transitioning-or-  
 iterability-trace-of-narratives-as-dots\_or\_implicit~~ed~~\_attendant\_ontological-  
 contiguity<sup>67?</sup>~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>-reification\_or\_intrinsic-reality-ontological-  
 coherence\_or\_superseding-oneness-of-ontology<sup>41</sup>, with the fundamental faulty-mentation-

procedure-deception-or-urge<sup>43</sup> being the wrongful validation as supplanting—conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism of its <sup>83</sup>reference-of-thought in-the-very-first-place as in reality the <sup>83</sup>reference-of-thought reflected from futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology as of prospective notional~<sup>18</sup>deprocrpticism registry-worldview will be suprastructural to it (or beyond-the-consciousness-awareness-teleology<sup>99</sup>—<of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup> of the procrpticism <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> as reflected/perspectivated as preconverging-or-dementing<sup>20</sup>—apriorising-psychologism). The idea equally is that as a <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>, there isn’t any ‘definitiveness-intemporal/ontological-construal-of-meaningfulness-as-there-is-no-common-<sup>83</sup>reference-of-thought-relative-to-the-notional~firstnaturedness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’ but rather ‘iterability- {of-ontological-veridicality}-by- {ontologically-reconstituting/deconstructing}-alteration/alterity-for-intemporal/ontological-construal-as-the-basis-for-suprastructurally-disambiguating-<sup>83</sup>reference-of-thought-of-the-various-notional~firstnaturedness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’ in grasping and preempting postlogism<sup>77</sup> and temporal-dispositions-conjugated-postlogism<sup>77</sup> in temporal-preservation-as-pseudointemporal<sup>52</sup>-preservation. As by implying rather a

‘definitiveness-of-intemporal/ontological-construal-of-meaningfulness-on-the-basis-of-a-common-<sup>83</sup>reference-of-thought-relative-to-the-notional~firstnaturedness-formativeness-<as-to-eventualising~inking-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’ will just be a basis for the further iterability-{of-ontological-veridicality}-by-{hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>}-alteration/alterity of ontologically-veridical meaningfulness by the postlogism<sup>77</sup>-and-temporal-dispositions-conjugated-postlogism<sup>77</sup> as the fundamental <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>8</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>7</sup> agency hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in alterity/alteration’ by ‘perverting the <sup>83</sup>reference-of-thought of ontologically-veridical meaningfulness’ in iteration/succession; as a ‘dynamic-cumulative-aftereffect of subontologisation’ (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect) as shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>. Thus avoiding wrongly implying their dimensionality-of-sublimating<sup>25</sup>-(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness<sup>1</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) transformation as instigative intemporal-disposition (longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>), but rather ‘institutionalisation-skewing (‘intemporal<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity)’ in the social-construct for intemporal-preservation-entropy-or-contiguity—or-ontological-preservation as of

ontological-normalcy/postconvergence which always factor in human limited-mentation-  
 capacity-deepening—as subjecting limitedness/human-subpotency to ‘educated-  
 unlimitedness/existence-sublimating-nascence’<sup>23</sup> by a re-equilibrating metaphysics-of-absence-  
 {implicated-epistemic-veracity-of-<sup>1</sup> nonpresencing-<perspective-ontological-  
 normalcy/postconvergence>}/postdication, as secondnating. It is this understanding of  
 postlogism<sup>77</sup>-and-conjugated-postlogism<sup>77</sup> in preconverging-or-dementing<sup>20</sup>-integration-of-  
 temporal-dispositions as a ‘dynamic-cumulative-aftereffect of subontologisation’ as ‘perverting,  
 by alterity/alteration, the <sup>83</sup>reference-of-thought of ontologically-veridical meaningfulness’ in  
 iteration/succession’, wherein new sets of denaturing<sup>16</sup> slanted-and-formulaic-postlogic-  
 backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’><sup>76</sup>  
 (absolving/fleeting/escaping-reflex-logic<sup>1</sup>) involving their conjoining as ‘<sup>12</sup>conjoining-looping-  
 set-of-narratives of flawed-existential-elevation-of-<sup>83</sup>reference-of-thought<sup>44</sup>’ by temporal-  
 dispositions-conjugated-postlogism<sup>77</sup>, as well as extrinsic-attribution with different sets of  
 interlocutors in succession underlies the psychopathic and social psychopathy phenomenon,  
 ‘with emphasis being rather on examining this alterity/alteration as of the  
 circularity/recurrence/repetition/repeatability<sup>10</sup> delineating existential-transitioning-or-  
 iterability-trace-of-narratives-as-dots\_or\_implicated\_attendant-ontological-  
 contiguity<sup>67</sup>~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>-reification\_or\_intrinsic-reality-ontological-  
 coherence\_or\_superseding-oneness-of-ontology<sup>41</sup> as ‘successive slanted-and-formulaic-  
 postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’><sup>76</sup>  
 with their corresponding <sup>12</sup>conjoining-looping-set-of-narratives’ perverted-meaningfulness and  
 extrinsic-attribution with successive sets of interlocutors and as conjugated-postlogism<sup>77</sup> mental-  
 dispositions equally assume a purposefulness of their own (that must be factored-in when

analysing psychopathic/postlogic and social-psychopathic situations), in grasping the true nature of the fundamental psychopathic-postlogism<sup>77</sup>-and-other-temporal-conjugated-postlogism<sup>77</sup> mental-dispositions in ‘dynamic-cumulative-aftereffect of subontologisation’ (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect)’, and so, as of aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> in grasping the importance of social and formal institutionalisation percolation-channelling-<in-deferential-formalisation-transference> in the construing of institutionalised deconstruction/(engaged)-destruktion as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring in the medium to long-run as with other<sup>74</sup> perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>> in prior institutionalisations (for instance a scientific worldview over notions-and-accusations-of-sorcery in medieval times). The insight from an ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective with regards to <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>> arises by the mere fact that the registry-worldview’s/dimension’s prior relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>’-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>90</sup>-apriorising-psychologism>’, as-it-is-thus-‘inwait’-for-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>,-or-temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation,

upon instigation of postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing–nonconviction/madeupness/bottomlining–  
 (<decontextualising/de-existentialising~of-attendant-intradimensional–  
 apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-  
 intradimensional–ontologising’-imbued-<contextualising/existentialising~attendant–  
 ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-<as-to-disontologising-perverted-  
 outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–  
 apriorising/axiomatising/referencing’-logical-dueness>) by conjugating to temporal-  
 dispositions inducing ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold<sup>102</sup>–  
 defect-<as-Being-or-ontological-or-existential–defect><sup>85</sup> or intradimensional’ as of the  
 circularity/recurrence/repetition/repeatability<sup>10</sup> delineating existential-transitioning-or-  
 iterability-trace-of-narratives-as-dots\_or\_implicit\_attendant\_ontological-  
 contiguity<sup>67</sup>~duced–  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued-notional~cogency><sup>40</sup>-reification\_or\_intrinsic-reality–ontological-  
 coherence\_or\_superseding–oneness-of-ontology<sup>41</sup>. This is the abstract foundation that defines  
 registry-worldviews/dimensions uninstitutionalised-threshold<sup>102</sup>, and so, as fundamentally  
 imbued in human-subpotency–aporia/undecidability/dilemma/ought-  
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-  
 formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-  
 intemporal-dispositions-<so-construed-as-from-perspective–ontological-  
 normalcy/postconvergence>’-existentialism-form-factor which is  
 preconverging/postconverging–de-mentatively/structurally/paradigmatically susceptible to  
 relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of–  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>–apriorising-

psychologism>', up to notional~<sup>18</sup>deprocrypticism which when effectively achieves escapes uninstitutionalised-threshold<sup>102</sup> by the mere fact that notional~<sup>18</sup>deprocrypticism psychologism is one that factors in in its {cumulated/recomposed}-consciousness-awareness-teleology<sup>99</sup> the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>'—existentialism-form-factor. Thus issues of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> including postlogism<sup>77</sup> are more-than-just-and-beyond an issue of a temporal frame of contemplation as this requires an overall registry-worldview/dimension transcendental preconverging/postconverging–de-mentative/structural/paradigmatic resolution, as of the comprehensive ontologising of notional~<sup>18</sup>deprocrypticism with respect to notional~procrypticism, notwithstanding the further palliative conceptualisation of the necessity of the resolution as of temporal <preconverging~'motif-and-apriorising/axiomatising/referencing'—entailing>-existentialising—enframing/imprintedness-  
<as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> of issues of psychopathy in the present positivistic registry-worldview. Thus psychopathy and social psychopathy should rather be related to suprastructurally (as preconverging-or-dementing<sup>20</sup>—apriorising-psychologism consciousness-awareness-teleology<sup>99</sup> which <sup>83</sup>reference-of-thought is invalid in the very first instance, going by ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective for intemporal-preservation-entropy-or-contiguity—or-ontological-preservation). The nature of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>9</sup> > structural-resolution  
 is very much in line with human-subpotency–aporia/undecidability/dilemma/ought-  
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-  
 formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-  
 intemporal-dispositions-<so-construed-as-from-perspective—ontological-  
 normalcy/postconvergence>’–existentialism-form-factor which represents that any  
 transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is a secondnatured  
 institutionalisation/intemporalisation exercise of untenability/internal-contradiction/internal-  
 incoherence/institutional-constraining on human-subpotency–  
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-  
 ‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-  
 misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–  
 ontological-normalcy/postconvergence>’–existentialism-form-factor mental-dispositions  
 ‘induced by social <sup>103</sup>universal-transparency<sup>104</sup> -<transparency-of-totalising-entailing,-as-to-  
 entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-  
 completeness<sup>8</sup> > ) of the prior registry-worldview’s/dimension’s unsound <sup>83</sup>reference-of-thought  
 of meaningfulness with respect to that of the prospective registry-worldview’s/dimension’s and  
 the positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> thereof’, and thus  
 undermining human temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation behind the  
 uninstitutionalised-threshold<sup>102</sup> and institutionalisation/intemporalisation secondnaturating; and  
 not as may wrongly be construed as an emanance transformation exercise from temporal-  
 dispositions as shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> to intemporal-  
 disposition as longness-of-register-of-meaningfulness. This latter point is to highlight that  
 ontological focus should rather be placed on the ‘abstract conceptualisation that enables  
 institutionalisation-as-virtue and not any naïve purported <sup>79</sup>presencing—absolutising-identitive-

constitutedness<sup>14</sup> poorly appreciative of dimensionality-of-sublimating<sup>25</sup> ~~<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness<sup>15</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)~~, as in-the-bigger-scheme-of-things the latter is delusional (for an animal whose potency under social-stake-contention-or-confliction is rather as of human-subpotency-~~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’-existentialism-form-factor~~ thus needing its secondnatured skewing (‘intemporality<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory-de-mentativity~~ as deferential-formalisation-transference to the intemporal for its transcendence-and-sublimity/sublimation/~~supererogatory-de-mentativity~~) and that’s why society and more specifically formal organisations ‘operate on the clairvoyance of institutionalising principles and rules’, and ‘not the purported impression-driven/good-naturedness dispositions of the one or the other’, as this is an unsustainable construct and is simply a call for institutional failure in the middle to long run. A human secondnaturating institutionalising construct is a requisite because, at best even the intemporal-disposition individuation in individuals purporting prospective emancipation comes from and are from the stock of the prior<sup>83</sup> reference-of-thought uninstitutionalised-threshold<sup>102</sup> registry-worldview/dimension, and such prospective emancipation involves such individuals own ‘moulting’, as actually intemporality<sup>52</sup>/longness is a ‘potential construct of orientation’ as implied by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation) and it is

only a devised institutionalisation construct as secondnaturing that achieves that potential-construct-of-orientation and not any naïve inherently intemporal-disposition in individuals. By that token there is no base-institutionalised individual in recurrent-utter-uninstitutionalisation, no <sup>103</sup>universalised individual in ununiversalisation, no positivistic individual in non-positivism/medievalism, and prospectively no notional~<sup>18</sup>deprocrypticism individual in procrypticism, as at best such emancipating intemporal individuals are ‘moulting’ their intemporal individuations and implying-of-the-same of their registry-worldview in prospective institutionalisation design/conceptualisation, as the effective institutionalisation is what is really and effectively attained. - As the notion of ‘dynamic-cumulative-aftereffect of ontology and subontologisation/subpotentiation (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect),’ is rather an operant conceptualisation that highlights the need for an operant conceptualisation of psychology in grasping human dynamics. But then psychological science as we know today in many-ways mainly takes the form of an adjunct construct in grasping the social as is equally the case with social psychology; as the focus of can mostly be resumed to ‘identity’ of individual dispositions such that psychology tends more to have a subjective intercessory practice nature involving intersubjective valuation). Thus, as with all such approaches it is hardly surprising that we haven’t got an academic ‘postconverging-or-dialectical-thinking<sup>21</sup>–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ (as an ontology-driven <amplituding/formative–epistemicity>totalising~ratiocontiguity/ratiocination-as-referentialism—‘implicated\_attendant\_ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity–contiguity-imbued–notional~cogency><sup>40</sup>;-phenomenal-abstractiveness–of-presencing-in-‘protensive-consciousness’-enabling-

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-  
 operant-or-incidenting-predicative-insights-of 'implicited\_attendant-ontological-  
 contiguity<sup>67</sup>?~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency><sup>40</sup>, -<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>8</sup> reference-of-thought-<sup>8</sup> devolving-as-of-instantiative-context>  
 conceptualisation); but rather a 'psychology of qualifications' as is equally the case with social  
 psychology. The author as previously implied with the notion of a 'postconverging-or-  
 dialectical-thinking<sup>21</sup>-psychology or psychology-of-mentation-dynamics or  
 natural~psychological-dynamics' perceives the need for defining human psychology from a  
 transcendently-enabling-level-of~ontological-good-faith-or-  
 authenticity<sup>69</sup>/objectification/desubjectification-as-objectification-<as-to-ontological-faith-  
 notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-  
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism><sup>100</sup>  
 and thus operant perspective of ontologically-dynamic-and-coherent  
 construal/conceptualisation, as a profound superseding-oneness-of-ontology. This is implied in  
 ontological-normalcy/postconvergence, and should be more precisely invigorated in the  
 construal/conceptualisation of the 'reference-of-thought as futural Being-  
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-  
 infrastructure-of- meaningfulness-and-teleology as of prospective  
 notional~<sup>18</sup>deprocrypticism registry-worldview/dimension as metaphysics-of-absence-  
 {implicited-epistemic-veracity-of-<sup>91</sup> nonpresencing-<perspective-ontological-  
 normalcy/postconvergence>} of the positivism/procrypticism <sup>83</sup>reference-of-thought  
 metaphysics-of-presence-(implicited-'nondescript/ignorable-void<sup>61</sup>'-as-to-<sup>79</sup> presencing—  
 absolutising-identitive-constitutedness<sup>1</sup> }'; implying an ontologically-driven conceptualisation

of ‘postconverging-or-dialectical-thinking<sup>21</sup>–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ as the prospective psychoanalysis, implying the epistemic-abnormalcy/preconvergence<sup>31</sup> perspective (preconverging-or-dementing<sup>20</sup>–apriorising-psychologism <sup>83</sup>reference-of-thought) of the prior positivism/procrypticism with respect to ontological-normalcy/postconvergence perspective of futural **Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology** as of prospective notional~<sup>18</sup>deprocrypticism (‘postconverging-or-dialectical-thinking<sup>21</sup>–apriorising-psychologism’ <sup>83</sup>reference-of-thought).

With ontology-driven implying that our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> is just a ‘placeholder-setup’ that doesn’t has any inherent ontological validity, but is rather as valid as its representation/schedule of ontology/ontologically-veridical-meaningfulness/intemporality<sup>52</sup>, such that with the insight of more profound ontology/ontologically-veridical-meaningfulness/intemporality<sup>52</sup>, the ‘placeholder-setup’ as placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> is accordingly rescheduled psychoanalytically (‘postconverging-or-dialectical-thinking<sup>21</sup>–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring), validating and explaining why our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> has been developing all along from the mindset/<sup>83</sup>reference-of-thought of a recurrent-utter-institutionalised, base-institutionalised, <sup>103</sup>universalised and positivised, with the implication that the latter’s mindset/<sup>83</sup>reference-of-thought is not beyond prospective transcendence-and-sublimity/sublimation/~~supererogatory~~–de-mentativity where such prospectively more profound ontology is demonstrated to imply a renewal of human <sup>83</sup>reference-of-thought of meaningfulness (as deprocrypticism), and with the further implication that all along it is essentially about a same

species of a same underlying human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness—<as to eventualising—inkling drive or seeding misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor induced dynamism of shallow limited-mentation-capacity—~~as subjecting ‘educated unlimitedness/existence sublimating nascence’ to limitedness/human-subpotency—(as of relative apriorising/axiomatising/referencing—{of-‘prospectively implicated attendant ontological-contiguity ’~educated—existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional~cogency>’ }—constitutedness<sup>14</sup> in preconverging entailment)~~ to deeper limited-mentation-capacity—~~as subjecting ‘educated unlimitedness/existence sublimating nascence’ to limitedness/human-subpotency—(as of relative apriorising/axiomatising/referencing—{of-‘prospectively implicated attendant ontological-contiguity ’~educated—existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional~cogency>’ }—conflatedness<sup>13</sup> in {preconverging disentailment by—postconverging entailment})~~. In fact, psychoanalysis is actually a natural existential-<disontologising/re-ontologising—aporeticism> human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> process with the difference that such comprehensively conceptually-directed constructs as is implied with notional~<sup>18</sup>deprocrypticism with respect to the present positivism/procrypticism are relatively more focussed and thus potent where ‘ontologically-pertinent and so-demonstrated to be ontologically-pertinent’; and by-and-large form part-and-parcel of the human psychoanalytic experience with regards to passive to conceptually-directed constructs of human teleological projection. Transcendence-and-sublimity/sublimation/supererogatory~de-mentativity



and dialectically ushering contrastively from that backdrop a new and prospective ‘postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism’. This is actually about <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation of the implied prospective meaningful-reference/anchoring-of-meaning/ontological-reference/contending-reference, rather than attempting its elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—‘prospectively implicated\_attendant\_ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup> which will ‘wrongly make reference to and wrongly elevate’, and so by mix-up, the prior <sup>83</sup>reference-of-thought as veridical. <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation being about optimally rescheduling the ‘placeholder-setup’ (as placeholder-setup/mental-devising-representation/mentation) with regards to ontologically-veridical-meaningfulness, on the ontological backdrop of a more profound superseding—oneness-of-ontology construal/conceptualisation of ‘implicated\_attendant\_ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup>, <reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup> -of- reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context>. This involves a pointedness-of-prospective <sup>83</sup>reference-of-thought which <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation then ‘upholds in contiguity’ the ‘trace of disambiguated-mental-dispositions-and-meaningfulness implied by intemporal/conviction-as-to-profound-supererogation<sup>96</sup> mental-dispositions, postlogism<sup>77</sup>/psychopathic mental-dispositions and conjugated-postlogism<sup>77</sup>/preconverging-or-dementing<sup>30</sup>-integration mental-dispositions’ as <sup>103</sup>universal and aetiological <amplifying/formative-epistemicity>causality<sup>9</sup>~as-to-projective-

totalitative-implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-  
unreflexivity/relative-reflexivity—ontological-contiguity<sup>61</sup> construct, (while equally reflecting  
the flaws induced in misrepresenting ontological-references arising from elaborative  
elucidation), on the backdrop of a more profound superseding—oneness-of-ontology  
construal/conceptualisation. As <sup>55</sup>maximalising-recomposuring-for-relative-ontological-  
completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation achieves this by not letting  
non-veridical/vacuous hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-  
and-failing-intemporal-preservation> <sup>83</sup>reference-of-thought by postlogism<sup>77</sup>/psychopathic and  
conjugated-postlogism<sup>77</sup>/preconverging-or-dementing<sup>30</sup>-integration mental-dispositions  
wrongly being implied as sound reflection of existentialist/‘ontologically-reconstituting’  
<sup>83</sup>reference-of-thought and thus wrongly implying their ontological-veridicality, and equally  
avoiding their perversion-of-representation of supplanting—conviction-as-to-profound-  
supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—  
apriorising-psychologism as to intemporal mental-dispositions by the ‘mere ontological-  
decontextualising’ (of the latter rightfully existentially-veridical <sup>83</sup>reference-of-thought) implied  
in their non-veridical/vacuous hollow-constituting-<as-disjointed-misappropriation-of-  
meaningfulness-and-failing-intemporal-preservation> <sup>83</sup>reference-of-thought; such that a  
placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-  
teleology<sup>99</sup> defect as preconverging-or-dementing<sup>30</sup>—apriorising-psychologism by mere non-  
veridical/vacuous hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-  
failing-intemporal-preservation> (of <sup>83</sup>reference-of-thought) is what restores the ontologically-  
veridical ‘existentialist reality’ <sup>83</sup>reference-of-thought. Thus unlike elaboration-as-to-mere-  
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
‘prospectively-implicated-attendant-ontological-contiguity<sup>67</sup>’~educated—  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency><sup>40</sup> what <sup>55</sup> maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation enables is to uphold in contiguity ontological-reality as of the circularity/recurrence/repetition/repeatability<sup>10</sup> delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots\_or\_implicitated\_attendant-ontological-contiguity<sup>67</sup>?~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency><sup>40</sup>-reification\_or\_intrinsic-reality-ontological-coherence\_or\_superseding-oneness-of-ontology<sup>41</sup> in other to reflect that the ‘<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> phenomena’ is as of the circularity/recurrence/repetition/repeatability<sup>10</sup> delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots\_or\_implicitated\_attendant-ontological-contiguity<sup>67</sup>?~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency><sup>40</sup>-reification\_or\_intrinsic-reality-ontological-coherence\_or\_superseding-oneness-of-ontology<sup>41</sup> reflecting/perspectivating registry-worldview’s/dimension’s-uninstitutionalised-threshold<sup>102</sup>-defect-<as-Being-or-ontological-or-existential-defect><sup>85</sup> even though it is iterating-by-alterations, whereas elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—‘prospectively\_implicitated\_attendant-ontological-contiguity<sup>67</sup>?~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency><sup>40</sup> will erroneously lead to a reassessment of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> as defect-of-<sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-

profound-supererogation<sup>96</sup> of the registry-worldview's/dimension's—<sup>83</sup>reference-of-thought-for-social-functioning-and-accordance by wrongly implying that it is an issue of defect-of-<sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> of the registry-worldview's/dimension's—<sup>83</sup>reference-of-thought-for-social-functioning-and-accordance whereas it is an issue of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>, and thus not upholding intemporality<sup>52</sup>/longness in the contiguity as of the circularity/recurrence/repetition/repeatability<sup>10</sup> delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots\_or\_implicitated\_attendant—ontological-contiguity<sup>67</sup>? ~educated—existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>’<sup>40</sup>-reification\_or\_intrinsic-reality—ontological-coherence\_or\_superseding—oneness-of-ontology<sup>41</sup> and reflected/perspectivated as preconverging—de-mentating/structuring/paradigming registry-worldview's/dimension's-uninstitutionalised-threshold<sup>102</sup>—defect-<as-Being-or-ontological-or-existential—defect><sup>85</sup> or intradimensional defect’. Basically, <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation creatively puts into perspective temporality<sup>98</sup>/shortness in non-veridical/vacuous hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> terms as ‘shallow superseding—oneness-of-ontology construal/conceptualisation’, and longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> in existentialist/‘ontologically-reconstituting’ terms as ‘deeper superseding—oneness-of-ontology construal/conceptualisation’ veering towards transcendence-and-sublimity/sublimation/supererogatory~de-mentativity. That is, by transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is meant dispose to

construe the ontological resolution of registry-worldview's/dimension's-uninstitutionalised-threshold<sup>102</sup>-defect-<as-Being-or-ontological-or-existential-defect><sup>85</sup> transcendently/transdimensionally/interdimensionally, as needing a prospective registry-worldview/dimension; for instance, capable of putting in question medieval intradimensional superstition in the first place superseding/transcendentally by implying the need for positivising rather than a usual temporalities-drives reciprocity of superstitious contentions or capable of putting-into-question positivism<sup>80</sup>procrypticism postlogism<sup>77</sup>-and-conjugated-postlogism<sup>77</sup> in the first place superseding/transcendentally by implying the need for notional~<sup>18</sup>deprocrypticism rather than temporalities-drives reciprocal equivalence of <sup>80</sup>procrypticism-or-disjointedness-as-of-<sup>83</sup>reference-of-thought. Further the notion of deeper superseding-oneness-of-ontology conceptualisation and shallow superseding-oneness-of-ontology conceptualisation, central to a <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation, can be demonstrated as follows: supposed A has the (existentially-<disontologising/re-ontologising—aporeticism>veridical) mental projection with respect to say a housing project and undertook the initiative of bringing together and obtaining advanced payments from prospective buyers for the project, and B was to by non-veridical/vacuous hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> mental-disposition spread stories of the scheme being a scam (not to the buyers who have all the documentations validating the genuineness of A's housing project) but rather other interlocutors mainly to undermine A's business credibility, and so whether B is pathological/psychopathic or postlogically-enculturated, and supposed some other interlocutors, not only by ignorance but affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation further engaged in such vilifying (as social <sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-

entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-  
completeness<sup>87</sup>) of their mental denaturing<sup>16</sup> disposition is socially opaque); engaging  
meaningfulness at a same<sup>83</sup> reference-of-thought will wrongly imply that there is an issue of  
'<sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-  
profound-supererogation<sup>96</sup>' at hand rather than in veridicality one of<sup>74</sup> perversion-of-<sup>83</sup> reference-  
of-thought-~~<as-preconvergently-apriorising/axiomatising/referencing-in-  
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>~~, requiring instead a  
<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
ontologising~conceptualisation that is 'postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-  
psychologism' from the 'deeper superseding—oneness-of-ontology construal/conceptualisation'  
as existentialist/'ontologically-reconstituting' of A as intemporally-preservational, (in a  
pointedness of notional~<sup>18</sup>deprocrypticism prospective<sup>83</sup> reference-of-thought which  
<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
ontologising~conceptualisation then 'upholds in contiguity' the 'trace of disambiguated-mental-  
dispositions-and-meaningfulness implied by intemporal/conviction-as-to-profound-  
supererogation<sup>96</sup> deprocryptic mental-dispositions, postlogism<sup>77</sup>/psychopathic procryptic  
mental-dispositions and conjugated-postlogism<sup>77</sup>/preconverging-or-dementing<sup>20</sup>-integration  
procryptic mental-dispositions' as <sup>103</sup>universal and aetiological ~~<amplituding/formative-  
epistemicity>~~causality<sup>9</sup>~~~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>97</sup>~~ construct), and reflecting in transversality-~~<for-sublimating—existential-  
eventuating/denouement,—from—'thinking-at-first/pure-predisposition-preemptive-of-  
prospective-disontologising/subontologising'~~—as-of-prospectively-disambiguated—affirmed-  
and-unaffirmed-'motif-and-apriorising/axiomatising/referencing'<sup>101</sup> as both B's postlogism<sup>77</sup>  
'<sup>74</sup>perversion-of-<sup>83</sup> reference-of-thought-~~<as-preconvergently-~~

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup> > as <sup>80</sup>procrypticism-or-disjointedness-as-of-<sup>83</sup>reference-of-thought mental-perversion/unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought disposition' ontological/being-construal-defect together with B's interlocutors' conjugated-postlogism<sup>77</sup>/preconverging-or-dementing<sup>20</sup>-integration <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup> > as <sup>80</sup>procrypticism-or-disjointedness-as-of-<sup>83</sup>reference-of-thought mental-perversion/unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought dispositions' ontological/being-construal-defects (as temporally-preservational-as-pseudointemporality<sup>52</sup>-preservation); and so, going by the ontological-normalcy/postconvergence nature of intrinsic-reality/ontology that precedes, is utter and doesn't increment with human placeholder-setup/mental-devising-representation/mentation, and further so in 'intellectual-and-moral in-equivalence', not only as an incidental/on-occasion ontological/being-construal-defect' phenomenon but a potent intradimension construal/conceptualisation of the basis of vices-and-impediments<sup>105</sup> in 'metaphorically-a-million-and-one-instances-and-locales as to aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>'. That is, just as from a positivistic perspective (as metaphysics-of-absence-<implicated-epistemic-veracity-of-<sup>91</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>)), an incidental/on-occasion phenomenon of notions-and-accusations-of-sorcery in a medieval setup (as metaphysics) intemporally/ontologically elicits a conceptualisation of how such <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup> > as mental-perversion/unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought dispositions' of ontological/being-construal-

defects define human vices-and-impediments<sup>105</sup> in medieval setups, that's the same elicitation going by human-subpotency-~~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’-existentialism-form-factor~~ which is intemporally/ontologically prompted with an on-occasion/incidental manifestation of postlogism<sup>77</sup> and conjugated-postlogism<sup>77</sup>/preconverging-or-dementing<sup>20</sup>-integration ontological/being-construal-defects in our positivistic/procrypticism registry-worldview from futural **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology** as of prospective notional~<sup>18</sup>deprocrypticism registry-worldview ontological point-of-reference (as the deeper superseding-~~oneness-of-ontology~~ construal/conceptualisation, rather of a transcendental/utter nature in line with intrinsic-reality/ontology, and not incremental). A rule of thumb with <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation will be to void the wrongly implied existentialist-as-ontologically-veridical-meaningfulness by perceiving the <sup>83</sup>reference-of-thought of postlogic/psychopathic and conjugated-postlogism<sup>77</sup>/preconverging-or-dementing<sup>20</sup>-integration mental-dispositions as purely non-veridical/vacuous hollow-constituting-**<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>**. Effectively, reality/existence/being as becoming is actually an ‘unwinding elucidation’ model construct. However, since meaningfulness involves an interceding placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> as <sup>83</sup>reference-of-thought in relation to intrinsic-reality/ontology and given our limited-mentation-capacity-deepening—~~as-subjecting-limitedness/human-subpotency-to-‘duced-unlimitedness/existence-sublimating-nascence’<sup>233</sup>~~, there thus tend to

develop a mix-up of our representation (with unsound/vacuous/denaturing<sup>16</sup> hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>) when reflecting/perspectivating ontologically-veridical existential-<disontologising/re-ontologising—aporeticism> reality, such that there is a rule of recurrence in existential-transitioning-or-iterability-trace-of-narratives-as-dots\_or\_implicit-~~attendant~~-ontological-contiguity<sup>67</sup>?~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup>-reification\_or\_intrinsic-reality-ontological-coherence\_or\_superseding-oneness-of-ontology<sup>41</sup> defined by the uninstitutionalised-threshold<sup>02</sup> which arises preconverging/postconverging-dementatively/structurally/paradigmatically and accounts for vices-and-impediments<sup>105</sup>. This is more than just a question of acts-execution/logical-processing defects but registry-worldview’s/dimension’s-uninstitutionalised-threshold<sup>02</sup>-defect-<as-Being-or-ontological-or-existential-defect><sup>85</sup>, that speaks of the registry-worldview’s/dimension’s inherent relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>70</sup>-apriorising-psychologism>’, as-it-is-thus-‘inwait’-for-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>,-or-temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation. That is at the basis of the <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> nature of a registry-worldview/dimension vices-and-impediment. This is equally why epistemologically-speaking categorisation schemes tend to be incomplete and requiring further re-categorisations and readjustments as rather

construed/conceptualised on an ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> basis of organisation that isn't in the full potency for grasping intrinsic reality and requiring further adjustments all along (the whole exercise actually being 'ad-hoc referentialism'), and why referentialism as previously articulated, though 'relatively abstract as a notion of representation' is a conceptualisation basis needing constant insights, it is actually a better conceptualisation scheme of prospective being/becoming notions particularly of an ephemeral nature. Just as we will represent the non-positivism/medievalism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> allusions to superstition in its ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> as utterly preconverging-or-dementing<sup>20</sup>-apriorising-psychologism and unintelligible/existentially-suprastructural and being as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—'prospectively-implicated-attendant-ontological-contiguity<sup>67</sup>'~educated-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency><sup>40</sup> with it will wrongly imply the ontological-veridicality of its meaningfulness, a notional~<sup>18</sup>deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> of a procrypticism mindset/<sup>83</sup>reference-of-thought will rather be utterly preconverging-or-dementing<sup>30</sup>-apriorising-psychologism and unintelligible/existentially-suprastructural of 'our procrypticism terms of meaningfulness' and will equally avoiding elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—'prospectively-implicated-attendant-ontological-contiguity<sup>67</sup>'~educated-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency><sup>40</sup> recognition of the soundness of our <sup>80</sup>procrypticism-or-

disjointedness-as-of-<sup>83</sup>reference-of-thought at the (deprocrpticism)

untemporalised/solipsistic/recomposuring/animality-thresholds-of-intemporal-preservation-

entropy-or-contiguity-or-ontological-preservation in other to effectively and adequately reflect

the requisite metaphysics-of-absence-(implicated-epistemic-veracity-of-<sup>61</sup>nonpresencing-

~~<perspective-ontological-normalcy/postconvergence>~~ necessary to act as the

referenced/registered/decisioned-psychical-backdrop for futural **Being-**

development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-

infrastructure-of- meaningfulness-and-teleology as of prospective deprocrpticism, as

implied by <sup>15</sup>de-mentation-(~~supererogatory-ontological-de-mentation-or-dialectical-de-~~

~~mentation—stranding-or-attributive-dialectics~~) as-uninstitutionalised-threshold <sup>102</sup>-

suprastructuring <sup>15</sup>de-mentation-(~~supererogatory-ontological-de-mentation-or-dialectical-de-~~

~~mentation—stranding-or-attributive-dialectics~~) that is the mechanism that enables

‘postconverging-or-dialectical-thinking<sup>21</sup>—psychology or psychology-of-mentation-dynamics or

natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-

reordering/institutional-recomposuring. \*The fundamental ontological/meaningful question is:

which is the ‘superseding <sup>83</sup>reference-of-thought, from where meaningfulness is aligned as

‘thinking and contending’ over the ‘perverting/superseded <sup>83</sup>reference-of-thought’ aligned to as

‘preconverging-or-dementing<sup>20</sup>—apriorising-psychologism and not-contending’? ‘Anchoring-of-

meaning as base-institutionalisation’ over recurrent-utter-uninstitutionalisation, ‘anchoring-of-

meaning as <sup>103</sup>universalisation’ over <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-

preconvergingly-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>>,-of-base-

institutionalisation-as-ununiversalisation, ‘anchoring-of-meaning as positivism’ over

<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-

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

shallow-supererogation<sup>96</sup> >, -of-universalisation-as-non-positivism/medievalism or ‘anchoring-of-meaning as deprocrpticism’ over <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup> >, -of-positivism-as-procrpticism. A ‘postconverging-or-dialectical-thinking<sup>21</sup>-psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ will actually be about a novel construal of the social as ‘metaphysics-of-absence-(implicated-epistemic-veracity-of-<sup>6</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>)’/postdication of the individual as ‘metaphysics-of-presence-(implicated-‘nondescript/ignorable-void<sup>60</sup>’-as-to-presencing—absolutising-identitive-constitutedness<sup>7</sup>)’; with the implication that the concepts and conceptualisations of the individual of the current ‘psychology of qualification and qualification schemes’ are actually and effectively construed by the ‘postconverging-or-dialectical-thinking<sup>21</sup>-psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ as of an ontological-normalcy/postconvergence cadre and as becoming into the social, for its analytic purposes and framework. ‘Possibly’ this won’t imply ‘doing away’ with concepts and conceptualisations of the current ‘psychology of qualifications and qualification schemes’, but will however be uncompromising with respect to being ontology-driven, and thus ‘possibly’ enable the reconstrual of such psychology concepts as the self, ego, id, etc. in their metaphysics-of-absence-(implicated-epistemic-veracity-of-<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>)/postdication (as the existential-<disontologising/re-ontologising—aporeticism> social) articulation. Insightfully, a ‘postconverging-or-dialectical-thinking<sup>21</sup>-psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ rather mobilises <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation as is necessarily the case with all metaphysics-of-absence-(implicated-epistemic-veracity-of-<sup>61</sup>nonpresencing-

~~<perspective-ontological-normalcy/postconvergence>~~/postdication conceptualisations (which must avert the mix-up induced by the illusion-of-the-present/present-consciousness/mirageas ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> as metaphysics-of-presence-(implicated-~~‘nondescript/ignorable-void<sup>60</sup>’-as-to-<sup>71</sup> presencing—absolutising-identitive-constitutedness~~ )) in ontologising/ontological-conceptualising. This thus validates and operates on the fundamental assumption that the individual-as-of-its-temporal-to-intemporal-individuation-potency is an abstract-atomic-social-construct capable-of-and-as-the-basis-for-both-social-effectuation-and-institutionalisation/intemporalisation. What is then qualified as social phenomenon is determined and effectively deconstructible/ontologically-reconstitutable from the inherent dynamism of human-subpotency-~~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>~~—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor; and in construing/conceptualising the ‘transcendence and skewing (‘intemporal<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~de-mentativity~~)/differential-formalisation-transference’ of meaningfulness-{and-value} towards the intemporal-disposition (ontologisation/ontological-veracity/aestheticisation-towards-ontology –tautologically construed as ontology-in-the-advancement-of-intemporal<sup>52</sup> or institutionalisation or intemporalisation) of that abstract-atomic-social-construct or individual-as-of-its-temporal-to-intemporal-individuation-potency. At all registry-worldview/dimension-levels, for there to be transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~ prospectively as the ‘postconverging-~~de-mentating/structuring/paradigming~~ resolution of the vices-and-impediments<sup>105</sup> of the

prior/transcended/superseded registry-worldview/dimension’, human-subpotency–  
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-  
‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-  
misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–  
ontological-normalcy/postconvergence>’-existentialism-form-factor implies that the  
‘determination of the ‘postconverging-or-dialectical-thinking<sup>21</sup>–psychology or psychology-of-  
mentation-dynamics or natural~psychological-dynamics’ of the human placeholder-  
setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> as of the  
circularity/recurrence/repetition/repeatability<sup>10</sup> delineating existential-transitioning-or-  
iterability-trace-of-narratives-as-dots\_or\_implicit\_attendant—ontological-  
contiguity<sup>67</sup>?~educated–  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity–contiguity-  
<imbued–notional~cogency>’<sup>40</sup>-reification\_or\_intrinsic-reality–ontological-  
coherence\_or\_superseding–oneness-of-ontology<sup>41</sup> involving iterability-by-alterations-and-  
realterations as ‘ontological-reconstituting–as-to-conflatedness<sup>13</sup>’ realterations over hollow-  
constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-  
preservation> alterations in upholding ontology over subontologisation/subpotentiation and so  
beyond-intradimensional-institutionalisation-  
limits/transcendentally/transdimensionally/interdimensionally, is what effectively allows for the  
‘postconverging-or-dialectical-thinking<sup>21</sup>–psychology or psychology-of-mentation-dynamics or  
natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-  
reordering/institutional-recomposuring that sustains the possibility for human-crossgenerational  
prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory–de-  
mentativity towards ontological-normalcy. As previously indicated, a registry-  
worldview/dimension ontological/being-construal-defect (as its subontologisation) is ‘not

caused' by <sup>11</sup>compulsing–nonconviction/madeupness/bottomlining-(<'decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'–of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising~attendant–ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>} or postlogism<sup>77</sup>, whether pathological/psychopathic or enculturated, (as this is priorly due to the inherent registry-worldview’s/dimension’s uninstitutionalised-threshold<sup>102</sup> ‘in wait’ for such <sup>11</sup>compulsing–nonconviction/madeupness/bottomlining-(<'decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'–of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising~attendant–ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>} or postlogism<sup>77</sup> elicitation of its threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>70</sup>–apriorising-psychologism>, for instance, the state of being superstitious in non-positivism/medievalism is itself ‘in wait’ for notions-and-accusations-of-sorcery to elicit its threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>70</sup>–apriorising-psychologism> in such a social-setup by corresponding non-positivism/medievalism <sup>11</sup>compulsing–nonconviction/madeupness/bottomlining-(<'decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'–of-the-‘attendant-intradimensional–ontologising’–imbued-

<contextualising/existentialising~attendant~ontological-contiguity >;-in-shallow-  
 supererogation<sup>96</sup> -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
 veridical-‘attendant-intradimensional~apriorising/axiomatising/referencing’-logical-dueness> }  
 or postlogism<sup>77</sup>), whereas the positivistic registry-worldview<sup>83</sup> reference-of-thought has the  
 prospective relative-ontological-completeness<sup>87</sup>-of<sup>83</sup> reference-of-thought for the eliciting of  
 such a notions-and-accusations-of-sorcery threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>~apriorising-  
 psychologism> not to arise. However, as highlighted again previously, the subsequent temporal-  
 preservation-as-pseudointemporality<sup>52</sup>-preservation of a registry-worldview’s/dimension’s  
 subontologisation/subpotentiation is largely due to the perpetuating recurrence, as an  
 intradimensional dynamic-cumulative-aftereffect, of such pathological/psychopathic-and-  
 enculturated<sup>11</sup> compulsing~nonconviction/madeupness/bottomlining-‘<decontextualising/de-  
 existentialising~of-attendant-intradimensional~apriorising/axiomatising/referencing>-induced-  
 disontologising’-of-the-‘attendant-intradimensional~ontologising’-imbued-  
 <contextualising/existentialising~attendant~ontological-contiguity >;-in-shallow-  
 supererogation<sup>96</sup> -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
 veridical-‘attendant-intradimensional~apriorising/axiomatising/referencing’-logical-dueness> }  
 or postlogism<sup>77</sup> and conjugated-postlogism<sup>77</sup>/preconverging-or-dementing<sup>20</sup>-integration that  
 undermine and blur recurrently intemporal-disposition supplanting~conviction-as-to-profound-  
 supererogation<sup>96</sup> -of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup> -  
 apriorising-psychologism to induce social<sup>103</sup> universal-transparency<sup>104</sup> -<transparency-of-  
 totalising-entailing,-as-to-entailing-~<amplifying/formative~epistemicity>totalising~in-  
 relative-ontological-completeness } of the registry-worldview’s/dimension’s  
 ontological/being-construal-defect as unsound<sup>83</sup> reference-of-thought of meaningfulness and the

positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> thereof for prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory—de-mentativity and leading to the registry-worldview's/dimension's uninstitutionalised-threshold<sup>102</sup> endemised/enculturated temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation. This aspect of postlogism<sup>77</sup> and conjugated-postlogism<sup>77</sup>/preconverging-or-dementing<sup>20</sup>-integration temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation endemisation/enculturation is thus the more salient construal for the de-endemisation/de-enculturation of ontological/being-construal-defect as unsound<sup>83</sup> reference-of-thought of meaningfulness, as defined by recurrence and 'non-transient transcendability' at the uninstitutionalised-threshold<sup>102</sup>; (in contrast with either a state of<sup>54</sup> logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> that doesn't speak of 'recurrence of perversion/unsoundness of<sup>83</sup> reference-of-thought' or an 'abstract' state of inherent uninstitutionalised-threshold<sup>102</sup> but which is 'transiently transcendable' as it is not in temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation instigated by postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing-nonconviction/madeupness/bottomlining-(<decontextualising/de-existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional-ontologising'-imbued-<contextualising/existentialising~attendant-ontological-contiguity >;-in-shallow-supererogation<sup>96</sup> -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness>)). Thus it is the condition of 'recurrence' and 'non-transience' transcendability arising from postlogism<sup>77</sup> and conjugated-postlogism<sup>77</sup>/preconverging-or-dementing<sup>20</sup>-integration that is ontologically relevant for ontological-reconstituting—as-to-conflatedness<sup>13</sup>/deconstruction for prospective transcendability (as it conceptually defines the successive uninstitutionalised-threshold<sup>102</sup> of recurrent-utter-uninstitutionalisation, ununiversalisation, non-

positivism/medievalism and procrypticism), and it basically encapsulates the phenomenality of  
 preconverging/dementing<sup>20</sup>—apriorising-psychologism mental-devising-representation of  
 postlogism<sup>77</sup> and temporal-dispositions-conjugated-postlogism<sup>77</sup> so-construed as threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-  
 psychologism> (and so-reflected of the registry-worldview’s/dimension’s social-construct of  
 notional~firstnaturedness-formativeness<as-to-eventualising~inkling-drive-or-seeding-  
 misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-  
 ontological-normalcy/postconvergence> at its uninstitutionalised-threshold<sup>102</sup> defined by  
 recurrence and ‘non-transient transcendability’). Thus subontologisation/subpotentiation is  
 induced as threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> |  
 <as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>20</sup>—apriorising-psychologism> so-associated with  
 postlogism<sup>77</sup>-and-conjugated-postlogism<sup>77</sup> leading to temporal-preservation, and so at a registry-  
 worldview’s/dimension’s uninstitutionalised-threshold<sup>102</sup> defined by recurrence and ‘non-  
 transient transcendability’. The ‘<sup>55</sup>maximalising-recomposuring-for-relative-ontological-  
 completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation construct’ for prospective  
 institutionalisation transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is  
 thus fundamentally grounded on the ‘backdrop’ of the construal of the threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-  
 psychologism> which is reflected and superseded postconvergently as of supplanting-  
 conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-  
 postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism in existentially-veridical  
 ontology as shallow to deeper superseding—oneness-of-ontology construal/conceptualisation.

The so-reflected ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>–apriorising-psychologism> and supplanting-conviction-as-to-profound-supererogation<sup>96</sup> —of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>–apriorising-psychologism’ is actually central to suprastructuring or a conceptualisation that can integrate both relevant metaphysics-of-presence-⟨implicated-‘nondescript/ignorable-void’<sup>90</sup>-as-to-<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>⟩ and metaphysics-of-absence-(implicated-epistemic-veracity-of-<sup>6</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>), with the capacity of easily reflecting both preconverging-or-dementing<sup>20</sup>–apriorising-psychologism and postconverging-or-dialectical-thinking<sup>21</sup>–apriorising-psychologism as implied from a renewed human mentation transcendental insights (in notional~reflexivity-<{veridical/sound}-relative-reflexivity-in-existence/relativising from limited-mentation-as-its-deepening/psychologismic-<residualising-<sup>1</sup>decompulsing+delinearity~for-cogency> by—{flawed/unsound}-relative-unreflexivity-in-existence/absolutising from limited-mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-<sup>1</sup>compulsing+linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation>) about intrinsic-reality/ontological-veridicality. Threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>–apriorising-psychologism> implies that at registry-worldview’s/dimension’s uninstitutionalised-threshold<sup>102</sup> at which they are prospectively reflected/perspectivated as being in epistemic-abnormalcy/preconvergence<sup>31</sup> (as shallow superseding–oneness-of-ontology construal/conceptualisation) with respect to ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation (as deeper superseding–oneness-of-ontology construal/conceptualisation),

correspondingly the ontological-veridicality of human dispositions is construed as requiring a notional~firstnatureddness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> disambiguation of <sup>83</sup>reference-of-thought (rather than naively, an assumption of <sup>103</sup>universal human intemporal-disposition as reflected/perspectivated within a functional institutionalised registry-worldview <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-⟨as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩’), with the implication that the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ are actually of disambiguated notional~firstnatureddness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> <sup>83</sup>reference-of-thought and meaningfulness. This broadly sums up the importance of elucidating the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing <sup>20</sup>-apriorising-psychologism> when it comes to registry-worldviews/dimensions construed as to their uninstitutionalised-threshold<sup>102</sup> as being in epistemic-abnormalcy/preconvergence<sup>31</sup>, as it enables the conceptual articulation of meaningfulness that the ‘perspective of a functionally institutionalised registry-worldview/dimension <preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-⟨as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩’ doesn’t permit beyond its <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage limits at its uninstitutionalised-threshold<sup>102</sup>. The suprastructuring effect of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <sup>96</sup>-<as-to-‘attendant-

intradimensional' -prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-  
 psychologism> is what actually allows to prospectively reflect/perspectivate<sup>74</sup> perversion-of-  
<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>> and as dialectically-  
 out-of-phase/dialectically-primitive at the uninstitutionalised-threshold<sup>102</sup> marking out  
 recurrent-utter-uninstitutionalisation from base-institutionalisation, ununiversalisation from  
<sup>103</sup>universalisation, non-positivism/medievalism from positivism and procrypticism from  
 deprocrypticism; thus enabling the requisite 'postconverging-or-dialectical-thinking<sup>21</sup>—  
 psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics'  
 psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring by which  
 prospective institutionalisation/intemporalisation for intemporal-preservation-entropy-or-  
 contiguity—or—ontological-preservation as 'ontological-reconstituting—as-to-  
 conflatedness<sup>13</sup>'/deconstruction is undertaken to supersede (as deeper superseding—oneness-of-  
 ontology construal/conceptualisation) the drawback or vices-and-impediments<sup>105</sup> of the prior  
 registry-worldview/dimension as now preconverging-or-dementing<sup>20</sup>—apriorising-psychologism  
 and dialectically-out-of-phase. Thus the reality of threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>—<as-to-'attendant-  
 intradimensional' -prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-  
 psychologism> implies that virtue shouldn't naively be perceived in terms—as-of-axiomatic-  
 construct of a '<sup>103</sup>universal human intemporal-disposition nature or intemporal-disposition  
 nature' since human-subpotency—aporia/undecidability/dilemma/ought-  
 indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness-  
 formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-  
 intemporal-dispositions-<so-construed-as-from-perspective—ontological-  
 normalcy/postconvergence>'—existentialism-form-factor speaks otherwise (even though such an

axiom of a <sup>103</sup>universal human intemporal-disposition' is only surreptitiously implied, as a necessary 'functional pseudo-conceptualisation' which functionally assumes intemporal<sup>52</sup>/longness to avoid the cumbersome need for disambiguating <sup>83</sup>reference-of-thought of meaningfulness into notional~firstnature<sup>52</sup>ness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>-temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> (at any singular instances) 'within established institutionalised registry-worldview/dimension' but virtue cannot be assumed beyond the uninstitutionalised-threshold<sup>102</sup>; that is, virtue is preconverging/postconverging-de<sup>52</sup>mentatively/structurally/paradigmatically the result of intemporalisation-as-institutionalisation secondnatur<sup>52</sup>ing, for instance, we can broadly argue that the positivistic registry-worldview/dimension implies more or less a <sup>103</sup>universal positivistic intemporal<sup>52</sup>' as a functional pseudo-conceptualisation of intemporal<sup>52</sup>/longness 'as people do not act medieval by-and-large' but at our uninstitutionalised-threshold<sup>102</sup> wherein <sup>80</sup>procrypticism-or-disjointedness-as-of-<sup>83</sup>reference-of-thought arises our positivistic registry-worldview/dimension can only be qualified as of notional~firstnature<sup>52</sup>ness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>-temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> since the requisite intemporalisation-as-institutionalisation as <sup>18</sup>deprocrypticism-or-preempting-disjointedness-as-of-<sup>83</sup>reference-of-thought secondnatur<sup>52</sup>ing is wanting), but virtue should rather be construed as the superseding/transcendental institutionalisation/intemporalisation design/conceptualisation that by inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining and positive-opportunism-of-social-functioning-and-accordance<sup>75</sup> in the short run and secondnatur<sup>52</sup>ing in the long run enables the prospective registry-worldview/dimension institutionalisation; it is this focus on institutionalisation/intemporalisation that is effectively institutionalisation-as-virtue given that in the succession of human institutional-

cumulation/institutional-recomposure-~~as-to-~~ <sup>4</sup>historiality/ontological-  
 eventfulness<sup>3</sup> /ontological-aesthetic-tracing-~~perspective-ontological-~~  
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’<sup>></sup>}, no  
 institutionalisation effectively transforms human notional~firstnaturedness-formativeness-~~as-~~  
~~to-eventualising-inkling-drive-or-seeding-misprising~~>—temporal-to-intemporal-dispositions-  
 <so-construed-as-from-perspective-ontological-normalcy/postconvergence> nature into an  
 absolutely intemporal-disposition nature, but rather reduces human epistemic-  
 abnormalcy/preconvergence<sup>31</sup> towards ontological-normalcy/postconvergence as deeper and  
 deeper superseding-oneness-of-ontology construal/conceptualisations. The bigger point being  
 that it is by effectively grasping that any human intemporal-disposition individuations that can  
 ‘spontaneously’ arise in whatever concern there is should be directed/skewed (‘intemporality<sup>52-</sup>  
 symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>’, for relative intrinsic-  
 reality/ontological-veridicality      transcendental-enabling/sublimating/~~supererogatory-~~de-  
 mentativity) (as deferential-formalisation-transference of meaningfulness) for  
 institutionalisation/intemporalisation-as-virtue for secondnaturing, and not a wrong implication  
 of functionally grounding virtue on human ‘temporal disposition’ which will inevitably bring  
 about temporal-and-social-trading with respect to ‘socially-perceived-value as of social-stake-  
 contention-or-confliction’. The fact is that our institutional and organisational constructs at their  
 very core, unspokenly do imply this notion of institutionalisation-as-virtue (in tacit recognition  
 of our notional~firstnaturedness-formativeness-~~as-to-eventualising-inkling-drive-or-seeding-~~  
~~misprising~~>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-  
 ontological-normalcy/postconvergence>), however, the notion of ‘consciously-spoken’ as  
 herein highlighted is that it enables the necessary uninhibitedness/decomplexification that allows  
 the requisite ‘postconverging-or-dialectical-thinking<sup>21</sup>—psychology or psychology-of-mentation-  
 dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-

reordering/institutional-recomposuring required in fully assuming the <sup>83</sup>reference-of-thought of any prospective registry-worldview/dimension. Actually, it could be argued that the more critical element of medieval emancipators/enlighteners had to do often not with their specific discoveries, which were more or less debated issues as well in their societies, but critically the idea that they were ready to imply a ‘new psychological orientation as positivistic’ that in itself structured the possibilities of a new worldview and many other positivistic discoveries once it became mainstream. Insistence of making mainstream such ideas as a heliocentric solar system by Galileo a century after Copernicus based on observations, the evolution of living things by Darwin based on research analysis, ‘~~amplifying~~/formative-epistemicity>totalising rationalism’ by Descartes based on methodical thinking, <sup>103</sup>universal human rights by Rousseau based on thorough analysis of the human condition, principles explaining physical phenomena by Newton and Leibniz based on physical observation, etc. all speak of a new mindset/<sup>83</sup>reference-of-thought as a postconverging-de-mentating/structuring/paradigming shift that has no complexes and is uninhibited with respect to notions of the old notions of dogmas, alchemies, essences and myths. The fact is that (unlike we may naively reason by reflex from our relatively vantage position at the backend of the institutional-cumulation/institutional-recomposure-~~as-to-~~historiality/ontological-eventfulness <sup>38</sup>/ontological-aesthetic-tracing-~~<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~) process) this is not spontaneously given, when we consider that many of such emancipators were equally relatively enmeshed with the old psychology like Newton’s involvement with alchemy, for instance. This point to the critical importance of the psychological state of the mind for the very possibility of prospective ontologically-veridical transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity to occur; as ontology is already given as a oneness and it is up to the human psyche to ‘moult itself’ (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) towards a more profound

construal/conceptualisation as of that superseding–oneness-of-ontology, however strongly we might naively believe in our ideas in any given epoch as of its metaphysics-of-presence-  
 {implicated-‘nondescript/ignorable–void<sup>60</sup>’-as-to-<sup>79</sup>presencing—absolutising-identitive-  
 constitutedness<sup>4</sup>}. Thus metaphysics-of-absence-(implicated-epistemic-veracity-of-  
<sup>9</sup>nonpresencing-<perspective–ontological-normalcy/postconvergence> } notion of threshold-  
 of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>–apriorising-  
 psychologism> (substituting, to induce a ‘preconverging-or-dementing<sup>20</sup>–apriorising-  
 psychologism mentation reflex’ in sync with the ontological perspective, over the same notion  
 as subontologisation/subpotentiation as metaphysics-of-presence-(implicated-  
 ‘nondescript/ignorable–void<sup>60</sup>’-as-to-<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>4</sup>),  
 which rather wrongly induces a ‘postconverging-or-dialectical-thinking<sup>21</sup>–apriorising-  
 psychologism mentation reflex’ out of sync with the ontological perspective, thus is subject to  
 <amplifying/formative–epistemicity>totalising~self-referencing-syncretising/illusion-of-the-  
 present/present-consciousness/mirage) effectively arises from a maximalist construct in grasping  
 the salience of a transcending/utter conceptualisation that mirrors the uncompromising nature of  
 intrinsic-reality/ontology over <sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—  
 enframed/disontologising~conceptualisation notional~procrypticism or  
 notional~disjointedness-as-of-<sup>83</sup>reference-of-thought as the natural intradimensional summative  
 temporal mental-disposition (which speaks of a registry-worldview/dimension relative-  
 ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-  
 in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>20</sup>–apriorising-psychologism>’, as-it-is-thus-‘in-  
 wait’-for-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-

shallow-supererogation<sup>96</sup>>,—or-temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation,  
and the need for ontological-normalcy/prospective-transcendence-in-perpetually-upholding-  
intemporal-preservation-entropy-or-contiguity—or—ontological-preservation), which  
<sup>51</sup> incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—  
enframed/disontologising~conceptualisation notional~procrypticism or  
notional~disjointedness-as-of-<sup>83</sup>reference-of-thought however represents the  
enculturation/endemisation that is defining of given registry-worldview's/dimension's  
uninstitutionalised-threshold<sup>102</sup>. In other words, without a <sup>55</sup>maximalising-recomposuring-for-  
relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation  
disposition no prospective institutionalisation transcendence-and-  
sublimity/sublimation/supererogatory~de-mentativity will be possible, as base-  
institutionalisation is the ultimate <sup>55</sup>maximalising-recomposuring-for-relative-ontological-  
completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation construct over a summative  
mental-disposition of <amplituding/formative—epistemicity>totalising~self-referencing-  
syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> in recurrent-utter-uninstitutionalisation  
enabling the latter's transcendence-and-sublimity/sublimation/supererogatory~de-mentativity,  
likewise <sup>103</sup>universalisation is the ultimate <sup>55</sup>maximalising-recomposuring-for-relative-  
ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation construct over a  
summative mental-disposition of <amplituding/formative—epistemicity>totalising~self-  
referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> in ununiversalisation  
enabling the latter's transcendence-and-sublimity/sublimation/supererogatory~de-mentativity,  
so too with positivism over non-positivism, and prospectively notional~<sup>18</sup>deprocrypticism over  
procrypticism/as-the-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
shallow-supererogation<sup>96</sup>>,—of-positivism <sup>83</sup>reference-of-thought~<sup>8</sup>categorical-

imperatives/axioms/registry-teleology<sup>99</sup>. An ‘existential-decontextualised-transposition (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>–<as-to- ‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>70</sup>– apriorising-psychologism> defect) of ontology/ontologically-veridical-meaningfulness/intemporality<sup>52</sup> conceptualisation’ is equally critical, along with the implied psychological uninhibitedness/décomplexing for a prospective registry-worldview/dimension as deprocrypticism, with respect to the central concept of ‘knowledge-notionalisation’ wherein understanding is much more than about grasping the ideals but equally preemptively construing the possibilities of the ‘ignorances/desublimation’/temporal-dispositions as part-and-parcel of knowledge construct, not for an idle temporal motive, but to better skew (‘intemporality<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–dementativity) for institutionalisation/intemporalisation-as-virtue, as a specific necessity for a notional~<sup>18</sup>deprocrypticism registry-worldview/dimension preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought,-as-to-<sup>32</sup><amplituding/formative–epistemicity>growth-or-conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism as deprocrypticism. Ultimately the purpose of<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation as an intemporal conceptualisation of transcendental implication should be of ‘<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> consummated/forfeiting posture’ and is not for the sake of ‘immediate intelligibility’ within a given uninstitutionalised registry-worldview/dimension in want for a prospective corresponding institutionalisation registry-worldview/dimension, as such a purpose will wrongly and paradoxically imply that the logical-dueness/logical-pertinence of

the uninstitutionalised-threshold<sup>102</sup> is sound as its <sup>83</sup>reference-of-thought is prospectively defective (for instance a positivistic implied transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity cannot be logically intelligible to a medieval setup that harkens back to medieval <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> for its logic, i.e. ‘Issue of articulating chemistry rules and principles for the evaluation of an alchemist not logically cognisant of chemistry rules and principles, in-the-very-first-place’), but rather it is a middle to long run construed as of <sup>15</sup>de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) instigation of prospective registry-worldview/dimension institutionalisation <sup>83</sup>reference-of-thought as of a ‘postconverging-or-dialectical-thinking<sup>21</sup>—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (though we can mostly grasp such an insight not from instances of ‘natural intra-society transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity’ since this takes a longer time to occur and is relatively obscure, but transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity by cultural diffusion associated with conquests where the dominant is at a more advanced stage of institutionalisation or in the rare cases where it is the reverse like Ancient Egypt or Ancient Greece, with the dominated actually relatively dominating or in parity with the dominant culturally as of divergent aspects). The implication here is that transcendental <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation is rather grounded on a relatively intemporal-and-deeper existential-reference-of-meaningfulness with the positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> of the prospective institutionalisation <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>81</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-

contiguity<sup>7</sup> over its corresponding uninstitutionalised-threshold<sup>102</sup> to put in question the latter's<sup>83</sup> reference-of-thought—categorical-imperatives/axioms/registry-teleology<sup>99</sup> for the ones of the prospective institutionalisation, and it is only after that that the notion of mutual logical intelligibility arises (it is only after the alchemist 'psychoanalytically-unshackle' into a positivistic-inclined mindset/<sup>83</sup>reference-of-thought with respect to appreciating notion of natural cause-and-effect and experimentation as well that the notion of mutual intelligibility of chemistry rules and principles makes sense, until then there cannot be much of intelligibility without such a 'postconverging-or-dialectical-thinking<sup>21</sup>—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise from the perspective of the prospective chemist). That explain why<sup>55</sup> maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation construct are meant to be detached and totalisingly-entailing so as to act as a backdrop for prospective institutionalisation, and not to necessarily make sense in terms—as-of-axiomatic-construct of the 'now temporal mental-disposition reference-of-thought' which, it is contended, is in want of prospective institutionalisation with its corresponding psychologism. In-the-bigger-scheme-of-things, it is inevitable that suprastructuring (the conceptualisation that renders<sup>15</sup> de-mentation—~~supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics~~) relative-mutual-construal of the prospective/superseding/transcending registry-worldview/dimension as deeper superseding—oneness-of-ontology construal/conceptualisation over the prior/superseded/transcended registry-worldview/dimension as shallow superseding—oneness-of-ontology construal/conceptualisation by (suprastructurally) reflecting/perspectivating, beyond-the-consciousness-awareness-teleology<sup>99</sup>—~~of~preconverging-existential-extrication-as-of-existential-unthought~~<sup>6</sup> of the prior/superseded/transcended, respectively the 'postconverging-or-dialectical-thinking<sup>21</sup>—

apriorising-psychologism as dialectically-in-phase’ and the ‘preconverging-or-dementing<sup>20</sup>–apriorising-psychologism as dialectically-out-of-phase’), is rendered operant by the notion of ‘existential-decontextualising-transposition (threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>–<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>–apriorising-psychologism> defect) of ontology/ontologically-veridical-meaningfulness/intemporality<sup>52</sup>’ in operantly grasping such suprastructuring transcendence-and-sublimity/sublimation/supererogatory~de-mentativity/transdimensional/interdimensional construct; as it perpetually upholds ontological-veridicality by its ‘existential-reality’ (not non-veridical/vacuous hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>) on the basis of, first and critically, the validity of the <sup>83</sup>reference-of-thought so-reflected as soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought if valid and unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought if invalid (before even recognising whether the ‘implication-of-notion-of-agreement-or-disagreement’ or ‘of logical-processing’ arises) to determine the ‘postconverging-or-dialectical-thinking<sup>21</sup>–apriorising-psychologism and dialectically-in-phase’ over the ‘preconverging-or-dementing<sup>20</sup>–apriorising-psychologism and dialectically-out-of-phase/dialectically-primitive’. It is critical to grasp that the notion of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>–<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>–apriorising-psychologism> is rather of conceptual metaphysics-of-absence-⟨implicated-epistemic-veracity-of-<sup>41</sup>nonpresencing-⟨perspective-ontological-normalcy/postconvergence⟩⟩ (meant to ensure a natural <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation to avoid mix-up of <sup>83</sup>reference-of-thought) with such a mix-up arising from the <amplifying/formative-epistemicity>totalising~self-

referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> (whether wittingly or unwittingly) induced subontologisation/subpotentiation (in-a-social-dynamism-of-meaningfulness-misappropriation) so-construed as metaphysics-of-presence-(implicated-~~‘nondescript/ignorable-void<sup>60</sup>’-as-to-<sup>70</sup> presencing—absolutising-identitive-constitutedness<sup>1</sup>~~ ).

So both notions are conceptually the same but implying different approaches with respect to the temporal undermining of ontological-veridicality; with subontologisation/subpotentiation referencing/biased within the contextual perspective of institutionalised registry-worldview/dimension, with existential-decontextualised-transposition referencing/biased within the contextual perspective of uninstitutionalised registry-worldview/dimension, thus the latter enabling an appropriate disambiguation of notional~firstnatureddness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> with respect to ontologically-veridical<sup>83</sup> reference-of-thought, and by extension it is the concept of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup> -apriorising-psychologism> that is appropriate in all instances of implied uninstitutionalised registry-worldviews/dimensions as metaphysics-of-absence-(implicated-epistemic-veracity-of-<sup>8</sup> nonpresencing-<perspective-ontological-normalcy/postconvergence>) perspective since it avoids the <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage that is inevitable when reasoning by a metaphysics-of-presence-(implicated-‘nondescript/ignorable-void<sup>60</sup>’-as-to-<sup>70</sup> presencing—absolutising-identitive-constitutedness<sup>1</sup> ) induced subontologisation. Besides even within the intradimension contextual perspective of institutionalised registry-worldview/dimension, it is equally the best approach with respect to the construal/conceptualisation of the instigating of postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing-

nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-  
 attendant-intradimensional~apriorising/axiomatising/referencing>-induced-disontologising’-of-  
 the-‘attendant-intradimensional~ontologising’-imbued-  
 <contextualising/existentialising~attendant~ontological-contiguity >;-in-shallow-  
 supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
 veridical-‘attendant-intradimensional~apriorising/axiomatising/referencing’-logical-dueness>⟩  
 hollow-constituting-⟨as-disjointed-misappropriation-of-meaningfulness-and-failing-  
 intemporal-preservation> mental-disposition that will induce temporal-preservation-as-  
 pseudointemporality<sup>52</sup>-preservation in temporal-dispositions as conjugated-  
 postlogism<sup>77</sup>/preconverging-or-dementing<sup>20</sup>-integration (by hollow-constituting-⟨as-disjointed-  
 misappropriation-of-meaningfulness-and-failing-intemporal-preservation> on the <sup>83</sup>reference-  
 of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> of the priorly institutionalised  
 registry-worldview/dimension) and by so doing reflecting the uninstitutionalised registry-  
 worldview/dimension. That is an construal/conceptualisation approach that construes the  
 relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-  
 institutionalisation-process<sup>68</sup> as of diminishing-human-epistemic-abnormalcy-or-  
 preconvergence<sup>31</sup>. Effectively, such a highlight of how human secondnaturing within  
 institutionalised construct implies a pseudo-conceptual <sup>103</sup>universal human intemporal-  
 disposition as metaphysics-of-presence-⟨(implicated-‘nondescript/ignorable-void<sup>60</sup>’-as-to-  
<sup>79</sup>presencing—absolutising-identitive-constitutedness ) in contrast to a human-subpotency-  
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-  
 ‘notional~firstnaturedness-formativeness-⟨as-to-eventualising-inkling-drive-or-seeding-  
 misprising>—temporal-to-intemporal-dispositions-⟨so-construed-as-from-perspective-  
 ontological-normalcy/postconvergence>’-existentialism-form-factor mental-dispositions  
 highlight at uninstitutionalised construct as metaphysics-of-absence-⟨(implicated-epistemic-

veracity-of-<sup>61</sup> nonpresencing-<perspective-ontological-normalcy/postconvergence> } is effectively the unspoken psychoanalytic conceptualisation which needs to 'be referenced/registered/decisioned-as-consciously-recognised' as the backdrop for superseding into deprocrypticism. Such a psychoanalytic insight about the 'dynamic-cumulative-aftereffect of subontologisation' grasps how postlogism<sup>77</sup> instigates the temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation inclination of temporal-dispositions that enculturates/endemises the various uninstitutionalised-threshold<sup>102</sup> even though the state as dynamic-cumulative-aftereffect of temporal-dispositions is in 'ontological-incompleteness-of-<sup>83</sup>reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance-so-construed-by-prospective-<sup>83</sup>reference-of-thought, as-it-is-thus-'in-wait'-for-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>,-or-temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation, with respect to ontological-normalcy' by 'undermining social <sup>103</sup>universal-transparency<sup>104</sup> <transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>8</sup> } for ontological-veridicality'; wherein the postlogic mental-disposition is recursive in eliciting temporal-preservation, the conjugated exacerbatory/opportunistic mental-dispositions are progressive in upholding temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation and the conjugated ignorance/affordable mental-dispositions as largely summative of the dynamic-cumulative-aftereffect, are geared towards upholding or undermining temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation by supplanting-conviction-as-to-profound-supererogation<sup>96</sup>-of-'attendant-intradimensional'-postconverging/dialectical-thinking<sup>21</sup> -apriorising-psychologism inclination whether naively conjugating to postlogism<sup>77</sup> as misconstrual or good supplanting-conviction-as-to-profound-supererogation<sup>96</sup>-of-'attendant-

intradimensional<sup>7</sup>-postconverging/dialectical-thinking<sup>1</sup>—apriorising-psychologism when the untenability/internal-contradiction/internal-incoherence/institutional-constraining and positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> of ontological-veridicality is established from an intemporal-disposition, in which latter case as being largely summative of the dynamic-cumulative-aftereffect it leads to the collapsing of postlogism<sup>77</sup> mental-disposition recursiveness and exacerbatory/opportunistic mental-dispositions progressiveness with respect to temporal-preservation, and thus orienting towards intemporal-preservation/intemporalisation and the possibility for prospective institutionalisation, itself subjectable to temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation at its uninstitutionalised-threshold<sup>102</sup>. Thus this is the underlying dimensionality-of-sublimating<sup>25</sup>—(<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) in the psychoanalytic dynamism of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness—<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor across all the institutional-cumulation/institutional-recomposure—(<as-to-‘historiality/ontological-eventfulness’ /ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’) as of human shallow-to-deepening—limited-mentation-capacity—as subjecting ‘educated-unlimitedness/existence-sublimating-nascence<sup>2</sup>’ to limitedness/human-subpotency,~as-limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency to ‘educated-unlimitedness/existence-sublimating-nascence<sup>233</sup>’ explaining the alternation of prospective institutionalisation (as ontologically-reconstituting) and uninstitutionalised-threshold<sup>102</sup> (in

hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-  
 intemporal-preservation> with regards to the <sup>83</sup>reference-of-thought<sup>8</sup>-categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup> of the prior institutionalisation) which need to be  
 brought to the collective consciousness appraisal for the necessary psychological  
 uninhibitedness/décomplexing enabling prospective deprocrpticism. \* Ultimately, an  
 ‘ontological-reconstituting-as-to-conflatedness<sup>13</sup>/deconstruction articulation’ (beyond just  
 conceptualisations as in this paper) for more thorough insights reflective of a ‘suprastructural  
 construal of any given state of uninstitutionalised-threshold<sup>102</sup> from prospective  
 institutionalisation point-of-reference, such as can be retrospectively implied of non-  
 positivism/medievalism from positivism or prospectively implied of procrpticism from  
 deprocrpticism’, will more profoundly involve a ‘storied-construct/ontologically-valid-  
 narration of comprehensive intuitive insight’ grounded on: the construal of temporal-dispositions  
 threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-  
 ‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup> –  
 apriorising-psychologism> (enabling the EXISTENTIAL-TRACING-as-  
 <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-  
 prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity –  
 ontological-contiguity<sup>67</sup> of disambiguated notional~firstnatureddness-formativeness-<as-to-  
 eventualising~inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-  
 <so-construed-as-from-perspective-ontological-normalcy/postconvergence> and-their-  
 associated <sup>83</sup>reference-of-thought’, reflecting soundness-or-ontological-good-  
 faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought/postconverging-or-dialectical-thinking<sup>21</sup>—  
 apriorising-psychologism (as-in-intemporal-preservation-entropy-or-contiguity—or-ontological-  
 preservation) over unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-  
 thought/preconverging-or-dementing<sup>20</sup>—apriorising-psychologism (as-failing-intemporal-

preservation-or-misappropriation-of-meaningfulness-entropy/contiguity) non-veridical/vacuous  
<sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>/‘same-terms-of-  
 expressions/seemingly-same-implied-meaningfulness’, so-construed insightfully and  
 contextually as existential-transitioning-or-iterability-trace-of-narratives-as-  
 dots\_or\_implicit-attendant-ontological-contiguity<sup>67</sup>~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>-reification\_or\_intrinsic-reality-ontological-  
 coherence\_or\_superseding-oneness-of-ontology<sup>41</sup> by <sup>55</sup>maximalising-recomposing-for-  
 relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation, reflecting  
 ‘shallow/temporal superseding-oneness-of-ontology to deeper/intemporal superseding-  
 oneness-of-ontology mental-conceptions teleologies’; from the perspective of a suprastructural  
 superseding/transcending/deeper/intemporal superseding-oneness-of-ontology mental-  
 conception teleology<sup>99</sup>. - As beyond the epiphenomenon of psychopathy and social psychopathy,  
 as it provides a peculiar perspective for insight on human placeholder-setup/mental-devising-  
 representation/mentation/consciousness-awareness-teleology<sup>99</sup> with respect to <sup>83</sup>reference-of-  
 thought and meaningfulness; différance-disambiguation-of-ontologically-veridical-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> implies preempting—disjointedness-as-of-<sup>83</sup>reference-of-  
 thought,-as-to-‘<sup>32</sup><amplifying/formative-epistemicity>growth-or-  
 conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-  
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-  
 psychologism as deprocrysticism. Insightfully, ontological-normalcy/postconvergence  
 establishes beyond human limited-mentation-capacity-deepening—as-subjecting-  
 limitedness/human-subpotency to ‘educated-unlimitedness/existence-sublimating-nascence’<sup>23</sup>  
 that there is a potent and overall oneness/contiguity of ontologically-veridical meaningfulness

which transverses and supersedes all other conceptualisations of <sup>83</sup>reference-of-thought and meaningfulness (which are therefore approximates) by mere ‘ontological-consistency’ whether with regards to virtue conceptualisation (as highlighted with the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) or second-level ontological constructs as is the case with subject matters conceptualisations. Ultimately, the capacity for philosophy to further clarify such an ‘ontological-consistency’ will be a further critical foundation for broadening the efficacy of all second-level ontologies (as the veritable job of philosophy). Inherently, ‘ontological-consistency’ as superseding—oneness-of-ontology is by itself the complete rationale for explaining human possibilities with regards to knowledge and virtue as so reflected/perspectivated by the very potency of ontological-normalcy/postconvergence, as the latter is the ‘potency for all the text-of-ontologically-veridical-meaningfulness that can exist’. Ontological-consistency in the inherent intemporalisation/institutionalisation orientation of ontological-normalcy/postconvergence validates virtue conceptualisation not as a discreet notion of choice, but rather a necessary disposition as ‘intemporal projection’ (or longness-of-register-of—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) for human-mastery-of-reality or knowledge, as inherently implied by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). The reason is simple. It is impossible, for instance, for an utter-ununiversalisation setup ‘to access’ the emancipating ontological possibilities available to a prospective base-institutionalisation setup without the ‘requisite solipsistic insight’ of intemporal-disposition individuation within the recurrent-utter-uninstitutionalisation registry-worldview that ‘projects’ that rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,—(as ‘first-level <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> of <sup>83</sup>reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting) as a postconverging—de-mentating/structuring/paradigming for superseding the vices-and-

impediments<sup>105</sup> inherent to recurrent-utter-uninstitutionalisation is a necessity-for-its-own-and-by-extension-the-registry-worldview's/dimension's 'moulting' in the middle to long run construed as of <sup>15</sup>de-mentation-(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) into a base-institutionalisation registry-worldview. Such solipsistic insight is the effective 'transcendental virtue conceptualisation' that drives ontological-normalcy/postconvergence across all the successive institutionalisations and by that token coincides with ontology as a necessary ontological development driver in an animal of shallow limited-mentation-capacity—as subjecting 'educated-unlimitedness/existence-sublimating-nascence' to limitedness/human-subpotency-(as of relative apriorising/axiomatising/referencing-{of-'prospectively-implicated-attendant-ontological-contiguity'~educated-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>' }—constitutedness<sup>14</sup>-in-preconverging-entailment) to deeper limited-mentation-capacity—as subjecting 'educated-unlimitedness/existence-sublimating-nascence' to limitedness/human-subpotency-(as of relative apriorising/axiomatising/referencing-{of-'prospectively-implicated-attendant-ontological-contiguity'~educated-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>' }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-postconverging-entailment). This analysis is very much in line with the notion of virtue as a <amplifying/formative-epistemicity>totalising~ratiocontiguity/ratiocination-as-referentialism—'implicated-attendant-ontological-contiguity'<sup>67</sup>~educated-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>'<sup>40</sup>; -phenomenal-abstractiveness-of-presencing-in-'protensive-consciousness'-enabling-

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-  
 operant-or-incidenting-predicative-insights-of ‘implicit-ed\_attendant-ontological-  
 contiguity<sup>67</sup>?~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency><sup>40</sup>, -<reifying-or-elucidating-of-prospective-relative-ontological-  
completeness<sup>87</sup>-of-<sup>88</sup>reference-of-thought-<sup>89</sup>devolving-as-of-instantiative-context> construal,  
 representing virtue ‘contiguously’ in terms-as-of-axiomatic-construct of human limited-  
 mentation-capacity-deepening—~~as-subjecting-limitedness/human-subpotency-to-‘educed-~~  
~~unlimitedness/existence-sublimating-nasence~~<sup>233</sup> of shortness-to-longness-of-register-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> in the intransience of ontological-normalcy/postconvergence  
 (from shallow superseding-oneness-of-ontology to deeper superseding-oneness-of-ontology).  
 This ontology-driving nature of virtue characteristic of human-subpotency-  
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-  
 ‘notional~firstnaturedness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-  
 misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-  
 ontological-normalcy/postconvergence>’-existentialism-form-factor points out that it is rather  
 such intemporality<sup>52</sup>/longness solipsistic ‘transcendental virtue projection’ that enables the  
 superseding of the uninstitutionalised-threshold<sup>102</sup> of the various registry-  
 worldviews/dimensions as institutional-cumulation/institutional-recomposure-(as-to-  
historiality/ontological-eventfulness<sup>18</sup>/ontological-aesthetic-tracing-<perspective-  
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>). In  
 other words, it is the necessary ‘transcendental virtue projection’ for a prospective registry-  
 worldview superseding the vices-and-impediments<sup>105</sup> of the prior registry-worldview that  
 enables the ontological possibilities for such prospective registry-worldview to even arise  
 existentially; as the temporally-inclined recurrent-utter-institutionalised individuation is non-

cognisant of any such thing as base-institutionalisation and the ontological possibilities availing to it, likewise with the temporally-inclined ununiversalised individuation with respect to <sup>103</sup>universalisation and its ontological possibilities, the temporally-inclined non-positivism/medievalism individuation with respect to the positivistic and its ontological possibilities, and prospectively the temporally-inclined procrypticism individuation with respect to notional-<sup>18</sup>deprocrypticism and its ontological possibilities, and all such possibilities as allowed by ontological-normalcy/postconvergence. A question that arises will be how can a society deliver an Einstein or a Bohr respectively that will articulate the theory-of-relativity or quantum-mechanics without it having the necessary institutional-recomposure (orientation and capacities) and memetic-reordering (of the individual mindset/<sup>83</sup>reference-of-thought and associated other contributing mindsets) that allows for the possibility of such discoveries? In other words what was the possibility for the theory-of-relativity or quantum-mechanics to be delivered in the Middle Ages, for instance? Rather improbable. As a side note, such an insight equally attends to such a debate we currently entertain with respect to coming into contact with an advanced alien civilisation. A transcendental virtue conceptualisation will hold that in-the-very-first-place such a civilisation won't be able to exist without the necessary virtue construct (as successions of metaphysics-of-absence-~~{implicated-epistemic-veracity-of-<sup>61</sup>nonpresencing-  
<perspective-ontological-normalcy/postconvergence>}~~ insights yielding in-lockstep the successively more ontologically profound metaphysics-of-presence-~~{implicated-  
'nondescript/ignorable-void'<sup>60</sup>-as-to-<sup>71</sup>presencing—absolutising-identitive-constitutedness }~~) as implied by ontological-normalcy/postconvergence) that enables it to come into being; as necessarily they will be base-institutionalising, <sup>103</sup>universalising, positivising and probably deprocrypticising, such that it will be untenable and inconsistent to have cosmic travellers that are savage-inclined or of a medieval age, for instance, going by the mere human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-

~~‘notional~firstnaturedness-formativeness-<as to eventualising~inkling drive or seeding-  
 misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-  
 ontological-normalcy/postconvergence>’-existentialism-form-factor. Insightfully thus, while  
 ontological-normalcy/postconvergence expands human ontological possibilities  
 (comprehensively), it also leads to a growth in human institutionalised virtue disposition in  
 equivalence which sustains such ontological development. However wary we should be with the  
 possibility of nuclear annihilation, we equally can recognise that the ‘better’ registry-  
 worldview/dimension-level, in terms-as-of-axiomatic-construct of its relative transcendental  
 virtue conceptualisation, to handle such weapons is the present one (positivistic) with regards to  
 the possibility of averting a global annihilation compared to say feuding tribal or medieval setups  
 (that is, if by some imaginary circumstances they could have access to and utilise such weapons).  
 This points out that virtue is rather an inherent and necessary construct of ontology, existentially-  
~~<disontologising/re-ontologising—aporeticism> speaking; as the transcendental construct that  
 enables the expanding of the ontological possibilities of an animal of shallow limited-mentation-  
 capacity—as subjecting ‘educed-unlimitedness/existence-sublimating-nascence’ to-  
 limitedness/human-subpotency-(as of relative apriorising/axiomatising/referencing-{of-  
 ‘prospectively-implicated-attendant-ontological-contiguity’~educed-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup>-in-preconverging-entailment)~~ to deeper  
 limited-mentation-capacity—as subjecting ‘educed-unlimitedness/existence-sublimating-  
 nascence’ to limitedness/human-subpotency-(as of relative  
 apriorising/axiomatising/referencing-{of-‘prospectively-implicated-attendant-ontological-  
 contiguity’~educed-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-~~

postconverging-entailment) by enabling ‘solipsistic moulting’ (as ‘intemporal-disposition individuation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ at uninstitutionalised-threshold<sup>102</sup> states, with a human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor mental-disposition due to lack of social<sup>103</sup> universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-entailing-~~amplituding~~/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>105</sup> } about virtue inducing supplanting-conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>106</sup>-apriorising-psychologism’) and the secondnaturing of the social-construct (as institutionalisation-as-virtue) including the requisite human psychical pivoting/decentering. In another respect, ontological-consistency as highlighted previously is in coherence with the notion of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor, and as of the circularity/recurrence/repetition/repeatability<sup>10</sup> delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots\_or\_implicated\_attendant-ontological-contiguity<sup>67</sup>?~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup>-reification\_or\_intrinsic-reality-ontological-coherence\_or\_superseding-oneness-of-ontology<sup>41</sup> with the implication that the



~~implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~ <sup>7</sup> as of the circularity/recurrence/repetition/repeatability<sup>10</sup> delineating ~~existential-transitioning-or-iterability-trace-of-narratives-as-dots\_or\_implicit-ed\_attendant—ontological-contiguity<sup>67</sup>~educated—~~ ~~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-<imbued-notional~cogency>’<sup>40</sup>-reification\_or\_intrinsic-reality—ontological-coherence\_or\_superseding—oneness-of-ontology<sup>41</sup>.~~ This disambiguated-mental-dispositions as of the circularity/recurrence/repetition/repeatability<sup>10</sup> delineating ~~existential-transitioning-or-iterability-trace-of-narratives-as-dots\_or\_implicit-ed\_attendant—ontological-contiguity<sup>67</sup>~educated—~~ ~~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-<imbued-notional~cogency>’<sup>40</sup>-reification\_or\_intrinsic-reality—ontological-coherence\_or\_superseding—oneness-of-ontology<sup>41</sup>~~ develops, with changing contextualisation, at the registry-worldview/dimension or intradimensional level as the ‘dynamic-cumulative-aftereffect of subontologisation’ (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect), and is equally characteristic across registry-worldviews; with the implication that this is an attribute of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness—~~as-to-eventualising-inkling-drive-or-seeding-misprising~~—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor. That is, the uninstitutionalised-threshold<sup>02</sup> is characterised by the ‘trace of disambiguated-mental-dispositions as notional~firstnaturedness-formativeness—~~as-to-eventualising-inkling-drive-or-seeding-~~

~~misprising~~—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-  
ontological-normalcy/postconvergence> ~~<amplituding/formative-epistemicity>~~causality<sup>91</sup>~~~as-~~  
~~to-projective-totalitative-implications-of-prospective-~~<sup>61</sup>~~nonpresencing,-for-~~  
~~explicating~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>97</sup>. It is mainly a  
différance-disambiguation-of-ontologically-veridical—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> that  
can establish the ontological-veridicality-of-meaningfulness precisely by disambiguating the  
effective ontological-references of the various notional~firstnaturedness-formativeness-<as-to-  
~~eventualising-inkling-drive-or-seeding-misprising~~—temporal-to-intemporal-dispositions-  
<so-construed-as-from-perspective-ontological-normalcy/postconvergence> individuations,  
and so not only at an instant or act or specific circumstance or context (which is rather an act  
construal and not a being/ontological construal) but projectively in their retrospective-to-present-  
to-prospective existentialism-deambulation/meandering which provides the full insight of  
notional~firstnaturedness-formativeness-<as-to-~~eventualising-inkling-drive-or-seeding-~~  
~~misprising~~—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-  
ontological-normalcy/postconvergence> individuations mental-dispositions/meaningful-  
references/ontological-references/contending-references as ontological-entrapment. Such a  
being/ontological-basis, as described above, of a différence-disambiguation-of-ontologically-  
veridical—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is in line with and further elucidates the ‘Différance-  
existential-transitory-articulation-of-the-protraction-of-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-  
<as-preconvergently-apriorising/axiomatising/referencing-in-  
~~nonconviction/madeupness/bottomlining-as-to-shallow-supererogation~~<sup>91</sup>>,-of-meaningfulness’  
technique. Going respectively by the Sartrean and Derridean principles for establishing  
ontologically-veridical-meaningfulness, that is, ‘existence precedes/defines essence’ or ‘there is  
nothing outside the text’ in evaluating ‘same-terms-of-expressions (seemingly-same-implied-  
meaningfulness)’ with respect to their veridical-ontological <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-

imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity-  
or-ontological-preservation in-various-instances as of the  
circularity/recurrence/repetition/repeatability<sup>10</sup> delineating existential-transitioning-or-  
iterability-trace-of-narratives-as-dots\_or\_implicit-~~attend~~-ontological-  
contiguity<sup>67</sup>?~educated-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup>-reification\_or\_intrinsic-reality-ontological-  
coherence\_or\_superseding-oneness-of-ontology<sup>41</sup> by <sup>55</sup>maximalising-recomposing-for-  
relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation. What is  
critical to understand here is to distinguish between: (i) recurrence in existential-transitioning-  
or-iterability-trace-of-narratives-as-dots\_or\_implicit-~~attend~~-ontological-  
contiguity<sup>67</sup>?~educated-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup>-reification\_or\_intrinsic-reality-ontological-  
coherence\_or\_superseding-oneness-of-ontology<sup>41</sup> by <sup>55</sup>maximalising-recomposing-for-  
relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation basis of  
meaningfulness that is grounded on grasping that <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-  
imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity-  
or-ontological-preservation are deterministic by virtue of reflecting/perspectivating/highlighting  
their recurrent context of reality and thus subjects them to ‘ontological-reconstituting-as-to-  
conflatedness<sup>13</sup>’/deconstruction in upholding intemporal-preservation-entropy-or-contiguity-  
or-ontological-preservation, and (ii) an elaboration-as-to-mere-  
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
‘prospectively implicit-~~attend~~-ontological-contiguity<sup>67</sup>?~educated-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-

~~<imbued-notional~cogency>~~<sup>40</sup> basis of meaningfulness that is purely and wrongly grounded on grasping that <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation' are by themselves abstractly deterministic, even as this fail intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency-to-~~educated-unlimitedness/existence-sublimating-nascence~~<sup>253</sup> by a re-equilibrating metaphysics-of-absence-(~~implicated-epistemic-veracity-of-~~<sup>61</sup>nonpresencing-~~perspective-ontological-normalcy/postconvergence~~)/postdication, and thus subjects meaningfulness to hollow-constituting-~~as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation~~. Intemporal-disposition as supplanting-conviction-as-to-profound-supererogation<sup>96</sup>—of-~~attendant-intradimensional~~'-postconverging/dialectical-thinking<sup>21</sup>—~~apriorising-psychologism~~ disposition (whether appropriate/good or inappropriate/poor-or-'poor or bad supplanting-conviction-as-to-profound-supererogation<sup>96</sup>—of-~~attendant-intradimensional~~'-postconverging/dialectical-thinking<sup>21</sup>—~~apriorising-psychologism~~') are construed as of the circularity/recurrence/repetition/repeatability<sup>10</sup> delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots\_or\_implicit-attendant-ontological-contiguity<sup>67</sup>?~educated-existentialising/contextualising/textualising\_ ~~intelligibility/epistemicity/reflexivity-contiguity-~~imbued-notional~cogency~~~~<sup>40</sup>-reification\_or\_intrinsic-reality-ontological-coherence\_or\_superseding-oneness-of-ontology<sup>41</sup> by <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation basis of meaningfulness on the ground that successive-instances-of-'existential-transitioning-or-iterability-trace-of-narratives-as-dots\_or\_implicit-attendant-ontological-contiguity<sup>67</sup>?~educated-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup>-reification\_or\_intrinsic-reality–ontological-  
 coherence\_or\_superseding–oneness-of-ontology<sup>41</sup> by <sup>55</sup>maximalising-recomposuring-for-  
 relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation requires  
 their subjection to ‘ontological-reconstituting–as-to-conflatedness<sup>13</sup>’/deconstruction to establish  
 the existential-<disontologising/re-ontologising—aporeticism> context of reality thus  
 establishing ontologically-veridical-meaningfulness. On-the-other-hand, the  
 postlogic/psychopathic disposition (and by extension temporal-dispositions conjugated-  
 postlogism<sup>77</sup>/preconverging-or-dementing<sup>20</sup>-integration dispositions) adhere to an elaboration-  
 as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
 ‘prospectively\_implicit\_attendant\_ontological-contiguity<sup>67</sup>’~educated–  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup> basis of meaningfulness on the ground that plausibly construing  
 a false-premising to an existential-context-of-reference-narrative ‘provides licence’ to then  
 (‘recursively’ in concurrence –in the case of the postlogic/psychopathic character, progressively  
 –in the case of a conjugated-exacerbatory and conjugated-opportunism characters, and  
 regressively –in the case of a conjugated-ignorance and conjugated-affordability characters)  
 comprehensively articulate any possible existentially-unreal-and-abstract-narratives (on the  
 basis of a conceptualisation of mere hollow-constituting-<as-disjointed-misappropriation-of-  
 meaningfulness-and-failing-intemporal-preservation> static-or-abstract non-veridical/vacuous-  
 state of essence-of-meaningfulness’ with respect to <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup> and hence failing/not-upholding-<as-of-  
 apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–  
 ontological-preservation) by exploiting the plausibility derived from the concurrently-false-  
 premising existential-context-of-reference-narrative. So the latter disposition, and so particularly

with the postlogic/psychopathic mindset, is to induce or generate or exploit any plausible existential-context-of-reference-narrative to then unleash slanted-and-formulaic hollow existentially-unreal-and-abstract narratives by concurrently-false-premising on the plausible existential-context-of-reference-narrative. In other words, the postlogic/psychopathic individuation character gets that there is a human mental-reflex to grasp ontologically-veridical-meaningfulness on ‘static-or-abstract non-veridical/vacuous-state (abstract <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>) of essence-of-meaningfulness terms, so long as their existential-<disontologising/re-ontologising—aporeticism> basis is established, including and critically for its purpose, where it is so deceptively implied’, to artificially or opportunistically construe a plausible existential-context-of-reference-narrative which then ‘provides licence’ to articulate existentially-unreal-and-abstract-narratives in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> concurrently-false-premising on the initial plausible existential-context-of-reference-narrative, with the idea that that human mental-reflex will by reflex naively-and-wrongly imply the existential/contextualisation ontological-veridicality of its generated slanted-and-formulaic hollow existentially-unreal-and-abstract-narratives; and so, in terms—as-of-axiomatic-construct of the ‘apriorising—<sup>83</sup>reference-of-thought/apriorising—registry—elements (out of ‘implicated—attendant—ontological-contiguity<sup>67</sup>?~educated-existentialising/contextualising/textualising—intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency><sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>8</sup>-of-<sup>8</sup>reference-of-thought—devolving-as-of-instantiative-context>)’ as †epistemic-totalising<sup>33</sup>psychologismic-subliminality-of-individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology<sup>99</sup> as highlighted priorly. This preconverging-or-dementing<sup>20</sup>—apriorising-psychologism is in contrast with a postconverging-or-dialectical-thinking<sup>21</sup>—

apriorising-psychologism (when the latter is of inappropriate/bad or appropriate/good  
 supplanting-conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-  
 postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism) which is always inclined to  
 ensure that the succession-of-narratives it propounds are tied to successive-instances as of the  
 circularity/recurrence/repetition/repeatability<sup>10</sup> delineating existential-transitioning-or-  
 iterability-trace-of-narratives-as-dots\_or\_implicit-ed\_attendant—ontological-  
 contiguity<sup>67?</sup>~educed-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’<sup>40</sup>-reification\_or\_intrinsic-reality—ontological-  
 coherence\_or\_superseding—oneness-of-ontology<sup>41</sup> by <sup>55</sup>maximalising-recomposuring-for-  
 relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation. Thus, the  
 reason why the ontological construal (ontological-entrapment) of the postlogic/psychopathic  
 individuation characters and conjugated-postlogism<sup>77</sup>/preconverging-or-dementing<sup>20</sup>-  
 integration individuation characters is rather as an intemporal/ontological suprastructuring  
 (implying <sup>15</sup>de-mentation-(~~supererogatory—ontological—de-mentation-or-dialectical—de-  
 mentation—stranding-or-attributive-dialectics~~) of their hollow-constituting-<as-disjointed-  
 misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of ontologically-  
 veridical-meaningfulness, as this fail intemporal-preservation-entropy-or-contiguity—or-  
 ontological-preservation. Going by the example of a medieval setup again as effectively in  
 <amplituding/formative—epistemicity>totalising~ratiocontiguity/ratiocination-as-  
 referentialism—‘implicit-ed\_attendant—ontological-contiguity<sup>67?</sup>~educed-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’<sup>40</sup>;-phenomenal-abstractiveness—of-presencing-in-‘protensive-  
 consciousness’-enabling-  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-

operant-or-incidenting-predicative-insights-of ‘implicated\_attendant-ontological-  
 contiguity<sup>67?</sup>~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>; -<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup> -of-<sup>83</sup> reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context> and not  
 analogy (epistemic-totalising<sup>33</sup>~ratiocontiguity/ratiocination-as-referentialism—  
 ‘implicated\_attendant-ontological-contiguity<sup>67?</sup>~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>; -phenomenal-abstractiveness-of-presencing-in-‘protensive-  
 consciousness’-enabling-  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-  
 operant-or-incidenting-predicative-insights-of ‘implicated\_attendant-ontological-  
 contiguity<sup>67?</sup>~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>; -<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup> -of-<sup>83</sup> reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context> insightfully  
 implying all institutionalisations/registry-worldviews/dimensions are about ‘construing the same  
 underlying ontology’, though yield different but more and more accurate representations of  
 ontology, due to different but improving human limited-mentation-capacity—as-subjecting-  
 ‘educated-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency-(as  
 from apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-  
 ontological-contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup> -in-preconverging-entailment towards  
 apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-

contiguity ~educated-

existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional-cogency>' }—conflatedness<sup>13</sup> in {preconverging-disentailment-by}-  
postconverging-entailment) from shallow-to-deepening-limited-mentation-capacity—as-  
subjecting-‘educated-unlimitedness/existence-sublimating-nasence’ to limitedness/human-  
subpotency, ~as-limited-mentation-capacity-deepening—as-subjecting-limitedness/human-  
subpotency to ‘educated-unlimitedness/existence-sublimating-nasence’<sup>2 33</sup> with the succession of  
institutionalisations, but with the non-positivism/medievalism as being lower from our  
positivistic perspective, thus providing a sound basis of transcendental analytical insight since  
the positivistic present is in metaphysics-of-absence-(implicated-epistemic-veracity-of-  
<sup>6</sup> nonpresencing-<perspective-ontological-normalcy/postconvergence>) with it, in contrast to  
our more or less blurred disposition to <amplifying/formative-epistemicity>totalising-self-  
referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> when analysing  
transcendental issues within our present positivistic/procryptic registry-worldview/dimension as  
its own metaphysics-of-presence-(implicated-‘nondescript/ignorable-void’<sup>60</sup>-as-to-  
<sup>70</sup> presencing—absolutising-identitive-constitutedness | ) problem), if say a totem was to be  
presented as proof that a targeted individual was a sorcerer (as existential-context-of-reference-  
narrative) for establishing plausibility for subsequent comprehensive articulation of  
existentially-unreal-and-abstract-narratives accusing the target of sorcery, a  
transcendental/utter/intemporal conceptualisation will imply rather a prospective ontological-  
reference of essence-of-meaningfulness as positivism, with the ontological-  
normalcy/postconvergence implication of construing not only the accuser as being of ‘medieval  
mental-perversion’/<sup>74</sup> perversion-of-<sup>83</sup> reference-of-thought-<as-preconvergingly-  
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
shallow-supererogation<sup>96</sup>> but the temporal-dispositions and overall social-enculturation of that

inclination abstractly with respect to metaphorically-a-million-and-one-instances-and- locales/aetiologically/ontological-escalation as a fundamental ontological/being-construal- defect of such a medieval <sup>83</sup>reference-of-thought; noting as well that there is no need ontologically/intemporally for such a target to adjust to such accusation but rather a dismissive disposition with respect to such <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently- apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to- shallow-supererogation<sup>96</sup>> as to preconverging-or-dementing<sup>70</sup>-apriorising-psychologism and its defective ontological-reference of meaningfulness, as acting otherwise like ‘being logical’ with such implied meaningfulness by saying for instance it is not its totem or it doesn’t know about it or it is somebody else’, wrongly validates that the <sup>83</sup>reference-of-thought of such medieval accusation is valid and is thus rather contributing then to upholding its temporal- enculturation/temporal-endemisation, as where there is <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought- <as-preconvergently-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> there is no logical- dueness and from thence enabling the construing of relevant soundness or unsoundness of <sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to- profound-supererogation<sup>96</sup>) to start with in-the-very-first-place but rather a superseding/transcendental representation of such <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as- preconvergently-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> as unsoundness-or- ontological-bad-faith/inauthenticity<sup>54</sup>-of-<sup>83</sup>reference-of-thought/preconverging-or- dementing<sup>70</sup>-apriorising-psychologism and actually implying a suprastructuring (beyond its consciousness-awareness-teleology<sup>99</sup>) at the said (non-positivism/medievalism) uninstitutionalised-threshold<sup>102</sup> requiring positivism registry-worldview <sup>83</sup>reference-of-thought institutionalisation. Thus unlike in a case of defect-of-<sup>54</sup>logical-processing-or-logical-

implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> of the  
 registry-worldview's/dimension's—<sup>83</sup>reference-of-thought-for-social-functioning-and-  
 accordance the idea of falling-back to the same exercise to correctly do the exercise (<sup>54</sup>logical-  
 processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-  
 supererogation<sup>96</sup>) in a same or different circumstance, is invalidated when dealing with  
<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> as registry-worldview's/dimension's-uninstitutionalised-  
 threshold<sup>02</sup>-defect-<as-Being-or-ontological-or-existential-defect><sup>85</sup> (with regards to both  
 postlogism<sup>77</sup> and conjugated-postlogism<sup>77</sup>); with the implication that there can't be mutual  
 contention but rather transversality-<for-sublimating-existential-eventuating/denouement-  
 from-'thinking-at-first/pure-predisposition-preemptive-of-prospective-  
 disontologising/subontologising'<sup>2</sup>—as-of-prospectively-disambiguated-affirmed-and-  
 unaffirmed-'motif-and-apriorising/axiomatising/referencing'<sup>101</sup> wherein the superseding (and  
 ontologically-veridical) <sup>83</sup>reference-of-thought can only construe of the superseded (and  
 ontologically unsound) as preconverging-or-dementing<sup>20</sup>-apriorising-  
 psychologism/unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-  
 thought/oblongated requiring psychoanalytic-unshackling/memetic-reordering/institutional-  
 recomposuring to transcend into the superseding <sup>83</sup>reference-of-thought in the very first instance,  
 before any ontologically-veridical pretence to mutual contention. Certainly this same reaction is  
 what is warranted in the example highlighted before (if an adult psychopath were to meet a  
 stranger and spoke to him about another stranger whom it knows nothing about,...) In the bigger  
 perspective with regards to the institutionalisation of notional~<sup>18</sup>deprocrpticism for instance, it  
 is such an existentialism construal from a transcendental intemporal <sup>83</sup>reference-of-thought over  
 temporal <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-

~~apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>~~ > that allows for the superseding of vices-and-impediments<sup>105</sup> as prospective registry-worldview/dimension structural-resolution of positivism–<sup>80</sup>procrpticism preconverging-or-dementing<sup>20</sup>–apriorising-psychologism. It should be noted that as earlier articulated, ~~intemporal/ontological/social/species/<sup>103</sup>universal/transcendental/<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>~~—unenframed/re-ontologising~conceptualisation postconverging–de-mentating/structuring/paradigming (in contrast to a temporal extricatory preconverging–de-mentating/structuring/paradigming) can only be transcendental as superseding (by implying an altogether different <sup>83</sup>reference-of-thought as ‘postconverging-or-dialectical-thinking<sup>21</sup>–apriorising-psychologism’), and not incremental/‘disjointedness-as-of-<sup>83</sup>reference-of-thought’ (wrongly operating on the same temporal registry-worldview’s/dimension’s-uninstitutionalised-threshold<sup>102</sup>–defect-<as-Being-or-ontological-or-existential–defect><sup>85</sup> <sup>83</sup>reference-of-thought which is actually preconverging-or-dementing<sup>20</sup>–apriorising-psychologism/oblongated and dialectically/contendingly-out-of-phase). Taking the previously articulated case of sorcery in a non-positivism/medievalism setup, it has no ontological structural-resolution by reciprocity of sorcery accusations on the same <sup>83</sup>reference-of-thought terms but rather by the transcendental undermining of such non-positivism/medievalism mindset/<sup>83</sup>reference-of-thought with an altogether superseding positivistic <sup>83</sup>reference-of-thought that is in transversality-<for-sublimating–existential-eventuating/denouement,–from–‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated–affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> with a non-positivism/medievalism ontological-reference (registry-worldview). Even though, inevitably (and as in the ‘present as-present-consciousness’ of all registry-worldviews/dimensions with regards to their own corresponding <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup> > phenomena), there is bound to be more or less a dumb-and-dumb effect of summative social acquiescence to a superstitious mindset/<sup>83</sup>reference-of-thought in a non-positivism/medievalism setup, that will in the short term temporal perspective be a drawback to such a transcendental projection of positivistic mental-disposition, and likewise there will inevitably be more or less be a dumb-and-dumb effect of summative social discontentment where a transcendental notional~<sup>18</sup>deprocrpticism mental-disposition is implied in a procrpticism setup. This shows that going by human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness—<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor, in all registry-worldviews/dimensions the more or less summative mindset/<sup>83</sup>reference-of-thought is bound to be incremental/‘disjointedness-as-of-<sup>83</sup>reference-of-thought’ and not transcending such that would-be emancipating individuation’s projection (that is, if ontologically pertinent) is necessarily the middle to long run construed as of <sup>15</sup>de-mentation—(supererogatory~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) percolation-channelling-<in-deferential-formalisation-transference> for the necessary ‘postconverging-or-dialectical-thinking<sup>21</sup>—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposing accompanying such prospective transcendental institutionalisation. That is, by transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is meant dispose to construe the ontological resolution of an intradimensional ontological/being-construal-defect transcendently/transdimensionally/interdimensionally; for instance, capable of putting in question non-positivism/medievalism intradimensional

superstition as of the registry-worldview defect in the first place superseding/transcendentally rather than a usual attendant/incidental reciprocity of superstitious contentions or capable of putting-into-question procrypticism/perversion-of-positivistic-meaningfulness with its corresponding postlogism<sup>77</sup>-and-conjugated-postlogism<sup>77</sup> of psychopathy and social psychopathy as of the registry-worldview in-the-very-first-place superseding/transcendentally rather than a temporally reciprocal equivalence. Basically, such an intemporal-disposition/ontologically-veridical transcendental disposition storied-construct/ontologically-valid-narration will be of sublimating-epistemic-imbricatedness/threadedness/recomposuring as existential-tracing of ontologically-veridical-meaningfulness reflecting temporal-dispositions rather in ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’. The fact being that, in the short term, the temporally-minded recurrent-utter-institutionalised individuation has no place for the ‘transcendental rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-(as ‘first-level<sup>79</sup> presencing—absolutising-identitive-constitutedness<sup>14</sup> of<sup>8</sup> reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting) notion’ (for base-institutionalisation) of the intemporal-minded individuation; the temporally-minded ununiversalised individuation (in base-institutionalisation) has no place for the ‘transcendental rules<sup>103</sup> universalising notion’ of the intemporal-minded individuation; the temporally-minded non-positivism/medievalism individuation has no place for the ‘transcendental positivising/rational-empiricism notion’ of the intemporal-minded individuation; and likewise, prospectively, the temporally-minded procrypticism individuation has no place for the ‘transcendental deprocrypticism/rational-realism notion’ of the intemporal-minded individuation; rather as the subontologisation/subpotentiation moves from slantedness-effect, miscuing towards sub-par/formulaic-association/temporal/alibi conventioning-rationalising in all the different registry-worldviews/dimensions, ‘for intradimensional functionality sake a

transcendental articulation is beyond the intradimensional summative mental-disposition of value-referencing', as the summative mental projection of individuals is more of an earthly life-span conceptualisation rather than transcendental or poorly appreciative of the transcendentalism that is preconverging/postconverging–de-mentatively/structurally/paradigmatically responsible for present <sup>83</sup>reference-of-thought to project to the postconverging–de-mentating/structuring/paradigming need of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. This further points out that with regards to 'metaphysics-of-absence-(implicated-epistemic-veracity-of-<sup>6</sup> nonpresencing-<perspective-ontological-normalcy/postconvergence>)' projection (in overcoming the illusion-of-the-present/present-consciousness/mirage/epistemic-totalising<sup>33</sup>~self-referencing-syncretising), across all registry-worldviews/dimensions from prior to prospective there are basically two ways by which the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> works with respect to the same intrinsic-reality/ontologically-veridical-meaningfulness; for the 'intradimensional reflex' sake of having a coherent functioning by sharing a common/same <sup>83</sup>reference-of-thought as it is obvious that if one was to drop in a thoroughly non-positivism/medievalism setup and insisted absolutely to articulate meaningfulness in positivistic terms, there will be no mutual understanding, at least at the (positivistic) uninstitutionalised-threshold<sup>102</sup> of that medieval setup, whether at one moment or another it fails intrinsic-reality/ontologically-veridical-meaningfulness/intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, any registry-worldview/dimension as prior wrongly represents that such its registry-worldview's/dimension's-uninstitutionalised-threshold<sup>102</sup>–defect-<as-Being-or-ontological-or-existential–defect><sup>85</sup> is non-transcendable/unsupersedable by its <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as 'metaphysics-of-presence-(implicated-'nondescript/ignorable-void'<sup>107</sup>-as-to-<sup>79</sup> presencing—absolutising-

identitive-constitutedness<sup>64</sup>’ thus upholding its soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought by ignoring the registry-worldview’s/dimension’s-uninstitutionalised-threshold<sup>102</sup>–defect-<as-Being-or-ontological-or-existential–defect><sup>85</sup> while the prospective registry-worldview/dimension implying a new <sup>83</sup>reference-of-thought that preconverging/postconverging–de-mentatively/structurally/paradigmatically resolves the prior’s registry-worldview’s/dimension’s-uninstitutionalised-threshold<sup>102</sup>–defect-<as-Being-or-ontological-or-existential–defect><sup>85</sup> represents the prior as prior/transcended/superseded and hence unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought/preconverging-or-dementing<sup>20</sup>–apriorising-psychologism/suprastructurable (at that uninstitutionalised-threshold<sup>102</sup>). The bigger point here is that just as we will represent the non-positivism/medievalism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> allusions to superstition in its <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as utterly preconverging-or-dementing<sup>20</sup>–apriorising-psychologism and unintelligible/existentially-suprastructured, a notional~<sup>18</sup>deprocrpticism placeholder-setup/mental-devising-representation/mentation/{cumulated/recomposed}-consciousness-awareness-teleology<sup>99</sup> of <sup>80</sup>procrpticism–or–disjointedness-as-of-<sup>83</sup>reference-of-thought mindset/<sup>83</sup>reference-of-thought will rather be construed as decentered and preconverging-or-dementing<sup>20</sup>–apriorising-psychologism, unintelligible/existentially-suprastructured with respect to ‘our positivism–<sup>80</sup>procrpticism terms of meaningfulness’ that is, at the (deprocrpticism) uninstitutionalised-threshold<sup>102</sup> in order to effectively and adequately reflect the requisite metaphysics-of-absence-<implicated-epistemic-veracity-of-<sup>61</sup>nonpresencing-<perspective–ontological-normalcy/postconvergence> necessary to act as the referenced/registered/decisioned–psychical-backdrop for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-

infrastructure-of- meaningfulness-and-teleology as of prospective deprocrpticism, as implied by <sup>15</sup>de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) as-uninstitutionalised-threshold<sup>102</sup>-suprastructuring <sup>15</sup>de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) that is the mechanism of a ‘postconverging-or-dialectical-thinking<sup>21</sup>—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for prospective institutionalisation. This latter notion is important as with all psychoanalysis whether of an individual or social conceptualisation nature, the idea of recognising/referencing/registering/decisioning the registry-worldview’s/dimension’s-uninstitutionalised-threshold<sup>102</sup>-defect-<as-Being-or-ontological-or-existential-defect><sup>85</sup> is central to superseding it, and so the idea of implying preconverging-or-dementing<sup>20</sup>-apriorising-psychologism/out-of-phase/dialectically-primitive is ‘beyond the notion of an idle denotative exercise’, be it validly so, and the meaningfulness of such conceptualisations certainly do not carry the poorer connotations of temporal/banal mental-dispositions, but rather it is technically a necessary and useful ontological conceptualisation in the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring from our shallow limited-mentation-capacity—as-subjecting-‘educated-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency-(as of relative apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity’ ~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—constitutedness<sup>14</sup>-in-preconverging-entailment) to deeper limited-mentation-capacity—as-subjecting-‘educated-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency-(as of relative

apriorising/axiomatising/referencing- {of-~~prospectively implicated attendant ontological-~~  
contiguity }~educated-  
~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in-~~{preconverging disentanglement by}-  
postconverging entailment~~). Thus psychoanalysis is actually in effect an existentialism process  
of human skewing towards intemporal-disposition as we construe meaningfulness and value-  
referencing, and so beyond the Foucauldian referenced critique of a relatively  
‘economic/traded/exchange/battered’ conceptualisation of psychology we know of when we talk  
of psychoanalysis in the subject matter of psychology, but rather construed as a natural  
ontologically-driven ‘postconverging-or-dialectical-thinking<sup>21</sup>-psychology or psychology-of-  
mentation-dynamics or natural~psychological-dynamics’ behind human secondnaturing across  
the successive institutional-cumulation/institutional-recomposure-~~{as-to-~~  
~~historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-~~  
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} in  
reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-  
reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process . As a side  
note though, it is important to grasp that the registry-worldviews/dimensions as the institutional-  
cumulation/institutional-recomposure-~~{as-to-~~ historiality/ontological-  
eventfulness<sup>3</sup> /ontological-aesthetic-tracing-<perspective-ontological-  
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} are actually  
broad categorisations and that actually human placeholder-setup/mental-devising-  
representation/mentation/consciousness-awareness-teleology<sup>99</sup> of intrinsic-  
reality/ontologically-veridical-meaningfulness varies (though not varying in terms-as-of-  
axiomatic-construct of the central defining conceptualisation of each registry-  
worldview/dimension) within each registry-worldview/dimension from its early to later

spectrum, given human more or less passive continuous psychoanalytic readjustment to ‘ontological experience’. For instance, there is certainly a marked difference in scope and depth between the positivistic construct in the th century with its nature in the late 20<sup>th</sup> and early 21<sup>st</sup> century. Further to the two elucidations made of postlogism<sup>77</sup>/psychopathic and conjugated-postlogism<sup>77</sup>/preconverging-or-dementing<sup>20</sup>-integration distortion/perversion of essence-of-meaningfulness that go on to endemise psychopathy and social psychopath with reference to with the différence-disambiguation-of-ontologically-veridical–<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> and its ‘Différance-existential-transitory-articulation-of-the-protraction-of-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>,–of-meaningfulness’ technique as well as plausibly concurrently-false-premising to an existential-context-of-reference-narrative providing licence for postlogic narratives, a third elucidation provides an even more profound insight of the distortion/perversion of essence-of-meaningfulness and the implications at the comprehensive existential-<disontologising/re-ontologising—aporeticism> level. This basically has to do with the ontological consequences and implications of the ‘existentialist’ and ‘non-veridical/vacuous’ conceptualisation of <sup>83</sup>reference-of-thought and meaningfulness, and so with respect to perception of registry-soundness/soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought and <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> as-of-unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought, and ultimately the disambiguation of ontological-reference (trace) with respect to postlogism<sup>77</sup> and conjugated-postlogism<sup>77</sup> threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>–apriorising-

psychologism> individuation characters, and supplanting-conviction-as-to-profound-  
 supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—  
 apriorising-psychologism individuation characters. Basically the ontological-veridicality of  
 meaningfulness is construed in ‘non-veridical/vacuous’ terms of <sup>83</sup>reference-of-thought—  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> ‘supposedly’ in intemporal-preservation-  
 entropy-or-contiguity—or—ontological-preservation and this ‘supposedly-ness’ is only validated  
 if ‘existentially-<disontologising/re-ontologising—aporeticism> real’ as ontologically-  
 veridical. However there is an ‘existentialist-shortfall’ of the human supplanting-conviction-as-  
 to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-  
 thinking<sup>21</sup>—apriorising-psychologism mind with respect to assuring the ‘existential-reality’ in the  
 face of ‘non-veridical/vacuous terms of <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>. This ‘existentialist-shortfall’ has to do with the fact that  
 it will be a ‘waste of too much mental energy’ to be verifying in detail the ‘apriorising-  
<sup>83</sup>reference-of-thought/apriorising—registry—elements (out of ‘implicated—attendant-  
 ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context>’) of †epistemic-  
 totalising<sup>33</sup> psychologismic subliminality-of-individuation—effusing/worlding imbued logical-  
 dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions,  
 value-reference and teleology<sup>99</sup> —of every interlocutor, and so mentally the human mind has  
 developed a ‘referencing scheme of trusting that involves closeness, familiarity, reputation and  
 appearance’; but such a scheme is strictly speaking ontologically incomplete and can be  
 undermined and usurped, but it is standard as it ‘saves mental energy and time’. This  
 ‘existentialist-shortfall’ is relatively inconsequential where interlocutors are mutually of

prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-<existentially-veridical-  
 ‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-  
 disontologising-logical-outcome-arrived-at> or ‘implicitated\_attendant–ontological-  
 contiguity<sup>67</sup>?~educated–  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>8</sup>devolving-as-of-instantiative-context> and even  
 better when mutually of good supplanting–conviction-as-to-profound-supererogation<sup>96</sup>—of-  
 ‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>1</sup>–apriorising-psychologism  
 (than when one or the other is of ‘poor or bad supplanting–conviction-as-to-profound-  
 supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>–  
 apriorising-psychologism’ even though the latter is relatively circumspect and ad-hoc in its  
 misrepresentation of reality, and so its consequence with respect to the ‘existentialist-shortfall’  
 is rather limited as defect-of-<sup>54</sup>logical-processing-or-logical-implication—supposedly-  
 apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> of the registry-  
 worldview’s/dimension’s–<sup>83</sup>reference-of-thought-for-social-functioning-and-accordance rather  
 than registry-worldview’s/dimension’s-uninstitutionalised-threshold<sup>102</sup>–defect-<as-Being-or-  
 ontological-or-existential–defect><sup>85</sup> associated with postlogism<sup>77</sup>, whether  
 pathological/psychopathic or enculturated, and conjugated-postlogism<sup>77</sup>). However, with the  
 psychopathic/postlogic and social psychopathic case where <sup>11</sup>compulsing–  
 nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-  
 attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-  
 the-‘attendant-intradimensional–ontologising’–imbued-  
 <contextualising/existentialising~attendant–ontological-contiguity >;-in-shallow-  
 supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-

veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness>}  
 or postlogism<sup>77</sup> as disontologising-pervverted-outcome-sought-precedes-existentially-veridical—  
 ‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness is the  
 underlying principle as vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-  
 projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging<sup>94</sup>, this ‘existentialist-  
 shortfall’ is highly consequential as it is the basis of the induced registry-  
 worldview’s/dimension’s-uninstitutionalised-threshold<sup>102</sup>—defect-<as-Being-or-ontological-or-  
 existential—defect><sup>85</sup>; by wrongly and so comprehensively implying the ‘existential-reality’ of  
 ‘non-veridical/vacuous <amplituding/formative><sup>8</sup> wooden-language-(imbued—temporal—mere-  
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—  
 narratives—of-the-<sup>83</sup> reference-of-thought— categorical-imperatives/axioms/registry-  
 teleology<sup>99</sup>) articulated in hollow-constituting-<as-disjointed-misappropriation-of-  
 meaningfulness-and-failing-intemporal-preservation> or otherwise by the rather non-  
 veridical/vacuous implied meaningfulness and <sup>83</sup>reference-of-thought or otherwise by the non-  
 veridical/vacuous implied meaningfulness and <sup>83</sup>reference-of-thought based on inductive  
 limitation nature or ‘so-called principles’ that are actually fallacious since such arguments cannot  
 truly be of entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-  
 completeness<sup>87</sup> as they require that others do not act likewise or their implications should be  
 limited to given target(s) and not be totalisingly-entailing, since their fundamental teleology<sup>99</sup> is  
 not intemporal/not-of-totalising-entailment but speak more of temporal motive. In other words  
 meaningfulness and <sup>83</sup>reference-of-thought is only veridical as an ‘ontologically-veridical  
 construct’ validated in the construal of the circularity/recurrence/repetition/repeatability<sup>10</sup>  
 delineating existential-transitioning-or-iterability-trace-of-narratives-as-  
 dots\_or\_implicit\_attendant—ontological-contiguity<sup>67</sup>~duced—  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-

<imbued-notional~cogency><sup>40</sup>-reification\_or\_intrinsic-reality-ontological-  
 coherence\_or\_superseding-oneness-of-ontology<sup>41</sup> by <sup>55</sup>maximalising-recomposuring-for-  
 relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation that  
 establishes ontologically-veridical-meaningfulness. The human ‘existentialist-shortfall’ with  
 respect to ontologically-veridical meaningfulness and <sup>83</sup>reference-of-thought thus allows for an  
 overall existential/being framework/cadre of ‘non-veridical/vacuous distortion/perversion’ of  
 meaningfulness in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-  
 and-failing-intemporal-preservation> induced from postlogism<sup>77</sup>/psychopathic and temporal-  
 dispositions-conjugated-postlogism<sup>77</sup> which is wrongly projected as of the recurrence in  
 existential-transitioning-or-iterability-trace-of-narratives-as-dots\_or\_implicit-~~attendant~~-  
 ontological-contiguity<sup>67</sup>~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency><sup>40</sup>-reification\_or\_intrinsic-reality-ontological-  
 coherence\_or\_superseding-oneness-of-ontology<sup>41</sup> by <sup>55</sup>maximalising-recomposuring-for-  
 relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation as  
 ontologically-veridical-meaningfulness, and particularly so as the postlogism<sup>77</sup>/psychopathic  
 disposition is basically recursive (recursive denaturing<sup>16</sup> alteration of the essence-of-  
 meaningfulness and so ‘pathologically iterative’, in the form of hollow-constituting-<as-  
 disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>  
 ‘denaturing<sup>16</sup> postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-  
 and-acts’><sup>76</sup>-with-‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-  
 ‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-  
 aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-  
 enabling/sublimating/supererogatory~de-mentativity’ as non-veridical and  
 dialectically/contendingly out-of-phase, based on absolving/fleeting/escaping-reflex-logic<sup>1</sup> and

extrinsic-attribution with respect to successive sets of interlocutors, and as conjugated-postlogism<sup>77</sup> mental-dispositions equally assume a purposefulness of their own (that must be factored-in when analysing psychopathic/postlogic and social-psychopathic situations), and conjugated-postlogism<sup>77</sup>/preconverging-or-dementing<sup>20</sup>-integration dispositions are either progressive (with conjugated-opportunistic/conjugated-exacerbation) or regressive (with conjugated-ignorance/conjugated-affordability) in their hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or <sup>12</sup>conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to the psychopath's 'denaturing'<sup>16</sup> postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'><sup>76</sup>-with-'successive-shifting-of-the-narratives-and-acts-foci'-construed-as-'deception-of-successively-shifting-or-noncohering-narratives-and-acts' towards 'social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity' as non-veridical and dialectically/contendingly out-of-phase. The centrality of 'concurrently-false-premising-of-meaning thread/tracing' in the entire process of postlogism<sup>77</sup> and conjugated-postlogism<sup>77</sup>/preconverging-or-dementing<sup>20</sup>-integration lies in the fact that it provides the 'as non-veridical and dialectically/contendingly out-of-phase hollow-form concurrently-false-premising' for <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> as 'denaturing'<sup>16</sup> postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'><sup>76</sup>-with-'successive-shifting-of-the-narratives-and-acts-foci'-construed-as-'deception-of-successively-shifting-or-noncohering-narratives-and-acts' towards social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity, and so together with a 'false-projection-of-bad-or-good-conviction-as-to-profound-supererogation<sup>96</sup> representation of

meaning' rather than' veridically of a threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>70</sup> -apriorising-psychologism> concurrently-false-premising of meaning' (and so, wrongly implying an issue of defect-of-<sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> of the registry-worldview's/dimension's-<sup>83</sup>reference-of-thought-for-social-functioning-and-accordance rather than veridically the perception of <sup>11</sup>compulsing-nonconviction/madeupness/bottomlining-{'<decontextualising/de-existentialising~of-attendant-intradimensional~apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional-ontologising'-imbued-<contextualising/existentialising~attendant-ontological-contiguity >;-in-shallow-supererogation<sup>96</sup> -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-'attendant-intradimensional~apriorising/axiomatising/referencing'-logical-dueness>} or postlogism<sup>77</sup> as hollow-form implying an issue of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup> >); inducing conjugated-postlogism<sup>77</sup>/preconverging-or-dementing<sup>70</sup>-integration mental-dispositions (as conjugated-ignorance, conjugated-affordability, conjugated-opportunism, conjugated-exacerbation, conjugated-social-chainism and conjugated-temporal-enculturation) involved in <sup>12</sup>conjoining-looping-set-of-narratives of the postlogic/psychopathic hollow-form postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'><sup>76</sup>; and thus leading to temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation. It is critical to understand this underlying thread of concurrently-false-premising by its <sup>11</sup>compulsing-nonconviction/madeupness/bottomlining-{'<decontextualising/de-existentialising~of-attendant-intradimensional~apriorising/axiomatising/referencing>-induced-disontologising'-of-

the-‘attendant-intradimensional–ontologising’–imbued-  
 <contextualising/existentialising~attendant–ontological-contiguity >;-in-shallow-  
 supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
 veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>}  
 or postlogism<sup>77</sup> instigation as a false-sense-of-good-to-poor or bad supplanting–conviction-as-  
 to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-  
 thinking<sup>21</sup>–apriorising-psychologism postlogism<sup>77</sup> and conjugated-postlogism<sup>77</sup>/preconverging-  
 or-dementing<sup>20</sup>-integration in psychopathic and social psychopathic situations. Thus unlike in  
 the instance of defect-of-<sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-  
 in-conviction-as-to-profound-supererogation<sup>96</sup> of the registry-worldview’s/dimension’s-  
<sup>83</sup>reference-of-thought-for-social-functioning-and-accordance the idea of falling-back to the  
 same exercise to correctly do the exercise (<sup>54</sup>logical-processing-or-logical-implication—  
 supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup>) in a same or different  
 circumstance, is invalidated when dealing with <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-  
 preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup> > as registry-  
 worldview’s/dimension’s-uninstitutionalised-threshold<sup>102</sup>–defect-<as-Being-or-ontological-or-  
 existential–defect><sup>85</sup> (with regards to both postlogism<sup>77</sup> and conjugated-postlogism<sup>77</sup>); with the  
 implication that there can’t be mutual contention but rather transversality-<for-sublimating-  
 existential-eventuating/denouement,—from-‘thinking-at-first/pure-predisposition-preemptive-of-  
 prospective-disontologising/subontologising’—as-of-prospectively-disambiguated–affirmed-  
 and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> wherein the superseding  
 (and sound) <sup>83</sup>reference-of-thought can only construe of the superseded (and non-veridical) as  
 preconverging-or-dementing<sup>20</sup>–apriorising-psychologism/unsoundness-or-ontological-bad-  
 faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought/oblongated requiring psychoanalytic-

unshackling/memetic-reordering/institutional-recomposing to transcend into the superseding  
<sup>83</sup>reference-of-thought in the very first instance before any ontologically-veridical pretence to  
 mutual contention. The nature of how ‘concurrently-false-premising-of-meaning thread/tracing’  
 arises can equally conspicuously be understood at childhood psychopathy situation wherein the  
 childhood psychopathy blatantly attempts to initiate a dereifying narrative like in the case of  
 spilling water on a chair highlighted before to which if concurred to by the interlocutor will be  
 the basis for the child to assume apparently normal logical contentions but fundamentally based  
 on this distorted deceptive high-point of concurrently-false-premising as of <sup>83</sup>reference-of-  
 thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-  
 aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>.  
 It is basically the same process with an adult psychopath but for the fact of the highly opaque  
 nature of adult psychopath mental-disposition unlike a child psychopath, and as previously  
 explained is ‘maturated’ in its theme on issues that are rather of serious import, ‘spatialising’ (to  
 confound by not acting postlogically/disontologising-perverted-outcome-sought-precedes-  
 existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-  
 logical-dueness within the same spatialisation of relevant social interlocutors, which may raise  
 the hollow nature of its narratives from cross-examination), being ‘indirect’ (by increasingly  
 appearing neutral and unmotivated unlike at childhood), increasingly ‘credulous’ (by effective  
 eliciting of social threshold-of-nonconviction/madeupness/bottomlining-in-shallow-  
 supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>90</sup>—apriorising-psychologism> as to  
 subontologisation/subpotentiation miscuing/disjointed-logic/logical-drag/unconscionability-  
 drag/sub-par-conventioning-rationalising/temporal-enculturation where its ‘apriorising—  
<sup>83</sup>reference-of-thought/apriorising—registry—elements (out of ‘implicated\_attendant—  
 ontological-contiguity<sup>67</sup>~educated—

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup>, <reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup> -of-<sup>83</sup> reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context>’ as †epistemic-  
 totalising<sup>33</sup> psychologismic subliminality-of-individuation—effusing/worlding imbued logical-  
 dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions,  
 value-reference and teleology<sup>99</sup> are all false) and ‘crafty’ (with increasingly greater staging and  
 performance: as the psychopath perceives instances of rebuttal of its postlogism<sup>77</sup> not essentially  
 in terms–as-of-axiomatic-construct of the rightness or wrongness of the postlogic acts in its  
 personality development into adulthood, as a prelogic supplanting–conviction-as-to-profound-  
 supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—  
 apriorising-psychologism mental-disposition will, but rather in terms–as-of-axiomatic-construct  
 of its failure in performing the postlogic acts well with the idea of how to further  
 confound/muddle hence the reason it is recursive as absolving/fleeting/escaping-reflex–logic<sup>1</sup> to  
 the point of faking remorsefulness or acting as a victim as long as fundamentally its ‘interlocutor  
 is in a prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup> <existentially-veridical–  
 ‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-  
 disontologising-logical-outcome-arrived-at> relation to its postlogism<sup>77</sup>-formulaic slanting  
<sup>11</sup>compulsing–nonconviction/madeupness/bottomlining-({<decontextualising/de-  
 existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-  
 disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-  
 <contextualising/existentialising~attendant–ontological-contiguity >;-in-shallow-  
 supererogation<sup>96</sup> -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
 veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>})  
 or disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-  
 intradimensional–apriorising/axiomatising/referencing’-logical-dueness mental-disposition’ in

order for the interlocutor to go on to conjoin the psychopath's postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'><sup>76</sup>). Paradoxically, the basis of the adult psychopath 'concurrently-false-premising-of-meaningful thread/tracing' is the disposition of a supplanting-conviction-as-to-profound-supererogation<sup>96</sup>—of-'attendant-intradimensional'-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism<sup>83</sup> mindset/<sup>83</sup> reference-of-thought to be open-minded in wrongly granting supplanting-conviction-as-to-profound-supererogation<sup>96</sup>—of-'attendant-intradimensional'-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism (be it 'good or poor/bad supplanting-conviction-as-to-profound-supererogation<sup>96</sup>—of-'attendant-intradimensional'-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism') to a <sup>11</sup>compulsing-nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional—apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional-ontologising'-imbued-<contextualising/existentialising~attendant-ontological-contiguity >;-in-shallow-supererogation<sup>96</sup> -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical—'attendant-intradimensional—apriorising/axiomatising/referencing'-logical-dueness>⟩ mental-disposition for its deceptive high-point of concurrently-false-premising for producing ontologically non-veridical narratives (in terms—as-of-axiomatic-construct of {epistemic-totalising<sup>33</sup>}psychologismic-subliminality-of-individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology<sup>99</sup>). This 'concurrently-false-premising-of-meaningful thread/tracing' can be construed as of the circularity/recurrence/repetition/repeatability<sup>10</sup> delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots\_or\_implied\_attendant-ontological-contiguity<sup>67</sup>?~duced—existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-

~~<imbued-notional~cogency>~~<sup>40</sup>-reification\_or\_intrinsic-reality-ontological-  
 coherence\_or\_superseding-oneness-of-ontology<sup>41</sup> by <sup>55</sup>maximalising-recomposuring-for-  
 relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation wherein  
 ontologically-veridical-meaningfulness is established by reflecting soundness-or-ontological-  
 good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought/postconverging-or-dialectical-thinking<sup>21</sup>—  
 apriorising-psychologism (as-in-intemporally-preservational) narratives over unsoundness-or-  
 ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought/preconverging-or-  
 dementing<sup>20</sup>—apriorising-psychologism narratives. Critically, this ‘concurrently-false-  
 premising-of-meaning thread/tracing’ explains how temporal-preservation-as-  
 pseudointemporality<sup>52</sup>-preservation occurs operantly and how by intradimensional cumulative-  
 dynamic-aftereffect it instigates the endemising/enculturating of uninstitutionalised-threshold<sup>102</sup>  
 in the transcendental/transdimensional/interdimensional/<sup>55</sup>maximalising-recomposuring-for-  
 relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation  
 dynamism, as it further extends to explain how and why ‘ontological-reconstituting—as-to-  
 conflatedness<sup>13</sup>’/deconstruction on-the-one-hand and hollow-constituting-~~<as-disjointed-  
 misappropriation-of-meaningfulness-and-failing-intemporal-preservation>~~ on-the-other-hand  
 drive the dynamism of successive prospective institutionalisations and uninstitutionalised-  
 threshold<sup>102</sup> respectively; as postlogic/psychopathic-individuations hollow postlogic-  
 backtracking-~~<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>~~<sup>76</sup> and  
 conjugated-postlogism<sup>77</sup>/preconverging-or-dementing<sup>20</sup>-integration individuations  
<sup>12</sup>conjoining-looping-set-of-narratives to the hollow postlogic-backtracking-~~<iterative-looping-  
 ‘set-of-dereifying-hollow-narratives-and-acts’>~~<sup>76</sup>, in hollow-constituting-~~<as-disjointed-  
 misappropriation-of-meaningfulness-and-failing-intemporal-preservation>~~ to <sup>83</sup>reference-of-  
 thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> (but then failing/not-upholding-  
 <as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—

or-ontological-preservation and undermining transcendence-and-sublimity/sublimation/supererogatory-de-mentativity) of 'ontologically-reconstituted'/deconstructed institutionalised registry-worldview/dimension' inducing prospective 'uninstitutionalised registry-worldview/dimension' (as prospective diminishing-human-epistemic-abnormalcy-or-preconvergence<sup>31</sup>), eliciting the intemporal-disposition to 'ontologically-reconstitute'/deconstruct the new 'uninstitutionalised registry-worldview/dimension'... and so on, circularly up to futural **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology** as of prospective notional~<sup>18</sup> deprocrypticism institutionalised registry-worldview as utterly-ontological (ontological-normalcy) as 'it can't be hollow-constituted' by its mere ontological-completeness or ontological-utterness or as-ontological-normalcy. This further highlights the reality of human-subpotency-aporria/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-~~'notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>~~—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>'—existentialism-form-factor as validating the requisite 'postconverging-or-dialectical-thinking<sup>21</sup>—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring decomplexifying/uninhibiting postconverging-de-mentating/structuring/paradigming for futural **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology** as of prospective deprocrypticism, in contrast to a 'wrongly misconstrued <sup>103</sup>universal human intemporal-disposition nature' (which is rather a 'functional construal/conceptualisation' arising from intemporalisation/institutionalisation within an institutionalised registry-worldview/dimension as secondnatured but not beyond its

uninstitutionalised-threshold<sup>102</sup>) as it will fail to account and register for the ontological/being-  
 construal-defect of the present as procrypticism which should enable superseding for the  
 prospective transcendent institutionalisation secondnaturating as deprocrypticism. This explains  
 how a ~~différance-disambiguation-of-ontologically-veridical-~~<sup>56</sup> ~~meaningfulness-and-teleology~~<sup>99</sup>  
 gives ontological-anchoring for a Derridean metaphysics-of-presence-~~(implicated-~~  
~~‘nondescript/ignorable-void~~<sup>60</sup> ~~-as-to-~~<sup>79</sup> ~~presencing—absolutising-identitive-constitutedness~~<sup>1</sup> )  
 (due to human limited-mentation-capacity-deepening—~~as-subjecting-limitedness/human-~~  
~~subpotency-to-‘duced-unlimitedness/existence-sublimating-nascence~~<sup>233</sup>) propped up by a  
 metaphysics-of-absence-~~(implicated-epistemic-veracity-of-~~<sup>81</sup> ~~nonpresencing-<perspective-~~  
~~ontological-normalcy/postconvergence>)~~ (rather as human projection in ‘making-up for’ its  
 limited-mentation-capacity-deepening—~~as-subjecting-limitedness/human-subpotency-to-~~  
~~‘duced-unlimitedness/existence-sublimating-nascence~~<sup>233</sup>, and so beyond a Derridean aporia,  
 ‘making-up for’ with the abstract and infallible ontological-normalcy/postconvergence  
 referencing/correction-tool as postdication, which upholds intemporal-preservation-entropy-or-  
 contiguity—~~or-ontological-preservation~~), to paradoxically transcend and supersede towards  
 deeper ontological-veridicality/intrinsic-reality, as so enabled by the dialecticism of <sup>15</sup>‘de-  
 mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-~~  
~~or-attributive-dialectics)~~ of <sup>83</sup>reference-of-thought’ in construing the <sup>83</sup>reference-of-thought and  
 meaningfulness of the ‘prospective’ (of a more intemporal-potency as it further deepens the  
 socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-  
 of-intemporal-preservation-entropy-or-contiguity—~~or-ontological-preservation~~ or threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> ~~-<as-to-‘attendant-~~  
~~intradimensional’-prospectively-disontologising~preconverging/dementing~~<sup>20</sup> ~~-apriorising-~~  
~~psychologism>~~ over the ‘prior’ in the strive for ontological-normalcy/postconvergence (potency  
 of intrinsic-reality/ontological-veridicality) along with disambiguating human-subpotency–

aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-  
 ‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-  
 misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-  
 ontological-normalcy/postconvergence>’-existentialism-form-factor as the pathway towards  
 intrinsicness/essence, reality, truth and virtue. Such a différence-disambiguation-of-  
 ontologically-veridical-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is rather about the ontological-  
 veridicality of <sup>83</sup>reference-of-thought. It should not be confused with the more familiar issue  
 involving existentially-<disontologising/re-ontologising—aporeticism> veridical logical-  
 dueness and from thence enabling the construing of relevant soundness or unsoundness of  
<sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-  
 profound-supererogation<sup>96</sup>, and this doesn’t put-into-question the soundness/appropriateness or  
 unsoundness/inappropriateness of <sup>83</sup>reference-of-thought. Thus unlike in the instance of defect-  
 of-<sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-  
 profound-supererogation<sup>96</sup> of the registry-worldview’s/dimension’s-<sup>83</sup>reference-of-thought-for-  
 social-functioning-and-accordance the idea of falling-back to the same exercise to correctly do  
 the exercise (<sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-  
 conviction-as-to-profound-supererogation<sup>96</sup>) in a same or different circumstance, is invalidated  
 when dealing with <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> as registry-worldview’s/dimension’s-uninstitutionalised-  
 threshold<sup>102</sup>-defect-<as-Being-or-ontological-or-existential-defect><sup>85</sup> (with regards to both  
 postlogism<sup>77</sup> and conjugated-postlogism<sup>77</sup>); with the implication that there can’t be mutual  
 contention but rather transversality-<for-sublimating-existential-eventuating/denouement-  
 from ‘thinking-at-first/pure-predisposition-preemptive-of-prospective-  
 disontologising/subontologising’-as-of-prospectively-disambiguated-affirmed-and-

unaffirmed-‘motif-and-apriorising/axiomatising/referencing’<sup>101</sup> wherein the superseding (and sound) <sup>83</sup>reference-of-thought can only construe of the superseded (and unsound) as preconverging-or-dementing<sup>20</sup>-apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought/oblongated requiring psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to transcend into the superseding <sup>83</sup>reference-of-thought in the very first instance before any ontologically-veridical pretence to mutual contention). It is based on perpetuating the precedingness/supersedingness/ascendency over <sup>83</sup>reference-of-thought and meaningfulness of the intemporal-disposition as ontological over the temporal-dispositions; as the latter, going by human-subpotency-aporias/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor are inclined to ‘<sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation <amplituding/formative><sup>9</sup> wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>’ (implying incremental/temporal-accommodation meaningful dispositions of postlogism<sup>77</sup>-slantedness/<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as defect-of-<sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> of the registry-worldview’s/dimension’s-<sup>83</sup>reference-of-thought-for-social-

functioning-and-accordance, and worst still when conjugated to postlogism<sup>77</sup> become temporally-preservational-as-pseudointemporality<sup>52</sup>-preservation or conjugated-postlogism<sup>77</sup> as of circularity/recurrence/repetition/repeatability<sup>10</sup> in existential-transitioning-or-iterability-trace-of-narratives-as-dots\_or\_implicit-attendant-ontological-contiguity<sup>67</sup>~duced-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup>-reification\_or\_intrinsic-reality-ontological-coherence\_or\_superseding-oneness-of-ontology<sup>41</sup> in contrast to defect-of-<sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> of the registry-worldview’s/dimension’s-<sup>83</sup>reference-of-thought-for-social-functioning-and-accordance, and rather implying a ‘preconverging-dementating/structuring/paradigming registry-worldview’s/dimension’s-uninstitutionalised-threshold<sup>102</sup>—defect-<as-Being-or-ontological-or-existential-defect><sup>85</sup> that defines a registry-worldview/dimension as preconverging-or-dementing<sup>20</sup>-apriorising-psychologism and dialectically-out-of-phase with respect to intrinsic-reality/ontological-veridicality going by its hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (take the case of the BODMAS characters highlighted previously where the other characters simply went along calculating without factoring A’s defect), such that where there is induced derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> when such defect-of-<sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> of the registry-worldview’s/dimension’s-<sup>83</sup>reference-of-thought-for-social-functioning-and-accordance dispositions are conjugated to postlogism<sup>77</sup> (which directly perverts <sup>83</sup>reference-of-thought), temporal-dispositions are rather then construed as in registry-worldview’s/dimension’s-uninstitutionalised-threshold<sup>102</sup>—defect-<as-Being-or-ontological-or-existential-defect><sup>85</sup> in

line with a ‘dynamic-cumulative-aftereffect of subontologisation’ of the prior/transcended/superseded registry-worldview as being in a dialectically-out-of-phase state which is thus preconverging-or-dementing<sup>20</sup>—apriorising-psychologism, while the intemporal-disposition is inclined to ‘<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation intemporal projection-of-thought’ (implying notional~<sup>18</sup>deprocrypticism in its preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought,-as-to-‘<sup>32</sup><amplituding/formative—epistemicity>growth-or-conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism as ‘ontologically-reconstituting’ intrinsic-reality and thus with respect to <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> is inclined to solipsistically-put-into-question/ontologically-reconstituting of the <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> and imply a prospective/superseding/transcendental registry-worldview that is the new dialectically-in-phase and thus the new ‘postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism’ as the prior registry-worldview becomes dialectically-out-of-phase/dialectically-primitive and preconverging-or-dementing<sup>20</sup>—apriorising-psychologism. A différence-disambiguation-of-ontologically-veridical-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> in registry-worldview terms is rendered operant by ‘ontological-reconstituting—as-to-conflatedness<sup>13</sup>/deconstruction over hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (with ‘ontological-reconstituting—as-to-conflatedness<sup>13</sup>/deconstruction more like a ‘making-up for

projection' in transcending as a metaphysics-of-absence-(implicated-epistemic-veracity-of-nonpresencing-<perspective-ontological-normalcy/postconvergence>) conceptualisation over hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as a 'failing, due to limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘duced-unlimitedness/existence-sublimating-naseence’<sup>53</sup>,’ metaphysics-of-presence-(implicated-‘nondescript/ignorable-void’<sup>60</sup>-as-to-presencing—absolutising-identitive-constitutedness<sup>4</sup>) conceptualisation), forming the very backbone of the human registry-worldview’s/dimension’s institutionalisation/intemporalisation process that is behind the institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>> as it dialectically leaves by the wayside human temporality<sup>98</sup>/shortness and temporal<sup>83</sup> reference-of-thought and meaningfulness. Critically, the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> implications are utterly different between such a familiar<sup>54</sup> logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> and a différence-disambiguation-of-ontologically-veridical—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as the latter calls upon<sup>15</sup> de-mentation-<supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics> in setting up two dialectical<sup>83</sup> reference-of-thought, wherein the one as prior/present/transcended/superseded is preconverging-or-dementing<sup>20</sup>-apriorising-psychologism and the other as prospective/transcending/superseding is postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism. In other words, différence-disambiguation-of-ontologically-veridical—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is dealing with perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-

shallow-supererogation<sup>96</sup>> (at the uninstitutionalised-threshold<sup>02</sup> or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation or threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>) is all about articulating the ‘dialectically-in-phase reference’ (which is relatively sound ontologically/intemporally) over the ‘dialectically-out-of-phase or dialectically-primitive reference’ (which is relatively unsound ontologically/intemporally). In registry-worldview terms of notional~firstnatureddness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> ‘dynamic-cumulative-aftereffect of subontologisation’, this establishes ontological precedence/supersedingness/ascendency. The grander insight and answer to the elusive Derridean conundrum is that the full <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> of a différence-disambiguation-of-ontologically-veridical-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> renders our presencing-as-positivistic meaningful-reference/anchoring-of-meaning/registry/axiomatic-construct/ontological-reference/contending-reference/registry-worldview ‘dialectically-out-of-phase or dialectically-primitive’ as preconverging-or-dementing<sup>20</sup>-apriorising-psychologism to a prospective-as-deprocryptic<sup>83</sup>reference-of-thought, which is ‘dialectically-in-phase’ as postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism. The latter (as with all relative postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism references) can only be ‘habituated’ over the former, and so ‘by virtue of its more profound intemporality<sup>52</sup>-potency’ validated by its greater <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-

prospective-<sup>6</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup> in the middle to long-run with respect to the dialectically corresponding  
 prior meaningful-reference/anchoring-of-meaning/registry/axiomatic-construct/ontological-  
 reference/contending-reference/registry-worldview. For instance, there is no logical-  
 basis/logic, -as-derived-from~transversality-<for-sublimating-existential-  
 eventuating/denouement, from ‘thinking-at-first/pure-predisposition-preemptive-of  
 prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-  
 and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> for a positivistic  
 mindset/<sup>83</sup>reference-of-thought to convince a non-positivism/medievalism mindset/<sup>83</sup>reference-  
 of-thought that it <sup>83</sup>reference-of-thought is better but for the fact that its better  
 <amplituding/formative-epistemicity>causality<sup>9</sup> -as-to-projective-totalitative-implications-of-  
 prospective-<sup>6</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup> will in the middle to long-run be ontologically untenable thus  
 ‘collapsing’ the non-positivism/medievalism mindset/<sup>83</sup>reference-of-thought; and so reflecting  
 ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian  
 knowledge/power conception construed as knowledge-empowerment/ignorance-  
 disempowerment’ as to supererogating<sup>96</sup>{‘sublimation  
 affirmation/projection/assertion/notional~self-distantiation/dueness-validating-  
 logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-  
 dialectical-thinking<sup>21</sup>-apriorising-psychologism>’ over ‘desublimation  
 unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-  
 logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-  
 dementing<sup>20</sup>-apriorising-psychologism>’} so-underlining existence—as-the-absolute-a-priori-  
 of-conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-  
 ontologising, -elicited-from-prospective-profound-supererogation<sup>96</sup> -<as-to-perspective-

ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-  
 overcoming/unovercoming’>. This is the only basis for establishing the relative ascendancy of  
 divergent <sup>83</sup>reference-of-thought (not to be confused with ‘<sup>54</sup>logical-processing-or-logical-  
 implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation <sup>96</sup>  
 convincing’ as this by definition will instead make circular references to a prior <sup>83</sup>reference-of-  
 thought that is already established and uncontested in-the-very-first-place; thus highlighting the  
 notion that it is the veridicality of the prospective <sup>83</sup>reference-of-thought that precedes and  
 defines the pertinence of an exercise of ‘<sup>54</sup>logical-processing-or-logical-implicitation—  
 supposedly-apriorising-in-conviction-as-to-profound-supererogation <sup>96</sup> convincing’ whereby  
 interlocutors already share this common <sup>83</sup>reference-of-thought, and not the other way around).  
 Such a postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism over preconverging-  
 or-dementing<sup>20</sup>—apriorising-psychologism habituation (at their respective ‘uninstitutionalised-  
 threshold <sup>02</sup> or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-  
 betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-  
 preservation or threshold-of-nonconviction/madeupness/bottomlining-in-shallow-  
 supererogation <sup>96</sup>—<as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>20</sup>—apriorising-psychologism>’) with regards to the  
 postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism and preconverging-or-  
 dementing<sup>20</sup>—apriorising-psychologism dialecticism of meaningful-reference/anchoring-of-  
 meaning/registry/axiomatic-construct/ontological-reference/contending-reference/registry-  
 worldview’ developed as base-institutionalisation over recurrent-utter-uninstitutionalisation,  
<sup>103</sup>universalisation over ununiversalisation, positivism over non-positivism/medievalism and  
 prospectively notional~<sup>18</sup>deprocrypticism over procrypticism. It should equally be noted that just  
 as no <sup>83</sup>reference-of-thought will recognise itself as rather preconverging-or-dementing<sup>20</sup>—  
 apriorising-psychologism (from its own present placeholder-setup/mental-devising-

representation/mentation/consciousness-awareness-teleology<sup>99</sup> of itself as postconverging-or-dialectical-thinking<sup>21</sup>–apriorising-psychologism) as we may appreciate from our relative vantage point being at a higher registry-worldview ontological-completeness-of-<sup>83</sup>reference-of-thought, we will equally have a hard time recognising a preconverging-or-dementing<sup>20</sup>–apriorising-psychologism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> of our present positivistic registry-worldview as rather preconverging-or-dementing<sup>20</sup>–apriorising-psychologism (as <sup>80</sup>procrypticism–or–disjointedness-as-of-<sup>83</sup>reference-of-thought) from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology as of prospective notional~<sup>18</sup>deprocrypticism higher registry-worldview ontological-completeness-of-<sup>83</sup>reference-of-thought; as in both instances, the différence-disambiguation-of-ontologically-veridical–<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> highlights that the prior preconverging-or-dementing<sup>20</sup>–apriorising-psychologism <sup>83</sup>reference-of-thought faces a ‘Heideggerian (engaged)-destruktion’, as it is not about substituting our species but enabling the further development of our same species as institutionalisation/intemporalisation, articulated as a Derridean deconstruction involving ‘ontological-reconstituting–as-to-conflatedness<sup>13</sup>’ of the prospective postconverging-or-dialectical-thinking<sup>21</sup>–apriorising-psychologism <sup>83</sup>reference-of-thought over the hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of the prior preconverging-or-dementing<sup>20</sup>–apriorising-psychologism meaningful-reference/anchoring-of-meaning/ontological-reference. So our natural ‘argumentation reflex’/new <sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> as ‘prelogic supplanting–conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>–apriorising-psychologism re-engaging reflex’ with respect to the more familiar existentially-<disontologising/re-ontologising—aporeticism> veridical logical-dueness and

from thence enabling the construing of relevant soundness or unsoundness of <sup>54</sup>logical-  
 processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-  
 supererogation<sup>96</sup> do not apply with respect to différence-disambiguation-of-ontologically-  
 veridical—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>; as the latter is more about an engagement between  
 a prior/transcended/superseded <sup>83</sup>reference-of-thought say in registry-worldview terms like non-  
 positivism/medievalism (which harkens back to its <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity—  
 or—ontological-preservation) as rather hollow-constituting—~~as-disjointed-misappropriation-of-  
 meaningfulness-and-failing-intemporal-preservation~~ to its <sup>83</sup>reference-of-thought—  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> whether these are failing/not-upholding-  
 <as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—  
 or—ontological-preservation and a prospective/transcending/superseding <sup>83</sup>reference-of-thought  
 like positivism (which develops new <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity—  
 or—ontological-preservation) as ‘ontologically-reconstituting’ to uphold intemporal-  
 preservation-entropy-or-contiguity—or—ontological-preservation, no matter what. Such a  
 différence-disambiguation-of-ontologically-veridical—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> equally  
 takes cognisance of the fact that a <sup>83</sup>reference-of-thought construal is simply as of a dynamic-  
 cumulative-aftereffect ~~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-disentailment-by}-  
 postconverging-entailment~~ , and with perversion-<sup>83</sup>reference-of-thought involving a  
 subontologisation/subpotentiation rather indirectly as a comprehensive socially-betraying-  
 threshold-of-ontologising-depth-of-analysis (or socially-betraying-threshold-of-intemporal-

preservation-entropy-or-contiguity—or-ontological-preservation or threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism>) arising from the ‘cumulative effect’ of the various notional~firstnaturedness-  
 formativeness<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-  
 intemporal-dispositions-<so-construed-as-from-perspective—ontological-  
 normalcy/postconvergence> individuations dispositions with respect to intradimensionally  
 operant <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-  
 implications-of-prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-  
 reflexivity—ontological-contiguity<sup>97</sup> of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought<as-  
 preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>, as the various  
 ‘temporal-dispositions individuations’ will, at the given uninstitutionalised-threshold<sup>102</sup>, betray  
 ontologising/ontological-depth-of-analysis/intemporal-preservation by hollow-constituting-<as-  
 disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> at their  
 specific temporal-dispositions individuations thresholds  
 (<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-  
 negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). Thus providing  
 the basis for a différence-disambiguation-of-ontologically-veridical-<sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup> of ontological-reconstituting-as-to-conflatedness<sup>13</sup> not only at a registry-  
 worldview/dimension or intradimensional level of hollow-constituting-<as-disjointed-  
 misappropriation-of-meaningfulness-and-failing-intemporal-preservation> but also at  
 notional~firstnaturedness-formativeness<as-to-eventualising-inkling-drive-or-seeding-  
 misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—  
 ontological-normalcy/postconvergence> individuations level of hollow-constituting-<as-

disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, which then allows for disambiguated <amplituding/formative-epistemicity>causality ~as-to-projective-totalitative-implications-of-prospective-<sup>61</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>62</sup> with respect to individuals teleologies as being of any of the various notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> individuations (for instance, psychopath postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’><sup>76</sup>-as-reflex-fleeting-logic, psychopath’s or postlogic interlocutor<sup>12</sup>conjoining-looping-set-of-narratives as-reflex-cohering-logic, etc.). This effectively allows for ‘différance conceptualisation’ of hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and ontological-reconstituting-as-to-conflatedness<sup>13</sup>/deconstruction analysis’ of intradimensional phenomena, and rather construed as of the conflation of the corresponding registry-worldview<sup>83</sup>reference-of-thought transcendental dialectics. Such a différance-disambiguation-of-ontologically-veridical-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> thus goes on to encompass the<sup>15</sup>de-mentation-<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) -epistemic-

<sup>totalising</sup><sup>33</sup>hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
<sup>decompulsing</sup>delinearity~for-cogency-educing-human-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>-into-the-existentialism-becoming of personhoods-and-socialhood-formation marking any registry-worldview<sup>83</sup>reference-of-thought. The underlying idea here being that faced with incidental issues arising in various effective social contexts, the ‘ontological/intemporal postconverging-de-mentating/structuring/paradigmig approach’ is to have at hand a ‘<sup>103</sup>universal cadre’ that conceptualises and is geared towards attending-to/resolving all such and other incidental issues

as it is suprastructural to all such incidentals. That <sup>103</sup>universal cadre with regards to issues of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
shallow-supererogation<sup>96</sup>> pointing to différance-disambiguation-of-ontologically-veridical-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, and so across all registry-worldviews/dimensions, is human-  
subpotency–aporia/undecidability/dilemma/ought-  
indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-  
formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-  
intemporal-dispositions-<so-construed-as-from-perspective—ontological-  
normalcy/postconvergence>’-existentialism-form-factor conjugating with respect to  
intemporal/ontological meaningfulness requiring re-institutionalisation/re-intemporalisation in  
successive institutional-cumulation/institutional-recomposure-<as-to-<sup>46</sup>historiality/ontological-  
eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective—ontological-  
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>},  
cumulating/recompositing along various ontologising-depth-of-analysis/intemporal-  
preservation-entropy-or-contiguity—or—ontological-preservation (as institutionalising,  
<sup>103</sup>universalising, positivising and fully/utterly-ontologising into deprocrypticism). Human-  
subpotency–aporia/undecidability/dilemma/ought-  
indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-  
formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-  
intemporal-dispositions-<so-construed-as-from-perspective—ontological-  
normalcy/postconvergence>’-existentialism-form-factor as such is ontologically a preceding  
and defining construct that provides insight on ‘existentialism/full-depth-of-existential-  
implications issues’ across all the institutional-cumulation/institutional-recomposure-<as-to-  
<sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective—

~~ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~ since  
 ‘it grasps the ontological-veracity of notional~firstnatureddness-formativeness<as-to-  
 eventualising~inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-  
 <so-construed-as-from-perspective—ontological-normalcy/postconvergence> as it recomposes  
 across all the successive institutional-cumulation/institutional-recomposition-~~{as-to-  
 4historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective—  
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~’; due  
 to the inherent/permanent nature of human shallow to profound limited-mentation-capacity-  
 deepening—~~as-subjecting-limitedness/human-subpotency-to-‘duced-unlimitedness/existence-  
 sublimating-nasencee<sup>2 33</sup>~~ (notional~firstnatureddness-formativeness<as-to-  
 eventualising~inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-  
 <so-construed-as-from-perspective—ontological-normalcy/postconvergence> individuations  
 dispositions) along the successive/snowballing institutional-recompositions with respect to the  
 succession of recomposed human meaningfulness-and-action based-on/given this same form-  
 factor. This implies individuality is then simply the ‘unique incidence’ of ‘human-subpotency-  
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-  
 ‘notional~firstnatureddness-formativeness<as-to-eventualising~inkling-drive-or-seeding-  
 misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—  
 ontological-normalcy/postconvergence>’-existentialism-form-factor individuations  
 dispositions (as form-factor)’ in the ‘receptacle’ that is an individual in a given ‘recomposed-  
 existentialism contextualisation’, and as such a given ‘recomposed-existentialism  
 contextualisation’ harbours other individuals (as receptacles) of their own ‘unique incidence’ of  
 ‘human-subpotency-aporeia/undecidability/dilemma/ought-  
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnatureddness-  
 formativeness<as-to-eventualising~inkling-drive-or-seeding-misprising>—temporal-to-

intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>'-existentialism-form-factor individuations dispositions'. A further implication is that going by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation) that is behind the institutional-cumulation/institutional-recomposure-~~{as-to-historiality/ontological-eventfulness<sup>8</sup>/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>}~~ involving the skewing ('intemporality<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity) of human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>'-existentialism-form-factor (as human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>'-existentialism-form-factor individuations dispositions) towards the ascendancy of the intemporal-disposition's meaningfulness (longness-of-register-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>) as institutionalisation/intemporalisation, this highlights that différance-disambiguation-of-ontologically-veridical-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> which is rather about perversion-and-derived-<sup>74</sup> perversion-of-<sup>83</sup> reference-of-thought-~~<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>>~~ (as human-subpotency-aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firsnaturedness-  
formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-  
intemporal-dispositions-<so-construed-as-from-perspective—ontological-  
normalcy/postconvergence>’—existentialism-form-factor as of postlogism<sup>77</sup>-  
slantedness/<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-  
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,  
so-disambiguated as of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving ontological-performance<sup>72</sup>-  
<including-virtue-as-ontology>/morality/ethics/justice/etc. ‘conjugate with and thus pervert  
intemporal/ontological meaningfulness’ requiring ‘ontological-reconstituting—as-to-  
conflatedness<sup>13</sup>’ over their hollow-constituting-<as-disjointed-misappropriation-of-  
meaningfulness-and-failing-intemporal-preservation>) contrasted to ‘notion of agreement-  
disagreement’, is a permanent construct for the ontological/intemporal resolution/skewing of  
human-subpotency—aporia/undecidability/dilemma/ought-  
indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firsnaturedness-  
formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-  
intemporal-dispositions-<so-construed-as-from-perspective—ontological-  
normalcy/postconvergence>’—existentialism-form-factor, and in registry-worldview terms  
différance-disambiguation-of-ontologically-veridical—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is the  
mechanism of transcending the registry-worldview <sup>83</sup>reference-of-thought as ‘ontological-  
reconstituting—as-to-conflatedness<sup>13</sup>/deconstruction’ articulates better and better <sup>83</sup>reference-of-  
thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-  
entropy-or-contiguity—or—ontological-preservation and is geared exclusively for prospective  
intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, and thus  
recomposuring-in-a-snowballing-effect base-institutionalisation, <sup>103</sup>universalisation, positivism,  
and prospectively deprocrypticism. It also points out that the exercise of

institutionalisation/intemporalisation is not an exercise of human emanance transformation from temporal-dispositions to intemporal-disposition (as we wrongly imply by intuition) but a registry-worldview's/dimension's institutionalisation or secondnaturing exercise, explaining why we are continually the same species from utter-institutionalisation to prospectively deprocrypticism. This point can be demonstrated by the fact that when a prospective/transcending/superseding registry-worldview is institutionalised, our same temporality<sup>98</sup>/shortness as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor will now rather conjugate temporarily as shortness-of-register-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> or <sup>74</sup> perversion-of-<sup>83</sup> reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>90</sup>> (conjugated: postlogism<sup>77</sup>-slantedness/<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving ontological-performance<sup>72</sup>-<including-virtue-as-ontology>) to the new <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at the new institutionalisation's uninstitutionalised-threshold<sup>102</sup>, and thus eliciting the need for prospective intemporalisation/institutionalisation. The need for successive institutional-cumulation/institutional-recomposure-<as-to-<sup>46</sup>historiality/ontological-eventfulness<sup>3</sup>/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>> thus leads to notional~<sup>18</sup>deprocrypticism which specificity going by the increasing ‘rational-realism’ of the

institutional-cumulation/institutional-recomposure-~~(as-to-<sup>46</sup>historiality/ontological-~~  
~~eventfulness<sup>3</sup> /ontological-aesthetic-tracing-<perspective-ontological-~~  
~~normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}~~ process is to  
 recognise the veridicality of this human-subpotency–aporia/undecidability/dilemma/ought-  
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-  
 formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-  
 intemporal-dispositions-<so-construed-as-from-perspective-ontological-  
 normalcy/postconvergence>’-existentialism-form-factor (as of the intemporal-disposition and  
 temporal-dispositions of postlogism<sup>77</sup>-  
 slantedness/<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-  
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,  
 so-disambiguated as of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving ontological-performance<sup>72</sup>-  
 <including-virtue-as-ontology>) and construct prospective knowledge factoring it in, as  
 ‘knowledge-notionalisation’ or knowledge construct not only based on intemporal idealisation  
 but that also factors in how the temporalities will relate to meaning, and be conceptually  
 preemptive of human temporality<sup>98</sup>/shortness since human-subpotency–  
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-  
 ‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-  
~~misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-  
 ontological-normalcy/postconvergence>’-existentialism-form-factor can’t be  
 emanantly/becomingly/solipsistic transformed as ‘of intemporal-disposition only’ (it’s a lost  
 cause as that is not our firstnatureness since we are effectively of notional~firstnaturedness-  
 formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-  
 intemporal-dispositions-<so-construed-as-from-perspective-ontological-  
 normalcy/postconvergence> given our human-subpotency ever limited-mentation-capacity—as-~~

~~subjecting~~ ‘~~duced-unlimitedness/existence-sublimating-nascence~~’ to ~~limitedness/human-~~  
~~subpotency~~ relative to the full-potency of existence as existence-potency<sup>39</sup>~~~sublimating-~~  
~~nascence,-disclosed-from-prospective-epistemic-digression~~) and avoid articulating knowledge  
as if the human mentation is by reflex only intemporal of emanance<sup>88</sup> reference-of-thought when  
in reality it is of notional~firstnaturedness-formativeness<~~as to eventualising-inkling-drive-~~  
~~or seeding misprising~~>—temporal-to-intemporal-dispositions-<so-construed-as-from-  
perspective—ontological-normalcy/postconvergence>, and so by way of percolation-  
channelling-<in-deferential-formalisation-transference>. Effectively given that going by  
human-subpotency—aporia/undecidability/dilemma/ought-  
indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-  
formativeness<~~as to eventualising-inkling-drive-or seeding misprising~~>—temporal-to-  
intemporal-dispositions-<so-construed-as-from-perspective—ontological-  
normalcy/postconvergence>’—existentialism-form-factor, the determinant nature of  
intemporal/ontological constructs induced by institutionalisation with respect to social-stake-  
contention-or-confliction is always bound to elicit two classes of human mental-dispositions  
with respect to it whether as a temporal extricatory preconverging—de-  
mentating/structuring/paradigming or as an  
intemporal/ontological/social/species/<sup>103</sup>universal/transcendental/<sup>55</sup>maximalising-  
recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
ontologising~conceptualisation postconverging—de-mentating/structuring/paradigming, and  
knowledge-notionalisation is grounded on addressing meaningfulness insightfully in these two  
respects. The veridical insight to the reality of human-subpotency—  
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-  
‘notional~firstnaturedness-formativeness<~~as to eventualising-inkling-drive-or seeding-~~  
~~misprising~~>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—

ontological-normalcy/postconvergence>’-existentialism-form-factor lies in the fact that the cross-section of humankind at any institutionalisation is institutionalised at its socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation or uninstitutionalised-threshold<sup>102</sup> or threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>90</sup>-apriorising-psychologism>; as basically intemporal<sup>52</sup>/longness is a pathway from base-institutionalisation to <sup>103</sup>universalisation to positivism and prospectively notional~<sup>18</sup>deprocrypticism as the fulfilment of ontological-normalcy/postconvergence potency, and any pretence at a positivistic registry-worldview to be non-transcendable (in terms—as-of-axiomatic-construct of différence-disambiguation-of-ontologically-veridical—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) is untenable as the same could be implied at base-institutionalisation and <sup>103</sup>universalisation, which obviously we won’t recognise and acquiesce to, implying the temporal-difficulty of dealing with the transcendental implications in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process often lead to ontological-bad-faith/inauthenticity<sup>64</sup> as human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’-existentialism-form-factor! The grander insight being that ‘institutionalisation devising and devices’ already speaks a lot about human potential and capacity (and are basically our virtue with no need for ‘false idealisation’ that just induces ‘vain-temporal<sup>98</sup> passing for intemporal<sup>52</sup>’), and just as previous institutionalisations prospered, due to increasing realism, because they did away with deities and spirits in recognising that

human potential lies in what humans can do themselves, and strived even more by doing away with essences in recognising that understanding effectively what happens in the world is what gives power and effectiveness over nature, a further extension of rational-realism is to do away with the ‘false feel good’ naivety of construing man by reflex in intemporal terms (not recognising or rather taking full cognisance of the implications that we have notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> as shortness-to-longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> or <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> teleologies) which failure only leads to unrealistically grounded <sup>83</sup>reference-of-thought and meaningfulness (characterised by the readiness to overlook vices-and-impediments<sup>105</sup> of our registry-worldview/dimension as side notes rather than the idea that these point to our deficiencies and ‘that these are actually the necessary pathway for superseding/transcending’ for prospective postconverging–de-mentating/structuring/paradigming, just as preceding registry-worldviews/dimensions had to deal with their preconverging–de-mentating/structuring/paradigming that led up to our positivistic registry-worldview) and aspiring for the intemporal while factoring in the temporal. In a further elaboration, there is no pathway for prospective base-institutionalisation without a recognition of recurrent-utter-uninstitutionalisation for its superseding, no pathway for prospective <sup>103</sup>universalisation without a recognition of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>,-of-base-institutionalisation-as-ununiversalisation for its superseding, no pathway for prospective positivism without a recognition of <sup>74</sup>perversion-of-

<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-  
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>,-of-universalisation-  
as-non-positivism/medievalism for its superseding, and there is equally no pathway for futural  
Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-  
development-as-infrastructure-of- meaningfulness-and-teleology as of prospective  
notional~<sup>18</sup>deprocrpticism without a recognition of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-  
preconvergently-apriorising/axiomatising/referencing-in-  
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>,-positivism-as-  
procrypticism for its superseding. However, such an intemporal-disposition of transcendental  
depth-of-thought, it must be acknowledged is hardly the panacea of a  
<amplifying/formative><sup>8</sup> wooden-language-<imbued—averaging-of-thought-<as-to-  
leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-  
‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>)  
temporal mental-disposition that is more predisposed to project mainly in terms-as-of-  
axiomatic-construct of ‘temporal lifespan of living scale’ rather than ‘humanity-at-large spatial  
and timeless scale’ of intemporal projection-of-thought mental-disposition; with the inherent  
moral and intellectual superiority of the latter warranting an uncompromising stance over the  
former, in transversality-<for-sublimating-existential-eventuating/denouement,-from-  
‘thinking-at-first/pure-predisposition-preemptive-of-prospective-  
disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-and-  
unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup>, as has always been the case all  
along in reflecting holographically-<conjugatively-and-transfusively> the relative-  
unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-  
process , and so ‘looking down’ at temporality<sup>98</sup>/shortness effects of ‘country-of-the-blind  
effect’ and ‘crowd effects’. Already with respect to futural Being-development/ontological-

framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-  
 meaningfulness-and-teleology as of prospective deprocrypticism, our formalisation  
 mechanisms acknowledge unspokenly/tacitly/by-mere-intuition the veracity/ontological-  
 pertinence of our potential ‘perverting temporal-dispositions inclinations’ by its ‘abstract  
 preemptive mechanisms’, the bigger prospect though lies in fully unleashing such a potential for  
 a knowledge-notionalisation emancipation that is consciously aware of the full implications and  
 thus paradoxically uninhibited/decomplexified in dealing with this realism rationally and further  
 expand human intemporal potential as the notional~<sup>18</sup>deprocrypticism registry-worldview.  
 Actually the notional~<sup>18</sup>deprocrypticism registry-worldview/dimension we will be able to  
 supersede human-subpotency–aporia/undecidability/dilemma/ought-  
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-  
 formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-  
 intemporal-dispositions-<so-construed-as-from-perspective-ontological-  
 normalcy/postconvergence>’-existentialism-form-factor because its preempting—  
 disjointedness-as-of-<sup>83</sup>reference-of-thought,-as-to-<sup>32</sup><amplituding/formative-  
 epistemicity>growth-or-conflatedness<sup>13</sup>/transvaluative-  
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-  
 mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-  
 over-non-rules—apriorising/axiomatising/referencing-psychologism enables ‘absolute social  
<sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-entailing-  
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>37</sup> } about  
 the real nature of human action’ thus undermining the disposition for human temporal-  
 preservation-and-prevarication behind relative-ontological-incompleteness<sup>88</sup>-induced,-  
 ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-  
 ‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>30</sup>—

apriorising-psychologism>'; as in fact the successive institutional-cumulation/institutional-recomposure-<as-to-<sup>4</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>> (as 'postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism and in-phase/soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought' in voiding/annulling the 'supposed pretence of a contending posture or <sup>83</sup>reference-of-thought' of the successive corresponding uninstitutionalised-threshold<sup>102</sup> as actually the ontological reflection of their mental-disposition is 'of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>' (beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of-preconverging-existential-extrication-as-of-existential-unthought><sup>5</sup> manifestation intradimensionally) as temporal-dispositions are actually involved in pseudointemporality<sup>52</sup> inducing temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation defining the corresponding uninstitutionalised-threshold<sup>102</sup>, beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of-preconverging-existential-extrication-as-of-existential-unthought><sup>5</sup> manifestation, thus represented as 'preconverging-or-dementing<sup>20</sup>-apriorising-psychologism and dialectically-out-of-phase/unsoundness-or-ontological-bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought', and thus the 'point of engagement' with all established uninstitutionalised-threshold<sup>102</sup> is rather a 'reflection of postlogism<sup>77</sup>-formulaic-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>-or-'threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>' reflex disposition or preconverging-or-dementing<sup>20</sup>-apriorising-psychologism' and not the 'natural institutionalisations inclination to reflect a prelogic supplanting-conviction-as-to-profound-

supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—  
 apriorising-psychologism re-engaging reflex or thinking reflex’, for instance ‘we don’t think’  
 with a non-positivism/medievalism uninstitutionalisation-mindset/<sup>83</sup>reference-of-thought as the  
 point-of-meaningful-engagement’ with it from our positivistic perspective is its out-of-phase  
 decentering and preconverging-or-dementing<sup>20</sup>—apriorising-psychologism, likewise the point-  
 of-meaningful-engagement from futural Being-development/ontological-framework-  
 expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-  
 and-teleology as of prospective notional~<sup>18</sup>deprocrpticism perspective with our registry-  
 worldview/dimension <sup>80</sup>procrpticism—or—disjointedness-as-of-<sup>83</sup>reference-of-thought is ‘not a  
 thinking relation’ but a ‘decentering and preconverging-or-dementing<sup>20</sup>—apriorising-  
 psychologism’ as dialectically-out-of-phase and logically-incongruent) arise because of  
 intermittent/relative <sup>103</sup>universal transparencies induced by knowledge in grasping over  
 recurrent-utter-uninstitutionalisation-recurrency the notion of rulemaking-over-non-rules—  
 apriorising/axiomatising/referencing—psychologism,—(as‘first-level <sup>79</sup>presencing—absolutising-  
 identitive-constitutedness<sup>14</sup> of <sup>83</sup>reference-of-thought’  
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting) social  
<sup>103</sup>universal-transparency<sup>104</sup>—(transparency-of-totalising-entailing,—as-to-entailing-  
 <amplifying/formative—epistemicity>totalising~in-relative-ontological-completeness<sup>17</sup>) as  
 base-institutionalisation which temporal hollow-constituting—(as-disjointed-misappropriation-  
 of-meaningfulness-and-failing-intemporal-preservation> as ununiversalisation led to  
<sup>103</sup>universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—  
 psychologism,—(as ‘second-level <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> of  
<sup>83</sup>reference-of-thought’  
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting) social  
<sup>103</sup>universal-transparency<sup>104</sup>—(transparency-of-totalising-entailing,—as-to-entailing-

<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup> } as  
<sup>103</sup>universalisation which temporal hollow-constituting-<as-disjointed-misappropriation-of-  
 meaningfulness-and-failing-intemporal-preservation> as non-positivism/medievalism led to  
 positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—  
 apriorising/axiomatising/referencing-psychologism,-{as ‘third-level<sup>79</sup> presencing—  
 absolutising-identitive-constitutedness<sup>14</sup> of<sup>83</sup> reference-of-thought’  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting} social  
<sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-entailing-  
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup> } as  
 positivism/rational-empiricism, and which temporal hollow-constituting-<as-disjointed-  
 misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as<sup>80</sup>procrypticism—  
 or-disjointedness-as-of-<sup>83</sup>reference-of-thought should lead to preempting—disjointedness-as-  
 of-<sup>83</sup>reference-of-thought,-as-to-‘<sup>32</sup><amplituding/formative-epistemicity>growth-or-  
 conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-  
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-  
 psychologism social <sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-  
 entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-  
 completeness<sup>87</sup> } as deprocrypticism. The conceptualisation of ‘knowledge-notionalisation’ is  
 rather based on the fundamental notion of a superseding-oneness-of-ontology with respect to  
 knowledge-and-virtue conceptualisation such that so-construed it is rather a ‘referential-as-  
 natural’ conceptualisation of knowledge that consciously tautologically subsumes temporal-  
 dispositions and intemporal-disposition (as opposed to our present ‘categories-as-artificial’  
 conceptualisation of knowledge often predisposed to overlook the temporal, and critically so,  
 with respect to understanding the social as of the human condition together with inherent

ontological-veridicality in naively assuming the intemporal/longness-of-register-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> by reflex focussed mostly on inherent ontological-veridicality,  
and whose artificially-demarcated subject-matters and hierarchical relationship with the first-  
order-ontology/notional-philosophy-<as-to-the-veridical-conception-of-philosophy-as-  
englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-  
completeness<sup>87</sup>,-beyond-a-convenient-division-of-labour-conception-of-knowledge> is by itself  
a preconverging-de-mentating/structuring/paradigming shortcoming with respect to our  
understanding possibilities, given that our artificial subject-matter categories-schemes do not  
precede nor define intrinsic-reality as ‘knowledge-in-its-oneness-and-entirety’), and is  
postconvergent in its ontological-tautologisation/existential-reference conceptualisation of  
reality in a unison of second-order-ontologies with the first-order-ontology/philosophy wherein  
second-order subject-matters aren’t discontinuously hollowed out from the first-order-ontology  
but rather their inter-relational and hierarchical relationship with the first-order-ontology  
(philosophy) is subsumptive with the latter as superseding-oneness-of-ontology and the place  
for elucidating epistemic disagreement (with the practical desire for an appropriate proportion  
of subject-matter experts directly studying and understanding the first-order-  
ontology/philosophy elucidations and the possibilities implied for their subject-matters), and as  
the first-order-ontology/philosophy furthermore is the ‘abstractly inventing conceptualising  
construct that construes the requisite overhanging knowledge psychical-orientation/psyche’, as  
the fact is it was a philosophical orientation whether explicit with Descartes’s ‘I think therefore  
I am’ establishing the positivistic mindset/<sup>83</sup>reference-of-thought/consciousness-awareness-  
teleology<sup>99</sup> so excellently, with the later requalification of Hume, Kant and others of that same  
mindset/<sup>83</sup>reference-of-thought/consciousness-awareness-teleology<sup>99</sup> and actually ‘in  
complement to it’ than truly criticisms (which is often philosophically misconstrued, as  
Descartes’s ‘thinking proposition’ is so profound that it is the very ‘transparent pillar or social

<sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-entailing-  
<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness } for the  
tenability of the supposed critiques of rationalism, which are actually in complement to it, by  
latter philosophers, and it is rather the failure to compare what the ‘thinking proposition’ implies  
with respect to the prior as the core-medieval mindset/<sup>83</sup>reference-of-thought/consciousness-  
awareness-teleology<sup>99</sup> of essences, alchemies and superstition as an altogether different  
<amplituding/formative-epistemicity>-totalising~renewing-realisation/re-perception/re-  
thought of human mindset/<sup>83</sup>reference-of-thought/consciousness-awareness-teleology<sup>99</sup>,  
together with the naïve predisposition for categorisation of knowledge in artificial human  
categories undermining the ‘natural referentialism ontological-normalcy/postconvergence  
nature of knowledge’ that is at the basis of misapprehending the complementing as criticisms,  
as in fact these will actually be better construed as Extended Rationalism –rationalism,  
empiricism, subjectivism, realism, idealism, phenomenology, as the fact is none of the latter  
claims to be ‘irrational’) or less-explicit with Copernicus, Galileo, Darwin, etc. scientific  
endeavours/postures that ‘invented-and-upheld’ the positivistic psyche/psychical-orientation for  
our present-day positivistic knowledge form, as the fact is Descartes ‘utterly-thinking-  
proposition psyche’ is not a given as of its epistemological and ontological implications as to  
projective dimensionality-of-sublimating<sup>25</sup>-(<amplituding/formative>supererogatory~de-  
mentativeness/epistemic-growth-or-conflatedness /transvaluative-  
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) as to  
existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-  
prospective–profound-supererogation<sup>96</sup>, and in the same token there is a case to be made that  
suprastructuralism as a meaningful-frame ushered in by post-structuralism will be the requisite  
human teleology<sup>99</sup> of mindset/<sup>83</sup>reference-of-thought/{cumulated/recomposed}-  
consciousness-awareness-<amplituding/formative-epistemicity>-totalising~renewing-

realisation/re-perception/re-thought for the prospective knowledge-form/<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> associated with notional~<sup>18</sup> deprocrypticism as ontological-normalcy/postconvergence dimensionality-of-sublimating<sup>25</sup> <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-supererogation<sup>96</sup>; as ‘different institutional-cumulation/institutional-recomposure-~~as-to-<sup>4</sup>historiality/ontological-eventfulness<sup>3</sup> /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~ have their knowledge-form/<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> psyches (psychologisms) which is a difficult notion to grasp when operating only within a same registry-worldview/dimension psyche of apriorising/axiomatising/referencing without projecting of varying/successive fundamental apriorising/axiomatising/referencing framing, but this can be elucidated by an ontology-driven ‘postconverging-or-dialectical-thinking<sup>21</sup>—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ highlighting the defining stage by stage psychical development as from recurrent-utter-uninstitutionalisation to base-institutionalisation—ununiversalisation to <sup>103</sup>universalisation—non-positivism-or-medievalism to positivism—<sup>80</sup>procrypticism, and prospectively notional~<sup>18</sup>deprocrypticism psyche. Suprastructuralism ultimately reflects the relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> by bringing to the ‘collective-human-psyche-and-consciousness as a transparent-pillar or social <sup>103</sup>universal-transparency<sup>104</sup>-~~transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness<sup>8</sup>~~ } the insight of a lockstep relationship of the-postconverging-or-dialectical-thinking<sup>21</sup>-narrative—by—the-preconverging-or-dementing<sup>20</sup>-narrative’ in

grasping ontology/ontologically-veridical-meaningfulness/intrinsic-reality across all human retrospective, present and prospective institutionalisations, as implied by <sup>15</sup>de-mentation-~~supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics~~ with a corresponding comprehensive grasp of the implications of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-~~as-to-eventualising-inkling-drive-or-seeding-misprising~~—temporal-to-intemporal-dispositions-~~so-construed-as-from-perspective—ontological-normalcy/postconvergence~~’–existentialism-form-factor with respect to institutionalisation possibilities and more precisely and prospectively, preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought,-as-to-<sup>32</sup>~~amplifying/formative—epistemicity~~>growth-or-conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism as deprocrypticism-and-its-potential-for-prevailing-over-or-superseding-human-vices-and-impediments<sup>105</sup>-as-arising-from-disjointedness-as-of-<sup>83</sup>reference-of-thought as well as knowledge-notionalisation undermining the prospective denaturing<sup>16</sup> of institutionalisation possibilities as subknowledging<sup>94</sup>. Going by our mirage/illusion-of-the-present/present-consciousness we will possibly think otherwise, but this rather points to how our forerunners felt psychologically when their worlds built of deities and later essences were being put-into-question by an ‘increasing realism insight’ of an intrinsic-reality that is ontologically given and in ontological-normalcy/postconvergence with respect to us, with the implication that it is our psyche that ‘gives-in’ to intrinsic-reality and not the other way around. - As central to an overall Suprastructuralism conceptualisation that subsumes all the transcendental concepts highlighted with regards to grasping ontology/ontologically-veridical-meaningfulness/intrinsic-reality, and

corresponding <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> with respect to ushering in the requisite preempting—disjointedness-  
 as-of-<sup>83</sup>reference-of-thought,-as-to-<sup>53</sup><amplituding/formative-epistemicity>growth-or-  
 conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-  
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-  
 psychologism that should define and conceptualise the notional~<sup>18</sup>deprocrypticism registry-  
 worldview/dimension (as the effective attainment of ontological-normalcy), is the idea of a  
 ‘postconverging-or-dialectical-thinking<sup>21</sup>—psychology or psychology-of-mentation-dynamics or  
 natural~psychological-dynamics’ ‘psycho-ontological-tautologisation/psycho-existential-  
 reference conceptual-scheme’. Basically, a ‘postconverging-or-dialectical-thinking<sup>21</sup>—  
 psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’  
 ‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme’ (in  
 defining individual, summative intradimensional and  
 transcendental/transdimensional/interdimensional/<sup>55</sup>maximalising-recomposuring-for-relative-  
 ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation meaningfulness  
<sup>83</sup>reference-of-thought), renders suprastructuralism and associated transcendental concepts  
 comprehensively operant (as well as rendering ontologically-pertinent a storied-  
 construct/ontologically-valid-narration enabling a more profound intuitive elucidation of the  
 phenomena reflected by the conceptualisations in this paper) as such a conceptual-scheme  
 effectively construes the reality of human placeholder-setup/mental-devising-  
 representation/mentation/consciousness-awareness-teleology<sup>99</sup> defect in its failing-and-  
 succeeding representation of ontologically-veridical-meaningfulness/intrinsic-reality grasped as  
 of the circularity/recurrence/repetition/repeatability<sup>10</sup> delineating existential-transitioning-or-

iterability-trace-of-narratives-as-dots\_or\_implicit\_attendant\_ontological-  
contiguity<sup>67?</sup>~educated-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup>-reification\_or\_intrinsic-reality-ontological-  
coherence\_or\_superseding-oneness-of-ontology<sup>41</sup> by <sup>55</sup>maximalising-recomposing-for-  
relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation; with the  
idea that notional~<sup>18</sup>deprocrypticism ‘implicit\_attendant\_ontological-contiguity<sup>67?</sup>~educated-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context> as to  
existence-potency<sup>39</sup>~sublimating-nascent,-disclosed-from-prospective-epistemic-  
digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
unconceal-the-very-ontologically-same-existential-reality ‘preempting the threshold-of-  
nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-  
psychologism> of rational-empiricism/positivising-rules’ is attainable as of the  
circularity/recurrence/repetition/repeatability<sup>10</sup> delineating existential-transitioning-or-  
iterability-trace-of-narratives-as-dots\_or\_implicit\_attendant\_ontological-  
contiguity<sup>67?</sup>~educated-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup>-reification\_or\_intrinsic-reality-ontological-  
coherence\_or\_superseding-oneness-of-ontology<sup>41</sup> by <sup>55</sup>maximalising-recomposing-for-  
relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation clear  
delineating, in human-subpotency—aporia/undecidability/dilemma/ought-  
indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-

formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>-temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>-existentialism-form-factor driven lockstep dynamism of uninstitutionalised-threshold<sup>102</sup>/institutionalisation as a circular process of 'ontological-reconstituting-as-to-conflatedness<sup>13</sup> (upholding-of-intemporal-preservation) of hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as prospective institutionalisation' and hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of ontological-reconstituting-as-to-conflatedness<sup>13</sup> (upholding-intemporal-preservation) as uninstitutionalised-threshold<sup>102</sup>, and so in prospective circularity'. The 'postconverging-or-dialectical-thinking<sup>21</sup>-psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' 'psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme' thus construes notional~<sup>18</sup>deprocrypticism 'implicated-attendant-ontological-contiguity<sup>67</sup>~duced-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency><sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>8</sup>-of-reference-of-thought-<sup>8</sup>devolving-as-of-instantiative-context> as to existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality' 'preempting the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism> of rational-empiricism/positivising-rules' as a suprastructural tautological/existential-reference representation of existence/intrinsic-reality/ontology as of inherent ontological-normalcy/postconvergence teleology<sup>99</sup>. Thus, such a 'postconverging-or-dialectical-thinking<sup>21</sup>-psychology or psychology-of-mentation-dynamics or

natural~psychological-dynamics’ ‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme’ involves, mobilising an ‘ontological-tautologisation/existential-reference conceptual-scheme’ (like a hermeneutics-derived psycho-ontological, bio-ontological, econo-ontological, mathematico-ontological, etc.) construed as of ontological-normalcy/postconvergence teleology<sup>99</sup> thus postdicatory (as metaphysics-of-absence-~~implicated-epistemic-veracity-of-<sup>91</sup> nonpresencing-<perspective-ontological-normalcy/postconvergence>~~) conceptualisation), is of ‘subpotent-mimetic-echoness-derivation-within-the-full-potency of ontology/intrinsic-reality/of-referential-nature/of-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency<sup>99</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression, as the given subject-matter in a full-blossoming unison of second-order ontology with first-order ontology. Insightfully, superseding-oneness-of-ontology points out that human ascription of knowledge into various categories as science, humanities, arts, etc. is actually an unnatural differentiation that has to do with arbitrary human categorisation out of practicalities of division-of-labour and organisation, while equally leading to confusions. Actually knowledge as a whole imply the two basic elements: its conceptualisation and the causal effectiveness thereof of the conceptualisation. Knowledge conceptualisation and causal effectiveness can successively be construed in three respects; specific, intermediary and general, with all aspects of conceptualisations being notionally philosophical as providing meaningful insights while all aspects of causal effectiveness provide confirmatory and predicative-insights to meaningful insights. (Interestingly it is important to note that empiricism speaks of the possibility of knowledge revelation by the inherent nature of the subject-matter and not an abstract approach as often naively construed; with the implication that empiricism can be construed as deriving from a confirmatory analysis of a mere insight, experimentation, observation or survey depending on the inherent nature of the said subject-matter, so long as this

then allows for ~~<amplifying/formative-epistemicity>causality~~ ~~~as-to-projective-totalitative-implications-of-prospective-~~ ~~nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~.) Thus notionally speaking all human knowledge is philosophical knowledge as being about meaningful insights. For practicalities, the general basis for establishing conceptual pertinence as of the more general abstract notions of knowledge is attributed to the philosophical disciplines (involving philosophy and the philosophies of subject-matters including sciences, and its extension in the humanities and social sciences) even though in further practical terms such construal will be punctually undertaken as well when relevant to specific disciplines of immediate cause-and-effect construals/conceptualisations. This equally practically partakes in the denotative and connotative disambiguation of subject-matters. The practical basis for intermediate conceptual pertinence has to do with the inter-relation and delineating of subject-matters with a lesser direct implication of the philosophy, and even less so when it comes to the practical basis for specific conceptual pertinence as practised within subject-matters/specialisms themselves. Thus in human practical terms, knowledge can be construed as a wheel made up of three parts with the central part viewed as the hub of the wheel (philosophical) that provides control (as asking the most basic notional questions of meaningfulness and logic), the outer part of subject-matter (tyre) that connects with the ground (as causal effectiveness asking the more immediate questions of specific domains of nature and reality) and the middle part as the rim and spoke of the wheel holding the other two parts together (providing logical coherence, construed both within subject-matters/specialisms and philosophical disciplines). For practical purposes though, any of these conceptualisation – logical-coherence –causal-effectiveness dispositions can be overemphasised or underemphasised, but it is critical to grasp that any such underemphasising or overemphasising doesn't speak of a change of ontological-veridicality/intrinsic-reality but a human practicality purpose (conventioning) which pertinence lies in not losing sight of and ultimately recovering

the superseding ontological-veridicality/intrinsic-reality. This basic conception of knowledge fundamentally explains what to expect of the philosophical as first-order ontology or the sciences including all other applied studies of second-order ontology. Often times, issues are raised which underlying presumption/presupposition/premise should actually be wholly or partially of fundamental philosophical conceptualisation of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> but naively purported to be answered wholly as of a second-order ontology terms. Broadly speaking philosophy as the first-order ontology (acting as a cog) has been more about providing the overall scope for meaningful insights and the broader conceptual background for other subject-matters while science and other second-order ontology disciplines (as the wheel that meets the ground) draws on a sound and broad philosophical conceptual background to articulate causal effectiveness (as of the inherent nature of their subject-matters). It is rather naïve to depart from a philosophical angle and try to imply causal effectiveness of a natural science nature (rather than effective validation techniques relevant to transversal nature of philosophical conceptualisation) just as the same holds true the other way round. The reality is that if science was the best method to answer philosophical questions as of its subject-matter, then it would have already taken over from philosophy as practised and the reverse holds true as well, as in reality it is all about human practical organisation in construing a superseding-oneness-of-ontology while dealing with our given limited-mentation-capacity-deepening—~~as-subjecting-limitedness/human-subpotency-to-duced-unlimitedness/existence-sublimating-nascence~~<sup>233</sup>.

The fact is science is preconverging/postconverging—de-mentatively/structurally/paradigmatically bound to construe causal effectiveness as of the inherent nature of its domains of reality and philosophy is fundamentally conceptualising by its very nature and providing the broad conceptual background for all human knowledge with the implication that without such conceptualisation the historical insight for the need and upholding of the sciences and scientific method wouldn't have come about while equally defining the limits

of what science can achieve. Insightfully and beyond their practical differentiations, with all knowledge actually being conceptually philosophical, a lot of science is actually a sort of impromptu and punctual heuristic philosophy at sciences subject-matter level. So it is rather critical here to distinguish between a human denotative and segmenting exercise (as not determining inherent reality) which is conventioned knowledge and the inherent connotation of the reality of knowledge as the superseding knowledge ontology inherent structure. In that sense, one often misconstrued notion with respect to notional philosophy is that it is not as successful as the sciences, which is a naïve conceptualisation as the very idea of such notional philosophy is its conceptualising irrigation of second-order ontology with the more immediate and ~~amplifying/formative-epistemicity~~ causality<sup>6</sup> ~~as-to-projective-totalitative-implications-of-prospective-~~ nonpresencing, ~~for-explicating~relative-unreflexivity/relative-reflexivity—~~ ontological-contiguity<sup>67</sup> success being not only a success of the second-order ontology but a percolated success of notional philosophy as of its historical development of human conceptualisation in inducing the second-order-ontologies and irrigating them with meaningful insights, whether we talk about the sciences, jurisprudence and law, ethics, engineering, aesthetics, etc. (This insight means that the classical conception we have of philosophy as mainly about great philosophical thinkers is incomplete as we equally need to understand the ‘organic-knowledge’ as of ontological-faith-notion-or-ontological-fideism—~~imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality~~ of other thinkers as they were developing second-order ontologies, and analyse such thoughts in philosophical terms and make these part-and-parcel of philosophy without necessarily going deeply in their concrete ‘operant mechanical-knowledge’ except where this clarifies their ‘organic-knowledge’. That’s why the work of such transcendental thinkers like Newton, Galileo, Einstein, Bohr, Pasteur, etc. are ‘more than just technicalities’ as these involve a certain commitment as of ontological-faith-notion-or-ontological-fideism—~~imbued-~~

underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality which needs to be properly relayed not only in the further development of the ‘mechanical-knowledge’ they advanced but equally about elucidating the profundity of knowledge itself. This insight is equally valid with respect to great artists like Michelangelo, among others. While critically, highlighting how human emancipation has been associated with such ‘organic-knowledge’ brought by scientists, artists and philosophers as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality across various epochs, such that the history of philosophy is much more than just biographical and analytical accounts of past masters but further involves the active relation of these in construing the ‘becoming-and-emancipating human psyche as of individual and social implications then and now’.) ‘Notional philosophy’ as articulated above is the very profundity behind the human (‘social framework of intersolipsistic deambulation’) imagination, projection, development, articulation and conceptualisation-resourcing possibilities for all second-order ontologies; not so as an instant present development (of philosophers and philosophy-impacting scientists and artists) but rather as of its historical development, accrual and drive into today’s second-order ontologies, as inventing the overall knowledge psyche and their perspectives in-the-very-first-place. A notion that is often hardly grasped because of the poor imagination of the notional philosophical work across epochs inducing human <amplifying/formative-epistemicity>-totalising~renewing-realisation/re-perception/re-thought, and psychically and institutionally bringing about our present conventioned knowledge being naively related to as if our present mentation-capacity and insights are simply a given, lacking a full appreciation of prior notional philosophical transformations of mindsets/<sup>83</sup>references-of-thought/psychologisms and human developments of knowledge construal/conceptualisation, and correspondingly lacking a full appreciation of prospective overall human knowledge development possibilities of future

philosophical ~~<amplituding/formative-epistemicity>~~-totalising~renewing-realisation/re-perception/re-thought as of a prospective mindset/<sup>83</sup> reference-of-thought/psychologism for the construal/conceptualisation of all human knowledge. It should be noted that this articulation about the role of notional philosophy speaks of the ontologically philosophical beyond just conventioning/classical sense of conceptual philosophy. That is, a scientist that develops insights about issues of philosophical import is ontologically contributing to philosophy even though qualified as a scientist by conventioning (as the natural ontological construct of knowledge as intrinsic-reality/ontological-veridicality doesn't recognise our artificial delimitations of knowledge organisation), just as the reverse equally holds true as well. Consider that Aristotle set out as a philosopher but in-many-ways has turned out to be the true father of science. Notional philosophy in the bigger framework construed of organic-knowledge itself as of ontological-faith-notion-or-ontological-fideism—~~imbued-underdetermination-of-motif-and-~~  
~~apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality~~ as the superseding drive behind the 'inventing/creating' of all human technicalities/mechanical-knowledge refers to the mental-disposition to break from 'ordinary apathy and constraining framework of secondnature institutionalisation' to rearticulate dimensionality-of-sublimating<sup>25</sup>—  
~~<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-~~  
~~conflatedness~~ /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
~~drivenness-equalisation~~ projection underlying the 'inventing/creating' of prospective secondnature institutionalisation possibilities as prospective knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue. Ultimately and beyond shallow technicalities/professions of presences as has been variously and decisively the case throughout humankind history, the most important philosophical work is the preservation of the human existential-~~disontologising/re-ontologising—aporeticism~~> tale in prolongation as of ontological-faith-notion-or-ontological-

fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality by ‘maintaining a contemplative distance/detachment from ordinary human blithe’ susceptible to render <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> a closed-structure (as merely-exploiting-Being-as-of-its-presence-state-with-poor-regards-for-Being-underdevelopment-and-development-potential-construed-as-nihilism as of <amplituding/formative><sup>8</sup> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>)) as of its temporal <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> by adopting a <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> consummated/forfeiting posture’ as ‘looking down upon the value-reference constructs of all successive presences construed as conventioned-aberrations of pure—ontology’ in order to ‘keep agape’ an opened-structure (as developing-Being-potential-over-mere-exploiting-of-presence-state-of-Being-construed-as-antinihilism-or-opened-construct-of—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) for prospective <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>; as no registry-worldview/dimension ‘as a product of secondnature institutionalisation’ should be construed as defining itself ‘in its self-referencing/nombrilism as being the ultimate grounding of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’, be it at the backend in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process . That is the most important work of all human jobs whether it is done as of ‘institutionally secondnature construed technical/professional philosophy’ or not, as secondnature institutionalisation by itself doesn’t guarantee such a requisite dimensionality-of-sublimating<sup>25</sup> <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness<sup>12</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness-equalisation) projection even though the latter does ensue in any case as of notional philosophy. Such 'dimensionality-of-sublimating<sup>25</sup> -  
 (<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-  
 conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-  
 drivenness-equalisation) projection notional philosophical dispositions' upholding an opened-  
 construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> to enable prospective institutionalisation as  
 assumed by the Socrates, Aristotles, Avicennas, Mansa-Musas, Zheng-Hes, Buddhas,  
 Copernicuses, Galileos, Rousseaux, Diderots, Darwins, etc. as-'inventing'-or-'creating'-or-  
 'upholding'-new-intellection—de-mentating/structuring/paradigming—of-societies, are the  
 'most social of human acts' as keeping up by renewing—apriorising/axiomatising/referencing of  
 prospective apriorising/axiomatising/referencing- {of-'prospectively implicated attendant-  
 ontological-contiguity ' ~educated-  
 existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—conflatedness<sup>13</sup> in {preconverging disentanglement by}-  
 postconverging entailment as of ontological-normalcy/postconvergence behind the possibility  
 of prolonging the human existential-<disontologising/re-ontologising—aporeticism> tale for  
 prospective civilisation, and so not on the same pedestal with 'nombrilistic presences of registry-  
 worldviews/dimensions in their <amplituding/formative-epistemicity>totalising~self-  
 referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> temporal-dispositions' as  
 <amplituding/formative> wooden-language-<imbued—averaging-of-thought-<as-to-  
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-  
 'nondescript/ignorable-void ' -with-regards-to-prospective-apriorising-implications>} blithe to  
 such retrospective-and-thus-prospective insight by their temporal extricatory preconverging—de-  
 mentating/structuring/paradigming in distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-  
 apriorising/axiomatising/referencing><sup>30</sup> as of epistemic-abnormalcy/preconvergence<sup>31</sup>. This is

enabled by the tautological/referential/existential-reference nature of intrinsic-reality/ontology/existence allowing for ‘predication or predictive-insight’ and ‘postdication or projective-insights’, the latter very much attached with the arts and aesthetic forms but hardly hitherto associated with the predicting of the former like in scientific constructions, though such postdication-as-predictive can possibly be enabled as ‘metaphysics-of-absence-~~(implicated-epistemic-veracity-of-<sup>61</sup> nonpresencing-<perspective-ontological-normalcy/postconvergence>~~) conceptualisations’ in domains concerned with predication as introduced (besides the ‘projective intemporal-preservation-contiguity/referential analysis’ of this author in this paper taking cognisance of metaphysics-of-absence-~~(implicated-epistemic-veracity-of-<sup>61</sup> nonpresencing-<perspective-ontological-normalcy/postconvergence>~~) as the need to supersede our illusion-of-the-present/present-consciousness/epistemic-totalising<sup>33</sup>~self-referencing-syncretising/mirage) in the form of conceptualisations based on ‘creative-spaces-of-metaphors’ (or for that matter the jargon as can reasonably be expected of the thoroughness of all inherently analytical subject matter especially in this case by the highly exploratory nature of such analysis, as such writing are not ‘story writings’ nor should the artificial excuse in the case of core post-structural writings like quoting Einstein in saying that good science is associated with beautiful equation as obviously just as  $E=MC^2$  is beautiful but the underlying physics is a head-scratcher one can equally say ‘there is nothing outside the text’ is a beautiful statement but don’t expect the underlying Derridean deconstruction and implications to be child’s play, nor should the fact that the meaningfulness of the social ‘being closer to us emotionally’ compared to the natural sciences that this should preclude its analysis if and when we are temporally uncomfortable with it, as that is part-and-parcel of our human development as our forerunners had taken their responsibilities about that to usher in our positivistic registry-worldview/dimension and we can’t exclude ourselves from prospective transcendence-and-sublimity/sublimation/~~supererogatory-de-mentativity~~), which ultimate knowledge-credential is

not in the ‘metaphors themselves’, as misunderstood by naïve critics, since these are just a ‘conceptualisation detour’ with respect to apprehending a fleeting-perception of reality but rather ‘as-of-the-implicit-or-derived-elucidation’ which is the actual ‘product of ontological import’, by such thinkers as Deleuze, Guattari, Lacan, Rorty, Derrida and others, and so, as pertinent and as so-validated by ~~<amplifying/formative-epistemicity>~~causality<sup>6</sup> ~~~as-to-projective-totalitative-implications-of-prospective-~~<sup>61</sup> ~~nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~~ and insight. Central to such ‘ontological-tautologisation/existential-reference conceptual-scheme’ is the idea of superseding—oneness-of-ontology, as obviously there can’t be any predication-and-postdication without a ‘sole ontology’ with a ‘sole intrinsic ontologically-veridical-meaningfulness’ (otherwise meaningfulness will be chaotic-and-meaningless), not to be confused with human constantly evasive meaningful grasp of intrinsic-reality/ontology having to do with our relative-ontological-incompleteness<sup>88</sup> -induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> ~~-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>90</sup>—apriorising-psychologism>~~’ due to our limited-mentation-capacity-deepening—~~as subjecting limitedness/human subpotency to ‘educated-unlimitedness/existence sublimating nascence<sup>2,33</sup>~~, with such a conceptual scheme thus enabling aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>.

However, with our human limited-mentation-capacity-deepening—~~as subjecting limitedness/human subpotency to ‘educated-unlimitedness/existence sublimating nascence<sup>2,33</sup>~~, we are actually involved in a ‘developmental notional~teleology<sup>99</sup> of ontology’ construed as coherent shallow superseding—oneness-of-ontology to coherent deeper superseding—oneness-of-ontology in reflecting holographically-<conjunctively-and-transfusively> the ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-~~

process ; with such limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency-to-‘educated-unlimitedness/existence-sublimating-naseence’<sup>2 53</sup> reflected and encapsulated in the operant concept of ‘disjointedness-as-of-<sup>83</sup>reference-of-thought’ misappropriated <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> in arrogation (as relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>90</sup>-apriorising-psychologism>’, thus-‘in-wait’-for-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>,-or-temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation, with respect to ultimate ontological-normalcy/postconvergence. The <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>6</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>7</sup> of ‘disjointedness-as-of-<sup>83</sup>reference-of-thought’ misappropriated <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> in arrogation are twofold. Firstly, with respect to the nature of human knowledge development as a constant deepening (with augmenting <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>6</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>7</sup> with respect to intrinsic-reality/ontology/ontologically-veridical-meaningfulness) from a ‘shallow coherent superseding-oneness-of-ontology’ towards a ‘deeper coherent superseding-oneness-of-ontology’ by the institutionalisation dynamism of <sup>15</sup>de-mentation-<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics> inducing ‘placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> rescheduling’ wherein a given present registry-worldview of relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-

nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-  
 psychologism>’, as-it-is-thus-‘in-wait’-for-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-  
 preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>,—or-temporal-  
 preservation-as-pseudointemporality<sup>52</sup>-preservation, is transcended/superseded as  
 preconverging-or-dementing<sup>20</sup>—apriorising-psychologism ushering in a new present registry-  
 worldview of less relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-  
 psychologism>’, as-it-is-thus-‘in-wait’-for-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-  
 preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>,—or-temporal-  
 preservation-as-pseudointemporality<sup>52</sup>-preservation, which is transcending/superseding as  
 ‘postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism’, and at the ‘individuation-  
 level of conceptualisation of knowledge’ construed as predisposed to either hollow-constituting-  
 <as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>’ and  
 ‘ontologically-reconstituting (upholding-intemporal-preservation)’ as of the  
 circularity/recurrence/repetition/repeatability<sup>10</sup> delineating existential-transitioning-or-  
 iterability-trace-of-narratives-as-dots\_or\_implicit\_attendant\_ontological-  
 contiguity<sup>67</sup>?~educd-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’<sup>40</sup>-reification\_or\_intrinsic-reality—ontological-  
 coherence\_or\_superseding—oneness-of-ontology<sup>41</sup> by <sup>55</sup>maximalising-recomposuring-for-  
 relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation of

ontology/ontologically-veridical-meaningfulness/intrinsic-reality. Secondly, with respect to the psychological/psychoanalytical basis of meaningfulness representation (placeholder-setup/mentation/mental-devising-representation/consciousness-awareness-teleology<sup>99</sup>), with regards to the fact that the ‘reflex supplanting–conviction-as-to-profound-supererogation<sup>96</sup>—of-  
‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>91</sup>—apriorising-psychologism  
mental-disposition’ is a ‘purely abstract construct’ of <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-  
imperatives/axioms/registry-teleology<sup>99</sup> representation of meaningfulness but then without  
‘existential reality validation’ is wrong (particularly beyond the scope of a registry-worldview’s  
institutionalisation <sup>83</sup>reference-of-thought where intemporality<sup>52</sup>//~~longness-of-register-of-~~  
<sup>56</sup>~~meaningfulness-and-teleology~~<sup>99</sup> has been more or less secondnatured, at its uninstitutionalised-  
threshold<sup>02</sup>) as this fails to reflect the fact that the same-terms-of-expressions/seemingly-same-  
implied-meaningfulness have various temporal-to-intemporal conjugations of meaningfulness  
with regards to ontologically-veridical-meaningfulness when truly reflecting the reality of a  
human-subpotency—aporia/undecidability/dilemma/ought-  
indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-  
formativeness—~~as to eventualising-inkling drive or seeding misprising~~—temporal-to-  
intemporal-dispositions—~~so-construed-as-from-perspective—ontological-  
normalcy/postconvergence~~’—existentialism-form-factor unlike a naïve foundation wrongly  
based solely on an intemporal human nature conceptualisation specifically at a registry-  
worldview’s/dimension’s uninstitutionalised-threshold<sup>02</sup>, and that in all instances, to ensure  
ontologically-veridical-meaningfulness, this is deduced of recurrence in existential-  
transitioning-or-iterability-trace-of-narratives-as-dots\_or\_implicit~~ed~~\_attendant—ontological-  
contiguity<sup>67</sup>? ~deduced—  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
<imbued—notional~cogency>’<sup>40</sup>-reification\_or\_intrinsic-reality—ontological-

coherence\_or\_superseding-oneness-of-ontology<sup>41</sup> by <sup>55</sup>maximalising-recomposuring-for-  
 relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation that is  
 readily available in construing the hollow-constituting-<as-disjointed-misappropriation-of-  
 meaningfulness-and-failing-intemporal-preservation>’ and ‘ontologically-  
 reconstituting/upholding-intemporal-preservation’ trace-of-transitioning-in-existence that  
 ensures perfect grasp of ontologically-veridical-meaningfulness from non-veridical/vacuous  
 constructs of <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>  
 representation of meaningfulness affirmations (and, specifically with a <sup>74</sup>perversion-of-  
<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> phenomenon like a  
 psychopathic-and-social-psychopathic-situation, it is never about bringing up or falling back to  
 the <sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-  
 profound-supererogation<sup>96</sup> but in the first place, rather the preceding/superseding ontological  
 notion of the appropriateness/soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-  
 of-thought of implied <sup>83</sup>reference-of-thought in establishing what is ‘postconverging-or-  
 dialectical-thinking<sup>21</sup>—apriorising-psychologism/soundness-or-ontological-good-  
 faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought and in-phase’ and ‘preconverging-or-  
 dementing<sup>20</sup>—apriorising-psychologism/dialectically-primitive/unsoundness-or-ontological-  
 bad-faith/inauthenticity<sup>64</sup>-of-<sup>83</sup>reference-of-thought/slantedness and dialectically-out-of-phase’;  
 from whence <sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-  
 conviction-as-to-profound-supererogation<sup>96</sup> then arises in protraction in an altogether different  
 construction only if appropriate/soundness/ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-  
 of-thought of meaningfulness is established, dismissing hollow-constituting-<as-disjointed-  
 misappropriation-of-meaningfulness-and-failing-intemporal-preservation>/non-  
 veridical/vacuous constructs of <sup>83</sup>reference-of-thought–<sup>8</sup>categorical-

imperatives/axioms/registry-teleology<sup>99</sup> as <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>> with the apriorising-registry-elements as <sup>{epistemic-totalising<sup>33</sup>}</sup>psychologismic-subliminality-of-individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology<sup>99</sup> as non-existent and bogus). With respect to social-and-confliction-stakes the ‘same-terms-of-expressions/seemingly-same-implied-meaningfulness’ have different implications with respect to whether the interlocutor is a supplanting-conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>91</sup>—apriorising-psychologism interlocutor or postlogic/psychopathic/postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’><sup>76</sup> interlocutor or conjugated-postlogic/<sup>12</sup>conjoining-looping-set-of-narratives interlocutor, and is what makes it a requisite to construe as of the circularity/recurrence/repetition/repeatability<sup>10</sup> delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots\_or\_implicited\_attendant—ontological-contiguity<sup>67</sup>?~educated—existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-<imbued-notional~cogency>’<sup>40</sup>-reification\_or\_intrinsic-reality—ontological-coherence\_or\_superseding—oneness-of-ontology<sup>41</sup> by <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation. We can’t be certain about the ontological-veridicality of ‘separate dots as separate narratives’ themselves as the 3 different interlocutors can all express the ‘same-terms-of-expressions/seemingly-same-implied-meaningfulness’ going by their mental-dispositions with the latter two, postlogic/psychopathic/postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’><sup>76</sup> interlocutor or conjugated-postlogic/<sup>12</sup>conjoining-looping-set-of-

narratives interlocutor, being deceptive by their mental-dispositions (recursively with postlogic/psychopathic, progressively with exacerbation/opportunism and regressively with ignorance/affordability). However, we can ascertain the true motive and ontological-veridicality of the 3 types of interlocutors by the ‘trace of their dots as separate narratives’ in revealing their true mental-dispositions and motives, as of the circularity/recurrence/repetition/repeatability<sup>10</sup> as of existential-transitioning-or-iterability-trace-of-narratives-as-dots\_or\_implicit-~~attendant~~-ontological-contiguity<sup>67</sup>~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup>-reification\_or\_intrinsic-reality-ontological-coherence\_or\_superseding-oneness-of-ontology<sup>41</sup> quickly reveals that however coherent and sound each separate narrative of the postlogic/psychopathic/postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’><sup>76</sup> interlocutor or conjugated-postlogic/<sup>12</sup>conjoining-looping-set-of-narratives interlocutor (particularly as recursive and progressive), the ‘perception-together-in-succession or as-a-trace’ of their ‘expressed dots as separate narratives’ reveals ‘disjointedness-as-of-<sup>33</sup>reference-of-thought’ misappropriated <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> in arrogation that shines the light on the fundamental driver/<amplifying/formative-epistemicity>causality<sup>8</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>7</sup> of the postlogism<sup>77</sup>/psychopathic and conjugated-postlogism<sup>77</sup> interlocutors as well as the reality of the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-psychologism> whereas the same exercise with supplanting-conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>2</sup>—apriorising-psychologism interlocutor will show a coherence of the trace-of-dots-as-narratives

and actually in the case where a supplanting–conviction-as-to-profound-supererogation<sup>96</sup>—of-  
‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism  
interlocutor is actually the target of such postlogic<sup>77</sup>-slantedness inducing ‘faulty-mentation-  
procedure-deception-or-urge<sup>43</sup>’ about the latter, that trace-of-dots-as-narratives from the  
supplanting–conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-  
postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism and the postlogic/psychopathic  
and/or conjugated-postlogic interlocutors will reveal the ontological nature of the ‘faulty-  
mentation-procedure-deception-or-urge<sup>43</sup>’. The reason why ‘separate dots as separate narratives’  
lead to postlogic and conjugated-postlogic faulty-mentation-procedure-deception-or-urge<sup>43</sup> is  
that their extrapolation is actually an extrapolation of <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-  
<as-preconvergingly-apriorising/axiomatising/referencing-in-  
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> of ‘same-terms-of-  
expressions/seemingly-same-implied-meaningfulness as if supplanting–conviction-as-to-  
profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-  
thinking<sup>21</sup>—apriorising-psychologism’ whereas retracing of the mental-disposition foregoes  
elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-  
elucidation-outside—‘prospectively-implicated-attendant-ontological-contiguity<sup>67</sup>’~educated-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup> of separate dots as separate narratives, and thus is existentially-  
<disontologising/re-ontologising—aporeticism> involved in construing the reality to the point  
of revealing ‘disjointedness-as-of-<sup>83</sup>reference-of-thought’ misappropriated <sup>56</sup>meaningfulness-  
and-teleology<sup>99</sup> in arrogation in the trace-of-successive-dots-as-{hollow}-narratives that shines  
the light on the fundamental driver/<amplifying/formative-epistemicity>causality<sup>9</sup>~as-to-  
projective-totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-  
unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> of the postlogic and/or conjugated-

postlogic interlocutor as well as the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>70</sup>-apriorising-psychologism> as vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging<sup>94</sup> of its narratives. That’s why spatialisation, indirectness and craftiness are critical to postlogic and conjugated-postlogic mental-dispositions so as to evade their prospective interlocutors ‘putting one and one together’ as will arise in an existentially-<disontologising/re-ontologising—aporeticism> veridical context and so that their interlocutors should rather undertake elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—‘prospectively-implicated-attendant-ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup> of the purely abstract meaning as seemingly sound separate dots as separate narratives but which are non-existentially-<disontologising/re-ontologising—aporeticism>real, rather than existentially-<disontologising/re-ontologising—aporeticism>trace the successive dots as separate narratives. This is what enables the establishment, as of the circularity/recurrence/repetition/repeatability<sup>10</sup> as of existential-transitioning-or-iterability-trace-of-narratives-as-dots\_or-implicated-attendant-ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup>-reification\_or\_intrinsic-reality-ontological-coherence\_or-superseding-oneness-of-ontology<sup>41</sup>, at the relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>’<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>70</sup>-apriorising-psychologism>’-threshold (as-it-is-thus-‘in-wait’-for-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>>,–or-temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation),  
 defining the typical threshold-of–nonconviction/madeupness/bottomlining-in-shallow-  
 supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>20</sup>–apriorising-psychologism> psyche of successive  
 uninstitutionalised-threshold<sup>102</sup> (beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of-  
 preconverging-existential-extrication-as-of-existential-unthought><sup>5</sup> manifestation  
 intradimensionally, and so-construed from the perspective of their corresponding  
 superseding/transcending/prospective institutionalisations) as recurrent-utter-  
 uninstitutionalisation preconverging-or-dementing<sup>20</sup>-psyche, ununiversalisation preconverging-  
 or-dementing<sup>20</sup>-psyche, non-positivism/medievalism preconverging-or-dementing<sup>20</sup>-psyche and  
 our uninstitutionalised-threshold<sup>102</sup> as <sup>80</sup>procrypticism–or–disjointedness-as-of-<sup>83</sup>reference-of-  
 thought preconverging-or-dementing<sup>20</sup>-psyche. This equally reflect how the childhood  
 psychopathy psyche is preconverging-or-dementing<sup>20</sup>–apriorising-psychologismly perceived  
 though at childhood temporal-dispositions-conjugated-postlogism<sup>77</sup>/preconverging-or-  
 dementing<sup>20</sup>-integration to psychopathy is not significant as its <sup>74</sup>perversion-of-<sup>83</sup>reference-of-  
 thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> is still <sup>103</sup>universally  
 transparent as delirious and thus it doesn’t elicit temporal-preservation by conjugated-  
 postlogism<sup>77</sup>/preconverging-or-dementing<sup>20</sup>-integration, since it is not spatialising, maturing,  
 and being sufficiently indirect, credulous and crafty to be non-transparent by its motives and  
 acts. Ultimately, this highlights generally that at relative-ontological-incompleteness<sup>88</sup>-induced,-  
 ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-  
 ‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-  
 apriorising-psychologism>’-threshold (as the-relative-ontological-incompleteness<sup>88</sup>-is-

inherently-thus-‘in-wait’ for <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-~~as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> or temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation) as  
 so-manifested at the uninstitutionalised-threshold<sup>102</sup>, hollow-constituting-~~as-disjointed-  
 misappropriation-of-meaningfulness-and-failing-intemporal-  
 preservation>/extrapolating/infering to derive essence-of-meaningfulness is not a credible  
 notion with respect to a human animal of notional~firstnaturedness-formativeness-~~as-to-  
 eventualising~inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-  
 <so-construed-as-from-perspective—ontological-normalcy/postconvergence> wherein ‘same-  
 terms-of-expressions/seemingly-same-implied-meaningfulness’ is bound to be perverted by  
 temporal-dispositions, though within institutionalised/intemporalised-thresholds-of-intemporal-  
 preservation-entropy-or-contiguity—or—ontological-preservation secondnaturing, for instance,  
 with respect to the fact that a medieval postlogic phenomenon like witchcraft cannot be credibly  
 implied both in terms—as-of-axiomatic-construct of eliciting abstract/extrapolating/infering  
 hollow-constituting-~~as-disjointed-misappropriation-of-meaningfulness-and-failing-  
 intemporal-preservation> nor existential-transitioning/iterability-tracing-of-dots-as-  
 <hollow>narratives in our present institutionalised positivistic registry-worldview. Vitally, with  
 regards to postlogism<sup>77</sup> and conjugated-postlogism<sup>77</sup>, it is always about ‘falsely and  
 parasitically/co-optingly’ staking a claim to the <sup>83</sup>reference-of-thought in order to wrongly elicit  
 its ~~epistemic-totalising<sup>33</sup> psychologismic-subliminality-of-individuation—effusing/worlding imbued  
 logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation,  
 assumptions, value-reference and teleology<sup>99</sup> to a prospective interlocutor, and so recursively  
 (psychopathic/postlogic-character), progressively (conjugated-exacerbation and conjugated-  
 opportunism characters) and regressively (conjugated-ignorance and conjugated-affordability  
 characters). Generally, this insight harkens back to the previous elucidation with regards to the~~~~~~~~~~

BODMAS characters where the pure arithmetic operation as a deductive/infering/extrapolation exercise is no longer valid when the fundamental axiom is breached due to a pathological condition, and with the ‘lack of constraining social <sup>103</sup>universal-transparency<sup>104</sup>-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness ) resulting in other temporal characters, beyond-the-consciousness-awareness-teleology<sup>99</sup>-(of-preconverging-existential-extrication-as-of-existential-unthought>’, operating arithmetic as if the condition never existed; and thus there is a need for a retracing to establish the existential-<disontologising/re-ontologising—aporeticism> reality of the breaching or non-breaching of axiomatic rules, before determining the ontological-veridicality of the results of the arithmetic operations. In a further elucidation of psychological/psychoanalytical basis of meaningfulness representation, this further confirms the fact that temporality<sup>98</sup>/shortness (shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) and intemporality<sup>52</sup>/longness (longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) are both basically the same notion of intemporality<sup>52</sup>, but with temporal-dispositions (<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) being rather in various grades of poor execution of intemporality<sup>52</sup>/longness (longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) but that in so doing such temporal-dispositions of individuation ‘falsely retaining their teleology<sup>99</sup>/purposefulness’ as if of intemporal-disposition leading to their ‘pseudointemporality<sup>52</sup>’ (and so with respect to their apriorising—registry-elements as ~~epistemic-totalising<sup>33</sup>~~psychologismic-subliminality-of-individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology<sup>99</sup>), inducing preconverging—de-mentating/structuring/paradigming registry-worldview’s/dimension’s-uninstitutionalised-threshold<sup>102</sup>—defect-<as-Being-or-ontological-or-existential—defect><sup>85</sup>

where such false-retention construed as temporal-preservation-as-pseudointemporality<sup>52</sup>-  
 preservation is rather in conjugated-postlogism<sup>77</sup>; with the idea that this ‘false-retention’ by  
 temporal-dispositions individuations results in ‘disjointedness-as-of-<sup>83</sup>reference-of-thought’  
 misappropriated <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> in arrogation with respect to ontologically-  
 veridical-meaningfulness as meaningfulness become an ‘exercise in threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-  
 psychologism>’ (whether-consciously-or-unconsciously), as can be so established as of the  
 circularity/recurrence/repetition/repeatability<sup>10</sup> delineating existential-transitioning-or-  
 iterability-trace-of-narratives-as-dots\_or\_implicitated\_attendant—ontological-  
 contiguity<sup>67</sup>?~educated—  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’<sup>40</sup>-reification\_or\_intrinsic-reality—ontological-  
 coherence\_or\_superseding—oneness-of-ontology<sup>41</sup> by <sup>55</sup>maximalising-recomposuring-for-  
 relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation. This  
 conceptualisation of temporality<sup>98</sup>/shortness as being about failing/not-upholding-<as-of-  
 apriorising/axiomatising/referencing> intemporality<sup>52</sup>/longness (which perfectly syncs  
 intemporality<sup>52</sup>/longness and temporality<sup>98</sup>/shortness as longness-of-register-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> and shortness-of-register-of-<sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup>, beyond just a qualification notion but rather a <amplituding/formative-  
 epistemicity>totalising~ratiocontiguity/ratiocination-as-referentialism—‘implicitated\_attendant-  
 ontological-contiguity<sup>67</sup>?~educated—  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’<sup>40</sup>;—phenomenal-abstractiveness—of-presencing-in-‘protensive-  
 consciousness’-enabling-

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-  
 operant-or-incidenting-predicative-insights-of ‘implicited\_attendant\_ontological-  
 contiguity<sup>67</sup>?~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>8</sup> reference-of-thought-<sup>8</sup> devolving-as-of-instantiative-context> construct),  
 equally perfectly renders the notion of temporality<sup>98</sup>/shortness and intemporality<sup>52</sup>/longness  
 operant for a ‘postconverging-or-dialectical-thinking<sup>21</sup>-psychology or psychology-of-  
 mentation-dynamics or natural~psychological-dynamics’ ‘psycho-ontological-  
 tautologisation/psycho-existential-reference conceptual-scheme’. The notion of  
 temporality<sup>98</sup>/shortness as actually ‘pseudointemporality<sup>52</sup>’ provides a deeper insight to such  
 traditional notions as bad, evil, wicked, etc. that we attach to temporal-dispositions (specifically,  
 in the moral sense as temporality<sup>98</sup>/shortness is much more than morality as derived from  
 intemporality<sup>52</sup>/longness which is about ‘full potency of ontological-and-virtue effectiveness’)  
 by de-emphasising the naïve but wrong intuition that these notions have their own ‘mental-  
 dispositional drives-as-teleology<sup>99</sup>’ (to be bad, to be evil, to be wicked, etc.) by rather  
 highlighting that ‘mental-dispositional incapacity for intemporality<sup>52</sup>’ of such individuations  
 induces ‘notional-disjointedness-as-of-<sup>83</sup> reference-of-thought’ misappropriated  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> in arrogation (at individuation-level as relative-ontological-  
 incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-  
 supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>’, as-it-is-thus-‘in-  
 wait’-for-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>>,-or-temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation,

which when taken into preservation, as temporal-preservation, is rather in pseudointemporality<sup>52</sup>, while with respect to a traditional conceptualisation it is wrongly ‘vaguely imbued with a dispositional-drive-as-teleology<sup>99</sup>’ as bad, as evil, as wicked... etc. Now, the consequences of pseudointemporality<sup>52</sup> individuations (postlogism<sup>77</sup>-slantedness, postlogism<sup>77</sup>-slantedness/<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving ontological-performance<sup>72</sup>-<including-virtue-as-ontology>) are reflected developmentally in the social fabric which is a ‘framework of social-stake-contention-or-confliction’ as the transference, in dynamic-cumulative-aftereffect, of such pseudointemporality<sup>52</sup> individuations into ‘individual personalities dispositions and social dispositions’ induces correspondingly subontologisation/subpotentiation in ‘disjointedness-as-of-<sup>83</sup>reference-of-thought’ misappropriated <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> in arrogation (at individuation–level relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>10</sup>–apriorising-psychologism>’, as-it-is-thus-‘in-wait’-for-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>,-or-temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation, on ‘social ontologically-veridical-meaningfulness’ and is the basis, in dynamic-cumulative-aftereffect, of given registry-worldviews/dimensions vices-and-impediments<sup>105</sup>, and how these can be superseded/transcended, because the reality is that humans have transcended retrospectively to the present and there is no particular reason to think that there can’t be prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity going by human-subpotency–aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor. Such a ‘postconverging-or-dialectical-thinking<sup>21</sup>—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ ‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme’ will further highlight in contrast to the present ‘psychology of qualification/qualification-schemes’ that human psychology is actually much more of a becoming dynamic construct, rather than static, which wholly readjusts to human deepening grasp of ontologically-veridical-meaningfulness/intrinsic-reality/existence as a retrospective, present and prospective development; that collectively-and-inclusively-individuals-and-their-social-constructs do have latitude for the choices they make in existence more than and beyond the limits of personality traits and social character, and further that the human mind is ‘not irresponsible’ with respect to given personalities dispositions (whether with respect to abnormal psychology or functional psychology) with the idea that such stances taken by a ‘psychology of qualifications/qualification-schemes’ induces a confounding-effect with respect to individual personalities themselves in assuming their self-emancipation possibilities and what they can aspire for together with their interveners/relators, whether social or clinical. Such insight do arise when we factor in that all along in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process, human secondnaturing is actually the very central ontologically-led developmental element as the critical tool of human psychological renewal that enabled an ‘animal in-many-ways’ to emancipate itself developmentally across epochs such that the ‘insightful depth’ of such a developmental understanding of human psychology is necessarily much more than a ‘cultural universe of several decades of modernity’, as it conceives that human

psychology is an ongoing active construct such that a ‘postconverging-or-dialectical-thinking<sup>21</sup>–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ rather captures the ontological undercurrents that constantly redefine human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> as it recognises that (and explains why) the mental-disposition/consciousness-awareness-teleology<sup>99</sup> of a recurrent-utter-institutionalised mindset/<sup>83</sup>reference-of-thought varies from that of a based-institutionalised/ununiversalised mindset, the latter from that of a <sup>103</sup>universalised/non-positivistic-or-medieval mindset, the latter from that of a positivistic/procrypticism mindset/<sup>83</sup>reference-of-thought (our own mental-disposition), and the latter from that of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology as of prospective notional~<sup>18</sup>deprocrypticism mindset, while not ignoring as well the intradimensional spectrum of variation within each mindset; and wherein <sup>15</sup>de-mentation-~~(supererogatory–ontological-de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)~~ is the central concept for such a succession of human ‘postconverging-or-dialectical-thinking<sup>21</sup>–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ renewal retrospectively, presently and prospectively, with ontological-normalcy/postconvergence teleology<sup>99</sup> being the central determinant driving and defining human psychology construed by its metaphysics-of-absence-~~(implicated-epistemic-veracity-of-<sup>6</sup> nonpresencing-~~<perspective–ontological-normalcy/postconvergence>~~)~~ as diminishing–human-epistemic-abnormalcy-or-preconvergence<sup>31</sup>. Interestingly, psycho-ontological-tautologisation/psycho-existential-reference as a human disposition for correspondence/equalisation/squaring-off with existence/intrinsic-reality/ontology, as of subpotency-to-full-potency as qualified by recomposuring from shallow limited-mentation-capacity—~~as-subjecting–‘educated-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency–(as of~~

relative apriorising/axiomatising/referencing- {of- 'prospectively implicated attendant-  
 ontological-contiguity '~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—constitutedness<sup>14</sup> in {preconverging entailment} to deeper  
 limited-mentation-capacity—as subjecting 'educated-unlimitedness/existence sublimating-  
 nascence' to limitedness/human-subpotency (as of relative  
 apriorising/axiomatising/referencing- {of- 'prospectively implicated attendant-ontological-  
 contiguity '~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—conflatedness<sup>13</sup> in {preconverging disentanglement by}-  
 postconverging entailment), speaks of the mind as an abstract 'teleologically imbricated  
 tautologisation/existential-reference' ('teleologically imbricated tautologisation/existential-  
 reference' implying: striving for ontological-normalcy/postconvergence, in-  
 lockstep/intertwining of success-and-pseudosuccess/failure as institutionalisation-and-pseudo-  
 institutionalisation/uninstitutionalised-threshold<sup>102</sup>), as the teleological driving-seat of the body  
 validating dualism as 'imbricated dualism'; the human mind being rather an 'abstract imbricated  
 transcendable/maximalisable placeholder-setup-of-tautologisation/placeholder-setup-of-  
 existential-reference for prospective ontological-normalcy/postconvergence superseding the  
 human body, as entailing human existence'. This points out that the potency for ontological-  
 normalcy/postconvergence is tautologically inherent in our being construct, and that abstract  
 tautologisation/existential-reference as human teleology<sup>99</sup> is the mind as 'human  
 <amplifying/formative-epistemicity>-totalising~renewing-realisation/re-perception/re-  
 thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-  
 apriorising/axiomatising/referencing-psychologism-as-the-new-referencing-basis-of-  
 prospective-meaningfulness-and-teleology<sup>99</sup>) as subpotent-mimetic-echoiness-derivation-

within-the-full-potency of existence-as-of-its-mimetic-echoiness/existence-in-reverberation/existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression, as our being construct is more than just ‘constituted-matter’ but rather ‘being within the contextualisation potency that is existence’ and thus imbued with existential-~~disontologising/re-ontologising~~-aporeticism> tautological/existential-reference supotent-mimetic-teleology<sup>99</sup> as the human-mimetic-mind. Existence is actually an ‘~~implicated-attendant-ontological-contiguity~~<sup>67</sup>’~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup> of existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality (so-construed from our given limited-mentation-capacity—as-subjecting-‘educated-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency as of our relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>’), wherein tautologically/by-existential-reference ‘being-in-existence’/existing implies there can’t be any elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—‘prospectively-implicated-attendant-ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup> (induced by our limited-mentation-capacity—as-subjecting-‘educated-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency as of our relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-

psychologism>’) ‘outside of ‘~~implicated\_attendant~~-ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup>, -<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>8</sup>-of-reference-of-thought-~~devolving-as-of-instantiative-context~~> as to existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality that syncs with existential-<disontologising/re-ontologising—aporeticism> reality’, in wrongly implying existence-in-existence which is nothing but ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ (wherein the disposition to ‘constitute/abstract/extrapolate/deduce/infer essence-of-meaning is wrongly preceding/defining or even superseding existential-<disontologising/re-ontologising—aporeticism> reality’ rather than the Sartrean reality of ‘existence or existential-<disontologising/re-ontologising—aporeticism> reality preceding/defining essence’), so actually ‘existence is rather an ‘~~implicated\_attendant~~-ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup> of existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality that supersedes the elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—‘~~prospectively\_~~~~implicated\_attendant~~-ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup>, when so-construed from our limited-mentation-capacity—as subjecting ‘educated-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency as of our relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-

nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
psychologism>’. ‘Implicated\_attendant-ontological-contiguity<sup>67</sup>’~educated-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
completeness<sup>87</sup>-of-<sup>8</sup>reference-of-thought-<sup>88</sup>devolving-as-of-instantiative-context> as to  
existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-  
digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
unconceal-the-very-ontologically-same-existential-reality in sync with existence ‘speaks of  
threaded-or-intertwined subsumed referencing of all in existence’ beyond just elaboration-as-to-  
mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
‘prospectively implicated\_attendant-ontological-contiguity<sup>67</sup>’~educated-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup>, thus validating philosophically such approaches in physics as  
string-theory concepts lending support to the string phenomenology approach. This conceptually  
implies that the ‘all-in-one/oneness’ (of ontology) implied of existence supersedes our  
elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-  
elucidation-outside—‘prospectively implicated\_attendant-ontological-contiguity<sup>67</sup>’~educated-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup> conceptualisations, and while these are ‘mental tools of  
analysis’ we have in grasping knowledge, as elaboration-as-to-mere-  
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
‘prospectively implicated\_attendant-ontological-contiguity<sup>67</sup>’~educated-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup> these are rather ‘sub-par to the full grasp of existential-

~~<disontologising/re-ontologising—aporeticism>~~ reality’ (given that our limited-mentation-  
 capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educated-  
 unlimitedness/existence-sublimating-nascence<sup>233</sup> as of our relative-ontological-  
 incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-  
 supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>91</sup>-apriorising-psychologism>’, will often fail to  
 reference the underlying being-construal/existential-reference/existential-tautologisation ‘for an  
 ‘implicated\_attendant\_ontological-contiguity<sup>67</sup>~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> of existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-  
 prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-  
 epistemically-unconceal-the-very-ontologically-same-existential-reality that syncs with  
 existential-<disontologising/re-ontologising—aporeticism> reality’. For instance say in the case  
 of the BODMAS characters highlighted before, where the other characters ignore the given  
 pathological condition in simply operating arithmetic rules, however, the inherence of  
 existential-<disontologising/re-ontologising—aporeticism> reality will not be superseded  
 simply by such elaboration-as-to-mere-  
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
 ‘prospectively-implicated\_attendant\_ontological-contiguity<sup>67</sup>~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> of arithmetic rules in protraction as ‘virtuality-or-Being-  
 construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-  
 reference’, as such arithmetic rules of extrapolating/constituting/abstracting/deducing/infering  
 will have to be adjusted-in-a-‘threadedness/imbricatedness/recomposuring’ like subtracting 1 to  
 A’s results to sync with the existential-<disontologising/re-ontologising—aporeticism> reality

implications of A's pathological condition of wrongly adding 1 to the correct result of arithmetic operations), and as metaphysics-of-presence-~~(implicated-‘nondescript/ignorable-void’<sup>60</sup>-as-to-presencing—absolutising-identitive-constitutedness<sup>61</sup>)~~ (i.e. ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’) metaphysics-of-absence-~~(implicated-epistemic-veracity-of-<sup>62</sup> nonpresencing-<perspective-ontological-normalcy/postconvergence>)~~ is rather the ontological-normalcy/postconvergence correction-tool of postdication, as-of projective-insights for predication, which is equally construed as ontological-reconstituting-as-to-conflatedness<sup>13</sup>/deconstruction (i.e. implying ‘projective-insights of sublimating-epistemic-imbricatedness/threadedness/recomposuring as of ‘implicated\_attendant-ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-reference-of-thought-<sup>88</sup> devolving-as-of-instantiative-context> as to existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’). This is more of a simplistic though conceptually correct demonstration, and the implications to meaningfulness can be much more elaborate and as explained further below, with the notion of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—‘prospectively-implicated\_attendant-ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup> as ontologically-veridical only as abstract-construal (such as the abstract arithmetic operations) but its wrong ontological derivation in lieu of being-construal/existential-reference/existential-tautologisation is ontologically wrong/non-veridical

as it leads to ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ (wherein the elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—‘prospectively-implicated-attendant-ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup> in protraction of the abstract arithmetic operations wrongly overlooks existential-reality as of being-construal/existential-reference/existential-tautologisation given by the existential-<disontologising/re-ontologising—aporeticism> pathological condition), instead of ‘projective-insights of sublimating-epistemic-imblicatedness/threadedness/recomposuring as of ‘implicated-attendant-ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>8</sup>-of-reference-of-thought-<sup>8</sup>devolving-as-of-instantiative-context> as to existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’ as the ontological-veridicality of being-construal/existential-reference/existential-tautologisation (which in the face of the ‘existential pathological condition’ as being-construal/existential-reference/existential-tautologisation upholds existential-reality by way of sublimating-epistemic-imblicatedness/threadedness/recomposuring by subtracting 1 from A’s result to existentially-<disontologising/re-ontologising—aporeticism> account for its pathological condition). It is thus not a coincidence that a Deleuzian approach and string phenomenology approaches intuitively develop the same insight about the need for ‘creative-spaces-of-expression/metaphors’ to be able to conceptualise by projective-insights on topics that

critically highlight this more fundamental nature of existential-<disontologising/re-ontologising—aporeticism> reality as an ‘implicited\_attendant\_ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup> of existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality so-construed from the perspective of our limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency-to-‘educated-unlimitedness/existence-sublimating-nascence’<sup>253</sup> as of our relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>90</sup>-apriorising-psychologism>’, in order to avoid elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—‘prospectively\_implicited\_attendant\_ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup> inducing ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’. It is important to grasp here that elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—‘prospectively\_implicited\_attendant\_ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup> are not ontologically wrong concepts in themselves as of abstract-construal but are ontologically wrong when implied in lieu of being-construal/existential-reference/existential-tautologisation as this leads to ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’. Philosophically, this critically brings up the reality of how the ontological-

veridicality of an ‘abstract-construal’ and a ‘being-construal’ can be established; going by human limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency to—~~‘educated-unlimitedness/existence-sublimating-nascence’~~<sup>53</sup> as of our relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>’. An abstract-construal is of vague-reference/vague-tautologisation, and is of existential-<disontologising/re-ontologising—aporeticism> import only as of a being-construal, and is effectively conceptualised by elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—‘prospectively-implicated\_attendant\_ontological-contiguity<sup>67</sup>~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup> and this is ontologically-veridical by abstract-construal/abstractly. Being-construal on-the-other-hand is of existential-reference/existential-tautologisation as of becoming/being (as practically qualified by our consciousness-awareness-teleology<sup>99</sup>). If by mere derivation of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—‘prospectively-implicated\_attendant\_ontological-contiguity<sup>67</sup>~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup> (given human limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency to—~~‘educated-unlimitedness/existence-sublimating-nascence’~~<sup>53</sup> as of our relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>’) is implied as being-construal, this will lead to ‘virtuality-or-Being-construal-

as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference' which is 'conceptually' ontologically non-veridical. Being-construal as of existential-reference/existential-tautologisation needs to be conceptualised as in 'implicated\_attendant-ontological-contiguity<sup>67</sup>~educated-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency><sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-reference-of-thought-<sup>88</sup> devolving-as-of-instantiative-context> as to existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect in order to be ontologically-veridical, and besides that sublimating-epistemic-imbricatedness/threadedness/recomposuring gets deeper the deeper the being-construal/existential-reference/existential-tautologisation. The elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—'prospectively implicated\_attendant-ontological-contiguity<sup>67</sup>~educated-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency><sup>40</sup> as of abstract-construal as ontologically-veridical harkens to a disposition for abstract predication (predictive-insights) while 'projective-insights of sublimating-epistemic-imbricatedness/threadedness/recomposuring as of 'implicated\_attendant-ontological-contiguity<sup>67</sup>~educated-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency><sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-reference-of-thought-<sup>88</sup> devolving-as-of-instantiative-context> as to existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-

unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-  
 aftereffect/aftereffect’ as of being-construal/existential-reference/existential-tautologisation  
 harkens to a disposition for postdication (projective-insights as predicative, brought to their full  
 potential as metaphysics-of-absence-(implicated-epistemic-veracity-of-<sup>61</sup> nonpresencing-  
 <perspective-ontological-normalcy/postconvergence>)). But, then how is the ontological-  
 veridicality of being-construal/existential-reference/existential-tautologisation attained? Though  
 ontologically non-veridical, ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-  
 and-shallow-and-non-veridical-existential-reference’ as metaphysics-of-presence-(implicated-  
 ‘nondescript/ignorable-void<sup>60</sup>’-as-to-<sup>79</sup> presencing—absolutising-identitive-constitutedness<sup>61</sup> )  
 has as metaphysics-of-absence-(implicated-epistemic-veracity-of-<sup>61</sup> nonpresencing-  
 <perspective-ontological-normalcy/postconvergence>) ‘projective-insights of sublimating-  
 epistemic-imbricatedness/threadedness/recomposuring as of ‘implicated\_attendant-ontological-  
 contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup> reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context> as to  
 existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-  
 aftereffect/aftereffect’), which is ontologically-veridical with regards to being-  
 construal/existential-reference/existential-tautologisation. More precisely, ‘projective-insights  
 of sublimating-epistemic-imbricatedness/threadedness/recomposuring as of  
 ‘implicated\_attendant-ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-

completeness<sup>87</sup> -of- reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context> as to  
 existence-potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-  
 aftereffect/aftereffect’ as with all metaphysics-of-absence-(implicated-epistemic-veracity-of-  
<sup>60</sup> nonpresencing-<perspective–ontological-normalcy/postconvergence>) can be ontologically-  
 reconstituted/deconstructed from the corresponding metaphysics-of-presence-(implicated-  
 ‘nondescript/ignorable–void<sup>60</sup>’-as-to-<sup>70</sup> presencing—absolutising-identitive-constitutedness<sup>11</sup> )  
 as ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-  
 veridical-existential-reference’, even though the latter is ontologically wrong/non-veridical (not  
 to be confused with elaboration-as-to-mere-  
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
 ‘prospectively implicated attendant ontological-contiguity<sup>67</sup>’~educated–  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup> which is ontologically-veridical as abstract-construal). This  
 ontological-reconstituting–as-to-conflatedness<sup>13</sup>/deconstruction is rather a ‘honing  
 exercise’/recomposure of ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-  
 and-shallow-and-non-veridical-existential-reference’ to deliver ‘projective-insights of  
 sublimating-epistemic–imbricatedness/threadedness/recomposuring as of  
 ‘implicated attendant ontological-contiguity<sup>67</sup>’~educated–  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup> -of- reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context> as to  
 existence-potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-

unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-  
 aftereffect/aftereffect’ as ontologically-veridical, as it reflects-and-supersedes the defectiveness  
 of ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-  
 veridical-existential-reference’ with respect to ontological-veridicality and in so doing attaining  
 ontological-veridicality or veracity/ontological-pertinence as a being-construal/existential-  
 reference/existential-tautologisation. This can readily be appreciated when we grasp that we  
 cannot just operate basic principles in producing scientific research for instance, as there is a  
 whole reality of a ‘honing exercise’ or recomposure (in superseding our ‘virtuality-or-Being-  
 construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-  
 reference reflex’ as metaphysics-of-presence-(implicated-‘nondescript/ignorable-void<sup>60</sup>’-as-to-  
<sup>79</sup>presencing—absolutising-identitive-constitutedness )) with respect to being-  
 construal/existential-reference/existential-tautologisations to attain ontological-veridicality by  
 ontological-reconstituting—as-to-conflatedness<sup>13</sup>/deconstruction (as ‘projective-insights of  
 sublimating-epistemic-imbricatedness/threadedness/recompositing as of  
 ‘implicated\_attendant\_ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context> as to  
 existence-potency<sup>39</sup>~sublimating-nascent,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-  
 aftereffect/aftereffect’), however mild or elaborate the ontological-reconstituting—as-to-  
 conflatedness<sup>13</sup>/deconstruction. Equally, ‘virtuality-or-Being-construal-as-abstract-construal-  
 as-of-flawed-and-shallow-and-non-veridical-existential-reference’ is metaphysics-of-presence-  
 (implicated-‘nondescript/ignorable-void<sup>60</sup>’-as-to-<sup>79</sup>presencing—absolutising-identitive-

constitutedness<sup>4</sup> } that is the ‘honing exercise’/recomposeure backdrop for metaphysics-of-  
 absence-⟨implicated-epistemic-veracity-of-<sup>91</sup> nonpresencing-⟨perspective-ontological-  
 normalcy/postconvergence⟩ as ‘projective-insights of sublimating-epistemic-  
 imbricatedness/threadedness/recomposuring as of ‘implicated-attendant-ontological-  
 contiguity<sup>67</sup>’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>,-⟨reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup> reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context⟩ as to  
 existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-  
 aftereffect/aftereffect’ to generate the art-forms/aesthetics as being-construal/existential-  
 reference/existential-tautologisation, by way of ‘strategic-insight of perspectives’ for artistic  
 expression. (Idyllically, superseding-oneness-of-ontology attainable by  
 notional~<sup>18</sup>deprocrpticism ‘implicated-attendant-ontological-contiguity<sup>67</sup>’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>,-⟨reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup> reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context⟩ as to  
 existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality ‘preempting the threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism⟩ of rational-empiricism/positivising-rules’ should imply ontologically subsuming  
 ‘projective-insights of sublimating-epistemic-imbricatedness/threadedness/recomposuring as of

‘implicated\_attendant\_ontological-contiguity<sup>67</sup>~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>8</sup>-of-reference-of-thought-<sup>8</sup> devolving-as-of-instantiative-context> as to  
 existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-  
 aftereffect/aftereffect’ as of the ontologically deepest being-construal/existential-  
 reference/existential-tautologisation, and thus will be the <sup>103</sup>universal nested-congruence of the  
 comprehension of intrinsic-reality, aesthetics/art-forms and virtue.) In the bigger scheme, we can  
 equally grasp that the uninstitutionalised-threshold<sup>102</sup> arise from ‘virtuality-or-Being-construal-  
 as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ of the  
<sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> of corresponding  
 prior institutionalisations and thus failing/not-upholding-<as-of-  
 apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or-  
 ontological-preservation as threshold-of-nonconviction/madeupness/bottomlining-in-shallow-  
 supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>70</sup>-apriorising-psychologism> (beyond-the-  
 consciousness-awareness-teleology<sup>99</sup>-<of-preconverging-existential-extrication-as-of-  
 existential-unthought><sup>6</sup> manifestation intradimensionally); wherein temporal-dispositions are  
 involved in temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation by wrongly  
 elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-  
 elucidation-outside—‘prospectively\_implicit\_attendant\_ontological-contiguity<sup>67</sup>~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> their <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-

imperatives/axioms/registry-teleology<sup>99</sup> as ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’, and which ontological-reconstituting-as-to-conflatedness<sup>13</sup>/deconstruction (in disambiguating <sup>83</sup>reference-of-thought, with the prior/untranscended/superseded uninstitutionalised-threshold <sup>02 83</sup>reference-of-thought as ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ which is ontologically non-veridical, and the prospective/transcending/superseding <sup>83</sup>reference-of-thought involving the ‘projective-insights of sublimating-epistemic-imbricatedness/threadedness/recomposuring as of ‘~~implicit~~<sub>ed</sub>-~~attendant~~-ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context> as to existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-afereffect/aftereffect’) is what brings about the prospective institutionalisation as secondnaturing. Critically important to grasp is that the notion of <sup>83</sup>reference-of-thought is rather a ‘being-construal’/existential-reference/existential-tautologisation that implies ‘projective-insights of sublimating-epistemic-imbricatedness/threadedness/recomposuring as of ‘~~implicit~~<sub>ed</sub>-~~attendant~~-ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context> as to existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-

~~unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-~~  
 afereffect/aftereffect’, and should not mistakenly be confused with the notion of an abstract-  
 construal since this is ontologically non-veridical as it will lead to virtuality-or-ontologically-  
 flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-  
 veridical-existential-reference; as <sup>83</sup>reference-of-thought as being-construal/existential-  
 reference/existential-tautologisation makes reference to the comprehensive implications  
 existentially-<disontologising/re-ontologising—aporeticism> with respect to mental-  
 dispositions along the apriorising—registry-elements/anchoring-of-meaning-elements of <sup>†epistemic-</sup>  
~~totalising<sup>33</sup>; psychologismic-subliminality-of-individuation—effusing/worlding imbued logical-~~  
 dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions,  
 value-reference and teleology<sup>99</sup>, and involving the potency of both consciousness-awareness-  
 teleology<sup>99</sup> representations and implications, for instance, the difference of the <sup>83</sup>reference-of-  
 thought as an alchemist and a chemist is much more than just an on-occasion/incidental  
 difference (difference in abstract-construal) with respect to elaboration-as-to-mere-  
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
 ‘prospectively-implicated-attendant-ontological-contiguity<sup>67</sup>~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> of meaning but carries derived being-construal/existential-  
 reference/existential-tautologisation differences with respect to their consciousness-awareness-  
 teleologies and registry-worldviews/dimensions <amplituding/formative-  
 epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-  
<sup>8</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity’. In fact, ontological-reconstituting-as-to-conflatedness<sup>13</sup>/deconstruction which  
 always refers rather to the issue of <sup>83</sup>reference-of-thought is actually of ‘projective-insights of  
 sublimating-epistemic-imblicatedness/threadedness/recomposuring as of

~~‘implicated\_attendant\_ontological-contiguity<sup>67</sup>~educated\_~~  
~~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-~~  
~~completeness<sup>8</sup>-of-<sup>8</sup>reference-of-thought-<sup>8</sup>devolving-as-of-instantiative-context>~~ as to  
~~existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-~~  
~~digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-~~  
~~unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-~~  
~~afereffect/aftereffect’~~ nature and it is about implying a prospective <sup>83</sup>reference-of-thought, rather  
 than just a différence (differentiation) as within the same prior/given <sup>83</sup>reference-of-thought as  
 of a basic abstract-construal. This is one of the reasons for its misapprehension as it implies an  
 overall change in the <sup>83</sup>reference-of-thought of appreciation which ends up putting everything  
 ‘of old/of prior’ into question, contrary to the traditional analytical expectation of selective-or-  
 limited critique/contestation usually of a non-transcendental nature. Insightfully, the overall  
 relation of deconstruction as ontological-reconstituting—as-to-conflatedness<sup>13</sup> to the existential-  
~~<disontologising/re-ontologising—aporeticism>~~ framework of ontological-veridicality should  
 further allay the confusion. Deconstruction is actually tautological with respect to intrinsic  
 reality/ontological-veridicality because it is always about the same existential-  
~~<disontologising/re-ontologising—aporeticism>~~ reality being dealt with by improving human  
~~limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-~~  
~~‘educated-unlimitedness/existence-sublimating-nascence’<sup>233</sup>~~ as shallow-limited-mentation-  
~~capacity—as-subjecting-‘educated-unlimitedness/existence-sublimating-nascence’ to-~~  
~~limitedness/human-subpotency~~ to deeper-limited-mentation-capacity—as-subjecting-‘educated-  
~~unlimitedness/existence-sublimating-nascence’ to-limitedness/human-subpotency~~ ontological-  
 reconstituting—as-to-conflatedness<sup>13</sup>; generating differing consciousness-awareness-teleology<sup>99</sup>  
 outcomes of the same existential-~~<disontologising/re-ontologising—aporeticism>~~ reality

whether talking of deconstruction at the registry-worldview/dimension or intradimensional level or individuation-level. Since it is always about the same existential-~~disontologising/re-ontologising~~-aporeticism> reality, in effect the readjustment for intrinsic-reality/ontological-veridicality is actually a human ‘changing-of-the-psyche’/psychical-readjustment (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) with its increasing-ontological-completeness or diminishing-human-epistemic-abnormalcy-or-preconvergence<sup>31</sup> as implied by an ontology-driven ‘postconverging-or-dialectical-thinking<sup>21</sup>-psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’, wherein placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> scheduling ‘is not inherently sanctimonious’ (the naïve way every registry-worldview tends to relate to its mental-disposition) but is determined and shaped (by way of ‘<sup>15</sup>de-mentation-~~supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics~~’ of <sup>83</sup>reference-of-thought’) by construed ontological-veridicality. Since it is always about the same existential-~~disontologising/re-ontologising~~-aporeticism> reality but improving-rather-as-cumulating/recomposuring human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency to ‘educated-unlimitedness/existence-sublimating-nascence<sup>233</sup> in ‘engaging the same existential-~~disontologising/re-ontologising~~-aporeticism> reality and drawing implications thereof’ as human ~~amplifying/formative-epistemicity~~-totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing-psychologism-as-the-new-referencing-basis-of-prospective-meaningfulness-and-teleology<sup>9</sup>) as ‘subpotent-mimetic-echoness-derivation-within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression, it is thus analysed as <sup>55</sup>maximalising-recomposuring-for-

relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation as a  
 mental-rescheduling and goes by the ‘projective-insights of sublimating-epistemic-  
 imbricatedness/threadedness/recomposuring as of ‘implicated\_attendant-ontological-  
 contiguity<sup>67</sup>?~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-reference-of-thought<sup>88</sup>-devolving-as-of-instantiative-context> as to  
 existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-  
 aftereffect/aftereffect’ unlike an elaboration-as-to-mere-  
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
 ‘prospectively-implicated\_attendant-ontological-contiguity<sup>67</sup>?~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> which will wrongly hollow-constitute and induce ‘virtuality-or-  
 Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-  
 reference’. So the tautological implication of deconstruction as ontological-reconstituting—as-to-  
 conflatedness<sup>13</sup> is all about human rescheduling of placeholder-setup/mental-devising-  
 representation/mentation/consciousness-awareness-teleology<sup>99</sup> in deepening its grasp of a  
 superseding-oneness-of-ontology/intrinsic-reality that has been so all the time, and so critically  
 talk of transcending from shallow to deeper superseding-oneness-of-ontology is no more than  
 about human <amplifying/formative-epistemicity>-totalising~renewing-realisation/re-  
 perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-  
 apriorising/axiomatising/referencing-psychologism-as-the-new-referencing-basis-of-  
 prospective-meaningfulness-and-teleology<sup>99</sup>) as ‘subpotent-mimetic-echo-ness-derivation-

within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoiness or  
 existence-in-reverberation or existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-  
 prospective-epistemic-digression already given as ontological-normalcy/postconvergence  
 oneness, and prospectively transcendently a ‘psychoanalytic-rescheduling from  
<sup>80</sup>procrypticism-or-disjointedness-as-of-<sup>83</sup>reference-of-thought to <sup>18</sup>deprocrypticism-or-  
 preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought ‘implicited\_attendant—ontological-  
 contiguity<sup>67</sup>?~educated—  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context> involving  
 existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality ‘preempting the threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-  
 psychologism> of rational-empiricism/positivising-rules’ while intradimensionally it is about an  
 analytical rescheduling (<sup>55</sup>maximalising-recomposuring-for-relative-ontological-  
 completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation that ‘decenters the prior  
<sup>83</sup>reference-of-thought’ for the ‘centering of the prospective<sup>83</sup>reference-of-thought’). Noting that  
 the ‘increasing relative realism’ over the corresponding-successive-prior-uninstitutionalisations-  
 registry-worldviews (utter-uninstitutionalisation, ununiversalisation, non-  
 positivism/medievalism and procrypticism) of the corresponding-successive-prospective-  
 institutionalisation-registry-worldviews/dimensions (of protracted sublimating-epistemic-  
 imbricatedness/threadedness/recomposuring as of ‘implicited\_attendant—ontological-  
 contiguity<sup>67</sup>?~educated—

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup>, <reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context> as to  
 existence-potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality as: Base-institutionalisation-as-rule-  
 making, <sup>103</sup>universalisation-as-universalisation-of-rules-making, Positivism-as-rational-  
 empiricism/positivising-of-universalisation-of-rules-making and deprocrypticism-as-utter-  
 ontologising-of-rational-empiricism/positivising-of-universalisation-of-rules-making)  
 establishes the corresponding-successive-prior-uninstitutionalisations-registry-  
 worldviews/dimensions at the uninstitutionalised-threshold<sup>102</sup> of the corresponding-successive-  
 prospective-institutionalisations-registry-worldviews, ‘as of threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>–apriorising-  
 psychologism>’ which are ‘ontologically filled-up’ by the corresponding-successive-  
 prospective-institutionalisations-registry-worldviews; implying a dialecticism of ‘ontological-  
 superseding of prospective<sup>83</sup>reference-of-thought over the prior one’ (even where the prior as  
 the-present is locked-in-its-ways/complexed-about-its-own-transcendability)! The distinction in  
 grasping intrinsic-reality/ontological-veridicality with respect to whether it is of abstract-  
 construal or being-construal/existential-reference/existential-tautologisation in order to avoid the  
 ontologically non-veridical ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-  
 and-shallow-and-non-veridical-existential-reference’ (by elaboration-as-to-mere-  
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—  
 ‘prospectively-implicated\_attendant\_ontological-contiguity<sup>67</sup>’~educated–  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-

<imbued-notional~cogency><sup>40</sup> of <sup>83</sup>reference-of-thought<sup>8</sup>-categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup> of the prior positivism institutionalisation leading to  
<sup>80</sup>procrysticism-or-disjointedness-as-of-<sup>83</sup>reference-of-thought, and failing-intemporal-  
 preservation-entropy-or-contiguity-or-ontological-preservation) has bearing when it comes to  
 the veracity/ontological-pertinence of a psycho-ontological-tautologisation/psycho-existential-  
 reference conceptual-scheme meant to be the ontologically-veridical basis, as of  
 aetiologisation/ontological-escalation-<ontological-  
 veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>,

for construing an insightful storied-construct/ontologically-valid-narration articulating on an  
 intuitive level the conceptualisations introduced in this paper. The aetiologisation/ontological-  
 escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-  
 encumbered\_transcending> implied by such a storied-construct/ontologically-valid-narration  
 will be grounded on 'projective-insights of sublimating-epistemic-  
 imbricatedness/threadedness/recomposuring as of 'implicated\_attendant-ontological-  
 contiguity<sup>67</sup>?~educated-  
 existentialising/contextualising/textualising\_'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency><sup>40</sup>, <reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>88</sup>reference-of-thought-<sup>88</sup>devolving-as-of-instantiative-context> as to  
 existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-  
 aftereffect/aftereffect', as the underlying being-construal/existential-reference/existential-  
 tautologisation of the storied-construct/ontologically-valid-narration's existential-tracing of  
 ontologically-veridical-meaningfulness, and reflecting temporal-dispositions rather in  
 'virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-

veridical-existential-reference'; as it contrastively reflects the reality of an ontologically non-  
 veridical intradimensional 'virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-  
 and-shallow-and-non-veridical-existential-reference' of temporal-dispositions narratives  
 (instigated from postlogism<sup>77</sup> and conjugated-postlogism<sup>77</sup>) as being of threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -<as-to-'attendant-  
 intradimensional'-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism> (beyond-the-consciousness-awareness-teleology<sup>99</sup> -<of-preconverging-  
 existential-extrication-as-of-existential-unthought><sup>6</sup> manifestation intradimensionally) and as of  
 'virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-  
 veridical-existential-reference', in construing the consequent<sup>80</sup> procrypticism-or-  
 disjointedness-as-of<sup>83</sup> reference-of-thought uninstitutionalisation, and so as the transcendental  
 backdrop highlighted by prospective intemporal-preservation notional~<sup>18</sup>deprocrypticism  
 'projective-insights of sublimating-epistemic-imbricatedness/threadedness/recomposuring as of  
 'implicated\_attendant-ontological-contiguity<sup>67</sup>?~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>'<sup>40</sup> ,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup> -of-<sup>81</sup> reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context> as to  
 existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-  
 aftereffect/aftereffect'. Hence the deepest being-construal/existential-reference/existential-  
 tautologisation implied by 'projective-insights of sublimating-epistemic-  
 imbricatedness/threadedness/recomposuring as of 'implicated\_attendant-ontological-  
 contiguity<sup>67</sup>?~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency><sup>40</sup>, <reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-reference-of-thought-<sup>88</sup> devolving-as-of-instantiative-context> as to existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’ enabling the ontological transcendence: of a procrypticism setup is necessarily a ‘deprocrypticism-intemporal sublimating-epistemic–imbricatedness/threadedness/recomposuring’ thus reflecting procrypticism/perversion-of-positivistic-meaningfulness as ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’; in a non-positivism/medievalism setup is necessarily a ‘positivism-intemporal sublimating-epistemic–imbricatedness/threadedness/recomposuring’ while reflecting non-positivism-or-medievalism/perversion-of-universalisation-meaningfulness as ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’; in an ununiversalisation setup is necessarily a ‘<sup>103</sup>universalisation sublimating-epistemic–imbricatedness/threadedness/recomposuring’ while reflecting ununiversalisation/perversion-of-base-institutionalisation-meaningfulness as ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’; and in a recurrent-utter-uninstitutionalisation setup is necessarily a ‘base-institutionalisation sublimating-epistemic–imbricatedness/threadedness/recomposuring’ while reflecting recurrent-utter-uninstitutionalisation/recurrent-perversion-in-upholding-utter-uninstitutionalisation as ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’. Transcendentally/transdimensionally/interdimensionally, it is the notional-contiguity/epistemic-contiguity<sup>62</sup> <profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>71</sup>–qualia-schema> implied by ‘projective-

insights of sublimating-epistemic-imbricatedness/threadedness/recomposing as of  
 ‘implicated\_attendant\_ontological-contiguity<sup>67</sup>~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>, <reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context> as to  
 existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-  
 aftereffect/aftereffect’ as of deepest being-construal/existential-reference/existential-  
 tautologisation that underlies the relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> behind base-  
 institutionalisation/<sup>103</sup>universalisation/positivism/prospective-deprocrpticism, and likewise it is  
 the notional-discontiguity/epistemic-discontiguity<sup>63</sup>-<between—prior-shallow-  
 supererogation<sup>96</sup>-of-mentally-aestheticised~preconverging/dementing<sup>30</sup>-qualia-  
 schema\_and\_prospective-profound-supererogation<sup>96</sup>-of-mentally-  
 aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema> implied by ‘virtuality-or-  
 Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-  
 reference’ thus in ‘disjointedness-as-of-<sup>83</sup>reference-of-thought’ misappropriated  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> in arrogation (beyond-the-consciousness-awareness-  
 teleology<sup>99</sup>-<of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup>  
 manifestation), that induces the uninstitutionalised-threshold<sup>102</sup> process behind recurrent-utter-  
 uninstitutionalisation/ununiversalisation/non-positivism-or-medievalism/procrpticism. The  
 implications at the individuation-level is that our limited-mentation-capacity—as-subjecting-  
 ‘educated-unlimitedness/existence-sublimating-nascence’ to-limitedness/human-subpotency, as  
 of our temporal-to-intemporal mental-dispositions, in the construal of intrinsic-

reality/ontological-veridicality tends towards temporality<sup>98</sup>/shortness as of  
~~apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-~~  
~~contiguity ’~educated-~~  
~~existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—constitutedness<sup>14</sup>-in-preconverging-entailment~~ that  
 ultimately fails hence inducing virtualities. And so, when initially striving to explicate the  
 coherence of a given ontological/being phenomenon or explicating its coherence with other  
 ontological/being phenomena or more profoundly explicating its coherence with the overall  
 existential-~~disontologising/re-ontologising—aporeticism~~ ontological/being phenomenon.  
 This is inherently-and-intuitively underscored by our underlying ‘coherence/contiguity-of-  
 superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-  
 so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’  
 (so-enabled by underlying supposedly coherent ontological-commitment<sup>66</sup>-~~implied—self-~~  
~~assuredness-of-ontological-good-faith/authenticity~~<sup>69</sup>~postconverging-de-  
~~mentating/structuring/paradigming~~<sup>70</sup>-as-being-as-of-existential-reality> as of  
~~<amplituding/formative-epistemicity>causality~~<sup>99</sup>~as-to-projective-totalitative-implications-of-  
~~prospective-~~<sup>6</sup> nonpresencing,-for-explicating~~~relative-unreflexivity/relative-reflexivity—~~  
~~ontological-contiguity~~<sup>67</sup> and not any notion of vague innateness besides existentially-  
~~disontologising/re-ontologising—aporeticism~~ inherent human-subpotency potential to  
 manifest as human) which as of derivation ‘intuitively-assigns projected-and-then-ensuing-  
 predicated coherence/contiguity as meaningfulness’ as of the ‘coherence/contiguity of the actual  
 insight-giving relevant-and-implied knowledge-constructs/theories/intersolipsistic-intercessory-  
 notions/notional~referential-notions/articulations/virtue for the ~~amplituding/formative-~~  
~~epistemicity>~~totalising~devolved-purview-as-domain-of-construal-as-intrinsic-  
 reality/ontological-veridicality articulation’ such as

logic/mathematics/virtue/space/time/<sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-  
 aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-  
 relativism-determinism’>/instantaneity/cogency/methodology (or in the case herein ‘human  
 limited-mentation-capacity—as subjecting-‘euded-unlimitedness/existence-sublimating-  
 nascence’ to limitedness/human-subpotency construed as of ontological-  
 normalcy/postconvergence metaphysics-of-absence-(implicated-epistemic-veracity-of-  
<sup>9</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>)/Doppler-thinking as it  
 disambiguates human-subpotency-~~aporia/undecidability/dilemma/ought-~~  
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-  
 formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-  
 intemporal-dispositions-<so-construed-as-from-perspective-ontological-  
 normalcy/postconvergence>’-existentialism-form-factor <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
 <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-  
 prospective-<sup>6</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup>’, and not as it may be wrongly construed to be  
 ‘<sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-  
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’  
 which is just incidentally-associated-and-not-the-actual-basis of the underlying  
 ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-  
 coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-  
 of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-  
 commitment<sup>66</sup>-<implied—self-assuredness-of-ontological-good-  
 faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-  
 existential-reality> as of <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-  
 totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-

~~unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>67</sup> and not any notion of vague innateness besides existentially-<disontologising/re-ontologising—aporeticism> inherent human-subpotency potential to manifest as human) which as of derivation ‘intuitively-assigns projected-and-then-ensuing-predicated coherence/contiguity as meaningfulness’ as of the ‘coherence/contiguity of the actual insight-giving relevant-and-implied knowledge-construct/intersolipsistic-intercessory-notion/notional~referential-notion/articulation for the <amplituding/formative—epistemicity>totalising~devolved—purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality articulation’), in much the same way that ‘instantaneity’ as knowledge-construct/intersolipsistic-intercessory-notion/notional~referential-notion/articulation is just incidentally-associated-and-not-the-actual-basis for logic or mathematics domains-of-study articulations. Thus, requiring on our part an sublimating-epistemic—imbricatedness/threadedness/recomposuring exercise in grasping how the underlying ‘coherence/contiguity-of-superseding—oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment<sup>66</sup>-<implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging—de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality> as of <amplituding/formative—epistemicity>causality<sup>9</sup>—as-to-projective-totalitative—implications-of-prospective-<sup>91</sup>nonpresencing,-for-explicating~relative-~~unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>67</sup> and not any notion of vague innateness besides existentially-<disontologising/re-ontologising—aporeticism> inherent human-subpotency potential to manifest as human) which as of derivation ‘intuitively-assigns projected-and-then-ensuing-predicated coherence/contiguity as meaningfulness’ as of the ‘coherence/contiguity of the actual insight-giving relevant-and-implied knowledge-construct/intersolipsistic-intercessory-notion/notional~referential-notion/articulation for the

~~<amplituding/formative-epistemicity>~~totalising~devolved~purview-as-domain-of-construal-  
as-intrinsic-reality/ontological-veridicality articulation’ should be construed to compensate for  
our temporality<sup>98</sup>/shortness disposition associated with ~~apriorising/axiomatising/referencing-~~  
~~{of-‘prospectively-implicated-attendant-ontological-contiguity’~educed-~~  
~~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—constitutedness<sup>14</sup> in ~~preconverging-entailment~~, with this  
compensating exercise construed as of <sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>  
or more consummately as ~~apriorising/axiomatising/referencing- {of-‘prospectively-~~  
~~implicated-attendant-ontological-contiguity’~educed-~~  
~~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in ~~{preconverging-disentailment-by}-~~  
~~postconverging-entailment/conflatedness<sup>13</sup>. This <sup>79</sup>presencing—absolutising-identitive-~~  
constitutedness<sup>14</sup> and ~~apriorising/axiomatising/referencing- {of-‘prospectively-~~  
~~implicated-attendant-ontological-contiguity’~educed-~~  
~~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’ }—conflatedness<sup>13</sup> in ~~{preconverging-disentailment-by}-~~  
~~postconverging-entailment~~ compensation mechanism, given our limited-mentation-capacity—  
as-subjecting-‘educed-unlimitedness/existence-sublimating-nascence’ to-limitedness/human-  
subpotency for the construal/conceptualisation of intrinsic-reality/ontological-  
veridicality/ontology, equally clarifies why <sup>55</sup>maximalising-recomposuring-for-relative-  
ontological-completeness<sup>37</sup>—unenframed/re-ontologising~conceptualisation (as intimately  
tying down our limited-mentation-capacity—as-subjecting-‘educed-unlimitedness/existence-  
sublimating-nascence’ to-limitedness/human-subpotency by sublimating-epistemic-  
imbricatedness/threadedness/recomposuring to the ‘leash’ of existential-  
reality/ontology/intrinsic-reality/ontological-veridicality) takes precedence over elaboration-as-~~~~~~

~~to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—~~  
~~‘prospectively implicated\_attendant\_ontological-contiguity<sup>67</sup>’~educated—~~  
~~existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-~~  
~~<imbued-notional~cogency>’<sup>40</sup>~~ (as letting our limited-mentation-capacity—as-subjecting—  
~~‘educated-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency~~ by  
unimbricatedness/unthreadedness/unrecomposuring out of the ‘leash’ of existential-  
reality/ontology/intrinsic-reality/ontological-veridicality). With regards to logic and by  
extension mathematics, this equally points out that logic as well as mathematics (and for that  
matter all other knowledge-constructs/theories/intersolipsistic-intercessory-  
notions/notional~referential-notions/articulations/virtue like time, space, virtue,  
<sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective—  
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>,  
instantaneity, cogency, methodology, etc.) are abstract constructs that underscore the underlying  
‘coherence/contiguity-of-superseding—oneness-of-ontology-implied-as-of-inherent-existence-  
coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-  
of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-  
commitment<sup>66</sup> <implied—self-assuredness-of-ontological-good-  
faith/authenticity<sup>69</sup>~postconverging—de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-  
existential-reality> as of <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-  
totalitative—implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-  
unreflexivity/relative-reflexivity—ontological-contiguity<sup>61</sup> and not any notion of vague  
innateness besides existentially-<disontologising/re-ontologising—aporeticism> inherent  
human-subpotency potential to manifest as human) which as of derivation by <sup>79</sup>presencing—  
absolutising-identitive-constitutedness<sup>14</sup> or ~~apriorising/axiomatising/referencing- {of-~~  
~~‘prospectively implicated\_attendant\_ontological-contiguity ’~educated—~~

~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-  
 postconverging-entailment ‘intuitively-assign projected-and-then-ensuing-predicated  
 coherence/contiguity as meaningfulness’ in the construal/conceptualisation of intrinsic-  
 reality/ontological-veridicality/ontology. That is, these are notions that reflect existence-as-of-  
 its-mimetic-echoiness/existence-in-reverberation/existence-potency<sup>39</sup>~sublimating-nascence,-  
 disclosed-from-prospective-epistemic-digression as of the underlying ‘coherence/contiguity-of-  
 superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-  
 so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’  
 (so-enabled by underlying supposedly coherent ontological-commitment<sup>66</sup>-<implied—self-  
 assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging-de-  
 mentating/structuring/paradigming<sup>70</sup>-as-being-as-of-existential-reality> as of  
 <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-  
 prospective-<sup>6</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup> and not any notion of vague innateness besides existentially-  
 <disontologising/re-ontologising—aporeticism> inherent human-subpotency potential to  
 manifest as human). Logic is thus about logical axiomatic-construct-incidenting (construed as  
 logic ‘ontological<sup>83</sup> reference-of-thought or axiomatic-construct’ incidenting) as ‘implicated by  
 underlying ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-  
 existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-  
 foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent  
 ontological-commitment<sup>66</sup>-<implied—self-assuredness-of-ontological-good-  
 faith/authenticity<sup>69</sup>~postconverging-de-mentating/structuring/paradigming<sup>70</sup>-as-being-as-of-  
 existential-reality> as of <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-  
 totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-

~~unreflexivity/relative reflexivity—ontological-contiguity~~<sup>67</sup> and not any notion of vague innateness besides existentially-<disontologising/re-ontologising—aporeticism> inherent human-subpotency potential to manifest as human), likewise, mathematics is about mathematical axiomatic-construct-incidenting (construed as mathematical ‘ontological<sup>83</sup>reference-of-thought or axiomatic-construct’ incidenting) as ‘implicated by underlying ‘coherence/contiguity-of-superseding—oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment<sup>66</sup>-<implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging—de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality> as of <amplituding/formative—epistemicity>causality<sup>9</sup>~as-to-projective-totalitative—implications-of-prospective-<sup>91</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative reflexivity—ontological-contiguity<sup>67</sup> and not any notion of vague innateness besides existentially-<disontologising/re-ontologising—aporeticism> inherent human-subpotency potential to manifest as human); and by extension any knowledge-construct/intersolipsistic-intercessory-notion/notional~referential-notion/articulation is about its axiomatic-construct-incidenting (construed as its ‘ontological<sup>83</sup>reference-of-thought or axiomatic-construct’ incidenting) as ‘implicated by underlying ‘coherence/contiguity-of-superseding—oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment<sup>66</sup>-<implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging—de-mentating/structuring/paradigming<sup>70</sup>—as-being-as-of-existential-reality> as of <amplituding/formative—epistemicity>causality<sup>9</sup>~as-to-projective-totalitative—implications-of-prospective-<sup>91</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative reflexivity—

ontological-contiguity<sup>67</sup> and not any notion of vague innateness besides existentially-  
~~<disontologising/re-ontologising—aporeticism>~~ inherent human-subpotency potential to  
 manifest as human); with the further insight that all knowledge-  
 constructs/theories/intersolipsistic-intercessory-notions/notional~referential-  
 notions/articulations/virtue as of intrinsic-reality/ontological-veridicality transcendental-  
 enabling/sublimating/supererogatory~de-mentativity are about  
 ‘existential/ontological/axiomatic incidenting’ as of underlying ‘coherence/contiguity-of-  
 superseding~oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-  
 so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’  
 (so-enabled by underlying supposedly coherent ontological-commitment<sup>66</sup> ~~<implied—self-  
 assuredness-of-ontological-good-faith/authenticity<sup>69</sup> ~postconverging-de-  
 mentating/structuring/paradigming<sup>71</sup>—as-being-as-of-existential-reality>~~ as of  
~~<amplituding/formative—epistemicity>~~causality<sup>69</sup> ~~~as-to-projective-totalitative—implications-of-  
 prospective-<sup>69</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—~~  
 ontological-contiguity<sup>67</sup> and not any notion of vague innateness besides existentially-  
~~<disontologising/re-ontologising—aporeticism>~~ inherent human-subpotency potential to  
 manifest as human). Thus implying that ontology-as-of-existence is ‘potently-and-cogently  
 superseding’ and knowledge-constructs/theories/intersolipsistic-intercessory-  
 notions/notional~referential-notions/articulations/virtue are subsumed derivations as of the  
 superseding ~~apriorising/axiomatising/referencing- {of-‘prospectively implicated attendant  
 ontological-contiguity’ ~educated—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’ }—conflatedness<sup>13</sup> in-{preconverging-disentailment-by}—  
 postconverging-entailment of ontological/existential-implications; with such  
 ontological/existential-implications construed operantly as of a given deepening/shallow level~~

of human limited-mentation-capacity—as subjecting—~~educated-unlimitedness/existence-sublimating-nascence~~’ to limitedness/human-subpotency as human-subpotency preconverging-existential-extrication-as-of-existential-unthought, construed rather as of the implied given registry-worldview’s/dimension’s <sup>83</sup>reference-of-thought (given consciousness’s <sup>58</sup>neuterising-induced-or-deneuterising<sup>17</sup>-induced)-<sup>83</sup>reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as of its intradimensional existential-instantiations derived/devolved axiomatic-constructs of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue, thus reflecting the registry-worldview’s/dimension’s <sup>83</sup>reference-of-thought ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. as of its <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as so-analysed as from notional~<sup>18</sup>deprocrypticism! (It is important in this regard to distinguish what is implied by ‘incidenting’ not to be confused with ‘instantiation’, as incidenting implies an ‘abstract construction’ of the implication of logic or any ‘knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue’ that may or may not be of existential-instantiation, whereas instantiation refers actually to ‘actual existential-<disontologising/re-ontologising—aporeticism> instance’. It is critical to uphold this distinction with respect to the existentially-<disontologising/re-ontologising—aporeticism> attendant nature, as of sublimating-epistemic-imbricatedness/threadedness/recomposuring, of human limited-mentation-capacity—as subjecting—~~educated-unlimitedness/existence-sublimating-nascence~~’ to limitedness/human-subpotency grasp of all ‘intersolipsistic-intercessory-notions/notional~referential-notions’/knowledge including our grasp of logic or mathematics. As ‘abstractly-speaking’ there is no absolute certitude that in say a million years from now a ‘given as of yet unelucidated

notion', as a further sublimating-epistemic-imbricatedness/threadedness/recomposuring, will invalidate in a million years from now the 'existential-instantiations' validity of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue including logic and mathematics as we know of them today. Such distinction as of more immediate concern is to point out the subsuming precedence of existence as of its inherent intrinsicness beyond-and-over human construal/conceptualisation of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> about it as at best the latter can only achieve as of its upper limit a 'correspondence of construal/conceptualisation of existence'; noting here as well for coherence sake that such a statement cannot be made about existence itself as the absolute a priori, simply because any arising existential-instantiations no matter the strangeness or abnormality to what is traditionally thought or expected however imbricated/threaded/recomposured or unimbricated/unthreaded/unrecomposured is of the inherently valid scope of existence itself as of its superseding-oneness-of-ontology and precedence, thus meaningful.) Logic and mathematics (and any such knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue) are only as meaningful as when reflecting a <sup>83</sup>reference-of-thought~<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for- aposteriorising/logicising/deriving/intelligising/measuring~<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> of a given ~~amplifying/formative-epistemicity~~totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality whether as of a science, a social science or social study, or even abstract logic ontology or abstract mathematics ontology; otherwise the naïve use of logic or mathematics (and/or any such knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue) become a relatively sub-ontological-<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-

existence's~sublimating~nascence> exercise qualified more pertinently as 'conceptual-  
patterning' as of ~~apriorising/axiomatising/referencing- {of-'prospectively implicated attendant-  
ontological-contiguity ' ~educated-  
existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>' }—constitutedness<sup>14</sup> in ~~preconverging-entailment~~ in any such  
<amplituding/formative-epistemicity>totalising~devolved-purview-as-domain-of-construal-  
as-intrinsic-reality/ontological-veridicality rather than actually conceptualising a <sup>83</sup>reference-of-  
thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-  
aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> of  
a given <amplituding/formative-epistemicity>totalising~devolved-purview-as-domain-of-  
construal-as-intrinsic-reality/ontological-veridicality as of ~~apriorising/axiomatising/referencing-  
{of-'prospectively implicated attendant-ontological-contiguity ' ~educated-  
existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>' }—conflatedness<sup>13</sup> in {preconverging-disentailment by}—  
~~postconverging-entailment~~. Pointing out that there must necessarily be an exercise in developing  
the requisite 'ontological <sup>83</sup>reference-of-thought or axiomatic-construct of an ~~epistemic-  
totalising<sup>33</sup> ~devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-  
veridicality'~~ to which logic and mathematics (and any knowledge-  
constructs/theories/intersolipsistic-intercessory-notions/notional~referential-  
notions/articulations/virtue) can then contribute in furthering its elaboration (as of existence-as-  
of-its-mimetic-echoness/existence-in-reverberation/existence-potency<sup>39</sup> ~sublimating-  
nascence,-disclosed-from-prospective-epistemic-digression), but it wouldn't work out the other  
way round on the basis of simple methodological mimicry starting out from the mimicked  
construal/conceptualisation of logic and mathematics (and any such knowledge-  
constructs/theories/intersolipsistic-intercessory-notions/notional~referential-~~~~

notions/articulations/virtue) on the naïve goal of then grasping a <sup>83</sup>reference-of-thought-  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-  
 aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> of  
 a given ~~<amplituding/formative-epistemicity>~~totalising~devolved~purview-as-domain-of-  
 construal-as-intrinsic-reality/ontological-veridicality. For instance, the need to develop a  
<sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-  
 aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> of  
 the specific biology ~~<amplituding/formative-epistemicity>~~totalising~devolved~purview-as-  
 domain-of-construal-as-intrinsic-reality/ontological-veridicality as DNA-based genetics that  
 explains genes and genetic principles is ontologically preceding and defining of how the  
 knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-  
 notions/articulations/virtue of mathematics, logic, information processing, etc. can further  
 contribute in elaborating DNA-based genetics but it is rather naïve to think mathematics, logic,  
 information processing or for that matter any other knowledge-  
 constructs/theories/intersolipsistic-intercessory-notions/notional~referential-  
 notions/articulations/virtue like ‘mere research methodologies lacking critically the requisite  
 ontological cogency’ can by themselves develop a <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>, -for-  
 aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> of  
 a given ~~<amplituding/formative-epistemicity>~~totalising~devolved~purview-as-domain-of-  
 construal-as-intrinsic-reality/ontological-veridicality by such vague methodological mimicry.  
 The latter at best induces a vague and blurred ‘conceptual-patterning-~~(as-devoid-of-~~  
~~‘prospectively-implicated-attendant-ontological-contiguity’~~~educated-  
~~existentialising/contextualising/textualising\_~~‘intelligibility/epistemicity/reflexivity~contiguity-  
~~<imbued-notional~cogency>’<sup>40</sup>~~s-reifying-or-elucidating-of-‘prospective-relative-ontological-

completeness<sup>87</sup>; -so-rather-enabled-<by-a<sup>6</sup> nonpresencing-divulging-of-momentous-  
<sup>4</sup>historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-  
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’  
 particularly in such domains-of-study where the positive or negative sanctioning by  
 <amplituding/formative-epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-  
 prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup> of intrinsic-reality/ontological-veridicality transcendental-  
 enabling/sublimating/supererogatory~de-mentativity is not immediately perceptible but rather  
 remote like in the human sciences and to some extent as well with some studies in the natural  
 sciences (where for instance the overall ‘re-ontologising {epistemic-totalising } re-apriorising/re-  
 axiomatising/re-referencing-residuality—in re-originariness/re-origination  
 {decompulsing} delinearity/delinear-accreting/recomposuring cogency/tensing/limpidity-<as-of-  
 prospective-profound-supererogation<sup>96</sup>,-for-residuality—in re-originariness/re-  
 origination>,-prospective-reifying-mental-aestheticising-<as-of-‘prospective-reformulating-  
 of mental aestheticising’as to ‘residuality—in re-originariness/re-origination’ of mental-  
 aestheticising>’ of the whole experimental framework relative to the conclusions advanced of  
 many a research study is dubious as not pertinently unconfounded). Supposedly a mathematical  
 and/or statistical methodological analysis was to be introduced with regards to the underlying  
 articulation herein and based say on an ‘arbitrary<sup>46</sup>historiality/ontological-  
 eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-  
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> grounded  
 methodology on the basis of just vague impression’ it will rather be mere conceptual-patterning.  
 What is required is an underlying<sup>83</sup>reference-of-thought—<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>,-for-  
 aposteriorising/logicising/deriving/intelligising/measuring—<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>

(as implied herein, as of ‘human limited-mentation-capacity—~~as-subjecting-‘duced-  
unlimitedness/existence-sublimating-nasence’-to-limitedness/human-subpotency~~ construed as  
of ontological-normalcy/postconvergence metaphysics-of-absence-~~{implicated-epistemic-  
veracity-of-<sup>61</sup> nonpresencing-~~<perspective-ontological-normalcy/postconvergence>~~~~}/Doppler-  
thinking as it elicits human-subpotency—~~aporia/undecidability/dilemma/ought-  
indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-  
formativeness-~~<as-to-eventualising-inkling-drive-or-seeding-misprising>~~—temporal-to-  
intemporal-dispositions-~~<so-construed-as-from-perspective-ontological-  
normalcy/postconvergence>~~’-existentialism-form-factor ~~<amplituding/formative-  
epistemicity>~~causality<sup>60</sup> ~~~as-to-projective-totalitative-implications-of-prospective-  
<sup>60</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
contiguity<sup>61</sup>’). The contention being that studies and research that do not develop their conceptual  
formulations validly and succinctly as the underlying framework of the ~~<amplituding/formative-  
epistemicity>~~totalising~~~devolved-purview-as-domain-of-construal-as-intrinsic-  
reality/ontological-veridicality~~ but simply expect to dangle/associate methodologies including  
statistical and mathematical analyses are rather involved in vague conceptual-patterning-~~<as-  
devoid-of-‘prospectively-implicated-attendant-ontological-contiguity’~duced-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup>’s-reifying-or-elucidating-of-‘prospective-relative-ontological-  
completeness<sup>87</sup>’;-so-rather-enabled-~~<by-a-<sup>61</sup> nonpresencing-divulging-of-momentous-  
<sup>4</sup> historicity/ontological-eventfulness<sup>38</sup> /ontological-aesthetic-tracing-~~<perspective-  
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~~~ as of  
reference-of-thought ~~apriorising/axiomatising/referencing- {of-‘prospectively-  
implicated-attendant-ontological-contiguity’~duced-  
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-~~~~~~~~

~~<imbued-notional~cogency>~~' }—constitutedness<sup>14</sup> ~~in-preconverging-entailment~~. This insight is critical with respect to the validity of interpretations and conclusions in many experimental and study frameworks in the social sciences often 'under-elaborating the ontological<sup>83</sup> reference-of-thought or axiomatic-construct of their study' to which the implications of statistical and mathematical methodologies and analyses are naively brought to bear. This further speaks in-the-bigger-scheme-of-things, of the need for the articulation of what will be a 'fully intrinsic-reality/ontological-veridicality      transcendental-enabling/sublimating/supererogatory~de-mentativity constraining social science' as futural ~~Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-~~ ~~meaningfulness-and-teleology~~ as of prospective notional~<sup>18</sup> ~~deprocrypticism registry-worldview~~ psychologism should fully enable (rather as an overall grounding of <sup>56</sup> ~~meaningfulness-and-teleology~~<sup>99</sup> that overcomes    ~~disjointedness-as-of-~~<sup>83</sup> ~~reference-of-thought-as-misappropriated-meaningfulness~~) just as the positivism ~~registry-worldview psychologism~~ relatively enabled an intrinsic-reality/ontological-veridicality      transcendental-enabling/sublimating/supererogatory~de-mentativity natural sciences including an emerging and upcoming social science. Insightfully, this analysis equally underlines that there is a 'human sense-of-ontology/intersolipsistic-intercession as of underlying 'coherence/contiguity-of-superseding~oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness' (so-enabled by underlying supposedly coherent ontological-commitment<sup>66</sup> ~~<implied—self-assuredness-of-ontological-good-faith/authenticity~~<sup>99</sup> ~~~postconverging-de-mentating/structuring/paradigming~~<sup>70</sup> ~~—as-being-as-of-existential-reality>~~ as of ~~<amplituding/formative-epistemicity>~~ causality<sup>6</sup> ~~~as-to-projective-totalitative-implications-of-prospective-~~<sup>61</sup> ~~nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>67</sup> and not any notion of vague innateness besides existentially ~~<disontologising/re-ontologising—aporeticism>~~ inherent

human-subpotency potential to manifest as human) anchoring the human in the becoming of existence' allowing for human subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression wherein we pivot/decenter (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) in defining-and-redefining <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>; with this sense-of-ontology/solipsistic-intercession as of underlying 'coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness' (so-enabled by underlying supposedly coherent ontological-commitment<sup>66</sup> <implied—self-assuredness-of-ontological-good-faith/authenticity<sup>9</sup>~postconverging-de-mentating/structuring/paradigming<sup>71</sup>—as-being-as-of-existential-reality> as of <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> and not any notion of vague innateness besides existentially-<disontologising/re-ontologising—aporeticism> inherent human-subpotency potential to manifest as human) acting as the fundamental human drive for its being and conceptualisations of any <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> in existence. Basically, the induced social <sup>103</sup>universal-transparency<sup>104</sup> <transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness<sup>87</sup>>' of meaningfulness from 'projective-insights of sublimating-epistemic-imbricatedness/threadedness/recomposuring as of 'implicated\_attendant\_ontological-contiguity<sup>67</sup>?~educated-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>' <sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup> reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context> as to

existence-potency<sup>39</sup>~sublimating~nascence,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-  
 aftereffect/aftereffect’ of its deeper being-construal/existential-reference/existential-  
 tautologisation (as of intemporal-disposition/ontological-veridicality) in superseding-and-  
 representing-as-preconverging-or-dementing<sup>20</sup>—apriorising-psychologism ‘virtuality-or-Being-  
 construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-  
 reference’ (of temporal-dispositions <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-  
 preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>s), will reflect the  
 reality of temporal-dispositions as of postlogism<sup>77</sup>-slantedness (psychopathic-or-postlogic) or  
<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-  
 negative-social-aggregation/temporal-enculturation-or-temporal-endemisation (at the point  
 where the social <sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-  
 entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-  
 completeness<sup>87</sup>> ) is lost or at uninstitutionalised-threshold<sup>102</sup>) and the consequent  
 ‘subontologisation/existential-decontextualised-transposition’ (in-a-social-dynamism-of-  
 meaningfulness-misappropriation) by slantedness/postlogic-effect/miscuing/disjointed-  
 logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-  
 alibi-conventioning-rationalising/temporal-enculturation-or-temporal-endemisation-effect as  
 the bigger dynamic framework of human-subpotency~aporia/undecidability/dilemma/ought-  
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-  
 formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-  
 intemporal-dispositions-<so-construed-as-from-perspective—ontological-  
 normalcy/postconvergence>’~existentialism-form-factor, and so across all uninstitutionalised-

threshold<sup>02</sup>. Thus, basically ontological-reconstituting-as-to-conflatedness<sup>13</sup>/deconstruction as  
 ‘projective-insights of sublimating-epistemic-imbricatedness/threadedness/recomposuring as of  
 ‘implicated\_attendant-ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>, -<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup> -of-<sup>8</sup> reference-of-thought-<sup>8</sup> devolving-as-of-instantiative-context> as to  
 existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-  
 aftereffect/aftereffect’ reflects/perspectivates transversality-<for-sublimating-existential-  
 eventuating/denouement, from ‘thinking-at-first/pure-predisposition-preemptive-of  
 prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-  
 and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> (transversality-<for-  
 sublimating-existential-eventuating/denouement, from ‘thinking-at-first/pure-predisposition-  
 preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-  
 disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup>)  
 dynamism of ‘temporal-dispositions threshold-of-nonconviction/madeupness/bottomlining-in-  
 shallow-supererogation<sup>96</sup> -<as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>91</sup>—apriorising-psychologism>’ (as elicited by  
 postlogism<sup>77</sup>-and-conjugated-postlogism<sup>77</sup>) and the ‘intemporal-disposition/ontologically-  
 veridical supplanting-conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-  
 intradimensional’-postconverging/dialectical-thinking<sup>91</sup>—apriorising-psychologism as of its  
 sublimating-epistemic-imbricatedness/threadedness/recomposuring, and the ontological  
 implications thereof’. The requisite ‘projective-insights of sublimating-epistemic-  
 imbricatedness/threadedness/recomposuring as of ‘implicated\_attendant-ontological-

contiguity<sup>67</sup> ~educated-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup>, -<reifying-or-elucidating-of-prospective-relative-ontological-  
completeness<sup>8</sup> -of-<sup>8</sup> reference-of-thought-<sup>8</sup> devolving-as-of-instantiative-context> as to  
existence-potency<sup>39</sup> ~sublimating-nascence, -disclosed-from-prospective-epistemic-  
digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-  
aftereffect/aftereffect’, of ‘relevant aetiologisation/ontological-escalation-<ontological-  
veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>  
storied-construct/ontologically-valid-narration’, is necessarily of ‘notional~<sup>18</sup>deprocrypticism  
sublimating-epistemic-imbricatedness/threadedness/recomposuring referential-depth-or-  
existential-reference-or-tautologisation’, reflecting/perspectivating/highlighting (the  
corresponding postlogism<sup>77</sup>-and-conjugated-postlogism<sup>77</sup> uninstitutionalised-threshold<sup>102</sup>  
<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
shallow-supererogation<sup>96</sup>> as) ‘procrypticism-virtuality-or-Being-construal-as-abstract-  
construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ (the-<sup>74</sup>perversion-  
of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-  
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>, -of-positivistic-  
meaningfulness or the-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
shallow-supererogation<sup>96</sup>>, -of-positivistic-categorical-imperatives-or-axioms-or-registry-  
teleology<sup>99</sup>-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation), as  
threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -<as-to-  
‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—

apriorising-psychologism> (beyond-the-consciousness-awareness-teleology<sup>99</sup> <of-  
 preconverging-existential-extrication-as-of-existential-unthought><sup>5</sup> manifestation); and so-  
 construed suprastructurally (beyond the positivistic/procrypticism registry-worldview  
 consciousness-awareness-teleology<sup>99</sup>, as it is preconverging-or-dementing<sup>20</sup>-apriorising-  
 psychologism and dialectically-out-of-phase). This ‘aetiologisation/ontological-escalation-  
 <ontological-veridicality\_commitment/otherliness\_transcending/compulsions-  
 encumbered\_transcending> storied-construct/ontologically-valid-narration conceptualisation’  
 can be extended ‘correspondingly as of positivism, <sup>103</sup>universalisation and base-  
 institutionalisation sublimating-epistemic-imbricatedness/threadedness/recomposuring  
 referential-depth-or-existential-reference-or-tautologisation’ as these  
 reflect/perspectivate/highlight the corresponding postlogism<sup>77</sup>-and-conjugated-postlogism<sup>77</sup>  
 uninstitutionalised-threshold<sup>102</sup> <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> as ‘non-positivistic-or-medieval-virtuality-or-Being-construal-as-  
 abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’,  
 ‘ununiversalisation-virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-  
 shallow-and-non-veridical-existential-reference’ and ‘recurrent-utter-uninstitutionalisation-  
 virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-  
 veridical-existential-reference’; and the correspondingly reflected/perspectivated/highlighted  
 suprastructural construal of each of the corresponding uninstitutionalised-threshold<sup>102</sup> (as  
 beyond their respective corresponding consciousness-awareness-teleology<sup>99</sup>) which we will  
 readily acknowledge from the vantage backend of our positivistic prospective registry-  
 worldview position of analysis equally speaks of the validity of such a corresponding  
 suprastructural construal of notional~<sup>18</sup>deprocrypticism as beyond-the-consciousness-  
 awareness-teleology<sup>99</sup> <of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup>

of our present ‘procrpticism–virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’. Thus it may be useful for ontologically inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining (as we are more likely to have complexes about our positivistic/procrpticism registry-worldview/dimension as untranscendable) by articulating the same aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> storied-construct/ontologically-valid-narration at a ‘notional~<sup>18</sup>deprocrpticism sublimating-epistemic–imbricatedness/threadedness/recomposuring as against procrpticism-virtuality’ as well as ‘positivism sublimating-epistemic–imbricatedness/threadedness/recomposuring as against non-positivism-or-medieval-virtuality’ wherein from our vantage positivistic position we’ll recognise the suprastructurally implied preconverging-or-dementing<sup>20</sup>–apriorising-psychologism and dialectically-out-of-phase state of non-positivism/medievalvirtuality-or-ontologically-flawed-construal putting us in a paradox with respect to recognising the same from futural **Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology** as of prospective notional~<sup>18</sup>deprocrpticism about the suprastructurally implied preconverging-or-dementing<sup>20</sup>–apriorising-psychologism and dialectically-out-of-phase state of our procrpticism–virtuality; and so, introducing the grounds for our prospective ‘postconverging-or-dialectical-thinking<sup>21</sup>–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring wherein notional~<sup>18</sup>deprocrpticism is the structural-resolution for the <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> as the preconverging–de-mentating/structuring/paradigming vices-and-impediments<sup>105</sup> of our

positivistic meaningfulness. The fact is all constructs as transcending or implying transcendence-  
 and-sublimity/sublimation/supererogatory~de-mentativity are always by definition in  
 confliction with the constructs being transcended. The reason is rather straightforward as there  
 is a ‘mental/psychoanalytic investment’ behind the construal of meaningfulness in a given way  
 within a registry-worldview’s/dimension’s <sup>83</sup>reference-of-thought defining its ontological-  
 capacity with respect to inherent intrinsic-reality~ontological-coherence\_or\_superseding-  
 oneness-of-ontology. Where its ontological-capacity is limited is known as its relative-  
 ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-  
 in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>30</sup>-apriorising-psychologism>’, and includes the  
 following registry-worldviews/dimensions recurrent-utter-uninstitutionalisation, base-  
 institutionalisation~ununiversalisation, <sup>103</sup>universalisation~non-positivism/medievalism and  
 positivism~<sup>80</sup>procrypticism. At the point of relative-ontological-incompleteness<sup>88</sup>-induced,-  
 ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-  
 ‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>30</sup>-  
 apriorising-psychologism>’ or uninstitutionalised-threshold<sup>102</sup> meaningfulness in the registry-  
 worldview/dimension is related to as if there isn’t any relative-ontological-incompleteness<sup>88</sup>-  
 induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-  
 <as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>30</sup>-apriorising-psychologism>’ as of threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>30</sup>-apriorising-  
 psychologism> (beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of-preconverging-  
 existential-extrication-as-of-existential-unthought><sup>5</sup>) hence inducing uninstitutionalised-  
 threshold<sup>102</sup>, as it is impossible to critically extend ontological-capacity on the basis of the same

<sup>83</sup>reference-of-thought/psyche/psychological—de-mentating/structuring/paradigming but for a new <sup>83</sup>reference-of-thought/psyche/psychological—de-mentating/structuring/paradigming with respect to existential-<disontologising/re-ontologising—aporeticism> reality to enable prospective institutionalisation over the uninstitutionalised-threshold<sup>102</sup> with the result that all prospective institutionalisations are equally about annulling corresponding uninstitutionalised-threshold<sup>102</sup>; whether annulling notions of deities, sorcery, essences, etc., and prospectively annulling the <sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation and notional~disjointedness-as-of-<sup>83</sup>reference-of-thought associated with <sup>80</sup>procrypticism-or-disjointedness-as-of-<sup>83</sup>reference-of-thought for notional~<sup>18</sup>deprocrypticism ‘implicated\_attendant\_ontological-contiguity<sup>67</sup>?~educed-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency><sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-devolving-as-of-instantiative-context> as to existence-potency<sup>39</sup>~sublimating-nasence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality ‘preempting the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-psychologism> of rational-empiricism/positivising-rules’. This consequent ‘postconverging-or-dialectical-thinking<sup>21</sup>—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ reflecting/perspectivating/highlighting of the prior/transcended/superseded registry-worldview of positivism—<sup>80</sup>procrypticism (temporal-dispositions-in-temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation) as ‘preconverging-or-dementing<sup>20</sup>—apriorising-psychologism and dialectically-out-of-phase’ is so about their non-committal (whether with respect to good or bad commitment as ‘good or

poor/bad supplanting—conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism<sup>7</sup>) as threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>0</sup>—apriorising-psychologism> with respect to the <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> in ontological-normalcy/postconvergence of new/prospective institutionalisation as deprocrypticism; (beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup> manifestation), in <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> of the prior institutionalisation as positivism known as procrypticism uninstitutionalisation (‘procrypticism-uninstitutionalisation of positivism-institutionalisation’), in threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-psychologism> of the positivistic <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, and ‘failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or-ontological-preservation which is the whole purpose in-the-very-first-place’ and which need for restoration/ontological-reconstituting—as-to-conflatedness<sup>13</sup>/deconstruction calls for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology as of prospective notional~<sup>18</sup>deprocrypticism <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> supplanting—conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism. It is only

the ‘collapsing’ of the ontologically non-veridical/wrong (with respect to intemporal-  
 preservation-entropy-or-contiguity—or—ontological-preservation) ‘procrpticism  
 uninstitutionalisation virtuality-or-ontologically-flawed-construal (abstract-construal-of-  
 positivistic—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>-as-of-flawed-and-shallow-  
 existential-reference-as-virtuality) by way of ‘postconverging-or-dialectical-thinking<sup>21</sup>—  
 psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’  
 psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring wherein  
 procrpticism uninstitutionalisation is shown as ‘threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-  
 psychologism>, and preconverging-or-dementing<sup>20</sup>—apriorising-psychologism and dialectically-  
 out-of-phase’ by the <amplituding/formative—epistemicity>causality<sup>9</sup> <as-to-projective-  
 totalitative—implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> of the notional~<sup>18</sup>deprocrpticism  
 implied <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> as of the  
 ‘notional~<sup>18</sup>deprocrpticism sublimating-epistemic-  
 imbricatedness/threadedness/recomposuring as of ‘implicitated\_attendant—ontological-  
 contiguity<sup>67</sup>?~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>8</sup> -of-<sup>8</sup>reference-of-thought-<sup>8</sup>devolving-as-of-instantiative-context> as to  
 existence-potency<sup>39</sup>~sublimating—nascence,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-  
 aftereffect/aftereffect (as the nature of existential-reality) reflecting/perspectivating/highlighting

procrypticism uninstitutionalisation virtuality-or-ontologically-flawed-construal (abstract-  
 construal-of-positivistic<sup>8</sup>-categorical-imperatives/axioms/registry-teleology<sup>99</sup>-as-of-flawed-  
 and-shallow-existential-reference-as-virtuality)’. Correspondingly, such a  
 ‘notional<sup>18</sup> deprocrypticism sublimating-epistemic–  
 imbricatedness/threadedness/recomposuring referential-depth-or-existential-reference-or-  
 tautologisation storied-construct/ontologically-valid-narration aetiologisation/ontological-  
 escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-  
 encumbered\_transcending>’ as of the reflecting/perspectivating/highlighting of ‘procrypticism  
 uninstitutionalisation threshold-of-nonconviction/madeupness/bottomlining-in-shallow-  
 supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>10</sup>-apriorising-psychologism>’ will be critically  
 about: (i) the phased storied articulation of procrypticism uninstitutionalisation threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism> as being a social-construct ‘uninstitutionalised-threshold<sup>102</sup> mirroring  
 development of the fundamental insane-fitment of the childhood-psychopath/cinglé  
<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> mental-disposition structure’ (which is very much socially  
<sup>103</sup>universally transparent at childhood and thus does not start to elicit protracted social  
 postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing–nonconviction/madeupness/bottomlining-  
 {‘<decontextualising/de-existentialising~of-attendant-intradimensional–  
 apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-  
 intradimensional–ontologising’-imbued-<contextualising/existentialising~attendant–  
 ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-<as-to-disontologising-perverted-

outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-  
 apriorising/axiomatising/referencing’-logical-dueness> as conjugated-  
 postlogism<sup>77</sup>/preconverging-or-dementing<sup>20</sup>-integration by temporal-dispositions at that point,  
 as it is frowned upon and the childhood-psychopath is socially dysfunctional with its  
 postlogism<sup>77</sup>), (ii) and creatively protracting this fundamental phased storied articulation in  
 ‘successive phased phases of integration with the social construction’ (wherein the ‘increasing  
 shrewdness and selectivity’ of the growing-and-developing childhood-psychopath postlogism<sup>77</sup>  
 lessens the social dysfunctioning of its postlogism<sup>77</sup> as it learns from past experience and is now  
 select and targeted as per social circumstances and interlocutors), and obviously at this point the  
 social integration as conjugated-postlogism<sup>77</sup>/preconverging-or-dementing<sup>20</sup>-integration  
 threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-  
 ‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-  
 apriorising-psychologism> is rather ‘storied-construed/conceptualised from a broader society-  
 at-large/humanity-at-large angle-of-perception as of a creative dynamic-cumulative-aftereffect  
 reflected as of ‘implicated\_attendant\_ontological-contiguity<sup>67</sup>?~educed-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency><sup>40</sup> of existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-  
 prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-  
 epistemically-unconceal-the-very-ontologically-same-existential-reality  
 aetiologisation/ontological-escalation-<ontological-  
 veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> of  
 notional~firstnaturedness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-  
 misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-  
 ontological-normalcy/postconvergence> individuations and social-circumstances phenotyping  
 elucidation in the social-construct, wherein the social-dynamics-of-individuation-phenotypes-

of-individuals is a construable metaphysics-of-absence-(implicated-epistemic-veracity-of-  
nonpresencing-<perspective-ontological-normalcy/postconvergence>) of the social as  
metaphysics-of-presence-(implicated-‘nondescript/ignorable-void<sup>61</sup>’-as-to-<sup>70</sup>presencing—  
absolutising-identitive-constitutedness<sup>1</sup> )’ (arising because of the decreasing social <sup>103</sup>universal-  
transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-  
epistemicity>totalising~in-relative-ontological-completeness<sup>83</sup> ) of the cinglé’s postlogism<sup>77</sup>-  
slantedness/disontologising-perverted-outcome-sought-precedes-existentially-veridical—  
‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness as well as  
increasing temporal-dispositions enculturation and thus endemisation of conjugated-  
postlogism<sup>77</sup>-slantedness in a social atmosphere where it is not <sup>103</sup>universally transparent to be  
the denaturing<sup>16</sup> of <sup>83</sup>reference-of-thought with respect to social-stake-contention-or-  
confliction), as postlogism<sup>77</sup>-and-its-conjugated-postlogism<sup>77</sup>/preconverging-or-dementing<sup>20</sup>-  
integration is upheld by temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation threshold-  
of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>–apriorising-  
psychologism> of the procrypticism uninstitutionalisation, and thus is temporally integrated by  
conjugated-ignorance/conjugated-affordability/conjugated-opportunism/conjugated-  
exacerbation/conjugated-social-chainism/conjugated-temporal-enculturation, of course, with the  
broader point and purpose for aetiologisation/ontological-escalation-<ontological-  
veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>  
here being that ‘our virtue is not inherent’ but rather our  
‘understanding/knowledge/<amplifying/formative-epistemicity>causality<sup>9</sup>~as-to-projective-  
totalitative-implications-of-prospective-<sup>91</sup>nonpresencing,-for-explicating~relative-  
unreflexivity/relative-reflexivity—ontological-contiguity<sup>61</sup> construction’ is what creates our  
virtue in superseding our vices-and-impediments<sup>105</sup>, just as for instance, ‘medieval vices-and-

impediments<sup>105</sup> weren't inherently because they were a different human species to us but rather due to their lack of positivistic understanding/knowledge which creation-and-accrual led to our relatively grander state of virtue and knowledge, likewise the point here is about articulating such prospective understanding/knowledge/~~amplituding/formative-epistemicity~~causality<sup>9</sup>~~~as-to-projective-totalitative-implications-of-prospective-~~~~nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-~~contiguity<sup>7</sup> and its corresponding 'institutional-designing by percolation-channelling-<inferential-formalisation-transference>' as our virtue and knowledge potential), (iii) and so subsumed and articulated in a creative 'psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme of insightful 'tone-as-temperament and thematic construal of notional~firstnatureddness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> individuations teleologies/teleological-differentiations (by <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation covering the concepts articulated in this paper on social-construct and social institutions teleology<sup>99</sup> and value-reference as of notional~<sup>18</sup>deprocrpticism sublimating-epistemic—imbricatedness/threadedness/recomposuring with regards to the 'implications of postlogism<sup>77</sup>-and-procrpticism mental orientations', (iv) and further, the possibility of a remaking of the above storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> (as elaborated in i, ii and iii above) rather as of 'positivism sublimating-epistemic—imbricatedness/threadedness/recomposuring referential-depth-or-existential-reference-or-tautologisation' reflecting/perspectivating/highlighting 'non-positivism/medieval uninstitutionalised-threshold<sup>102</sup> threshold-of-

nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup> -apriorising-  
 psychologism>’, to contrastively provide the revealing retrospective insight of threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup> -apriorising-  
 psychologism> as uninstitutionalised-threshold<sup>102</sup> as human-subpotency-  
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-  
 ‘notional~firstnaturedness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-  
 misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-  
 ontological-normalcy/postconvergence>’-existentialism-form-factor is construable from the  
 perspective of ontological-normalcy/postconvergence and so paradoxically provide the  
 décomplexage/uninhibitedness (induced by our metaphysics-of-presence-(implicated-  
 ‘nondescript/ignorable-void<sup>60</sup>’-as-to-<sup>70</sup> presencing—absolutising-identitive-constitutedness )  
 or illusion-of-the-present/present-consciousness/epistemic-totalising<sup>33</sup>~self-referencing-  
 syncretising/mirage) of the afore deprocrypticism-procrypticism articulated prospective storied-  
 construct/ontologically-valid-narration aetiologisation/ontological-escalation-<ontological-  
 veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>  
 construed from the perspective of ontological-normalcy/postconvergence, wherein we are then  
 in a position to appreciate the ‘threshold-of-nonconviction/madeupness/bottomlining-in-  
 shallow-supererogation<sup>96</sup> -<as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>20</sup> -apriorising-psychologism>’ representation of the  
 present positivism-<sup>80</sup> procrypticism uninstitutionalisation as <sup>80</sup> procrypticism-or-disjointedness-  
 as-of-<sup>33</sup> reference-of-thought-and-teleology<sup>99</sup> <sup>83</sup> reference-of-thought-<sup>8</sup> categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup> with respect to futural Being-development/ontological-  
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-

meaningfulness-and-teleology as of prospective deprocrpticism, even though such an appreciation is rather counterintuitive. \* The underlying technique for perpetually upholding ontological-veridicality as ‘sublimating-epistemic-imbricatedness/threadedness/recomposuring as of ‘implicated\_attendant-ontological-contiguity<sup>67</sup>?~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-reference-of-thought-<sup>83</sup> devolving-as-of-instantiative-context> as to existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-dialectical-thinking<sup>21-83</sup>reference-of-thought in relative-ontological-completeness<sup>87</sup> as depth-of-thought’) and preempting virtuality-or-ontologically-flawed-construal (being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference), is by not allowing for the ‘breaking of the threadedness/thread of ontologically-veridical meaningfulness (as such a breaking induces virtuality-or-ontologically-flawed-construal leading correspondingly to the false uptake as ontologically-veridical of the wrongly implied soundness/non-perverted-<sup>83</sup>reference-of-thought, i.e. unsound/perverted ‘apriorising-<sup>83</sup>reference-of-thought/apriorising-registry—elements (out of ‘implicated\_attendant-ontological-contiguity<sup>67</sup>?~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-reference-of-thought-<sup>83</sup> devolving-as-of-instantiative-context>)’ including (epistemic-totalising<sup>43</sup>), psychologismic-subliminality-of-individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology<sup>99</sup>); by rather reflecting/perspectivating/highlighting

the points where such ‘breaking-of-the-threadedness/thread-of-ontologically-veridical  
 meaningfulness’ occur as of ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-  
 supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>30</sup>-apriorising-psychologism> (in postlogism<sup>77</sup> and  
 conjugated-postlogism<sup>77</sup>) and as preconverging-or-dementing<sup>30</sup>-apriorising-psychologism and  
 dialectically-out-of-phase’, as the ‘very notion of postlogic-backtracking-<iterative-looping-  
 ‘set-of-dereifying-hollow-narratives-and-acts’><sup>76</sup> and conjugated-postlogism<sup>77</sup> <sup>12</sup>conjoining-  
 looping-set-of-narratives of postlogic-backtracking-<iterative-looping-‘set-of-dereifying-  
 hollow-narratives-and-acts’><sup>76</sup>’ is about the ‘breaking-of-the-threadedness/thread-of-  
 ontologically-veridical meaningfulness as virtuality-or-ontologically-flawed-construal/being-  
 construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-  
 reference’. As breaking (by new <sup>54</sup>logical-processing-or-logical-implication—supposedly-  
 apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> as ‘prelogic supplanting-conviction-  
 as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-  
 thinking<sup>21</sup>-apriorising-psychologism re-engaging reflex’) wrongly implies the validity of a  
 logical-level-engagement ( <sup>54</sup>logical-processing-or-logical-implication—supposedly-  
 apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup>) based on wrongly implied  
 prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought- {as-of  
 ‘implicated\_attendant-ontological-contiguity<sup>67</sup>?~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context>} and  
 wrongly implied soundness/non-perverted-<sup>83</sup>reference-of-thought, whereas in reality it is just an  
 <amplifying/formative-epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> of the relative-ontological-

incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-  
supererogation<sup>96</sup> -<as-to-‘attendant-intradimensional’-prospectively-  
disontologising~preconverging/dementing<sup>70</sup> -apriorising-psychologism>’ and its  
unsound/perverted ‘apriorising-<sup>83</sup> reference-of-thought/apriorising-registry—elements (out of  
‘implicated\_attendant—ontological-contiguity<sup>67</sup>’~educated—  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
<imbued—notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
completeness<sup>87</sup> -of-<sup>83</sup> reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context>’) of ‘epistemic-  
totalising<sup>33</sup>; psychologismic subliminality-of-individuation—effusing/worlding imbued logical-  
dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions,  
value-reference and teleology<sup>99</sup>. Such a defect as registry-worldview’s/dimension’s-  
uninstitutionalised-threshold<sup>102</sup>—defect-<as-Being-or-ontological-or-existential—defect><sup>85</sup>  
having to do with the defect of <sup>83</sup> reference-of-thought and relative-ontological-incompleteness<sup>88</sup>  
is utterly different from a ‘defect-of-<sup>54</sup> logical-processing-or-logical-implication—supposedly-  
apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> of the registry-  
worldview’s/dimension’s-<sup>83</sup> reference-of-thought-for-social-functioning-and-accordance which  
doesn’t bar a new <sup>54</sup> logical-processing-or-logical-implication—supposedly-apriorising-in-  
conviction-as-to-profound-supererogation<sup>96</sup> as ‘prelogic supplanting—conviction-as-to-  
profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-  
thinking<sup>21</sup>—apriorising-psychologism re-engaging reflex’ as the latter is with regards to wrong  
<sup>54</sup> logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-  
profound-supererogation<sup>96</sup> which might be well/soundly-be logically-processed or effectively-  
executed upon reengagement, so long as the <sup>83</sup> reference-of-thought for the reengaging is not  
unsound/perverted and not undermined by relative-ontological-incompleteness<sup>88</sup>. A registry-  
worldview’s/dimension’s-uninstitutionalised-threshold<sup>102</sup>—defect-<as-Being-or-ontological-or-

existential-defect><sup>85</sup> on-the-other-hand having to do with defect of <sup>83</sup>reference-of-thought needs a more fundamental transformation as a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the <sup>83</sup>reference-of-thought, and so a decentering of meaningfulness; the ~~amplifying/formative-epistemicity~~>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>51</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> being more like what it takes to get a medieval as non-positivistic mindset/<sup>83</sup>reference-of-thought into a positivistic mindset/<sup>83</sup>reference-of-thought, that is, suppose for instance where in a medieval social-setup an accusation of witchcraft is demonstrated by an outsider from a positivistic social-setup to be incorrect and unsound to the approval of all in that social-setup, that outsider understanding fundamentally that the medieval setup by its relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>~<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-psychologism>’ is in a state of ~~amplifying/formative-epistemicity~~>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> of a medieval worldview will grasp that that unique demonstration of medieval-postlogism<sup>77/74</sup> perversion-of-<sup>83</sup>reference-of-thought~<as-preconvergingly~apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> (as accusation of witchcraft) is not to be construed naively as an adequate basis for a new <sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> as ‘prelogic supplanting—conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism re-engaging mental-reflex’ that re-engages with non-positivism/medievalism mindset/<sup>83</sup>reference-of-thought, given the possibilities of further accusations of witchcrafts or by-and-large the vices-and-impediments<sup>105</sup> potentially arising from

such a non-positivism/medievalism worldview as of the ‘local community dynamism of individual interests involved’ that endemises and enculturates notions-and-accusations-of-sorcery. It is rather the crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring transforming of the non-positivism/medievalism mindset/<sup>83</sup>reference-of-thought into a positivistic mindset/<sup>83</sup>reference-of-thought that is ontologically-speaking to be construed as the postconverging–de-mentating/structuring/paradigming resolution of the vices-and-impediments<sup>105</sup> arising from a non-positivism/medievalism worldview with respect to such notions-and-accusations-of-sorcery. The same applies with respect to our positivism–<sup>80</sup>procrypticism worldview and futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology as of prospective notional~<sup>18</sup>deprocrypticism worldview. This explains why ‘perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> is more than just an issue of an act or acts, but is ‘reconceptualised rather as prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought as of denaturing<sup>16</sup>’ in implying that inherent intrinsic-reality/ontological-veridicality is already given and the perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> is in-the-bigger-picture revealing an inherent problem as of the prior human <sup>83</sup>reference-of-thought conceptualisation of inherently given intrinsic-reality/ontological-veridicality, and that the ‘occurred event<sup>38</sup> of perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> is simply ‘pointing to an altogether deeper underlying human relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-

thought issue, in this case as of psychopathy and its conjugated-postlogism<sup>77</sup> at the
 uninstitutionalised-threshold<sup>102</sup> of positivism<sup>80</sup> procrypticism as well as providing a revealing
 overall understanding of the human uninstitutionalised-threshold<sup>102</sup>-by-relative-
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-
 process<sup>68</sup> with notional~<sup>18</sup>deprocrypticism prospective institutionalisation
 <amplituding/formative—epistemicity>causality<sup>9</sup>~as-to-projective-totalitative—implications-of-
 prospective-<sup>6</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—
 ontological-contiguity<sup>67</sup>, which are then the-entire-reconceptualised-problem as of
 aetiologisation/ontological-escalation-<ontological-
 veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>’
 as the prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought; just as an
 apple falling on Newton’s head under a tree is simply ‘pointing to an altogether deeper
 underlying human non-positivistic relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-
 thought issue which is then the-entire-reconceptualised-problem as of the
 aetiologisation/ontological-escalation-<ontological-
 veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> in
 producing the science/laws of physics and equally inspiring other such similar positivistic
 <amplituding/formative—epistemicity>causality<sup>9</sup>~as-to-projective-totalitative—implications-of-
 prospective-<sup>9</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—
 ontological-contiguity<sup>67</sup> approaches in human conceptualising of the natural world as the
 prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought. Hence contrary to
 what we may think from our <amplituding/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> perspective the mere fact of relative-
 ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought is preconverging/postconverging—de-
 mentatively/structurally/paradigmatically associated with a perversion-or-derived-<sup>74</sup>perversion-

of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> by the very inherent nature of ontology/intrinsic-reality as preceding/superseding our <sup>83</sup>reference-of-thought conceptualisation as of its shallow limited-mentation-capacity—~~as-subjecting-‘educated-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency~~ such that where our <sup>83</sup>reference-of-thought-as-to-preconverging/postconverging-de-mentating/structuring/paradigming—ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. of <sup>83</sup>reference-of-thought conceptualisation’ is deficient we are in perversion-or-derived-perversion at that threshold, wherein the threshold defect <sup>83</sup>reference-of-thought-as-to-preconverging/postconverging-de-mentating/structuring/paradigming—ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. is rather ‘construed in emotionally-laden terms’ with respect as of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue of the social like law, virtue, etc., as of our subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression. Thus intrinsic-reality/ontological-veridicality is derived ‘wholly by apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-ontological-contiguity’~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-~~{preconverging-disentailment-by}-postconverging-entailment~~’ or in other words ensuring the prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought with respect to problematic prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought reflected by perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup> >, with no  
 <amplituding/formative-epistemicity>totalising~self-referencing-  
 syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> allowed by intrinsic-reality/ontological-  
 veridicality. In other words as of metaphysics-of-absence-(implicated-epistemic-veracity-of-  
<sup>6</sup> nonpresencing-<perspective-ontological-normalcy/postconvergence>}, the ordinariness  
 <amplituding/formative><sup>8</sup> wooden-language-(imbued—averaging-of-thought-<as-to-  
 leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-  
 ‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>} in non-  
 positivism/medievalism with its <sup>83</sup> reference-of-thought is inclined to relate to perversion-and-  
 derived-<sup>74</sup> perversion-of-<sup>83</sup> reference-of-thought-<as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup> > phenomenon as a non-positivism/medieval postlogism<sup>77</sup>  
 phenomenon such as notions-and-accusations-of-sorcery on the basis of non-  
 positivism/medievalism <sup>83</sup> reference-of-thought <amplituding/formative><sup>8</sup> wooden-language-  
 (imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-  
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-  
 prospective-apriorising-implications>} of ‘great living’ as of its prior relative-ontological-  
 incompleteness<sup>88</sup>-of-<sup>83</sup> reference-of-thought but then a ‘apriorising/axiomatising/referencing-  
 {of-‘prospectively-implicated-attendant-ontological-contiguity ’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogeny>’ }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-  
 postconverging-entailment of conceptualisation’ will convert such perversion-and-derived-  
<sup>74</sup> perversion-of-<sup>83</sup> reference-of-thought-<as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup> > in terms of the ‘Being defect as uninstitutionalised-threshold<sup>102</sup> of the

so-called great living of non-positivism/medievalism <sup>83</sup>reference-of-thought' to arrive at the prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought of positivism opened-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> which preconverging/postconverging-de-mentatively/structurally/paradigmatically resolves the vices-and-impediments<sup>105</sup> of non-positivism/medievalism. This same process applies to our positivism-<sup>80</sup>procrypticism with respect to psychopathy and social psychopathy wherein the associated perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>90</sup>> will elicit an ordinariness <amplifying/formative> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>> <sup>80</sup>procrypticism-or-disjointedness-as-of-<sup>83</sup>reference-of-thought <amplifying/formative> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>> of ‘great living’ as of its prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought but then a ‘apriorising/axiomatising/referencing-~~{of-‘prospectively implicated attendant ontological contiguity ’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’ }~~—conflatedness<sup>13</sup>-in-~~{preconverging disentanglement by}—postconverging-entanglement~~ of conceptualisation’ will convert such perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>90</sup>> in terms of the ‘Being defect as uninstitutionalised-threshold<sup>102</sup> of the so-called great living of our positivism-<sup>80</sup>procrypticism in disjointedness-as-of-<sup>83</sup>reference-of-

thought' to arrive at the prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-  
thought of notional~<sup>18</sup>deprocrypticism as preempting—disjointedness-as-of-<sup>83</sup>reference-of-  
thought opened-construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> which  
preconverging/postconverging—de-mentatively/structurally/paradigmatically resolves the vices-  
and-impediments<sup>105</sup> of our positivism—<sup>80</sup>procrypticism; as basically, our intellectual-and-moral  
constructs as of our ~~<amplituding/formative—epistemicity>~~totalising~self-referencing-  
syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> are shown to be of prior relative-  
ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought and thus ontologically-speaking our  
logical-dueness doesn't even arise, no more than the logical-dueness of a non-  
positivism/medievalism mindset arises as with respect to medieval postlogism<sup>77</sup> phenomenon  
like notions-and-accusations-of-sorcery as in both cases ontologically-veridical  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> exists beyond their ~~<amplituding/formative>~~ wooden-  
language-(imbued—averaging-of-thought-~~<as-to-leveling/ressentiment/closed-construct-of—  
meaningfulness-and-teleology -as-of-‘nondescript/ignorable—void ’-with-regards-to-  
prospective-apriorising-implications>~~) as of the respective notional~<sup>18</sup>deprocrypticism as  
preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought and positivism <sup>83</sup>reference-of-thought  
that carry the prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought opened-  
construct-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>. Ultimately, the very transversality-~~<for-  
sublimating—existential-eventuating/denouement, from—‘thinking-at-first/pure-predisposition-  
preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-  
disambiguated—affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’>~~<sup>101</sup>  
between the prior registry-worldview/dimension as of its prior relative-ontological-  
incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought and the prospective registry-worldview/dimension  
as of its prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought is the ‘very  
paradox of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> explaining their discordance, construed as the

paradox of transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity'. In other words, if the former had a grasp of its state 'as to its prior relative-ontological-incompleteness<sup>88</sup> -of-<sup>83</sup>reference-of-thought' with the transcendental preconverging/postconverging~de-mentative/structural/paradigmatic ~~<amplituding/formative-epistemicity>~~causality<sup>9</sup>~as-to-projective-totalitative~implications-of-prospective-<sup>91</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity~ontological-contiguity<sup>67</sup> arising thereof it would have paradoxically transcended, thus explaining the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring nature of transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity as of a crossgenerational exercise and why such implied transcendental <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> might seem arbitrary when <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is rather interpreted in terms of the prior <sup>83</sup>reference-of-thought. This further explains the 'socially conflicted nature of all implied transcendental constructs' whether with prophesying metaphysico-theological constructs of early times reflected in non-universalising and <sup>103</sup>universalising creeds up to our metaphysico-ontological worldviews implied transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity, and so as of human-subpotency~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective~ontological-normalcy/postconvergence>'~existentialism-form-factor; but then humankind has always been called upon to show itself capable of superseding/surpassément for prospective possibilities to avail. This is exactly what underlies the notion of <sup>15</sup>de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ in that relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought 'is not a logical issue/problem' but a 'Being/existential/ontological/axiomatic-construct problem' with its

preconverging/postconverging–de-mentative/structural/paradigmatic implied vices-and-impediments<sup>105</sup>, as it is rather an issue of uninstitutionalised-threshold<sup>102</sup> as of recurrent-utter-uninstitutionalisation uninstitutionalisation requiring base-institutionalisation institutionalisation, ununiversalisation uninstitutionalisation requiring<sup>103</sup> universalisation institutionalisation, non-positivism/medievalism uninstitutionalisation requiring positivism institutionalisation, and our<sup>80</sup> procrypticism–or–disjointedness-as-of-<sup>83</sup>reference-of-thought uninstitutionalisation requiring prospective notional~<sup>18</sup>deprocrypticism institutionalisation as preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought institutionalisation, and so rather as of a transcendental habituation exercise construed as ‘ontological-resetting’ of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> of relative epistemic-abnormalcy/preconvergence<sup>31</sup> for relative ontological-normalcy/postconvergence as of<sup>15</sup> de-mentation-~~(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)~~ stranding dynamics. A ‘relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought’ implies a ‘new all-pervasiveness of<sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>’ as the axiomatic-construct of<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>’ as a prospective institutionalisation<sup>83</sup>reference-of-thought. Thus a<sup>83</sup>reference-of-thought is an all-pervasiveness of<sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> as the axiomatic-construct of<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>; explaining why it is preconverging/postconverging–de-mentatively/structurally/paradigmatically non-derogable as of its state of prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought, with such implied derogation of such ‘all-pervasiveness of<sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>’ as the axiomatic-construct of<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>’ signalling fundamentally a threshold of failure of<sup>83</sup>reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance<sup>72</sup>-<including-virtue-as-

ontology>/morality/ethics/justice/etc. and construed as relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought. As a further elucidation, across all registry-worldviews/dimensions prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought, construed as its institutionalisation, is as of ‘apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-contiguity ’~duced-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity- <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-disentailment-by}-postconverging-entailment’ which itself involves the ‘<sup>103</sup>universally-transparent constraining mechanical-knowledge as of the bare <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> as axiomatic-construct’ and the ‘social-<sup>103</sup>universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as the creating-and-essence-attributing drive for knowledge-and-virtue’.

Perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>9</sup>> is induced by ‘denaturing<sup>16</sup> of the form of<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>’ on the ‘<sup>103</sup>universally-transparent constraining mechanical-knowledge as of the bare <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> as axiomatic-construct’ and obviating the ‘social-<sup>103</sup>universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as the creating-and-essence-attributing drive for knowledge-and-virtue’ while paradoxically wrongly projecting it in distractiveness/shortness-of-register-of-<sup>56</sup> meaningfulness-and-teleology<sup>99</sup> as if it was of ‘apriorising/axiomatising/referencing- {of-‘prospectively-implicated\_attendant-ontological-

contiguity ' ~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-  
 postconverging-entailment' in <amplituding/formative-epistemicity>totalising~self-  
 referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> implying an  
 uninstitutionalised-threshold<sup>102</sup> of perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-  
 thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>> reconceptualised as  
 prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought. Across all registry-  
 worldviews/dimensions, the specific association of postlogism<sup>77</sup> to 'denaturing<sup>16</sup> of the form of  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>' arises as of its <sup>11</sup>compulsing-  
 nonconviction/madeupness/bottomlining-{'<decontextualising/de-existentialising~of-  
 attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising'-of-  
 the-'attendant-intradimensional-ontologising'-imbued-  
 <contextualising/existentialising~attendant-ontological-contiguity >;-in-shallow-  
 supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
 veridical-'attendant-intradimensional-apriorising/axiomatising/referencing'-logical-dueness>}  
 physiological condition in relation to 'prelogism<sup>78</sup>-as-of-conviction,-in-profound-  
 supererogation<sup>96</sup>-<existentially-veridical-'attendant-intradimensional-  
 apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-  
 outcome-arrived-at> <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>', which at childhood postlogism<sup>77</sup> is  
 more or less <sup>103</sup>universally-transparent but with adulthood given  
 maturation/indirectness/spatialisation/credulity/craftiness is associated with bringing about  
 social lack of social <sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-  
 entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-

completeness<sup>87</sup> } inducing the conjugated-postlogism<sup>77</sup> of temporal-dispositions of<sup>50</sup> ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation as a grounding for the social extension of ‘denaturing<sup>16</sup> of the form of<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>’. Thus at that uninstitutionalised-threshold<sup>102</sup> which highlight ‘denaturing<sup>16</sup> of the form of<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>’ as temporality<sup>98</sup>/shortness in concatenation with ‘apriorising/axiomatising/referencing-~~{of-‘prospectively-implicated-attendant-ontological-contiguity’ ~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-~~{preconverging-disentailment-by}-  
 postconverging-entailment’~~ as intemporality<sup>52</sup>, it is only a renewed ‘apriorising/axiomatising/referencing-~~{of-‘prospectively-implicated-attendant-ontological-contiguity’ ~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in-~~{preconverging-disentailment-by}-  
 postconverging-entailment’~~ as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-  
 existential-reality that induces a prospective ‘<sup>103</sup>universally-transparent constraining mechanical-knowledge as new bare<sup>83</sup> reference-of-thought<sup>8</sup>-categorical-imperatives/axioms/registry-teleology<sup>99</sup> as axiomatic-construct’ and ‘its social-<sup>103</sup>universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality as the creating-and-essence-attributing drive for knowledge-and-virtue’ that brings about prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought; construed as ‘ontological-resetting’ of placeholder-setup/mental-devising-~~~~

representation/mentation/consciousness-awareness-teleology<sup>99</sup> of relative epistemic-  
 abnormalcy/preconvergence<sup>31</sup> for relative ontological-normalcy/postconvergence as of <sup>15</sup>de-  
 mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-  
 or-attributive-dialectics)~~ stranding dynamics ‘which is effectively the concatenated mechanism  
 that engenders sublimating <sup>46</sup>historiality/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-  
 tracing-~~<perspective~ontological-normalcy/postconvergence-reflected-‘epistemicity-  
 relativism-determinism’>~~ towards prospective notional~<sup>18</sup>deprocrpticism’. Thus this further  
 explains the very thorny difficulty of dealing with psychopathy and social psychopathy, because  
 more than just an individuation phenotype and incidental/on-occasion phenomenon, it speaks of  
 a registry-worldview’s/dimension’s our dimension, relative-ontological-incompleteness<sup>88</sup>-  
 induced,-‘threshold-of~nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-  
~~<as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>70</sup>~apriorising-psychologism>~~’ as <sup>80</sup>procrpticism-  
 or~disjointedness-as-of-<sup>83</sup>reference-of-thought in endemising/enculturating it, thus in need of  
 notional~<sup>18</sup>deprocrpticism as preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought as an  
 overall preconverging/postconverging~de-mentative/structural/paradigmatic resolution to the  
 vices-and-impediments<sup>105</sup> of our positivism~<sup>80</sup>procrpticism registry-worldview/dimension.  
 That is, with acts of perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-~~<as-  
 preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>~~ ‘it is vague to  
 consider just arriving at ontological-veridicality/intrinsic-reality construal of such acts as of the  
 paradox of their <sup>103</sup>universally implied prior relative-ontological-incompleteness<sup>88</sup>-of-  
<sup>83</sup>reference-of-thought’ with the latter by itself becoming the grander problematic, more like the  
 relative non-positivism/medievalism relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-  
 thought itself is the grander problematic with respect to the endemisation/enculturation of

notions-and-accusations-of-sorcery acts/occurrences, and so more than just an act or acts of  
 notions-and-accusations-of-sorcery construed as perversion-and-derived-<sup>74</sup>perversion-of-  
<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>>, as revealing of the  
 grander framework of vices-and-impediments<sup>105</sup> inherent to the relative non-  
 positivism/medievalism relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought.  
 Rather it is about articulating the ontological-completeness-of-<sup>83</sup>reference-of-thought as ‘Being  
 correction’ as of base-institutionalisation institutionalisation over recurrent-utter-  
 uninstitutionalisation uninstitutionalisation, <sup>103</sup>universalisation institutionalisation over  
 ununiversalisation uninstitutionalisation, positivism institutionalisation over non-  
 positivism/medievalism uninstitutionalisation, and prospectively notional~<sup>18</sup>deprocrypticism  
 institutionalisation over our procrypticism uninstitutionalisation. Obviously a traditional  
 approach of analysis of psychopathy (as so construed from this papers totalising-  
 entailing/nested-congruence insight including psychopathy and social psychopathy) will tend to  
 be just as palliative as a non-positivism/medievalism world’s postlogism<sup>77</sup> associated with their  
 social cognisance-and-integration of say notions-and-accusations-of-sorcery were individuals  
 will equally be wary of non-positivism/medievalism <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-  
 preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>> and will equally be  
 inclined to charade regarding notions-and-accusations-of-sorcery depending on circumstances;  
 though obviously the ontologically preconverging/postconverging–de-  
 mentative/structural/paradigmatic resolution in both instances is with respect to the necessary  
 ontological-completeness-of-<sup>83</sup>reference-of-thought in overcoming <amplituding/formative-  
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>  
 by prior/transcended/superseded non-positivistic or procrypticism <sup>83</sup>reference-of-thought–

<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation that are failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity-or-ontological-preservation with prospective/transcending/superseding positivistic or notional~<sup>18</sup>deprocrpticism <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. So <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> has always been recurrent in reflecting holographically-<conjugatively-and-transfusively> the ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity ~of-the-human-institutionalisation-process because institutionalisation is not emanance transformation of temporal-dispositions as shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> into the intemporal-disposition as longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> but designed to skew (‘intemporality<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) towards the intemporal-disposition, such that where institutionalisation reaches its design limits given human limited-mentation-capacity-deepening—~~as-subjecting-limitedness/human-subpotency-to-‘duced-unlimitedness/existence-sublimating-nascence<sup>2 33</sup>~~, the possibility for <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> arises with its corresponding enculturation/endemisation as uninstitutionalised-threshold<sup>102</sup> in want for prospective institutionalisation as the ontologically-veridical preconverging/postconverging-de-mentative/structural/paradigmatic resolution. When that insight avails (a Derridean event<sup>38</sup>), it is properly time to ‘trample’ the melee of common sense disposition for self-preserving

extrication/temporal preconverging–de-mentating/structuring/paradigming with the elicited  
 intemporal/ontological/social/species/<sup>103</sup>universal/transcendental/<sup>55</sup>maximalising-  
 recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
 ontologising~conceptualisation postconverging–de-mentating/structuring/paradigming, as has  
 been the case along and defining human history ultimately ushering our very own registry-  
 worldview/dimension. The breaking of ‘sublimating-epistemic-  
 imbricatedness/threadedness/recomposuring as of ‘implicited\_attendant-ontological-  
 contiguity<sup>67</sup>~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-reference-of-thought-<sup>8</sup>devolving-as-of-instantiative-context> as to  
 existence-potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality’ (from the perspective of the  
 ‘postconverging-or-dialectical-thinking<sup>21-83</sup> reference-of-thought in relative-ontological-  
 completeness<sup>87</sup> as depth-of-thought’) thus take the form of postlogism<sup>77</sup>-slantedness and its  
 conjugation to temporal-dispositions as conjugated-ignorance (unconsciously), conjugated-  
 affordability (expeditiously), and (consciously with) conjugated-opportunism, conjugated-  
 exacerbation, conjugated-social-chainism/social-discomfiture/negative-social-aggregation, and  
 conjugated-temporal-enculturation/temporal-endemisation; inducing their corresponding  
 virtualities/being-construals-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-  
 existential-reference. With the ‘breaking-of-the-threadedness/thread-of-ontologically-veridical  
 meaningfulness’ always disambiguated creatively as a ‘supratransversality-<in-sublimating-  
 existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing  
 transitioning construal’ of ‘ontologically-veridical meaningfulness with <sup>83</sup>reference-of-thought–

<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> as intemporally-preservational’ distracted by the ‘breaking or a subtransversality-~~in-desublimating-existential-eventuating/denouement~~~of-motif-and-apriorising/axiomatising/referencing’ ‘disjointedness-as-of-<sup>83</sup>reference-of-thought’ misappropriated <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> in arrogation as ontologically non-veridical with <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> apriorising/axiomatising/referencing> failing/not-upholding-<as-of-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation’, ‘in distractive-alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> as-the-arrogation-or-disjointedness-of-acting-in-pseudointemporality<sup>52</sup> (by temporal-dispositions in postlogism<sup>77</sup> and conjugated-postlogism<sup>77</sup>) with respect to the supratransversality-~~in-sublimating-existential-eventuating/denouement~~~of-motif-and-apriorising/axiomatising/referencing’ as ‘notional-<sup>18</sup>deprocrypticism sublimating-epistemic-imblicatedness/threadedness/recomposuring of ontologically-veridical meaningfulness’, thus ‘reflecting/perspectivating/highlighting temporal-dispositions (postlogism<sup>77</sup> and conjugated-postlogism<sup>77</sup>) as <sup>80</sup>procrypticism-or-disjointedness-as-of-<sup>83</sup>reference-of-thought, preconverging-or-dementing<sup>20</sup>-apriorising-psychologism and dialectically-out-of-phase in pseudointemporality<sup>52</sup>’, and so by a <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation that is ontologically-reconstituting (deconstruction) of the threadedness/thread, with no elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside— ‘prospectively-implicated-attendant-ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-~~imbued-notional-cogeneity~~’<sup>40</sup> (that will falsely validate the wrongly implied soundness/non-perverted <sup>83</sup>reference-of-thought, i.e. unsound/perverted ‘apriorising-<sup>83</sup>reference-of-thought/apriorising-registry—elements (out of ‘implicated-attendant-ontological-

contiguity<sup>67</sup>? ~educated-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup>, -<reifying-or-elucidating-of-prospective-relative-ontological-  
completeness<sup>87</sup> -of-<sup>8</sup> reference-of-thought-<sup>8</sup> devolving-as-of-instantiative-context>’ of †epistemic-  
totalising<sup>333</sup> psychologismic subliminality-of-individuation—effusing/worlding imbued logical-

dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions,  
value-reference and teleology<sup>99</sup>, as first-order faulty-mentation-procedure-deception-or-urge<sup>43</sup>,  
and thereafter the infinite logical articulations as second-order level deceptive-virtualities that

can be made from wrongly assuming the implied first-order faulty-mentation-procedure-  
deception-or-urge<sup>43</sup> as correct). Insightfully, humans actually come into existence which avows  
an

‘implicated\_attendant-ontological-contiguity<sup>67</sup>? ~educated-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup>, -<reifying-or-elucidating-of-prospective-relative-ontological-  
completeness<sup>87</sup> -of-<sup>8</sup> reference-of-thought-<sup>8</sup> devolving-as-of-instantiative-context>

of  
imbricated-becoming-transitioning within which they come to grasp rules and principles  
(elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-

elucidation-outside—‘prospectively implicated\_attendant-ontological-contiguity<sup>67</sup>? ~educated-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup>), but these rules and principles are divulged by

‘implicated\_attendant-ontological-contiguity<sup>67</sup>? ~educated-

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup>, -<reifying-or-elucidating-of-prospective-relative-ontological-  
completeness<sup>87</sup> -of-<sup>8</sup> reference-of-thought-<sup>8</sup> devolving-as-of-instantiative-context>

as to

existence-potency<sup>39</sup> ~sublimating-nascence, -disclosed-from-prospective-epistemic-

digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-

unconceal-the-very-ontologically-same-existential-reality' and the limits of such rules and principles are in effect their validation as ~~amplifying/formative-epistemicity~~ causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-<sup>61</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> within 'implicated\_attendant—ontological-contiguity<sup>67</sup>~educated—existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>' <sup>40</sup>, -<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup> -of-<sup>83</sup> reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context> as to existence-potency<sup>39</sup>~sublimating—nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality', with the implication that any naïve construal of such rules and principles (elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—'prospectively-implicated\_attendant—ontological-contiguity<sup>67</sup>~educated—existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>' <sup>40</sup>) out of the scope of 'implicated\_attendant—ontological-contiguity<sup>67</sup>~educated—existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>' <sup>40</sup>, -<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup> -of-<sup>83</sup> reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context> as to existence-potency<sup>39</sup>~sublimating—nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality' is a virtuality-or-ontologically-flawed-construal/non-existent/unreal; as 'implicated\_attendant—ontological-contiguity<sup>67</sup>~educated—

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>, <reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup> -of-<sup>83</sup> reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context> as to  
 existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality’ is ‘conceptually the very absolute  
 irreducible a-priori of all human<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>’ as it is divulged with human  
 limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-  
 ‘~~duced-unlimitedness/existence-sublimating-nascence~~<sup>253</sup>’ in the construal of superseding-  
 oneness-of-ontology. The reason for the disambiguation of transversality-<for-sublimating-  
 existential-eventuating/denouement, from ‘thinking-at-first/pure-predisposition-preemptive-of  
 prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-  
 and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> into a supratransversality-  
 <in-sublimating-existential-eventuating/denouement>~of-motif-and-  
 apriorising/axiomatising/referencing<sup>83</sup> reference-of-thought over a subtransversality-<in-  
 desublimating-existential-eventuating/denouement>~of-motif-and-  
 apriorising/axiomatising/referencing<sup>83</sup> reference-of-thought for the ontological-reconstituting-  
 as-to-conflatedness<sup>13</sup> of ‘implicited-attendant-ontological-contiguity<sup>67</sup>’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>, <reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup> -of-<sup>83</sup> reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context> as to  
 existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality’ has to do with the fundamental basis  
 of the<sup>74</sup> perversion-of-<sup>83</sup> reference-of-thought-<as-preconvergently-

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> behind all the postlogism<sup>77</sup>/disontologising-perverted-outcome-  
 sought-precedes-existentially-veridical-‘attendant-intradimensional-  
 apriorising/axiomatising/referencing’-logical-dueness of all registry-worldviews’<sup>83</sup> references-  
 of-thought including with regards to the phenomenon of psychopathy and social psychopathy  
 (as indicated at the beginning) of the positivism-<sup>80</sup>procrypticism registry-worldview, i.e.  
 specifically with the psychopathic/postlogic induced pre-valuation/pri-individuation/de-  
 individuation/commitment<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>>; wherein this process is reversed (but beyond a temporal equivalence  
 and rather for an aetiologisation/ontological-escalation-<ontological-  
 veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> of  
 the<sup>103</sup>universal implications as metaphysics-of-absence-(implicated-epistemic-veracity-of-  
 nonpresencing-<perspective-ontological-normalcy/postconvergence>)) in re-establishing  
 ontological-veridicality of ‘implicated\_attendant-ontological-contiguity<sup>67</sup>?~duced-  
 existentialising/contextualising/textualising\_intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context> as to  
 existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality’<sup>83</sup> reference-of-thought, wherein the  
 ‘induced de-individuation<sup>83</sup>reference-of-thought’ is rather reconstrued in its veridical  
 existential-reality of narratives by SUPRATRANSVERSALITY-<IN-SUBLIMATING-  
 EXISTENTIAL-EVENTUATING/DENOUEMENT>~OF-MOTIF-AND-  
 APRIORISING/AXIOMATISING/REFERENCING (ontologically-veridical<sup>83</sup>reference-of-

thought of ‘notional~<sup>18</sup>deprocrpticism preempting—disjointedness-as-of-<sup>83</sup>reference-of-  
 thought ~~<amplifying/formative—epistemicity>causality~as-to-projective-totalitative—  
 implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-  
 reflexivity—ontological-contiguity<sup>77</sup>’ of psychopathy and social psychopathy along all implied  
 thematics of the social-construct whether as of phenomenal/criminal/social/corporate/value-  
 structure/social-structure/registry-worldview insight for aetiologisation/ontological-escalation-  
 <ontological-veridicality\_commitment/otherliness\_transcending/compulsions-  
 encumbered\_transcending> rather as of intellectual-and-moral-inequivalence/non-  
 correspondence with the subtransversality-<in-desublimating—existential-  
 eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing; and so by way of  
 the-transcendental-enabling/sublimating/supererogatory~de-mentativity-that-is-intrinsic-  
 reality-or-ontological-veridicality as against ‘social-aggregation-enablers undermining of  
 prospective intrinsic-reality/ontological-veridicality transcendental-  
 enabling/sublimating/supererogatory~de-mentativity’ with perverted use of such notions as  
 differentness, infamy, status, significant-others basis of logic, repute, social authorities and  
 influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity,  
 imposturing, ontological-bad-faith/inauthenticity<sup>64</sup>, implying an equivalence between  
<sup>103</sup>universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes,  
 underhandedness, inductive-limitation or so-called principle that is not articulated as a  
<sup>103</sup>universal construct but targeted, avowing its reality as fake and thus of temporal-disposition,  
 etc.), while the ‘induced pri-individuation <sup>83</sup>reference-of-thought’ of psychopathic postlogism<sup>77</sup>  
 and conjugated-postlogism<sup>77</sup> in its virtuality-or-ontologically-flawed-construal (being-  
 construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-  
 reference) of narratives is construed as SUBTRANSVERSALITY-<IN-DESUBLIMATING—  
 EXISTENTIAL-EVENTUATING/DENOUEMENT>~OF-MOTIF-AND-~~

APRIORISING/AXIOMATISING/REFERENCING (in perverted-or-derived-perverted-  
<sup>83</sup>reference-of-thought <sup>80</sup>procrypticism-or-disjointedness-as-of-<sup>83</sup>reference-of-thought  
 extricatory-and-temporal incidental construals of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> wrongly  
 striving to equivocate its extrication/temporality<sup>98</sup> by using ‘social-aggregation-enablers over  
 intrinsic-reality/ontological-veridicality <sup>99</sup>transcendental-  
 enabling/sublimating/supererogatory~de-mentativity’ in undermining the transcendental-  
 enabling/sublimating/supererogatory~de-mentativity-that-is-of-intrinsic-reality-or-ontological-  
 veridicality upheld by the notional~<sup>18</sup>deprocrypticism supratransversality-<in-sublimating-  
 existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing  
 preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought <amplituding/formative-  
 epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>6</sup>). The disambiguation of transversality-<for-sublimating-existential-  
 eventuating/denouement, from ‘thinking-at-first/pure-predisposition-preemptive-of  
 prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-  
 and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> into a  
 ‘supratransversality-<in-sublimating-existential-eventuating/denouement>~of-motif-and-  
 apriorising/axiomatising/referencing <sup>83</sup>reference-of-thought of <sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup>’ over a ‘subtransversality-<in-desublimating-existential-  
 eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing <sup>83</sup>reference-of-  
 thought of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ can equally be understood by comparison with the  
 notion of apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting  
 as <sup>83</sup>reference-of-thought of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, as there can’t be common  
<sup>83</sup>reference-of-thought of contention (mutually intelligible  
 aposteriorising/logicising/deriving/intelligising/measuring as mutually intelligible

<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) between a flawed  
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting  
 (subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-and-  
 apriorising/axiomatising/referencing <sup>83</sup>reference-of-thought of <sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup>, as preconverging-or-dementing<sup>20</sup>-apriorising-psychologism from ontological-  
 normalcy/postconvergence epistemic-or-notional~projective-perspective) and a correctly  
 functioning  
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting  
 (supratransversality-<in-sublimating-existential-eventuating/denouement>~of-motif-and-  
 apriorising/axiomatising/referencing <sup>83</sup>reference-of-thought of <sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup>, as ‘postconverging-or-dialectical-thinking<sup>21</sup>-apriorising-psychologism’ from  
 ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective). It is the  
 idea of the <amplifying/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-  
 implications-of-prospective-<sup>9</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-  
 reflexivity—ontological-contiguity<sup>9</sup> of the latter over the former that will  
 existentially/ontologically impose the latter, and not common/mutual logical-processing as logic  
 is then a ‘lower, inappropriate and inherently defective level of <sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup> processing’ in relation to ‘appropriateness-of-<sup>83</sup>reference-of-thought-as-of-  
 conflatedness<sup>13</sup> processing’ (just as there can’t be logical intelligibility between a non-  
 positivisit/medieval mindset/<sup>83</sup>reference-of-thought of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> with a  
 positivistic one); by its ontologically inducing untenability/internal-contradiction/internal-  
 incoherence/institutional-constraining as the correct  
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting  
 functioning (the appropriateness-of-<sup>83</sup>reference-of-thought-as-of-conflatedness<sup>13</sup>) in the middle  
 to long run construed as of <sup>15</sup>de-mentation-(supererogatory-ontological-de-mentation-or-

dialectical—de-mentation—stranding-or-attributive-dialectics}. This process can be qualified as the ‘blunt act of existence over the human temporal egotistic/self-referential complex to prospective ~~transcendence-and-sublimity/sublimation/supererogatory~~ de-mentativity/superseding ontological-veridicality/intrinsic-reality <sup>83</sup>reference-of-thought’, and is the actual basis for all ~~transcendence-and-sublimity/sublimation/supererogatory~~ de-mentativity for prospective institutionalisations since the successive institutional-cumulation/institutional-recomposure-~~as-to-~~ ~~historiality/ontological-eventfulness~~ <sup>88</sup>/ontological-aesthetic-tracing-~~<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>~~ do not arise because of the reality of a ‘human intemporal-emanance philosophical acquiescence’ but rather by ontologically inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining of existential-~~disontologising/re-ontologising—aporeticism~~ reality as a constraint for the secondnaturing of institutionalisation, without transforming the underlying reality of a human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-~~as-to-eventualising-inkling-drive-or-seeding-misprising~~—temporal-to-intemporal-dispositions-~~so-construed-as-from-perspective—ontological-normalcy/postconvergence~~’-existentialism-form-factor individuations. That is while the implied aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements (implied <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) imply speaking the same language but the existential/ontological/being realities are utterly different with the correct apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—producing-measurements (supratransversality-~~in-sublimating—existential-eventuating/denouement~~>~of-motif-and-apriorising/axiomatising/referencing) being real and the defective apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting (being

unreal as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-  
 supererogation<sup>96</sup> <as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>70</sup>—apriorising-psychologism>), without mutual  
 intelligibility of <sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-  
 conviction-as-to-profound-supererogation<sup>96</sup> but for the effectiveness/<amplifying/formative-  
 epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup> of the correct  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—  
 producing-measurements (supratransversality-<in-sublimating—existential-  
 eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing) appropriateness-  
 of-<sup>83</sup>reference-of-thought-as-of-conflatedness<sup>13</sup> that collapses the defective  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting  
 (subtransversality-<in-desublimating—existential-eventuating/denouement>~of-motif-and-  
 apriorising/axiomatising/referencing) <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-  
 preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>, as of the  
 consequences in a comparative use of both  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting after a  
 while (crossgenerationally). Thus issues of defect of <sup>83</sup>reference-of-thought  
 (apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting defect  
 issues) cannot be resolved by mutually intelligible <sup>54</sup>logical-processing-or-logical-  
 implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> (mutually  
 intelligible measuring), but rather by the superseding supratransversality-<in-sublimating-  
 existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing

<sup>83</sup>reference-of-thought (as-of correct  
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting—  
producing-measurements) in intemporal/longness projection for aetiologisation/ontological-  
escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-  
encumbered\_transcending> over the subtransversality-<in-desublimating-existential-  
eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing <sup>83</sup>reference-of-  
thought (as-of defective  
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting) of  
temporal extricatory preconverging–de-mentating/structuring/paradigming incidental construal  
in wrong equivalence to the supratransversality-<in-sublimating-existential-  
eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing <sup>83</sup>reference-of-  
thought. This equally validates the notion of transversality-<for-sublimating-existential-  
eventuating/denouement, from ‘thinking at first/pure predisposition preemptive of  
prospective disontologising/subontologising’—as-of-prospectively-disambiguated–affirmed-  
and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> as logical-incongruence  
of appropriateness-of-<sup>83</sup>reference-of-thought-as-of-conflatedness<sup>13</sup> and perversion-and-derived-  
<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
shallow-supererogation<sup>96</sup>>. This is preconverging/postconverging–de-  
mentatively/structurally/paradigmatically the most elevated construct for the production of  
human knowledge as transcendental knowledge and as implied in its dissemination<sup>28</sup> along  
formal constructs based on a postconverging–de-mentating/structuring/paradigming for skewing  
(‘intemporal<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporal<sup>98</sup>’, for relative  
intrinsic-reality/ontological-veridicality transcendental-  
enabling/sublimating/supererogatory~de-mentativity) towards intemporal<sup>52</sup>, and not wrongly

averaging of human thought in equivalence as logical-congruence of temporality<sup>98</sup>/shortness and
 intempolity/longness-of-meaningfulness, such that knowledge is not constructed as a ‘human
 mutual agreement exercise for its construal/conceptualisation/discovery/invention/development’
 since solipsistically/emanantly/becomingly we are of temporal/shortness to intemporal/longness
 mental-dispositions and this cannot be averaged to get transcendental knowledge which is rather
 the outcome of an enabling process as to ‘intrinsic-reality/ontological-veridicality transcendental
 enabling’ that allows what is intemporal as of mental-disposition to be effective by
 <amplifying/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-
 prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—
 ontological-contiguity<sup>67</sup> as of ontological and virtue constructs, and be imposed as knowledge.
 Thus it is critical to understand that the exercise of reconstituting ontological veridicality is a
 wholly <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—
 unenframed/re-ontologising~conceptualisation in grasping ‘implicated-attendant-ontological-
 contiguity<sup>67</sup>?~educated—
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-
 <imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-
 completeness<sup>87</sup>-of-<sup>83</sup> reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context> as to
 existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-
 unconceal-the-very-ontologically-same-existential-reality’, even when it would seem weird due
 to metaphysics-of-presence-(implicated-‘nondescript/ignorable-void<sup>60</sup>’-as-to-<sup>79</sup> presencing—
 absolutising-identitive-constitutedness<sup>1</sup> ), and is creatively grounded on ‘on phased phases
 construed in mirroring the fundamental insane/postlogism<sup>77</sup>-fitment of the childhood-
 psychopath <sup>74</sup>perversion-of-<sup>83</sup> reference-of-thought-<as-preconvergently-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-

shallow-supererogation<sup>96</sup>> mental-disposition structure as it induces conjugated-postlogism<sup>77</sup>/preconverging-or-dementing<sup>20</sup>-integration later on and most effectively at adulthood psychopathy'. This fundamental structure of the denaturing<sup>16</sup> nature of postlogism<sup>77</sup> and conjugated-postlogism<sup>77</sup>/preconverging-or-dementing<sup>20</sup>-integration can be demonstrated with the blatantly obvious case of the childhood-psychopath even though the denaturing<sup>16</sup> of its mental-disposition is relatively socially-<sup>103</sup>universally-transparent (enabling an understanding-of-<amplituding/formative-epistemicity>causality' ~as-to-projective-totalitative-implications-of-prospective-<sup>61</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>91</sup> -of-the-underlying-phenomenon). In the case were in a 'dereifying act' water is spilled on a chair, and a visiting stranger (as-of-pseudointemporality<sup>52</sup> by ignorance) not aware of the mental-disposition of the childhood-psychopath coming into the scene after the event<sup>38</sup> and sitting unknowingly on the soaked sofa, and was to frown and remonstrate against or possibly smack the innocent brother, such a stranger is in ignorance-conjugated-postlogism<sup>77</sup> or conjugated-ignorance as its relative-ontological-incompleteness<sup>88</sup> -induced,-'threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>20</sup> -apriorising-psychologism>' led it to align in-prelogic supplanting-conviction-as-to-profound-supererogation<sup>96</sup> —of-'attendant-intradimensional'-postconverging/dialectical-thinking<sup>21</sup> —apriorising-psychologismly (as-of-pseudointemporality<sup>52</sup>) to the childhood-psychopath's postlogic narrative, and so in 'ignorance-temporal-preservation-as-pseudointemporality<sup>52</sup>-preservation', that it was the brother that spilled the water on the chair on purpose (noting that even at this level, for all practical purpose the visiting stranger's meaningfulness is 'supposedly in prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup> -<existentially-veridical—'attendant-intradimensional—apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (as-of-pseudointemporality<sup>52</sup>) but is rather

effectively ‘conjoining looping narratives of flawed-existential-elevation-of-<sup>83</sup>reference-of-thought<sup>44</sup>’ with respect to the ‘denaturing<sup>16</sup> postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’><sup>76</sup>-with-‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase, of the childhood-psychopath’s meaningfulness is effectively in conjugated-postlogism<sup>77</sup> and has ‘joined the childhood-psychopath in threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism> and is preconverging-or-dementing<sup>20</sup>-apriorising-psychologism and dialectically-out-of-phase’ with respect to ontologically-veridical existential-reality as construed from ontological-normalcy/postconvergence, and further its state of ignorance speaks of its relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>’ as <sup>80</sup>procrypticism-or-disjointedness-as-of-<sup>83</sup>reference-of-thought which can’t be overlooked for aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> conceptualisation by the fact that the visiting stranger or more precisely an individuation of the type expressed by the visiting stranger (as-of-pseudointemporality<sup>52</sup> by ignorance) might act the same way he acted in ‘metaphorically-a-million-and-one-instances-and-locales’ as aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>, and this particular example symbolises why virtue is a ‘The-Good/knowledge-

reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity ’~educed-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup> -in- {preconverging-disentailment-by}-  
 postconverging-entailment>/understanding/<amplituding/formative-  
 epistemicity>causality<sup>6</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>7</sup> construct’ and not ‘impression-driven/good-naturedness/wishfulness construct’ as  
 reality is above all ‘effectivity’ by its manifestation. But then given the relative social  
<sup>103</sup>universal-transparency<sup>104</sup> -<transparency-of-totalising-entailing,-as-to-entailing-  
 <amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness } at this  
 childhood stage, it is more likely that the whole situation will be explained to the visiting stranger  
 (as-of-pseudointemporality<sup>52</sup>) and will assume mostly an incidental/on-occasion conjugated-  
 postlogism<sup>77</sup> effect in the attendant social space. The fact is at this childhood stage conjugated-  
 postlogism<sup>77</sup> will tend to be incidental and mostly arise as ignorance-conjugated-postlogism<sup>77</sup>.  
 (Such a construal can further be articulated not only in the case of ignorance as ignorance-  
 conjugated-postlogism<sup>77</sup> but equally as the child-psychopath develops into adulthood and is less  
 and less socially-dysfunctional and social <sup>103</sup>universal-transparency<sup>104</sup> -<transparency-of-  
 totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-  
 relative-ontological-completeness } of the postlogism<sup>77</sup> is lost socially with its  
 maturation/spatialisation/indirectness/credulity/craftiness, giving rise to the conjugated-  
 postlogism<sup>77</sup> cases of conjugated-affordability, conjugated-opportunism, conjugated-  
 exacerbation, conjugated-social-chainism and conjugated-temporal-enculturation by temporal-  
 dispositions where the effect is ‘more than just benign and incidental/on-occasional with

dramatic social consequences and as there is further eliciting of enculturated postlogism<sup>77</sup> as social psychopathy, however ad-hoc and opportunistic'. At the grander transcendental/transdimensional/interdimensional/<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation level as dynamic-cumulative-aftereffect <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation sublimating-epistemic-imblicatedness/threadedness/recomposuring as of 'implicated\_attendant-ontological-contiguity<sup>67</sup>?~educated-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity~contiguity-<imbued-notional~cogency>'<sup>40</sup>, -<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup> -of- reference-of-thought-<sup>8</sup> devolving-as-of-instantiative-context> as to existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality?' reflects/perspectivates/highlights this comprehensively as the registry-worldview/dimension uninstitutionalised-threshold<sup>102</sup> threshold highlighting the <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> of the registry-worldview's/dimension's institutionalised <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> as temporal-preservation-in-pseudointemporality<sup>52</sup>-preservation as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>90</sup>—apriorising-psychologism>, going by the dynamism of human-subpotency-aporía/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness-

formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>-temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>'-existentialism-form-factor). The example with ignorance is however the 'fundamental atomic mental-disposition characteristic of psychopathy and social psychopathy' as it develops more and more shrewdly into adulthood with a further loss of social

<sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-entailing-  
<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness } of the  
underlying postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing-nonconviction/madeupness/bottomlining-  
{<decontextualising/de-existentialising~of-attendant-intradimensional-  
apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-  
intradimensional-ontologising'-imbued-<contextualising/existentialising~attendant-  
ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-<as-to-disontologising-perverted-  
outcome-sought-precedes-existentially-veridical-'attendant-intradimensional-  
apriorising/axiomatising/referencing'-logical-dueness>} mental-disposition wherein with  
development of childhood psychopathy into adult psychopathy, 'social expansion-and-gravity  
of tones-as-temperament and thematic implications with regards to notional~firstnaturedness-  
formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>-temporal-to-  
intemporal-dispositions-<so-construed-as-from-perspective-ontological-  
normalcy/postconvergence> individuations teleologies/teleological-differentiations (as  
postlogism<sup>77</sup> and conjugated-postlogism<sup>77</sup> in pseudointemporality<sup>52</sup>/preconverging-or-  
dementing<sup>20</sup>-apriorising-psychologism, and supplanting-conviction-as-to-profound-  
supererogation<sup>96</sup>-of-'attendant-intradimensional'-postconverging/dialectical-thinking<sup>21</sup>-  
apriorising-psychologism as to intemporal/ontological in non-pseudointemporality<sup>52</sup>/thinking)  
ensue. It exclusively requires on an ontological postconverging-de-  
mentating/structuring/paradigming involving <sup>55</sup>maximalising-recomposuring-for-relative-

ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation, as the explanation given to the visiting stranger about its error and the childhood-psychopath mental state as ‘sublimating-epistemic–imbricatedness/threadedness/recomposuring as of ‘implicated\_attendant–ontological-contiguity<sup>67</sup>?~educed–existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-reference-of-thought-<sup>83</sup>devolving-as-of-instantiative-context> as to existence-potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-dialectical-thinking<sup>21-83</sup>reference-of-thought in relative-ontological-completeness<sup>87</sup> as depth-of-thought’) (child-psychopath of unsound-mental-disposition in a ‘dereifying act’ poured water on chair, you mistakenly sat down on the chair, he told you his brother did it on purpose, by supplanting–conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>–apriorising-psychologism reflex you acted in belief –and so, as an ‘unwinding-as-unfolding/dépliage-as-détendre of elucidation’), and no elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—‘prospectively implicated\_attendant–ontological-contiguity<sup>67</sup>?~educed–existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional~cogency>’<sup>40</sup> as the visiting stranger (as-of-pseudointemporality<sup>52</sup>) wrongly did (as the latter only arises where ‘apriorising–<sup>83</sup>reference-of-thought/apriorising–registry—elements (out of ‘implicated\_attendant–ontological-contiguity<sup>67</sup>?~educed–existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-

completeness<sup>87</sup> -of- reference-of-thought-<sup>88</sup> devolving-as-of-instantiative-context>)' are ontologically-veridical as {epistemic-totalising<sup>33</sup>}psychologismic-subliminality-of-individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology<sup>99</sup>, even though the natural reflex to be of supplanting—conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism as prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>—<existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> means that we rather tend to assume by reflex that the implied—logical-dueness-or-implied-scape of every interlocutor we engage with or by extension of the referenced interlocutor(s) of the interlocutor with whom we are engaging with is sound, thus by default validating all the ‘apriorising—<sup>83</sup>reference-of-thought/apriorising—registry—elements (out of ‘implicated\_attendant—ontological-contiguity<sup>67</sup>?~educated—existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup> -of- reference-of-thought-<sup>88</sup> devolving-as-of-instantiative-context>)', which is the psychopath foundational faulty-mentation-procedure-deception-or-urge<sup>43</sup> as first-order level of faulty-mentation-procedure-deception-or-urge<sup>43</sup>, as it further enables an infinitely expansive second-order level deception arising from wrongful<sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> once we wrongly go on to operate the fundamental first-order level of faulty-mentation-procedure-deception-or-urge<sup>43</sup> logically/elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—‘prospectively implicated\_attendant—ontological-contiguity<sup>67</sup>?~educated—existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-

~~<imbued-notional~cogency>~~<sup>40</sup> wherein we end up hollow-constituting-~~<as-disjointed-~~  
~~misappropriation-of-meaningfulness-and-failing-intemporal-preservation>~~ inducing the  
 virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-  
 flawed-and-shallow-and-non-veridical-existential-reference, and that's why psychopathy as an  
 outlying mental-disposition we are not often used to, will tend to be deceptive and so  
 fundamentally not because of the psychopath but the supplanting-conviction-as-to-profound-  
 supererogation<sup>96</sup>-~~of-'attendant-intradimensional'-postconverging/dialectical-thinking<sup>2</sup> -~~  
~~apriorising-psychologism~~ mind's own reflex mental-disposition to be of supplanting-  
 conviction-as-to-profound-supererogation<sup>96</sup>-~~of-'attendant-intradimensional'-~~  
~~postconverging/dialectical-thinking<sup>21</sup>-apriorising-psychologism~~ as prelogism<sup>78</sup>-as-of-  
 conviction,-in-profound-supererogation<sup>96</sup>-~~<existentially-veridical-'attendant-intradimensional-~~  
~~apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-~~  
~~outcome-arrived-at>~~). Critically, the concepts articulations in the storied-  
 construct/ontologically-valid-narration aetiologisation/ontological-escalation-<ontological-  
 veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>  
 involve the 'point-of-departure-of-construal of<sup>83</sup>reference-of-thought technique of distractive-  
 alignment-to-<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> wherein: the  
 narratives of the temporal-dispositions (postlogism<sup>77</sup> and conjugated-postlogism<sup>77</sup>) as of  
 threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-~~<as-to-~~  
~~'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>30</sup> -~~  
~~apriorising-psychologism>~~ are construed in transversality-<for-sublimating-existential-  
 eventuating/denouement,-from-'thinking-at-first/pure-predisposition-preemptive-of-  
 prospective-disontologising/subontologising'-as-of-prospectively-disambiguated-affirmed-  
 and-unaffirmed-'motif-and-apriorising/axiomatising/referencing'><sup>101</sup> as of subtransversality-  
 <in-desublimating-existential-eventuating/denouement>~of-motif-and-

apriorising/axiomatising/referencing(\*as-of-pseudointemporalities; referring to unsound  
<sup>83</sup>reference-of-thought, and so as ‘breaking sublimating-epistemic-  
imbricatedness/threadedness/recomposuring as of ‘~~implicit-ed attendant~~-ontological-  
contiguity<sup>67</sup>? ~educed-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup>, -<reifying-or-elucidating-of-prospective-relative-ontological-  
completeness<sup>87</sup> -of-<sup>83</sup> reference-of-thought-<sup>8</sup> devolving-as-of-instantiative-context> as to  
existence-potency<sup>39</sup> ~sublimating-nascence,-disclosed-from-prospective-epistemic-  
digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
unconceal-the-very-ontologically-same-existential-reality as existential-reality or  
<sup>80</sup>procrypticism-or-disjointedness-as-of-<sup>83</sup> reference-of-thought preconverging-or-dementing<sup>20</sup>-  
apriorising-psychologism’, and consequently necessarily wrongly implied soundness/non-  
perverted-<sup>83</sup> reference-of-thought, i.e. unsound/perverted ‘apriorising-<sup>83</sup> reference-of-  
thought/apriorising-registry—elements (out of ‘~~implicit-ed attendant~~-ontological-  
contiguity<sup>67</sup>? ~educed-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup>, -<reifying-or-elucidating-of-prospective-relative-ontological-  
completeness<sup>87</sup> -of-<sup>83</sup> reference-of-thought-<sup>8</sup> devolving-as-of-instantiative-context>)’ including  
{epistemic-totalising<sup>33</sup>} psychologismic-subliminality-of-individuation—effusing/worlding imbued  
logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation,  
assumptions, value-reference and teleology<sup>99</sup> and speaking of a mental-disposition not thriving  
for intemporal-preservation –whether unconsciously as with conjugated-ignorance, by-  
expediency as with conjugated-affordability or consciously as with conjugated-opportunism and  
conjugated-exacerbation, hence of threshold-of-nonconviction/madeupness/bottomlining-in-  
shallow-supererogation<sup>96</sup> -<as-to-‘attendant-intradimensional’-prospectively-

disontologising~preconverging/dementing<sup>20</sup>–apriorising-psychologism>, i.e. <sup>74</sup>perversion-of-  
<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>>)-narratives-of-  
 arrogation/impostoring/disjointedness-non-contending-meaningful-reference-{but-rather-the-  
 subject-of-ontologically-veridical-contending-as-reflected-by-recursive-postlogic-  
 backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’><sup>76</sup>-as-well-as-  
 conjugated-postlogism<sup>77</sup>-progressive-and-regressive-<sup>12</sup>conjoining-looping-set-of-narratives}  
 as-recursive/progressive/regressive-preconverging-or-dementing<sup>20</sup>-distractive-loopings-{in-  
 ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>’-<as-to-  
 ‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>30</sup>–  
 apriorising-psychologism>’-as-preconverging-or-dementing<sup>20</sup>–apriorising-psychologism-and-  
 dialectically-out-of-phase}-to the-supratransversality-<in-sublimating–existential-  
 eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-non-  
 pseudointemporality<sup>52</sup>; referring to sound <sup>83</sup>reference-of-thought, and so as ‘upholding  
 sublimating-epistemic–imbricatedness/threadedness/recomposuring as of  
 ‘~~implicit~~–~~attendant~~–ontological-contiguity<sup>67</sup>’~educated–  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness’-of- reference-of-thought- devolving-as-of-instantiative-context> as to  
 existence-potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality as existential-reality or  
 deprocrypticism, speaking of a mental-disposition thriving in all instances for intemporal-  
 preservation but with-or-without necessarily subsequent perfect <sup>54</sup>logical-processing-or-logical-  
 implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup>, hence

postconverging-or-dialectical-thinking<sup>21</sup>—apriorising-psychologism and dialectically-in-phase,
 i.e. sound-registry-~~(reflected-as-soundness-or-ontological-good-faith/authenticity<sup>99</sup>-of-<sup>83</sup>reference-of-thought)~~)-ontologically-hegemonising-narrative<sup>71</sup>-{as-the-deprocrypticism-
 sublimating-epistemic—imbricatedness/threadedness/recomposuring-as-of-existential-reality-
 and-as-the-suprastructuring-meaningful-reference-for-maximalising-unwinding-as-
 unfolding/dépliage-as-détendre-of-elucidation}. From an ontological-
 normalcy/postconvergence epistemic-or-notional~projective-perspective, the distinction
 between the subtransversality-<in-desublimating—existential-eventuating/denouement>~of-
 motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporalities) as of threshold-
 of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-
 psychologism> and the supratransversality-<in-sublimating—existential-
 eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-non-
 pseudointemporality<sup>52</sup>) as ‘conviction-as-to-profound-supererogation<sup>96</sup>, transcendental and
 maximalising’ implies that the assertive pretences of ‘supposed intellectual-and-moral
 equivalence’ of the subtransversality-<in-desublimating—existential-
 eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-
 pseudointemporalities) are of threshold-of–nonconviction/madeupness/bottomlining-in-
 shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-
 disontologising~preconverging/dementing<sup>20</sup>—apriorising-psychologism> (beyond-the-
 consciousness-awareness-teleology<sup>99</sup>-<of–preconverging-existential-extrication-as-of-
 existential-unthought>). As the notion of ‘first-order-ontology/ontological-construal’ of
 intemporal/ontological/social/species/<sup>103</sup>universal/transcendental/<sup>55</sup>maximalising-
 recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-
 ontologising~conceptualisation postconverging–de-mentating/structuring/paradigming for

‘creating/inventing’ prospective institutionalised-being-and-craft’ implied by the transcendental, inherently ‘dements’ pretences of ‘second-order meaningfulness’ of extricatory/temporal preconverging–de-mentating/structuring/paradigmising within secondnature institutionalised-being-and-craft constructs. Supratransversality-<in-sublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporality<sup>52</sup>) speaks of upholding the intemporal/transcendental/<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation by underlining sublimating-epistemic–imbricatedness/threadedness/recomposuring that is of-existential-reality as of relative notional-contiguity/epistemic-contiguity<sup>62</sup>-<profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>–qualia-schema> of <sup>83</sup>reference-of-thought, and reflecting/perspectivating/highlighting subtransversality-<in-desublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporalities) as upholding the temporal/non-transcendental/<sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation by disjointed/discontinuous/decontextualised/misappropriated utilisation of the same abstract construal (elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—‘prospectively-implicated-attendant-ontological-contiguity<sup>67</sup>’~educed-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional~cogency>’<sup>40</sup>) for being-construal/existential-reality-construal as does supratransversality, thus inducing virtualities/being-construals-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference as <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> involving the discontinuity (as postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-

narratives-and-acts’<sup>76</sup> and <sup>12</sup>conjoining-looping-set-of-narratives of the postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’<sup>76</sup>) of <sup>83</sup>reference-of-thought, reflecting a teleologically-perverted (postlogism<sup>77</sup>) and derived-teleologically-perverted (conjugated-postlogism<sup>77</sup>) mental-dispositions and so as of ontological-bad-faith/inauthenticity<sup>64</sup>, where such is not unconscious/unwitting as arises with ignorance-conjugated-postlogism<sup>77</sup>. It is this ever-perverting effect on ontological-veridicality of subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporalities) reflected by the ‘contrastive intellectual-and-moral tone-as-temperament and thematic teleological constructs of subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporalities) in relation to supratransversality-<in-sublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporalities)<sup>52</sup>’ as instigated by postlogism<sup>77</sup>/enculturated-postlogism<sup>77</sup> in protraction as temporal-preservation-as-pseudointemporalities<sup>52</sup>-preservation that tends to generate threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism> reflecting the uninstitutionalised-threshold<sup>102</sup> at institutionalisations’ uninstitutionalised-threshold<sup>102</sup>. Basically, from a transcendental/transdimensional/interdimensional/<sup>55</sup>maximalising-recomposing-for-relative-ontological-completeness<sup>37</sup>—unenframed/re-ontologising~conceptualisation insight, the supratransversality-<in-sublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing contends about the <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> of the

subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing which is in protracted-pseudointemporality<sup>52</sup>; more like a deprocrypticism, positivism, <sup>103</sup>universalisation or base-institutionalisation supratransversality-<in-sublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporality<sup>52</sup>) contending correspondingly about the <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> of the procrypticism, non-positivism/medievalism, ununiversalisation or recurrent-utter-uninstitutionalisation subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporality<sup>52</sup>). The implication here is that from a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>, just as a positivistic supratransversality-<in-sublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporality<sup>52</sup>) will imply a deeper intellectual-and-moral ontological construct (in a projection of a positivistic worldview where the mental-dispositions and conventioning in a non-positivism/medievalism setup are construed as prospectively questionable) of non-equivalence over that projected by a non-positivism/medievalism subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporality<sup>52</sup>) as a ‘distractive looping-alignment-of-narratives’ in distraction to the former, with the positivistic supratransversality-<in-sublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing rather a maximalising/transcendental firmament for obtruding the subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing as of

its ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-  
‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>90</sup> –  
apriorising-psychologism>’, reflected by the subtransversality-<in-desublimating–existential-  
eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing  
subontologisation/subpotentiation (in-a-social-dynamism-of-meaningfulness-misappropriation)  
by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-  
drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-  
enculturation/temporal-endemisation effect; the same analysis will be drawn for a storied-  
construct/ontologically-valid-narration aetiologisation/ontological-escalation-<ontological-  
veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>  
with respect to notional~<sup>18</sup>deprocrypticism supratransversality-<in-sublimating–existential-  
eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-non-  
pseudointemporality<sup>52</sup>) and procrypticism subtransversality-<in-desublimating–existential-  
eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-  
pseudointemporality<sup>52</sup>) in terms-as-of-axiomatic-construct of their implied intellectual-and-  
moral implications (in a projection of a notional~<sup>18</sup>deprocrypticism worldview where the mental-  
dispositions and conventioning in a procrypticism setup are construed as ‘prospectively  
questionable’). Such a supratransversality-<in-sublimating–existential-  
eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing over  
subtransversality-<in-desublimating–existential-eventuating/denouement>~of-motif-and-  
apriorising/axiomatising/referencing insight can transcendently be grasped in the archetype  
characters of say a Socrates or Rousseau. Wherein within their respective registry-  
worldviews/dimensions setups, their maximalising/transcendental mental-dispositions in  
projection for prospective institutionalised-being-and-craft, i.e. ontologising of future  
conventioning, as supratransversality-<in-sublimating–existential-

eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as the grander intellectual-and-moral effort that can be made within their registry-worldviews/dimensions) is rather poorly construed to the ordinariness/averageness of thought within their respective registry-worldviews/dimensions setups (which mental-dispositions and conventioning –as ‘wrongly-projected decontextualising–unimbricatedness/unthreadedness/unrecomposing,-as-virtuality-or-ontologically-flawed-construal (which is rather a ‘prior threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> –<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup> –apriorising-psychologism><sup>83</sup> reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding) in grasping ‘~~implicit~~ attendant ontological-contiguity<sup>67</sup>’~duced–existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional~cogency>’<sup>40</sup>, –<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup> -of- reference-of-thought-<sup>88</sup> devolving-as-of-instantiative-context> as to existence-potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ –will rather think as irrational the projective disposition of a Socrates that doesn’t rather advance a temporal interest in the city-state polity but is rather bent on spreading new ideas as a natural philosopher while prioritising as of ~~postconverging~~ nonextricatory-existential-preempting-of-existential-unthought in his asceticism<sup>4</sup> the prospective intemporal over the temporal status quo, and likewise with a Rousseau who isn’t advancing a temporal interest that his aristocratic stature should warrant like actively pursuing for landed properties and currying favours with kings but is rather bent principally on a prospective commitment on grasping and spreading notions of a renewal of the human condition as <sup>103</sup>universal rights and enlightened despotism. This is certainly because emanantly/becomingly/solipsistically temporal-dispositions do not appreciate that there is a

more ‘profound level of living in the realm of human thoughtfulness’ based on eudaemonic-contemplation of ‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’—as-conflatedness<sup>13</sup>-or-ontological-reprojecting that then ‘invents/creates’ the preconverging/postconverging—de-mentative/structural/paradigmatic possibility for prospective institutionalised-being-and-craft as there isn’t any inherent intemporality<sup>52</sup>/longness but for the disposition for <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation out of the apathy of the ordinariness/averageness of any prior registry-worldview/dimension institutionalised-being-and-craft setup. Hence such intemporality<sup>52</sup>/longness as <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation needs its <amplituding/formativ-epistemicity>-totalising~renewing-realisation/re-perception/re-thought in inducing secondnature institutionalisation given that the-succession-of-registry-worldviews-or-dimensions-institutionalisations as to the-relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> is ‘not a human emanance/seeding/incipient—transformation-<as-to-Derridean-messianicity-wherein-even-when-the-messiah-as-intemporal-drive-comes-they-still-have-to-come> of temporal-dispositions/shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> into the intemporal-disposition/longness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> (not about firstnature as-to-inkling of human dimensionality-of-sublimating<sup>25</sup> <amplituding/formativ>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness<sup>1</sup> /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)) but rather is solely a positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> secondnaturating to supersede the uninstitutionalised-threshold<sup>102</sup> divulged as to its relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-‘attendant-

intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism>’. The implication is that acting as-of-a-‘secondnatured reproducibility—  
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation nature’ is not  
 enough for articulating prospective institutionalisation requiring ‘intemporal projection  
 <amplituding/formative—epistemicity>-totalising~renewing-realisation/re-perception/re-  
 thought’ for the requisite prospective<sup>55</sup> maximalising-recomposuring-for-relative-ontological-  
 completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation, and such conceptualisations  
 from only a secondnaturedness of thought as rather contextually temporal is not ‘intemporal as-  
 of-<sup>103</sup>universal-and-abstractive      originariness-parrhesia,—as—spontaneity-of-aestheticisation  
 nature’ but is rather in ‘<amplituding/formative—epistemicity>totalising~self-referencing-  
 syncretising’/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence-  
 <implicated-‘nondescript/ignorable—void<sup>60</sup>’-as-to-<sup>79</sup>presencing—absolutising-identitive-  
 constitutedness<sup>64</sup> ). Thus institutionalisation secondnaturedness is challenged by its very own  
 level      of      relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism>’ marking its uninstitutionalised-threshold<sup>102</sup> whether as recurrent-utter-  
 uninstitutionalisation, ununiversalisation, non-positivism-or-medievalism and procrypticism in  
 need for a renewed institutionalisation respectively as base-institutionalisation,  
<sup>103</sup>universalisation, positivism and prospectively deprocrypticism. This is rather addressed by  
 transversality-<for-sublimating—existential-eventuating/denouement,—from-‘thinking-at-  
 first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-  
 prospectively-disambiguated—affirmed-and-unaffirmed-‘motif-and-  
 apriorising/axiomatising/referencing’><sup>101</sup> as supratransversality-<in-sublimating—existential-  
 eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing      non-

pseudointemporality<sup>52</sup>-as-thinking-and-in-phase over subtransversality-<in-desublimating-  
 existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing  
 pseudointemporality<sup>52</sup>-as-preconverging-or-dementing<sup>20</sup>-and-out-of-phase so reflected in  
 storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation-  
 <ontological-veridicality\_commitment/otherliness\_transcending/compulsions-  
 encumbered\_transcending> evolving thematic and tone-as-temperament rather by  
<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
 ontologising~conceptualisation of sublimating-epistemic-  
 imbricatedness/threadedness/recomposuring as of ‘~~implicit~~ attendant—ontological-  
 contiguity<sup>67</sup>?~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency><sup>740</sup>, -<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup> -of- reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context> as to  
 existence-potency<sup>39</sup>~sublimating—nascence,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality as existential-reality, for the ultimate  
 crossgenerational purpose of psychoanalytic-unshackling/memetic-reordering/institutional-  
 recomposuring). The transcendental first-order-ontology/ontological-construal work derived by  
<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
 ontologising~conceptualisation (as intemporal-projection/longness-of-register-of-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>) in recurrent-utter-uninstitutionalisation inducing  
 transcendental/intemporal-preserving base-institutionalisation, <sup>55</sup>maximalising-recomposuring-  
 for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation in  
 base-institutionalisation—ununiversalisation inducing transcendental/intemporal-preserving  
<sup>103</sup>universalisation, <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—

unenframed/re-ontologising~conceptualisation (as intemporal-projection/~~longness-of-register-~~  
~~of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>~~) in <sup>103</sup>universalisation–non-positivism/medievalism  
inducing transcendental/intemporal-preserving positivism, and prospectively <sup>55</sup>maximalising-  
recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
ontologising~conceptualisation (as intemporal-projection/~~longness-of-register-of-~~  
~~<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>~~) in positivism–<sup>80</sup>procrypticism inducing  
transcendental/intemporal-preserving deprocrypticism, are the most important effort available at  
every corresponding registry-worldview as defining the institutionalisation possibilities and  
psyches that secondnatured as institutionalisation as their corresponding institutionalised-being-  
and-craft setups even though paradoxically the ordinariness within such institutionalised-being-  
and-craft setups may be impervious to what is behind this very creation/invention in the first  
place as it fails philosophically to appreciate the need for transcendental first-order-  
ontology/ontological-construal in the elucidation (as institutionalisation and psychical-  
reorientation) of meaningful-and-teleological pertinence within its own registry-  
worldview/dimension but equally in ‘inventing/creating’ the institutionalisation possibilities and  
psyche for the prospective institutionalised-being-and-craft setup. Thus it is generally not  
surprising that the transcendental first-order-ontology/ontological-construal by an ascetic  
intemporal-prioritising/<sup>55</sup>maximalising-recomposuring-for-relative-ontological-  
completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation Socrates will be passed by the  
ordinariness/earthliness of thought in that institutionalised-being-and-craft setup as vague while  
upholding its shallow notion of value with the true worth and value of such implied  
transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~ grasped, at least  
expediently, mostly in the prospective institutionalised-being-and-craft setup it ushers, the same  
could be said of an intemporal-prioritising/<sup>55</sup>maximalising-recomposuring-for-relative-  
ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation Copernicus, an

intemporal-prioritising/<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation Rousseau, an intemporal-prioritising/<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation Galilei or an intemporal-prioritising/<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation Darwin, and so as a fact of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’—existentialism-form-factor. But then mental-dispositions that come to intemporal notions by expediency cannot truly have the pretence of engaging such on the basis of shallow temporal extricatory preconverging—dementating/structuring/paradigming as of institutionalised-being-and-craft setup whose temporal-dispositions terms are alien to the intemporal disposition required for transcendental/<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation first-order-ontology/ontological-construal required for ‘creating/inventing’ the prospective institutionalised-being-and-craft setup! That failed test of understanding the transcendental/<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation not in a prospective appreciation, but rather possibly as of retrospective appreciation and expediency, speaks of the social-construct as more of a secondnatured institutionalised-construct rather than an intemporal-disposition construal, and therefore assertive pretences that naively imply the latter should necessarily be suspect of their threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-

psychologism> without the corresponding demonstration of the requisite salient philosophical insight of intemporal/ontological/social/species/<sup>103</sup>universal/transcendental/<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation postconverging–de-mentating/structuring/paradigming (that goes beyond subontologisation/subpotentiation as slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect); and the fundamental issue that will then arise in that instance is one of ‘irrealism and corresponding virtualities’ that will undermine analytical pertinence, as man has to be understood exactly for what man is in effective reality, to then articulate effective knowledge constructs that are actually most efficient because of their realism, and that is paradoxically our virtue, not a wrong or false idealism (which metaphorically ends up hiding things under the table beyond the analysis required for their understanding and resolution)! It equally speaks of the ‘requisite specialness of the discipline of philosophy as a first-order ontology’ among all subject-matters (or-as-it-protrudes-into-subject-matters-or-second-order-ontologies), as the one that can least afford to be of normal trade, as it starts with a commitment of the mind (rather like modern-day religion) rather than just a normal craft, and further requiring the central quality of transcendentally-enabling-level-of~ontological-good-faith-or-authenticity<sup>69</sup>/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism><sup>100</sup> of thought, postures and teleology<sup>99</sup> above anything else (not even the value of institutional recognition as Socrates, Rousseau, Sartre and others intuitively understood, necessarily so, since it is what is of a-priori definition and can’t be compromised in institutional-constructs-and-setups)! The blunt fact here is that, with respect to social-stake-contention-or-confliction within

a given registry-worldview, the everyday <amplifying/formative> wooden-language-  
 (imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-  
 meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-  
 prospective-apriorising-implications>) or banality-of-thought doesn’t necessarily as of  
 solipsistic intemporal projection appreciate the ‘need for prospective  
 transcendental/<sup>55</sup> maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—  
 unenframed/re-ontologising~conceptualisation postconverging—de-  
 mentating/structuring/paradigming over the extricatory/temporal/expediency preconverging—de-  
 mentating/structuring/paradigming with respect to its registry-worldview/dimension’ (even  
 though it does appreciate this retrospectively with respect to prior registry-  
 worldviews/dimensions), but for effective secondnature institutional devising. Inevitably an  
 aetiologisation/ontological-escalation-<ontological-  
 veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>  
 construct is rather about  
 intemporal/ontological/social/species/<sup>103</sup>universal/transcendental/<sup>55</sup> maximalising-  
 recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
 ontologising~conceptualisation postconverging—de-mentating/structuring/paradigming which is  
 necessarily antipodal to the everyday temporal extricatory preconverging—de-  
 mentating/structuring/paradigming mental-disposition, ontologically justifying  
 ‘subtransversality-<in-desublimating—existential-eventuating/denouement>~of-motif-and-  
 apriorising/axiomatising/referencing(as-of-pseudointemporalities)/suprastraversality ‘point-of-  
 departure-of-construal of <sup>83</sup>reference-of-thought technique of distractive-alignment-to-  
<sup>83</sup>reference-of-thought-<of-apriorising/axiomatising/referencing><sup>30</sup> given its applicative  
 pertinence and validation to the ontologically-veridical but counterintuitive notion of threshold-  
 of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -<as-to-‘attendant-

intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-  
psychologism> underlying all uninstitutionalised-threshold<sup>102</sup>, and so beyond their  
consciousness-awareness-teleologies; with the implication that (from a <sup>55</sup>maximalising-  
recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
ontologising~conceptualisation ontological-normalcy/postconvergence epistemic-or-  
notional~projective-perspective) the subtransversality-<in-desublimating—existential-  
eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-  
pseudointemporalities) is ‘unprofound’-or-of-a-non-transcendental/extricatory/impostoring  
disjointing/disparateness/disentailing-of-narratives-implied-intellectual-and-moral-disposition  
while the supratransversality-<in-sublimating—existential-eventuating/denouement>~of-motif-  
and-apriorising/axiomatising/referencing (as-of-non-pseudointemporalities<sup>52</sup>) is ‘profound’-or-  
of-a-transcendental-intemporal/totalisingly-entailing-ontologically-hegemonising-narrative<sup>71</sup>-  
implied-intellectual-and-moral-disposition. We would possibly appreciate this argument from a  
retrospective insight of how the retrospective institutionalisations came about to the present, but  
it will certainly be alienating to think the same of our present in those transcended terms from a  
prospective transcending reference, even though the ontological insight points in that direction.  
This ‘subtransversality-<in-desublimating—existential-eventuating/denouement>-by-  
supratransversality-<in-sublimating—existential-eventuating/denouement> technique of  
transversality-<for-sublimating—existential-eventuating/denouement, from—‘thinking-at-  
first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-  
prospectively-disambiguated—affirmed-and-unaffirmed-‘motif-and-  
apriorising/axiomatising/referencing’><sup>101</sup> is further rendered operant as the teleological structure  
of the storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation-  
<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-  
encumbered\_transcending> based on the underlying principle involved in the example of the

visiting stranger (as-of-pseudointemporality<sup>52</sup>) or generally the BODMAS characters. This underlying principle is one of ‘decentering’ wherein apparently the visiting stranger (as-of-pseudointemporality<sup>52</sup>) was of ‘sound registry-(reflected-as-soundness-or-ontological-good-faith/authenticity<sup>69</sup>-of-<sup>83</sup>reference-of-thought)’ in its circumstantial/existential relationship with meaningfulness but it turned out that its ‘ontological-incompleteness-of-<sup>83</sup>reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance-so-construed-by-prospective-<sup>83</sup>reference-of-thought’ (as lacking notional~<sup>18</sup>deprocrypticism from an ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective) arising from its <sup>80</sup>procrypticism-or-disjointedness-as-of-<sup>83</sup>reference-of-thought (as social <sup>103</sup>universal-transparency<sup>104</sup>-{transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness } about the child-psychopath’s postlogism<sup>77</sup> wasn’t available to it) implied an existential-reality of sublimating-epistemic-imbricatedness/threadedness/recomposuring that ‘decentered’ (by <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation) its meaningfulness as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>, as subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporalities), of the visiting stranger rather as a virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference given the visiting stranger’s (as-of-pseudointemporality<sup>52</sup>) ignorance-conjugated-postlogism<sup>77</sup>, such that it was actually in ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-

intradimensional<sup>7</sup>-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism<sup>8</sup>>. This ‘decentering drive’ rather construed by <sup>55</sup>maximalising-recomposuring-  
 for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation that  
 then reveals the true center as ‘notional~<sup>18</sup>deprocrypticism supplanting—conviction-as-to-  
 profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-  
 thinking<sup>21</sup>-apriorising-psychologism as of transcendental-projection/intemporal-  
 preserving/<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—  
 unenframed/re-ontologising~conceptualisation sublimating-epistemic—  
 imbricatedness/threadedness/recomposuring as existential-reality’ (while undermining various  
 shades of virtualities/being-construals-as-abstract-construal-as-of-flawed-and-shallow-and-non-  
 veridical-existential-reference), is the ‘underlying teleological conceptualisation of the  
 phenomenon of psychopathy and social psychopathy in society in its  
 absolving/fleeting/escaping-reflex-logic<sup>1</sup>’; as it uncompromisingly ‘decenters temporal-  
 dispositions as postlogism<sup>77</sup> (disontologising-perverted-outcome-sought-precedes-existentially-  
 veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness)  
 and conjugated-postlogism<sup>77</sup>’ (in the latter case whether beyond-the-consciousness-awareness-  
 teleology<sup>99</sup>-<of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup>-as-  
 ignorance) as per their ‘ontological-incompleteness-of-<sup>83</sup>reference-of-thought-induced-  
 virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance-  
 so-construed-by-prospective-<sup>83</sup>reference-of-thought’ (as being <sup>80</sup>procrypticism—or-  
 disjointedness-as-of-<sup>83</sup>reference-of-thought), starting with the psychopath’s  
 postlogism<sup>77/74</sup> perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> itself wherein its decentering (by <sup>55</sup>maximalising-recomposuring-for-  
 relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation

‘unwinding-as-unfolding/dépliage-as-détendre of élucidation’) is reflected as a virtuality-or-  
 ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-  
 shallow-and-non-veridical-existential-reference in threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism> while ‘establishing the center’ as the ‘notional~<sup>18</sup>deprocrypticism supplanting-  
 conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-  
 postconverging/dialectical-thinking<sup>21</sup>-apriorising-psychologism as of transcendental-  
 projection/intemporal-preserving/<sup>55</sup>maximalising-recomposuring-for-relative-ontological-  
 completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation sublimating-epistemic-  
 imbricatedness/threadedness/recomposuring of ‘implicated\_attendant—ontological-  
 contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’<sup>40</sup>, -<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup> -of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context> as to  
 existence-potency<sup>39</sup>~sublimating—nascence,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality’) by its ‘effective supplanting-  
 conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-  
 postconverging/dialectical-thinking<sup>21</sup>-apriorising-psychologism as to intemporal-  
 preserving/transcendental/<sup>55</sup>maximalising-recomposuring-for-relative-ontological-  
 completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation teleological<sup>83</sup>reference-of-  
 thought’ as supratranversality, and as conjugated-postlogism<sup>77</sup>/preconverging-or-dementing<sup>20</sup>-  
 integration (as per the corresponding mental-dispositions highlighted earlier for the various  
 conjugated-postlogism<sup>77</sup>, with corresponding ‘contrastive intellectual-and-moral tone-as-

temperament and thematic teleological constructs of subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing, as-of-pseudointemporalities, in relation to supratransversality-<in-sublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing, as-of-non-pseudointemporality<sup>52</sup>) arises from ignorance-conjugated-postlogism<sup>77</sup>, affordability-conjugated-postlogism<sup>77</sup>, opportunistm-conjugated-postlogism<sup>77</sup>, exacerbation-conjugated-postlogism<sup>77</sup>, social-chainism-conjugated-postlogism<sup>77</sup> and temporal-enculturation-conjugated-postlogism<sup>77</sup>, such that correspondingly these are ‘decentered’ (by <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation) as virtualities/being-construals-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference with a ‘more and more profound/elaborated notional~<sup>18</sup>deprocrypticism supplanting-conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism as of transcendental-projection/intemporal-preserving/<sup>55</sup> maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation ‘sublimating-epistemic-imblicatedness/threadedness/recomposuring as of ‘implicitated\_attendant-ontological-contiguity<sup>67</sup>?~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-reference-of-thought- devolving-as-of-instantiative-context> as to existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-dialectical-thinking<sup>21-83</sup> reference-of-thought in relative-ontological-

completeness<sup>87</sup> as depth-of-thought') reflecting their corresponding<sup>74</sup> perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>>, and these are ontologically never allowed to escape the intrinsic-reality of their threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>, wherein the 'notional~<sup>18</sup>deprocrypticism supplanting-conviction-as-to-profound-supererogation<sup>96</sup>-of-'attendant-intradimensional'-postconverging/dialectical-thinking<sup>21</sup>-apriorising-psychologism as of transcendental-projection/intemporal-preserving/<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>-unenframed/re-ontologising~conceptualisation threadedness/thread as of existential-reality never breaks' (given that intrinsic-reality/existential-reality is a notional-contiguity/epistemic-contiguity<sup>62</sup>-<profound-supererogation<sup>96</sup>-of-mentally-aestheticised~postconverging/dialectical-thinking<sup>21</sup>-qualia-schema> that precedes and supersedes any threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>)! This 'continuous profound/elaborate notional~<sup>18</sup>deprocrypticism supplanting-conviction-as-to-profound-supererogation<sup>96</sup>-of-'attendant-intradimensional'-postconverging/dialectical-thinking<sup>21</sup>-apriorising-psychologism as of transcendental-projection/intemporal-preserving/<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>-unenframed/re-ontologising~conceptualisation 'sublimating-epistemic-imbricatedness/threadedness/recomposuring as of 'implicitated\_attendant-ontological-contiguity<sup>67</sup>?~educated-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>'<sup>40</sup>, -<reifying-or-elucidating-of-prospective-relative-ontological-

completeness<sup>87</sup> -of-<sup>8</sup> reference-of-thought-<sup>8</sup> devolving-as-of-instantiative-context> as to  
existence-potency<sup>39</sup>~sublimating~nascence,-disclosed-from-prospective-epistemic-  
digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
unconceal-the-very-ontologically-same-existential-reality’ (from the perspective of the  
‘postconverging-or-dialectical-thinking<sup>21-83</sup> reference-of-thought in relative-ontological-  
completeness<sup>87</sup> as depth-of-thought’) is the supratransversality-<in-sublimating~existential-  
eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-non-  
pseudointemporality<sup>52</sup>) that is a complete and unique ‘ontologically-hegemonising-narrative<sup>71</sup>  
ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ in its supplanting~conviction-as-to-  
profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-  
thinking<sup>21</sup>—apriorising-psychologism or transcendental/intemporal/<sup>55</sup>maximalising-  
recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
ontologising~conceptualisation disposition of <sup>83</sup>reference-of-thought which ‘bounces off and  
decenters’ (by <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—  
unenframed/re-ontologising~conceptualisation) the-recursive/progressive/regressive-  
preconverging-or-dementing<sup>20</sup>-distractive-looping-narratives-of-  
arrogation/impostoring/disjointedness-non-contending-meaningful-reference of temporal-  
dispositions (postlogism<sup>77</sup> and conjugated-postlogism<sup>77</sup>) as the subtransversality-<in-  
desublimating~existential-eventuating/denouement>~of-motif-and-  
apriorising/axiomatising/referencing (as-of-pseudointemporalities), to their collapsing  
(psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). Thematically  
(with regards to ‘associated-themes-and-social-contexts’/thematic) psychopathy as postlogism<sup>77</sup>  
interlocks with temporal-dispositions (instigating social psychopathy in 'socially-perceived-  
value as of social-stake-contention-or-confliction situations') as temporal-dispositions are  
already preset/in-wait as of prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-

thought defective <sup>83</sup>reference-of-thought<sup>8</sup>-categorical-imperatives/axioms/registry-teleology<sup>99</sup>  
 for its induced conjugated-postlogism<sup>77</sup> by inherent relative-ontological-incompleteness<sup>88</sup>-  
 induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-  
 <as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>’  
 (notional~procrypticism, i.e. the corresponding uninstitutionalised-threshold<sup>103</sup>), such that the  
 postlogism<sup>77</sup> dynamism in its social protraction reflects a threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism> as of temporality<sup>98</sup>/non-transcendence-and-  
 sublimity/sublimation/supererogatory~de-mentativity/<sup>51</sup>incrementalism-in-relative-ontological-  
 incompleteness<sup>88</sup>—enframed/disontologising~conceptualisation in corresponding conjugated-  
 postlogism<sup>77</sup> of temporal-dispositions with the protracting effect of ‘significant others basis of  
 logic’, as subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-  
 and-apriorising/axiomatising/referencing (as-of-pseudointemporalities). Such that grasping and  
 superseding of psychopathy and social psychopathy ontologically requires 'avoiding to construe  
 the generality/averaging of the social-construct as being of the sound/appropriate ontological  
 cadre/framework' but rather ontologically adopting deferential-formalisation-transference (as all  
 formal constructions whether the law, subject-matters, formal institutions, etc. have always been  
 conceived) to 'abstractly reference prospective institutionalising as a secondnaturing that is of  
<sup>103</sup>universal implications as to aetiologisation/ontological-escalation-<ontological-  
 veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>  
 for all times and all humans' by factoring-in the requisite supplanting-conviction-as-to-  
 profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-  
 thinking<sup>21</sup>-apriorising-psychologism as of transcendental-projection/intemporal-

preserving<sup>55</sup> maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup> —  
 unenframed/re-ontologising~conceptualisation construct that transcends/supersedes  
 subtransversality-<in-desublimating~existential-eventuating/denouement>~of-motif-and-  
 apriorising/axiomatising/referencing (as-of-pseudointemporalities), as supratransversality-<in-  
 sublimating~existential-eventuating/denouement>~of-motif-and-  
 apriorising/axiomatising/referencing (as-of-non-pseudointemporalities<sup>52</sup>). Such a technique for  
 articulating supratransversality-<in-sublimating~existential-eventuating/denouement>~of-  
 motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporalities<sup>52</sup>) in  
 aetiologisation/ontological-escalation-<ontological-  
 veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>  
 with respect to ‘associated-themes-and-social-contexts’/thematic as deferential-formalisation-  
 transference involves ‘construing supratransversality-<in-sublimating~existential-  
 eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-non-  
 pseudointemporalities<sup>52</sup>) over subtransversality-<in-desublimating~existential-  
 eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-  
 pseudointemporalities)’ wherein the differentiated-conjugated-postlogism<sup>77</sup> are construed as  
 interlocking with postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-  
 narratives-and-acts’><sup>76</sup> (as the conjugated-postlogism<sup>77</sup> conjoin to and elevate postlogic-  
 backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’><sup>76</sup>) in the  
 ‘associated-themes-and-social-contexts’/thematic framework/cadre. The fact is this thematic  
 construal is further compounded by the varying tone-as-temperament associated with  
 psychopathy and social psychopathy wherein the threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism> of postlogism<sup>77</sup>/, conjugated-postlogism<sup>77</sup> or temporal-dispositions means that it

is ‘ontologically wrong to be engaged solely on the basis of a supplanting–conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>–apriorising-psychologism tone as temperament’; as the ‘consciously eluding/circumventing’ psychopathy as postlogism<sup>77</sup> mental-disposition adopts various ‘hollow tones as temperaments’ on the basis of its perceived position of weakness/disadvantage or strength/advantage, with implications on soundness of <sup>83</sup>reference-of-thought, whether acting (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>–<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>70</sup>–apriorising-psychologism>) by ‘imploring, contesting, affirming, condescending, rebelling or self-victimising’ depending on what it perceives as advancing its postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing–nonconviction/madeupness/bottomlining-(<‘decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising~attendant–ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>–<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>) at one moment or the other, and this mental-disposition is naively (where ignorant-conjugated-postlogism<sup>77</sup>) or consciously adopted by conjugated-postlogism<sup>77</sup> mental-dispositions particularly when exacerbatory or opportunistic. This ‘contrastive intellectual-and-moral tone-as-temperament and thematic teleological constructs of subtransversality-<in-desublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporalities) in relation to supratransversality-<in-sublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporality<sup>52</sup>)’ is central in articulating a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation-<ontological-

veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>  
 that further elucidates the conceptualisations herein. The conceptual background for this tone-  
 as-temperament and thematic teleological conceptualisation (for the storied-  
 construct/ontologically-valid-narration aetiologisation/ontological-escalation-<ontological-  
 veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>)  
 lies in the notion that human construal of meaningfulness/memetism defines and structures its  
 teleology<sup>99</sup>/teleological-differentiation with respect to ‘socially-perceived-value as of social-  
 stake-contention-or-confliction’ situations whether in ‘notional~firstnaturedness-formativeness-  
~~<as-to-eventualising-inkling-drive-or-seeding-misprising>~~—temporal-to-intemporal-  
 dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>  
 individuation terms’ and as this in dynamic-cumulative-aftereffect defines individuals actions  
 intradimensionally or transcendently/transdimensionally/interdimensionally/maximalisingly.  
 For instance, in the latter case a meaningfulness/memetism fundamentally based on spirits as  
 causes-and-effects will fundamentally be predisposed to a defining teleology<sup>99</sup>/teleological-  
 differentiation of animism practices, and the corresponding ways of thoughts and live patterns;  
 likewise a meaningfulness/memetism fundamentally based on a grand religion will  
 fundamentally be structured on the basis of such religious practices, and the corresponding ways  
 of thoughts and live pattern (depending on the degree of religious absolutism) as its defining  
 teleology<sup>99</sup>/teleological-differentiation, and likewise a meaningfulness/memetism that is mostly  
 secular-inclined will be predisposed to the defining teleology<sup>99</sup>/teleological-differentiation of  
 down-to-earth interests including utilitarianism and practical knowledge/scientism, and the  
 corresponding ways of thoughts and live patterns. Going by the defining  
 notional~firstnaturedness-formativeness-~~<as-to-eventualising-inkling-drive-or-seeding-  
 misprising>~~—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—  
 ontological-normalcy/postconvergence> of individuals action intradimensionally (and as

recurrently affirmed by the ~~relative-unreflexivity/relative-reflexivity~~—ontological-  
 contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup> across all the registry-  
 worldviews/dimensions, giving rise to prospective institutionalisations and uninstitutionalised-  
 threshold<sup>102</sup>), this establishes that there is a deterministic existential-tautologisation/existential-  
 reference of human-subpotency–aporia/undecidability/dilemma/ought-  
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-  
 formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-  
 intemporal-dispositions-<so-construed-as-from-perspective—ontological-  
 normalcy/postconvergence>’—existentialism-form-factor mental-dispositions with respect to  
 ‘socially-perceived-value as of social-stake-contention-or-confliction’ highlighting a  
 teleology<sup>99</sup>/teleological-differentiation at the individuation–level in a continuum from  
 pseudointemporality<sup>52</sup> (involving the ‘faulty-mentation-procedure-deception-or-urge<sup>43</sup>’ of  
 postlogism<sup>77</sup>-slantedness and the derived-by-conjoining temporal-accommodation-of-this-  
<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> as conjugated-postlogism<sup>77</sup>/preconverging-or-dementing<sup>20</sup>-  
 integration, grounded on ‘extrinsic-attribution involving inducing sociologically significant  
 others basis of meaning and logic’) as it induces the uninstitutionalised-threshold<sup>102</sup>—to—non-  
 pseudointemporality<sup>52</sup> (of intemporal mental-disposition inclined to account for  
 pseudointemporality<sup>52</sup> as ‘intemporal-preservation as to aetiologisation/ontological-escalation-  
 <ontological-veridicality\_commitment/otherliness\_transcending/compulsions-  
 encumbered\_transcending>’ operating on a teleology<sup>99</sup>/teleological-differentiation of ‘intrinsic-  
 attribution based on solely eliciting intersolipsistic understanding of intemporally/<sup>103</sup>universally  
 valid meaning and logic’, inducing the institutionalisations; with the implication that futural  
 Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-

development-as-infrastructure-of- meaningfulness-and-teleology as of prospective  
notional~<sup>18</sup>deprocrpticism teleology<sup>99</sup>/teleological-differentiation by its <sup>18</sup>deprocrpticism-or-  
preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought ‘implicated\_attendant-ontological-  
contiguity<sup>67</sup>?~educated-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context> involving  
existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-  
digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
unconceal-the-very-ontologically-same-existential-reality ‘preempting the threshold-of-  
nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
psychologism> of rational-empiricism/positivising-rules’ is necessarily construed to stall the  
possibility of any uninstitutionalised-threshold<sup>102</sup>). This then validates the idea that  
teleology<sup>99</sup>/teleological-differentiation is not a discrete construct but rather deterministic as of  
existential-reference/existential-tautologisation/ontology/ontological-veridicality of  
‘implicated\_attendant-ontological-contiguity<sup>67</sup>?~educated-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context> (as a naïve  
free-willist conceptualisation may construe teleology<sup>99</sup>/teleological-differentiation as discrete,  
as a conceptualisation of teleology<sup>99</sup> is rather valid by ‘emanance/becoming/existential-  
intersolipsism notional~reflexivity-<{veridical/sound}-relative-reflexivity-in-  
existence/relativising from limited-mentation-as-its-deepening/psychologismic-  
<residualising\_{decompulsing} delinearity~for-cogency> by—{flawed/unsound}-relative-

~~unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-acutisation-nonresidualising-imbued-<sup>(compulsing)</sup>linearity-in-eclecticism-of-prior-mer-formulaicity/ritualisation~~>’ with regards to <sup>83</sup>reference-of-thought as to postconverging/dialectical-thinking<sup>21</sup>-apriorising-psychologism mental-devising-representation from whence <sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> arises whether the supplanting-conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>-apriorising-psychologism is appropriate/good or inappropriate/poor-or-bad, over preconverging/dementing<sup>20</sup>-apriorising-psychologism mental-devising-representation in a state of mentarchy/mental-anarchy logical-undueness as reflected by postlogism<sup>77</sup> and conjugated-postlogism<sup>77</sup>) but from whence/which-point the teleology<sup>99</sup>/teleological-differentiation attached to that as of mental-disposition orientation made, whether as of various temporal-dispositions as postlogism<sup>77</sup>-slantedness/<sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of <sup>83</sup>reference-of-thought-<sup>84</sup>devolving ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. or intemporal-disposition, is wholly deterministic-as-predictable/projectable enabling <amplifying/formative-epistemicity>causality<sup>9</sup>-as-to-projective-totalitative-implications-of-prospective-<sup>9</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup> construal/conceptualisation). Existence/existential-reality is thus a teleological-contiguity/oneness-of-teleology<sup>99</sup> ‘with teleological-discretion being defined only by epistemic choice/differentiation’, as epistemically-situated chosen/differentiated meaningfulness (as to ontology/ontological-veridicality which is notionally/epistemically/bindingnessly—<as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity> a contiguity construed-as relative-unreflexivity/relative-reflexivity—ontological-

contiguity<sup>67</sup> \_or\_ intrinsic-reality–ontological-coherence \_or\_ superseding–oneness-of-ontology), defines and structures teleology<sup>99</sup>/teleological-differentiation in its derivation as ‘sublimating-epistemic–imbricatedness/threadedness/recomposuring as of ‘~~implicit~~ \_attendant–ontological-contiguity<sup>67</sup>? ~educated–existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity- <imbued–notional~cogency>’<sup>40</sup>, -<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup> -of- reference-of-thought-<sup>8</sup> devolving-as-of-instantiative-context> as to existence-potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-dialectical-thinking<sup>21-83</sup>reference-of-thought in relative-ontological-completeness<sup>87</sup> as depth-of-thought’). Beyond, the individuation–level and the intradimensional perspectives, at the transcendental/transdimensional/interdimensional/<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation perspective as across all institutional-cumulation/institutional-recomposure-~~(as-to-~~ historicity/ontological-eventfulness<sup>38</sup> /ontological-aesthetic-tracing- <perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>), this <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation decentering drive in a dynamic-cumulative-aftereffect (wherein prior relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-psychologism>’ <amplituding/formative–epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>6</sup> on meaningfulness ‘as to social dynamism of threshold-of-

nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-  
 psychologism>’, is decentered with the more ontologically-complete emerging at the centre as  
 supplanting—conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-  
 postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism as of transcendental-  
 projection/intemporal-preserving<sup>55</sup> maximalising-recomposuring-for-relative-ontological-  
 completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation ‘sublimating-epistemic-  
 imbricatedness/threadedness/recomposuring as of ‘implicit-ed-attendant-ontological-  
 contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>, <reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup> -of-<sup>83</sup> reference-of-thought-<sup>83</sup> devolving-as-of-instantiative-context> as to  
 existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality’ as from the perspective of the  
 ‘postconverging-or-dialectical-thinking<sup>21-83</sup> reference-of-thought in relative-ontological-  
 completeness<sup>87</sup> as depth-of-thought’) is what ‘decenters/drives-out’ by ‘<sup>15</sup>de-mentation-  
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-  
 attributive-dialectics> of<sup>83</sup> reference-of-thought’ of an uninstitutionalised-threshold<sup>102</sup> (like non-  
 positivism/medievalism) to ‘center’ the corresponding and prospective institutionalisation (like  
 positivism) <sup>83</sup> reference-of-thought, and ultimately reflects/perspectivates/highlights/decenters  
 the uninstitutionalised-threshold<sup>102</sup> as of threshold-of-nonconviction/madeupness/bottomlining-  
 in-shallow-supererogation<sup>96</sup> <as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>20</sup>—apriorising-psychologism>, from the perspective  
 of the succeeding institutionalisation/centered. Thus, decentering is what divulges all the

uninstitutionalised-threshold<sup>102</sup> as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism by <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation, while ‘centering’ divulges all the institutionalisations as base-institutionalisation, <sup>103</sup>universalisation, positivism and prospectively deprocrypticism; and so with their ontological possibilities and limits as well as corresponding ‘postconverging-or-dialectical-thinking<sup>21</sup>—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ or registry-worldview/dimension orienting/pivoting/decentering psyches (by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring), <sup>88</sup>reference-of-thought and teleologies/teleological-differentiations. Insightfully from metaphysics-of-absence-(implicated-epistemic-veracity-of-<sup>61</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>), we’ll certainly grasp that a non-positivism/medievalism mindset/<sup>83</sup>reference-of-thought ‘is not qualified/sound’ by virtue of its relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-psychologism>’ as not being positivising/rationally-empirical given that its meaningfulness is based on its non-positivism/medievalism <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation thus failing/not-upholding-<as-of-apriorising/axiomatising/referencing> any meaningfulness requiring prospective positivising/rationally-empirical <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation, and that its pretence otherwise is nothing but <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage that simply goes on to uphold/enculturate/endemise the

prior inherent vices-and-impediments<sup>105</sup> inherent from its relative-ontological-incompleteness<sup>88</sup>-  
 induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>  
 <as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>’ (non-  
 positivism/medievalism) of lacking a positivising/rationally-empirical mindset, we can just as  
 well project of the same of our procrypticism mindset/<sup>83</sup>reference-of-thought with respect to our  
 relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism>’ of the lack of a notional~<sup>18</sup>deprocrypticism mindset/<sup>83</sup>reference-of-thought as  
 of <sup>18</sup>deprocrypticism-or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought  
 ‘implicitated\_attendant\_ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context> involving  
 existence-potency<sup>39</sup>~sublimating-nasence,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality ‘preempting the threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism> of rational-empiricism/positivising-rules’ based ‘sublimating-epistemic-  
 imbricatedness/threadedness/recomposuring as of ‘implicitated\_attendant\_ontological-  
 contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-

completeness<sup>87</sup> -of-<sup>88</sup> reference-of-thought-<sup>89</sup> devolving-as-of-instantiative-context> as to  
 existence-potency<sup>39</sup>~sublimating~nascence,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality’) and a disposition for our  
 metaphysics-of-presence-(implicated-‘nondescript/ignorable-void<sup>69</sup>’-as-to-<sup>70</sup> presencing—  
 absolutising-identitive-constitutedness<sup>1</sup> ) as <amplituding/formative-  
 epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-  
 consciousness/mirage, and thus the ‘rational need’ for our own psychoanalytic-  
 unshackling/memetic-reordering/institutional-recomposuring to supersede the vices-and-  
 impediments<sup>105</sup> associated with a positivism—<sup>80</sup> procrypticism mental frame, even though we’ll  
 possibly carry-complexes/complexé about the blunt fact, as all registry-worldviews/dimensions  
 prior to ours had equally done. Decentering thus fundamentally speaks of human shallow-  
 limited-mentation-capacity—as-subjecting-‘~~educed-unlimitedness/existence-sublimating-  
 nascence<sup>2</sup> to limitedness/human-subpotency~~’ to deeper-limited-mentation capacity  
 recomposuring from ontological-normalcy/postconvergence point of reference<sup>55</sup> maximalising-  
 recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
 ontologising~conceptualisation across all institutional-cumulation/institutional-recomposure-  
 <as-to-<sup>4</sup> historicity/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-  
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>>}. The  
 notion of pivoting/decentering as fundamentally psychoanalytic actually extends to the construal  
 of understanding itself with regards to the underlying rescheduling of the placeholder-  
 setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup>, as the  
 idea of pivoting/decentering extends to the notion of the ‘self’s own pivoting/decentering for  
 understanding’. It is an aberration to construe ‘transcendental text’ which puts into question the  
<sup>83</sup>reference-of-thought itself in non-transcendental terms ‘as the transcendental reality (divulged

by human limited-mentation-capacity-deepening—~~as subjecting limitedness/human-subpotency to ‘educated-unlimitedness/existence-sublimating-naseence’<sup>2 53</sup>~~ with corresponding recomposing of ontological import) that is being implied given the ontological-normalcy/postconvergence nature of transcendental text doesn’t concede to a human temporal complex of its established metaphysics-of-presence-~~‘(implicated-‘nondescript/ignorable-void’<sup>102</sup>-as-to-<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>)’~~ conventioning/traditional-ways of understanding as superseding but rather superseded, and having to cave in’. In other words the postconverging-~~aporeticism-overcoming/unovercoming~~ nature of a Derridean deconstruction text doesn’t speak of the poor writing of Derrida, it speaks of the reader’s ‘complex of understanding’ that fails to recognise its need to psychoanalytically-unshackle, construed in interdimensional transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity terms as akin to a positivistic laden text articulated in a non-positivism/medievalism setup implying a necessary psychoanalytic-unshackling as requiring the pivoting/decentering of the reader for its understanding as it is more than an explanation in the terms of the old as non-positivism/medievalism <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> but more critically an invitation into the new as of a positivising/rational-empirical mindset/<sup>83</sup>reference-of-thought <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>; having to do fundamentally with the human mind complex and reflex of failing/not-upholding-~~<as-of-apriorising/axiomatising/referencing>~~ to acquiesce to prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity and so all across the various institutional-cumulation/institutional-recompose-~~‘(as-to-<sup>46</sup>historiality/ontological-eventfulness<sup>3</sup> /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>’)~~ in reflecting holographically-<conjugatively-and-transfusively> the ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process~~, even though it will readily acquiesce from a standpoint of retrospectively implied construal of transcendence-

and-sublimity/sublimation/~~supererogatory~~~de-mentativity. Such a pivoting/decentering of understanding itself is what is implied by ‘projective-insights’/postdication/metaphysics-of-absence-~~(implicated-epistemic-veracity-of-<sup>91</sup>nonpresencing-<perspective-ontological-normalcy/postconvergence>)~~; further explaining the underlying notion of suprastructuralism as the ability to construe/conceptualise meaningfulness across different ontological-completeness-of-<sup>83</sup>reference-of-thought perspective whether recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, <sup>103</sup>universalisation–non-positivism/medievalism, our present positivism–<sup>80</sup>procrypticism or futural ~~Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology~~ as of prospective deprocrypticism, with the necessary <sup>15</sup>de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ involved in such a pivoting/decentering as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. Suprastructuralism as such will also explain the underlying logic of Bruno Latour’s famous criticism of the notion that scientists reported discovery of TB as being the cause of Pharaoh Ramses II death together with the organisation of an official ceremony in full honours in celebration of Ramses II corpse and the discovery, as being an entanglement of <sup>83</sup>references-of-thought between the modern frame-of-reference/collective-consciousness-awareness-teleology<sup>99</sup> and the Ancient Egypt pharaonic era frame-of-reference/collective-consciousness-awareness-teleology<sup>99</sup> (a mix-up that must not occur for history itself to conceptually exist ‘since history wouldn’t deny its object of study its very own frame-of-reference, as being oblivious here to the notion of TB’, for an exercise of understanding the past and projecting to the future); as if it were ‘possible and desired’ that the modern frame-of-reference equally carry modern weapons back in time in Ancient Egypt and fight pharaoh Ramses II wars (which is obviously ridiculous). Suprastructuralism as such highlights the ‘mental complex of all present mindsets as metaphysics-of-presence-~~(implicated-~~

‘nondescript/ignorable-void<sup>60</sup>’-as-to-<sup>79</sup> presencing—absolutising-identitive-constitutedness<sup>4</sup> },  
 and going by ‘projective-insights’/postdication/metaphysics-of-absence-⟨implicated-epistemic-  
 veracity-of-<sup>81</sup> nonpresencing-⟨perspective-ontological-normalcy/postconvergence⟩ is equally  
 what can enable our own prospective transcendence-and-  
 sublimity/sublimation/supererogatory~de-mentativity in grasping a more profound intrinsic-  
 reality/ontological-veridicality as notional~<sup>18</sup> deprocrypticism which is deeper than our present  
 positivism-<sup>80</sup> procrypticism registry-worldview <sup>83</sup> reference-of-thought. As implied in this paper,  
 the implication of pivoting/decentering for understanding itself is that our metaphysics-of-  
 presence-⟨implicated-‘nondescript/ignorable-void<sup>60</sup>’-as-to-<sup>79</sup> presencing—absolutising-  
 identitive-constitutedness<sup>4</sup> } traditional/conventioning <sup>83</sup> reference-of-thought-<sup>8</sup> categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup> is put-into-question, and the notion of understanding  
 itself is pivoted/decentered such as implied by the referentialism approach of this †epistemic-  
 totalising<sup>33</sup> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-  
 †decompulsing‡delinearity~for-cogency design (as opposed to a categorisation constituting  
 elaboration basis for understanding). As the referential harkens to the most profound concept  
 (intemporal-preservation-entropy-or-contiguity-or-ontological-preservation also construed as  
 ontological-normalcy/postconvergence) and ontologically-reconstitutes/deconstructs lesser and  
 lesser profound concepts in relation to the most profound concept by a referencing  
 understanding. The implication is that the entirety of the text is a unity in contiguity perceptible  
 from the subtexts fusion with the unity. Hence the organisation of the text can only be cross-  
 referencing (and not, wrongly, an organisation based on categorisation constituting elaboration)  
 to retain its cross-referencing coherence of prospective meaningfulness. The recognition for the  
 need to disambiguate human mental-dispositions as of temporal-to-intemporal is not an  
 exception here as all our formalisations implicitly operate on this basis as deferential-  
 formalisation-transference, tacitly confirming its veracity/ontological-pertinence. It should be

noted that the representation of registry-worldview's/dimension's uninstitutionalised-  
 threshold<sup>102</sup> as of 'threshold-of-nonconviction/madeupness/bottomlining-in-shallow-  
 supererogation<sup>96</sup>-<as-to-'attendant-intradimensional'-prospectively-  
 disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>' based on their  
 respective relative-ontological-incompleteness<sup>88</sup>-induced,-'threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-'attendant-  
 intradimensional'-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism>' while most ontologically-veridical from an ontological-  
 normalcy/postconvergence epistemic-or-notional~projective-perspective, such a  
 suprastructural-meaningfulness/memetism is rather unordinary and suprastructural (beyond-the-  
 consciousness-awareness-teleology<sup>99</sup>-<of-preconverging-existential-extrication-as-of-  
 existential-unthought>') to the given uninstitutionalised-threshold<sup>102</sup> registry-  
 worldview's/dimension's<sup>83</sup> reference-of-thought; since in our positivism~<sup>80</sup>procrpticism  
 uninstitutionalisation (which is procrpticism), 'utter-ontologising/<sup>55</sup>maximalising-  
 recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-  
 ontologising~conceptualisation 'sublimating-epistemic-  
 imbricatedness/threadedness/recomposuring as of 'implicit-ed\_attendant-ontological-  
 contiguity<sup>67</sup>?~educated-  
 existentialising/contextualising/textualising\_'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>'<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-reference-of-thought-devolving-as-of-instantiative-context> as to  
 existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality' (from the perspective of the  
 'postconverging-or-dialectical-thinking<sup>21-83</sup> reference-of-thought in relative-ontological-

completeness<sup>87</sup> as depth-of-thought') will reflect/perspectivate/highlight procrpticism to be rather of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to- 'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>20</sup> -apriorising-psychologism> thus pivoting/decentering/'psychoanalytically-unshackling/memetically-reordering/institutionally-recomposuring' into notional~<sup>18</sup>deprocrpticism suprastructuring/transcendental/intemporal-preserving<sup>83</sup> reference-of-thought by way of the given 'utter-ontologising/<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation'. While the above proposition is most difficult to fathom given our metaphysics-of-presence-(implicated-'nondescript/ignorable-void'<sup>60</sup>-as-to-<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>1</sup> ) illusion-of-the-present/present-consciousness/epistemic-totalising<sup>33</sup>~self-referencing-syncretising/mirage, we'll relatively grasp this reality on a same token wherein: in recurrent-utter-uninstitutionalisation uninstitutionalisation, <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation as suprastructural or beyond-the-consciousness-awareness-teleology<sup>99</sup> -<of-preconverging-existential-extrication-as-of-existential-unthought><sup>3</sup> of 'recurrent-utter-uninstitutionalisation core meaningfulness of reference' is reflected/perspectivated/highlighted as rather of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -<as-to- 'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>20</sup> -apriorising-psychologism> (thus pivoting/decentering/'psychoanalytically-unshackling/memetically-reordering/institutionally-recomposuring' into base-institutionalisation suprastructuring/transcendental/intemporal-preserving<sup>83</sup> reference-of-thought by way of the given <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation); in base-institutionalisation—ununiversalisation

uninstitutionalisation (which is ununiversalisation), <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation as suprastructural or beyond-the-consciousness-awareness-teleology<sup>99</sup> -<of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup> of ununiversalisation core meaningfulness of reference' is reflected/perspectivated/highlighted as rather of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-psychologism> (thus pivoting/decentering/'psychoanalytically-unshackling/memetically-reordering/institutionally-recomposuring' into <sup>103</sup>universalisation suprastructuring/transcendental/intemporal-preserving <sup>83</sup>reference-of-thought by way of the given <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation); and, in <sup>103</sup>universalisation–non-positivism/medievalism uninstitutionalisation (which is non-positivism/medievalism), <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation as suprastructural or beyond-the-consciousness-awareness-teleology<sup>99</sup> -<of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup> of non-positivism/medievalism core meaningfulness of reference' is reflected/perspectivated/highlighted as rather of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> -<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-psychologism> (thus pivoting/decentering/'psychoanalytically-unshackling/memetically-reordering/institutionally-recomposuring' into positivism suprastructuring/transcendental/intemporal-preserving <sup>83</sup>reference-of-thought by way of the given <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation). Thus suprastructuralism as such validates the reality of an underlying ontology-driven human 'postconverging-or-dialectical-thinking<sup>21</sup>—psychology or

psychology-of-mentation-dynamics or natural~psychological-dynamics' in rescheduling  
 (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) the placeholder-  
 setup/mental-devising-representation/mentation, as of human-subpotency-  
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-  
 'notional~firstnatureddness-formativeness<as to eventualising~inkling drive or seeding-  
~~misprising~~>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-  
 ontological-normalcy/postconvergence>'—existentialism-form-factor. The fundamental point  
 about a transcendental conceptualisation as implied in a positivism—<sup>80</sup>procrypticism  
 uninstitutionalisation by the 'psychoanalytic-unshackling/memetic-reordering/institutional-  
 recomposuring' into notional~<sup>18</sup>deprocrypticism suprastructuring/transcendental/intemporal-  
 preserving <sup>83</sup>reference-of-thought by way of utter-ontologising/<sup>55</sup>maximalising-recomposuring-  
 for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation', is  
 not about logical nested-congruence but as with the transcendence-and-  
 sublimity/sublimation/supererogatory~de-mentativity of all prospective institutionalisations  
 rather the transversality-<for-sublimating~existential-eventuating/denouement, from 'thinking-  
 at first/pure predisposition preemptive of prospective disontologising/subontologising'—as-  
 of-prospectively-disambiguated~affirmed-and-unaffirmed-'motif-and-  
 apriorising/axiomatising/referencing'<sup>101</sup> of the transcendental/suprastructural  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>/teleological-differentiations known as supratransversality-  
 <in-sublimating~existential-eventuating/denouement>~of-motif-and-  
 apriorising/axiomatising/referencing over the transcended <sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup>/teleological-differentiations known as subtransversality-<in-desublimating~  
 existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing in  
 inducing a middle-to-long-run or trans-generational 'postconverging-or-dialectical-thinking'<sup>21</sup>-  
 psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics'

pivoting/decentering/psychoanalytic-unshackling/memetic-reordering/institutional-  
 recomposuring from the transcended/superseded state as <sup>80</sup>procrypticism–or–disjointedness-as-  
 of-<sup>83</sup>reference-of-thought <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> <sup>83</sup>reference-of-thought–  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> to the maximalising-as-  
<sup>18</sup>deprocrypticism–or–preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought  
 transcending/superseding <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> <sup>83</sup>reference-of-thought–  
<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> of futural Being-development/ontological-  
 framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–  
 meaningfulness-and-teleology as of prospective deprocrypticism, going by prospective  
 <amplifying/formative–epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative–implications-of-  
 prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—  
 ontological-contiguity<sup>67</sup> and induced untenability/internal-contradiction/internal-  
 incoherence/institutional-constraining bringing about percolation-channelling-<in-deferential-  
 formalisation-transference> as futural Being-development/ontological-framework-expansion–  
 as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-  
 teleology as of prospective notional~<sup>18</sup>deprocrypticism institutionalisation; as the very state of  
 a prior/transcended/superseded registry-worldview relative-ontological-incompleteness<sup>88</sup>-  
 induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>–  
 <as-to-‘attendant-intradimensional’-prospectively-  
 disontologising~preconverging/dementing<sup>70</sup>–apriorising-psychologism>’ implies it is ‘in-wait  
 as of prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought defective  
<sup>83</sup>reference-of-thought–<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> for the  
<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> to be instigated, upheld and be enculturated and endemised, for the

preconverging/postconverging–de-mentative/structural/paradigmatic perpetuation of the vices-and-impediments<sup>105</sup> preconverging/postconverging–de-mentatively/structurally/paradigmatically associated ‘with respect to the fundamental relative-ontological-incompleteness<sup>88</sup> -induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>30</sup> –apriorising-psychologism>’ and postlogism<sup>77</sup> phenomenon’. The suprastructural (beyond-the-consciousness-awareness-teleology<sup>99</sup> <of–preconverging-existential-extrication-as-of-existential-unthought> ) <amplituding/formative–epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative–implications-of-prospective-<sup>8</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>7</sup> at the individuation–level is that with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’ situations, there is an underlying meaningfulness-and-teleological differentiation of human mental-dispositions as of non-pseudointemporality<sup>52</sup> as of supplanting–conviction-as-to-profound-supererogation<sup>96</sup> —of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>–apriorising-psychologism and pseudointemporality<sup>52</sup> as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>30</sup> –apriorising-psychologism> (including as derived/conjugated pseudointemporality<sup>52</sup> as to threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>30</sup> –apriorising-psychologism>), and so in contrast to the social/normal reflex of naively-and-wrongly construing and falling back to the idea of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> (as of <sup>83</sup>reference-of-thought) rather essentially of non-pseudointemporality<sup>52</sup> as of supplanting–conviction-as-to-profound-supererogation<sup>96</sup> —of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>–apriorising-psychologism. For pseudointemporality<sup>52</sup> as

of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-  
 'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>90</sup> -  
 apriorising-psychologism> and by its derivations (consciously, expediently or unconsciously),  
 the representations of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> are set/formulaic and the fundamental  
 essential/intrinsic/inherent attributions behind the representations of <sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup> are irrelevant, and a parasitising/co-opting association that is alien to the fundamental  
 essential/intrinsic/inherent/intemporal attributions of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is just as  
 valid; basically due to the fact that our fundamental relative-ontological-incompleteness<sup>88</sup>-  
 induced,-'threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation'<sup>96</sup> -  
 <as-to-'attendant-intradimensional'-prospectively-  
 disontologising~preconverging/dementing<sup>90</sup> -apriorising-psychologism>' at all prior registry-  
 worldviews/dimensions, whether as recurrent-utter-  
 uninstitutionalisation/ununiversalisation/non-positivism-or-medievalism/procrypticism, is  
 bound to lead to human integration of the corresponding postlogism<sup>77/74</sup> perversion-of-  
<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-  
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>,-of-<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup>-for-intemporal-preservation-entropy-or-contiguity-or-  
 ontological-preservation at the uninstitutionalised-threshold<sup>102</sup> that speaks of relative-  
 ontological-incompleteness<sup>88</sup>-induced,-'threshold-of-nonconviction/madeupness/bottomlining-  
 in-shallow-supererogation'<sup>96</sup> -<as-to-'attendant-intradimensional'-prospectively-  
 disontologising~preconverging/dementing<sup>90</sup> -apriorising-psychologism>'. Thus a non-  
 pseudointemporality<sup>52</sup> mental-disposition re-affirmatory (as maximalising) of the  
 essential/intrinsic/inherent/intemporal attributions behind the representations of  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> will put in question the reflex idea (in instances of  
<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup> > and the corresponding <amplifying/formative-  
 epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
 nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>6</sup>) to naively operate logic and its axioms as of a sound human<sup>103</sup> universal mental-  
 disposition for construing ontologically-veridical meaningfulness as virtuality-or-ontologically-  
 flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-  
 veridical-existential-reference, in order to account for such ‘parasitism/parasitising/co-opting-  
 meaningfulness’ by parasitising/co-opting association with the essential/intrinsic/inherent  
 attributions behind the representations of<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>, and so as  
 ‘intemporal-preservation as to aetiologisation/ontological-escalation-<ontological-  
 veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>’  
 enabling prospective<sup>83</sup> reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-  
 teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation  
 that override such ‘parasitism of<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>’ as temporal  
 arrogation/disjointedness/impostoring/extrication/misappropriation whether consciously/by-  
 expediency/unconsciously. This is the intemporal-disposition individuation decentering  
 mechanism with respect to ontology/ontologically-veridical-meaningfulness in a dynamic-  
 cumulative-aftereffect at the registry-worldview/dimension or intradimensional level that brings  
 about prospective institutionalisations by rescheduling the placeholder-setup/mental-devising-  
 representation/mentation/consciousness-awareness-teleology<sup>99</sup> with respect to construed  
 prospective ontology/ontological-veridicality (as psychoanalytic-unshackling/memetic-  
 reordering/institutional-recomposuring) explaining why we are able and do transcend; or else as  
 in all prior registry-worldviews, the pseudointemporality<sup>52</sup> logic will tend to become one of  
 conscious or unconscious ontological-bad-faith/inauthenticity<sup>64</sup> that construes of the present (by

its <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation whether being usurped/disjointed/impostored/parasitized/co-opted) as of absolute reference-value regardless, failing/not-upholding-<as-of-apriorising/axiomatising/referencing> to register that the grandest value as ontologically-coherent (as a principle sustaining its perpetuation) is the transcendental/<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation as longness-of-register-of-meaningfulness/intemporality<sup>52</sup> that accounts for the becoming from all the priors to the present to the prospective registry-worldviews/dimensions institutionalisations, thus not wrongly implying an equivalence between such a meaningful construct of <sup>103</sup>universal import with temporal extricatory preconverging—de-mentating/structuring/paradigming contentions (more like metaphorically an apple falling on Newton’s head and his projection of this in grasping the <sup>103</sup>universal implications of the laws of motion being wrongly equivocated in the terms of say an apple merchant and other interests in extricatory/temporal fear of the idea that understanding the laws of motions will be ‘temporally’ undermining in one way or the other). Critically, it isn’t idle idealism but rather a realistic insight, as just as articulations of notions of positivism like evolution, <sup>103</sup>universal human emancipation, rationalism, empiricism and science cannot be sustainably intelligible in a mindset/psyche that is non-positivism/medievalism and has not been pivoted (psychoanalytically-unshackled/mimeticly-reordered/institutionally-recomposured) to a positivistic mindset/psyche thus explaining why their proponents actively undermined the overall ordinary meaningful-frame of non-positivism/medievalism including such effort as the Encyclopédistes, likewise it is naïve to think that notional~<sup>18</sup>deprocrypticism (by its <sup>18</sup>deprocrypticism—or—preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought sublimating-epistemic—imbricatedness/threadedness/recomposuring as of ‘implicited\_attendant—ontological-contiguity<sup>67</sup>?~educated—

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’<sup>40</sup>, <reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context> as to  
 existence-potency<sup>39</sup>~sublimating–nascence,-disclosed-from-prospective-epistemic-  
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-  
 unconceal-the-very-ontologically-same-existential-reality) is an inherent meaningfulness that is  
 perfectly construable within just a positivism–<sup>80</sup>procrypticism mental-disposition and the latter’s  
 many compromised assumptions as articulated in this paper, as notional~<sup>18</sup>deprocrypticism is  
 priorly implying futural Being-development/ontological-framework-expansion—as-to-depth-of-  
 ontologising-development-as-infrastructure-of– meaningfulness-and-teleology as of  
 prospective notional~<sup>18</sup>deprocrypticism psyche/mindset. This equally raises the fundamental  
 issue with post-structuralism, does it fully make sense in a ‘modern mindset’ of reference or  
<sup>83</sup>reference-of-thought or rather it is implying priorly a prospective ‘postmodern mindset’ of  
 prospective reference or <sup>83</sup>reference-of-thought as its existential-reference/existential-  
 tautologisation wherein human ‘deeper limited-mentation-capacity—as-subjecting–educated-  
 unlimitedness/existence-sublimating–nascence’ to limitedness/human-subpotency-(as of  
 relative apriorising/axiomatising/referencing- {of-‘prospectively-implicated-attendant-  
 ontological-contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity–contiguity-  
 <imbued–notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-  
 postconverging-entailment)’ pivots/decenters to reconstrue/reconceptualise <sup>56</sup>meaningfulness-  
 and-teleology<sup>99</sup>, most critically marked by suprastructuralism/meaningfulness-as-beyond-  
 temporal-consciousness-awareness-teleology<sup>99</sup> as a knowledge construct grounded on the  
 ontological-veridicality of human-subpotency–aporia/undecidability/dilemma/ought-  
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-

formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor and the implications for the derivation of meaningfulness (a progression from just a positivism mindset/<sup>83</sup>reference-of-thought of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> grounded pre-eminently on a human intemporal nature construct thus failing/not-upholding-<as-of-apriorising/axiomatising/referencing> to appropriately factor in the dynamism of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor mental-dispositions prospectively, with focus wholly on positivistic construal and logic grounded solely on an intemporal construct (overlooking the implication of ‘parasitism of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ as temporal arrogation/disjointedness/impostoring/extrication/misappropriation whether consciously/by-expediency/unconsciously, coming from the extended-informality-  
<susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>)) in inducing defect of <sup>83</sup>reference-of-thought as perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-  
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
shallow-supererogation<sup>96</sup>>). Critically, ontological-normalcy/postconvergence points out that paradoxically the transcendental mindset/<sup>83</sup>reference-of-thought associated with a ‘knowledge construct of intrinsic-reality’ should priorly be established (‘centered’ over the prior meaningful-frame which is ‘decentered’) for the knowledge construct to take hold by the continuing ‘moulting’ of its proponents and corresponding social construct, as intrinsic-reality doesn’t adjust its inherent meaningfulness to us but rather humans need to achieve a given psychical

development to have-access-to or be-able-to-register the knowledge construct of the more profound existential-reference/existential-tautologisation to intrinsic-reality/ontological-veridicality that that psychical development allows for, in meaningfulness-and-teleological terms. This is rather a difficult task as it implies <sup>45</sup>de-mentation-~~(supererogatory~ontological-  
de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ of <sup>83</sup>reference-of-thought' behind the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, and no registry-worldview/dimension sees itself as de-mentable prospectively, as being decentered for a prospective centering, even where it acquiesces to the notion retrospectively up to its own institutionalisation; pointing that ontological-normalcy/postconvergence is the genuine perspective for construing the dynamism of knowledge-and-virtue or <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>. The fundamental point of a knowledge construct (which is necessarily tautological as intrinsic-reality/ontology is already given) is rather an exercise of 'human ~~<amplifying/formative-epistemicity>-  
totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-  
ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing-  
psychologism-as-the-new-referencing-basis-of-prospective-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>)~~' as subpotent-mimetic-echoiness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echoiness/existence-in-reverberation/existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression wherein we pivot/decenter (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) for redefined <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>. Thus for a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> in 'grasping the uninstitutionalised-threshold<sup>102</sup> reflecting procrypticism involving postlogism<sup>77</sup> and conjugated-postlogism<sup>77</sup>', the knowledge construct will assume this same fundamental goal

of ‘human ~~amplifying~~/formative-epistemicity>-totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-~~apriorising/axiomatising/referencing-psychologism-as-the-new-referencing-basis-of-prospective-<sup>5</sup> meaningfulness-and-teleology<sup>9</sup>~~)’ as subpotent-mimetic-echo-ness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echo-ness/existence-in-reverberation/existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression. Pivoting/decentering as such for transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity at the individuation-level speaks of intemporal-disposition <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation value and disposition re-ontologising terms even though for temporal-dispositions value and disposition conventioning terms this may sound unintelligible. Such a transcendental/intemporal pivoting/decentering necessarily construed from the prospective institutionalisation (whether base-institutionalisation, <sup>103</sup>universalisation, positivism or deprocrypticism, as ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective), of temporal-dispositions individuations in uninstitutionalised-threshold<sup>102</sup> (recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism) as being of ‘mental anarchy’ (mentarchy) which ‘speaks of a defining state of ontologically-defective <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>, arising from lack of common (lack of an ordered construct of deferential-formalisation-transference) ontologically-veridical <sup>83</sup>reference-of-thought, wherein both temporal-dispositions in various shades and the intemporal-disposition are socially-perceived as meaningfully-and-teleologically entitled-in-equivalence ‘notwithstanding veridical veracity/ontological-pertinence conveyable by imbricatedness/threadedness/recomposuring of ~~implicit-attendant~~-ontological-contiguity<sup>67</sup>~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency><sup>40</sup>, <reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-<sup>88</sup>reference-of-thought-<sup>88</sup>devolving-as-of-instantiative-context> as to  
 existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ which ‘breaking’/existential-decontextualised-transposition by temporal-dispositions (on the wrong basis of a prelogic supplanting-conviction-as-to-profound-supererogation<sup>96</sup>—of-‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism mental-disposition reflex that will wrongly reassumed soundness/non-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought over-and-ignoring the reality of a postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing-nonconviction/madeupness/bottomlining-⟨‘decontextualising/de-existentialising~of-attendant-intradimensional—apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional—ontologising’—imbued-<contextualising/existentialising~attendant—ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness> induced unsound/perverted-<sup>83</sup>reference-of-thought, as the breaking undermines ‘implicated\_attendant—ontological-contiguity<sup>67</sup>’~educated—existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-<imbued-notional~cogency><sup>40</sup>, <reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-<sup>88</sup>reference-of-thought-<sup>88</sup>devolving-as-of-instantiative-context> as to existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality thus eliciting virtuality-or-ontologically-flawed-construal) is what induces uninstitutionalised-threshold<sup>102</sup> mental-

anarchy/mentarchy at the individuation–level of conceptualisation, and which in a dynamic-cumulative-aftereffect of ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>101</sup>-apriorising-psychologism>’ accounts for the uninstitutionalised-threshold<sup>102</sup> of recurrent-utter-uninstitutionalisation/ununiversalisation/non-positivism/medievalism/procrypticism. Thus insightfully, the same notion as uninstitutionalised-threshold<sup>102</sup>, threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>101</sup>-apriorising-psychologism> and dialectically-out-of-phase and Mental-anarchy/Mentarchy (the latter which emphasises the state of ontological-veridicality implying an equivalence between-entitlement of both the temporal-dispositions and the intemporal-disposition, unlike an ordered-construct-of-deferential-formalisation-transference or an-institutionalised-construct that rightfully assumes the longness-of-register-of-meaningfulness/intemporal-meaningfulness of the intemporal-disposition individuation as the ‘superseding secondnaturing construct’), respectively reflecting the transcendental/transdimensional/interdimensional, intradimensional and individuation–levels; providing the necessary dynamic-cumulative-aftereffect grasp for storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> for <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology as of prospective notional~<sup>18</sup>deprocrypticism <sup>83</sup>reference-of-thought, with no elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—‘prospectively-implicated\_attendant\_ontological-contiguity<sup>67</sup>’~educated–

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup> allowed as this induces virtualities/being-construals-as-  
 abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference.  
 Mentarchy/Mental-anarchy (as inducing ‘threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-  
 psychologism> and dialectically-out-of-phase’ and uninstitutionalised-threshold<sup>102</sup>) can also be  
 construed as a disposition for temporal-finitude on the basis of referencing ‘social-aggregation-  
 enablers over intrinsic-reality/ontological-veridicality transcendental-  
 enabling/sublimating/supererogatory~de-mentativity’ by the temporal-dispositions<sup>83</sup> references-  
 of-thought (whether consciously, expediently or unconsciously) in order to undermine the  
 referencing of intrinsic-reality/ontological-veridicality transcendental-  
 enabling/sublimating/supererogatory~de-mentativity as intemporal<sup>83</sup> reference-of-thought (thus  
 implying a mental-representation-devising/mentation/placeholder-setup of the ‘social-  
 aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-  
 enabling/sublimating/supererogatory~de-mentativity’ as ontologically preconverging-or-  
 dementing<sup>20</sup>-apriorising-psychologism from the perspective of the transcendental-  
 enabling/sublimating/supererogatory~de-mentativity as ontologically thinking). Insightfully, for  
 a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation-  
 <ontological-veridicality\_commitment/otherliness\_transcending/compulsions-  
 encumbered\_transcending>, such a ‘dynamic-cumulative-aftereffect of  
 individuation/intradimensional/transcendental-or-transdimensional-or-interdimensional levels  
 of conceptualisation’ ontologically validates a ‘deterministically teleological-differentiated  
 storied-construct/ontologically-valid-narration’ of projectable/predictable-relative-existential-  
 implications of the various ‘<sup>51</sup>incrementalism-in-relative-ontological-incompleteness<sup>88</sup>—

enframed/disontologising~conceptualisation    temporal-dispositions    incremental/shortness-  
disposition-relative-finitudes’ and ‘<sup>55</sup>maximalising-recomposuring-for-relative-ontological-  
completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation    intemporal-disposition  
superseding/longness-disposition-to-finitude’; finitude being the full-depth-of-existential-  
implications/existentialism arising when acting (as-being/as-existing) with regards to one’s prior  
relative-ontological-incompleteness<sup>88</sup>/relative-ontological-completeness<sup>87</sup> ]

⟨sublimating~referencing/registering/decisioning, -as-self-becoming/self-

conflatedness<sup>12</sup>/formative~supererogating-<projective/reprojective—aestheticising-re-motif-

and-re-apriorising/re-axiomatising/re-referencing, -in-perspective—ontological-

normalcy/postconvergence>⟩ of <sup>83</sup>reference-of-thought. As a side note, such a notion of

mentarchy in its dynamic-cumulative-aftereffect should be able to highlight the peculiarity of

<sup>83</sup>reference-of-thought associated with human languages from ancient ones to modern ones (as

of the registry-worldview/dimension–levels of the corresponding societies), facilitating the

deciphering and understanding of ancient languages, as well as the reconceptualisation of

<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> across history, which conceptual exercise tends to be rather

biased towards a modern perspective metaphysics-of-presence-(implicated-

‘nondescript/ignorable–void<sup>60</sup>’-as-to-<sup>71</sup>presencing—absolutising-identitive-constitutedness ).

Finally, a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation-

<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-

encumbered\_transcending> will need to take cognisance of the very peculiar nature of the social

world (in contrast to the natural world) that makes the social ‘susceptible to incorrect

understanding and analysis’ particularly at a practical and operant level by the fact that it is

highly emotionally-involved/politically-driven especially so with disturbing issues, and this is

further compounded by the ‘<sup>7</sup>blurriness-<sterilising/anecdotalising/trivialising-of-prospective-

re-ontologising\_by-preconverging, -in-disontologising-formulaic–dragging-out/hollowing-out>

and distance of ~~<amplifying/formative-epistemicity>causality~~ ~~~as-to-projective-totalitative-implications-of-prospective-~~ ~~nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~ /intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~de-mentativity~~’, and finally from a transcendental/<sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation perspective human mental-disposition with regards to the social can be poorly ontological with unconscious, expedient or conscious emphasis on significant others basis of logic as well as ~~<amplifying/formative>~~<sup>8</sup> wooden-language-~~(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>)~~ mental-dispositions (social-aggregation-enablers) undermining the solipsistic relationship with intrinsic-reality required for veracity/ontological-pertinence (transcendental-enabling/sublimating/~~supererogatory~de-mentativity~~). In this regard, it will actually be naïve to assume that an articulation of veracity/ontological-pertinence as with the natural sciences is all that is necessary in achieving effectiveness. With the weaknesses highlighted above with regards to grasping the social, it is important that such veracity/ontological-pertinence is effectively emphasised within the ‘realistic social contexts of mental-dispositions and actions’ driven by social-aggregation-enabling, wherein for instance the transcendental-enabling/sublimating/~~supererogatory~de-mentativity~~ that is intrinsic-reality/ontology grounded on intrinsic-attribution can easily take a backseat over social-aggregation-enabler grounded on extrinsic-attribution driven by such ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~de-mentativity~~’ as perverted use of notions of differentness, infamy, status, significant-others basis of logic, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity,

imposturing, ontological-bad-faith/inauthenticity<sup>64</sup>, implying an equivalence between <sup>103</sup>universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation (so-called principle that is not articulated as a <sup>103</sup>universal construct but targeted, avowing its reality as fake), etc., and so, including intellectual milieus as well. The implications for a truly ontologically effective social science can be construed as follows; say for instance an accused miscreant was to articulate a credibly demonstrable notion in physics or chemistry, the ‘promptness of ~~<amplituding/formative-epistemicity>~~causality<sup>9</sup> ~~~as-to-projective-totalitative-implications-of-prospective-~~<sup>61</sup> nonpresencing, -for- ~~explicating~relative-unreflexivity/relative-reflexivity—~~ontological-contiguity<sup>67</sup>/intrinsic-reality/ontological-veridicality      transcendental-enabling/sublimating/~~supererogatory~de-~~mentativity’ will easily allow for such veracity/ontological-pertinence to establish itself without undermining of the transcendental-enabling/sublimating/~~supererogatory~de-~~mentativity that is intrinsic-reality/ontology by any social-aggregation-enabler (perverted use of notions of differentness, infamy, status, significant-others basis of logic, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity<sup>64</sup>, implying an equivalence between <sup>103</sup>universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation or so-called principle that is not articulated as a <sup>103</sup>universal construct but targeted, avowing its reality as fake, etc.). The ‘blurriness- ~~<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-~~disontologising-formulaic—dragging-out/hollowing-out>      and      distance      of ~~<amplituding/formative-epistemicity>~~causality<sup>9</sup> ~~~as-to-projective-totalitative-implications-of-~~prospective-<sup>61</sup> nonpresencing, -for-~~explicating~relative-unreflexivity/relative-reflexivity—~~ontological-contiguity<sup>67</sup>/intrinsic-reality/ontological-veridicality      transcendental-enabling/sublimating/~~supererogatory~de-~~mentativity’ makes this altogether a more difficult

proposition in the social sciences particularly with issues that are highly emotionally-  
 involved/'interested'/politically-driven wherein even in intellectual circles arguments of  
 differentness/subtle-infamy-implications/status/significant-others-basis-of-logic/repute are  
 often easily advanced in undermining inherent veracity/ontological-pertinence. One such  
 notorious argument with regards to poststructuralists involved the notion that French post-  
 structuralism was developed by peripheral intellectuals of French society but then failing to  
 equally say that a lot of the good science and social science in many Western countries have  
 generally had the same personalities attributes. Of course, such a narrative will not be  
 countenanceable in the promptness of effectiveness driven natural science of  
~~<amplituding/formative-epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-~~  
~~prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—~~  
~~ontological-contiguity<sup>6</sup>~~, for instance, holding that Einstein's theory-of-relativity is flawed with  
 the non-substantive argument he was a peripheral intellectual to German or Swiss or American  
 society. The bigger point here with respect to a storied-construct/ontologically-valid-narration  
 aetiologisation/ontological-escalation-<ontological-  
 veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>, is  
 that veracity/ontological-pertinence by mere articulation of sound ontological conceptualisations  
 as transcendental-enabling/sublimating/~~supererogatory~de-mentativity-of-intrinsic-social-~~  
 reality in the social contextualisation especially where blurry is often not sufficient purely by  
 itself but that it needs to be creatively construed in facing off 'social-aggregation-enablers over  
 intrinsic-reality/ontological-veridicality transcendental-  
 enabling/sublimating/~~supererogatory~de-mentativity~~' with the transcendental-  
 enabling/sublimating/~~supererogatory~de-mentativity-of-intrinsic-social-reality~~  
~~<amplituding/formative-epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-~~  
~~prospective-<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—~~

ontological-contiguity<sup>61</sup>. This weakness actually takes a turn for the worst when it comes to the phenomenon of psychopathy and social psychopathy as this phenomenon is actually the quintessence of active extrinsic-attribution ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity’ as driven by postlogism<sup>77</sup>—construed-as-of-disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’> postlogism<sup>77</sup> and corresponding conjugated-postlogism<sup>77</sup> <sup>12</sup>conjoining-looping-set-of-narratives of such postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’><sup>76</sup>, respectively in recursiveness (psychopathic), progressiveness (opportunistic and exacerbatory) and regressiveness (ignorance and affordability). So a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> will need to demonstrate veracity/ontological-pertinence of the conceptualisations highlighted in this paper not purely by themselves as transcendental-enabling/sublimating/supererogatory~de-mentativity-of-intrinsic-social-reality but rather such conceptualisation in a supratransversality-<in-sublimating~existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing should be over-and-face-off a subtransversality-<in-desublimating~existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing of temporal undermining by ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity’ such as perverted use of notions of differentness, infamy, status, significant-others basis of logic, reputé, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity,

imposturing, ontological-bad-faith/inauthenticity<sup>64</sup>, implying an equivalence between <sup>103</sup>universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation (so-called principle that is not articulated as a <sup>103</sup>universal construct but targeted, avowing its reality as fake), etc., and this is the realistic developing social contextualisation within which psychopathy and social psychopathy manifests itself. Further the social-aggregation-enabler mechanism is what brings about social-chainism/social-discomfiture/negative-social-aggregation as well as the temporal-endemisation/temporal-enculturation of psychopathy and social psychopathy by eliciting of differentness, infamy, status, significant-others basis of logic, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity<sup>64</sup>, implying an equivalence between <sup>103</sup>universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation, etc., to induce subontologisation/subpotentiation or existential-decontextualised-transposition. Ontologically, thus the construal/conceptualisation of the Social postconverging–de-mentating/structuring/paradigming is necessarily a construct that harkens to the intemporal-projection enabling the thoughtfulness as the imbued intemporal-preservation consciousness-awareness-teleology<sup>99</sup> with corresponding <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> (so-reflected as to the <cumulating/recomposuring~attendant–ontological-contiguity >-succession of registry-worldviews/dimensions of the ~~relative-unreflexivity/relative-reflexivity~~—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>) inducing the <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation: so-enabling the development and endemisation/enculturation, as from recurrent-utter-uninstitutionalisation (non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accident-ed-or-random-mental-disposition), successively of base-institutionalisation (rulemaking-over-non-rules—apriorising/axiomatising/referencing–

psychologism) social-setup, <sup>103</sup>universalisation (<sup>103</sup>universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism) social-setup, positivism (positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism) social-setup and prospectively notional~<sup>18</sup>deprocrypticism (preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought,-as-to-<sup>32</sup><amplituding/formative—epistemicity>growth-or-conflatedness<sup>13</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism) social-setup. The implication being that the Social is much more than aggregativity (social-aggregation) wherein a mental-disposition of ‘overt aggregative social disposition’ that conceives that a social-setup <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation are simply ‘perceptively-and-formulaically deterministic’ for ‘its purpose of temporal extricatory preconverging—de-mentating/structuring/paradigming relating with the <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> (as perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>9</sup>>)’ that undermines the imbued intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of the social-setup ‘is not ontologically social’ (as aggregativity construals and mental-dispositions about social relations of extricatory temporal-dispositions are perfectly construable as of varying covert to overt ‘<sup>83</sup>reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold<sup>02</sup>’). Likewise a mental-disposition of ‘overt non-aggregative social disposition’ conceiving the social-setup <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation ‘as

of inherent essence and to be upheld and maximalisingly recomposed' (as appropriateness-of-<sup>83</sup>reference-of-thought-as-of-conflatedness<sup>13</sup>) 'is ontologically social'. The Social as such is an abstract construct not about the 'equability in mutuality of the mortals that we are' but rather the opportunity for transcendental construal of our potential for intemporality<sup>52</sup>. Paradoxically and across all registry-worldviews/dimensions this has always imply sociologically that uninstitutionalised-threshold<sup>102</sup> are in a transversality-<for-sublimating-existential-eventuating/denouement,-from-'thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising'-as-of-prospectively-disambiguated-affirmed-and-unaffirmed-'motif-and-apriorising/axiomatising/referencing'><sup>101</sup> of these two divergent mental-dispositions with respect to <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> whether conceptualisation of the transcendental as defining prospective social ontology in a sense of intellectual solipsistic fulfilment driven by relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity or conceptualisation in aggregativity/social-aggregation as of <amplifying/formative> wooden-language-(imbued-averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications> driven by social-aggregation-enabling, explaining the underlying confliction implied by any prospective institutionalisation as transcendental. This insight can be grasped from ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective, when we garner that the 'equability in mutuality of temporally-disposed minds as shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>' in a non-positivism/medievalism social-setup doesn't supersede the ontological-veridicality of a social ontology insight providing anchoring for prospective positivistic institutionalisation construed <sup>83</sup>reference-of-thought. Plausibly most likely the 'developing consciousness-awareness-teleology<sup>99</sup> mindset' of such a 'social ontology insight about prospective positivism' (as <sup>55</sup>maximalising-recomposuring-for-relative-

ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation for intemporal-  
 preservation-entropy-or-contiguity—or—ontological-preservation) may lead to its very own  
 circumspection with the registry-worldview’s/dimension’s <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
 and possibly non-aggregativity. Consider the instance of such characters as Galileo and Newton,  
 at the crossroad of ‘what is to be considered as valued <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ with  
 respect to the prospective as the positivistic registry-worldview/dimension and the prior as the  
 non-positivism/medievalism world, as consciously-or-unconsciously they register that the prior  
 needs to be ‘decentered’ and the prospective ‘centered’, even though by reflex the prior will  
 construe of itself as undecenterable center of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>. This may go a  
 long way in explaining such biographic accounts about Isaac Newton as unsocial wherein a naïve  
 conceptualisation of impression-driven/good-naturedness/wishfulness construal as virtue (in lieu  
 of ‘prospective postconverging~aporeticism~overcoming/unovercoming as the  
 Good/knowledge-reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant\_ontological-contiguity ’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness <sup>3</sup>-in- {preconverging-disentailment-by}-  
 postconverging-entailment}/understanding/<amplituding/formative-  
 epistemicity>causality<sup>6</sup>~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>6</sup>’ in its <amplituding/formative-  
 epistemicity>totalising~ratiocontiguity/ratiocination-as-referentialism—‘implicated\_attendant-  
 ontological-contiguity<sup>67</sup>’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>; -phenomenal-abstractiveness-of-presencing-in-‘protensive-

consciousness’-enabling-  
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-  
operant-or-incidenting-predicative-insights-of ‘implicated\_attendant\_ontological-  
contiguity<sup>67?</sup>~educated-  
existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
<imbued-notional~cogency>’<sup>80</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
completeness<sup>87</sup>-of-<sup>88</sup>reference-of-thought-<sup>89</sup>devolving-as-of-instantiative-context> of  
intemporality<sup>52</sup>) will not factor in the inherent deficiency in value judgment of a non-  
positivism/medievalism inclined ordinary mindset/<sup>83</sup>reference-of-thought from which such  
accounts are coming from (given such a society’s state of paradox of transcendence-and-  
sublimity/sublimation/supererogatory~de-mentativity of relative-ontological-incompleteness<sup>88</sup>-  
induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-  
<as-to-‘attendant-intradimensional’-prospectively-  
disontologising~preconverging/dementing<sup>90</sup>-apriorising-psychologism>’) about a figure  
involved in ‘intemporal-prioritisation-of-<sup>83</sup>reference-of-thought’-as-conflatedness<sup>13</sup>-or-  
ontological-reprojecting as partaking in the ‘inventing/creating’ of the  
preconverging/postconverging~de-mentative/structural/paradigmatic possibility (and the  
corresponding psychologism) for prospective positivism institutionalised-being-and-craft, more  
like biting a hand that intemporal-solipsistically as of ontological-faith-notion-or-ontological-  
fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-  
so-being-as-of-existential-reality provides the opportunity for prospective  
preconverging/postconverging~de-mentative/structural/paradigmatic human flourishing, with  
the underlying fact being that inherently such a personality type rather as of a solipsistic-  
intemporality<sup>52</sup> individuation disposition, by its contemplative reappraisal, is exactly what can  
provide the opportunity for such transcendental possibilities (when we come to grasp that the

true profoundness of knowledge is more than just ‘mechanical as something construed soullessly’ without a more complete appreciation of knowledge as ‘organic as something construed with a profound sense of intemporal projection philosophy as to profound-supererogation<sup>96</sup>’ with the idea that the type of knowledge construed as of first order transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity is not based on an ordinary notion of ‘intelligence as we’ll normally think of as simply technical’ but rather on such a sense of intemporal philosophical projection and more than just a ‘product’ for a materiality purpose but a driven sense of human emancipation). In fact, this equally points to a major flaw of the inherently implied value judgement in a lot of what passes for social sciences today explaining the vagueness, platitude and emptiness of little or no relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity implication as an ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> circular exercise, wherein the unabated recourse to naïve feel good averaging of thought mental-dispositions are equated with ontological-veridicality uncritically, rather than construing that the animal that we are is in want of knowledge as a construct that enable it to supersede/transcend itself rather than a vain exercise of nombrilism, in which case one may argue that each registry-worldview/dimension ~~<amplituding/formative>~~ wooden-language-~~(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications>}~~ ideas should be the basis for construing its social science! In fact, technically Newton might be the most inclined person for social engagement but then will he as of intemporal projection be inclined to ‘go along as social’ where he construed beyond-the-consciousness-awareness-teleology<sup>99</sup>-~~<of-preconverging-existential-extrication-as-of-existential-unthought>~~<sup>6</sup> the ‘medieval social’ as in want of its further development (this highlights a contrast between a

stigmatic/mented psychology of the present, as of any ‘present registry-worldview/dimension’, with value references related to as absolute without or poorly factoring in that the animal that is the human is rather a becoming animal in constant psychological development of its limited-mentation-capacity—as subjecting ‘~~educated-unlimitedness/existence-sublimating-nascence~~’ to ~~limitedness/human-subpotency~~ with respect to social <sup>103</sup>universal-transparency<sup>104</sup> <transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness > as of ‘~~implicitated-attendant-ontological-contiguity~~<sup>67</sup>~educated-existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity~contiguity-<imbued-notional~cogency><sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-completeness <sup>87</sup>-of- <sup>88</sup>reference-of-thought- <sup>84</sup>devolving-as-of-instantiative-context> as of ontological-completeness-of-<sup>33</sup>reference-of-thought; as determining its value reference and defining its underlying placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup>, and hardly addressing such a more fundamental question as implied by ‘postconverging-or-dialectical-thinking<sup>21</sup>—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’). In this respect, this makes many such so-called ‘social science approaches’ ‘poorly grounded on a social relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity’ more or less sciences of methodological mimicry, as we know that much of the ‘true sciences’ (including the natural sciences and many a true social science are not grounded on an <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> construal but identify objective reality by its naturally constraining <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative~implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-

contiguity<sup>71</sup>, as differing from sovereign constructs, as the determinant of pertinence (and such profound transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity basis of knowledge are then bound to further redevelop sovereign constructs and conventions, with the sovereign constructs and conventions not becoming intrinsic-reality/ontological-veridicality in of themselves but rather as of social, institutional, cultural, moral or historical reality of the human condition); though much more easier for the natural sciences as hardly any or nobody feels impinged today with scientific discoveries and inventions given that their transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity as of a positivism outlook psychologism of the world had taken place both in philosophical and practical scientific terms with the Descartes, Hobbes's, Kants, Copernicuses, Galileos, Newtons, of the past. Whereas a lot of modern-day social science is relatively pulled back in many an unsuspecting manner, by elicited emotional involvement and underlying constraints of their institutional setups. Such can equally be implied with regards to procrypticism from futural ~~Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-~~ ~~meaningfulness-and-teleology~~ as of prospective notional<sup>18</sup> deprocrypticism insight, wherein positivism<sup>80</sup> procrypticism is decentered and notional<sup>18</sup> deprocrypticism is centered, and so in comprehensive psychologism terms; with the idea that the possibly unsavoriness is not of this author's or anyone's chosen but rather that the test for futural ~~Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-~~ ~~meaningfulness-and-teleology~~ as of prospective notional<sup>18</sup> deprocrypticism transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity set by intrinsic-reality/ontological-veridicality requires us coming to terms with it, no lesser than the test set by positivistic transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity in the non-positivism/medievalism epoch intrinsic-reality required them to come to terms with this, however unpalatable to many then, and this underlying vitality across all epochs as of

‘implicated\_attendant\_ontological-contiguity<sup>67</sup>~educated-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>, -<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-reference-of-thought-<sup>83</sup>devolving-as-of-instantiative-context>, induced by  
 prospective relative-ontological-completeness<sup>87</sup>-of-reference-of-thought is what counts as true  
 knowledge beyond the blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-  
 ontologising\_by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out>-  
 in-reflecting-and/or-coming-to-terms-with-implied-transcendence that often tends to arise with  
 all institutionalisations institutionalised-being-and-craft erudition! More fundamentally, as  
 previously highlighted with the mediocrity principle of science as it applies to humankind as  
 well (as the notion of metaphysics-of-absence-(implicated-epistemic-veracity-of-  
 nonpresencing-<perspective-ontological-normalcy/postconvergence> } is pushed to its full  
 implications over metaphysics-of-presence-(implicated-‘nondescript/ignorable-void<sup>60</sup>’-as-to-  
 presencing—absolutising-identitive-constitutedness<sup>70</sup> ) as our present-consciousness/illusion-  
 of-the-present/epistemic-totalising<sup>33</sup>~self-referencing-syncretising/mirage), the reality of a  
 human-subpotency-aporia/undecidability/dilemma/ought-  
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-  
 formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-  
 intemporal-dispositions-<so-construed-as-from-perspective-ontological-  
 normalcy/postconvergence>’-existentialism-form-factor may actually more objectively (and so  
 beyond-our-consciousness-awareness-teleology<sup>99</sup>) point to the idea that institutionalisation (the  
 relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-  
 institutionalisation-process<sup>68</sup>) as intemporalisation is actually a ‘<sup>55</sup>maximalising-recomposing-  
 for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation  
 recomposed abstract-construction/institutionalisation-designing’ which ‘in its operant

effectuation (due to limited-mentation-capacity—as-subjecting-‘educated-  
 unlimitedness/existence-sublimating-nasence’-to-limitedness/human-subpotency as of  
 ‘<sup>79</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>’) defines its very own prospective  
 interspersing with uninstitutionalised-threshold<sup>102</sup> articulated as ‘socially-functional-and-  
 accordant<sup>93</sup> temporalisation of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as from idiosyncratic  
 individuations frame-of-reference at childhood to full-blown threshold-of-  
 nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-‘attendant-  
 intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>—apriorising-  
 psychologism> individuations frame-of-reference at adulthood’; that is, the relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-  
 process<sup>68</sup> or institutionalisation design construed rather as about reducing-human-  
 temporalisation- {shortness-of-register-of-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>} as  
 uninstitutionalised-threshold<sup>102</sup>, with such a notion of uninstitutionalised-threshold<sup>102</sup> being the  
 central notion of conceptualisation/construal for a thorough the-Good/knowledge-  
 reification~gesturing-and-accounting—of-epistemic-phenomenalism-<in-  
 prospective\_psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant-ontological-contiguity’~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-disentailment-by}-  
 postconverging-entailment>/understanding/<amplituding/formative-  
 epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-  
<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-  
 contiguity<sup>67</sup> construct (however counterintuitive from our natural thinking reflex metaphysics-  
 of-presence-<implicated-‘nondescript/ignorable-void<sup>60</sup>’-as-to-<sup>79</sup>presencing—absolutising-  
 identitive-constitutedness<sup>14</sup>> ‘based on reasoning in terms-as-of-axiomatic-construct of

cumulating institutionalisations’). Such a construal/conceptualisation of ‘institutionalisation as of uninstitutionalised-threshold<sup>102</sup>’ will explain why with regards to ‘all the successive institutionalisations formal constructs’ as of their respective ‘comprehensive abstract setups of deferential-formalisation-transference institutionalised <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’, there is a tendency associated with their corresponding extended-informality-~~(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>)~~ wherein there is ‘parallel construed extended-informality-~~(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>)~~ <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>-as-of-a-relatively-poor-institutionalising-inclination’ of a subpar and occasionally of a superseding practical applicative bearing/effectiveness over the supposedly formal construct. By-and-large, this will often arise within the scope of blurry institutional setups not construed for operant effectiveness. Strangely enough we do actually tend to elicit such extended-informality-~~(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>)~~ construal as more determinant when the principles of formal constructs are rearticulated operantly in extended-informality-~~(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>)~~ <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>-as-of-a-relatively-poor-institutionalising-inclination terms; and often contributing to institutional inefficiencies and failures of all sorts whether with respect to mismanagement, misappropriation, incompetence, etc. from a modern perspective of analysis. Further, the fact is such extended-informality-~~(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>)~~ effect can be more than just about the operant effect but equally protracted as ‘designed-formalisation-ineffectiveness’ in ensuring the ascendancy of extended-informality-~~(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>)~~ <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>-as-of-a-relatively-poor-institutionalising-inclination over

formal constructs. By-and-large, this can be construed as the ~~{flawed/unsound}~~-relative-  
 unreflexivity-in-existence/absolutising-from-limited-mentation/psychologismic-epistemic-  
~~acutisation~~-nonresidualising-imbued-<sup>{compulsing}</sup>linearity-in-eclecticism-of-prior-mere-  
~~formulaicity/ritualisation~~ residual temporalisation effect arising from the fundamental reality of  
 a human-subpotency-aporia/undecidability/dilemma/ought-  
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-  
 formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-  
 intemporal-dispositions-<so-construed-as-from-perspective-ontological-  
 normalcy/postconvergence>’-existentialism-form-factor with respect to all the successive  
 institutionalisations; with the notion of notional~<sup>18</sup>deprocrypticism requiring  
 referencing/registering/decisioning the reality of human-subpotency-  
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-  
 ‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-  
 misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-  
 ontological-normalcy/postconvergence>’-existentialism-form-factor without any complexes  
 and psychically pivoting/decentering (as psychoanalytic-unshackling/memetic-  
 reordering/institutional-recomposuring) over its <sup>18</sup>deprocrypticism-or-preempting—  
 disjointedness-as-of-<sup>83</sup>reference-of-thought (just as the ‘positivistic mindset’ arose from  
 referencing/registering/decisioning the reality of defective essences, alchemic, spirits, etc.  
<sup>103</sup>universalising-rules and psychically pivoting/decentering for rational-  
 empiricism/positivising-rules, just as the ‘<sup>103</sup>universalising mindset’ arose from  
 referencing/registering/decisioning the reality of vague, sporadic, incidental, and animistic  
 rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism,-(as ‘first-  
 level <sup>70</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup> of <sup>83</sup>reference-of-thought’  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting) and

psychically pivoting/decentering for <sup>103</sup>universalisation-directed-rulemaking-over-non-rules—  
 apriorising/axiomatising/referencing-psychologism,-{as ‘second-level <sup>79</sup>presencing—  
 absolutising-identitive-constitutedness<sup>14</sup> of <sup>83</sup>reference-of-thought’  
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting}), and just  
 as the ‘base-institutionalised mindset’ arose from referencing/registering/decisioning the reality  
 of non-rules—apriorising/axiomatising/referencing-psychologism,-as-impulsive-or-  
 accidented-or-random-mental-disposition-{as ‘base apriorising/axiomatising/referencing-  
 ‘prospectively implicated attendant ontological-contiguity’ ~educated-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’ }—constitutedness<sup>14</sup> in preconverging-entailment of  
<sup>83</sup>reference-of-thought’  
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting} and  
 psychically pivoting/decentering for rulemaking-over-non-rules—  
 apriorising/axiomatising/referencing-psychologism,-{as ‘first-level <sup>79</sup>presencing—absolutising-  
 identitive-constitutedness<sup>14</sup> of <sup>83</sup>reference-of-thought’  
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrumenting}); and so,  
 as of psychical and institutionalisation implications). Across all institutional-  
 cumulation/institutional-recomposure-{as-to-<sup>4</sup>historiality/ontological-  
 eventfulness<sup>38</sup>/ontological-aesthetic-tracing-<perspective-ontological-  
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} in reflecting  
 holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-  
 reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process defining why  
 any given institutionalisation is stuck at its level of relative-ontological-incompleteness<sup>88</sup>-  
 induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-  
 <as-to-‘attendant-intradimensional’-prospectively-

disontologising~preconverging/dementing<sup>70</sup>–apriorising-psychologism>’ is its flawed notion of sanctified-conventioning-social-aggregation-enablers defining the conventioning threshold of the given institutionalisation wherein the inherent prospective intrinsic-reality/veracity/ontological-pertinence transcendental-enabling/sublimating/supererogatory~dementativity is (unconsciously, expediently or consciously) superseded/overridden by the given institutionalisation’s sanctified-conventioning-social-aggregation-enablers, thus endemising/enculturating the said institutionalisation specific <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> (postlogism<sup>77</sup>-and-conjugated-postlogism<sup>77</sup>), whether as ‘procrypticism <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> (psychopathy and social psychopathy)’, ‘Non-positivism/medievalism <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>’, ‘Ununiversalisation <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>’ or ‘Recurrent-utter-uninstitutionalisation <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>’, whereby the specific uninstitutionalised-threshold<sup>102</sup> has its specific point of sanctified-conventioning-social-aggregation-enablers where transcendental-enabling/sublimating/supererogatory~dementativity is impeded: with recurrent-utter-uninstitutionalisation sanctified-conventioning-social-aggregation-enablers <sup>83</sup>reference-of-thought failing/not-upholding-<as-of-apriorising/axiomatising/referencing> the rulemaking-over-non-rules—

apriorising/axiomatising/referencing-psychologism, -(as 'first-level<sup>79</sup> presencing—absolutising-  
 identitive-constitutedness<sup>14</sup> of<sup>83</sup> reference-of-thought'  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting) required  
 for the transcendental-enabling/sublimating/supererogatory~de-mentativity of base-  
 institutionalisation, with ununiversalisation sanctified-conventioning-social-aggregation-  
 enablers<sup>83</sup> reference-of-thought failing/not-upholding-<as-of-  
 apriorising/axiomatising/referencing> '<sup>103</sup>universalisation-rules' required for the transcendental-  
 enabling/sublimating/supererogatory~de-mentativity of<sup>103</sup> universalisation, with non-  
 positivism/medievalism sanctified-conventioning-social-aggregation-enablers<sup>83</sup> reference-of-  
 thought failing/not-upholding-<as-of-apriorising/axiomatising/referencing> 'rational-  
 empiricism/positivising-rules' required for the transcendental-  
 enabling/sublimating/supererogatory~de-mentativity of positivism or prospectively, with  
 procrypticism sanctified-conventioning-social-aggregation-enablers<sup>83</sup> reference-of-thought  
 failing/not-upholding-<as-of-apriorising/axiomatising/referencing> 'nondisjointing-rules'  
 required for the transcendental-enabling/sublimating/supererogatory~de-mentativity of  
<sup>18</sup>deprocrypticism-or-preempting—disjointedness-as-of-<sup>83</sup> reference-of-thought; and so as to  
 their successive 'implicited\_attendant-ontological-contiguity<sup>67</sup>?~duced-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogeny>'<sup>40</sup> existence-potency<sup>39</sup> ~sublimating~nascence,-disclosed-from-  
 prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-  
 epistemically-unconceal-the-very-ontologically-same-existential-reality'. Such sanctified-  
 conventioning-social-aggregation-enablers as to the prospective epistemic-projection implies a  
<sup>74</sup>perversion-of-<sup>83</sup> reference-of-thought-<as-preconvergently-  
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
 shallow-supererogation<sup>96</sup>> (as enabling postlogism<sup>77</sup>-and-conjugated-postlogism<sup>77</sup>) wherein the

instigated postlogism<sup>77</sup> (disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness) and protracted-conjugated-postlogism<sup>77</sup> mental-dispositions contendingly perceive the sanctified-conventioning-social-aggregation-enablers as the enabling point of ‘denaturing<sup>16</sup> postlogic-backtracking devoiced-of-conviction-as-to-profound-supererogation<sup>96</sup>-or-prelogism<sup>78</sup>-basis’ when facing the ‘intrinsic-reality/veracity/ontological-pertinence transcendental enabler’. Concretely, the fact is that psychopathic postlogic-backtracking-  
 <iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’><sup>76</sup> and conjugated-postlogism<sup>77</sup> as ‘conjoining looping narratives of flawed-existential-elevation-of-<sup>83</sup>reference-of-thought<sup>44</sup>’ of postlogic-backtracking-  
 <iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’><sup>76</sup> are ‘denaturing<sup>16</sup> devoiced-of-conviction-as-to-profound-supererogation<sup>96</sup>-or-prelogism<sup>78</sup>-basis’ towards the given institutionalisation’s sanctified-conventioning-social-aggregation-enablers in order to override, undermine and escape from the intrinsic-reality/veracity/ontological-pertinence transcendental-enabling/sublimating/supererogatory~de-mentativity. As in the case previously highlighted where a psychopath spoke to an interlocutor that it is a bad thing for a said individual to be molesting children, with its logic being sound from an abstract/virtuality appreciation but with the existential-reality of its ‘apriorising-<sup>83</sup>reference-of-thought/apriorising—registry—elements (out of ‘implicated\_attendant-ontological-contiguity<sup>67</sup>’~educated-existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought-<sup>84</sup>devolving-as-of-instantiative-context>)’ of <sup>epistemic-totalising<sup>33</sup></sup>psychologismic-subliminality-of-individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology<sup>99</sup> being utterly unfounded as a first-order faulty-mentation-

procedure-deception-or-urge<sup>43</sup> potentially enabling an infinite possibility of second-order level deception if re-engaged as of <sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup>. Where the interlocutor finds out that the other stranger isn't really a child molester. The psychopath simply articulates another postlogic/disontologising-perverted-outcome-sought-precedes-existentially-veridical—'attendant-intradimensional—apriorising/axiomatising/referencing'-logical-dueness/formulaic non-veridical hollow mimicking narrative (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) over the previous narrative, and so in 'denaturing<sup>16</sup> postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation<sup>96</sup>-or-prelogism<sup>78</sup>-basis'. For instance, by saying (in a different social spatial location where the interlocutor cannot verify the underlying contextual reality) it is critical that the stranger should not be taking young children in his house as it suspiciously points to a molester (which is certainly a sound statement but rather being parasitised for a perverse purpose of 'denaturing<sup>16</sup> postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation<sup>96</sup>-or-prelogism<sup>78</sup>-basis' towards sanctified-conventioning-social-aggregation-enablers, as the statement, not to take young children into his house, is sanctifying/as-not-requiring-any-further-contemplation to many a supplanting—conviction-as-to-profound-supererogation<sup>96</sup>—of-'attendant-intradimensional'-postconverging/dialectical-thinking<sup>21</sup>—apriorising-psychologism mind). Even if this latter narrative is proven to be false (as it is another <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> or mental-perversion demonstrable as above with it faulty-mentation-procedure-deception-or-urge<sup>43</sup> not being the logic itself, but in wrongly implying as existentially-<disontologising/re-ontologising—aporeticism> real the 'apriorising—<sup>33</sup>reference-of-thought/apriorising—registry—elements (out of 'implicated—attendant—ontological-contiguity<sup>67</sup>'~duced—

existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>, <reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup> -of-<sup>83</sup> reference-of-thought-<sup>84</sup> devolving-as-of-instantiative-context>’ of †epistemic-  
 totalising<sup>33</sup> psychologismic-subliminality-of-individuation—effusing/worlding imbued logical-  
 dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions,  
 value-reference and teleology<sup>99</sup> such that the mere fact of engaging logically with it validates  
 these fundamental falsehood as a first-order faulty-mentation-procedure-deception-or-urge<sup>43</sup>  
 paving the way for an infinite possibility of second-order faulty-mentation-procedure-deception-  
 or-urge<sup>43</sup> operating<sup>54</sup> logical-processing-or-logical-implication—supposedly-apriorising-in-  
 conviction-as-to-profound-supererogation<sup>96</sup> on such false axioms. Thus, with respect to  
 postlogism<sup>77</sup> generally what is critical for the psychopath/postlogic-mindset is to be seen as being  
 of prelogic supplanting-conviction-as-to-profound-supererogation<sup>96</sup> —of-‘attendant-  
 intradimensional’-postconverging/dialectical-thinking<sup>91</sup> —apriorising-psychologism even if it is a  
 perception of ‘poor or bad supplanting-conviction-as-to-profound-supererogation<sup>96</sup> —of-  
 ‘attendant-intradimensional’-postconverging/dialectical-thinking<sup>91</sup> —apriorising-psychologism’  
 (and not to be seen as being of postlogic<sup>11</sup> compulsing-  
 nonconviction/makeupness/bottomlining-(<decontextualising/de-existentialising~of-  
 attendant-intradimensional—apriorising/axiomatising/referencing>-induced-disontologising’-of-  
 the-‘attendant-intradimensional-ontologising’-imbued-  
 <contextualising/existentialising~attendant-ontological-contiguity >;-in-shallow-  
 supererogation<sup>96</sup> -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-  
 veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-  
 dueness>)) since that will validate the ‘apriorising-<sup>83</sup> reference-of-thought/apriorising-  
 registry—elements (out of ‘implicit-attendant-ontological-contiguity<sup>67</sup>’~duced-  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency><sup>40</sup>, <reifying-or-elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-reference-of-thought-<sup>88</sup> devolving-as-of-instantiative-context>’ on the basis that it was the <sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> that was wrong hence the possibility and credibility not to question and imply the denaturing<sup>16</sup> of <sup>83</sup>reference-of-thought as perverted <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> and thus to wrongly re-engage <sup>54</sup>logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation<sup>96</sup> turning the issue into one of ‘notion of agreement or disagreement’ instead of construing a <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> ‘preconverging-or-dementing<sup>20</sup>—apriorising-psychologism manifestation’ implying and requiring intellectual-and-moral-inequivalence/non-correspondence in transversality-<for-sublimating-existential-eventuating/denouement, from-thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup>). This equally applies in the instance of derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> as conjugated-postlogism<sup>77</sup> by temporal-dispositions of <sup>50</sup>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. The psychopath simply needs to loop another non-veridical hollow mimicking narrative over the previous one in ‘denaturing<sup>16</sup> postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation<sup>96</sup>-or-prelogism<sup>78</sup>-basis’ towards sanctified-conventioning-social-aggregation-enablers. Summarily, instances of such sanctified-conventioning-social-aggregation-enablers could be

exemplified in dereifying context as: in the case of child psychopathy, - pour water on chair, - point stranger to sit on, - accuse brother, - when found out, postlogically retreat with delirious statement accident happened, etc.; in the case of adult psychopathy (including the conjugated-postlogism<sup>77</sup> acts involved in protraction of postlogism<sup>77</sup>), - commit offence, - act as morally ascendant, - when the postlogic and conjugated-postlogism<sup>77</sup> mental-dispositions are ontologically undermined, 'falsely contend' by extrinsic-attribution of 'social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity' <amplifying/formative><sup>8</sup> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>> as 'denaturing<sup>16</sup> postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation<sup>96</sup>-or-prelogism<sup>78</sup>-basis' towards the sanctified-conventioning-social-aggregation-enablers in order to undermine the intrinsic-attribution/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity, - when further undermined claim in 'denaturing<sup>16</sup> postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation<sup>96</sup>-or-prelogism<sup>78</sup>-basis', things have moved on, on the basis of sanctified-conventioning-social-aggregation-enablers over and undermining intrinsic-reality/veracity/ontological-pertinence transcendental enabler as a civilisational/institutional-being-and-craft setup creating mental-disposition. The fundamental issue, going by the postlogism<sup>77</sup>-and-conjugated-postlogism<sup>77/74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>> is then one that at the transcendental/transdimensional/interdimensional/maximalising-level defines the uninstitutionalised-threshold<sup>102</sup> vices-and-impediments<sup>05</sup> construct of the registry-worldview/dimension, more than just on-occasionally/incidentally. From an

intemporal/ontological perspective that speaks of ‘modern savage mentality’, whether as postlogic or conjugated-postlogic, as <sup>80</sup>procrypticism–or–disjointedness-as-of-<sup>83</sup>reference-of-thought in need for prospective institutionalisation as deprocrypticism, not as an on-occasion/incidental issue but about ontologically appreciating the how and why **in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process** as it undermines uninstitutionalised-threshold<sup>102</sup> arising from <sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-**<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>91</sup>>** for the recurrent intemporal-disposition **<amplituding/formativ-epistemicity>**-totalising~renewing-realisation/re-perception/re-thought possibility of further prospective civilisational living/institutionalised-being-and-craft setup, and so as an aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>/‘metaphorically-a-million-and-one-instances-and-locales’ conceptualisation. The grandest job and the grandest living from an intemporal-projection/longness-of-register-of-meaningfulness/ontological-faith-notion-or-ontological-fideism—**imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality** point-of-departure-of-construal is one that construes and purports for human engaged-destruction/deconstruction/ontological-reconstituting—as-to-conflatedness<sup>13</sup> of such uninstitutionalised-threshold<sup>102</sup>: by ‘engaged-destruction/deconstruction/ontological-reconstituting—as-to-conflatedness<sup>13</sup> of prospective recurrent-uninstitutionalisation vices-and-impediments<sup>105</sup>’ for prospective base-institutionalisation, ‘engaged-destruction/deconstruction/ontological-reconstituting—as-to-conflatedness<sup>13</sup> of prospective ununiversalisation vices-and-impediments<sup>105</sup>’ for prospective <sup>103</sup>universalisation, ‘engaged-destruction/deconstruction/ontological-reconstituting—as-to-

conflatedness<sup>13</sup> of prospective non-positivism/medievalism vices-and-impediments<sup>105</sup> for prospective positivism, and ultimately, ‘engaged-destruction/deconstruction/ontological-reconstituting-as-to-conflatedness<sup>13</sup> of prospective procrypticism vices-and-impediments<sup>105</sup> for futural **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology** as of prospective deprocrypticism. That exercise has always been one of decentering of the defective center for the emergence of a new and more ontologically-complete-<sup>83</sup> reference-of-thought center, and no registry-worldview/dimension can pretend to imply it is ‘un-decenterable (implying its preconverging-or-dementing<sup>20</sup>—apriorising-psychologism and out-of-phasing for the prospective thinking centering and in-phasing) by its **<amplituding/formative-epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage** speaking of its metaphysics-of-presence-**(implicated-‘nondescript/ignorable-void<sup>61</sup>’-as-to-<sup>70</sup>presencing—absolutising-identitive-constitutedness<sup>14</sup>)**, as that is the full implication of ‘intemporal ontological-faith-notion-or-ontological-fideism—**imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality** instigated **relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>** as of difference-conflatedness<sup>13</sup>-as-to-totalitative-reification-in-singularisation-**<as-to-the-nondisjointedness/entailment-of-prospective-<sup>61</sup>nonpresencing><sup>92</sup>-as-veridical-epistemicity-relativism-determinism<sup>22</sup>** implied **<amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>61</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>67</sup>**’ for our present as well, its psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. As with all prospective institutionalisations, a human secondnaturating institutionalising construct is a requisite because, at best even the intemporal-disposition individuation individuals, purporting (by <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-

ontologising~conceptualisation) prospective emancipation come from and are of the stock of the prior <sup>83</sup>reference-of-thought uninstitutionalised-threshold<sup>102</sup> registry-worldview/dimension, and such prospective emancipation involves such individuals own ‘moulting’, as actually intemporality<sup>52</sup>/longness is a ‘potential construct of orientation’ as implied by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) and it is only a devised institutionalisation construct that achieves that potential-construct-of-orientation and not any implied inherent emanance intrinsicness (though the meaningfulness as articulated as such, and as the meaningfulness in this entire paper, is rather of an intemporal register validation and not of any temporal register validation, since an authentic psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring is what underlies transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as a ‘deeper limited-mentation-capacity—as-subjecting—‘educated-unlimitedness/existence-sublimating-nascence’ to-limitedness/human-subpotency-(as of relative apriorising/axiomatising/referencing-{of-‘prospectively-implicated-attendant—ontological-contiguity ’~educated—existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>’ }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}—postconverging-entailment}’ existential-tautologisation/existential-reference pivot/decenter to reconstrue/reconceptualise <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>; more like a jurisprudential <sup>55</sup>maximalising-recomposuring-for-relative-ontological-completeness<sup>87</sup>—unenframed/re-ontologising~conceptualisation contention for rehabilitation is not of the same meaningful-framework as a temporal mental-disposition of illicitness for shifty expectation of rehabilitation which it should necessarily anticipate and preempt). By that token there is no base-institutionalised individuation in recurrent-utter-uninstitutionalisation, no <sup>103</sup>universalised individuation in ununiversalisation, no positivistic individuation in non-positivism/medievalism,

and prospectively no notional~<sup>18</sup> deprocrpticism individuation in procrpticism; as at best such emancipating intemporal individuation are ‘moulting’ and implying-of-the-same of their registry-worldview in prospective institutionalisation design/conceptualisation, as the effective institutionalisation is what is really and effectively attained. The notion of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>–apriorising-psychologism> as defining the registry-worldviews/dimensions uninstitutionalised-threshold<sup>102</sup> is rather a most real idea from an ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective wherein we can very much fathom out that the successive relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>–apriorising-psychologism>’ as the successively reducing-ontological-abnormalities of recurrent-utter-uninstitutionalisation uninstitutionalisation, ununiversalisation uninstitutionalisation, non-positivism/medievalism uninstitutionalisation and procrpticism uninstitutionalisation effectively speaks of their threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>–apriorising-psychologism> as the respective uninstitutionalised-threshold<sup>102</sup> with respect to the superseding–oneness-of-ontology which as existential-reality isn’t changed but rather the respective cumulating/recomposuring uninstitutionalised-threshold<sup>102</sup> are due to ‘changes in human meaningfulness and the teleological implications thereof’ confirming by extension that the reality of their threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup> <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>–apriorising-psychologism> is veridical or a most real idea with implications on psychical-

orientations/mindsets as structured by the ontology-driven ‘postconverging-or-dialectical-thinking<sup>21</sup>–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’. However apparently logical this idea, it is an altogether different to mentally register the idea of such a threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>–<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>–apriorising-psychologism> construct and perception about our own registry-worldview uninstitutionalised-threshold<sup>102</sup> as procrpticism just as it would be by reflex difficult in all the successive registry-worldviews, often requiring a generation or more for transcendental implications to sink in. This threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>–<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>–apriorising-psychologism> conceptualisation of the ‘social as at its uninstitutionalised-threshold<sup>102</sup> threshold’ wherein the representation as ‘being in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>–<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>–apriorising-psychologism>’ is more real (from an ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective) than the actual placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> defect of conscious mindsets within the given uninstitutionalised-threshold<sup>102</sup> registry-worldview/dimension (as the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>–<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>20</sup>–apriorising-psychologism> insight is suprastructural to it or beyond-its-consciousness-awareness-teleology<sup>99</sup>); is an ontological validation of Derridean hauntology/hantologie conceptualisation of the social in cinematographic terms of meaningfulness (and will seem very much akin, from an ontological perspective, to the central notion of ‘intemporal-preservation-

entropy-or-contiguity-or-ontological-preservation as the superseding referential conceptualisation of ontology and inherently imbued with ontological-reconstituting-as-to-conflatedness<sup>13</sup> as a centering/decentering mechanism' as implied in this paper, though hauntology/hantologie is not quite articulated in such more precise ontological terms but sublimating-epistemic-imbricatedness/threadedness/recomposuring notion of existential-reality in there can be grasped), and equally highlights the fundamental 'paradox of post-structural deconstruction by its transcendental implications', in that the mental-disposition/psychical-orientation of the present registry-worldview/dimension as positivism<sup>80</sup>procrypticism is not developed enough (in terms-as-of-axiomatic-construct of its <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup>,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation) to grasp its implications (in want of futural **Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology** as of prospective <sup>18</sup>deprocrypticism-or-preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought sublimating-epistemic-imbricatedness/threadedness/recomposuring as of 'implicitated\_attendant-ontological-contiguity<sup>67</sup>?~educated-existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional~cogency>' <sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context> as to existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality?' <sup>83</sup>reference-of-thought-<sup>8</sup>categorical-imperatives/axioms/registry-teleology<sup>99</sup> for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation), just as the core non-positivism/medievalism mindset/<sup>83</sup>reference-of-thought wasn't developed enough to grasp the implications of created-and-accruing positivistic

meaningfulness and redefined mindset/psyche inducted by the Descartes, Copernicuses, Galileos, Newtons, Kants, Rousseaux and it had to psychoanalytically-unshackle/memetically-reorder/institutionally-recompose over generations ‘for what were re-originary-as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking<sup>21</sup>-‘projective-insights’/‘epistemic-projection-in-conflatedness<sup>17</sup>-of-notional~<sup>18</sup>deprocrypticism-prospective-sublimation)<sup>90</sup> outlying ideas to become the defining ideas of modernity’. Thus the apparent issues today raised with post-structuralism have as much to do with the psychological orientation (as underdeveloped) of its critiques as well as the requisite effort required to further develop, elucidate and focus it; and in this regard why there have been many serious and constructive criticisms of post-structuralism as required for any subject-matter, most of the ‘popular criticisms’ levied against post-structuralism fail to past the test of intellectual criticism and have mostly been populist and media-driven attacks, gaining traction by social trending than genuine intellectual validity. The most popular being an initiative on an unrecognised social science journal which by that mere token disqualifies the so-called criticism but has turned out to be the most populist ploy by all accounts for condemning post-structuralism. Furthermore and critically, the intellectual exercise as with all institutional processes operate fundamentally on a basis of mutual trust. However the methodologies, theories and concepts, what can be articulated as new knowledge is not necessarily assessed on the basis that any peer review mechanism is absolutely full-proof particularly as the new knowledge is often at the margin of what is understood, and thus much of peer reviewing is not really an approval of the knowledge but rather an admission into the body of institutionally or formally acknowledgeable perspectives for further elucidation. Even then many a study not approved with peer reviewed journals have later on down the years ended up becoming dominant theory. So there isn’t any inherent sanctity in peer reviewing but for its practicality in formal knowledge organisation (and not even so with approval). Technically the

majority of all new knowledge down the years will be found wanting in-many-ways, and the objective of the overall peer review process is to channel potentially admissible and debatable knowledge towards further elucidation in the overall scheme of establishing overall human knowledge as of veracity/ontological-pertinence. Review of new knowledge doesn't end with a journal's peer review though that point tends to be a 'highly political point nowadays' as of the increasing bean-counting institutional reflex of funding implications and sometimes at the detriment of novel approaches to knowledge. The abstract notion of reviewing goes well beyond journals approval and extends with the continual critiquing of knowledge whether dominant or outlying. Ultimately, the more fundamental test in such a negotiated process is a strive for consistency and validatory clues with no guarantees of effectiveness but for the overall consistency, as of the very cutting edge of peer reviewed knowledge. Just for the sake of perspective here, it might equally be argued that peer-reviewing and by extension all epistemological and their corresponding methodological activities are not natural knowledge activities as of inherent pure-ontology in of itself but derived activities as of human norms, practices and policies for establishing thresholds that then enable articulated qualifications as of pure-ontology; in other words, any such epistemological and methodological activity is irrelevant if pure-ontology can be arrived at without it. Consider for instance that mathematicians hardly make use of experimental designs or that many secret research by corporations and government aren't peer reviewed, at least not publicly. Besides at a more fundamental level the question can be asked what are the metaphysics-of-absence-(implicated-epistemic-veracity-of-<sup>61</sup> nonpresencing-<perspective-ontological-normalcy/postconvergence>)} implications of knowledge epistemology, methodologies and peering as to the weightier construal of the successive human ontological developments involving increasing prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup> reference-of-thought associated with the overall institutional-cumulation/institutional-recomposure-(as-to-<sup>16</sup>historiality/ontological-

eventfulness<sup>3</sup> /ontological-aesthetic-tracing-<perspective-ontological-  
 normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> in reflecting  
 holographically-<conjugatively-and-transfusively> the ~~relative-unreflexivity/relative-~~  
~~reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process~~, beyond just  
 an intra-positivism registry-worldview/dimension illusion-of-the-present/present-  
 consciousness/epistemic-totalising<sup>33</sup>~self-referencing-syncretising/mirage conceptualisation of  
 knowledge epistemology, methodologies and peering naively articulated-and-implicit-as  
 ‘<sup>103</sup>universally applicable’, à la Kantian positivism registry-worldview/dimension  
 <amplituding/formativ-epistemicity>totalising~intervalist-as-categorising—  
 ‘implicated\_attendant—ontological-contiguity<sup>67</sup>’~educated—  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’<sup>40</sup>-phenomenal-abstractiveness-of-presence however remarkable,  
 to all registry-worldviews/dimensions particularly since such a conceptualisation doesn’t factor  
 in ‘transcendental implications’ as preconverging/postconverging—de-  
 mentatively/structurally/paradigmatically overthrowing/fazing-out/collapsing the  
 uninstitutionalised-threshold<sup>102</sup> of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> of the prior/old registry-  
 worldview’s/dimension’s <sup>83</sup>reference-of-thought as a decentering subsumption; along the same  
 line as the medieval ‘dogmatic scholastics’ insisting that the now established positivism registry-  
 worldview/dimension knowledge constructs, which were then transcendental, should conform  
 to their ‘institutionalised dogmatic scholasticism methods and processes of reviewing’. By  
 extension the question can be asked whether beyond our ‘<amplituding/formativ-  
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup>  
 institutionalised positivism conceptualisation of <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ whether  
 such is truly in a ‘requisite contemplative-and-Being position as of the prospective  
 transcendentially-enabling-level-of~ontological-good-faith-or-

authenticity<sup>69</sup>/objectification/desubjectification-as-objectification-<as-to-ontological-faith-  
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-  
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism><sup>100</sup>  
of ‘evaluating a construct of prospective transcendence-and-  
sublimity/sublimation/~~supererogatory~~-de-mentativity’ as herein implied about futural Being-  
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-  
infrastructure-of- meaningfulness-and-teleology as of prospective  
notional~<sup>18</sup>deprocrypticism registry-worldview/dimension <sup>56</sup>meaningfulness-and-teleology<sup>99</sup>  
which paradoxically preconverging/postconverging—de-  
mentatively/structurally/paradigmatically entails overthrowing/fazing-out/collapsing the  
positivism—<sup>80</sup>procrypticism <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> at its uninstitutionalised-  
threshold<sup>102</sup> as a decentering subsumption; when we factor that such a contemplation-and-Being  
as from a positivism—<sup>80</sup>procrypticism <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is being called upon to  
evaluate as to a ‘<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> world beyond its ordinary contemplation’  
with the mental tools for such a prospective projection mostly of abstract projective  
contemplation for grasping the prospective organic-knowledge implied, and so beyond an  
ordinary evaluation within an implied same <sup>83</sup>reference-of-thought. It should be noted here that  
the more pertinent quality for such implied transcendentalism as of its implied organic-  
knowledge beyond just a mechanical construct is ontological-faith-notion-or-ontological-  
fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-  
so-being-as-of-existential-reality explaining the disparate nature of the development of human  
knowledge. This author as previously articulated points out that there is a more profound basis  
for how and why new/prospective knowledge whether outlying or main stream is socially  
integrated in driving ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-  
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-

existential-reality instigated ~~relative-unreflexivity/relative-reflexivity~~—ontological-  
 contiguity<sup>67</sup> ~of-the-human-institutionalisation-process<sup>68</sup> as of difference-conflatedness<sup>13</sup>-as-to-  
 totalitative-reification-in-singularisation-~~as-to-the-nondisjointedness/entailment-of-~~  
 prospective-<sup>6</sup> nonpresencing<sup>92</sup> -as-veridical-epistemicity-relativism-determinism<sup>22</sup> implied  
~~amplituding/formative-epistemicity~~>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-  
 prospective-<sup>6</sup> nonpresencing,-for-explicating~~~relative-unreflexivity/relative-reflexivity~~—  
 ontological-contiguity<sup>67</sup>’ across all the institutional-cumulation/institutional-recomposure-~~as-~~  
 to-<sup>4</sup> historicity/ontological-eventfulness<sup>38</sup>/ontological-aesthetic-tracing-~~perspective—~~  
 ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} as  
 the very human-subpotency—aporia/undecidability/dilemma/ought-  
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-  
 formativeness-~~as-to-eventualising-inkling-drive-or-seeding-misprising~~—temporal-to-  
 intemporal-dispositions-~~so-construed-as-from-perspective—ontological-~~  
 normalcy/postconvergence>’-existentialism-form-factor implying that human registry-  
 worldview’s/dimension’s have institutionalisation-threshold and uninstitutionalised-threshold<sup>102</sup>  
 broken only in the medium to long-run beyond-the-consciousness-awareness-teleology<sup>99</sup> -~~of-~~  
~~preconverging-existential-extrication-as-of-existential-unthought~~><sup>5</sup> ‘by a power relations  
 dynamics preconverging/postconverging—de-mentatively/structurally/paradigmatically  
 ingrained in the social<sup>103</sup> universal-transparency<sup>104</sup> -~~transparency-of-totalising-entailing,-as-to-~~  
 entailing-~~amplituding/formative-epistemicity~~>totalising~in-relative-ontological-  
 completeness<sup>87</sup>); and so as of ‘intrinsic-reality/ontological-veridicality transcendental-  
 enabling/sublimating/supererogatory~de-mentativity ~~amplituding/formative-~~  
 epistemicity>causality<sup>9</sup> ~as-to-projective-totalitative-implications-of-prospective-  
<sup>6</sup> nonpresencing,-for-explicating~~~relative-unreflexivity/relative-reflexivity~~—ontological-  
 contiguity<sup>67</sup>’, and thereafter the eliciting of positive-opportunism—of-social-functioning-and-

accordance<sup>75</sup>, deferential-formalisation-transference, ordered-construct, percolation-  
 channelling-<in-deferential-formalisation-transference> as of transversality-<for-sublimating-  
 existential-eventuating/denouement, from 'thinking-at-first/pure-predisposition-preemptive-of  
 prospective-disontologising/subontologising'—as-of-prospectively-disambiguated-affirmed-  
 and-unaffirmed-'motif-and-apriorising/axiomatising/referencing'><sup>101</sup> of opposing axiomatic-  
 constructs/<sup>83</sup>references-of-thought that allows for the more ontologically-veridical to supersede  
 as inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining.  
 This is the more profound suprastructural-construct of 'human validation-  
 conceptualisation/epistemological relationship to knowledge' applicable across all registry-  
 worldviews/dimensions as of a 'notional futural différance' construed as of a 'postconverging-  
 or-dialectical-thinking<sup>21</sup>—psychology or psychology-of-mentation-dynamics or  
 natural~psychological-dynamics', notwithstanding the more superficial constructions of 'human  
 validation-conceptualisation/epistemological relationship to knowledge' within a same registry-  
 worldview's/dimension's institutionalisation whether base-institutionalisation/animistic-  
<sup>103</sup>universalisation shamanism, <sup>103</sup>universalisation–non-positivism/medieval dogmatic  
 scholasticism or our positivism–<sup>80</sup>procrypticism 'categorisation epistemes'; but also the  
 apriorising/axiomatising/referencing- {of-'prospectively-implicated-attendant-ontological-  
 contiguity '~educated-  
 existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>' }—conflatedness<sup>13</sup>-in-{preconverging-disentailment-by}-  
 postconverging-entailment of futural Being-development/ontological-framework-expansion-as-  
 to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology  
 as of prospective notional~<sup>18</sup>deprocrypticism 'referentialism as epistemological' (as of  
 notional~<sup>18</sup>deprocrypticism which reflects ontological-construal along the full potency of  
 existence-as-of-its-mimetic-echoness or existence-in-reverberation or existence-

potency<sup>39</sup>~sublimating~nascence,-disclosed-from-prospective-epistemic-digression). Such a notional futural différance as a suprastructural construct appreciation of epistemological implications about social integration of knowledge certainly informs a commitment to re-originary~as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking<sup>21</sup>-‘projective-insights’/‘epistemic-projection-in-conflatedness<sup>13</sup>’-of-notional~<sup>18</sup>deprocrypticism-prospective-sublimation) <sup>90</sup> ideas as being ultimately validatable in effect as of their intrinsic-reality/ontological-veridicality, if that is as of what they truly are, in the medium to long-run. Basically the transcendental as (re-originary~as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking<sup>21</sup>-‘projective-insights’/‘epistemic-projection-in-conflatedness<sup>13</sup>’-of-notional~<sup>18</sup>deprocrypticism-prospective-sublimation) <sup>90</sup>) originary/event<sup>38</sup>-of-prospective-ontology-origination to a knowledge and its knowledge system however remote the origination, in-the-very-first-place, speaks of the notion of <amplifying/formative-epistemicity>-totalising~renewing-realisation/re-perception/re-thought associated with ‘postconverging-or-dialectical-thinking<sup>21</sup>~psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ behind any retrospective or prospective registry-worldview’s/dimension’s <sup>83</sup>reference-of-thought validation-conceptualisation/epistemological relationship to knowledge/ontological-construal. Ultimately, the very transversality-<for-sublimating~existential-eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated~affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> between the prior registry-worldview/dimension as of its prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought and the prospective registry-worldview/dimension as of its prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought is the ‘very paradox of <sup>56</sup>meaningfulness~and-teleology<sup>99</sup> explaining their discordance, construed as the

paradox of transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity'. In other words, if the former had a grasp of its state 'as to its prior relative-ontological-incompleteness<sup>88</sup> -of-<sup>83</sup>reference-of-thought' with the transcendental preconverging/postconverging~de-mentative/structural/paradigmatic ~~<amplituding/formative~epistemicity>~~causality<sup>9</sup>~as-to-projective-totalitative~implications-of-prospective-<sup>91</sup>nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity~ontological-contiguity<sup>67</sup> arising thereof it would have paradoxically transcended, thus explaining the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring nature of transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity as of a crossgenerational exercise and why such implied transcendental <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> might seem arbitrary when <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> is rather interpreted in terms of the prior registry-worldview's/dimension's <sup>83</sup>reference-of-thought not factoring its prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought. But this is simply valid on the fact that a more profound axiomatic-construct on a given domain of reality as of prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought is of intemporal-or-ontological prioritisation as of its ~~apriorising/axiomatising/referencing- {of- 'prospectively implicated attendant ontological contiguity' ~educated- existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity- <imbued-notional~cogency>' }—conflatedness<sup>13</sup>-in- {preconverging disentanglement by}—postconverging-entailment~~ relative to a less profound axiomatic-construct on that same given domain of reality as of prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought as of its ~~apriorising/axiomatising/referencing- {of- 'prospectively implicated attendant ontological contiguity' ~educated- existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity- <imbued-notional~cogency>' }—constitutedness<sup>14</sup>-in- preconverging-entailment,~~ as the latter

is rather in shortness-of-register-of<sup>56</sup> meaningfulness-and-teleology<sup>99</sup>/distractiveness to the former as of<sup>83</sup> reference-of-thought-as-to-preconverging/postconverging-de-mentating/structuring/paradigming—ontological-performance<sup>72</sup>-<including-virtue-as-ontology>. Consider for instance Einstein’s theory-of-relativity and Newton’s laws of motion with respect to the same given physics domain-of-study reality, wherein the former’s prospective relative-ontological-completeness<sup>87</sup>-of<sup>83</sup> reference-of-thought over the latter implies the former’s utter ‘ontological-resetting’ in the conceptualisation of the-very-same physics domain-of-study reality as of transversality-<for-sublimating-existential-eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’><sup>101</sup> with the latter; as henceforth the logical-dueness of the latter doesn’t even arise but rather as it maybe subsumed/implicit/is-non-contradictory as of the former or for educational and practical insights purposes! Of course, this comparison differs from a construal of postlogism<sup>77</sup> and conjugated-postlogism<sup>77</sup> associated perversion-and-derived-<sup>74</sup> perversion-of-<sup>83</sup> reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>96</sup>>; in that as of a human condition relations it is construed rather as (beyond-the-consciousness-awareness-teleology<sup>99</sup>-<of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup>) postlogism<sup>77</sup>-and-conjugated-postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing-nonconviction/madeupness/bottomlining-(<decontextualising/de-existentialising~of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional-ontologising’-imbued-<contextualising/existentialising~attendant-ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness>)

prior relative-ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought ‘waylaying’, as  
 <amplifying/formative> wooden-language-⟨imbued—temporal—mere-  
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>20</sup>—  
 narratives—of-the-<sup>83</sup>reference-of-thought—<sup>8</sup>categorical-imperatives/axioms/registry-  
 teleology<sup>99</sup>⟩ hence preconverging-or-dementing<sup>20</sup>—apriorising-psychologism, of prior  
 prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>-⟨existentially-veridical—  
 ‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-  
 disontologising-logical-outcome-arrived-at> prospective relative-ontological-completeness<sup>87</sup>-  
 of-<sup>83</sup>reference-of-thought, thus requiring for intemporal-preservation-entropy-or-contiguity—or—  
 ontological-preservation renewed ‘apriorising/axiomatising/referencing- {of-‘prospectively-  
 implicated\_attendant\_ontological-contiguity ’~duced—  
 existentialising/contextualising/textualising\_ ‘intelligibility/epistemicity/reflexivity—contiguity-  
 <imbued—notional~cogency>’ }—conflatedness<sup>13</sup>-in- {preconverging-disentailment-by}-  
 posteconverging-entailment’ as of ontological-faith-notion-or-ontological-fideism—imbued-  
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-  
 existential-reality that induces a prospective ‘<sup>103</sup>universally-transparent constraining  
 mechanical-knowledge as new bare <sup>83</sup>reference-of-thought—<sup>8</sup>categorical-  
 imperatives/axioms/registry-teleology<sup>99</sup> as axiomatic-construct’ and ‘its social-<sup>103</sup>universally-  
 non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-  
 fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-  
 so-being-as-of-existential-reality as the creating-and-essence-attributing drive for knowledge-  
 and-virtue’ bringing about prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-  
 thought, construed as ‘ontological-resetting’ of placeholder-setup/mental-devising-  
 representation/mentation/consciousness-awareness-teleology<sup>99</sup>. By the mere fact of implied  
 prospective relative-ontological-completeness<sup>87</sup>-of-<sup>83</sup>reference-of-thought over prior relative-

ontological-incompleteness<sup>88</sup>-of-<sup>83</sup>reference-of-thought a prospective transcendence-and-  
 sublimity/sublimation/supererogatory-de-mentativity involves the prospective <sup>83</sup>reference-of-  
 thought rather ‘registering-and-reflecting a beyond-the-consciousness-awareness-teleology<sup>99</sup>’  
~~<of-preconverging-existential-extrication-as-of-existential-unthought>~~<sup>56</sup> meaningfulness-and-  
 teleology<sup>99</sup> as of organic-knowledge Being correction’ of the prior <sup>83</sup>reference-of-thought, such  
 that the prior <sup>83</sup>reference-of-thought logical-dueness doesn’t even arise as the prospective  
<sup>83</sup>reference-of-thought is the relatively complete ‘ontological-resetting’ in an ‘organic effecting-  
 wholeness-as-of-profoundness-and-completeness-to-<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’ over  
 the prior <sup>83</sup>reference-of-thought ‘effecting-parsimony-as-of-shoddiness-and-incompleteness-to-  
<sup>56</sup>meaningfulness-and-teleology<sup>99</sup>’; just as the introduction of chemistry science carries an  
 organic effecting-wholeness-as-of-profoundness-and-completeness-to-<sup>56</sup>meaningfulness-and-  
 teleology<sup>99</sup> over a non-positivism/medievalism alchemic material construal. This further  
 explains the ‘socially conflicted nature of all implied transcendental constructs’ whether with  
 prophesying metaphysico-theological constructs of early times reflected in non-universal and  
<sup>103</sup>universal creeds up to our metaphysico-ontological worldviews implied transcendence-and-  
 sublimity/sublimation/supererogatory-de-mentativity, and so as of human-subpotency-  
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-  
 ‘notional~firstnaturedness-formativeness-<as-to-eventualising~inkling-drive-or-seeding-  
 misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-  
 ontological-normalcy/postconvergence>’-existentialism-form-factor; but then humankind has  
 always been called upon to show itself capable of superseding/surpassément for prospective  
 possibilities to avail. A second weakness of many critiques is by naively misrepresenting post-  
 structural meaningfulness, and going on to criticise this. For instance, such arguments about  
 post-structuralism as a theory that has no worldview are not made by poststructuralists who in  
 their transcendentally-enabling-level-of~ontological-good-faith-or-

authenticity<sup>69</sup>/objectification/desubjectification-as-objectification-<as-to-ontological-faith-  
 notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-  
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism><sup>100</sup>  
 have been rather questioning openly what the reality of the meaningfulness they construct  
 implies, as a basis for further intellectual development. This explains the convoluted responses  
 of say Derrida because that is the intrinsic-reality insight at hand, and the issue is rather how to  
 further develop. This will be tantamount to criticising early quantum physics for contending that  
 the fundamental particles are rather like waves and evasive without yet establishing an advanced  
 basis of the science. Knowledge is not an exercise of one set of individuals arguing against  
 another nor is it a popularity contest but rather it is all about finding out what constitutes intrinsic-  
 reality as it reflects <amplituding/formative-epistemicity>causality<sup>9</sup>~as-to-projective-  
 totalitative-implications-of-prospective-<sup>91</sup> nonpresencing, -for-explicating~relative-  
 unreflexivity/relative-reflexivity—ontological-contiguity<sup>91</sup>; intrinsic-reality being the  
 superseding transcendental enabler, and not any humans no matter their statuses. A third  
 weakness has been by relating to poststructuralists as if they have got to get all their ideas right  
 on by the instant, as if the theoretical framework isn't in development like all theoretical  
 frameworks (by the same token imagine all the unanswered questions that underlie quantum  
 physics for over half a century that are still being elucidated, for instance, string theory which is  
 so highly speculative but is still credibly a basis for research and analysis). The purpose of a  
 theoretical framework is not to provide an immediate answer for everything but rather to provide  
 a framework for constant critical development of ideas. Otherwise, it will be best to develop a  
 correlational construct that may statistically be coherent with many arguments at any given point  
 in time but is of little predicative or projective value because it hasn't got a profundity as a  
 genuine theoretical construct which may actually be mostly incoherent with many arguments at  
 its earlier stage but provides a wealthy framework for the continuous articulation of ideas and

resolutions, and this is actually the point of a theory in-the-very-first-place. It is thus no accident that many other disciplines have found post-structuralism as a relatively ideal tool for invoking much needed insight. A fourth criticism has to do with the ‘political nature’ of human affairs obviously, and even the intellectual is not beyond this especially with ideas of ‘socially-perceived disturbing implications’ (as has been the case throughout human history) and further so in a social domain that is not immediately amenable to predicative-effectivity–sublimation-  
<as-to-underlying,-ontological-commitment<sup>66</sup>-<implied—self-assuredness-of-ontological-good-faith/authenticity<sup>69</sup>~postconverging–de-mentating/structuring/paradigming<sup>70</sup>–as-being-as-of-existential-reality>> as with the natural domain even though the latter equally faces similar issues but to a lesser extent. When we come to reflect that the leading poststructuralist of his time had an entire school, rather than focusing on developing research criticisms of his work and other poststructuralists (which would have been the more impressive thing to do) instead taking a ‘political stance’ for the denial of his recognition with an institution of higher learning. Thus it is obviously, naïve for anyone to think that intellectualism and ideas occur in an absolute neutral environment particularly when of socially-perceived disturbing implications. While it is generally recognised that knowledge is determined on its own merits as an interest-free principle, the fact is in the real world of ‘socially-perceived-value as of social-stake-contention-or-confliction’ situations, human mental-disposition is not that intemporal and principled, whether wittingly or unwittingly, and extra-intellectual meaningfulness becomes fair game. Fifthly, the argument of unintelligibility of post-structural meaning is outright ridiculous with respect to the exegetical aims of its authors, and no less so as expecting advanced chemistry, biology and physics writing to be popularly intelligible. Jargon is rather a mechanism of deferential-formalisation-transference permeating all subject-matters and disciplines, which speaks to the idea that the ‘ordinariness of thought’ is not the sound basis for construing issues raised in terms–as-of-axiomatic-construct of profoundness of contemplation. The ~~relative-unreflexivity/relative-~~

~~reflexivity—ontological-contiguity<sup>67</sup>~of-the-human-institutionalisation-process<sup>68</sup>~~ by its  
 deferential-formalisation-transference is an exercise of shrinking the melee of common sense  
 wherein spheres previously opened for common opinionionatedness are shoved away as  
 ‘deferred to’ specialisms whether institutional or subject-matters by the mere effectiveness, with  
 ‘informed common and individual opinions’ being the panache for the expression of sovereignty  
 whether about the polity or individual choices, but not to be confused as a sign of inherent  
 knowledge as of popularity. The idea that there is a common sense social science is a falsehood  
 no more than there is no common sense natural science, and intellectuals are irresponsible when  
 peddling the notion that readers shouldn’t acquire the requisite ‘intellectual elevation’ to grasp  
 the profundity of meaningfulness and rather expect that they should be able to satisfactorily  
 engage at the same intellectual level (<sup>83</sup>reference-of-thought) involving advanced studies and  
 research on the basis of ordinariness<sup>69</sup> of thought. This should not be confused with a popularising  
 exercise meant to stir popular interest like popular science, though in fact there is no truly popular  
 science for that matter but serious/candid science. Such a confusion can hardly arise in the natural  
 sciences because of the ‘promptness of ~~<amplituding/formative—epistemicity>causality<sup>9</sup>~as-to-~~  
~~projective-totalitative—implications-of-prospective-<sup>69</sup> nonpresencing,-for-explicating~relative-~~  
~~unreflexivity/relative-reflexivity—ontological-contiguity<sup>69</sup>/intrinsic-reality/ontological-~~  
 veridicality      transcendental-enabling/sublimating/~~supererogatory~de-mentativity~~’ in  
 constraining veracity/ontological-pertinence of thought by the immediate effectiveness of  
 studies, discoveries and inventions wherein a flaw thought proposition will be proven wrong by  
 its ontological ineffectiveness with relatively little concern for third-party convincing over the  
 transcendental-enabling/sublimating/~~supererogatory~de-mentativity~~ that is existence/intrinsic-  
 reality/ontological-veridicality, whereas the ‘blurriness-~~<sterilising/anecdotalising/trivialising-~~  
~~of-prospective-re-ontologising\_by-preconverging,-in-disontologising-formulaic—dragging-~~  
~~out/hollowing-out>~~ and distance of ~~<amplituding/formative—epistemicity>causality<sup>9</sup>~as-to-~~

projective-totalitative-implications-of-prospective-<sup>61</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>62</sup>/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity’ in the social sciences allows for propositions to crop up that are hardly constrained by immediate effectiveness of studies, discoveries and inventions, such that such propositions will often border on popular thinking or the political (technically) or a concern priorly driven with garnering support and agreement, rather than of genuine intellectual strife for <amplituding/formative-epistemicity>causality<sup>63</sup>~as-to-projective-totalitative-implications-of-prospective-<sup>64</sup> nonpresencing, -for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>65</sup>/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity. In this regard, the central tenet of poststructuralists with respect to their pursuit has been transcendently-enabling-level-of~ontological-good-faith-or-authenticity<sup>69</sup>/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality as antinihilism><sup>100</sup> with respect to their reflections, studies and research at all cost, even at the cost of many poststructuralists not recognising explicitly that they are poststructuralists or not recognising similarities in their works with other poststructuralists, so because fundamentally they can only vouch for their authentic reflections and analyses without a ‘surreptitious pretence’ for such amalgamation which will undermine their ontological-good-faith/authenticity<sup>69</sup> with regards to conceptualising intrinsic-reality/ontological-veridicality, with the idea that the notion of a commonness of their ideas and as a movement will take care of itself if they are truly articulating an intrinsic-reality/ontological-veridicality that reflects that commonness; more like the Indian story of blind men who came across an elephant and each one sincerely/authentically said what their capacity enabled them to say, no more no less, with the

idea that if what they say is of-the-reality of an elephant, that notion will take care of itself but their first posture is to say authentically what is in front of them. This speaks of the essential nature of all sciences wherein the researcher considers the most determinant element to be not itself or other humans (who are together mortals; mortal because they/humans don't really invent any rules of existence-or-intrinsic-reality-or-ontological-veridicality but rather at best discover them or utilise them as 'supposed inventions' –and the scientist is all about a validation by intrinsic-reality/ontological-veridicality-as-the-transcendental-enabling/sublimating/supererogatory~de-mentativity in contrast to a mental-disposition of social-aggregation-enabler where the emphasis is naively about convincing the other mortal or mortals over a validation by intrinsic-reality/ontological-veridicality transcendental enabler thus leading to subontologisation/subpotentiation in-a-social-dynamism-of-meaningfulness-misappropriation, rather than the supersedingness/precedingness of intrinsic-reality/ontological-veridicality transcendental enabler) but the superseding transcendental-enabling/sublimating/supererogatory~de-mentativity which is intrinsic-reality/existential-reality/ontological-veridicality as reflected by effectiveness of ~~amplifying/formative-epistemicity~~>causality<sup>9</sup>~as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>10</sup> and projection; with the latter wholly the focus of intellectual contention. The medical researcher involved in seeking a cure by reflex is concerned about what the transcendental-enabling/sublimating/supererogatory~de-mentativity that is intrinsic-reality/ontological-veridicality/existence 'naturally and best construed/conceptualised' in the crafted jargon of biomedical sciences will make available as cure as the 'superior party' over whatever they themselves or for that matter any other humans no matter their statuses may 'sovereignly' want to think or imagine. This same notion applies in the construct of knowledge in the social sciences, the pursuit of the social scientist as the study of social reality is 'not about

convincing people or making sense to people' (that can be accessory) but rather about grasping/conceptualising the intrinsic-reality/ontological-veridicality of the social as the transcendental-enabling/sublimating/supererogatory~de-mentativity whatever the jargon required for that purpose; the social education/enlightening exercise that arise thereafter just as a popular science exercise is an altogether different exercise of education and not first-level scientific engagement, and even then such education exercise will still call for a degree of intellectual elevation of the general public. It is critical that in the natural competition of intellectual ideas, intellectuals do not fall in the pattern of using debased or social feel good basis of non-intellectual logic in eliciting 'mass thinking' in order to advance their postures but rather fairly and squarely engage at the transcendental-enabling/sublimating/supererogatory~de-mentativity of intrinsic-reality/ontological-veridicality level in proving or disproving those they agree or disagree with as of ~~amplituding/formative-epistemicity~~causality<sup>9</sup> ~~as-to-projective-totalitative-implications-of-prospective-~~<sup>61</sup> ~~nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity~~ ontological implications of existence—~~as-the-absolute-a-priori-of-conceptualisation~and~existence—~~as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation<sup>96</sup> ~~as-to-perspective—ontological-normalcy/postconvergence-implied-  
'prospective-aporeticism-overcoming/unovercoming'~~>. Sixth, thus the idea of deferential-formalisation-transference behind formal predicates of institutions and subject-matter specialisms is all about construing meaningfulness in a depth-of-thought (intemporality<sup>52</sup>) that is not available to ordinariness of thought, wherein there is a disambiguating of the supratransversality-~~in-sublimating—existential-eventuating/denouement~~>~of-motif-and-apriorising/axiomatising/referencing as a construct of formalised<sup>83</sup>reference-of-thought that is of intemporal-projection/longness-of-register-of-meaningfulness/totalisingly-entailing/maximalising/transcendental over the subtransversality-~~in-desublimating—existential-~~

~~eventuating/denouement~~>~of-motif-and-apriorising/axiomatising/referencing informal  
<sup>83</sup>reference-of-thought as melee of common sense of temporality<sup>98</sup>/non-totalisingly-  
 entailing/non-maximalising/non-transcendental constructions. The idea is that such a  
 disambiguating is a necessity going by human-subpotency-  
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-  
 ‘notional~firstnaturedness-formativeness-<as-to-eventualising-inkling-drive-or-seeding-  
 misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-  
 ontological-normalcy/postconvergence>’-existentialism-form-factor requiring skewing  
 (‘intemporal<sup>52</sup>-symmetrising-by-desymmetrising-subsumption-of-temporality<sup>98</sup>’, for relative  
 intrinsic-reality/ontological-veridicality transcendental-  
 enabling/sublimating/supererogatory~de-mentativity) towards the intemporal/~~longness-of-~~  
~~register-of-~~<sup>56</sup>meaningfulness-and-teleology<sup>99</sup> as the ontological construct that institutionalises  
 (intemporalises). Hence such a skewing (‘intemporal<sup>52</sup>-symmetrising-by-desymmetrising-  
 subsumption-of-temporality<sup>98</sup>’, for relative intrinsic-reality/ontological-veridicality  
 transcendental-enabling/sublimating/supererogatory~de-mentativity) in the relative-  
~~unreflexivity/relative-reflexivity—ontological-contiguity~~<sup>67</sup>~of-the-human-institutionalisation-  
 process<sup>68</sup> of shrinking the melee of common sense involves developing institutional and subject-  
 matter specialisms as supratransversality-<in-sublimating—existential-  
~~eventuating/denouement~~>~of-motif-and-apriorising/axiomatising/referencing narratives (for  
 instance, the developing sciences and institutional specialisms) that induce corresponding  
 untenability/internal-contradiction/internal-incoherence/institutional-constraining by  
 effectiveness on the subtransversality-<in-desublimating—existential-  
~~eventuating/denouement~~>~of-motif-and-apriorising/axiomatising/referencing as the melee of  
 common sense inducing the latter’s ‘deference’, for instance, such deference as such postures as  
 the law says that..., physicists say that..., etc. and not a common sense posture of the sort I think

that..., thus relegating the melee of common sense out of the construal and conceptualisation of institutional or domain specialisms which hitherto had been free-for-all opinionatedness. Such an exercise is not just retrospective but prospective as well in the expansion of human formalised constructs and including in this case the relatively profound insights of such social science as post-structuralism which sadly get undermined paradoxically by some critiques not by a same-level supratransversality-<in-sublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing intellectual criticism but raising subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing narrative to wrongly imply that post-structuralism should be as intelligible as common sense thinking, which is paradoxically never the case with say the jargon of law, natural sciences, etc. exactly for the reason highlighted above. The fact is the melee of common sense as subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing hasn't got the requisite intemporality<sup>52</sup>/longness in terms-as-of-axiomatic-construct of <sup>103</sup>universal projection of <sup>83</sup>reference-of-thought and the logical-dueness/profile/presumption/assumptions/value-reference/teleology<sup>99</sup> that arises from such a formal <sup>83</sup>reference-of-thought (for instance, as the <sup>103</sup>universal/intemporal proposition underlying this paper's purported construct for aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> in grasping the phenomenon of postlogism<sup>77</sup> in general and the general background human science conceptualisation; together with its exposure for falsifiability<sup>42</sup>/validation from subsequent critical analyses). Such that there will tend to be 'confusion of <sup>83</sup>reference-of-thought' where such subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing melee of common sense was apparently to act assumingly/presumptuously rather than 'to defer', or otherwise the instance where individuals

assume the requisite intellectual elevation (whether by corresponding education and reflection) for a first-level engagement with such specialisms. As our melee of common sense defers when it comes to the natural sciences, it defers when it comes to the legal science, it shouldn't expect otherwise but to defer when it comes to rigorous post-structural and other social science constructions however their approximations, and so as the best construction potential of human meaningfulness and teleological possibilities. On that same token the notion of validation of supratransversality-<in-sublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing with respect to subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing is not one of contending/argumentative validation at a same contending pedestal but rather as a validation of the supratransversality-<in-sublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing <sup>83</sup>reference-of-thought as intellectually-and-morally institutionalising and not implying its equivalence with subtransversality-<in-desublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing melee of common sense <sup>83</sup>reference-of-thought, wherein for instance a consistent demonstration of a chemistry science (as supratransversality-<in-sublimating-existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing) effectiveness earns chemistry science the deferential-formalisation-transference of no longer being engaged at a same contending pedestal as the melee of common sense with respect to human social contention about material constitution in order to avoid the circular drawback of constantly making arguments in <amplifying/formative> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>> terms-as-of-axiomatic-construct, such that social deference is now institutionalised as 'chemists say

that/it is said in chemistry that' rather than a social melee of common sense equivalence of 'chemists think that but I also think that going by my common sense'. This argumentation is not idle as the social sciences as 'being closest to human conscious sense of sovereignty' tend to be most affected by such fallacies as highlighted that should be superseded by all knowledge whether natural or social-construct, and while such notion are often intuitively grasped with other formalisms whether institutional, legal or in the natural sciences subject-matter specialisms, for the social sciences there is a need to actively bring this notion to the consciousness-awareness-teleology<sup>99</sup> in order to circumvent such nature of knowledge fallacies with regards to an emotionally charged domain that is the social. This equally explain why the studies of the social are easiest prone to ontological-bad-faith/inauthenticity<sup>64</sup>, whether beyond-the-consciousness-awareness-teleology<sup>99</sup> ~~<of-preconverging-existential-extrication-as-of-existential-unthought>~~<sup>6</sup>, as even where contending intellectual postures are of relative elevated formal knowledge, it is quite easy for a pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-~~(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness )~~ with ~~<amplituding/formative>~~ wooden-language-~~(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-'nondescript/ignorable-void '-with-regards-to-prospective-apriorising-implications>)~~ mentality in order to advance one intellectual posture, and so as intellectual politics rather than genuine intellectualism. Seventh, as advanced by this author the ontological-normalcy/postconvergence of intrinsic-reality as reflecting ~~holographically-<conjugatively-and-transfusively>~~ the ~~relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process~~ validates and restores the notion of essential meaningfulness (the notion of a center —be it conceptualised as an 'sublimating-epistemic—imbricatedness/threadedness/recomposuring as of 'implicated\_attendant—ontological-

contiguity<sup>67</sup> ~educated-

existentialising/contextualising/textualising\_ 'intelligibility/epistemicity/reflexivity-contiguity-

<imbued-notional~cogency>' <sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-

completeness <sup>8</sup> -of- <sup>8</sup> reference-of-thought- <sup>8</sup> devolving-as-of-instantiative-context> as to

existence-potency<sup>39</sup>~sublimating-nascence,-disclosed-from-prospective-epistemic-

digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-

unconceal-the-very-ontologically-same-existential-reality?') to post-structural thought as its

scholars had rather previously mostly focussed on disambiguating/clarifying the certitude/lack-

of-certitude of human meaningfulness and thought. Even then the practical application and

conceptualisation of post-structural meaningfulness has always been one that has tended to

restore a sense of re-equilibrium with respect to perceived vested interest and skewed power

relations whether with regards to its articulation in feminist studies, postcolonial studies, power

relations in social settings with regards to appropriate deliverance and more responsive public

services, etc. as post-structuralism has often been a framework giving weaker and subjected

meaningful frames public voice. Thus the so-called <sup>48</sup>'human-subject-emancipating-relativism-

driven-recomposuring-constructivism-towards-singularisation-<as-to-the-

nondisjointedness/entailment-of-prospective- <sup>61</sup> nonpresencing> <sup>92</sup> of post-structuralism' has been

in real and practical world terms more a question of abstract reconstructive thinking since such

practical applications have tended to be effective further highlighting the need rather for more

decentering contemplations. Besides, post-structuralism practical emphasis has mostly been

methodical rather than dogmatic. In-the-bigger-scheme-of-things, this author further highlights

that post-structuralism by implying 'decentering' is implying transcendence-and-

sublimity/sublimation/supererogatory-de-mentativity or an 'existential-reference/existential-

tautologisation pivoting/decentering' such that the 'center' as the new basis of

analysis/knowledge-construct has moved to the prospective/transcendental/superseding

<sup>83</sup>reference-of-thought putting-into-question the now-and-present way of thinking as prior/transcended/superseded <sup>83</sup>reference-of-thought. What has been misconstrued is exactly the idea of ‘existential-conversion’ that is actually central to all subject-matters wherein the abstract articulation of principles is of existential-tautologisation/existential-reference neutrally. For instance, physics principles can be used for either aggressive and warring applications or peaceful and life-enhancing applications, and to say that physics principles are wrong because these can be construed as applicable for non-peaceful purposes is to misunderstand the fundamental nature of theoretic knowledge as fundamentally construing the possibility of existential-reality. Hence human application of knowledge as ‘human existential-conversion’ implies human self-preservation disposition in redefining <sup>56</sup>meaningfulness-and-teleology<sup>99</sup> from existential-tautologisation/existential-reference as of human subpotent existential-teleology<sup>99</sup> within the full potency of existence-as-of-its-mimetic-echoiness or existence-in-reverberation or existence-potency<sup>39</sup>~sublimating~nascence,-disclosed-from-prospective-epistemic-digression. In other words, abstract post-structural construct as any other theoretical constructs have no commitments to upholding any value-disposition and teleology<sup>99</sup> but rather construe the ontological possibility conflated as of existential-<disontologising/re-ontologising—aporeticism> reality. The idea of discretely eliciting value-disposition and teleology<sup>99</sup> choices/options is a secondary exercise of human social application (with teleology<sup>99</sup> fundamentally construed as ‘phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing} -and-empowering> in existence as ontological, so-reflecting <amplituding/formative>disposedness/psychologismic-construct-<as-to-orientation/value-construct/valuation-and-derived-parameterising> and <amplituding/formative>entailment-<as-to-totalising-contiguous/coherent-factuality-of-variability>’, and so with regards to the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-

existence-as-panintelligibility/panreflexivity<sup>73</sup>-(~~existentially-imbued-and-educing-<{epistemic-  
 totalising } hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-  
 {decompulsing} delinearity~for-cogency>-epistemic-perspective-of-projective/reprojective—  
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,-  
 as-herein-specifically-relevant-to-human-subpotency~~)), and specifically with regards to the  
 practical application of post-structural thought as a re-equilibrium exercise derived from the  
 ‘theoretic reshuffling-of-the-cards/putting-into-question’. Thus post-structuralism being so  
 construed as ontologically-driven (having a center as of ontological-normalcy/postconvergence  
 graspable by the ‘dynamics of metaphysics-of-absence-(~~implicated-epistemic-veracity-of-  
 nonpresencing-<perspective-ontological-normalcy/postconvergence>~~) or postdication insight  
 with respect to metaphysics-of-presence-(~~implicated-‘nondescript/ignorable-void’<sup>60</sup>-as-to-  
 presencing—absolutising-identitive-constitutedness~~’<sup>79</sup> involving diminishing-human-  
 epistemic-abnormalcy-or-preconvergence<sup>31</sup>/increasing-relative-ontological-completeness<sup>87</sup>-of-  
<sup>83</sup>reference-of-thought in construing-ontological-veridicality as determined-by  
 ‘~~implicated\_attendant-ontological-contiguity<sup>67</sup>~educed-  
 existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-contiguity-  
 <imbued-notional~cogency>’<sup>40</sup>,-<reifying-or-elucidating-of-prospective-relative-ontological-  
 completeness<sup>87</sup>-of-reference-of-thought-<sup>88</sup>devolving-as-of-instantiative-context>~~ due to  
 human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-  
 to-‘~~educed-unlimitedness/existence-sublimating-nascence<sup>253</sup>~~’ as ‘shallow limited-mentation-  
 capacity—as-subjecting-‘~~educed-unlimitedness/existence-sublimating-nascence<sup>2</sup>~~’ to-  
 limitedness/human-subpotency to deeper limited-mentation-capacity—as-subjecting-‘~~educed-  
 unlimitedness/existence-sublimating-nascence<sup>2</sup>~~’ to limitedness/human-subpotency-(as of  
 relative apriorising/axiomatising/referencing- {of-‘~~prospectively-implicated\_attendant-  
 ontological-contiguity~~’~educed-

~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-  
~~<imbued-notional-cogency>~~’ }—conflatedness<sup>13</sup>-in-{~~preconverging-disentailment-by~~—  
~~postconverging-entailment~~} development’) effectively heralds post-ideology as ideas and  
notions are validated/invalidated by their demonstrated ontological-veracity/ontological-  
pertinence. In other words the supposed ontological-terms of notions and ideas are the basis for  
their analysis as ontologically-pertinent or impertinent, and so more than just perfunctory  
analyses constrained by the limiting framework of institutionalised-being-and-craft constructs  
and setups but at an existentialism/full-depth-of-existential-implications level highlighting the  
precedingness/supersedingness/ascendency of ontologically-driven analysis over ‘habits’,  
‘conventions’ and rights-of-precedence/entitlement fallacies. Post-structuralism as such should  
posit to remedy and supersede the inherent ‘conceptual hyperbole’ imbued in the often ‘poorly-  
ontological, non-ontological or metaphysical constructions permeating ideologies’ and projected  
as worldviews, to ‘restore existential-~~<disontologising/re-ontologising—aporeticism>~~  
veracity/ontological-pertinence as the central notion behind worldview construction and  
representation’, and so beyond just ‘present-driven conceptualisations’ of ideologies, but of an  
insight derived from a historical and anthropological depth with respect to human mentation,  
meaningfulness and ~~institutional-development-as-to-social-function-development~~ as implied by  
a suprastructuralism highlighting of metaphysics-of-absence-~~(implicated-epistemic-veracity-of-  
nonpresencing-<perspective-ontological-normalcy/postconvergence>)~~ or postdication. Such a  
grounding of post-structuralism provides the underlying ontological outlet of analysis with  
regards to issues and conundrums of veracity/ontological-pertinence faced by earlier  
poststructuralists like Sartre (not often recognised as a poststructuralist but whose work  
interpretively does fit the mould, just as the works of many ‘seriously engaged’ critiques of post-  
structuralism like Gadamer and Habermas have been highly beneficial to post-structuralism),  
Foucault and Derrida when it came to draw out veracity/ontological-pertinence from such

hyperbolic traditional ideologies including Marxism as constructs highly laden with metaphysics/non-ontology, on-the-one-hand, while addressing, on-the-other-hand, the imbued liberal and neoliberal dogmas of their times wrongly upholding that its ‘dogmatic practices and conventions’ are beyond ontological-reconstituting-as-to-conflatedness<sup>13</sup>/deconstruction, and pertinently so by highlighting their underlying ontological failures with recurrent just about decadal institutional crises and social malaises, speaking of the ontological-wobbliness of a liberal thought that has become highly contradictory as marked by its very own perpetual second-guessing. Eighthly, it is this author’s ‘suprastructural contention’ that human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional~firstnaturedness-formativeness—~~as-to-eventualising-inkling-drive-or-seeding-misprising~~—temporal-to-intemporal-dispositions—~~so-construed-as-from-perspective-ontological-normalcy/postconvergence~~’—existentialism-form-factor and a social world is inherently hampered by a ‘blurriness—~~sterilising/anecdotalising/trivialising-of-prospective-re-ontologising\_by-preconverging,-in-disontologising-formulaic—dragging-out/hollowing-out~~ and distance of ~~amplituding/formative—epistemicity~~ causality<sup>9</sup>—~~as-to-projective-totalitative—implications-of-prospective-<sup>9</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>9</sup>~~ /intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity’. Thus approaching a scientific study of the Social on the same operational basis as that of the natural world is necessarily deficient as the latter’s immediacy of concurrent ~~amplituding/formative—epistemicity~~ causality<sup>9</sup>—~~as-to-projective-totalitative—implications-of-prospective-<sup>9</sup> nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity<sup>9</sup>~~ /intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity as well as the fundamental pivoting/decentering of understanding involving the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that took place starting over 500

years ago in establishing the positivising/rational-empirical mindset/<sup>83</sup>reference-of-thought by the Galileos, Newtons, Leibnizes, Darwins, etc. of the world, such that an Einstein could perfectly articulate the idea of the-theory-of-relativity that would normally make no sense even to the majority of the scientific community at the time but for the ‘very strength’ of the established positivism/rational-empiricism psyche (operating on the basis that what predicates on rational-empirical basis takes precedence) already established which ensured its transcendental enabling. The positivistic/rational-empirical psyche today, it is herein contended, is not ‘ontologically performant’ enough (of sufficient ontological-completeness-of-<sup>83</sup>reference-of-thought in construing-ontological-veridicality as determined-by its ‘~~implicit-attendant-ontological-contiguity~~<sup>67</sup>’~educated-~~existentialising/contextualising/textualising~~ ‘intelligibility/epistemicity/reflexivity-contiguity-~~<imbued-notional~cogency>~~<sup>40</sup>’,-~~<reifying-or-elucidating-of-prospective-relative-ontological-completeness~~<sup>87</sup> -of-~~reference-of-thought-<sup>88</sup> devolving-as-of-instantiative-context~~> for the further development today of the study of the Social as of its fleeting/blurred nature (on such terms of ‘what predicates should take precedence’). It must be said that the notion of transcendental enabler with regards to the Social today is rather of relative ontological weakness such that critically a lot of the basis for the social sciences today is influenced rather by practice, authority, and is more or less intellectual-politics driven beyond-the-consciousness-awareness-teleology<sup>99</sup>-~~<of-preconverging-existential-extrication-as-of-existential-unthought>~~<sup>6</sup>, rather than truly ontological-primemovers totalitative-framework deterministic ontological ‘projected constructs’. Consequently despite the projected candour, the study of the social is inevitably permeated with ‘intellectual-ontological-bad-faith/inauthenticity<sup>64</sup>’ (unconsciously or consciously), and by this is meant it will be naïve to think that all issues of intellectual disagreements with respect to the study of the social are necessarily in purely logical terms without factoring the possibility of ‘intellectual perfidy’. What the blatant constraining of the

natural world can do to thinking by mere ontological-primemovers totalitative-framework under the rational-empiricism postconverging–de-mentating/structuring/paradigming is often weakly possible with the Social particularly where there is perceived interest to act otherwise. This is particularly the case with regards to the undermining of social criticism and especially post-structuralism with the intellectual standards of such criticisms strangely enough falling incredibly so low (and mostly finding credibility by ‘pride of place’ of intellectual engagement often beyond-the-consciousness-awareness-teleology<sup>99</sup> <of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup> abused as objective bases of intellectual criticism get discarded easily for highly subjective ones); and this author equally holds that a ‘fully emancipated social science’ will only prevail with the requisite pivoting/decentering of understanding as <sup>18</sup>deprocrpticism–or–preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, which should enable the attainment of a suprastructural/beyond-the-consciousness-awareness-teleology<sup>99</sup> <of-preconverging-existential-extrication-as-of-existential-unthought><sup>6</sup> level of social thought involving notional~<sup>18</sup>deprocrpticism as preempting—disjointedness-as-of-<sup>83</sup>reference-of-thought. More like in-many-ways the level of thought in the natural sciences is wholly divorced from our consciousness awareness teleology<sup>99</sup> and is fully transcendental-enabling/sublimating/supererogatory~de-mentativity by confirmatory existence/intrinsic-reality/ontological-veridicality with little or no social-aggregation-enabling but say for human organisational issues and wrong preconceptions induced by social-aggregation-enabling. This arises because it is inevitable to have conscious or unconscious ontological-bad-faith/inauthenticity<sup>64</sup> just going by human temporal-to-intemporal nature without an inherently strong transcendental-enabling/sublimating/supererogatory~de-mentativity. While in the natural and mathematical sciences the subject-matter by itself is highly transcendental-enabling/sublimating/supererogatory~de-mentativity this is not the case with the subject-matter

of the social due to its high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising<sup>33</sup>~self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction requiring rather a further strengthening of ontologising rules as of knowledge-notionalisation and utter-ontologising-recomposuring (notional~<sup>18</sup>deprocrpticism as preempting-procrpticism or preempting—disjointedness-as-of<sup>83</sup>reference-of-thought) beyond the present just positivism/rational-empiricism striving social science bringing together profound insight with causal effectiveness. This doesn't necessarily imply a naïve mimicry of the experimental approach as is often the case it can be argued as prevalent in the psychological sciences, and even in the natural sciences there is need for thorough insight when experimenting like say much of quantum physics is often based on elaborate abstractness of thought that is merely validated by critical confirmatory experiments. In fact, this author will contend that the overall 'insightful empirical' conceptualisation of this paper is actually more profound than catches the eye in a naïve empirical sense that cannot see beyond our positivistic registry-worldview to recognise human successive transcendental states like recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation,<sup>103</sup>universalisation–non-positivism/medievalism, positivism–<sup>80</sup>procrpticism and deprocrpticism; as even empirical conceptualisations requires insight and it is more than just a matter of obtaining results because an experimentation has been made which is certainly simplistic as the very existential-<disontologising/re-ontologising—aporeticism> state of things when disambiguated is actually a more profound notion of experiment. It is interesting to note that this argument on the specific basis of (conscious or unconscious) ontological-bad-faith/inauthenticity<sup>64</sup> for the requisite condition of a 'fully emancipated social science' is more than just of circumstantial and idle implication but is rather construed as a preconverging/postconverging–de-mentative/structural/paradigmatic notion much like saying it is impossible to have a fully emancipated science in a transitory non-positivism/medievalism to

positivistic social-setup still emphasising essences and supranatural causations over a  
 transcendental-enabling/sublimating/supererogatory~de-mentativity of rational-  
 empiricism/positivising based knowledge of intrinsic-reality, as transcendental-  
 enabling/sublimating/supererogatory~de-mentativity positivistic contentions will still be  
 undermined with such a discrepancy of notional-discontiguity/epistemic-discontiguity<sup>63</sup> |  
 <between—prior-shallow-supererogation<sup>96</sup> -of-mentally-  
 aestheticised~preconverging/dementing<sup>91</sup>—qualia-schema\_and\_prospective-profound-  
 supererogation<sup>96</sup> -of-mentally-aestheticised~postconverging/dialectical-thinking<sup>91</sup>—qualia-  
 schema> in the  
 apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting of  
<sup>83</sup>reference-of-thought/axiomatic-construct. Likewise, the positivism—<sup>80</sup>procrypticism  
 meaningful-frame is not sufficiently beyond-the-consciousness-awareness-teleology<sup>99</sup> <of-  
 preconverging-existential-extrication-as-of-existential-unthought><sup>5</sup> of social-aggregation-  
 enabling with respect to its social reality subject-matter as of its spurious/remote nature, for a  
 more profound transcendental-enabling/sublimating/supererogatory~de-mentativity (unlike the  
 relative case with the physical reality subject-matter as immediate) as required for futural Being-  
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-  
 infrastructure-of—<sup>56</sup>meaningfulness and-teleology<sup>99</sup> as of prospective  
 notional~<sup>18</sup>deprocrypticism intrinsic-reality/ontological-veridical transcendental enabling. Thus,  
 the only credible logic this author can think of is that post-structuralism as one of the major  
 critical theories given its potential ontological vigour has been seen as a threat with a deliberate  
 covert non-intellectual effort to stifle it and limit its influence often having to do with  
 misrepresenting the ideas and implications of the ideas of its main proponents (as in fact, one of  
 the central issue with regards to post-structural thinking with respect to other intellectual postures  
 has had to do with the unusually high level of accusations of its proponents of misrepresentation

of their ideas by many of their critiques whether with respect to such accusations of nihilism or untruth, with a central characteristics of many of such critiques being a failure of recognising exactly the central point of post-structural thinking as rather a ‘putting-into-question/shuffling-of-the-cards for a more profound perspective for ontological analysis’. Consider in this case one media-driven and popularised argument that Karl Rove ‘we make our own reality’ quote during the Bush mandate, is due to post-structuralism. Such arguments are revealing of the ‘non-intellectual spirit’ of many such critics, and in this instance wrongly intimating that Karl Rove considered himself a poststructuralist whereas a sincere take will garner that this is nothing other than a Machiavellian, opportunistic and unprincipled statement than ‘truly post-structural theory inspired’ as with or without post-structuralism it is no less likely that the same statement would have been uttered. And the pseudointellectual exercise of linking the two is revealing not only of such out-of-the-way criticism but equally the ‘wayward mindset’ that is often brought into supposedly rigorous social science on the basis of such anything-goes rhyming-logic! Post-structuralism generally occupy a relatively sound position when it comes to all the practical applications of post-structural thought which, to say the least, have always highlighted a sense of re-equilibrium rather than the bogus and insincere criticisms of nihilism or untruth which this author construes as ‘in-effect ontological-bad-faith/inauthenticity<sup>64</sup>’ of ‘parodying’ of poststructuralists positions and analysing the ‘parody’ in usurpation as against a genuinely candid critical intellectualism of their true postures in ontological-good-faith/authenticity<sup>69</sup>. Post-structural exposition of the realities of the social are not value judgements in themselves just as natural sciences exposition of natural and physical reality doesn’t carry any value judgements. For instance, discovering that bacteria cause disease is a simple objective truth then giving rise to human animate-existential-referencing/subjectification inducing the teleological meaningfulness to pivot/decenter that knowledge into avoiding disease and finding cure for diseases. This is no more different with post-structural thought which is not a

metaphysical/ideological advocacy but telling the social reality for what it is, with human pivoting/decentering to apply that knowledge for its defined teleological meaningfulness. One of the serious consequence of such a weakened social criticism driven by such a targeted and induced atmosphere of quasi-anti-intellectualism is the result that the domain of the political economy and corresponding economic interests have been spared from the critical analysis of such powerful ontological tools; specifically going by the issues of misallocation and inequality we face today based on axioms of models that remain critically beyond analysis, as effectively an anti-intellectualism with respect to social criticism including post-structuralism is cultivated in favour of a default socially uncritical political economy practice (with the cover-up of an ‘intellectually platitudinal’ media) to protect them. Notwithstanding the impressive theoretical conceptualisations of an ever second-guessing economics science, the ‘underlying liberal political economy axiomatic constructs’ on which it rests are massively arbitrary, flawed and degenerate; and this is one area in which developed social criticism including post-structuralism could do an excellent job in debunking the ‘underlying mysticism’, as the domain of the political economy beyond competition of ideas at such a fundamental level is the very foundation of the uncritical preservation of such axioms. Such issues as political choices for bailouts, reallocations and remuneration practices are strictly speaking not economic science issues but political economy issues that require a criticism with respect to social choice about the political economy, but this has been usurped uncritically as if of a natural economic allocation mechanism (a falsehood). This author makes this latter point on the belief that knowledge is an existential-~~disontologising/re-ontologising~~-aporeticism exercise and that the intellectual should sincerely put their ‘hand in fire’ at the risk of being proven wrong, as the intellectual exercise is not one of self-veneration but discovering the truth (even at the risk of sounding/looking ridiculous). If there is one area of speculative thinking allowed to this author in this paper, it is such a proposition together with the idea that it is incredible to think that a lot of the criticisms

directed to post-structuralism since the 1980s arises out of such (it is herein contended)
 ‘intellectual triteness’ by such critics particularly going by the ‘frivolous arguments’ advanced
 compared to the high intellectual standards they have been able to show elsewhere, together with
 the notion that these have tended to be unusually media driven in inducing a populist effect.
 Imagination will point to the idea that something much more ‘cynical and non-intellectual’ must
 be at work but passing for legitimate intellectualism; or is it, more like the medieval
 scholasticism erudition establishment more or less grasping the true implications of a non-
 medieval positivistic thinking on the whole intellectual, belief system and social-construct, and
 cynically upholding notions they knew better to be wrong but for their overall sense of
 preservation of their present and their present interests. This impression can be extended as well
 with respect to the idea of the social implications of postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing-
 nonconviction/madeupness/bottomlining-(<decontextualising/de-existentialising~of-
 attendant-intradimensional~apriorising/axiomatising/referencing>-induced-disontologising’-of-
 the-‘attendant-intradimensional~ontologising’-imbued-
 <contextualising/existentialising~attendant~ontological-contiguity >;-in-shallow-
 supererogation<sup>96</sup> -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-
 veridical-‘attendant-intradimensional~apriorising/axiomatising/referencing’-logical-dueness>}
 as of its ontological-resolution (aetiologisation/ontological-escalation-<ontological-
 veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending>)
 in all the <cumulating/recomposuring~attendant~ontological-contiguity >-successive registry-
 worldviews/dimensions given human-subpotency~aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-
 formativeness-<as-to-eventualising~inkling-drive-or-seeding-misprising>—temporal-to-
 intemporal-dispositions-<so-construed-as-from-perspective~ontological-
 normalcy/postconvergence>’-existentialism-form-factor. As we can grasp that an

aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> as resolution for non-positivism/medievalism world postlogism<sup>77</sup> which is more than just palliative/incidental-in-its implication with regards to a specific instance or specific instances of notions-and-accusations-of-sorcery for instance, but rather construing the whole non-positivism/medievalism registry-worldview/dimension relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>’ <as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing<sup>97</sup>-apriorising-psychologism>’ (as of metaphorically-a-million-and-one-instances-and-locales as enabling the possibility of the phenomenon of notions-and-accusations-of-sorcery and other vices-and-impediments<sup>105</sup> of the state of non-positivism/medievalism and thus requiring preconverging/postconverging–dementatively/structurally/paradigmatically and comprehensively a positivistic ontological-completeness of<sup>83</sup> reference-of-thought will preconverging/postconverging–dementatively/structurally/paradigmatically elicit a non-positivism/medievalism world sense of ‘temporal/shortness of-register-of–<sup>56</sup>meaningfulness and-teleology<sup>99</sup> preservation’ that wouldn’t necessarily construe the social manifestations of notions-and-accusations-of-sorcery with their associated vices-and-impediments<sup>105</sup> as abstractly and ontologically unwarranted<sup>103</sup> universally (which we know was actually the case, with the ‘establishment’ idea being that the masses didn’t need to know about such ‘positivistic stuff’ even if such stuff was ontologically-veridical), to ensure its ‘temporal/shortness of-register-of–<sup>56</sup>meaningfulness and-teleology<sup>99</sup> preservation’.

Likewise an articulation as of aetiologisation/ontological-escalation-<ontological-veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending> (ontological-resolution) that is more than just palliative/incidental-in-its implication with respect to the notion of psychopathy and social psychopathy with regards to a specific instance or

specific instances of psychopathy and social psychopathy but by pointing to the bigger picture to the procrypticism registry-worldview's/dimension's disjointedness-as-of-<sup>83</sup>reference-of-thought relative-ontological-incompleteness<sup>88</sup>-induced,-'threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>' (as enabling the possibility of the phenomenon of psychopathy and social psychopathy as of metaphorically-a-million-and-one-instances-and-locales as well as other vices-and-impediments<sup>105</sup> of procrypticism preconverging/postconverging-de-mentatively/structurally/paradigmatically and comprehensively requiring a notional~<sup>18</sup>deprocrypticism ontological-completeness of-<sup>83</sup>reference-of-thought will preconverging/postconverging-de-mentatively/structurally/paradigmatically elicit a human procrypticism sense of 'temporal/shortness of-register-of-<sup>56</sup>meaningfulness and-teleology<sup>99</sup> preservation' that wouldn't necessarily construe the social manifestations of psychopathy and social psychopathy with their associated vices-and-impediments<sup>105</sup> as abstractly and ontologically unwarranted <sup>103</sup>universally and such an approach may just be off-putting with regards to the prospective implication for the need for notional~<sup>18</sup>deprocrypticism ontological-completeness of-<sup>83</sup>reference-of-thought (as intemporal/longness of-register-of-<sup>56</sup>meaningfulness and-teleology<sup>99</sup>) undermining of procrypticism relative-ontological-incompleteness<sup>88</sup>-induced,-'threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>96</sup>-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing<sup>20</sup>-apriorising-psychologism>' (as the temporal/shortness of-register-of-<sup>56</sup>meaningfulness and-teleology<sup>99</sup>). Such an articulation equally extends to the idea that notions overlooking vices-and-impediments<sup>105</sup> associated with psychopathy and equally wrongly implying its associated virtue in the procrypticism registry-worldview are just as of 'temporal threshold-of-nonconviction/madeupness/bottomlining-in-

shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-  
disontologising~preconverging/dementing<sup>90</sup>-apriorising-psychologism>’ like the disposition to  
overlook vices-and-impediments<sup>105</sup> associated with notions-and-accusations-of-sorcery and  
equally implying the associated virtue in a non-positivism/medievalism setup; and so, as of  
human-subpotency–aporia/undecidability/dilemma/ought-  
indeterminacy/deficiency/limitation/constraint—imbued-‘ notional~firstnaturedness-  
formativeness-<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-  
intemporal-dispositions-<so-construed-as-from-perspective—ontological-  
normalcy/postconvergence>’-existentialism-form-factor due to their respective relative-  
ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-  
in-shallow-supererogation<sup>96</sup>-<as-to-‘attendant-intradimensional’-prospectively-  
disontologising~preconverging/dementing<sup>90</sup>-apriorising-psychologism>’ with respect to their  
respective perversion-and-derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergingly-  
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-  
shallow-supererogation<sup>96</sup>> phenomena. Thus in all registry-worldviews/dimensions<sup>83</sup>reference-  
of-thought, postlogism<sup>77</sup>-as-of-<sup>11</sup>compulsing–nonconviction/madeupness/bottomlining-  
{<decontextualising/de-existentialising~of-attendant-intradimensional–  
apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-  
intradimensional–ontologising’-imbued-<contextualising/existentialising~attendant–  
ontological-contiguity >;-in-shallow-supererogation<sup>96</sup>-<as-to-disontologising-perverted-  
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–  
apriorising/axiomatising/referencing’-logical-dueness>} once it is ‘as of socially-functional-  
and-accordant<sup>93</sup>’ (beyond the case at childhood where it is accompanied by overt delirium and  
social<sup>103</sup>universal-transparency<sup>104</sup>-<transparency-of-totalising-entailing,-as-to-entailing-  
<amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness<sup>97</sup>>} of the

defect) as at adulthood, the postlogism<sup>77</sup> ‘disjointedness-as-of-<sup>83</sup>reference-of-thought’ misappropriated <sup>56</sup>meaningfulness and-teleology<sup>99</sup> in arrogation tends to extend as conjugated-postlogism<sup>77</sup> ‘disjointedness-as-of-<sup>83</sup>reference-of-thought’ misappropriated <sup>56</sup>meaningfulness and-teleology<sup>99</sup> in arrogation involving the temporal elicitation of derived-<sup>74</sup>perversion-of-<sup>83</sup>reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation<sup>9</sup>>, and it is thus naïve to construe postlogism<sup>77</sup> without such a corresponding differentiation of social analysis in the construing/conceptualisation of ontological-veridicality. Now the criticism of populism-driven critiques of post-structuralism is not raised idly, as an exercise that purports to articulate such breadth and depth of novel ideas as herein necessarily requires that the authorship effectively assume the profile and presumption that the implied knowledge construct warrants (which obviously every truly intellectual spirit will appreciate for what it is, if not agree with the arguments). Such an articulation is driven by the idea that knowledge as a transcendence-enabling construct is more than just about its craftiness/technique but part-and-parcel of the intellectual exercise is to articulate meaningfulness by its existentialism/full-depth-of-existential-implications. And just as faced with the evasive nature of quantum theory the physicists never said reality is wrong since it is difficult to understand, likewise it is naïve to imply that the reality reflected by post-structuralism is wrong because it doesn’t quite fit into our ordinary everyday way of thinking (that is exactly the point, our ordinary everyday way of thinking is in want of its further development, just as all prior ordinary everyday ways of thinking had to be psychoanalytically-unshackled)!

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